

The Improvement Era

Centennial Issue

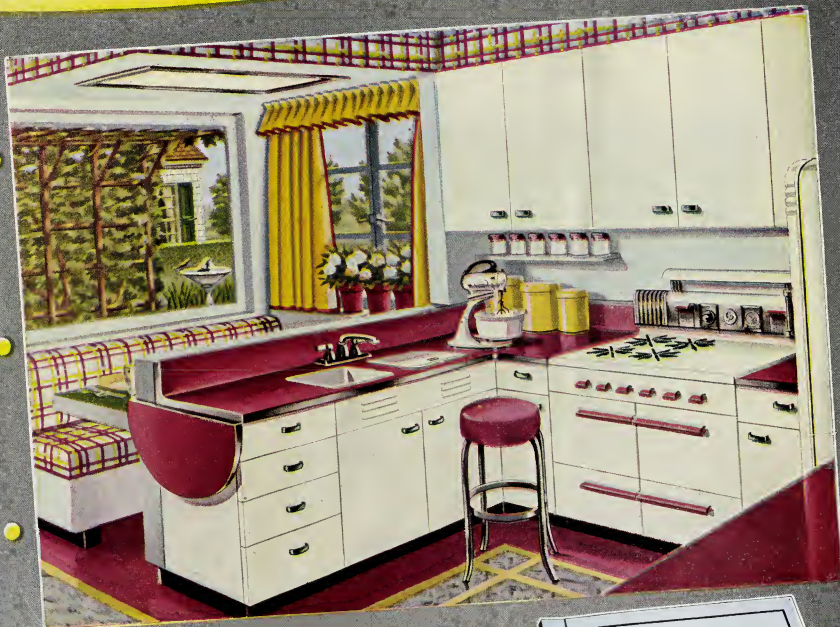
July 1947



*President
Brigham
Young*

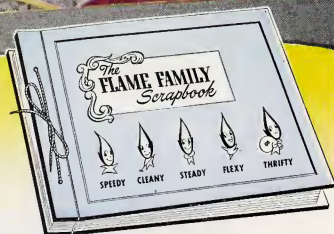
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Water Wheel in Early Days
Original Council House, 1849
American Telegraph Office—1861
Salt Lake Theatre—1862
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First Catholic Church in Utah—1872
Ogden in Early Days

Original Cove Fort
Mule Car—1883
Logan in Pioneer Days
Garfield Beach—1875
Original State Capital at Fillmore
America's First Department Store,
1869
St. George Temple in Construction
Brigham Young Monument on
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Flocks of seagulls—revered in Utah—nest on the islands in Utah Lake at the foot of majestic Mt. Timpanogos.

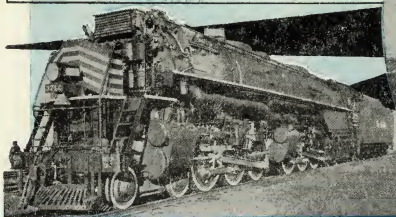


Typical of Utah's industry is the huge open-pit copper mine at Bingham.

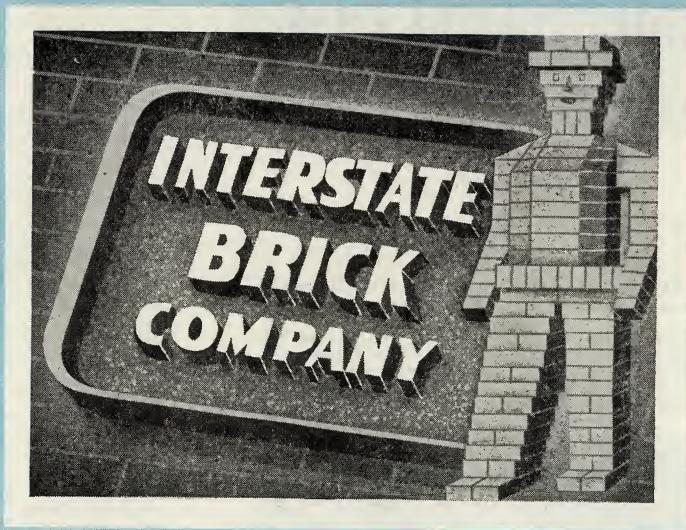
Throughout the more than 75 years of its history, the Rio Grande has been closely identified with Utah. The founders of this modern transportation network were imbued with the same aggressive pioneer spirit that actuated the men and women who transformed a barren desert into a fertile, productive commonwealth.

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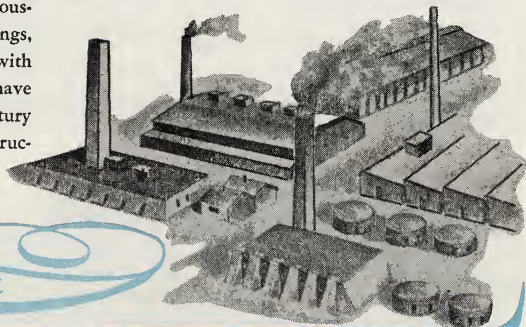


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Utah Centennial

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The Improvement Era

"The Voice of the Church"

JULY 1947 ~ VOLUME 50, NO. 7 ~~~~~

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Monument Illustration courtesy P. R. M. H. R.

Executive and Editorial Offices

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

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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

Your Centennial Issue

HERE is your Centennial issue. In it you will find many new features which we hope you will enjoy.

FOR the first time we are featuring color on our editorial pages. The pictorial map was drawn especially for *The Improvement Era* by Farrell Collett. Hal Rumel photographed and colored the picture of the Salt Lake Temple grounds. The reproduction of the ruins of the Nauvoo Temple, used by permission of the owners of the John F. Bennett collection, was adapted by Mr. Rumel. Brigham Young's portrait is reproduced from an oil painting by John W. Clawson.

REALIZING that this is a Churchwide Centennial even though the spotlight is focused on Utah, we are presenting herein articles of Churchwide interest. How do Latter-day Saints stand educationally, physically, morally, and spiritually after these one hundred years? What forces have been at work to enable us to reach and maintain these high standings? These are two of the many questions we are attempting to answer for you in this, your Centennial issue.

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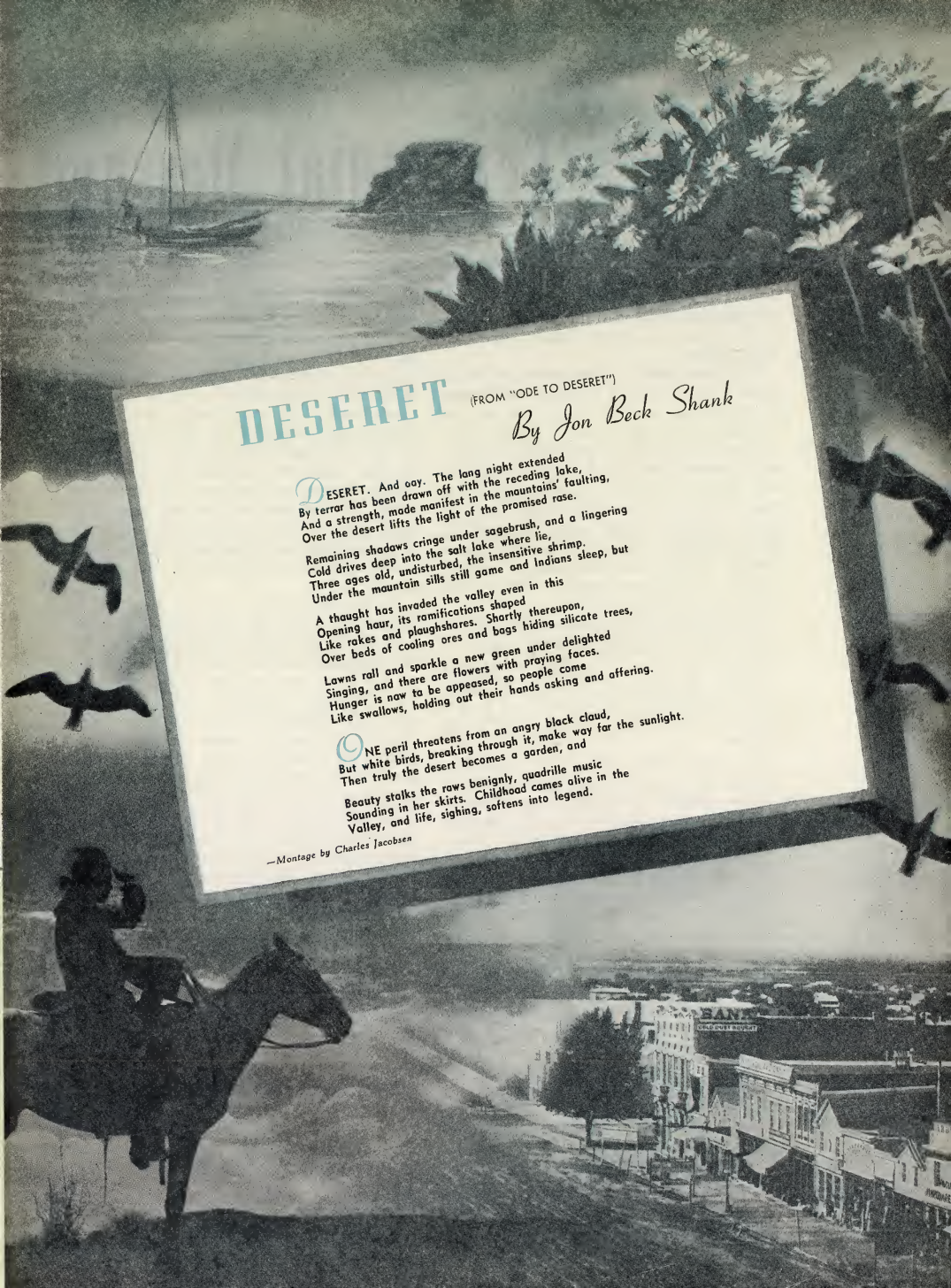
COPIES of the four-page, four-color insert appearing in this issue can be obtained from *The Improvement Era* at a cost of only 15¢ postpaid.

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DESERET

(FROM "ODE TO DESERET")

By Jon Beck Shank

DESERET. And oay. The long night extended
By terror has been drawn off with the receding lake,
And a strength, made manifest in the mountains' faulting,
Over the desert lifts the light of the promised rase.

Remaining shadows cringe under sagebrush, and a lingering
Cold drives deep into the salt lake where lie,
Three ages old, undisturbed, the insensitive shrimp.
Under the mauntain sills still game and Indians sleep, but

A thought has invaded the valley even in this
Opening hour, its ramifications shaped
Like rakes and ploughshares. Shortly thereupon,
Over beds of cooling ores and bags hiding silicate trees,

Lawns rall and sparkle a new green under delighted
Singing, and there are flowers with prying faces.
Hunger is now to be appeased, so people come
Like swallows, holding out their hands asking and offering.

NE peril threatens from an angry black claud,
But white birds, breaking through it, make way for the sunlight.
Then truly the desert becomes a garden, and

Beauty stalks the rows benignly, quadrille music
Sounding in her skirts. Childhood comes alive in the
Valley, and life, sighing, softens into legend.

—Montage by Charles Jacobsen



A Centennial Message

ON July 24, 1947, it will be one hundred years since the first group of Utah Pioneers entered Salt Lake Valley, designated by their inspired leader, President Brigham Young, as "the right place."

That little band of weary-worn travelers gazed upon a barren landscape so uninviting and desolate that one of the three women in the company out of sheer disappointment and hopelessness broke down and wept. Truly to her, and to others of the company, it must have seemed impossible that in such a desert place could be fulfilled the prophecy of their first great leader, Joseph Smith, that the Saints "would become a mighty people in the midst of the Rocky Mountains."

The Centennial year sees that prophecy fulfilled. Brigham Young said:

God has shown me, that this is the spot to locate his people, and here is where they will prosper; he will temper the elements to the good of the Saints; he will rebuke the frost and the sterility of the soil, and the land shall become fruitful, . . . and we shall build a city and a temple to the most high God in this place.

As that small group of Pioneers looked upon what appeared to be a sterile desert, so today the Church faces a world lying in moral lethargy and spiritual decline. A sense of responsibility to build up the kingdom of God inspired the founders of the Church, and with pride we look in retrospect upon achievements wrought. That same sense of responsibility should be and is in the Church today. "If Mormonism is able to endure unmodified until it reaches the third and fourth generation," said Count Leo Tolstoy, "it is destined to become the greatest power the world has ever known." With that same faith and invincible resolution manifested by the Pioneers a century ago must the Church face the re-spiritualizing of a spiritually decadent world. In this gigantic task this people may seem as in-

significant, misjudged, and impotent as did the Pioneers when they faced the barren wastes bordering the great inland sea, but in less than a century sterile soil was changed to productivity; thriving fields and orchards supplanted sagebrush and sego roots; cities and towns formed a western commonwealth. So many people declining toward godlessness be led toward a nobler civilization, for there is inherent in the restored gospel the greatest spiritualizing power ever revealed to man. To be true to our heritage, we must face, with fortitude and unflinching courage, the great duty that is ours—the spiritual rejuvenation of mankind.

To participate in a century celebration is an event of a lifetime. No one can look, however imperfectly, upon the aspirations and accomplishments of the men and women who founded this Western Empire without being profited thereby. They are "flowing light-fountains of native, original insight, of manhood and heroic nobleness; in whose radiance all souls feel that it is well with them."

In pageantry, drama, music, sculpture, recreation, and literature, literally thousands of capable men and women in these various fields of art are putting forth their best efforts fittingly to commemorate the sacrifices, heroism, and achievements of the Pioneers who built so well for the generations to follow them.

That which made the Utah Pioneers truly worthy of the homage now paid them, and which will enhance their greatness in future years, is not the mere fact that they endured persecution, suffered privations, subsisted in a wilderness, and that the vanguard made a thousand-mile journey across the plains without a death or even a serious mishap—achievements, it is

from the First Presidency

true, worthy the praises of posterity—but what made them truly great is the fact that no matter how intense their suffering, or how dark their forebodings, they ever cherished as beacon lights unchanging truths fundamental to human peace and progress.

First and foremost was their unwavering faith in the existence and nearness of God their Father and his Son Jesus Christ. Every day of that toilsome journey was begun by prayerful devotion. "At five o'clock in the morning," said the instructions, "the bugle is to be sounded as a signal for every man to arise and attend prayers before he leaves his wagon." To foster reverence is to develop in man his noblest virtue.

To be prepared for any eventuality was a second fundamental requirement. Theirs was physical danger, and "every man must carry his loaded gun or else have it in his wagon where he can seize it at a moment's notice." "Wagons must be kept together and not separate." After arriving in the valley, adobe "forts" and stockades were built as precautionary measures.

The youth today face enemies also—false ideologies and immoral practices "glossed over" and "seasoned with a text." Sound preparation to meet these enemies is as imperative now as when the Pioneers moved toward desert, wild animals, and stealthily skulking Indians.

Reverence, frugality, industry, and a willingness to serve their fellow men were ideals taught and practised in the daily lives of the Pioneers.

Ours is a rich heritage. The wealth inherited must neither be buried nor squandered, but should be handed down to posterity with a tenfold increase.

Only they who are specially trained or gifted can produce the best in histrionic art, literature, pageantry, song, or athletic contests, and we are informed that what is now being presented throughout the state in these fields of endeavor merit the highest commendation. State officials, the state legislature, Church and civic organizations are all unitedly desirous that only the best can adequately pay tribute to those who in deprivation suffered uncomplainingly that others might live in joy and comfort. Most surely even the best is inadequate to do them honor.

While committees and participants are striving for the highest in artistry, let us ever keep in mind that the most worthy element in this Centennial will be a manifest desire on the part of their descendants to emulate the virtues and spiritual aspirations that made the Pioneers worthy the tributes that the country now pays them. Only by adherence to these can a people or a nation become great, and the destiny of the Church be fulfilled.

Emmett Smith

J. Reuben Clark Jr.

David O. McKay
The First Presidency



How the DESERT WAS TAMED

By Dr. John A. Widtsoe

OF THE COUNCIL OF THE TWELVE

PART VII—CONCLUSION

CHAPTER 12—THROUGH FIELD GLASSES

THE practices employed by the pioneers in subduing the desert are easily perceived. They were simple and well known. Only their use in desert conquest was new.

When these practices are examined, they fall into four distinct groups. Each group in turn is dominated by a general principle of action. Like the practices themselves, these principles were not new. Yet, it was these principles that gave life to pioneer undertakings, and brought ultimate success in the subjugation of the desert. They are principles which will condition, by their use, the future of the world.

The pioneers conquered because they referred every proposed attempt to these principles, which formed measuring sticks in the pioneer work. Had the pioneers done otherwise, they would have failed despite their best efforts.

These four determining principles were:

1. Faith; 2. Education; 3. Co-operation; and 4. Industry.

They were the essential bases of the program set up by the pioneers. The various characteristic pioneer ventures may be fitted into one or the other of these four fundamental, general principles. For example:

1. *Faith*
Belief in God
Belief in Man
A common purpose
Courage to apply faith in all works
2. *Education*
Intelligent preparedness
Schools

The fine arts
The practical arts

3. *Co-operation*
One for all; all for one
Helping one another
The small village
Self-government

4. *Industry*
Dignity of labor
Thrift
Self-support
Home industry

These well-known principles appear very simple, but they are of universal meaning and import, unchanging, and of value at all times and everywhere, under any and all conditions. By them, most spiritual, social, and economic problems may be solved. History in other lands, under different conditions, shows that wherever these principles have been employed, even in small degrees, human welfare has been promoted.

THE pioneers conquered the desert.

That meant that they overcame obstacles. Despite aridity crops were produced. Despite distance from civilization, the comforts of life were made available. On the desert an acceptable commonwealth, made up of diverse peoples, was built.

In the sense of overcoming obstacles there are deserts all around us, and ever will be. There are deserts of thought and action, in every human concern; of body, mind, or spirit; economic, social, or religious. Everywhere, obstacles arise to defeat our search for happiness. Only as they are overcome does the conquest of any desert become certain.

The message of the pioneers is that the use of the principles of action, employed by them, will bring victory over every threatening ob-

HOW THE DESERT WAS TAMED

stacle, however insurmountable it may appear to be. Their use will compel every desert to "blossom as the rose." That is the legacy of the pioneers to the present time, and to the sleeping future ages.

Were the pioneer here today, he would say:

"You must have faith, for upon it alone can happiness of individual, family, or state be built safely and permanently.

"That faith must begin with belief in a Living God, personal and understandable to the human mind. It must continue through constant contact with him in prayer. There must be such love for him, that at any cost his commandments will be obeyed.

"That faith must recognize that all men are children of God; therefore human brotherhood must rule in the associations of men and women. Every venture must serve the good of all. By so doing, the hosts of humankind in their endeavors will be in partnership with God. That will give a common purpose to all, such as gave strength and joy to the pioneers. That faith must be woven into every act of life. It must be an everyday faith.

"Such nearness to God; such a conception of brotherhood; such a conviction of a common, divine purpose of humanity, will give courage to face daily tasks, even to setting aside or changing old beliefs, methods, and interpretations.

"Such a faith rises above intoned prayers. It rests in the hearts of men. It brings success to the toilers in the desert."

The pioneer would continue:

"You must learn, for truth is bound up with knowledge. There can be no intelligent preparation for the conquest of any desert, unless the planner knows. Your social system must be so organized that learning accompanies all that man does, from childhood to old age. That means learning long after school days are over. Remember the statements that gave educational courage to the pioneers: 'The glory of God is intelligence,' and 'Man is saved no faster than he gets knowledge,' and 'No man can be saved in ignorance.'

"Schools must rise above outworn traditions. They must touch

the problems of life. They must be practical. Man has hands as well as a head. The spiritual life must be added to the curriculum, by some lawful means. That means religious education, the cultivation of faith in the minds and hearts of children.

"Do not forget that the arts dealing with beauty, have a rightful place in education for life and in life itself. Men must feel as well as think.

"All of life should be a process of education."

The pioneer would have more to say:

"Get busy and rearrange your governmental, economic, and social system under the law of brotherhood. Learn to share with one another. Provide help for all in distress; remember how the small village helped to make desert conquest possible. Your future must be built on cooperation in a large sense. It

must not merely be viewed as the protection of a group against all other groups. Co-operation must be conceived as the practical expression of the brotherhood of man.

"Self-government is indispensable for full co-operation. Through the eyes of many, the needs of the hosts of men are best seen. Through participation in the affairs of all, the rights of all are best conserved."

The pioneer would not forget industry:

"If you would conquer your desert, labor must be held in dignity, whether it be of the head or the hand. Men must be industrious; and their industry must be unremitting. The idler should be held in contempt.

"Out of labor applied to the gifts of nature, comes wealth and all of a material nature, that man needs or desires. Though a man by his own industry wins wealth, however small, he must care for it. He must be thrifty. There must be no waste."

"It must also be remembered," the pioneer would say, "that the dignity of man requires that he shall be self-supporting. There must be no leaning on others for the necessities of life, if health prevails. In your social and political planning that must be remembered.

"All this requires provision for employment for all. That can best be achieved by the attempt to have each community produce as many as possible of its needs. That means many small centers of industry. That means provision for industries that may be pursued in the home, in spare hours, by old and young, and often by the infirm."

"There is nothing complex in this," the pioneer would add. And he might taunt us by saying, "Stop your quibbling and quarreling. Be men! Read the lessons of the pioneers. Accept them, and peace and prosperity will soon reign on earth!"

* * *

As the field glasses are turned toward tomorrow, and the many days of the future, there are seen, as if written in the sky:

Faith	Co-operation
Education	Industry

Accept and use these principles, and peace and prosperity will rule the world, and only then.

SALT LAKE VALLEY

By Ruth May Fox

O LOVELY Salt Lake Valley!
Once desolate and drear,
Now noted for its beauty,
Its friendliness and cheer;
With spacious habitations
Set round by lofty trees
Whose branches wave a welcome
With every passing breeze.

O lovely Salt Lake Valley!
Here came the pioneers,
Weary and worn, but girded
With faith that vanquished fears.
They rent the air with praises
For the blessings they had won
And for their mighty leader,
The prophet Brigham Young.

O lovely Salt Lake Valley!
Reserved by God's own hands,
A refuge for his people
Gathered from many lands.
They came to serve their Maker;
Obedience to his sway
Already was forecasting
A better, brighter day.

O lovely Salt Lake Valley!
Who shalt write your story?
Not by a magician's wand
Came your present glory.
Courage, faith, and fortitude,
Dread hunger, children's tears,
Work, hard work, O valley fair,
These marked your growing years.

O lovely Salt Lake Valley!
One hundred years have passed;
The pioneers of '47
Have laid aside their task.
An honor to their country,
An honor to their God,
O blessed be the valley
Whereon their feet have trod!

A PROMISE and its FULFILMENT

By Verl F. Scott

SECRETARY OF GENERAL CHURCH INFORMATION
AND STATISTICS COMMITTEE

And all saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel and marrow to their bones;

And shall find wisdom and great treasures of knowledge, even hidden treasures;

And shall run and not be weary, and shall walk and not faint.

And I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them. . . . (D. & C. 89:18-21.)

NO PROMISE, this — obtained from a genie by rubbing a magic lamp, no promise from a fairy godmother and good only until midnight, but a promise given by the Lord to the Latter-day Saints over a century ago, and good for the entirety of a mortal life—conditioned only upon obedience to simple (though then, not completely accepted or known) rules of health.

In this Centennial year, we find occasion to pause and take stock of our progress in the one hundred years since the first of the Pioneers entered the desert valley of the Great Salt Lake, a hundred years in which to test the very genes contained in the fruit produced by the gospel tree which they and their descendants have seen grow and prosper and spread throughout the world; a hundred years in which to compare actual results of at least partially living the Word of Wisdom with the promise given of the Lord for such observance.

Have the Latter-day Saints as a group reaped the promised blessings? The information which follows may help tell the story.

IN 1850 Utah was still a territory but was included in the seventh census of the United States taken in that year. The census revealed that there were some 11,380¹ people in the territory at that time, practically

all of whom were, of course, Mormons.

The Saints were still reaping the effects of privation, exposure, hunger, and disease which accompanied their hurried exodus from the East. This was indicated by the high death rate reported by them for the year of June 1, 1849, to June 1, 1850. Some 239 deaths were recorded during that period which produced a death rate of 21.0 a thousand population. The United States, as a whole, reported a death rate for the same period of 13.9 a thousand of population.²

By 1860, when the eighth census was taken, the situation had become considerably better, and the population had grown to 40,273, with the death rate declining to 9.3 a thousand as compared with the national rate of 12.5.³

Thereafter, and until the turn of the century, the death rate for Utah remained consistently below that of the nation. In 1900 the Church began to keep accurate vital statistics of its own, separate and apart from the state of Utah. The data in Table I indicate how the death rates for the Latter-day Saints compare with those for the United States and the state of Utah as a whole, from 1900 to 1944. These are the latest available statistical figures for the United States.

The 1946 death rate for the Church, reported by the Presiding Bishop's office in the April 1947 general conference, was 5.9 deaths a thousand stake-enrolled membership of the Church. This rate is one of the lowest in Church history and is probably lower than any ever reported by a group of people of the same number anywhere in the world. It means that something other than

the normal advances made by medical science has had an effect upon the health life of the Latter-day Saints. It means that the promise given in the Word of Wisdom has been fulfilled to the extent to which it has been lived.

TABLE I
(Death rates of U.S., Utah, and the Latter-day Saints from 1900 to 1944.)

	U. S. Death Rate ^a	Utah Death Rate ^b	L.D.S. Death Rate ^c
1900	17.2		11.1
1910	14.7	10.8	9.0
1920	13.0	11.5	9.0
1930	11.3	9.9	7.6
1940	10.8	8.9	6.5
1944	10.6 ^d	7.6 ^d	6.4

^aVital Statistics Rates in United States, 1900-1940, pp. 122, 123

^bPresiding Bishop's office

^cStatistical Abstract of United States, 1946, p. 76

CAUSES OF DEATH

IT is interesting to note how the major causes of death have changed since early Utah history. In 1870 the major cause of death was digestive diseases, followed by respiratory diseases (pneumonia, etc.), diseases of the nervous system, and tuberculosis in that order.⁴ Today's major causes of death, circulatory diseases (heart) and cancer, were minor ones at that time. In Utah for that year, there were only three deaths from cancer and twenty from heart disease out of a total of nearly nine hundred deaths.

Reliable statistics recently gathered indicate a remarkable difference in deaths from the major causes among the Latter-day Saints, the United States, and the average of six nations—Germany, France, the Netherlands, Sweden, Great Britain, and the United States.

Surely a great portion of the credit for the lower death rates among the Latter-day Saints must be attributed to the effects of living this "higher law of health" over a period of time.

SELECTIVE SERVICE FINDINGS

World War II provided still another opportunity for comparison of health conditions among the Latter-day Saints and others in the nation. When the final tabulations of selec-

¹Compendium of the Seventh United States Census, 1850, p. 332

²Ibid., p. 102

³Ninth United States Census, vol. 2, pp. 532, 533

⁴Ninth United States Census, 1870

A PROMISE AND ITS FULFILMENT

tive service activities in the state of Utah were completed and compared with those of other states, it was found that Utah's rate of rejection of men examined for duty in the armed forces was second low in the nation. (Latter-day Saints comprised about 74.0 percent of the state population in 1945.) Some 23.1 percent of the men examined in Utah were rejected as compared with the lowest, 23.0 percent for the state of New Jersey. The average for the Latter-day Saints alone would undoubtedly have been still lower. The average for the nation was 30.2 percent of those examined who were rejected.⁶

Utah supplied the highest percentage of young men fit for combat duty of all the states in the Union. This group included the men between the ages of eighteen and twenty-five—the age group classed as “most desirable for combat duty” by the armed forces.⁶

as compared with 20.0 for the United States for 1945 (latest figures available), or better than half again as high.

The excess of births over deaths among the Latter-day Saints for 1946 was almost twenty-eight a thousand as compared with ten for the United States and seven for the six nations previously mentioned, or about three and four times as great respectively.

A high standard of morality also serves as an indicator of a healthy people. The marriage rate for the Church is high, and the divorce rate correspondingly low as compared with the United States and other civilized countries of the world. Latest compilations number marriages at 21.9 a thousand population and divorces at 2.02 a thousand for the Church, as compared with 22.26 for marriages and 3.59 for divorces in the United States as a whole.

Illegitimate birth rates in Utah and

10.8 a thousand births respectively. The rate of illegitimacy for the United States is 40.4 a thousand.⁷ The latest rate available for the average of twenty-two civilized nations of the world is seventy-four a thousand births. These figures give additional proof of the high degree of morality among our people.

Insanity is low among the Latter-day Saints—about one-half of the average of the people among whom they live.⁸

OTHER OBSERVATIONS

HIGH mentality and accomplishments in the fields of science and technical training, excelled by no other people, are indicated in recent studies by eminent non-Mormon authorities. Government published figures attest to the high educational achievements and backgrounds of our servicemen in World War II. Other compilations cite the frequency of achievement of native Utahns in all lines of endeavor.¹⁰

In the field of athletics also, particularly in the last few years, individuals and teams from Utah have succeeded in winning an enviable reputation in the United States for their stamina and general all-around physical condition and excellence.

Chaplains and religious leaders throughout the United States and the world have lauded the spiritual stability and development of our young people. These and many other accomplishments have been recognized and praised in recent years by thinking, impartial people as they have had occasion to become acquainted with the Latter-day Saints and their way of life.

CONCLUSIONS

To us has come a rich heritage of devotion to religious principles and adherence to the teachings of the Lord, which has made possible our development as a people. They

... shall receive health. . . .
And shall find wisdom and great treasures of knowledge. . . .

And shall run and not be weary, and shall walk and not faint.

And I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel and not slay them. Amen. (D. & C. 89:18-21.)

¹⁰*Vital Statistics of the United States*, Part 2, 1944, p. xvi.

¹¹*Op. cit.*, p. 238.

¹²John A. Widtsoe and Richard L. Evans, “The Level of Education Among the Latter-day Saints,” see page 444.

TABLE II

(Deaths per 100,000 of white population from the following diseases:)

Cause	(1936)* Six Nations	(1944)† United States	(1946) Latter-day Saints
Tuberculosis	79.5	33.7	5.5
Cancer	137.5	138.9	60.0
Diseases of the nervous system	117.6	103.7	58.5
Diseases of the circulatory system	224.0	348.7	171.6
Diseases of the respiratory system	118.8	56.3	48.5
Diseases of the digestive system	63.7	51.3	26.5
Kidney diseases	56.9	76.3	24.9
Infant mortality (first year of life, per thousand live births)	51.6	39.8	11.7
Maternity (per thousand live births)	4.5	2.0	

**International Health Yearbook*, 1936-1940

†*Vital Statistics of the United States*, Part 2

BIRTH RATE

A FURTHER indication of a healthy people is their birth rate. The Latter-day Saints have consistently maintained a birth rate of better than thirty a thousand of population.

