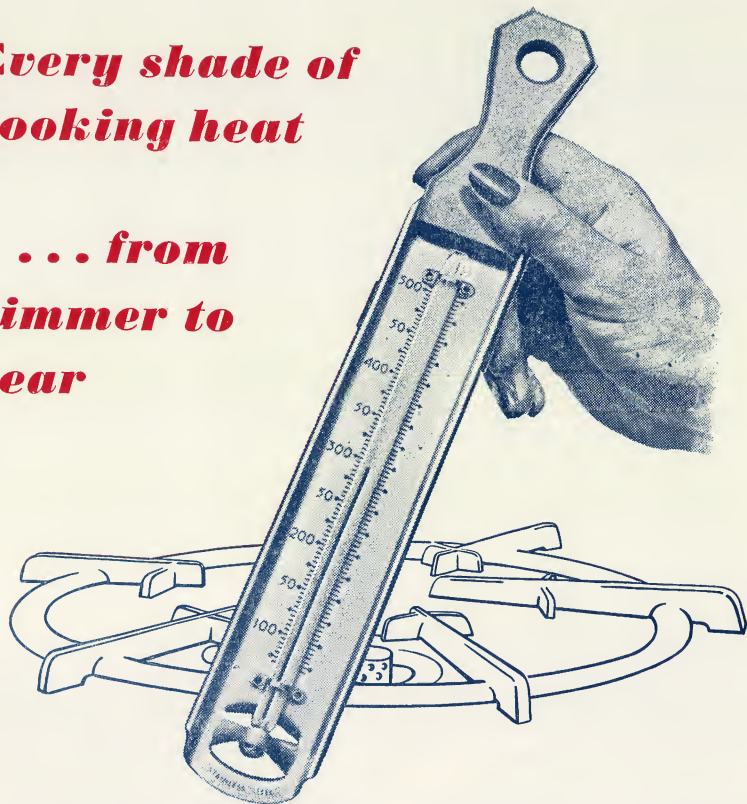


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By DR. FRANKLIN S. HARRIS, JR.

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IF ALL stars were at equal distances from the earth, their apparent magnitudes would represent their true relative brightnesses. If the absolute magnitude is taken at the standard distance of 32.6 light years (a light year is the distance which light can travel in one year) the star Rigel in Orion's leg would outshine any object in our present night sky except the moon. Rigel is 20,000 times brighter than our sun. Sirius, the brightest star in the sky, is actually 8.6 light years away, but at 32.6 light years away would only be a fourteenth its present brightness and no longer conspicuous; the shift in its apparent position (parallax) as the earth goes around the sun would be 0.1 second of arc or about the angle which a penny subtends at 25 miles distance.

TEN million bushels of hybrid seed are now needed annually to plant the sixty-five million acres of hybrid corn in the United States. This seed is purchased from seed growers and not obtained by picking seed ears from the farmer's own best fields because second-generation seed yields only about eighty-five percent as much as first-generation seed which comes from the double-crossing seed field.

GERMAN archaeologists have excavated the synagogue at Capernaum, probably built in the second or third century A.D. It seems certain that it was built on the foundations of the synagogue mentioned in Mark 1:21.

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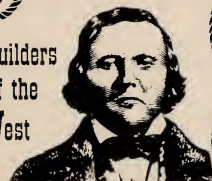
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THE MUTUAL SECURITY ACT OF 1951

By DR. G. HOMER DURHAM
Head of Political Science Department,
University of Utah

IN THE half century since the United States of America became a world power, a succession of acts of Congress have been passed having increasingly wider ramifications. The Mutual Security Act of 1951 (Public Law 165, 82nd Congress, First Session) is one of the most significant. The sweep of administration authorized thereunder will affect, directly or indirectly, every human being on this planet—with the emphasis tending towards the direct, rather than the indirect, influence.

