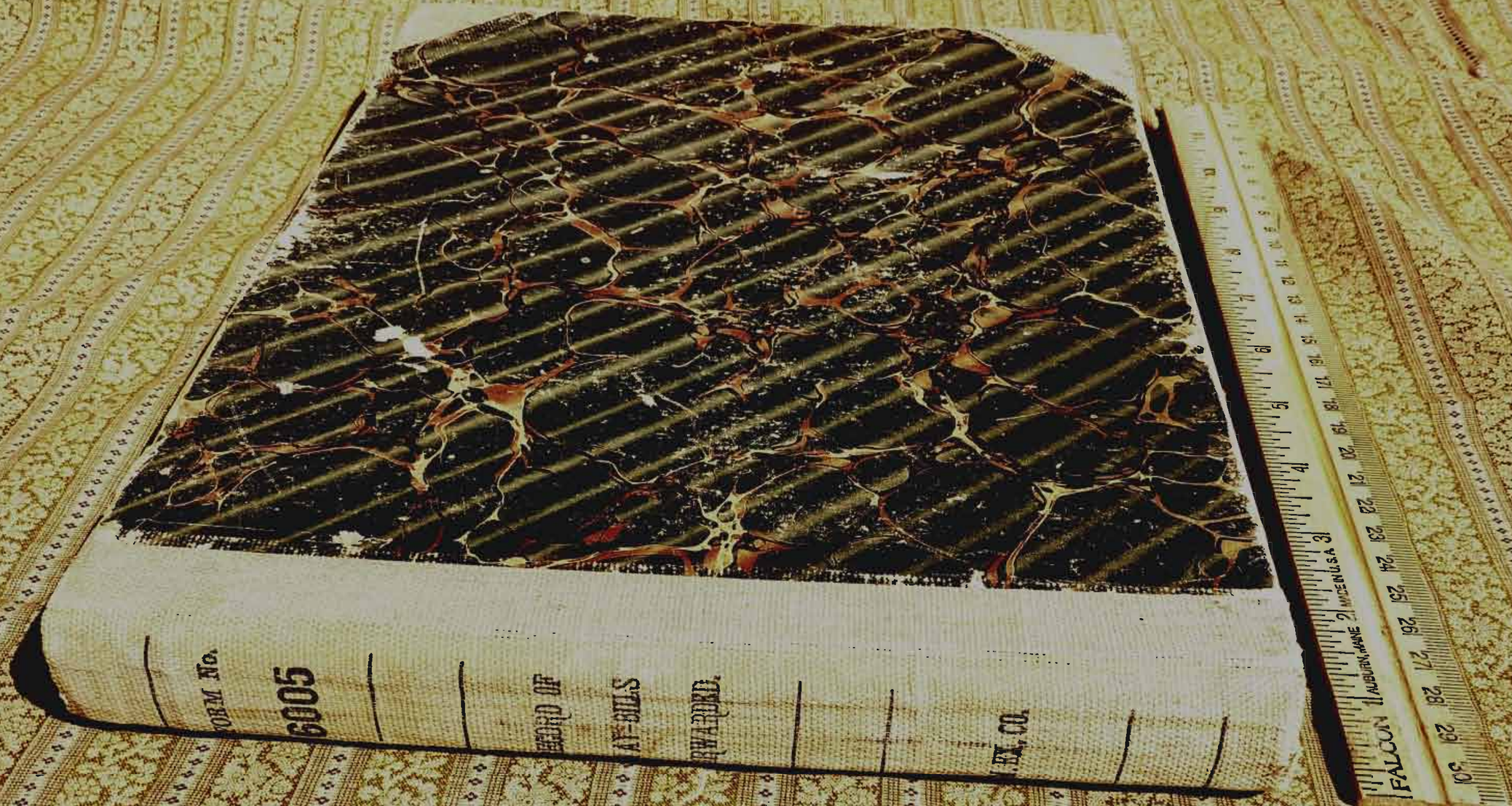

Josiah E. Hickman's Scrapbook No. 2 measures 12 x 9.5 inches. On the spine are the words

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The American Association
for the
Advancement of Science

Organized 1848 — Incorporated 1874

This is to Certify

that

Josiah Edwin Kickman

has been elected a Member of the
American Association for the Advancement of Science
and having complied with the requirements of
the constitution is duly enrolled as a member
of the Association.

Dated: January 9, 1925.

Burton E. Livingston
Permanent Secretary

UNIVERSITY OF MICHIGAN
DIVISION OF HYGIENE AND PUBLIC HEALTH
ANN ARBOR MICHIGAN

OFFICE OF THE DIRECTOR

May 19th, 1937

J. E. Hickman
54 S. 3rd West
Logan, Utah

Dear Dr. Hickman:

I was very happy indeed to meet your son who so graciously came in to see me the other morning. We had a delightful visit and it was a real pleasure to talk about mutual acquaintances.

I was very much grieved to learn of your illness. You certainly have my very sincerest sympathies and best wishes. I shall always recall the many pleasant associations of ours in the past and the profit which was always mine as a result of these associations.

I have always held the very highest regard for Josiah E. Hickman. A legion of men and women attained their inspiration for achievement because of him. His name will be prominently enrolled with the names of those great men who have contributed to the educational and spiritual accomplishments of the West.

With the very kindest personal regards and best wishes, I am

Most sincerely yours,

John Sundwall, M.D.
Director

JS/B

Defense of the Book of Mormon

Some External Evidences That Vindicate Its Claim

BY PROF. J. E. HICKMAN.

Of the myriad books that lie on the shelves of the world's libraries, no other book has come before the public under such questionable form as the Book of Mormon. No other book claims to have come from the earth through the intervention of an angel of God. No other book has been so bitterly hated and heartily loved as the book of Mormon, and yet at the same time, no book in the centuries has had such an influence upon the human family. There are living and dead, more than a million people who have not only read the book but shaped their lives according to its teachings and the concomitant doctrines that go with it. Hundreds of millions have read Shakespeare and other famous authors of the world but they are not for the purpose of moulding men's lives in the moral, the social, and the religious lines, but this is the very thing that the Book of Mormon has done and has been more successful than any other one book in so short a time.

It is said that when Joseph Smith had finished translating this record and he stood with the manuscript in his arms ready to take it to Grandin, the printer, knowing that the facts which this work was setting forth, and also knowing that the theories of men were so averse to the claims of this manuscript, that he cried aloud—"Oh God, what will the world say?" It is claimed that the voice of Jehovah answered him by saying, "Joseph, I'll cause the earth to rise and bear testimony to this book." As a vindication of that promise I wish to review a few of the myriad discoveries that go to vindicate this promise.

In passing, I desire to answer the question why Joseph Smith chose David Whitmer, Oliver Cowdrey and Martin Harris as witnesses. Many have asked why he did not choose other persons instead. The law requires that a witness whose testimony is to be reliable must have four qualification 1st, he must have at least common intelligence; 2nd, his veracity must be above question; 3rd, he must be skilled or have an intelligent knowledge of the thing he is testifying of, and 4th, he must witness the event or be in person upon the scene of which he is giving evidence. You who know the lives of these men know that their intelligence was far above the average of their fellow men. 2nd, I have never known any acquaintance of theirs ever to question their veracity, and, as far as I know, I have not seen in print where their enemies have questioned the veracity of these men. Outside of Joseph Smith, there were no other men in the world that knew so much of this record as they, for all three had taken part in translating the book by way of being Joseph's scribes. Oliver Cowdrey had stood with the Prophet Joseph and beheld John the Baptist on the banks of the Susquehanna river. He had seen the Angel Moroni. He with David Whitmer had beheld Peter, James and John who had given them the keys of the Melchesidek Priesthood. They had heard Joseph prophesy and had seen his prophesies fulfilled. They knew every word of the Book of Mormon, for they had not only read but transcribed the book, and then, as a final preparation for their reliability as most eminent witnesses they, at high noon in an open space in the woods of the western part of New York, stood and beheld the Angel Moroni descend out-of-heaven with the record of the Book of Mormon in a light that virtually eclipsed the noon-day sun. They saw the record as the angel turned leaf by leaf, declaring that the record had been correctly translated by Joseph Smith; and then they heard the voice of Jehovah out of heaven, declaring that the words were true and faithful and for them to bear testimony concerning this book to the ends of the earth. No other three men then living were so eminently fitted to fill the legal requirements of competent witnesses.

Two Ancient Peoples.

The Book of Mormon claims to be the record of two ancient peoples who inhabited this continent. The older was the Jaredite race who came here some two or three thousand years B. C. under the leadership of Jared and his brother. They thrived and became a mighty nation and filled this continent but finally were entirely destroyed due to the turning from God and his prophets. The book within the Book of Mormon that gives their history is called the Book of Ether. In brief it claims that God led them here and inspired them to make ships or barges with which to weather the great deeps. They claimed to come from Eastern Asia and brought with them the horse, the cow, the sheep, the honey bee (Deseret) and other animals also fishes and many kinds of seed, with which to improve the flora and fauna of the land to which they were going.

At the time the Book of Mormon was translated we had no knowledge of the Rocky Mountain sheep or of the horse, but were acquainted with the buffalo. We now find that the buffalo and the native cow of South America are like the cow of India and eastern Asia and nowhere else were they found in the world. Long after the Book of Mormon was published, explorers found the Rocky Mountain sheep from Alaska to the southern part of the Andes and the only other sheep in the world like the Rocky Mountain sheep is found in eastern Asia, known as the Ares Crestis. We have found the skeleton of the horse on the North and South American continent, which is the same kind of a horse as is found in eastern Asia. The last few years there is evidence being brought from South America that the wild horse of Patagonia was in evidence when the the white men discovered that continent and that horse has a square jaw like the Asiatic horse possesses and is different from the western Arabian horse. This evidence is now to be had in the Smithsonian Institute. If the Book of Mormon is not what it claims to be, how, under the heavens did Joseph Smith come in possession of the above then unknown truths? Truth does not go in partnership with error.

The later colony that came to this continent was of Hebrew origin. The Book of Mormon claims they left Jerusalem 600 years B. C. and after years of wandering and of guidance of the Lord, they landed upon the western coast of South America. It claims that after a time due to discord, they divided into factions, known as the Nephites and the Lamanites. The Lamanites were cursed with a red skin. War and contention was more or less carried on between these two nations for a thousand years until at last the Lamanites prevailed and the Nephites became extinct.

Mexican Native History.

As to the proofs of such a claim, let me say that the aborigines of South America, as well as of Mexico, had a pictorial and ideographic history that tells the story of their ancestors from the time they left some distant land, as they claim and came to this continent. (This history was copied by Boturini, a copy which is to be found in the Lennox Library of New York City).

The scene opens with six persons marching away from rather a dignified altar standing beside an olive tree on whose topmost limb rests a bird that seems to be talking and directing this little colony where to go. The natives claim that was the place their ancestors started from under the direction of the spirit of God, which is represented by the bird. Linguists and anthropologists claim that the altar and the olive tree symbolizes Jerusalem. This agrees with the Book of Mormon wherein it says that Lehi, his wife and four sons started alone from Jerusalem. As we follow the pictographic history of the aborigines we find five walking now at one junction of the road. This could quite readily be explained as the four brothers returning from Jerusalem after having gotten the records and bringing Zoram with them, who was a servant of Laban. Then later in the scene, we find that the group of people has increased to fifteen or sixteen. The Book of Mormon explains that after several days journey from Jerusalem, the sons of Lehi were sent back to persuade Ishmael and his family to join them in their long pilgrimage to a new land which God had designated they should go. As we follow the pictographic history, we find that they are traveling through a land sparce of vegetation—which is beset with poisonous reptiles which are represented as being coiled here and there on their pathway. This quite agrees with the story of the Book of Mormon. According to the native record, these pilgrims walked and carried their burdens. The women and the babes which they carried upon their backs were weeping. This agrees perfectly with the story of the Book of Mormon wherein it says as they marched with their burdens upon their backs, the burdens of the women and children were grevious and they wept. According to the native history, they were seen at times to be sleeping upon brush as though they were trying to protect themselves against poisonous insects or reptiles. At two different places in their journey they are carrying a pole with a serpent upon it. This was a custom of the Hebrews when marching through the desert. While sleeping in one place, a man of the company with a long beard is represented as lying asleep and just a few feet from his head lies a ball with certain markings upon it. This quite agrees with the story of the Book of Mormon wherein it said that while Lehi and his colony slept at night, a ball which they called the Liahona, was found lying at his tent door when he arose in the morning and the records says it was of peculiar workmanship and it was a compass to direct them in their journeys and upon which they received revelations for their guidance.

As we proceed farther with the native history, a scene is painted where a man had died and had been buried in the desert and something like half of the company stands around the grave in bitter lamentation while the rest of the group stand just a few paces away and the tears are seen on the cheeks of one or two of that group, showing they are in sympathy with those grieving. This agrees perfectly with the account in the Book of Mormon, wherein it says that Ishmael died in the desert and there they buried him and great was the lamentation of Ishmael's family.

The native record shows us that farther on a babe lies here and there on that winding route which their ancestors trod, which indicates that a babe had been born at different junctures of their journey. We presume it is not a death for the babe is naked, lying face down but the head is raised from the ground and one leg bent at the knee, showing the babe is alive and trying to raise himself. This agrees perfectly with the Book of Mormon's story wherein it says that babes were born to the colony as they journeyed in the desert.

A Strange Scene.

There is another strange scene in the native record. It shows a tree with fruit upon it. The tree has been cut off just below the limbs and has not fallen to the ground but leans from the place that it has been cut at an angle of nearly 90 degrees and on the trunk of the tree is seen two arms with hands clasping the tree and by the tree sits a man as though a presiding priest, and in front of him rests a basket of fruit and five persons stand near. Three are partaking of the fruit while two stand off a pace with their hands behind them and the corners of their mouths turned down as if in derision.

There is an account in the Book of Mormon that Lehi, in a glorious vision, after wandering through darkness came to the valley of light in which a tree grew and it had delicious fruit upon it which was delicious above all fruit that he had ever tasted and he was told that it represented the love and intelligence of God, and then he longed to have his family come and partake with him and he looked about and saw them in the distance and called them to him and bid them eat, but only Sarah, his wife, Sam and and Nephi would eat of the fruit while Laman and Lemuel, his two older sons, refused to partake of the fruit and were derisive in their attitude. Again the pictorial history agrees so accurately with the account given in the Book of Mormon that one stands amazed at the coincidence of the two accounts. The pictorial history finally shows that they set sail upon the waters where they had to go in a boat or vessel.

Another Evidence.

The next scene shows the colony in a land of rich vegetation. They are sitting down in apparently reclining seats. They are at rest. They seem to be at home, as though they had reached the end of their destined journey. The mark that represents the path that they had traveled so long seems to be extending down into the ground as though they were at their journey's end. This again agrees most accurately with the account given in the Book of Mormon wherein it says that God inspired Nephi and taught him how to build a ship which would take them to the promised land. After many days and weeks, being driven by the winds, they came to this land of rich vegetation and there for the first time in eight or ten long years they rested from their wearisome journey.

Up to this time the pictorial history of the natives of South America and Mexico indicates or shows that all of the pilgrims are white but not long after they are in this land of promise it is shown that there are black or dark men appearing amidst the whites and, from their paintings it indicates that there is a contention between the two factions, for they

are in their accoutrements of war, and as the history goes on it becomes most complicated but always there is shown the dark men at war with the whites. This again is in perfect accord with the story of the Book of Mormon wherein it claims that, after they landed upon th's continent Laman and Lemuel with their families and a number of Ishmael's family, drew apart from Nephi and his followers and became warlike and sought occasion against Nephi and his followers and finally God cursed Laman and his followers with a dark red skin, which was destined to be their mark across the centuries. I challenge the world to find two accounts so perfectly parallel as the account given in the Book of Mormon and that of this pictorial history of the natives of this continent. It is a case wherein God caused the earth or the earth's records to bear testimony to the Book of Mormon.

Language.

The Book of Mormon claims that their native language was the Hebrew but they had as their classical language the new Egyptian, which they used largely for the recording of their history. In various parts of North and South America we not only find evidences of Hebrew writings but we have found in several places hieroglyphics that are close akin to the Egyptian hieroglyphics. If the reader is interested in following this further, I would refer him to "Bancroft's History of the Native Races," also to "America Before Columbus," by P. de Roo.

The Book of Mormon further claims that the Nephites left Jerusalem 600 years before Christ. If this be true, then the Hebrew language they wrote was made entirely of consonants. For eight years after they left Jerusalem, Nebuchadnezzar took Jerusalem and led her inhabitants captive to Babylon and for 70 years they were held as slaves. When they returned to their native land, three-quarters of a century later, their language was so changed and modified through the influence of the Assyrian language that they could no longer write their Hebrew language with consonants, so they introduced vowels, vowel points, and terminal endings into their written language. If it is true that the Nephite colony left before the captivity into Babylon, all the Hebrew writing found upon this continent will be written in the old Hebrew style, with what changes a thousand years of use might bring but entirely at variance with the modified Hebrew as written by the Hebrews after their return from Babylon. Strange as it may seem, this is just what the linguists have found on this continent. The yhave found quotations from Exodus, Leviticus and Deuteronomy on the North American continent. Indeed at Newark, Ohio, they found in one of the conical mounds, a stone box containing a stone tablet and on this stone was recorded in Hebrew the Ten Commandments. In Tennessee some 20 years ago, there was found in another of these mounds some copper coins. On one side of the coins was an olive branch, on the other a vessel of burning incense. Around the edges on either side was printed in Hebrew, "a shekel of Israel" and on the other side was printed, "Jerusalem the Holy." No other people in the world had shekels but Israel. No other people in the world worshipped Jerusalem as a Holy City save the Hebrew race. The olive branch was the emblem of peace to all nations and the vessel of burning incense was symbolic of their mode of worship.

Mosaic Law.

The Book of Mormon claims that the Nephite race brought with them the scriptures from the creation down to and inclusive of Isaiah and that they lived the Mosaic law until after the crucifixion of Christ, at which time he visited them upon this continent. Then he taught them a new doctrine as recorded in the New Testament. There is still found till this day traces of the Mosaic Law amid certain tribes of the Indians, wherein they demand an eye for an eye, a tooth for a tooth, a life for a life. In some tribes they still have the City of Refuge as the ancient Hebrews had. They even offer sacrifice of the first fruits of the harvest as well as the animals they kill. But they still have a trace of the newer doctrine which Christ taught the Nephites. The Maya race claims that their God who lived upon a far off land in the east was killed and came to life again and that he came to this continent and visited their forefathers and that he taught them the doctrine of baptism by immersion. He taught them to bless their children and told them that he would send them to Echaue, which means the Holy Ghost. "He taught them that they should often meet together and partake of emblems of his flesh and blood; and to this day the Maya people meet every week or so and eat of bread made of course maze mixed with the blood of an animal and baked. They partake of it in great solemnity in memory of their God who was killed by wicked men. They even have an account of his crucifixion and his agony on the cross.

They have a written record which tells of his last words upon the cross, which were not, "My God, My God, why hast thou forsaken me," but "Now, now, I am faint, darkness covers my brow."

The Indian tribes up to the time and before they were polluted by the degeneracy of the white race kept the Ten Commandments with a rigidity that was integrated into their flesh and bones. They never profaned the name of their God. They did not steal within their own tribes. If they left their tent for a day or a week or a month, they would leave a green twig or branch at the tent door which signified, "Thou shalt not steal." They would not lie to each other within their tribe. Adultery was virtually unknown in their race. They had one worship and that was the reverence of the Great Spirit.

The Saviour.

Nearly all the tribes from South America to Canada know of the Christ and that he was begotten by a most beautiful and pure virgin through being overshadowed with the great Spirit. In some tribes he is known as Votan, meaning the "Gentle God" In other tribes as Topiltzin, again in others as Quetzacotel, Bacab, Mesi or Mesol. The Iroquois Indians of Canada know him as Degonaweda, which means the "Miracle Child" Their account of his conception, birth and life is almost as perfect as the account given in the New Testament. All of these names by which the Christ is known among the natives signify his character or the way he was crucified. Some of them mean the God of the Great Spirit, others the Naked God, others the Gentle God of the Crown of Thorns, and etc.

The Aztecs were not so called by themselves. They knew and called themselves the people of Mexi, claiming that this great God, after his resurrection came to this land and blessed them and gave them this land forever. This is what the Book of Mormon claims. Only the Book of Mormon says if they turn from the God of heaven strangers will come from foreign lands and dispossess them and kill and drive and maltreat them.

The Book of Mormon also claims that at the crucifixion the land was covered with darkness for three days and nights so thick that they couldn't light fires, and that the people lay upon the ground and mourned; that mountains were thrown up, that cities were sunken, the seas washed some of them away, the earth broke into yawning chasms and lives were engulfed and the whirlwinds carried them off, where no one knew. Every element of this great tragedy is told in broken fragments by various tribes of North and South America. Some of them believe their God was dead three days and nights, and during that time, darkness reigned upon the land and time did not exist. The Aztecs, so called, who knew themselves as the people of Mexi named their land after the name of their God, whose name was Mexi. Add "ah" to it and you have the Hebrew word "Messiah," the Christ, the God who was cricified. III Nephi says the Messiah did promise them this land forever.

Record Taken Away.

The Book of Mormon claims that due to the wickedness of the people, their record from which the Book of Mormon has been translated, was taken away from the people with a promise that when they had grown better it would be given back to them.

Calvin Colton of England came to America to make a study of the Indians. He was a linguist, scholar of repute, and with all a divine. His thought was to learn the language of some of the tribes and teach them the Christian faith. He went up to the tribes around the Great Lakes near Winnipeg and spent two or three years with the Indians. During the years of 1830 to 1832 he mastered their language and attempted to teach them the knowledge of God, the account of the creation, the history of Israel, the birth and life of the Christ, his crucifixion and resurrection. To all of his teachings they would reply by saying, "Yes, we know," and much perplexed over the montonous reply, he asked how they knew and in brief they told him this story.

Once long time ago—how long they didn't know —their forefathers had the book that told all these things and, due to the wickedness of their forefathers, the Great Spirit took it from their midst, promising that sometime when their people grew better he would return that record to them. They said to Mr. Colton that they felt "In here," pointing to their chests, "that it was going to come back pretty soon." Colton, feeling that his mission was not fully a success due to the weird knowledge that they seemed to possess concerning the earth and its history, returned to London and wrote the account of his mission which he published in two volumes.

The natives were not only correct in the account of the history which is vindicated by the account recorded in the Book of Mormon but their feelings that "it was going to come back to them pretty soon" were well founded, for the Book of Mormon had already been published. Their feelings were prophetic.

There is no large feature of the history recorded in the Book of Mormon which has not been discovered on this land either through the legends of the natives, or through explorations made by anthropologists, ethnologists and archaeologists.

The Book of Mormon states there was a white race upon this continent and was made extinct in the eastern part of what is now known as the United States which truth was held in legendary form when the white man came here. The Indians told the whites when they were moving into the land now known as Kentucky not to go there for it was the land of the spirits. Many centuries before their race had faught to death a white people who lived in that section of the country and the great exterminating war covered the land with blood and they called the region

(Continued on Page Seven)

DEFENSE OF THE BOOK OF MORMON

(Continued from Page Six)

"Kentucky," which means land of blood and the Kentucky river, meaning the river of blood. In support of that gruesome legend we find millions of arrowheads scattered throughout that region of the country. Some places within a few square rods a hatful of arrowheads have been picked up. Probably a thousand years hence no more gruesome story than this will be found in "No Man's Land."

There are still found here and there Book of Mormon names indigenous with the soil. We have a tribe of Indians by the name of Lehi, that once lived in Pennsylvania. Another by the name of Amalakites found in the northeastern part of Canada, another tribe by the name of Moroni in Central America and still another tribe in Central America by the name of Laman. The Shoshone Indians in 1853 had a chief by the name of Lehi.

This brief discussion outlines a few of the overwhelming evidences that now go to prove the claims of the Book of Mormon; and I now wish to close this discussion by saying: "Joseph, the earth has risen and borne testimony to this book."

Billed to

J. E. Hickman will be the principal speaker at Sunday evening's service in the Logan fifth ward. His subject will be "Human emotions, and their power to make or break us."

Wins Trip—Prof J. E. Hickman has been so successful in the insurance business as to win a trip to attend a convention of the California State Life Insurance organization with all expenses paid. He will leave on Wednesday, accompanied by Mrs Hickman, two sons and a brother.

Logan Journal Oct. 1924

Logan Man Gets Praise For Fine Insurance Talk

J. E. Hickman, insurance man of Logan, recently attended a banquet on the coast where he was scheduled to give an address. His effort was highly praised by an Insurance Journal as follows:

"That masterly address which Professor Josiah E Hickman of Logan, Utah, delivered at the El Capitan banquet at Del Monte should not be quickly forgotten. It was a pure gold nugget of the proceedings of the annual meeting of leader producers, and unlike other nuggets, it can be taken and carried away by every man who was present at its revealing."

El Capitan Del Monte

Following the dinner, Professor J. E. Hickman delivered a polished and highly interesting talk on the values in man. J. Price made an eloquent speech on building spiritual and economic temples, and Judge McLaughlin delivered one of his characteristic addresses.

These three speeches were ... 1924

El Capitan Oct. 1924

What Are You Worth?

That masterly address which Professor Josiah E Hickman of Logan Utah, delivered at the El Capitan banquet at Del Monte should not be quickly forgotten. It was a pure gold nugget of the proceedings of the annual meeting of leader producers, and unlike other nuggets, it can be taken and carried away by every one who was present at its revealing.

Dr. Hickman spoke of the values in man. As viewed by the physicist and chemist they total only a few cents, as viewed by the psychologist they are that of a rather remarkable and intricate potentiality, spiritually they extend to the mysterious reaches which man knoweth not.

The values which the physicist and the chemist find come about with our creation—without any contribution from us. All the other values are largely what we will and what we give for their development. What are you worth economically, morally, spiritually—what as an individual in the great adventure of social living? Just what you give.

The new company being organized at Salt Lake City will have at least five members of the Hickman family on the salary pay-roll of its agency department. Frank L. Hickman is to be the agency superintendent, while Josiah E. Hickman, George F. Hickman, Eugene Hickman and Othello Hickman have been contracted as agency supervisors. The last four came to California State Life in the merger of Inter-Mountain Life and were at Del Monte last summer. Each has expressed his regrets at leaving the Company and losing the association of the Capitans.

Cigarette Habit Is Denounced Here

Declaring the cigarette habit to be undermining to the moral fibre of the young men and women of America, J. E. Hickman told students of the South Cache high school on Tuesday that efficiency, possibilities of success and social desirability were closely tied up with the tobacco habit. Professor Hickman illustrated his lecture with statistics showing the group results of nicotine transmission. Professor Hickman's lecture was supplemented by music from the school.

LOGAN YOUTH LAID AT REST

Funeral services for Elmer Johnson, 20, who died suddenly Tuesday, were held Thursday outside the residence.

Hyrum Hansen, William Evans, Jr., Orson Garf, J. E. Hickman and Bishop Watkins were the speakers who offered words of encouragement and consolation.

Solos were sung by Albert J. Southwick and Louis Maughan. Prayers were by President O. H. Budge and Fred Scholes. Interment was in the Logan city cemetery.

MOTHERS' DAY PROGRAM SET

Mother's day exercises will be held by the local Elks lodge at their home on West Third and Center streets Thursday night at 8:15 o'clock with Exalted Ruler A. A. Firmage in charge.

The ritual of the Elks will be given by the officers of the lodge and Professor J. E. Hickman will deliver the principal address of mother.

The general public is invited to the services.

Seminary at Preston High Graduates 54

The seventh annual graduation exercises of the Franklin county seminary were held Friday at 8 o'clock in the Preston opera house. A class of 54 received graduation certificates.

Prof. J. E. Hickman of Logan, as the essence of his address to the graduates said, "That which you want in your later life, put into your youth." He gave a review of Christianity and the work of the prophets and the need for seminary work.

On Sunday afternoon Prof. J. E. Hickman will lecture on the Book of Mormon at the monthly meeting of the 64th quorum of Seventies to be held in the Ninth ward chapel at 2 o'clock. Mr. Hickman's lectures relative to this subject are attracting wide attention.

Benson Parents Attend Mother's Day Exercises

Benson, May 15.—The interest in Mothers Day was apparent last Sabbath morning by the unusually large attendance at Sunday school especially of parents. The chapel was as clean as "a new pin" and beautifully decorated with flowers. The day began an ideal spring morning and was lovely throughout. All nature seemed to be on her best behavior in respect to the sacredness of the occasion. It was truly gratifying to see so many dear mothers, several of whom with healthy lively babies in their arms out to participate in the inspiration afforded by the name given the day.

After the usual opening exercises the following program was rendered:

Song, Ephrain Falsley; recitation, Margery Izatt; song, Eva and Iva Furniss. Irene Hobbs and Maxine Peterson, recitations, Adele Beutler and Bernice Young, short talk. Elder Ray Parson, organ solo, Norma Reese. Dr. J. E. Hickman delivered an eloquent address most suitable to the occasion.

The Sunday school presented each mother with a beautiful gift. Response by Mrs. Isabelle Cardon.

J. E. Hickman will lecture Sunday at the regular monthly meeting of the 64th Quorum of Seventies. The meeting is to be held in the Ninth ward chapel at 2 p. m. Because of requests from the public, arrangements have been made to accommodate all wishing to attend the series which are lectures taken from the Book of Mormon and are to be delivered monthly.

Elks Mothers' Day—

Members of the Elks' lodge and invited guests, including many ladies, thoroughly appreciated the beautiful and impressive ceremonies attending the celebration of Mothers' Day by the Elks at the Elks' Home last evening. An appreciated feature of the evening was the address on Mother, delivered by Professor J. E. Hickman, who traced the day to its origin, told of the part women have taken in its observance, and paid beautiful tribute to the mothers of the world. A fine program of vocal and instrumental music featuring mothers, was also given. Carnations, mothers' flower, were distributed to those attending.

Brigham 4-12-29

Logan Fourth Ward Choir Here Sunday

A large crowd greeted the Logan Fourth ward choir at the state tabernacle in this city Sunday afternoon at 3 o'clock and enjoyed the presentation of "The Story of the Cross" a sacred cantata by Dudley Buck, with James A. McMurrin as director. Those singing the solo parts were, Charles O. Petersen, basso; Roscoe Hess, tenor; Mrs. LaVeda Griffiths, soprano and Mrs. L. J. Bailey, contralto. Mrs. Mary Brown Rex appeared at the organ and Miss LaDean Rogers at the piano.

The large audience listened attentatively—they were thrilled with the singing and later, were inspired by Prof. J. E. Hickman who told the same story, the birth of Jesus, boyhood days, the Accusation, the Trial, the Condemnation, the Cross, Calvary, Passion Chorale, the Darkness, Earthquake, Death of the Saviour. It was all so different and so real and was appreciated. The solo parts as well as the choir, were exceptionally well rendered.

After the services the visitors enjoyed punch and motored to Tremonton where they presented this wonderful entertainment Sunday evening in the new ward chapel.

Elder Hickman To Lecture—

Elder J. E. Hickman will deliver a lecture on the "External and Internal Evidences of the Book of Mormon before the 64—quorum of Seventies in the ninth ward chapel at 2 o'clock on Sunday afternoon. A cordial invitation is extended to the public to attend.

LOGAN SINGERS DELIGHT THRONG WITH CANTATA

"The Story of the Cross" By Logan Choir Is Beautifully Given

"The Story of the Cross," a sacred cantata, was presented to more than 600 people in the Tremonton ward chapel Sunday evening by the Fourth ward choir of Logan. The cantata was preceded by a masterful address on the Life of Christ by Prof. J. E. Hickman of Logan. The choir numbered more than 60 singers and was assisted by Mrs. La Veda Griffiths, soprano, Mrs. L. J. Bailey, contralto, Roscoe Hess, tenor, Chas. O. Peterson, basso, Mrs. Mary Brown Rex, organist, and Miss Lu Dean Rogers, pianist. Jas. A. McMurrin, conductor.

The contata portrayed in beautiful fashion the different stages of the Master's crucifixion, and was divided into different parts as follows: "The Morning," sung by the contraltos; "The Accusation,' by the chorus; "The Trial," by the soloists, Mr. Hess and Mr. Peterson, and the chorus; "The Condemnation" and "Calvary" by the chorus; "Stabat Mater Dolorasa," soprano solo; "The Darkness," bass solo; "The Earthquake," by the chorus;; "The Sepulchre," bass solo; Epilogue by the chorus.

Programs were passed among the audience with the complete story as sung, which added in the understanding and appreciation of the cantata.

The vast audience was held spellbound by the sweetness and the beautiful harmony that portrayed these last moments of the Master in vivid fashion. Bishop Benson and his choir organization are to be complimented on their achievement and more than the achievement, the unselfish attitude in presenting it without charge to many wards of, in and out of their own stake.

SMITHFIELD — The Logan Fourth ward choir directed by J. A. McMurrin will present the cantata, "The Story of the Cross" as the M. I. A. conjoint program in the Smithfield Second ward Sunday evening, May 5, in the tabernacle. The soloists are Mrs. Laveda Griffiths, soprano; Mrs. L. J. Bailey, contralto, Roscoe Hess, tenor; Charles O. Peterson, basso; Professor Clark, organist; Miss Lu Dean Rogers, pianist. Discourse by Prof. J. E. Hickman.

THE GREATEST SEER OF THE AGES

Address Delivered Over Radio Station KSL Sunday, evening, April 15, 1928.

By

PROF. J. E. HICKMAN.