In twenty-five of the leading nations on earth, the birth rate, in 1927-28, was twenty-two per thousand population, or about two-thirds of the birth rate among Latter-day Saints.⁹

Statistics for 1946 show that the birth rate for the Latter-day Saints was 33.8 a thousand of population

⁹*State of Utah Selective Service Report*, by Colonel H. Arnold Rich

¹⁰*Ibid.*

¹¹John A. and Leah D. Widtsoe, *The Word of Wisdom*, p. 236

Idaho, states of large Latter-day Saint population, are the lowest in the United States, being 10.4 and

TRIBUTE

By Mabel Jones Gabbott

OUT of my people's weeping,
Out of their desperate need,
Out of my people's keeping
Faith with their Christlike creed,

Blossomed the barren desert,
Haven of peace and rest,
High in the mountain fastness,
Empire of the west.

Out of my people's sorrow,
Out of their pain and grief,
Triumphs a bright tomorrow,
Born of their great belief.

HOLE in the ROCK

By Anna Prince Redd

SYNOPSIS

IN 1879, President John Taylor called Silas Smith, Kumen Jones, and George Brigham Hobbs, as president, Indian interpreter, and chief scout for a new mission into southern Utah, together with settlers from Cedar City, Parowan, and Paragonah. The way had been charted when the advent of Bishop Andrew Schow and James Collett of Escalante made a new route seem advisable to many of the group. Reaching Forty Mile Spring, a rude encampment was established and scouts selected to push ahead and seek the best route. Kumen Jones, George Lewis, and William Hutchings were selected to go as scouts under George Hobbs' leadership. Their report was discouraging, even George Hobbs stating that the country was formidable, although he thought they could get through. A second and a third scouting trip proved fruitless in finding a way to the river. A fourth trip with additional scouts penetrated into the desolate region only to find that the river was hemmed in by towering, perpendicular cliffs that defied descent. Added to the difficulties of the mission was the spirit of rebellion that had crept among some of the members. And the plight was desperate for the little group, since food and water were at a minimum—with little chance of getting more until they could win through the intervening desolation.

CHAPTER VII

THE way from Fifty Mile Spring to the Hole in the Rock was marked by neither road nor trail but by a devious pattern of scratches and nicks etched upon the measureless sandstone floor. Where the rocks were too smooth and steep for footing, the road crews had cut shallow steps for hoof and wheel to cling to.

It was late in November. The sky was low with clouds, and a cutting wind swept across the desert, north from south, a wind so cold that the stoutest pioneer clothes could not keep it out. Huddled against it, the teamsters shouldered their wagons around boulders, between ledges, in and out of steep gullies. Children were kept in bed from morning till night and grew numb from cold and inactivity, too uncomfortable to want to eat, for the food was cold and unpalatable. There was no water, except what was carried in the barrels, filled last at Forty Mile Spring. And when at last they camped, there was nothing at all to burn.

With dry and red-rimmed eyes, the women watched the dreary plodding of teams and stock, and counted

the long, slow miles. As far as they could see, there was not a tree, not a scrawny shrub to cheer the way. The rocks were blown so clear of sand that not a cupful remained. For seven days the wagons had crawled over giant sugar loaf formations, had hugged narrow slanting ledges, precariously out of balance. They had slid into deep and rock splintered ravines and pulled out of them again by doubling teams to eight or more horses or oxen. Behind the wagons came the stock, a long, dark, uneven line.

There was no genial talk; there were no happy snatches of song. There was only stoic endurance. Nature, never more careless of the needs of man, stood in their way. Against her impassive force it seemed useless to struggle. They could merely go on—two miles to each long day—coming at last to the Colorado.

Heedless of cold and hunger, men, women, and children left the wagons and stood looking down at the long crack in the ledge above the river—a writhing, incredibly narrow crack down which they must drive if they were ever to cross the river and go on to San Juan. They had had their doubts. They had expected trouble, and they had schooled themselves against it. But they were totally unprepared for the sight before them. There was the river gliding endlessly through its pleasant, narrow valleys, two thousand feet below. There was the sheer wall of the other side leaning toward them, seeming twice as high as the wall on which they stood. The unyielding terrain was slashed and scarred by canyons that came into the river from every direction. A few of these came gently in, but their peaceful ways seemed only to heighten the menace of all the rest.

Addressing no one in particular, hoping only to break the spell of astonishment that had taken speech from his people, Silas Smith said: "After the first sheer drop of a hundred feet, the way is not too steep for safe passage."

The Perkins brothers, Hyrum and Benjamin, looked at the crack with more interest than awe.

"Ben, here's a mine with the top blown off!" Hyrum said, and laid his hand on his brother's shoulder.

"As stubborn a vein as any I ever saw, Hy!" Ben leaned over the crack to look down at the first drop. "She'll need to be headed back by at least three hundred feet!"

"And filled up from the bottom, Ben. I don't feel so lonesome as I did." Hyrum turned to look at Silas. "Once we sink our picks and some dynamite into this, President Smith, Ben and me will be right at home," he said.

"I'm afraid it will be mostly picks, Brother Perkins," Silas answered, "with plenty of elbow grease thrown in. We have precious little dynamite!"

Their talk broke the spell of silence that had fallen at sight of the crack, and a few of the women edged over to hear what was being said. Men followed, clutching their children's hands, chafing them to restore circulation.

"There'll be no road down that crack in time for me," Ann Decker said grimly. "Time and tide wait for no man—and babies don't, either!"

James B. Decker, Ann's quiet, six-foot husband, drew her back into the protection of his arm, away from the ledge and back to the shelter of their wagon.

Mary's heart contracted with pity. And suddenly she felt the same frightened sense of unworthiness that she had felt the day of the quilting, when Sage Treharne had greeted her mother with the words: "Julia, do you know that Ann Decker's going to have a baby?" It was the same frightened unworthiness that she had felt after the call to this mission. Arabella was going to have a baby, then, too. Mary remembered how Arabella had prayed that her baby would be born at home, and not in a wagon box beside an endless trail. It was Ann Decker's baby that would be born in a wagon box! Here! In this wind-pierced desert! Here, without heat for its cold little body!

Young as she was, Mary was frightened by the fierce protectiveness she felt for Ann Decker and her unborn child. She would see that Ann's baby was kept warm if she had to scour the desert to its four

corners for something that would burn! And, failing, she would burn her last belonging for its need.

The silent concern that the Perkins brothers and Silas had tried to dispel had deepened again at Ann Decker's words. Utterly miserable, the people stood, braced against the wind and their own wavering faith.

"How about a quadrille, folks?" Henry Cox cried, grabbing his fiddle from his wagon and commencing to saw off a tune.

"Best way in the world to warm up!" Ben Perkins agreed. "Swing it, folks. Swing it hard!"

"Little ones first, forward and back. Old folks next, right to the crack!" cried Henry. He danced and played till his leather breeches threatened to burst their seams; his wiry sideburns blew in the wind, a ragged fringe above his violin. "Young folks next, short or tall. Swing your partner and circle all! Swing your lady by the arm, swing her hard till the blood gets warm!"

It was the old device, a challenge to their courage and their faith. If Henry Cox could play, they could dance—dance until by their grinding feet they were a road to the river. Laughter and song floated out over the desert, out on the wind to the river. If voices broke, choked by emotion, their efforts at gaiety were redoubled. Limbs, numb from cold and cramped positions, became nimble. And courage came to their hearts, like water to a new, clean ditch.

ONLY a part of the company had been moved to the Hole in the Rock. The rest remained at the Forty and Fifty Mile camps. Having divided the company into ten smaller companies, captained by farsighted and courageous men, Silas made each captain responsible for the welfare of his own group. They were to spread out as much as was safe, in order to conserve their resources. Grass had diminished with every mile of travel, until now there was none at all. Teams, already very poor, were driven as far as ten miles from camp to be pastured. Game was scarce, and food was low. There was almost no water, and fuel was more scarce than water. All the shad scale that the boys could tie in bundles and drag home at the end of the day gave but a half hour of doubtful heat at each camp.

No sooner had the company reached the river, than a man was lowered over the cliff with ropes, to explore the "crack." He reported that the distance to the river was not more than three-fourths of a mile. (The pioneers ever after insisted that it must have been ten!) He said a way must be devised to build a dugway against a perpendicular ledge, for a waterfall obstructed the way, tumbling from a large spring that boiled from the rocks about half way down. The slope of the crack, he said, was eight feet to the rod at the top, decreasing as the crack widened, becoming a fairly level landing near the river's edge.

"We'll begin work at once!" Silas cried. "We'll put forty men to work widening the crack. Some will work from the bottom up. Some will work on the dugway—the Perkins brothers and Bishop Nielson. Others will begin at the top, piling their waste rock into the first drop."

Kumen Jones, standing near the crack, looked into the distance. Southeast from where he stood loomed the mysteriously beautiful, strangely isolated Navajo Mountain. Situated, as he knew from his first scouting attempt with Hobbs, Hutchings, and Lewis, near the junction of the San Juan and the Colorado, it rose abruptly almost from the river itself, towering in lonely grandeur.

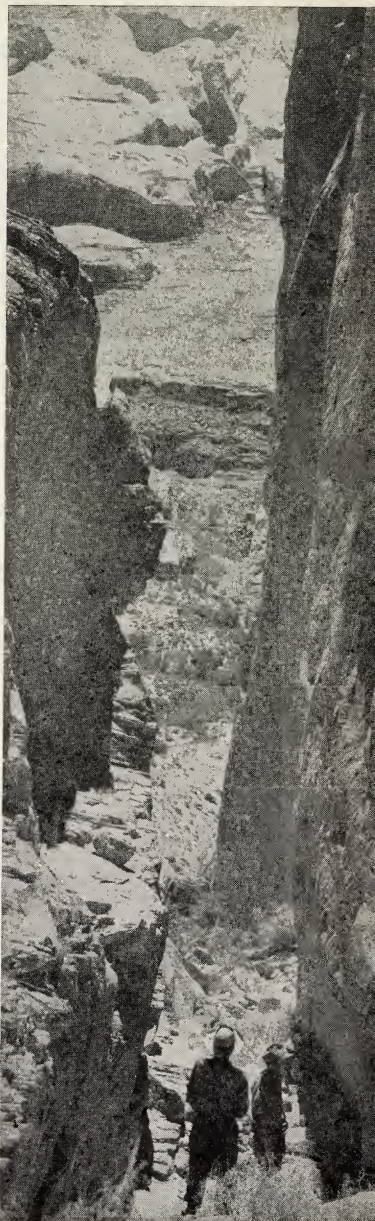
Was this the country of his dream? This wild new country that defied approach? This unsettled region with its many tribes of Indians? He stood, as in his dream, wondering at the blueness and the brightness of the sky, and an assurance that seemed prophetic took possession of him. Yet between him and the region of his dream lay this devil crack, waiting since time, to be subdued.

He turned to Silas, and there was a whimsical lift to his lips. "Captain," he said, "since this first drop is a mere one hundred feet, we should be able to leap down it in the morning and spring back up at night!"

Silas looked at Kumen. "We have ropes, you know. I don't understand your jest."

Instantly Kumen was sober. The prophetic spell of his dream faded before the reality of the problem of

(Continued on page 493)



—Photograph by Sullivan C. Richardson
NEARING HOLE IN THE ROCK

Science Confirms the WORD

ARMED with spirituality and a divinely endowed knowledge of how to live, the Pioneers entered Great Salt Lake Valley one hundred years ago. This divine knowledge was called the Word of Wisdom and is found in section eighty-nine of the Doctrine and Covenants.

The revelation was then but a little over fourteen years old. It was destined to give Latter-day Saints a full century's head start over the rest of the world in the art of better living. In it we are advised to:

1. Avoid alcohol, tobacco, and hot drinks
2. Eat meat sparingly, none in hot weather
3. Eat wheat and other grains, fruits, and vegetables with "prudence and thanksgiving"

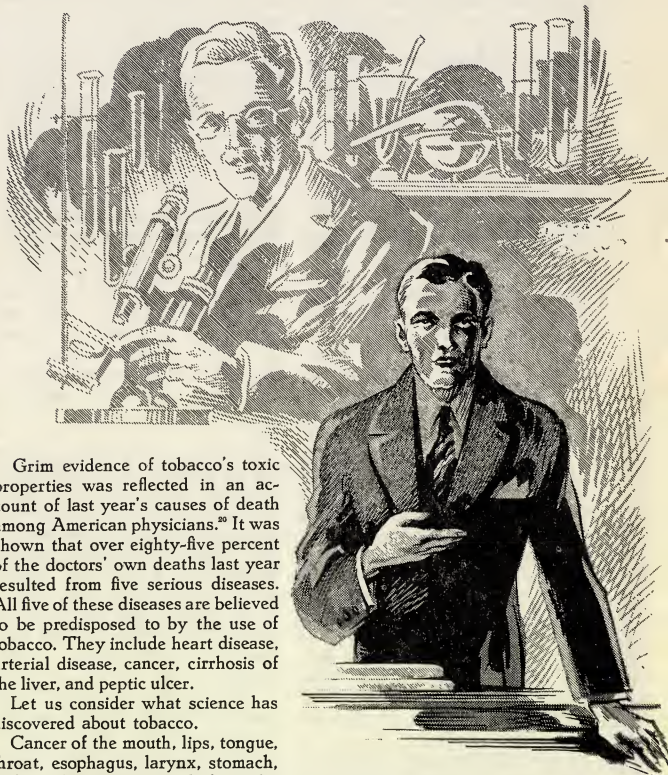
Rewards for following this advice were to include:

1. Health
2. Wisdom
3. Knowledge
4. Hidden treasures of knowledge
5. Physical endurance
6. Protection from the "destroying angel"

This "destroying angel" works with much success today and reaps a toll of millions of lives annually from cancer, heart disease, insanity, tuberculosis, arthritis, high blood pressure, infections, nephritis, peptic ulcer, diabetes, blood, bone, liver, and many other diseases.

Modern books on biochemistry, toxicology, nutrition, hygiene, and medicine give evidence proving those simple truths revealed by the Lord to the Prophet Joseph Smith on February 27, 1833.

THERE are now three hundred percent more cigarettes smoked annually than there were in 1932. Millions have been added to the ranks of the chain smokers; cigaret smoking doubled during World War II. Medical doctors should do much more than they do to discourage the use of tobacco. But many of the doctors themselves are heavy smokers, probably over eighty-five percent of them.



Grim evidence of tobacco's toxic properties was reflected in an account of last year's causes of death among American physicians.²⁰ It was shown that over eighty-five percent of the doctors' own deaths last year resulted from five serious diseases. All five of these diseases are believed to be predisposed to by the use of tobacco. They include heart disease, arterial disease, cancer, cirrhosis of the liver, and peptic ulcer.

Let us consider what science has discovered about tobacco.

Cancer of the mouth, lips, tongue, throat, esophagus, larynx, stomach, and duodenum may result from the use of tobacco.^{21 22 23}

Smokers have more colds, longer lasting colds, more frequent sinus involvement, and more chronic pharyngitis accompanied by cough than nonsmokers.²⁴ These lay the groundwork for other more serious diseases.

Tobacco smoking is one of the causes of angina pectoris. This is a disease resulting in severe heart pain associated with changes in the arteries of the heart. It can be quite easily detected by the use of the electrocardiograph.¹ Many patients with coronary thrombosis, heart muscle injuries, and heart vessel spasms have improved suddenly when nicotine was withheld.²⁵

The late Professor Raymond Pearl of Johns Hopkins University

computed statistics comparing deaths of nonsmokers with those of heavy smokers. He studied the number of both groups living at the age of thirty and the number still living at the age of sixty. Forty-three percent more nonsmokers than heavy smokers were alive at the age of sixty.

Premature aging, especially of women and girls, results from the use of cigarets.²⁶

Blindness of the central fields of vision of both eyes may result from the use of tobacco.¹ If the habit is not discontinued by a person with this type of optic nerve poisoning, total loss of sight may result.¹

Many additional diseases and symptoms of tobacco poisoning could be added.

OF WISDOM

By Harold Lee Snow, M.D.

BISHOP, SAN PEDRO WARD, LONG BEACH STAKE

The Word of Wisdom says tobacco is to be used "... for bruises and all sick cattle." Today's veterinary surgeons learn that "an infusion of tobacco leaves" is advisable for killing parasites in domestic animals.²²

Now let us consider what science has discovered about alcohol.

To begin with, the reproductive cells of the body are damaged or destroyed by the selective action of alcohol.⁴

Insanity is one of the most depressing results of alcoholism.²³ About one out of five cases of insanity results from the use of alcohol. Each year thousands of new patients enter insane asylums because of its use.²⁴ Besides injuring the brain cells, alcohol damages and induces disease of the arteries of the brain and other parts of the body.

Death from automobile accidents is on the rapid increase due to drunken driving. So is the death rate from many diseases predisposed to by alcohol. These include cancer, cirrhosis of the liver, peptic ulcer, arterial and kidney disease, and hardening of the arteries.

Alcoholics must pay a higher insurance rate than nonalcoholics.²⁵

The death rate per unit of population is increased even by the moderate use of alcoholic beverages.⁴

The Word of Wisdom suggests the use of alcohol "for the washing of your bodies." This is confirmed by science. Alcohol is one of the best antiseptics for the skin.²⁶ Alcohol in fifty percent dilution is of great importance as a modern-day "cleanser of the skin."²⁷

HOT DRINKS are "not for the body."

Science again confirms the revelation by showing that hot drinks are one of the important causes of cancer.²⁸ Hot drinks predispose to cancer of the esophagus²⁹ and of the stomach.³⁰ Because of their drinking of hot tea and their use of hot rice,

the Chinese have widespread occurrence of cancer of the esophagus.²⁹

Tea and coffee, either hot or cold, have been officially included as harmful, for good reason, in the Word of Wisdom. Both contain caffeine, as do also the various cola drinks. Caffeine is a stimulating, habit-forming alkaloid upon which many people become dependent.³¹

Caffeine drinks cover up a person's need for rest³² and are badly misused as a substitute for food, especially when one is in a hurry.

Caffeine may affect the heart, both by its direct effect upon the heart muscle and upon the nerves of the heart.³³

Caffeine beverages stimulate gastric secretion, predisposing to stomach ulcer.³⁴

The intelligent person should realize that the "extra power and energy" promised the consumer of caffeine drinks are not supplied by the beverage. This power and energy is taken from the person's own physiological reserve.³⁵

References to more than one hundred authors on the subject of coffee are quoted by R. R. Irvin³⁶ who concludes that:

1. Caffeine will insidiously injure the body, especially the nervous system.

2. The nervous person is the most apt to be injured and is the very type most likely to overindulge in caffeine drinks.

3. Caffeine is bad for children. (Today children get it in the cola drinks.)

4. Older people especially should avoid coffee and tea.

5. Coffee stimulates the kidneys, produces insomnia and nervousness, and insidiously but dangerously stimulates the heart and blood vessels.

Chocolate, one of our present-day "hot drinks," is an allergic food.³⁷ Its use results in widespread discomfort in many allergic people, usually without the patient's knowing the cause of the trouble. It causes bilious attacks,³⁸ has a high purine content³⁹ which is unhealthy, and contains theobromine which is irritating to the kidneys.⁴⁰

OUR 1833 revelation advises "... every fruit in the season thereof; all these to be used with prudence."

(Concluded on page 467)

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FIFTY YEARS twice repeated have come and gone since the Pioneers began wresting a livelihood from the arid valleys of the West. They came equipped with a spirit of self-independence, and with no expectancy of being assisted or succored by anyone except themselves—and the benevolence of the Lord. They knew they could succeed, with their own mind and might, in keeping body and soul together.

The very afternoon they arrived, with their few tools, they dammed up one of the forks of City Creek, in the locality where the modern buildings at Third South Street and State Street now stand, and started irrigating and planting. Only the raw elements were there; they had to haul their own tools and their own seed in ox carts over a thousand miles of desert and mountains. Before the harvest season, they had to locate sites and build mills, millponds, millruns, and import burr-stones. Few people have started with less or worked against more difficult odds.

But far and above their unexcelled heroism in providing a living for themselves was their magnanimous desire to share with everyone whom they believed to have less than they had. Church records are replete with such notations as:

Two hundred and sixty-two wagons, 293 men, 2,880 oxen, and 143,315 pounds of flour were sent from Utah to assist the poor in their migration across the plains in May 1862.

Three hundred and eighty-four wagons, 488 men, 3,604 oxen, taking 235,969 pounds of flour, went east to assist the poor of the immigration in May 1863.²

The welfare of their brethren was ever their concern.

Ten Decades of CHURCH

CAUGHT with the spirit of gathering, the unquenchable aspiration of all converts, many of the Saints were too poor to travel to the West. But to the pioneer already in Zion, this was only another opportunity to demonstrate in action a concern for the welfare of his brethren. He established the Perpetual Emigration Fund. Into this great fund he donated both cash and produce—the latter being converted into cash by the directors of the fund. And from this fund he lent cash to those who were unable to raise sufficient money, no matter in what part of the world they lived, to move to Utah. These loans were repaid by the borrowers as their prosperity increased after they had established themselves in Zion. It has been estimated that more than 85,000 were assisted in getting to the intermountain west through the fund.

Not only money and produce were contributed to aid in the cause, but also hundreds of volunteer drivers, with outfits, each consisting of a wagon and four yoke of oxen, were sent back to the Mississippi River. A single trip took all summer.

In 1880 there was \$704,000 lent in principal, and \$900,000 due in interest. Half of the total, or \$802,000, was canceled in anticipation that the fund could and would be liquidated.

When the immigrant arrived, he

had to be taken care of—fed, clothed, and sheltered. And so other branches of Church welfare were developed. A Church farm of 8,000 acres was surveyed south of Salt Lake City. A canal was dug; three gristmills and six sawmills were put into operation. This farm continued to operate until 1889. Church farms were also established in Arizona, California, and Nevada.

Nine times in the revelations of the Lord to his people, as recorded in the Doctrine and Covenants, reference was made to the establishing and operation of a bishops' storehouse. The Saints had their first experiences with storehouses in their communities in the East. In Salt Lake City they founded their central storehouse on the present location of Hotel Utah. It was often referred to as the "tithing yard." The pioneers' tithing was stored here; and here the immigrants often stayed and were fed and housed until they were able to locate elsewhere.

To facilitate the exchange of goods and labor, a system of "scrip" was inaugurated as a medium of exchange. This replaced a coupon and due bill system previously maintained. The scrip was in the same denomination as the silver and paper money of today. It was payable in produce and meat at the bishops' storehouses.

Remunerative employment was not always available for the im-

²Andrew Jensen, *Church Chronology*, pp. 67, 69

migrant who came into the valley. So the pioneer leaders met that problem by creating make-work projects. Perhaps the most significant of these projects was the wall around Temple Square. Those who needed sustenance were assigned to work on the wall and were given their needs from the tithing yard across the street.

The pioneer's concern for all men was demonstrated in his establishing a Church farm for nonmembers who found themselves stranded in the valley while on their way to the California gold fields and other places. Because tithing was often paid in livestock, it was necessary to establish a Church stock ranch. It

Pioneering Church welfare branched off into experiments of living the United Order. The idea was not new with the Saints in the West; they had practised it to some extent in Ohio and Missouri. With the panic of 1873 many communities throughout the Territory put the principle into practice. Many of the original nineteen wards of Salt Lake City had United Order organizations. Factories of many kinds were operated under this system. With President Brigham Young's death on August 29, 1877, some branches were dissolved, and over the next twenty-five year period, the projects were sold to private enterprise.

Thus was Church welfare and its function of assisting those in need ever a vital concern of both the early and the late pioneer.

houses, we now have 105 storehouses accommodated in 141 buildings with an asset value of \$2,289,408.00. These are stocked with every necessity of life, and in many cases with items which would have been undreamed-of luxuries to the pioneer.

To produce the commodities to stock these storehouses, there are now one hundred and sixty permanent project properties throughout the Church. Some of these include vegetable, seed, and wheat farms, orchards, a cotton plantation, dairies, sewing centers, fish canneries, soap factories, cattle, sheep, and hog farms, and even a vitamin pill producing plant. Food processing plants have reached proportions, too. The program has sixty-five canneries, four grain elevators, and one flour mill.

The spirit of sharing and dividing, as it was with the pioneers, is still the motivating power of Church welfare. During the past year, 6,872 persons in seven European missions were assisted with 14,924 packages of food and clothing (149,600 pounds). In addition, twelve carloads of clothing, and twenty-seven carloads of bulk foodstuffs were sent. One wonders if the seed of brotherhood—as given expression through organized Church welfare—planted by the pioneers, was visioned by them to grow to such heights.

A retrospective review of ten decades of Church welfare exhibits a panorama of achievement and a century of brotherhood. But a high hill of work yet remains. Even to exist, the brethren in Europe need all the food, clothing, and bedding that can possibly be sent to them. Many here at home need to become more enthusiastic workers, and more willing to do their bit.

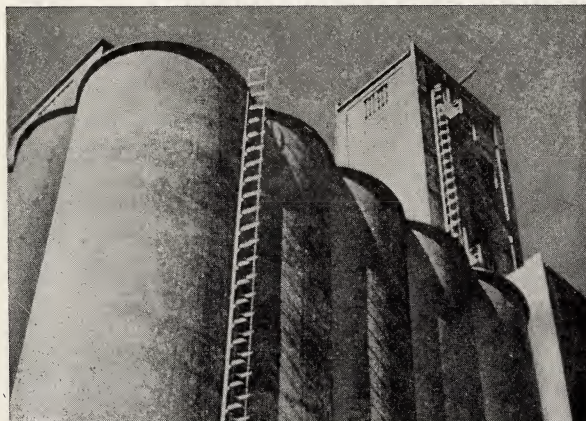
In this Centennial year, income is high, and employment is generally available. Should a period of unemployment overtake the world, as it has a number of times in the past century, Church welfare would be called upon heavily to assist. As the pioneers met the challenge of helping those who were in need of aid and assistance, the members of the Church must continue to rally to the support of this inspired program of brotherhood, the Church welfare program.

WELFARE

By Harold Lundstrom

was located near Black Rock on the south shore of Great Salt Lake, some twenty miles west of the city. Always believers in the tenet that everyone should work for his keep, the pioneers decided to build a rock wall around the ranch. Nonmembers worked on this wall in exchange for food and shelter for themselves and their families until they were able to continue their travels, or as often happened, until they settled in the Church communities and found other types of employment.

THE organized Church welfare plan of today has been built on principles of revelation and inspiration from the Lord, and on the practices and experiences of the founders of the Mormon commonwealth. The current plan is not new; it is but a continued growth of the original principles. Because of the size of the Church, a mighty welfare organization has developed, and its power for brotherhood and for good has been felt around the world. Where the pioneer had but a few bishops' store-



TOWERING GRAIN ELEVATORS AT WELFARE SQUARE IN SALT LAKE CITY

WAGONS creaked over Big Mountain in July 1847. Their rough-locked wheels ground new marks into the Donner Party Trail, as they slid down into Mountain Dell. Two days later their whitetops rose out of the brush of Emigration Canyon, and the Pioneers looked over the great flats of the Salt Lake Valley. That was one hundred years ago. In the party of the original one hundred forty-eight souls were two boys, Lorenzo Sobieski Young and Isaac Perry Decker. Thus, right in the beginning, the need for work with boys entered the valley with the Pioneers.

Boys have always held high place in the hearts of the Latter-day Saints. It was a boy of Scout age who one day read the soul-stirring and action-inspiring words, "If any of you lack wisdom, let him ask of God. . . ." (James 1:5.) The act of God the Father and his Son Jesus Christ in manifesting themselves to a stripling youth has forever enshrined with us the high place of boyhood in the Church.

In those days of one hundred years ago the boy-gang problem did not exist. A camp on the move has no time for boy problems—indeed, there are no problems with busy boys. Boys in 1847 were busy. They did men's work; they spent men's hours. If they couldn't cut timber, they could drive oxen and horses, ride herd, and do numberless other tasks.

Vicarious thrill is a poor thrill indeed when compared to the living, breathing adventure. Talk about Indian adventure! Every night the camps were alert to the possible war whoop and the chance of losing one's hair. By day, Indians were frequently seen near and in the camp.

Hear about the old scouts! These boys of long ago heard Old Gabe, himself, many times. There was no illusion. They didn't see the old hero through the mists of years, but he stood starkly real in their minds, his crude, wild ways of living, evidence that many white men are savages at heart.

These boys lived adventure. Did someone kill a bear? They heard the tale, they saw the hide—they even ate some of the meat.

When someone was killed; they often were present at the killing—or attended the burial—or heard the

One Hundred Years of

first-hand account from the participants.

The final effect in the whole experience of pioneering the Church to the mountains was to develop a breed of men and women who went through to the end—who didn't turn back; who could see starvation facing them—death reducing their

ject of many a story by hoary-headed grandparents as they sat around campfires with the grandchildren, on an evening in the nearby hills. Children gulped and chilled at the daring adventures—but each morning renewed the same problems of what to do with the leisure time of the youth of our more populated communities. Nineteen hundred ten saw still many a pioneer outpost, but

Oscar A. Kirkham, left, and John H. Taylor, center, receive an early charter from Raymond O. Hanson, regional Scout executive.



number—and yet could struggle through in the job to which they were assigned. Here is the key to the settlement of Utah: to accept a responsibility, believing it comes from God. To lay oneself on the altar with all one possesses, and to carry that responsibility in righteousness to its ultimate end—come what may. Such is the desirable quality to be taught the youth of the Church. It was taught in the early days of a hundred years ago in the most potent way it can ever be taught, through the bitter school of hard experience.

TIME went on, however, and conditions changed. The city of Salt Lake in 1910 was not the same as in 1847. Already boys were hearing more of the great adventure than they were participating in it. The "crossing of the plains" was the sub-

ject of many a story by hoary-headed grandparents as they sat around campfires with the grandchildren, on an evening in the nearby hills. Children gulped and chilled at the daring adventures—but each morning renewed the same problems of what to do with the leisure time of the youth of our more populated communities. Nineteen hundred ten saw still many a pioneer outpost, but

in the cities boys were beginning to be a problem. Many leaders in our communities were becoming alarmed at the "softening up" process that civilization was working on our boyhood. Eugene L. Roberts—then director of physical training at Brigham Young University—wrote four pages of argument that the new Boy Scout movement contained the essence of what boys need, and urged the Church to give to the boys an organized program like that of the Boy Scouts. He proposed that such an organization be called the "Boy Pioneers of Utah," saying:

It can embrace all the salient features of the Scouts with more or less the same code of honor, the same activities, and with the same purposes in general, but in addition it can aim to preserve the memory of the pioneers and to teach reverence and sympathy for their religious struggles.