Under its terms the United States undertakes a broad program of military, economic, and technical assistance "to friendly countries." The statute, in and of itself, carries an appropriation of seven and one-half billion dollars (\$7,535,750,000.00 to be exact: \$6,013,000,000.00 for military aid, and \$1,522,750,000.00 economic and technical aid).

Created to carry out the provisions of this statute is one of the newest and most powerful agencies, the MSA (Mutual Security Agency). Named as Mutual Security Administrator, and virtually a pro-consul-pro-praetor for the non-Soviet world, was W. Averill Harriman. Already, before 1951 had closed, Mr. Harriman's power (and American influence) was demonstrated in averting a French cabinet collapse and in maintaining the government of René Pleven in power. Such statutes and such power require more wisdom it would seem, and more knowledge, than existing twentieth century men usually demonstrate.

tasks are! His duty is not only to maintain the security of the United States, but also to build up military strength in non-Russian countries from tired and (all too often) unwilling co-operators; to produce economic union in western Europe; and, in short, to remake the face of the earth, and the way of life of its peoples, particularly in "backward countries." The program is so stupendous as either to stagger the imagination and extol its ambition, or to cause one to remark with Puck, "What fools these mortals be!"

One of the ultimate questions is, of course, to reckon and determine the role of sentient man's deliberate choice in affecting the political and social destiny of the human race.

To believe too much or more than is warranted by the facts of life is to be visionary, disastrously so. But to believe too little, less than is warranted by the tools at our disposal, and to act with less than courage within the range of existing knowledge, is to be stupid and deny the nature and destiny of man. We, the people, have to judge what is feasible.

Let us look briefly at the ancestry of this development. The immediate parent of the MSA was the Marshall Plan agency, the ECA (Economic Cooperation Administration), created in April 1948, by the Foreign Assistance Act of that year. When, to the Marshall Plan, was added the North Atlantic Treaty's NATO (North Atlantic Treaty Organization), and the "Point Four" (Technical Assistance) programs of 1949, plus the MDAP (Mutual Defense Assistance Program) created by the Mutual Defense Assistance Act of October 1949, it was only natural that an overall, coordinating-and-combining agency would be required.

The MSA of 1951 is the agency, and W. Averill Harriman is the man. Consider how simple (1) his statutory

Other forerunners of MSA, earlier than ECA, were UNRRA (United Nations Relief and Rehabilitation Agency—a creation of the wartime alliance), and before that, the Lend-Lease Administration of 1941. Before 1941, RFC and Export-Import Bank credits were utilized. And before that, in the dear, dead days (almost) beyond recall, private capital from private banks and investors flowed around the globe—in the days of the pound sterling, when Britannia ruled the waves. MSA and its predecessors, as government agencies, typify (among other things) that (1) American productive strength in the economic sphere is the marvel of the world and the basic heart of the world economy; (2) that much of the world has acquired an appetite for material strength such as we possess; (3) that the world economy, if not its political-

(Concluded on page 69)
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The Cover

The quiet restfulness of this winter scene has been captured by the camera of Hal Rumel, and the photograph was adapted for cover use by Charles Jacobsen.

UNLEASHED

By Alice R. Rich

A wild storm stallion, relentless and bold,
 Shattered the tethers of his arctic hold.
 Gathered his storm clan with bluster and blow
 And lashed a barrage of artillery snow.

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

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Mutual Security Act of 1951

(Concluded from page 66)

military pattern, is being rebuilt and re-adjusted to the ways and power of American capitalism. Obviously, if MSA, currently the focal point and spearhead of our combined military, political, and economic policy, is used unwisely, we will not only aggravate the Russian bloc unduly, but we may also aggravate the remainder of the world.

A major lesson may be read in the Peloponnesian War between Athens and Sparta, and the period immediately preceding. Athens, the great democracy, built up a vast coalition under a "mutual security program." When Naxos, Athens' French-like or British-like neighbors, refused to adjust her military budget to Athenian desires, Athens unwisely sent in the equivalent of her aircraft carriers and B-36's, thinking that everybody "loved" and would support Athens. Instead, this act drove many of her erstwhile allies, under the leadership of Aeneas Bevan-like leaders (and some like Winston Churchill and Robert Schuman) into the arms of Russian-like Sparta and her "iron curtain" countries. Athens was shortly destroyed.