God vindicates his revelations. He floods the earth with truth, makes science his hand maid and with it all, he causes man to glorify his name.

My friends, I feel much like a person playing blind man's buff. I know you are about me out there in the night, stationed in comfortable homes scattered throughout the great desert and her bordering lands and I must try to feel your presence rather than to see you.

I pay you the compliment that every man who listens in is hungry for truth let it come from pagan or Christian land. God's truths are eternal and need no apologies, yet as children of the earth, with limited vision, we ask for proof either from God's especial endowment or from known laws of science or experience.

When our Father began his work anew in this dispensation his work was assailed with unjustifiable bitterness. If creeds and societies had taken Gamaliel's advice to the Jewish Sanhedrin and suspended judgment and action until "Mormonism" had died of its own weakness or had been vindicated in the earth as God's own cause this nation would have been spared the humiliating history of two states of this republic and the unspeakable wrongs heaped upon the "Mormon" people.

Need No Modification.

When God reveals a truth the longer it is in the earth the truer it appears, for science and experience proclaim it. But the longer the theories of science are before the thinking world the more they are modified or eventually abandoned, for nothing kills or vindicates a theory so quickly as working it for all it is worth, but he who studies and works God's truths proclaim their divinity and find they need no modification.

I am not disparaging science for I am a student and a lover of the same. When science discovers a truth it declares God's work. Science is an unsafe guide for men to stake their all and all on, but in God's revelations man can rest their cause—their hopes, their beliefs, their salvation. Yet an earnest scientist is a son of God trying to find out earth's truths. He is often in error but eventually science may discover all that God has revealed, and all that he may reveal for man is destined yet to discover every law by which God became God and by which the earth was formed.

Science is the ox-cart method of discovering truth for often centuries after God has proclaimed a truth, science through her slow and belated methods, finally appears on the scene with the proof of God's revelation of long ago. Unfortunately some withhold their wholehearted belief in God's revelations until they have heard the voice of science on the matter. None such can stand in the vanguard of thought and progress. Pure intelligence far outruns the belated utterance of proof. Yet our hearts rejoice when our beliefs are vindicated through collateral evidence.

Back to Their God.

Science is a good servant but an unreliable guide when measured by the whole truth and nothing but the truth. So far science has been the false Messiah for it led men from God and his revelations with a promised hope, but now science with her truer vision is turning, in many cases, men's minds back to their God.

Blessed is he who has the will to believe for he outruns science; he stands on the mount of inspiration and revelation. He then can feel more than he knows—knows more than he can prove, and thus becomes the forerunner of science.

Permit me during the few minutes that are mine to verify the claim I made in my introduction, i. e., that the Lord's revelations come in what ever garb or questionable form they may, time and the intellectual advancement of the race will vindicate them to the glory of his cause.

With this in view I wish to turn to the Book of Abraham found in the Pearl of Great Price. The parchment from which this book comes was found in one of the catacombs of Egypt. It was translated by Joseph Smith and now constitutes part of the Pearl of Great Price.

Looked At Askance.

The truths set forth in this book are looked at askance by the world. Some years ago an attack, led by a noted minister of this city, aided by eight Egyptologists, was made upon the truthfulness of the Book of Abraham. I haven't the time here or desire to review that controversy, but I desire to point out some unmistakable proofs of the verity of this book.

The translation of the parchment was begun in 1835 by Joseph Smith, the "Mormon" prophet, but due to the mobbings and drivings of the people the translation was not published until 1842.

Joseph's critics claimed he did not understand Egyptian and that his pretentions were a "farrago of nonsense." Let us brush aside the question as to whether he did or did not understand the Egyptian characters, for Joseph Smith must stand or fall upon what he gave to the world in the Book of Abraham.

The Lord told Moses that when he spoke through a prophet that which the prophet uttered would come true and to him ye should give heed. I desire to measure the prophet from this standard, for truth has never gone in partnership with error.

The Most Rigid Test.

The most rigid test possible to put upon the prophet is the system of astronomy set forth in the Book of Abraham. For there is told in simple narrative that God, through the urim and thummim, showed Abraham that: (1) All the heavenly bodies moved in their spheres, (2) that the more advanced a world becomes from start to a dead world like our moon the slower are its movements, (3) that all stars not only move in their own orbits, but groups of them revolve around mightier stars, (4) that some stars revolve around one center and some around others, (5) that stars are mighty in size and some are enormously large; (6) that other stars than the sun have planets like our own; (7) that the stars are innumerable to man yet Abraham's seed should be as numberless as the stars of heaven; (8) that some groups of stars are close together and others far removed and (9) finally all stars revolve about the planet on which God dwells, that is they all revolve around one common center. Let me say here the above truths set forth in the Book of Abraham were totally unknown by the astronomical world for these facts lay shroud ed in the vast unknown. At that time we had no means of measuring the size of a star, in fact the first accurate measurement was not made until six years ago. Astronomers then did not know the stars moved and thus they were called fixed stars. Neither did they know the stars moved in orbits and much less that groups of them revolved about common centers.

A Bold Utterance.

Up to 1825 Herchel's telescope the greatest in the world, had only revealed 100,000 stars. It was a bold utterance for Joseph Smith to declare that the stars were innumerable to man, while those stars were still hidden in the infinite night of space. The thought was so far-flung beyond human conception that one almost staggers at the thought.

Since that date astronomers, bombarding the heavens from every quarter of the globe, have now discovered that, as the Book of Abraham claims, every star in the universe moves. Dr. Hill said that were one star to stop it would again be set in motion by the drag of the stellar universe.

Since Kirchoff (1859) perfected the spectrum analysis, astro-physics has advanced by leaps and bounds. The astronomers find now, as the Book of Abraham claims, that stars not only have their own centers around which they revolve, but that great groups of stars revolve around common centers. Hoeffler found that five out of the seven stars of the Great Dipper lie in the same plane and have equal motion in one and the same direction. The Pleiades of over 25 stars also move around a common center.

This Dizzy Speed.

The Prophet Joseph in his translation says our sun with his planets revolves around Kolob, one of the mightiest stars. At the time Joseph revealed this fact the astronomers believed the sun stationary as were all other stars, though William Herschel had surmised that there was a slight displacement of the sun though the proof was wanting. But since then, astronomers now assume that the sun, with its planets, is plunging off through space at the rate of 158 miles a second. This dizzy speed was not discovered until about three years ago. Before that, his speed had been computed as 12 miles a second. We have not as yet discovered his orb though it is known that it is hurling towards the constellation of Draco. They are waiting to get enough of the sun's arc so they can compute its orbit.

What proof have we of the stupendous thought revealed in the Book of Abraham that the entire stellar universe is revolving around a common center? For over three quarters of a century data have been gathered tending toward this view; and now all astronomers are quite agreed that the vast mass of billions of stars revolve about one center.

Like a Mighty Wheel.

Professor Kapetyn, a noted Dutch astronomer, says the visible universe consists of two distant parts which move at an angle of 115 degrees with each other and that one of these streams moves three times as fast as the other. The late Sir Alfred Russell Wallace and others declare the stellar universe is revolving like a mighty wheel.

If the Book of Abraham is not what it claims to be, where did Joseph Smith get this vast system of astronomical facts which antidate more than a half century the modern discoveries?

Billed to

The assertion in the Book of Abraham that other suns or stars like our own have planets revolving around them is now strongly believed by many of our great astronomers.

Again the Book of Abraham reveals that the stars are mighty in size and some of them are very great God in revealing these truths to Abraham, did not say the sun was mighty though it is 1,200,000 larger than our earth. At the time Joseph Smith gave these facts to the world, we had no means of telling the size of stars and not until 1859 did astronomers devise ways of measuring them. Of recent years astronomers have found some stars a million times greater than our sun. Some stars are so large that one of them would fill the entire orbit of the earth which is 186,000,000 miles across it.

At Least a Trillion Times.

The noted astronomer, Dr. J. J. See, says some stars have a luminosity two trillion times that of the sun. If their intensity of light is any where near comparable, then there are stars at least a trillion times larger than our sun.

As I said in the beginning, the longer God's revealed truths are in the world, the more completely do time and experience vindicate their claims. Can any living soul doubt that Joseph Smith translated the parchment correctly? Can the most ultra-skeptical doubt the truth of the Book of Abraham? It holds in its open palm truth of its own declarations.

"When a man speaketh in the name of the Lord and things follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shall not be afraid of him."

To return again to my subject: Joseph Smith as seer and revelator claims that God had destroyed many worlds, yet many now stand which are innumerable to man. Such a statement seemed the wildest conjecture in 1832 as far as the slightest proof was to be had, but today astronomers have beheld the destruction of worlds off in the infinite deeps. Further, they now find our own earth is made of fragments of disintegrated worlds. This truth was revealed to the Prophet Joseph in 1832.

Most Stupendous of All.

Now comes probably the most stupendous of all Joseph's declarations as a translator of the Abrahamic parchment. God showed Abraham the stars and he said that they multiplied before his eyes and he could not see the end thereof. Yet God promised him that his seed should be as numberless as the stars of heaven.

Remember that in 1835 only 100,000 stars had been discovered. If there were any more no one knew it. It was impossible to know another one until the astronomers improved their telescopes, discovered the spectroscope and invented the telescopic methods. Recently astronomers have announced that there are probably from 30 to 40 billion stars in our universe and there is no astronomer audacious enough to say they have discovered them all.

As staggering as this number of stars is, it is only a small fraction of God's universes for the telescope now reveals that there are over seven hundred thousand stellar universes as large and even larger than our own.

Some of these stellar universes are so far removed from our universe that it takes light a million years to travel from there here, though light travels 186,000 miles a second. Aye, there are some of those universes so far removed that it takes from ten to a hundred million years for light to pass over the measureless void between us.

In Limitless Space.

Suppose we take only 700,000 of those stellar universes that lie out there in the limitless space and multiply them by 30 billion, the estimated stars of our universe, and we get the meaningless number of twenty one quadrillion blazing worlds. This does not reckon with the myriad dark stars or the numberless planets that revolve about the stars.

I can now vaguely understand what God meant when he said to Abraham that his creations were numberless to man.

Now my friends, I have briefly reviewed the astronomical facts couched in the Book of Abraham. I have pointed out wherein science has since discovered their accuracy. Conjurhg, guessing, faking has never revealed a system of truth as given to the world by Joseph Smith. Of all facts that were put beyond human imagination they are the astronomical truths which I have reviewed, for they lay shrouded in the hidden creations of God's endless works. It was this revelation that stamped Joseph the transcendentalist.

No seer of the ages has been put under such a severe test of his seership as that of Joseph Smith, and yet in this survey science affirms his declarations. No seer of the past has revealed so many scientific truths which far antedate the discoveries of science.

If we are to judge a seer by the accuracy of his utterances then eventually the world must proclaim Joseph Smith the greatest seer of the ages.

J. E. Hickman

Prof. J. E. Hickman of Logan, representing the Pacific National Life Insurance company was in Preston several days last week getting business for his company. We understand that Mr. Hickman wrote several policies while here.

Funeral Services Of Walter Walker

River Heights, July 2—Funeral services for Walter Walker were held Saturday at 10 a. m. in the ward chapel. Singing, "Rest, Rest For The Weary Soul" by Lyle Wood Luella and John Anderson, invocation, Bishop Christian Barfuss; violin solo, Gladys Scholes, accompanied by Gene Heninger.

J. E. Hickman was the first speaker. He said we are here and have renewed this land which was once barren. The departed has given 73 years of his life to redeem this land. He that gives his life for another gains his salvation. Our grand parents came here to the desert to redeem it and redeem ourselves at the same time. No man that has given his life in the desert and almost turned it into a tropical garden has lived in vain. The pioneer shall always be honored and thought much of. We should all be proud that we came from such ancestors. This man has given 73 years of his life in the desert to fulfill the prophecy of Isaiah. These are the people that have built the roads over the land. I want your people to see the mighty life we are living. We knew before we came that we were coming here and we prepared ourselves to come here and now we are preparing ourselves to go back. When we lay down our body and through the resurrection is the time that we prepare ourselves for a higher life.

Violin solo, Gladys Scholes.

Joel Ricks said in a case of this kind our thoughts go out in a new channel. Brother Walker came here in his younger years and has lived here ever since. Everyone that has done what he has will be honored. The Lord is gathering Israel. Let us go on and serve the Lord the best we can and our our part. The pioneer endured much. May the Lord bless the posterity of Brother Walker that they may serve the Lord.

Elder John Anderson of the High Council said he had known Brother Walker for a number of years and had been a ward teacher at his home and had found him to believe in the Lord. We all will pass through the door of death and how happy we shall be to hear the master's voice say "Enter ye into my kingdom," and also to meet with our friends and relatives on the other side.

Bishop Walter Scholes thanked all in behalf of the bereaved family for anything that they had done to assist the family. Asked

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J. E. Hickman to Go On Air Over KSL

Professor J. E. Hickman of the U. S. A. C. faculty has accepted an invitation by L. D. S. church authorities to speak over KSL on Sunday night at 9 o'clock.

This is the regular weekly broadcast of the church and Professor Hickman will speak on the "Story of the Tragedy of the Mormon People." This talk, he advised a Herald reporter will be on the struggles of the first pioneer company across the plains and over the mountains to Utah then the wonderful accomplishment of Brigham Young in bringing 4000 people into the desert valley and guiding their work so that they were self supporting from the very start of this gigantic struggle.

Suit Entered For Recovery of Stock

Josiah E. Hickman, representing himself and 21 other local people, has filed suit against the Southern California Investment corporation and H. M. H. Lund, for the recovery of Western Loan and Building stock or the cash value of the stock.

The complaint alleges that the plaintiff turned in stock in the Western Loan and Building company for stock in the Southern California Investment corporation under a misrepresentation

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Those who were not present at Oxford ward Pioneer Day celebration we are told, missed the banner event of the season.

As special entertainers the Melody Weavers held the spotlight. These three young ladies, artists of radio fame, had their singing bonnets on and their performance was thrilling to say the least.

Prof. J. E. Hickman was up from Logan and gave the oration under the caption, "The Exidous and Sufferings of the Mormon Pioneers," and of all the various lecture subjects treated by Mr. Hickman on various occasions we are inclined to believe that the one mentioned above is his best subject. The audience was held spellbound with the heart-ringing tradgedys and perilous times of the early pioneer days as portrayed by the speaker.

Other interesting numbers were given in the form of instrumental and vocal solos and duetts, with comic readings by Cleon Bosworth and a very fine historical talk by L. J. Petty, an 83-year-old pioneer.

After the morning program the celebration was continued after lunch with events for the young folks, including trick racing of various kinds. A picture show put on in the evening was enjoyed by many and the day wound up by a big dance, the music being furnished by the Midnight Revelers.

LARGE CROWD ENJOYS LECTURE

Sunday evening, the people of Malad were given a spiritual treat, when they attended the lecture given by Professor J. E. Hickman of Logan, Utah. Professor Hickman is most prominent as a professor of English and is noted to be a lecturer of excellent ability.

Being a thorough student of the Book of Mormon, his lecture on the "Internal and External Evidences of the Book of Mormon" was most interesting and instructive. He brought out many outstanding proofs substantiated by and correlative to science, nature and modern progress. H. J. Hanson presided and D. P. Woodland introduced Professor Hickman to the large crowd present. The meeting was further made enjoyable with a solo by Mrs. Margaret E. Jones.

The HUSTLER

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The Inter Agency voyage is under way. Every boat, with two exceptions, is out on the bounding wave, struggling for supremacy on our own ocean. My, but the race is interesting. The Steamers, Shattuck, George F. Hickman and Livingston are out in front and the Steamers, J. E. Hickman, F. L. Hickman, McKay, Gustaves, Dean, all have their bows about even.

Two boats are still tied up at the docks, having engine trouble, and for some reason, haven't got up the necessary power to get started. There can be no good reason for the situation, as a SOS call to the Home Office will bring any assistance needed to get started. We can't let the other boats get too far ahead.

THE MORMON BANISHMENT.

Address Delivered Over Radio Station KSL Sunday Evening, September 15, 1929.

By

ELDER J. E. HICKMAN.

The tragedy of the banishment of the Mormon people to me has no parallel in recorded history. Yet from the darkling-dawn of human history we hear the cries of oppressed peoples, asking to lie down without chains—to be free. As we look out over the past we behold the gray stones of perished institutions. We see the charred heaps of human auction blocks. The past has been saddened for "Truth was ever on the scaffold and error was forever on the throne, yet that scaffold swayed the future."

The story of nations is the struggle of truth against error—a struggle for liberty—religious and political. Out of this struggle was born the eloquence of the ages. When the last human right has been gained then eloquence which has thrilled the world will be no more.

Religious and political liberty is composite and has come down to us through the agonies of the ages—through the flight of Abraham from Chaldea, from Calvary's Cross, from the bloody sweat of France, and from the banishment of the Mormon people. Let us devoutly wish that sin and ignorance have made their last stand against the march of truth. Let us trust that the slimy sceptre of priestcraft shall never again inoculate a nation with its virus of hate and torture.

The banishment of my people has often been told so I will need only to reiterate a few leading events to illustrate the dark night of their persecutions and the woes that followed. To avoid the threatening storm of persecution at Kirtland, Ohio, and surrounding regions the Mormon people fled to Missouri where they built themselves comfortable homes with the view of worshiping God according to the dictates of their consciences. But they soon began to be persecuted. The midnight air glowed by the light of their burning homes. Mobs plundered and killed the people and forced many to sign away their homes and lands at the point of a bayonet.

The Mormons were expelled from the state and in their dreary march they left the tracks of their bleeding feet upon the frozen snows of their pathway. Heart broken, penniless, and plundered they cast themselves upon the uninhabited plains of Illinois. The Missourians in order that they might have a mantle to cover up their cruelty drew up a set of resolutions. They said that (1) the Mormon people were mostly from the New England states and believed in freeing the slaves; (2) they believed in prophets, revelations and were superstitious; (3) they were poor.—Poverty superstition, these were the crimes. For such crimes fourteen thousand people were ruthlessly whipped, killed or driven from the state. What a burlesque upon freedom. Rob the Vanderbilts of their address them in rags, and drive them into the wilds of America and they too will be poor.

After Six Years.

After six brief years of reconstruction the Mormons built themselves the beautiful city of Nauvoo of twenty thousand inhabitants, founded a university, reared a temple wherein their prophets received keys, powers and mysteries which the Gods had held under seal since the earth stood.

Then broke anew the storm of hate. Whatever was the cause that led to the people's expulsion from Illinois, it was not due to any crime of theirs, unless it was an offense to profess a different creed and worship at a different shrine. Joseph Smith and his brother Hyrum were murdered in Carthage Jail. Again mob law reigned and men lost their reason. The scenes of Missouri were being repeated. The people were tortured and whipped and some were killed.

When the Latter-day Saints found that the nation had forgotten its pledges of freedom and religious liberty, vouchsafed in our constitution, they crossed the Mississippi river and asked the nearest route to America's deserts of Sinai.

"Come, Come Ye Saints"

The people were swept by a whirlwind of wickedness, but in the mad vortex though scattered like chaff, they hugged to their breasts the keys and endowments, vouchsafed to them, which keys gave them the power to redeem the deserts—aye, the earth and her inhabitants. When this exiled people were again beyond the fearful storms of hate they found themselves bivouacked in want, poverty and disease. Shaken with ague and burning with fever, many were heart broken and wavered. Isaiah beheld this scene in the far off ages of the past as he stood with his face toward the Occident. He saw their leaders, strengthening the weak hands and confirming feeble knees, saying, "Be strong, fear not, behold your God will come with vengeance and He will come and save you." How literally this was fulfilled when Brigham Young said to the elders: "Go amidst the people and encourage them, telling them all will be well." He said to William Clayton: "Brother Clayton write a hymn which will stir this people to new hope and energy," and in one night he wrote that immortal hymn: "Come, Come Ye Saints, no toil nor labor fear, but with joy wend your way." That hymn was sung over every mile of that trackless waste. It was their stimulant by day and their palladium by night.

In the dark night of their martyrdom and banishment, to many the sun of hope had set; but instead of the promise of the dark night of gloom and desolation, there burst upon them myriad stars of new ideals, new possibilities, new visions.

World's Debt to Sorrow.

My friends, were it not for the setting of our day sun, the noble science of astronomy could not have been known. How true it is that in the night of sorrow there has been given to the world most that is of worth. Moses' flight from Egypt gave us a new religion. Joseph's desolation in Egypt saved that land and the Orient from utter starvation. David's grief gave us the Psalms. John's banishment to the Isle of Patmos gave us the Apocalypse. Milton's blindness gave us Paradise Lost. The agony of Gethsemane gave us the chance for eternal progression. The banishment of the Mormon people will yet give a new meaning to earth-life.

So it is through life that when the soul is mantled in grief it beholds stellar universe of hope and possibilities. So it was with the Mormon people. They were to go to a land of lean want, gaunt hunger, torturing thirst, where deep skies poured their livid heat with savage fury over the land. It was

a place where nature had sickened, withered or died. But struggling in such a desert they became super-men and super-women. The bridges of hope were burned behind them. The future and the desert were their only outlet. So they made the desert their altar while they fed at famine's table. They toiled with naked hands on the barren rocks of necessity. They slept in valleys which had been held under the spell of desolation through the centuries of forgotten ages. Refined in the crucible of affliction and purified on the grid-irons of the desert, this banished people redeemed the waste places and the earth was gladdened by their coming. The sterile wastes were slowly turned into gardens of Hesperides. The silence of the ages broke into song. The brooding stillness changed into the hum of the myriad wheels of industry. The wigwam gave place to villages and cities. The savage's war-whoop was transmitted into the eloquence of the orator. This was the land in which my ancestors trekked twelve hundred miles.

Their Country Call.

At the beginning of the journey while straining every nerve for the matchless trek, the President of the United States sent a message to ask Brigham Young for 500 able bodied young men to enter the army and march against Mexico, for war had been declared against that nation. Remember that two states of this nation had thrust this people from their borders while the entire nation looked on in silent indifference. Remember this people were preparing to make the matchless flight of the ages. Remember they were to seek friendship of the Savage and the Desert. But it was their country calling and this people forgot their wrongs and answered their country's call. Match if you can in all the annals of history—ancient or modern—this example of patriotism.

While these volunteer soldiers were making the longest march and in the shortest time of any military feat, their wives, mothers and sweethearts drove their own teams across the trackless waste of America. I have been told from lips of aged veterans that when they were exhausted and could go no farther there on the sandy wastes they knelt bare-headed bare-footed and in their tattered clothing asked your God and my God for assistance and on arising their weariness was gone.

Many had neither wagons nor teams so they made hand-carts and men and women pulled these carts across America's uncharted wilderness. When the winter snows barred their way, men, women and even children walked bare-footed in deep snows for days. In some companies in the last days of their suffering they had only two ounces of flour a day for each person. I was told by a lady, who in that desolating hour—she was but a child of ten—that when on the plains of Nebraska, over four hundren miles from Salt Lake City and the snow had fallen from twelve to eighteen inches deep, that her father was throwing out from the hand-cart, everything except their scanty food and bedding. He had thrown out a little foot-tub. She said, "Father do not throw that away for mother gave it to me to remember her by." Her mother had died on the plains some six weeks before. The father replied that he would not, only everything must be rejected except the barest necessities. "For", said he, "we must make every effort to get to the Rocky Mountains." She said, "Father, let me keep the tub, and I will carry it the rest of the way." Then, not waiting for a reply, she picked it up and ran ahead. For many days she walked bare-footed in the deep snow and often when she could go ahead of the carts she would set the tub down and stand in it to warm her feet. What a sumptuous warming apartment that must have been to that freezing starving child!

Upon the Plains.

Picture if you can, that banished people upon those plains; mothers stripped off their clothes to wrap about their perishing little ones. The story of their suffering though often attempted is still untold. The tragedy defies tongue or pen. I shall draw the veil.

Stand with me on the Western slopes of the Rocky Mountains, and behold the prophetic entrance of the vanguard of these pioneers, while they descend the rocky defiles. As they halt we hear their leader say, "This is the Place." Then not waiting to shake the accumulated dust of a thousand miles from their shoulders, they stand face to face and with uplifted hands vote to forgive all men who had injured them. There is only one other event that rises above this; it comes from the cross—from dying lips of agony. Father, forgive them, they know not what they do."

At last my friends, the refugees were at home. How sweet must have been their rest beneath friendly skies as they lay upon the earth, parched and seared through forgotten aeons! This people dreamed dreams by night and their souls rested. While by day they saw visions of hope and they were glad. True, at times they wept in their huts as older memories returned of loved ones sleeping in foreign lands. How different and yet so suggestive of the Hebrews' captivity and desolation in Babylon! The Psalmist tearfully tells of their gloom. "By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion. We hung our harps upon the willows in the midst thereof. For they that carried us away captive required of us a song; and they that wasted us required of us mirth, saying, "Sing us one of the songs of Zion." Then the Psalmist gives the reply of the captives, "O daughters of Babylon, who are to be destroyed, happy shall he be that rewardeth thee as thou has served us."

Epoch Making Forces.

History records no hegira more heroic or more pathetic than the banishment of the Mormon people. This hegira shall cast a halo over the exodus of this people for all time to come. Cruel as was this banishment and terrible as were its sufferings and ordeals, yet they were the greatest epoch making forces that ever came to this people. Out of the ashes of desolation, out of the whirlwind of desolation, in spite of the savage fury of men and nature's withered hand, the people have builded a great commonwealth. And with all, as they have largely stilled the savage fury of men, they have healed the withered hand of Nature. Today the illiteracy of this people is less than one per cent. We have a greater per cent attending academies and high schools than any other state in the Union. Her sons and daughters are all over the civilized world seeking learning from the masters of erudition. Though Utah has two universities and several colleges, yet she has a greater per cent of her young people in foreign universities than has any other state in the Union. The criminal record of her native sons is less than one-tenth of the average crime of the nation. Today there are nearly three thousand of her sons throughout the globe teaching that same religion which caused the banishment of their forefathers. The expense of this proselyting—nearly two and a half million dollars a year—is borne by those who carry this message to the world.

My friends, I have couched in simple language the pathetic story of the exodus of this people. I have kept back striking events, pitiable sufferings, and terrible wrongs. The words that I should speak burn within me and tremble upon my lips, but I shall not utter them. It is enough. I am willing to leave the judgment to future generations. When the clouds of hatred and mistrust which hang like a pall over genius of this people are dispelled, the story of their living martyrdom will make the heart of the nation ache with pity and remorse.

The PANIAGO

Published Monthly By
PACIFIC NATIONAL LIFE ASSURANCE CO.
Home Office: Deseret Bank Building
Salt Lake City, Utah
Samuel K. Kellock, Editor

Vol. 1 November, 1929 No. 11

INTER-AGENCY VOYAGE

My! but the race is exciting. The boats are spread out over the entire ocean. Two boats proudly lead the race—the good ships Dean and Dastrup have taken a commanding lead and each of the Captains of these boats is determined to lead the race at the finish. Which one it will be depends entirely on the Captain and Crews of the Steamer. Following closely are the steamers, J. E. Hickman, O. Hickman, G. F. Hickman, Intermountain Sales, Nixon, Hays, F. L. Hickman, Shattuck, Flinders and Gustaves.

Up to and including the 30th day of October, the total fleet had taken on 90% of the cargo which we asked them to gather at that time and this is of course a record of which we are justly proud.

All of the Captains and crews have determined at the next Port of Call (Nov. 30th) that the full cargo will be loaded and delivered. Some of the Captains and crews which will have taken on their entire four months' Cargo at that time have each volunteered to go back over the course and give the slower boats a "tow" into the Home Port.

Let's hope that each and every boat will gather up its allotted cargo without assistance. It speaks well however for the morale of the entire fleet to know that this spirit prevails. It augurs well for the Company.

OCTOBER PRIZE WINNERS

The five high producers awarded prizes for production during October were J. E. Hickman, Othello Hickman, Stanley R. Dean, N. H. Dastrup, and D. L. Hays, and the next five high producers were F. L. Hickman, R. J. Harman, F. R. Flinder, F. T. Flinders and George Soffe.

Of the ten high men, N. H. Dastrup is in Nevada, D. L. Hays in Montana and the others in Utah.

The Company is proud to give recognition to these men are so ably and energetically representing them.

Agents' Record

LEADERS IN OCTOBER, SUBMITTED BUSINESS VOLUME

1. J. E. Hickman
2. Othello Hickman
3. Stanley R. Dean
4. N. H. Dastrup
5. D. L. Hays
6. F. L. Hickman
7. R. J. Harman
8. F. T. Flinders
9. F. R. Flinders
10. George Soffe

LEADERS IN ISSUED AND PAID FOR BUSINESS

1. Intermountain Sales Corp.
2. J. W. Nixon
3. A. M. Jacobs
4. C. E. Rowan, Jr.
5. Othello Hickman
6. J. E. Hickman
7. G. F. Hickmen
8. Ashley Bartlett
9. Thomas A. King
10. J. A. Kolby

Agency Directors.

Prof. J. E. Hickman of Logan, Utah, has been in the insurance business for the past 12 years, first with the Inter-Mountain Life and later with the California State Life. He has been one of the outstanding producers for these Companies during that period. Professor Hickman has his Doctor's Degree from the Columbia University and has spent the greater part of his life in Educational work at the Brigham Young University, Provo, Utah, and Utah Agricultural College at Logan, Utah. He has the distinct honor of having had thirteen sons in the late world war. He is a native of Utah.

G. F. Hickman is also a native of Utah, having graduated from the B. Y. U. and later taken his master's degree and practically all of the work for his doctor's degree at the University of California. He taught in the State schools for over twenty years, the last fourteen of which as principal of the Emery Stake Academy. He was associated with the Inter-Mountain Life and later with the California State Life for the past nine years and has always been a consistent and regular producer.

Othello and Eugene Hickman are sons of Prof. J. E. Hickman of Logan. Both of these boys have spent several years in educational work but have been associated with the Inter-Mountain Life and the Bankers Reserve Life for the last five years. They are both producers. They were born and educated in Utah and have taken degrees from our state institutions.

NOTE: *Pantagraph* expects much of the Hickmans and is assured that it will not be disappointed.

LOGAN STAKE HIGH PRIESTS IN CONVENTION

Stimulating greater activity among the members of the High Priest quorum of Logan stake, well attended sessions of the annual convention of that quorum were held in the stake tabernacle Sunday. Heber C. Maughan, president of the quorum, presided at the sessions.

Among the speakers at the meetings were President Joseph Quinney, H. J. Carlisle, J. E. Hickman, L. H. Kennard, H. B. Kennard, H. B. Campbell, James W. Linford, A. E. Anderson, H. K. Merrill, Samuel Weston, George Z. Lamb, H. C. Maughan, Joseph H. Olsen and John E. Carlisle.

Josiah E. Hickman, vs. Southern California Investment company, a corporation, and H. M. H. Land, Western Loan & Building Company, a corporation, and the California Bank, a corporation. May 5th, at 10 a. m. non jury.

CHURCH SCHOOL INSTRUCTOR VISITS DIXIE COLLEGE

Professor Josiah Hickman, outstanding church school instructor, was a visitor in St. George Wednesday and spoke to the students in devotional this morning. His subject was on progression in the different fields that are calling for young men and women. He made a striking appeal to young people not to be tricked into foolish habits. His talk was much enjoyed by the student body.

Mr. Hickman was a teacher at the Murdock Academy at Beaver and has since taught at the B. Y. U. at Provo and the Utah Agricultural College at Logan. He is the father of Leon Hickman, well known here.

Judge Hickman Is Operated On

City Judge George W. Hickman was operated on nat the Fabiola Hospital last Saturday. Developments in the fracture of his arm, which was injured in an automobile accident several months ago, necessitated immediate action. He is reported as doing well.

Professor Hickman Sunday Speaker On World Affairs

Molas, Ida July 13 30

Speaking upon the subject of America as the land of promise and the fulfillment of modern prophesy, Prof. Hickman of Logan, held a large and appreciative audience spellbound at the First Ward Chapel Sunday evening for upwards of an hour during a most interesting talk.

Professor Hickman, besides being a student of history and world affairs is an authority on the Book of Mormon and Indian lore. He is gathering data for a book on New Discoveries as to the Authenticity of the Book of Mormon" and intends spending a year in Eastern libraries to complete his research.

Hickman Talk Enjoyed— 1930

The talk last night by Professor J. E. Hickman on "General Delinquency and the Cause and Cure of Crime" was greatly enjoyed by the people of the Second ward. Logan, Ut

at conference Smithfield

Delivers Lecture—

Prof. J. E. Hickman of Logan delivered a very instructive lecture to the advanced M.I.A. class in the First ward last Tuesday evening. His subject was "A Century of Progress." 3-11-30

Present Comedy— Ward M.I.A. drama

Services Held Sunday For Dr. H. D. Scott

The Fourth ward chapel was filled to capacity for the funeral services held Sunday afternoon for Dr. Henry D. Scott, veteran of two wars, who died in a Salt Lake hospital on Thursday last following an operation for appendicitis.

Floral offerings were beautiful and many were the expressions of the good life of this fallen soldier. Music was supplied by the ward choir with A. G. Olofson, directing and a vocal solo by Lawrence Bailey, "Sometime We'll Understand."

Bishop W. H. Griffin was in charge of the services. Prayers were offered by Joseph Hansen and James Packer. Elder J. E. Hickman was the first speaker and characterized the departed as a "soldier for the liberty of the world, a splendid Latter-day saint and a good citizen."

CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS
THE COUNCIL OF THE TWELVE
SALT LAKE CITY, UTAH

April 19, 1928

Elder Josiah Hickman
Logan
Utah

Dear Brother:

Your manuscript radio talk came to hand all right and has gone to the News for publication. It came over the air clearly and distinctly. It sounded well and reads well, and indeed was a very fine sermon, and I am sure made a good impression.

Sincerely yours

Rudger Clawson

"Whizzer" Pulled By Local Duo

With the announcement of the resignation of Miss Ruth Bennett as a teacher in the morning, a real "whizzer" not only on the school board but on the families and friends of Miss Bennett and Kyrmel Hickman was believed brought to light.

According to reports, the young couple were secretly married some place in Wyoming after school was finished last spring. Both were students at the USAC last year.

Kyrmel is the son of Mr. and Mrs. J. E. Hickman of Logan when asked about the reports today, J. E. Hickman said that he also had heard the rumors but that he had not been able to confirm them, although he believed the rumors to be true.

Miss Bennett—or Mrs. Hickman, has been living at a sorority house in Logan and teaching in the Richmond school. She left Logan Monday morning and is believed to be in Salt Lake where Kyrmel Hickman is working at the present time.

Mrs. Hickman is the daughter of Mr. and Mrs. George D. Bennett, formerly of Logan, but now of California. Mrs. Hickman spent the summer there with her parents but returned to Logan with the opening of the Cache county schools in September.

Hickman Returns—

Prof. J. E. Hickman of Logan who has been making an extensive research in the east on the anthropology of the American Indian, has returned to Logan. Prof. Hickman visited some of the best libraries in the largest eastern cities where he has spent the past seven months. He has been reviewing literature of the greatest researchers of the world. Some staggering data will be presented when a report of the results of his research has been made.

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(noon [illegible])

Billed to

Logan Stake—

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The following program will b given Sunday evening in th ward chapel: trombone an trumpet duet, Stratford Smit and Eldon Torbenson; talk, "Pr World Existence," J. E. Hick man; vocal solo, Marian Carre

SEVENTH WARD

Miss Juanita Hickman of Logan, Utah, became the bride of Oral T. Whitehead of St. George, at the residence of Mr. and Mrs. Rodino L. Hickman in Oakland last Saturday evening. The ceremony was performed by Judge George W. Hickman, a brother of the bride. Following the service, a wedding supper was served to the following guests: Mr. and Mrs. T. Edward Brown, Mr. and Mrs. George W. Hickman, Charles Whitworth, R. Hickman of Richmond and Mr. and Mrs. R. L. Hickman. Following a brief honeymoon the young couple will reside in Oakland.

Othello Hickman and his father, of Logan, were visitors at the home of their son and brother, E. D. Hickman, over the week-end. Sunday afternoon they gave very excellent lectures on "Ancient Indian Civilization in the two Americas". The people of the whole valley met at Overton to hear them speak.

Thursday, June 11, 1931

Curtis Rites Held In Second Ward Chapel Wednesday

Funeral services for George L. Curtis, 68, railroad man and former Logan resident, who died Friday from injuries he suffered when struck by a train at a crossing near Pocatello, were held Wednesday afternoon at 2 o'clock in the Second ward chapel, under the direction of Bishop Charles England. The body was brought to Logan from Pocatello for interment.

Many relatives and friends gathered for the rites. A large number of beautiful floral sprays were in evidence as tokens of the high esteem in which Mr. Curtis and his family were held.

Speakers were: Bishop William Worley of the First ward, who told of his boyhood acquaintances and lifelong friendship with Mr. Curtis, Professor J. E. Hickman, who spoke on L. D. S. church doctrines, and the assuring comfort which comes to all who have abiding faith and belief in a union of loved ones beyond the grave; and Bishop England, who thanked all in behalf of the family for aid and condolences extended during their bereavement.

Musical numbers were: selections by the ward choir; a violin number, by Mrs. Phyllis Spicker; a vocal solo, by F. H. Baugh, jr., and a vocal duet, by Mr. and Mrs. George Brown.

Prayers were by Elders William C. England and L. C. McDonald.

At the city cemetery the grave was dedicated by Elder J. Leslie Peterson.

1-13-1

success as a life underwriter.

The J. E. & Othello Hickman Agency, of Cache Valley, hold first place for Agency production for the month of July. One remarkable improvement in this agency is the fact that they are securing a number of cash settlements on the new business submitted and they are to be congratulated upon their progress in this direction.

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Current Month
Agency

(7) 1. J. E. & Othell... Hickman
(4) 2. A. F. Watwood
(7) 3. E. R. Gustaves
(6) 4. Flinders & Flinders
(6) 5. R. A. Strandberg
(6) 6. D. E. Livingston
(3) 7. G. F. Hickman
(2) 8. R. W. Evans
(2) 9. D. L. Hays
(1) 10. F. J. Sorensen

Period to Date (Agency)
(7) 1. E. R. Gustaves
(7) 2. J. E. & Othello Hickman
(7) 3. D. E. Livingston
(6) 4. Flinders & Flinders
(4) 5. A. F. Watwood
(7) 6. Scott Taggart
(2) 7. R. A. Strandberg
(4) 8. G. F. Hickman
(5) 9. A. D. Schendel
(2) 10. A. M. Jacobs

HONOR ROLL

Month of August, 1931

Current Month
Agent

(*) 1. Carl E. Lloyd
(2) 2. Floyd Reed
(4) 3. Ben R. Tillery
(2) 4. D. L. Hays
(*) 5. J. E. Hickman
(5) 6. Othello Hickman
(5) 7. Fred R. Flinders
(4) 8. Scott Taggart
(5) 9. J. J. Maurin
(2) 10. Earl Harmer

Period to Date (Agent)
(8) 1. Gene Livingston
(7) 2. Fred R. Flinders
(8) 3. Othello Hickman
(4) 4. J. J. Maurin
(6) 5. Fred T. Flinders
(6) 6. J. W. Nixon
(7) 7. Ben R. Tillery
(3) 8. Gene Hickman
(7) 9. A. E. Watwood
(*) 10. Scott Taggart

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(*) 5. Floyd Reed
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(3) 7. D. L. Hays
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(3) 6. R. A. Strandberg
(5) 7. A. E. Watwood
(5) 8. G. F. Hickman
(4) 9. D. L. Hays
(3) 10. A. M. Jacobs

CONSERVATION

Highest Percentage Second Year Renewals *(Period to Date)*

$100,000 or More Issued
Agent

(*) 1. D. E. Livingston
2. R. A. Strandberg
3. G. F. Hickman
4. Earl Harmer
5. Scott Taggart

$300,000 or More Issued
Agency

1. Gene Livingston
2. Intermountain Sales
3. R. W. Evans
4. R. A. Strandberg
5. Columbia Bond & Mtg

HIGHEST PERCENTAGE OF QUOTA

Current Month

(*) 1. Carl E. Lloyd
(2) 2. Floyd Reed
(*) 3. Ben R. Tillery
(*) 4. D. L. Hays
(4) 5. J. J. Maurin

Period to Date

(8) 1. Gene Livingston
(7) 2. Fred R. Flinders
(7) 3. Othello Hickman
(4) 4. J. J. Maurin
(4) 5. Fred T. Flinders

Hustlers—Current Month

(*) 1. Carl E. Lloyd
(2) 2. C. Gale Baker
(*) 3. J. E. Hickman, J. W. Nixon, Othello Hickman
(5) 4. A. M. Jacobs
(*) 5. P. D. West

Premium Income—Period to Date

(8) 1. Gene Livingston
(7) 2. Fred R. Flinders
(8) 3. Ben R. Tillery
(3) 4. J. J. Maurin
(2) 5. Fred T. Flinders

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HONOR ROLL

Month of July, 1931

PRODUCTION—PAID FOR BUSINESS

t Month
gent

Current Month
Agency

(7) 1. J. E. & Othello Hickman
(4) 2. A. E. Watwood
(7) 3. E. R. Gustaves
(5) 4. Flinders & Flinders
(4) 5. R. A. Strandberg
(6) 6. D. E. Livingston
(4) 7. G. F. Hickman
(3) 8. R. W. Evans
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(4) 10. E. J. Sorensen

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(4) 5. A. E. Watwood
(7) 6. Scott Taggart
(2) 7. R. A. Strandberg
(4) 8. G. F. Hickman
(5) 9. A. D. Schendel
(2) 10. A. M. Jacobs

HONOR ROLL

Month of August, 1931

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(4) 3. Ben R. Tillery
(2) 4. D. L. Hays
(*) 5. J. E. Hickman
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(5) 7. Fred R. Flinders
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(5) 9. J. J. Maurin
(2) 10. Earl Harmer

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(3) 4. J. J. Maurin
(2) 5. Fred T. Flinders

New York, 1931

Dear Dr. Hickman —

Now and I wanted to write a little "surprise note" —— and tell you again how much the Lord engaged knowing you — and how much we think of you — for can understand how you have inspired some of your many students to greater things —— for, we touched, have caught an inkling of that greatness that emanates from your teaching. Pardon. Anne and I will think of you as you sang joyfully and "touch your God-given"

Anne and Zelma

Logan Stake— Thursday, June 11, 1931

success as a life underwriter

The New York Public Library

Astor, Lenox and Tilden Foundations

NEW YORK, March 6, 1931

Prof. J.E. Hickman

Logan City, Utah

Dear Sir:

I AM INSTRUCTED BY THE TRUSTEES TO ACKNOWLEDGE WITH THANKS THE RECEIPT OF YOUR GIFT NOTED BELOW, WHICH YOU HAVE BEEN SO KIND AS TO PRESENT TO THIS LIBRARY.

VERY RESPECTFULLY,

E. H. Anderson

DIRECTOR

The Offspring of the Mormon People, by J.E.Hickman. (repr. 1924) (Autographed).

Mr. J. E. Hickman

I congratulate you on having qualified as a member of

THE HUSTLER' CLUB

of the

Pacific National Life Assurance Company

for the month of October 193[illegible], *with* 8-1/12 *applications to your credit.*

You have won the honor 5 *successive times.*

Office Manager

(Correspondence)

Oct. 26 - 30 Logan

Large Funeral Marks Tribute To N. W. Haws

Friends, neighbors, and co-workers packed the Sixth ward chapel at noon Sunday until only standing room was available for the funeral services for Nathaniel W. Haws, for 35 years an employee of the Cache Valley Banking company, and at the time of his death an assistant cashier of that bank. The speakers' stand was banked in wreathes and bouquets of beautiful flowers, additional tokens of high esteem.

Bishop O. P. Satterthwait of the Logan Eleventh ward was in charge of the services. Prayers were offered by Bishop Oscar F. Rice and Elder Heber Maughan.

All of the speakers paid warm tribute to the character, lifelong service in community and family building of Mr. Haws, his integrity in relaship to his family, friends and employers, and his neighborly spirit at all times. The speakers were Elder Joseph Quinney and C. W. Dunn first and second counselor in the Logan stake presidency, J. E. Hickman, a lifelong friend, and Bishop Satterthwaite. Elder Dunn spoke also in behalf of the personnel of the Cache Valley Banking company, reading resolutions of sympathy and respect from that body.

Musical numbers appropriate selected and given were: selections by the Sixth ward choir; a duet by Frank Baugh, Sr., and his daughter, Mrs. Darrell Thorpe, with another daughter, Miss Phyllis Baugh as accompanist; and two selections by the Imperial Glee club.

Pall bearers were: Nells Jacobsen, Orson Garff, Bishop D. W. Cook, C. Lauritzen, Warren K. Burnham and A. B. Harrison.

At the city cemetery, the grave was dedicated by Moses Thatcher, Sr.

THRONGS PAY TRIBUTE AT FINAL RITES

Herald 6/12-31

Aged Logan Educator Paid Homage By Asociates

Funeral services for J. Z. Stewart, pioneer Logan teacher and business man, who died Tuesday morning, were held Friday at 2 p. m. in the Logan tabernacle. Bishop O. P. Satterthwaite presided.

The large building was well filled with relatives, associates and other friends made by Mr. Stewart during his long career of service in the west. A feature was a special section reserved for old students. In this group were many outstanding men and women in the valley and state.

LAUDS CONTINUOUS WORK IN LIFE

...AY
AT
...ITES

7-12-51

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...ge By
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...r J. Z. Stew-
... teacher and
...died Tuesday
... Friday at 2
...n tabernacle
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...ing was well
...as associates
... made by Mr.
... long career of
...st. A feature
...ection reserved
... In this group
...nding men and
...ry and state.
...OUS

Dr George H. Thomas, president of the University of Utah, and a former student of Mr Stewart, substituted for President Anthony W. Ivins, on the program. He lauded Mr. Stewart's life as a religious man, saying that he had never faltered, and that he had worked hard during his life.

President Joseph E. Cardon, of Cache stake, stressed Mr. Stewart's wonderful capacities as a teacher. President Cardon praised his work, which he said would be carried on forever through the emulation of his pupils. He also stressed the quiet, loving home life of Mr. Stewart and the bonds of affection between him and his wife, as characterized by his last deed, offering her the first rose of the garden.

J. E. Hickman also commented on Mr. Stewart's career as a teacher. Mr Stewart was a great teacher in that he had the power to thrill his pupils to a greater search for the truth, Mr Hickman said. He also commented on the life of good and benefice to all that Mr Stewart had lived, and the fact that he had fulfilled his patriarchal blessing, that "He would not taste of death," by his sudden ending.

Journal

Prof. J. E. Hickman stated that he was honored to speak at the services for his friend. Few men, he said, live as consistant a life as Brother Stewart. He has hungered for truth throughout his life and God has blessed him abundantly. He was infinitely greater than we knew him, stated Prof. Hickman.

A. J. Southwich sang "In My

-X6-

...S FORWARDED *from* ______ *Office or Route,* ______

...om Whom Received.	To Whom Addressed.	Destination.	Weight	ADVANCED Charges.	Our Charges to COLLECT.	TOTAL to COLLECT.	PREPAID Charges.	Other Co.'s Proportion of Charges Paid Thru.

-46-

Logan Utah Aug 7 1931

Rudger Clawson.

Pres. of Quorum of Twelve Apostles.

Salt Lake City. Utah.

Dear Brother Clawson:- One
of the most convincing,
learned and powerful sermons
it has ever been my privilege
to hear (and I have heard many)
was given by Dr. J. E. Hickman
of 6th S. 3rd East Salt Lake, Utah.
July 14th of this year. The
subject was "The Book of Mormon
Prophecies Fulfilled and Being
Fulfilled"

Brother Clawson, I believe
this sermon worked also untold
good if broadcasted. This is
why I am calling your

(over at top)

(over)

Office of Railway
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Our Charges to COLLECT.
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PREPAID Charges.
Other Charges or Proportion of Charges Paid Thru
To Whom Addressed.
To Whom Received.
FORWARDED from

attention bit.

Br. Hickman has spent years in research work on Book of Mormon History and knows whereof he speaks. and I pray mutold members may be blessed through his effort along this line.

Thanking you I am

Your sister in

The Gospel of Christ-

(Mrs. G. H.) Julia M. S. Greene

155 E. 2nd So Logan, Utah,

Brother Hickman, this is the

latter I wrote Elder Lebaron today.

Prof. J. E. Hickman gave a splendid lecture in the First ward sacrament meeting on Sunday evening in Providence

Elders Delbert Fuhriman and Dean Hammond were the speakers in the Second ward services on Sunday evening.

Miss Irene Stainer of [illegible]

Prof. Hickman Lectures—

Prof. J. E. Hickman of Logan lectured before the membership of the Richmond Lions club Monday night, taking as his subject, A Centuries Research on the Origin of the American Indian. The Lions at Richmond are making an effort to bring out the best talent possible to keep interest among their members. Prof. Hickman's lecture was well received.

1932

QUOTA

Highest Percentage Quota

Current Month

(*) 1. E. R. Gustaves
(4) 2. L. B Sylvester
(2) 3. Gene Hickman
(*) 4. John Marks
(*) 5. J. E. Hickman

Period to Date

(4) 1. E. H. Shirley
(4) 2. Carl E. Lloyd
(4) 3. J. W. Nixon
(4) 4. L. B. Sylvester
(5) 5. Gene Hickman

Hustlers—Current Month

(4) 1. L. B. Sylvester
(*) 2. John Marks
(*) 3. J. F. Hickman
(*) 4. Othello Hickman
(*) 5. E. R. Gustaves

Premium Income—Period to Date

(4) 1. E. H. Shirley
(4) 2. Carl E. Lloyd
(4) 3. J. W. Nixon
(5) 4. L. B. Sylvester
(2) 5. Gene Hickman

Mr. J. E. Hickman

I congratulate you on having qualified as a member of

THE HUSTLER CLUB

of the

Pacific National Life Assurance Company

for the month of May *1932, with* 5½ *applications to your credit.*

You have won the honor Seven *successive times*

Manager

Office at

Mr. J. E. Hickman

We extend congratulations to you as one of the

TEN HIGH PRODUCERS

of the

Pacific National Life Assurance Company

standing 5th *in the amount of production in the month of* May *1932*

Manager

Office at

PANLACO

HONOR ROLL

MONTH OF MAY, 1932

Current Month
Agent

(*) 1. E. R. Gustaves
(5) 2. L. B Sylvester
(2) 3. Gene Hickman
(*) 4. John Marks
(2) 5. J. F. Hickman
(2) 6. Othello Hickman
(2) 7. D. L. Hays
(2) 8. Ben R. Tillery
(2) 9. Scott Taggart
(2) 10 C. W. Martin

Current Month
Agency

(5) 1. E. R. Gustaves
(4) 2. J. E & Othello Hickman
(5) 3. Carl E. Lloyd
(5) 4. L. B. Sylvester
(3) 5. Gene Hickman
(3) 6. R. W. Evans
(*) 7. Flinders & Flinders
(2) 8. Scott Taggart
(2) 9. Noel H. Dastrup
(5) 10 G. F. Hickman

Period to Date

(4) 1. E. H. Shirley
(5) 2. Carl E. Lloyd
(4) 3. J. W. Nixon
(5) 4. L. B. Sylvester
(3) 5. Gene Hickman
(5) 6. D. L. Hays
(4) 7. Scott Taggart
(5) 8. T. J. Olsen
(5) 9. J. H. Markham
(2) 10 G. F. Hickman

Period to Date

(5) 1. Carl E. Lloyd
(5) 2. E. R. Gustaves
(5) 3. L. B Sylvester
(5) 4. J. W. Nixon
(4) 5. J. E. & Othello Hickman
(5) 6. G F. Hickman
(4) 7. Gene Hickman
(5) 8. Head & Mann
(3) 9. Scott Taggart
(5) 10. D. L. Hays

Marna Thatcher Services Sunday In First Ward

Funeral services for Miss Martha Thatcher, daughter of Mr. and Mrs. Moses Thatcher, were held in the First ward chapel on Sunday at 1 o'clock. Bishop William Worley was in charge of the services.

A sympathatic program was rendered including remarks by C. D. McBride, Miss Phoebe Harding, Bishop Tyson of Brigham City, Pres. A. E. Anderson, and Bishop Worley.

Prayers were offered by Supt. L. A. Peterson, and Prof. J. E. Hickman. The ward choir rendered the usual selections; vocal duet by Frank Baugh and Mrs. Elizabeth Thorpe; an instrumental duet by Miss Mabel Hawkins and Gilbert Thorpe. A poem written by Mrs. David Jenkins was read by Supt. L. A. Peterson.

1925

LOCAL MAN AIDS IN WAR MEMORIAL

J E Hickman of Logan has received word from his son, George W. Hickman, of Albany, California of the dedication of a memorial building there in memory of those who served in the world war.

Mr. Hickman is commander of Albany Post No 292, American Legion Department of California. He is a former student of the Brigham Young College of Logan and a graduate of the University of California. He is at present judge of the Albany court.

The dedicatory prayer, written by Mr. Hickman, is as follows:

To posterity:

This building was erected to commemorate the services of the men and women of this district who served in the armed forces of the United States of America in the World War. Such service is well worthy of commemoration, but the necessity for such service is a sad commentary on the weaknesses and short comings of our civilization.

God hasten the day when international disputes will be settled in a judicial tribunal.

The way to universal peace lies in the hands of posterity and may you be more successful in discovering that way than we of this generation have been.

It is to be hoped that you will never again permit a devastating war among the Caucasian races for if such occurs the dominance of those races must surely decline.

Keep your eyes to the Westward for a sleeping giant slumbers there, but some day he will awake to challenge the supremacy of the world.

May peace and happiness be your lot is the wish of your grateful comrades of Albany Post No 292 of the American Legion Department of California.

—George W. Hickman
First Commander.

70th Birthday—

A very pleasant time was had by members of the J. E. Hickman family at his home in this city on the occasion of his 70th birthday anniversary. Eleven of his 16 living children with six daughters-in-law and 20 of his 48 grand children were present. The five scattered over two continents. Prof Hickman is a graduate of three universities and holds five college degrees. Aside from many magazine articles and pamphlets, a work is about to be published on which he has been gathering data for twenty five years.

MEMORIAL GROUP MEETS IN LOGAN

Thirty members of the Intermountain Memorial Craftsmen's association, with their wives, gathered at the Girls' camp in Logan canyon Friday for their bimonthly get-together meeting, dinners, and special program of entertainment.

Members of the association from Utah, Idaho, and Wyoming, the three states making up the group's territory, were in attendance.

Nephi Bott, manager of Bott Brothers Monument company at Logan, was in charge of program arrangements for the day with R. R. West, Rock Springs, Wyo., association president, presiding at the sessions. Other officers are Walter Parry, Ogden, vice president; and Harry L. Mooney, Idaho Falls, secretary and treasurer.

Business sessions were held Friday forenoon and afternoon. A chicken dinner was served at noon, and a supper at 6:30 p. m.

Business problems of the association were discussed, cemetery beautification was considered, and an address on salesmanship, given by J. E. Hickman, Logan.

Special musical numbers were given by the Misses Margaret and Ruth Watkins, Logan; Mrs. Hamer Hoytsville; Dick Owens, Elden Hansen and Earl Malmrose, Logan.

FAMILY GATHERS AT LOGAN HOME

J. E. Hickman of Logan will be honored on his seventieth birthday Wednesday, by a family gathering that will bring 11 of his 14 children together in Logan.

The children are either here or are traveling from all parts of the western United States. Two families are from California, two from Nevada and the others, with the exception of two boys living in Logan, from other parts of Utah.

Those who will attend are Dee Hickman and family of Overton, Nevada; Leon Hickman and family of St. George, Eugene Hickman and family of Salt Lake; Mrs. Loren Brown and children of Rockport, Summit county, Utah; Judge George W. Hickman and family, Berkeley, Calif.; Kyrmel Hickman and family, Fresno, Calif.; Radino Hickman and family, Ogden; Othello Hickman and family and Valco Hickman and family, Logan; Felton Hickman and family, Elgin, Nevada.

Myrthur Hickman and family of California are on their way to New York and are expected to stop in while the three who will not be able to attend are Mrs. Juanita Whitehead, Roseville, Cal.; Thorval Hickman, who is in Europe and Mrs. Fern McGarry of Salt Lake, who is ill.

Thorval Hickman is nearing his fourth year in Europe. Following a two and one-half years mission, he spent a year in Germany and a half-year in France studying languages. According to the father, Thorval will likely be home this fall.

In addition to this group of children, Mr. Hickman has living 48 grandchildren and eight great grand children. Most of these will also be present at the gathering.

No formal program has been arranged, a family dinner and gathering being all that is scheduled for the reunion, according to Mr. Hickman.

Wellsville Honors Pioneers At Meeting

Wellsville — Pioneer day July 24th being Sunday the Wellsville ward under the direction of the ward bishopric and the presidency of the ward M. I. A. honored the pioneers and all over 70 years of age of the community at Sacrament meeting. Special invitations and transportation were furnished by the M. I. A. Roses were presented to each one as they came to meeting. Music was by the ward choir under the direction of Chorister Lamont Allan assisted by Anona Maughan at the organ. The meeting commenced by singing, "Come Come Ye Saints"; prayer, Wm. H. Maughan; the choir then sang "Let the Mountains Shout for Joy.", two violin solo's were played by Wm. W. Douglas on the violin, his grandfather, Daniel Walters played years ago, an organ solo was played by Mrs. Maughan; Professor J. E. Hickman of Logan paid high tribute to those noble pioneers and the achievements made since that memorable day eighty-five years ago; the choir sang the anthem, "Song of the Redeemed" with Bertha Maughan and Caroline Stuart singing the duet; solo, "Hard Times Come Again no More," by Wm. H. Hoskins with the congregation singing the chorus; benediction was offered by Bishop Evan H. Bankhead of the Second ward. Following the meeting a band concert was given by the Wellsville community band. Refreshments were served to all over 70 and members of the band by the Misses Marge Hendry, Adell Jones, Ruth Bankhead, Myrtle Walters, Edith Jones and Bertha Maughan under the direction of Pres. Ethel Jones and Margaret Litz. The rose committee were Mesdames Laura Archibald, Mary A. Hendry and Margaret Hendry. Pres. Heber W. Green was chairman of the transportation committee. Counselor Wm. P. Leatham was in charge of the meeting.

DIVORCES GRANTED

Lela J. Hickman from J. Eugene Hickman, nonsupport, granted by Judge William H. Brasel.

Clara B. Behen from Walter M. Behen, nonsupport, granted by Judge William H. Brasel.

Blenda Newlin Godde from Hampton Chester Godde, cruelty, granted by Judge Isaac Wells.

BOOT SHOP
49 North Main

Office or Route, 191 (8005 Feb., 1910.)

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Missionary Returns—

Thorval Hickman, son of Prof. and Mrs. J. E. Hickman, returned Monday evening from a four year stay in Europe. Thirty two months were spent in the German-Austrian mission. One year was spent in Berlin where Mr. Hickman was studying history and the German and French language. He also spent about five months in France. The returned missionary reports having enjoyed his labors. Pres. and Mrs. O. H. Budge sent their greetings to Logan to inquiring friends. Mr. Hickman contemplates entering school at the U.S.A.C. this fall.

RECORD OF WAYBILLS

No. Packages.	Dollars	Cents	Fro[illegible]	[illegible]dresse[illegible]	[illegible]ight

WELLSVILLE HAS PIONEER PROGRAM

WELLSVILLE — A most excellent meeting was held in the Wellsville ward Sunday afternoon in honor of all pioneers in the community over the age of seventy.

Sixty-five were in attendance, there being 30 before [illegible]. The meeting was in connection with the [illegible] and in charge of [illegible] the Ward M. [illegible]

[illegible] was furnished by the Ward choir under the [illegible] of Chorister Lamont [illegible] and Mrs. [illegible] Maughan [illegible]. Prayers were by Patriarch William H. Maughan and Bishop [illegible] Bankhead. Two [illegible] were played by William [illegible] violin owned [illegible] grandfather, Daniel [illegible] early pioneer. It also [illegible] violins in [illegible].

[illegible] and history [illegible] by J. E. Hickman [illegible].

[illegible] flowers [illegible] the stand [illegible] Archibald, Mrs. [illegible] Marge [illegible] pioneer [illegible] following the meeting refreshments were served to all the pioneers and band members.

Those who assisted in the serving were Marge Hendry, Odell Jones, Ruth Bankhead, Myrtle Walters, Edith Jones and Bertha Maughan. A band concert followed which was conducted by Lewis [illegible].

OLD FOLKS HAVE REAL GATHERING

Seven hundred old folks from twelve wards of Logan L.D.S. stake were made happy throughout Tuesday afternoon on the campus of the Senior high school and in Nibley hall.

Each of the ward old folks committees had made special arrangements to provide the elder members of their ward with tasty lunches served under the trees of the school grounds following a special program in Nibley hall. Attendance for the program filled the lower floor of the auditorium.

S. B. Mitton, chairman of the stake old folks committee, was in charge of the program which opened with congregational singing, "Come, Come Ye Saints."

Prayers were offered by J. E. Hickman and C. W. Dunn, the latter of the Logan stake presidency. President A. E. Anderson of Logan stake gave an inspirational talk.

Each ward had a special program number to offer to make the reunion a pleasant one. Participants declared at the close of festivities that this was one of the stake's outstanding mid-summer old folks parties.

The age range was from 60 to 95 years. No announcement was made relative to selection of the eldest man or woman present from any of the wards participating.

To our Dear Daddie
From His Daughters Lorea
and Fern; Heaps of Love
a gift that hard
times made possiable.
"O hard times come
again no more";
Health, Happiness,
Wealth.
Lorea
& Fern

Mr. J. E. Hickman

We extend congratulations to you as one of the

TEN HIGH PRODUCERS

of the

Pacific National Life Assurance Company

standing 10th *in the amount of production in the month*

June 1932

Ray H. Peterson, Office Mgr. — Jay R. Maroney, President

-22-

741

SOCIAL MESSAGE
Western Union

3KH N 37 NL

ROSEVILLE CALIF AUG 2 1932

J E HICKMAN

173 SO 3RD WEST LOGAN UTAH

CONGRATULATIONS ON YOUR BIRTHDAY AND AS EACH ONE COMES ALONG MAY IT MULTIPLY YOUR HAPPINESS AND SUCCESS WISHING YOU ALL A HAPPY DAY TOGETHER AND TO YOU MANY HAPPY RETURNS OF THE DAY LOVE AND BEST WISHES

JUANITA

837AM 3

Mr. J. E. Hickman

We extend congratulations to you as one of the

TEN HIGH PRODUCERS

of the

Pacific National Life Assurance Compan

standing 4th in the amount of production in the month

of October 1932

Ray H. Hansen

Office Mgr.

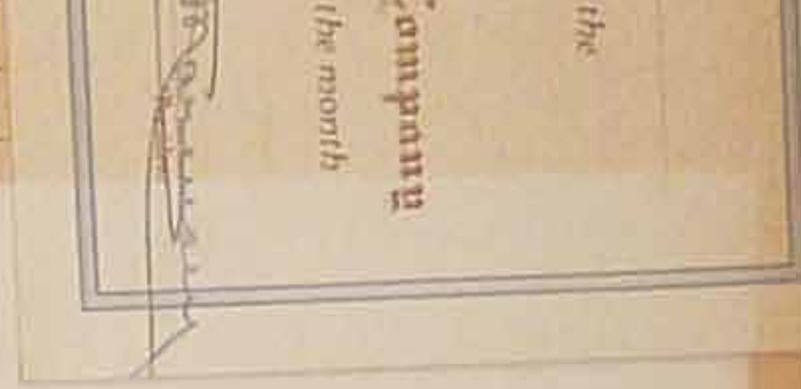
TIPLY YOUR HAPPINESS AND

TOGETHER AND TO YOU MANY HAPPY RETURNS OF THE DAY

BEST WISHES

JUANITA

837 AM 3



Dearest Father.

On this, your 70th birthday, we wish you health, wealth, prosperity, and contentment

Many happy returns of the day—

May each year be more pleasant than the last.

Sincerely,

Kyrmel & Ruth & Kyrma—

decorated with
a gift of silk socks or silk ties!

PANLAC

PRODUCERS HONOR ROLL

MONTH OF NOVEMBER, 1932

Current Month Agent		Current Month Agency	
(6)	1. Othello Hickman	(9)	1. J. W. Nixon
(8)	2. J. W. Nixon	(10)	2. J. E. & O. Hickman
(10)	3. L. B. Sylvester	(6)	3. R. W. Evans
(2)	4. H. G. Spencer	(10)	4. L. B. Sylvester
(*)	5. J. M. Olsen	(*)	5. H. G. Spencer
(2)	6. R. W. Evans	(*)	6. J. M. Olsen
(4)	7. G. F. Hickman	(6)	7. A. E. Keithley
(6)	8. C. E. Lloyd	(8)	8. G. F. Hickman
(*)	9. Jack Arthur	(4)	9. Jess Fox
(2)	10. C. C. Baker	(*)	10. E. M. Mann
Period to Date		**Period to Date**	
(10)	1. J. W. Nixon	(11)	1. C. E. Lloyd
(11)	2. C. E. Lloyd	(11)	2. E. R. Gustaves
(11)	3. L. B. Sylvester	(11)	3. L. B. Sylvester
(5)	4. R. L. Davis	(11)	4. J. W. Nixon
(9)	5. Gene Hickman	(10)	5. J. E. & O. Hickman
(7)	6. C. W. Martin	(10)	6. Gene Hickman
(5)	7. Othello Hickman	(11)	7. G. F. Hickman
(4)	8. G. F. Hickman	(5)	8. R. W. Evans
(10)	9. Scott Taggart	(2)	9. A. E. Keithley
(1)	10. E. M. Mann	(9)	10. Scott Taggart

Aug 10, 1932

FUNERAL RITES FOR CACHE GIRL

FRANKLIN— Funeral services for Velma Neeley, 8, daughter of Mr. and Mrs. Marion Neeley of Logan, were held before a large assembly of relatives, friends and neighbors Wednesday in the Franklin ward chapel.

Bishop Ray West of Logan Fifth ward was in charge of the rites.

The opening prayer was offered by Moroni W. Lowe, Grace, Idaho. Speakers were Elmo Peterson, Grace, Idoho; John J. Adams, Logan; Melvin ... Riverdale, Idaho; J... Logan and Bishop ... Grace, Idaho.

Musical numbe... lections by the ... ducted by Mr... and vocal solos... verson and L... Mrs. Estas P... Marshall. T... by William ...

At the ... grave was ... Earl Shun...

... or Route, _____ 191 (8005. Feb., 1910.)

