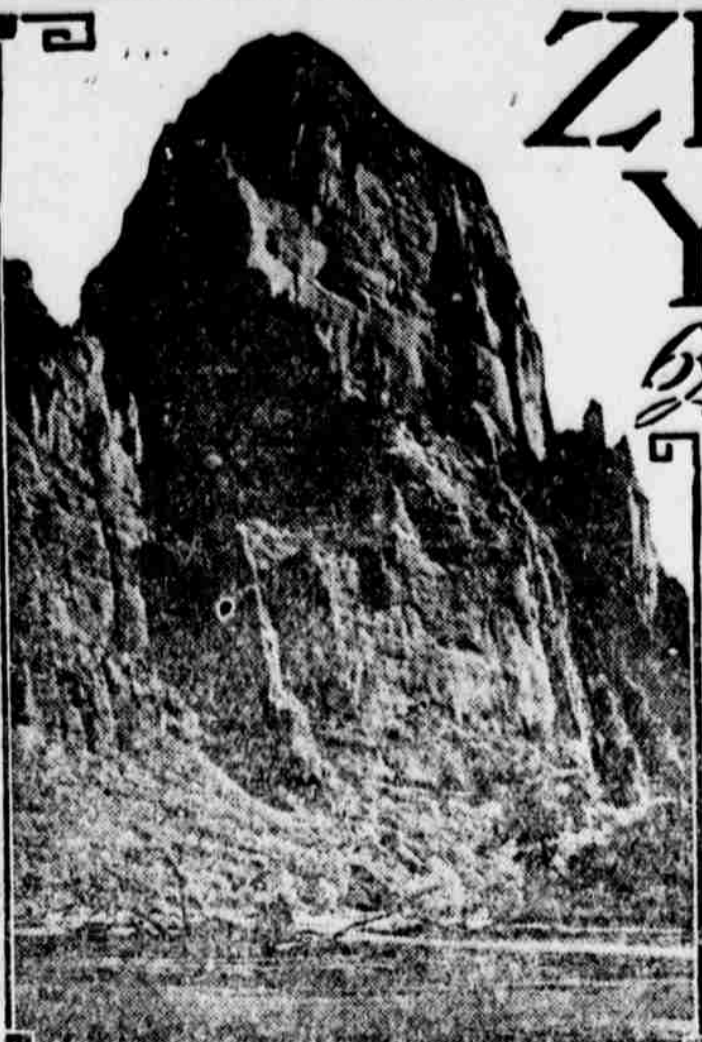


ZION: Rival of Yosemite

By John Dickinson Sherman



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 goysers 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 "lifting 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 titanic 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 upon 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 (6,850). Then 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, brown,

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 amber 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 bloodlike 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 "Three 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.)
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LESSON FOR DECEMBER 7

PETER AND JOHN ASLEEP IN GETHSEMANE.

LESSON TEXT—Mark 14:32-42.
GOLDEN TEXT—Watch ye and pray, lest ye enter into temptation.—Mark 14:38.
ADDITIONAL MATERIAL—Mat. 26:36-66; Luke 22:39-64; John 13:1-11.
PRIMARY TOPIC—An Angel Strengthening Jesus.
JUNIOR TOPIC—Peter and John Fall to Sleep.
INTERMEDIATE TOPIC—Asleep on Duty.
SENIOR AND ADULT TOPIC—Jesus Depends upon His Disciples.

I. Christ's Suffering (vv. 32-34).
1. The place (v. 32). The garden of Gethsemane—an inclosure containing olive and fig trees, beyond Kidron, about three-fourths of a mile from Jerusalem. The name means olive-press. The name is significant of the occasion. Edersheim says it is an emblem of trial, distress and agony. Perhaps the garden was owned by one of Jesus' friends.

2. His companions (v. 35). He took with him the 11 disciples, that they might share, so far as possible, this sorrow with him. Being a real human being he craved sympathy. He bade them watch with him. While he knew that he must "tread the wine-press alone," he had a keen appreciation of sympathy so far as those who loved him could give it. The behavior of the disciples shows the utter limitation of human sympathy.

3. His great sorrow (v. 34). This is the same as the "cup" in verse 36. It was not primarily the prospect of physical suffering that was crushing him; it was the suffering as a sinner—bearing the sensations of his pure soul coming into contact with the awful sin and guilt of the world. Only pure and refined natures can understand this. In addition to this, there was the judgment stroke from the holy God as it fell upon his Son instead of the sinner. God caused the iniquities of the world to strike upon Jesus (II Cor. 5:21; Isa. 53:6).

II. Christ Praying (vv. 35-42).
Though he prized human sympathy in the hour of supreme need, his only recourse was prayer. The sympathy of our friends is helpful, but in the great crises of life we can find help only when we go to God in prayer. "Is any among you afflicted? Let him pray" (James 5:13).