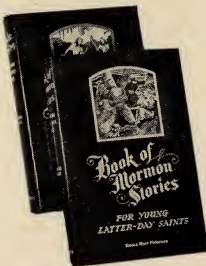
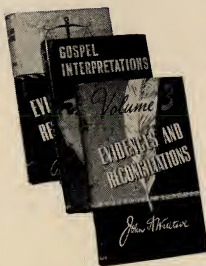
In this year of 1952 we have available, already authorized for spending, some ninety-five billion dollars to rearm ourselves and the so-called "free" world. It is reported that Mr. Truman will ask the (by the time this piece appears he will have asked) 82nd Congress, Second Session, for forty-five billions additional. Since Korea we have already spent over thirty-five billion. All these billions spell terrific power—power to build or uproot homes, cities, nations, men's lives.

American foreign policy, behind the spearhead of MSA, has already produced "neutrality" in France; Nye Bevan's revolt in the British Labor party; and even Mr. Churchill, who is willing to stand behind Attlee's commitment to rearm Britain (and even go beyond the Attlee commitment to the U.S.), has some reservations.

The leading American general in uniform today has his office in Paris, France. The island of England is dotted with American airfields and American airmen. American troops are in Europe, outside the occupied zones. It is a new age, full of awesome responsibilities for American power. Most American minds have not caught up with the facts. The Mutual Security Act of 1951, approved October 10, 1951, is only one of these facts. All might recall James 1:5, and its admonition for "any who lack wisdom" in these times.

FEBRUARY 1952

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BEACON FOR DEMOCRACY

By Jack Lester

ONE is tempted to say *here we go again* or *this is where I came in*, when reading the daily paper. Then you may ask yourself the same old question: What were we fighting for? We thought that we would never make the same mistakes again, but—here we go again. What is the answer? Probably a good many of the country's leaders wish that they knew.

If we could acquire the perspective of time, perhaps we could evaluate current events more easily. Why is there so much unrest in the world? Perhaps historians will record this as the era when free men the world over regained their integrity and banded together to write *finis* to despotism on this earth. If this is to be so, we must understand what we are fighting and working for. We must possess an indisputable feeling that the brotherhood of man will survive. If the free men of the world can kindle such a fire within themselves, those who would subject the peoples of the world for their own selfish purposes would be smothered like a grass fire in a torrential rain.

Fortunately for world freedom, most Americans are doing some independent thinking. It is this single fact that will contribute much to the perpetuation of democracy. We must continue to read and think and discuss this world in which we live. We must insist, one and all, on being the best-informed people of this or any other era. It is not enough, however, to be well-informed. We must

learn to weigh the facts and correctly evaluate them. Independent thinking gave man the courage to free himself from the tyranny and despotism of the dark ages, and independent thinking can give him the strength and wisdom necessary to preserve his precious freedoms during these perilous times.

It is not enough that we depend on others to think for our country. The enemy would like nothing better than to have us depend completely on a select few to do our thinking—a select few that they could then appoint or influence by their devious means. If we value *our way of life*, every man, woman, and child in this and every free nation must become aware of the significance of the day's news. We must survey and analyze the actions of our leaders and learn to vote for the man and his principles. This writer firmly believes that God has been on our side during our many emergencies . . . we have often mused over what would happen if he were to let us down because we had failed to do our bit.

Every city, town, and hamlet outside the iron curtain should be alive with active groups of alert citizens, grouped together for the purpose of regular and energetic town meeting discussions of current problems and events. When this occurs, and when every housewife, high school student, merchant, and farmer is master of current history—then and only then will democracy be really safe.