...ht.	ADVANCED Charges.	Our Charges to COLLECT.	TOTAL to COLLECT.	PREPAID Charges.	Other Co.'s Proportion of Charges Paid Thro.	Billed to

From Laura

over

To dear Brother Josiah:-

1. May these handkerchiefs help through
a snorting good time,
And the socks form the habit of toing
the line
When wifie or daughter the limits define
Or sound ultimatums on things
masculine.

2. The knife, so they say, will cut friendships
in two,
But ours is too strong for mere steel
to cut thru;
Besides, we ne'er listen to fear or taboo;
I flout superstition when giving to you

3. Here's hoping 't will sharpen not only the lead
Of ~~the~~ pencil that writes those big thots
from your head,
But keen edge the thot, indirectly,
of pages
That glorify God and their author
for ages.

(over)

-24-

-23-

Mr. Othello Hickman

We extend congratulations to you as one of the

TEN HIGH PRODUCERS

of the

Pacific National Life Assurance Company

standing 5th in the amount of production in the month

of October 1932

Ray H. Peterson, Office Mgr — Jay P. Morgan, President

Aug 10, 1932

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Bishop Ray West of Logan Fifth ward was in charge of the rites.

The opening prayer was offered by Moroni W. Lowe, Grace, Idaho. Speakers were Elmo Peterson, Grace, Idoho; John J. Adams, Logan; Melvin Packer, Riverdale, Idaho; J. E. Hickman, Logan and Bishop John Rhogar, Grace, Idaho.

Musical numbers comprised selections by the ward choir, conducted by Mrs. Nettie Packer; and vocal solos by Mrs. Reed Halverson and Lero Packer, Mr. and Mrs. Estas Packer and Mrs. Bert Marshall. The closing prayer was by William Mendenhall.

At the Franklin cemetery the grave was dedidated by Bishop Earl Shumway.

Congratulations on
Seventy years of youth -
Wellspent!

I can think of many unique gifts for one to whom I should like to give something of value and distinction. Your ~~other~~ rich relatives will send the big presents, so --- Am sending a medley of trinkets or accessories, none of which nor all of which make the kind of gift I would like to make. Your dignified and worthy seventy years should and would bring you magnificent gifts if we numerous and appreciative relatives and admiring friends could make our gifts measure up to our high estimation and desire to show it by material signs. Compliments and blessings! - Laura

Hoping your birthday is a howling success! - as it will be if all your posterity get together. Lung power is a family pride any way. But I think I hear volume mellow to union and harmony of praise and thanksgiving for so fine and famous, prolific and prophetic, learned and noble a sire. I would make a chorus of praise and compliments to the patriarch and his brood - a noble numerous tribe.

Brother and Sister Chorus
for J.E.'s 70th Birthday

Thanks for a brother grand
And all his Hickman Band
To thee we sing:
Long may their years be bright
In health and heaven's light!
One patriarchal sight - The Hickman band!

J.E. We give you thirty more years to write for posterity the wealth of thot and experience of these 70 years.

Your memory so fair is blessed by thousands who have been inspired and informed by the teacher and preacher. Your writings will be read by the latter comes. One worthy book, 1933.

PANLACO . Life Ins. Journal

PRODUCERS HONOR ROLL

Month of December, 1932

Current Month Agent		*Current Month Agency*	
(11)	1. L. B. Sylvester	(11)	1. L. B. Sylvester
(3)	2. J. J. Sylvester	(10)	2. J. W. Nixon
(7)	3. Othello Hickman	(11)	3. J. E. & Othello Hickman
(9)	4. J. W. Nixon	(7)	4. Gene Hickman
(6)	5. Gene Hickman	(7)	5. R. W. Evans
(2)	6. R. J. Larson	(9)	6. G. F. Hickman
(5)	7. G. F. Hickman	(10)	7. C. E. Lloyd
(2)	8. R. B. Evans	(7)	8. A. E. Keithley
(3)	9. Scott Taggart	(6)	9. Scott Taggart
(2)	10. J. W. Wilkinson	(2)	10. R. & O. Agency
		(3)	10. J. W. Wilkinson

Period to Date		*Period to Date*	
(12)	1. L. B. Sylvester	(12)	1. C. E. Lloyd
(11)	2. J. W. Nixon	(12)	2. E. R. Gustaves
(12)	3. C. E. Lloyd	(12)	3. L. B. Sylvester
(6)	4. R. L. Davis	(12)	4. J. W. Nixon
10)	5. Gene Hickman	(11)	5. J. E. & O. Hickman
(6)	6. O. Hickman	(11)	6. Gene Hickman
(8)	7. C. W. Martin	(12)	7. G. F. Hickman
(5)	8. G. F. Hickman	(6)	8. R. W. Evans
11)	9. Scott Taggart	(3)	9. A. E. Keithley
(*)	10. J. J. Sylvester	(10)	10. Scott Taggart

CONSERVATION

Highest Percentage Second Year Renewals

$100,000 or More Issued Agent	*$300,000 or More Issued Agency*
1. A. E. Keithley	1. R. W. Evans
2. J. E. Hickman	2. Scott Taggart
3. Othello Hickman	3. J. E. & O. Hickman
4. E. R. Gustaves	4. A. M. Jacobs
5. Scott Taggart	5. Gene Hickman

...pations is to be taken.

...liko L. Hickman of Logan was ...ointed foreman of the county ...achine shop with the stipula...on that he will be an employe ...f Cache county for shop work, ...he road, and other departments ...of the county.

An ordinance was approved re...taining Wednesday of each week ...as the day set for the commis...sion meeting.

Jan. 1933

The program for the evening is ...as follows: Brass quartet, Smith, ...Torbensen, Grange, Smith; xylo...phone solo, Keith Spencer; re...marks, Charles R. Spencer; trom...bone solo, John P. Smith, Jr.; ...talk, J. E. Hickman; vocal solo, ...Clyde Jorgensen; violin solo, Prof. ...W. Christiansen; brass quartet,

Logan, Utah
Dec. 26, 1932

Pres. Carl R. Marcusen
and Nephi L. Morris
Gentlemen and Friends:

Your letter expressing gratitude and greetings received; also the splendid turkey, large, fat and most delicious eating. I here express my gratitude for kindness of word and deed, but I feel I but meagerly deserve such whole-hearted expressions of appreciation. This passing year has touched the "Tendon of Achilles" of my health such, with a lean year for insurance, I have for the first time in my life (have) failed to fully carry my alloted burden. I trust I have passed the summit of submerged health and hard times.

Most sincerely,
J. E. Hickman.

Jan. 14 S. L. Actor Hurt

HOLLYWOOD, Feb. 10.—(INS)—Struck in the right eye by burning powder from blank cartridges while filming a picture, Gordon Westcott, handsome young film actor from Salt Lake City, was under a physician's care today. His eyesight will not be impaired.

My Flier Take-Off

J. E. Hickman of Logan, Utah, is expected to arrive here within the next few weeks to visit his daughter, Mrs. Tom Whitehead.

J. E. Hickman of Logan spent the fore part of the week here visiting his son, Leon, and family. Wednesday he and Mr. and Mrs. Leon Hickman went to Overton where they will visit for a few days.

Logan, Utah
Dec. 26, 1932

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Gentlemen and Friends:

Your letter expressing gratitude and greetings received; also the splendid turkey, large, fat and most delicious eating. I here express my gratitude for kindness of word and deed, but I feel I but meagerly deserve such whole-hearted expressions of appreciation. This passing year has touched the "Tendon of Achilles" of my health such, with a lean year for insurance, I have for the first time in my life (have) failed to fully carry my alloted burden. I trust I have passed the summit of submerged health and hard times.

Most sincerely,
J. E. Hickman.

Apostle Melvin Ballard

PACIFIC NATIONAL LIFE ASSURANCE COMPANY

SALT LAKE CITY
UTAH

Logan, Nov. 29-32

Dear Brother Ballard:

I have just finished reading your sermon published in Sat's issue of the Deseret News. I have heard you speak a number of times, I have also read a number of your addresses, but the address you delivered in the tabernacle a wk. ago Sun. is a marvelous address. Your survey of church history, the scriptures, the meaning of history, experience, and science with your own personal experiences and testimonies makes your sermon a master piece. God, our Father, was surely with you. I was thrilled with spirit and wisdom of your words. Your sermon shall live across the ages.

God bless you and your brethren forever.

Your friend and brother
A. Hickman

Excuse error. I should copy but time is crowding me.

J. E. HICKMAN'S BIRTHDAY

Everyone who attended the Agency Convention in January, will undoubtedly recall the wonderful talk given by Prof. J. E. Hickman, one of the pioneers of th West who related many of his experiences in the early development of the State of Utah, and were impressed with the personality of this veteran in the insurance underwriting world.

Mr. Hickman celebrated his seventieth birthday on the third of August and he is still actively engaged in life insurance work, which he thinks, is the greatest calling that any man can have in the interest of mankind.

In honor of his seventieth anniversary, the family held a reunion, or homecoming, in Logan and we are proud to relate the history and life of this fine representative.

Josiah E. Hickman was born at Pondtown, Utah County, Utah, August 3, 1862. His early boyhood was spent in farming and herding cows until he was about nineteen years old, when his mother took her family and went to Provo and sent them to school. J. E. exhibited a thirst for education and knowledge that became an unsatisfiable passion. No problem was too hard for him to tackle. At one time while he was studying Latin, President Karl G. Maeser advised him to give up this study saying that he could never acquire it. J. E. threw his Latin book on the desk and said: "President Maeser, I will learn Latin or I will eat this book." He still has the book and he mastered the Latin. This has always been the spirit with which he took up his problems of life.

In 1889, Mr. Hickman went to Fillmore and taught in the Millard Stake Academy. While principal of this school, Eugene and Othello, two of the Company's agents, were born.

J. E. HICKMAN

From 1904 to 1906, Mr. Hickman taught at the Brigham Young College at Logan, and in 1906 he took his family and went to Michigan, to attend school at Ann Arbor. After spending two years in Michigan, he came home and was made principal of the Oneida Stake Academy and following that he came to the Brigham Young University again as Professor of Physics.

In November of 1890, his first great sorrow came into his life when his wife died, leaving him with seven children.

In 1907 he was sent to Beaver to take charge of the Murdock Academy. While there, he exhibited again his indomitable love for education. In order to make room for his students, he induced the people of Southern Utah to donate funds to build a fifty thousand dollar high school building.

In 1911, J. E. went to Columbia University to further pursue his studies and quest for knowledge. He returned to take a position at the Brigham Young College, at Logan, in 1913. From 1913 to 1920, he taught at the B. Y. C. and in the Agricultural College, having charge of the educational departments of both schools.

Due to the pressure of finances to educate his children, he took up life insurance as a means of meeting this end. He tackled his insurance with the same indomitable spirit of conquest as he did his quest for knowledge. He was one of the outstanding agents of the Inter-mountain Life Insurance Company for eight years. He spent about six months with the California State Life Insurance Company as that company had taken over the Inter-Mountain Life. In February, 1929, Pacific National Life called him to her service and since them he has been one of the leading agents of our Company.

He is the father of sixteen children, forty-seven grand-children and seven great grand-children. His present wife, whom he met for the first time at Fillmore, Utah, is still living. She has been the guiding star of his life. At the death of his first wife, she stepped into the home, taking the seven children that had been left motherless and reared them with the same tenderness and the same care that she would her own.

Officers Production Clubs for 1932

QUARTER MILLION CLUB

D. E. Livingston.....*President*

Carl E. Lloyd.....*First Vice-President*

ONE HUNDRED THOUSAND CLUB

Othello Hickman.....*President*

N. H. Dastrup.....*First Vice-President*

T. J. Olsen.....*Second Vice-President*

Ben R. Tillery.....*Third Vice-President*

WHO'S WHO IN PRODUCTION

R. L. Davis, of the Carl E. Lloyd Agency, at Los Angeles, made a proud record for himself with 104,000 of issued business to his credit in July. This entitles Mr. Davis to special recognition as the top-notcher of the Big Ten and also membership in the One Hundred Thousand Club. With the exceptional start that Mr. Davis has already made, there is every reason to believe that he will qualify for the Quarter Million Club in a very short time.

* * *

E. H. Shirley still holds the prominent position of first place for personal production in period to date for the year, having 383,000 of issued business to his credit.

* * *

The Carl E. Lloyd Agency maintains first place for the monthly production of issued business for July and first place for volume of issued business in "Period to Date" for the year which is an outstanding record for the Los Angeles Agency.

* * *

A. E. Keithley, State Supervisor of Colorado, together with General Agent, A. F. Rudisheim, spent Monday and Tuesday, August 1st and 2nd, at the Home Office going over organization work for the Western slope of Colorado. Mr. Keithley has spent more than a month in the Grand Junction district with Mr. Rudisheim, securing an agency organization to take care of that section.

He brought with him on this trip, Mr. J. H. Meyers and Mr. O. M. Baker, who are expecting to enter the service and from the present plans now in process, there is a big field of opportunity for these men to establish themselves in underwriting work that will bring big results to Pacific National Life in the Western part of Colorado.

HOME OFFICE SALES MEETINGS

The Monday morning sales meetings, conducted by President Marcusen at the Home Office, are becoming an outstanding feature with our local organization. The primary purpose of this course of instruction is to place within the hands of every man the fundamentals of selling and during the course, which was started six weeks ago, a number of very interesting subjects on Prospecting, Planning and Organized Sales Talks have been dealt with which tends to broaden the field of the underwriter in order to give him a definite system to secure bigger and better results from his field work.

Mr. Marcusen's well-outlined course includes special lantern slides to visualize the real methods of prospecting and presentation, together with talks from various prominent and successful salesmen, and these meetings are becoming so inspirational that not only our local representatives are attending, but salesmen from local bond houses and other institutions who are desirous of becoming more efficient in their work.

The last meeting held on August 1st, was a real event in this course which included a talk on the subject of planning and visualizing the sales talk to meet the prospect's need for life insurance, given by Mr. E. M. Stearns, who is installing a special sales course to be conducted by the Pacific National Life Assurance Company on a definite plan of selling. Mr. Stearns has been a very successful salesman and understands the background and fundamentals necessary to every agent's success.

This definite plan of presentation is based upon facts and truths taken from prominent underwriters who have gained renown for their success and it is expected that every representative receiving this course will avail himself of this opportunity to become more efficient in the service.

This has lain tucked away these years. I feel now it is too good to be lost. It has a message for the future. It was given at the Annual Utah Teachers' Association at the same convention as Bro. of an eastern University said morality could not be taught. To teach it was to destroy it.

DESERET EVENING NEWS
Feb 27, 1909

STRONG PLEA FOR MORAL TRAINING IN PUBLIC SCHOOLS

SOME sage philosopher has said what you wish your nation to become put it in your schools. The modern conception of the end of education is the developing of character. Character is soul growth—growth in the conduct of rightful living. Morality is a mental growth—a growth in the lines of law and rightful conduct.

It is the habit of right doing, but nothing is reliable in mental action until habit is formed. Morality includes the action of emotion and will toward the doing of that which conscience and reason dictate. It is the bringing out of all of man's powers in harmony with the highest laws of life and conduct. It includes one's whole being—his tone, temper, and purity of heart. Education in its broader sense is not power unqualified, but power regulated and directed to righteous ends. Fatally defective, indeed, is that education which gives faculties power without power of right direction, and strength of life without right tendencies. Religion and morality is the soul's devotion to truth, duty, and virtue.

MORALITY ABSOLUTE.

A moral awakening is the recognition of the law of right between man and man as well as self adjustment to that law. Religion may also be defined as the awakening of the recognition of one's relationship to God and obedience to His will. Immorality tends to nullify the fallow possibilities of one's moral and religious awakenings. The moral awakening tends to unify the conception of God, and those who are dead to the moral law have, as a rule, a vague conception of God with no interest in His revelation to man. Kant says that morality is something definite, eternal, absolute, and not dependent on circumstances.

Morality is the recognition and living of right conduct, while character is the result of that living. Morality is dynamic, character is static. But how may this morality be attained? It was stated in this section a year ago by a would-be educator that you could not teach morality. To teach it would mean its destruction. Is this thing morality so frothy or etherial that it eludes analysis? If you would destroy it, analyze it, just as the scrutiny of an illusion means its death. In fancy I hear the wayward son say, after his mother has been showing him the immorality of his drunken life and then holding up to him the better way, "O mother, you have now destroyed the faint glimmering of an uncertain morality that was still in my soul." Or after the juvenile judge has given a fatherly, uplifting talk to the prodigal, he turns and says, "You have destroyed the last ray of moral aptitude." Can sanity correct such incongruities? The moral law is as tangible as any other mental truth and is as capable of fruitful inculcation as the teaching of the social laws of life.

INCREASE OF CRIME.

The curse of the age is the lack of a careful and systematic teaching of this soul principle and as a result we have insincerity of intellect. President Eliot said that with all the learning of the nineteenth century the youth are growing worse. G. Stanley Hall deplores the fact that the nation is eliminating the teaching of a positive morality and the exclusion of astronomy from its schools. England conceived the idea some 35 years ago that secular learning would eradicate evil, so she excluded the Bible and positive moral training from her schools and has concentrated her efforts in teaching the secular truth. But with all her effort, crime has increased with leaps and bounds and England's statesmen and educators now say that mere education does not correct evils. Australia followed suit and has reaped the same results. The increase of crime in the German schools has increased over 160 per cent since the secularizing of her schools. Die Woche claims that in Germany, which is not behind England in education, youthful criminals have increased in recent years four times as fast as the population. Prof. Lombroso says that crimes of violence and brutality have decreased while the crimes of craft and cunning, such as embezzlement, forgery, and frauds of all kinds, have greatly multiplied. Secular education refines crime rather than eliminates it.

APPALLING STATISTICS.

Mr. McDonald, the specialist in the United States bureau of education in his statistics of crime, says, that it is now forty years since religious training was excluded from our schools and juvenile crime has increased appallingly—45 per cent of those convicted of larceny were under 21—suicide among children has greatly increased—the proportion of crime from 15 to 21 is much higher than at any other age.

Over 50 per cent of all criminals began their criminal life before they were 17 years of age. The judge of the juvenile court in Denver avers that 50 per cent of the boys of that community are dishonest; that of a generation of 10,000 boys, 2,000 have been in jail. In 1839 before boys were drafted to reformatories in Chicago there were 17,300 prisoners under 16 years of age. That means one juvenile prisoner to every 118 of her inhabitants.

Some 20 years ago the French secularized their public schools. At once juvenile crime began to increase. In 1884 there were 7,551.

In 1850 there was one criminal to every 3,442 of the population. In 1860 one to 1,647; in 1870 one to 1,021; in 1880 one in 837; in 1890 one to 715.

In the United States in 1838 there were 1,146 murders. In 1896 there were 14,000. An increase of over 1,400 per cent. Suicides have increased in the same way. Until now, one in every 80 deaths is either murder or suicide, and for the sad want of teaching morality, juvenile offenders are crowding every house of correction in our nation.

MORAL IMPULSE NEEDED.

What we want to appear in the child's character, put that in our schools. A negative goodness is inert in producing positive results. A negative moral code is easily brushed aside by society's positive vices. No negative injunction can successfully cope with positive active passions. Evil comes through an evil impulse or an outward stimulus or through both. In order to have a child successfully battle against them, it will be necessary to stimulate a moral impulse within and a love for the rights of others. The first teaching of morality should begin early in life by merely telling a child how to act without the cause or the why, and see that it is done until it develops the habit of doing. But later in life parents and teachers should study to show the why of the moral precepts. It is better to have a moral sentiment than to have merely correct acts. The desire for it is the better criterion. We don't find positive morality in boys who use tobacco, liquor, profanity, etc. There may be a negative morality half felt but lifeless. President Eliot, some years ago, said that when he found a young man using tobacco, he knew that he had entered the outer realm of that young man's sins. Moral education is aided by bodily training and intellectual culture in securing sound and sturdy moral growth. It was found by Mosley of Missouri that of all the juvenile offenders none had been apprenticed to any trade and those who were taught a trade in the reformatories never returned to these institutions through crime.

STOP AT "DON'T."

In order to make a student proficient in grammar, language, or arithmetic we not only teach the principles underlying each science, but we drill review, and drill again; have the student measure, compute, verify and lead him into the practical problems of life and this is continued for years before we feel that the learner is efficient in the science of mathematics, but we are chloroformed into believing that a few moral "don'ts" will develop a strong moral spiritualized citizen. If he becomes so it will be in spite of our harmless dough-pilled "don'ts." I know of no positive intellectual or physical attainments without careful study and labor, seeking all the time to [illegible] feeling for and a desire to pursue the work. A true education in [illegible] greater moral life will be attained through a similar course. Therefore a positive moral education is as essential in our schools as the ever-present arithmetic class. How many are there here who have approached the teachings of morality with the same zest, and hopeful brilliancy that they began and continued the teaching of reading or nature study, and if the child in attaining the right act or utterances made some error the teacher did with laughing assurance tell him that he could and would do better next time, thus awakening by degrees a love for, a power to do the right thing or turn from evil contamination? Our moral teaching generally oscillates into a nagging, scolding offended air, if not an ill shown temper because of the child's mistakes. Thus discouraging him. Temptation is alluring in its many forms, so is idleness, but when we wish the child to turn from idleness to progress we try to hold up progress as more enticing and joyful than wretched idleness.

Then why not hold up the joys of morality till they are far more thrilling than the temptation of sinful pleasures? This form of teaching continued through the grades with ever broadening and far-reaching morality until every phase of the moral life has been successfully redintegrated into the doing and feeling habit.

The convention was held in Salt Lake Dec. 1908

RECORD OF WAYBILLS FORWARDED from Office or Route, 191

No. Packages.	Dollars	Cents.	From Whom Received.	To Whom Addressed.	Destination.	Weight	ADVANCED Charges.	Our Charges to COLLECT.	TOTAL to COLLECT.	PREPAID Charges.	Other Co.'s Proportion of Charges Paid Them.	Billed to

(8005 Feb., 1910)

CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS
THE COUNCIL OF THE TWELVE
SALT LAKE CITY, UTAH

47 E. SOUTH TEMPLE ST.

December 6, 1932

Mr. J. E. Hickman
438 Third West St.
Logan, Utah

Dear Brother Hickman:

I thank you for your kind letter of December 2. I appreciate what you said with reference to the address I made on the vision which was beheld in the Kirtland Temple. I did feel inspired of the Lord and I give Him credit for it. I do feel that this is a time when our young people ought to know that these are realities and not myths.

Thanking you again, I am

Your brother,

Melvin J. Ballard

H.

BENSON AG WAYBILL EDWARDED
107

PATIENCE WILL WIN.

Morality has been taught too often through the cold stern hand of must, until morality becomes associated with the disagreeable and uninviting. If children were forced into education with the same sternness and reprimands, if not punishment, at each and every error, education in most minds would become as barren and as uninviting as wts Ichabod Crane's school to the Dutch urchins of Sleepy Hollow. If we could understand and feel that morality is just as teachable as any other subject and that immoral acts should be considered a weakness the same as an inability to correctly solve a problem; and if we could undertake the teachings of the immoral child with as great a pleasure, and patience and assurance of his triumph as we are that he will learn to love and correctly compute the most difficult problems, then, and not till them. can we hope to make much progress in moral training. To get the greatest good out of arithmetic and to have it installed within one so he will have a great love for it, he must see its purest application in life's labors. So with morality. If you would awaken a love for morality, you will of a necessity need to instill a love for it through seeing its application in the practical affairs of life. To attempt to inspire a love for morality in its purer andbroader sense without a broader sense with-sithidnreaeroguable broad comprehension of life, in chiding the hereafter, would be fruitless toil. Men must see the conclusion of things and the ultimate benefit if he makes them part of his life. One criticism I have against our moral teachings. they are either entirely wanting or they are too narrow and stop short of God. Morality with every vestage of religion extracted from it is a devitalized virtue without a saving element in it. To teach the principles of ethics with the author excluded is extremely faulty. Morality came from God and to teach it without Him and the Bible is lifeless. When the ideals of a nation do not produce results for which those ideals were formed then something is wrong. Morality has to do with self, God, and man; yet so imperfectly has it been taught that the youth goes through school breaking the laws of his life while he is unfeeling for man, and distrustful of God. Can you think of anything more deplorable than this and yet we say character is the end of education.

RIGHT CONDUCT.

Morality includes a searching for right conduct with ability and power to live it. Therefore, we should teach purity, charity, honesty, honor, kindness, love, moral courage, self reliance, sympathy, gentleness, candor, simplicity without guile. Teach pupils to be sincere, genial, just, generous, to have self control and self direction. Have their lives flow beautifully toward a divine source and in harmony with the divine order of the universe. Teach them that to think a thing long enough they will act it out and no power can stop them. Teach them to work for the good of others as sincerely as for self. Altruism strengthens character.

LOOKING BOTH WAYS.

Morality is psychological and sociological. Psychological because it deals with self; sociological because it deals with man. Morality looks both ways—in and out; and in order to teach morality we must teach the psychology of the inner life, and the sociology of the outer. Mark you I said "teach." It is not driving, it is an awakening—a leading out. We must create a love for moral truth. So far our educational system has not lifted us; for crime increases almost in direct ratio to education. It is so paradoxical one can scarely suppress a laugh of perplexity. It is like the child's dream of holding a hand full of candy, the nearer awake the less he seems to have.

We have dreamed that education meant morality but the nearer we awaken from this sirenic dream the less morality we seem to have.

KNOWING AND DOING.

Head education does not mean heart education. To know is not synonimous with doing. A young Japanese student once said to me: "I cannot understand you Americans. If you teach a Japanese what is right and convince him of it, he will follow it. But teach an American the truth, his reply is: 'Well, what of it?' "

We as a nation need more sincerity of intellect and to obtain it, there must come an education of the heart. The emotions must be awakened. An emotional love for truth is the moving force that makes great characters. Without it, you have none. Kant, the German philosopher, said: "The contemplation of the stellar universe without and the moral law within fills me with unspeakable awe." We have become lovers of pleasurable selves. Personal love above common good is the great danger and this condition prevails. I cannot understand how morality can be taught without teaching the love for the rights of others as well as the love for others. I am not my brother's keeper has killed the moral Abels in a myriad hearts.

The sum total of the moral law is: "Love thy God with all thy mind, might and strength;" and the other like unto it is, "Love thy neighbor as thyself." This divine accomplishment comes through patient loving toil of the teacher and of the parent. If the public school cannot add religion to its course there is nothing to prevent the teacher from spiritualizing education into religion.

INNER EXPANSION.

There is a knowing and a doing morality. Too many are content with the knowing. A sense of duty is the feeling to do and it tends to create a sense of obligation. "Obligation," says M. Guyau, "is an inner expansion—a need to complete our ideas by converting them into action." The broader and more beautiful the life the more one lives for self. This is manifest in the thief, the law-breaker, the insulting and disobedient child. Nearly all criminal characters care little other than for self and are wholly regardless of the moral law. I recall two startling cases that came under my observation; one 10 years ago and the other but last summer. I sat in the death cham er with Cid Larkin, a convict who was hung a month later for murder. I traced with him his life from childhood. It was one of personal pleasure regardless of moral law or of human welfare. The other came under my observation last summer as I sat three and a half hours in a murderer's cell with a beardless boy of 17 years of age. He had killed a girl of 18 to hide his wrong. He confessed to me that only personal interests appealed to him. He had been recreant both of father's counsel and mother's tears. Even in planning the deed and its execution, he said that no thought of the girl's agony or her welfare appealed to him in the least. That moral awakening and love for others was entirely wanting.

WHERE LIES THE BLAME.

Who is to blame for such a state? Have we as parents and teachers been satisfied with negative conditions? Or have they, when moral injunctions were needed, given them in a form of reprimands or moral advise in a complaining tone of voice. Have we not thought it our duty to rebuke rather than teach?

Suppose we taught reading in that way, we would most likely destroy the love for it. Too often the moral teaching in the home or school is either of a negative from or is entirely wanting. Then in such cases when evil presents itself, the young flock to it like moths to the lamplight. At this we are horrified. But why consternation? We should know by this that man is only strong in lines of careful training. Negative morality is of little value in the world of worth. It is unharnessed energy—it is granite lying dead in the mountain side.

TO TEACH MORALITY.

But how shall morality be taught? Useful instincts must be given a chance to exercise themselves and become habits. Harmful instinctive responsives must be inhibited through lack of stimulus, through the substitution of desirable ones, or through actual resultant discomfort as best fits each special case. The mind must be supplied with noble ideas through right examples at home, in school, in books, and in the world at large. His ideas of what is useful and right grow apace; and, if he does the right thing a thousand particular ways, he will gain power to see what act a new situation demands and will do it. Thorndike, that brilliant psychologist, says: "The commonest error is to expect people to become efficient and decent by some mysterious influences from lessons or sermons or good resolutions or what not. We forget that character means the connections between mental states and acts; and that the only way to have connections is to make them. Men become efficient and decent only by behaving efficiently and decently. To work is the only cure for laziness; to give is the only cure for stinginess; to tell the truth is the only cure for lying."

CO-OPERATION LACKING.

Children generally keep some one else in mind in their acts. Is it not possible that we, as a teaching fraternity, are living the negative moral law rather than the positive moral life. The youth love heroes that do things. Are we not stoical class room instructors and moral prohibitants of ruthless acts, instead of being the heroes of a thousand noble deeds wrought out in our intercourse with our students? How many of us ever worked up our students to a fever tension to do good to their fellow men, and then go out with them and do it? For example, have taken our axes and accompanied our students and chopped wood for some indigent, while the girls cooked or sewed for the sick or hungry. Have the sick of our students been visited by a committee of students with a boquet of friendly

next page

No. Packages. | Dollars | Cents | From Whom Received. | To Whom Addressed. | Destination. | Weight. | ADVANCED Charges. | Our Charges to COLLECT. | TOTAL to COLLECT. | PREPAID Charges. | Other Co.'s Proportion of Charges Paid Thro. | Billed to

flowers? Have we thrilled them through and through with mighty deeds of virtue and honor? Children are hero worshipers. Have we held up before them the heroes of all time—not forgetting those of the Old and New Testament—and caused their cheeks to burn with admiration and a longing to become like them? I do not necessarily refer to the heroes of war only so far as they exemplify the moral law. Have we struggled to awaken within our pupils some high ideal impregnated with a moral tone and rejoiced with them in their triumph? Have we taught the moral law with that inspiration and constancy year in and year out with an increasing breadth and beauty as we do language and literature? If not, we are chargeable for neglecting the nation's ideals. Morality is not part of the course, it should be bound up in every phase of education. It is not something added to man—it is the man. Morality is the bringing out all of man's powers in harmony with the highest laws. "Whatever brings out the features of the soul, whatever develops fully and harmoniously its powers and faculties, whatever directs the aspiring self to the highest claims of manhood, whatever frees and stimulates the ethical passion among the forces of man's nature whatever reveals to the individual the beauty and worth of character, and whatever inspires the soul with a passion for truth and righteousness, is moral teaching.

PAIN, MOTHER OF SUCCESS.

In the teaching of morality, we will find difficult problems which will take thoughtful study and still more difficulty in obeying it; but so inspired are the youth in the discovery and living of it that they will be glad to suffer pain or privation or reverses to master that truth. Even pain may be sought as part of that higher life which the growing mind requires. Leopardi, Heine, or Lenau would probably not have exchanged those hours of anguish in which they composed their finest songs for the greatest possible enjoyment. Dante suffered. Which one of us would not undergo a similar suffering to attain his reward? Some heartaches are infinitely sweet when caused in the struggle for the right.

Roark says: "The general method in moral education is the same as in intellectual; there must be instruction, development, training. Ethical facts must be placed before the pupil; he must perceive and feel their significance, their relations to him and the will must be habituated to prompt determination and execution.

MISFORTUNE, NOT FAULT.

Morality can take no holiday. Study and teach the here and the now morality. Right doing is mainly a matter of feeling, not only with children but with adults. One rarely does what he knows to be right, except he must feel the necessity of right conduct. I have been laboring this fall and winter with some very wayward boys. They frankly confessed they knew their conduct was not right and still they did it. It was weakness not viciousness. My work was to awaken a feeling that they were wrong and a disgust for the same; but to do so I had to inspire higher ideals. When I at first began my labor with them, they were sullen and reluctantly communicative. I was suspicious that the moral lessons given to them before were of a disagreeable nature and they hated the thoughts of a moral lecture, but my struggle was to create a new interest in a higher life. My headway was discouragingly slow, but finally their souls unfolded and they freely discussed the moral phase with me and when I was through with my counsel and lessons taught, they would heartily thank me for my kindness and good [illegible] saying. "We are going to try and do better." There had to be a brain growth with dendritic processes in the line of right, before they could feel the desire for a better life.

BLAMELESS OFFENDERS.

After careful examination we are coming to know that a majority of the juvenile offenders are physically defective in one or more ways. A boy who was sent some time since, from Salt Lake City, to the reform school, proved to be very near sighted, and as a result was unable to see only indifferently the work put on the boards by his teachers. Therefore his work was always unsatisfactory, and as a result he became discouraged and played truant and otherwise became incorrigible and was finally sent to the reformatory. I think we can truthfully say that his sentence to a criminal institution was due to his defective eye sight. Out of 19 incorrigibles and dullards in a certain district, I found that nearly all of them were defective either in seeing, hearing, or motor ability. Thus indicating that immorality and failures in promotion, in a majority of cases have their origin in the physical rather than in the mental.

EVIL AND PRIVATE ENDS.

Have you ever thought that morality chooses universal and righteous ends while immorality chooses private and selfish ones? e. g. the smoker, the drunkard, the thief, the truant, the disobedient choose personal ends. Personal ends have been over emphasized in this age at the expense of universal.

