End Matter

BYU Studies
As heretofore, Brigham Young University Studies is to be a voice for the community of Latter-day Saint Scholars. Contributions dealing with LDS thought, history, theology, and related subjects will receive first priority.

BYU Studies is a serious venture into the study of the correlation of revealed and discovered truth. Dedicated to the conviction that the spiritual and the intellectual are complementary avenues of knowledge, BYU Studies welcomes articles from all fields of learning. They should be written for the informed nonspecialist rather than the specialized reader in the technical language of the field. Creative work—poetry, short fiction, drama—are also welcomed.

Except for unusual cases, contributions should not exceed 4,000 words (approximately 15 double-spaced, typewritten pages). Manuscripts should conform to the University of Chicago Press Manual of Style, and footnotes should be placed on a separate page at the end of the article.

Each author will receive 20 off-prints and three copies of the number in which his contribution appears.

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Brigham Young University Studies is being listed in Current Contents:
Behavioral, Social and Management Sciences
GREAT PRELIMINARY MEETING OF
THE UNTERIFIED "LIBERAL"
REMNANTS OF THE
NEW MOVE!

TERRIBLE THINGS IN THE LAND OF HAN
AND WONDERFUL THINGS IN THE
RED SEA.

INCREDIBLE PREPARATION FOR THE FORTH
COMING FORTH !

The New Move building not being (like
the New Move itself) finished, the Rev.
Finney, being moved, moved that this
meeting be held in the "Dole Yard," all
in favor of this move, say Amen. As the
first was blowing boisterously, the eyes had it.

Argus Fen Fus, of Literary notoriety,
threw down and wished to know why
the wealthy members of the Move had not
turned out on this auspicious occasion.

Dr. Sowberry moved that parties mak-
ing important remarks be themselves
turned out.

Dora Parke now to a point of order,
he didn't like to see a bad spirit prevail.
He had come on business. There were
several there owing on subscriptions to the
Tribune; two bits a week. If the meeting
had been opened by prayer, this wouldn't
have happened—it was never too late to
pray. He would take the liberty of call-
ing upon Br. Scootberry to invoke a bless-
ing on the proceedings.

Dr. Scootberry remarked that be'd see
Br. Pox and the assembled multitude
...I am afraid, and then he wouldn't, and
he continued to speak in a very spirited
manner for some time.

Dr. Goodby said it was evidently desir-
able that peace should prevail, he sincerely
trusted that no blasphemous language
would be allowed to profane the ground
on which they stood, for it was holy. Br.
Scootberry remarked that it was rather hard
where the adorers were taken out.

Br. Harrison said that he had just been
consulting spirituals of the departed who
reside in the circumambient atmospheral
through the medium of the Planchette, and
that that distinguished old patriot Bene-
dict Arnold had declared that he greatly
feared the parodic spirit of the "New"
was gy-
ing out; the New Move disciples of Plan-
chette and Tom Paine should put their
heads and pens together and celebrate the
forth coming forth regardless of ex-
pense.

By. Siberry said the foregoing sugges-
tion of his degree of brother, suits his
feelings; he motioned that 2 bits worth of
fire-crackers were purchased at his store,
and that which the committee on Finance
were expected to furnish, to
gether with a supply of Vinegar's Walking
Hitters, to wash them down.

Br. Kemp said if the afterward 2 bits
worth of fire-crackers were purchased, he
wanted to know who was going to pay for
them. It required funds to make pur-
cussions, and he in behalf of the Liberal
party objected to expending these large
sums so recklessly. Why not buy two-
worth of striped candy red, while and
blue? It would be very euphemistic and
eminently suitable to mention the fact
that he could furnish it as his charity
stand.

One of the brethren here throw out an
insinuation that Br. Kemp was in the habit
of soliciting his charity sticks in order to
make them bright and salable.

(Just at this juncture Br. Kemp request-
ed the privileges of a few moments private
conversation with the last speaker, which
was granted. After a few rapid passes
with their wares, they folded each other
in a loving embrace and rolled over into
a vacant frog pond convenient to the stand.)

Sr. A. moved that Br. Strickshine and
Planckwell be appointed a committee of 3
to wait on Pres. Grant so soon as he arrives
and use their influence with him to have
the expenses of the Liberal party liquid-
ated out of the secret service fund.
(Chores and voice of that's the ticket.
you bet yer life.)

Brother Goodby then moved to erase
the word fire-crackers in the bill of ex-
pense, and insert (his) Rocky Mountain
Biscuits.

He also moved that the expense incurred
by the Liberal party in hiring a upepper
to remodel their platform be included under
the head of expenses.

Br. Harrasine did not wish the word
"head" to appear in the minutes; and sug-
gested to our friends the Chinese and the
Digger Indians be cordially invited to par-
ticipate in the festivities of the occasion.

Sr. Scootberry objected—"there were
enough Chinese in the outfit already.
 wasn't wishing to know whether
the New Move Mill and Sunday Schools
would turn out in the procession.

Dr. Scootberry thought they would—in
a horn.

They then unanimously voted for the
following committees, without a dissenting
voice:

1st... By the piper that played before
Mose, closely followed by Elisa with the
subordinate steps of the "Deep O' Day."

2d... A large Planchette, the emblem of the
Suspense.

3... The last No. of Diagrams before he
decayed.

4th... The Mose.

5th... Tom Paine on a bust.

6th... The Methodist minister with a large
bottle of Pain-Killer.

Just at this juncture the proprietor of the
yard made his appearance on the scene
of action, and with a few well directed
bricks adjoined the meeting;... for ye dir.

An Invites to Correspondents.

What is the title of the doctrine taught
by the apostles of the New Move? And
who was the editor of "Diagoni's"?

We believe it is termed "the belief of the
unbelievers."

The son of the Bond woman.

Dick Taws inquires why the leaders of
the New Move object to their little flock
reading the "Kepoichtichin?"

It is simply a piece of bigotry and reli-
gious intolerance.

Br. Dewe says he gives a great many
Kepoichtichin papers to the New Movers,
why is it?

The reason is that it is really a New Move
paper; we intended it more particularly
for the New Move.

A. T. Pope says, "I have been very much
exercised in regard to religion since I vis-
ited camp meeting, and wish to know how
I can receive a spiritual communication?"

The way our spirit friends receive them
is in a horn.