THANK GOD FOR MOUNTAINS

By Winifred Bell Fletcher

THANK God for the glory of mountains
Wrapped in their ancient snows,
Their feet in the dim blue forests,
Their heads where Orion glows!

Thank God for the strength of the mountains,
Firm in the storm's wild wrack!

Unmoved while the avalanche thunders
Its challenge to heaven and back.

Thank God for the music of mountains,
Lilt of a waterfall,

The fierce, high song of the tempest,
The conquerless eagle's call.

Thank God for the grandeur of mountains,
Thrones of the infinite,
Whose trumpeting symphonies echo
From height to omnipotent height!

Thank God for the peace of the mountains,
Measureless, calm, austere—
For deep in their quiet canyons
Eternity lingers here!



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THE CHURCH MOVES ON

A Day To Day Chronology Of Church Events

November 1951

18 ELDER Charles Bryant Whiting, formerly second counselor, sustained as president of the St. Johns (Arizona) Stake, with Elders M. Laverl Hall and Nello W. Greer as counselors. Released were President Albert F. Anderson and the first counselor, President Lawrence P. Sherwood.

Ely Ward, Nevada Stake, divided into Ely First and Second wards. Bishop Clair Black continues in the First Ward, and Elder Rawson M. Prince was sustained as bishop of the Second Ward.

19 ELDER Ezra Taft Benson of the Council of the Twelve dedicated the chapel of the Seneca Branch, West South Carolina District of the Southern States Mission.

20 ELDER Ezra Taft Benson of the Council of the Twelve dedicated the North Branch chapel, South Carolina, Southern States Mission.

Elder Ezra Taft Benson of the Council of the Twelve dedicated the chapel of the Myrtle Branch, South Carolina, Southern States Mission.

21 THE First Presidency announced the appointment of Elder D'Monte W. Coombs to succeed President Eyon W. Huntsman as president of the Tongan Mission. President Coombs spent upwards of six years in that mission as a child, when his father was presiding in that mission field. He filled a mission in the New England States in 1946-48.

25 PRESIDENT David O. McKay dedicated the chapel of the South Weber Ward, South Ogden (Utah) Stake.

President Stephen L. Richards dedicated the chapel of the Sunset Ward, West Utah Stake.

Elder Ezra Taft Benson of the Council of the Twelve dedicated the chapel of the New Smyrna Beach, Florida, Branch, Southern States Mission.

Elder Matthew Cowley of the Council of the Twelve dedicated the chapel of the El Monte Ward, Pasadena (California) Stake.

Elder Delbert L. Stapley of the Council of the Twelve dedicated the Arizona Temple Bureau of Information and genealogical library at Mesa.

Elder Alma Sonny, Assistant to Council of the Twelve, dedicated the chapel of the Kenwick-Pasco Ward, Richland (Washington) Stake.

President Antoine R. Ivins of the

First Council of the Seventy dedicated the chapel of the Idaho Falls Sixth Ward, South Idaho Falls (Idaho) Stake.

28 It was announced that ninety-seven percent of the student body at Brigham Young University are members of the Church.

December 1951

1 THE opening exercises of the field house of Brigham Young University were held. President Stephen L. Richards of the First Presidency represented the General Authorities in the short services before the start of the basketball game with the University of Arizona, which BYU won, 68-62.

2 PRESIDENT David O. McKay dedicated the chapel of the Hooper Second Ward, Lake View (Utah) Stake.

Columbia River Stake organized from portions of the Portland (Oregon) Stake, and some parts of the Northwestern States Mission. The new stake consists of Irvington, Laurelhurst, University Park, St. Helens, Hood River wards (all in Oregon), and Kelso-Longview (Washington) Ward, from the Portland Stake; Vancouver and Washougal (Washington), which become wards, and Woodland (Washington) and Ranier (Oregon) branches, were transferred from the Northwestern States Mission. Sustained were President Royle S. Papworth, with his counselors, Elders Conrad Green and Wesley Turner. Membership is 3486 members.

