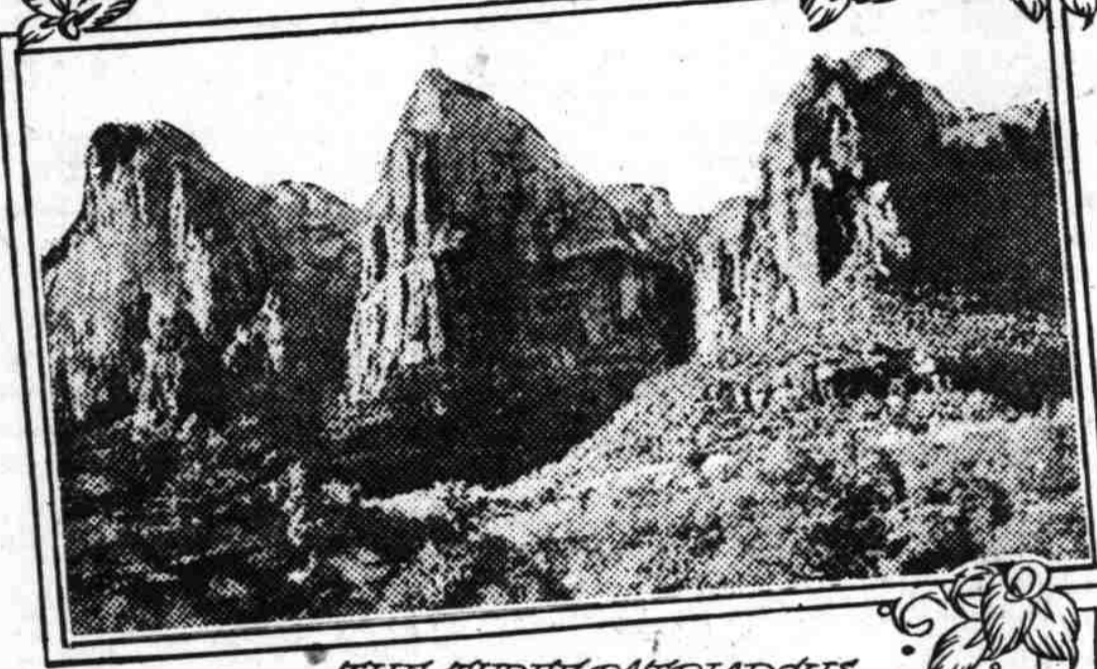
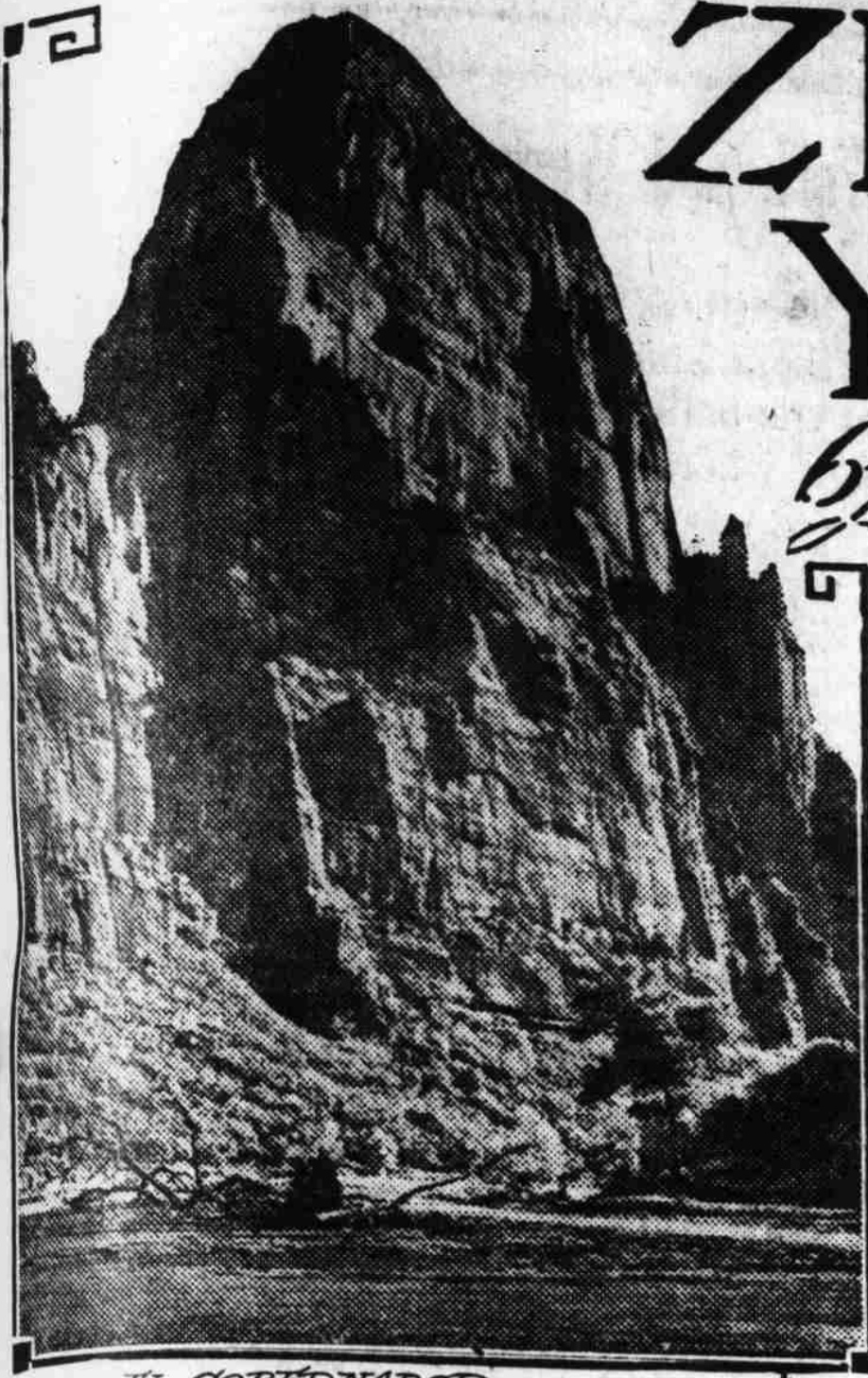