SCOUTING —•

By S. Dilworth Young
OF THE FIRST COUNCIL OF THE SEVENTY

Prior to the publication of this article and earlier in the year the general superintendency of the Young Men's Mutual Improvement Association appointed a committee to investigate the program of the Boy Scout movement of America. This committee was composed of B. H. Roberts, George H. Brimhall, and Benjamin Goddard.

MARCH 1912 marks the date of publication of an article outlining the organization of the "M. I. A. Scouts"—under the direction of the committee of athletics, field sports, and outdoor activities, of the Mutual Improvement Association. Today, scanning old copies of *The Improvement Era* or reading in detail the minutes of the general board, one cannot sense the great amount of work which some men did in bringing scouting into the Latter-day Saint Church.



PRESIDENT GEORGE ALBERT SMITH, SCOUTER

These good men could feel the pull of the romance of scouting, but they were determined that the end result would be Latter-day Saint boys. Cautious lest groups not in

the Church might control the destinies of our boyhood, the Mutual Improvement Association leaders surrounded the new program with written safeguards and with enough of the Church Authorities in its leadership to guide its thinking.

The direction of Scout activities was given into the hands of John H. Taylor, later a member of the First Council of the Seventy. Dr. Taylor was made field commissioner of scouting to all Latter-day Saint boys. Up and down the Church he went, instructing, teaching, and training leaders. He met with some resistance. The questions in the minds of the first committee appointed to investigate the Scout movement were raised by men—presiding men—everywhere. Thomas Hull, in a meeting of the general board in August 1912, "moved that stake superintendents be instructed to inaugurate the Mutual Improvement Association Scout movement in their respective stakes," and his motion was carried. This action was the key which opened the doors of the stakes far enough for the movement to become firmly established. The joint efforts of the committee and Dr. Taylor were effective.

DR. TAYLOR's gentle, kindly ways gradually won many stakes and ward leaders, and in 1918, just prior to his retirement as Church Scout commissioner, he was able to report that in the Church were 183 Scout troops, 3,705 registered Scouts, and 2,162 boys doing work but not registered, for a total of 5,867. His words, in his report of that year, sound like a local council executive pleading in 1947 with the bishops for a chance for Scout men to function:

A man who can guide twenty or thirty boys in their play and recreation, and while doing so, impress upon them the necessity of giving service to their church, and living in conformity with the principles of the gospel, is doing a sufficiently valuable work that should entitle him to some relief from other ward duties.

Latter-day Saint Scouts were not immediately affiliated with the Boy Scouts of America. It was in 1913, in January, that Mr. S. A. Moffatt, a field secretary of the Boy Scouts of America began negotiations to attain this affiliation. On March 24, the committee of the general board, officially advised the Boy Scouts of America that a resolution making the union official had been adopted by the general board and asking that Dr. John H. Taylor be granted a special Scout commission with jurisdiction over all Mutual Improvement Association Scouts. The committee who did this work included L. R. Martineau, Hyrum M. Smith, Oscar A. Kirkham, B. F. Grant, Bryant S. Hinckley, and John H. Taylor.

Volumes could be written about the detail of the work of these men—the official founders of scouting in the Church and of other men, equally important, clearing the way in the stakes and ward. Two, only, of that first committee, survive, Bryant S. Hinckley and Oscar A. Kirkham. Brother Hinckley before long changed the emphasis of his contribution to youth to physical development, while Brother Kirkham went on in this chosen field, first to local, then to national, and finally to great international recognition in scouting.

It has not been easy for our people to adapt this program of an English general with its woodcraft of Seton and its pioneering of Dan Beard. Many a long night was spent by the committee, backing up the detail of Dr. Taylor, and discussing and helping with the idea.

So well was the groundwork laid, however, that in 1919 the Church accepted the idea of local councils with paid professional executives in charge. And so were born the four Utah councils for scouting.

With the organization of the local councils, and the consequent centering of both community and ecclesiastical effort, Scout work began, and has since held the close attention and effort of many of the best men in the intermountain country. Today close to thirty thousand Latter-day Saint boys are Scouts.

"Scout" is a word. Innumerable are its connotations. But to a boy it can have only one denotation. It means adventure—outdoor adventure. That is a boy's reason for joining.

(Continued on page 481)

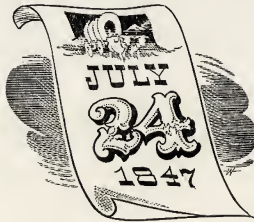
WESTWARD *with the Saints*

PART IV

SATURDAY [July] the 24th.—notwithstanding the threatening appearance of the weather last evening, the clouds have cleared away & this morning the sun rose bright & beautiful as usual.—The majority of the camp were in motion about $\frac{1}{4}$ past 7 a.m.—Frank Dewey & Myself did not start with the rest, our horses having strayed away. Bro. Howard Egan had also lost one of his—he went back over the mountain about 4 miles when he found them all, brought them up, & we got started in about 2 hours after the departure of the rest. Pursuing a west course through the ravine, we crossed the stream 18 times.—going down several steep descents, we at length emerged from the pass, (having come 4 miles,) & were highly gratified with a fine view of the open country & the “Great Salt Lake” whose blue surface could be seen in the distance, with a lofty range of mountains in the background, which I should judge to be some 30 or 40 miles distant. There is an extensive, beautiful, level looking valley, from here to the lake, which I should judge from the numerous deep green patches must be fertile and rich. The valley extends to the south probably 50 miles, when it is again surrounded by high mountains. To the south-west across the valley, at about 25 to 30 miles distant, is a high mountain, extending from the south end of the valley to about opposite this place, where it ceases abruptly, leaving a pleasant view of the dark waters of the Lake.—Standing in the lake, & about due west, there are 2 mountains, & far in the distance, another one, which I might suppose is on the other side of the lake, probably from 80 to 100 miles distant. To the north-west is another mountain, at the base of which is a long ridge of what I should consider to be rock salt from its white and shining appearance.—The lake does not show at this distance a very extensive surface, but its dark blue shade, resembling the calm sea, looks very beautiful. The intervening valley appears to be well supplied with streams, creeks, & lakes—some of the latter

EXCERPTS FROM THE HITHERTO UNPUBLISHED JOURNAL OF

Horace K. Whitney



are evidently salt. There is but little timber in sight anywhere, and that is mostly on the banks of creeks & streams of water, which is about the only objection which could be raised in my estimation to this being one of the most beautiful valleys & pleasant places for a home for the Saints, which could be found. Timber is evidently lacking, but we have not expected to find a timber country. There may be plenty of it on the mountains, which the long distance would render impossible to be seen with the naked eye, but the mountains through which we have passed, have very little timber on them. In some places may be seen a small growth of fir, or cedar or pine, & in the valleys, some cottonwood, and other small timber. There is doubtless timber in all the passes & ravines where streams descend from the mountains. There is no prospect of building log houses without spending a vast amount of time & labor, but we can make Spanish brick & dry them in the sun, or we can build lodges as the Pawnee Indians do in their villages. For my own part, I am happily disappointed in the appearance of the valley of the Salt Lake, & if the land be as rich as it has the appearance of being, I have no fears but the Saints can live here, & do well, which we will do right.—After leaving “last creek” as it is called, & “Pratt’s Pass,” we passed over a level shelf or bottom for some distance & then descended to the 2d shelf or bottom below, from whence we had a plain view

of the camp of the Saints ahead. After going $7\frac{1}{4}$ miles, we came to it & encamped with the remainder of the brethren at 1 P.M. having come $11\frac{1}{4}$ miles to-day—they had moved to this place from 4 miles back, as Bro. Pack yesterday informed us they contemplated. The grass here is very tall & rank, the soil rich & exuberant, & well watered with beautiful cold springs, & in fine, the country equals our most sanguine expectations, being only deficient in timber, which we indulge hopes can be obtained in the mountains. The brethren commenced ploughing & planting potatoes yesterday, & are going into it with renewed vigor to-day, some engaged in tilling the ground, while others are occupied in repairing ploughs & other necessary farming utensils.—I learn that some 8 miles ahead is a large, sulphurous spring issuing from the mountains, which is so hot in its nature, that a person cannot hold a hand in it an instant—there are also other curiosities in the neighborhood, including numerous salt springs.—There are also numerous signs of bear, buffalo, antelope, deer, etc., but these animals are not accustomed to inhabit here unless, indeed, they select this country for their winter quarters.—Rattlesnakes—there are plenty of a small size, which probably have their dens in the mountains. The distance from the entrance of “Pratt’s Pass” to avoid the Canyon at “Weber’s Fork,” to this place is $44\frac{1}{4}$ miles—we have travelled $44\frac{1}{4}$ miles during the past week, are this evening, distant from Ft. Bridger 115 miles, from Ft. John $512\frac{3}{4}$ miles, & from Winter Quarters 1053 miles. President Young is slowly recovering his health, & finally, all those in the camp who have been sick are rapidly recovering.—It commenced raining quite hard about 4 P.M. accompanied by a strong wind from the southwest, which continued about 2 hours, thus setting at naught the opinions & apprehensions of some of the brethren, that rain is not sufficiently incidental to this country for the growth of wheat, corn, etc.—Some of them indeed, had thought that we would be obliged to irrigate the country by digging

(Concluded on page 447)

THE IMPROVEMENT ERA.

A Salute to the **UTAH PIONEERS**

FROM AN ADDRESS GIVEN IN THE
SALT LAKE TABERNACLE MAY 1, 1947

BY THE

Rt. Rev. Arthur W. Moulton, D.D.

EPISCOPAL BISHOP OF UTAH (RETIRED)

No greater distinction has ever been conferred upon me than this invitation to take part in the salute to the Utah pioneers. This is a fine event in a brilliant Centennial. One hundred years ago this state began its onward march toward the dignity of a commonwealth. This century has been a bright development in the art of state-making, and we now give praise to famous men and women who under good leadership broke into the wilderness and reclaimed it for America.

It would be a strange commentary upon us if we who, being born too late to be members of the valiant company that were the parents of our state, did not feel a kind of envious wish that we had been there.

Who does not thrill as he reads the history of the stirring exploits that have marked new starts in the life of the world? Which of us would not have given much to be a part of them—no matter how far back in time they happened? My own personal history is related to the Pilgrims and the Puritans, and to this day as I turn over the pages that tell of those pioneers, of what they accomplished, of what they dreamed, of their adventures, of their endurance and the things they did that endure, it creates within me a sort of impatience with the Fates that I could not have been associated in the flesh with those great builders.

One would like to have been with those intrepid evangelists who opened up the German forests ages ago. It would be immortal to have been a sailor on one of those tiny boats that sailed over the seas and found America. I would like to have been with Livingstone and Stanley when

they carried light and life into Africa. So would any one of my hearers.

THE events which we begin to celebrate tonight stand with history like that. And one of these days we shall see more clearly that the blazing of the trail over the Alleghenies—across the prairies—through hostile territories, tortured and tormented by sickness and famine but with a dogged persistence and a rugged determination that cannot be explained apart from faith in God—yes, we shall clearly realize that the deeds of our Utah pioneers belong in all nature to the golden matters of history.

It becomes more and more apparent as one studies history in which humanity is engaged (and what constitutes history but men and women)—their failures and successes, their defeats and victories, their dreams and enterprises, their faiths and their works, it becomes more and more apparent, I say, that when Almighty God wants to open up a new country (I do not hesitate to suggest a new world) he makes use of the religious motive! The religious motive has been the inspiration of adventure and research, of discovery and construction, of home-making and nation building: you can read this in all precious records. The religious motive was the heart of the discovery of America; the settlement of New England, and the remarkable American climax, the discovery, the entrance into, the settling and the development of our intermountain empire which (and I would call your attention to it) is impressed with so many marks of the Holy Land.

So I join gladly and with delight with all my brethren of my adopted state in this enthusiastic salute to you pioneers to whom this part of the western world owes so much. We were born too late to come through the thickets and break through the forests and bridge the rivers and tread through the canyons and climb over the mountains and stand spellbound for the first time on the edge of the ravine, to look out over the valley and be thrilled with the conviction that "this is the place." We were born too late, and we envy you the glory of it all. But we were born in time to enjoy the fruits of your labors and your sacrifices and your spirit; and we were born in time to take up your work where you left it, and to carry it on with something of the determination and faith which possessed you. We have entered into your labors; you have passed on to us the hopes of your hearts; we shall complete those hopes. Your beginnings were a bright promise; we shall fulfil that promise. Freedom, liberty, opportunity were a part of the gifts you brought across the plains in your covered wagons; we shall enrich those gifts. It is our human and religious duty to match the majestic and insurpassable physical glory of our Utah with high standards of citizenship, the enduring evidence of good life and living. We shall do our duty.

And our duty is plain; freedom, liberty, opportunity! History does repeat itself in glorious ways at times. It is trying to repeat itself today. It is trying to reveal to mankind the sterling fact that the good life is the abundant life in which all mankind everywhere shall share the treasures of the world. Those treasures cannot be shared in a warring world, with brother's hand against the throat of brother. They can only be shared and loved in a world at peace and sensitive of good will among men. That was one of the profound truths beneath the foundation of this state: Let us of this growing state communicate it to the world in this our day.

We salute you, men and women, pioneers, as the heroic progenitors of a great generation. Be proud of the beginnings and look with confidence toward the future of the wonderful state you founded.

OUR STRENGTH *and* GUIDANCE

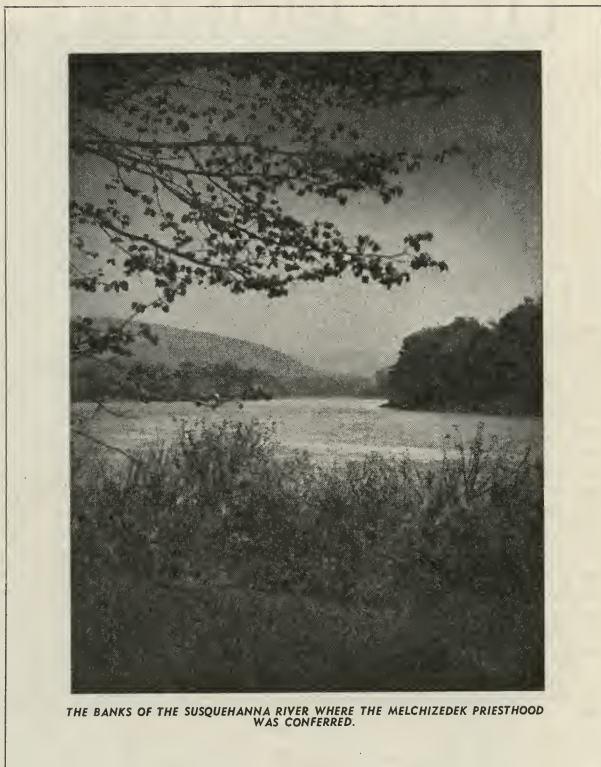
THERE has been manifest in all things pertaining to the Church of Jesus Christ of Latter-day Saints a power and directive force beyond man. This power which transcends all things in the earth is divine authority. It is designated in scripture as the "Holy Priesthood, after the order of the Son of God." It is obtained only from God, as God wills. It came to this Church by ordination. Peter, James, and John, who were ordained by the Savior, were sent by God, and conferred this power by the laying of hands upon the heads of Joseph Smith and Oliver Cowdery.

Without the priesthood, no gospel ordinance can be acceptably administered, and without it "the power of godliness is not manifest unto man in the flesh." Man cannot assume it; to possess it, he must be called and ordained by the power of God. "The rights of the priesthood are inseparably connected with the powers of heaven," hence, they may be exercised only in righteousness under the gift and power of the Holy Ghost. This limitless divine power distinguishes the Church of Jesus Christ of Latter-day Saints from all the churches of men.

It is true that the prophets, Joseph Smith, Brigham Young, John Taylor, and their successors, to this day, have been men of ability, outstanding personalities, with great personal magnitude, with inborn qualities of leadership, but they possessed something greater that made them not only leaders of men but also men of God. This "something" is the Holy Priesthood. Each was made humble as he sensed his own strength "as nothing" before God; each knew whence came his strength, whence came his knowledge of things earthly, and things heavenly, for the Lord had said concerning those holding this priesthood:

And to them will I reveal all mysteries, yea, all the hidden mysteries of my kingdom from days of old, and for ages to come, will I make known unto them the good pleasure of my will concerning all things pertaining to my Kingdom.

For by my Spirit will I enlighten them, and by my power will I make known unto them the secrets of my will—yea, even those things which eye has not seen, nor ear



THE BANKS OF THE SUSQUEHANNA RIVER WHERE THE MELCHIZEDEK PRIESTHOOD WAS CONFERRED.

heard, nor yet entered into the heart of man. (D. & C. 76:7, 10.)

As ancient Israel knew that Moses had been called and ordained of the Lord to lead them by revelation, so modern Israel have known that their leaders were and are called and ordained of God. It was this knowledge that kept modern Israel in the way of life and prompted them to follow their leaders from New York to Ohio, from Ohio to Missouri, Missouri to Nauvoo, and from Nauvoo to the valley of the Great Salt Lake, thence to the many far-spread settlements of the arid West. Their knowledge today of the divine call and appointment of the leadership in the Church keeps their lives

in harmony with the will of the Lord, and prompts willing support of the program and undertakings of the Church.

In these days, as in the days of the primitive Church, Satan has kept the hearts of men stirred up against the Saints and has sought to overthrow the Lord's work. The Lord's people have been objects of hatred, pillaging, mobbing, and all manner of persecutions, although they have but one objective—the establishment of the kingdom of God in the earth. For this objective they left their homes, their possessions, and their fair cities time and time again. For the accomplishment of this mighty and noble purpose, they withhold nothing and endure much. They

these Hundred Years —————

By ARNOLD DEE WHITE

know they possess God's power, and that ultimately God's purposes will triumph in the earth. Zion will be redeemed.

IN 1844 the Prophet Joseph Smith was martyred. The Saints looked, not to the scholarly or the learned who vainly would have assumed command, but to the one they knew the Lord had called—the presiding priesthood officer, Brigham Young, for so they had been taught by the Prophet.

It was logical that the leadership remain with the priesthood, since "priesthood . . . holdeth the key of the mysteries of the kingdom, even the key of the knowledge of God." Priesthood and priesthood ordinances alone could continue this people as the chosen of the Lord.

Soon after the appointment of President Brigham Young in Nauvoo, it became evident that the Saints could not remain at peace with their antagonizers. Again they were to be driven from their homes and cities. Again the Lord spoke, this time through President Young, and instructed the Church in the matter of their westward trek:

The Word and Will of the Lord concerning the Camp of Israel in their journeyings to the West:

Let all the people of the Church of Jesus Christ of Latter-day Saints, and those who journey with them, be organized into companies, with a covenant and promise to keep all the commandments and statutes of the Lord our God.

Let the companies be organized with captains of hundreds, captains of fifties, and captains of tens, with a president and his two counselors at their head, under the direction of the Twelve Apostles.

And this shall be our covenant—that we will walk in all the ordinances of the Lord. . . . I am he who led the children of Israel out of the land of Egypt; and my arm is stretched out in the last days to save my people Israel. (D. & C. 136:1-4, 22.)

It was under priesthood direction that the Saints came to these mountain vales; it was by the Holy Priesthood that the foundations of this commonwealth were laid. Foresight through priesthood made the plans of long-range vision. There was no hurry-scurry for the untold wealth of the region. Basic lasting values and immediate necessities had first to be assured—shelter, food, cloth-

ing, churches, schools, and other social needs. Here, as in Kirtland and Nauvoo, a temple must be erected; a commonwealth must be established.

The Saints immediately planned their civic affairs. Public servants were chosen as needed. The evils prevalent in most frontier communities were not found here. Different and higher concepts and purposes governed the lives of the Saints. Here were communities of brethren and sisters whose prime objective was to bear off the kingdom of God triumphantly. The kingdom of God and his righteousness was their first seeking. In these communities were men who knew they were sons of God, and servants of God, ordained to further his work. Even in this desert land they "must be about their Father's business."

In the development of the West, priesthood officers headed the colonization efforts and were blessed and set apart by the laying on of hands for their assignments. As new communities were established, the people were counseled to walk in the Lord's way. The borders of Zion must be enlarged and her stakes strengthened. Ecclesiastical units were promptly organized. The influence of the Holy Priesthood must be kept strong among the people, and close contact maintained with the prophets and apostles that the Lord's way may be clearly defined.



PRIESTHOOD through the century, now, as then, is a predominating influence in the lives of this people—

nearly a million in number. All worthy male members (excepting those who die in early youth, and the few who are of the seed of Cain) are ordained to an office in the Holy Priesthood with opportunities of progression therein. The entire Church is veritably a kingdom of priests and kings who speak in the name of God the Lord.

There is a democracy about the priesthood and its administration. There is no distinction between so-called upper class and lower class, rich and poor, neither is there distinction as to vocational pursuits. All are accorded opportunity to serve with equal rights, and each functions in the respective office to which he has been called and ordained "according to the gifts and callings of God unto him." Under this divine order, the banker, the doctor, the lawyer, and the businessman, may be presided over by the laborer and the tradesman. A "fisherman" may be called to the apostleship, according to the appointment of the Lord, or a man of great renown to serve as doorkeeper in the Lord's house.

All through these hundred years, men, young and old from all walks of life, have been ordained to the Holy Priesthood and sent by the tens of thousands to the far corners of the earth to proclaim the everlasting gospel. They serve at their own expense, and without price. They return with firsthand knowledge of the customs, habits, and educational achievements of others, and by virtue of these experiences in distant lands, their lives have been greatly enriched. Through the missionary service priesthood influence has been and is felt even in the remote isles of the sea.

PRIESTHOOD has played and continues to play an important role in the lives and homes of the Latter-day Saints. In this day of great diversity and change, priesthood provides a solid mooring. Although priesthood members frequently fall short of their opportunities, their is, through divine priesthood administration, the possibility of perfecting their lives.

(Concluded on page 455)



Retold Story

JOSEPH SMITH, Brigham Young, and their successors and associates of the nineteenth century, have lived their lives, made their earthly record, and have gone to their reward. All that is unalterable; and all the eloquence that we could bring to bear upon the subject would not begin to tell all there is to tell in terms of lives touched, of communities colonized, of homes made, of sacrifices suffered.

But insofar as it can be told, it has been told and retold, in monuments of stone, in documents of Church and State, in annually recurring oration, in prose and verse and song, to children and their children's children, from generation to generation.

But a centennial must have more significance than mere recital of historical fact. It brings before us the importance of the past for its effect upon the present and the future, and the importance of living in the present according to principles which have been proved in the past.

President Grant often told the story of a friend who said: "I would give everything I had in the wide world if I had your testimony and your assurance of the purpose of life."

To which President Grant made a characteristic frank reply: "That sounds very fine, but . . . you do not have to give everything you have. . . .

"Now all you have to do to acquire that which you say you would give everything in the world for is to make of yourself a better father, a better husband, a better citizen, and ask the Lord to forgive you for doing the things that he has revealed in our day men ought not to do. And after you get a testimony of the gospel . . . as I have . . . we do not want all you have—we want you to keep ninety percent of it. . . . You don't have to give everything in the world, as you say you would; all you have to do is to give away your bad habits, and change your life, make a better individual of yourself, and keep the commandments of God."

It has been a story of long standing that many people at various times and in various places have verbally dedicated their lives and all that they have to the Lord. And yet when it came to the inconvenience of controlling a few appetites or giving a little time or substance or service, they have failed to perform.

Those who committed themselves to a cause and to a westward course a hundred years ago were not dealing in conversation. They gave up every material claim in this world, or virtually so; but they kept their self-respect, their good conscience, their

purpose in life, their convictions, and their right to worship and to live as free men.

And now, with the perspective of a hundred years, it may seem to some of us that it was easier for them because they had less of this world's goods to give up than we have. But it doesn't matter whether he has much or little, what every man has is precious to him; and the test of his devotion isn't a matter of amount but of how faithfully he gives himself to a cause. He who has given all he has, has given all.

Their sacrifices were for truth, and they would not have done what they did except for their conviction of it; nor shall we and the generations to come, do what is expected of us except as we are devoted to the same principles and the same truth.

What the future holds so far as we are individually concerned, no man has knowledge. But this much is certain: Whatever we accomplish that is worth while, now or in the future, will be based upon principles passed on to us by the pioneers. The superficial details and the outward fashions may change from year to year, but the fundamentals of living have not changed since their day—nor will they. And we would be wantonly wasteful if we were to throw away their experience or compromise their principles.

All praise to the pioneers! Whatever of glory we can add to their names will be only the glory we add to our own. God grant that our children and our children's children may have as much cause to be proud of us as we have to be proud of them.

—R. L. E.

Brigham Young, Nobleman

BECAUSE the highest use of human memory is to make nobility immortal, anniversaries like the Centennial of Brigham Young's entrance into the valley of the Great Salt Lake are kept. Neither exalted office nor the popular acclaim of his descendants made Brigham Young a nobleman; that came from the native talents of the man himself. A skilled painter and glazier, he was nonetheless an aristocrat; poor stock never yet produced a thoroughbred. He sought fulfillment of his destiny by creative doing—he had purpose. Nobly he aspired to keep untainted his profound convictions; nobly he sought to leave the world better than he found it; nobly he carried high the torch for peace and brotherhood—and nobly must we continue the work of this nobleman, our Brigham Young!—H. L.

CENTENNIAL HERITAGE

By President George Albert Smith

I DO NOT know when I have felt happier or more grateful for the blessings of life than I do at this time of the Centennial. We have much reason to thank our Heavenly Father.

When I realize that our people came from a land rich agriculturally, made their way across the great plains after being driven from their comfortable homes in Nauvoo, and came into this then desert waste to build up the Church to the glory of God and to transform the desert, I know that I, for one, have much to be grateful for.

Sometime ago in traveling over a portion of the old Pioneer trail I stood at the side of one grave containing bodies of fifteen of the members of this Church who gave their all for the cause, and passed on to their reward; hundreds of others also lie in unmarked graves.

I have been many times on that trail over which barefoot, hungry, and weary, in the cold of winter and the heat of summer, thousands of our people made their way into this valley, buoyed up with the hope that they could here worship God according to the dictates of their consciences. Today when I think of this marvelous land in which we live, our world-famed Temple Square, our homes and farms, and our buildings that have been dedicated to the worship of our Father in heaven, it seems to me that we ought to examine ourselves and check on our lives to see whether or not we are living up to our privileges and are worthy of that which the Lord has given us. He has said:

Not every one that saith unto me,
Lord, Lord, shall enter into the king-

dom of heaven; but he that doeth the will of my Father which is in heaven.
(Matthew 7:21.)

It was in order that we might know what his will is towards his children that he gave Joseph Smith, the boy prophet, the latter-day revelation which resulted in the organization of the Church of Jesus Christ of Latter-day Saints. Then some of the very stalwarts of the earth were pricked in their hearts with a desire to know the truth, and the missionaries of the Church sought them among the nations, and the pilgrimage to this western world began. The community comforts that we enjoy here are the result of their faith and devotion.

The only way we have of giving convincing evidence of our gratitude is by honoring him and keeping his commandments. That we may so do, and in the end enjoy eternal life in the companionship of one another, under the direction of our Lord and Master, Jesus Christ, I pray with all my heart.

The Lord has said:

Eye hath not seen, nor ear heard,
neither have entered into the heart of man, the things which God hath prepared for them that love him. (1 Cor. 2:9.)

I humbly pray that the Lord may help us to appreciate our blessings and evidence it by our conduct in life, and in the end receive from the Master that welcome home: "Well done."

The EDITOR'S PAGE



THE SPOKEN WORD

By RICHARD L. EVANS

HEARD FROM THE "CROSSROADS OF THE WEST" WITH THE SALT LAKE TABERNACLE CHOIR AND ORGAN OVER A NATIONWIDE RADIO NETWORK THROUGH KSL AND THE COLUMBIA BROADCASTING SYSTEM EVERY SUNDAY AT 11:30 A.M. EASTERN DAYLIGHT SAVING TIME, 9:30 A.M. CENTRAL TIME, 8:30 A.M. MOUNTAIN TIME, AND 7:30 A.M. PACIFIC TIME.

People, Principles, and Perfection

ALL of us at times are disappointed in the actions of others. Perhaps there is no one who doesn't disappoint someone some time by something he does or fails to do. But it should not be thought so strange that we should sometimes have cause to be disappointed in others, because, being honest, we must admit that there are also times when we have cause to be disappointed in ourselves. All of us do, unintentionally, and perhaps intentionally at times, things of which we are not especially proud. We say things that we later regret; we give way to thoughtlessness, carelessness, neglect. We often fail to live as well as we know how to live. But it is not so much in our disappointment in people that danger lies, but in our failure to distinguish between people and principles. If we were to use the misconduct of others, or departure from principle by others as a reason for our own departure from principle, we should have placed ourselves in a false position. If a principle is right, it doesn't matter who abuses it or who abandons it, it is still right. Because our ideals may be now unattainable, it doesn't follow that we should discard them. Because a man professing honesty proves to be dishonest, it doesn't mean that we should discard the principle of honesty. If a man professing to be religious doesn't live as he professes, it doesn't mean that we should abandon religion, but rather that we should seek ways of making it more effective in our lives. If a man professing altruism serves self-interest, it doesn't destroy the desirability of altruism. If we are looking for such superficial excuses to abandon principles, we shall surely need not look far. If we are looking for offense, we surely shall find it, for this is not a world of perfection. But if we can cling to the principle of perfection as an ideal to be sought after, we are on the right road, no matter how slowly we may move. Therefore, disturbing as may be our disappointment in people, it need not be too serious so long as we accept and pursue sound principles. But if we abandon or seek to discredit principles because people are not perfect, that is serious.

—May 4, 1947.

*Reconciliation with Death**

THERE are few of us but who have been touched somehow by death. We may not have been touched closely by it nor yet have kept vigil with it, but sooner or later along our lives, most of us are sorely bereft of someone near and deeply cherished—and all of us will some day meet it face to face. Perhaps most of us feel that we could accept death for ourselves and for those we love if it did not so often seem to come with such untimeliness. But we rebel when it so little considers our wishes or our readiness. Yet we may well ask ourselves: When would we be willing to part with or to part from those we love? And who is there among us whose judgment we would trust to measure out our lives? Such decisions would be terrible for mere men to make. But fortunately we are spared making them; fortunately they are made by Wisdom higher than ours. And when death makes its visitations among us, inconsolable grief and rebellious bitterness should have no place. There must be no quarrel with irrevocable facts. Even when death comes by events which seem unnecessary and avoidable, we must learn to accept what we cannot help. Indeed, the greatest blessing that can follow the death of those we love is reconciliation. Without it there is no peace. But with it come quiet thoughts and quickened memories. And what else shall a man do except become reconciled? What purpose does he serve by fighting what he cannot touch or by brooding upon what he cannot change? We have to trust the Lord God for so many things, and it is but one thing more to trust him in the issues of life and of death, and to accept the fact that his plans and promises and purposes transcend the bounds of this world and of this life. With such faith the years are kind, and peace and reconciliation do come to those who have laid to rest their loved ones—who, even in death, are not far removed from us, and of whom our Father in heaven will be mindful until we meet again, even as we are mindful of our own children. Bitter grief without reconciliation serves no good purpose. Death comes to all of us, but so does life everlasting.