1. The first prayer (vv. 35-38). (1) His posture (v. 35). He fell on his face, prostrate on the ground. In the hour of our great need we naturally prostrate ourselves before God. This is a becoming posture. (2) His petition (v. 36). "Take away this cup from me." By the cup is meant his death on the cross. He did not desire to escape the cross. No doubt it was most grievous to him to face its shame, but he pressed on, knowing that for this cause he had come into the world (John 12:27, 28; cf. Heb. 2:14). He prayed that the "hour might pass from him," that is, that his life might be prolonged to die on the cross at the appointed time to make atonement for the sins of the world. The burden was so great that it seemed his life would be crushed out. His prayer was heard (Heb. 5:7). When God hears our prayers he grants the petition desired (I John 5:14-15). Angels ministered to him, giving the necessary grace to endure to the end (Luke 22:43). (3) His resignation (v. 36). His will was in subjection to the Father. He knew that his death on the cross was the will of God the Father; for he was the Lamb slain from the foundation of the world. (4) The disciples rebuked (v. 37). He singled out Peter, since he had been the most conspicuous in proclaiming his loyalty (John 13:38). Though he would go with him to death, he could not watch one hour. (5) Exhortation to the disciples (v. 38). "Watch and pray, lest ye enter into temptation." The only way to be able to stand in the time of trial is to be watching and praying. Jesus knew that although the disciples meant well, they would fall in the trial unless aided from above. The flesh is too weak to stand the strain.

2. The second prayer (vv. 39, 40). He withdrew the second time from his disciples and uttered the same words in prayer. This was not vain repetition. It is proper to repeat our requests. He found the disciples asleep again. Their shame and confusion was more marked than at first.

3. The third prayer (vv. 41, 42). He uttered the same words in his third prayer (Matt. 26:44). He now tells the disciples to sleep on and take their rest, as the hour had come for his betrayal. There is such a thing as being asleep when wanted and awaking when it is too late. If the disciples had been praying they would not have fallen asleep.

Kindness, Cheapest of All.
The cheapest of all things is kindness, its exercise requiring the least possible trouble and self-sacrifice.—Smiles.

Opportunity.
Some men seem to expect opportunity to drive up to the door and take them for a joy ride.

Rights of Others.
Zeal is very blind, or badly regulated, when it encroaches upon the rights of others.—Quessnel.

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Her Vocabulary Limited.
His Wife—I can't find words to express my opinion of you.
Him—There aren't any. You've tried 'em all.

HOW MRS. BOYD AVOIDED AN OPERATION

Anton, Ohio.—"I suffered from a female trouble which caused me much suffering, and two doctors decided that I would have to go through an operation before I could get well. My mother, who had been helped by Lydia E. Pinkham's Vegetable Compound, advised me to try it before submitting to an operation. It relieved me from my troubles so I can do my house work without any difficulty. I advise any woman who is afflicted with female troubles to give Lydia E. Pinkham's Vegetable Compound a trial and it will do as much for them."—Mrs. MARIE BOYD, 1421 6th St., N. E., Canton, Ohio.

Sometimes there are serious conditions where a hospital operation is the only alternative, but on the other hand so many women have been cured by this famous root and herb remedy, Lydia E. Pinkham's Vegetable Compound, after doctors have said that an operation was necessary—every woman who wants to avoid an operation should give it a fair trial before submitting to such a trying ordeal. If complications exist, write to Lydia E. Pinkham Medicine Co., Lynn, Mass., for advice. The result of many years experience is at your service.

FLU CAUSED PRESIDENT WILSON'S SICKNESS

Physicians claim that President Wilson is suffering from neurasthenia or nervous exhaustion. This, they claim, is the after effect of an attack of influenza which he had last April, while he was in Paris attending the Peace conference. There are hundreds of thousands of people today who are still suffering some bad effect from last year's attack of influenza.

Doctors are agreed that the Flu is coming back this Fall, and now that cooler weather is here, they are afraid it will break out any time. Even if one recovers from the Flu, the after effects are terrible. The only sane thing to do is to prevent the Flu. Influenza can be prevented; last year's results prove that. As a preventive for Flu, Turpo has been a pronounced success. Turpo is an effective germicide, combining the old-fashioned remedies of turpentine (which has always been known as the best home germicide), camphor and menthol in a pure mineral base. These ingredients have long been recognized as effective germicides, as well as having really wonderful qualities in relieving colds and congestions. Snuff a little Turpo up the nostrils several times a day, and the Flu germs will have little chance of getting a lodging and breeding place. Many physicians and hospitals use and recommend Turpo.

The fact that there have been cases of "flu" already reported makes it important that you prepare now. Buy a thirty cent jar of Turpo, while your druggist has a supply on hand, and use as directed. Last year druggists could not supply the demand. Remember that Turpo is a preventive, not a cure for influenza. Take care of yourself.—Adv.

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