ZION: Rival of Yosemite

By John Dickinson Sherman



EL GOBERNADOR

THE national parks will probably soon stage a contest in scenic loveliness between Yosemite valley and Zion canon. For the bill creating Zion canon a national park has been passed by both houses of congress, and at this writing is in conference over an amendment.

Californians—always the best of boosters—have long contended that Yosemite valley is the supreme expression of scenic loveliness. They hold that there is nothing like it on earth. To them it is "the valley whose compelling beauty the world acknowledges as supreme." But Utah enthusiasts believe that when Zion's beauty is known to the public Yosemite will be put in the second rank. Of course the new Zion National park will hardly rank with Yosemite as a national park, for the latter contains 719,622 acres, while the former will have only 76,800 acres. But the contest in loveliness between Yosemite valley and Zion canon is likely to be close and interesting.

Yellowstone National park in Wyoming, Montana and Idaho, as everybody knows, was the first national park to be established (1872) in the world. It is our oldest and largest and most famous scenic natural park. Its geyers and bears have made its name a worldwide household word. Yosemite in California, established in 1890, is scarcely less famous; all the world knows of its waterfalls and its big trees—the oldest and largest living things in the world. And Yosemite valley, its greatest beauty, is familiar to everyone through pictures. It is visited yearly by thousands; this season the attendance was 58,564.

The proposed Zion National park lies in southern Utah, about 200 miles south of Salt Lake City. The state has made it accessible to the tourist by building 100 miles of automobile highway from Lund on the Salt Lake route. The Arrowhead trail from Salt Lake City is also available. President Taft in 1909 created the Munkuntuweap national monument of 15,840 acres to preserve the wonderfully scenic area of the canon of the Rio Virgin. In recent years other scenic canons were discovered, and in 1918 President Wilson enlarged the national monument to 76,800 acres and changed its name to Zion. In the debate over the Zion National park bill in the house Representative Welling of Utah said in part:

"This region obtained its name Zion canon because of the devout reverence of the Mormon pioneers who settled upon the Virgin river more than 60 years ago. Its perpendicular walls presented an impassable barrier to hostile tribes of Indians, who infested these regions, and these people looked upon Zion canon as a convenient and hospitable refuge when threatened by attack from these troublesome Indian tribes. Zion canon is an extraordinary gorge cut from brilliantly colored sedimentary rocks by the north fork of the Virgin river. Its proportions are about equal to those of Yosemite valley, in Yosemite National park; the walls are several hundred feet lower and the canon is considerably narrower. In the cutting of the gorge, however, the torrential stream and wind and rain have carved domes, spires, towers, and other curious forms that strikingly resemble many of the features of Yosemite valley.

"More interesting than the carving of Zion's cliffs is their exquisite coloring. Red predominates as it does in the Grand canon in Arizona, but there are amazing combinations of brown, black, and white colors with the red and with each other. White sandstone is superimposed on the red strata, and other layers of the red rock lie in turn upon the white. The action of water upon the exposed surfaces of these rocks has produced a symphony of color that gives the canon its greatest charm. The finishing touches are given by the forests of the valley floor and the trees on the rim and in the niches of the nearly perpendicular canon walls."

Until recently Zion has been practically inaccessible, and scarcely tens have seen it where thousands have seen Yosemite. But Zion's visitors have paid eloquent tribute. The Indians called it Munkuntuweap—Land of God—because it was so beautiful. The fierce Mormon zealot named it "Little Zion" because of its heavenly beauty. Away back in the seventies John Wesley Powell of Grand canon fame was tempted far out of his way by the exceeding beauty of a temple of rock "fitting its opalescent shoulders against the eastern sky." It was the Vermilion body and shining white dome of the West Temple of the Virgin at the entrance to Munkuntuweap.

"Again we are impressed with the marvelous beauty of outline, the infinite complication of these dramatic buttes. It is doubtful if in this respect the valley has its equal. Not even the Grand canon offers a more varied spectacle; yet all is welded together in a superb ensemble." F. S. Dellenbaugh, topographer of the Powell party, wrote this on his second visit.

"Nothing can exceed the wondrous beauty of Zion canon," wrote C. E. Dutton. "In its proportions it is about equal to Yosemite, but in the nobility and beauty of its sculptures there is no comparison. It is Hyperion to a Satyr."

Jack Lait wrote a characteristic appreciation of Zion canon for a railroad administration booklet, in which he said:

"Zion canon is an epic, written by Mother Nature in her most ecstatic humor, illustrated by Creation in its most majestic manifestations, published by God Almighty as an inspiration to all mankind. Zion canon is the most beautiful spot on this continent. I think I have seen all the famed show-places that the evolution of the earth's formation has made. And of them all Zion to me stands first, stands alone."

Zion has the double charm of form and color, and it is hard to say which is the more appealing. The entrance to the canon is spacious and impressive. The course up the Rio Virgin is tortuous and the variation of view and of formation of the lofty walls is great. At the end of six or seven miles of canon the wall narrows to the stream. What there is beyond is practically unknown. Thus from the plateau above the visitor may look down thousands of vertical feet into the painted canon with its river. From the river bank he may look up thousands of feet with a changing view at every turn of the canon.

The entrance to the canon is most impressive. To the west rises the West Temple (7,650 feet), flanked by the Towers of the Virgin. The guardian to the east is the East Temple (7,000), flanked by the Watchman (6,350), and Bridge mountain (6,650). They come the Streaked Wall on the west side and the Brown Wall on the east side, topped respectively by the Three Patriarchs and the Mountain of the Sun. Extraordinary features of the wall formation include El Gobernador, the Great Organ and the Temple of Sinawava.

The visitor finally comes to a point where the chasm is more than 2,000 feet deep and the walls so nearly touch that he looks up to see no sky. The walls are practically vertical and parallel and warp in and out, thus cutting off the blue above.

Here is revealed the secret of the Making of Zion, as is pointed out by Dr. G. K. Gilbert of the United States geological survey. This chasm is an example of downward erosion by sand-bearing water, which acts like the marble saw. The cut is not entirely vertical, because the current has carried the cutting sand to one side or the other, and the cut undulates both in its vertical and horizontal sections.

