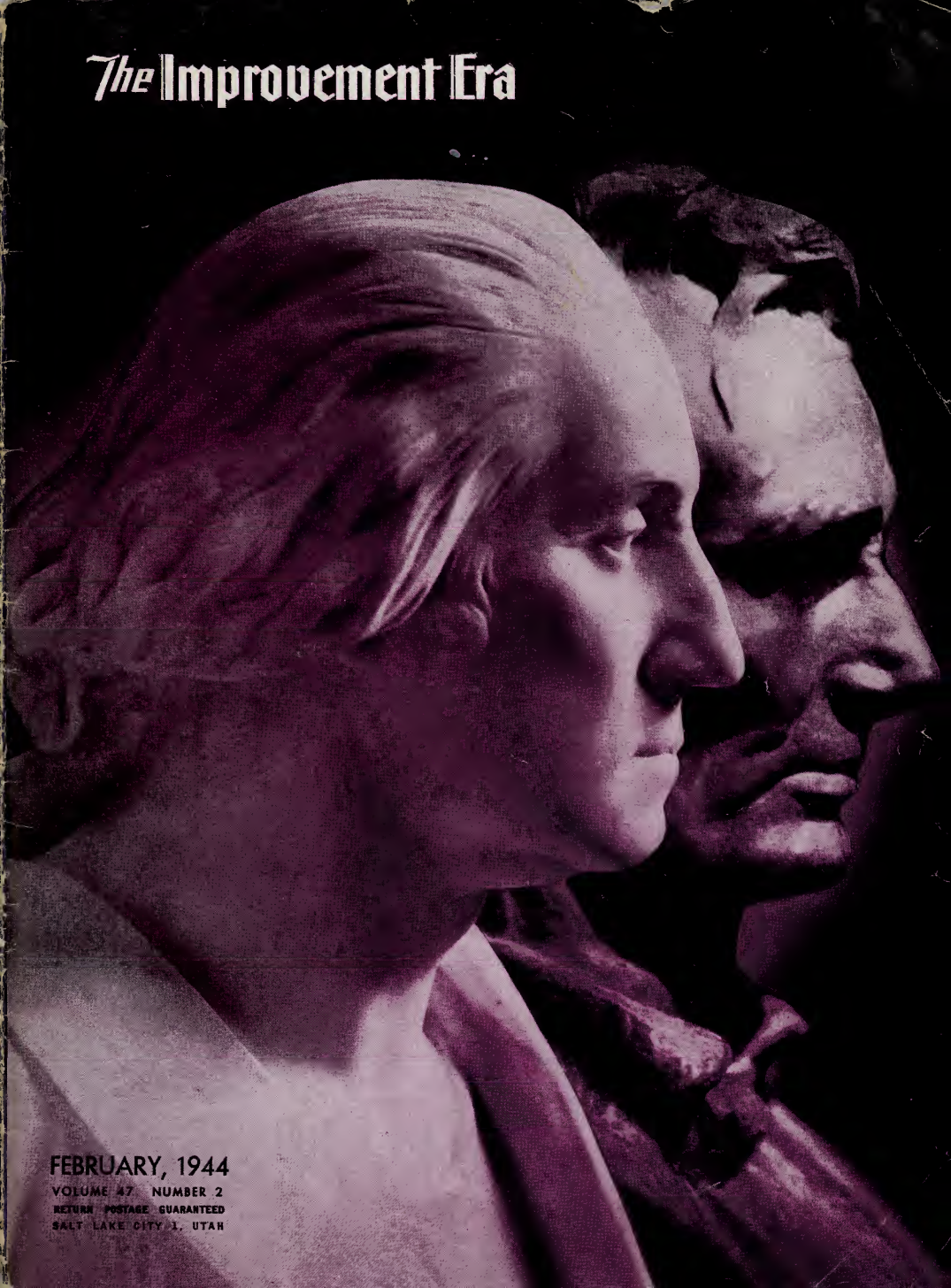


The Improvement Era



FEBRUARY, 1944

VOLUME 47 NUMBER 2

RETURN POSTAGE GUARANTEED

SALT LAKE CITY 1, UTAH



"... and I'd just lie back and the house would run itself..."



PICTURE YOURSELF in a magic new world... where housekeeping is easier than you ever dreamed possible...

Where you'll have a marvelous new kind of Gas heating unit that keeps your home not only warm in winter but washed by cool, fresh air in summer—all without a thought from you... where amazing new improvements in Gas refrigeration and cooking save hours of work... where hot water galore makes life easier and happier every time you turn the tap...

Only a fancy? Not a bit! Tomorrow all these things will be possible—and more, too—in practically *every type of home.*

For right now in the laboratories of the Gas industry, engineers are working on many miracles of better living... all made possible through the magic of the tiny, blue Gas flame... *the flame that cools as well as heats!*

Today Gas is speeding war production. Use it wisely.

But tomorrow it will make your home a more comfortable place than you ever dreamed it could be. Why not hasten the day when you can enjoy these good things—by buying all the War Bonds you can?

THE FLAME THAT WILL BRIGHTEN YOUR FUTURE...



GAS

MOUNTAIN FUEL SUPPLY COMPANY

Sales offices in Salt Lake City, Ogden and Provo

SERVING TWENTY-THREE UTAH COMMUNITIES

GAS FUEL

IN WAR AND PEACE

Indian Knowledge of NUTRITION

By DR. CHARLES E. DIBBLE

AN explorer visiting primitive Indian villages is invariably impressed by the sound bodies and evidences of endurance so characteristic of the native population. The archeologist is surprised to discover the uniformity and soundness of the skeletal dental structure. Centuries ago the Indian intelligently adapted himself to his environment and learned to respect the precepts of nutrition which nature requires of the healthy man.

Dr. Weston A. Price, director of the Dental Research Laboratories of Cleveland, Ohio, has completed an interesting study on the nutrition habits of the American Indian. After visiting and studying the health and food habits of fourteen primitive Indian tribes in North and South America, Dr. Price concludes:

that they (the Indians) were breaking down physically directly in proportion as they displaced the native nutrition of their habitat with the modern foods of commerce.

Examples are cited from Alaska, Florida, Peru, and the Amazon valley, where Indians on a modern diet, including white flour, sugar, and jams, show signs of physical degeneration. Noteworthy is excessive tooth decay and the early loss of teeth.

The American Indian, more conscious of his relationship to and dependence on the world of nature, observed animal life about him to know the foods required by his physical well-being.

Dr. Price points out that the Indian's accumulated knowledge of nutrition placed him in possession of the remedies for numerous maladies even before the advent of the white man. Examples include a cure for scurvy, quinine for the control of malaria, cocaine for the control of pain, and the use of aluminum silicate for treating certain digestive disorders.

In a modernized, industrialized, and materialized white man's world where signs of physical degeneration are prevalent, it is hopeful to know there is still an Indian population physically able and potentially capable of living in accord with nature's laws of life.

FEBRUARY, 1944



They're Fresher! — Made in the Only Cracker Factory Between Denver and the Pacific Coast



LOOK FOR THIS
RICH BROWN
PACKAGE!



Honey Bee
GRAHAMs by PURITY

FOR COLD DAYS

Keep Your Energy UP
and Your Budget DOWN

with
MAID-O-BARLEY

The favorite warm beverage of thousands.
Contains no drugs and is easy to prepare.

FOR SALE AT ALL GOOD GROCERS
If not obtainable in your community we
will mail you (prepaid)

4 lbs. \$1.00 — 1 lb. Pkg. 29c.

Roasted and
Packed by

WISDOM FOODS

150 Pacific Ave.
Salt Lake City, Utah

Keep the lines from home un-
clogged—

Send your boys and girls

The Improvement Era

12 issues

\$2.00

Read the inspiring story

IN THE GOSPEL NET

By Dr. John A. Widtsee
\$1.25

For sale at
Bookdealers everywhere

The Cover

AMERICANS, fighting throughout the world, have occasion this February to recall with pride that they, no less than George Washington and Abraham Lincoln, are helping to create a world wherein the



principles for which these illustrious presidents sacrificed will be guaranteed to all men, living and unborn.

Americans on the home front are challenged by the knowledge of the sacrifices by Washington and Lincoln, as well as by our own men and women of today. They recognize that these sacrifices demand a better kind of living from those at home. "Life as usual" can no longer be the order for people at home any more than it can be for those at the front.

✱

Editors

Heber J. Grant
John A. Widsøe

Managing Editor

Richard L. Evans

Associate Editors

Marba C. Josephson
William Mulder

General Manager

George Q. Morris

Associate Manager

Lucy G. Cannon

Business Manager

John K. Orton

National Advertising Representatives

Francis M. Mayo,
Salt Lake City
Edward S. Townsend,
San Francisco
Dougan and Bolle,
Chicago and
New York

Member, Audit Bureau of
Circulations

The Improvement Era

"THE GLORY OF GOD IS INTELLIGENCE"

FEBRUARY, 1944

VOLUME 47, NO. 2

"THE VOICE OF THE CHURCH"

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

✱

The Editor's Page

Lincoln, Douglas, and Joseph Smith.....Heber J. Grant 75

Church Features

The Book of Job.....	Levi Edgar Young	78
Moroni the Lonely.....	Sidney B. Sperry	83
Evidences and Reconciliations: LXXV—How Many Persons are Necessary to Officer the Church?.....	John A. Widsøe	97
The Church Moves On.....	94	Music.....108
Priesthood: Melchizedek.....	104	Genealogy: Research Through Seventy.....
Seventy.....	78	Correspondence with Eng-land, Ellen Hill.....
Aaronic.....	106	109
Ward Teaching.....	107	Mutual Messages.....
No-Liquor-Tobacco.....	105	Field Photos.....
		111

Special Features

Men of Science.....	Richard T. Wootton	76	
The Consecration Movement of the Middle 'Fifties.....	Feramorz Y. Fox	80	
Take It from a Famous Explorer.....	Jack N. Anderson	82	
The Spoken Word from Temple Square.....	Richard L. Evans	84	
Alaska and the Air Age.....	Mark Hart	86	
Letter to My Son.....	Dorothy Clapp Robinson	87	
Pioneer Diary of Eliza R. Snow—Part XII.....		88	
Scouting We Go.....	Joseph J. Cannon	110	
Indian Knowledge of Nutrition, Charles E. Dibble.....	65	Books.....92	
Exploring the Universe, Franklin S. Harris, Jr.....	67	Homing: Teaching Humdrum Decencies, Helen Gregg.....	98
Telefacts.....	68	Green.....98	
Indoor Story Gardens, Katherine Dissinger.....	69	Handy Hints.....98	
We are Keepers of the Light, Lois Clarke.....	70	A Quick Way to Figure Percentages, Leroy Eldredge and Harold L. Snow.....	98
Put Your Dreams to Work, Ritchie Waddell.....	71	Cook's Corner, Josephine B. Nichols.....	99
A Great Crescendo, Newel S. Brown.....	72	Double Your Effectiveness, Peter Hunt.....	100
The Religious Attitudes of Noted Men, Leon M. Strong.....	74	News from the Camps.....	103
Lincoln at Niagara Falls.....	90	Index to Advertisers.....	120
		Scriptural Crossword Puzzle.....	122
		Your Page and Ours.....	128

Editorials

Commendation and Challenge to Leaders of Youth.....	Marba C. Josephson	96
Childhood Giants.....	William Mulder	96

Stories, Poetry

A Checker Champ.....	Brigham Young, III	90
Give Us This Day.....	Ora Pate Stewart	91
Frontispiece: Snow-Fencing Time, Marcia Nichols Holden.....	Kitchen Cross? Margaret J. Day.....	98
Poetry Page.....	Who Loves the Ocean, Helen Maring.....	101

CIRCULATION FOR THIS ISSUE: 90,000

FROM Lincoln's Gettysburg address, those at home repeat with intensified belief: "It is rather for us to be here dedicated to the great task remaining before us—that from these honored dead we take increased devotion to that cause for which they gave the last full measure of devotion;



that we here highly resolve that these dead shall not have died in vain; that this nation under God, shall have a new birth of freedom; and that government of the people, by the people, for the people, shall not perish from the earth."

The cover is from a photograph composite of busts of Washington and Lincoln by the Keystone View Company.

✱

Executive and Editorial Offices:

50 North Main Street,
Salt Lake City 1, Utah.

Copyright 1944 by Mutual Funds, Inc., a Corporation of the Young Men's Mutual Improvement Association of the Church of Jesus Christ of Latter-day Saints. All rights reserved. Subscription price, \$2.00 a year, in advance; 20c single copy.

Entered at the Post Office, Salt Lake City, Utah, as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October, 1917, authorized July 2, 1918.

The Improvement Era is not responsible for unsolicited manuscripts, but welcomes contributions.

All manuscripts must be accompanied by sufficient postage for delivery and return.

Exploring the Universe

By DR. FRANKLIN S. HARRIS, JR.

A BERYLLIUM-NICKEL spring can be bent twenty billion times before breaking, compared with two to three million times for steel and only 400,000 times for phosphor bronze.

THE ear can detect a sound if it causes only a billionth of an atmosphere change in pressure.

STUDENTS will be disappointed if they use caffeine or benzedrine to "pep up" in studying for exams. A series of tests at Lawrence College found no evidence that students in general can improve their efficiency by the use of either drug.

THE average depth of the ocean is five times the mean height of the land on the earth. On the average the land surface is almost three miles above the bottom of the deep sea. The highest land is the Antarctica continent which averages about 6,000 feet above sea level.

TO drive a destroyer through the water at 38 knots, about 44 miles an hour, takes 55,000 horsepower engines, but to drive these ships just half as fast requires only 4500 horsepower.

TO keep eggs longer at high quality store in a hydrator in a refrigerator, tests at the Utah Agricultural Experiment Station have shown. Eggs of A grade stored in the cupboard in a week became all C grade or worse; in an open container in the refrigerator, half were B and half C, while in the hydrator 95 percent were B grade.

A SURVEY of 500 farms in Ohio found that the average output per man is greater on large farms. The relative efficiency in using labor between well-run and poorly run farms varied about the same degree on large and small farms. The age of the farmer had a great influence on production.

A NEW camera simultaneously photographs the stars and a set of clocks set on Greenwich time. Coordinating the photographic data with land pictures from aerial mapping, a region then can be located in terms of longitude and latitude to within 40 or 50 feet.

THE Royal Canadian Navy has developed pills which will prevent or cure sea or air-sickness in three out of four cases.

(Concluded on page 68)

FEBRUARY, 1944

CHANGE OIL EVERY 1000 MILES

OR EVERY 60 DAYS

-whichever comes first

Let Us Help
**KEEP YOUR CAR
IN FIGHTING TRIM**

UTAH OIL REFINING CO. STATIONS
and Dealers in its Products

Let's All Back the Attack with
More and More War Bonds!



You can't afford to miss reading

BRIGHAM YOUNG THE COLONIZER

By Dr. Milton R. Hunter

The story of a great movement
by a great leader of a
great people

\$3.00

Order from
BOOKCRAFT COMPANY
1465 South State
Salt Lake City 4, Utah

MUSIC FOR CHURCHES AND SCHOOLS

Large stocks are carried for vocal and instrumental solos, choirs, bands and orchestras. There is but limited curtailment by the government in the publishing of music and your requirements can be reasonably supplied. Mail orders filled promptly or write for catalogues and special lists.

WE CARRY VICTOR, COLUMBIA AND OTHER WELL KNOWN RECORDS.

While the manufacture of pianos and band instruments was discontinued 18 months ago by the government, due to war conditions, we still have limited stocks of this class of merchandise and invite you to write for further information

DAYNES MUSIC CO.

47 So. Main St.

Salt Lake City



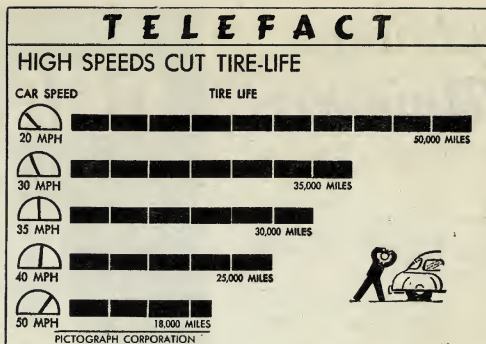
PLANNING a trip! Then for your own comfort, make your hotel reservations early, giving, if possible, the hour of arrival and day of departure. And if you change your plans, please help the other fellow get a room by cancelling your reservations promptly.

Thank You!



HOTEL UTAH

GUY TOOMBES, Managing Director



EXPLORING THE UNIVERSE

(Concluded from page 67)

A LARGE oak tree may support a population of a million insects at one time, and rich forest soil may have fifty million insects to the acre.

THE pressure exerted by the wind moving 50 miles an hour is about 10 pounds on an area of one square foot, but at 100 miles it is 40, and for 150 it becomes 90.

PUTTING a 2 percent solution of sodium fluoride on the teeth of school children reduced by 40 percent the decay during the following year in some recent tests.

A MIDGET walnut-sized searchlight has been developed which can project a 1,500 candlepower beam visible for 60 nautical miles for use by aviators forced down at sea.

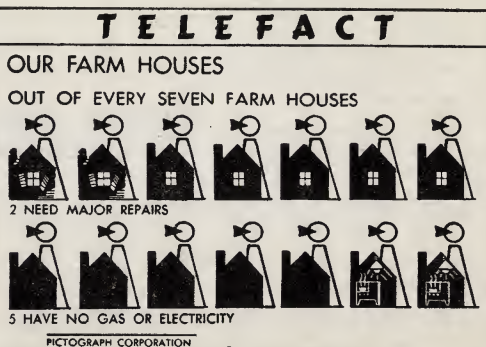
THE highest sand dunes in existence are thought to be in southern Iran. They rise 700 feet above their bases, and are six times as wide as they are high. Many dunes in the Egyptian Sand Sea reach 300 feet.

FRESHLY injured or deformed plant cells do not resist high temperatures as well as normal cells, but they regain normal resistance in time.

TEMPERATURE may determine the deposit of pigment in the hair of mammals, it has been shown with the Himalayan rabbit and the Siamese cat. The part of the hair exposed to low temperatures becomes black and the cold necessary depends on the part of the body, varying from 86° F. on the nose of the rabbit to just above 32° F. for some other parts of the body. With the cat the temperature ranges from about 130° F. for the ears to 32° F. on the back.

A NEW fuel named "triptane" has been developed, capable of raising engine power half again over that of engines burning 100-octane gasoline.

A DEADLY poison, extracted from soil bacteria, may be useful in killing rodents because tests found that instead of killing germs for mice as was hoped, it killed the mice instead.



INDOOR STORY GARDENS

By Katherine Dissinger

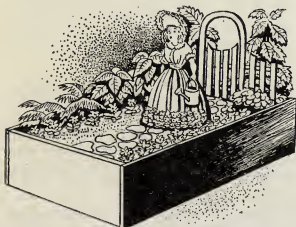
CHILDREN love these little indoor story gardens. As a matter of fact, a miniature garden may provide fun for the whole family on long, stay-at-home evenings.

A large wooden grocery box sawed down to about a 4- or 5-inch depth, the outside of which is painted, makes an adequate container. The inside will not show except at the top, as the container will be filled with earth to a half-inch of the top. Small stones or pebbles are first placed in the bottom of the box which is then filled with good rich garden soil, preferably put through an old sieve to make it soft and fine.

Once the children begin there is no end to the discoveries they will make—the things they can find to make these story gardens grow—little ferns and tree seedlings and pretty colored rocks, objects on the whatnot shelf, things to be made from modeling clay, paper, sticks and string. Small growing plants give the miniature garden reality.

One indoor story garden featured Mistress Mary. Tiny flowering plants were set in neat rows in the garden. Little flat pieces of colored stones were used to make a flagstone walk; a white picket fence and gate were cut from cardboard. A doll dressed to represent the Mother Goose character completed this story garden. Her watering pot was made from clay.

Robert Louis Stevenson's poem, "Oh, How I Like to Go Up in a Swing," was also illustrated. The soil was hollowed out to make a valley, a hill, and a river. In the foreground there was a little



—Illustrated by John Henry Evans, Jr.

maple tree to which was attached a swing with pipe cleaner ropes holding a girl made from pipe cleaners, yarn, and scraps from the piece bag.

Blue grass seed was planted in the pasture, which was fenced with string and sticks and stocked with cattle from the dime store. Pebbles outlined the river bank. The river was a streamer of blue crepe paper covered with cel-

(Concluded on page 113)

GOOD ... as always



IN these days when people are concerned about the supply of food, they often wonder, too, about the quality. You need have no concern on that point as to Irradiated Sego Milk. Concentrated and adjusted to a definite standard, it is, as always, uniformly rich in the food substances of milk. Sterilized in the sealed container, it is surely free from harmful germs. Irradiated with ultraviolet rays, Sego Milk provides extra vitamin D and is, as always, easy even for babies to digest.

"But will there be plenty for babies?" people are asking. We think so. Our one-time salesmen are now all "service" men engaged in seeing that grocers have Irradiated Sego Milk for babies—even asking grocers, if their stocks should run low, to reserve a supply for their baby customers.

SEGO MILK PRODUCTS COMPANY

Originator of Evaporated Milk in the Intermountain West
Plants at Richmond, Utah; Preston and Buhl, Idaho



EVEN WHEN BLINDFOLDED!



TEA
GARDEN
DRIPS

...you can recognize
the DISTINCTIVELY
DELICIOUS FLAVOR
of this marvelous syrup
...TEA GARDEN DRIPS!

IN USE For OVER FIFTY YEARS

Aids in treatment of Canker, simple
sore throat, and other minor mouth
and throat irritations.

Hall's Canker Remedy

536 East 2nd So. — at Salt Lake City, Utah

WE OFFER ...

A COMPLETE
ENGRAVING SERVICE

From Missionary Portraits to the Largest
Catalogues

Mail Orders Given Prompt Attention

UTAH ENGRAVING CO.

113 Regent St. Salt Lake City, Utah

"Fuel is No Problem with Me!"



"IN these war times I can't always get just the fuel I'd like to use in my John Deere but I've no fuel problem.

"I can use successfully just about any fuel that's available in my locality—whether it's power fuel, tractor fuel, distillate, or gasoline. I can burn them all.

"I've been using the low-cost fuels ever since I bought my John Deere—because it's designed to burn them and it does burn them at a real saving in cash.

"By burning the less-critical fuels today, I figure I am doing my patriotic duty, for I'm conserving badly-needed gasoline for tanks, planes, and ships and for necessary home use.

"I'm mighty fortunate in owning a John Deere Tractor in times like these."

★ ★ ★

THE owner of a John Deere Tractor is indeed fortunate. He can co-operate in a most effective and patriotic manner in the conservation of gasoline and still SACRIFICE NOTHING OF EFFICIENCY in the operation of his tractor. He doesn't have to make any changes in his tractor, or go to any expense in using lower-priced, more powerful fuels or gasoline. The John Deere was made to operate at utmost effectiveness on distillate, power fuel, tractor fuel, and similar low-cost fuels, but it will operate on practically any fuel that is available.

Yes, the John Deere owner, by using the less-critical fuels, can do his patriotic duty with better performance and greater economy and without detriment to long life and continued, uninterrupted operation.

Talk to your John Deere dealer about tractors and other equipment you need.

★

JOHN DEERE, Moline, Illinois



BUY MORE BONDS ★ GET IN THE SCRAP

We are Keepers of THE LIGHT By LOIS CLARKE

AMONG the most ancient of signals are mighty lighthouses. In his effort to rival the stars, man hung these lights high in the heavens.

The great lighthouse at Alexandria, Egypt, over four hundred feet high, built by King Ptolemy, is said to be the first ever built. At the top a brushwood fire was kept burning throughout the night. Two thousand years ago this marvelous tower blazed forth its cheer and warning to the mariners of Egypt. Since then lighthouses have been built throughout the world. Today there are over two thousand lighthouses in England alone, and over three thousand line the coasts of the United States.

President Leo J. Muir has written:

The light of seventy centuries illumines your pathway. Yet across that pathway fall shadows that beguile and deceive.

Mystic shadows of pleasure-lust—
Dim shadows of ignorance—
Lurid shadows of sin.

To offset these black shadows a gracious Father has given us a great and powerful lighthouse—the church, sending forth its beams in all directions to reach all people. We, as members of the church, see clearly our way to salvation and final exaltation, but all around us are wandering lost travelers, crying out in the darkness to be shown the way. By helping them we may strengthen our own testimonies, for "Whosoever in the darkness lighteth another with a lamp lighteth himself also."

As our most important task we have the duty of guiding the young people of the church. While their lives are being molded it is most important that they refrain from wrong-doing, for as in the old example of the bent nail, though it be straightened, there will always be a weak spot.

Example is a great teacher, but that alone will not suffice. It must be accompanied by careful, painstaking guidance. A sad story is that of an old man—a leader in the church—who found too late in life that he had lost half his own children in his anxiety to save other people's children.

Today the light of the church shines brighter than it has ever shone before. Never in the history of the world has the Lord been so generous in his distribution of the holy priesthood. Every boy and every man holding membership in the church can qualify for the priesthood. When a man holding the priesthood marries a Latter-day Saint girl, that is the nucleus for a Latter-day Saint family—the unit used by the Lord to man his great lighthouse, the church.

We have been appointed. We must not fail!

PUT YOUR *Dreams* TO WORK

By RITCHIE WADDELL

EVERYTHING begins with an idea, and ideas are funny—they never work unless you do.

Most of us have some dream we have nursed for a long time. Whether it concerns better living, greater business success, or the seeking of more knowledge, there is but one logical thing to do. Bring your dreams out into reality.

Some of our dreams are just exactly that—mere dreams of will-o'-the-wisp thoughts, while many others could be good ideas. The world today needs many more new ideas, for when practical ideas are at work, both the individual and the nation gain.

Our American form of democratic government with free people was once but a dream to a few brave men back in colonial days. In this case, their dream of liberty became a set idea, held to and fostered in growth by brave men and courageous women. Their dream of independence was built on faith and backed by action and hard work.

Everywhere in the world are outstanding examples of free men and nations, who have held to an idea or policy which sprang from the cradle of dreams.

All dreams are not the right or best kind, which is why some other nations, led by dreams of mad men, acquire the idea of ruling by force or conquest and create ruin and chaos in a civilized world.

Although civilization faces bleak days, the world will not go back to the so-called Dark Ages. For even in the oppressed and captured countries, dreamers are at work. Brave men and women by the thousands continue to dream of liberty and work secretly and openly to bring about real freedom when the opportune time arrives.

So get busy on your dreams. Haul them out of their hidden closet and let them face the light of common-sense reasoning. If your plan is good, put it into action. Work at it and live with it until it works out. You will truly enjoy the effort of trying.

Not all of us can make our dreams or plans materialize, but the worst failure in the world is the one who never starts.

From our early American history, down to the present day, there are many splendid examples of men and women who have made their dreams come true.

Abraham Lincoln came up from a log cabin to the White House. He realized his dreams by hard work and holding to his ideals.

Robert Fulton with his dream of a steamboat braved scorn and ridicule to prove his idea was sound and successful.

Thomas A. Edison contributed much to this world. His inventions have greatly benefited mankind. Yet this great genius knew his moments of failure, the doubts of friends, and the ridicule of others. He was called an "Impractical Dreamer" by many. Yet his dreams were all great ideas, calling on far-sighted vision, super knowledge and skill, and the will to make his ideas work out.

We use a telephone today without much thought or effort. But Alexander Graham Bell, the inventor, gave much effort and great thought to his "dream" of carrying the human voice over a wire.

Bed had a dream at that time, which not only startled the world, but caused great concern among his best friends, who felt his telephone but the weird dream of a great dreamer.

All these men of "dreams" won out for many reasons. Their dreams were in reality solid and practical ideas. When backed with intelligence and hard work, they became realities.

In this period of American history, many of us are old enough to be familiar with the progress of the automobile industry. Thirty-five years ago, the so-called "horseless carriage" was a joke to many people, but the men who "dreamed" up the idea never lost faith or quit working. Today a grateful world acknowledges their amazing success.

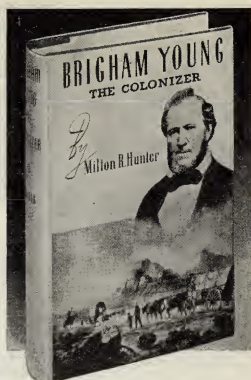
The Wright Brothers were the real dreamers of recent history. Few inventors or scientists took more of a verbal panning than these aviation pioneers who dared to say men could fly in planes.

Aviation has come a long way from the Wright Brothers' dream. It would take a brave person who would try to predict the panorama of changes the world may see in future aviation.

So if your dream is sensible, and serves a practical purpose, large or small, start now to make it come true. It was never intended for all dreams to be successful, or all men to be touched with genius, so don't expect every idea to be great, or every dreamer a wizard.

It has been said that a business organization is but the lengthened shadow of one individual, meaning that behind many firms, the character and intelligence of one man or woman is the guiding light or strength of that organization. These successful business persons have had their dreams, too.

Unwrap your dreams and live. Work hard and start now.



Brigham Young the Colonizer, by Dr. Milton R. Hunter, is a gripping, inspiring account of the whole pioneer period of Mormon history . . . a source book of authoritative information and a capable interpretation of events, policies, and achievements. Here's a book you will not want to lay down until the last page is read.

In the following list, check the books you want for your home library. Fill out the coupon, and mail this advertisement to us. Your order will be shipped to you promptly.

- | | | |
|---|--------------------------|--------|
| ☐ The Gospel Kingdom | By John Taylor | \$2.25 |
| ☐ The Gay Saint | By Paul Bailey | \$2.50 |
| ☐ Sam Brannan and the California Mormons | By Paul Bailey | \$1.75 |
| ☐ For This My Glory | By Paul Bailey | \$2.50 |
| ☐ This Day and Always | By Richard L. Evans | \$1.50 |
| ☐ Unto the Hills | By Richard L. Evans | \$1.50 |
| ☐ Gospel Standards | By Heber J. Grant | \$2.25 |
| ☐ In the Gospel Net | By John A. Widtsoe | \$1.25 |
| ☐ Evidences and Reconciliations | By John A. Widtsoe | \$1.85 |
| ☐ Signs of the Times | By Joseph Fielding Smith | \$1.25 |
| ☐ Way to Perfection | By Joseph Fielding Smith | \$1.25 |
| ☐ Brigham Young the Colonizer | By Dr. Milton R. Hunter | \$3.00 |

ORDER NOW WHILE STOCKS ARE AVAILABLE

THE BOOKCRAFT CO.

1465 South State, Salt Lake City 4, Utah
Please send the books checked above.

☐ \$_____ Check or money order enclosed.

☐ Please send C.O.D.

NAME _____

ADDRESS _____

Your orders will receive immediate attention.

ORDER WHILE
THEY'RE AVAILABLE

BONHAM GARDEN CULTIVATOR

New Model C

THE CULTIVATOR WITH THE TOOL BAR

Makes gardening EASIER and BETTER.
Ideal for individual or group projects... Church
or neighborhood. An extremely versatile tool...
outstanding for number and ease of adjustments.
STANDARD EQUIPMENT includes one 5-prong
weeder, one turn plow and one 10-inch weep.
Tools interchangeable. Other tools available on
request.

All-electric welded construction; all-steel frame,
tool bar and shank, and reinforced hardwood
handles and steel bushing for long wearing hub
assure long life and dependable service.

Prepare Now...for Next Spring's
**VICTORY
GARDEN**

\$7⁹⁵

F.O.B. Factory

Shipping weight 18 lbs.



ORDER NOW — THE BONHAM CO.

222 West 17th South St.

Salt Lake City 4, Utah

Please send New Model C Cultivator.

☐ Send C.O.D. (or)

☐ \$..... check or money order enclosed.

☐

NAME.....

ADDRESS.....

ORDER DIRECT FROM

THE MANUFACTURER

OR ASK YOUR

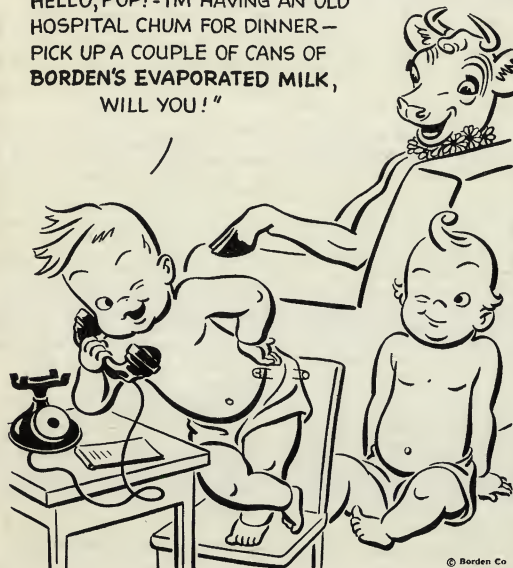
HARDWARE OR

NURSERY DEALER

Money Back Guarantee

LIFE WITH "JUNIOR" by Elsie, the Borden Cow

"HELLO, POP! - I'M HAVING AN OLD
HOSPITAL CHUM FOR DINNER —
PICK UP A COUPLE OF CANS OF
BORDEN'S EVAPORATED MILK,
WILL YOU!"



© Borden Co.

A GREAT CRESCENDO

By Newel S. Brown

THE life of the Prophet Joseph Smith was, in musical parlance, a great crescendo. As a boy of fourteen, he was groping in the darkness, with no guide but his Bible. Therein was gleaming, rather obscurely, his only star of hope. It had been placed there by the Apostle James many years before. But in his endeavor to reach that star, Joseph was brought forcibly in contact with the great power of darkness, being almost overcome by it.

This was for a purpose, for he was about to commence that wonderful work which had been waiting for him. His Father in heaven suffered him to be thus treated, before coming to his rescue, that he might teach Joseph what great power the evil one really had. This was a lesson never to be forgotten.

Then in contrast to that dark moment, Joseph was taken into the presence of his Maker, being permitted to see two members of the Godhead—the Father and the Son. What a wonderful experience for a boy so young, and what an awakening.

Joseph now had in his possession knowledge greater than any other living person. He knew and had talked with "the only true God and Jesus Christ whom he had sent." Is this not life eternal?

This was the first beautiful chord of that great crescendo. Joseph no longer had to imagine and wonder what God really was, for he was now beginning to see the real depths of darkness from which he was emerging. No doubt he was shocked at the disbelief of his old friends, but he was unshaken by their scoffing and ridiculing, yet grieved that he could not convince them of their error in opposing a message from their God, whom they knew not.

Joseph heard the next beautifully sustained chord when he was entertained by a messenger from heaven. What a feast that must have been. The whole night through he was enlightened on the meaning of the prophecies of those men of God who had spoken God's word centuries before. And his instructor was none other than the keeper of another record which also contained the fullness of the gospel. Direct from the other world, Moroni surely must have filled Joseph's heart with inexpressible joy. Then how anxiously he must have looked for each succeeding rendezvous with his heavenly friend during the next four years. With each visit the tempo increased, and his soul was enlarged by the added knowledge of the plan of salvation.

Faster and faster the movements came. A translation—a publication—a

(Concluded on page 113)

THE IMPROVEMENT ERA



Now is the season for the trucking out
Of the snow fences, strung with strategy
Across the fields, to make a firm redoubt
Against the blizzard that is yet to be.
The road must be kept open at all cost
Through coming winter's threatened arrogance.
Or go untraveled and the cause be lost;
Snowdrifts cannot be left to happenstance.
And never have we needed more, the flow
Of thinking minds, pathfinders for the thoughts.
Kept unimpeded by confusion's snow
When violence attempts to storm the forts;

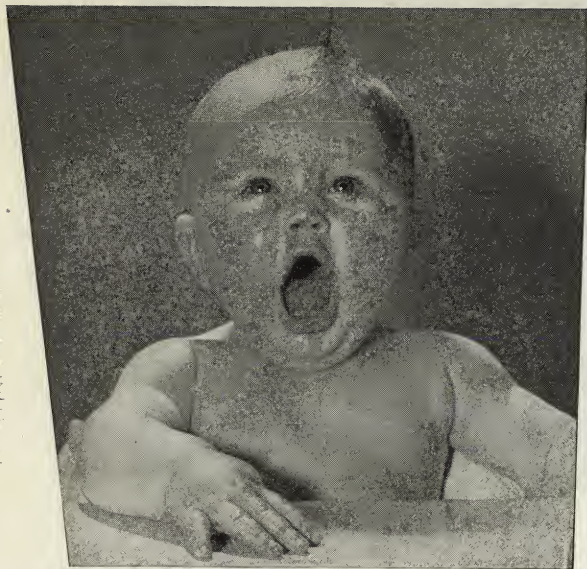
To keep the highways of our freedom clear,
Set up the stored fences well, this year.

SNOW- FENCING TIME

★

MARCIA
NICHOLS
HOLDEN

★



A little service, please!

Coming up, Buster . . . coming up!
There's some Fels-Naptha Soap on the way to you,
right now. And you can bet Mother and her grocer
will see that you get your share.

Confidentially, Buster, we don't blame you for
being impatient. We know you have to have lots
of clothes. We know they must be *extra clean*. So
we know how important Fels-Naptha is to you!