Remaining in the Portland Stake, after the organization of the Columbia River and the Willamette stakes, are to be Colonial Heights, Mt. Tabor, and Moreland wards from the Portland Stake, and the following units from the mission: Gresham and Oregon City—which became wards, and Beaverton, Hillsboro, McMinnville, and Newburg branches. Membership is 3149, all within the state of Oregon. The presidency of the Portland Stake, President George L. Scott, and his counselors Louis A. West and Richard C. Stratford were re-sustained.

Elder Lloyd E. Howard sustained as second counselor in the San Fernando (California) Stake, succeeding Elder Wetzel O. Whitaker.

Elder Joseph F. Steenblik sustained as second counselor in the presidency of Riverside (Salt Lake City) Stake, succeeding Robert S. Richards who died recently of polio.

Elder Ezra Taft Benson of the Council

of the Twelve dedicated the chapel of the East Point, Georgia, Branch, Southern States Mission.

Elder Matthew Cowley of the Council of the Twelve dedicated the chapel of the Idaho Falls Seventh Ward, North Idaho Falls Stake.

Elder ElRay L. Christiansen, Assistant to the Council of the Twelve, dedicated the chapel of the North Hollywood Ward, San Fernando (California) Stake.

3 WILLAMETTE STAKE organized from portions of the Portland (Oregon) Stake, and some areas of the Northwestern States Mission. The new stake consists of the Eugene and Salem (Oregon) wards from the Portland Stake, and ten units from the mission field: Corvallis, Springfield, Roseburg, which became wards, and Junction City, Albany, Cottage Grove, Sweet Home, Dexter, Oakridge, and Lebanon, which join the stake as branches. Membership is 2557, all in the state of Oregon. Sustained were President Ralph B. Lake and his counselors, Elders Harry Wright and Hugh F. Webb.

The organizing of the three stakes from the Portland Stake and the mission field were under the direction of Elders Spencer W. Kimball and Delbert L. Stapley of the Council of the Twelve. There are now 191 stakes functioning in the Church.

5 THE appointment of Mrs. Alice Miriam Cufits Christensen to the general board of the Young Women's Mutual Improvement Association, announced.

The First Presidency announced the appointment of Elder Claude W. Nalder who has served as bishop of the San Francisco (California) Ward since October 1927, as president of the Central Atlantic States Mission, succeeding President J. Robert Price who has served since the mission was created five years ago. President Nalder has filled a mission to the Southern States and served as an assistant servicemen's coordinator during World War II.

Church statistics, embracing 180 stakes, reveal the average to be:

Stakes	4992 members
Percent male	49.76
Percent female	50.24
Wards	625 members

Priesthood of the Church residing in stakes

Deacons	49,627
Teachers	33,713
Priests	38,029

(Concluded on page 123)

THE IMPROVEMENT ERA

Speed Up Hay Curing

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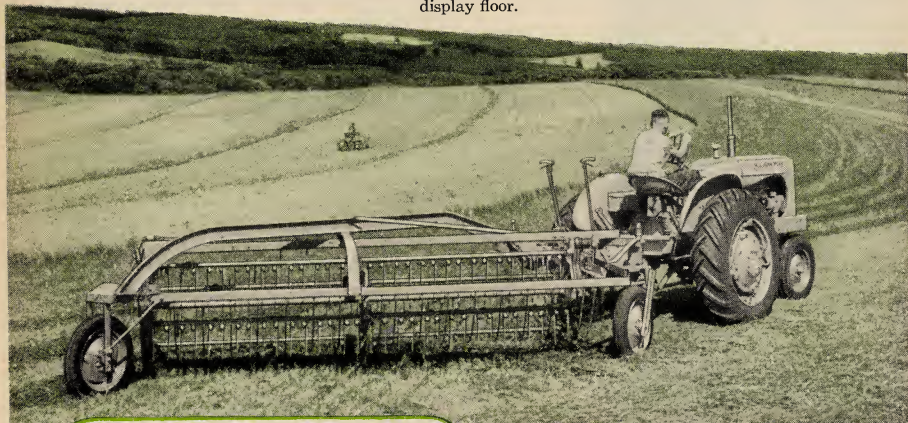
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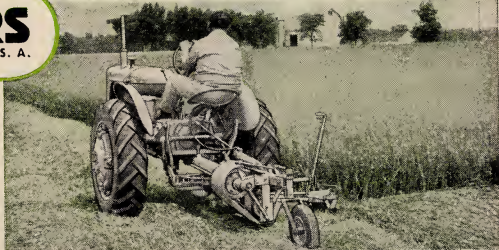
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SONNET