The forms along the canon walls are extraordinary. And the colors are even more striking. The famous Vermilion Cliff of the Painted Desert here combines with the White Cliff and we see a thousand feet of white superimposed on two thousand feet of red. But this startling combination is but the beginning of a veritable riot of color. The Vermilion Cliff rests on the Painted Desert stratum—350 feet of a deeper red set off by purple and mauve shales. Below this is a hundred feet of brown and gray conglomerate. The crowning touch is the coloring of the upper summits of the White Cliff. Here there are in places several hundred feet of varicolored shales and limestones whose seepage fantastically stains the glistening white. In consequence of the meeting of these many colors Zion is as gorgeous as a Gypsy scarf, and sunrise and sunset produce unbelievable effects.

For example, take the West Temple. From a foundation of mingled reds, yellows, browns,

grays and purples it rises abruptly 4,000 feet. The body is a brilliant red. The upper third is white. The huge mass is so perfect in conformation that it suggests the work of a titan architect. And on top of the lofty central rectangle rests a squared cap of red above the glistening white.

Across the canon, and slightly to the north, rising between two peaks of deepest under looms the great silvery dome of the Eastern Temple, clothed in colorings like to its western sister. This rounds to a broad summit upon which is mounted a symmetrical cap of that same beautiful bluish sandstone formation.

Just beyond the East and West Temples are ranged three cone-shaped mountains, wildly rugged in their outlines and facing another court of totally different type from that which fronts the Western Temple. Here again has Bible history contributed the titles, for the three peaks are known as the "The Patriarchs" and the space at their base, the "Court of the Patriarchs."

A little farther on is another trio which occupies the eastern wall. Of decidedly different formation and coloring, they are called the "Three Brothers."

A great white dome is known as the "Mountain of the Sun." Here the breaks in both canon walls have brought about a most interesting effect, for this beautiful mountain catches the first glint of the rising and receives the last kiss of the setting sun. Still another feature of the "Mountain of the Sun" is the tint of the afterglow that changes its chalky summit into a rosy dome.

Many intersecting canons and the tortuous course of the main canon give great variety to the formations. Possibly El Gobernador is the gem of them all. Standing at a turn of the canon, its mighty mass rises sheer 3,000 feet from the creek that skirts its base, this pile presents a picture unsurpassed. Gray at its base, it clears to a glistening white with a summit that terminates in a great table. Far up on one of its faces there hangs a wonderful natural bridge, the top of which has never been pressed by the foot of man.

Beyond El Gobernador the canon twists and turns until it widens out into the most weird of all its bizarre features. This is the "Great Temple of Sinawava," which occupies a vast amphitheater shut in by walls of brilliantly colored rock towering 2,000 feet above its floor. Here the rippling creek horseshoes around a most remarkably formed sandstone object that closely resembles a Buddha seated on his throne. Legend has given this place as the locality where the prehistoric people of this southwestern land gathered to do reverence to Sinawava, their ruling deity. The place fills the bill. If ever there was a spot where weirdly mystic incantations and wildly impressive ceremonials would seem to accurately fit into the surroundings, it is this same rock-bound pocket in the depths of Zion.

Just beyond the prehistoric temple the canon enters its narrows until the creek occupies every foot of the floor and feathery waterfalls dash down from moss and lichen covered terraces.

As if these were not enough, it is known that there are other beauties possibly of even more wonderful quality. Secretary Lane of the interior department, in recommending the bill, wrote:

"I have dwelt particularly upon Zion canon because it is now so readily accessible and because it is actually being used as a tourist resort, but there are other canons in the reservation that are bigger and even more beautifully colored. Still more remain to be entered and explored. In time they will all be open to the public. Furthermore, there are in the reservation mountains, waterfalls, natural bridges, ancient cliff dwellings, and numerous other features interesting to the tourist and exceedingly valuable to the scientist and student."

Yosemite the Beautiful apparently must look to its laurels.