If Mother looks for Fels-Naptha whenever
she is marketing, most times she'll
be able to get it. And if she buys
just what she needs—and doesn't
waste it—you'll always have
plenty of your favorite soap.



FELS-NAPTHA SOAP—banishes "Tattle-Tale Gray"

THE Religious Attitudes OF NOTED MEN

By LEON M. STRONG

In *The Religious Digest* of February, 1940, the following important men are quoted:

Dr. Howard A. Kelly, gynecologist:

I believe Jesus Christ to be the Son of God, without human father, conceived by the Holy Ghost, born of the Virgin Mary.

C. T. Schwarze, professor in the College of Engineering, New York University:

I have yet to find an attack on Scripture that is based on even a semblance of fact. Therefore, the Bible's testimony to the dire need of sinful mankind and of the Lord Jesus Christ as the only possible Savior is established truth. I have experienced this, for he is my Savior. On the other hand, man's unproved philosophies of life (often falsely parading as science) have nothing for needy souls, for they have no Savior.

Vaughn R. Shoemaker, cartoonist for the *Chicago Daily News*:

I was simple enough to accept the simple gospel and accepted Jesus Christ as my Savior. To this day I have never been sorry. Having had little education or natural ability, for any success I have gained as a cartoonist I must give credit to God. I wouldn't dare start a day without first starting in on my knees, with God beside my drawing-board. I gain wisdom from him.

Dr. Thomas M. Durant, associate professor of Internal Medicine at Temple University, Philadelphia, writes:

The Word of God alone contains the curative prescription for such suffering. . . . I praise the Lord that as a physician, he has given me the privilege of testifying to his saving grace and keeping power.

William T. Gray, president of the Gray-Garfield-Lange, Inc., advertising illustrators, Detroit, exults:

The Savior said and still says, "Come unto me all ye that labor and are heavy laden and I will give you rest." Throughout my business life, regardless of its fluctuations and perplexities, I have always felt that my ultimate strength came from that one source which is the same yesterday, today, and forever.

Paul King, member of the National Academy of artists, unhesitatingly asserts:

My mother was a sincere Christian woman and I was brought up in the fear of the Lord, which I have always retained. I firmly believe that the Lord Jesus Christ died for my sins and was raised again for my justifications.

Lincoln, Douglas, and Joseph Smith

By President Heber J. Grant

PERHAPS no other people in all the world look upon Abraham Lincoln as an inspired servant of God, a man raised up by God to occupy the presidential chair, as much as do the Latter-day Saints.

In the early days of the church, Joseph Smith utilized the services of Stephen A. Douglas, who was then a country judge in Illinois, Nauvoo at the time being the largest city in the state of Illinois. Among other things, the Prophet said to Judge Douglas:

Judge, you will aspire to the presidency of the United States; and if you ever turn your hand against me or the Latter-day Saints, you will feel the weight of the hand of Almighty God upon you; and you will live to see and know that I have testified the truth to you, for the conversation of this day will stick to you through life.

This was in 1844, only a short time before the martyrdom of the Prophet Joseph Smith.

Stephen A. Douglas saw fit, later, during his campaign for the presidency of the United States, to make a speech against the Mormon people, in which he said some flagrantly untrue things which he knew to be false.

Stephen A. Douglas undoubtedly felt much as the great Caesar felt, who undertook to set at naught the statement of the lowly Nazarene that Jerusalem should not be rebuilt until the times of the gentiles were fulfilled. He took his great armies, his cohorts that had conquered the world, and called upon the Jews to return to Jerusalem and rebuild it. The infidel Gibbon, in his *Decline and Fall of the Roman Empire*, states that great balls of fire burst forth from the foundation stones and drove the workmen away, and Caesar had to abandon his attempt to rebuild Jerusalem. When it came to the time of his passing away, he had to acknowledge that the meek and lowly Nazarene had triumphed.

Stephen A. Douglas, no doubt, felt absolutely certain that he had the presidential chair within his grasp, and, with that assurance in his mind and heart, he thought he would prove that Joseph Smith was a false prophet. So he discussed the Mormon question. Douglas was a most eloquent man. I know he was eloquent, for I have read some of his speeches in the celebrated debates between Lincoln and Douglas, and I remember being profoundly impressed with what I read. I remember, too, that the manager of Lincoln's campaign told Lincoln that if he insisted upon debating upon certain subjects he was sure to be defeated. And yet Lincoln did insist upon it and said:

If he commits himself, which I am sure he will, in a certain way, in answering these points that we are to debate, it will defeat him from ever sitting in the presidential chair.

I do not believe that Lincoln at the time he sacrificed his ambition to be a senator and allowed Stephen A. Douglas to win, thought that he might himself some day become the president of these United States. But, in the providence of the Lord, he was the man raised up to defeat Stephen A. Douglas. The Latter-day Saints believe that absolutely.

The Deseret News published Mr. Douglas' speech, and Orson Hyde, who was present at the interview when that which I have referred to was said by the Prophet, announced to Stephen A. Douglas, in a letter published in *The Deseret News*, that he had defeated himself; for he had undertaken to stand up and proclaim against the prophecy uttered upon him by the Prophet Joseph Smith. At the same time *The Deseret News* published an editorial announcing that Douglas had sealed his own doom, and that he would be disappointed.

It was generally understood here by the men then living, was commonly talked about and was published in *The News*, that Douglas had taken a stand whereby he would be defeated, and that he would die, as the Prophet said he would, a disappointed man. In less than a year from the day that he was defeated he passed away from this life, although a comparatively young man.

Every Latter-day Saint believes that Abraham Lincoln was raised up and inspired of God, and that he had reached the presidency of the United States under the favor of our Heavenly Father.

I quote from an editorial on Lincoln which appeared in *The Deseret News* several years ago:

What inspiration there is in the life and work of this immortal figure! Born in the backwoods, he came from humble folk and humble surroundings. Keeping close to the great breast of mother earth, he found a strength and a sweetness unknown to many men. He came to manhood and his career with an open mind, susceptible to the promptings of the omnipotent; and in response to this attitude he found that God was ever on his side to help him in the noble endeavors which he made for the good of humanity. If ever a man seemed inspired and fortified by a power above his own, to do the work he was called upon to do, Lincoln was that man. And to his credit be it said that he had the courage to do his duty no matter what sacrifice or pain it might entail. In the end he gave even his life.

The outstanding keynote of Lincoln's character was his determined stand for law and order. (*Deseret News*, February 11, 1928.)

The Editor's Page

MEN OF SCIENCE...

By RICHARD T. WOOTTON

CONCERNING PROFESSOR E. L. THORNDIKE'S IN-
QUIRY INTO THE PRODUCTION OF SUPERIOR MEN.

"U"TAH leads all of the states of the union in number of scientific men born there in proportion to the population, it is revealed by an analysis of *American Men of Science*.¹⁴ This assertion was made by *Science News Letter*, August 31, 1940, and is based upon research of Dr. Edward L. Thorndike, emeritus professor of educational psychology, Teachers College, Columbia University, who surveyed Ameri-

can scientists for the Carnegie Foundation, classifying them according to the state of their origin.

Further corroborative evidence appears in *The Scientific Monthly* for May, 1943, in an article by Professor Thorndike called "The Origin of Superior Men" (an autographed copy of which was presented by its author to George Albert Smith of the council of the twelve), in which Dr. Thorndike notes:

We may conclude therefore that the production of superior men is surely not an accident, that it has only a slight affiliation with income, that it is closely related to the kind of persons residing in New England and in the block formed by Colorado, Idaho, North Dakota, South Dakota, Utah and Wyoming, from 1870 to 1900, and that these persons probably diverged from the average of the country toward the qualities which make persons in 1930 learn to read, graduate from high school, spend public funds on libraries rather than roads and sewers, own their homes, avoid homicide, be free from syphilis, etc. . . .

The margin by which Utah leads other states is illustrated strikingly on

the chart accompanying this article. It is thirty percent beyond the second place state and double the national average.

That any state would stand so high above others may be surprising, and that of all states it would be Utah will be little short of astounding to many people. It will therefore be worth while to make this inquiry: What differences between Utah and other states are responsible for its higher production of scientists?

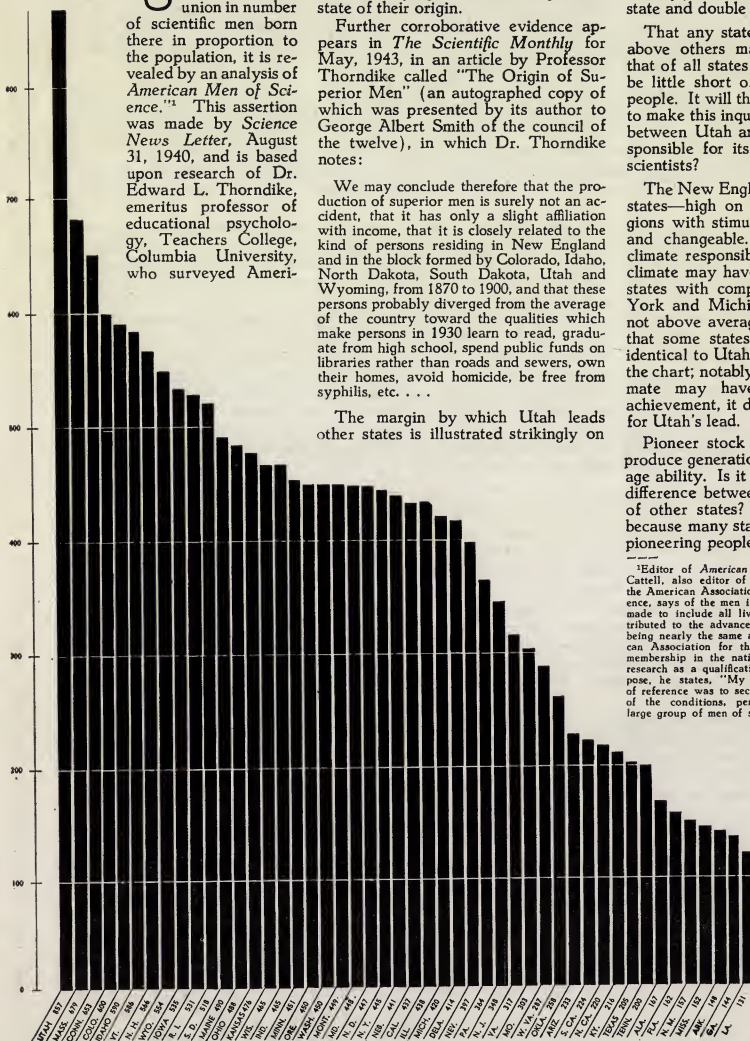
The New England and intermountain states—high on the chart—are in regions with stimulating climates, severe and changeable. Is the difference in climate responsible in itself? Although climate may have an influence, several states with comparable climates, New York and Michigan, for example, are not above average. It is also obvious that some states with climates almost identical to Utah's are well below it on the chart; notably Colorado. While climate may have an influence upon achievement, it does not likely account for Utah's lead.

Pioneer stock might be expected to produce generations of more than average ability. Is it therefore an inherited difference between Utahns and people of other states? Probably not, partly because many states were also built by pioneering people, for example, Wash-

¹Editor of *American Men of Science*, J. McKean Cattell, also editor of *Science*, the official journal of the American Association for the Advancement of Science, says of the men in the book: "Efforts have been made to include all living Americans who have contributed to the advancement of science, the standards of selection being the same as those of the American Association for the Advancement of Science or membership in the national scientific societies having research as a qualification." As to the volume's purpose, he states, "My original interest in this work of reference was to secure data for a statistical study of the conditions, habits, traits, etc., of the large group of men of science."

MEN OF ACHIEVEMENT

In a survey comparable to his "Men of Science," Dr. Thorndike went to "Who's Who," "Leaders in Education," and to "American Men of Science" to determine the origin of what he described with the broader term "Men of Achievement." Utah, with 857 such persons born per million white population from 1890 to 1900, led the national average by a wide margin.



ington and Oregon among others, which produce only half as many scientists in proportion as Utah. It could have been the inherited intellect of the particular pioneer people whom the Mormon church attracted to Utah.³ However, there is no present scientific evidence that Utahns as a whole actually do have higher average native mentality than people of other states.

It appears highly probable that environmental influences are almost wholly responsible for Utah's lead on the chart, leaving this question: What environmental influences?

In years when the men of science were being schooled, the Utah educational system was largely operated by the church, and the relatively high standing of this educational system among the states of the union is well known. Is any superiority of it over those of other states responsible for Utah's lead in production of scientists in proportion to the population?

In the year 1899-1900 (the census year closest to when the men of science were in such schools), eight states were higher than Utah in per capita expenditure for state schools. In percentage of school age enrolled in school, Utah's standing was only .21% greater than the average of the western states. In number in daily attendance

per number enrolled, it was only 1.02% above the western average, although 8.75% above the national.

In 1910, the census year closest to when the scientists were in these schools, Utah was not first in number of students and instructors per capita in colleges, universities, and technical schools. Colorado led it by 21.4%, and in expenditure per student and instructor in schools of higher education, Colorado led Utah by 22.4%. Therefore, while Utah had one of the nation's better school systems in these respects, it did not have first place, let alone any lead equal to its phenomenal position in men of science.

If better schools in Utah were responsible for Utah's margin over others in scientists, then apparently it is not because the schools were superior in number of students and instructors or amount spent on education, but could be only because of better teaching or more diligent learning. If schools are the answer, one would still have to look for influences beyond them to explain why the teaching was better or the learning more diligent.

The role of the Mormon church in its development is the most outstanding difference between Utah and other states sociologically. In the year when the average of the men of science were born, about 1895, 75% of Utah's people were Mormons. Almost all phases of the social environment were aspects of Mormon planning. Politics, education, and home life were somewhat shaped to the Latter-day Saint Christian ideal.

A comparison of Utah with other states significantly below it, but having practically all the same possibly influential factors as Utah—same climate, mixed mining and agricultural employment, even higher ranking state schools and college educational systems, and progressive pioneer populace—the same, that is, except for the Mormon church influence which was effective

RICHARD T. WOOTTON, '38-'39 editor of the University of Utah *Chronicle* and former missionary to New England, now a corporal in the armed forces, has the young man's inquisitive spirit. About three years ago he read a statement in *Science News Letter* which started him on an investigation promising unusual excitement for the price of some extensive and persistent correspondence. He assembles the returns here, and appends a conclusion or two which may in turn start some inquiries.

only in Utah, suggests the church as an explanation of its lead. In being the home of the Mormons, as well as in scientist production, Utah is in a class by itself. It seems a reasonable hypothesis that no less than Utah's lead over the second place state could have been caused directly by the influence of the Church of Jesus Christ of Latter-day Saints.⁴

AN examination of the 28,000 entries in *American Men of Science* provided a list of the men born in Utah, to whom letters and questionnaires were (Concluded on page 126)

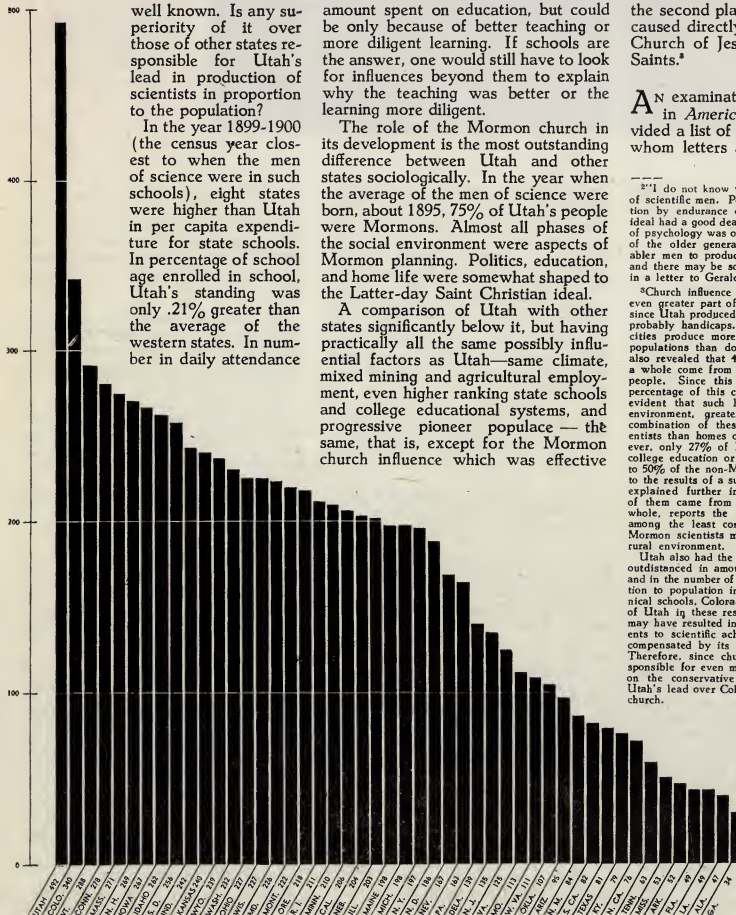
"I do not know why Utah was so high in the case of scientific men. Possibly the selection of its population by endurance of tribulation and devotion to an ideal had a good deal to do with it. A Mormon student of psychology was of the opinion that plural marriages of the older generation gave an opportunity for the able men to produce a larger proportion of children, and there may be something in that." Dr. Thorndike in a letter to Gerald L. Erickson, chaplain, A.U.S.

"Church influence may have been responsible for an even greater part of Utah's total scientific production, since Utah produced under some conditions which were probably handicaps. A study by Cattell showed that cities produce more scientists in proportion to their populations than do rural areas. The same research also revealed that 43% of scientists in the nation as a whole come from homes of business or professional people. Since this is out of all proportion to the percentage of this class in the total population, it is evident that such homes, either by heredity, home environment, greater educational opportunity, or a combination of these factors, produce far more scientists than homes of other vocational classes. However, only 27% of Mormon scientists had parents of college education or professional vocation, in contrast to 50% of the non-Mormon ones from Utah (according to the results of a survey conducted by the writer and explained further in this article), and the majority of them came from farm homes. In the nation as a whole, reports the Cattell survey, farm homes were among the least conducive to scientific achievement. Mormon scientists may have become such in spite of rural environment.

Utah also had the relative handicap of being greatly outdistanced in amount spent per pupil and instructor and in the number of students and instructors in proportion to population in colleges, universities, and technical schools, Colorado being approximately 20% ahead of Utah in these respects. However, church influence may have resulted in these factors ceasing to be deterrents to scientific achievement or may have more than compensated by its influence for their deterrent effect. Therefore, since church influence may have been responsible for even more of Utah's standing, it is well on the conservative side to postulate that at least Utah's lead over Colorado was caused by the Mormon church.

MEN OF SCIENCE

As reported by Dr. E. L. Thorndike of Columbia University, the number of scientists born in Utah per million population for the period 1890 to 1900, as listed in the 1938 edition of "American Men of Science" represents a lead of thirty percent over the next highest state and is double the national average.





ANCIENT MOUND AT
NINEVEH, SEEN FROM
THE SOUTH AFTER
CROSSING THE
TIGRIS RIVER

Photo Underwood
& Underwood

To bear with a valiant front the full brunt of every stroke and onset of Fate, were still the fairest and best of things. (From an ancient Arabian poem.)

THOMAS CARLYLE once wrote:

I call the Book of Job one of the grandest things ever written with a pen. It is our first oldest statement of the never-ending problem—man's destiny and God's way with him here in this earth. There is nothing, I think, in the Bible or out of it, of equal literary merit. Job was a poet and sage who lived possibly after the downfall of Judah in the sixth century B.C. But the time matters little. He was truly a religious soul in ancient Israel and gave to the world what Victor Hugo called "The greatest masterpiece of the human mind."

The Book of Job is one of the greatest books of all time. Written centuries before Christ was born, it takes its place with the masterpieces of ancient days as well as those of today. It deals with the most profound problem of life—a problem which every living soul has thought about: "Why do the righteous suffer?" This question has been asked with passionate intensity by thinking men of every generation and race. The grandeur of the old Hebrew religion is its powerful idea of right and wrong, good and evil, which makes it the most spiritual and moral religion of its day. Some writers think that Job was a wealthy man of some Arabian tribe, who had influence and power. He may have been a Hebrew in exile, or may have lived in some vale of Palestine with his flocks and herds, and come in contact with the merchants of the Far East, as they brought their wares to the Mediterranean Sea by way of the old trade routes. He knew the tribes of the

desert and the cities of the plains, and had possibly seen the tombs and pyramids of Egypt, and knew the customs of the people of far-off India and China. A man of extensive learning, he could have known about the great libraries of Nineveh in Assyria and the extensive irrigation system of Babylon and Chaldea. The Book of Job shows him to have been a man of character and noble outlook on life—a religious man whose sole object was to work his way back to God.

He knew the arduous strife, the eternal laws to which the triumph of all good is given—high sacrifice, and labour without pause, even to the death.

Among his many possessions were fine horses and we imagine his driving his chariots down to Egypt and to other foreign countries. The horses of those days were large and strong if we judge them by the pictures shown on the old Assyrian sculptures and the description given in the thirty-ninth chapter of the Book of Job:

Hast thou given the horse his might?
Hast thou clothed his neck with the quivering mane?

Hast thou made him to leap as a locust?
The glory of his snoring is terrible.
He paweth in the valley, and rejoiceth in his strength.

He goeth out to meet the armed men.
He mocketh at fear and is not dismayed;
Neither turneth he back from the sword.
He swalloweth the ground with fierceness and rage;

Neither standeth he still at the voice of the trumpet.

As oft as the trumpet soundeth he saith,
Aha!

And he smelleth the battle far off,
The thunder of the captains and the shout-
ing.

FROM WEALTH TO POVERTY

TURNING to the first chapter of Job, we read about the trials and sorrows that came to him. In words of pure eloquence, the tragedy of his life is seen.

There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God, and eschewed evil.

And there were born unto him seven sons and three daughters.

His substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she asses, and a very great household; so that this man was the greatest of all the men of the east.

And his sons went and feasted in their houses, every one his day; and sent and called for their three sisters to eat and to drink with them.

And it was so, when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings according to the number of them all: for Job said, It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually.

Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them.

And the Lord said unto Satan, Whence comest thou? Then Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it.

And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?

Then Satan answered the Lord, and said, Doth Job fear God for nought?

Hast not thou made a hedge about him, and about his house, and about all that he hath on every side? Thou hast blessed the

BOOK OF JOB

A Drama of Supreme Faith

By President Levi Edgar Young

OF THE FIRST COUNCIL OF THE SEVENTY

work of his hands, and his substance is increased in the land.

But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face.

And the Lord said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the Lord.

And there was a day when his sons and his daughters were eating and drinking wine in their eldest brother's house:

And there came a messenger unto Job, and said: The oxen were plowing, and the asses feeding beside them:

And the Sabeans fell upon them and took them away; yea, they have slain the servants with the edge of the sword; and I only am escaped alone to tell thee. . . .

While he was yet speaking, there came also another, and said, The Chaldeans made out three bands, and fell upon the camels, and have carried them away, yea, and slain the servants with the edge of the sword; and I only am escaped alone to tell thee.

While he was yet speaking, there came also another, and said, Thy sons and thy daughters were eating and drinking wine in their eldest brother's house:

And, behold, there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead; and I only am escaped alone to tell thee.

Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped.

And said, Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away, blessed be the name of the Lord.

In all this Job sinned not, nor charged God foolishly.

The old Judaic conventional idea of life was that virtue and goodness are rewarded by wealth and honor, while evil and wrong are punished by Jehovah. If a man suffered sickness or misfortune, he must be a sinner; if he enjoyed all the blessings of this life, he was good and virtuous. The poem of Job is a protest against this convention of theology. Job, a rich man and blessed with a large family, was suddenly stricken by misfortune. His sons and daughters perished in a storm, which wrecked the house where they were assembled; a thunderbolt destroyed his sheep; while his camels, oxen, and asses were carried off by robbers. He himself was smitten by leprosy, so that he became loathsome to his friends and even to his wife. His faith in God, however, was always steadfast. When he heard of his losses, he said: "The Lord giveth and the Lord hath taken away, blessed be the name of the Lord." Even when his wife bade him curse his Maker, he replied: "What! Shall we receive good at the hand of God, and shall not receive evil?"

Job asked the Lord why he had to suffer. God did not explain, but he did give to the anguished spirit such a sense of the divine greatness questioning ceased in the peace of submission." He did not answer the interrogation of the mind, but he satisfied the profound yearnings of the spirit. Job finally found out what life's true meaning is. In his sufferings he caught a vision of the power and wisdom of God. He found life by giving his life.

THREE of Job's friends come to visit him, for they had heard of his sorrows and trials. It is hardly worth while to individualize these men. While there were minor differences, they were all unanimous in the conviction that Job had committed some terrible crime and would not confess it. But in their words to Job, he was compelled to talk, to defend himself, and thus made the last chapters of the book a sort of spiritual autobiography. His thoughts are couched in words soaring and grand.

"From his first word to his last," says Dr. Alphonzo Smith, "he holds us in a sort of spell not merely because he speaks for us, but because he is endowed with a range and adequacy and wizardry of utterance beyond the reach of any mortal that ever traversed that dim region of half lights and tried to tell what he saw." Pain, grief, sorrow are given in words that stir the reader to the depths, and anyone who has become conversant with Christian literature will hold in his heart forever such sayings as:

Though he slay me, yet will I trust in him.

My witness is in heaven, and my record is on high.

For I know that my redeemer liveth and that he shall stand at the latter day upon the earth.

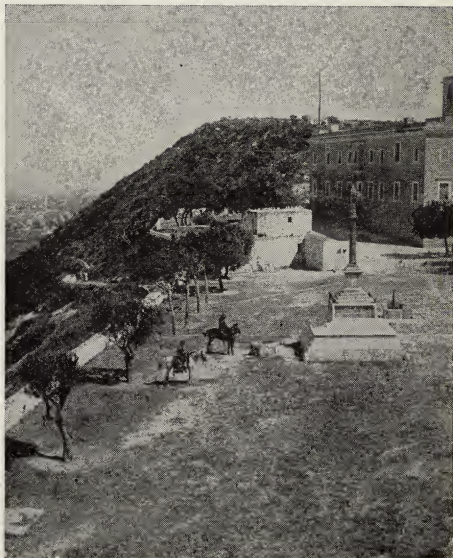
And though after my skin, worms destroy this body, yet in my flesh shall I see God.

But he knoweth the way that I take; when he hath tried me I shall come forth as gold.

(Concluded on page 125)

HAIFA AND THE
BAY OF AKKA,
PALESTINE

Photo Underwood
& Underwood



The

CONSECRATION MOVEMENT

By Feramorz Y. Fox, PH.D.

PRESIDENT L. D. S. BUSINESS COLLEGE

A RECENT treatise on the United Order expresses wonderment that Brigham Young and his associates deferred for a quarter of a century their efforts to establish in Utah the social order described in the revelations of the Prophet Joseph, and the opinion is expressed that Young's theocracy was so powerful in the earlier period of Utah history that there was no need of resort to Joseph Smith's program to command the obedience of the rank and file.¹ The explanation of Tullidge, referring to the cooperative movement beginning about 1868, is quoted with approval. Says Tullidge:

The reasons of this delay were—first, the extraordinary and unfavorable circumstances of the Mormon people during that period. There was the exodus from Nauvoo and then the peopling of these numerous valleys with the tens of thousands of destitute immigrants from Europe. They had also to convert the desert into a fruitful field. The law of their condition might have been well expressed in Lincoln's homely injunction—"Root, hog or die." This period was, therefore, not the one to establish the Order of Zion—for such the "Order of Enoch" is—not to open effectively a probationary and preparatory period with some prudent cooperative plan upon which the monied men of the country as well as the people could unite.²

Another student of Mormon cooperation is quoted:

Nothing is more remarkable than the fact that during this time the Mormons found no time in their activities for the United Order.³

It will surprise the author referred to and many others to learn that Brigham Young *did* make an effort to establish the social order of the Prophet Joseph within the first decade of Utah's history. Why a movement that occasioned scores of sermons,⁴ resulted in the recording of hundreds of deeds, and occupied the attention of the Saints for several years should have almost wholly escaped the notice of historians is not easy to explain.

Stenhouse misrepresents the movement and presents it as evidence of the machinations of Brigham Young to aggrandize to himself the property of his credulous followers. To support his falsehoods, Stenhouse quotes a deed executed by my paternal grandfather, as follows:⁵

BE IT KNOWN BY THESE PRESENTS, That I, Jesse W. Fox, of Great Salt Lake City, in the county of Great Salt Lake, and territory of Utah, for and in consideration of the sum of one hundred (\$100) dollars and the goodwill which I have to the Church of Jesus Christ of Latter-day Saints, give and convey to Brigham Young, Trustee in Trust for said Church, his successors in office and assigns, all my claim to and ownership of the following-described property, to-wit:

One house and lot being lot 6, block 60 plat C, Great Salt Lake City, value of said house and lot	\$1000
One city lot, as platted in plat E, being lot 2, block 6, value	100
East half of lot 1, block 12, 5-acre plat A	50
Lot 1, block 14, Jordan plat, containing nine acres, value	75
Two cows, \$50; two calves \$15	65
One mare, \$100; one colt, \$50	150
One watch, \$20; one clock, \$12	32
Clothing, \$300; beds and bedding, \$125	425
One stove, \$20; household furniture, \$210	230
Total	\$2127

Together with all the rights, privileges and appurtenances thereunto belonging or appertaining. I also covenant and agree that I am the lawful claimant and owner of said property and will warrant and forever defend the same unto the said Trustee in Trust, his successors in office and assigns, against the claims of my heirs, assigns, or any person whomsoever.

(Signed) Jesse W. Fox

Witnesses:

Henry McEwan
John M. Bollwinkler

Territory of Utah
County of Great Salt Lake

I, E. Smith, Judge of the Probate Court for said county, certify that the signer of the above transfer, personally known to me, appeared this second day of April, A.D. 1857, and acknowledged that he, of his own choice, executed the foregoing transfer.

E. Smith,
Notary Public

The words in italics have been added by Stenhouse, presumably to give to the document the appearance of conformity to ordinary legal conveyance of title. I have examined hundreds of deeds of the period 1855-1862, known in the records as church deeds or deeds of consecration, and in not a single one is

there to be found a monetary consideration. As a matter of fact, none of the property described in the schedules was ever actually transferred. Why then, were they ever drawn, acknowledged, and recorded? Before attempting to answer this query, we may profitably set down some pertinent facts.

THOUGH it may never be known exactly how many deeds were recorded, it is certain that the movement was churchwide. Books of record containing official copies of these deeds have been found in Box Elder, Weber, Tooele, Utah, Sanpete, and Millard counties. Record books for Cache, Davis, Salt Lake, Summit, Juab, Beaver, Iron, and Washington counties are missing. However, we have positive proof that deeds were recorded in all these counties except Cache, Summit, and Beaver, and the presumption is strong that deeds were made by residents of these counties, although direct evidence is lacking. It appears to have been a rule that recorded deeds be sent to the office of the Trustee-in-Trust. Three hundred sixty-three deeds carrying numbers and dates of recording and signatures of the several county recorders are on file with the church historian, who believes that many more will be found when certain unclassified materials can be examined. Only surnames beginning with "B" and "R" (a few) are found in the collection now available. I know of two deeds in the possession of a man who found them years ago in a rubbish pile. It may turn out that many of the documents originally sent to the office of the Trustee-in-Trust have been scattered and lost.

The deed of Brigham Young is found in Book A of Deeds, Pioneer Records, Salt Lake County Recorder's Office, p. 249. No other deed of this kind appears in the same record book, but we have thirty-two references to such deeds in other recorded transfers. For example: Wilford Woodruff in transferring a piece of land to John P. Smith, September 17, 1857, includes the following words, "which was consecrated to the Trustee-in-Trust July 9, 1856," thus establishing the fact that he had executed a deed of consecration to the Trustee-in-Trust and giving the date

THE IMPROVEMENT ERA

¹Allen, *The Second United Order Among the Mormons*, pp. 10, 47-48, 118.

²*History of Salt Lake City*, p. 386.

³Gardner, "Communism Among the Mormons," *Quarterly Journal of Economics*, xxxvii, 157.

⁴The interested reader will find many references to consecration and unity in temporal affairs in the *Journal of Discourses*, 1853-1856.

⁵*The Rocky Mountain Saints*, T. B. H. Stenhouse, pp. 501-502 (1873). The deed is also found in *Sinners and Saints*, Phil Robinson, p. 111 (1883). See also *Comprehensive History of the Church*, Roberts, Vol. V, p. 489 (1930). Roberts, who seems to be unaware of the extensive consecrations of 1855-60 ascribes the deed to 1875 instead of 1857.

of the Middle 'Fifties

BRIGHAM YOUNG'S DEED OF CONSECRATION

April 11, 1855
Book A, page 249, Pioneer Records,
Salt Lake County Recorder's Office.

BE IT KNOWN BY THESE PRESENTS THAT I, Brigham Young of Great Salt Lake City, in the County of Great Salt Lake, and Territory of Utah; for and in consideration of the good will which I have to the Church of Jesus Christ of Latter-day Saints, give and convey unto Brigham Young, Trustee-in-Trust for said Church, his successors in office and assigns, all my claim to, and ownership of the following described property, to wit:

- Block eighty-nine in Great Salt Lake City Survey, with all the buildings and improvements thereon, consisting of "White House," barn, one row of log houses, one small adobe house, one milk house, one smoke house, one corn house, and garden, entire value, twenty-five thousand dollars \$25,000
- Lots one and two, south quarter of lots seven and eight in block eighty-eight, one large house, garden, and a small Doby Shoe Shop, and log house, value sixty thousand dollars 60,000
- Lots one, two, three, four, five, six, seven, in block five, Plat B (and debts due), value, fourteen thousand dollars 14,000
- Half of lot two in block seventy-four, value, five hundred dollars 500
- Lot four in block seventeen, with log and doby house, and all improvements thereon, value three hundred dollars 300
- Lots seven and six in block fourteen, value, one hundred dollars 100
- Lot two, block four, value, one hundred and fifty dollars 150

(Continued on page 124)

when such deed was executed.' It is known from existing deeds that records missing from the Salt Lake County Recorder's Office included Books B, C, and D.

For counties where books of record are still preserved we have determined the exact number of deeds recorded. By finding the highest serial number on existing deeds for counties like Salt Lake, where official record books are missing, we may ascertain at least the minimum number of deeds presented for record.

Table 1 (see page 120) presents all available data and shows the extent of the participation in the making of deeds in comparison with the estimated number of heads of families. The deeds are uniformly made on printed forms, worded exactly as in the case of the Fox deed reproduced above with the omission of words in italics. The maker had only to fill in name and schedule, sign in the presence of two or three

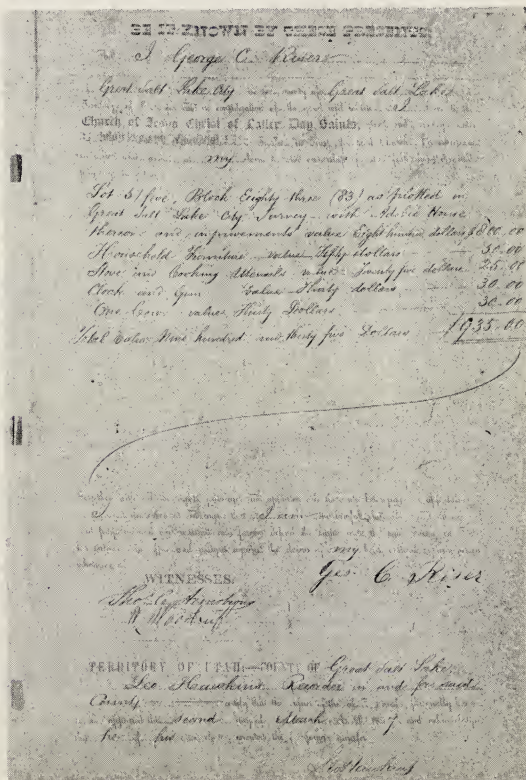
"Book A of Deeds, Pioneer Records, Salt Lake County Recorder's Office, p. 264. It is strange that Woodruff's Journal (Ms. in church historian's office) contains no reference to his deed of consecration on or near July 9. It is as though the matter were of little consequence.

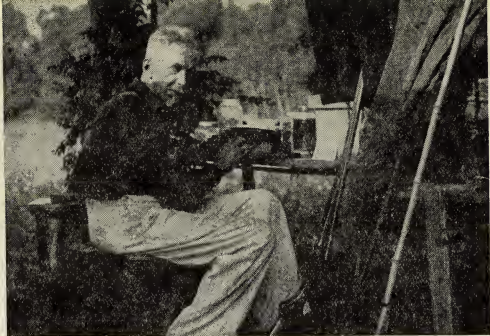
witnesses, and acknowledge before a notary.