I have found that children turning from teachings of parents and authority are irreligious. There seems to be an interwoven relationship between the love of parent, religious impulse, and moral purity. Fichte declares that religion is conscious morality, a morality which in virtue of that consciousness is mindful of its origin in God.

Society carries in her warp and woof so much vice and crime youth becomes ensnared in its meshes. It is our business to work with the home and the state to eliminate the blighting fungus growth. Before we are entirely successful, society must adopt the ideals held up for the youth to follow.

TEACH GEMS OF THOUGHT.

The teaching of morality should appeal not only to the intellect but to the emotions. Awaken a love for the right and a dislike for the wrong. Teachers would see that the new moral laws begin to find their enactments in the lives of their children. An excellent chance is afforded while teaching gems of thought. Have the various pupils choose the one or ones they would like to take as the motto of their lives. Inspire them to think these thoughts and act them at every opportunity. Tell them you will watch for these mottoes to be enacted in their various lives. Teach them that every good impulse or desire not acted out leaves them weaker or less inclined to do the right. So on the other hand every bad impulse or desire not acted upon makes that impulse weaker. Instil them with an ever awakening love for the right and its obedience. Give them a time to talk over the moral laws they love and try to obey—think, talk, act, the things they are to make part of their lives. Let them say: "I am honest; I love virtue: I love my fellaw men: I abhor evil." Saying is next to doing. Do not grow weary in this work; do not fall. Love, patience, wise teachings of these truths will grow dendritic processes that make men moral through love and habit.

This broader moral development has its greatest unfolding during the period of adolescence at the time when the love of home often lulls.

ADOLESCENT PERIOD.

The moral and religious awaken together. From 14 to 21 may be styled the rapids of youth. It is the most dangerous period of life and at once the most valuable. It is the period of most rapid growth.

It is the period of the greatest religious and criminal awakening. "Crime and honesty," says. Dr. G. Stanley Hall run in lines of greatest vitality." Moral and religious choice are greatest from 18 to 20 and therefore they should be emphasized. Likewise the immoral is most easily awakened at this age. A negligence of this great opportunity is criminal. Drey found that 33.5 per cent of the hundreds he examined accepted Christianity between the age of 16 and 18. Gulick found 31.5 per cent had their awakenings from 16 to 20. Apers found 33.2 per cent. Starbuck's findings were nearly the same. But all investigators found that from 65 to 70 per cent had their awakenings from 14 to 20. Prof. Coe says 50 per cent of the thousands he examined received their religious unfolding during the years of 16 to 18. With all these facts before us are we not cruelly negligent being satisfied with a hit and mis-negative moral training while society, with her positive allurements for sin and folly, lead from our portals of learning numerous children captive by silken cords.

A word in conclusion on the causes that operate to check or destroy this religious and moral order: And conscious sin has a deleterious effect upon this special mind awakening. The use of tobacco, liquor, or profanity seems to produce a moral stultification. Out of nearly 300 yung men addicted to tobacco, whom I examined, scarcely one could be called religious in any sense. It is said that the moral and religious unfolding are the mind's greatest achievements and these are the first to be dulled on turning to sin. Youth is the time of incompleteness: a time of unstable equilibrium, hence the inclination to acquire harmful tendencies. Youth, therefore, needs the best protection and training that the school, the home, and society can give, for this is the time when he needs the moral and the religious awakening. He needs the culture of faith, for it is a feeling power greater than knowledge and defies experience.

J. E. HICKMAN.

Beaver, Utah.

Some of the last sessions of the Annual Convention when the trustees of the state were assembled and told that this address was the most worthwhile thing they had heard at the convention. I did not happen to be at this session when the vote was taken, but it was so reported to me after session was out.

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OFFICE OF
CARL R. MARCUSEN
PRESIDENT

June 6, 1933

Mr. J. E. Hickman
Logan, Utah

Dear J. E.:

I received many messages on my birthday and they are appreciated. Your expressions of sympathy and support, couched in language as only J. E. Hickman can couch such thoughts, will be always one of the pleasant remembrances of the day.

All the good things you wished for me, I in turn wish for you.

Yours very sincerely,

CRM:AD

This is part of the letter referred to:
All honor to you and your useful life. May you live to guide the Pacific Nat. Life Ass. Co., for many years until it has grown with gigantic strides to take its place in the family of the most outstanding insurance companies of our nation.

Then as you watch the sun of life lowering in the west and not a cloud to darken its rays, you can sit with an approving conscience as broad and as deep as the sea, while voiceless memories like constelations of stars, will crowd upon you like a benediction.

JEH

CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS
HEBER J GRANT, PRESIDENT
SALT LAKE CITY, UTAH

June 14, 1933.

Mr. J. E. Hickman,
438 Third West,
Logan, Utah.

Dear Brother Hickman:

Thanks for your letter of June 12, expressing appreciation of my address in the Salt Lake Tabernacle last Sunday afternoon. It will be published in the Church section of the Deseret News this coming Saturday.

With best wishes,

Sincerely your brother,

G. H. Grant

G-A

Please do not remove from files
Office or Route
191

CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS
THE COUNCIL OF THE TWELVE
SALT LAKE CITY, UTAH

47 E. SOUTH TEMPLE ST.

May 10, 1933

Mr. J. E. Hickman
Logan, Utah

Dear Brother:

This will acknowledge the receipt of your very kind letter of May 8, 1933.

I appreciate your commendations. I only wish I had had more time last Sunday but I was confined to thirty-five minutes and of course spoke faster than I would have liked to have done and did not finish all that I intended to say. I received many compliments on the sermon delivered.

Ever wishing you success, I remain

Sincerely yours,

Rudger Clawson

B.

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Christmas Greetings

From Me

to

YOU

69 / 52 2nd East

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CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS
THE COUNCIL OF THE TWELVE
SALT LAKE CITY, UTAH

47 E. SOUTH TEMPLE ST.

May 10, 1933

Mr. J. E. Hickman
Logan, Utah

Dear Brother:

This will acknowledge the receipt of your

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B.

THE VICTOR

(By Clinton D. Ray.)

(Dedicated to Prof. J. E. Hickman)

Bind on thy helm and buckler,
Nor reck though death betide:
He liveth well who dieth
With Truth upon his side.

He fears not any foeman
With gilded spear and mail,
Who knoweth only duty
To win or lose, nor fail.

Bind on thy shield and helmet
And reckon not the host,
But wage again the battles
Thy fathers fought and lost.

While Sin, the fatal foeman,
Is marshalled still in pride,
Thy only truce is bondage:
'Twere better thou hadst died!

While Evil's golden banners,
Of mocking Doubt and Crime,
Flaunt in thy holy places
With stolen spoils of time.

While Vice, the gilded Tempter,
Rules half thy Kingdom still,
Fail not where thy fathers faltered:
Thy peace is thy children's ill.

Then wield thy sword with tumult,
Ere the day of thy strength decline,
Till the night and thy glory cometh
When the scepter shall be thine.

And shouldst thou bleed in the battle
What ills can befall?
He giveth best and grandly
Who giveth his last and all.

Bind on *my* helm and buckler,
Nor reck though death betide.
He liveth well who dieth
With Truth upon his side.

Mr. and Mrs. J. E. Hickman

RECORD OF WAYBILLS FORWARDED — Office or Route, — 191 — (8005. Feb., 1910.)

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If an agent would hold his character as inviolate as he does his salesmanship, no obstacle can defeat him short of a financial crash of a nation. The pair - - character and salesmanship - - can beat a flush.

When you approach a prospect you carry to him your character and your message. Your message you tell, your character he reads. If he accepts your insurance, you leave him doubly blessed - yourinsurance you sold and your character you gave. Strangers depart friends.

.....Submitted by J. E. Hickman, Logan, Ut.

A TRIBUTE TO PRESIDENT MARCUSEN

"All honor to you and your useful life. May you live to guide the Pacific National Life Assurance Company for many years, until it has grown with gigantic strides to take its place in the family of the most outstanding Insurance companies of our nation.

Then as you watch the sun of life lowering in the west and not a cloud to darken its rays, you can sit with an approving conscience as broad and as deep as the sea, while voiceless memories, like constellations of stars, will crowd upon you like a benediction.

Believe me as your sincere and constant friend." J. E. HICKMAN.

From the Pandaco, July 1933

S. L. Actor Must Pay

LOS ANGELES, Nov. 1.—(INS)—Annie Westcott, dress designer, today had won a divorce and $5,000 alimony from Gordon Westcott, handsome young film actor rom Salt Lake City.

"He accused me of cramping his ego and ruining his career," Mrs. Westcott, a beautiful young brunet, testified. Westcott did not appear personally to oppose the suit.

Services At Blackfoot For H. C. C. Rich

There was a very fine representation of Logan citizens in attendance at the Heber C. C. Rich services at Blackfoot on Thursday. The tabernacle was well filled with relatives and friends. Great respect was shown deceased by his associates in the Snake River Valley.

The speakers included Attorney Joseph H. Peterson of Pocatello; President Davis of the Blackfoot stake; Bishop William Worley and Prof. J. E. Hickman of Logan. There were three special musical selections. Burial was in the Rich cemetery.

Following the services the casket was opened at the tabernacle to permit relatives to have one last look at deceased.

Among those who attended the services from Logan were Attorney and Mrs. George Q. Rich; Dr. and Mrs. A. W. Hale; Mrs. Caroline Humphreys; Mr. and Mrs. T. H. Humphreys, Mr. and Mrs. Charles Humphreys; Glen Humphreys; Roy Davis and J. Glen Davis; Mrs. Hattie Halgren; Bishop Worley and son Clyde; Mrs. S. J. Rich; Prof Hickman and William Hickman.

This is my daughter (Fedris) daughter (Ferry)

The Salt Lake Tribune

"Curiosity Seekers"

1938

Offers Gold For Tuition

The University of Utah has gone on the gold standard.

Today school officials accepted a gold nugget offered by a 17-year-old girl as part payment on her tuition.

The nugget was sent to the school of metallurgy where as assay showed it to be worth about $20. The girl did not explain where she obtained the nugget, school officials said.

In the above photograph, A. L. Crawford, professor of ore-dressing microscopy, is examining the nugget.

(1005 Feb. 1910)

Billed to

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In the above photograph, A. L. Crawford, professor of ore-dressing microscopy, is examining the nugget.

1934

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"Woe unto you that are full! for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep" (LUKE 6: 25).

No. 8. Vol. LXXXIV. Thursday, February 23, 1922. Price One Penny.

THE ANABASIS OF THE SAINTS.*

BY WILLIAM WESTON MERRIVALE.

TO-DAY the mail man left upon my desk a book that opened wide the moss-grown gates of memory and set me dreaming of the old, old days—the days when the "West" was as far away as the Congo is to-day, when the Indian and the wolf held undisputed sway over an empire richer than the mind of man had ever visioned.

And for a time, holding in my hand this book, but seeing not the printed pages, the tide of years receded and my thoughts went groping back and back along the dim galleries of Time until I seemed to stand again, a tow-haired, wondering, wide-eyed child, one inconsequential member of a little group of silent, hostile people gathered on the east bank of the Missouri River, watching a train of white-topped emigrant wagons splashing through the shallow water of the ford.

There were signs of haste and evidences of distress among that little band of emigrants leaving the last outposts of civilization to face the real and tangible perils of the unmapped wilderness. A thousand dangers threatened, and merciless privations must inevitably attend their way. The ruthless forces of Nature herself stood arrayed against them. The pangs of hunger, the agonies of thirst, the uttermost extremes of weariness and despair must be their lot before ever the end of their toilsome journey came in sight. For such as died along the way, the scalp song of the red Indian or the hunger howl of the gaunt gray timber wolf might well be their only requiem, as they had been for others who preceded them—as they would be for many yet to follow.

And yet, they would pass on and on, as though led by a fiery

* From the "National Magazine," Chapple Publishing Co., Boston, Mass., U.S.A.

Office or

tination.	Weight

cross urged by an impelling force—fainting, falling along the way, finding eternal rest in hasty, shallow, unmarked desert graves perchance, or winning, hollow-eyed and gaunt, their final goal.

To my childish comprehension these people seemed no different from those among whom I lived. And yet I vaguely sensed that spiritually they were set apart. I knew that they had already come a long distance, that they were footsore and weary, that some of them were sick, and that they were fleeing into the wilderness for some reason that I could not understand. There were children in the wagons, some of them no older than myself, and patient, weary, white-faced women. They were not accused of any crime, these fleeing people, but for some reason beyond my childish comprehension the name of "Mormon" was anathema—and these people flying into the inhospitable wilderness were Mormons. Therefore every man's hand was against them. It all seemed very strange and very sad to witness this hurried, harried flight from the haunts of men, and I was greatly troubled in my childish mind.

The book that Uncle Sam's gray-coated messenger brought to my desk to-day, that set me to so strangely dreaming of the past, was a newly printed copy of the "Book of Mormon," on the fly-leaf of which was written in characteristic chirography of the president of the Church of Jesus Christ of Latter-day Saints the laconic inscription, "With best wishes of your friend, Heber J. Grant."

Some day, I hope, the story of the Mormon hegira will be told by some inspired narrator. While my poor and unworthy pen would falter at so high a task, perhaps, as one somewhat familiar with the Mormon development, I may be permitted to essay some brief and sketchy reminiscences of one of the most remarkable religious movements in the history of mankind.

Mormonism was not a sporadic outgrowth. It had its birth at a time when the spirit of revelation was rife in the souls of men. It came to life at the apogee of the greatest upheaval of theological faiths that America has known. In the year 1831, when Mormonism was beginning to gain a hold on the minds of men, William Smith was preaching the Second Advent. The Unitarians and Universalists were making daring inroads on the older faiths. The Reformed Presbyterians had gained a tenuous foothold upon these shores. The Restorationists were preaching the doctrine that all men would ultimately become holy and happy. The Methodist Church, still feeling the personal influence of some of its most fervid and aggressive apostles, was making a tremendous growth. A score of religious movements that the world has now forgotten had flowered and died in the decade preceding the birth of Mormonism. The tremendous influence of Lorenzo Dow, the great revivalist, still swayed the souls and minds of men. It was a time of religious enthusiasm,

theological discussions and fanatical zeal. A time, then, ripe for the inception and growth of a new faith.

Then, too, Mormonism made the distinct appeal of Communism. It was the psychological moment for the promulgation of a religion in which were skillfully blended the spiritual and the material. The community of the Shakers had already become a conspicuous example of a successful communistic religious cult. Mother Ann Lee, passing to her reward, had handed over the keys of her kingdom to Joseph Meacham and Lucy Wright, under whose strong leadership the society was adding to its membership and influence, and Shaker societies had been successfully founded in several portions of the country. Various co-operative movements had lately occurred in both America and Europe which were receiving much attention. Great success had attended the experiments for the bettering of the condition of the working classes by David Dale in Scotland; in France, Charles Fourier's fascinating and ingenious theory of Communism was attracting wide attention; Robert Owen was moulding public sentiment in favor of co-operative societies in Ohio and Indiana; the Harmony Society in Pennsylvania was prospering under the leadership of George Rapp; the Separatists were making the wilderness blossom at their prosperous community of Zoar; and other less noteworthy co-operative and communistic experiments were being tried out at various points.

The success or failure of each of these experiments was predicated naturally upon the strength and wisdom or weakness and lack of wisdom of its leaders. Only the strong can lead the weak—only the wise can guide. A new religion or a new nation builded upon the sand cannot survive. Nature's immutable law commands that a structure, to be permanent, must be erected upon a firm foundation. Mormonism was builded upon a rock, else it would not have survived the storms of contumely, abuse, and ridicule that rendered its early years precarious nearly to the point of absolute extinction.

Had not the Mormons removed when they did to a region so remote, so arid, so inhospitable, so devoid of every natural advantage to tempt the cupidity of man as to insure them from invasion, there to build their "kingdom in a wilderness," it is almost certain that they never could have survived to become as they admittedly have to-day, one of the greatest forces in the temporal and religious affairs of the United Sates.

Three thousand years ago the Israelites, being warned by a vision, went forth to wander for forty years in the Wilderness. In more recent times, indeed almost within the memory of living men, the Mormons, led also by a vision, went forth into a wilderness which they have caused to blossom as the rose.

I hold no brief for the religious beliefs of the founders of the Mormon Church—they may, for all my knowledge to the contrary,

have been religious visionaries, charlatans, impostors—what you will; the Mormons have met with as much contumely and abuse as every other religious belief that has occupied the minds of men since the morning stars first sang together. Remains, however, the shining fact that out of the influence of the Mormon church and through the wisdom and foresight of the Mormon leaders there has been brought to pass the most illuminating example of co-operative enterprise and community well-being in human history.

As no stream rises higher than its source, so no people rises higher than its leaders, and had not their leaders been great men, the Mormon people would never have become the great influence for good citizenship which they have attained in Utah not only, but in Idaho, Oregon, Washington, Wyoming, Arizona, and other parts of the great untrammeled West, as well as Mexico.

Only a few years before that day on which I got my first remembered sight of a Mormon band fleeing across the line which then divided "the desert from the sown," Brigham Young had first crossed the Missouri River at that very spot—the dauntless, courageous, resourceful leader of the most significant hegira since the exodus of the Jews from Egypt.

On the night before this crossing of the river that I have in mind the Mormons encamped in a bunch of cottonwoods a little distance above the ford, and when dusk had fallen some of the whites from the Indian Agency, moved by morbid curiosity perhaps, or else by some stirring of human sympathy—for no hostile hand or voice was raised—gathered in a little group to watch the Mormons as they went about their simple preparations for the night. I, too, filled with a childish curiosity, had slipped away in the falling dusk to make one of that group.

And as we stood silent and wondering beyond the circle of firelight that marked the camp, the voices of the Mormons, raised in song, came to us watching and listening there beneath the stars, in a so solemn and melting cadence that some of the words and the tune itself were imprinted on my memory for all time of the Mormon Pioneer Hymn that served to inspire and comfort many a long and lonely march, to cheer the weary and to bless the dying:

We'll find the place which God for us prepared,
Far away in the West;
Where none shall come to hurt or make afraid;
There the Saints will be blest,
We'll make the air with music ring,
Shout praises to our God and King;
Above the rest these words we'll tell—
All is well! All is well!

The Mormons were the original pioneers of the Golden West—the bearers of the torch that lighted the way for the first thin trickle of bold adventurers who later began to drift across the plains. Once they had crossed the Missouri River, the tenuous border line of settlement had been over-stepped. Theirs was the first far-flung outpost of civilization between the Missouri and the Spanish missions on the Pacific coast.

At about the time when Joseph Smith uttered the remarkable prophecy "that the Saints would continue to suffer much affliction and would be driven to the Rocky Mountains, many would apostatize, others would be put to death by their persecutors, or lose their lives in consequence of exposure or disease, and some would live to go and assist in making settlements, and build cities, and see the Saints become a mighty people in the midst of the Rocky Mountains," the popular conception of the western half of the American continent was voiced by Daniel Webster when he said: "What do we want with this vast worthless area? This region of savages and wild beasts, of deserts, of shifting sands and whirlwinds of dust, of cactus and prairie dogs? To what use could we ever hope to put these great deserts or those endless mountain ranges, impenetrable and covered to their very base with eternal snow? What can we ever hope to do with the western coast of three thousand miles, rockbound, cheerless, uninviting, and not a harbor on it? Mr. President, I will never vote one cent from the public treasury to place the Pacific Coast one inch nearer to Boston than it now is." The Mormons then were venturing into Ultima Thule. Only a people driven by a great necessity, led by great visions, sustained by great faith, would or could have battled their way as the Mormon people did across the pathless deserts to their Land of Hope.

(TO BE CONTINUED.)

UNBELIEVERS.

In a dark wood where wild beasts lived there once lay a man's boot. How it came there, I cannot say, for no man had been there—at least the wild beasts had not seen one in all their lives. But there the boot was, and when the beasts saw it they all came round to find out what it was. Such a thing was quite new to them; but they were not much at a loss for all that.

"Well, there is no doubt as to what it is, I say," said the bear.

"Oh, of course not," said the wolf and the goat and all the beasts and birds in one breath.

"Of course," said the bear, "it is the rind of some kind of fruit off a tree—the fruit of the cork, I should say. This is cork, it is plain to see," and he showed the sole of the boot.

"Oh, just hear him! just hear him!" cried all the beasts and birds.

"It is not that at all," said the wolf, with a glance of scorn at

the bear. "Of course it is some kind of nest. Look; here is the hole for the bird to go in at, and here is the deep part for the eggs and the young ones to be safe. No doubt at all, of course not!"

"Oh, oh!" cried the bear and the goat and all the birds and beasts, "just hear what he says! It is not that at all."

"I should think not," said the goat. "It is quite a plain case. Look at this long root," and he showed the string at the side of the boot. "It is the root of a plant, of course."

"Not a bit of it cried the wolf and the bear; "not a bit of it. A root? How can you say so? It is not that we can all see."

"If I might speak," said an old owl, who sat in a tree near, "I think I can tell you what it is. I have been in a land where there are more of such things than you could count. It is a man's boot."

"A what?" cried all the beasts and birds. "What is a man? and what is a boot?"

"A man," said the owl, "is a thing who has two legs, that can walk and eat and talk, like us; but he can do much more than we can."

"Pooh! pooh!" cried they all.

"That can't be true," said the beasts. "How can a thing with two legs do more than we can, who have four? It is false, of course."

"Of course it is if they have no wings," said the birds. "Well," went on the owl, "they have no wings, and yet it is true. And they can make things like this, and they call them boots and put them on their feet."

"Oh, ho!" cried all the beasts and birds at once. "How can you? For shame. Fie on you! That is not true, of course. It cannot be."

"A likely story," said the bear.

"Can do more than we can!" said the wolf.

"Wear things on their feet?" cried they all. "On the face of it your story is not true. We know that such things are not worn on the feet. How could they be?"

"Of course they could not," said the bear; "it is false."

"It must be false," cried all the beasts and birds.

"You must leave the wood," they said to the owl. "What you say cannot be true. You are not fit to live with us. You must have said what you know is false. It must be, of course."

And they chased the poor old owl out of the wood and would not let him him come back.

"It is true for all that," said the owl.

And so it was.—*The Nursery*.

We commend this story to our anti-"Mormon" neighbors, who are treating "Mormonism"—the restored Gospel of Christ—precisely the same way in which the birds and beasts treated the

story of the owl, and are clamoring for the deportation of "Mormon" missionaries from this country.

W. A. M.

JUST A CIGARET.

I found him in a prison cell,
A felon doomed to die;
And he hung his head;
Nor a word he said,
As I simply asked him "Why?"

At first the question seemed in vain,
For when at last he spoke,
His muscles twitched,
And his fingers itched;
"Wait, pal, till I've had a smoke."

From the fuming fag he drew long and deep,
Till his breath came a burning hiss,
And the short tip fell
To the floor of the cell.
Then he pointed and muttered: "This!"

"Don't laugh!" he cried, as I looked askance,
"I'm tellin' you on d' square.
No, I don't mean
The nicotine,
But the devil that's lurking there.

"I was drunk the night I killed Jimmy Dunn;
And the rest—well, I forget.
But I never knew
The taste of brew,
Till I'd smoked a cigaret.

"I shunned till then the low street gang;
I never cared to roam,
Till I craved my smokes,
And the vulgar jokes,
That seemed out of place at home.

"Ah, yes, some say these are little things;
But so are the mustard seeds;
And it's what you start
In a child's young heart
That brings forth flowers or weeds.

"I started wrong—that tells the tale;
Nor fate, nor luck, nor yet
Necessity made a crook of me,
But just—a cigaret."

C. Byron Whitney.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

ORSON F. WHITNEY, Editor. WM. A. MORTON, Associate Editor.

THURSDAY, FEBRUARY 23, 1922.

EDITORIAL:

IS NOT THIS THE FARMER'S SON?

SOME such paraphrase as that found in the caption to this article was probably in the mind and possibly upon the lips of more than one opponent of "Mormonism" when its supposed author, Joseph Smith, started out upon his remarkable career. And it was deemed by them, no doubt, a sufficient answer to his extraordinary claims.

"A tree is known by its fruit." This proverb, accepted by the wise and just almost as a truism, seems to have no place in the philosophy of some people, especially when a servant of the Lord is the object of their critical contemplation. "What do men say of him?" is frequently the only criterion by which such a character is judged. And how manifestly unfair it is. When a prophet comes from God with a message for mankind, what matters the name given to that message or to that messenger, by those unfriendly to the cause he represents?

Those who rejected the Man of Nazareth when he declared himself the Son of God, doubtless thought they had disposed of him effectually when they referred to him sneeringly as "the carpenter's son;" this slight, with others put upon him by his neighbors, causing Jesus to remark: "A prophet is not without honor save in his own country and in his own house."

His nearness was against him. There was no "distance" to "lend enchantment to the view." His name and humble vocation made his marvelous profession seem impossible. It could not be that God would make a prophet out of a carpenter's son—a prophet mightier than Moses or any of the ancient seers—and give to him such a common name as Jesus, which is another form of Joshua. It was unbelievable, absurd, to most. Therefore were they justified, as they supposed, in withholding from him recognition and honor.

As with the carpenter's so with the farmer's son—each was objected to upon similar grounds. Nor was it a new thing in human experience. It had occurred many times in other ages when God had sent prophets into the world. Probably most of them were selected from among the plain people, and were comparatively unknown to men when the Lord called them. Moses was a signal exception. He had been reared as a prince in the palace of the king of Egypt; but that was because Pharaoh's daughter, having found the homeless infant at the water's edge, thenceforth had charge of him and his education.

Prophets are not chosen for their worldly culture or their social position. A plain-going farmer, no less than a college professor, may be gifted with prophetic power and be called to exercise it for the benefit of his fellows. Amos, according to his own statement, "was no prophet," nor "a prophet's son." That is to say, he had not been trained in any school of the prophets, such as existed in Old Testament times. He was not, like Jeremiah, the son of a priest. He was a herdsman and a fruit gatherer when the word of the Lord came to him: "Go, prophesy unto my people Israel."

A prophet's name, his birthplace, and the character of his everyday calling are matters of little moment compared with other things pertaining to him. What of his state and standing before he came on earth? That is a far more important consideration. God's prophets are chosen before they are born, and are sent into the world as He needs them. Their aims are high and holy; they desire the welfare and happiness of the race; yet almost invariably their motives are misunderstood, and they and their followers are opposed and persecuted.

Does this man come from God? That is the vital question, when a prophet or one professing to be such appears. And his word alone need not be taken as conclusive. There are ways and means of testing a prophet's claim—and that, too, without awaiting the fulfillment or non-fulfillment of any prediction by or concerning him. Honest, prayerful men and women, with even modern discernment, need not be deceived. "Many false prophets are gone out into the world." But there is a Spirit that discerns between true and false, between spurious and genuine, and anyone who seeks it aright may have "the inspiration of the Almighty" which gives to the spirit of man "understanding." Moreover, the Letter as well as the Spirit is a guide. What has been revealed helps to interpret what is now revealed. Truth is always consistent with itself. Heaven-inspired men do not contradict each other. Their teachings harmonize and are dependable. "Try the spirits." "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."

Were these tests applied to Joseph Smith and his teachings, in the early part of the nineteenth century? Yes, by some; and they received the promised testimony of the Truth, the absolute evidence of the divinity of this Prophet's mission, and of the soundness of the doctrines advanced by him. But by far the greater number of those to whom he fain would have ministered rejected him summarily and without investigation. To them he

was only "Joe Smith"—"Old Joe Smith"—old, indeed, in wisdom, though young in earthly years, yielding up his life as a martyr at the early age of thirty-eight. His claim to being an oracle of God was deemed preposterous, blasphemous, and his religion, the pure Gospel of Christ, was denounced as the world's worst delusion and snare.

But bad names, wrongly bestowed, hurt the giver rather than the receiver. Blame and ridicule, when applied to the righteous, are badges of honor, worn by true prophets and true principles in all ages. It does not do away with a man of God to pelt him with nicknames and opprobrious epithets. Persecution may put an end to his earthly career, but it cannot confute his claim nor invalidate his testimony. The name of the martyred modern Seer, despite the clouds of calumny enveloping it, shines out from amidst the darkness that comprehended him not. His glorious Lord and Master, crucified as an impostor, put to death for maintaining that he was more than the world believed him to be, gave the only Name given under heaven whereby men can be saved.

O. F. W.

MISSIONARY WORK IN ARMENIA.

In a letter to President Orson F. Whitney, dated Aleppo, Syria, January 21st, 1922, Elder Joseph W. Booth, who has charge of mission work in Armenia, says: "The inclosed tract is one of an edition of 5,000 I have just published. It is my intention to supplement it with larger ones. The tract contains our Articles of Faith, Scripture quotations substantiating our doctrines, and the following statement relative to the fruits of Mormonism: A desert made to blossom as the rose; a happy, industrious people, without a beggar; ninety-eight per cent. of the children able to read and write; nearly 2,000 missionaries in the world preaching the Gospel free of charge; eighty per cent. of the people owners of their homes; an exceedingly high birth rate, with only 9 deaths to the 1,000; persecuted and opposed for 90 years, yet the most steadfast religion in the world. We invite you to investigate these things before you pass judgment.

"Last Sunday, at the invitation of a minister, I addressed an audience of about 600 people, teachers and children, at an orphanage here. It was truly a happy experience for me. I spoke on the coming of the Savior, and about some of the things which are to take place before that great event, namely: The gathering of the Jews; the building of a great temple; the restoration of the Ten Tribes; another great and terrible war; earthquakes, pestilence and famine; the sun to be darkened; and the two prophets who are to prophecy in Jerusalem for three and a half years. Great interest was manifested in what I said.

"Nearly 100 people here will be ready for baptism in the near future, and I am thinking what a splendid thing it would be if you could be with us at that time. What a treat it would be to the poor saints in this isolated part of the world. Come, if possible; you will receive a royal welcome. You ask about my financial policy. I am carefully feeling my way out of the difficulty. Work is very scarce. I am advancing a little money to certain of our members and friends, to enable them to start up small industries of their own, so that they may furnish employment to members of the Church. If they succeed, I will extend similar aid to others. I hope before long to have the mission self-supporting."

TOLERANCE.

The *Western Evening Herald* (Plymouth) in its issue of the 9th inst., published the following editorial which we commend to the persecutors of the "Mormons" in this country, in the hope that they will profit by it:

"With some trepidation, lest we should be misunderstood, we comment on the activities of Mormon missionaries and the attitude of some sections of the community towards them.

"If we take the liberty of parody we do not essay either to bury Brigham Young or to praise him. It may be true, or it may not be true as his disciples allege, that hostility to the cult arises out of prejudice and religious intolerance and is based upon stories, repulsive to British ears, which are without foundation. That polygamy was once countenanced is true; that it is discountenanced in deference to the will of the United States Congress is not denied.

"But all that is beside the point we have in mind. A Britisher believes in liberty; particularly does he believe in religious liberty. The Mormons, or Latter-day Saints, regard their beliefs as a religion, and providing they are sincere in their professions, what is more natural than that they should seek to spread their Gospel, just as the Christian churches feel it is a duty to carry their message to people who acknowledge religions of even greater antiquity than Christianity? Therefore, it behooves British people, safeguarded by their laws against the abuse of liberty, to be tolerant. It is almost amusing to think of the North Quay at Plymouth—the forum we might almost say of heresies, political and religious, according to some critics—refusing hospitality to free speech. Moreover, persecution will not kill a cause; it makes martyrs and gives advertisement. Common-sense will in the main prevail in this matter of Mormon propaganda better than threats of violence to individuals, and, when all other arguments have been used, there remains our belief in freedom of speech to help us tolerate, with such patience as we can, the expression of views with which we disagree."

DOES GOD'S CHURCH POSSESS DEFINITE PROOF OF ITS OWN AUTHENTICITY?

By Professor J. E. Hickman.

Truth needs no apology. Time and experience vindicate it. It establishes its claim in the courts of last resort—human experience and God's approval. At first when truth appears unheralded into the theories of men, which are mixed with fact and fiction, like "iron and miry-clay" in the feet of Nebuchadnezzar's image, then opposition arises fierce in its denunciation of the new truth.

A new system of truth is calm in its claim and dignified in its defence, while error rages in its denunciation of the encroaching system. This has been the story of the ages. It comes down to us from ancient Egypt. We read the cruel decree of Babylon against Daniel and his fellow-Hebrews, and we see through the pages of history the unparalleled brutality enacted against the early Christians in the days of Nero, Domitian, and Valerian. The history of cruelty and ignorance repeated itself in the hatred and banishment of the "Mormon" people.

The Church of Jesus Christ of Latter-day Saints brings to the world the restored Gospel, with all its gifts, power and authority. To vindicate its claims the Church marshals the Scriptures, ancient and modern, as witnesses of truth. It stands four-square to all Scripture and the truths of developing Science. When I see a church changing its tenets to keep abreast of progress, then I know it either did not possess the truth or does not possess it now. Truth cannot be changed and still be truth. No progress outruns it. Truth always leads.

Therefore, when Christ established his Church he built it on truth, and it cannot be changed and still be Christ's Church. When he established his Church in Judea, he chose first Apostles. When he established his Church amongst the Nephites, he chose first Apostles to lead it, and gave them authority. When he founded his Church anew in this dispensation, he chose first Apostles. After Christ's choosing Apostles in each dispensation further organization of his Church followed, for they had the authority to complete his work.