IMPROVED UNIFORM INTERNATIONAL SUNDAY SCHOOL LESSON

By REV. P. B. FITZWATER, D. D., Teacher of English Bible in the Moody Bible Institute of Chicago. (Copyright, 1919, Western Newspaper Union)

LESSON FOR NOVEMBER 30

JESUS TEACHES PETER TRUE GREATNESS.

LESSON TEXT—John 13:1-16.
GOLDEN TEXT—The Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many.—Mat. 20:28.
ADDITIONAL MATERIAL—Mark 10:36-45; Rom. 12:3-8; Phil. 2:5-11; I Peter, 5:5-11.
PRIMARY TOPIC—Jesus Washing the Disciples' Feet.
JUNIOR TOPIC—Jesus Taking the Place of a Servant.
INTERMEDIATE TOPIC—The Dignity of Common Tasks.

I. Christ's Amazing Love for His Own (vv. 1-3).

Jesus was fully conscious of what was upon him. He knew that the cross with all its anguish was just before him. He knew that his disciples would shamefully forsake him in a few hours. He knew that one of that number would be the instrument in the hands of the devil in his betrayal. He knew that all things were in his hands; was fully conscious of his deity. Notwithstanding all this, he displayed patient and untiring love. He did not withdraw his love from them because of their weakness and the shameful failure which he knew would soon be made manifest.

II. Christ Washing His Disciples' Feet (vv. 4-11).

This act is symbolic of his amazing love for his disciples. Jesus did not regard his hands as too holy to do this menial service. The true Christian does not allow his rank in society to keep him from acts of lowly service.

1. Steps in this service: (1) He rose from supper, (2) laid aside his garments, (3) took a towel and girded himself, (4) poured water into a basin, (5) washed his disciples' feet, (6) wiped them with a towel where with he was girded. These steps symbolize Christ's entire work of redemption. His rising from supper represents his rising from his place of enjoyment in the heavenly glory; his laying aside his garments, his putting aside his vesture of majesty (Phil. 2:7, 8); his girding himself, his taking the form of a servant (Phil. 2:7); the water in the basin, his cleansing blood; his washing of their feet, his actual cleansing of men through his Word (John 15:3; Eph. 5:26); his taking his garments again, his return to his place and position of glory.

2. Peter's impetuous ignorance. He goes from one extreme to another. It is his failure to understand the significance of this service that caused him to behave so strangely.

3. The significance of this service to those who participate in it. (1) It is a spiritual cleansing (v. 8). Fellowship with Jesus is only possible as we are continually cleansed from our sins. "He that is washed needeth not save to wash his feet, but is clean every whit" (v. 10). The cleansing here is not the washing of regeneration, but that of sanctification. Even regenerate folks need the continual cleansing of Christ's blood in order to have fellowship with him. He that is regenerated—washed in the blood of Christ, symbolized by baptism—does not need a repetition of the act; he only needs the cleansing of sanctification, symbolized by the washing of the feet. As we go through this world after regeneration we are contaminated by its sins. He is willing always to cleanse us of our sins if we allow him. (2) A badge of brotherly affection. This act showed his abandonment to the service of his own. This is a lesson that is much needed today. We need more and more the fulness of brotherly love. This love needs to be manifested so that it may be seen and realized. True love can only be proved by the service it renders. (3) A proof of humility. This is a lesson much needed by us all. The disciples had just been disputing as to who should be the greatest in the kingdom; their selfish ambition was expressing itself. Today, on every hand, we see expressions of pride, vanity, and even arrogance on the part of those who are professed followers of the lowly Jesus. If the Son of God was not ashamed to stoop to lowly service his disciples should not regard it beneath their dignity to follow in his steps. (4) Equalization. As they would thus stoop to serve each other in the name of Christ there would be sure destruction of caste among them. The Spirit of Christ in this service is the great leveler of humanity.

III. An Example for Us (vv. 12-16).

The disciples of the Lord are under obligation to do unto each other as he did unto them. This obligation rests upon his Lordship (v. 14). All who call him Lord in sincerity will obey him. To refuse to obey him is to put one's self above his Lord.

Bearing the Burden.
As to the burden, be content to bear it, until thou come to the place of deliverance; for there it will fall from thy back of itself.—Bunyan.