AN examination of the schedules shows that it was ordinarily the intent of the maker to transfer title to all his possessions, including personal property like firearms, tools, and bedding. Practice was not uniform in the transfer of property by a person owning land in more than one county. President Young's deed, recorded in Salt Lake County, includes a house and farm at Manti. Ezra T. Benson made separate deeds for the transfer of title to his properties in Tooele and Salt Lake counties, respectively. Charles C. Rich, who owned property in both
(Continued on page 120)

DEED OF CONSECRATION

"For and in consideration of the good will" which he held toward the church, George C. Riser of Great Salt Lake County, on March 2, 1857, assigned to Brigham Young, trustee-in-trust, "and his successors in office" all claim to and ownership of his lot and adobe house, his household furniture, stove and cooking utensils, clock and gun, and "one cow," total value \$955, "with all rights, privileges, and appurtenances thereunto belonging." This deed, on file in the church historian's office, is one of several hundred legally executed by church members in the middle 'fifties, a period which saw a widespread consecration movement which history seems to have ignored but which becomes the study of the present article.





Seated at his typewriter is A. Hyatt Verrill, 72-year-old author and explorer, who taught the writer some new facts about the Book of Mormon.

Take It from a FAMOUS EXPLORER

By
Jack Northman Anderson

A. HYATT VERRILL, 72-year-old explorer, author, ethnologist, archeologist, artist, photographer, taxidermist, cabinet maker and farmer, has fulfilled the wildest dreams of red-blooded, movie-going youngsters. He has searched for sunken Spanish treasure in the West Indies, explored the dense jungles of South and Central America, made friends with savage Indians, discovered the remains of an ancient civilization in Panama, conducted archeological researches in Panama, Peru, Chile and Bolivia, and written more than one hundred books on a great variety of subjects, including his own experiences.

Before he settled down to a quiet life of puttering around his Anhiarka Gardens at Chiefland, Florida, he had tasted innumerable forms of adventure, tried his hand at many skills. No matter what subject I brought up in my conversation, he was certain to know all about it. When I complained about the mosquitoes, he began naming many of the insects in Florida by their scientific names. Later I sniffed at one of his marigolds and he did it all over again with flowers. When I finally got around to the subject of religion, he told me about the beliefs of every sect from the witch doctors and voodoo men of the jungle to the pastors and priests of elaborate cathedrals.

"Take the religion of the ancient Incas," he said after systematically disposing of a dozen other creeds. "In many respects the Incan faith was strikingly similar to the Christian. The Incas believed in a supreme all-powerful deity, in a son of that deity who could assume human form and who suffered, died, and was resurrected. They had a heaven or *Hanak Pachak*, a hell or *Haek Pachak*, which was presided over by a devil or *Supay*, and they believed in the immortality of the soul and in resurrection. Also they believed that *Inti*, the sun-god, was the offspring of the Creator or *Kamak* and a poor obscure woman."

Then he told me how he and his research secretary had pieced together history from the Holy Land and scraps of evidence from the ancient ruins of South America, linking the pre-Incas with the early Sumerians who lived around the Persian Gulf.

"This should support your belief in the Book of Mormon," he suggested with a slight smile.

He spoke of evidence which he had uncovered, indicating that the forefathers of the Incas must have come from Sumeria, south of the valley of Nimrod. This coincides with the Book of Mormon account which speaks of the Jaredites who were guided to America after the confusion of tongues and also began their journey south of the valley of Nimrod.

I listened carefully as he skimmed over the details. He spoke softly and fluently, treating the subject as if it were a classroom lecture. His words flowed so rapidly that I had difficulty keeping up with him.

Now and then I stole a glance around the room, which was a quaint combination of an adventurer's living quarters and a miniature museum. Stuffed birds roosted upon the furnishings, and strange animals poked their heads out of the walls. Paintings of South and Central American people and scenes filled up the vacant spots. The entrance hall was crowded with colorful American Indian headdresses, tom toms, medicine pouches, tomahawks and even a couple of shrunken scalps.

As Mr. Verrill talked on and my mental capacities raced frantically behind, he paused to introduce Mrs. L. Ruth Kohler, his research secretary and assistant.

"She had better finish the story for you," he suggested. "She has spent seven years collecting and compiling the data for me."

Mrs. Kohler scooped up an armful of looseleaf folders from a bottom drawer and invited me to pull my chair nearer to the light where we could see better.

"The story might begin with King Nuna who ruled in Sumeria several thousand years ago. Historians date his reign about 3100 B.C.," she began,

turning over the pages of her notes as she talked. Her enthusiasm was contagious.

"He was the Caesar of his day, a daring sea emperor who brought the whole world under his sway. His colonizing and other exploits in India won him a celebrated position in the sacred Hindu writings which speak of his expeditions as the 'excellent Panah.' The name soon became attached to his descendants, who did a great deal of sailing and colonizing of their own. The dynasty also was known as the 'House of the Fishes,' and branded much of their property with fish insignia.

"It could hardly be passed off as mere coincidence that the royal house in Peru was known by practically the same name—*Pancha* or *Panaka*—and that the same fish symbolism was popu-

(Continued on page 118)

Mrs. L. Ruth Kohler, research secretary for Mr. Verrill, is three-eighths Indian. She has spent seven years studying the relationship of the Incas to the Jaredites and the Sumerians.



Moroni the Lonely

THE STORY OF THE WRITING OF THE TITLE-PAGE TO THE BOOK OF MORMON

By Dr. Sidney B. Sperry
BRIGHAM YOUNG UNIVERSITY

A DRAMATIC but tragic story lies behind the writing of the title-page to the Book of Mormon which has apparently been missed by most of our people.

Before the last great battle ensued between the Nephite and Lamanite armies at Cumorah in the year 385 A.D., Mormon entrusted the plates containing his abridgment of the plates of Nephi to his son, Moroni.¹ Nevertheless, after the battle—in which he was wounded—Mormon again obtained the plates and added some final words found in chapters six and seven respectively of the book called after his own name. All of the other records of his people he had previously hid up in the Hill Cumorah.²

It seems almost incredible, but the apparent fact remains that Moroni wandered alone over the face of this land for sixteen years³ before adding anything to the abridged record as commanded by his father. Let the plates tell their own story:

Behold I, Moroni, do finish the record of my father, Mormon. Behold, I have but few things to write, which things I have been commanded by my father.

And now it came to pass that after the great and tremendous battle at Cumorah, behold, the Nephites who had escaped into the country southward were hunted by the Lamanites, until they were all destroyed.

And my father also was killed by them, and I even remain alone to write the sad tale of the destruction of my people. But behold, they are gone, and I fulfil the commandment of my father. And whether they will slay me, I know not.

Therefore I will write and hide up the records in the earth; and whither I go it mattereth not.

Behold, my father hath made this record, and he hath written the intent thereof. And behold, I would write it also if I had room upon the plates, but I have not; and ore I have none, for I am alone. My father hath been slain in battle, and all my kinsfolk, and I have not friends nor whither to go; and how long the Lord will suffer that I may live I know not.

Behold, four hundred years have passed away since the coming of our Lord and Savior.⁴

What was Moroni doing those sixteen years alone? Where did he go? What adventures befell him in enemy country? These and a host of other questions we may ask ourselves, but all to no avail. The record is silent. But what would we not give for a day by day account from the pen of Moroni himself! At any rate, it was probably the memory of his father's command that led him to retrace his steps to Cumorah, there to write a "few things" and "hide up the records in the earth." And "few things" he did write at that time, for as we read along to verses 12 and 13 of the eighth chapter of Mormon he suddenly breaks off his account by recording:

Behold, I am Moroni; and were it possible, I would make all things known unto you. Behold, I make an end of speaking concerning this people. I am the son of Mormon, and my father was a descendant of Nephi.

In the opinion of the writer this statement was Moroni's original farewell.⁵ A careful study of what

THE BOOK OF MORMON An Account Written by THE HAND OF MORMON UPON PLATES TAKEN FROM THE PLATES OF NEPHI

Wherefore, it is an abridgment of the record of the people of Nephi, and also of the Lamanites—Written to the Lamanites, who are a remnant of the house of Israel; and also to Jew and Gentile—Written by way of commandment, and also by the spirit of prophecy and of revelation—Written and sealed up, and hid up into the Lord, that they might not be destroyed—To come forth by the gift and power of God unto the interpretation thereof—Sealed by the hand of Moroni, and hid up unto the Lord, to come forth in due time by way of the Gentile—The interpretation thereof by the gift of God.

An abridgment taken from the Book of Ether also, which is a record of the people of Jared, who were scattered at the time the Lord confounded the language of the people, when they were building a tower to get to heaven—Which is to show unto the remnant of the House of Israel what great things the Lord hath done for their fathers; and that they may know the covenants of the Lord, that they are not cast off forever—And also to the convincing of the Jew and Gentile that Jesus is the Christ, the Father's Son, manifesting himself unto all nations—And now, if there are faults they are the mistakes of men; wherefore, condemn not the things of God, that ye may be found spotless at the judgment-seat of Christ.

TRANSLATED BY JOSEPH SMITH, JUN.

PUBLISHED BY:
The Church of Jesus Christ of Latter-day Saints
SALT LAKE CITY, UTAH, U. S. A.
1897

TITLE PAGE OF THE BOOK OF MORMON

precedes and what follows these words must lead one to realize the possibility of this being so. Verse 13 is a logical point for a chapter division.

(Continued on page 116)

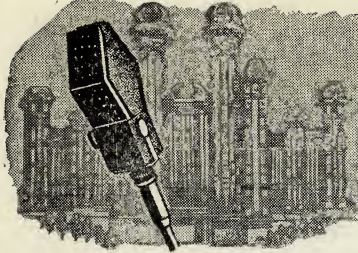
¹See the similar farewells of Amaleki (Omni 39) and Zeniff (Mosiah 10:22) in relation to making "an end of speaking." The formality of Moroni's farewell is especially noticeable.

¹Mormon 6:6

²Ibid.

³Mormon 8:6. cf. Mormon 6:5. From the date of the fighting of the last great battle until 401 A.D., when Moroni began to write, there elapsed a total of sixteen years.

⁴Mormon 8:1-6



The Spoken Word

By RICHARD L. EVANS

To a World That Wants to Go Home

THERE are many thoughts that crowd in upon us at Christmas—but most of all, perhaps, our thoughts at this season are of home and those we love; and if we were free to go our own way, the footsteps of most of us would turn homeward at Christmas. This year perhaps the greatest unfulfilled longing in all the world is the longing expressed by the words, “I want to go home.” There are millions of men in far countries and strange places, on battlefields and on broad seas, friend and foe alike, in whose hearts this thought will not be stilled: “I want to go home.” There are millions, both friend and foe alike, who yearn at home to welcome those who would come if they could. A world weary of war wants to go home. But there isn’t much time for homecoming in the middle of a war. And there are inevitably long days ahead before such things can be. We can’t go home until the might of arms has brought down the enemies of peace, and neither we nor those away would want to see a general homecoming prematurely. That might mean much lost for little gained. Nearly two thousand years ago there walked among us a “wayfaring man acquainted with grief,” who said of himself: “The foxes have holes, and the birds of the air have nests: but the Son of man hath not where to lay his head.” (Matthew 8:20.) He wanted to go home, too, but he waited until his work was finished—until he had given a way of life and a pattern for peace. And notwithstanding all well-intentioned plans, notwithstanding treaties, notwithstanding the plottings of dictators, and the benevolent hopes and sincere strivings of honest statesmen, the fact remains that within the gospel of Jesus Christ lies the only solution to the problem of permanent peace—and perhaps almost the only solution which in principle and in practice has not been tried. Of course there are those who will indolently raise their shoulders and their eyebrows and speak of this as a beautiful but absurd idealism, and because force seemingly is the only course open to us now, we may think that the world can be made safe by force always; but sooner or later we shall come to know otherwise. Assuredly there will yet be another glorious homecoming. And, after the present conflict, it could even be that nevermore would there be men weary on the field of battle, yearning for home at Christmas—but it won’t be on the basis of a peace dictated to an enemy preparing in his heart for the next opportunity to fight. The day when men shall nevermore be called upon to leave home for war, will be when the enemies of righteousness have been defeated on all fronts, and shall have accepted the terms quietly dictated by the Prince of Peace nineteen centuries ago: “Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself.”

—December 19, 1943.

The Immediate Price

AT some time or other during his life, perhaps everyone asks himself: “Why should I conform to the accepted rules? Why should I maintain standards and ideals? Why should the promises or threatened punishments of a remote hereafter restrict my way of life? Maybe all this moral restraint is merely something my parents taught me because their parents taught them. Maybe this old idea of virtue’s being its own reward has no justification in fact.” There are many answers to this line of questioning, but for the benefit of the agnostics, for the benefit of those who profess not to believe in immortality, suppose for the moment we forget about heaven and the hereafter, and confine our answers to the known conditions of this world—to what we positively know about ourselves here and now. It has for example, been established as a finding of physiological research, that such negative emotions as worry, anger, hate, jealousy generate within the human organism itself, those substances which can and do impair physical well-being, and tend to induce disease. Even to the agnostic, it can now be demonstrated that anyone who gives way to violent passions pays an immediate and certain price. It isn’t necessary for an angel from heaven to pronounce the penalty—although it has been recorded that that may occur, too. Anyone who hates his neighbor, anyone who must perform the mental rationalization of justifying his own misconduct is experiencing the relentless operation of the laws of reward and punishment, as they affect every man every day. And what is true negatively, is true, likewise, positively. In an atmosphere of trust, of good will, of rectitude and benevolence, there is an observable tendency toward physical and mental well-being, which often may account for the difference between health and happiness or ill-health and anguish. That’s one reason why a man’s misdeeds plague him, even when no one else knows about them. To wrestle with a gnawing, troubled conscience, devoid of peace, is a punishment which no scriptural fire and brimstone can equal, and which takes its toll physically, mentally, and spiritually. Mind you, we do not believe that rewards and punishments are confined wholly to the present. Sometimes the wheels of the gods grind slowly. Sometimes it seems that justice is not done in this life. In this, as in all else, many things not now understood will have to be left for future explanation. But to those who do not care to project their thinking beyond their present life expectancy, to those who want to know only what a given course will do for them here and now, let it be said that, in a very real sense, every day brings its own reward and punishment. And, to quote the words of Isaiah: “The work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever.” (Isaiah 32:17.)

—December 5, 1943.
THE IMPROVEMENT ERA

from Temple Square

The Minority Voice

IN spite of a long-advocated tolerance, there are times when all of us find annoyance because someone has disagreed with us. But the fact remains that to establish something on the basis of opinion without proof, or authority without reason, is as difficult now as it ever was, or more so—even though it may be annoying. In governments, as long as we have known anything about them, as far back as history has anything to say concerning them, men who have attempted by sheer authority to impose edicts without reason and fiat without the conversion and support of those whom they affect, have seen the beginning of trouble—but not the end. But governments are not the only ones who have been historically guilty of such things. Men in their private lives have been guilty. Social, religious, scientific, and professional movements, societies, and institutions have sometimes been guilty. Ofttimes constituted authorities—like individuals—have made the mistake of assuming that anyone who had an opinion contrary to the majority was necessarily wrong, or of unsound mind, or disloyal, or dishonest. Indeed, it has gone further than that. In those places where a single sovereign will has held dominion over all the destinies of all his subjects, men who presumed to have a contrary opinion have often been obliged to change their views, or have their mortal existence cut short—a sort of permanent censorship designed to insure unanimity of opinion by liquidating all contrary views. A more civilized and refined form of the same kind of practice is to call a man a name when he disagrees with you—publicly proclaim his disloyalty or incompetence or dishonesty—discredit his reputation. "Name calling," someone has said, "is a subtle way of diverting attention from the facts." We shouldn't call a man a name merely because he has an opinion of his own. He may be right—and even if we're sure he isn't, it doesn't necessarily follow that he is dishonest or disloyal, or of unsound mind. In the name of tolerance and reason, it must be recognized that he who disagrees with us is not necessarily an undesirable citizen. If that were true, then there are more than a hundred and thirty million undesirable citizens in this country alone, because no two people think alike in all things. The minority voice—the unintimidated right freely to express honest contrary views—is essential to the survival of freedom and to the maintenance of progress, and, in the affairs of men, any institution or any country in which there is the imposition of one mind and one will in all things, is a fundamentally weak institution or country, leaning perilously to one side, and lacking the structural strength of opposing forces.

—December 12, 1943.

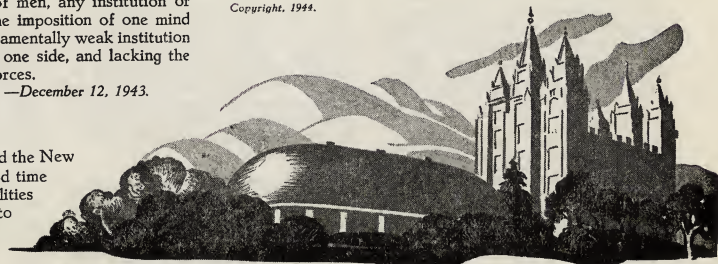
Atonement

THIS day between Christmas and the New Year would seem to be a good time to remind ourselves of some realities that bear repetition. If we were to measure the accomplishment of ultimate purposes in terms of the lifetime of any one

man or any one generation, many things that are certain of eventual fulfilment would seem to have been vain and hopeless. Progress is slow at best, and, at times, certainly, it would seem that we move in the wrong direction. The race of men learn stubbornly. Consider, for example, the moral teachings of Jesus the Christ. These many centuries they have been conceded, theoretically, at least, to be the standard of character excellence, of individual and social responsibility, of man's relationship to man. But unfortunately, it seems that they have been a standard which men have departed from rather than complied with. We still do not love the Lord our God with all our hearts, because the best evidence of such affection would be compliance with his commandments. We still love ourselves better than our neighbors. The meek have not yet inherited the earth. Nor do we hunger and thirst after righteousness to the point where we are willing to give up some things we like better than righteousness. Many of us still try to serve two masters. And as regards the mote and the beam, we still expect more of other men than we expect of ourselves. All these things, and many more, we do and do not do. Yet, even so, these are the principles that one day will become the basic law of the world—"And the government shall be upon his shoulder." (Isaiah 9:6.) But even if the moral teachings of the Christ had availed us nothing, yet was his coming vital to all mankind, for his mission was twofold: to give unto men a pattern of life—a code of principles in compliance with which we might reach our highest possibilities—and, often overlooked, but of first importance, to die that men might live. To say that we understand the necessity for this sacrifice, or the manner of its accomplishment, would not be wholly true. But beyond those things which we now can see and understand are those greater things which we cannot see and cannot now understand, which are none the less real; and the Atonement of Jesus the Christ was and is as fundamental to the eternal progress of man as are birth and death and the life to come. And so, though the generations were to reject his moral teachings, either in theory or in practice, there still remains the fact that Jesus the Christ, the Son of the living God, did for us what we could not do for ourselves—a fact which is not limited by our understanding of it—a fact which is vital to the continuing progress of all of us.

—December 26, 1943.

Copyright, 1944.



Alaska

AND THE

Air Age

THE role to be played by Alaska in the Air Age is one of strategic importance. The North Pole, on which the air map is centered, is to be the fulcrum around which air-borne commerce revolves. The new Alaska highway opens up the back door to a wonderland of natural resources, the surface of which has hardly been scratched. This highway, no doubt, will be the future road to Russia. The front door to Alaska, through the famous Inside Passage, is as alluring as ever and offers one of the most romantically beautiful boat trips that any country can offer. Great and varied are the possibilities of Alaska, a unique land with a unique future. What part the church will play in this drama of the far north remains to be seen. Through the vision and foresight of inspired leaders, the stage has already been set. The play has begun.

My interest in Alaska, though always keen, was greatly intensified in 1932 when President George Albert Smith set me apart for a short-term mission in the Northwestern States. Having just returned from Alaska, President Smith fired my imagination with the romance of a land I had always wanted to visit. Little did I realize that within a few days that same romance would begin unfolding itself in panorama before my very eyes. I had hardly set my suitcase down in the mission home in Portland before President William R. Sloan, then presiding over the mission, asked me how I'd like to labor in Alaska.

The trip was delightful. A few weeks later President Sloan arrived in Juneau, and at our meeting in the Gastineau Hotel told us of plans to re-dedicate the land of Alaska for missionary work. Early next morning, long before the residents of Juneau were awake, we made our way in a deluge of rain toward a small hill overlooking the city. This we called "Mormon Hill." On reaching the top we were thoroughly drenched, for our pathway led through the lush growth of the countryside. Although we were wet and cold without, the spirit within warmed us. To open the service, we sang "High On A Mountain Top," after which each of the missionaries bore his testimony to the truthfulness of the restored gospel. President Sloan then offered the prayer of re-dedication. "We Thank Thee, O God, for a Prophet," was the closing song. This was on June 3, 1932.

Some weeks later my companion* and I were aboard a small thirty-two-foot halibut boat, leaving Ketchikan, Alaska, for Prince Rupert, British Columbia. This boat had been chartered by a doctor, and we, rather than wait several days for the regular freighter, had secured passage with him. What promised to be a pleasant voyage in the

afternoon when we left became hazardous before nightfall, and as we approached Dixon's Entrance, normally a six-hour run through open sea, the doctor and his pilot were seriously considering turning back. Only the gravity of the mission caused them to continue. With the approaching darkness came rain, and the waves began to swell. It wasn't the large waves, fifty or seventy-five yards across, however, that caused our immediate difficulty. It was the small, choppy waves that seemed to come from every direction. Whenever the prow cut one of these waves broadside, water would pour over the cabin. Ordinarily, ice in the hold serves as ballast for a fisherman's boat, but on this occasion the hold was empty, allowing the boat to roll freely. It behaved not unlike a cork in rough water as it slipped up and down over waves that seemed determined to engulf us. While it was light enough to see the waves coming, we could anticipate their fury; but after the Arctic blackness in all its density settled down around us, we had to "feel" the impetus of the waves before we could brace ourselves for the action to follow. Twice during the night the dory on board had broken loose. It was while the pilot attempted to lash it down the second time that the engine to our boat sputtered and died. It seemed as if we were falling through space. What a feeling of relief it was when the engine was finally started and the boat began plowing into those waves again! When the pounding was most terrific, I'd catch myself trying to crowd into the small space already occupied by the doctor and the pilot. Taking hold of myself, I'd resume my position immediately back of the cabin, where every few seconds water in tubful proportions came splashing down on my head. Despite my fisherman's helmet, salt water slipped down across my face almost incessantly, making it necessary that I exhale through half-closed lips. With arms and legs interlocked in the net hoist, I spent the last two hours of the storm hanging on for dear life, retching almost convulsively. I didn't know that a prayer had already gone forth in our behalf, that a petition for our safety had been recorded several years before:

In all the authority of the holy priesthood, we bless the waters of this territory, that they may be friendly; that thy servants, O Lord, may ride upon their bosom in perfect peace and security; that none shall be swallowed up in their depths while they are in the performance of their duty.

By way of history, Elder Melvin J. Ballard, while presiding over the Northwestern States Mission, sent two young elders into Alaska, who labored in Juneau and near places for several weeks. No further work was done by the church there until 1927, at which time Elder John A. Widtsoe, while touring the mission with President Sloan, expressed his feeling that Alaska might be a fertile field for the elders. Dr. Widtsoe, having spent some little time in Alaska the summer before. About the same time, Elder Andrew Jensen made a visit to Alaska. His graphic picture of the country, together with other reports, impressed President Sloan to seek further information; so on February 5, 1928, he wrote to Governor Parks of Alaska concerning the possibilities of entering his country with the object of doing missionary work. Maps and charts were secured from Washington, D.C. Letters received from Governor Parks were most encouraging; he seemed more than anxious that the church should send her missionaries there. The plan was presented to the first presidency of the church, and permission was granted. President Sloan, therefore, requested that a few strong, experienced men be sent out as short-term missionaries. Elder Alvin Englestead from Kanab, Utah, having just completed a short-term mission, promised to return to the northwest after attending to some business at home. This he did, and in his company were Elder Heber Meeks, president of the Kanab Stake, and Elder James Judd, also a member of the same stake. These elders, together with Elder Lowell Plowman from Smithfield, Utah, a long-term missionary, arrived in Juneau on the fifth day of June, 1928. The next morning they retired to the same spot that has previously been spoken of, "Mormon Hill," and there, in the words of President Sloan, "with those great mountains as a background, and the bay in front, with the city of Juneau below their feet, in humility and with great thanksgiving these brethren bowed their heads and President Meeks offered the following dedicatory prayer":

Our Father and our God: We thy servants clothed in the holy priesthood (Melchizedek) present ourselves before thee in this beautiful spot and offer our devotion unto thee.

We pray, our Father in heaven, that thy spirit may rest down upon us in power, to warm our souls and permeate our beings, that we may have assurance that our labors are accepted of thee.

Inasmuch as we have been called to proclaim thy word in this land and to officially open up the work of preaching thy gospel, we do bless this, set it apart and dedicate it to this purpose, and we do it by the authority of the holy priesthood in us vested.

We pray thee, our Father in heaven, to bless and sanctify this land to the preaching of thy word. Temper the elements that this land may yield its strength in bringing fruitful and yielding souls unto thee, the Lord.

(Concluded on page 100)

*Elder Dow Ostlund, Lethbridge, Alberta, Canada

Letter to My Son

By
DOROTHY
CLAPP
ROBINSON

Dear Son:

YOU were a frail child. Three different summers my arms had to be your feet. In those dark hours when we were afraid you might be a cripple, I could find but one thought to console me—if ever war came again there would be no place in it for you.

How short-sighted we are. The years slipped by, and suddenly there was a war, and now you are a soldier. Strangely, I find I am glad and proud. Not glad there is a war. Oh, no, not that. Just proud that since there is a war you can do your part. You would not want, and I would not want to go our accustomed way while other mothers and sons made the supreme sacrifice. I am thankful that this time I do not have to face your query, "Mother, why can't I play like other boys?" This time you are with the other boys. I try to keep that fact foremost in my mind.

Yes. You are with other boys. So many more boys than you ever dreamed of. Boys from all walks of life and all parts of the country. I told you good-bye hurriedly, almost casually. You know why. I said nothing to warn you. I asked no promises for your future behavior. Even my letters have been merely newsy—who did what and when and where.

As the emptiness in our home became more oppressive I fell into worry. Was I ignoring realities? Was I underestimating your dangers? Had I failed to provide you with an armor for defense? My conscience began to bother me. I heard stories of boys who resisted temptation because of a promise made to their mothers. I wondered, too, about another question. If, for instance, you were going overseas and I could write you but one last letter, just what could I say that would be the most help to you?

Suddenly it came to me that my time for telling had passed. For twenty priceless years you have been mine to train, to warn, to gird about with spiritual armor. If I have "muffed" my job, as you would say; if your armor is weak in spots, it is too late to do much about it. I have had my day, and this new one is all yours. Yes, although you are a soldier among soldiers your future is in your own hands—the future that

counts. Growth comes from within, not from circumstances.

I am not unmindful of the temptations in your new way of life. Perhaps being a mere woman I underestimate them. Drinking, smoking, dirty stories, easy girls, have always been within your reach. There is no point in pretending otherwise. Their lure, if any, may be intensified since many of your normal activities are ruled out. I would not know for sure.

I do know, however, that you have already established strong tastes and habit patterns which can be your



protection. To take up these less desirable things would mean a deliberate putting aside of one habit to make way for another.

YOUR father always said, "A boy who goes straight for a girl will not go straight long." In that statement lie the law and the gospel of your spiritual armor. In other words your incentive should come from within, not from without. You are not to keep yourself clean for your mother, your future wife, or the family you might some day father. These are contributing factors, but the point is to keep yourself clean because you want to be that kind of man. You cannot cheat yourself and get by with it.

If you listen to dirty stories or let your mind dwell on sex situations, you will be horrified later to think how easily you yielded to tempta-

tion. Your emotions will respond to a situation in exactly the pattern you have built up. A boy doesn't fall suddenly. The act is built up little by little. His "moment of weakness" is that moment when his act slips into the groove prepared by his thoughts. A psychologist could explain this more clearly.

Neither does self-control come suddenly. If you have it, it has been building up from the minute you entered life. You were born and reared under a covenant of self-restraint. Now it should protect you; but I would not be too sure about it. Your strength may very easily become your weakness. Your strength may lead you to think you are invulnerable. When I was a child I was taught that if I boasted aloud I would not do a certain thing, Satan would hear me and immediately set out to make me do it. Or, put it this way: I think you have heard "the eyes of the world are on you" so many times you are in danger of building a defense attitude. You feel called upon to justify your standards and thereby create an emotional conflict within yourself and an argument with your associates. Conflict works negatively so you have an enemy to conquer. Enemies watch for unguarded moments to strike below the belt. If you do not like turnips, you pass them up and so what? No one cares. You eat them or leave them. Let your acts be your explanation of your standards. If you do not believe in drinking, you will not need to publish the fact. If you do not like dirty stories, listening to something else is your proof. If your beliefs are not worth living, they are not worth an argument. So we come right back to where we started—your habit patterns.

LOOKING on from this distance it seems to me you have two other safety valves: your strenuous physical exercises and your choice of companions. I have your confirmation of the latter in your own statement. "The dirty-mouthed ones congregate at one end of the barracks and the rest at the other end." I see every reason why this should be so.

(Concluded on page 102)



WHEELS OF TIME

Pioneer wagons have ground their mark indelibly into the westward trail as it approaches Fort Bridger. Along this road moved Eliza R. Snow and her company of Mormon emigrants.

PART XII

1847—ARRIVAL IN THE VALLEY

Monday, September 20. Warm—the dust very unpleasant. Br. breaks a wagon—enc[amp] in the sand by a stream. Trav[el]ed 8 m[ile]s.

Tuesday, September 21. Start at 9—bait at 12 by a creek—pass Fort Bridger a short distance & enc[amp]. The Com[pany] of 7 enc[amp] near—I am quite sick. Our people traffic [trade] with the French & Ind[ians]. Trav. 8 ms.

Wednesday, September 22. The cattle cannot be found till too late & the majority move to stop till morning—the day spent trafficking—the 2nd 50 come up. Last night Br. Vance arrived—speaks of a frost there that injur'd the crops. I am quite sick in the forenoon—much better in the eve[ning]. Moth[er] Chase & I have a rich treat in the carriage—with a promise of new int[er]est, if diligent & submissive—Br. Love lost an ox—Capt. Peirce buys a pair & a cow & calf.

Thursday, September 23. Saw J. Y. from the Valley. Last night a dance was attended in one of the Frenchmen's houses by many from each 50, both old and young—Prest. [John] Y[oung] & wife not excepted—it continued till nearly 2 after which a hooting was kept up till morning by the drunken natives.

We pass'd a spring—a very small run—a curiously variegated landscape & encamp on a stream call'd Muddy that was nearly dry. The dust intolerable. Trav. 13 ms.

Friday, September 24. My health better—finish a garment for Sis. P[er]ce. We start late—the pow'r of the air rules & the dust is worse than intolerable—find the 7 wag[ons] of G[rant]'s enc[amped] at the springs,

where, not finding sufficient water, we go on—leave Riter & Dilworth & the 2nd 50 in sight—cross a mountain pass, poplar groves—a soda spring & the 30-m[ile] b[oard] from Bridger—go 1 m[ile] beyond & enc[amp] by springs 1 m[ile] from B[ear] Riv[er], with a beautiful moon-light about 8 o'clock. Trav. 18 ms.

Saturday, September 25. We go to Bear Riv[er], when a consultation is had & some are desirous to stop & do some blacksmithing. Part conclude to go on to Cache Cave & hunt—Capt. P[er]ce goes ahead—we meet Capt. M. who said that a part of T[aylor]'s company pass'd the Cave last eve—no chance for game—Rich's com[pany] having clear'd the ground. Met C., sick with mountain fever, also men from the Valley with 4 p[ai]r[s] of cattle. Pass some stupendous bluffs of pebble stone rock on one side the "narrow" which we pass'd before we cross'd the stream on which we enc[amp]. Capt. P[er]ce, L[athrop] & K[imball] come up; also Capt. N[oble] in the eve. Trav. 11 ms.

Sunday, September 26. Leave our enclosure, which might puzzle a querist where we came in & where we were to go out, which we do by rising a long winding hill, from the top of which we see the mountains of the Valley. We enc[amp] about noon across a small stream opposite a high bluff, in the side of which is a curious opening in solid rock call'd Cache Cave. Heard that Sister G. [wife of Jedediah M. Grant] died this morning. Porter & J. G. arrived in the eve. Bring word they have had no frost in the V[alley] to injure much, &c. Riter & D. come up. Trav. 5 ms.

Monday, September 27. We trav. most of the day in a Canion or narrow opening between 2 ranges of mountains. Capt. [Jedediah M.] G[rant] passes us with a horse team, going to the V[alley] to bury his wife. Br. & Sis. Leonard going with him. Capt. Peirce & Lathrop enc[amped] together. Neff stops in the rear K[imball] on hand. Our place is delightful—the mountains being in a half circle on either side &

¹Although every care and kindness possible under the circumstances were extended to her, the delicate constitution of Mrs. Jedediah M. Grant was not sufficient for the hardships of the journey. She had been failing some time. I was with her much, previous to her death, which occurred so near Salt Lake valley, that by forced drives night and day, her remains were brought through for interment. Not so, however, with her beautiful babe of eight or ten months, [4 months and 14 days old] whose death preceded hers about two weeks [24 days]; it was buried in the desert.—Eliza R. Snow in *Women of Mormondom*. (Tullidge), p. 35.

The babe referred to was Margaret S. Grant, daughter of Jedediah M. and Caroline Grant, born at Winter Quarters, Nebraska, May 19 1847, and died on Sweetwater, September 2.—*Journal History*.

PIONEER DIARY OF

variegated with indescribable beauty, rising in a kind of majesty that could but inspire feelings of sublimity in a contemplative mind. Pass the 60 m[ile] b[oard] from B[ridger]. Trav. 13 ms.

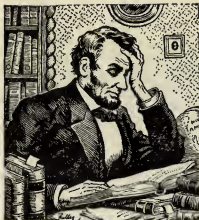
Tuesday, September 28. Go on in the same range—pass curious mountains which delight me, mostly of a fine brick color on the right hand & rising perpendicularly & on the left covered partially with surf, with cedar & willow bushes between the ridges. Pass Sis. Taylor, stopping at Weber's Fork—pass the river & go 2 ms., cross the creek 4 times that emp[ty]ed in the W[eb]er. Trav. 14 ms.

Wednesday, September 29. Last eve was delightful—this mor. cold with a sprinkle of rain, a strange occurrence. C. D. & Ellsworth stop to hunt—in a few rods we enter "Platt's Pass"—the road rough—sideling & thro' thickets of willows—pass the 80 m[ile] b[oard] & enc[amp] on a fine stream call'd Canion Creek, after crossing one 3 times. The middle of this & the 2 last days too warm for the cattle. Some of [John] T[aylor]'s company [are] where we stop. From Big Mountain we saw the mountains of this side of the Valley. Trav. 11 ms. the 80 m. b[oard] on top of 5 m. hill.

Thursday, September 30. Cross'd Canion Creek 8 times—the road sideling, cradling, stumpy, bushy, &c. We enc[amp] on a side hill about 1 m. ahead of the 90 m. b[oard]. Capt. L. passes us; also Sister T[aylor], but her camp stops in our rear. The buggy is found insufficient to go any farther. Trav. 6 ms.

Friday, October 1. Left the carriage & an ox that gave out yesterday—I rode in the black wag[on]. Sister P[er]ce, M[argaret] & Edith walk. Very, very dusty, thro' brush & timber—up the mountain to Bellows Peak, where we met [John] T[aylor] who ask'd me if I had lately seen my face, his own being behind a black mask, (the soil having chang'd)—we then went slash mash down over stumps, trees, &c., &c.—enc[amp] in the Canion a little in rear Capt. L[athrop] & Sis. Taylor, thankful for our deliverance thus far. Traveled 10 miles.

²This day we traveled through brush and timber, but what was still worse, through black dust with which we all were so densely covered that our identities might be questioned. When up the mountain to Bellows Peak we met Brother John Taylor, who, having reached the valley, was returning to meet that portion of his company now in the rear. Riding on horseback, through the interminable dust, his face was covered with a black mask, and in his happy, jocular way, lest I should compliment him, he hastened to ask me if I had lately seen my face. Our appearance was truly ludicrous. It mattered little to us as we went slash, mash, down the mount. (down Little Mountain) over stumps, trees, roots, ruts, etc., where no one dared to ride who could walk.—Eliza R. Snow, in *From Kirtland to Salt Lake City*, James A. Little.



Lincoln

AT NIAGARA FALLS

By BRIGHAM YOUNG III

ON at least two occasions Abraham Lincoln visited Niagara Falls. The old Cataract House established in 1814 has available the old guest registers and on a page dated July 24, 1857, one may find this entry:

"A. Lincoln & Family, Springfield, Ill."

Mr. Lincoln's family at this time consisted of Mrs. Lincoln and three sons: Robert, age fourteen; Willie, age seven, and Tad, age four. That this was a very pleasant occasion for Mrs. Lincoln is evidenced from a letter dated September 20, [1857], which she wrote to her half sister, Emilie Todd Helm: "The summer has so strangely and rapidly passed away. Some portion of it was spent most pleasantly in traveling East. We visited Niagara, Canada, New York, and other points of interest."

While this trip East was primarily a business trip for Mr. Lincoln, it is one of the few instances when we find the Lincoln family traveling with the idea of pleasure and sight-seeing in view, and there is every evidence that Lincoln thoroughly enjoyed it.