*Revised

—May 25, 1947.

FROM TEMPLE SQUARE



A Time for Remembering

ON excellent authority we may say that "there is . . . a time to every purpose under . . . heaven." And we should like to consider this a time for remembering. Looking forward from our youth and looking back after youth has passed present two vastly different pictures. As parents we see the future in our children. But as children we see the future in ourselves. When we are young, parents may look very old to us, even as we look very young to them. And all of us change so gradually that we may not know when it is that we are looked upon as being old by others. The generations come and go, with time moving all things on their way, with children becoming parents, parents becoming grandparents, and youth growing up to take their places, while others move on, as life endlessly unfolds. There are times when we would stay the step of time. There are days we wish would linger longer. But time will not be stayed. There are times, with our children around us, when we would like to keep them as they are—safe from life. But children grow up. Days pass, and the good years and the bad move on at the same measured pace, although to us it seems the good move faster and the bad drag with agonizing slowness. There are times when we have with us mothers, fathers, loved ones, and assume that it will always be so. But it is not always so. And then there come those times when our hearts cry out for a turning back of the hours and the years, as the poet pleaded:

"Backward, turn backward, O Time, in your flight,
Make me a child again just for tonight!
Mother, come back from the echoless shore,
Take me again to your heart, as of yore;
Kiss from my forehead the furrows of care,
Smooth the few silver threads out of my hair;
Over my slumbers your loving watch keep,
Rock me to sleep, Mother, rock me to sleep."

—Elizabeth Akers Allen

But time does not turn back. It moves its measured course. And so on this day, set aside for mothers and for memories, let there be a renewal of thoughtfulness from the old to the young, and from the young to the

old, for there is no time of life when our feelings are not acute, no time when we are not hurt by thoughtlessness or neglect. All have need to be loved, understood, remembered.

—May 11, 1947.

Persuasion, Authority, and Force

WE have heard much of such words as *arbitration*, *negotiation*, *conciliation*. They have come to be technical terms, with many shades of meaning, but their all-over sense implies the settling of disagreements without physical force or open warfare. Such proceedings often involve important organizations or powerful nations. But something similar may also often be needed in dissolving private difficulties, both with children and with adults. There are many ways of handling children even as there are many ways of handling grown men. We can use love, kindness, patience, persuasion, reason, authority, force. And sometimes a combination of almost all of them is needed. Both children and adults respond to these various methods in about the same way. Some measure of authority and physical persuasion cannot always be avoided. Certainly we cannot forever wait for an obdurate man to make up his mind to comply with law, nor can we sit up all night waiting for a tiny tot to make up his mind that he is willing to go to bed. But it is almost always desirable to labor long by other means first—for with unreasoning force we may create further resistance; we may make understanding impossible, or we may break the will of a child or a man. And a man or a child either with a broken or a hardened will is a pitiable creature. But as long as we can keep negotiations on the basis of reason and persuasion, with a little authority as circumstances suggest, we have a chance of moving men to conversion and cooperation by their own free will. The mere fact that we have the authority and the power to do a thing doesn't mean that the best way of doing it is by physical force. "He that compels against his will, is of his own opinion still."¹ And whenever a situation deteriorates into the use of force and force alone, it is evidence that someone has failed somewhere, and that we have lost something that we can't afford to lose.

¹Butler, *Hadibras*

—May 18, 1947.

²Ecclesiastes 3:1

The EDUCATIONAL LEVEL

To seek knowledge and convert it into wisdom is a part of the religion of the Latter-day Saints. This explains their remarkable educational history and present standing.

SOME HISTORICAL HIGHLIGHTS

Within a year of the organization of the Church, in 1831, provision was made for schools, teachers, and schoolbooks. A little later, in 1833, a school for mature men, known as the School of the Prophets was conducted. This anticipated the present worldwide movement for adult education. In 1842, when the Missouri refugees were build-

been made for roads in the wilderness, was the chartering in 1850 of a university, the first west of the Missouri River.

Since then the people, despite the toil of compelling a stubborn desert to serve civilized man, have fostered the training of the mind, with all the attendant arts and cultures.

The need and value of education have never been forgotten by the Latter-day Saints, despite the material cost.¹

What are the results of this century-long support of education?

NEAR THE BEGINNING OF THE
CENTURY. 1850

THE Latter-day Saints have always been a literate people. The seventh census of the United States was taken in 1850. In that year the average percentage of illiteracy in the United States was 4.92. The Utah percentage was only 0.25, the lowest of the states and territories cited.²

In 1923 a careful educational survey of the stakes of Zion showed that the literacy of the

Men of Achievement, as reported by Dr. E. L. Thorndike of Columbia University. Utah led the national average by a wide margin.

By Dr. John A. Widtsoe
OF THE COUNCIL OF THE TWELVE

about nine in a thousand were in attendance at colleges and universities—nearly twice the average for the United States. The survey also indicated a large preponderance of college graduates, and holders of masters' and doctors' degrees above any other group of like numbers in America or the world.

...seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning, even by study and also by faith.

CONFIRMATION BY THE UNITED STATES OFFICE OF EDUCATION

No similar study has since been made, but surveys made by the United States Office of Education confirm the leadership of the Latter-day Saints in the field of education; for example, the latest governmental survey, 1942-44, reports that in the state of Utah (about seventy-four percent Mormon) twenty-four percent of the young people between fifteen and seventeen years of age attend high school, as against nineteen percent in the United States; and that 4.5 percent of the school population are graduated from high school as against 3.3 percent in the United States. Were the Latter-day Saints in Utah treated as a separate group, the percentages in their favor would be larger. More students

THE IMPROVEMENT ERA

ing the city of Nauvoo, a university was founded.

On the trek westward, following the expulsion from Nauvoo, school sessions were held in the moving camps. A few weeks after reaching Salt Lake Valley, school instruction was begun in the sage-encircled, pioneer log cabins. One of the first legislative acts, after provision had

Church was about ninety-seven percent. It was found that about sixty Latter-day Saints in every thousand attended high school—more than three times the average for the United States at that time; and that

²For the detailed history of education in the Church see *Mormonism and Education*, by M. Lynn Bennion (1939); *The History of Public Education in Utah*, by John Clifton Moffitt (1946)

²Superintendent J. D. B. Denbow, *Compendium of the Census of 1850*, p. 152

of the LATTER-DAY SAINTS

and Richard L. Evans
OF THE FIRST COUNCIL OF THE SEVENTY

graduate from college in Utah, in proportion to the state population, than in any other state.

EVIDENCE FROM THE SELECTIVE SERVICE

THE general high level of education among the Latter-day Saints is reflected also in the reports of the selective service of the last war. At the time of entering the service, the educational status of all the men was determined. The official report discusses the states that furnished men of least education, and then continues:

At the other extreme was the mountain state of Utah with only 9.4 percent of inductees and enlistees having completed less than one year of high school, 18.5 percent having completed at least one year of college, and the median years of school completed being two years of high school, or one above the national average.⁸

IT is impossible for a man to be saved in ignorance.

The first of the recent nongovernmental evidences here to be cited comes from a book titled *Education—America's Magic* by Dr. Raymond M. Hughes, president emeritus of Iowa State College, and William H. Lancelot, professor of vocational education at Iowa State College. From this book, published and copyrighted by the Iowa State College Press at Ames, Iowa, in 1946, we quote and reproduce graphs by permission.

The authors' preface states that

⁸Reemployment Bulletin No. 2

"one of the purposes of this book is to determine the approximate position of each state" in the "educational procession in America."

In this work the relative performance of the states is measured by the following criteria:

1. *accomplishment* in education [Utah, 1st place]
2. *ability* to support education [Utah, 32nd place]
3. the degree in which *accomplishment* is *commensurate* with *ability* [Utah, 1st place]
4. the degree of *effort* to provide for education [Utah, 4th place]
5. *efficiency* of educational effort [Utah, 1st place]
6. *educational level* of the *adult population* [Utah, 1st place]

The first, "*accomplishment*," is adjudged in this study to be of greatest relative importance.

⁸Raymond M. Hughes, William H. Lancelot, *Education—America's Magic*, The Iowa State College Press, Ames, Iowa, 1946, p. 6

⁹Effort—percentage of income spent on all education, public and private

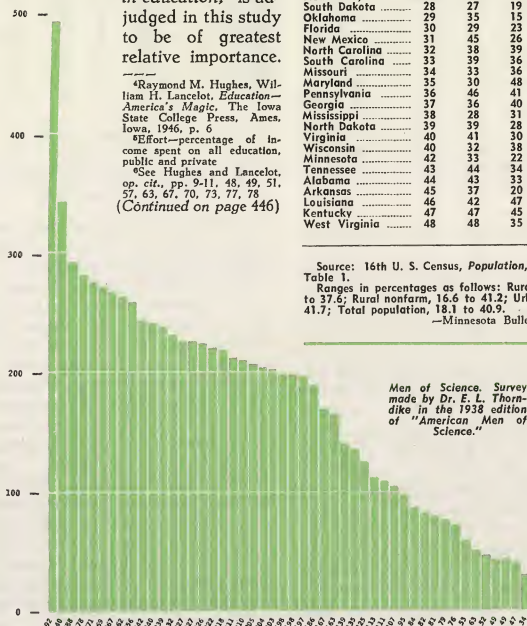
¹⁰See Hughes and Lancelot, *op. cit.*, pp. 9-11, 48, 49, 51, 57, 63, 67, 70, 73, 77, 78

(Continued on page 446)

Rank of States According to Percentage of Population, Rural and Urban, 25 Years Old or Over Who Have Had Any High School Education, 1940, States Arranged According to Ranking for Rural Farm Population

State	Rank			
	Rural farm	Rural nonfarm	Urban	Total
Utah	1	1	1	1
Maine	2	2	4	2
Massachusetts	3	3	10	4
New Hampshire	4	10	29	15
Wyoming	5	4	5	6
Vermont	6	6	3	8
Idaho	7	12	11	10
Oregon	8	9	9	9
Washington	9	8	6	6
Nevada	10	5	7	5
California	11	16	13	10
Colorado	12	6	1	3
Texas	13	11	14	13
Iowa	14	19	12	16
Nebraska	15	14	8	14
Kansas	16	23	17	18
New York	17	18	44	26
Rhode Island	18	26	43	27
Connecticut	19	16	42	24
Indiana	20	24	25	20
Ohio	20	21	21	17
Montana	22	20	18	21
Michigan	23	13	16	12
Delaware	24	15	27	19
Arizona	25	20	23	22
Illinois	25	30	32	25
South Dakota	28	27	19	32
Oklahoma	29	35	15	28
Florida	30	29	23	22
New Mexico	31	45	26	33
North Carolina	32	38	39	38
South Carolina	33	39	36	40
Missouri	34	33	36	33
Maryland	35	30	48	36
Pennsylvania	36	46	41	31
Georgia	37	36	40	39
Mississippi	38	28	31	46
North Dakota	39	39	28	44
Virginia	40	41	30	37
Wisconsin	40	32	38	35
Minnesota	42	33	22	30
Tennessee	43	44	34	41
Alabama	44	43	33	42
Arkansas	45	37	20	44
Louisiana	46	42	47	42
Kentucky	47	47	45	48
West Virginia	48	48	35	47

Source: 16th U. S. Census, *Population*, Series P-6, Table 1.
Ranges in percentages as follows: Rural farm, 8.3 to 37.6; Rural nonfarm, 16.6 to 41.2; Urban, 25.8 to 41.7; Total population, 18.1 to 40.5.
—Minnesota Bulletin 377



Men of Science. Survey made by Dr. E. L. Thorndike in the 1938 edition of "American Men of Science."

THE EDUCATIONAL LEVEL OF THE LATTER-DAY SAINTS

(Continued from page 445)

The authors go on to compare Utah with other near-by and remote states by other criteria in numerous instances throughout this volume. For example, on page 61 appears this statement:

Ability to support education by no means determines the accomplishment of any given state in education. Some, like Utah and Kansas, while only moderately "able," rank very high in accomplishment, apparently holding education in high esteem and putting forth great effort to provide it for their young people. . . . Striking examples are seen in Delaware and Utah, the former of which ranks fifth in ability and thirty-fourth in accomplishment, while the latter ranks thirty-second in ability and first in accomplishment.*

The conclusion of the study is that:

Utah has first place among the states by a wide margin. . . .

While ranking thirty-second in ability to support education with an income of only \$1,680 per child, and fourth in effort, it still ranks first in educational accomplishment, in the degree in which accomplishment is commensurate with ability, in efficiency, and in the level of adult education.

This appears to be due almost wholly to the high value placed on education by the people of Utah, coupled with high efficiency in the expenditure of funds devoted to school purposes. Indeed, this combination of great effort and high efficiency in the utilization of school funds seems to have operated in a remarkable manner to overcome the handicap of relatively low ability.

Utah easily outclasses all other states in over-all performance in education.*

ANOTHER STUDY FROM MINNESOTA

OTHER corroborative evidence pointing to a similar conclusion comes from a bulletin by Dr. Lowry Nelson on *Education of the Farm Population in Minnesota* issued in June 1944 by the Agricultural Experiment Station of the University of Minnesota. While this study is about Minnesota and not about Utah, in the tabulations of all the forty-eight states, for comparative purposes, Utah again ranks first among the states as to the percentage of native white rural farm population of high school age (16-17) attending school, and first among the states of those twenty-five years old and over who have had any high school education, as follows:

Rank of States According to the Percentage of Native White Rural Farm Population 16-17 Years of Age Attending School, 1940 and 1930

State	Percent attending school in 1940	Rank		Points gained or lost (—)
		1940	1930	
Utah	87.5	1	1	0
Washington	81.0	2	3	1
California	77.6	3	2	—1
Oregon	76.4	4	6	2
Idaho	76.3	5	5	0
Nevada	75.4	6	4	—2
Kansas	72.9	7	10	3
Ohio	72.8	8	8	0
Wyoming	72.0	9	12	3
Montana	71.2	10	15	5
Indiana	70.8	11	9	—2
Connecticut	70.1	12	41	29
New York	67.5	13	27	14
Mississippi	67.5	14	7	—7
Massachusetts	66.4	15	28	13
New Hampshire	65.9	16	14	—2
Colorado	64.9	17	17	0
Oklahoma	64.2	18	18	0
Nebraska	63.8	19	25	6
New Mexico	62.8	20	13	—7
Iowa	62.6	21	22	—1
Maine	62.5	22	21	—1
South Dakota	61.9	23	31	8
New Jersey	61.8	24	34	10
Arizona	61.5	25	16	—9
Texas	59.9	26	20	—6
Rhode Island	59.1	27	45	18
Illinois	58.3	28	32	4
Michigan	58.2	29	38	9
Pennsylvania	58.1	30	44	14
Delaware	57.7	31	30	—1
Florida	57.5	32	11	—21
South Carolina	57.1	33	24	—9
Alabama	56.8	34	23	—11
Missouri	55.7	35	43	8
Wisconsin	55.4	36	34	—2
North Carolina	55.0	37	29	—8
Vermont	54.5	38	33	—5
Virginia	53.2	39	36	—3
Minnesota	52.7	40	47	7
North Dakota	52.6	41	40	—1
Georgia	52.5	42	37	—5
Arkansas	51.7	43	19	—24
Wisconsin	51.5	44	48	4
Maryland	50.6	45	46	1
Delaware	48.8	46	25	—21
West Virginia	47.8	47	41	—6
Kentucky	32.2	48	39	—9

Source: 16th U. S. Census, Population, Vol. II.
—Minnesota Bulletin 377

DR. EDWARD L. THORNDIKE'S STUDY ON MEN OF SCIENCE

Added to the weight of the foregoing, is that of a study made by Professor Edward L. Thorndike.

Dr. Thorndike, professor emeritus of Columbia University, undertook to determine the origins of America's men of achievement and men of science. This was done at the request of the Carnegie Foundation for Educational Advancement. He turned to the three standard compilations: *Who's Who in America*, *Leaders in Education*, and *American Men of Science*. All who had been found worthy of inclusion in these books were classified according to the place of their birth. The number of distinguished men in achievement or in science or in both in proportion to the population was determined for each state in the Union.

In the number of men of achieve-

ment, Utah was the highest and led the nearest state, Massachusetts, by about twenty percent. In the number of men of science, Utah was the highest and led the nearest state, Colorado, by about thirty percent. In science, certainly, and in achievement, probably, success implies previous education.

Further corroborative evidence appears in *The Scientific Monthly* for May 1943 in an article by Dr. Thorndike called the "Origin of Superior Men," from which the following is quoted:

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. . . .*

CAUSES OF EDUCATIONAL LEADERSHIP

THESE results, all but one from non-Mormon sources, are so concordant that the high educational level of the Latter-day Saints must be admitted by all.

The question may well be asked, what is the cause of this leadership? The history of the Latter-day Saints is one of severe, sometimes bloody, persecution, of constant battle with the elements, as the desert was conquered. It could fairly be expected that little time could be found by such a people for the gentler arts, and the cultivation of the mind.

The answer is probably twofold.

First, hard work becomes a habit with those who, to live, must conquer the elements. Hard work also builds strong bodies. One seldom rises high in the educational scale without a sound body and close application in study.

Second, the chief cause of Latter-day Saint excellence in education, is the life-philosophy which is taught all members, and which they are enjoined to practise in their lives. They are taught to seek all sound knowl-

**The Scientific Monthly*, May 1943

**Ibid.*, p. 61
**Ibid.*, pp. 40-41

THE EDUCATIONAL LEVEL OF THE LATTER-DAY SAINTS

edge with the added principle that "the glory of God is intelligence." To learn is part of the gospel that they profess. The Latter-day Saint student conceives his school work to be part of his purposeful preparation for eternal life and joy.

With this doctrine in mind the Church has always made religion accompany secular education. The training of the whole man has been the objective of Latter-day Saints. In schools maintained by Church

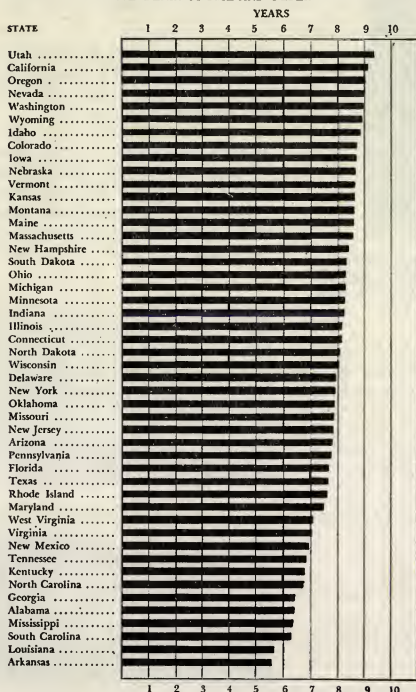
funds, religion has always been a part of the curriculum. When the schools became state supported, a system of supplementary seminaries and institutes was organized, supported by Church funds, in which religious training is offered, at convenient, free hours to high school and college students. Moreover, the Church maintains Brigham Young University and the Ricks Junior College, in both of which religion is freely taught.

CONCLUSION

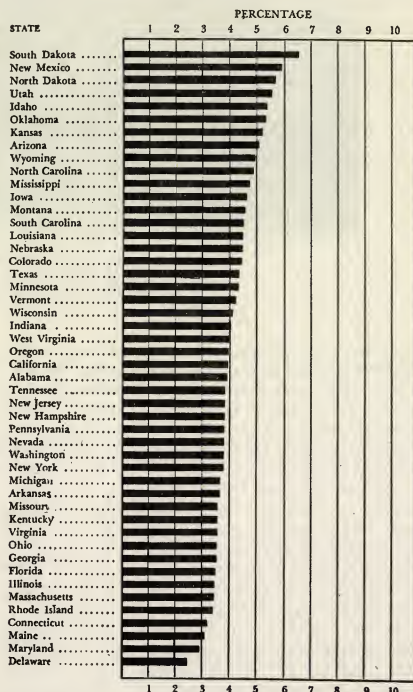
At the close of the first century since the pioneers undertook to make the great deserts of the West their home, the Latter-day Saints present a picture of educational achievement second to none in America or in the world.

An enviable foundation has been laid, upon which, let us hope and pray, an even greater educational structure may be built in the coming years.

AVERAGE YEARS OF SCHOOLING COMPLETED BY ADULTS TWENTY-FIVE YEARS OF AGE AND OLDER



PERCENTAGE OF INCOME DEVOTED TO EDUCATION IN THE FORTY-EIGHT STATES



WESTWARD WITH THE SAINTS

(Concluded from page 436)

dikes, etc., but there is no fear, if we continue to serve the Lord with full purpose of heart, but that he will provide us with every thing essential to our future comfort & happiness. One thing I omitted to mention, viz. There are numerous

black crickets of an enormous size to be seen here—on these the bears are supposed to subsist in winter which down them with great voracity. They would also doubtless be good for the fattening of hogs. It again commenced raining about 9 o'clock this evening, which, how-

ever, did not last long. Lewis B. Myers & one of Bro. Crow's sons have gone out hunting, taking pack horses with them intending to be gone a month or two in order to get their supply of meat for the winter —they left yesterday.

(The end)

MOUNTAIN WATERS...

Our Heritage and

used and maintained as good land only through obedience to the laws of conservation.

Palestine, after three thousand years, is no longer the good land it was in the time of Moses. Primitive grazing and primitive agriculture have reduced much of it to a scarred and unproductive country. On the

*For the strength of the
hills we bless Thee*

other hand, the West is still a goodly land, but in a few respects it is beginning to show some of the scars and abrasions of unwise use.

ABOUT three-thirty on the afternoon of July 24, 1946, in the canyon east of Mt. Pleasant, Utah, a rainstorm occurred that lasted about an half hour. Inadequate plant cover and gullied soil on the water-



Figure 1. A part of the watershed on which the Mt. Pleasant flood of July 24, 1946, originated. An elaborate system of gullies, developed over many years as plant cover was damaged or destroyed, quickly concentrated the rainfall into a raging torrent.

IN July 1847, Brigham Young looked into Salt Lake Valley and said, "This is the place!" Physically, it was the place because it was a goodly land with deep, rich soil at the mountains' base, abundant grass both on the hillsides and in the valley, and enough timber for the communities he intended to found. From well-vegetated watersheds came streams of clear and wholesome water fit for human consumption and ready to be used for irrigation. Except for destruction by beaver, the resources were intact.

President Young and his associates regarded the intermountain region as a "promised land" where the Latter-day Saints might live in peace and safety, and ultimately carve out secure well-being—both

physical and spiritual. It was not unlike Moses' view from Mount Nebo as he gazed across the Jordan at the "Promised Land" of Palestine which he himself was never to enter. As with the Children of Israel, the Lord brought these pioneers

... into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills: ...

And their leader foresaw

A land of wheat, and barley, and vines
... and honey;

A land wherein thou shalt eat bread without scarceness, thou shalt not lack any thing in it; ... (Deut. 8:7-9.)

This promise, like other promises of the Lord to his people, was no doubt predicated on obedience to the governing principles. Land can be



Figure 2. Views of a flood-producing area on Par-rish Creek, Davis County. Above: Contour-trenching and reseedling were done on this area in 1934 to prevent flood run-off after vegetation was destroyed. Below: The same area in 1946 after the plant cover had been reestablished.

shed, brought about by overgrazing, permitted waters to accumulate in flood volume and sweep down the canyon and through the town. The power plant was damaged; streets, lawns, and gardens were covered with silt, gravel, and boulders; and basements of residences and business houses were flooded. It cost

the 1946 flood. This is no indictment against grazing, for properly controlled grazing does not destroy the protective value of the plant cover.

WILLARD, North Ogden, Farmington, Centerville, and Salt Lake City have all, within less than twenty-five years, suffered destructive floods that originated on deteriorated watershed lands. Beginning in 1933, control measures, consisting principally of terrace trenches and seeding to grasses, were undertaken on damaged parts of the watersheds

terrace trenches. Later, when reseeded grasses had become established, they greatly increased the ability of the watershed to absorb torrential rains. In 1934 a summer rain of only 0.47 inch crossed the head of Ford Creek. One headwater fork had been treated and produced no flood waters. The other fork still had gully channels open from previous floods. Waters collected here so effectively that boulders nine feet in diameter were carried out of the canyon.

In 1945 when Salt Lake City suffered a flood through the City Cemetery and into adjacent parts of town, heavy rainfall also struck on the treated areas on the Davis County watersheds. No flood collected above Centerville or Farmington because the terraces and the reseeded plant cover were ample to absorb the water. Rainfall on the Davis County watersheds was the most intense

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Obligation

By DR. GEORGE STEWART

OF THE Y.M.M.I.A. GENERAL BOARD AND ECOLOGIST RANGE EXPERIMENT STATION, U.S. FOREST SERVICE

more than a hundred thousand dollars to remove the debris and make repairs.

An examination of the watershed after the storm showed that the vegetation on twenty-two percent of it had been so badly damaged through unwise use that only about one third of the water percolated into the soil, leaving two thirds to run off. Most of the floodwaters collected on this twenty-two percent as shown by channels, some faint, some clear-cut, small and large, depending on the amount and velocity of running water. All the channels came from the relatively small areas on which the vegetation had been injured. No such telltale marks of running water led from the remainder of the watershed where the vegetation and litter were at least fairly well-preserved, although they were in the path of the storm.

Mt. Pleasant has suffered from several other floods within a generation, all as a result of overgrazing on the watershed. The flood of 1918 was even more destructive than the one of 1946. Until the plant cover is restored, other floods will come as surely as heavy summer rains occur.

The total value of the forage on the 1,744 acres of damaged watershed land is worth not more than a small fraction of the repair costs of

above Centerville, Farmington, and Willard. Such areas made up only about ten percent of the total watershed. Water from heavy summer downpours was at first caught in the

Figure 3. Views of the watershed just north of Salt Lake City cemetery. Above: A part of the area burned in 1944. The fire injured the plant cover and destroyed the plant litter on the ground, permitting rainfall to collect into floods. As a result soil developed during many centuries was washed away in a few minutes.

Below: A part of the near-by unburned area where a good cover of cheatgrass and an abundant accumulation of litter absorbed all the rainfall, producing no run-off. Perennial grasses are still more effective than cheatgrass.



MOUNTAIN WATERS—OUR HERITAGE AND OBLIGATION

(Concluded from page 449)

that has ever been recorded in Utah. Records from ten recording gauges gave intensities of about six inches an hour for the five minute period which marked the most rapid rainfall. Although the rainfall above the City Cemetery is not known, at the Salt Lake airport it was 3.6 inches an hour for the most intense five minute period. On the mountain 3.09 inches total water fell, and at the airport, 1.52 inches.

Salt Lake City was flooded because a fire in 1944 had burned over a part of this watershed, consuming not only the standing vegetation but also the dead plant material that had accumulated on the ground, known as litter. The floodwaters collected within the boundaries of the burned area. On the unburned area, the plant cover and the accumulated litter kept the watershed porous enough to enable the 1945 rain waters to percolate as fast as they came. The gully channels on the source area are still open and ready to collect floodwater if another intense storm strikes on the north Salt Lake foothills.

Watershed conditions that augment and intensify floods are by no means limited to Utah. The San Gabriel and the Los Angeles rivers in California have flooded badly in recent years, as has also the Meadow Valley Wash in Nevada. Chandler, Arizona, has been deluged by Queens Creek. The Rio Grande in New Mexico has offended repeatedly, particularly in August 1929, when Albuquerque was heavily inundated. In Colorado both Cherry Creek near Denver and Fountain Creek near Colorado Springs have flooded destructively. Wyoming, Idaho, and eastern Oregon have also had their lessons. In each case either overgrazing or fire has damaged the vegetation and contributed to intensity and frequency of floods. In fact, damaged plant cover and soil erosion are the inevitable results of unmanaged grazing or carelessness with fire. With deteriorated plant cover, floods can be expected with the occurrence of intense storms on the damaged area.

Long years of careful study and repeated measurements of run-off from plots, together with many infiltration studies on sites with dif-

ferent kinds and amounts of vegetation, establish beyond question the fact that vegetation plays a fundamental role in watershed protection. Vegetation and litter on a well-preserved watershed permits the water from intense rains to percolate into the soil, while the lack of vegetation and litter permits up to three-fourths of the rainfall to run off the surface which erodes the soil and produces destructive floods. These are not matters of opinion. They are scientific facts, and form the basis for scientific application of needed remedies.



THERE are simple and effective measures, which, if applied on community watersheds, will cause the destroying floods to pass them by. Just two things are necessary in most cases: (1) adequate fire control and conservative use of the timber and forage resources, and (2) restoration of flood and sediment source areas by intensive treatment such as artificial reseeded and contour trenching. In order to be perfectly clear, let us restate that properly managed grazing and timber cutting do not destroy the plant cover.

Where plant cover has been reduced until the area is largely a scar, vigorous corrective measures are needed. On such areas the first step is to remove *all* grazing. If gullies are already formed, terrace trenches may be necessary. On nearly bare areas where rain beats directly on the soil, percolation is so reduced that surface run-off occurs. If run-off is rapid, gullies form, and once formed, they are ready to funnel the water of the next storm down the slopes. Terrace trenches are employed to break up such a gully system and to hold the water from torrential storms until it percolates into the soil.

On areas with a plant cover anywhere near normal, however, the first

need is to provide for moderate utilization of the forage, and the second need is to increase forage by reseeding. Reseeding on the watershed, if properly done and thereafter correctly managed, will in a few years restore the protective influence of the plant cover on the watershed.

Reseeding on lower range lands that are deteriorated will ordinarily produce enough forage to permit the removal of part of the livestock that graze on the higher water-producing areas and thereby lessen the grazing use. Where the cover is badly damaged, and where the flood danger to communities is very great, reseeded can be made to produce enough forage to care temporarily for *all* livestock that graze on such watersheds. Utah has five million acres in the sagebrush zone which need reseeded, and is capable of producing good yields of forage, and, when properly reseeded and managed, will greatly decrease grazing pressure on the water-yielding lands. All other western states are confronted by similar problems and have at their disposal similar opportunities.

Destruction of plant cover on watersheds is therefore shortsighted. It endangers the welfare of whole communities. To leave uncorrected the threat from damaged plant cover, on areas amounting to only ten or twenty percent of the area of drainages from which floods are likely to come, is gambling with human welfare on a tremendous scale. Yet that is just what is being done on many watersheds in Utah and surrounding states.