By Elaine V. Emans

"When Love and I are met," I used to say,
"I shall be *certain* from the first hello—
No wondering about it, no delay."
I thought that steady flames in us would glow
As if we lit a candle, each in each;
But in my ignorance I didn't know
Nor guess at what the long years had to teach
Me of the way love's coming may be slow.

I didn't know that love, if it be true,
May need a thousand greetings while it sends
Its roots so deep that neither of the two
Hearts can be freed. I didn't know that friends
As dear as you and I were in the past
Could take the gates of paradise at last.



D. ELDEN BECK



VACANCY

By Ethel Jacobson

EMPTY, empty is my heart,
Dusty and bare;
Dark for many a season now,
In despair.

What tardy thrift to air it out
And brazenly pin
The placard on it:
VACANCY:
Apply Within!

FREEDOM!

By Mina Holland Lloyd

GIVE me the song of the mocking bird,
The sureness of the eagle's flight;
Give me the lowing of the restless herd,
The smell of the soil at night!

Give me the music of the waterfall,
The sound of the wind in the trees;
The majesty of the pine so tall,
Gentleness of falling leaves.

The sunrise at dawn on a morning clear,
The glow of an evening star;
The sweet caress of soft night air,
And I'll not wander far!

Give me the touch of a baby's hand,
The lisp of a baby's voice;
Small footprints left in ocean sand,
A heap of broken toys.

These are jewels no king has worn—
No costly crown adorning;
More precious than all that man hath
wrought,
Yet free as the dew in the morning.

I SHALL COME DOWN THE PATHWAY SINGING

By Esther Freshman

I SHALL come down the pathway singing,
Letting the sun and shadows wreath my
hair;
Clear skies and storms shall befriend me;
My song shall ring out everywhere!
Courage marches better to a melody;
Faith mounts splendidly upon a song;
I shall come down the pathway singing;
And all that is good in me shall march
along!

THE LAND STILL SLEEPS

By Leone McCune

THE LAND still sleeps, though days are
warm
For February. Tattered crusts—
The remnants of white sheets of ice
That covered every hill and swale—
Are lost in tiny rivulets
Seeking the level of the stream.
The grass lies bleached and dead. Bluebirds
Have not returned. The trees and shrubs
Guard well the secret of the life
Locked deep within their leathery limbs.

In silence, patient earth awaits
The cycles change—when April, clean
And rain-washed, smiles across the skies.

PRAYER FOR A NEW SOLDIER

By Eleanor Alletta Chaffee

THIS is our little boy, who yesterday
(Or so it seems) came dusty-shoed from
school,
Turned off the war news, begged at night
to stay
For one more program. These same eyes
were cool
With youth's clear vision when V J Day
came
To lift the ceiling from our troubled world.
This is the son whose brother cried his
name,
His arm about him as the flags were furled.

This is the one who watched with us the
storm
Darken the skies once more, who looked
across
Familiar gardens where the sun lay warm,
Immortal fingers on the ageless moss.
This is the one, dear God, who goes tonight
With brave young shoulders like a man's, to
meet
Whatever there is to meet. Lord, keep the
light
That is all faith, so steady for his feet
They will not falter or turn back; and then
Turn them once more toward home . . . and
whole . . .

Amen.