Nearly ten years before this visit of the Lincoln family, Abraham Lincoln himself had stopped off at Niagara on his way home from a speaking itinerary in New England. His last engagement was in Boston on Friday, September 22, 1848, when he spoke at a Whig rally held in Tremont Temple. The following day he started west and stopped at Albany. From there he went on to Niagara, where for the first time, evidently, he looked upon the wonder of the falls.

Lincoln at various times gathered data on several different subjects which he worked into popular discussions such as Temperance, Law, Agriculture.

It is of interest to observe in the fragmentary memorandum available the reaction of Lincoln to America's greatest natural wonder.

FRAGMENT—NOTES FOR A LECTURE

PHYSICAL APPEARANCE OF FALLS

Niagara Falls! By what mysterious power is it that millions and millions are drawn from all parts of the world to gaze upon Niagara Falls! There is no mystery about the thing itself. Every effect is just as any intelligent man, knowing the causes, would anticipate without seeing it. If the water

moving onward in a great river reaches a point where there is a perpendicular jog of a hundred feet in descent in the bottom of the river, it is plain the water will have a violent and continuous plunge at that point. It is also plain, the water, thus plunging, will foam and roar, and send up a mist continuously, in which last, during the sunshine, there will be perpetual rainbows. The mere physical of Niagara Falls is only this. Yet this is really a very small part of that world's wonder.

EMOTIONAL APPEAL OF NIAGARA

Its power to excite reflection and emotion is its great charm. The geologist will demonstrate that the plunge, or fall, was once at Lake Ontario, and has worn its way back to its present position; he will ascertain how fast it is wearing now, and so get a basis for determining how long it has been wearing back from Lake Ontario, and finally demonstrate by it that this work is at least fourteen thousand years old. A philosopher of a slightly different turn will say, "Niagara Falls is only the lip of the basin out of which pours all the surplus water which rains down on two or three hundred thousand square miles of the earth's surface." He will estimate with approximate accuracy that five hundred thousand tons of water fall with their full weight a distance of a hundred feet each minute—thus exerting a force equal to the lifting of the same weight, through the same space, in the same time. And then the further reflection comes that this vast amount of water, constantly pounding down, is supplied by an equal amount constantly lifted up, by the sun; and still he says, "If this much is lifted up for this one space of two or three hundred thousand square miles, an equal amount must be lifted up for every other equal space", and he is overwhelmed in the contemplation of the vast power the sun is constantly exerting in the quiet noiseless operation of lifting water up to be rained down again.

FALLS REVEAL RECORD OF THE PAST

But still there is more. It calls up the indefinite past. When Columbus first sought this continent—when Christ suffered on the cross—when Moses led Israel through the Red Sea—nay, even when Adam first came from the land of the Maker; then, as now, Niagara was roaring here. The eyes of that species of extinct giants whose bones fill the mounds of America have gazed on Niagara, as ours do now. Consequently, with the first race of men, and older than the first man, Niagara is strong and fresh today as ten thousand years ago. The mammoth and mastodon, so long dead that fragments of their monstrous bones alone testify that they ever lived, have gazed on Niagara—in that long, long time never still a single moment (never dried), never froze, never slept, never rested.—From *Lincoln Lore*, publication of the Lincoln National Life Foundation.

A CHECKER CHAMP

IN the early '70's, a group of intimate friends, consisting of boys contiguous to his premises, met in the offices of President Brigham Young, a privilege he kindly accorded us, for the dual purpose of social chat and reading.

After some desultory literary browsing, the little coterie resolved itself into a checker club, which lasted through the winter.

Not many evenings passed before one boy stood alone, the undisputed champion. He was noted as the student who selected the knotty sums in Roy's Third Part arithmetic which baffled the best skill of the rest of us, for no matter how long it took or how tough the problem, he always came up with the correct answer without consulting the back of the book where the answers were to be found.

His reputation as a checker player extended beyond our local school vicinity, and presently we began scouring neighborhoods adjacent to and even distantly removed from our own to discover opponents who could really give him a game.

The contests were limited to the best two in three as that was all that was necessary to establish his undisputed superiority.

During the last months of the winter, we ran entirely out of opponents for him, which necessitated our going farther afield, but he still remained unbeaten.

Desperation seized upon us when from some source came the cheering information that a man in the Tenth Ward, lately from England, had been the champion of an English checker plying town.

A delegation promptly waited on him, and after some persuasion, a contest was arranged; the fact that he was to play in the office of President Young proved the bait which induced him to meet our Admirable Critchton.

When he was ushered into our place of meeting, he looked about him with a rather amused and quizzical air, the bright fire in the fireplace, the unique office furniture, the open gallery next to the low roof, the cozy cheerfulness of the place pleased him, but piqued his curiosity. As for

(Concluded on page 113)

THE IMPROVEMENT ERA

GIVE US THIS DAY

By Ora Pate Stewart

It was nearly March. The northern Arizona pines sifted a quiet song from the wind as it passed through. To the east lay the Painted Desert, and the first shafts of light from the morning sun splashed through its colors and climbed with dripping fingers to the summit of Pandorosa Ridge. And over the ridge to the west a small sawmill lay asleep but for the purr of the water-wheel and the thin smoke rising from the cabin chimney. The pine logs, still dressed modestly in their own bark, glistened for a moment against the sun and then gave up their jewels of frost. And inside the cabin Anna arose from her weary watch and turned her face to the new sunrise, a new day and a new responsibility.

"Dear God," she prayed softly, "help me through this day." She stood a moment at the window as if to absorb the courage of the morning. Then she turned slowly to the children.

Young Clem was beginning to stir. It had been her impulse to wake him. But young Clem was only twelve, and he would need all the rest he could get from now on—and Andrew, eleven. It would be hard on him, too.

Anna tip-toed over to the girls' bed where Pandorosa's blond braids brayed out on the pillow. Anna stooped and pulled a little thumb out of Susie's mouth, mentally remonstrating with herself for denying her three-year-old this small comfort.

The iron pot steamed with a gummy stew of aromatic bark. An Indian woman had told Anna about the bark. It was good for sickness when there was coughing or fever. But the kettle could come off now. Anna would need it for the bran mush. And Clem couldn't smell the healing syrup of the bark. Not now.

ANNA pushed the weariness of the night away. She remembered the words—his last—"Anna, don't be lonely—I'll be close, Anna."

Young Clem reached under the bunk for the homespun shirt that was the coat and vest of his spring wardrobe and adjusted his pants at the waist.

"I'm sorry, Ma. I guess I overslept. I meant to spell you off with the poultices . . ."

"We're through with the poultices, son," Anna tried to make her voice even. "Your father doesn't need them anymore."

"O, Ma—"

"Yes," Anna said, "just before daylight."

Young Clem put his arm around her, and they stood looking into the sun. It was the hardest moment—the young arm strengthening through sympathy into comfort. Anna couldn't look at him.

"You'll milk the cow, Clem, and stake Old Patch under the quaking aspen tree. Don't let him go up the draw. We might need him today."

She had called him "Clem." He had always been "Son" to the family, and "Young Clem" to the folks who came to the mill every spring after the thaw for their lumber. The thaw was on—and no folks would be coming for at least three weeks. No folks could come because of the water gap. It would be like swimming upstream. But she had called him "Clem." She saw him grow a little taller. Maybe she wouldn't need any other folks—with him.

"We won't let the children know just how we feel," Anna went on. "It'll be better if they don't see us like this."

YOUNG CLEM went out to stake the horse under the aspen tree and Anna began to scrape the gummy tar from the mush kettle. And neither looked back upon the good bed.

The sawdust was damp and heavy in the mill shed. Anna stopped the saw and steadied herself against the great pulley.

"Andrew, you and Pandorosa go fetch the horse blanket and spread it out there in the sun. Then, Clem, you shovel this nice clean sawdust onto it and spread it out even to dry. And, Susie, don't you step in it." She selected a likely log and rolled it into position.

"And, Anna," she added, under the protecting buzz of the great jagged saw—"you cut a nice steady slice off of this log. There was never any crooked work around my Clem. And no crooked pine is gonna box him."

From the wooden trunk that steadied the head of the girls' bed, Anna took the creamy cashmere that was her wedding dress. It had yellowed a little in the fourteen years. And the waist seemed slimmer, but the style was still good. Anna held the neckline to her chin and spread out the full skirt. The strains of the wedding march seemed to unfold

with the gathers. It had been such a funny little wedding. The wagons had been in a circle, someone had suggested they make a wedding ring—and the only mandolin in the company, choked with dust and one low string sagging sadly, had bleated out the wedding tune—but it was beautiful. Brother Heber had pronounced the marriage words, and then they had danced the Virginia reel. A romance of the plains—and a plain wedding—it had been fitting. The dress seemed still to hold the smell of the prairie sage, and certainly that was the stain of the heel print at the hem

(Concluded on page 112)

—Illustrated by John Henry Evans, Jr.



"DEAR GOD," SHE PRAYED SOFTLY,
"HELP ME THROUGH THIS DAY."

Books

THE CHURCH IN WAR AND PEACE
(Stephen L. Richards. Deseret Book Company, Salt Lake City. 1943. 221 pages. \$1.00.)

BEGINNING on the last Sunday of 1942 and continuing for twenty-four weeks, Stephen L. Richards, of the quorum of the twelve apostles, was presented as the speaker of the Sunday evening church radio service, 9:15 to 9:45 p.m. MWT, over KSL. The response accorded these thoughtful and thought-provoking addresses was most gratifying. Discriminating listeners, both young and old, followed week after week, and made these informative talks the subject of much comment, discussion, and appreciation. Old problems and principles were approached through new and different channels. With Brother Richards' gift of pleasing speech, and with logic of thought, topics of ever-pressing interest were brought out for a new and refreshing scrutiny: Home, the Foundation; Work; The Nature and Power of a Testimony; Orthodoxy; Tithing; Health and Happiness; Freedom from Bondage and Debt; Temples of God, are among the subjects considered. With these as a sampling, we invite to the attention of church readers, and to the reading of those who are unaffiliated, the excellent and useful volume that has grown out of the series, now published under the title, *The Church in War and Peace*. Our congratulations to Stephen L. Richards for a task well done—and our appreciation for the permanent preservation of this series.—*R. L. E.*

MAN, REAL AND IDEAL
(Edwin Grant Conklin. Charles Scribner's Sons, New York. 247 pages. \$2.50.)

OUR of fifty years of teaching and research, by a leader in biological science, this book has been born. It contains the personal "observations and reflections on man's nature, development, and destiny." Whether one agrees or not with the conclusions, the book is good reading, wholesome, sane, and thought-provoking. Dr. Conklin may not be orthodox, but he is deeply religious; and always deals respectfully with the deep beliefs of man. On almost every page are wise suggestions that, if heeded, would make our day happier. The book falls into three parts, *The Human Species*, *Development of the Individual*, and *The Real and the Ideal*. These parts are in turn divided into eighteen chapters.

—*J. A. W.*

MAGNESIUM, A MAGIC MINERAL
(Lillian Holmes Strack. Harper and Brothers, New York. 54 pages. \$1.00.)

THE element magnesium has long been known, and used in minor ways. Recently, because of its lightness, and other properties, it has become of prime industrial importance. And, it promises to become more useful than ever. This is briefly told with sample illustrations.—*J. A. W.*

THE CHIANGS OF CHINA
(Elmer T. Clark. Abingdon-Cokesbury Press, Nashville. 123 pages. \$1.00.)

IN the development of modern China, the Soong family, at first humble and obscure, have played a leading and amazing part.

The story of that family, father, mother, the three daughters, and their distinguished husbands, is here told briefly but well. The author has stressed the "decisive influence" of Christianity in the labors of the Soongs and their associates. In our day, when China is rising to become a shaper of future history, this little book is especially welcome. The many illustrations enhance the joy of reading the story.—*J. A. W.*

AS I RECALL THEM
(Charles Nettleton Strevell. Stevens & Wallis, Printers, Salt Lake City. 308 pages.)

This personal record of a varied and useful life is not only interesting reading, but of real historical value. It gives life to the past, in Illinois, Montana, and Utah. Distinguished personalities from Lincoln to Heber J. Grant are subjects of the memoir. And, throughout, runs a vein of humor, touching the events of the past.—*J. A. W.*

SMALL RAIN
(Chosen by Jessie Orton Jones. Illustrated by Elizabeth Orton Jones. Viking, New York. 1943. \$2.00.)

The book takes its title from the exquisite scripture:

My doctrine shall drop as the rain,
My speech shall distil as the dew.
As the small rain upon the tender herb,
And as the showers upon the grass.

With quotations from the Bible, illustrated by a capable artist, this book will bring to children a feeling of kinship with their Creator and a love of the beauty of expression found nowhere else but in the Bible. This book is so lovely in selection and execution that it is to be hoped that a multitude of adults as well as children may be privileged not only to see it, but to live with it.—*M.C.J.*

ABRAHAM LINCOLN
(James Daugherty. Illustrated. Viking, New York. 1943. 216 pages. \$3.50.)

To an America fighting for freedom and tolerance for the entire world, a new biography of Abraham Lincoln seems particularly fitting. This book, illustrated in two-tone lithographs by the author, will find a large reading public. In the book little-known or completely unknown bits of Lincoln lore are printed, while the well-known is referred to briefly. Thus those who know well the story of Lincoln will find the material refreshingly new, and for those who read about Lincoln for their first time, there is enough information that the story of his life and work has continuity.

This is a good book, and one that deserves to be widely read.—*M. C. J.*

THE BEST PLAYS OF 1942-43
(Edited by Burns Mantle. Illustrated. Dodd, Mead and Company, New York. 543 pages. \$3.00.)

BURNS MANTLE has become, through the years, an institution rather than a person, for he has given to the non-Broadway theatrical world an insight into plays which undoubtedly in turn has fed Broadway. In this latest collection of plays, Mr. Mantle has included such hits as *Oklahoma*, *Tomorrow*, *The World*, *Winter Soldiers*, *Harriet*, *The Eve of St. Mark*, *The Patriots*, *The Damask Cheek*, and *Kiss and Tell*.

As usual, the editor has done an exceptionally good job of cutting, preserving the essential elements of the original play.

It is interesting to note the emphasis that falls on war. Even the period plays deal with important epochs in the establishing of our government, with the ideals for which we are so doggedly fighting today.

—*M. C. J.*

LONG, LONG AGO
(Alexander Woolcott. Viking, New York. 280 pages. \$2.75.)

READERS will be especially grateful for this posthumous collection of Woolcott, for they have missed his droll, poignant stories. These are sketches of people made during the past ten years and reveal to the reader, in worthy light, such luminaries as Katherine Cornell, George Bernard Shaw, Oliver Wendell Holmes, as well as characters whose light shines dimly except as Woolcott burnishes it.

And through all the stories glows the inimitable Woolcott style which warms and comforts.—*M. C. J.*

HUNGER FOR WHOLINESS
(Thomas H. Howells. The World Press, Denver, Colorado. 307 pages. \$3.00.)

THIS unusual book is said by the author to be "a study of human morale, of our striving toward the remote goals of life. It might be called a 'Wholistic Interpretation of Life,' or even an 'Organismic Psychology of Personality.' To view life as a whole is a need of the day; and this attempt of a professional psychologist, to attain the complete picture, is of real interest, though his reasoning is not always acceptable. Certainly the author drives the reader to serious thinking.—*J. A. W.*

THE SCIENTIFIC LIFE
(John R. Baker. Macmillan Company, New York. 1943. 154 pages. \$2.00.)

WE speak loosely of science and of our age of science. But if we were put to it, how many of us could discuss intelligently the meaning of science, its chief contribution to human welfare and progress, and our proper attitude towards it in the period of reconstruction after the war?

To clarify the minds of men relative to science is the objective of this little volume; and it is excellently well done. In simple, easily-understood language, free from ostentation, the distinguished author, lecturer in zoology in Oxford University, England, probes the soul of science and sets up its relation to mankind as a whole. His call for support of pure science should be heard by all lovers of human peace and prosperity.

It is a book for the day.—*J. A. W.*

THE IMPROVEMENT ERA



Poetry

PRAYER FOR A SMALL SON

By Margaret Jenkins

GOD, help me teach this little lad
Thou gavest me for my own
To walk upon thy narrow path
And kneel before thy throne.

And if he walks beyond my call,
Or should my voice be weak,
If there be danger he might fall,
God, let thine angels speak.

THE BEST RECIPE

By Florence Hartman Townsend

I STARTED to number my blessings today,
It would take but a minute or two any-
way.

For my spirits were low and my outlook
was blue,
And my blessings just then I'd have told
you were few.

Well, they just multiplied as I sat there
and counted.

Into hundreds and thousands they rapidly
mounted.

Till I'm ready to tell you this quite blessed
minute.

In all this wide world I'm the most blessed
one in it.

So if you feel poverty-stricken today,
Just number your blessings the self-same
way.

It will simply amaze you, just as it did me;
Yes, for chasing the blues it's the best recipe.

TRANSCENDENT LOVE

By LeRoy Burke Meagher

YOU shall not want, my soldier son,
For loving thoughts and prayers each
day;

As mine will follow you throughout
The hours you are away.

My thoughts shall march in step with you,
My prayers be on each hill you gain,
For mother love transcends all fears
To minister to pain.

WINTER

By Lalia Mitchell Thornton

SUMMER is for gardens, lovely every one;
Summer is for old men, sitting in the sun;
Winter is for meadows blanketed with
snow;

Winter is for young lads who would a-
coasting go.

Autumn is for deep woods, green and gold
and red;

Autumn is for grown folks, harvest time
ahead.

Winter is for crisp winds, biting winds
and bold;

Winter is for young lads, who revel in its
cold.

Springtime is for song birds, in every glen
and dell,

Springtime is for lovers, or so the poets tell;
But winter is for dark sky and ice-crusted
mere,

And winter is for young lads who have
not learned to fear.

LINCOLN

By Christie Lund Coles

WE have pictured him as sad
And darkly brooding, yet well
He knew the worth of laughter
And the moment best to tell

The anecdote to sway the mind
And the ego; he knew, too,
More than any other man
The swift and kindly thing to do.

We have pictured him as remote—
Yet he walked near his fellow man,
Loving him, loving him deeply
As only the unselfish can.

We have pictured him as alone
And lonely—he was that, yet he
Was companioned by a dream—
A dream that visioned liberty.

A LIFE'S VALENTINE

By Grace A. Cooper

NO thumb or wee finger to count her three,
Her blue eyes were laughing, she danced
with glee,

A nice brown-eyed boy from the house next
door . . .

His age on one hand was just five, no
more—

With pencil and crayon, "It's yours," "It's
mine."

Together they made their first valentine.

Two hands and one finger, her age eleven.
The Saint's Day tokens received were seven.
One sketch with crayon and pencil crude . . .
A message which she alone understood—
In answered note she did not decline
But promised to be his own valentine.

While counting fingers on both hands twice,
The Saint's Day brought gifts of all things
nice.

Of candy, roses, and bright daffodils,
And a note made in crayon and colored
pencils,

Demanding an answer in just one line . . .
Forever and ever his valentine!

Now six times she must both hands upraise,
In memory counting the good Saint's Days,
The nice brown-eyed man from the house
next door

Has papers scattered all over the floor—
With pencil and crayon his words define
The love of a whole life's valentine.



ESCAPE

By Frances Hathaway

I THANK thee, Lord, for homely tasks.
The baking of the bread
To feed a hungry family
My spirit too has fed.
When dull or sad or weary
And life seems burden sore,
I clean the paint to cheer me,
Or scrub the kitchen floor.

The swing of mop or broom in hand,
The churning of the suds,
Can bring surcease from living
When woe my being floods.
And oh, the inspiration:
You won't believe it, Lord,
That comes to me while working
Above the ironing board!

So grant, dear Lord, a measure
Of home to clean and keep,
Some stairs to make thy pleasure,
A space of floor to sweep,
I'll keep the windows shining,
The chairs and things from scars,
And brush in hand be climbing
Thy pathway to the stars!

LOVE CAME KNOCKING

By Mabel Jones Gabbott

LOVE came knocking at my heart,
But found therein an angry word,
With lifted resentment built around,
So that his knock could not be heard.

Faith touched my shoulder one bright day,
But I shrugged on, quite unconcerned;
I had no need of God, I thought,
And faith walked by and never turned.

Peace sang her tuneless melody
Into my soul. I heard too late,
For I was brooding o'er a wrong
And heaping fancied hurt on hate.

Now love is gone, and faith is lost,
And peace is far away and frail.
Dear God, another chance, I pray,
And vision that I may not fail.

HERE IS WINTER

By Dott J. Sartori

HERE is winter to make the bed
And nightgown the seedlets of the year,
To dress in white muslin the faithful dead,
To lay the cover on cradle and bier.

SEED

By Frances Martin Johnson

THERE is one thing far stronger than the
land . . .

As stars are pale beside the ripened moon,
And rocks are crumbled by the churning
sand,

So ground is slave to seed at summer's noon.
For one small shoot has risen to the sun
Whose curving flame has nurtured it from
birth;

And when through weaving seasons growth
is done,

A forest springs to gird the crusted earth.
Yet stronger than the seed of lifted tree
Is harvest from a seed on Calvary!

The Church Moves On

South African Mission

JUNE B. SHARP, former bishop of the Salt Lake City Thirty-first Ward, was named by the first presidency as president of the South African Mission December 31. He succeeds Richard E. Folland, who has served in South Africa during the past five years.

President Sharp served as a missionary in the South African Mission from 1912 to 1915. He was recently released as bishop of the Thirty-first Ward after serving for eighteen years, and appointed to the high council of the Park Stake.

Mrs. Sharp and three of their five children will accompany him to the mission field.

North Central States Mission

WILLIAM LESLIE KILLPACK, bishop of the Idaho Falls First Ward, was appointed by the first presidency on December 11 to preside over the North Central States Mission. He succeeds President George F. Richards, Jr., who has served as mission president for the past four years.

As a young man President Killpack filled a mission in California.

Mrs. Killpack will accompany him to the field, where she will preside over the women's activities of the mission.

Scandinavian Missions

ACCOMPANYING the financial and historical reports for August and September from the Swedish Mission is a letter from acting president, C. F. Johansson:

The tithing donations show a good, healthy spirit. The spirit is generally fine and the testimonies of the gospel are stronger.

I have received letters from Norway and Denmark and can tell that the work is carried on in those lands in a satisfactory manner. In Denmark they were able to send foodstuffs to Norway. On September 8, the Oslo Relief Society gave a good dinner to a number of their aged members. On that occasion those Saints greatly enjoyed such food as had not for a long time been seen in many homes in Norway.

Service Men

ACCORDING to the latest statistics released by Hugh B. Brown, co-ordinator of Latter-day Saint men in the armed forces, the close of the year 1943 found over forty-five thousand church members in the uniform of their respective countries.

B.Y.U. Dormitory

IONE HALL, providing dormitory space for thirty-five girls on a cooperative basis, was opened at Brigham Young University in January. The hall was named in honor of the late Ione Knight, daughter of Jesse Knight.



RICHARD E. FOLLAND



JUNE B. SHARP

Hyde Park Welfare Project

NINETY-FOUR men and boys, including every member of the Aaronic priesthood in the ward who was able to work, answered the call to harvest one hundred tons of sugar beets covered by an early snow in Utah's Cache Valley in November. The beets from three and one-half acres filled the Hyde Park Ward, Cache Stake, Welfare assignment, and the beets from the remaining acre and a half were used by the ward.

Day of Prayer

NEW YEAR'S DAY, January 1, was marked throughout the nation as a day of prayer in accordance with the proclamation of President Franklin D. Roosevelt.



MISSIONARIES AND SERVICEMEN, LAREDO, TEXAS

Latter-day Saint services in English in Laredo, Texas, are being conducted by English-speaking people with the help of the Spanish-American missionaries. Services are being conducted in the hall also used by the Spanish-American group.

Seen in the picture are, front row, left to right: Lucion Chamberlin, Sgt. Davies, Sgt. Joseph Allen, Back row: Elder Garth Frazier, Elder Percy Schugl, Mrs. Demeron Mahoy, Elder Fred Adams, and Elder Alden Cook.—Reported by Elder John L. Weenig.

Bishops, Presiding Elders

OGDEN SEVENTH WARD, Ben Lomond Stake, Orland J. Fox succeeds Arvel W. Porter.

Evans Branch, Box Elder Stake, Fred W. Hansen succeeds Moroni Lundberg.

Corinne Ward, Box Elder Stake, Julius H. Campbell succeeds Lafayette R. Nelson. Brigham City Sixth Ward, Box Elder Stake, Floyd Jensen succeeds W. Lester Dredge.

Stratford Ward, Highland Stake, Barr Moss succeeds Horace B. Richards.

Highland Park Ward, Highland Stake, Kenneth E. Lake succeeds Clarence H. Tingey.

Idaho Falls Third Ward, Idaho Falls Stake, Delbert V. Groberg succeeds Louis C. Larch.

Mapleton Ward, Kolob Stake, Oscar Whiting succeeds Frank M. Jensen.

Riverdale Ward, Lake View Stake, E. Gayle Sheffield succeeds Arthur S. Bingham. Arlington Ward, Los Angeles Stake, Severin L. Sorensen succeeds Vyvyan B. Clift, deceased.

Wilmington Ward, Long Beach Stake, Arnold H. Peirce succeeds Leland M. Stratford.

Salmon Ward, Lost River Stake, Andrew C. Bolander succeeds Thomas P. Allen.

Nanakuli Branch, Oahu Stake, James W. Kapaona succeeds G. Melvin Glade.

Mink Creek Ward, Oneida Stake, James H. Baird succeeds J. Hyrum Bell.

Thirty-first Ward, Park Stake, Leonard D. Racker succeeds June B. Sharp.

Tenth Ward, Park Stake, Holger M. Larsen succeeds Thomas B. Child.

Redwood Ward, Pioneer Stake, Clarence E. Allgaier succeeds Oliver C. Pederson.

Susanville Ward, Reno Stake, Wayne S. Grover succeeds William Guy Porter.

SHEPARD FIELD, TEXAS

Attending L.D.S. services November 1 at Shepard Field, Texas, were the following who meet regularly and participate often in Wichita Falls Branch activities:

First row, left to right: Elder Jay W. Jeffers, Capt. William Grant Bean, Bishop Henry L. Peterson, Chaplain C. E. Bittle.

Second row: Linton Bradshaw, Albert Pennoch, Elder Willard Jay Guyton, Thomas F. Larkin, Monitor C. Noyce, Elder John L. Weenig.

Third row: William L. Hill, Henry D. Selin, Dean R. Muir, Darrell H. Matthews.

Fourth row: W. James Richardson, Eldon H. Johnson, Jay Wilson, Darrell B. McBride, Rex Vidmar, Clayton, Charles H. Low.

Fifth row: Sheridan A. Westman, McKay C. Burton, Leo G. Crisman, M. Eskelsen, Richard L. Lund, Abel, Clyde R. Pedersen.

Sixth row: Quinn M. Erickson, Edwin Rust. Seventh row: Earl L. Newbold, Erwin Rust. Eighth row: Raymond A. Henson, Derrah Wigglit, Dora Hodges, Lois Hodges.

—Reported by Pvt. Monitor C. Noyce Army Air Corps Photo.



THE IMPROVEMENT ERA

Pocatello Third Ward, Pocatello Stake, Myron L. Western succeeds William E. Gee.

Veyo Ward, St. George Stake, William V. Jones succeeds George A. Chadburn. Sunset Ward, San Francisco Stake, Floyd Jacob Griffiths succeeds Sarge J. Lauper.

Baker Ward, Union Stake, Stephen Glen May succeeds Thomas C. Hunt.

Alamo Ward, Ulvada Stake, S. Lorin Bunker succeeds Melvin H. Leavitt.

Stake Presidencies

PRESIDENT HENRY W. HENDERSON and counselors A. Lowell Merrill and Richard H. Wells have been succeeded in the presidency of the Pocatello Stake by President William P. Whitaker, with Jared O. Anderson and Twayne Austin as counselors.

Ward, Branch Changes

DRAGERTON BRANCH, Carbon Stake, has been organized, with James C. Christensen sustained as presiding elder. Hiawatha Ward, Carbon Stake, has been

created from the Hiawatha Branch. Claude L. Erickson, presiding elder of the branch, was sustained as bishop.

Excommunications

HUGH S. WAYMAN, born August 23, 1897, a seventy. Excommunicated November 25, 1943, in Ferron, Emery County.

Jesse N. Beagley, born June 20, 1907, at Mercur, Utah. Excommunicated December 6, 1943, Tootoe Second Ward, Tootoe Stake. Lorraine Brossard, born January 9, 1920. Excommunicated December 12, 1943, at Yale Ward, Bonneville Stake.

Gertrude Harris Hammond, born September 12, 1910. Excommunicated October 15, 1943, at Cambridge, New England Mission.

Arlene Ruth Doherty, born December 18, 1924. Excommunicated December 3, 1943, at Cambridge, New England Mission.

Joseph Heber Hancock, an elder, born February 1, 1892. Excommunicated December 11, 1943, by Kanab Stake High Council.

Edith Kaziah Soderberg, born October 18, 1907. Excommunicated December 11, 1943, by Kanab Stake high council.

Theo Stocking Anderson, born August 14, 1894. Excommunicated December 15, 1943, in Pocatello First Ward, Pocatello Stake.

Virgil John Zenz, a priest, born June 10, 1906. Excommunicated December 13, 1943, at Bountiful Third Ward, South Davis Stake.

Lola Rhodes Zenz, born February 6, 1909. Excommunicated December 13, 1943, in Bountiful Third Ward, South Davis Stake.

William Frank Zenz, a teacher, born April 24, 1926. Excommunicated December 13, 1943, at Bountiful Third Ward, South Davis Stake.

Scripture Sales

A. HAMER REISER, manager of the Deseret Book Company, reports that the sale of the three-in-one combination of Book of Mormon, Doctrine and Covenants, and Pearl of Great Price has exceeded normal peacetime sales by nearly two hundred percent. Most of the books are sent to service men.

Dr. Robert T. Taylor, secretary of the Chicago Bible Society recently said:

More than five million copies of the Scripture or Testaments have gone to service men from various sources, yet the call for Bibles is undiminished.

We are now limited to 1,300 copies a month of the American Bible Society's missionary edition, although we could use three thousand a month.

Stake Missionaries

At a special San Fernando Stake mission conference August 29 at Burbank, California, President Levi Edgar Young of the first council of seventy, stressed learning to live the gospel and teaching it under inspiration.

The conference was the first of its kind held by the stake mission in three years, and may set the pattern for a series of churchwide mission conferences. Among those present were members of the 223rd and 321st quorums of seventy—*Weston N. Nordgren.*

Dedications

THE Ivins Ward chapel, Wells Stake, was dedicated December 26, by President David O. McKay.

Sunset Ward chapel, North Davis Stake, was dedicated July 18, 1943, by President David O. McKay.

The Teton Stake tabernacle at Driggs, Idaho, was dedicated October 10, by President David O. McKay.

Indiana Radio

FOR over a year, reports Elder Rees G. Olson, missionaries in Vincennes, Indiana, have had a radio program over WAOV featuring transcriptions of the Tabernacle Choir and an address by one of the elders.

Missionaries Released

DECEMBER

Brazilian: Dee Hagart Wilson, Hyrum, Utah; Clifton Thibier, Provo, Utah; Robert Ronald Scott, Salt Lake City; Lee Reader Andersen, Brigham City, Utah; J. Quentin Andrus, Salt Lake City; James Ernest Morris, Salt Lake City.

California: Ralph Henry Ash, Salt Lake City; Grant Bunderson Bitter, Rexburg, Idaho; James Wood Challis, Salt Lake City; Marvin Blaine Fennelous, Peterson, Utah; Leola Long, Preston, Idaho; Gertrude

(Continued on page 112)

MISSIONARIES LEAVING FOR THE FIELD NOVEMBER 24 AND 25, 1943



Left to right, front row: LaPriest Nan Russon, Lola Nielson, Waltrout Gleue, Nelda D. Pierson, Don B. Colton (home director), Ella Schindler, Leone Ball, Lula Fox, Elaine Dredge.
Second row: Wm. E. Berrett, Fern Hamilton, Pearl Tenney, R. E. Harris, Martha E. Harris, Margaret Jensen, Elizabeth Briggs, Mary Ashcroft, R. H. Cook.
Third row: James C. Jensen, Catharint Jensen, Wilford Leamy, Willis L. Jacobson, Afton Ballard, Harold Call, Mark N. Cook, Don A. Bishop.
Fourth row: John C. Brown, John Roghaar, Marion Frost, Elizabeth Ott Frost, Seraphine Frost, C. A. Frost, Alma Porter Clark.
Fifth row: Phil A. Powell, R. E. McGavin, Leo J. Lambert, Mark M. Knight, Sarah Y. Knight, Amelia J. Hansen, Willard Hansen, Paul Alder.
Sixth row: Lorin W. Marler, Mrs. Bertha T. W. Marler, George H. Wilson, Jr., Henry Heiner, Margaret M. Heiner, Zola K. Price, Elmer V. Price, Nathan C. Tenney.
Seventh row: Ed. Wilkes, Raymond M. Jensen, Dinah Ann Chadburn, Robert H. Chadburn, Anna W. Johansen, Joseph A. Johansen, Estella Spurrier.

MISSIONARIES LEAVING FOR THE FIELD DECEMBER 15, 16, 1943



First row, left to right: Valmai P. Hennessy, E. LaRue Alsop, Don B. Colton, mission home director, Loi Beth Gowers, Vivian N. Jensen, Ida Nielson.
Second row: John Walter Segler, Betty J. Nielson, Lois Bowcutt, Lela Slagowski, L. Joan Reber, Lorene K. Hoff, Clara E. Judd, William E. Berrett, instructor.
Third row: C. Roy Hurst, Arthur S. Bingham, Daniel H. Simpkins, Clyde P. Packer, Esther L. Howell, Oliver C. Howell.
Fourth row: A. W. Nance, Joseph B. Bullock, David W. Lemmon, Spencer F. Allen, Orson P. Johnson, Freda K. Johnson, Mary Edna Harker, Alfred Barker.
Fifth row: Lushon Barney, James H. Skinner, F. J. Kenley, William T. Knight, Zina Knight, Evelyn M. Layton, Caroline D. Boehme.
Sixth row: Rudolph Rueggeger, Richard L. Maxwell, Eufemio Salazar, Sr., Ivan W. Layton, Oliver T. Harmon, Heber W. Green.

EDITORIALS

Commendation and Challenge to Leaders of Youth

WITH the wide publicity that is being given juvenile delinquency gaining momentum, it is a great satisfaction to note the anniversary of a constructive youth movement that, if followed, will provide for boys of twelve to seventeen well-planned, carefully directed activity so essential during their growing period.

The success of Boy Scout work deserves the highest praise. The wholehearted leadership of men who give generously of their time and energy deserves great commendation. The plan of scouting helps the boy during his groping, gangling period, leading him into a well-established young manhood.

So praise is due the Scouts during February for their outstanding accomplishments.

Yet all this praise and laudation should be merely a further impetus to greater endeavor. In spite of the success of the enrollment, there still remain throughout the world countless boys who have not entered into scouting, have never participated in the well-rounded, balanced program which this activity affords. Sometimes the program has not been understood by the boys, and leaders have failed to explain its advantages. At other times disturbing personal elements have been allowed to persist with the subsequent loss of boys who need scouting and whom scouting needs. Sometimes localities have not developed adequate leadership.

It isn't the province of this editorial to go into detail about the question of whether the scouting program or any other program, for that matter, is reaching the boys for whom it was planned. But once in a while in the midst of success, it is a good thing to face facts squarely and take from the squaring of accounts a new determination to better the success. In our church alone, figures are a bit deflating. The normal population of boys in the stakes between the ages of 12 to 17½ is 41,516. Among Latter-day Saints there are in this same age group, 21,501 registered in troops. In these figures the leader finds a real challenge to prove his leadership—not only with those who are already enrolled and active, but also with those boys who for some reason or another have not found it possible to translate this program into their lives.

In a like manner, among other youth groups, while on the surface the work with our young people seems completely satisfactory, when the actual numbers are checked, the need for increased activity is at once apparent. With the Bee-Hive Girls (12-14) who have the really exceptional record of enrollment of 11,471, there are 22,645 girls of this age, which means that about twice as many girls could be enrolled.

Naturally, the time is still far distant when all young people will be attracted by any one program. Yet it is not too much to hope that at some not distant future many more will be attracted into the wholesome recreation planned by various worthy agencies that automatically leisure time will be taken care of so that there will be no time for mischief. The old adage still holds, "Idle hands are the devil's workshop."

And sometimes, while the effort to win one more boy or girl to the right kind of activity may seem terribly hard to make, the results will frequently bring a satisfaction that nothing else can.

Teachers of youth will do well to recall frequently the story of Paul who as Saul of Tarsus consumed himself with persecution of the righteous, and who, after having been converted, did a work of conversion the like of which the world has seldom seen. If the energy of these young people who seem bent on doing bad could only be touched by some wise leader, the community would reap the benefit now, and if the leader were wise enough, the entire world might be bettered for his effort to bring the boy into wholesome activity.