THE situation is so serious that something should be done immediately to restore the damaged areas and to prevent others from being similarly damaged. Conditions in other parts of the intermountain west are very much the same and also need effective attention. Measures that restore and protect plant cover, besides mitigating flood damage, will also lessen soil erosion, and therefore decrease the amount of silt being carried into water storage reservoirs. We cannot afford a type of land management that in fifty to seventy-five years reduces grazing capacity, produces destructive stream flow, and lessens the storage capacity of vital reservoirs.

By DR. FRANKLIN S. HARRIS, JR.

THE CHURCH MOVES ON—

100 Years Ago

By ALBERT L. ZOBELL, JR.

WHEN the Pioneers arrived in Utah in 1847, they were to make their home on an old lake bed. Lake Bonneville once covered nearly twenty thousand square miles of western Utah, and near-by sections of Nevada and Idaho.

THE maximum fixed water level of Lake Bonneville, the Bonneville level, was about one thousand feet above the present Great Salt Lake and would cover the homes of about ninety percent of the present inhabitants of Utah, with the Temple Square in Salt Lake City under 850 feet of water.

When the lake reached its maximum extent, after rising from the Bonneville level, it started to overflow through the north end of Cache Valley, through Swan Lake Pass where the Union Pacific Railroad now runs, and into the Snake, then the Columbia River and into the Pacific Ocean. The river rapidly channeled down four hundred feet until it reached a hard limestone level, the Provo level, the same elevation as Provo city, and the bench on which the State Capitol rests. The campuses of Brigham Young University, University of Utah, and Utah State Agricultural College are also located on the Provo level.

LATER evaporation exceeded the water intake until the lake shrunk to the present Great Salt Lake, which now evaporates about five feet of water from its surface each year.

SEVERAL levels, in particular, the highest or Bonneville level and the Provo level, can be seen as benches running around the base of the mountains where the lake shore was for long periods. The first complete exploration of Great Salt Lake was made by a party under Captain Howard Stansbury in 1849-50, and of Lake Bonneville by G. K. Gilbert whose work was published in 1890.

EN ROUTE to the valley of the Great Salt Lake, the Pioneers were encouraged by James Bridger's report, as recorded by William Clayton, of "plenty of timber on all the streams and mountains and abundance of fish in the streams," and around Utah Lake "plenty of good grass."

"A Staff for Old Glory"

MEMBERS of the Mormon Battalion, who built Fort Moore in Los Angeles, were dispatched to the San Bernardino Mountains, with some others, to fell the tallest trees that they could find for a flagpole, so that Fort Moore could be appropriately dedicated in Los Angeles first observance of Independence Day, July 4, 1847.

A long time passed before they returned, and the authorities were visibly worried. Finally a large cloud of dust was seen on the old Mission Road and soon much creaking and groaning and music was heard. It was the flagpole caravan, returning with two tree trunks, one about ninety feet long, the other about seventy-five feet, mounted on the axles of twelve *carretas* (two-wheeled carts). Each tree trunk was hauled by twenty yoke of oxen with an Indian driver for each ox.

The Mormons were singing a song of Zion. The party had fought with hostile Indians. Thus was the staff for Old Glory accompanied to Los Angeles. Two trunks, spliced, made a flagpole 150 feet high.

"The First Sabbath"

THE Pioneers came together in a worshipful mood that pleasant Sunday morning of July 25, 1847, at ten o'clock, in the circle of their encampment. There they were successively addressed by Elders George A. Smith, Heber C. Kimball, and Ezra T. Benson of the Council of the Twelve. The speakers all expressed gratification at the prospects before them, and were well satisfied with the country to which they had come. Elder Smith spoke on building a temple in the tops of the mountains. Elder Kimball referred specifically to the manifold blessings with which the brethren had been favored during their travels. Not a man, woman, or child had died during the journey. In the afternoon the whole congregation partook of the sacrament of the Lord's supper for the first time in the valley, and the people were addressed by Willford Woodruff, Orson Pratt, and Willard Richards. Although still feeble with mountain fever and hardly able to stand on his feet, President Young was still the lawgiver, giving advice on living in the new land. Remarks were also made by Lorenzo D. Young, John Pack, and others. Elder Pratt spoke from the text:

How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!

Thy watchman shall lift up the voice; with the voice together shall they sing; for they shall see eye to eye, when the Lord shall bring again Zion. (Isaiah 52:7, 8.)

At Fort Bridger

FORT BRIDGER was reached by the Pioneers on July 7, 1847. In the words of Orson Pratt:

Bridger's post consists of two adjoining log houses, dirt roofs, and a small picket yard of logs set in the ground about eight feet high. The number of men, squaws, and half-breed children in those and other lodges [near-by, belonging to the Snake Tribe] may be about 50 or 60. I took some astronomical observations, which gave for the latitude of the post, 41 degrees, 19 minutes, 13 seconds. By a means of two barometrical observations taken on the 7th and 8th, the calculated height above the level of the sea was 6,665 feet. The distance from the South Pass is 109½ miles. Mosquitoes very numerous and troublesome.

At Fort Bridger some of the brethren succeeded in trading for buckskins to replace their worn-out clothing.

"And They Were Gathering"

AN approximation has been made of the number of Church members and their location, as the year 1847 closed:

Great Salt Lake Valley.....	1,900- 2,000
Winter Quarters, Nebraska, and vicinity	5,000- 8,000
Mount Pisgah, Iowa	1,000- 2,000
Garden Grove, Iowa	500- 1,000
Lee County, Iowa	500- 1,000
Navvoo, Illinois, and vicinity... ..	100- 200
St. Louis, Missouri	200- 300
Eastern states (scattered)	5,000-10,000
Southern states (scattered)	2,000- 3,000
California:	
Mormon Battalion at San Diego	80
Mormon Battalion at Sutter's Mill	120
Brooklyn (Sam Brannan's) company and scattered....	200
Great Britain:	
England	10,000
Wales	1,900
Scotland	2,000
Ireland	40
Society Islands	2,000
Worldwide (scattered)	4,160
Totals	36,700-48,500

Woman's Place IN THE FORWARD



WHO shall say who played the most important part in the hundred years that have passed since the Pioneers entered the valley of the Great Salt Lake? Men's names come immediately to mind because their work is that of recorded history. The story of the women behind those men is rarely told and more rarely recorded. And yet behind nearly every man whose name assumed greatness stands a woman whose untold power helped make him what he became.

Women endured the rigors of the trail along with the men, and in addition gave birth to children who would bear the heritage of faith. And this ordeal occurred under almost every variety of circumstances imaginable, except those to which the women had previously been accustomed.

Edward Tullidge reports, "Fancy may find abundant subject for graphic story of the devotion, the suffering, the matchless heroism of the sisters, in the telling incident that nine children were born to them the first night they camped on Sugar Creek, February 5, 1846."¹

Eliza R. Snow is quoted by Mr. Tullidge: "Many of our sisters walked all day, rain or shine, and at night prepared suppers for their families with no sheltering tents, and then made their beds in and under the wagons that contained their earthly all. How frequently, with intense sympathy and admiration, I watched the mother, when, forgetful of her own fatigue and destitution, she took unwearied pains to fix up, in a most palatable form, the allotted portion of food, and as she dealt it out was cheering the hearts of her homeless children, while, as I truly believed, her own was lifted to God in fervent prayer that their lives might be preserved, and, above all, that they might honor him in the religion for which she was an exile from the home once sacred to her, for the sake of those precious ones that God had committed to her care."²

ANOTHER story of somewhat later years may also indicate the qualities of the mothers "in Israel." It is but one incident in the life

of Jennette Evans who married David McKay. They had settled in Huntsville, Utah, where she bore him ten children. When they had only five of their ten children, the dread disease of diphtheria spread through the valley and the surrounding towns. More than twenty young people died in Huntsville alone, among this number two of the McKay children, little girls aged eleven and nine. Shortly after this tragedy struck, Brother McKay received a call to go on a mission. That he wanted to fill the call goes without saying, but he felt that he must ask for a stay of a year at least, since his wife was expecting a new baby in addition to having three small children of seven, five, and three years to wait upon.

When Brother McKay told his wife that he was going to ask for a year's time before he fulfilled his mission, she said firmly, "David, the Lord wants you now, not a year from now, and he can take care of me just as well when you're in Scotland as he can if you are at my bedside. *You go now.*" And he went and filled a glorious mission. The fact nonetheless remains that it was the courage and faith of his wife that aided him in making a successful mission possible.

The greatness of Jennette Evans McKay is typical of the greatness of most Latter-day Saint women, since they believe implicitly that the part they play in rearing worthy, upright children who are a strength to the community in which they live as well as to the Church itself is the most important contribution they can possibly make.

Woman's first concern must ever be the home, for without it all civilization will fail, and if civilization fails, the Church itself cannot survive. Hence, it is of no small importance that the General Authorities stress the need for women to train themselves for wifehood and motherhood as the greatest of all careers. Through motherhood women make their most important contribution to the world as a whole and to the Church in particular. When women fulfil their destiny, their husbands become respected members of the community, doing their work well and giving of their time and energy to improve the conditions of the place in which they dwell; their

¹Edward Tullidge, *The Women of Mormondom*, 1877, p. 304
²*Ibid.*, p. 312

MARCH OF THE CHURCH

By Marba C. Josephson

ASSOCIATE EDITOR, THE IMPROVEMENT ERA
AND MEMBER Y.W.M.I.A. GENERAL BOARD

children become respected members of their school and neighborhood and Church communities—and grow to a well-adjusted maturity, keeping so busy in wholesome activity that they have no time to indulge in those actions which would tend to make them delinquent.

Thus to Latter-day Saints the foremost concern of women of all time is the welfare of those in their homes, and the greatest ideal for Latter-day Saint women consists in the rearing of respectable, God-fearing families.

But there are those, even among Latter-day Saints, who perhaps may not marry, or, having married, may unfortunately be denied the right of motherhood. They have great capabilities which turned to use can help other mothers probably not so gifted. Many of these women labor as teachers, as social workers, as nurses, as writers; and their abilities, their aptitudes help better the community through the sublimation of their mother love, which being denied the logical culmination in physical motherhood, impels them to become mothers of the community.

There are other women whose abilities have made it possible for them to rear their own children well and still have enough energy and capability to turn their minds to other activities outside the four walls of their homes, to the benefit of the world and the lasting satisfaction of the women themselves. The classic example from Biblical times is Deborah who originated, so far as we know, the proud title, "a mother in Israel." Deborah, undoubtedly was a most gifted woman, in addition to being a mother, for the Bible records, "And Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time."

The Latter-day Saint women recall with a great deal of pride that in a time when women were considered as chattel by most countries of the world, and Blackstone tried to assure this inferior position to women, the Church of Jesus Christ accorded woman a place with man, recognizing that without woman man could not attain his full stature. They recall also that when the Lord created Eve he said, "I will make him an help meet for him." And the definition of the word

"meet" means suitable, fitting, and they are content.¹

To enumerate the great women of the Church, either past or present, would of necessity be to eliminate many whose names may shine with equal luster. But the names of all of them will probably never be known. Their deeds have transferred themselves into the lives of those whom they have touched, but their stories have passed into the shadow of oblivion, from which it may be impossible to resurrect their deeds until the last judgment day when the unknown shall be known and the unhonored, honored.

Women have entered successfully into most, if not all, the fields into which men have entered. To each of these professions women have made their own particular and peculiar contributions. In the early days when the throes of childbirth were so stark and tragic that even strong men quailed before the ordeal, woman's humanitarian qualities came to the front to make her do that which she could to ease her sisters' suffering and curtail the infant mortality which had reached such staggering proportions.

Even at the time when doctoring was considered exclusively a man's field, Brigham Young "called" certain women to enter this field. In a conference session of 1873, President Young stated, among other things: "If some women had the privilege of studying, they would make as good mathematicians as any man. We believe that women are useful not only to sweep houses, wash dishes and raise babies, but that they should study law . . . or physics. . . . The time has come for women to come forth as doctors in these valleys of the mountains. . . ." What that call meant, only the women themselves could tell—pioneering into a man's field, leaving home and loved ones in order to follow the profession to which they wished to dedicate their lives. In the medical schools of the East, these

(Continued on page 454)

¹ Territorial Secretary S. A. Mann, acting governor of Utah, signed the enfranchisement bill in February 1870, which assured women the right to vote. However, prior to that time the Church had granted women an equal voice in decisions pertaining to community and Church affairs, for they had been allowed to vote in all matters from the time of the organization of the Church. In Utah from July 1847 women enjoyed this right until March 1849, when it was withdrawn.

¹Judges 4:14



WOMAN'S PLACE IN THE FORWARD MARCH OF THE CHURCH

(Continued from page 453)

women were looked down upon as something less than women so to demean themselves as to enter schools where heretofore only male students had been in attendance.

Back home again, they had often to defend themselves from men doctors of their own faith who decried women's following so unusual a profession. But women's hearts were tender toward those who suffered, and they resolved to temper that suffering to the best of their innate sympathy and their careful training. Their hearts refused to harbor the thought that disease and death should strike mothers and innocent children. They studied diligently methods for curtailing epidemics and fighting contagion. Among those who pioneered in this field many names shine with glory: Dr. Romania Pratt Penrose, Maggie Shipp, Mattie Hughes Cannon, Jane Manning Skolfield, in addition to others whose stories are replete with meaningful drama.

IN addition to their pursuit of medicine as a profession, their humanitarian ideals impelled them to try to establish a hospital that they might better care for those who needed help. Their recognition of the authority of the priesthood overshadowed all their actions. Zina Diantha Huntington Young told President Taylor as she, with other leading women, made their plea for the establishment of the hospital: "President Taylor, we realize that without the sanction of the priesthood no project undertaken by the women of the Church could succeed, let alone such a serious one as the establishment of a hospital."

That has been the position of the women of the Church ever since. Even if, at times, women feel that the brethren are not doing all that they might to assure women of their rightful position in the Church, one sanctioned by both the Prophet Joseph Smith and Brigham Young, they are willing to accept what the brethren say and abide by their decision, since they recognize fully the power of the priesthood, although they cannot help praying for the time when men will openly recognize women's worth and work.

The Deseret Hospital was estab-

lished, forerunner to the W. H. Groves' Latter-day Saint Hospital and the Idaho Falls Hospital.

TODAY many spiritual descendants of those early women doctors have entered into the nursing profession; and during the war some of them have served in the Pacific while others served in Europe as well as in the United States. The heritage of courage and humanitarianism made them valiant in the cause of suffering mankind, wherever they might be called to serve. While their names may not assume such gigantic proportions as those attained in the earlier day when in the desert withdrawal of the pioneers, the efforts were phenomenal, still these modern young women deserve much credit. Today, they have returned to the world, giving in full measure good for the evil that their ancestors received. And, for the most part, even while living in the world, they are not of it. They are retaining the vigor and sweetness of their ideals and standards as Latter-day Saint women.



IN the field of letters and the arts Mormon women are certainly deserving of honor. At a time when women in other parts of the world were so dubious about appearing under their own names that they assumed men's names when they wrote, Eliza R. Snow was publishing poetry that stirred the hearts of men and women. Emma Smith, wife of the Prophet, was collecting at the Prophet's express request, the hymns of Zion that all, men and women alike, might sing praises to their Creator. From that time to the

present women have been interested in music, some making it a career, others being content to enjoy its cultural influence in their homes or communities.

Emma Lucy Gates Bowen is an unusual example of the importance of music in a woman's life. Trained in Germany as a concert and opera singer, and being for years a member of the Royal Opera Company of Germany, she ultimately gave up a promising career to become the wife of Elder Albert E. Bowen of the Council of the Twelve. Today she is giving of the wealth of her background to further the cause of music among the young folk of her community.

Of unusual interest is the fact that the early women of Mormonism established periodicals which tended to awaken the women of the Church to significant events and principles. *The Women's Exponent* was first published June 1, 1872, and remained in publication until February 1914. This magazine satisfied a real need among Latter-day Saint women at the same time that it afforded them an opportunity to do creative work both for their own pleasure and that of others. *The Relief Society Magazine* was first published January 1915, and has been in constant publication since. It has been a great force in the education of the women of the Church.

The Young Woman's Journal, founded by Susa Young Gates as a literary outlet for the young women of the Church and later presented to the Young Women's Mutual Improvement Association, was first published in October 1889, and continued until November 1929, when it was combined with *The Improvement Era*, and the two became of utmost importance to the young people of the Church.

The importance of the women's organizations can hardly be overestimated. The Relief Society steadily encourages women to improve themselves. Their outlines for lesson work, in addition to the exceptional stories, poems, and articles that appear in *The Relief Society Magazine* afford a new outlook on life, if women will avail themselves of the opportunity of attending the meetings. The Young Women's Mutual Improvement Association

WOMAN'S PLACE IN THE CHURCH

lives to what its name implies—and gives a point of view on recreation that is better than that held by the world, if only the young women will attend and follow the suggestions given. The Primary organization was instituted by the love that Aurelia Spencer Rogers felt for children who needed wholesome activity and religious training during the week in addition to the teaching they were getting on Sunday.

The women of earlier times are easily recognized for their greatness: Eliza R. Snow, Bathsheba W. Smith, Emmeline B. Wells, Zina D. H. Young, Lulu Green Richards, Susa Young Gates, Elmina S. Taylor, Lillie T. Freeze, and countless other stalwart builders of righteousness; today it is not so easy to single out those who have achieved. We are too close to the work that is going forward to see the individuals who are most responsible for its success. However, we may rest assured that the future generations will find among the women of today many

who will assume stature when time has given a true perspective to their achievements.

The challenge for the women of the Church is as great today as was that which faced the early-day pioneer women of the Church. Important new frontiers still wait to be conquered by the courageous descendants of the Pioneer woman. These new problems lie well within a woman's sphere: the brotherhood of man, because man does not sense the full import of this belief; world peace, because man has a combative nature that the mothers of men must sublimate to good; and the fatherhood of God, for women as the children's earliest teachers have the golden opportunity to lay this foundation securely in the hearts and minds of the new generation.

We women of today must not fail—dare not fail—our foremothers. And if we do not fail, our descendants can be as proud of us as we are proud of our mothers and grandmothers.

OUR STRENGTH AND GUIDANCE

(Concluded from page 439)

A basic doctrine of the Holy Priesthood is that "men are saved no faster than they get knowledge," and that "the glory of God is intelligence." This concept has contributed much and may well account for the many educational pursuits of the Latter-day Saints. It has influenced the framing of state laws with respect to public instruction. There has been an ardent enthusiasm in every frontier of the Saints to establish places of learning.

These people have been taught the difference between "priesthood" and "priestcraft." Knowing that priesthood powers are "controlled . . . only upon the principles of righteousness" men ordained thereto are under covenant to be "honest, true, chaste, benevolent, virtuous, and in doing good to all men," and to seek after all things "virtuous, lovely, or of good report or praiseworthy." They are also taught that if priesthood is exercised in "any degree of unrighteousness," its powers are lost to the individual.

Under priesthood influence, homes are happier; lives are more abundantly lived; opportunities are great-

er; objectives are higher; and hopes and aspirations unexcelled. Higher moral principles do not exist than those taught the Saints. Nowhere are there greater incentives to resist evil, and to maintain wholesome social relationships. There are no people with greater incentive for righteousness nor obligations so to live and serve.

WHAT priesthood has done these hundred years in the lives, families, and communities of the Saints, it can also do for communities of nations. Nations, however, must be willing to abide by priesthood principles of justice, equality, and right.

That the world may escape the wrath to come, the Lord has sent forth his warning cry, that all who will hear may hear.

Prepare ye, prepare ye for that which is to come, for the Lord is nigh; And the anger of the Lord is kindled, and his sword is bathed in heaven, and it shall fall upon the inhabitants of the earth.

And the arm of the Lord shall be revealed; and the day cometh that they who will not hear the voice of the Lord, neither the voice of his servants, neither give heed to the words of the prophets and apostles, shall be cut off from among the people. (D. & C. 1:12-14.)

Dear Gleaner:

A FULL hundred years have passed since the first Mormon pioneers turned resolutely westward to establish new homes. Theirs was a high purpose: not merely to live, but to live their religion, to worship God in peace. They attained that goal, the women no less than the men, and are remembered reverently for it.

I wonder what those noble women would think of the girls of 1947. Have basic ideals of our sex really changed? I think not, but on the contrary I believe that you are, at your best, just as fine as the wives and daughters of a century ago. The temptations to be resisted, the obstacles to be overcome in achieving womanly ideals have multiplied and are, perhaps, more difficult than formerly, since they are more subtle. Still each generation has its ordeals; it can meet them successfully, if it only will. You are trying, and I am sure you will succeed. There is too much at stake ever to fail.

You have been told by your elders that the path of safety lies in being true to your pioneer heritage. What did pioneer women have that made them worthy of emulation? Much! One priceless possession of theirs was unbounded faith in God, and his purposes. Their daily lives were shaped and ennobled by that faith. Another quality was the will to serve others. They, in addition, were patient and brave.

PIONEER WOMEN were homemakers.

Though living in log cabins, they kept them clean and cheery. They were noted for hospitality. They were helpmates to their husbands. They reared families, large families, and taught their children "to pray and to walk uprightly before the Lord." They were good cooks and adept at home nursing. They learned how to make a little go a long way.

Those women were your antecessors; in any case, you have fallen heir to their faith. It is a precious heritage, and you must cherish it and add to it. The world rewards women whose business or professional careers are brilliant, but it reveres most and will remember longest the women who personify anew for their generation the noblest traditions of motherhood.

Sincerely,

Desiree G. Boyle



—Photograph by Harold M. Lambert

WE modify the style of our houses, make our wearing apparel more attractive, increase our speed of travel, prolong life, reduce the ravages of disease, and modernize most of our physical conveniences; but we cannot change that human longing of love between a man and a woman. Through the centuries of man's existence almost all things have been changed, but the human emotion of love in men and women continues to seek an expression of lasting endurance. Sorrow, distress, bewilderment, and even a loss of the worth-whileness of life comes to him who experiences failure in holding the love of the one whom he cherishes most dearly. Those who find complete realization in the love of an esteemed person make a discovery of new-found happiness and exultation that excels human expression.

When a young man looks into the smiling eyes of a charming young lady, and their hearts respond—how can they seal that love so it will endure eternally? That is the yearning of young people who cherish the

enduring ideals of life. Do the philosophies of men give a satisfaction to these young hearts? Does religion give them an anchor to their new-found love? These young people are not grasping for that which passes away, but for that which survives and becomes more beautiful as the years come and go.

Over a century ago a young prophet received a most inspiring truth that has given greater stability and endurance to human love than any contribution during our modern era. You may search throughout the

MARRIAGE

AND THE

Latter-day Saint Family

By ROY A. WEST

RESEARCH DIRECTOR, L.D.S. DEPARTMENT OF EDUCATION

writings of the most brilliant minds or turn to the great expounders of correct thinking without discovering the truth contained in the spiritual meaning of a Latter-day Saint marriage.

A Latter-day Saint couple who gaze upon the spires of a great temple, which reach heavenward, have a spiritual thrill vibrate through their souls. If they enter that temple, built to him who controls the destinies of men and women, their love may be consummated into a beautiful union that will endure forever. Time will not dim their love, and eternity will permit continual happiness to come into their companionship.

A sincere Latter-day Saint couple want their marriage solemnized by one who holds the authority to bind their sacred vows for immortal endurance. They yearn to kneel at the altar in the temple of their God and hear the one officiating say: "... I pronounce you husband and wife for time and for all eternity." As they arise and embrace each other, a realization comes to them of the covenant they have made to honor, respect, and cherish the noblest ideals in religion. They also resolve to live these virtues in their newly formed companionship. No trace of selfishness, deceit, or hypocrisy has been brought into this holy place. Their lives have been purified by the refining influence of the Spirit of God. Doubt and uncertainty concerning their love for each other does not transgress the sacred edifice which hallows an influence of complete trust, confidence, and unflinching love.

A marriage solemnized in such a spiritual atmosphere will impress a young couple with the divine opportunity that they possess in starting a Latter-day Saint family. Their

(Continued on page 485)

THE IMPROVEMENT ERA.





Salt Lake Temple Grounds





Nauvoo Temple Ruins

A Century of SACRED SERVICE

By Archibald F. Bennett

GENERAL SECRETARY OF THE
GENEALOGICAL SOCIETY OF
THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS

THE Utah Pioneers of 1847 were no ordinary pioneers. Others before them had settled the waste places and made the desert to blossom. As they gazed hopefully on their new domain, other settlers of the frontier had dreamed of the establishment of homes and churches, hospitals and schools and bridges, and of thriving industries and fertile farmlands. All these aims were in the hearts of the Utah pioneers—and more. Unique with them, among all the peoples of the world, was their cherished objective to build temples and officiate therein for their departed kindred.

It is highly significant that their first thought on entering the valley was of temples and temple service. Wilford Woodruff, one of the foremost Pioneers, wrote in his *Journal* of their joy at the first glimpse from the mouth of Emigration Canyon:

Thoughts of pleasant meditation ran in rapid succession through our minds at the anticipation that not many years hence the House of God would be established in the mountains and exalted above the hills, while the valleys would be converted into orchards, vineyards, fields, etc., planted with cities, and the standard of Zion be unfurled unto which the nations would gather.¹

The first sermon delivered in the valley on the forenoon of July 25, 1847, by Elder George A. Smith was "a very interesting discourse" on the building of a temple in the tops of the mountains.

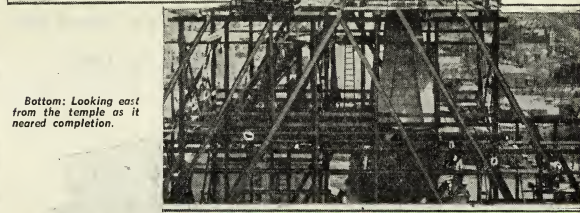
The very first building planned was the temple. Four days after his arrival, President Young struck his cane to the ground and declared, "Here we will build the temple of our God." That same day he and his brethren of the Twelve selected the area for what is now Temple Square upon which to erect the temple of the Lord. To quote again from Elder Woodruff's *Journal*:

We walked from the north camp to about the center between the two creeks (forks of

¹Cowley, Matthias P., *Life of Wilford Woodruff*, p. 313.



Top: An early view of the temple grounds. The tabernacle may be seen in the background.



Bottom: Looking east from the temple as it neared completion.

City Creek), when President Young waved his hands and said, "Here is the forty acres for the temple" (we had conversed upon the subject of the location of the temple previous to this).²

²Wilford Woodruff's *Journal*, July 28, 1847.

Clearly the thought of a temple was the first thought in the minds of the pioneers in those early days.

ALTHOUGH they were pioneering in a unique field, their objective in temple building was and still is staggering in its magnitude. Not only would they build one temple but also literally *thousands* of them. This objective was no less than to place salvation within the reach of all mankind, living and dead. Missionaries should go forth to teach the living, and in temples the Saints would perform for their worthy dead saving ordinances which the dead could not perform for themselves.

The grandeur of that conception may be read in these words of Brigham Young:

... I want to see the temple built in a manner that it will endure through the millennium. This is not the only temple we shall build; there will be hundreds of them built and dedicated to the Lord. ... And

(Continued on page 462)

A CENTURY OF SACRED SERVICE

(Continued from page 461)
when the millennium is over, and all the sons of Adam and Eve, down to the last of their posterity, who come within the reach of the clemency of the gospel, have been redeemed in hundreds of temples, through the administration of their children as proxies for them, I want that temple still to stand as a proud monument of the faith, perseverance and industry of the Saints of God in the mountains, in the nineteenth century.⁷

When the ordinances are carried out in the temples that will be erected, men will be sealed to their fathers, and those who have slept, clear up to Father Adam.⁸

⁷Discourses of Brigham Young, 1925 ed., p. 605
⁸Ibid., p. 613

... we will be baptized for and in behalf of the human family during a thousand years; and we will have hundreds of temples and thousands of men and women officiating therein for those who have fallen asleep, without having the privilege of hearing and obeying the gospel, that they may be brought forth and have a glorious resurrection, and enjoy the kingdom which God has prepared for them.⁹

To accomplish this work there will have to be not only one temple but thousands of them, and thousands and tens of thousands of men and women will go into those temples and officiate for people who have lived as far back as the Lord shall reveal.⁹

⁹Ibid., p. 615
⁹Ibid., p. 604

And through the millennium, the thousand years that the people will love and serve God, we will build temples and officiate therein for those who have slept for hundreds and thousands of years—those who would have received the truth if they had the opportunity; and we will bring them up and form the entire chain back to Adam.⁷

Such was the blueprint for temple building and the administration of temple ordinances on a vast scale.

SINCE 1847, eight temples have been built, dedicated, and are in

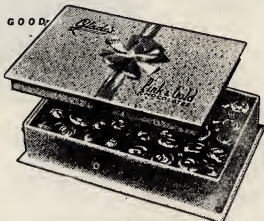
⁷Ibid., p. 619



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Salt Lake City, Utah

A CENTURY OF SACRED SERVICE

service, at a cost of some millions of dollars. Nearly forty million ordinances have been administered in them, for the living or for the dead, including about twelve million endowments, fourteen million baptisms and eight million sealings. And this amid sacrifice and hardship while the Saints were relatively poor and few in numbers.

Other temples are in prospect at Los Angeles and Oakland, where sites have been selected. At the dedication of the Idaho Falls Temple in 1945, President George Albert Smith declared the Church would continue to build temples until the Lord says we have enough.

One hundred years ago genealogical activity, here and abroad, was in its infancy. Fewer than forty family genealogies had been printed in America. Today these number many thousands, and in certain sections of our country almost every family has its printed genealogy. The tendency to print such volumes is ever on the increase.

Only one historical and genealogical society had been organized in the world at that time. Today these are exceedingly numerous and active and influential. These societies as well as public libraries have on their shelves a copious collection of family genealogies and histories of places. Family organizations abound. Ancestral research is well on the way to becoming one of the major activities of peoples.

The Pioneers in 1847 and for long years afterwards had no genealogical libraries at hand, and countless miles and long, wearisome travel separated them from the source materials in the homeland of their forefathers. Yet courageously they embarked upon that immense task marked out so clearly for them by their leaders. First, they administered temple ordinances for their more immediate relatives known to them. Then, gradually, one family after another found printed family histories compiled by more distant relatives in the East. With the establishment of the Genealogical Society of Utah in 1894, the gathering of published records of forefathers was greatly accelerated. About thirty-four thousand printed genealogical volumes are upon the shelves of the

society today, and over thirteen hundred manuscripts.

Then came the day of the microfilms.

Our Genealogical Society was one of the foremost pioneers in the microfilming of records of genealogical value. In 1938-1939 records of the various temples prior to 1900 were filmed in the archives of these temples. Many aging volumes of ward, branch, and quorum records in the Church Historian's office were next reproduced on microcopy.