Our Troubles.
All our troubles come from our sense of separateness from the infinite source.—Orison Swett Marden.

Tempting the Devil.
The devil tempts us not—'tis we tempt him, beckoning his skill with opportunity.—George Elliot.

BOY SCOUTS

(Conducted by National Council of the Boy Scouts of America.)

SCOUT DOG AWAITS MASTER

Do you think a dog has a heart that hangs heavy when sadness comes, even as human hearts are laden with the coming of adversity? And do you suppose that canines weep when suns of happiness set and fall to rise?

Then give a thought to Jerry, the once frisky little Airedale with the wettest nose in all the world and the most beloved dog in Kansas. Jerry doesn't run around any more, nor does he find delight in rubbing up against the little tots whom he still must love.

He just sits with his little heart bursting, waiting for the return of the best pal he ever had, Paul Jeffords, whose scout uniform is laid away—never again to be worn.

For Paul is dead. If Jerry could read, he'd find the story in the reports of the war department—particularly in the short one which says: "Corporal Paul Jeffords, One Hundred and Thirty-seventh infantry, killed in action in the Argonne Forest."

But Jerry doesn't know that. He's waiting, even though the papers have told that Paul, true scout that he was, went West in the glory of scout-like heroism; that he cast himself through fire to certain death, dying for duty; that General Pershing himself hallowed his memory by rewarding him posthumously with the distinguished service cross.

But dogs can't read; so Jerry just sits on his hind paws and waits, sniffing hopefully day in and day out. Perhaps, up there, Paul, too, is waiting.

True friends are ever true.

SCOUTS IN VICTORY PARADE.

In the great Victory parade in London of the forces that successfully carried on the war, the boy scouts were given a place of honor. As a unit in the splendid naval force, the sea scouts appeared under their own flag, on their own merits.

They had been accorded this privilege in recognition of the work done by them for the country in carrying out coast-watching duties during the war. They were the more remarkable in being the only boys' organization taking part in the parade.

In the preparation of the great parade the boy scouts were again utilized behind the scenes by the authorities. With the troops of ten different nationalities assembled for the occasion, there was a great need of guides, orderlies, first-aiders and the other generally useful helpers. The authorities, as is now becoming their nature, turned to the boy scout's for help—and did not turn in vain. Some 1,700 scouts were employed on this duty during the week, and they acquitted themselves well.

SCOUT EXHIBIT FOR K. OF C.

The national movement looking to the organization of troops of the Boy Scouts of America in Catholic churches was given impetus in Louisville, Ky., by an official demonstration under the auspices of Louisville council, Boy Scouts of America, in the Knights of Columbus building.

The demonstration was arranged by the local organization of the Knights of Columbus as a result of a public letter, in which Cardinal Gibbons, the great Catholic leader in America, praised the good work of the boy scout movement and urged the formation of scout troops in Catholic churches whenever feasible.

Louisville has for some time had a scout troop in a Catholic church, this being the St. Francis of Rome church in the East end, and enjoyed the distinction of being one of a very few cities in America boasting scout units of this kind.

SCOUT OFFSETS SNAKE BITE

Bitten by a copperhead snake while picking raspberries near his home, near Northumberland, Pa., Myron Hopewell, seven years old, was saved from death by the prompt action of his brother, David Hopewell, fifteen years old.

The child was standing far in among the bushes, when he felt a twinge of pain, and looking down saw the snake with his fangs fast in his foot.

His brother attracted by his screams ran to his aid and killed the snake, which was two feet long. He then cut the skin on the boy's foot where the fangs entered, causing it to bleed freely.

Doctors say this saved the boy's life, and he did not get sick as a result of the reptile's attack. David Hopewell is a boy scout and learned his first aid methods while a member of the Northumberland troop.

WHAT KEEPS SCOUTS BUSY.

Scout Troop No. 5 of Highland Park, Mich., were the first ones to clear the ground for the new church home.

Scouts in Los Angeles collected tons of brush seed to be used in sowing over a burned area with a view to recreating the growth of brush which retards water flow.

The unsightly ruins left after a big fire in Catskill, N. Y., were such an eyesore that the boy scouts of Troop No. 1 cleaned up the place as a "good turn" for their city.