So in congratulating scouting, there is an implied challenge that, good as their work has been, Scout executives will not be content to let the matter stand, but that they will endeavor to make scouting function in the lives of all boys everywhere.

And as the challenge goes to Scout leaders, it must go also to all leaders of youth that they will in some way by some means inspire all young people to greater, worthier activity.—M. C. J.

Childhood Giants

IT is not all imagination which causes the child to people his world with giants. Looking up from his low estate, he sees adults forever aslant, as a tilted camera sights a tall building. The heavy hand of an irate parent crashing down from an awesome height is as big and terrifying as any nubbed giant's club pictured in the story books. To the child, father and mother, big brother and sister, teacher, neighbor, the corner grocer are personages clothed with terrible power and authority, whose judgment may fall with dismaying swiftness and for bewildering causes upon his small head, filling earth and sky for the moment with dread and doom—but only for a moment, for it is given him to forget easily.

There are benevolent giants, to be sure—in real life as in fairy tale. They are the grown-ups who know full well that circumstance and their own shortcomings have whittled them down to the size and proportion of frail human beings. With great kindness and consideration they endeavor to close the interminable distance between them and the little people, and as they draw near, the giant's visage becomes one of light, not foreboding.

Freedom from fear ought to begin at home. Childhood is by nature already so filled with fearful uncertainties and questioning concern that it should not be made to suffer unnecessarily. There is but one antidote for it—the spirit of section 121, verses 33 to 46, in the Doctrine and Covenants. To paraphrase one of its passages:

No power or influence whatever can or ought to be maintained, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned; by kindness and pure knowledge, which shall greatly enlarge the soul without hypocrisy and without guile; reproving betimes with sharpness, and then showing forth afterwards an increase of love. . . .

And the direct commandment follows:

Let thy bowels also be full of charity towards all men, and to the household of faith, and let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God; and the doctrine of the priesthood shall distil upon thy soul as the dews from heaven.

The Holy Ghost shall be thy constant companion, and thy scepter an unchanging scepter of righteousness and truth; and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee forever and ever.

May we accept these injunctions and incorporate them into the rearing of our children.—W. M.

EVIDENCES AND RECONCILIATIONS

lxx. How Many Persons Are Necessary to Officer the Church?

THERE is no priesthood class in the usual sense in the church. That is, no one is educated and trained to make preaching a profession, or church service a means of living. Instead, all worthy men, members of the church, are ordained to the priesthood, and all worthy women, members of the church, may assist in the necessary work of the church. It is expected that every member be in readiness for any call that may come to him. From the rank and file of the membership are drawn all the officers of the church. By officers is meant all who teach or preach the gospel and who fill administrative positions. Whether at home or abroad, the work of the church is done by the church membership as a whole, and not by a selected class.

No office in the church is for a specific duration of time. The length of service is wholly indeterminate. An office may be held for a few months or for a series of years. Usually, members of the church are called to different offices, successively, often with intervals of no office holding. There is no regularity in the practice. The exigencies of time, under divine inspiration, determine such matters. Such a variety of responsibility gives experience valuable beyond that from continuous service in one office. Men and women who are thus released, recognize the desirability of giving others the valuable experience that they have had.

Official service in the church is unpaid. Therefore it is necessarily part-time service. The officer must earn his living while he serves the church. For the government of the church of nearly a million people, very few persons are called to give their full time to the church, and most of these for short periods of time. Missionaries abroad may give two or three full years to proselyting, but at their own expense. The work of the church may be said correctly to be done by an unpaid ministry. Nevertheless, those who serve the church in this manner of sacrifice unanimously declare that the spiritual reward from such service is far greater than any material reward that might be offered. And, besides, it has been found that active participation in church affairs gives experience which is of real value in the world of affairs outside of the church.

It is expected that all mature members of the church understand the gospel well enough to explain and defend its tenets. Experience has shown that those who know the gospel, live its principles, and have a firm testimony of its truth, may be trusted to serve in official church positions. They are nearly always successful. However, the gospel, as any other subject, to be understood must be studied and properly taught. To this end several organizations exist, including the priesthood quorums, which teach the gospel to all members—from early childhood to old age. These organizations, spread over the church, require a host of officers.

There are also territorial divisions, stakes, missions, wards, and branches, in addition to the priesthood quo-

runs and auxiliary organizations, which require administrative officers.

Altogether, the number of persons required to serve the church officially runs into large figures, and forms a large proportion of the total church membership. This is felt, however, to be of real advantage to the church and its members. By such service a person learns to understand more intimately the doctrine and objective of the church. It also awakens a love for the gospel, which perhaps cannot otherwise be obtained. That which we serve we learn to love. For these and other reasons the church attempts to bring at some time every member into its official service.

In 1941, the then 138 stakes of Zion had a membership of 709,512; the missions 159,647, making a total church membership on record of 869,159 souls. Considering only the stakes, the male membership was 50.47%, and the female membership 49.53% of the whole. With respect to age, 31.7% of the whole stake membership was under 15 years; 62.8% between 15 and 65 years; and 5.5% over 65 years. It is likely that these proportions are about the same in the missions.

In 1941 there were in the church 138 stakes with an average membership of 5,141; 1,092 wards with an average membership of 633; and 121 branches in the stakes with an average membership of 147.

The ward of 633 members had 200 members under 15 years of age; 398 between 15 and 65, and 35 over 65 years of age. Chiefly from the group between 15 and 65 it had to furnish 126 men and 96 women, or a total of 222, for official service.

Of these 222 individuals, 33 were required for stake work; 18 for offices of Melchizedek priesthood quorums; and 171 for direct ward work (including 18 Aaronic priesthood officers). That means that in each ward of the group between 15-65 years about 56 percent were in active official church service. The remaining 44 percent included chiefly those whose duties made such service inadvisable for the time being, the sick and the infirm, the indifferent, and those who were absent from home.

Using the above statistics and making proper allowances for the branches, it follows from the above figures that in 1941, of the 709,512 church members in the stakes about 247,621 individuals, chiefly between the ages of 15-65 years, were in the official, part-time, and unpaid service of the church. This number increases, of course, as the church membership becomes larger. Of this number 140,358 were males, and 107,263 were females.

In short, the present organization of the church requires the official service as presiding officers, teachers, and other helpers, not including missionaries, of between 50 and 60 percent of all members, 15 to 65 years of age.

Clearly, a quarter of a million people in constant, official church activity becomes a power for good, for themselves, their families, and friends, and for the church as a whole. Activity is the key to personal and group success.

The self-government of the Church of Jesus Christ of Latter-day Saints, by a vast army of well-informed, devoted, unpaid part-time officers and teachers is perhaps the most unique feature of the organization and work of "Mormonism."

It may be of interest to note that in 1941 there were 88,556 individuals holding the Aaronic priesthood, and 100,893 individuals holding the Melchizedek priesthood.

The average stake requires an official body of 265 persons—187 men and 78 women.—J. A. W.

Homing

Teaching

HUMDRUM DECENCIES

By Helen Gregg Green

I WAS recently in the office of one of our country's most outstanding and best-loved surgeons when his nine-year-old son called him over the telephone.

Had the famous surgeon been talking with his friend, Dr. Crile, he could not have been more gracious or more delighted with the call.

I have often thought of this gentle man and what a fine thing it was to be so considerate of a little child. No wonder he has the reputation of handling his patients skillfully and understandingly.

When the telephone receiver was put back in place, the father turned to me and said proudly, "He calls me every day at this time!" "This time" was during that part of the day when the surgeon was his busiest. Many patients were waiting in the outer office, I sat waiting in the inner office, but that did not shorten the conversation.

What a wonderful example for any parent! Here is an extremely busy doctor who does not let his profession or anything else stand in the way of developing a fine camaraderie between him and his son.

Too many fathers who are busy men are almost strangers to their children, taking only sporadic interest in them. Neither one really understands or knows the other one intimately.

Several weeks after the telephone conversation, I had occasion to talk with the surgeon when he was not so busy. "That was a fine thing for a father to do!" I told him.

"Thank you," smiled the father, "I want Frank to know I am his friend. I want us to always be close. If we are real friends it will be easier to instill the fundamentals that must be taught to every boy and girl. You see, I am trying to teach him 'the humdrum decencies' as the writer Montague has called them. The other day I read something that impressed me and I had my secretary copy it."

"May I see it?" I asked, much interested.

From his pocket he took out a paper on which was written:

The most elementary, plainest units of rightness in action . . . humdrum decencies, patiently practiced through millions of undistinguished lives, were the myriad bricks out of which all the advanced architecture of conduct was built—the solemn temples of creeds, gorgeous palaces of romantic heroism, cloud-capped towers of patriotic exaltation. And now, just when there seems to be such a babble as never before about

these grandiose structures, bricks have run short.

"So you're trying to build more bricks?" I asked.

"Humdrum decencies!" the surgeon continued thoughtfully. "These, I am trying to teach my son. But before I can inculcate in him splendid fundamentals, he must know I am his confidante; he must have confidence in what I say."

"And that is the reason for the 'chummy talks,'" I asked, "even in the middle of your busy days?"

"Exactly," the gracious man agreed. "First a great, close friendship between us—I am the father, the counselor, the 'pal.' And then I become the teacher, replacing the bricks."

The more I have thought of this conversation the more I believe the doctor to be as fine a father as he is a surgeon. And a greater tribute I could not pay him.

Handy Hints

Payment for Handy Hints used will be one dollar upon publication. In the event that two with the same idea are submitted, the one postmarked earlier will receive the dollar. None of the ideas can be returned, but each will receive careful consideration.

A celluloid toothbrush holder is the very thing to hold your fountain pen next time you go traveling. There will not be any ink leaking out on other things.—Mrs. G. H., Hinkley, Utah.

To protect the end of your ironing board, if you rest it on one end when it's not in use, cover the lower tip with a cloth or paper bag. This bit of added protection will keep your board cover clean.—Mrs. P. V. S., New York, New York.

Cover deep scratches or mars in furniture with iodine. It conceals the scratch and is much more economical than a new stain and varnish job.—Mrs. V. H., Logan, Utah.

KITCHEN CROSS?

By Margaret J. Day

KITCHEN cross? And food befuddled? Counting points and getting muddled? Make a chart—consult it daily! Plan your meals and do it gaily. Food is rationed—love is not. Put more "heart" into the pot! Wear a smile and bright-checked gingham. Count your blessings, and then sing 'em.

The following recipe has saved the life of many cows. For use in case of bloot: mix one cup of kerosene (coal oil) and one cup of milk, pour down the cow's throat.—Mrs. Ada Minnix Bailey, R.F.D. 3, Peru, Indiana.

(I am signing my full name, and if any of the missionaries who labored at Peru, Indiana, read this, please communicate with me.)

Dip carrots, cooked whole, in ham or bacon drippings, then roll in grated cheese and set them to turn a rich gold under the low broiler flame.—Miss B. T., Seattle, Washington.

A small paint brush dipped in furniture polish is a "magic" help in dusting corners and ornamentation on furniture.—Mrs. M. E. G., Pocatello, Idaho.

To use stairs while painting them, paint every other step, and then when these are dry, paint the remaining steps.—B. W. H., Los Angeles, California.

If you keep any poisons in the medicine cabinet, push two pins crosswise through the cork. Even in the dark they'll warn a person to beware.—L. H., Hood River, Oregon.

When baby daughter reaches the age for colored dresses, try tinting or dying some of her first white ones in various pastel colors. The simple style and flattering color will offset her majesty's charm and you will also be salvaging a few extra months' wear from her little dresses.—Mrs. I. Y., Coeur d'Alene, Idaho.

Hot water used for sprinkling clothes penetrates evenly and rapidly. A garment dampened with hot water and rolled tight will be ready for the iron within fifteen or twenty minutes.—Miss M. F., Wichita, Kansas.

A Quick Way to Figure Percentages

By Leroy Alldredge, M.S., and Harold L. Snow, M.D.

Do you make out reports? If so, buy yourself a slide-rule for about thirty-five cents from any drug or dime store and follow these instructions:

1. Find your average attendance on the D scale of the slide rule (a row of figures).
2. Slide the C scale so that the enrollment on this scale is directly above the average attendance on the D scale.
3. You now have the percentage of attendance on the D scale directly below the 1 on the C scale.

Don't be confused by the other figures on the slide rule. Only the simple C and D scales are needed.

Any engineer or science student can help you make many other interesting uses of the slide rule.

Cook's Corner

By Josephine B. Nichols

A one-dish meal, shoulder of pork with vegetables:

- 4 pounds shoulder of pork
- salt and pepper
- 2 tablespoons Worcestershire sauce
- 1 onion, sliced
- 3 medium-sized potatoes, cut in uniform pieces
- 6 small carrots, cut in strips

Brown pork in kettle, add seasonings and sliced onion, cover and cook at low heat 3 hours. Add vegetables the last 45 minutes of cooking. Serve on heated platter and garnish with parsley.

Something new for the lunch box:

Zoom Bars

- 1 cup flour
- 1 cup brown sugar
- $\frac{1}{2}$ teaspoon salt
- $\frac{1}{2}$ cup margarine
- $\frac{1}{2}$ cups Zoom
- 3 tablespoons milk

Filling

- 1 cup chopped dates or figs
- $\frac{1}{2}$ cup sugar
- $\frac{1}{2}$ cup water
- 1 tablespoon lemon juice
- 1 teaspoon grated lemon rind
- $\frac{1}{2}$ cup chopped nutmeats (optional)

Cook fruit, sugar, and water together until thickened. Add lemon juice and rind. Cool. Add nuts, if desired. Sift and measure flour. Mix thoroughly with brown sugar and salt. Cut in margarine, add Zoom, mixing well. Add milk, blending with fingers. Pack half of mixture in greased 8x8x2 inch pan; spread filling on top. Cover with remaining Zoom mixture. Bake in moderate oven (350° F.) 40 minutes. Cool in pan, cut in 1x2 inch bars.

For your Valentine party:

Maraschino Cherry Cake

- $\frac{1}{2}$ cup shortening
- 1 cup sugar
- 2 eggs
- $\frac{3}{4}$ cup milk
- 2 cups sifted cake flour
- 2 teaspoons baking powder
- $\frac{1}{4}$ teaspoon salt
- teaspoon vanilla
- $\frac{1}{2}$ cup walnut meats, broken
- 16 maraschino cherries, cut in fourths

Cream shortening thoroughly, add sugar and cream together until light and fluffy. Add eggs and beat well. Sift flour, measure, add baking powder and salt; sift together. Add flour mixture, alternately with milk, a small amount at a time. Add flavoring. Pour into a greased pan 8x8x2 inches. Sprinkle nuts and cherries over top. Bake in moderate oven (350° F.) 1 hour.

The nuts and cherries give a colorful and attractive topping to the cake.

Marshmallows

- 2 cups sugar
- $\frac{3}{4}$ cup boiling water
- white of 1 egg

(Concluded on page 100)

On Toast

.. YOU'LL LOVE THE

COUNTRY-FRESH FLAVOR

OF DURKEE'S TROCO MARGARINE!

EVERY POUND CONTAINS
PASTEURIZED
CULTURED SKIM MILK



Yes, the country-fresh flavor of Durkee's Troco Margarine makes toast taste mighty good! Try Durkee's Troco Margarine on hot breads and potatoes, too! Your whole family will love it!

SO MILD...SO SWEET...SO COUNTRY-FRESH IN FLAVOR



OVER 300 MILLION EGGS...

That's the 1943 production record of our flocks, and this year we hope to set a new record.

"Milk White" Eggs are so uniformly good that during the past year Uncle Sam took 85 percent of our total production for war needs. The rest helped to meet civilian needs.

When you see "Milk White" Eggs at your grocer's, you can buy them in full confidence that there are none better.

UTAH POULTRY PRODUCERS'
CO-OPERATIVE ASSOCIATION
"MILK WHITE" EGGS AND POULTRY . . . "NORBEST" TURKEYS

PREPAREDNESS—the motto at the battle front. Make it the slogan for the home front.

Prepare by forming the habit of reading

THE IMPROVEMENT ERA

50 North Main Street
Salt Lake City 1, Utah

12 issues

\$2.00

FOR A DELICIOUS, HEARTY

SOUP



★ **REACH FOR**
RANCHO

Good soups because they're made in our farm-kitchens in the heart of one of the West's most fertile vegetable-growing valleys.

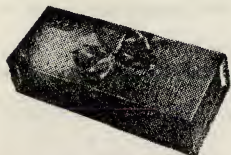
Thrifty price because we're nearer our Western grocers and save transportation costs.

5 delicious varieties

TOMATO • VEGETABLE • CHICKEN-NOODLE
PEA • ASPARAGUS



★ The
Ideal
Remembrance



Glade's
TRADE MARK REG.

Pink and Gold
Chocolates

"If It's Glade's It's Good"

COOK'S CORNER

(Concluded from page 99)

2 tablespoons unflavored gelatin in
 $\frac{1}{2}$ cup cold water
1 tablespoon vanilla
Add water to sugar and boil until mixture spins a thread. Add soaked gelatin and

stir until entirely dissolved. Pour mixture over beaten egg white and beat until cool and stiff. Add vanilla. Pour into pan well covered in powdered sugar; when set cut into squares; roll in toasted coconut or chopped peanuts.

DOUBLE YOUR EFFECTIVENESS

By Peter Hunt



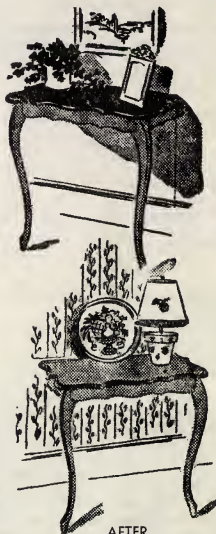
ONE TABLE BECOMES TWO

It's wonderful what a little paint and imagination will do. It will transform seemingly hopeless, discarded objects into things of beauty. For years in my Cape Cod shop I have accumulated junk furniture—outdated stuff from attics, barns, second-hand shops—and transformed these "ugly ducklings" into new usefulness.

My transformed pieces are in smart shops and grace some of the best homes. Yet everything is easily done. Almost anyone can do the simple carpentry. Let me show you.

Above is one of the most satisfying stunts in my "bag of tricks" which I hope will start many people off on this practical hobby. Unsightly tables like this are almost a dime a dozen. Yet saw a table in half, paint the halves, let's say jade green enamel, with top and legs edged in dark green, and you have a stunning pair of console tables. Fasten the table to the wall with a screw through a stretcher fastened under the tabletop in back.

Behold, one-half plus one-half becomes two!



AFTER

If used as a pair, they should be finished alike. A mirror above or between makes a delightful setting. There are, of course, many color schemes and decorative designs that one can easily paint to increase attractiveness. Personally, I am fond of peasant-style, free-hand flowers, hearts, scrolls and ribbons painted with the good-humored inexactness which makes peasant-type decoration so popular today.—A Du Pont Service.

ALASKA AND THE AIR AGE

(Concluded from page 86)

In all the authority of the holy priesthood, we bless the waters of this territory, that they may be friendly; that thy servants, O Lord, may ride upon their bosom in perfect peace and security; that none shall be swallowed up in their depths while they are in the performance of their duty.

We bless the land and the water that the blood of Israel may be gathered to enjoy the blessings promised to their fathers, and that this land may become a land of Zion to the pure in heart.

We bless the adopted children of this land that they may receive thy word through thy servants and come to a knowledge of the truth. We bless the natives of this land, who are a remnant of the house of Israel through the loins of Joseph. We bless them, the sons and daughters of Lehi, that they may be found by thy servants; that they may be brought to a knowledge of their forefathers and the promises made to them. May thy servants deliver unto them the Book of Mormon to their enlightenment and blessing. And now, our Father, we again bless this land that it may yield fruits

THE IMPROVEMENT ERA

Alaska and the Air Age

in its strength; that it may become a land of Zion sanctified to those who receive thy word and keep thy commandments; that Israel may be gathered out; that churches and even temples may be erected to thy holy name.

Bless the governor of this territory, together with his official staff; the judges and all appointive officers; the mayors of cities and local authorities. May they uphold the laws and minister among the people in justice and righteousness.

Bless us, our Father, in our labors in this land, that the light of truth may come into their souls and the fetters of ignorance and darkness by which they are bound be broken, we humbly pray in the name of Jesus Christ, our Lord, Amen.

Time and space will not permit a full account of the many things that have been accomplished in Alaska by the missionaries. But, in brief, copies of the Book of Mormon were presented to the governor, the secretary of state, and to many other prominent persons. Copies were placed in the library at the Agricultural College at Fairbanks, and one copy was sent to Nome. Many more books have been sold to friends and investigators wherever the missionaries have worked. Churches and schools have been opened for speaking services, and the press has always been favorable and generous. Perhaps the first Latter-day Saint Sunday School was held in Juneau on April 9, 1932, by Elders Paul E. Iverson, Ray E. Chard, Edwin B. Cannon, and Dow Ostlund. These missionaries were also with President Sloan and participated in the rededication of Alaska. Joseph Simpson, who is said to be the first convert to the church in Alaska, was baptized in the Gastineau Channel on May 6, 1931.

According to President Desla S. Benion of the Northwestern States Mission, there are at present between two and three hundred Saints living in Alaska, with approximately 2,000 members in the armed forces. Three Sunday Schools are functioning.

What the future holds for Alaska will unfold with time. Its destiny is in the hands of Providence.

WHO LOVES THE OCEAN?

By Helen Maring

Who loves the ocean? One who has seen
A seascape of misty wind-blown green;
One who has stood in a prow to hail
Spindrift over the sea-wet rail—

One who has felt the power and leap
Of a storm through dark-bound hours of sleep.

Who loves the ocean? One who has been
On the sandy leagues as the tide comes in—
One who has stood at a sea-cave's throat
And heard the depths of the echoing note
Out of the black, who has felt the pulse
Of the ocean's heart—who has gathered
dulse

And hunted shells over the strand,
One who looks seaward beyond the land.
Who loves the ocean, has tales to tell,
And dreams of high worlds in a seaborne spell.

FEBRUARY, 1944

Headliners IN AMERICA'S KITCHENS

Wherever good food is appreciated, you'll find these famous Standard Brands Products. They offer the utmost in quality and dependability, and they help women to plan budget meals. No wonder, then, that grocers give them front-line display space, and recommend them wholeheartedly!

*ROYAL GELATIN DESSERTS
*ROYAL PUDDINGS
*ROYAL SALAD GELATIN
*ROYAL BAKING POWDER
FLEISCHMANN'S YEAST

*Order through your jobber

Products of
**Standard Brands
Incorporated**



"RESOLVED:
✓CHEERFUL BREAKFASTS
✓HOT NOURISHING BREAKFASTS
✓EASILY PREPARED DITTO
✓FAMILY-TOGETHER BREAKFASTS"



START THE YEAR
RIGHT BY STARTING
EACH DAY RIGHT

WITH

Zoom
Fisher's

Does your family enjoy the pleasant right-with-the-world feeling that comes with a breakfast of hot, nourishing, good-tasting ZOOM? Don't say that you haven't time to prepare a hot cereal . . . ZOOM cooks the instant you stir it into sizzling, boiling water. Nothing could be simpler.

LISTEN TO: NEWS on Station KUTA, Salt Lake City, Monday through Friday, 8:55 a.m., 11:30 a.m. and 3:00 p.m. "Dick Tracy" on Station KUTA, Monday through Friday, 4:30 p.m. Louis P. Lochner on KDYL, Wednesday through Saturday, 4:00 p.m.

INSTANT COOKING
flaked WHOLE WHEAT
CEREAL

WHEREVER THEY GO . . .

. . . Needless to say I cherish "The Improvement Era" very much in the service, as it is often the only contact I have with the church for long periods, during phases of our training which are away from towns where it is possible to attend branch or ward meetings. . . .

Sgt. Gareth W. Lowe

A FRIEND INDEED for the Wartime Meal Planner

Royal Enriched Bread contains important vitamins and iron, supplying extra nutritive value . . . doubly important in wartime for the extra energy everyone needs. And you can always depend on the daily freshness and delicious, natural wheat flavor of this fine bread. Serve it at every meal.

Tune in
"SAM ADAMS, YOUR HOME FRONT
QUARTERMASTER"
Every Monday, Wednesday, Friday
9:30 a.m.—KSL

ROYAL BAKING CO., SALT LAKE & OGDEN
More Than 50 Years of Service and Progress



Fresh Every Day
At Your Grocer's

"L. D. S. Business Training Pays"

LINCOLN

was born in a log cabin . . .
—but he didn't stay there!

What are your plans for the future? A thorough course of training at L. D. S. Business College is good preparation for any one who plans a successful business career.

Information gladly furnished on request.

L. D. S. BUSINESS COLLEGE

70 North Main Street, Salt Lake City, Utah



The Emblem
of the
National Association
of Educators

Challenge

I received the September issue of "The Improvement Era." Sure was glad to receive it. Wish that I had been taking it all the time.

I wasn't the only one in the company that enjoyed it. Whenever I find the time to read, I have to look all over the tent for it. One of the other boys would have it . . .

. . . I suppose someone just had a copy sent to me. . . I thank them with all the thanks I can. For there hasn't been anything that I have enjoyed any more.

Pvt. Charles Parkinson,
APO 926, c/o PM
San Francisco, Calif.

Letter To My Son

(Concluded from page 87)

The army means my boy, my neighbor's boy, the boy from up the street, the boy from Warm Springs Avenue, and the boy from south of the tracks. *Don't use the army for an excuse.* You have always sought your own kind. Why should you change because you are a soldier? That "water seeks its level" is a well-established fact. I remember Apostle Ballard's once saying, in effect, "To gain eternal happiness a man must not only get to heaven, but he must feel at home with the company he finds there." That is why living clean for some one beside yourself lacks strength. You will not remain long among a group with which you have nothing in common. I mean you will not be mentally or spiritually with them or of them.

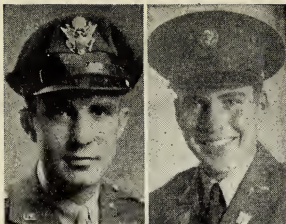
AFTER saying all this I wonder if I know what I am talking about. Life is so full of surprises. Boys who have been thought strong sometimes fall easy prey to circumstances. Boys who have been thought weak prove themselves strong. The surprise might mean we just didn't know; or, it might be due to a factor I cannot explain.

And then there is your surest protection. The factor mentioned above might be this. When you were a boy, you fussed a great deal at night. I found if I put my hand through the bars of your crib you would grasp one of my fingers in your little fist and immediately fall asleep. Merely knowing I was there was your assurance. Prayer is that touch between you and your Heavenly Father. You ask, he gives. Through prayer you rest secure in the knowledge that you are never alone. Thank God we are not of all people most miserable. We know this life is only a prelude. If our days are cut short here, we still have all eternity in which to finish our task.

This then is the letter I would write. It falls so far short. Words are such inexpressive things with which to convey the burden of a mother's heart. Perhaps only God can make you fully understand what I wanted to say. Because I am short-sighted I do not ask specific favors for you, but I do pray constantly that our Heavenly Father will wrap you about with his protective mantle and bring to pass that which will be best for you and the cause you represent.

MOTHER.

News From The Camps



HONORS—IN LIFE, IN DEATH

Left: Colonel Arman Peterson, who entertained English royalty; right, Staff Sergeant Melvin J. Gardner, who accompanied Major Doolittle on a famous mission.

Arizona

COLONEL ARMAN PETERSON of Flagstaff, Arizona, reported killed last July on his 43rd flight over enemy territory in Europe, before his death played host to the king and queen of England at headquarters of the 78th Fighter Group which he commanded. Anthony Eden, another visitor, took a personal liking to this representative Latter-day Saint, a colonel at the age of 28, and had him call on him several times at his home. Colonel Peterson was popular with his men, who on the fateful flight, when they had returned to their base and discovered him missing, refused without orders and went back at once over the course in search of him. He was the son of Professor and Mrs. A. C. Peterson of Flagstaff.

Staff Sergeant Melvin J. Gardner of Linden, Arizona, on April 4 of last year sent word to his parents, Mr. and Mrs. Clark Gardner, that he was leaving for an unnamed destination. Next news of him came over the radio announcing that he was a member of Major Doolittle's group taking part in the bombing of Tokyo. Melvin, an elder in the Linden Ward, made arrangements to have his tithing sent direct from headquarters monthly when he first left for overseas duty.

SAMUEL A. BECKSTEAD (32-C-1) has stepped into St. Mary's Pre-Flight Hall of Fame with an amazing 1:39.8 effort in the obstacle course race, shattering the 1:40.1 mark set six weeks ago by Walter A. Nickels of Toledo, Ohio.

While he was quarterback on the Jordan high school team of Sandy, Utah, which won the state championship, and a regular on his high school basketball team, Cadet Beckstead had never taken part in track until he joined the Navy. He took to the sport in a hurry, however, and when he left the San Luis Obispo Flight Preparatory School he carried with him the record for the obstacle course there.

Beckstead warmed up for his record-breaking run here by sprinting 220 yards to help his battalion win a half mile relay and by capturing the shot put.

He is the son of Mr. and Mrs. Samuel E. Beckstead, 868 Emerson Avenue, Salt Lake City. —*The Eagle*

LITTLE did I realize what Army life was and what would confront me. The vile and foul language shocked me, a few weeks later when I was assigned to a unit, at a training camp. It was quite the opposite of anything I had met as a missionary. The obscene stories made me want to stop-up my ears. The smoke-filled rooms made my eyes water and sore and made me feel suffocated. The messes seldom served anything but tea or coffee. Beer and liquor

were more plentiful than fresh water. The sabbath was regarded as any other day—with attendance to regular duties required.

My voice has searched for a listening ear and poured into many such a few principles of the gospel. But, each time a little progress is made—a new group have become my companions—new faces among which but few have time for the words of one who is regarded as "unnatural." Yet they've seen and respected the clean life I've lived. Many grew to regard my advice as worth while and began to confide their troubles and looked to me for a solution. By my actions, I have shown my allegiance to God and have gained many friends. Who knows but what some small seed planted by an example, may grow and mature.

Gordon R. Stettler

Key West, Florida

As music director for the navy in the Key West and Miami area I have had great opportunity to occasionally slip in a Latter-day Saint hymn during the services and the very lovely melodies of some of our hymns are fast becoming great favorites with the men here.

As part of my work I play organ recitals three times each week for the men at this station, the people of Key West, and also in Miami and the most requested numbers are the arrangements of the Mormon hymns that I have made, with the Tabernacle Choir theme "Gently Raise the Sacred Strain" leading the list both as an organ solo and a choir number.

Most sincerely,
Stanley R. Plummer

In the Pacific

Now we appreciate our home, our church, our gospel, far more than we did before. Now we know why we were prompted to say that we had a testimony. Now we know why we are a peculiar people and chosen of the Lord. We are feeling the results of living the Word of Wisdom, of our daily prayers, and of paying our tithes, and we rejoice in the privilege of knowing and living these principles.

Often we are forced into bad environments and are not able to attend church for weeks and even months at a time, but soon we learn to grasp the good and throw away that which is evil. We gather around us those who are true and sincere and soon we know how to hold our own communions with God.

Pfc. Harvey T. Johnson, U.S.M.C.

Somewhere in Sicily

WHILE reading the August 1943 issue of the *Era*, we came across an article on page 479 concerning the organization of a Sunday School in North Africa. The article reads in part: "Sergeant Arthur H. Brown has written for supplies for what is believed to be the first Mormon Sunday School established in North Africa." With all due respect for Sergeant Brown and his fine organization, we wish to challenge that statement.

The following is an excerpt from the diary of Corporal Lyman E. Kimber: "On the morning of February 14, 1943, we L.D.S. boys held our first meeting in North Africa. Services were held in the American Red

Cross Service Club at Casablanca, French Morocco, and were under the direction of Corporal Ira G. Belnap. There were twelve members present. Officers were elected as follows: Corporal Ira G. Belnap, superintendent; Corporal Lyman E. Kimber, first assistant and music director; Private First Class Fred Haycock, second assistant; Sergeant Jack Yates, secretary-treasurer; Private First Class Donald Robinson, assistant secretary-treasurer."

Meetings were held each Sunday morning at the Service Club, with an average attendance of eleven members. The course of study adopted was the *Articles of Faith*, by James E. Talmage. This text was supplemented by the *Era*, of which there were several copies among the members, and by other literature, including the four standard works of the church, contributed by the members. Records were kept of each meeting.

Late in March 1943, due to military developments and the movement of troops, the organization was, of necessity, dissolved. Since that time, the original members have been scattered over a considerable amount of territory. However, the records were left in the custody of Corporal Belnap and Sergeant Yates, to be preserved for future reference.

Sincerely yours,
Corp. Lyman E. Kimber
Corp. William B. Hopkins

Somewhere in the Pacific

WE have organized a ward, a Mormon ward, so to speak, that all the Mormons can attend who are within range of _____.

Wherever we go we try to keep it together.

Some of that Mormon battalion group are here, so we have quite an attendance.

It reminds me a great deal of how Joseph Smith and some of the early pioneers must have felt when I attended our open-air church.

It is located in a jungle thicket and on Sunday mornings it seems so quiet and peaceful, you can feel the presence of finer and more beautiful spiritualities than is manifest in many wards back home. We have sacrament meetings, priesthood meetings, and testimonial meetings, just as it is home.

The names that are worthy of higher ordinations are voted upon, and sent to the ward to which that particular person belongs, with the recommendation that that person be advanced in the priesthood.

I'm just as brown as deep rust and as healthy as a butterbean.

I weigh close to 210 pounds and still chin myself with one arm and put a 230-pound man overhead easily with one arm. I keep active by boxing and wrestling, besides my handstanding, bar work, etc.

We have shows every night, except in cases of air raids, etc., books to read, different sports to keep us occupied—we never lack for morale builders—we keep too busy to have time to worry or fret about anything. . . . And just remember that regardless of how bad anything is, nothing can be half as bad if your attitude toward life and concurring events is right. Like begets like; think happiness, you'll have happiness—think peace, you'll have peace, regardless of physical participation.

Amos Porter

Melchizedek Priesthood

CONDUCTED BY THE MELCHIZEDEK PRIESTHOOD COMMITTEE OF THE COUNCIL OF THE TWELVE—JOSEPH FIELDING SMITH, CHAIRMAN; JOHN A. WIDTSON, JOSEPH F. MERRILL, CHARLES A. CALLIS, AND HAROLD B. LEE

Personal Welfare

Fasting and Paying Fast Offerings

IN the November 1942 *Era*, this column carried a statement of the responsibilities and activities of Melchizedek priesthood personal welfare committees. The first paragraph read:

Labor with quorum members to induce them to be prayerful, full time payers, observers of the Word of Wisdom, observers of the Sabbath day, and observers of the law of the fast.

Accurately speaking, there may not be a strict "law of the fast," but "fasting and prayer" have been enjoined upon the Saints. (D. & C. 59:14; 88:76; 88:119.) There has, by common consent, been established in the church the practice by church members of refraining from eating two meals on the first Sunday of each month. This we call fasting. The equivalent of the two meals thus saved is given by the member to his bishop. This is the fast offering. The money obtained from fast offerings is used by the bishop in caring for needy church members.

It is to be hoped that each personal welfare committee will do its best to see that every member of its quorum observes the fast and pays a full fast offering. Each member who does so will himself grow in spiritual power and at the same time help provide for his less fortunate brethren.

Church Service

Temple-Going

THERE are usually many worthy quorum members who seldom, if ever, go to the temple. During the winter months a project to encourage members to do temple work could very consistently be launched by the church service committee.

The presiding authorities of the church have recently recommended that the endowment ordinances for one hundred thousand male names now on file in the temples be done by the Melchizedek priesthood quorums under the direction of this committee.

There is no service in the church more powerful in promoting spirituality and devotion to gospel requirements than the ordinance work performed in the house of the Lord. Those who engage in it are reminded of solemn obligations resting upon them and the sacred covenants which they have made as church members.

A project in each quorum to encourage this activity should be commenced without delay, especially in the locali-

ties where temples are located. Such an effort would most certainly exert a great influence for good on many who are now indifferent to their quorum responsibilities. In this connection interest could also be developed in genealogical work, which is closely associated with the ordinance work done in the temples. The genealogical committees in the stakes and wards would welcome an opportunity to cooperate with the quorums of the priesthood in such an endeavor.

Class Instruction

Course of Study

FROM reports available it is evident that all quorum groups are not following the course of study prescribed by the Melchizedek priesthood committee of the council of the twelve.

For this year a most interesting and instructive course is recommended, *The Gospel Kingdom*, selections from the writings and discourses of John Taylor, the third president of the church. Very little of the strength and character of this great leader is known by the majority of the Latter-day Saints, so that this course offers a field of newness and intense interest. It is recommended, therefore, that in the February monthly leadership meeting, emphasis be placed on the unusual opportunity afforded members of the Melchizedek priesthood quorums and groups in the study of this excellent course, and that all class instruction chairmen be advised to take up at once this course of study. It is recommended that where the last year's course has not yet been completed, that

STUDY QUESTIONS FOR THE SEVENTH

(See article, page 78)

1. Give all the reasons you can why the Book of Job is one of the masterpieces of the world's literature.
2. What was Job's station in life before trials came to him?
3. Satan is permitted to test Job by sore trials. What were the sorrows of Job?
4. What was the reasoning of the three friends who visited him? Did they have a right outlook on life in their idea of rewards and punishments?
5. Read the words of the Lord as found in chapter 38 of Job. Comment on their wonderful thought and lesson.
6. Show that Job won out in life by faith and patience.

it be discontinued and the new course be introduced. Brief outlines appear each month in the *Era* through which churchwide conformity of work may be maintained.