Since that time numerous microfilm records have been added to the society's library—three quarters of a million pages from Tennessee, over a million pages from North Carolina, about seventy-eight thousand pages from Georgia, and a vast number from counties adjacent to Philadelphia. A large collection of Lutheran Church records have been copied at the Lutheran Theological Seminary in Mt. Airy, Philadelphia; and another choice collection of German Reformed Church records in Lancaster, Pennsylvania. We are preparing to copy concentrated collections of Quaker, Baptist, Methodist, and Presbyterian records. Last year we copied the ancient records of the San Gabriel Mission and of the Old Plaza Church in Los Angeles. The Lutheran and Reformed church records were mostly in German; and the

(Continued on page 491)

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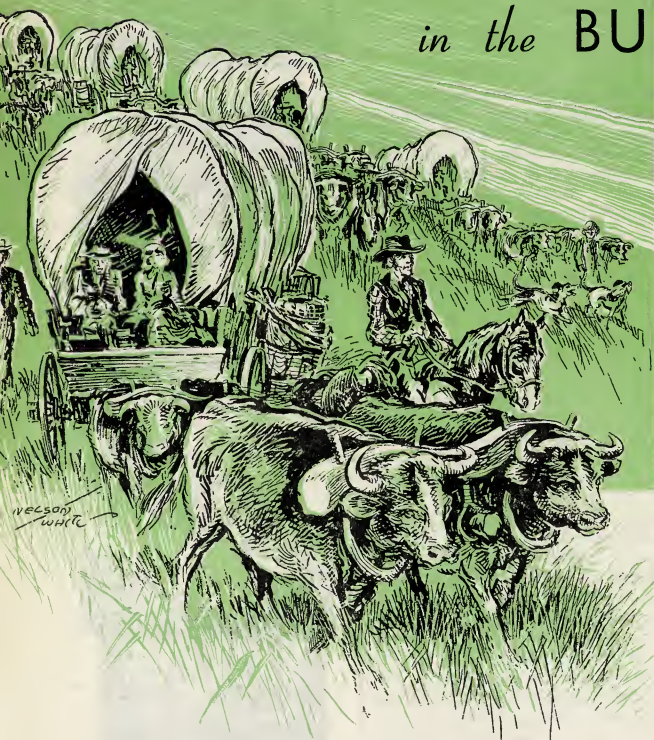
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SALT LAKE

OGDEN

The MORMONS in the BUILDING of the



As the sun reached the zenith of its daily course on July 24, 1847, a group of weary travelers emerged from the mouth of Emigration Canyon and ascended a small knoll overlooking Salt Lake Valley. This was the Pioneer company, consisting of 148 people, representing approximately 20,000 Latter-day Saints. The ox train paused for a few moments while the Pioneers gazed upon the valley lying below them, the land which was to become their new home.

Then the party members moved slowly downward into the valley to the spot where Orson Pratt and his companions, who had been sent ahead as a vanguard company to select a site, were camped. President Young immediately informed Elder Pratt that he had selected the right spot on which to establish the settlement. The Saints had reached their

journey's end. Speaking in their terminology, they had at last found their "Promised Land"—a place in which to establish "Zion."

As Brigham Young and his people had in mind the building of a large Mormon commonwealth in the intermountain west, their first task was to make a careful and complete exploration of the land in which they were to establish their homes. President Young announced that his definite plans were "to have every hole and corner from the Bay of San Francisco to Salt Lake known to us [the Mormons]."⁷ Immediately exploring parties were dispatched into the mountains to determine the amount of timber, water supply, and grazing lands. This activity was repeated in every valley of the basin as the Pioneers pushed the line of

⁷Wilford Woodruff, *Journal*, July 28, 1847, cited in Andrew Jensen, *The Historical Record*, vol. 9, p. 81.

exploration and colonization from the Rocky Mountains to the Pacific Coast.

The intermountain west was not only to be explored, but also on July 25, the day following his arrival in the Salt Lake Valley, Brigham Young outlined to the people a definite policy which would be followed in distributing land to them. He "said that no man who came here should buy land; that he had none to sell; but every man should have his land measured out to him for city and farming purposes. He might till it as he pleased, but must be industrious and take care of it."⁸ This policy assured an equitable distribution of land not only to the colonists who first arrived in Utah but also to those who had not yet migrated and even to those who had not yet been converted to Mormonism.

BRIGHAM YOUNG and his associates determined to make the people self-supporting in every respect. In order to do this they had to foster many industries. Converts to Mormonism, regardless of what part of the world they lived in, were advised to migrate to Utah and bring with them the best that the world possessed.

Mormon missionaries in foreign lands were also constantly reminded that they should be on the watch for any new industry or invention that could be utilized by the Saints and for skilled workmen who could help establish those industries.

The people followed the advice of the leaders with the result that they brought to the basin the choicest seeds and inventions that the world had to offer. In early Utah history many industrial enterprises were tried, some successfully and others not so successfully. Among those industries were the following: the making of sugar from beets, the manufacture of iron, silk, wool, and leather, and the raising of cotton, flax, grapes, grain, and livestock. In some of those industries, such as the manufacturing of sugar from beets,

⁸*Ibid.*, p. 78

WEST

By Milton R. Hunter, Ph.D.

OF THE FIRST COUNCIL OF THE SEVENTY

Excerpts from a paper given at the Fortieth Annual Meeting of the Mississippi Valley Association, April 24, 1947, at Columbus, Ohio.

Utah has played a conspicuous part in American history and thereby has contributed to the building of the West.

The greatest contribution of the Mormons, however, in the building of the West was the colonizing of an expansive region. While these frontiersmen were exploring, building homes and temples, and developing industries, Brigham Young was directing a systematically organized and thoroughly controlled colonizing project. In fact, as soon as the Saints arrived in the Salt Lake Valley, Mormonism assumed the character of a great land-settlement enterprise. From Salt Lake City, where more than two thousand colonists arrived during the summer of 1847, Mormon land settlement spread throughout the West. During the following thirty years while Brigham Young was at the helm, colonies had been established from Fort Lemhi, located on the Salmon River many miles northward in Idaho, to Mesa in southern Arizona; and from Forts Bridger and Supply in Wyoming at the east, to Carson Valley in western Nevada and San Bernardino, southern California, to the west. By the time of Brigham Young's death in 1877, over three hundred sixty permanent settlements had been made throughout this broad expanse of territory. Shortly following his death, many of the polygamists and their families migrated southward to Mexico and others northward to Canada, as a result of the troubles between the Saints and the United States government over the doctrine of plural marriage. Thus Mormon colonization was expanded to foreign countries, and the Saints again opened new frontiers to land settlement; the principal community established in Canada was Cardston. The refugees who fled to Mexico settled in Sonora and Chihuahua. Several Latter-day Saint towns remain today in Canada and Mexico.

It should be noted that Mormons contributed to the early colonizing of California, Nevada, Idaho, Wyoming, Utah, and Arizona, and the end of their colonial efforts was in Mexico and Canada. Today hundreds of communities in the intermountain west retain the characteristics implanted in them by Brigham Young and his stalwart associates. Thus the opening of a vast portion of the American West to civilization by sturdy Latter-day Saint frontiersmen was the paramount contribution made by this people in the building of the West.

The decision to settle such an expansive territory was announced by Brigham Young soon after his arrival in the Salt Lake Valley. As early as March 1849, the pioneers' plans had begun to take definite shape with the establishment of the "State of Deseret." Nature had provided a perfect geographic outline for an immense commonwealth; President Brigham Young supplied the empire building genius to define and set claim to the land within those natural boundaries. "Deseret," as outlined by its constitution, was bounded on the east by the Rocky Mountains, on the south by Mexico, on the west by the Sierra Nevada, and on the north by the Columbia River watershed. It included a substantial strip of seacoast with at least two good seaports—San Pedro and San Diego. Deserts, mountains, and rivers provided a fairly secure barricade—one with few pregnable spots. Here was the maximum of seclusion and protection.

In order to accomplish the purpose of gathering Israel and building up the West, the Church leaders planned to increase missionary activities and then to expedite the emigration of the converts to Utah. Since the western frontier was an ideal place in which to gather Israel, they sent word for all Church members throughout the world to hasten

to Salt Lake City. Also, in 1849-1850, they greatly increased the number of missionaries and extended their activities. Heretofore proselyting had been confined to the United States, Canada, and the British Isles; but within the next three or four years missionary work was opened throughout most of the world, and it has continued to the present day. In one hundred years the Church has sent 51,622 missionaries into the world to preach the gospel, each going at his or her own expense and most of them remaining away from home at least two full years. Regarding this work, Hubert Howe Bancroft wrote:

In their missionary adventures no sect was ever more devoted, more self-sacrificing, or more successful. The Catholic friars in their new-world excursions were not more indifferent to life, wealth, health, and comfort, nor more indifferent to scorn and insult, nor more filled with high courage and lofty enthusiasm, than were the Mormon elders in their old-world enterprises.²

THE founders of Utah, while building homes, developing farms, and establishing a government for themselves, fostered art, drama, and music for the social development of the people. The children were trained in music, and most of the pioneer communities had their separate bands. Each town built its own theater and had its local dramatic association. The Salt Lake Theater, completed in 1862, was the most famous of these early-day structures. It was a remarkable building to be

(Concluded on page 466)

²Hubert Howe Bancroft, *History of Utah, 1540-1886*, p. 398.



THE MORMONS IN THE BUILDING OF THE WEST

(Concluded from page 465)

erected on the frontier so soon after the arrival of the pioneers in Utah. M. B. Leavitt, the author of *Fifty Years of the American Stage*, stated:

At the time of its erection it was not surpassed in magnitude, completeness, and equipment by any other existing house. Its stage, 150 feet deep, remains the most conspicuous of any in the country.⁴

Throughout the entire course of Mormon history, Church members have held as one of their principle tenets a high ideal regarding education. Such statements as the following appear in early Church literature: "A man is saved no faster than he gets knowledge," and "The glory of God is intelligence."⁵ The following are examples of many similar statements which Joseph Smith received through revelation from the Lord: "Study and learn, and become acquainted with all good books, and with languages, tongues, and peoples." Again "... seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning even by study and by faith."⁶

Having these maxims as their guides, the settlers of Utah erected a schoolhouse as one of the first buildings in each pioneer community. In fact, at the same time that they were constructing private dwellings, each group of colonists erected through cooperative effort a public hall which was used as a church, schoolhouse, and a place for dance and drama. The first school in Utah was opened in an old military tent in October 1847, only two months after the Pioneers arrived in Salt Lake Valley. Even while these frontiersmen were struggling to construct their first shelters, this school was conducted daily. Latter-day Saint colonizers were so concerned over the educational interests of the people that they had passed only one law in their legislative assembly before this one was enacted. It is claimed that the University of Deseret (Utah) has the distinction of being the first institution of higher learning chartered west of the Missouri River.

In conclusion, let us summarize a few of the outstanding contributions of the Mormons in the building of the West. Thousands of persecuted, disheartened, devout religionists located in the heart of an uninviting desert country nearly one thousand miles from any other settlement. Explorations of the entire West were made to determine all the favorable sites for new colonies; and then balanced groups of industrial and agricultural workers were dispatched to found these new communities. The Church officials allotted farming lands, city lots, and water holdings to the Saints; and they in turn contributed their share in influencing the irrigation policies and agricultural practices of the arid West. The pioneer leaders provided the people with necessary equipment for their economic independence and prosperity as well as civil government and social institutions for their protection, enjoyment, education, and well-being.

Thousands of colonists were brought to the Great Basin as a result of a worldwide proselyting campaign. Under the direction of Brigham Young and later leaders this heterogeneous mass of humanity was thoroughly Americanized.

Standing paramount among the contributions was the colonizing of a vast desert region extending from Canada to Mexico.

Temples and tabernacles, marvelous for being built under pioneer conditions, were erected for the edifying of the Saints, and the Salt Lake Theater stood for nearly one hundred years as evidence of the high cultural tastes of the founders of Utah.

Religion, art, drama, music, and education were fostered for the social, spiritual, and cultural development of the people. The result of encouraging those finer arts of living for one hundred years has given to Utah an enviable position among her sisters states.

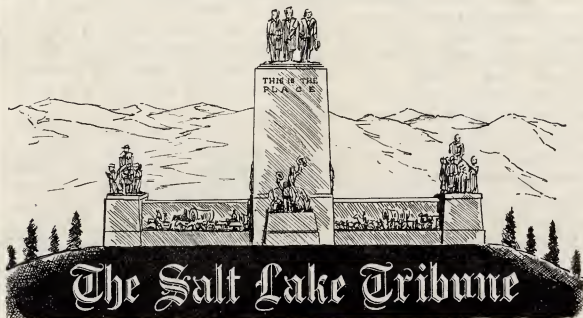
The Salt Lake Tribune invites you to make use of the services it extends to Utah's Centennial Visitors.

At The Tribune, 145 South Main Street, you can get complete information on all Centennial events.

Tickets for principal events also are on sale here.

In addition, The Tribune presents a magnificent 40-foot mural of Salt Lake Valley, the "This is the Place" Monument, and the trek of the Pioneers to Utah. Six photographs of the Intermountain West, eight feet high, also await your pleasure.

The Salt Lake Tribune extends you a cordial invitation to be its centennial guest.



THE IMPROVEMENT ERA

⁴Cited in Levi Edgar Young, *The Founding of Utah*, p. 339.

⁵Joseph Fielding Smith, editor, *Teachings of the Prophet Joseph Smith*, p. 217.

⁶Doctrine and Covenants 93:36.

⁷Ibid., 90:15.

⁸Ibid., 88:118.

SCIENCE CONFIRMS THE WORD OF WISDOM

(Concluded from page 431)

One of the causes of calcium phosphorus imbalance is the use of any foods containing refined sugar and white flour.⁷⁷ Our only dietary sugar source should be that found naturally in fresh foods. One may use fruits in season as a dessert.

During the past century, the per capita use of sugar in the United States has increased over one thousand percent. Cancer, heart disease, and diabetes have made a corresponding per capita increase. Americans have been attaining the title of "sugar gluttons of the world."⁷⁸

RECIPE

By Georgia Moore Eberling

TAKE any breezy summer day;
(The wind should be quite warm)
Be sure the skies are blue, not gray,
And free from hint of storm.
Beat up a suds of frothy white,
Then swish your blankets clean;
Rinse till the colors glow new-bright,
Rose, orchid, blue, and green.
Then shake them out all fluffly-fine—
And hang a rainbow on the line!

In the African interior where no sugar or white flour are available, Dr. H. V. Markham of Long Beach, California, reports that he gave over 113,000 medical treatments to natives in eight years and saw no cases of diabetes at all, practically no heart disease or high blood pressure, and no cancer except that resulting from campfire burns of the shins.

Steady and continuous improvement of the blood serum calcium phosphorus balance for periods of four to six months in patients eliminating refined sugar and white flour from their diets has been observed.⁷⁹ During those months, various chronic diseases in the observed patients improved or entirely healed.

Many people seldom eat fresh fruit. Special emphasis should be given to fresh citrus fruit and tomatoes for their Vitamin C value,⁸⁰ and for their mild laxative effect and bulky residue, especially when eaten along with protein foods.⁸¹

Vegetables are also of great value in human nutrition. They furnish man with vitamins, minerals, carbohydrates, roughage, and even enzymes. Raw turnips, for example, contain lysozyme, the same enzyme which in human tears, nasal secre-

tions, and saliva is responsible in great measure for protection of the mucous membranes against infections.

Books on modern dietetics favor fresh fruits and vegetables.⁸² Leafy and green vegetables are important sources of Vitamin A. Potatoes, as well as other starchy tubers, are some of our most economical sources of carbohydrates, the energy foods. They also furnish valuable vitamin and mineral elements.⁸³

THE Word of Wisdom states that the flesh of beasts and fowls is to be used sparingly; especially is it to be used in winter, during famine, or where it is cold.

Eskimos are known to live largely on meats, fats, and fish. On moving to a southern climate, man feels the need of changing to lighter food by cutting down on meats and fats.⁸⁴

The diet of African natives who are practically free from many modern-day diseases is almost devoid of meat. Dr. Markham says the natives don't average one meat meal a month.

During famine people survive by using up their own body proteins. It is then that meat helps them to survive by rebuilding their body proteins.

Excessive meat restricts the intake of other needed foods. Expensive meat cuts are also an uneconomical source of protein. The cuts usually of greatest value to man's diet are often the least costly. A meat diet alone is deficient in calcium and vitamins.

At times, meat may be a life-saving element in the diet: for example, for patients who have pernicious anemia, many of whom would die except for the use of liver.⁸⁵

Too much meat acts as a harmful body stimulant and also produces constipation and intestinal putrefaction. Other good sources of protein are milk, eggs, fish, and grains. In most parts of the world grains are the outstanding sources of food energy and of proteins.

"All grain is good for the food of man . . . nevertheless, wheat for man," suggests that wheat is man's best grain food. That means one hundred percent whole wheat and not white flour. The latter is still devitalized even when enriched.

Some have wondered if wheat were superior to rice, which is a principal food of the millions of people in Asia. But again the Word of Wisdom is confirmed. Wheat is much superior to rice because of wheat's better balanced protein-to-carbohydrate ratio.⁸⁶ Because of this excellent protein balance in wheat, people could live on one hundred percent whole wheat alone for a long time if necessary. Wheat is the best grain for humans.⁸⁷

"... corn for the ox, and oats for the horse" also has its confirmation in modern-day scientific writings. Oats are the "safest" of all grains for horse feeding; they follow corn which is of greatest importance for feeding stock.⁸⁸

And so today, a century after the pioneers began to settle the beautiful Rocky Mountain valleys, the Word of Wisdom is being confirmed by the leading modern authorities in toxicology, biochemistry, nutrition, and medicine.

Those living the Word of Wisdom have a promise of protection from the "destroying angel." Diseases listed as causes of death and published annually by the United States Census Bureau reveal how this destroyer operates. The rewards of health, wisdom, knowledge, hidden treasures of knowledge, and physical endurance, make it worth the effort.

And I, the Lord, give unto them a promise that the destroying angel shall pass by them, as the children of Israel, and not slay them. Amen. (D. & C. 89:21.)



To establish the exact time of organization, membership, and presidency in the first high priests quorum is difficult, but from available sources can be pieced together the fascinating story of its organization since the ordination of the first high priest in this dispensation at a conference held in Kirtland, Ohio, June 3, 1831.

From John Whitmer's history of the Church, as contained in the *Journal History* under date of June 3, 1831, is taken the following excerpt:

At this conference the following named brethren were ordained to the High Priesthood [high priests]: namely, Lyman Wight, Sidney Rigdon, John Murdock, Reynolds Cahoon, Harvey Whitlock and Hyrum Smith; they were all ordained by Joseph Smith, Jun., excepting Sidney Rigdon. The following were ordained by Lyman Wight by commandment: Parley P. Pratt, Thomas B. Marsh, Isaac Morley, Edward Partridge, Joseph Wakefield, Ezra Thayre, Martin Harris, Ezra Booth, (who denied the faith), Harvey Whitlock (denied the faith); also Joseph Smith, Sen., Joseph Smith, Jun. and John Whitmer. The Bishop (Edward Partridge) then proceeded and blessed the above named brethren and others by the laying on of hands. (*Journal History*, June 3, 1831.)

Although the Prophet Joseph Smith was ordained a high priest at this conference, along with some of the other brethren, it was not until January 25, of the following year (1832) at a general conference of the Church held in Amherst, Lorain County, Ohio, that he was sustained as president of the High Priesthood. (*Ibid.*, Wednesday, January 25, 1832.) He was set apart by Sidney Rigdon. The Prophet records:

On the 26th, I called a general council of the Church, and was acknowledged as the President of the High Priesthood, according to a previous ordination at a conference of High Priests, Elders, and members, held at Amherst, Ohio, on the 25th of January, 1832. The right hand of fellowship was given to me by the Bishop, Edward Partridge, in behalf of the Church. (*Ibid.*, Thursday, April 26, 1832.)

No mention appears to have been made up to this time of the high priests as a quorum. The revelation on priesthood, section 107 of the Doctrine and Covenants, was not given through the Prophet until March 28, 1835, at Kirtland, Ohio. At a priesthood meeting held in the Kirtland Temple January 15, 1836, mention is made for the first time regarding the appointment of a president of the high priests quorum:

After one hour's adjournment of the Council, Elder Don Carlos Smith was nominated to be ordained to the High Priest-

The Calling of the Twelve Apostles and the Seventies

By President Levi Edgar Young
Of the First Council of the Seventy

ON February 8, 1835, the Prophet Joseph Smith called Elders Brigham Young and Joseph Young to his home in Kirtland. He asked Brother Brigham Young to notify all the brethren living in the branches within a reasonable distance to meet at a general conference on the following Saturday, February 14. The Prophet said, "I shall then and there appoint twelve special witnesses to open the door of the gospel to foreign nations and you, Brother Brigham, will be one of them."

After the Prophet had spoken in reference to the duties of the new Quo-

hood, also to officiate as President, to preside over that body in Kirtland. The vote of the quorums was called for in their order, and their nomination passed through the whole house by unanimous voice. (*Ibid.*, Friday, January 15, 1836.)

Don Carlos was ordained and set apart at that time by Presidents Joseph Smith, Jr., Sidney Rigdon, and Hyrum Smith. A few days later (January 22, 1836), during the anointing of the Twelve and the Seventy at the Kirtland Temple, he was also anointed and blessed to preside over the high priests quorum. (*Ibid.*, January 22, 1836.) Six days later he was assisted by his counselors in anointing the members of his quorum at the temple.

The fragmentary history available makes no mention of the names of the two counselors appointed to assist President Don Carlos Smith. Frequent mention is made of their existence, however, and the official sustaining vote of the Church was given this presidency at the general conference held in Kirtland, Ohio, at the dedication of the temple, March 27, 1836.

President Don Carlos Smith was appointed by revelation to be president of the high priests quorum at Commerce (Nauvoo). (D. & C. 124.) Elders Amasa Lyman and Noah Packard were named counselors. It appears that this is the same quorum of high priests organized at Kirtland in 1836. Apparently additional quorums were not organized until some time after this revelation was given.

rum of the Twelve, he turned to Elder Joseph Young and with an "earnestness" as though the vision of his mind was extended still further, he said: "Brother Joseph, the Lord has made you President of the Seventies." On the 14th of February, the Quorum of the Twelve Apostles was duly organized, whose mission was to go to all nations, kindreds, tongues, and people.

The conference convened on Saturday, February 28, when the first quorum of Seventy was appointed and ordained under the hands of the Prophet. Owing to the fact that in the original First Council of the Seventy it was found that five of them were high priests, these brethren were transferred to the high priests quorum, and the final organization of the First Council was as follows:

Joseph Young
Levi W. Hancock
James Foster
Josiah Butterfield
John Gaylord
Daniel S. Miles
Salmon Gee

This council stood intact until the month of May 1838. The Prophet had departed from Kirtland and had journeyed as far as the state of Missouri, the place of his destination, the previous year. The brethren in Kirtland received a message from him, giving all the councils of the priesthood, remaining in that place, instructions to have them filled up. At this time the council of the Seventies convened for this purpose. Elders Salmon Gee and John Gaylord were absent from the council, but sent word that they wished to be excused from any further services in the council. Consequently, pursuant to their request, they were excused and were dropped by the council, and Zera Pulsipher and Henry Herriman were chosen in their places, and were ordained First Presidents and members thereof.

This organization took the lead in the "Kirtland Camp," in their journey to Missouri, where they remained until the winter of 1838 and 1839, at which time they were driven with the Saints from the state, by mob violence. (Statement of Joseph Young.)

In the earliest days of their history, the Latter-day Saints built homes and shrines of culture. In the city of Nauvoo, they had their theater and university, their schools and musical organizations. "The Glory of God is Intelligence," said they, and "Intelligence is the glory of man." In every city they established on the frontier, they built institutions of learning, and encouraged every undertaking that would make for education. The Seventies, realizing the importance of their calling, undertook

PRIESTHOOD

CONDUCTED BY THE GENERAL PRIESTHOOD COMMITTEE OF THE COUNCIL OF THE TWELVE—HAROLD B. LEE, CHAIRMAN; EZRA TAFT BENSON, MARION G. ROMNEY, THOMAS E. MC KAY, CLIFFORD E. YOUNG, ALMA SONNE, LEVI EDGAR YOUNG, ANTOINE R. IVINS

the building of a library. We find the following in *Times and Seasons* for January 1, 1845:

Among the improvements going forward in the City of Nauvoo, none merit higher praise than the Seventies' Library. The concern has been commenced on a footing and scale, broad enough to embrace the arts and sciences, everywhere, so that the Seventies, while traveling over the face of the globe, as the Lord's "Regular Soldiers," can gather all the curious things, both natural and artificial, with all the knowledge, inventions, and wonderful specimens of genius that have been gracing the world for almost six thousand years.

Nauvoo was destroyed while the Saints were beginning their march to the far west. But the dreams of the people were never lost, and in 1851, we read in the Fifth General Epistle of the Church describing Salt Lake City, the following:

On November 27, the quorum of Seventy, in conference assembled, agreed to erect an extensive rotunda in Great Salt Lake City, to be called the "Seventies' Hall of Science." Joseph Young, the president, was appointed trustee and superintendent of the work. The foundation of the hall is commenced on East Temple and Second South streets.

Truman O. Angell, the architect of the temple to be erected, drew up the plans for the Hall of Science. Had it been erected, it would have been beautiful in its architecture. It was designed to be the repository for the first library brought to Utah in 1851, which had the writings of the great masters of Greece, Rome, and the later European nations.

Elders Quorum Legacy

IN writing of the early events of the gospel restoration, the Prophet Joseph Smith records the visitation of John the Baptist and makes the following observation:

The messenger who visited us on this occasion and conferred this Priesthood (Aaronic) upon us, said that his name was John, the same that is called John the Baptist in the New Testament, and that he acted under the direction of Peter, James, and John, who held the keys of the Priesthood of Melchizedek, which Priesthood, he said, would in due time be conferred on us,

and that I should be called the first Elder of the Church, and he (Oliver Cowdery) the second. It was on the fifteenth day of May, 1829, that we were ordained under the hand of this messenger, and baptized. (*Joseph Smith's Own Story.*)

This account makes the first mention of "elder" in this dispensation. With the subsequent ordination to the Melchizedek Priesthood, as promised, and the official organization of the Church on April 6, 1830, Joseph and Oliver were designated as the "first" and "second" elders in the Church. (D. & C. 20:1-3.) The ordination of others to the Aaronic and Melchizedek Priesthoods followed. At the first conference of the Church, held at Fayette, New York, June 9, 1830, there were in the Church, seven ordained elders, three priests, and two teachers. The total Church membership was twenty-seven.

Early Church historical records give only a brief account of all that transpired. It is evident that elders, priests, teachers, and deacons have been ordained since the organization of the Church. At the close of 1831, Church membership appears to have been approximately two thousand. There were at least forty-two high priests, about fifty elders, and thirty priests, and a number of teachers and deacons. Whether these were organized into quorums during the first years of the Church cannot be determined from available records. They appear, however, to have existed only as groups.

The earliest available record mentioning the selection of a president to preside over a group of elders is probably the following:

A council meeting was held at Independence, Jackson County, Missouri, for the purpose of choosing an Elder to preside over the Elders in Zion. . . . Christian Whitmer was elected [sustained] president of the Elders in Zion. . . . (*Journal History*, September 15, 1832, *Far West Record*, p. 30.)

A subsequent entry dated September 27, 1832, relates that:

At a special conference of Elders held on the Big Blue, Jackson County, Missouri . . . the Elders in Zion were organized by Christian Whitmer, who himself was set apart as their president, according to the action taken in a previous meeting. (*Far West Record*, p. 30.)

NO-LIQUOR-TOBACCO COLUMN

Conducted by
Dr. Joseph F. Merrill

You and Alcohol

READERS of this column may recall that thirteen broadcasts examining the problem of alcoholic consumption in the United States and its effects upon the people and institutions in this country were given over the Columbia Broadcasting System Tuesday nights from November 12, 1946, to February 11, 1947. The title given this series of broadcasts was "You and Alcohol." Each of the thirteen speakers was regarded as an expert in the phase of the subject on which he spoke. Among the titles of these addresses were "Alcohol and the Human Body," "Alcohol and the Mind," "Alcoholism and Illness," "The Problem Drinker," "Public Education and Alcoholics Anonymous," and "Abstinence as a Solution."

An open-minded, fair, and competent critic would likely conclude on the basis of things said that alcohol is a "strong drink" and is not good for the body nor the mind, nor the spiritual growth of the imbibor. Dr. Carney Landis, professor of psychology at Columbia University, speaking on the topic, "Alcohol and the Mind," concluded: "Alcohol in any form acts as a depressing drug that decreases mental efficiency." This is an interesting and important statement, for alcohol is often thought to be a stimulant to the mind and thus helpful in the solution of mental problems.

Dr. Henry W. Newman, of the Stanford University Medical School, concluded, among other things, that: "The intemperate use of alcohol results in bodily disease, especially a disease of the nervous system, shortens the span of life, and results in disruption of the normal home conditions essential to the rearing of children."

Mrs. Marty Mann, executive director, National Committee for Education on Alcoholism, said the following in her discussion of "Public Education and Alcoholics Anonymous":

I remember—I can never forget—the years in which I suffered from acute chronic alcoholism. They were the most painful years of my life. I suffered constantly, not just one kind of pain, but *all* kinds of pain. I suffered physically, mentally, emotionally, financially, and socially—in every department of my life. I tell you, honestly, and on behalf of those suffering three million human beings—alcoholics—that alcoholism is the most painful disease known to man. No one who has not gone through it can possibly have the faintest conception of what it is like. Most alcoholics do not know what their trouble is. They don't know they are

(Continued on page 470)

NO-LIQUOR-TOBACCO COLUMN

(Continued from page 469)

sick, that they have a specific disease like diabetes or tuberculosis, which can be arrested.

They don't know it; their families don't know it; their friends, their employers—even their physicians—don't know it. Everyone tells them they should be like other people and control their drinking. But that is one thing alcoholics *cannot* do. An alcoholic can never control his drinking—for him it is all or nothing.

That is the nature of his disease and like the diabetic who must forswear sugar, he must learn to live *entirely without alcohol*. This he can do. This I have done, and thousands like me. But first we had to learn the

truth—that we were sick, not morally depraved, but *sick* of a disease called alcoholism, and we had to have expert help to get well.

Our second concept, that the alcoholic can be helped and is worth helping, can be amply proven today. Almost everyone has heard of Alcoholics Anonymous, that extraordinary group of people, alcoholics themselves who are banded together to help themselves and each other get well. Their membership includes every sort of person—rich and poor, men and women; for this disease, like any other, is no respecter of persons and strikes anywhere. As a result, Alcoholics Anonymous is as widely representative a cross-section of our population

as I can think of. It is a group in which high-powered executives and wealthy socialites work together with housewives, laborers, and white-collar workers on an absolutely equal level. Within that close-knit voluntary fellowship that is Alcoholics Anonymous, men and women from all walks of life have found freedom together—freedom to live and love and hope again—freedom to be normal happy human beings as they were meant to be.