The Apostles are the ones who hold God's authority to seal, bind, loose and bless; to preach his Gospel on earth. In this dispensation when he established his Church anew—for it had been taken from the earth—he sent Peter, James and John, who ordained Joseph Smith and Oliver Cowdery Apostles, to bear the keys of his kingdom on earth for the last time. They, having authority, ordained other Apostles. To the Apostles were given the keys of the kingdom, and it is the duty of the Twelve to ordain and set in order all the other officers of the Church. There are three presiding High Priests who form a quorum of the Presidency of the Church. The Twelve are under the guidance and direction of the First Presidency, yet they, the Twelve, form a quorum equal in power and authority to the Presidency of the Church. "The Twelve are a traveling presiding High Council, to officiate in the name of the Lord, under the direction of the Presidency of the Church, agreeable to the institution of heaven; to build up the Church and regulate all the affairs of the same in all nations: first, unto the Gentiles, and secondly unto the Jews." The Twelve have power to send messengers to preach the Gospel and open the door of God's kingdom unto any nation whithersoever they are sent. This is the sacredness of the organization of God's Church and the Twelve are his viceroys on earth. Anyone coming with a church or Gospel, without divinely-chosen Apostles bearing the keys of the kingdom, may be known for a usurper, guilty of treason before high Heaven.

When the Prophet Joseph Smith was martyred, some people, not knowing the Scriptures, nor having the Spirit of God to discern the truth, left the Church. Yet, before the death of the Prophet he conferred upon the Apostles all ordinances and keys. Some of the saints wondered if it were the will of God for his people to be led by the Apostles into the Great American Desert. At the time of the dedication of the Kirtland Temple, in 1836, amidst other visions which the Prophet Joseph Smith beheld, he says: "I saw Brigham Young standing in a strange land, in the far south and west, in a desert place, on a rock in the midst of about a dozen men of color. He was preaching to them in their own tongue. I saw the Twelve Apostles of the Lamb that are now upon the earth standing together in a circle, much fatigued. I finally saw them in the celestial kingdom of God." How literally the first part of this vision was fulfilled when the saints went to the Rocky Mountains! In the desert wastes of Southern Utah, Brigham Young went many times with the Twelve Apostles to inspire the saints to build up those desolate lands. There he talked to the Indians and admonished the saints to keep God's commandments.

Daniel says: "And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed, and the kingdom shall not be left to other people." The Church of Jesus Christ of Latter-day Saints is the only Church which claims to be divinely set up in the last days. If anyone thinks this Church will fall, or be given to another people, he does not understand the Scriptures.

Keep in mind, reader, that this Church is established in the tops of the Rocky Mountains. But what significance has this? Isaiah, with the eye of the Seer, beheld that in the last days the Church of God should be found high and lifted up, and that the Lord's House should be established in the top of the mountains, and exalted above the hills, and all nations should flow unto it. "And many people," said the Prophet, should say: "Come ye, and let us

go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths, for out of Zion shall go forth the law."

Like a master engineer who locates lines of longitude and latitude, maps out townships and sections, as well as describes the country through which he surveys, the Lord not only describes the constitution, character and workings of his Church, but he defines the geographical position and extent. So vivid have the Prophets, ancient and modern, described God's Church in these the last days that no one need err in his judgment.

Joseph Smith prophesied in 1842 that the saints would be driven to the Rocky Mountains and would there become a mighty people. At the time of the saints' banishment the Rocky Mountains were included in the Great American Desert. The cruel banishment of the "Mormon" people and the desert to which they went most wonderfully parallels the description given by Isaiah (ch. 35). In this chapter he describes the sterility of the desert. In poetic language he says that the wilderness and the solitary place should be glad for the coming of that people, for the desert should rejoice and blossom as the rose. The desolate waste should even take on the glory of Lebanon and the excellency of Carmel and Sharon.

The banishment of the people which Isaiah describes must be terrible, for he says: "Strengthen ye the weak hands and confirm the feeble knees. Say unto them that are of a fearful heart, Be strong, fear not, behold your God will come with vengeance, even God with a recompense." How truly the Latter-day Saints fulfilled this description. Many of the people weakened and grew heart-sick, feeling they could not endure the banishment and the terrible ordeals accompanying it. Brigham Young, seeing the situation, asked William Clayton if he could write a hymn which would give encouragement to the sick-of-heart and feeble knees. So in one night William Clayton wrote that memorable hymn: "Come, come, ye saints, no toil nor labor fear," which was sung night and day across the 1,200 miles of trackless wastes.

Brigham Young and his leaders encouraged the people, telling them that great good would come to them through their obedience in going to the Rocky Mountains. How truly the words of Brigham Young and the Prophet Isaiah have been fulfilled. Going on to describe the desert to which God's people were to go, Isaiah said that in the wilderness waters should break out, and streams in the desert. The parched ground should become a pool and the thirsty lands springs of water. Nearly every valley in the Rocky Mountains has fulfilled this prediction, for nearly every valley has been drained because of swamps, springs, and pools of water.

He that reads let him understand, for can any church other than the Church of God fulfill the utterances of the Prophets

concerning the work of the Lord? When men come to you, claiming to be representatives of God's Church, turn them to the Prophets and ask such claimants to square their church, its doctrines, its geographical position with the Scriptures. In every case they will lamentably fail, for only the Latter-day Saints fulfill the Law and the Prophets.

FROM THE MISSION FIELD.

Released.—The following missionaries were honorably released, and sailed for home, Friday, the 17th inst., per s.s. *Minnedosa*: John J. Kirby, James Schwartz Smith, and John M. Robinson.

Memorial Service.—At the Leeds branch of the Leeds conference a memorial service was held January 22nd, 1922, in honor of Sister Mary Emily Mitchell, who died January 1st. She was the wife of Brother Samuel Mitchell. A host of friends were present, showing the respect they had for the departed. The appropriate remarks of the speakers, President Harry S. Stoker and Elder William Naylor, were much appreciated by the listeners.

Socials.—Tuesday evening, February 7th, 1922, the Nottingham Mutual Improvement Association gave a social in the meeting-room. A program of vocal and instrumental music, recitations and games was greatly enjoyed. The association is meeting with success; the members and friends who attend are enjoying the lessons taken from the *Improvement Era*, "Sources of Joy and Factors of happiness."

The Lowestoft Branch Relief Society held a successful social Saturday evening, February 11th, at the branch hall. A program was rendered and games were played, making it a very enjoyable evening. President Wilson and Elders Crowther, Conlam, Petersen, Blood, and Allen, were present.

Meetings in Nottingham.—A meeting of Elders was held at the Conference House, 84 Robin Hood Chase, Nottingham, February 4th, 1922, at 11 a.m., President Harold E. Brough presiding. There were also present: Elders Abraham Noble, J. Max Toolson, Charles H. Last, William Hunt, John W. Robinson, Walter Stevenson, J. Howard Valentine, and Sisters Annie E. and Julia T. Noble. Each spoke encouragingly with reference to missionary work and bore a strong testimony. At 4 o'clock a meeting of presidents was held, when representatives from all the branches reported. The work was progressing, they said; the newspaper persecution had aroused interest and there was a marked increase in attendance at the meetings. A few valiant souls, non-members of the Church, had stood up in defense of the missionaries

Salt Lake City, Utah

Jan. 27, 1933.

The First Presidency
Church Office Building
Salt Lake City, Utah

Dear Brethren:

I am, herewith, submitting a manuscript copy of a treatise which I have written on the subject of the Book of Mormon, treating it from a purely scientific viewpoint from science and tradition. It is largely an original treatise, different from nearly all literature that has been put out in the defense of the Book of Mormon.

I feel sure if you have the time to review it or have a committee do so, that you will find much that is most valuable for the defense of the Prophet Joseph in his putting forth the Book of Mormon.

I shall be glad to come at your call at any time if you need me in the reviewing of this manuscript that I desire to leave with you.

Awaiting your favor, I am

Most Sincerely,

Joseph

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First Council of the Seventy

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Salt Lake City, Utah

47 East South Temple Street

Members of First Council

B. H. Roberts
J. Golden Kimball
Rulon S. Wells
Joseph W. McMurrin
Charles H. Hart
Levi Edgar Young
Antoine R. Ivins

September 8,
1933.

J. E. Hickman,
Logan,
Utah.

My Dear Brother Hickman:

On my return from Chicago I found your favor of September 3d awaiting my arrival. Needless to say, since I believe in your sincerity and in the genuiness of ~~the~~ your friendship toward me, I was very happy to receive such a letter and your very good, ~~and~~ what I feel must be, an exaggerated idea of such worthiness as my speaking may possess. But it is good to feel that one's friends do have real appreciation of one. I shall file your letter among my treasured communications.

Relative to the speech I prepared for the World's Parliament of Religions 40 years ago, the only place that I know where that speech is published is in Vol. I of the Defense of the Faith and the Saints, it begins on page 7. Unfortunately the open letter that I addressed to the American Press reviewing the unfair attitude of the officers of that Parliament toward me, was not published in connection with the speech, just the paper that I had prepared to read. I received very much better treatment at the hands of the present so-called second Parliament of Religions of the World Fellowship of Faiths. My second speech last Monday night was on the opening of the week devoted to Economics as related to Religion, etc. It will appear in the next Saturday News, Church Section.

Again thanking you for your very gracious words of praise, I am

Most truly your brother,

B H Roberts

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B. H. ROBERTS

IN MEMORIAM

BY J. E. HICKMAN

The passing of B. H. Roberts is the dimming of one of the greatest lights that has ever cast its rays amidst this people. As a historian he aimed to tell the history of his people so accurate that even his opponents could not accuse him of lies.

As a defender of his faith, or a champion of his political persuasions, he marshalled his facts and polemics with such destructive force that his hearers felt that they saw the destructive effects of a cyclone.

As an orator he swept his audiences along with him like an ocean wave before the storm. People say the same have never heard a greater, untrained orator, I have heard America's Cicero and America's Demosthenes. I have looked on John Temple Graves of the South, Rev. Cummins of Chicago, Chauncy Depew, George Gordon Wradling, King of Canada's most loved and some of Europe's most eloquent orators.

Roberts orators cannot be placed with these. He seems to stand alone. Like a Pericles he stood from the sea of humanity with a note of an ecclesiastic. His orations tinged tinseled largely in his early manhood days of thought and imagery clothed in terse but elegant and without given by one of the most charming and powerful pulling voices I have ever heard. In fact, when his soul became aflame with the fire of his theme he stood before a audience like a master with his audience.

A real orator is one who has a message for the world and knows how to convey it. He has the power to tell it so that all hearers are awakened by the spell of his delivery.

One never felt for a moment that B. H. Roberts ever studied for effect, but that he was swept on by the emotion and logic of his theme and he could not tell it differently if he would.

When he made his almost frantic defense before the United States congress at the time he was refused [illegible] by expelled those statements [illegible] ceased that they were expelling the greatest mind that had ever appeared in the house in this generation. The closing words of his forceful defense were "You shall not obey me forth, for I will, which the [illegible] bers of this congress drew upon your own heads. If I am forced from here, I will go out with honor and not brow ondamned and I will walk the earth as angels tread the clouds.

CATHERINE L. STEWART

PAYSON—Mrs. Catherine L. Stewart, 74, member of Dr. L. D. Stewart, of Payson, died Monday night at her home in Payson. She had lived there an extended time. She was the widow of Luther K. Stewart, who died August 4, [illegible]. Mrs. Stewart was born May 31, 1859, at Payson, a daughter of Orrin K. and Lydia Ann Haskell. She came to Payson as a child and lived here until her marriage, December 25, 1878, when they moved to Benjamin, where she spent the first [illegible] years. She was very active in the Relief Society and was a member of the ward old folks committee.

Surviving are three sons, Dr. L. D. Stewart, Jr., and Payson; Luther K. Stewart, Jr., Benjamin, and Wendell Stewart, Orem; [illegible] Mrs. Cecil A. Ivie and Mrs. Mack [illegible], Lehi; a brother, James Haskell, Payson; two sisters, Mrs. Isadora Clark, New York; Mrs. [illegible] Bennett, Mesa, Ariz.; Mrs. Della Clark, Salt Lake; Mrs. [illegible] Orem; 20 grandchildren, and 11 great-grandchildren.

Funeral services will be conducted Thursday at 2 p. m. in the Benjamin L. D. S. chapel, with interment in the Benjamin cemetery under direction of the Desert mortuary.

Dec 7-33 William Tell Item.

PATRONS ARE REQUESTED TO FAVOR THE COMPANY BY CRITICISM AND SUGGESTION CONCERNI

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B. H. ROBERTS

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As a defender of his faith, or a champion of his political persuasions, he marshalled his facts and polemics with such convincing force that his hearers felt that they saw the destructive efforts of a cyclone.

As an orator he swept his audiences along with him like an ocean wave before the Spirit. Probably the ten have never heard a greater untrained college orator. I have heard American Statesmen, I have listened to John Temple Graves of the south, Bro Cannon of Chicago, Chaney Dalley, George Gadiani, Wendling, Kipp, Chief Urquhart and some of Europe's most eloquent orators.

Roberts century cannot produce his equal. He seems to stand alone. Like a Jeremiah he arose from the sea of humanity and with a voice of an orchestra he swept the angry clouds of thought to one side and with a gesture of his hand he let the sun shine in. He was a master of the platform. He was the most charming and interesting talker I have ever heard. In fact, when he sat down at a dinner with the Doctors of the town he became a confusion with his fancy, brilliant, and humorous stories.

A real orator is one who has a message for the world and this message lives in his soul and he has the power to tell it so that he leaves us weakened by the pull of his delivery.

One never felt for a moment that B. H. Roberts ever delivered an effort, but that he was merely giving vent to the emotion and logic of his thoughts and he could not help it if he would.

When he made his short tragic defense before the United States congress at the time he was refused that they were expelling the greatest mind that had ever graced the house in the generation. The closing words of his fervid defense were, "You shall not deprive me of my seat, for I will march to the altar of state so that when I will draw the struggle down upon your own heads. If I am forced from here I will go out with head erect and brow undaunted and I will walk the earth as majestic as the clouds."

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37 —

CATHERINE L STEWART

PAYSON—Mrs. Catherine L. Stewart, 78, mother of Dr. L. D. Stewart of Payson, died Monday night at her home in Payson. Funeral services, an extended illness. She was the widow of Luther K. Stewart, who died August 4.

Mrs. Stewart was born May 21, 1855, at Provo, a daughter of Christ K. and Lydia Haws Haskell. She came to Payson as a child and lived here with her parents. December 23, 1874, when they moved to Benjamin, being among the first settlers there. She was very active in the Relief Society and was a member of the ward old folks committee.

Surviving are three sons, Dr. L. D. Stewart, Jr. and Payson; Luther K. Stewart of Provo and Wendell Stewart, Benjamin; three daughters, Mrs. George A. Ivins and Mrs. L. N. Mackay, Salt Lake; Mrs. Benjamin Haskell, Lehi, Calif., and Mrs. Lucinda Clark, Idaho; four sisters, Mrs. Emma Parmley, Mrs. Lavina Haskell, Mrs. Eleanor Parmley, New York; Mrs. Lavina Baker, Mrs. Matilda Wilcox, Mrs. India Clark, Salt Lake; Mrs. Ida Green, 23 grandchildren and 11 great-grandchildren.

Funeral services will be conducted Thursday at 2 p.m. interment in the Benjamin cemetery under direction of the Desert mortuary.

Dec 7-33 William Stewart Funeral

RECORD OF WAYBILLS FORWARDED from Office or Route, 191

HOPE

Hope, that eternal comforter! Blessed are his words of peace to the distressed and faithless. He walks beside the spiritless and cheers them even when desolation promises to be the only reward. Hope kneels with us in the land of lean want and torchering thirst. ----------

Hope soothes when we are heartsick and disconsolate. He leads us to believe we may attain to all that we desire. He leads the explorer to the ends of the earth, and the banished towards a phantom home. ----------

He returns with memories of lost ideals and points out to us a new star of promise. If we push him aside, he returns again, after many days, with even a kindlier and more cheerful light.----------

He walks with us in the desert of desolation, and like a mirage he leads us on and on until the last ounce of energy is gone. When the last friend has deserted and the stars are dead, Hope lifts us up and casts a beam of light across the midnight of gloom until we see again our course anew. ----------

Aye, more, he stands by the death couch while Death stands at the door. And when, at last, Death conquers even then Hope with solemn mien points, with trembling hand, beyond the grave and bids us believe in him.

J E Hickman
Logan, Utah

Experiences Among Navajos

An interesting series of articles written by 80-year-old C. L. Christensen of Moab, Utah, one of the foremost missionaries among the Indians, will appear in the Herald-Journal beginning Monday.

The articles will tell of episodes in his work among the Indians in various parts of the southwest, and of their practices.

Professor J. E. Hickman, of Logan, who is personally acquainted with Mr. Christensen, says that few men living today are acquainted with the Indian lore as is Mr. Christensen.

(This is the first of a series of articles written by C. L. Christensen of Moab, one of the early Indian missionaries)

In 1878, accompanied by Jacob Hamblin and Elder Ammon Tinney, I visited Fort Wingate, New Mexico. While we were seated at our camp fire in the evening, a handsome young Navajo woman appeared and she told us that for six months she had lived with Captain Richard Roe as his wife. She told us that he had promised to pay her a side of leather (an article of high value at that time), a quantity of factory calico, and other articles of value. Then she told us how he had ordered her from his home, paid her nothing, and left her destitute. She insisted that Jacob Hamblin was a true friend of the Indians and that he must go to the captain and collect the just debt owed to her.

Instead of fulfilling his promises to the Navajo woman the captain flatly refused, basing his refusal on the ground that we were insignificant and that he (the captain) was an officer in the United States army. Jacob Hamblin, however, had something to say, and he delivered a lecture on the evils of immorality.

The young woman told us that for hundreds of years she and the other members of her tribe had been taught by their progenitors the principles of virtue, and she said she regretted her conduct. She traveled with us for a distance of 150 miles in our wagon, and she was the first Navajo woman to be baptized. She became a great help to us in our work as missionaries, and she became a help and a blessing to her people. Although she received no leather from the man who betrayed her, received no other articles promised, she did receive the lesson of a sad experience which proved of ultimate benefit to her and her people. Brother Tinney acted as interpreter to the young woman. He was unexcelled at that time as a speaker of the Spanish language.

(MORE TUESDAY)

Experiences Among Navajos

(Editor's Note—This is the second of a series of seven articles written by C. L. Christensen of Moab, Utah, telling of his experiences as a missionary among the Navajos in early days of Utah.)

Next we encountered Es-kee-bee Tenil-dardey (A Man of Many Heads of Horses), a big chief, and we explained to him the Book of Mormon and its contents, the promises in the book made to the Indians, and the gospel as it was taught by the ancestors of the Indians. We told him of the virtue of morality, or clean living. We explained the need of so living and the blessings derived from it. He replied that he knew his ancestors had once understood the things of which we had spoken. Then he continued:

"Could we now live in that manner there would be peace on earth, and so we Navajos would have it. We had peace when we lived our own natural laws. The laws of our nation. We used to kill immoral men for robbing the beds of other men and destroying the happiness of their families. It was permitted to the husband of a woman who fell from virtue to kill her. But a greater punishment was given her by letting her live and splitting her ears, so that all people might know that she was unworthy to be an honored mother."

Then he grew eloquent and said: "Look and listen! See Fort Wingate! They have arrayed against us Ca Na-hi-de-ginney (The Ethiopians referring to Negro soldiers in great forts). They are a people we dislike. They ravish our women, young and old, and when we appeal to their captain he replies that they are American soldiers. That is his answer to our sore affliction, and as my people practice neither suicide nor infanticide we are compelled to raise these unwelcome children. We care for them until they reach maturity, and then they go where they will. Then look at our cousins, the Apaches! They are worse off than we are, for they have the Ethiopians at Fort Apache, Fort San Carlos and at Fort St. Thomas on the Gila river. We are handicapped, overwhelmed, we are forbidden to dance, forbidden to exercise our rituals through which we want to show our gratitude to the Great Creator. You, Jacob Hamblin, counsel us not to fight our Great Father at Washington; you indicate to us by the size of your thumbnail our paucity of people, and then you pile up sand by the basketful and ask us to count the grains as representing the white people. We know you are right. We have not forgotten our capture by and surrender to Ah-ke-chi Co-ee (Kit Carson) in 1868. (Here the chief resorted to the sign language to tell us of the events that happened when the surrender took place.)

"When we were taken to New Mexico we made a plan to effect our escape. Our women were to be down inside the wooden stockade (a mile and more in length), and we were to walk over them, jump down on the outside of the stockade, and then return to the rescue of our wives and children and fight to the death, if need be.

"A brutal Mexican, a traitor, betrayed our plan. Following the betrayal, in order to more readily keep us in submission, poison was placed in our food and more than a thousand of our people were killed in this manner. To this day none of my people have eaten pork. We have learned to send easy backs and hang our heads. We worship the sun, the most useful one. Men could not live without it in the seasons that came and go, and our gratitude is given to the sun. But above this we worship the Great Creator, he who made the sun and the moon and the stars, who made the earth, the great waters and the streams, large and small. His name we do not know. Perhaps it is Pa-goo-chiddy (The Man of the Holy Rope) or it may be Dah-doe-dat-sleah Hgna (The Son of Him Who Never Dies).

"We know the Creator left twelve men in his stead to regulate the affairs of man. The twelve are hidden from us now, but they will return and restore to us all our lost blessings."

Then spoke the discouraged chief, but he was hopeful and believed that his people would be relieved of their burdens and would again be free.

(More Tomorrow)

Experiences Among Navajos

Editor's Note—This is the third of a series of seven articles written by C. L. Christensen of Moab, Utah, telling of his experiences as a missionary among the Navajos in early days of Utah.)

The most severe trials that came to us as missionaries were caused, in the main, because we insisted in preaching the maintenance of virtue and of strict morality. This teaching caused the death of Lee Smith, who at all times arrayed himself against the practice of intermarriage of Indians and whites; against the squawmen; against that practice which is now designated as white slavery.

There was a man, whom I will designate here as John Doe, who purchased a young virgin every thirty days from an Indian who was a white slaver; perhaps it would be more correct to say that he was a "red slaver." This vicious Indian sold the young girls for $30 each, and when John Doe had gratified his bestial lust, had corrupted the poor Indian girls, he sent them back to their people, ruined and disgraced. If ever in after years these girls married it was to some old man, sixty or seventy years of age, sometimes even older.

Another slaver, Doctor Consalo, had fourteen wives, each under sixteen years of age, and kept them in abject poverty while he was drawing from Uncle Sam $2,000 annually for now and then giving to Indians a little calomel or some other medicine. Once in a while this man painted his face

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CC Christensen sent these articles to me to keep as a remembrance of him. I got the Herald Journal Co. to run them from their paper for there refreshing facts of Native history and the work of missionaries of the Mormon church.

red and wore his hair long thus fulfilling a verse of the Book of Mormon, which says: "Cursed is he that mingles his seed with that of the Lamanites (Indians) and marks himself on the forehead with a mark." Because he contended against such practices Lot Smith lost his life.

The unhappy young girls spoken of were members of the tribe of Hopi Indians, and an old chief was the slave vender.

Lot Smith traveled more extensively in the interests of the Indians than any other man. At the time of this corrupt slave traffic if one had called the squawman anything else than a gentleman they would not have hesitated to shoot the head off the offender had they dared to act on their first impulse. Not daring to thus kill, however, they sought revenge by inveigling half-wit Indians to do the deed in their stead, as was done in the case of Lot Smith. The Indians never had a better friend than Lot Smith. Nine members of the gang of squawmen conspired to kill Smith and they succeeded in the foul deed. Eight of the conspirators were sent to an asylum, and the other was slain by Navajos because of his immorality. His conduct was too coarse, too wanton, for even the Navajos to endure, for the Navajo is not like the Hopi Indians were at that time in their mode of domestic life, of family life.

These same nine conspirators at one time threatened to hang me, (Christensen) but I always proved an alibi by being among my Indian friends — who would have defended me, would have died for me. In my individual case there was no hanging by the gang of squawmen. The Navajo Indians despise squawmen more than words can express, for the Navajo believes in the sanctity of family ties. The term "squawman" as here used, is synonimous with "white (or red) slaver," designating the white man who lives with an Indian woman without the ceremony of marriage, defiling and corrupting her, and then discarding his victim.

Experiences Among Navajos

(Editor's Note — This is the fourth of a series of seven articles written by C. L. Christensen of Moab, Utah, telling of his experiences as a missionary among the Navajos in early days of Utah.)

Another source of grief of sore trial to us was the custom of burying old people alive. A few examples coming under my personal observation will give the uninitiated an insight of the extreme cruelty of the method. When I resided near Ephraim, Sanpete county, Utah, as a boy, with other boys and men I was engaged in the work of cleaning ditches on one occasion. We espied a little mound, newly constructed of well laid stones. Having heard of the burial of living Indians, we approached the mound and listened with ears bent close down on the rocks forming the mound. We heard groaning sounds, and quickly uncovered an aged Indian woman. Half unconscious, the woman resented our action, our efforts to resuscitate her. When she regained consciousness the late George Allred, a Ute interpreter, assured the woman of our good intentions, and soon she was in normal condition. This woman lived five years after being taken from her grave and during the Black Hawk war she daily came into Ephraim for rations to sustain her in the home where she dwelt, a cave in the nearby foothills where she had plenty of wood fuel to keep the abode warm.

Another case of abandoning an Indian while still alive came under my observation near Kanarra, Utah, while I was en route to St. George, Utah, to work on the Mormon temple then being constructed. This was in 1871. While stopping at Kanarra to spend the night I went out into the desert to hunt rabbits. It was toward evening, and I came across an old squaw who was suffering from a broken leg. Her people had left her where I found her, with a snow bank four feet deep for her home, and with an uncooked head of a rabbit for food. She had built a fire on the ground, but the fuel supply had been consumed and, as the woman was unable to gather additional fuel only a few embers remained in the ashes. The squaw was poorly clad and she would certainly have perished that night, in accordance with the plan of her people, who left her on that desolate spot. I spoke to her, but not one word of complaint was elicited, the fate designed for her was the custom of her people, and complaint was not justified. So ran the mind of the Indians of those days.

I returned to Kanarra and reported the case. The late well known Rufus Allan and a party of others brought the aged squaw to Kanarra, her broken leg was attended to, and a comfortable home in a log cabin was provided for her. Her people were much displeased at the interference of white men with their traditional tribal custom.

It was ever so: controversies between whites and Indians are brought about by what appear to be trivial incidents. Christian civilization and the ignorant superstitions of the Indians of the earlier days did not readily mingle.

(Editor's Note — This is the fifth of a series of seven articles wirtten by C. L. Christensen of Moab, Utah, telling of his experiences as a missionary among the Navajos in early days of Utah.)

A Hopi Indian, named He-minahe (Lightning) and well known to all missionaries who ever were in Arizona, was a general favorite of all who knew him. Lightning and Ira Hatch, the latter then a resident of Oraibi village, were particularly intimate friends. This Indian at one time made a run of forty-five miles to Moenkopi, remained two hours and irrigated his cotton, red peppers and onions, and returned the same day to his home — having made a run of ninety miles that day. I knew Lightning well. Many years later he dwelt in Oraibi village, old and quite ill and feeble. I believe he was afflicted with tuberculosis. I visited him, and inquired as to his welfare. He was able to be about the house in which he dwelt, regularly smoked his tobacco, and no indications were in evidence that he was soon to depart from this life. I left the village and was absent five days, and when I returned and again visited the home of Lightning he was not there to greet me as his old friend. I asked his wife where my friend might be and she said she had buried him. "Was he dead?" I asked. "Yes" she replied "a little dead; he was no good and I married another man and am quite happy." I asked her if Lightning had been satisfied with the arrangement of being thus disposed of and she told me that he must have been satisfied, as he made no complaint except to say that he was weary. Such is the stoicism of the Indian, and such is the adherence of the Indian to the customs that have ruled his tribes for ages.

In other cases, where the victims were afflicted with contageous disease, fire and smoke were the means to exterminate the affliction and with it the life of the victims. The suffering Indian is placed under a large tree, with an abundance of dry leaves and small branches on the ground beneath the tree. A fire is started and the smoke and flames soon have extinguished the life of the victim. I have come to places where this cruel method had but shortly before been employed.

One more case in point. One day Jacob Arnold Rigley and I, as we approached the camp of a party of Indians, noticed that they were making a hurried departure. We hastened to the camp to ascertain the cause of the sudden departure, and we found a young man and a young woman, both suffering from highly developed typhoid fever. We cared for the sick ones, and they lived for many years. A dead infant lying in the hot July sun, we buried in the white man's manner.

Not until these Indians saw how we cared for the afflicted and how we buried the dead did they abandon their cruel customs of burying people while yet alive, and the forsaking of the ill. In due time they came to us to make boxes for them to serve as caskets for their dead and to assist in laying the dead at rest. On one occasion we made a box for an Indian who had died in Tuba City, and tenderly we placed him in the crude casket, but the lid was never placed on this departed Indian. Like unto Lightning, "he was a little dead." All of us were frightened, and after that experience no longer did we depend on the word of the Indians whether or not one of their kin were dead. It was a long time before we could induce any of them to come near a coffin and view one of our dead, but finally we succeeded in overcoming the superstitious fears of the Indians; at least, until the devastating epidemic of influenza swept over their land.

Hundreds of Indians hid in the caves and houses of the rocky cliffs and ledges once occupied, centuries ago, by the Cliff Dwellers, and many of the red men who died there remained unburied. Many of the dead were cremated in their own dwellings. The toll of dead exacted among the Indians by the epidemic is in excess of three thousand.

The victory of the white man in the struggle to overcome the superstitions of the Indians is slow, but sure, but it requires patience and the cheerful assimilation of many hard knocks, many rebuffs, on the part of the white man to gain the victory.

(More Tomorrow)

Tribune

1934 Jan 24-34 191 (600 Feb. 1934)

RECORD OF WAYBILL NO.

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Jan 4-34

(Editor's Note — This is the sixth of a series of seven articles written by C. L. Christensen of Moab, Utah, telling of his experiences as a missionary among the Navajos in early days of Utah.)

Another sore trial we encountered among the Indians of Arizona was their practice of and belief in witchcraft, a species of the Black Art. Both Navajos and Hopis practiced it and believed it. Elder Tuba, ever the friend of the Mormons, had adopted and raised an orphan Navajo boy left behind when the Navajo tribe went to New Mexico, as described in the preceding pages. Tuba named his lad Nan-cow-shey (A Lost Orphan Boy.) The boy grew to be a handsome man—tall and lithe, and fair to look upon. He married a high class Indian girl, in whose veins flowed the blood of the royal Aztec family. Being a Navajo, the young man was disliked by the Hopi wizards. The latter called the Navajos by the name of Tah-shabey (Cut-throats), and in retaliation the Navajos called the Hopis by the name of Nah-yah-clanney (Lice Raisers.) This enmity between the two tribes is atrocious, and this bitterness we had to overcome.

The Hopi medicine men sent a message that they were planning to kill Nan-cow-she, and the latter feared that his enemies could, and would, carry out the threat. Superstition had the man in its grasp, and fear almost blinded him. Along with others of his tribe I had baptised the young man. He began to plead with me to intercede for him; and I counselled him to resist the feeling of fear, and I prayed with him and for him. Among the Hopis things were not progressing as it was desired they should, so twelve members of that tribe, a full quorum, came to Moenkopi to learn the causes that threatened to frustrate their plans. Trembling with fear, Nan-cow-shey came to me and I reassured him and told him he need fear no harm, and I cautioned him to say nothing to any person and to not act in a suspicious manner. He promised to heed my advice, and he kept the promise. I proceeded to meet the Hopi delegation, shook hands with them and told them I was glad to see them. Since this incident often has the thought come to me that I acted in a somewhat deceptive manner to tell them that I was glad to see them, when in reality I had in my heart no good wishes for them at that time. The old adage "All is fair in love and war" was my guide in this matter, for we were at war trying to settle differences that might cause the loss of human lives, and we were in this to win.

The Hopi delegation was composed of the ugliest bunch of Indians I ever had encountered, ugly in disposition, ugly in demeanor. Among them was one bald-headed man (a rare occurrence among Indians), and this one I selected as the one for me "to work on," and through him influence the rest of the twelve to come around to my way of thinking and acting in the matter confronting me at the moment. I began to scribble all sorts of zigzag lines on a piece of paper, and I made ugly grimaces at him (an easy task for me as I am quite homely, anyway.) My actions brought forth excellent results. I steadily looked into the eyes of the baldheaded one and he began to wince, to weaken. I had him! He asked me if I could witch, could perform acts of sorcery and mystery. Of course I could, and would, I told him. I had to reply thus under the circumstances in order to carry out my plans.

Feigning great anger, I said: "What are you doing to this good man? He is a good interpreter between his people and your people; a good husband, an exemplary family man! What is wrong?"

Pondering my remarks for a while, he finally replied: "If you will do no harm to me, nor to my people, nor to my gang, I will never again try to do what we contemplated doing to your friend."

The promise was well observed, for neither this man nor his people ever again molested Nan-cow-shey.

I reminded the Hopis of what Jacob Hamblin and Ira Hatch had done for their welfare, and I also reminded them of a great deal of Mormon doctrines. Then they told me that I was a wonderful friend to them, for they were convinced that with my superior knowledge of witchcraft I could have destroyed all of them.

(More Monday)

Pre. Preston, Ida.

A baby boy was born to Mr and Mrs J Lewis Roe, Wednesday, December 6.

Professor Hiselman of Logan and formerly a teacher at the Brigham Young college spoke Sunday night at the Third ward chapel on the subject of "The Origin of the Hawaiian People."