Social & Miscellaneous

Recreation Literature

MEMBERS of the social and miscellaneous committee in Melchizedek priesthood quorums may spend a few profitable and enjoyable hours thumbing through some of the available books and pamphlets devoted to the matter of social entertainment. From such reading, the committee may gain what can be called a philosophy of recreation which would underlie all their planning for quorum good times. Such a philosophy of recreation will come in answer to the questions, "What is the purpose of church-inspired leisure-time enjoyment? What is the importance of play in a person's life? What are good entertainment values, and how can specific forms of entertainment be measured in terms of those values?" Recreation, particularly quorum recreation, must not be merely time-filling activity. A child is never more serious than when at play, we are told. That may be equally true of adults. Given the right leadership and the right program, their recreation can become true re-creation.

A few minutes spent in consulting the local library's shelf of recreation literature, and time taken to become familiar with the community activity manuals of the M.I.A. for the past years, will pay dividends. Attention is called again in particular to the newest church booklet, *Recreation in the Home*. Only by study and preparation of this kind can members of the social and miscellaneous committee hope to provide a feast rather than a famine of good times for their quorum brethren.

Stake Committee

REMEMBER that the chairman of the stake Melchizedek priesthood committee is a member of the stake presidency. He could call the committee together to study the condition of the quorums within the stake and so determine which phase to emphasize in the process of bringing the quorums to a healthy conformance with the general program. One group may be strong in the personal welfare phase, but weak in class instruction. Strive to maintain a normal balance of all the activities within each group.

NO-LIQUOR-TOBACCO COLUMN

Conducted by
Dr. Joseph F. Merrill

More and More, and What

STATISTICS are not heartening. We read that more and more people are smoking, that tobacco companies are still spending enormous sums in advertising cigarettes and other forms of tobacco, that consumption of beer has reached an all-time high, that more and more is being spent for distilled liquors, etc. In view of the dark-appearing situation some people indicate discouragement. This is unfortunate. It is the very thing all who profit by the liquor and tobacco business in all its ramifications rejoice to see.

But the truth is that local option and demands for a stricter control of the whole drinking and smoking businesses are growing in some parts of America, so much so that these businesses are much afraid. Hence they are spending much money in efforts to convince the public that they are loyal, law-abiding and seek to promote the best interests of all the people—wolves in sheep's clothing.

What shall we do, we who are charged with carrying on the no-liquor-tobacco campaign among our people? The answer is—redouble our efforts, secure many more enthusiastic workers, diligently study local problems, and go forward in the spirit of love and service in efforts to win. Contact with the officers of all priesthood quorums, Melchizedek and Aaronic, should be maintained, urging them to comply with the request of the first presidency and win users among their members to abstinence. The method? Personal contact by wise, sympathetic, and tactful brethren who will persist until the victory is won. Let no one say nay, for it can be done, the Lord helping. The General Committee, Church Office Building, 47 East South Temple, Salt Lake City, has helpful literature that will be sent free on request to workers.

Further, stake and other committees should frequently check with the officers of all the stake and ward auxiliary organizations to see that each one repeats year by year the no-liquor-tobacco program furnished by the general board of each organization respectively. A few years ago there was outlined by each board a program to be repeated yearly, designed to instruct and so motivate the youth of the church that they would grow up as abstainers. So, our work with the youth of the church is extremely important, and must be continued!

Also, every stake committee should study local conditions and devise projects, the carrying out of which will improve the situation. Law observance and law enforcement committees have proved to be very helpful in this re-

PRIESTHOOD TEMPLE EXCURSION



Ward Chairman Ralph E. Simpson of the Twenty-eighth Ward, South Ogden Stake, reports a recent successful excursion to the Salt Lake Temple for baptisms in which each priesthood quorum was represented, assisted by girls from the Sunday School who had earned the privilege. Proxies who accomplished 323 baptisms were Calvin Neas, J. Bushman, Grant Tinsy, Shirley Quist, Marlow Taylor, Reg Arnold, Jan Dame, Des Jacob, Glenn Corey, Shirley Dean, Margaret Harbertsen, Jesse Lyman, Ethel Vermeulen, Georgia West, and Clearence Crittendon.

spect. "Where there is a will there is a way."

Guy Hayler Passes

Guy Hayler, 1850-1943, long internationally known as a devoted leader in the cause of prohibition, died September 23, 1943, at his home near London.

Way back in 1856, when a child signing the total abstinence pledge, he felt deeply impressed so that "his spirit was stirred within him." Later,

homeless and an orphan, he set out for London; with what earnestness and intention he himself has often told, and threw his whole energy into the struggle against the liquor traffic. Never for an hour, through all the long years, did he turn from his self-imposed task. He was a rare man of genius and virtue, big in his humanity, of sterling veracity and single-mindedness.

He was the founder and editor until

his death of the quarterly *International Record*, a temperance paper.

What Can Be Done!

HERE is a record that shows what may be done by a priesthood quorum group in doing temple work as required of his people by the Lord.

The high priests quorum group in the Eleventh Ward of Emigration Stake has a total enrollment of 56, of whom 26 are either physically incapacitated or absent from the stake. The remaining 30 members have taken endowments during the year 1943 for 1307 persons. In addition, numerous baptisms and sealings have been performed by this loyal group of high priests.

Dr. Joseph F. McGregor is the group leader.

This is an example for others to follow.

Melchizedek Priesthood Outline of Study, April, 1944

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

LESSON 13

REVIEW OF FIRST QUARTER'S LESSONS

Text: chapters 1-4 inclusive. This lesson is outlined as a flexible device, to permit groups starting late to catch up, to compensate for meetings adjourned for stake or general conference purposes, or other reasons. Class leaders should try to cover the month's outline during each particular month. Frequently, short lessons are outlined to permit groups to cover two or more in one meeting as local conditions may require.

LESSON 14

THE QUEST FOR TRUTH

Text: pp. 47-49. Topics: The Constant Search. The Power of Truth. The Value of Truth. The Role of Truth. "We Are Open for the Reception of All Truth. . ."

Discuss: Why would President Taylor commit the Latter-day Saints to the acceptance of "any true principle revealed by any man," as well as those revealed "by God, or by holy angels"? (p. 47.) What justification exists for men to claim individual fame as researchers? What do you suppose John Taylor meant by "philosophical truth"

(compare with the first question posed above)? What is the relation of truth's value to the upbuilding of Zion? Look up the meaning of *ipse dixit*. Discuss thoroughly the last topic. "We are open for the reception of all truth."

LESSONS 15-16

TRUTH: THE LATTER-DAY SAINT ATTITUDE

Text: pp. 49-51. Topics: Truth, Error, and Tolerance. Truth and Intelligent Judgment.

Discuss: (Reviewing from the final topic last week.) What limitations, in actual practice, do we place on President Taylor's statement that we are open for all truth? What means, as individuals, do we have to discover and know truth? What means does the family have? The church? Modern society, as we know it? What does the statement (p. 49) mean, "I am a Universalist, and I am a Presbyterian, and a Roman Catholic, and a Methodist"? What must occur before the scene portrayed in "Truth and Intelligent Judgment" can be accomplished? Avoid trite phrases and discuss the problem as to how the "light of the gospel" can be "spread forth." Really, how?

Aaronic Priesthood

CONDUCTED UNDER THE SUPERVISION OF THE PRESIDING BISHOPRIC. EDITED BY LEE A. PALMER.

WARD BOY LEADERSHIP COMMITTEE OUTLINE OF STUDY MARCH, 1944

Text: HOW TO WIN BOYS

Chapter XV: The Law of Substitution

Quotations from the Text:

1. Before we think of *human nature*, why not look for a moment at *mother nature*, herself? Did I not read or hear years ago that nature abhors a vacuum? And didn't you as well? The old rule of *something in place and something taken out* is quite as old as the proverbial eternal hills.
2. My friends, the *Don't Family* seemed to have a very, very large progeny and tragically enough nine-tenths of them *became teachers*. And fully half of those teachers felt they were called to teach boys.

But to be saved from critically unpleasant mail, I rush in with another thought: True, I would not have a disrespectful class. True, I would not have a class given over to plain and riotous fun when study of the Bible is the only ground for calling them together. True again, I would not want a teacher who could not stand up for his own rights as master of that class. But my claim is that nine-eighths of a boy-class teacher's trouble lies in the method used in *stopping all that*.

The easiest illustration to use is that of a crying baby. It is given a chance to laugh and it ceases crying. Give a boy an *active program*, a "Do" program—and watch the mischief disappear.

3. *Get at the bottom of all boyhood's misdirected activity!* It will take time. It will be, perhaps, what we'd term "a bother." But it will pay as you begin to substitute some good activity for a poor one.
4. A boy comes to your class with tousled head and a bit of real estate behind his ears. Do not land on that dear youngster: Instead, recall he's brighter than a newly coined nickel. *You praise that spick-and-span boy next to him.* He'll catch on. He's keen as they make them. Substitution!
5. He may play marbles for "keeps." Most boys do and it is the first juvenile step toward the practice of gambling,

Challenging Records



WARD
L.
OPENSHAW

WARD is an ordained teacher in the Naples Ward, Uintah Stake. He was ordained a deacon April 16, 1939, and from that date to the present time has maintained a 100% attendance record at priesthood meeting, sacrament meeting, and Sunday School.

Bishop Lavell Manwaring certifies to the accuracy of this unusual record and further states, "He is now general secretary of the ward boy leadership committee. He is also secretary of the ward Y.M.M.I.A. His reports are always on time."

for it means *something for nothing*. Substitute, I've worn myself out teaching games to little boys. The more active the game, the better. It is godly, to take class time to teach the proper forms of play that eliminate the element of chance and fraud. And better still, a boy-winner will give a certain time each week to mingling in his class-boys' forms of play.

6. A final substitute. If you would teach citizenship, you'll do your best work on *young boys*. And now again using the Law of Substitution. Why lay so much stress on the *drunkard*? Instead, build a clear-cut concept of a good sober citizen, who is so useful and so fair to his home and children and his community and his church! Stress the

(Continued on page 107)

Youth Speaks



LINCOLN
SHERANIAN

THE CLEAN LIFE

Lincoln is a priest in the Beverly Hills Ward, Los Angeles Stake. The following address was delivered before a session of quarterly stake conference.

THE priesthood should be honored by all those who hold it. Disregard for the commandments of God dishonors the priesthood. The Savior said, "Be ye clean," and commanded us to "Let all things be done in cleanliness before God." To obey this commandment, however, we must fully understand the significance of cleanliness. Cleanliness is next to Godliness and is best described by our own eleventh Scout law—"A Scout is clean." He keeps clean in body and thought, stands for clean speech, clean sports, clean habits, and travels with a clean crowd. So to be really clean one must be clean physically, mentally, and morally. Athletics or athletes requiring the greatest output of physical energy depend for success upon a sound body. No body but a clean one is sound. Bodily laziness, like mental laziness and moral indifference, spells disaster in large letters for the athlete or for any one who wishes to succeed in life. Therefore, if you keep clean in every way, physically, mentally, and morally, you are bound to be

(Continued on page 107)

MINIDOKA STAKE AARONIC PRIESTHOOD BANQUET

Under the direction of the stake presidency and with the full cooperation and support of ward bishoprics the banquet pictured below was held honoring accomplishments of the Aaronic priesthood. The Emerson Ward deacons were presented with the first Standard Quorum Award in the Minidoka Stake. The banquet was served by the stake Relief Society mothers.



Ward Teaching

WARD BOY LEADERSHIP COMMITTEE OUTLINE OF STUDY

(Concluded from page 106)

results that come from unmeddled thinking.

7. And in resume I merely pause long enough to add that it is not for humans to cast aside habits, practices, methods or thoughts. Our teaching province is to lay intelligent and warm-hearted stress upon better habits, better practices, better methods and better thoughts. The elimination will take care of itself.

Helps for the Class Leader:

This is a very vital lesson. It cannot be adequately presented out of casual preparation. The class leader should carefully plan to specifically name and stress each of the author's illustrations and suggestions. For instance, what does the author suggest we emphasize in teaching boys to avoid the use of intoxicating liquors? (See No. 6 above.)

How may church activities for boys displace evil habits? Be specific.

Youth Speaks

(Concluded from page 106)

come a success on any team in life you choose.

Tonight I would like to talk about just one of these three requirements for cleanliness. This is "physical cleanliness" which is the first important step towards a clean life. The first question that normally arises is easy enough to answer but much harder to carry out. The question is: "What does physical cleanliness require for a clean life?" In answering this question, all I should seriously have to say is that physical cleanliness requires a conscientious and intelligent observance of the Word of Wisdom. This should mean much to many, yet apparently it does not, for although we all know of the Word of Wisdom, many of us know it only as being a commandment to refrain from using liquors, tobacco, tea, and coffee. The Word of Wisdom should mean much to you than just this for there are many other matters of equal importance that should be considered in acquiring a clean body and life. I don't mean by this, though, that to refrain from using liquors, tobacco, tea and coffee is not important. Just one item like not being a smoker or not being a drinker may be enough to give us the edge in life and let us win. However, these are only the negative teachings or the "do not" teachings for the way to health and a clean life. It must be remembered that there are also the positive teachings which are just as important. The main ones are: regular sleep, eating of the proper foods at the proper time, and the cultivation of regular, good habits of cleanliness.

WARD TEACHERS

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

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

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

Ward Teachers' Message for March, 1944

"THE FIRST AND GREAT COMMANDMENT"

A LEARNED lawyer approached the Savior and asked, "Master, which is the great commandment in the law?" Jesus replied, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment." (Matt. 22:36-38.)

"With all thy heart" suggests the whole-hearted giving of oneself to the loving of his Heavenly Father as the Father of his spirit, the giver of his life. It suggests that personal opinions, ambitions, and desires be made subservient to the will of the Father and this willingly and without reservation. In no particular does this attitude imply the surrender of free agency. Quite the opposite—it evidences intelligence in the exercise of this gift in choosing to follow God's infallible rules of conduct in preference to man's awkward and erring course.

"With all thy soul" suggests that at all times the spirit and the body be in perfect accord in the loving of God and the keeping of his commandments. In this situation the appetites of the flesh submit to the intelligent direction of the spirit. Here the statement, "The spirit is willing but the flesh is weak," does not hold, for the flesh becomes the obedient pupil of the spirit, its rightful master. It is only when the efforts of the spirit and the desires of the body are not properly coordinated that the powers of the soul are dissipated. Harmony between the spirit and the body in the loving of God is the surest way of affecting the salvation of the soul.

"With all thy mind" suggests that this great incubator of thought and action be as a well springing up into everlasting righteousness. We are the sum total of what goes on in our minds. No word is spoken, no action is taken, without the suggestion of the mind. Everything Jesus did, or the prophets, or the great in any age, was the outward expression of mental activity. This feature of the "first and great commandment" stipulates that every product of the mind, whether expressed in action or not, be in complimentary agreement with the divine will of our Heavenly Father.

Let each of us consecrate his heart, his soul, and his mind, dedicating these great gifts, powers, and energies, to the work of the Lord and to the keeping of "the first and great commandment."

Now that we know what physical cleanliness requires of us for a clean life, a second very logical question comes up. This question is, "What are the rewards or benefits received from living this physically clean life?" It can be answered by telling many incidents of how those who have lived the Word of Wisdom and a clean life have obtained success in the things they have accomplished, but it can all be summed up by saying that the rewards of a clean life are health, happiness, and prosperity. One's usefulness in time may be greatly increased, his life prolonged, and his happiness promoted by the observance of the simple laws of hygiene. The Lord has given the promise of the Word of Wisdom to those who are obedient, "They shall run and not be weary, they shall walk and not faint."

All of us are striving to be successes in life, and competition is so keen now that it would be more than worth our while to live a clean life. A clean life is important for one's life, happiness, efficiency, and for the whole human race as well. The five best doctors anywhere, and no one can deny it, are the doctors of Sunshine, Water, Air, Exercise, and Diet.

Drink less, breathe more; eat less, chew more; ride less, walk more; worry less, work more; and preach less, but practice more.

These things together with "spiritual cleanliness," which is also very important, will help us to achieve, to win out, and to endure. I only hope now that I will have the strength to practice what I preach.

Music

• The WARD MUSIC GUILD •

MUSIC FOR WORSHIP

FIFTH GUILD MEETING: FEBRUARY

By Alexander Schreiner
Tabernacle Organist and
Member, Church Music Committee

THE responsibility for the appropriateness of music on the Lord's day rests with both musicians and the presiding officers. Those directors and organists who officiate regularly at our meetings may consider themselves as responsible for all the music which they themselves present. However, when presiding officers invite individuals and outside choruses to present special numbers, then those officers are responsible for the suitability of the music which they have invited into the service.

Only sacred music is acceptable on the Sabbath day. While this statement is self-evident, carelessness is ever near to bring some popular, frivolous tune into church services. The excuse sometimes given is that these secular, non-religious tunes are pretty. But God requires that which is truly beautiful. There is a difference between that which is pretty and that which is beautiful; that which tinkles, and that which lifts our hearts to God.

The church encourages a great deal of activity of a recreational nature which is to be undertaken during the ordinary days of the week. Sometimes such recreational music slips, by devious ways, into the worshiping hours of the Sabbath day. This, of course, must not be. The Lord's day is his holy day.

The church presents liberal opportunities for young and inexperienced musicians to participate in the church program. Both the executives and the experienced musicians should give a kindly and helping hand in guiding these young performers in the choice of suitable music for worship.

Music must fit the doctrines of the church. For instance, we pray to God, the Father, and to him alone. We do

not pray to Jesus, nor to the Mother Mary. Therefore all Ave Marias are inappropriate in our services, no matter how good the music itself may be. Again, pretty love songs occasionally find their way into church services either as vocal solos, or as organ solos. We know that God is the author of all love, but it will be remembered that the love of God, and faith in him, is a greater matter than mere romantic love.

THE most desirable instruments for music of worship will always be the voices of the congregation or the voices of the choir. This is because the voice is very close to the emotions, and also because all the congregation has the opportunity for participation and emotional response in congregational singing. But next to singing comes the music of the organ. It really would be well if we could gradually dispense with the use of the piano during Sunday services. The music of the organ, with its sustained sounds, suggests the spirit of prayer. On the other hand, the music of the piano suggests the lilt and accents of the dance. The melodious strains of the humble reed organ have touched the hearts of devout worshipers in many times and places, and, moreover, out of all proportion to its meager cost. Used reed organs can sometimes be bought for as low as twenty-five dollars, and new ones, with electric blower mechanisms, may be purchased with financial assistance from the office of the presiding bishopric.

Help and advice for new directors and organists is always freely available by writing to the general music committee of the church. The address is 200 North Main Street, Salt Lake City 3, Utah. Suggestions in the purchase of instruments may be had, and help in the selecting of books for pipe organ, reed organ, and the electronic instruments. Just off the press is a new

book of easy anthems entitled *Chapel Anthems* at 35c a copy, postpaid. It will be of interest to know that though the selections in this book are easy to learn, they are used by the Salt Lake Tabernacle Choir in its famous radio programs over the Columbia Broadcasting System.

The organ prelude need be neither too soft nor loud. Musicians should unite in their efforts to get the cooperation of presiding officers to be in their seats quietly during the playing of a short prelude. Otherwise the music of the organ will be only an addition to the general confusion preceding our holy services. Of course, not only should the presiding brethren be in their seats quietly at this time, but also the choir director and all the members of the choir. Such a devotional attitude will lend dignity and beauty, and character, to the worshiping service. Let music be exalted to its merited high place in the house of God.

QUESTIONS FOR CONSIDERATION:

1. Differentiate clearly between music of worship and music of recreation. What are the characteristics of each?
2. How may our music be made more effective emotionally, and thus touch the hearts of our worshippers?
3. Appoint one person to write to the general music committee by way of brief report concerning the progress of the ward music guild. Give number of meetings held and average attendance, etc. This is a roll call of all the ward music guilds throughout the church.
4. The subject for consideration at the sixth and final meeting will be "The Interpretation of Music." An article on this subject will appear in the March Era.

North Eighteenth Ward Choir

WHEN the Eighteenth Ward, Ensign Stake, choir was organized five years ago, with H. Frederick Davis as director, it had a membership of ninety singers. Since the recent division of the ward, the choir has maintained a membership of about fifty. This is indeed one of the most successful choral organizations in the church, reflecting the extraordinary ability of the director. Brother Davis is an artist in voice and choral work. He has been the director of such important organizations as the Russian-Latvian Singers when these

(Concluded on page 112)

NORTH EIGHTEENTH WARD CHOIR



Genealogy

Research THROUGH CORRESPONDENCE WITH ENGLAND

ON Sunday, November 9, 1856, a company of handcart pioneers, under the leadership of James G. Willie, arrived in Salt Lake City. They had left Liverpool, England, May 4, 1856, on the ship *Thornton*, and arrived at New York on June 14. From that city they had continued their journey by rail to Iowa City, Iowa, where, as a company of about five hundred persons equipped with 120 handcarts and six wagons, they had made their final preparations for the long and arduous trek across the plains to Utah.

Among those to arrive in the Salt Lake Valley, there to receive shelter and comfort from kind friends, were George Humphris, his wife, Harriet Harding, and five of their children.

The wife, Harriet, died November 24, 1874, leaving behind very little record of her ancestry. Her daughter, Hannah, the last surviving member of the original family, remembered that her grandfather lived with them and died shortly before their departure for America. The baptismal certificate of a member of the family showed they were members of the Caudle Green Branch in Gloucestershire.

A search was made of the mission records in the Church Historian's Office and from them it was learned that Harriet was born September, 1809, at Cowley, Gloucester, daughter of Richard Harding and Mary. The family apparently moved about, as they were members of the Cheltenham, Caudle Green, and Cirencester branches.

The little hamlet of Cowley, where Harriet was born, is located in about the center of Gloucestershire, near the Cotswold Hills. The registers of the church have not been published and to obtain record of her ancestry correspondence was conducted with the parish minister of that place.

In due time a letter was received with the following data:

Harriet, daughter of Richard and Mary Harding christened 16 Oct. 1809.

Mary, wife of Richard Harding, buried 17 Oct. 1809.

Richard Harding and Hester Blackwell married by banns 18 June 1810.

An extensive search was made but no record found of the marriage of Harriet's parents, or of the parentage of Richard.

It seemed evident that Richard was not born at Cowley and a careful search

By Ellen Hill
Assistant Librarian, Genealogical
Society of Utah

was made of records in the Genealogical Society's library of all parishes in the vicinity. Among them were the marriage registers of Elkstone, a parish about two miles from Cowley, in which was found the marriage of a Richard Harding and Mary Sargeant December 25, 1806. It could easily have been the marriage of Harriet's parents but further information was required to prove it conclusively.

The next step was a search of the census records of 1841 and 1851 which are kept in London. It included all places and in the vicinity where it was known the Humphris family resided between 1841 and their departure for America. Many families of Harding and Humphris were found but no record of Richard or the family of his son-in-law, George Humphris.

Search was made of the death records at Somerset House, London, and the following found:

Richard Harding, died Mar. 1853 at Cirencester, age 64 years, informant—William Harding.

Richard Harding, died 21 Nov. 1855, Cirencester, age 79 years, informant—Elizabeth Haines.

As it was known that the family lived at Cirencester either of the records could have been for Richard but the information was insufficient to determine which.

Failing to find the desired information from the census records, the researcher persisted in the thought that Elkstone was the birthplace of Richard and endeavored to find means to prove it. The christening and burial records of the parish were not in print so correspondence was taken up with the parish minister. Among the entries found were these:

Richard the son of William Harding and Anne his wife was christened 27 Oct. 1776.

Banns of marriage between William Harding and Anne Dean of this parish married in this church this 23 day of October in the year one thousand seven hundred and fifty eight by me Tim: Millechamp, Curate.

At the end of the register on a mutilated page was found:

William ye son of George Harding and Mary his wife was baptized July ye 14. 1738.

EVERYTHING pointed to the fact that this was the ancestry of Harriet Harding, yet conclusive proof was lacking. If only one record could be found in which Richard Harding during his lifetime gave the name of his birthplace. The census appeared to be the only solution. A thorough search was again made of the British Mission records, and it was found that the family resided at a place called Nettleton at various periods between 1841 and 1851. Gazetteers and atlases were consulted and the only place of that name in that vicinity was in the adjoining county of Wiltshire. It did not seem probable they were there, yet it was not far distant from Cirencester in the southern part of Gloucester.

Accordingly a request was made for further search of the census, taking note of any place in the locality called Nettleton, and a careful check of all Harding and Humphris families in Cowley. That search revealed the following:

Census 1841, Gloucs., Bundle 363, Vol. 11, page 1, Nettleton, Cowley.

Harden, Richard, 60 ag. lab. (born) Gloucestershire.

Humphris, George, 25 ag. lab., Gloucestershire.

Harriet, 25, Gloucestershire.

Richard, 9, Gloucestershire.

George, 6, Gloucestershire.

Edwin, 3, Gloucestershire.

Ann, 1, Gloucestershire.

Census 1851, Gloucs., Bundle 1972, Vol. 244, page 10, Nettleton Bottom.

Harding, Richard, widr., 74. (born) Elkstone.

Humphris, George, head of family, 38, Northleach.

Harriet, wife, 40, Cowley.

Richard, son, 19, Cowley.

Edwin, son, 13, Cowley.

Mary, dau., 9, Cowley.

Elizabeth, dau., 6, Cowley.

Hannah, dau., 4, Cowley.

Selina, dau., 1, Cowley.

Thus the census returns gave the birthplace of Richard as Elkstone and his approximate birthdate, which was the proof needed to link him to the Harding family of Elkstone. The death record of November 21, 1855, at Cirencester is without question for him, and furnishes his approximate birthdate. The census cleared up several questions regarding the children of Harriet. Further search is being conducted to trace the Harding, Dean, and Sargeant lines.

Certainly, research through correspondence with England does bring results.

Mutual Messages

Scouting We Go —————

COME the eighth of February scouting in the United States will be thirty-four years old. More than a third of a century has passed since a London boy refused a tip from an American for leading him to his address. That little unexpected courtesy sent William D. Boyce home enthusiastic about the movement started two years before by Baden-Powell to train boys for vigorous and useful life.

Every year America celebrates Scout Week, a seven-day period that includes February eighth, its own anniversary, and the twelfth, Lincoln's birthday. Throughout the church with the consent of the ward bishops the evening of Sunday, the sixth, will be used for a fine program in which Scouthood will pledge itself once more to faithfulness to God and country. Heart-warming exercises will be prepared, it is expected, in more than a thousand wards of the church.

In an effort to learn what the impact of scouting is on a boy, a fifteen-year-old young fellow who had twenty merit badges, lacking only part of the twenty-first to become an Eagle, was informally questioned. Other boys doubtless would have reacted differently. Every boy gets out of the experience what he and the scoutmaster put into it. However, this boy's reaction was at least honest.

"What have you got out of scouting," he was asked, "now that you have about finished the first stage of it?"

"Some fun and a little education."

At the smile that greeted this modest announcement, he added, "In algebra for instance and most studies in school, you have the answers in the book, and by studying your lessons you get ahead, but when you go out for a merit badge, you have to get what you need from talks with people or a counselor or from a book, maybe in the library or from outdoors. You have to learn to look up things."

"What does that do to you?"

"Shows you how."

"What about camping?"

"Oh, I've been to the Wigwam a coupla times, and other places. You learn a lot about taking care of yourself, cooking, sleeping in the open, went over the Mormon Pioneer trail and got my feet blistered. Their feet were sore, too."

"Did you learn anything about the stars?"

"Just learned where some of them are—milky way, big dipper, little dipper, that guy that's supposed to be a hunter,

the north star. Saw Venus and the moon close together the other morning."

"Develop any interest in trees and flowers?"

"Uh-huh, discussed them a little on the way."

"How about making a fire in the mountains?"

"Learned to make a fire with flint and steel. You cover a campfire with dirt or water, if you have any, until there's no more smoke or steam."

"How about food for camping?"

"You should have nutritious foods that don't take up much room, dehydrated things like what you can use to make soup. Cans are heavy, but you have to take important stuff in cans. Chocolate and raisins are good."

"Like to do camp camping?"

"Sure. Good to be out in the open with the kids. A campfire's fun."

"Ever gambled while camping?"

"No, not while camping."

"Other times?"

"Well, I don't know about that—slightly, maybe."

"What?"

"Put a nickle in to see what I could get."

"What did you get?"

"Nothing."

"Think it pays?"

"No."

"Were there any dirty stories going around?"

"Depends on who you're with. The fellows sometimes talk that way. If you're with (the scoutmaster's nickname) or Brother (the bishop's counselor), you don't hear any."

"What merit badge work did you get the most good from?"

"Pioneering."

"What did you have to do?"

"You were with me when I took the test. Don't you remember?"

"Not too well. Tell me."

"Splice ropes, tie knots, build a bridge and such things."

"Which merit badge work did you enjoy most?"

"First aid."

"Why?"

"I'd already had the Red Cross course and knew about as much as the fellow who examined me."

"Any chance to practice first aid yet?"

"No, but it did me a lot of good."

"How so?"

"Just understanding the body."

"Has life saving helped you to avoid dangers?"

"It might've. Ninety-five percent of the Eagle Scouts would say that life saving is the hardest merit badge to take. They like it O.K., but it's difficult to do. It's a lot of fun, but you have to take a six months' course in it before you can pass it."

"What has life saving done for you?"

"Taught me a lot about swimming the different strokes—crawl, side, breast, back, tread water, a lot of different carries if I ever had to life-save anybody, and approaches—that's the main thing. Everybody thinks it's fun to be in the water, but I say when you're looking to get an Eagle badge that's about the hardest thing there is."

"Camping hard?"

"I had a lot of fun in it. First aid, camping and life saving are about the ones I liked the most. I had a lot out of Pioneering, too."

"Can you figure that your imagination played any part in Pioneering?"

"Uh-huh, sure."

"What did you get out of the patrol system?"

"The patrols would play games against one another. The boys bunch up together to help you get your merit badges, and you help them."

"Were you an officer?"

"I was quartermaster."

"Did you enjoy that?"

"Uh-huh, I never did anything."

"Why not?"

"There wasn't much to be done. I've been patrol leader and assistant patrol leader."

"Did that give you some experiences in leadership?"

"Very little—some that you wouldn't get in school—you get some practice."

"What about your scoutmaster? Were your relations with him helpful and pleasant?"

"Yah, we learned a lot of things from him about camping and stuff, and had a lot of fun. There hasn't been so much religion stressed. You see, we've been camping together and everything, and we've formed a good friendship. We'll probably always be good friends. He was a good influence all the time. At that age there isn't much temptation to smoke or gamble or tell dirty stories but

he always stopped anything of that kind."

"Did scouting get you interested in Mutual?"

"Certainly."

"What have you got out of Mutual besides scouting?"

"I've made some friends."

"Did you take part in the singing?"

"Sure."

"Did you enjoy it?"

"I don't know. I never thought much about it."

"Have you ever been called on to pray in Mutual?"

"Uh-huh."

"In Scout meeting?"

"Uh-huh."

"Has the theme meant anything to you?"

"I haven't tried to live up to it too much. I've thought about it."

"What about the scripture reading, has that been interesting?"

"Uh-huh? I gave it once."

"How about the plays? You never took part in one, did you?"

"Yah. I was in one—where you go around from one ward to another."

"Road show?"

"Yah."

"How about dancing?"

"It's good practice, but they wouldn't usually let us go except the season's opening and closing of Mutual."

"I've heard you say you had a testimony of the gospel. Where did it come from? I know where it came from. It came from the Lord, but under what circumstances did it come to you?"

"From different things—gospel conversations, Sunday School—maybe a little from Mutual."

"Have you had any temptation to start smoking?"

"None—except where I work. Most kids that smoke don't go to Scout meeting."

"Well, how about scouting? Have the merit badges been a help in keeping you going?"

"Sure. They're about the only thing. An Eagle badge is regarded with respect under most any circumstances."

"You're glad then you've had it?"

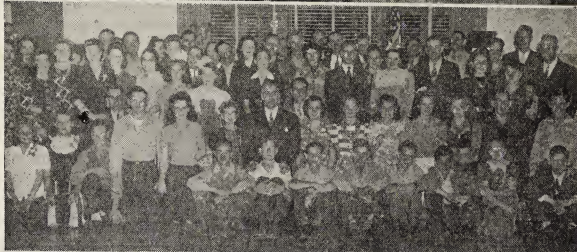
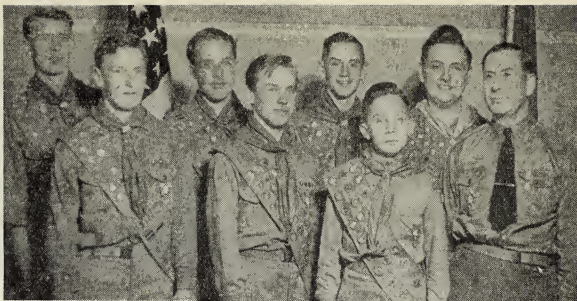
"Oh, sure. So many things you don't get in school—camping, tying knots, swimming, civics—well, you get that in school, too—pathfinding."

"You think any boy would be better off if he starts in scouting at twelve and sticks with it till he's fifteen?"

"Uh-huh."

"How about exploring, are you enjoying it?"

"Uh-huh. There are more athletics to it. I think we're having more fun in exploring than we did in scouting so far."



FIELD PHOTOS

1. Eagle Scouts of Berkeley Ward, Troop 7, B.S.A., Oakland Stake, and Scoutmaster Raymond L. Knight.
2. Honor Bee-Hive Girls of Berkeley Ward, Oakland Stake, with Beekeeper Mrs. Irene Burnham.
3. M.I.A. opening social, Santa Maria Branch, California Mission.
4. Honor Bee-Hive Girls of Los Angeles, with Beekeeper Emelia L. Wurzbach.

THE CHURCH MOVES ON

(Concluded from page 95)

Gardner Myers, Salt Lake City; Dwayne Milton Pace, Coalville, Utah; Clyde Cyrus Pace, Bountiful, Utah; Keith Lowell Smith, Salt Lake City; George Wray Sweeten, Holbrook, Idaho; Lynn Albert Wilson, Salt Lake City; John Dean Workman, Salt Lake City; Oris Victor Atkinson, Kanab, Utah; Charles Clarence Davis, Glover, Utah; Arthur McAllister Hennefler, Salt Lake City; Stephen Robert Jones, Henefee, Utah; William Frank Hill, Holbrook, Idaho; Max Lee Godfrey, Weston, Idaho; John Ray Dutschel, Driggs, Idaho; LaVaun Cox, Woodruff, Utah; Sterling Lawrence Weber, Fredone, Wyoming.

Canadian: Hyrum Richard Blackhurst, Salt Lake City; Jay T. Furness, Sugar City, Idaho; Neldon Floyd Johnson, Pleasant Grove, Utah.

Central: Arlene Jensen, Gridley, California; Dorine Richards, Spring Canyon, Utah; Theron John Brunn, Salt Lake City.

Eastern: George Jefferson Larrabee, Salt Lake City; Charles Sidney Noble, Ogden, Utah; Robert Felt Bitner, Salt Lake City; Jay Furness Tuttle, Arispine, Arizona; Stanley Frederick Tuttle, Arispine, Arizona; Alma Card Clark, Grover, Wyoming; Elizabeth Hanks Clark, Burley, Idaho; Leone Thelma Johnson, Fontana, California; Myron Parley Sorensen, Malad, Idaho; Dan Sibbey Gardner, Jr., Salt Lake City; Kenner Casteel Karchner, Jr., Snowflake, Arizona; Delbert Eugene Meyer, Smithfield, Utah; Dean E. Eggert, Salt Lake City; Paul Lorenzo Swensen, Montpelier, Idaho; Max Bentley Skousen, San Bernardino, California; Rosetta Johnson, Prescott, Arizona; Royal Pratt Swensen, San Bernardino, California.

Japanese: Clarence Eugene Tuttle, Springfield, Utah.

Northern California: Douglas A. Barrus, Fairview, Wyoming; Mary Alice Knowlton, Grantsville, Utah; Verr D. Leavitt, Bunkerville, Nevada; Milton Giles Sharp, Salt Lake City; Daryl Hassell, Smiley, Montana; Harold Hill Whiting, Springville, Utah.

New England: Marjorie Louise Kest, Oakland, California; Floyd R. Taylor, El Paso, Texas; Pierce Amos Sorensen, Malad, Idaho.

Northern: Melvin Johnson Erickson, Collinston, Utah; Larry Blaine Adamson, Terretion, Idaho; John Herbert Barnett, Payson, Utah; Ray Clyde Bryner, Helper, Utah; Gerald Norman Christensen, Salt Lake City; Raymond Stephen Davis, Salt Lake City; Horace Clyde Davis, Salem, Utah; Lamar C. Eskelson, Salt Lake City; Martin Dean Gurney, Vernon, Utah; Richard Thomas Jeffs, Salt Lake City; Marjorie Ray Jensen, Logan, Utah; Fred Junior Kastele, Salt Lake City; Donald Carline Nelson, Lonsburg, New Mexico.