THESE TASKS

By Grace Sayre

I KEEP the kettle bubbling,
Scour the copper bright,
But, oh, my heart goes out to reach
A hilltop star at night.

I mend the clothes and wash them,
But, oh, the rainbow dreams
That rise above the foaming suds
Are like the sun's first beams.

I keep my cottage shining—
But—to escape one hour
To hills where stars are blossoms
And skies are like a flower.

I can escape these tasks no more—
Dreams come flooding through my door.



BREAD UPON THE WATER

(Ecclesiastes 11:1)

By Velma Fehling

"CAST your bread upon the water,"
Spoke the ancients, and it's said
They flung upon the Nile's slow current
Lotus seeds that were their bread.

So the gifts of love become
As seeds that fell upon that river;
They grow, and after many days
Return, increased, to bless the giver.

FOYER TRAP

By Margaret O. Slicer

WHEN we were young and our house was
small,
We yearned for a foyer—an entrance hall
Where guests were made welcome at close
of day
And parting visitors sped on their way.

A spot full of charm, gay, debonair,
Large enough for a table, a mirror, and
chair,
And flowers arranged with consummate
grace

In my Aunt Elizabeth's Dresden vase.
Now we are older—the foyer's a fact,
And it's easy to see what for years we
lacked:

We have the mirror, the table, the chair—
We tell you about them, you can't see
them there.

The chair holds books and balls and bats;
The table takes care of scarfs and hat;
The mirror is draped with a lone red
mitten—
The other was ripped by a neighbor's
kitten.

There are books in the corner, skates on the
floor,
A pair of skis behind the door.
Something is filling every niche in.
(Our friends usually enter by way of the
kitchen.)

YEAR-ROUND ARTISTRY

By Blanche Sutherland

SPRINGTIME moves in and does the world
over
In tender chartreuse and emerald greens,
With drapes of peach blossoms and carpets
of clover,
Hyacinth candles and climbing-rose screens.
Summer, next tenant, brings palette and
brushes,
Painting the ceilings in cloudless blues,
Mixing her colors till all the world blushes
Crimson to scarlet with fruit-flaming hues.

Autumn arrives, hangs a hazy-blue veiling
Over each vista, lays rugs of bronze-gold,
Blue aster pillows with Queen Anne lace
trailing,
Ripe corn drapes rustling each taffeta fold.
Caretaker Winter whisks off drape and
curtain,
Scours every corner, each drab furnishing,
Shrouds all in white . . . then, protection
made certain,
Hangs out her sign, "Not for rent until
spring!"

THE IMPROVEMENT ERA

The Editor's Page

By President
David O. McKay

TRUTH AND HONESTY

"... For unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him they will ask the more." (Luke 12:48.)

ONCE while visiting one of our outlying stakes the president of the stake was called from the dinner table to the telephone, and this conversation followed, one part of which I heard and one part of which was reported to me later:

"Do you know," said the stranger, a non-member of the Church, to the president of the stake, "do you know Mr. —?"

"Yes."

"Is he a member of your Church?"

"He is."

"Well, is he in good standing in your Church?"

"Yes."

"All right; thank you. He is here in our office desiring to borrow some money to make an investment. He referred us to you, and said he was a member of your Church. If he is in good standing, we will lend him the money."

My heart rejoiced, and it rejoices today that in honesty and integrity the Church of Jesus Christ is as a "light set upon a hill." We grieve most deeply when we hear of a member who forgets himself and destroys, by his dishonesty, that confidence.

Jesus the Christ lived a life of truth. Men have called him an enthusiast; they have accused him of being a dreamer, an ascetic, a recluse, and other such epithets have they hurled at him, but they are loath ever to say that Christ, the Redeemer, was dishonest or untrue. His life was a life of honesty, honor, uprightness.