The five wards of Preston will present a five act road show Tuesday, December 12, at 7:30 in the respective ward chapels. The only

HONORS HEAPED ON LOGAN MAN

At the annual convention of the sales agents of the Pacific National Life Insurance company in Salt Lake City, Professor J. E. Hickman was one of the principal speakers.

Honors at the convention were gathered by Othello Hickman, representing the company in this section. Mr. Hickman was made the president of the $100,000 club, president of the App-a-week club, master of ceremonies of the big banquet Friday at the Hotel Utah, and the recipient of the large silver loving cup for the best production record during the past year. He was also presented with a set of silverware for his record.

John Lundberg Services Held at River Heights

River Heights—Funeral services for John Lundberg were held Wednesday afternoon in the River Heights ward chapel. Lewis S. Bowen of the River Heights ward bishopric presided. Speakers were President G. W. Lindquist, Anthon Pehrson, John Anderson and Prof. J. E. Hickman.

Musical numbers were a violin solo by Mrs. Shirley Clark, vocal solos by Fred Baugh, Amy Macy and Mrs. Otto Oskar. Burial was in the Providence cemetery where the grave was dedicated by John Wood.

cially recently organized

Announce Engagement—

Professor and Mrs. J. E. Hickman announce the engagement of their daughter, Marva, to Ellis S. Hansen of Paradise, Utah. The marriage will take place in the near future.

Jan. 1934

Girl Betrothed

LOGAN—Miss Marva Hickman, daughter of Professor and Mrs. J. E. Hickman of Logan, whose engagement was made known Saturday to Ellis S. Hansen, son of Mr. and Mrs. P. L. Hansen of Paradise. The wedding will take place January 24 and a wedding reception will be held at the home of the bride's parents on January 27, for which more than 200 invitations have been issued.

Both are students at the Utah State Agricultural college and are popular in the younger society circle of Logan. Miss Hickman is affiliated with the Beta Delta sorority, while Mr. Hansen belongs to the Alpha Delta Epsilon fraternity.

J. E. Hickman of Logan is going to Ogden Sunday night where he will speak in the M.I.A. conjoint meeting of the Ogden Ninth ward. He will discuss "Evidences of the Messiah Visiting This Continent, Told in Tradition and Discovered Through Science."

Included among the speakers at funeral services for Orange Warner, famous southern Idaho character, held Wednesday at Grace, Idaho, was J. E. Hickman of Logan.

Lectures at Ogden—

What Evidences Have We that the Messiah visited the Ancestors of the American Indian? How Near do their traditions agree with the Story of the Book of Mormon? These are questions Prof. J. E. Hickman will discuss at a conjoint program Sunday evening in one of the Ogden wards.

AGED RESIDENT SUCCUMBS TO HEART ATTACK

O. H. Warner, Resident of Gem Valley for Thirty-three Years, Passes Last Saturday Morning Following Lingering Illness—Services Held Tuesday Afternoon.

Funeral services were held Tuesday afternoon at 1 o'clock from the L. D. S. Tabernacle with Bishop John Boghaar conducting.

The services were as follows:

Solo, "O, My Father," by Miss Peterson.

Invocation, by Fred Burton, Jr.

Duet, "Come, Come Ye Saints, by Mr. and Mrs. Freeman Ashbaker.

RECORD OF WAYBILLS FORWARDED *from*_____

No.

Tribute by L. S. Pond, who spoke of his associations with the deceased whose desire it was to explore new country and overcome hardships, relating an incident which occurred about twenty-five years ago when he and Mr. Warner were called to fill a stake appointment at Central. The snow was deep and the trip was made with much difficulty. When they were near the Bjorkman place the team went down in the snow, and Mr. Warner said he would go and get help. Ward members stated they were sure Mr. Warner would come, but were not so sure of Sumner. Mr. Pond used the story to illustrate the fine character and dependability of the deceased, who through all the years of his residence here had never failed to keep an appointment.

Duet, "Jesus Lover of My Soul," by Mrs Lyle Coburn of American Falls and Norman Ruud of Lago.

Tribute by Professor J. E. Hickman of Logan who was a life-long friend. He told of while residing at Fillmore, a young giant came to that vicinity. He watched and admired him. "He performed real work and soon the people came to know of his great strength. His arteries and veins were as cords of steel. He then was my hero. I knew his strength when he did not know his own. On one occasion three men worked and struggled but were unable to lift 400 pounds of steel, but this young Goliath lifted it alone. He thrilled the village, and Death had a big job to still the heart of that big life. Never during his lifetime with all his varied experience did you hear a cry of remorse or of agony. He never expected compromises which had shady conclusions, and he knew no cowardice."

Violin solo by Miss Ruth Newhouse with Miss Beth Wood as accompanist.

Tribute by President Ezra Sorenson, who stated that he met the deceased about thirty years ago, and at that time the Central Ward was to become a part of Bannock Stake or to be connected with another. He vividly remembers, he said, that Mr. Warner was sent to speak in behalf of the Bannock Stake, and the fine talk he gave will ever stand out in behalf of the Central Ward.

Tribute by Mayor Moroni W. Lowe who said that the deceased had been his ideal for the thirty-three years he had known him. He was a man of unquestioned faith and courage and a fine soul. The speaker stated that he noticed many men present who were well along in years, paying tribute to a departed friend. He told of how he himself as well as many others had enjoyed the hospitality of the Warner home, and spoke of the deceased as one who had spent much time in cheering and comforting those in distress. His service to the community was valuable and his passing is greatly deplored.

Closing remarks were by Bishop Roghaar.

Solo, "Going Home," by Miss Elda Skinner.

Benediction by Bishop Emil Peterson.

Interment was in the Grace Cemetery under the direction of the Hendricks Mortuary, the grave being dedicated by J. Fred Potter.

Out of respect to the memory of the deceased, all business houses were closed during the services.

Pall bearers were Walter and Max Chambers, Wells and Rulon Bowen, and Marvin and George Tanner.

CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS
OFFICE OF THE CHURCH HISTORIAN
SALT LAKE CITY, UTAH

July 27,1933.

Elder Josiah E. Hickman
Logan,Utah.

Dear Brother Hickman:

I just received your letter of the 24th in which you ask if "our leaders are losing faith in the belief that the Nephites landed some where on the west coast of South America?"

I think some of them have never had faith in that doctrine. Others have paid no attention to it and are willing to be led into some other belief. My own personal belief is that Lehi did land some where on the coast of Chili, 30 degrees south latitude. We have in this office a paper in the handwriting of Frederick G. Williams which says so. I do not know how,nor why, he wrote it if he did not get the information from Joseph Smith. Franklin D. Richards believed it.

President Anthony W. Ivins once said in my hearing that he did not believe that the Nephites were ever in South America. I asked him from whence,then,comes the ancient ruins of once magnificent cities in Peru? I got no satisfactory answer. I have not heard others of the brethren express any belief whatever.I think most of them have paid little if any attention to this question.

One of the arguments advanced is that the topography of South America precludes the possibility of Nephite occupancy according to the history in the Book of Mormon. In this matter I think we forget that there were great changes in the land at the time of the crucifixion,according to the Book of Mormon. Mountains were thrown up and the whole face of the land was changed both north and south. This may not be in accord with modern geology,but it is true nevertheless. I have always considered the narrow neck of land to be the istmus of Panama. Some of those who believe that the Nephites occupied Central America believe that the narrow neck was between Guatemala and Honduras, or at the Gulf of Tehuantepec.Either view requires a wider stretch of imagination than the istmus is itself at Panama.

Brother Ivins is fond of saying that all Israel occupied the little land of Palestine,and therefore the Nephites and Lamanites must have occupied a small land,comparatively. Yet we seem to forget that the Indians were found all over the hemisphere when Europeans came to this land,with wonderful civilizations in Peru and Mexico.

Sincerely your brother,

Joseph Fielding Smith

A rough draft of letter I sent,

Logan, Utah,
54 S. 3rd W.
October 18, 1933.

Elder Jos F Smith
Salt Lake City

My Dear Brother:

I have read your address which you delivered at Ogden—"Is the World Ripening for Destruction?" I feel that I would be negligent of gratitude if I did not express my appreciation to you for that great warning to Israel and the world. What you said is solemnly true.

Desolating hours are coming, are nearing, yes but they will gather and increase with fury, they are at hand, Doctrine and Covenants says, "The Lord's scourages shall pass over by night and by day, and the report thereof shall vex all peoples yet, it shall not be stayed until the Lord come." The day will come when such sermons will not be spoken in pulpits alone, but we will cry them upon the streets of Zion's cities. But before that day, I feel we will send out elders to prophecy against the cities of our nation of their speedy destruction unless they deeply repent. It will be a startling cry of warning ~~of warning~~ of speedy destruction rather than doctrine. It probably will mean the martyrdoom of some of our prophets who cry this message, for I feel that the blood of the last martyrs has not been shed. We will seal our last warnings with the blood of the innocent. Am I right?

Let me also say I have read most of your writings and have appreciated them for their accuracy and clearness of doctrine.

God bless you in your great work. May Israel hear and obey. What we know condemns us; what we do saves us.

I am your friend and brother.

J. E. Hickman

RECORD OF WAYBILLS FORWARDED from Office of Fourth Section (III)

CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS
OFFICE OF THE CHURCH HISTORIAN
SALT LAKE CITY, UTAH

October 23,1933.

Elder Joshiah E. Hickman
Logan,Utah.

Dear Brother Hickman:

Permit me to thank you for your kind letter of the 18th. I have had many requests for the talk you read,some of them coming from out side of the State of Utah. Notice in the press of what I said was carried to many papers in the United States.I felt that it would be well to have it published so asked the North Weber Presidency to furnish me the copy.

Yes, I think you are right.We will have to raise our voices in warning some time and in the near future in other ways than merely in sermons. I have had many say they appreciate what I said,and some have condemned me for it. I suppose that is natural. The end is not yet,and when the anger of some of our own people is arroused what may we expect of the world when we boldly begin to tell them of their sins and call upon them to repent? I feel that there is trouble ahead of us.

Sincerely your brother,

Joseph Fielding Smith

NEW YORK LIGHT OPERA GUILD
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NEW YORK, N. Y.
TELEPHONE RIVERSIDE 9-5995

JOHN HAND
General Director and Conductor

EDWARD C. SOUTHARD
Manager

REGINALD DE KOVEN
FESTIVAL

CARNEGIE HALL
FRIDAY EVENING
DECEMBER 15TH, 1933

November, 30th, 1933

Dear J.E.

Your nice letter of May 12th came and I surely enjoyed having it, although from the careless manner in which I have answered would not indicate it. I always think of you and Francis as my inspiration during my youth and when I started out. How it ever occured that I got started into this work and away from the farmer's life in Benjamin, I dont really know It seems the stretch is so far away from what I have spent my efforts in that to see how it could have happened almost baffles me. There I would have been a farmer with a trumpet in the town band, here I am directing the destines of others in the greatest realms of art in the greatest city in the world, and making every body recognize it. It is surely a strenuous life. How I would love to sit down and have a long chat with you and expecially so if Francis could be with us. Your richness of thought and soul would do me good. I need something of this sort, and here I have every body coming to me for their comfort and I would doubly enjoy going to some one.

Ruth, Mrs. Hand, is more beautiful and wonderful than ever and keeps me going. She is marvelous. I have my two boys here and I get a lot of joy and assistance from them. You see we are fast approaching our next big Carnegie Hall performance and things seem to be almost overwhelming in their demands upon me.

Write me and tell me all about you and those I know.

Always

John Hand

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CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS
THE COUNCIL OF THE TWELVE
SALT LAKE CITY, UTAH

47 E. SOUTH TEMPLE ST.

April 26, 1934

Professor J. E. Hickman
Logan, Utah

Dear splendid friend, brother and Classmate:

Your letter of April 13 expressing pleasure at the eulogy I offered at the recent General Conference on President Grant was duly received, read, re-read and both enjoyed and appreciated.

If I am in some degree worthy of the good things you say concerning me, I am deeply and humbly grateful to that Heavenly Father in whom you and I both have always placed implicit trust.

You and I and other Utah products were at the University of Michigan in those most trying days when one either had to deny the faith or have the courage to face the fire. There were not many cowards in our band.

With affectionate appreciation for your remembrance and kind words and with every good wish and blessing for your happiness, health and success, I am

Faithfully your brother,

Richard R Lyman

Richard R. Lyman

Logan May 13 -34

CA

Mother's Day Services—

Prof. J. E. Hickman will be the speaker at the Mother's day services Sunday evening in the First ward. The new ward choir, under the direction of S. B. Milton will furnish appropriate music.

7070—THE SAN FRANCIS

HICKMAN TAKES BACON POST

George W. Hickman, municipal judge of Albany, today was appointed a police judge of Oakland to succeed Judge Howard L. Bacon, who died last Wednesday of a bullet wound inflicted by a disgruntled client.

The appointment was made by the Judicial Council. Judge Hickman is to assist Police Judge Edward J. Tyrrell. W. A. Sieberling, for years clerk of Judge Bacon's court, will retain his post, Judge Hickman said.

Judge Bacon was shot in his office by Dominick Heffron, 63, Spanish-American war veteran, who explained his act by saying Judge Bacon had not "treated him right" as his attorney in the divorce action brought by Mrs. Heffron.

STERLING RICHARDSON

BENJAMIN—Sterling Richardson, 42, died early Sunday morning at the family home in Benjamin from heart trouble.

He was born in Benjamin, March 30, 1892, a son of Thomas and Eunice Hickman Richardson. He was a farmer by occupation and had never married.

Surviving are his mother; six brothers and sisters, T. L. Leslie and Allen Richardson and Mrs. Geneve Lundell, Benjamin; Mrs. Lucy Roundy, Mapleton.

STERLING RICHARDSON

PAYSON—Sterling Richardson of Benjamin died at the family home Sunday at 4 a.m. of heart trouble of several years duration. He was born March 30, 1892, at Benjamin, a son of Thomas and Eunice Hickman Richardson.

His mother, three brothers, T. L. Wesley and Allen Richardson, a sister, Mrs. Genieve Lundell, all of Benjamin and sisters, Mrs. Lucy Roundy of Mapleton and Mrs. Eunice McKenzie of Springville survive.

Funeral services were held Tuesday

Logan

LOGAN WOMAN PASSES AWAY

Mrs. Permelia Hawa Curtis, widow of George W. Curtis, died at the family home in Logan Friday morning.

Funeral services will be conducted in the Logan Sixth ward chapel Sunday at 2 p.m. The family has requested that floral offerings be omitted. The Lindquist mortuary is handling arrangements.

Mrs. Curtis was born at Payson, February 10, 1859, the daughter of Nathaniel and Lucinda Crockett Hawa. She had been a resident of Logan for 70 years.

Surviving are a son, Dr. George N. Curtis, and a daughter, Mrs. D. K. Allen, both of Salt Lake City, and three sisters, Mrs. Lydia Hawa McGee of Arco, Idaho, Mrs. Elizabeth Hawa Adams of Logan, and Mrs. Catherine Hawa Pritchard of Los Angeles. There are also seven grandchildren.

Educator To Speak At Ward Services

Josiah Hickman of Logan will be the speaker in the L. D. S. Twelfth ward sacrament meeting this evening, Bishop David J. Wilson announces.

Mr. Hickman is a student of Mormon history and theology and has served in the church school system for many years a s a teacher at Brigham Young college in Logan, Brigham Young university, and other schools.

July 29-34

About Town

Professor J. E. Hickman will address one of the Ogden wards Sunday evening on the "Infinite Power of a Prophecy and Its Fulfillment."

Happy Birthday

Professor J. E. Hickman, well-known throughout the intermountain section as a teacher and orator, is 72 years old today and N. C. Petersen, deputy sheriff of Cache county and for many years chief of police for Logan, is eight years younger. In fact Neeley gets younger and happier and more mellow as the years go by.

Mrs. A. D. Woodland of the Logan Third ward is also celebrating her birthday today.

Congratulations!

Jesse F. Rich.

Book of Mormon Talk—

Members of the Fifth ward had a treat Sunday evening listening to the scholarly and enlightening talk of Prof. J. E. Hickman on the traditions of the various Indian nations of both Americas, and the way they substantiate the Book of Mormon. All of these nations have traditions remarkably in accord with the account given in Third Nephi, of the visit of the Savior to the ancient inhabitants of the Western Hemisphere.

FIRST WARD

Mutual conjoint program. Music by Miss Oralie Bailey and Gilbert Thorpe. Talk on slogan, Sylvan E. Needham, Jr. Remarks by Professor J. E. Hickman.

Eleventh Ward R. S. To Meet Tuesday

Regular Relief Society meeting will be held in the Eleventh ward hall Tuesday at 2 p.m. according to Mrs. Ragna J. Maughan, president. Professor J. E. Hickman will be the speaker at the opening meeting. His subject will be "The Coming of Christ and the Millennium." The ward Relief Society teachers will meet at 1 p.m. preceding the general meeting.

Deseret News

DECEMBER 13 1934

Holden Woman Is 90 Years of Age

(Above)

Mrs. Nicholaus Teeples, widow of Sidney Teeples, celebrated her ninetieth birthday, Dec. 6, in the ward amusement hall at Holden, Utah, where more than 100 relatives and friends gathered in a social program consisting of games, music, readings and a pageant depicting the life of Mrs. Teeples, presented by her children and grandchildren. Mrs. Teeples also sang her favorite song, "Annie Laurie."

Mrs. Teeples was born in Cambrus, Scotland, Dec. 6, 1844, and came to Utah in the Martin company, Dec. 7, 1856, pulling a handcart 1,000 miles across the plains. She is the mother of 10 children, 5 of whom are still living, they are: Mrs. John E. Hunter, Sidney P. Teeples and Mrs. Olof Gustavesen, all of Holden; Mrs. Charles R. Kramer, Salt Lake City, and Mrs. Harry Dale of Los Angeles. She has 38 grandchildren and 32 great-grandchildren. She is still active, and is now living with her daughter, Mrs. Gustavesen, at Holden.

She walked days from 12 to 14 miles per day in the ill-fated handcart company. She says she would ask it from God and in it warm her heart.

I took interest in this tragedy in my lectures.

Logan, Sept. 23, 1934

Mrs Elizabeth A. Ivins
Salt Lake, Utah

Dear Sister Ivins: -

Israel seems to walk in a hushed awe over the death of Pres. Ivins. Probably no other ~~person~~ other outside of the President of the church, has been so universally mourned and honored.

He was a learned man, a wise man, a holy man. If the heavens feel the gladness of his presence in the degree that we feel his loss, then great is the rejoicing in heaven. May his death awaken a new and a holier meaning among our people and among his myriad friends of different faiths and cults.

May his great and good life be a solace to you, your family and all Israel, is the desire of Your friend and brother.

J. E. Hickman

P.S. Years ago I took dinner at your home there the invitation of Pres. Ivins.

Logan, Utah.
September 23,1934.

Mrs. Elizabeth A. Ivins,
Salt Lake, Utah.

Dear Sister Ivins:-

Israel seems to walk in a hushed awe over the death of President Ivins. Probably no other person outside of the President of the church has been so universally mourned and honored.

He was a learned man, a wise man, a holy man. If the heavens feel the gladness of his presence in the degree that we feel his loss, then great is the rejoicing in heaven. May his death awaken a new and holier meaning among our people and among his myriad friends of different faiths and cults.

May his great and good life be a police to you, your family, and all Israel, is the desire of your friend and brother,

J E Hickman

P.S . Years ago I took dinner at your home thru the invitation of President Ivins.

PERSONALITY PORTRAITS
Of Prominent Utahns

By Eugene Middleton

CLARENCE J. HAWKINS
Bandmaster

Clarence Hawkins, bandmaster, began music on the piano, but changed to wind instruments when the barber in his home town of Nephi sold him a cornet for $5.00 (paid for with one hundred nickles, his life savings). That cornet was a thing of beauty and a joy forever! Clarence loved to play it, to fondle and stroke it, to admire its shiny surface, even to smell it.

At fourteen he was the leader of the town band. One night he heard a man urge the making something of one's life and the desirability of doing this through school training. That man was Josiah Hickman and that talk so fired Clarence Hawkins that we find him leaving Nephi and enrolling at the B. Y. U. in Provo the next school year, where he took musical work until, with Murray Snow and Cecil Gates, he traveled to the New England Conservatory of Music, in Boston.

Given Burial In This City

Hans Martin Gabrielsen, son of Gabriel Ericksen and Inger Hanson was born in Hurum, Norway, Nov. 9, 1847. His education was meagre but he enlisted in a training school for Norwegians and attained a position of first-mate on ships which he sailed for 13 years. He was 22 years of age upon receiving this position. In 1876 he became converted to the Mormon faith. He was baptized by Andreas Peterson on March 15, 1876. On Sept. 15, 1875 he was married to Pauline Torkelsen who bore him 3 girls and 4 boys. In 1879 he emigrated to America.

He landed in Logan in April 1880. He has assisted 17 emigrants from Norway to America He has taken temple ordinances for 277 of his family.

He built 17 of his own homes in the Logan 7th ward. In 1917 he was called to be custodian of the 7th ward chapel and held the position until Sept. 1, 1934. He was one of the pillars of the ward finances.

Last fall he went to California for his health. He stayed with his daughter, Pauline until death called January 31, 1935.

Funeral services were held in the 7th ward chapel. There was a song by the choir; prayer, Dr. H. K. Merrill. solo by Frank Baugh Jr.; remarks Bishop Olof I. Petersen; violin solo, Prof. Henry Otte; talk, J. E. Hickman; talk, Hyrum Hansen; duet, Mr. and Mrs. L. J. Bailey; remarks by L. J. Carlson and Bishop J. H. Watkins Jr.; song by chois and prayer by M. Mouritsen. The grave was dedicated by L. H. Kennard in the Logan cemetery.

Weight.	ADVANCED Charges.	Our Charges to COLLECT.	TOTAL to COLLECT.	PREPAID Charges.	Other Co.'s Proportion of Charges Paid Thro.

RICHARD R. LYMAN
SALT LAKE CITY

47 East South Temple
April 29, 1935

Mr. Josiah E. Hickman
347 West Center Street
Logan, Utah

Dear good Brother and Classmate:

I am wondering if you can't arrange to put a little gasoline in the old car and drive back to Ann Arbor for our Class Reunion this spring. You may not remember that at our reunion five years ago I was elected president of the class for life. Very naturally I desire to make this reunion outstanding in so far as I am able to do so. I think it would be extremely interesting to you and it certainly would be pleasant for me and the rest of us if you could arrange to be in Ann Arbor this June.

You have no doubt already been advised by our secretary, Albert E. Greene, that the Class of '95 will hold its next reunion in Ann Arbor Friday and Saturday, June 14 and 15, this year.

Mrs. Lyman and I have enjoyed the reunions of the past so much that for nearly five years now we have been looking forward with pleasant anticipations to the reunion to be held this spring and we shall be disappointed if we do not find you there.

Since all of us may not live another forty years, let us enjoy life while we do live, and perhaps in no way can we do this better than to return to the old campus and live over again for two happy days the thrilling experiences of our youth.

Anticipating seeing you and urging that you do your best to be present, I am, with all good wishes and pleasant remembrances,

Very truly yours,

Richard R. Lyman
President, Class of '95

I was ill there at graduation and could not go.
In fact I have many classmates one of whom is ~~attended~~ reunions ~~at~~

Canyon Dinner Is Given In Honor Of J. E. Hickman

Honoring J. E. Hickman, whose seventy third birthday occured Saturday, his family entertained at Guinavah park in Logan canyon. A chicken dinner was served at one long table upon which covers were laid for thirty-two.

A program of reading and music was enjoyed after dinner. Mrs. George Hickman (Luella Anderson) gave a reading and Professor Hickman gave a short talk.

Among those present were: Mr. and Mrs. R. L. Hickman and children of Ogden, Mr. and Mrs. L. M. Hickman and children of Ogden, Mr. and Mrs. L. M. Hickman of Ogden, Mrs. George Hickman and children of Berkeley, Calif., Mrs. Margaret C. Hickman and son of Logan, Mr. and Mrs. Ellis S. Hanson and son of Paradise, Mr. and Mrs. Othello Hickman and children of Logan, Mr. and Mrs. V. L. Hickman and children of Logan and Mrs. Fern McGarry of Salt Lake City and the guest of honor and Mrs. Hickman.

Film Actor Seriously Injured by Polo Fall

HOLLYWOOD, Cal., Oct. 27 (AP)—Gordon Wescott, film actor, was seriously injured today when he fell from his horse, which toppled on him during a polo game at the Riviera club.

Wescott was taken to the Santa Monica hospital, unconscious, and had not regained consciousness tonight.

Dr. A. W. Kosky said the actor was suffering from a severe brain concussion. The physician said the injury was serious, but he believed Wescott was in no immediate danger.

Wescott fell when his horse wheeled suddenly and lost its balance.

After a short stage career, Wescott came to the screen in 1922. Among his most recent pictures were "The Devil and the Deep," "Voltaire," "Lilly Turner," "The World Changes," and "Convention City."

Illness Grips Many Notables In Movie Realms

Mae Marsh Near Death After Operation; Westcott Hurt

HOLLYWOOD, Cal., Oct. 29—(AP)—Grave anxiety was felt today over the condition of Mae Marsh, screen star of yesteryear, and Gordon Westcott, young polo-playing actor.

Four other prominent filmland figures were in hospitals, less seriously ill.

Miss Marsh, who rose to fame more than 20 years ago under the tutelage of D. W. Griffith in his masterpiece "Birth of a Nation," was dangerously ill. Gangrene poisoning set in after an operation for appendicitis, and physicians feared her chances of recovery were slim.

Westcott, brought here three years ago from the New York stage, was in an equally critical condition, suffering from hemorrhages at the base of the skull from an injury received in a spill during a polo game Sunday.

Menjou Ill

Still another screen favorite, Adolphe Menjou, remained seriously ill from a chronic stomach ailment, which first sent him to bed several weeks ago, and again placed him in a hospital last week.

Occupying an adjoining room was the debonair Menjou's actress-wife, Verree Teasdale, ill with colitis. She was moved from the Menjou home to be near her husband.

Miss Teasdale and Menjou were working together in Harold Lloyd's new comedy production, which was nearing completion when Menjou collapsed Wednesday.

Buster Keaton was reported improving after a nervous breakdown and John Barrymore was recovering from an attack of "nerves" and a severe cold.

Wife Of Writer

Miss Marsh, in private life the wife of Louis Lee Arms, well to do magazine writer, stepped out of a 12 year retirement in 1932 for a successful "come back" role in "Over the Hill." She retired again to devote her time to her three children, poetry writing, painting and landscaping activities.

Born in 1897 in Madrid, New Mexico, Miss Marsh worked under the Griffith banner in such old silent films as "Intolerance," "White Rose," "Daddies," and the notable "Birth of a Nation."

Westcott, born Myrthus Hickman in St. George, Utah, played feature roles in "Go Into Your Dance," "Murder in the Clouds," "Case of the Howling Dog," "Circus Cdown" and others.

He was divorced in 1933 from Anne Westcott, former New York interior decorator.

Graduate Engineer

Adolphe Menjou was born in Pittsburgh, Pa., and educated at Culver Military Academy and Cornell University. He received a degree in mechanical engineering at the latter school.

His screen work began in the early days of the silent period with the old Vitagraph studios. Since then he has appeared in scores of films.

Medium in height, slight in stature, Menjou has often been nominated as one of the best dressed men in the world.

He was married about a year ago to Verree Teasdale after his divorce from Kathryn Carver.

Rated as one of the most capable actors on the screen, Menjou has been cast in romantic and character roles alike.

ACTOR GIVEN FINAL HONOR

Gordon Westcott's Friends Attend Service at Forest Lawn

Funeral services for Gordon Westcott, motion-picture actor, were conducted yesterday from the Wee Kirk o' the Heather at Forest Lawn Memorial Park in the presence of a large group of his friends and relatives. Dean Ernest Holmes of the Institute of Religious Science officiated. Cremation followed at Forest Lawn.

Westcott, 32 years of age, a native of St. George, Utah, died Wednesday in the Cedars of Lebanon Hospital from a skull fracture he received playing polo at the Riviera Country Club.

Westcott leaves his mother, Mrs. Helen Benedict of Levan, Utah; his father, Joseph Hickman of Logan, Utah; Felton Hickman, a brother, of Preston, Nev., and a sister, Betzie Westcott, with whom he lived at 2029 Pinehurst Road.

WESTCOTT STILL UNCONSCIOUS

HOLLYWOOD, Oct. 29 (UP)—Illness cut a wide swath through ranks of Hollywood stardom today with Mae Marsh, Adolph Menjou and Gordon Westcott all in critical condition.

Miss Marsh was reportedly suffering from peritonitis after an operation for a burst appendix. Surgeons said her condition was "very grave."

Westcott still was unconscious more than 48 hours after he was thrown by a polo pony, and it was feared he had suffered a brain hemorrhage.

Menjou was stricken with a stomach hemorrhage as a result of a complication of old ailments. Physicians said his condition was satisfactory. They awaited his reaction to a blood transfusion.

The sleek movie villian is called one of the best dressed men in the world, and his wardrobe is reputed to be the most extensive in Hollywood. Menjou started life as a farm boy, but turned to the stage 20 years ago after graduating from Cornell university.

Coincidentally, his wife, Veree Teasdale, was in the same hospital suffering from a minor stomach ailment.

Miss Marsh, a star of the silent films, bemaee famous 20 years ago through her work in David W. Griffith's "Birth of a Nation," first of the film "colossals." She attempted a comeback recently after 12 years absence from the screen in "Over the Hill." Doctors said the crisis in her illness would come in two or three days.

Westcott, player of society villian parts, was injured in a polo game at the Riveria Country club. Physicians believed at first he had suffered only a concussion and his condition was not serious.

Buster Keaton, dead-pan film funnyman, was under treatment in the Veterans' hospital at Sawtelle, Calif., for a nervous breakdown. John Barrymore denied he was suffering from nervous prostration.

Freddie Bartholomew, English child actor, concluded the list of film casualties. He strained an ankle when he tipped over a board on a studio set.

191

TOTAL to COLLECT.	PREPAID Charges.	Other Co.'s Proportion of Charges Paid Thru	Billed to

Funeral Rites For Movie Actor

Promising Utah Thespian Son of Prominent Logan Family

Special to The Tribune

LOGAN—Funeral services for Gordon Westcott, 33, movie actor and former Logan resident, who died of injuries in Hollywood, Cal., Wednesday, will be conducted Friday. Mr. Westcott's real name was Myrthus Hickman. He was the son of Josiah E. Hickman of Logan and Helen Hansen Hickman Benedict, of Levan, Utah.

He was born at St. George, November 6, 1902. He was prominent in athletics at the old Brigham Young college and Utah State Agricultural college. He also attended the University of Utah. A former wife, Margaret Cardon Hickman, and son, Louis Hickman, reside in Logan.

Other survivers include his parents, one full brother, Felton Hickman, Nevada, and the following half brothers and sisters: Mrs. Fern McGarry and Eugene Hickman, Salt Lake City; R. L. Hickman, Ogden; Mrs. Lorea Brown, Rockport, Mrs. Tom Whitehead, Roseville; Othello and Valito L. Hickman, Logan; Thorval Hickman, Washington, D. C.; Dee Hickman, Overton, Nev.; K. L. Hickman, Fresno, Cal.; Mrs. Marva Hickman Hansen, Paradise; G. W. Hickman, Oakland, Cal.; Reginald Hickman, Cal.; Leon Hickman, Ogden; Mrs. Francis Taylor, Mt. View, Wyo.; Basil Benedict, Levan; Harlan Benedict, Mt. View, Wyo.; Bessie Benedict, Hollywood, Cal.

BETTY FURNESS and Gordon Westcott were seen together at a recent film-capital affair.

I cut this from the Times several months ago

RECEIVED AT

LOGAN UTAH

10.30 AM

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LCO	DEFERRED CABLE
NLT	NIGHT CABLE LETTER
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DN1 Ch.19

LOSANGELES CALI. OCTOBER 28,1935 8.23AM

JOSEPH HICKMAN
54 SO.3rd WEST
LOGAN UTAH

DEAR MR. HICKMAN GORDON FELL OFF POLO PONY BRAIN CONCUSSION DONT WORRY WILL WRITE AND GIVE DETAILS HIS SISTER.

BETZI

THIS WIRE PHONED AT 10 AM 28th

POLO INJURIES KILL WESTCOTT, FILM PLAYER

Producers May Ban Strenuous Sport as Result; Victim Predicted His Own Doom

Victim of the motion picture colony's first polo fatality, Gordon Westcott, 31, successful character actor, died at the Cedars of Lebanon Hospital at 3:20 p. m. yesterday of a basal skull fracture he received last Sunday at the Riviera Country Club.

Thrown from his mount during a spirited match, Westcott was pinned beneath the pony and kicked in the head by the animal's hoofs.

OXYGEN TANK FAILS

He was taken to the Santa Monica Hospital and later removed to the Cedars of Lebanon. He did not regain consciousness following the tragic accident. For many hours prior to his death, Westcott was kept in an oxygen tank.

His body was taken last night to the county morgue. Sorrowing friends prepared to make funeral arrangements.

Westcott's death is expected to result in a strict ban against polo-playing by contract stars and players, numerous injuries having resulted to highly-paid actors engaging in the sport in recent months. A polo "boom," starting some two years ago, has resulted in the introduction of scores of motion picture celebrities to the dangerous game.

Westcott was best known for his suave performances as a debonair "villain." His film successes included "Detective 62," "I've Got Your Number" and "Working Man."