North Central: Douglas Lynn Pierce, Salt Lake City; Vere Hodges Johnson, Beaver Dam, Utah; Byron Bernsten Paulsen, Salt Lake City; Edgar Ahlstenen Ehlthorn, Jr., Chandler, Arizona; Clarence A. Bundy, El Estadio, Arizona; Arden O. Clark, Salt Lake City; Max E. Nelson, Santaquin, Utah; Preston Arnold Nielsen, Hyrum, Utah; Glen Herman Zenger, Midway, Utah.

Southern: Robert Earl Smith, Salt Lake City; Wilford Elmer Christensen, Salt Lake City; Carl Ellwood Bunker, Salt Lake City; James Wilford Grigg, Vale,



PORT SUMNER, NEW MEXICO

Latter-day Saints meeting regularly at the Army Air Forces Pilot School, Ft. Sumner, New Mexico, are seen here on the steps of the post chapel, recently dedicated. Lt. Clair B. Johnson and Sgt. Marcel Lauper participated in the ceremony.

Front row, left to right: Betty Lou Freeman, Mrs. Kelson C. Peck, Etta A. Frogget, Mrs. Raymond Williams, Anna J. Anderson, Eleanor Pearson, Mrs. Max Nielson.

Second and third rows, left to right: Marcel F. Lauper, Vernon C. Chesler, Robert Graham, Kellon C. Peck, Lt. Clair B. Johnson, Mabel Harrell, Lt. George W. Hargraves, Robert Frogget, Robert Butler, Harold Y. Anderson, Donald H. James, Arthur W. Pearson, Chaplain John E. Griffith (non-member), William E. Ricks, Assistant Chaplain Max Nielson. —Reported by Marcel Lauper.

Oregon: John Orin Bailey Leatham, Wellsville, Utah; Roland Burton Smith, Cleveland, Idaho; Herard Karl Farr, Mesa, Arizona.

Spanish-American: Floyd Robert Bingham, Vernal, Utah; Carl Wayne Clemens, Salt Lake City; Curtis O'Donnell Hadlock, Vernal, Utah; Jay Frank Olsen, Holladay, Utah; Willis Ray Cutler, Salt Lake City; Mervin George Fairbanks, Salt Lake City; Jack L. McAffee, Darlington, Idaho.

Texas: Lyle Seely Eklund, Randlett, Utah; Lincoln Mario Hanks, Tetonia, Idaho; Glendon Webb Heaton, Cedar City, Utah; Edwin Mackman, Jamez, Washington, Utah; Joel Mack Johnson, Benjamin, Utah; Harold Victor Reese, Bloomington, Idaho; Robert Irvine Merrill, Salt Lake City; Henry Taylor Reynolds, III, Springville, Utah; Ted Butters, Lewiston, Utah; Stewart Cook Whiting, Springville, Utah; Ruel Edgar Grandall, Springville, Utah.

Western: Don L. Peterson, Tempe, Arizona; Mark Schwendman, Newdale, Idaho; Clive Herbert Worthen, Ferron, Utah.

Music

(Concluded from page 108)

were on trans-continental tour, the Temple Square Mission Choir, and the Swanee Singers. At present he directs the Salt Lake Philharmonic Choir.

Regular practice of the ward choir is held every Friday evening, and in addition a brief rehearsal each Sunday at 4:30 p.m., just prior to the sacrament service, which convenes at 5:30 p.m. The choir has sung for tourist services formerly held in the Salt Lake Tabernacle, for radio programs and state conferences in addition to regular ward work.

Organist Erroll W. Miller is one of the best in the church. Assisting him in accompanying the choir are Enid R. Coleman and Lucille B. Swenson. Wesley G. Papworth is choir president; Clarence L. Giles of the ward bishopric is choir manager; Burton H. Price is librarian. Bishop Heber C. Kimball, who values the music makers of North Eighteenth Ward, gives his choir unusual support.—Alexander Schreiner

GIVE US THIS DAY

(Continued from page 91)

where Young Ed Carter had fumbled a docie-doe.

Clem would have been pleased with his box. The sweet smell of the fresh sawdust padding rose through the soft cashmere upholstery like a rare incense. And on the outside the beeswax polish mingled with the wood like wild columbine in a pine grove.

"Pandorosa, you can sing a song," Anna said. "It's nice to have a song." And Pandorosa sang with all the fervor of her nine years a song of birds and small wild life in a series of episodes that catalogued the extent of her experience and imagination.

"That was nice, Pandorosa," Anna said. "And now, Andrew, you can say a prayer." There were two prayers—the "Now I lay me" and the "Our Father." Andrew chose the "Our Father," and they all joined in with "give us this day."

It was a weary Anna who stood there before her little brood. The lines on her face might have scrawled

for a stranger something more than the thirty-two years inscribed in the family Bible. But the words that came out were young and hopeful.

"My children," she began, and her voice was low and even, "your father and I came here when Clem was a baby. Your father loved these pines. And with his own hands he built this house. And Andrew, here, was born before we got the roof on. It's a good house—and your father built the best sawmill in this part of the territory. Folks come for two hundred miles to get slabs and lumber for their houses. But he has fixed it so we can stay right here and get all the things we need. In the summer when they drive the sheep up here from the hot dry valleys below we can follow after them and pick the tufts of wool from the bark where the sheep rub themselves. In good years there is enough for a quilt. And often for a batch of bread we can buy a little ewe lamb whose mother has died on the way. In the valleys below people have to worry about water. But we have the snow and plenty of water to run the mill and enough for our wheat besides.

"Your father was a good worker—and he has left us his job. Remember this, children, that as long as we do our job well people will keep on coming in the spring to get our lumber. And someday there will be a good road all the way to our house. We might even have to build a 'lean-to' to hold the things they bring to pay for their slabs. Some day there might be a railroad come to the territory. We might be chosen to make the ties."

The ridge rose higher to the west, sending the sun to an early bed. Clem had always denied that this shortened his day. He had maintained that the ridge on the east being low put the length of the day on the best end. So it was that Old Patch was guided to the east slope, pulling the slab "drag" that he had so often pulled laden with log lengths and followed by Clem. And this time, too, there was the log length, but it was neatly lined with sawdust and cashmere, and polished with beeswax and topped off with a bank of the first blue-bells, and Clem manned it from inside. Old Patch was slow and careful as he pulled up the ridge.

Give Us This Day

"He loved this place," Anna said, letting her shadow fall long and disproportionate before her. "He will be here for the sunrise that he loved." They knelt then on the fresh spring earth and repeated "Our Father."

"This was our hardest day," Anna said as they turned to the evening chores. "And you see, we have nearly finished with it. It is not so hard when we take it a day at a time."

A Great Crescendo

(Concluded from page 72)

new witness for God was brought forth. Righteousness had really come down from heaven, and truth had spoken out of the dust. Then a restoration of God's authority—an organization was effected—a young man of twenty-four was influencing the lives of many, and his name was being spoken for good and for evil throughout the land.

Following in rapid succession came revelations concerning the direction of this new organization, the Church of Jesus Christ of Latter-day Saints, and for the conduct of its members.

Finally, on February 16, 1832, Joseph and Sidney Rigdon were shown the Great Vision (D. & C., Section 76), wherein were revealed all the glories of heaven and the destiny of mankind. Other chords, other harmonies, were to follow, but this transcendent vision seems to mark the zenith of the Great Crescendo.

(Continued from page 89)
flour is divided to the family—none for me—several of the Battalion from California arrive—Br. Rosacrans among the number. I made a cap for Sis[ter] [John] Young for which she paid me in soap, one pound & 15 ounces—so much I call my own—I now begin once more to be a woman of property.

Tuesday, October 12. I din'd & sup'd with Sis. Sessions, some of the Batt[alion] arrive.

Wednesday, October 13. Made a cap for Sis. Allen. Br. Grant made me a rich present of tea, for which I pray the Lord to bless him—spent some hours with Sis. Taylor. Sis. [John] Young gave me some fresh meat.

Friday, October 15. Vis[ited] Ellen & M. C., din'd with them with much happiness.

Saturday, October 16. This morn. a hard frost, it is quite cool. I made a cap for Sis. P[er]ce. M[argaret] presented me with the following]:

TO ELIZA

I love thee; and I'll ne'er forget
The time we've spent together
Thro' many toilsome scenes of woe
And storms of windy weather.

I love thee; & my heart entwines
Around thy noble spirit—
May ev'ry joy on earth be thine,
Long life if thou desire it.

INDOOR STORY GARDENS

(Concluded from page 69)

lophone. A duck family was modeled from clay. A tiny garden—lettuce and carrot seed left from the summer victory garden—was planted in rows, and a house and barn with silo were made from cardboard boxes covered with construction paper. There was a bird bath made from clay and a rock garden

in the yard. Small evergreen branches were trimmed to resemble trees and more grass was planted around the house and barn.

The gardens should be watered daily with a teaspoon or toy sprinkling can; the grass may be trimmed with a scissors when it grows out of proportion to the rest of the garden.

A CHECKER CHAMP

(Concluded from page 90)

the group present, he greeted us in a body with a rather lofty tolerance.

The game was begun immediately and without formality, and for us was intensely interesting. The Englishman played at first with a rather nonchalant grace, but early discovered he had a keen and worthy opponent. After half an hour of breathtaking play, the Englishman had discovered that he would need all his skill. The first game went to him, but he was sweating as though that half-hour had been spent at the end of a pick handle.

Our boy was feverish to begin the next game, and played it with cool and deadly deliberation. His hawk-like gray eyes were cold and keen as that bird's talons, his face sphinx-like in its inscrutability. The Englishman was playing a game of brute force and fighting every inch of the

way. His back was to the wall. He gave ground only inch by inch. His antagonist was swift and relentless. Presently, the Englishman cracked, and lost the game.

The third game was ridiculously easy; not only had the Englishman "shot his bolt," he was exhausted.

Our exultation would have been more riotously expressed had we been less sympathetic for a fallen foe, but that did not prevent a joyous gathering at Hagell's Meat Pie Shop where we gorged, at the same time ordering a generous supply of harmless beverage that helped crown this feast of youthful gourmets.

We lauded our champion in speech and song, leaving him, as I remember it, to pay for the entertainment.

He stands today as president of the Church of Jesus Christ of Latter-day Saints.

PIONEER DIARY

I love thee; & may thee be blest—
May heaven smile upon thee,
And may thy health & strength increase
And may thy days be many.

I love thee; & O may thy life
Be one of peace & pleasure;
And may thy heart be fill'd with light
And blessings without measure.

—Margaret Whitesides

Sunday, October 17. Too cold for me to sit out at meeting. I feel greatly blest both temporally & spiritually. Mrs. L. Young brought me more than 1 lb. sugar & Mrs. P[er]ce ½ pint of tea & a few doz. crackers for which I praise the Lord.

TO MARGARETT

I love thee with the tenderness
That sisters' spirits love—
I love thee, for thy loveliness
Is like to thine above.

I love thee for thy modest worth
Is like a diamond—
Thou surely art of noble birth—
Thou art a precious gem.

I love thee for thy kindness show'd
To me in feeble health,
When journeying on a tedious road—
I prize it more than wealth.

I love thee and thou shalt be crown'd
With blessings not a few,
Joy, peace & plenty shall surround
Thy path, like summer dew.

The holy Spirit will inspire
Thy pure & gen'rous heart
And to thy sweet poetic fire
Its heavenly aid impart.

Monday, October 18. I had the pleasure of mounting a horse, which was much satisfaction, altho' I lost the anticipated ride to the Spring. In the afternoon Sis. Taylor call'd for me & I accompanied her to visit a sick girl—Eliza Stewart to whom Sis. Smoot, Sessions & I administer d, Sister [Taylor] & myself having taken tea & pan-cakes with Sis. Smoot. Sis. [Taylor] was call'd away.

Tuesday, October 19. I made a loaf of light bread, which I had not done for a long time.

Wednesday, October 20. The day is unpleasant, rains & snows. My strength is gaining so that I do quite a wash. I feel very thankful. Br. Scofield inserts a 4-light window on the west side of C[lara]'s house, which is a blessing. I feel truly blest of the Lord.

Thursday, Oct. 21. The weather is fine, but cool. I made a large loaf of bread, which C[lara] bak'd.

Friday, October 22. C[lara] & I visit Sis. Leonard, after a good supper which we enjoy'd in the spirit of the Lord, we had a spiritual treat, Sis. Sessions & L[eonard] joining us.

Saturday, October 23. Slept with Sis. (Continued on page 114)

National Bookshelves Direct to Your Home—

- ☐ **THE APOSTLE** by Sholem Asch\$2.00
A stirring story of the Apostle Paul and his great missionary work
- ☐ **BURMA SURGEON** by Dr. Gordon S. Seagrave\$3.00
Autobiography of a doctor's work among the native tribes of Burma—humorous, poignant, informative
- ☐ **THUNDERHEAD** by Mary O'Hara\$2.75
Whoever read MY FRIEND FLICKA will want to read about her glorious colt THUNDERHEAD
- ☐ **GOD IS MY CO-PILOT** by Col. Robert L. Scott\$2.50
Exciting incidents from the life of an American aviator in the eastern theatre of war

ORDER NOW FROM

THE BOOKCRAFT CO.
1465 South State, Salt Lake City 4, Utah

Please send the books checked above
☐ \$..... Check or money order enclosed.

☐ Please send C.O.D.

NAME

ADDRESS

Your order will receive immediate attention.

"A New Witness For Christ in America"

A BOOK OF 420 PAGES

By
FRANCIS W. KIRKHAM

A study of contemporary historical data concerning the coming forth of the Book of Mormon

You will want to read this book to help you know for yourself that the Book of Mormon is of divine origin.

Second Edition now on sale

The price is

\$1.75

Special reduction to missionaries, M.I.A. and other church groups.

Address

FRANCIS W. KIRKHAM

109 West 2nd South
Salt Lake City 1, Utah

Pioneer Diary

(Continued from page 113)

Sess[ions], after partaking a treat of pudding & milk, breakfast with her and L. after which we call on Sis. Savage. Sis. Wallace administered to E. S. & spend the aft[ernoon] happily with Sis. Noble, blest her, the babe, &c. C[lara] & I sit awhile in Br. P[eirce]'s in the eve. He made me a present of 2 lights of glass for the east side of our house.

Sunday, October 24. I went to meeting—Pres. J[ohn] Smith & others impress'd the necessity of the prompt execution of the laws & counsels of the High Council—the necessity of getting grain into the ground—dealing honestly with the Indians, &c. In the eve, Sis. Peirce came in—inquir'd respecting my provisions—I told her I had none, but I felt satisfied that the Lord would open the way for me, that I knew there was an arrangement made, but it had fail'd, &c. She said she was mortified that they could not supply me, but could not. My trust is in God.

Monday, October 25. Sis. Noble & Rosacrans spent the aft[ernoon] with us. I am very thankful for the strength I have to work, can do my part of cooking. Br. & Sis. P[eirce] came in the eve. Clara at W.'s wagon. Bro. Peirce talk'd about my provis[ions]. I told him I believ'd the Lord would give me strength to work & I was not asham'd to ask all I see for work for provisions, &c. We could be as economical as anybody. He said, "Do not starve, be economical & when that is gone which you have let us know it." I told him the worst feeling I had was that I was living on C[lara]'s rations, &c. He told me to feel that it is as much my own as hers, & if I did not feel at home, come to his house."

Tuesday, October 26. Went with Sis. Sess[ions] who supp'd with us, to visit E. Stewart—found her better. Went to Bro. N[oble]'s. Sis. Smoot spent the eve with us very lively.

Wednesday, October 27. After receiving liberally of Sis. N[oble], who is truly a mother in Israel, with whom I breakfasted & din'd, we spent the afternoon with Sis. Holmes & H. carrying with me a new tin porringer basin & plate, an earthen saucer plate & creamer, also 2 y[ar]ds of cotton drilling, also a hair comb & altho' I am to work for them, I consider them presents & thank the Lord; to which Sis. Holmes added a large saucer & Sis. Houd a spoon. The

(Continued on page 116)

"At this time Eliza R. Snow was 43 years of age. She must have felt very much alone among this group of 1847 Pioneers. While she had many friends among them, there were no relatives. Her sister, Leonora, and her brother, Lorenzo Snow, with his family, were still at Mount Pisgah where he presided. Brigham Young, not yet president of the church, had taken a special interest in Eliza, had arranged for her to travel with the Peirce family and to live with his wife, Clara, in the Fort. However, it seems that no other arrangement had been made for her provisions and other necessities. Evidently she felt herself in an embarrassing situation.—LeRoi C. Snow

3

GRAND WAYS TO DRESS UP 'MEATLESS' MEALS

BAKED BEANS SUPREME! Old favorite, new flavor. Now important in your meals. Put zest in with Mapleine. Makes them tastier. Use in "your own make" or in the canned kind!

CHICKEN LIVERS WITH RICE! There'll be cheers for this, especially if you pep up the flavor with Mapleine and a touch of curry while sauteing them.

MEAT PIE TREAT! Makes meat leftovers go a long, long way! Mapleine s-t-r-e-t-c-h-e-s the meat flavor. You'll never guess there's little meat.



Discover Mapleine, the extra-help flavor in wartime. Helps you pep up many a meal. Grand in main dishes, for it's sweet only with sugar. Brings out the full flavor of meat, spices. Boosts chocolate flavor, too. Grand by itself in desserts, dainties. Get a bottle from your grocer now.

MAPLEINE
IMITATION MAPLE FLAVOR
The Extra-Help Flavor in Wartime!

PROFESSOR NELSON'S SECOND WAR IN HEAVEN

Professor Nelson says, "Thanks for the generous response to my ad in the January Era. My book, *The Second War in Heaven*, expresses my deepest convictions. Who but the fallen one could motivate the lies, treason, and unspeakable atrocities of this war. All of my foreshadowings of the evil one's failure have come true. My book digs deep for the reasons behind the plan of salvation."

Single copies \$1.50. Two or more copies \$1.20 each.

Address:

**N. L. NELSON,
DOWNEY, IDAHO**

*"Come on...
Ollie old boy, we're going
to keep you tough!"*



STURDY OLIVER SAYS:

*"Buy War Bonds now for new equipment later
—but, in the meantime, be sure to check these points
on your tractor to make it last longer
and do better work:*



1. Give the aircleaner oil cup daily attention
2. Keep all bolts and connections tight
3. Check the ignition and electric system periodically
4. Keep fuel system clean and carburetor adjusted
5. Change oil and filter as recommended
6. Maintain proper engine operating temperatures
7. Always operate safely

"This year, when every minute counts, better have your tractor overhauled early."

"REMEMBER what the dealer said when I brought you home, Ollie? He told us you were the biggest, sturdiest son-of-a-gun that ever pulled a plow. He certainly said a mouthful.

"And he told us you were a game guy who would go along with me on any job—plowing, harrowing, cultivating, spreading, harvesting. He said you'd never complain—that you'd never have to be pampered. And he was right there, too.

"Ollie, we've been through a tough year together—and we've got a tougher one ahead of us. We've been in the fields early and late on many a day. So now, we're going back to see that friendly Oliver dealer and let him give you a thorough going-over to get you ready for next year. You've got that coming to you—and the Oliver dealer is the man to do the job.

"Then, when spring rolls 'round, we're going to be out there in the fields again—doing the biggest job—better—we've ever had ahead of us."

★ ★ ★ ★

Treat your Oliver tractor like the trustworthy friend it is. This year, let your Mountain States dealer give it and your other tools a thorough check-up. Get them to him early, too. He's going to be mighty busy. You take care of your Oliver tools and they'll take care of you!

MOUNTAIN STATES IMPLEMENT CO.
OGDEN, UTAH

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

STURDY IS THE WORD FOR OLIVER

PIONEER DIARY

(Continued from page 114)

Lord bless them. In the eve Sis. N[oble] sent 3 pints of beans.

Thursday, October 28. Went with Sis. Sess[ions] to Br. Moore's, din'd &

supp'd with them, felt blessed, spent the night with Sis. Whitney—

Friday, October 29. Eat breakfast with her, then went to Br. Love's to engage her sewing, call'd at Br. M.'s—

found them much cheer'd by our vis[it]. Sis. M. gave me a tin cup & spoon, 4 sea biscuits, dried pumpkin, linen for a pocket handkerchief, &c.

(To be continued)

MORONI THE LONELY

(Continued from page 114)

It is quite likely that at this point Moroni wrote the first paragraph (as we now have it) of the title page of the Book of Mormon.

Wherefore, it is an abridgment of the record of the people of Nephi, and also of the Lamanites—Written to the Lamanites, who are a remnant of the house of Israel; and also to Jew and Gentile—Written by way of commandment, and also by the spirit of prophecy and of revelation—Written and sealed up, and hid up unto the Lord, that they might not be destroyed—To come forth by the gift and power of God unto the interpretation thereof—Sealed by the hand of Moroni, and hid up unto the Lord, to come forth in due time by way of the Gentile—The interpretation thereof by the gift of God.

He did not write the second paragraph of the title page at this time for the very good and sufficient reason that he had not yet abridged the Book of Ether which is mentioned therein.

Having finished the first paragraph of the title page, it is not unreasonable to presume that Moroni hid up the plates entrusted to him in the stone box built for the purpose in the side of the Hill Cumorah. He then departed, feeling that his work

was finished, his father's commands having been carried out. How long Moroni wandered over the face of the land—whether to be reckoned in years, months, or days—we do not know. But sometime between the years 401 A.D. and 421 A.D. he again saw fit to come back to the Hill Cumorah.* Taking up the sacred record from its resting place in the stone box he begins to write at the point he had formally left off.

And I am the same who hideth up this record unto the Lord. . . .

Thus begins Mormon 8:14. It is quite natural for Moroni to identify himself again though we already know (verse 4) that he was going to hide up the record. He writes steadily and in a somewhat different mood from what we have already observed in Mormon 8:1-13. Thus he continues until he finishes the book that is now known to us as Mormon. He ends it prayerfully and formally:

And may God the Father remember the covenant which he hath made with the house of Israel; and may he bless them forever, through faith on the name of Jesus Christ. Amen.*

*Mormon 8:6, cf. Moroni 10:1.
*Mormon 9:37

And I take mine account from the twenty and four plates which were found by the people of Limhi, which is called the Book of Ether.*

If we take this statement literally, that is, if Moroni determined to get at the gold originals rather than use Mosiah's translation* of them (a copy of which could have been in his possession), it would be necessary for him to tunnel into the library of records hidden in the Hill Cumorah by his father. How Moroni accomplished this without being detected by the Lamanites must of course be left to our imaginations.

(Concluded on page 118)

*Ether 1:2
*Mosiah 28:17



"Thanks FOR THE CHECK FOR 20% DIVIDENDS...

"We certainly appreciate the kind of protection and service that GENERAL of AMERICA has given us on our fire insurance. Then besides, to receive a 20% dividend every year on our premiums makes us feel that it is our best buy in insurance. Thanks again for your cooperation!"

Ask your GENERAL Agent—TODAY!
CAPITAL STOCK INSURANCE . . . AT ITS BEST!

**GENERAL INSURANCE COMPANY OF AMERICA
GENERAL CASUALTY COMPANY OF AMERICA
FIRST NATIONAL INSURANCE CO. OF AMERICA**

H. K. DENT, President . . . Home Office: SEATTLE

Utah-Southern Idaho Service Office, Pacific National Life Bldg., Salt Lake City, Utah



**GENERAL
INSURANCE CO
OF AMERICA**
Home Office





BORNE TO BETTER LIVING

...ON ARMS OF POWER

TO THIS little lad, held man-high in big, firm hands, his father's arms are the symbol and source of power that protects and provides. The father is flattered but not fooled. He knows that no nation can be protected by the strength of human arms, nor any people provided with good living from the power of human muscles.

From oars to sail to steam... from push-cart to wagon to motor-truck... from hand-hoe to horse-team to tractor, the path from slavery to freedom, from privation to plenty, always has been a path of POWER. Because his brain is greater than his brawn, man has learned to multiply his strength with Power, first from the sinews of beasts, then from the forces of fire.

For sixty centuries that farming was done by hand, food always was scarce and famine frequent. Farmers prospered only with slave labor; without slaves farmers were no more than peasants. In a single century has come the miracle of Power and the machines to apply it.

Today the farmer who is master of power can produce more food and

provide his family a better living than could the master of a hundred slaves working with no more power than their own aching arms.

Throughout the century which is the measure of the machine age in farming, Case has furnished ways for farmers to use more and more Power—first from horses, then from steam, now from internal-combustion engines in tractors, combines and hay balers. For a hundred years it has been a Case habit to make machines strong, simple, and long-lived.

Now that extra endurance in Case tractors is helping countless farmers to push their work along faster, to get things done with less help, to see things through with little time taken

for attention, little expense for upkeep.

In every job where Power has replaced muscle, children have been set free from farm toil. There is no child-labor problem in farming except in operations still done by hand because machines have not yet been devised or adopted.

Granted the American freedoms of unfettered enterprise and unhampered employment, American industry and ingenuity will set Power to work on more farm jobs, set more farm children free to enjoy better education, and put more material blessings into their homes. In the future, as in the century past, Case will play a worthy part in the further advance of Power. J. I. Case Co., Racine, Wis.



Earmarks of Case farm power are Endurance and Economy. It is endurance that enables Case tractors to hold their swift, steady stride through heat and cold, soft footing and hard pulling, throughout long days and long seasons. It is endurance that enables them to give extra years of use with little upkeep. From this endurance comes low cost per year of use. Fuel economy comes both from ability to burn low-cost fuels and from power-saving transmission.

CASE

 **GROW MORE FOOD
BUY MORE BONDS
SAVE MORE SCRAP**

Reasons To Rejoice

Women and everybody who depends upon women for food and health (and that means all of us) have reason to rejoice in the publication of Mrs. Leah D. Widtsoe's new book "HOW TO BE WELL." It is a companion to the "WORD OF WISDOM," that popular book written by John A. and Leah D. Widtsoe as an exposition of the famous Latter-day Saint principle of health. "HOW TO BE WELL," used by every woman, is excellent health insurance. Its hundreds and hundreds of recipes and menus developed in harmony with the newer knowledge of nutrition and inspired by the "WORD OF WISDOM" will add to the health and physical well-being of all who trust women for their nourishment and health.

HOW TO BE WELL . . . \$2.00

Teachers, speakers, missionaries, students—the faithful everywhere are rejoicing in the inspirational stories gathered by Preston Nibley from among the best faith-building experiences of pioneer times and today.

FAITH PROMOTING STORIES . . . \$1.00

Whoever yearns for safe anchorage and desires strength to sustain him under the pressures of life has it abundantly in Elder Stephen L. Richards'

THE CHURCH IN WAR AND PEACE . . \$1.00

Students, missionaries, teachers applaud the convenience, clearness and helpfulness of "THE COMBINATION REFERENCE" by Eldon Ricks. Scriptural passages on scores of Gospel principles are assembled in convenient form from the Bible, Book of Mormon, Doctrine and Covenants and Pearl of Great Price.

THE COMBINATION REFERENCE . . . 75 cents

DESERET BOOK COMPANY

44 East South Temple Street, P. O. Box 958
Salt Lake City 10, Utah

Publisher and bookseller for the Church of Jesus Christ of Latter-day Saints

"THE BOOK CENTER OF THE INTERMOUNTAIN WEST"

Gentlemen—or is it Ladies:

Enclosed please find a \$2.00 money order to cover a renewal of a subscription to the **Era** for my wife. . . .

May I add just a few words of appreciation for the **Era**, which has come regularly to me down here. I've always enjoyed the **Era**, but its value has gone up considerably since I've been away from home. It helps to fill in for the many [things] we enjoyed at home. . . .

PFC Robert H. Burton
Panama

Moroni the Lonely

(Concluded from page 116)

Having finished his task of abridgment¹⁰ Moroni then proceeded to add another paragraph to his title page. This was a logical necessity. Thus we read:

An abridgment taken from the Book of Ether also, which is a record of the people of Jared, who were scattered at the time the Lord confounded the language of the people, when they were building a tower to get to heaven—Which is to show unto the remnant of the House of Israel what great things the Lord hath done for their fathers: and that they may know the covenants of the Lord, that they are not cast off forever—And also to the convincing of the Jew and Gentile that Jesus is the CHRIST, the ETERNAL GOD, manifesting himself unto all nations—And now, if there are faults they are the mistakes of men; wherefore, condemn not the things of God, that ye may be found spotless at the judgment-seat of Christ.

Having done this Moroni makes a statement that is throbbing with human interest and pathos:

Now I, Moroni, after having made an end of abridging the account of the people of Jared, I had supposed not to have written more, but I have not as yet perished; and I make not myself known to the Lamanites lest they should destroy me.¹¹

There is a note of grim humor in the statement, "I have not as yet perished." So he continued to write, we may presume, at various times and occasions as he felt inspired to return to the hill. It is passing strange that he did not add a third paragraph to the title page of the Book of Mormon after finishing the final statements found in chapter ten of Moroni. By the time that chapter was written Moroni had wandered alone some *thirty-six years*.¹² And therein, lies an epic for some clever novelist or dramatist to exploit.

¹⁰If he used the original "twenty and four plates" he would first have had the great task of translating them by means of the Urim and Thummim.

¹¹Moroni 1:1

¹²From 385 A.D. to 421 A.D.

Take It from a Famous Explorer

(Continued from page 82)

lar among them. Both the Sumerian and Incan rulers also referred to themselves as the sons of the sun and wore the rainbow symbol as a mark of authority. The Sumerian royal clan traced their genealogy back to Noah who gave the rainbow to them, they said, as a sign that his descendants and the earth would never be destroyed by flood. The Incan rainbow emblem was associated with royalty who were descendants of those early Sumerians," Mrs. Kohler believes.

Take It from a Famous Explorer

She pointed to drawings of rainbow crests, explaining that they were found in various forms among both the Sumerians and Incas. She also showed me two complicated designs which were much alike. One was the Sumerian god *Ishi*, who was always pictured standing between two cat-like creatures and wearing the rainbow symbol on his crown, and the other was the Incan god, *Mishi*, who also was depicted between two felines with the rainbow symbol in his crown.

CONTINUING with other evidences that strengthen the connection between the two races, she told about King Nuna's five sons. One was named Prithu-Rukama which is simply the Sumerian way of saying "Keeper of the Golden Disk." The disk was valued as a sacred and religious object. A similar golden disk, found among the pre-Incan remains, is now on display at the Museum of the American Indian, Heye Foundation, New York City. It also was treasured as a sacred symbol.

Another striking similarity is the sacred goose which was revered by both the Sumerians and the Incas. In fact the Andean goose is still considered sacred and is never molested in Peru today.

"When King Nuna was at the peak of his power, he erected great temples, built dykes and canals and sponsored granaries to hoard surplus crops. From his seaport at the head of the Persian Gulf he sent colonizing expeditions to all parts of the known world," Mrs. Kohler continued with the thread of her story.

"It is significant that the Incas also built temples, dykes, canals and granaries of the same type. But even more remarkable, they were the only people in the New World who sailed seaworthy vessels at the time of the Spanish conquest, and their ships were similar in design to those found in the Near East!"

"In language and physical features, too, the Sumerians and the Incas were alike. The Quechua language of the Incan people has many words identical in phonetics and meanings to those of Near Eastern languages long since dead. And both races could be identified by their prominent hooked noses, if early engravings are any indication."

But the most astounding piece of evidence which Mrs. Kohler has collected is a copy of a Sumerian linear inscription, actually telling of ships going to the western lands. Taken from a tablet on the tomb of Menes, who was a descendant of King Nuna, the inscription was translated by the late Lieutenant-Colonel L. A. Waddell of Great Britain. I copied part of it from her notes as follows: "The commander-in-chief of ships . . . the complete course made to the end of sunset land . . . going

(Concluded on page 120)



HERE ARE THE PANCAKES a man always likes—for breakfast, lunch or supper! "Straight-wheat" flavor is the secret—the result of using only wheat flour, combined with butter-milk and five other baking ingredients, especially blended for your convenience. All you do is add milk or water, stir and bake—for "wheats" as home-style as those his grandmother used to make. And if he likes waffles, Globe "A1" Pancake and Waffle Flour makes them, too—light and crisp and tender. See the recipes on the package—they're life-savers for meatless meals.

Try 'em with honey,
preserves or marmalade



GLOBE A1 PANCAKE AND WAFFLE FLOUR



A-1 FOR EVERYTHING YOU BAKE

To be sure every time—use dependable Enriched Globe "A1" Flour. Especially milled for western baking conditions Globe "A1" insures your success. Complete satisfaction guaranteed or your money refunded.

Globe "A1" Flour

For Young or Old ROMANCE and PIONEER LORE ★ At Their Best



THE BOOKCRAFT CO.
P. O. Box 63, Salt Lake City, Utah
Please send the books checked above
Send C.O.D.
\$ _____ check or money order enclosed.
NAME _____
ADDRESS _____

THE ADVERTISERS and Where You Will Find Their Messages

Beneficial Life Insurance Com- pany	Back Cover
Bonham Bros.	72
Bookcraft Co.	67, 71, 114, 120, 127
Borden's Evaporated Milk	72
Brigham Young University	121
Case, J. I., Company	117
Crescent Mfg. Co. (Mapleline)	114
Daynes Music Company	67
Deere & Company	70
Deseret Book Company	118
Deseret News Press	122
Durkee's Troco Oleomargarine	99
Fels Naptha Soap and Soap Chips	74
Fisher Flouring Mills (Zoom)	101
General Insurance Co.	116
Glade Candy Company	100
Globe Grain & Milling Co.	119
Hall's Canker Remedy	69
Hotel Utah	68
Intermountain Specialty Sales	125
"Junket" Rennet Tablets and Ren- net Powder	125
L. D. S. Business College	102
Loma Linda Food Products	127
Maid O'Barley	65
Mapleline	114
Morning Milk	126
Mountain Fuel Supply Company	126
.....	Inside Front Cover
Mountain States Implement	115
New Witness for Christ in Amer- ica	114
Purity Biscuit Company	65
Rancho Soup	100
Royal Baking Company	102
Safeway Stores, Inc.	124
.....	Inside Back Cover
Salt Lake Tribune & Telegram	124
Second War in Heaven, Professor Nelson	114
Sego Milk	69
Standard Brands of California	101
Tea Garden Products	69
Utah Engraving	69
Utah-Idaho Sugar Co.	123
Utah Oil Refining Company	67
Utah Poultry Producers Cooper- ative Association	99
Zoom	101

TAKE IT FROM A FAMOUS EXPLORER

(Concluded from page 119)

in ships . . . he completed the inspection of the western land . . . he built a holding (or possession) at Urani land . . . at the Lake of the Peak."

Urani land was well known to the Incas as an island in Lake Titicaca, which was also commonly called the "Lake on the Peak." The word *Urani* has the same meaning in both the Sumerian and Incan languages.

There are many other strong links in the chain that connects the two civilizations, but Mrs. Kohler is saving the rest for a book which she and Mr. Verrill plan to write about their discoveries.

The material already has been checked by professors who declare that the evidence is infallible and a brilliant piece of original research.

Concerning the Book of Mormon which Mrs. Kohler studied as a matter of curiosity during her seven years of research, she told me emphatically: "I have no doubt that the Book of Mormon is a religious record of those early South Americans just as much as the Bible is a religious record of the ancient Israelites. In all my research I have not found anything which does not harmonize with the Book of Mormon account."

THE CONSECRATION MOVEMENT

(Continued from page 81)

Davis and Salt Lake counties, also made separate deeds. The shortest schedule I have discovered is that of Soren Andersen of Manti, which follows:

Household furniture	\$20.00
Mechanical tools	10.00
One gun	3.00
One sword	3.00

Total

The longest schedule is that of Brigham Young, totaling \$199,625.00, dated April 11, 1855. Because it will be of general interest it is reproduced in full. (See page 81.) In all probability President Young's schedule as given in his deed of consecration includes a complete inventory of his possessions. This conclusion is supported by a statement made by Orson Pratt, April 7, 1855, in

the tabernacle in which he refers to the fact that on the same day President Young had expressed his intention of consecrating "all that he has unto the church."¹ The last item makes the following schedule of Frederick Rowlett of Brigham City unique:

One five-acre lot of farming land owned by William Davis in the Big Field, Box Elder survey, not numbered

One city lot in Brigham City and im-

provements

Household furniture and kitchen furniture including bedding and clothing of all kinds, cooking and farming apparatus and utensils

Also my daughter, Fanny Charlotte Rowlett, born in Geneva, Switzerland, October 26, 1844 A.D.