And so this speaker bases what is quoted above on these statements: (1) Alcoholism is a disease and the alcoholic a sick person. (2) The alcoholic can be helped and is worth helping. (3)



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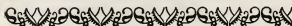
New Students Orientation ...

September 26

Registration September 29 and 30

Brigham Young University

PROVO, UTAH



THE IMPROVEMENT ERA

NO-LIQUOR-TOBACCO COLUMN

This is a public problem and, therefore, a public responsibility. This column has no disposition to quarrel with these three statements, but we call attention to this self-evident truth: No one ever gets the disease who *never takes the first drink*. Freedom from this terrible disease is thus absolutely guaranteed to every total abstainer. No one ever falls over the precipice who never goes near it. No one ever succumbs to a temptation from which he keeps far away.

Now it is estimated that there are about fifty million people in America

who drink. Among these are three million alcoholics, Mrs. Mann believes. Hence about one person out of every sixteen—or six percent—who lifts a glass to his lips will become an alcoholic, and thus suffer the horrors of the “most painful disease known to man.” Surely this situation demands attention and should arouse all America to immediate action. What action, do you ask? We turn the question back to you. What is your answer? Every person can easily solve the problem for himself and also help to find a solution for the community if he wills to do so.

Relative to liquor, we make these further remarks. “Three-fourths of the crimes committed in this country are by people who have liquor under their belts—and that’s putting it mildly,” so reportedly said Police Judge Reva Beck Bosone of Salt Lake City, in a speech at a recent meeting of the Utah Federation of Women’s Clubs. Again we ask, why cannot the people of America arouse and do something wise and effective relative to the “drink evil.” At the very least, they can enthusiastically engage in an active, persistent campaign of education for lessening and eliminating the evils of drink. Total abstinence is a perfect answer.

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Make rennet-custards with either “Junket” Brand Rennet Tablets—not sweetened or flavored—add sugar and flavor to taste; or “Junket” Rennet Powder—already sweetened, in six delicious flavors. Both at all grocers. For free sample of “Junket” Rennet Tablets, write “Junket” Brand Foods, Division of Chr. Hansen’s Laboratory, Inc., Dept. 77, Little Falls, N. Y.



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The PRESIDING

Priesthood Through the Years

A FEW weeks ago, in close order, we celebrated respectively the one hundred and eighteenth anniversary of the restoration of the Aaronic and Melchizedek Priesthoods.

May 15, 1829, the resurrected John the Baptist, vested with the keys of the lesser priesthood since the meridian of time, came under divine commission and conferred the Aaronic Priesthood upon Joseph Smith and Oliver Cowdery.

"In course of time, and very shortly after the coming of John the Baptist," Peter, James, and John ordained Joseph and Oliver to the Melchizedek Priesthood. Their memorable visit hallowed the banks of the Susquehanna River between Harmony, Pennsylvania, and Colesville, New York.

At the time of the heavenly messengers' visits, there was not a mortal man to be found on the earth with divine authority to perform a single ordinance pertaining to the kingdom of God. The kingdom itself was not upon the earth. There was nothing except the letter of the law which "killeth" in the absence of the spirit which "giveth life."

Thus a new era broke upon the world when the priesthood was restored one hundred and eighteen years ago. The Church of Jesus Christ of Latter-day Saints was soon organized and, under priesthood authority, ordinances of the gospel could again be performed in the knowledge of their acceptance on high. The whole world suddenly became a stage where the greatest soul-saving drama of all time would be enacted under the commission of divine authority.

From the very day of its organization the Church has been singular in its understanding of the purposes and functions of the Holy Priesthood as these are related to the individual,—singular in that every worthy male member of sufficient age may be ordained to the priesthood and thus be placed in a position to receive the eternal blessings which follow his faithfulness.

When men were thus allied with the Lord of Hosts and recognized by him, it is no wonder that they cheerfully endured the thoughtlessness and the injustices of an unfriendly world. The early members of the Church thought not upon the privation and hardships

their membership exacted, but devoted their thinking to an appraisal of what little they had to give in exchange for that which the Lord had promised to

men who were commissioned by the Lord to bear his Holy Priesthood and function under its rights in the kingdom of God? Theirs was an eternal march unshackled by the limitations and circumstances of time. They were marching with the Lord of Hosts as their



The restoration of the Aaronic Priesthood depicted in a pageant written by Lucaine C. Fox and presented in the Salt Lake City South Twentieth Ward, Ensign Stake. Principals are S. Wayne Clark as Joseph Smith (left), Byron A. Ray as Oliver Cowdery, with Lynn McKinley as John the Baptist.

bestow. Thought they,—“How can man’s greatest ever equal God’s least? What little price to pay, that we give our all, even our lives, to be his partners, to be trusted with divine authority, to be loved by him, to be received by him when it is finished. This is not sacrifice nor hardship,—this is privilege and opportunity.”

How helpless was mob violence in the face of such conviction. What fear could “man’s inhumanity to man,” the blistering sands of desert wastes or the biting frosts of winter nights hold for

Commander in Chief; they knew that victory was inevitable.

Down through the century of time since the kingdom of God was established in the tops of the mountains, there have been tens of thousands ordained to the priesthood. Gradually, since the organization of the Church, the opportunity and blessings of ordination have been extended until now every worthy male member over twelve years of age may be ordained. Consider well what it means for a boy twelve years of age, and through suc-

BISHOPRIC'S PAGE

Edited by Lee A. Palmer

The Gospel at the Fireside

By Bryant S. Hinckley

FROM the days of the Prophet Joseph Smith to the present day, and so long as there are organized wards and stakes in Zion, the revealed plan of ward teaching for carrying the gospel of peace into the homes of the Latter-day Saints will be in force. The vision of this work and an understanding of its place and importance have rested upon every president of this Church.

President George Q. Cannon recorded this incident in the history of William Farrington Cahoon:

I was called and ordained to act as a ward teacher to visit families of the Saints (in Nauvoo). I got along very well until I found that I was obliged to pay a visit to the Prophet. Being only seventeen years of age, I felt my weakness in visiting the Prophet and his family in the capacity of a teacher. I almost felt like shrinking from this duty. Finally I went to his door and knocked, and in a moment, the Prophet

came to the door. I stood there trembling and said to him, "Brother Joseph, I have come to visit you in the capacity of a teacher, if it is convenient for you." He said, "Brother William, come right in, I am pleased to see you; sit down, and I will call my family." Very soon they came in, and he then said, "Brother William, I submit myself and my family into your hands," and then he took his seat. "Now, Brother William," he said, "ask all the questions you feel like." By this time all my fear and trembling had ceased, and I said, "Brother Joseph, are you trying to live your religion?" He answered, "Yes." I then said, "Do you pray in your family?" He said, "Yes." "Do you teach your family the principles of the gospel?" He replied, "Yes, I am trying to do it." "Do you ask a blessing upon the food?" He answered, "Yes." "Are you trying to live in peace and harmony with your family?" He said that he was. I turned to his wife, Sister Emma, and said, "Sister Emma, are you trying to live your religion? Do you teach your children to obey their parents? Do you try to teach

(Concluded on page 479)

ceeding years, to have the authority to represent the Lord in the offices of the Holy Priesthood. No greater opportunity is available to man for the development of character and for the cultivation of the higher qualities of the soul.

The bearers of the Aaronic Priesthood alone have grown in numbers from two on May 15, 1829, to over one hundred thousand on ward records in this Utah Centennial year. Still other thousands have been ordained who are enrolled in the missions of the Church all over the world and on membership records not identified with wards or missions. These legion hosts are guided by thousands of faithful leaders from the quorums of the Melchizedek Priesthood who stand as "watchmen on the towers" in the work of the Aaronic Priesthood—leaders who have discovered the futility of professing a love for the Lord unless such affection is demonstrated in serving one another—in "feeding his sheep—his lambs."

We have the records of the past; we have the opportunities of the future. There are new frontiers, new horizons, bursting upon us every day. We, like they who have gone before, are pioneers—pioneers who must blaze the trail in priesthood leadership, break ground in the repentant hearts of men for the building of the kingdom of God

THE PRESIDING BISHOPRIC'S PAGE

WITH this Centennial issue of *The Improvement Era* we begin the Presiding Bishopric's page and we eliminate the Aaronic Priesthood and Ward Teaching pages.

The Presiding Bishopric's page will carry instructions on all programs coming under the direction of this office. Workers in both age groups of the Aaronic Priesthood program, the Latter-day Saint girls' work and ward teaching are particularly urged to consult regularly this page for suggestions and helps in their responsibilities.

within them. We are priesthood officers, duly commissioned of the Lord to provide light where there is darkness, hope where there is despair, love where there is hate, and to assist all men to gain eternal lives with the Lord of Hosts.

History has recorded the accomplishments of one of the greatest priesthood eras of all time. The years that lie ahead are full of promise. Priesthood's might will lay waste man's futile attempt to bar its progress. There is no end to priesthood since there is no end to Godhood.



WARD YOUTH LEADERSHIP
OUTLINE OF STUDY

AUGUST 1947

"A YOUNGSTER's standards of conduct are determined, in one way or another, more than anything else by the standards of the groups of which he is a member." Such is the judgment of two eminent students of human nature as well as the observation of many parents, teachers, and bishops.

Particularly in adolescence the influence of the group or "crowd" is paramount. During these years young people are trying to be grown up. They naturally seek emancipation from home ties. Not achieving full grown-up stature, they seek to build their morale through membership in and activity with the "crowd."

We adult leaders of youth need to be reminded occasionally of how large the social problem looms to the adolescent. Above all else, we are told, he wants friendship—with his own sex and with the opposite. And he will behave in almost any way necessary to achieve this goal.

What do these facts mean to leaders of youth in the Church?

I. The youth-leader must not only know each in his charge as an individual, but also in his relationship to other youths.

Questions:

1. Does he have (a) boy friends and (b) girl friends?
2. Who are they?
3. What are the interests and activities of the crowd to which he belongs?
4. Does the Church—his priesthood and auxiliary classes—bear any relationship to this crowd or its activity?

(This information should be gained by observation and casual inquiry—not by direct interrogation.)

II. Our aim in all of our Church program for youth should be not only to build fine Latter-day Saints, but also fine groups of Latter-day Saints, in which each boy and girl in the ward can find a place. If we fail in this, we may find that while we teach our boys and girls Sunday morning, preach to them Sunday evening, and call them on the phone Wednesday night, their loyalty will be with the "crowd" which may seem more real to them than our words.

(Concluded on page 479)

*They go
together!*



Crisp
Saltines
and
MINUTE
MENUS

Yes sir ... right in step with the spirit
of our great Centennial celebrations.

And speaking of holidays -- another
traditional team are the festive cheeses
and cold cuts out of your ice box ...
served with delicious Saltines by Purity.
There's a minute-menu the hungry
ones applaud!



*Saltine
Wafers*
by
PURITY

PURITY BISCUIT COMPANY • SALT LAKE

COOK'S CORNER

Josephine B. Nichols

HOMESPIN MEALS OF 1847

PIONEER WOMEN of Utah were really good cooks; they had no delicatessen around the corner. But they had meat and meal to go around; wood was at the door, and hospitality and love in their hearts.

The following are samples of meals served by those thrifty women the first year in the valley.

(Taken from *Pioneer Diary of Eliza R. Snow*.)

"Upon arriving in the valley had a treat of wild currants, and a kind of chokecherry.

"We dined on pancakes and molasses, and supped on biscuits made from flour ground in the valley, butter, sage tea, dried beef, peach sauce, sweetened fried cake, and custard pie.

"Potato soup for breakfast, supped on Johnny cake, dried beef, boiled milk and bread."

The following recipes were taken from the first issues of the *Young Woman's Journal*:

TO COOK YOUNG PRAIRIE CHICKEN

Prairie chickens, when young, as well as partridge and grouse, are best broiled, while the older birds are better roasted or stewed.

Split the bird down through the back, lay it open upon the gridirons, sprinkle with pepper, salt, and a little flour. Serve with hot biscuits split and buttered.

VENISON CHOPS

Dip the chops in melted butter and broil over a clear fire, turn often so that every portion is thoroughly cooked, season with pepper and salt.

Put into a saucepan, a cupful of hot water, a tablespoon of currant jelly, half a dozen pepper corns, two cloves. Heat well together until the jelly is dissolved, then place the chops in the saucepan on the side of the stove for ten minutes; serve with the sauce poured over them.

DUKE OF WELLINGTON'S PUDDING

One pound flour, six ounces of beef suet (chopped very fine) a little allspice, a little pinch of baking powder, a small cup of molasses, a large heaping tablespoon of ground ginger (more if liked) a tablespoon of sugar, water to make a stiff batter. Boil in a well-greased bowl or mold, from two to three hours. Serve with sweet sauce.

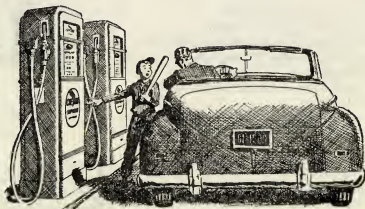
INDIAN PUDDING

Two cups Indian-meal, one cup of molasses, two quarts of milk, two eggs, butter size of half egg, one tablespoon ginger. Scald one quart of the milk and pour it boiling on the meal, stirring well, and next the cold milk, butter, eggs, and ginger. Boil in well buttered tin five hours, and serve with cream.



“Lefty, your car picks-up like a tired pitcher fielding a bunt”

BATBOY: As a ball-hawk you’re strictly big league, but with cars you bat .000. Listen to that motor! It’s laboring like a rookie in Yankee Stadium. Wise up, pal, and fill up with Chevron Supreme Gasoline. It’s “climate-tailored” to fit local driving conditions, and its high octane rating slugs those pesty pings right out of the lot.



LEFTY: Son, you’re throwing strikes. With Chevron Supreme under the throttle, we take off like a line drive. And notice how she flies up the hills with nary a knock. Standard’s Chevron Supreme Gasoline looks like a sure-fire triple-play combination to me, kid—fast starting, smooth pick-up, and an easy put-out on pings.

It’s good going on



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SUPREME GASOLINE

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 gasoline at
 any price**

Poetry

PIONEER JOURNAL

By Christie Lund Coles

NAUVOO

"TODAY we left Nauvoo, the beautiful;
We saw the temple, towering stark
and high,
Our empty homes, then turned to face the
dull,
Western expanse of loneliness and sky."
The words are written carefully and slow,
Each phrase is fashioned meaningful and
clear.
Yet, now and then, a small blotch lets me
know
The words were interrupted by a tear.
I read her journal over now and see
The gallant preparations for the West.
I understand her words, "God made man
free
To worship. We shall yet find comfort,
rest,
A spot where every one of us will dare
Kneel down in peace to say an honest
prayer."

CROSSING THE PLAINS

"The miles stretch endless; nothing can be
seen
But space on space, forbidding mountain
height,
And barren, fruitless plains, bereft of green.
Faith leads our day, sustains our alien
night."
I try in vain to visualize the trek:
The arid miles, the earth's hostility,
And tears rise that I cannot hold in check,
Reading her final words of tragedy:
"Our darling baby ill. He is so hot,
His heart beats like a small bird's in his
throat."
The later words, "Here in this lonely spot
We laid our son." Then, hurriedly, she
wrote—
As though her faith might somehow fail her
now—
"God knows the answer. We must trust,
somehow."

THIS IS THE PLACE

"At last we have arrived; the journey's
done.
We kneel to pray; our tears are unshamed,
For we have seen the perilous battle won,
Have conquered fears the lips have never
named.
'This is the place,' he said, and though it
seems
Desolate now, we know that it will yield
And blossom as a rose. All of our dreams
Will find fruition in the first, ripe field."
I read until the script is halted, slow,
Finding new courage in her every line.
For here is faith that only martyrs know;
Here is a spirit charged with the divine.
O Pioneer, who gave me heritage,
Let me write nobly, too, my journal's page.

A PLEASANT THOUGHT

By Deon Nethercott Olson

I LIKE to think of God
As living in a bower
Where every kindly deed of man
Has grown into a flower.

FROM A DISTANT HILL

By Berta Huish Christensen

AT first she felt resentment; then despair
Cut deeper. She would never know how
sweet
The dream fulfilled could be, nor would her
feet
Sway prairie grass along the trail, her hair
Loosed to the night wind. She would never
make
The slow ascent beyond the treeless plain,
See canyon purple deepening with rain,
Or watch in spring the desert furrow break
With lifting seed. So frail and fever-spent,
Only her heart's desire, only her smile
Would travel with the covered wagon sle.
She must remain—a severed leaf—content
Like Moses, seeing misty-eyed and still,
The promised valley from a distant hill.



THEY CAME

By Gene Romolo

THEY came one hundred years ago—
Came with a flaming torch of faith
Held high to light an unwhim way.
Their courage was no wavering wrath
That wanes before an adverse day.
It westward urged their bleeding feet
Across a wild expanse of plains,
In summer's sun, in winter's sleet,
To free them from despotic chains.
They came and, by their coming, wrought
A miracle with untamed lands.
They came and, by their coming, taught
The dignity of laboring hands.

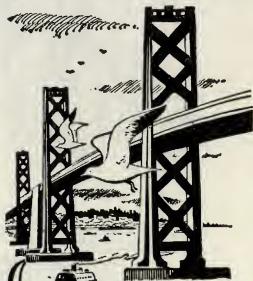
THIS IS THE PLACE

By Claire Stewart Boyer

"THIS is the place," to those whose dream
was born
Of blood and fire, of patience and of pain,
Were magic words as life-giving as rain,
As filled with glory as the sky at morn!
The Promised Land made visible, made real,
For every mind saw future blossoming,
And every wintered heart was lit with
spring.
Upon their foreheads they could sense God's
seal!
This was a sacred soil, and they the seed
Of Abraham, of Joseph, of the hope
Of ages; theirs the great eternal scope
Visioned by seer and valiantly decreed!
This was their prayer, the dream in all their
eyes:
"Here let the Zion of thy word arise!"

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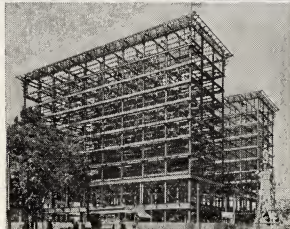
A NEW ERA BEGINS



Construction of the Hotel Utah began June 1, 1909. The stone wall (at far left) encompassed the estate of Brigham Young. Note nearly completed Bishop's Building (at right).



No high powered tractors, bulldozers, trucks or steamshovels grace this landscape as excavation begins.



An American flag is hoisted as the last piece of structural steel is placed in position.



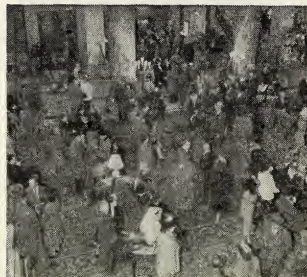
The Hotel Utah as it is today, acclaimed by world travelers as one of the world's truly great hotels.

Hotel Utah Achieves World Fame

Historians may well mark June 1, 1909, as the end of the horse-and-buggy gaslit era of Utah, and the beginning of the age of modern services and conveniences. For this was the date of the beginning of the Hotel Utah, constructed on the property which for more than 50 years belonged to Brigham Young and his family.

Two years later, June 11, 1911, the Hotel Utah opened its doors, and one of its first guests was President Taft, who proclaimed it as "a hotel that ranks with any in the world . . . a great and imposing structure, elegantly and magnificently furnished."

In recent years, under the managing directorship of Guy R. Tomboes, the Hotel Utah has achieved new distinction for its accommodations and services.



Elegantly furnished Hotel Utah lobby has been aptly termed "Utah's meeting place" and "The Crossroads of the West."



Starlite Gardens atop Hotel Utah, described by a famous newspaper columnist as "the most beautiful spot on earth." Dinner-dancing featured nightly (Except Sunday) throughout the summer season.



Luxurious Empire Room is scene of gay dinner-dancing festivities throughout Fall, Winter and Spring seasons. Luncheon served here year 'round. Air-conditioned for complete comfort.



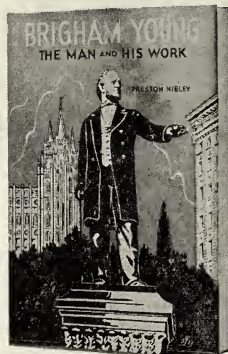
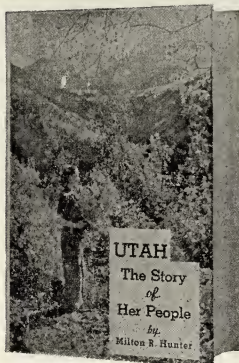
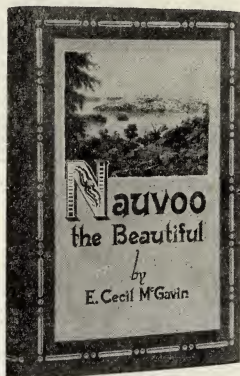
The popular Coffee Shop of the Hotel Utah is acknowledged as one of the finest restaurants in the country. Open daily from 7 a.m. to 9 p.m.

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The Gospel at the Fireside

(Concluded from page 473)

them to pray?" To all of these questions she answered, "Yes, I am trying to do so." I then turned to Joseph and said, "I am now through with my questions as a teacher. Now, if you have any instructions to give, I shall be happy to receive them." He said, "God bless you, Brother William. If you are humble and faithful, you shall have power to settle all difficulties that come before you in the capacity of a teacher." I then left my blessings with this family and took my departure. (*Juvenile Instructor*, vol. 27, p. 492.)

During his remaining days Brother Cahoon cherished this experience and often referred to it with pride.

Elder Orson F. Whitney related this account of some humble teachers who called on President Brigham Young in his home. The President received the teachers with kindness and consideration. After they had explained the purpose of their visit and had made such inquiries as they thought proper, they then asked him for advice. The President propounded some questions to himself, and answered them. This was one of the questions. "Brother Brigham, does your household keep the Word of Wisdom, or do they allow the coffee-pot to master them?" This question was followed by other questions addressed to himself. The answers which he gave supplied all of the information the teachers needed and served as a good example to them.

It is said that President John Taylor received the ward teachers with the same deference and respect that he would receive royal visitors.

To our knowledge, no other recorded statement makes clearer the importance and sanctity of ward teaching than these words of President Joseph F. Smith delivered thirty-two years ago.

I do not know of any duty that is more sacred or more necessary if it is carried out as it should be than the duties of the teachers who visit the homes of the people and pray with them, who admonish them to virtue and honor, to unity, to love, and to faith in and fidelity to the cause of Zion, who strive to settle uncertainties in the minds of the people and bring them to the standard of the knowledge that they should possess in the gospel of Jesus Christ. May all the people open their doors, call in the members of their families, and respect the visits of the ward teachers to their homes and join with them in striving to bring about a better condition, if possible, in the home than ordinarily exists.

President Heber J. Grant frequently told of his experience as a ward teacher. In this capacity, he accompanied Hamilton G. Park in visiting families of the Thirteenth Ward. All of his days, the President cherished the com-

Outline of Study

(Concluded from page 473)

Young people are a good deal like sheep—they like to follow and graze with the herd. We must, therefore, be concerned not only with individuals, but also with individuals participating in groups. Our whole Church program is so designed.

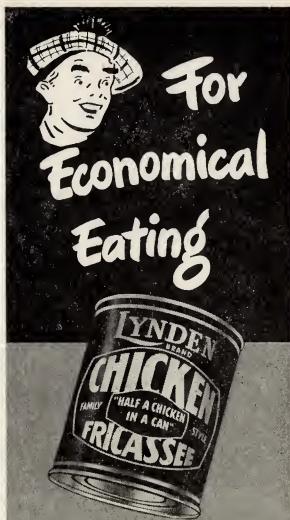
The last two months we have discussed group projects for the outside and inside of ward buildings—projects in which young people can work, play, eat, build, create, and serve together under wise but not too obvious leadership.

Next month we shall indicate what we can do in the area of recreation to build more friendships within the Church. In the meantime try to find out the answers to the questions listed above in this column.

panionship of that humble, yet remarkable man whose testimony he so much appreciated. This was one of the faith-building experiences of his boyhood days. What an ideal combination it really is for a young man with little experience to accompany an older man of mature experience on a mission of such spiritual importance as ward teaching. The mission of Heber J. Grant, a priest, and Hamilton G. Park, a high priest, on the Lord's errand is typical of one of the finest opportunities that is afforded in this Church. Brother Park had the deepest love and respect for his young companion, the future president, and this love and respect was fully reciprocated in the young man's heart. The visits of these two teachers were never in vain.

President George Albert Smith, as a young man holding the Aaronic Priesthood, served as a ward teacher in the Salt Lake City Seventeenth Ward with the same dependability and efficiency with which he has served in every other capacity. The ward teachers who now visit the President's home on Yale Avenue in Salt Lake City delight to call there, because of the warm welcome extended to them and the encouragement and inspiration which they receive. No ward teacher ever visits President George Albert Smith without being made happy and at ease.

All who comprehend the dignity of this work can never regard it as commonplace or unimportant. This calling implies a spiritual stewardship over the lives of those that the teachers are appointed to visit. Their well-being must be the teacher's constant concern. In taking the gospel to the home, you take it to the very source of things. The atmosphere of the home is, after all, the best criterion by which to gauge the spiritual level of the ward or of the Church.



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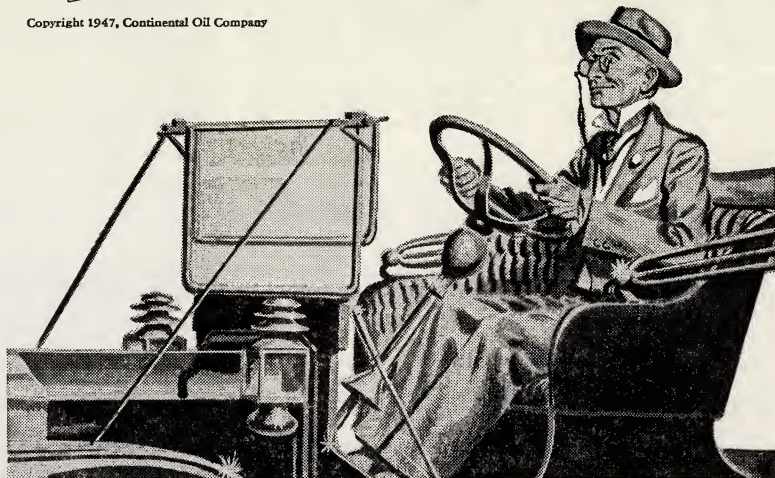
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One Hundred Years of Scouting

(Continued from page 435)

ing. He wants to develop prowess and skill in the things which make men out of his imaginary heroes. Remove from his life in scouting the Indians, the stalking, the wild things, the trackless wilderness, and the boy would quickly desert it. Play up the honor of Chingachgook, the endless endurance of Colter, the wilderness skill and honesty of Carson, and the boys begin to see some sense to the Scout law. Scouting is great because men, using the back-drop of canyon and mountain, desert and plain, sea and ship, interpret these things to the boys in terms of moral conduct, so subtly that the boys seldom fathom the intent.

In the practical application any man who attempts to use these very real ideals must become as one of them or he will fail. He must be as necessary to the boy as the mountains, the canyons, the sea, the ships, the desert, the plains. The boy must imagine his leader in the setting of these moving, gigantic forces—as the master of them all. And even as the scoutmaster is master of these things, so he knows somehow that he, in his turn, must make the boys in his care know of the reality of the mastery.

Scouting fails when the leader, thinking to take a short cut, gives the boy only the vicarious touch. The boy in his care must sense; not alone the loneliness of being lost by hearing about it, he must experience the actual feeling. He must not merely read about the blinding sweat and the aching backs and shoulders of the conquerors of the wilderness, but he must go out with the pack on his back, ignoring the aching shoulders, and, wiping the blinding sweat from his eyes, press forward and conquer.

WE cannot know all that Baden-Powell had in his mind when he started to organize scouting. But we are sure that his cardinal rule of conduct was that boys should learn to do things for themselves.

We do not know exactly what made President Joseph F. Smith say that we should accept scouting as a boys' program. Perhaps it was the memory of his own boyhood, when the pioneer process of vigorous

(Concluded on page 483)

Yes, they've come and gone but

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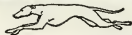
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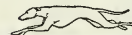
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One Hundred Years of Scouting

(Concluded from page 481)

learning was in full effect, and he could see the boys of 1912 not learning the lessons. The first committee had something of the idea when they organized that first trip over the old trail, and although they planned it all—in their hearts was the desire to have the boys learn the lessons and experience what they knew so well to be true. Standing with them in this, and anxious for the boys to have more of the out-of-doors than they were then receiving, was Anthony W. Ivins, then an apostle. President Ivins made the motion when scouting became official in the Church.

The years that President George Albert Smith has given to build integrity in boys through the program have had their great effect. Coming into the leadership of the M.I.A., when scouting was struggling for recognition, he gave new impetus to the movement. Through his activity and co-operation he not only was largely responsible for increased growth of scouting in the Church but he also gained national recognition for the Church and for himself. The hard work and leadership given by President B. H. Roberts, is not well known, but in those early years he led out in giving it strength and romantic adventure. The inspiring touch of the hand of Oscar A. Kirkham, in the scene at the beginning, and taking the leading role in the drama as time went on, could only have been given because of a basic belief in the effectiveness of the program.

The Church has said the basic truth through its first leader: "Teach them correct principles and let them govern themselves." In 1947 we give it a new dress and say it prosaically, "to teach boys to do things for themselves, by the methods commonly used by Boy Scouts."

While boys are in their inspiring youth, let us put in their hands the pack, the tent, and the trail—and letting them hold the map and compass, with them chart out the path to the goal of manhood.

Let us not forget that the secret of it all in the minds of boys is, as Robert W. Service said:

It's not the gold that I'm wanting so much
as just finding the gold.



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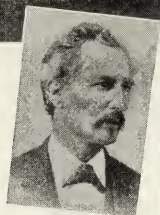
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Daynes Music Co.
[45 - 47 SO. MAIN ST., SALT LAKE CITY]

MARRIAGE AND THE L. D. S. FAMILY

(Continued from page 456)

hearts will respond to the divine injunction: "Multiply and replenish the earth." The home they build will become the cradle of a new generation. They will thank a higher Power for their desire to unite with his plan to bring spirits into a mortal existence. These children will be their eternal blessing—sealed to them into the bonds of a great family for the eternities.

WHEN children bless a Latter-day Saint family and the happy parents look into their little faces, they will dedicate their lives to bring the fullest possibilities and blessings to their offspring. There will be no serious negligence of the child's physical or spiritual needs, for that would disgrace a genuine Latter-day Saint home. As their children mature, the parents will remember that a youthful prophet was inspired to reveal that parents are accountable to God to teach their children correct principles and guide them to obey the fundamentals of the restored Church.