ONCE SAVED CHILD

He lived at 1473 North Havenhurst drive. He was divorced in November, 1933, by Mrs. Anne Westcott, a dress designer. His heroism in leaping from a high balcony into a swimming pool to rescue a drowning child three

(Continued on Page 2, Cols. 1-2)

eral, died here today.

Sheriff ...

GORDON WESCOTT DIES

(Continued From Page One)

years ago won him high praise.

Friends recalled yesterday that on last Saturday night, while dining with Mr. and Mrs. Lloyd Nolan, Westcott remarked, during a discussion of horsemanship:

"I know I'm doomed for an accident soon."

Westcott was one of a number of film folk whose condition has alarmed the colony in the past few days. Of the others, the most dangeously ill is Mae Marsh, star of the silent days and more recently a talkie favorite, who is at the Santa Monica Hosital, suffering from complications arising following an appendectomy.

Hospital attaches late yesterday reported Miss Marsh's condition as increasingly dangerous.

More favorable reports were received from the bedsides of the others on Hollywood's sick list.

PASSES CRISIS

Adolphe Menjou, at the Good Samaritan Hospital suffering from a stomach ailment, yesterday definitely had passed the crisis in his illness, and barring complications, will recover, according to his physician, Dr. Louis Martin. Menjou's wife, Verree Teasdale, in an adjoining room under treatment for colitis, was resting easily.

At the National Military Home Hospital, where Buster Keaton is recuperating following a nervous breakdown, his progress was reported as entirely satisfactory.

John Barrymore's cold, Freddie Bartholomew's sprained ankle, Sylvia Sidney's bruised hands and Betty Burgess' twisted ankle were reported less annoying.

This is to acknowledge

with grateful appreciation your kind

expression of sympathy

Family of Gordon Westcott

WESTCOTT, UTAH ACTOR, EXPIRES

Gordon Westcott, native Utahn actor, soldier and athlete, lay dead in Hollywood Thursday, a victim of his favorite sport—polo.

Born as Myrthus Hickman on a ranch near St. George on November 6, 1903, he died Wednesday of a basal skull fracture suffered last Sunday in a polo game.

Mr. Westcott—the name he took for theatrical work—was a son of Mr. and Mrs. J. E. Hickman. His father was a leader in the L. D. S. church and later became professor of psychology at the Utah State Agricultural college at Logan.

Most of Mr. Westcott's childhood was spent in Idaho. He first studied at the University of Utah, turned to a course in scientific farming at U. S. A. C., and then entered the school of journalism at Columbia university.

He was in the employ of the United States forest service on the Powell national forest at Teasdale for a short time after his graduation, then in 1920 came to Salt Lake City as a member of the Ralph Cloninger stock company.

Salt Lake City theatergoers are familiar with his work with that company from 1920 to 1926. He also wrote a play produced by the Cloninger players. Later he played in stock at Los Angeles, going to the New York stage from 1926 to 1928. He then accepted an engagement with an English company, remaining in London until 1932, when he was offered a Hollywood contract as a character actor. He had since resided in California.

His most recent productions were "Two Fisted," with Lee Tracy, and "This Is the Life." He starred also in "Devil and the Deep," "Hot Saturday," "Footlight Parade," "Voltaire," "Private Detective 62" and "Dark Hazard."

Mr. Westcott was keenly interested in athletics, having played on the U. S. A. C. football team, but he favored polo, which brought him a leg injury a year ago.

At one time he fought as a soldier in the Irish republican army. At Columbia he had won a scholarship in Trinity college, Dublin.

He was playing with the M-G-M polo team, opposing one led by Walt Disney, creator of Mickey Mouse, when his horse fell on him, crushing him. He did not regain consciousness.

Office or ... 191 (5008 Feb. 1910)

Destination.	Weight	...aid ...ges	Other Co.'s Proportion of Charges Paid Thru	Billed to

A fellow actor, Mae Marsh, of the silent film days, herself near death, prepared to pay her last respects to Mr. Westcott. Miss Marsh, desperately ill from complications that developed from a bursted appendix, remained "about the same" in Santa Monica hospital. Her physician gave her about an equal chance to live.

Mr. Westcott is survived by his mother, who was at his bedside when he died; his father and a number of brothers and sisters, including Mrs. Fern McGarry, 2526 Ninth East street, and Eugene Hickman, 34 South Main street, Salt Lake City; R. L. Hickman, Ogden; Mrs. Lorea Brown, Rockport; Dee Hickman, Overton, Nev.; Phelton Hickman, Panaca, Nev.; Mrs. Tom Whitehead, Roseville; Othello and Z. L. Hickman, Logan; Thorzal Hickman, Washington, D. C.; K. L. Hickman, Fresno, Cal.; Mrs. Ella Hampton, Paradise, and G. W. Hickman, Oakland, Cal.

Funeral services had not been arranged Wednesday.

These clippings have been put in this scrap bk in sort of a hog-pog way. Not all these clippings of kindred sts are accurate but they are about as true as news papers get things.

— 54 —

One of a number of letters of condolence

SALT LAKE CITY
UTAH

OFFICE OF
NEPHI L. MORRIS
SECRETARY-TREASURER

November 1st,1935

Mr. J. E.Hickman
Logan,Utah

My dear friend and brother:

We were greatly shocked upon learning that"Gordon Wescott",(your brilliant son's nom de plume,) had met death as a result of an accident which occurred the other day.

We were about to send flowers and our condolences to you at Logan this morning. We were being guided by the Tribune reports to the effect that the funeral services were to be held there. Upon inquiry from Gene we learned that other plans were made.

Accept our sincere sympathy in this tremendous bereavement which has come to you. We are sure your faith and intelligent courage will not forsake you in this trial.

If President Marcusen were here he would, no doubt, convey his sympathy and sentiments of esteem to you.

With kindest regards to you and yours I remain

Most cordially yours,

Nephi L. Morris

Secretary-Treasurer

NLM:LB

Gordon Westcott, Salt Lake Actor, Dies of Injuries

Skull Fracture Suffered in Polo Contest Proves Fatal

HOLLYWOOD, Cal., Oct. 30 (AP)—Gordon Westcott, 31, handsome, athletic character actor, died today of a basal skull fracture received last Sunday in a polo game.

Gordon Westcott

Westcott was playing with the M-G-M polo team opposing one led by Walt Disney, creator of Mickey Mouse, when his horse fell on him, crushing him. He did not regain consciousness.

The actor's real name was Myrthus Hickman. Born on a ranch near St. George, Utah, the son of a leader in the church of Latter-Day Saints, he first studied at the University of Utah, turned to a course in scientific farming at the Utah State Agricultural college and then enrolled in the school of journalism at Columbia university.

Salt Lake Play

His first theatrical venture was at the age of 20 when he wrote a play produced by a stock company in Salt Lake City. Later he played in stock in Los Angeles and then in New York and London stage productions including "The Great Necker," "The House of Fear," "Hollywood Holiday" and "The Devil Passes."

Westcott's work in the last production in 1932 attracted film producers and he was brought to Hollywood. His most recent productions were "Two Fisted," with Lee Tracy, and "This Is the Life," in which he was the father of Jane Withers. Other of his films included "Fog Over Frisco," "Registered Nurse," "Convention City," "Voltaire," "Dark Hazard" and "Lilly Turner."

He was divorced from Anne Westcott, a nonprofessional, in October, 1932.

Keenly interested in athletics, Westcott played on the Utah Aggies football team, but he favored polo, which brought him a leg injury a year ago.

The internal troubles of Ireland lured him at one time and he fought as a soldier in the Irish republican army.

Gordon Westcott was a son of Mr. and Mrs. Josiah E. Hickman of Logan. His father was an instructor in the old Murdoch academy at Beaver and later a professor at the Brigham Young university at Provo. Preceding his retirement a few years ago, he was professor of psychology in education at the Utah State Agricultural college.

Westcott started his theatrical career shortly after leaving Logan 11 years ago and his first play was produced by the Ralph Cloninger company at the Wilkes theater in Salt Lake City. Westcott was a member of the cast until the company ended its local engagement.

Ranch Rider

The actor was known as a daring rider, having early learned horsemanship on the ranch where he was born near St. George. He was reported to be part owner of a large ranch in San Juan county at the time of his death.

Besides his mother, who was at the bedside when he died, and his father, he is survived by a number of brothers and sisters, including Mrs. Fern McGarry, 2526 Ninth East street, and Eugene Hickman, 34 South Main street, Salt Lake City; R. L. Hickman, Ogden; Mrs. Lorea Brown, Rockport; Dee Hickman, Overton, Nev.; Phelton Hickman, Panaca, Nev.; Mrs. Tom Whitehead, Roseville; Othello and Z. L. Hickman, Logan; Thorzal Hickman, Washington D. C.; K. L. Hickman, Fresno, Cal.; Mrs. Ella Hampton, Paradise, and G. W. Hickman, Oakland, Cal.

Funeral arrangements will be made Thursday.

RELATIVES OF DEAD ACTOR TO ATTEND RITES

Ogden People Prepare To Leave For West Coast Services

Ogden relatives of Gordon Westcott, handsome character actor of the films, who died Thursday in Hollywood from a basal skull injury suffered in a polo game, were preparing today to attend his funeral which will probably be held in the Warner Brothers studios.

Among 13 brothers and sisters and half-brothers and sisters, he is survived by Leon M. Hickman, office manager of the Intermountain Knitting Mills Inc., and Radino L. Hickman, assistant office manager of the Sperry Flour company, Ogden.

Gordon Westcott, whose real name was Myrthus Hickman, was a son of Mr. and Mrs. Josiah E. Hickman of Logan, whom he visited last spring. His son, Louis, 13, and his former wife, Margaret, are also Logan residents.

The Ogden and Logan relatives plan to leave this evening for the coast.

WORKED AS COWBOY

Once Westcott worked on horseback, riding cattle ranges. At 31 he had become the most debonair of Hollywood's screen "villains" and he rode for relaxation.

An accomplished polo player, he was in the thick of a scrimmage at Riviera Country club Sunday when he was knocked from his horse and kicked by a steel shod hoof.

The base of his sull was fractured, and he never recovered consciousness, dying Wednesday night at Cedars of Lebanon hospital. Physicians said they were unable to check a brain hemorrhage.

Westcott was born near St. George, Utah. He was graduated from Utah State Agricultural college at Logan, then went to Columbia university, New York, to study journalism.

There he won a scholarship in Trinity college, Dublin, and crossed to Ireland, where he dabbled in amateur theatricals.

Back in New York he turned to the stage and played with Taylor Holmes in the Broadway success, "The Great Necker."

RISE WAS SWIFT

His rise to film fame was swift. A trained flyer, he was much in demand for air pictures, as well as in Hollywood drawing rooms.

The fatal polo game he was playing for a team organized by Metro-Goldywn-Mayer players against one led by Walt Disney.

Several months ago his name was linked romantically with that of Mrs. Wallace Reid widow of the matinee idol of 10 years ago, in Hollywood gossip.

Films in which she starred included "The Devil and the Deep," "Hot Saturday," "Footlight Parade," "Voltaire," "Private Detective 62," and "Dark Hazard."

TOTAL to COLLECT

HYRUM STAKE PRIESTHOOD IN SESSION

Quarterly Conference to be Held in Third Ward Chapel Next Saturday and Sunday.

Hyrum—Hyrum stake priesthood meeting was held Sunday at the South Cache high school. President John A. Israelsen presided. The name of Spencer D. Maughan was presented as being advanced from a priest to an elder.

President Israelsen announced that Pres. D. M. Rozmore was unavoidably detained in Salt Lake City and unable to be present. Music was furnished by the Hyrum Second ward choir. Under the direction of stake chorister A. J. Peterson, Mrs. V. H. Carver also rendered a beautiful vocal solo and Laurel Ogden and Co. furnished a ladies trio, "Bells of St. Mary."

J. E. Hickman of Logan was a special speaker, both in the general assembly and for the meeting of the High Priests. Invocation was offered by Wm. C. Brenchley of Wellsville.

President Israelsen announced that Hyrum Stake quarterly conference will be held in the Hyrum Third ward chapel next Saturday and Sunday. The first meeting will be held at 7:30 p. m. Saturday and two meetings on Sunday at 10 a. m. and 2:00 p. m.

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pital.

Mr. and Mrs. Ellis Hansen are the parents of a baby boy born Thursday at a local hospital. Mrs. Hansen was the former Miss Marva Hickman. She is recuperating rapidly.

Jan 30, 36

607 Kensington Avenue
Salt Lake City, Utah
November 2, 1935

Dear Brother Hickman,

It is difficult to arrange words to properly express my keen sympathy for you and family at the untimely death of your son Myrthus. While I do not remember him other than as a lad, I am sure he is typical of the rest of your splendid family.

In his chosen profession he has gone far and has added luster to fair Utah, another son reaching the top. But a "power" beyond our full understanding has ruled otherwise and a greater work begun which leads to eternal progress and joy.

I realize how futile for me to attempt the selection of phrases to assuage the anguish of heart you must all feel. I can humbly assure you of my grief at this unexpected sorrow and pray an all-wise God to give you of His comforting spirit--which you have so bounteously enjoyed--and to aid you to properly adjust your lives to an empty chair at the fireside when you all gather to rejoice in each others presence and renew your courage to "carry on."

God bless you for the inspiration you have always been to me. May He give you solace in the knowledge God willed it so and it must be best.

Sincerely,

A. Ezra Gull

A. EZRA GULL

G/b

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THE INTERNATIONAL SYSTEM

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NM	NIGHT MESSAGE
LCO	DEFERRED CABLE
NLT	NIGHT CABLE LETTER
WLT	WEEK END CABLE LETTER
	RADIOGRAM

Form 1601M

DN2 - 49 NL

WASHINGTON D.C. AUGUST 2 1935

PROF. J.E. HICKMAN
54 So. 3rd W.
LOGAN UTAH

ON THIS YOUR SEVENTY THIRD ANNIVERSARY WE SEND OUR BEST WISHS AND MANY HSPPY RETURNS OF THE DAY AND WE HOPE YOU WILL BE BLESSED WITH CONTINUED GOOD HEALTH SO WE MAY BE ABLE TO WISH YOU MANY MORE MAY GOD BLESS YOU ON THIS DAY WITH MUCH LOVE

VERA AND THORVAL

aws

Telephone Your Telegrams to Postal Telegraph

TOWNSEND MEETING TO-NIGHT
7:30 p.m.
Professor J. E. Hickman will address the people of the Sixth Ward in the Church building To-Night (Wednesday) on the much discussed Townsend Plan.

Astronomy Lecture At Ward Tonight

Professor J. E. Hickman will give a lecture on astronomy tonight at 7:30 in the First ward chapel.

Professor Hickman will treat his subject in a simplified manner, free of difficult technical terms. He will speak of the newest discoveries of astronomy.

SPEARS IN SALT LAKE
Prof. J. E. Hickman will address the sacrament meeting in the University ward in Salt Lake City Sunday evening. His topic will be "Why Can't the World Accept Joseph Smith as a Seer of God." He Tells Every Requirement

9-2-35

Other Sides Route,

Office or Route, _____ 191

(8006 Feb. 1910)

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SPEAKS IN SALT LAKE

Prof. J. E. Hickman will address the sacrament meeting in the University ward in Salt Lake City Sunday evening. His topic will be: "Why Can't the World Accept Joseph Smith as a Seer of God: He Fills Every Requirement."

Apr. 26-36

Astronomy Lecture At Ward Tonight

Professor J. E. Hickman will give a lecture on astronomy tonight at 7:30 in the First ward chapel.

Professor Hickman will treat his subject in a simplified manner, free of difficult technical terms. He will speak of the newest discoveries of astronomy.

ARE YOU THIN ...

TOWNSEND MEETING TO-NIGHT

7:30 p.m.

Professor J. E. Hickman will address the people of the Sixth Ward in the Church building To-Night (Wednesday) on the much discussed Townsend Plan.

Postal Telegraph
THE INTERNATIONAL SYSTEM

Commercial Cables — All America Cables — Mackay Radio

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NM	NIGHT MESSAGE
LCO	DEFERRED CABLE
NLT	NIGHT CABLE LETTER
WLT	WEEK END CABLE LETTER
	RADIOGRAM

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STANDARD TIME INDICATED ON THIS MESSAGE

Form 160M DN2 - 49 NL

WASHINGTON D.C. AUGUST 2 1935

PROF. J.E. HICKMAN
54 So. 3rd W.
LOGAN UTAH

ON THIS YOUR SEVENTY THIRD ANNIVERSARY WE SEND OUR BEST WISHS AND MANY HSPPY RETURNS OF THE DAY AND WE HOPE YOU WILL BE BLESSED WITH CONTINUED GOOD HEALTH SO WE MAY BE ABLE TO WISH YOU MANY MORE MAY GOD BLESS YOU ON THIS DAY WITH MUCH LOVE

VERA AND THORVAL

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OAKLAND CALIF AUG 2 1935

PROF J E HICKMAN

LOGAN UTAH

DEAR FATHER- SIGNIFIES OF BIRTHDAYS WITH THE PASSING OF YEARS SHOULD BE TO REMIND US THAT LIFE MAY BE MADE SWEETER BY RETROSPECT I SINCERELY HOPE THAT THIS BIRTHDAY MAY FIND YOU ENJOYINGBETTER HEALTH AND AN INCREASED CAPACITY FOR THE FULLNESS OF LIVING STOP WITH LOVE AND BEST WISHES

G W H

833AM 3

THE COMPANY WILL APPRECIATE SUGGESTIONS FROM ITS PATRONS CONCERNING ITS SERVICE 1201-S

CLASS OF SERVICE

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R. B. WHITE, PRESIDENT — NEWCOMB CARLTON, CHAIRMAN OF THE BOARD — J. C. WILLEVER, FIRST VICE-PRESIDENT

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Ship Radiogram

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OAKLAND CALIF AUG 1113AM AUG 4 1935

MINUTES IN TRANSIT	
FULL-RATE	DAY LETTER

J E HICKMAN

54 SOUTH 3 WEST LOGAN UTAH

MANY HAPPY RETURNS OF THE DAY AND CONTINUED HEALTH LOVE

KYRMEL AND RUTH

557PM.

RECORD OF WAYBILLS FORWARDED *from*

A LANDON BOOSTER

JUDGE GEORGE HICKMAN of Albany today expressed his faith in the judgment of the people of California to select a presidential candidate. Judge Hickman is known for his keen insight into political affairs. He lauded Gov. Alf. M. Landon for his record and endorsed him as a candidate for the presidency.

not so bad — that is if your not a Democrat — Picture and statement appeared in Oakland & San Francisco papers.

mon people, has submitted his candidacy to the people of California and he is the only repub-

JUDGE LAUDS LANDON MOVE

Faith in the judgment of the people in the selection of presidential candidates was expressed today by Judge George Hickman, of Albany, in a statement backing the Landon-pledged delegation to the national convention.

Judge Hickman recently was re-elected to the post he has held for a long period in Albany, and is respected throughout the community for his keen judgment and unusual insight into political affairs. He said:

"I believe in the principle of direct choice by the people of the president, as well as the presidential nominees.

PEOPLE'S CHOICE

"I have faith in the judgment of the people to select the best qualified presidential candidate, and this can only be accomplished when the candidate allows his name to go on the primary ballot.

"Gov. Alf M. Landon, with his customary frankness and his faith in the judgment of the common people, has submitted his candidacy to the people of California and he is the only republican candidate who has done so.

CITES RECORD

"His splendid record as governor of Kansas makes him an outstanding candidates and best fitted to take over the reins of the national government. On his record as an executive and on the principle of vesting in the people power to choose their own presidential nominees, the voters of California should wholeheartedly endorse the candidacy of Alf M. Landon by voting on May 5 for those delegates pledged and by the mandate of the people instructed to vote for his nomination."

HICKMAN FAMILY HOLDS REUNION

Making a 17 hour drive from Hollywood to Logan, Kyrmel Hickman and family visited with his parents, Professor and Mrs. J. E. Hickman, over the week end. They left Sunday night for Hollywood. Mr. Hickman is the head of a refrigeration sales company in southern California, according to Professor Hickman.

Mrs. Hickman was formerly Miss Ruth Bennett of Logan. Their daughter is named Kyrme-Ruth.

A Hickman family reunion was observed Sunday when the children of Professor and Mrs. Hickman gathered at the family home. Present besides the California guests were Leon Hickman, manager of the Intermountain Knitting company of Ogden, Rodino Hickman, office manager of the Sperry Mills of Ogden, Othello Hickman, life insurance representative of Logan, Volko Hickman, superintendent of the Cache county machine shop, and Mrs. Marva Hickman Hansen of Paradise.

JAIL PREFERRED

LOS ANGELES, June 2 (UP)—Dr. Frances E. Townsend, founder of the old age revolving Pension plan, may go to jail to show his defiance of the Bell investigating committee, Sheridan Downey, his counsel, declared here today.

June 1936

47 E. SOUTH TEMPLE ST.

191

TOTAL to COLLECT	PREPAID Charges.	Other Co.'s Proportion of Charges Paid Thru.	Billed to

January 16, 1936

Professor J. E. Hickman
Logan, Utah

Dear good Brother:

While I was glad to see you for a moment my fine old classmate and to shake your hand in Logan recently I was disappointed at not having an opportunity to see you longer.

I am sending you enclosed herewith two addresses you may be interested in.

With kind regards and best wishes,

Very truly your friend and brother,

Richard R. Lyman

Richard R. Lyman

H.

A letter from a husband to His wife.

What Will grieve,

Pocatello, Idaho,
February 25,1920.

Dear Mamma,

I wrote you a few days since, but have heard nothing from you. It has been a dreary wait with nothing to do. We are now about ready to launch our proposition. The officers and a few friends are to have a banquet Friday night to try and get new action on our proposition. I saw Fred on Sunday and spoke Sunday afternoon. I am in the pink of health. I wonder how you all are. I hope you are well. I pray nothing will happen to you, "For I have grown so used to you". I love you for old memories sake - memories as sweet and mellow as the attar of roses- memories of sympathy and sorrow- memories that croon and nestle about my heart, speaking of a love stronger than speech and delicate as music. Yes, memories that leap like a cataract and again murmur as a summer brook. With these hallowed memories are linked my present love and devotion - one hallowed past and the other vibrant present.

I think of loves so silken they neither chaff nor burn, yet so strong in the story of nation, they have broken iron bars, dragged crowns from perfumed brows and toppled empires. Does love die with age and her memories become as expressless as white ashes? If so, then senility has lost all that might make it desirable. Let love and her memories walk and talk with me, though all else may possibily pass out into the shadow and silent, then I shall not grieve as one without comfort. Then I shall never be poor though penniless; my face shall never be mantled with night shades for the glow of the sun of my yesteryears shall lighten my countenance and I shall see from afar that which shall ever be mine - my love for you.

Yours

Midnight on the Desert.

'Twas midnight's restful hour. The Desert's withering breath was cooled and softened into a gentle evening zephyr. It came like a benediction to the Desert's children and the passing stranger. There was no whirr of myriad insect life, no call from a night-bird; no baying of a distant watch-dog; for the children of the Desert are few, and they were resting from a day's sweltering heat. The night was as silent as the tomb. The only sound came from the munching of my tired horses. Night's blue curtain was drawn snugly down over the western horizon; the plain was lurid in a moonless air. The mountains were too far away to be beetling in their heights, yet near enough that their dark silhouette forms jutted out like sentinels on the blue canopy.

From without the darkness [illegible] the lonesome, yet startling, cry of a wolf—the crab of the desert. It was a tenor solo. Then from a hundred voices, coming from every direction, rang out a coyotal chorus. Some voices were filled with sadness, long drawn out and wailing; others, with a complaining element running through every cry. It was their midnight hymn of praise to the Spirit of the desert.

This lasted for only a few minutes, and closed as suddenly as it began. Again solitude reigned. Never before had the lonesome howl of a roving wolf filled me with such grandeur. My soul was lifted into the realm of the sublime, for I had heard primitive nature, in the language of creation's morn, uttering her wild emotions.

Lifting my eyes and sweeping the heavens with my vision, I

Whitmore Park
ask Jim. Miller about Park
Soldier Canion
(Shovel)

beheld the stellar universe of God. Some of the stars shone with splendid brilliancy, while others just trembled into sight "like some faint wave struggling to reach a far-off land," and dying as it touches the shore. Still beyond lay the Milky Way, whose dust-like path is made of myriads of glowing suns. I longed to read the Book of Night and interpret its hidden mysteries. I thought of that celestial world, enthroned somewhere away off in the galaxies of stars, which holds in rhythmic harmony the unnumbered worlds. I could conceive of the vibrant force of Elcheim's will, being sent throughout the etherial deeps, carrying his messages to beings whose souls were attuned to his eternal fiat. Feeling all this, and more, I cried: "O God, put me in harmony with the Infinite!"

J. E. H.

Pete,

"So Mormon Pete's goin' to Frisco to spend the winter?" said Murphy, addressing himself to no one in particular, but at the same time intending that his ridicule should not miss Pete.

"I guess not," said Shorty; "Pete wouldn't live if he couldn't stretch his feet under the U. C. table; besides, he can't quit till the Walker says so."

Pete had been ditched while beating the Overland freight to California; and, while continuing his journey on foot, with the hope of catching another train, he had come upon the Utah Construction-camp. Without much deliberation he had decided to stay long enough at least to get a road stake. Pete was somewhat irritated by the reference to his connection with the Mormons, nor did he relish the suggestion that he could not quit till the "Walker" told him that he could; for there was a degree of truth in the statement. He assumed an indifferent attitude, so his companions rattled on uninterrupted.

Several weeks had passed, and the same group was congregated in the bunk tent. Some of the men were drying their clothes by the red-hot Sibley, for a drenching storm, the first of the early winter, had driven them to shelter. Pete sat with his face buried in his

SCIENCE
EDITORIAL DEPARTMENT

Garrison, New York
August 17, 1934

Dear Mr. Hickman:

It is a pleasure to see your handwriting. Dr. Thorndike has had some trouble with his heart and his physician advised him not to cross the continent in hot weather. He came to see me a couple of weeks ago and reported that he was very well. I am also well.

With kind regards,

Very truly yours,

J. McK. C.

J. McKeen Cattell

Mr. J. E. Hickman
545 3 W
Logan, Utah

We wish to acknowledge with sincere thanks the kind expressions of your sympathy, received during the illness and at the death of our daughter.

RECORD OF INVOICES FORWARDED
No. Packages
Office or Route
Our Charges to COLLECT.
TOTAL to COLLECT.
PREPAID Charges.
Other Co.'s Proportion of Charges Paid Thru
Billed to
191
(FORM 1910)

On Father's Day

Route,

N, UTAH, SATURDAY

Churches

ELEVENTH WARD

The monthly fast meeting will be held at the ward meeting place in the tabernacle basement Sunday at 11:30 a. m

The M.I.A. conjoint meeting will commence at 7:30 p. m. under the direction of Mrs. Flora Stott of the Y.W.M.I.A. presidency. Professor J. E. Hickman will be the speaker. Miss Irene Stevens will play a piano solo.

The Eleventh ward meeting place is the most comfortable in the summer heat.

The Logan Fourth ward chorus rendered three numbers.

Miss Lutie Bancroft gave two readings, one, a beautiful selection, Description of Christ on Earth, and the other, In Another Room. A fervent dedicatory prayer befitting the significance of the proposed structure, was offered by Prof. J. E. Hickman. He asked God's choicest blessings upon those who designed the thought of making it possible for Logan to have a mausoleum where the departed can be given a burial befitting kings and others in high stations in life.

...crypt containing records and

ADVANCE Charges.

Returned

Logan Visitors Are Honored At Several Parties

Mr. and Mrs. Kermal Hickman and daughter, Karma Ruth of Los Angeles, California, who are visiting in Logan at the home of Mr. and Mrs. J. E. Hickman have been extensively entertained during the past week.

A family party was given for them last Tuesday evening at the Hickman home. Guests present were Mr. and Mrs. Ellis Hanson of Paradise, Mr. and Mrs. Leon Hickman, Mr. and Mrs. Rudine Hickman, all of Ogden, Mr. and Mrs. Othello Hickman, Mr. and Mrs. V. L. Hickman, Mrs. Margaret Hickman and Mr. and Mrs. J. E. Hickman.

A dinner was given Sunday at the Hickman home in honor of the visitors. They have also been dinner guests of Mr. and Mrs. Earl Stone of Logan and Mr. and Mrs. George Bankhead of Providence.

Mr. and Mrs. J. E. Hickman will leave with the young couple Wednesday for a month's visit in California with their daughter, Mrs. Juanita Whitehead of Roseville. Mr. and Mrs. George Hickman of Berkeley, Mr. and Mrs. Reginald Hickman of Richmond, and Mr. and Mrs. Kermal Hickman of Los Angeles.

Mrs. Kermal Hickman is the former Ruth Bennett of Logan.

Other Co.'s Proportion of Charges Paid Thru

Billed to

To Dad
on Father's Day

With the best wishes
in the world
For the best happiness
in the world
To the best Dad
in the world.

Orral, Juanita and J. S.

Copy

Logan, Utah
December 27,1935.

Dear Rosa R. Hinckley,

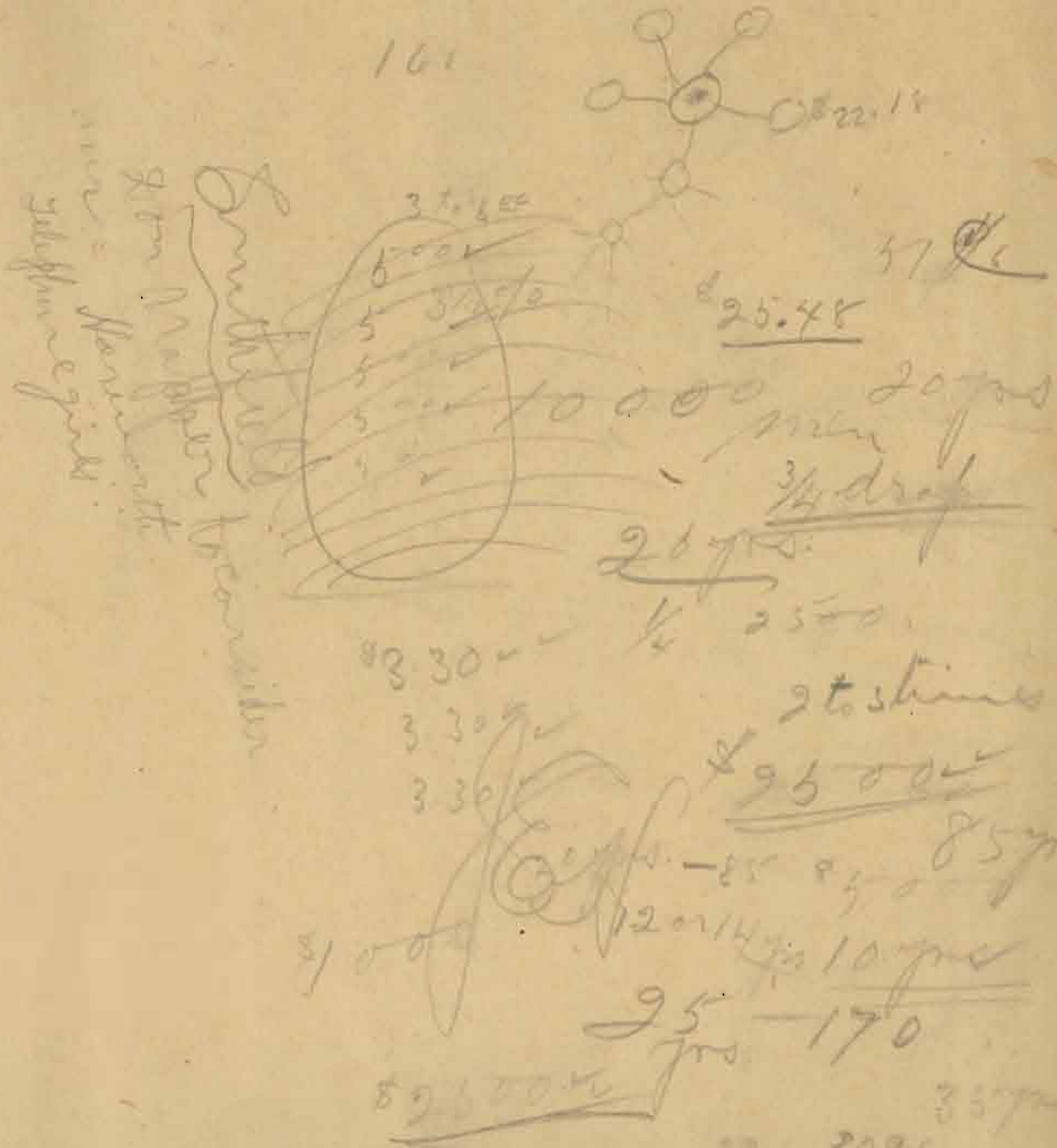
Our hearts are sad over the death of your dear husband, Lorenzo, and Israel's lamented apostle.

I send my heartfelt sorrow to you and your bereaved family. From the time Lorenzo walked into my life at the Millard Stake Academy to this hour, I have loved him as a perfect man in mortal garb. Surely God has seldom if ever sent to earth a more beautiful character.

I mourn with you, Israel mourns with you, but the heavens rejoice at the return of this noble man.

God bless and comfort you; be assured that you do not mourn alone for Israel walks in a hushed silence over your bereavement with all of its tragedy.

Yours in love and sorrow, I am,

Your friend and brother,

RECORD OF WAYBILLS FORWARDED from Office of Route 191
Billed to
(Fee, if any)