Total

¹Journal of Discourses, Vol. II, pp. 259-66

TABLE I
DEEDS OF CONSECRATION
BY COUNTIES AND YEARS OF RECORDING

County	Population		Number of Deeds Recorded by Years							
	U. S. Census—1850	Church Census—1875	U. S. Census—1860	Estimated—1858	No. of Families—1858	1855	1856	1857	1858	Total
Cache			2605	2500	500					149 ¹
Box Elder			1830	1800	260					54 ²
Weber	1186	1728	3675	3300	660	18	24	144	40	236 ³
Davis	1134	1598	2904	2700	540	4	20	14		200 ⁴
Salt Lake	6157	8251	11295	10700	2140					628 ⁵
Tooele	132	500	1008	900	180	38	28	21	10	99 ⁶
Juab		229	672	600	120		4	4		40 ⁷
Utah	2026	4064	8248	7200	1440	69	147	92		922 ⁸
Summit			198							4
Millard		304	715	600	120	55	9	13	6	83 ⁹
Sanpete	365	765	1815	3200	640	14	101	52	30	197 ¹⁰
Beaver			785	600	120					40 ¹¹
Iron	360	847	1010	900	180	9	3	5		100 ¹²
Washington			691	500	100	4				301 ¹³
TOTAL	11380	18490	39229	35000	7000	211	337	378	86	2747

¹From an enumeration by ecclesiastical wards October, 1853 (Jensen, *Church Chronology*, p. 49). There was no report for Tooele City, but Grantsville reported 215. An estimate of 500 for Tooele seems probable.

²No data available. The figure given is a guess. Cache County was not organized until April 4, 1857.

³Exact; taken from records in office of the county recorder.

⁴Estimated. Thirty-eight original deeds are on file in the church historian's office mostly in surnames beginning with "B."

⁵Minimum as indicated by the highest serial number on existing deeds.

⁶The total of 99 for Tooele County includes two deeds recorded in 1862, the latest so far discovered anywhere. No recordings of deeds of consecration have been found for the years 1859, 1860, 1861.

⁷Estimated. Eight deeds are on file in the church historian's office.

⁸No data available. Though created in 1854, Summit County remained unorganized until 1861.

⁹Estimated. The county clerk of Beaver County states that the recorder's office was first opened December, 8, 1857.

¹⁰Estimated. Seventeen original deeds are on file in the church historian's office.

¹¹Estimated. Four original deeds are on file in the church historian's office.

THE CONSECRATION MOVEMENT

At this point it is possible to shed light on an incident in the relations of the Mormons and the Indians in Sanpete County. Soon after the settlement of Manti the gospel was preached to the red men in the vicinity and the tribal chieftain Aropeen (Arropine, Arapeen) with scores of his followers were baptized and confirmed as members of the church. Following the example of his white brethren, Aropeen executed and recorded his deed of consecration, using the regular form provided for the purpose. As Indians did not recognize individual ownership of lands, Aropeen's deed covered all the tribal claims, as well as his personal belongings. This interesting document, not a treaty as some have supposed,³ is presented in full to show its identity in form with all other deeds of consecration:

BE IT KNOWN BY THESE PRESENTS that I, Siegnerouch (Arropine), of Manti City, in the County of Sanpete and territory of Utah, for and in consideration of the good will which I have to the Church of Jesus Christ of Latter-day Saints, give and convey unto Brigham Young, Trustee-in-Trust for said Church, his successors in office and assigns, all my claim to and ownership of the following described property, to-wit:—

The portion of land and country known as San Pete County, together with all timber and material on the same	\$155,000
Ten horses \$500, 4 cows \$120, total	620
One bull \$40, 1 ox \$50, 1 calf \$5, total	95
Two guns \$40, farming tools \$10, total	50
Total amount	\$155,765

Together with all the rights, privileges and appurtenances thereunto belonging or appertaining. I also covenant and agree that I am the lawful claimant and owner of said property and will warrant and forever defend the same unto the said Trustee-in-Trust, his successors in office and assigns against the claims of my heirs, assigns or any person whomsoever.

His
X
Mark

Siegnerouch (Arropine)

Then follow names and witnesses and notarized acknowledgment.

THOUGH the earliest deed was recorded in Millard County, January 1, 1855, the movement began almost a year earlier. As is characteristic of procedure in the church, the first public announcement was made in the general conference of April, 1854. Reference was made to the principle of consecration by President Young in his remarks on April 8, 1854. He emphasized the importance of union in everyday affairs. Next day the theme of consecration was discussed by Apostle Orson Hyde.⁴ It was also discussed at a bishop's meeting on April 8 and again two weeks later. Bishop Heywood expressed satisfaction with the conference

and was especially pleased with the proposed application of the principle of consecration, "which would put the presiding bishop in his true position and so also the bishops of the wards."⁵ Presiding Bishop Edward Hunter reminded his audience that under the stewardship system each man would have as much to manage as he was able to take care of and wished that he could give to some double what they already had.⁶ Bishop Harker reported that the brethren of his ward were favorable to the law of consecration.⁷ After the adjournment of the conference, the first presidency, as was customary, issued a statement in the form of an epistle to the world. It was dated April 10 and contains the following paragraphs:

In union there is strength; but how can a people become united while their interests are diversified? How can they become united in spiritual matters, and see eye to eye, which they can only partly understand, until they become united in regard to temporal things, which they do comprehend? It was given in a revelation unto Brother Joseph Smith in the early days of the Church that all the Saints should consecrate their substance unto the Church, and receive their inheritances at the hands of Bishop Partridge, who was then officiating in that office. . . .

During the conference the teachings turned upon this subject (consecration) and the doctrine of being united in the things which could be understood by all and consecrating our interests in things in which we could see eye to eye was considered; being the first step towards effecting that union so desirable to be accomplished; which would give us that power to put down iniquity and drive every evil and pernicious influence from our midst. This principle manifested itself to the understanding of the brethren in all its plainness, beauty, and simplicity. The people seemed to feel a strong desire to comply with every commandment and requirement which had been given, and appeared to feel as though now there were no obstacles to a full and frank compliance with the law of consecration as first given to Brother Joseph.

The sequel thus far proves their sincerity in this thing; for they flock by hundreds and thousands to give in their names, devoting and deeding all and everything which they possess, unto the Church, receiving their inheritances, and so much of their property as is needful for them from the hands of the bishop.⁸

In view of the fact that no deed of record has been found with a date earlier than that of January 1, 1855, it is difficult to understand this reference to deeds by the hundreds and thousands nine months earlier. A clue to the explanation is found in the Twelfth General Epistle issued in April, 1855, in which it is stated that "the consecrations of the Saints have been delayed for a time in order to obtain the form of a

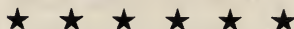
(Continued on page 124)

³Record of Bishop's Meeting, 1851-1862, Ms., church historian's office

⁴Ibid., April 25, 1854

⁵Ibid.,

⁶Eleventh General Epistle, *Millennial Star*, 16: 427-28



The WAR Effort

has greatly emphasized the universal need of a good education.

The many thousands affiliated with the auxiliary organizations of the Church especially, whatever their occupations in life, demand college training.

If you cannot attend Brigham Young University bring the Church Institution of higher learning into your homes through

Home Study Courses.



Write to

Extension Division

BRIGHAM YOUNG UNIVERSITY

PROVO, UTAH



A moving story of one woman's devotion to her children and her church.

IN THE GOSPEL NET

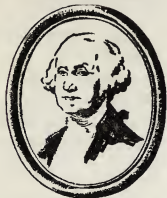
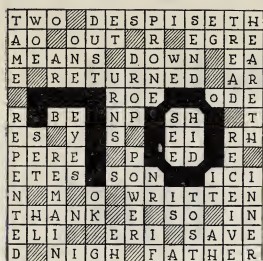
By Dr. John A. Widtsoe

For sale at
Bookdealers everywhere

\$1.25

⁷See *The Founding of Utah*, Young, p. 278

⁸Original minutes of the conference, office of church historian



FUNDAMENTAL PRINCIPLES...

Now, as in many a past period of trial in our country's history, some of those good old axioms of right conduct which we like to call "fundamental" are being stressed anew.

Washington and the men who toiled with him founded a mighty nation upon those principles. Our sons are dying for them today.

For the perpetuation of those principles buy

MORE AND MORE WAR BONDS

For

Better Printing...

see

The Deseret News Press

29 Richards St.

Salt Lake City, Utah

Scriptural Crossword Puzzle—Noah and the Flood

"They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all."—Luke 17:27.



ACROSS

- 1 "Make thee an . . ." Gen. 6: 14
- 4 Material of 1 across (two words)
- 13 "Joshua burnt . . ." Josh. 8: 28
- 14 Great sea
- 15 Combining form meaning "oil"
- 17 It faced those outside the ark
- 18 Artificial language
- 19 Since
- 21 Avouch
- 22 Greek letter
- 24 Exclamation
- 26 Grandson of Noah Gen. 10: 2
- 28 Large walking fish of India
- 30 Preposition
- 31 Sweet potato
- 33 Arboreal mammal
- 34 Pronoun
- 35 Mountain ash
- 38 Pronoun
- 39 Egyptian deity
- 40 ". . . will destroy them"
- 41 Clips
- 42 Ejects
- 46 Within
- 48 Part of "be"
- 49 "I do set my . . . in the cloud"
- 50 Pouch
- 53 Gulf between Arabia and Africa
- 54 Melody
- 56 Epoch
- 57 Conjunction
- 58 Feminine proper name
- 60 Vein of feldspathic rock
- 61 West Africa
- 62 Part of the Bible
- 64 "make them as a fiery . . ."
- 66 Son of Gad Gen. 46: 16
- 67 "and his sons' . . . with him"
- 69 A covenant signer Neh. 10: 26
- 70 Noah's age then (Rom. num.)
- 72 "And I will remember my . . ."
- 73 Tellurium
- 74 Number of days of rain (Rom. num.)

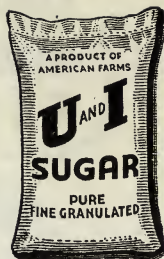
DOWN

- 2 Rain begins this way
- 3 Noah's family were this
- 4 Sender of the Flood
- 5 Wood sorrel
- 6 "the . . . of a ready writer"
- 7 Old Testament book
- 8 Spirit
- 9 Misery
- 10 "in her mouth was an . . . leaf"
- 11 German botanist
- 12 Set in the side of the ark
- 16 Son of Noah
- 20 Another son of Noah
- 21 Pungent gaseous compound
- 23 Hardens
- 24 Son of Noah
- 25 Consumed
- 27 Used on a boat, but not on the ark
- 28 One more than the last Psalm
- 29 Country near Palestine Num. 23: 7
- 32 English navigator; town in Maine
- 36 "Noah opened the . . . of the ark"
- 37 Old order including spiders
- 43 In the same place
- 44 "the . . . of the covenant"
- 45 South Wales
- 47 "the . . . was upon the earth"
- 48 One of David's officers 2 Sam. 20: 26
- 50 "he stayed yet other . . . days"
- 51 Resting place of the ark
- 52 Dog
- 55 "And he sent forth a . . ."
- 59 "Also he sent forth a . . ."
- 63 "of all flesh, . . . of every sort"
- 65 Even the sea is troubled
- 68 Roman numeral
- 69 Preposition
- 70 510
- 71 Days the waters prevailed (Rom. num.)

SUGAR BEETS . . .

incomparable source of quick energy food for fighter or civilian worker; dependable and profitable cash crop; promoter of other crops through rotation and soil improvement; stimulator of livestock industry; builder of communities.

The West Needs More Sugar Beets
UTAH-IDAHO SUGAR COMPANY



WAR ON THE

FARM FRONT

MORE THAN NEWSPRINT AND INK



One of the measures of a great newspaper is its constant endeavor to serve its readers beyond the primary function of providing complete and accurate news coverage.

The editorial minds of the Salt Lake Tribune constantly are awake to this added obligation. Accepting only the material of greatest value to its readers, this newspaper constantly offers the contributions of America's best-informed writers . . . features of practical service . . . entertainment for enjoyment of the entire family.

The Salt Lake Tribune is a public-service institution committed to complete fulfillment of the exacting expectations of its readers.

Salt Lake Tribune

THE CONSECRATION MOVEMENT

(Continued from page 121)

deed which should be legal in accordance with the laws of the Territory. This has now been accomplished and many are deeding their property to the church.¹⁷ Another clue to an explanation is found in the statement made by James H. Martineau of Parowan, who reports that toward the end of April, 1854, Elder T. D. Brown came from Salt Lake to teach the principle of consecration and that he (Martineau) was appointed to make out the deeds.¹⁸ Elsewhere he reports that he was so appointed in May, 1855,¹⁹ which date is subsequent to the date of the Twelfth General Epistle referring to the legal form of deed. We conclude that deeds

¹⁷The reference is to a form provided for in an act approved January 16, 1855. See Acts, Resolutions, and Memorials of the Territory of Utah, Great Salt Lake City, 1855, Chapter LXXIII.

¹⁸Deseret News, 53:626

¹⁹Jenson, Biographical Encyclopedia, Vol. 3, pp. 156-159

were actually drawn during the year 1854, probably without regard to any uniformity of wording or arrangement of subject matter. If presented at all, to the bishop or other agent of the church, they were withheld from record and finally exchanged for deeds drawn in proper form. All the deeds conveyed to Brigham Young, Trustee-in-Tru-
* * *

[This study will be concluded in a second article, to appear in March, which will consider the question why, if actual transfers of property did not occur, the deeds were made at all and why in 1855-62 rather than at some other time.]

BRIGHAM YOUNG'S DEED

(Continued from page 81)

One doby house and garden, north adjoining block eighty-nine, value two thousand dollars, including little Saw Mill	2,000	Three carriages, value four hundred and fifty dollars	450
Lot two in block fourteen, in B. Young's new survey, and one doby house thereon, value one thousand dollars	1,000	One Omnibus, value three hundred dollars	300
One hundred and fourteen lots in said new survey, value eleven thousand four hundred dollars	11,400	Two buggies, value two hundred and fifty dollars	250
All of which is within Great Salt Lake City survey		One sleigh, value one hundred and fifty dollars	150
One old garden farm, situated east of Great Salt Lake City survey, but within the limits of Great Salt Lake City incorporation, value two thousand dollars	2,000	One fanning mill, value fifty dollars	50
The undivided share of Chase's Mill, and farm of one hundred acres, value forty thousand dollars	40,000	One threshing machine, eight hundred dollars	800
One-half of Canyon Creek Flooring Mill and farm of two hundred acres, value fourteen thousand dollars	14,000	Three good sets of harness, value one hundred and twenty-five dollars	125
Three lots of five acres each, No. ten, block fifteen, No. eleven, block fifteen, No. three, block seven, value three hundred dollars	300	Nine common sets of harness, value one hundred and thirty-five dollars	135
One farm over Jordan, value two thousand dollars	2,000	Twenty ploughs, value three hundred dollars	300
Forty acres of mowing land, at the mouth of South Willow Creek, value four hundred dollars	400	One harrow, value ten dollars	10
Improvements on Antelope Island, five hundred dollars	500	Fifteen cows in the G. S. L. City, value five hundred and twenty-five dollars	525
House and farm in San Pete Co., the house of rough stone, in Mantti City, the farm immediately north, value five thousand dollars	5,000	Five pigs, value fifty dollars	50
Three hundred and fifty head of cattle, value seven thousand dollars, and ten horses, value five hundred dollars, on Antelope Island	500	Seven head of cattle at Church pasture, value two hundred dollars	200
Nine horses, value thirteen hundred and fifty dollars	1,350	One gold watch and chain, value one hundred and fifty dollars	750
Nine mules, value thirteen hundred and fifty dollars	1,350	One gold watch and chain, value one hundred dollars	100
Eight wagons, value four hundred dollars	400	Four gold watches at \$65 each, value two hundred and sixty dollars	260
One coach, value four hundred dollars	400	Three silver watches at \$50 each, value one hundred and fifty dollars	150
		Six clocks at \$20 each, value one hundred and twenty dollars	120
		Silver plate, value two hundred and fifty dollars	250
		Six cooking stoves at \$50 each, value three hundred dollars	300
		Twenty-one beds and bedding at \$100 each, value twenty-one hundred dollars	2,100
		Four small beds, value one hundred dollars	100
		Crockery and table ware, value five hundred dollars	500
		Other household furniture, value one thousand dollars	1,000
		The Butterfield lot No. four in block eighty-four in G. S. L. survey, one thousand dollars	1,000
		Total value	\$199,625

THE IMPROVEMENT ERA

BRIGHAM YOUNG'S DEED

Together with all the rights, and privileges, and appurtenances thereunto belonging or appertaining. I also covenant and agree that I am the lawful claimant and owner of said property, and will warrant and forever defend the same, unto the said Trustee-in-Trust, his successors in office and assigns, against the claims of my heirs, assigns, or any person whomsoever.

Brigham Young

Witnesses:

Daniel H. Wells
Joseph Cain
Albert Carrington

Territory of Utah
County of Great Salt Lake

I, Elias Smith, judge of the Probate Court, for Great Salt Lake County, certify that the signer of the above transfer, personally known to me, appeared this eleventh day of April, A.D. 1855, and acknowledged that he of his own choice, executed the foregoing transfer.

E. Smith

THE BOOK OF JOB

(Concluded from page 79)

Herein has Job reached the height. Each is a victory in itself and all together make a sort of system of faith triumphant. Job was alone, for even his friends had not understood him. Jesus often felt this same loneliness in his life, and looking forward he solemnly declared: "And yet I am not alone, because the Father is with me." Job's loneliness was turned into a holy and blessed sacrament and his knowledge of life's problems was deep and comprehensive. He knew the oppression of the poor; he knew sorrow and trouble—"man that is born of woman is of few days and full of trouble." The eternal does not answer our insistent questions. God does not explain, but he does give to the anguished spirit a sense of the divine greatness when questions cease in the peace of submission. "He does not answer the interrogations of the mind, but he does satisfy the profound yearnings of the spirit."

WE come now to the sublimest part of the Book of Job, the speech of God out of the storm. "Nowhere in all the world's literature is there so majestic a picture of the glory of God." All nature is full of mystery, and yet it is all the part of divine providence. So are the moral mysteries of life a part of the same inscrutable divine providence. The final need is "To trust in God; believing where we cannot prove." In the end Job caught the vision of the power and wisdom of God. Divine love penetrates and binds together all human experience. "Through shadows to reality; through the temporal to the eternal—this is the meaning of all life greatly lived." The mind of Job became calm, and he discerned the ways of God which bring the righteous man safely home to him. He had suffered everything, and yet he knew that God lives, the all-loving God, who convinces Job of his mighty works:

Then the Lord answered Job out of the whirlwind, and said,

Who is this that darkeneth counsel by words without knowledge?

Gird up now thy loins like a man; for I will demand of thee, and answer thou me.

Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding.

Who hath laid the measure thereof, if thou knowest? or who hath stretched the line upon it?"

Whereupon are the foundations thereof fastened? Or who laid the corner stone thereof;

When the morning stars sang together, and all the sons of God shouted for joy? (Job 38.)

The Lord stood by Job and gave him comfort. Job had found God through his faith. Death and sorrow, sin and pain shrink into nothing if faith be fixed in the ways of God. Job was restored to health, and greater prosperity than ever before. He had more sons and daughters and lived to a good old age. The closing words of the book are its key and its culmination:

Then Job answered the Lord, and said, I know that thou canst do every thing, and that no thought can be withholden from thee.

Who is he that hideth counsel without knowledge? therefore have I uttered that I understood not; things too wonderful for me, which I knew not.

Hear I beseech thee, and I will speak: I will demand of thee, and declare thou unto me.

I have heard of thee by the hearing of the ear: But now mine eye seeth thee.

* * * *

Then came there unto him all his brethren, and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house: and they bemoaned him, and comforted him over all the evil that the Lord had brought upon him: every man also gave him a piece of money, and every one an earring of gold.

So the Lord blessed the latter end of Job more than his beginning: for he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she asses.

He had also seven sons and three daughters.

And he called the name of the first, Jemima; and the name of the second, Kezia; and the name of the third, Keren-happuch.

And in all the land none was found so fair as the daughters of Job: and their father gave them inheritance among their brethren.

After this lived Job an hundred and forty years, and saw his sons, and his sons' sons, even four generations.

So Job died, being old and full of days.



Children "go for" tempting rennet-custards

And no wonder! Pretty colors, mouth-watering flavors, lots of gay, tasty toppings make rennet-custards a surprise treat every time you serve them. And it's so easy to make milk into these eggless, non-cooked custards . . . the rennet enzyme makes the milk more readily digestible too.

"Junket" Rennet Powder—At all grocers. Already sweetened. Six favorite flavors.

Vanilla Chocolate Lemon
Orange Raspberry Maple

Make rennet-custards with either:

"Junket" Rennet Tablets—Not sweetened. Add sugar, flavor to taste. 12 rennet tablets in package; each tablet makes 4 or 5 rennet-custard desserts or more than a pint of ice cream. At grocers and druggists.



FREE! Wartime recipe for delicious milk desserts and ice creams; also helpful folder, "Mother, What About My Diet?"

"The 'Junket' Folks,"
Chr. Hansen's Laboratory, Inc., Dept. 72,
Little Falls, N. Y. (In Canada, Toronto, Ont.)
Please send free wartime recipes and children's diet folder.

(Just paste this coupon on postcard and add your name and address.)

3 NEW SONG HITS

by Larron Colston

• "March of the Free"

Dedicated to the men of Kearns

• "Shangri-la"

The Ship of Vengeance

• "And Who Can Tell?"

Patriotic Love Song

If not available at your music dealer, send \$1.00 for all three to Intermountain Specialty Sales, McIntyre Bldg., Salt Lake City.

MEN OF SCIENCE

(Continued from page 77)

sent by the writer in an attempt to check the above hypothesis. It was thought possible in this way to settle important questions which might either disprove or tend to certify the hypothesis.

For example, in Utah in the approximate year of these men's birth, one-fourth of the population was non-Mormon. Is there actually more or less than this percentage of non-Mormons among the scientists from Utah? If there are more in proportion, it would tend to disprove church credit for Utah's lead, while if less, to prove the hypothesis. The questionnaire therefore asked the church affiliation of the Utah scientists.

Next it was necessary to determine whether or not the Mormons among the Utah scientists had actually been exposed to strong church influence or whether they were only nominally Mormon. There seemed three aspects of this to be checked: namely, home influence, church attendance influence, and influence of active individual participation.

The best available check on whether the home was strongly Mormon was taken to be whether or not the parents had testimonies of the divinity of Christ and the church. The scientists were therefore requested to give their opinion as to the testimony of their parents. They were also asked to indicate the number of years they attended church-sponsored meetings regularly, and whether during the formative years of adolescence they participated in the church as teachers, officers, or missionaries.

A check on the resultant attitudes of the scientists themselves toward the church was made by having them indicate their degree of certainty of the divinity of Christ and the church.

The following paragraphs outline the check of the hypothesis made possible by the questionnaire; they must be read carefully, for they are the core of this inquiry:

If the percentage of Mormons in the ranks of Utah scientists is greater than the percentage of Mormons in the Utah population when they were reared;

If many Mormon scientists came from strong Latter-day Saint homes, attended meetings regularly, and were active participants in the program of the church;

If, as a result, many were sufficiently influenced in their lives by the church to have gained testimonies of the divinity of Christ;

If they themselves are convinced that the church contributed significantly to their achievements;

And if there are actually teachings and organizations of the church likely to encourage achievement, particularly in scientific directions—if all of these things were shown to be true by the survey—then the hypothesis would probably be sufficiently

certified to warrant the following conclusion:

It is probable that no less than the difference between Utah and the highest non-Mormon state in production of scientists in proportion to population is caused by the influence of the Latter-day Saint Church in the state of Utah.

ONE HUNDRED AND SEVENTY-SEVEN questionnaires were sent, covering the alphabet from A through R. The scientists whose help was sought were generously cooperative, and sixty-two percent answered and returned questionnaires, 50% of the group A through I and 78% of the group J through R. The facts revealed by the greater response of the J-R group correlate very closely with the facts of the A-I group. The percentage response was large enough and sufficiently representative, even in the 50% response group, that additional responses, as received from the 78% response group, did not alter the results. The statistics below are therefore reliable.

The answered questionnaires revealed the following facts; they should be noted in connection with the check of the hypothesis outlined above:

Percentage of Mormons among the Utah Men of Science.....	83.3
(Contrast this to Mormons in Utah population when these men were born.....)	75.)
Mormon scientists from strong Latter-day Saint homes as indicated by the fact of their parents having testimonies.....	98.
Mormon scientists who attended church meetings regularly up to 18 years of age.....	86.
Mormon scientists who participated actively as teachers, officers, or missionaries.....	72.
Mormon scientists having testimonies of the divinity of Christ.....	68.
(Non-Mormon Utah-born scientists having testimonies of Christ's divinity.....)	36.3)
Mormon scientists convinced that the church contributed significantly to their achievements.....	72.

All but one of the hypotheticals used to arrive at the possible conclusion of church credit for Utah's lead are answered clearly in the affirmative by the above statistics. That one is this: Are there teachings and organizations of the church likely to encourage achievement, particularly in scientific lines? The statement of the scientists themselves that they believe the church contributed significantly to their achievements is partial answer to this. Also relevant to this point is the fact that only 37.5% of the non-Mormon scientists, as shown by the writer's survey, thought that their church contributed to their achievements, which suggests that the Mormon church may give teachings and opportunities promoting scientific

THE IMPROVEMENT ERA

There's only
ONE
Independent
Home-Owned
Evaporated
Milk
In Utah!
IT'S



Finer-Flavored
MORNING
MILK

Still a church best seller

Gospel Standards

By President Heber J. Grant

Comfort and challenge for the world of today from a dynamic past

\$2.25

For sale at
Bookdealers everywhere

MEN OF SCIENCE

achievement which are lacking in other churches.*

The men of science reared in Utah have given in their replies to the questionnaire some explanations of how church influence could have produced Utah's lead and how it contributed to their own achievements. These indicate that the church does have teachings and organizations likely to encourage scientific achievement, as well as other types of achievement.

As possibly accounting for Utah's position on the chart, a Utah-born scientist now in Washington, D.C., briefly lists the following:

1. Mormon doctrine of eternal progress.
2. Encouragement of the church to pursue all lines of truth—i.e., scientific knowledge. "Know the truth and the truth shall make you free."
3. Word of Wisdom—abstinence from alcohol and tobacco.

Pertaining to Utah's lead is this opinion from Manhattan, Kansas:

In view of the definite interest in education, in scientific experimentation and in cultural and liberal arts as shown by the early leaders of the Latter-day Saints, it seems only a natural consequence that Utah should produce splendid scientists.

A Los Angeles scientist sent this statement:

Teachings of the church give one a splendid philosophy of life and a strong determination to obtain knowledge. "The glory of God is intelligence" is a most stimulating thought. "Man is saved only as fast as he gains knowledge" is another. Belief that our knowledge gained in this world we take with us to the next is also conducive to struggle for knowledge. I believe the church in this way stimulates young men and women to train their minds. This is an age of science; therefore, in seeking an outlet, more have chosen science than any other field of learning.

A Fort Collins, Colorado, scientist writes:

One of the fundamentals of the church is to provide each member with a job or responsibility or part in the church's activities. It teaches reliability and honesty and resourcefulness.

This is the view of a Salt Lake City scientist:

"As man now is, God once was; as God now is, man may become." "Be ye therefore perfect, even as your father in heaven is perfect." The doctrine of intellectual evolution is the essence of Mormon philosophy.

A man of science from Logan, Utah,

*It should not be supposed, however, that any attempt is made to suggest that all Mormon scientists became such because of the church influence. Indeed, many of them, perhaps a majority, would have been regardless of that influence. The suggestion is that the church probably accounts for no less than the number in proportion to population that Utah has more than any non-Mormon state.

suggests this reason for Utah's place on the chart:

Parents of Latter-day Saint youths often make sacrifices they can ill afford to see that their children obtain an education that will qualify them for greater service to mankind, and that will give them greater joy in that service.

Explanations of how the church contributed to their own achievements follow similar lines of thought. A scientist in Orlando, Florida, says it helped him "because of its fundamental philosophy which encourages the development of one's abilities." Another in Ames, Iowa, claims that it aided him in scientific achievement "through constant encouragement of its members."

The dean of commerce of a technological school not in Utah states that the church contributed to his achievements by inculcating a "desire to be of service to my fellow men."

A large number of men of science surveyed made comments such as these quoted. However, space will not now permit printing more than this additional one from a Salt Lake scientist:

I do not believe the teachings I received were accidental. I think such teachings are general throughout the Latter-day Saint Church. If Utah leads in the production of "men of science," I would expect it to lead by approximately the same percentage in other scholastic fields.

Possibly the scientist is correct in this conclusion, for the Associated Press sent the following story out of Boston, December 7, 1940:

If there were some sort of "Rose Bowl" contest between states that produce the most smart people per 1,000,000 population, the nod would go to—Utah and Massachusetts. At least so says a report filed here with the American Academy of Arts and Science by Prof. Edward L. Thorndike, Columbia University psychologist. He listed those states in one-two order with respect to producing "men and women of great ability."

Tabulated results of this survey, as shown on the second chart, are published for the first time in this issue of the *Era*, with Dr. Thorndike's permission. Here again Utah has a production in proportion to population double that of the average American state, and its lead over the second place state is still substantial: twenty-two percent. The report mentioned by this press notice was based on an analysis of the volumes *Men of Science*, *Who's Who*, and *Leaders in Education*.

A comparison of differences between Utah and other states, together with the apparent influence which the church had in the lives of most Mormon scientists as shown by the writer's survey make it appear reasonable that a significant part of Utah's rank as a scientist-producing state could be attributable to the influence of the Church of Jesus Christ of Latter-day Saints.

The HOT DRINK for all the family



Made from
**ROASTED SOY BEANS
CEREALS • FIGS • HONEY**

Gaining favor through its
flavor for 10 years. Good
for you and GOOD, too!



Breakfast
Loma Linda
QUALITY **cup**

Made by the makers of RUSKETS

★ ★ ★
LOMA LINDA FOOD CO.
Arlington, California

From the green hills of Vermont to
the deserts of Utah

Brigham Young the Colonizer

By Dr. Milton R. Hunter

The dramatic unfolding of a great
venture

\$3.00

Order from

BOOKCRAFT COMPANY
1465 South State
Salt Lake City 4, Utah

Your Page and Ours

Dear Editor:

YOUR recipe for Honey Popcorn Balls is just what we have been looking for to delight all the youngsters in our neighborhood these "company holidays" and we thank you so much.

Jessie Beishline

Our Income Tax's greedy maw
Ben Franklin could have scarce discerned.
Or else he would have made the saw—
"A dollar saved is a penny earned."

Flattery won't hurt you if you don't swallow it.

J. K. Orton
50 North Main Street
Salt Lake City, Utah.

Dear Sir:

I AM very proud of the subscription to *The Improvement Era* and wish to thank the St. Augustine Branch of the Florida District for presenting me with the subscription. As I am very fond of reading, and I have had some very good thoughts brought to me by reading the *Era*. I had the pleasure of attending a very interesting class in the Atlanta Sunday School.

Mrs. Quentin Reynolds

Moscow, Idaho

Dear Editor:

I SHOULD like to add an endorsement of the *Era* from a new angle. If ever you need someone's opinion regarding the worthiness of *Era* campaigning, please refer them to me. I'm sold on *Era* Week each fall. During the last *Era* Week, I was campaigning for *Eras* at the Beehive House one night. While there I met the girl who, last September at the Logan Temple, became my wife. Of course, I can't guarantee that everyone will be so rewarded; but as for me, I shall always be indebted to the *Era* for the finest person who could ever come into my life.

Pvt. Joice B. Stone

Dr. _____
Salt Lake City, Utah
My dear sir:

Honolulu, Hawaii

YOU, no doubt, have completely forgotten me; however, I've thought of you many, many times in the years since we met. You were a friend who gave me medical attention, for which I am herewith paying you, and who gave me spiritual advice, which I can never repay and which has aided me immensely.

At that time (1936) I was a convert to the church, still using tobacco, earning forty-five dollars a month. You told us, me and my wife, if we would pay tithing for six months and then come to you and honestly say we had received no benefit from such tithing, you would refund to us every cent. Well—we aren't asking you for any such refund. At present, we are well and happy with two fine sons, paying tithing on a four-hundred-and-fifty-dollar-a-month salary. I am an elder in good standing in the church and have held several responsible positions, as has also my wife. I am doing a large work in genealogy, and we have been through two temples with our children.

Thanks, doctor. Your bit of home missionary work has been passed on to many others as repayment to you. It has brought many rich returns to us, especially when I was on church Welfare work.

I am working as a skilled mechanic on defense work here at present. Must close and go to work. F. B.

Ogden, Utah

Do all the good you can,
In all the ways you can,
In all the places you can,
At all the times you can,
To all the people you can,
As long as ever you can.
—John Wesley, "Rules of Conduct"

Roselle, New Jersey

Dear Mr. Evans:

I HAVE listened to your Sunday broadcasts for years until it may now be said, the Mormon program has become a part of our family life.

However, I am not writing this letter so much because of the radio program, although it is excellent, but rather to express thanks for your clean little magazine, *The Improvement Era*.

A Mormon friend of St. John, Utah, sent me a year's subscription to the *Era*—and we all enjoy it as most worth-while reading. . . . He and his family may not travel very far from home, but his friendly letters and good deeds, such as sending me *The Improvement Era*, will reach farther than he ever realizes.

It will circulate through four or five families that I know of and then will be sent to the country, where we always pass along our magazines. . . .

Deepest and sincerest gratitude for *The Improvement Era*—as it reaches our Quaker home in the East.

Chauncey O. Reinhart

Smoking on Trains

"THERE'S one thing I don't do!" says the robust gentleman in the graphic little circular on smoking etiquette now being distributed on Pullman trains: "I don't make second-hand smokers out of folks who don't want to smoke. . . ." And the big fellow goes on to rebuke the "wise guys" who decide they want to smoke in their seats and so light up and proceed to lay down a smoke screen in the crowded car.

"Pullman porters don't like to go around telling passengers to mind their manners. So what happens? Well, that timid little old lady across from me just sits there and takes it. Same with the woman next to you—the one with the baby in her lap. What else can they do? Their reservations tell them where to sit, and there's no vacant seats for them to move to, anyway. Sure, they might go into the lady's lounge or dressing room, but I understand the girls turn the air blue in there also."

For this glimpse of a smoker who calls himself a "rugged individualist" but has the decency to impose limits on his individualism, we thank Elder Oscar A. Kirkham of the first council of the seventy, who brought us a copy of the little railroad folder.

Formula for Mercy Killing

It is said a certain jury returned the following verdict in a railroad damage suit:

"If the train had run as it should have run, and if the whistle had blown as it should have blew, and if the bell had rung as it should have rung, both of which it did neither, the cow would not have been injured when she was killed."

A System That Works

Mrs. Smythe: "I always feel better after a good, hard cry."
Mrs. Smith: "So do I. It sort of gets things out of your system."

Mrs. Smythe: "No, it doesn't get anything out of my system, but it does get things out of my husband!"

"Mother Knows Best"

"Seems to me that old Mother Nature has provided for every contingency."

"What prompts that moral reflection?"

"Look at the way she has placed our ears, yet she couldn't have known that we were going to hook glasses over them."

Safeway announces **A NEW BUYING SET-UP FOR FARM PRODUCTS**

We Safeway people are always trying to improve our ways of working with farmers. Now we've reorganized our buying operations to further increase our efficiency and serve farmers better

Busy as you are today, it's wise to give thought to making the best possible selling connections both now and for the long haul.

With this in mind, you'll be interested in the recent step we have taken to further streamline our buying operations. Under this new plan, we've completely separated our buying and distributing functions. Each of our buying divisions is identified by a distinctive name—each buys certain definite farm products for us.

Bear in mind that these companies are all divisions of Safeway. This means they buy exclusively for Safeway retail stores. They do not collect or accept commissions, allowances or brokerage.

Our *Easwest Produce Co.*, for instance, buys produce for sale in Safeway retail stores. Our *Interstate Egg Co.*, specializes in eggs. Our *Superior Cheese Co.*, in cheese. And so on.

This set-up is more effi-

cient for us—and it benefits you producers also.

In the first place, the regional offices of these new companies are being located right in the areas where products we buy are grown.



This gives producers a close personal contact with our buyers. You deal face-to-face instead of through long-distance transactions.

Another important point—in many cases these companies operate receiving and packing sheds. You can deliver smaller quantities instead of having to make up car lots for shipment.

And these Safeway companies all follow the long-established Safeway policy

of paying the farmer as much or more for his product as he can obtain elsewhere. Past, present and future, that's our policy—and we're proud of it.



There's always been a very good reason why we can afford to pay top prices.

For 27 years the Safeway people have been improving methods of handling foods—cutting the cost of getting food from the farmer to the consumer. This greater efficiency has saved money to benefit grower and consumer alike.

Today, the more efficient Safeway food distribution system is a great national asset. In war or peace, everybody benefits by the straightest possible road between producer and consumer.

LAY AWAY A BOND TODAY

SAFeway

INSURERS OF AMERICAN LIBERTY



Washington and Lincoln—mighty monuments on the highway of human progress—were the real insurers of our national heritage.

What they did for the Nation, we can do for our families . . . and the surest, quickest way is to carry life insurance.

Is your life insurance Beneficial?

BENEFICIAL LIFE
INSURANCE COMPANY



THE IMPROVEMENT ERA
RETURN POSTAGE GUARANTEED
SALT LAKE CITY-2, UTAH