The Latter-day Saint home should exert a great influence upon the moral and spiritual character of the children. Social values may be taught in the school, but in the home they are first implanted into their daily living. The children see worthy examples of honesty displayed in dealing with members in the family, neighborhood, and community. They learn the strength of virtuous living and are guided around the ensnaring pitfalls of social vices. The day never comes to an end or the night never passes without the watchful care being demonstrated over the moral behavior of the members in a Latter-day Saint home. Faith in the noble accomplishments of great men and women become constant reminders that youthful minds may aspire to become like our great heroes and heroines.

The father and mother realize that if their children depart into moral delinquencies it will weaken the whole social structure. The family must stand together and derive strength from struggling against the difficulties which threaten its stabil-

ity. Economic defeats, loss of life, crippling effects of disease, and emotional conflicts in living must not bring defeat to family living. A religious philosophy of life does support and bridge the gaps produced by all kinds of crises. These disasters cannot be adequately surmounted unless the members of the family have been given the insight to share the goal toward which they work. Some families go on the "rocks" and are destroyed by vicious attacks of undesirable influences because their spiritual foundation is not secure. But families hold together who have a deep sense of loyalty to a great spiritual goal. The individual members are inspired with a worthy destiny and realize what it means to be cut loose from a spiritual anchorage.

There are occasions when even the best families seem in extreme danger of being shipwrecked. The deep abiding interest of the Church will hasten to save such worthy families. The Church of Jesus Christ of Latter-day Saints possesses the vitality and a philosophy of family life that will rescue a struggling family. The Church has discovered its strength comes from standing in loyal support to the families who

(Continued on page 486)

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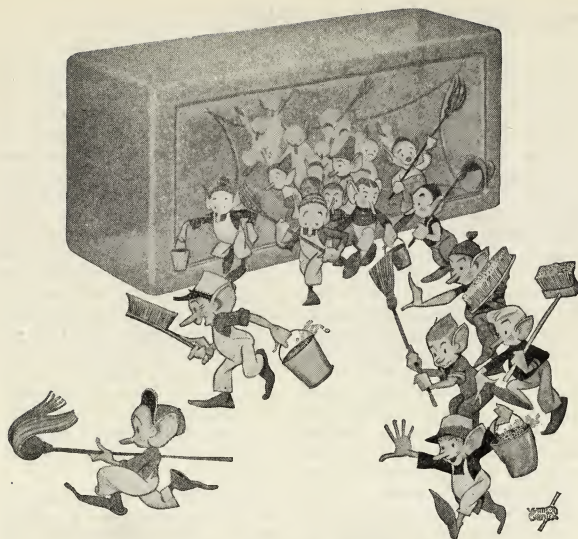
TABERNACLE CHOIR CENTENNIAL CONCERTS. While they last . . . first 25,000 reserved seats purchased for "PROMISED VALLEY" will include additional free bonus tickets to one of the following special Tabernacle Choir Concerts. Be sure to state choice of dates: July 6, "The Creation"; July 13, Helen Traubel; July 20, "The Restoration"; August 17, "The Elijah."

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BANISHES "TATTLE-TALE GRAY"

Marriage and the L. D. S. Family

(Continued from page 485)

compose its membership. Just as the members in a family stand by each other, so the Church will stand by its many families. In unity there is derived a strength that prevents a crippling crisis from destroying a family or a group of families, provided they have learned to cooperate with the saving virtues of the Church.

FOLLOWING the economic and social disorganization of another world war, the family is suffering severe hardships. All the factors which go to destroy wholesome family life are exerting their disorganizing effects to break up home life. Inroads into the Latter-day Saint family are being felt. We ask: Why should divorce play havoc with those who enter marriage with hopes of eternal happiness? Although our divorce rate is approximately two and one-half times as low as the United States, it is still alarming. Over a period of the last twenty-five years we have had one divorce to every eighteen marriages in the total membership of the Church. However, those who were married in the temple by Church Authorities have been more successful in their marriages, with one divorce to every twenty-six marriages, while the members who were married by civil authorities, find their family ties dissolved one out of every eleven marriages.

Evidence points to the value of organized religion in supporting the stability of the family. We discover that even some Latter-day Saints who have been married in the most ideal manner come to a parting of the ways. Perhaps too much confidence was placed in the saving virtue of religious ordinance, and there was a failure to be converted from *within* to the spiritual ideals that hold the family together during the storms of adversity. How can this family disorganization be averted? Parents are responsible for developing in their children attitudes of inward attachment for enduring values. The young people should respond by building a moral and spiritual world within themselves so that they can resist rapid changes in environment. Children who have

(Concluded on page 489)

THE IMPROVEMENT ERA



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Marriage and the L. D. S. Family

(Concluded from page 486)

been guided in their emotional maturity and formulated spiritual ideals are not going to be easily disorganized. Children reared in this kind of home learn how to face obstacles together. When they begin to look for a companion, they seek for one who has had a similar family training and experience in the Church. This helps to fortify them against intrusions of family disorganization.

The sacred ideal of family continuity, without disruption by divorce, is taught in the sincere Latter-day Saint home. The ideal of love glorifies the home and adds a spiritual touch of belonging to an eternal family. In such a home the parents display the spiritual influence of love for each other and for their children. Love brings them together in family solidarity so that hate, lust, jealousy, and other vicious evils cannot destroy. When children have such a constructive environment to mature their moral and religious habits into wholesome behavior, they will possess the spiritual fiber to withstand intrusions of social disorganization.

THE pioneers brought the concept of the eternal nature of the family when they came into these valleys. The men loved their wives and children, and the women were loyal to their husbands. Together they worked, suffered, and triumphed to transform a desert into fields that would supply their physical needs. Above the conquering of the desert and making it a pleasant place to live they have raised another banner, and under it all nations may come to find inward peace and security. They rear their children to honor, respect, and dignify the moral and spiritual heritage of a great religious faith. The Latter-day Saint family is held together by sacred vows and promises that are sealed by divine authority in the temple of our God and will not be desecrated by unrighteous living.

What does this concept of the Latter-day Saint family mean in regard to social and religious solidarity? It means that if all destructive forces are triumphed over by love in each family, evil shall have an end.

If every family member loves and works for the full realization of each other's happiness, order in the moral universe will become so thoroughly established that destructive influences cannot operate and shall cease. The kingdom of our God can be established, and sin will be no more. Each son shall uphold the honor of womanhood so there will be no violation of virtuous living, and each person will be so sacred that the destruction of life shall cease. Then the long-looked-for Zion shall be established, which is the pure in heart. These great ideals are imbedded in the Latter-day Saint concept of the family. Their faithful realization can be achieved if each day our task in the family is discharged with love and an adherence to eternal principles.

What a glorious concept to be worthy to "pass by the angels and the gods" to our exaltation with our companion and children into the eternities, where death and sin will not separate or mar our lives, for we shall have overcome all our enemies with our honorable living!



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INTERNATIONAL HARVESTER



A Century of Sacred Service

(Continued from page 463)

California, in Spanish. But the camera is versatile and copies one language as readily as another.

ACKNOWLEDGMENT should be made of the very helpful cooperation given by state archivists, librarians, or secretaries of state in North Carolina, Georgia, Virginia, Maryland, New Jersey, Delaware, New York, Connecticut, Rhode Island, and Vermont. These guardians of public and genealogical records have willingly permitted the microfilming of the treasures gathered into their offices over a period of years and at considerable labor and expense. During the late war the states of Virginia and Maryland filmed many of their older records. Virginia consented for our society to print positive copies of eighty-four thousand feet of such films, containing perhaps 1,600,000 pages; and a project recently completed by arrangement with Maryland enabled us to print over half a million pages of valuable records from that state.

In addition we have photographers operating in Virginia, Maryland, New Jersey, and Pennsylvania copying state and county and church records. In all cases a positive copy is made for the organization which grants permission for the microfilming to be done. Actually three copies are developed of every record photographed—a positive for our library shelves, a negative to be held in reserve for reprinting other copies as needed, and a second positive for the original owner of the record.

Official permission was obtained to make reproductions on microfilm, beginning July 1, of town and probate records, and indexes to vital records in the state library, in Connecticut. Similar arrangements have been consummated in Rhode Island and Vermont. Already a great collection of New York records has been copied.

THUS records innumerable are becoming available in the older sections of America. In Europe the opportunities are no less promising.

Since last year in Denmark a contract has been in operation with Arthur G. Hassø, archivist in Copenhagen, whereby he is to copy for the Genealogical Library an estimated

(Continued on page 492)

THEY WOKE UP AND DREAMED



... and a new home industry was born in Utah

IT WAS 1903 and black discouragement had settled on Cache Valley's dairy farmers. They were faced with the necessity of giving up dairying unless additional markets could be found for their milk.

But there were men of vision in the community and they got together under the leadership of Apostle Marriner W. Merrill and dreamed. They dreamed of an evaporated milk plant that would make it possible more economically to distribute Cache Valley milk and to spread its fame to distant markets.

They built the plant. They bought milk from the farmers and encouraged them to increase and improve their herds. They named the evaporated milk for Utah's state flower, the beautiful Sego Lily.

That was the beginning of Sego Milk, the first evaporated milk in the intermountain west. It has brought many millions of dollars to western farmers in milk and cream checks, and to citizens in wages and the purchase of supplies.

It has been constantly improved throughout the years. Today all Sego Milk is fortified with 400 units per pint of vitamin D, the sunshine vitamin essential to the development and maintenance of strong, straight bones and sound even teeth. That is one reason why so many doctors prescribe Sego Milk for babies. That is why so many mothers all over the west use Sego Milk for every cream and milk requirement.



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A Century of Sacred Service

(Continued from page 491)

twelve million pages of parish, probate, census, and military records. Genealogists of repute say that with all these records accessible it should be possible here to trace ninety-five percent of Danish lines of ancestry. Further estimates from mission presidents and others indicate that there are approximately twenty-four million pages of records in Sweden to be copied, upwards of four million in Norway, and over one hundred million in the British Isles. Official sanction has been received to copy church and probate records in Holland, but no estimate of the total number of pages involved has yet come to hand.

Heartening word from Germany indicates that the great majority of the parish registers of that country have miraculously been preserved despite the widespread destruction. In addition many thousands of microfilm copies of parish registers have been recovered. During the war the Germans developed and perfected a type of sheet film (planifilm) for microfilming their church books, and it is reliably reported that eighty-four pages of registers may be copied on a sheet about three by eight inches, at nominal cost, and the images can be enlarged on a special type of reading machine and appear highly legible and distinct.

In an inventive age, we may expect still more remarkable and startling developments to make possible the realization of the dream of the pioneers. In the past century much has been achieved. But we are still pioneers, and this is only a small beginning compared with the tremendous strides this unselfish labor will make in the generations to follow. Unlimited supplies of records will necessitate the construction of modern archives to house them safely, and the utilization of latest devices for copying and making them available to the genealogical public. More records will require more temples and still more temples, and the skilful training of tens of thousands of genealogical and temple workers.

Said Elder Nephi Anderson, a former secretary of the Genealogical Society, many years ago:

... let me suggest the future of this work. I see the records of the dead and their his-

THE IMPROVEMENT ERA

A CENTURY OF SACRED SERVICE

tories gathered from every nation under heaven to one great central library in Zion—the largest and best-equipped for its particular work in the world. Branch libraries may be established in those nations, but in Zion will be the records of last resort and final authority. Trained genealogists will find constant work in all the nations having unpublished records, searching among the archives for families and family connections. Then, as temples multiply, and the work enlarges to its ultimate proportions, this Society, or some organization growing out of this Society, will have in its care some elaborate but perfect system of exact regis-

tration and checking, so that the work in the temples may be conducted without confusion or duplication.

And so throughout the years, reaching into the millennium of peace, this work of salvation will go on, until every worthy soul that can be found from earthly records will have been searched out and officiated for; and then the unseen world will come to our aid, the broken links will be joined, and the purposes of God in placing salvation within the reach of all will have been consummated.

—The Utah Genealogical and Historical Magazine, January 1912, vol. 3, pp. 21, 22

Hole in the Rock

(Continued from page 435)

the crack. It would be no easy task to lower thirty men over that ledge every morning and pull them back up at night. Yet it seemed the only way. There was no visible alternative. "I was only jesting to brace myself," he explained. "Building a road like this has never been done before, and I don't know how it's going to be done now."

"Neither do I, Kumen. I only know that it's got to be done."

Kumen measured the sheer cliff with his eyes. "That's a mean drop, here at the top. A road will have to be a ladder to stand against it."

"Those Welsh miners can fix it if anybody can. Bishop Nielson is a determined man; I'll leave him in charge."

Kumen looked up in surprise.

"We have so little dynamite," Silas explained, "that it is hardly worth setting off. I'm going back and get some more."

"It's going to snow." Kumen looked up at the gathering clouds.

"I hope it does, else there'll be no water to keep the camp alive! I'll go first to the Church heads, then to the Territorial Legislature. We must have help and have it soon!"

"This ledge may be the least of our barriers," Kumen said, remembering the defeats he and the other scouts had encountered trying to map a road ahead.

"Do you know Lemuel Redd?" Silas asked.

"Not well," Kumen answered.

"He's a man to admire, Kumen. He and the three Georges—George Sevy, George Hobbs, and George Morrell—will scout a way through to San Juan or die in the attempt. Brother Lyman has selected them."

A shadow came into Kumen's eyes. His had been the first name called to the San Juan Mission. He had hoped to be the first of the company to set foot upon the soil of his dream.

"A piece of scouting that will make history," he said.

"If we live to get through, this whole trek will make history," Silas affirmed. "Our fate is in the hands of five men."

Kumen looked up hopefully. "Five?" he asked.

"God—and the four scouts," Silas answered, smiling into Kumen's

(Continued on page 494)

a Toast To the Future

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SUNFREEZE ICE CREAM
"It's Dee-lishus"

Hole in the Rock

(Continued from page 493)
eyes. "I know you'd like to go with them, Son. And so would I! Brother Lyman will be in charge here. He will need you and others like you to help him."

Silas turned and walked away.

EVERYONE at the Hole in the Rock gathered to see the four scouts leave for Montezuma. Any pessimism regarding the scouts' chances for success was being dispelled by the jovial attitude of the scouts themselves.

Seeing that only three of the scouts were present, someone asked: "Where's George Morrell?"

"Vy, here he comes," Jens Nielson cried, pointing across the flats. He began to chuckle. "Ya. And he is trying to convince a burro to come vith him. Ven he pull, she pull too—only de other vay! It is funny. Ya."

There was a minute of laughter as the crowd watched the maneuvers of Morrell and his burro. Suddenly, as if tired of the game, the little shaggy creature lunged ahead, toppling Morrell over and dragging him into the center of the crowd,

where she stopped and looked soberly around.

Morrell scrambled to his feet. "Thanks, Marthy. Now make your bow!" The scout laughed. He put his huge hand on Marthy's head and shoved it down, wagging her floppy ears in greeting. "She's for chuck!"

Lemuel H. Redd walked up to Marthy and studied her critically. "I've got a mule not much bigger than this burro," he said. "If we can take a burro down, we can take a mule."

"I have a horse not much bigger than Brother Redd's mule," George Sevy said. "If we can take a mule down, we can take a horse."

The crowd began to laugh. Joseph Lillywhite came forward, grinning broadly. "I have a horse no larger than the Sevy horse," he said. "You can take that, too!"

"Lead out, Hobbs!" George Sevy cried. "We'll follow!" His voice was dead serious. He looked over the crowd, challenging anyone to disagree.

"Let's lose no more time in talk, then, boys," Lem Redd advised. "We can be down to the river by night."

"And with two packs and two riding horses we'll get through," George Hobbs said and rode out of the camp, followed by the other three scouts.

There was a long cheer. "Pray God they get through," Platt Lyman said.

"Amen to dot prayer, Brudder Lyman," Jens Nielson answered. "I pray God ve all get through."



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Hole in the Rock

FORTY-SEVEN men went to work on the crack. Beginning at dawn of each day, they worked until it was too late at night to see. Yet the last of December came, and the Hole in the Rock road was hardly begun.

"We've got to go faster than this," Ben Perkins said to his brother, Hyrum, one morning just before Christmas. "If we don't, we'll all starve, caught in this desert trap."

"There's at least nine feet of snow on the Escalante Divide," Hyrum said, sharing his brother's anxiety. "I wonder if President Smith got through to Salt Lake. We need dynamite."

"That we do, worse than we need food—and that's pretty bad. In many camps there is not a morsel to eat except ground and parched horse feed, boiled and made into soup!" Ben Perkins paused, and there was a worried frown between his eyes. "I wish we'd hear from the four scouts, Hy," he continued. "They took about enough food to last them for eight days—and they've already been gone four-teen!"

"That means that they will have to live on the country, and if it's as sparse of game as it is here, they'll never get through."

"Where are we going to get our timbers for this dugway, Ben?" Hyrum asked, studying the work already done. "We can't do much more without it."

"President Smith said he'd make arrangements for it in Escalante, Hy. It was to be floated down the Escalante River to the Colorado, along with the timbers for the raft. Maybe it's down there now."

"I believe I'll hike down to the river and see, Ben," Hyrum said, crawling out from the trench they had dug in the solid rock along the side of the cliff. "My legs are cramped, I'll—Ben! Look out!"

Hyrum threw himself against his brother, and they went down, flat against the base of the narrow crevice, a split second before a huge slab of rock, loosened from the cliff above, crashed into the crack, where they were at work, balanced a mere foot above their prostrate bodies. The two brothers rolled away from each other, cautiously flat, barely breathing. There was no time to

(Continued on page 496)

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HOLE IN THE ROCK

(Continued from page 495)

lose. One could not follow the other. They must squirm out at opposite sides, for the slab was settling, slowly but surely settling into the crevice, pressing against their backs. The slightest movement might mean death, yet to move was their only chance!

Ben was the first to free himself, but he was separated from his brother by the giant, two-ton slab. He could only pray. The rock was slipping to the lower side, the side

on which Hy was trying to squirm free. Ben made no sound to startle his brother, to hurry him, or to help him. There was an agonized minute before Hy pulled himself free, and, scarcely a second later, the slab settled into the space where they had lain.

The two brothers eyed each other solemnly across the slab of sandstone. Hyrum was the first to speak.

"Ben, the next time death is that close, I don't want to know it!"

"We could have had our dugway ready for the timbers, Hy!" The practical Benjamin Perkins said. "Now we've got to start all over!" A moment later the ring of their sledge hammers filled the long, hollow crack, and the Hole in the Rock road went on.

(To be continued)

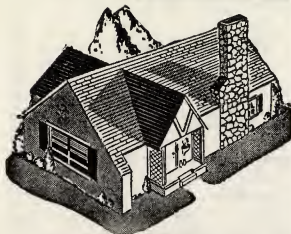
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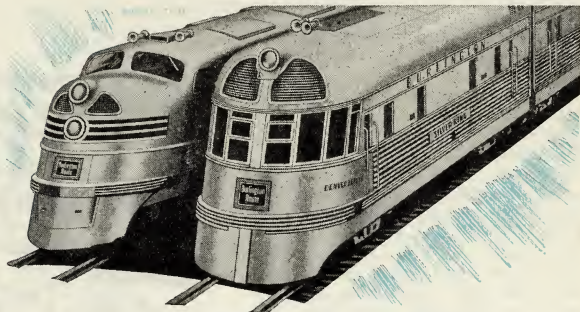
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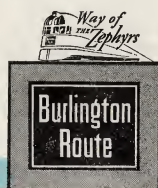
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THE IMPROVEMENT ERA

YOUR PAGE and OURS

YOUR PAGE AND OURS for the Centennial month deals with some of the authors whose work appears in the pages of this issue in order that you may feel closer to them and learn some of the sidelights concerning their lives and activities.

S. DILWORTH YOUNG "One Hundred Years of Scouting" page 430 . . . was appointed Scout executive of the Ogden Area Council of the Boy Scouts of America in September of 1923, following shortly his return from a most successful mission in the Central States where he served as secretary to President Samuel O. Bennion. His leadership in this area soon won regional and even national recognition for him, since his unusual methods brought undeniable success.

When we asked President Young if there were anything he wanted included in this sketch, he replied with characteristic youthful humor: "Don't know of anything, except a case of scarlet fever and six doses of seven years itch on my last mission. [At the present time, Elder Young is president of the New England States Mission.] My mother is always a little insulted when my biographers don't include the fact that I am a great-grandson of Brigham Young on my mother's side, and my Aunt Hortense said I should always use the name 'Seymour' to keep it alive—so there you are. If you can satisfy Mother and Aunt Hote, and keep within the bounds of sense and reason, I'll be happy." And then as a postscript, "I'm on the job the first day this morning; feel like a driver of, a five mule team driving a twenty mule outfit for the first time."

Is it any wonder that people love him and respond wholeheartedly to his leadership?

DR. MILTON R. HUNTER "The Mormons in the Building of the West" page 464 . . . has spent a full life in teaching and in writing, in addition to keeping active in the Church and rearing a fine Latter-day Saint family. He received his Doctor of Philosophy degree from the University of California at Berkeley, in September 1935. During his pursuit of his higher degrees, Dr. Hunter also served as principal of the Latter-day Saint seminaries at Lyman, Wyoming; at Ferrin, Utah; and at Provo, Utah.

At the time of his call to the office in the First Council of the Seventy, Elder Hunter was teacher at the Latter-day Saint Institute, Logan, Utah, where he not only taught but also advised and socialized with the fine young people in their recreational gatherings.

His publications in addition to innumerable articles to historical journals include: *Brigham Young the Colonizer*, *The Mormons and the American Frontier*, *Utah in Her Western Setting*, *Beneath Ben Lomond's Peak*, *Gospel Through the Ages* (Melchizedek Priesthood course of study of 1946), *God's Chosen People* (M Men and Gleaner Girl manual, 1946-1947), *Utah, the Story of Her People* (a Centennial history of Utah), and *Utah Indian Stories*.

HAROLD LEE SNOW M.D. "Science Confirms the Word of Wisdom" page 428 . . . has an astounding number of accomplishments for one so young. A graduate of the University of Utah in 1926, he received his medical degree from Northwestern University in 1929. He is a member of the American Academy of Ophthalmology and Otolaryngology and director of the American Academy of Nutrition for 1947-48. In addition, he served on the faculty of the medical school of the University of Southern California from 1934 to 1941.

His Church activities, in addition to the rearing of a fine Latter-day Saint family, include three years spent as a missionary to Germany, from 1922 to 1925, as well as serving as bishop of San Pedro Ward, Long Beach Stake, since 1939.

DR. GEORGE STEWART "Mountain Waters: Our Heritage and Obligation" page 448 . . . became alert to the needs of conservation when he served as agronomist at the Utah State Agricultural College, Logan, Utah, from 1922 to

ADDRESSES OF L.D.S. SERVICEMEN'S HOMES

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1930. This awareness was intensified when he accepted the call to the forest service in Ogden, Utah, as forest ecologist in 1930, where he has continued to serve. His particular assignment is to take charge of investigations on range reseeding in order to study means of revegetating deteriorated ranges.

In connection with this work he has published valuable material in pamphlets and in journal articles in addition to two books, *Alfalfa Growing in the United States and Canada*, and with Dr. Franklin S. Harris *Principles of Agronomy*, which latter work has gone into two editions. Both books were published by Macmillan Company of New York.

His current Church activities include the offices of chairman of the agricultural committee of the Northern Utah Region of the Church welfare plan, chairman of the Scout committee for the Church, and a member of the general board of the Young Men's Mutual Improvement Association.

ROY A. WEST

"Marriage and the Latter-day Saint Family" page 456 . . . received his B.S. and M.S. degrees in sociology from the Utah State Agricultural College. For a year he served as research assistant in rural sociology at the University of Wisconsin, and the following year he was granted a fellowship from the Social Science Research Council in New York, to study the Mormon family.

For several years he has been engaged as a teacher of religious education with the department of education of the Church. At the present time he is research director in the Church department of education as well as director of religious education at the L.D.S. Business College. Moreover, he serves as bishop of the Eleventh Ward, Emigration Stake.

Elder West has also published two worth-while books: *Introduction to the Study of the Book of Mormon and Family Eternal*.

VERL F. SCOTT

"A Promise and Its Fulfillment" page 428 . . . won our hearts when he said that he considered one of his major accomplishments the acquiring of Arline Martindale as his wife, together with the recent addition of a baby daughter, Colleen.

Elder Scott served in the United States Army for thirty months, attaining the rank of first lieutenant, and reaching Tokyo. He graduated second in scholastic attainments from high school. He attended the University of Utah for two years prior to his serving in the Western States Mission. Following his army experience he enrolled again and is continuing in business administration and radio speech. He is active in campus affairs.

Church responsibilities have not been crowded out of a busy life. He has been active in scouting all his life and is a Master M Man. He served as secretary successively in his Aaronic Priesthood quorums, was ward clerk for two years, stake secretary of the Sunday School for two years at the same time that he was teaching a Senior Scout class in his ward. At present he is engaged by the general information and statistics committee of the Church and serves as superintendent of the Lincoln Ward Sunday School while he is attending the university.



Promontory Point, Utah, May 10, 1869. Here the last rail of America's first transcontinental railroad was laid. After Governor Leland Stanford drove the Golden Spike, east-west train crews joined hands—nation-wide telegraphy flashed the news that Union and Pacific states were joined, via Union Pacific.

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In the 78 years which have elapsed since that time, great changes have occurred in America's transportation system.

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culture thrived where the railroad paved the way. In the great intermountain area served by Union Pacific, there still is land to be tilled, minerals to be unearthed, livestock to be raised, room for new homes and industrial and agricultural expansion.

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WE are celebrating this year of 1947 a Centennial. On July 24, 1847, the first Mormon people entered this valley after a long trip of hardships over a thousand miles of wilderness that seemed impossible to penetrate. They came in crude implements of transportation that are now almost unknown to the present generation. When they arrived at the mouth of a canyon west of the Wasatch Range, now known as Emigration Canyon, their great leader, Brigham Young, stopped to take a view and observation of this valley which was then a part of the great American Desert and he said, "*This is the place.*" On this spot now stands a monument of great historical significance and importance—a structure to memorialize the end of their long journey.

Thousands upon thousands came through this canyon during the years shortly after that time, joining their brethren to settle and work together with them. They built irrigation ditches and raised crops which millions of grasshoppers destroyed and, as a result, hunger and starvation looked them in the face but, as an act of God, sea gulls came along by the thousands and devoured these pests so that some of the crops were saved.

Then as more immigrants arrived, they branched out through this vast area. Wherever they found water to irrigate, they raised more crops and made farms and then built small towns and later cities so that today this once desolate country is now a wonderful wonderland of great importance.

Immediately they started to build the Tabernacle which is world renowned, in which they worshiped according to their faith. Later they built the Temple not far from the site of the Tabernacle. Forty years they were in the process of building it from eternal granite which they obtained twenty miles away in the Wasatch

Mountains. With patience and great hardships they jarred loose large blocks of this building material and transported it to the spot where the Temple now stands, shaping and chiseling this stone to perfection so that today this beautiful structure stands as a great edifice of strength and taste. Perhaps this will stand and last as long as the pyramids of Egypt.

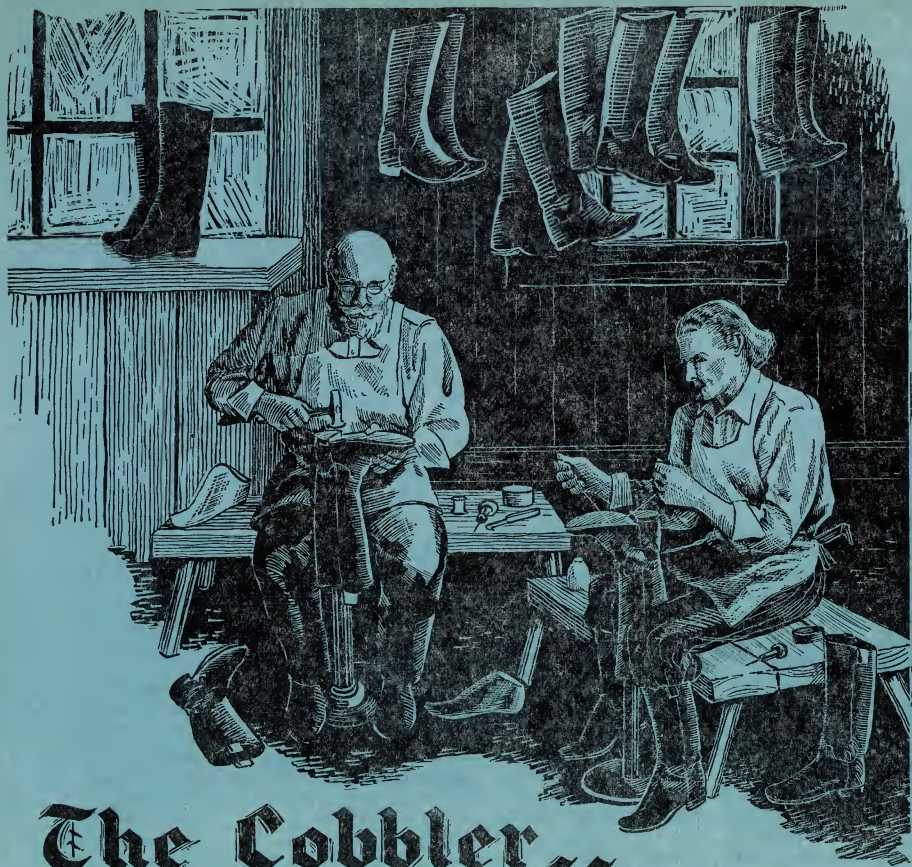
As this large wilderness was turned into a fertile territory, railroads came and penetrated this part of the country and with it people of other denominations and faiths settled here. Those of other faiths who settled here built many churches in which to worship and perpetuate their religion and live together with the Mormon people peacefully. The writer is one of those who came as a young man in the year 1890 and has made Salt Lake City his home ever since.

Today we have a state with a new star added to the Union of our nation which is a credit to the whole United States, but the Mormon people were the pioneers who had the courage and endurance to bring about this change of a desert into a country that now blossoms as a rose. We should offer up a silent prayer of thanks for this change, and as we keep living and working together with the descendants of the early pioneers who lived and died for the cause and a belief in God, we should love and respect them for what they have accomplished in the past and that they are, with others, working and building still a better state for the benefit and interest of mankind.

Books have been written and more could be published to tell the world what these pioneers endured and achieved, so I join with the rest of my fellow citizens to give thanks and appreciation for this great accomplishment and deep gratitude to those who are taking part in making this Centennial a success.



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Man -- to fertile valleys
far beyond? ☆ Who
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