He was drawn to men who were honest themselves, whose hearts were pure and guileless. Witness how quickly he saw purity and guilelessness in Nathanael. "Behold," said

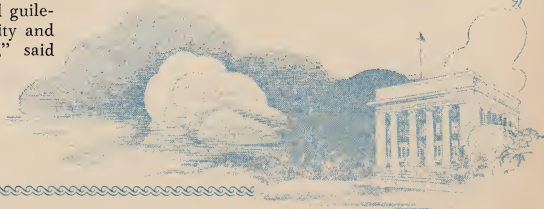
he, "an Israelite indeed, in whom there is no guile." (John 1:47.) Their souls attracted each other as two drops of morning dew fall together on the same flower. So the purity of Christ seemed to absorb, to attract the purity of Nathanael. Nathanael was honest and upright, as a follower of Christ should be. No guileless man can be dishonest. No guileless man can stoop to chicanery and fraud, deceiving a brother. Christ's life and his teachings always bore testimony to the truth.

In our day, the Lord has said, through the Prophet Joseph Smith: "For God doth not walk in crooked paths, neither doth he turn to the right hand nor to the left, neither doth he vary from that which he hath said, therefore his paths are straight, and his course is one eternal round." (D. & C. 3:2.) To the Latter-day Saints, as God's people, he has declared that one of the fundamental principles of their belief is honesty and truthfulness. I rejoice in repeating our thirteenth Article of Faith.

"We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul—We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things."

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." (Matt. 5:16.) In probably no more effective way can the truth be witnessed before men than for every Latter-day Saint to maintain and foster the confidence of all men everywhere. Now, in order to do that we must be honest in all things. If we are contractors, and agree to put certain mate-

(Concluded on following page)



THE EDITOR'S PAGE

(Concluded from preceding page)

rials into a building, let us put that material in. If we agree to the stipulations of a contract, let us live up to what we agree. Such things may be only "details," but they are the "details" by which the men with whom we deal will judge our actions.

If we are taking potatoes of a particular grade to market, and we so describe that grade, let us know that an investigation will prove our statements to be true. I was grieved when once I heard a wholesale dealer say that he had opened sacks of produce brought in from the farm and found foreign material, such as rocks and dirt, placed in to make up weight. I did not ask him for the religion of those men; I asked for no name; but such things are dishonorable, and no true member of the Church of Jesus Christ can stoop to such trickery.

In this world today there needs to be an ensign, a people standing out in bold relief as an example to the world in honesty and fair dealing. I will not condemn the world, but to illustrate what I mean, I shall let a reverend gentleman give his opinion. I quote from Mr. Jefferson, author of *The Character of Jesus*. Speaking of the insincerity of the world, he says:

"And yet how common insincerity is. What a miserable old humbug of a world we are living in, full of trickery and dishonesty, and deceit of every kind. Society is cursed with affectation, business is honeycombed with dishonesty. The political world abounds in duplicity and chicanery. There is sham, and pretense, and humbuggery everywhere. Some use big words we do not understand, and some will claim to knowledge which they do not

have, and some parade in dresses which they cannot pay for; the life of many a man and many a woman is one colossal lie. We say things which we do not mean; express emotions which we do not feel; we praise when we secretly condemn; we smile when there is a frown on the face of the heart; we give compliments when we are really thinking curses, striving a hundred times a week to make people think we are other than we are. It is a penitentiary offense to obtain money under false pretenses; . . . But how many other things are obtained, do you think, by shamming and pretending, for which there is no penalty but the condemnation of Almighty God. Yes, it is a sad, deceitful, demoralized world in the midst of which we find ourselves; but thank God there are hearts, here and there, upon which we can ever more depend. We have tested them, and we know them to be true." (*The Character of Jesus*, Charles Edward Jefferson, New York, 1908, pp. 57-58.)

Such hearts as he mentions at the last must be found everywhere in the Church of Jesus Christ, if we believe—not just think, "believe" must be stronger than "think"—if "we believe in being honest, true, chaste," and accept it as part of our lives, that our acts may so shine among men. And there is one reason deeper than this: because it is right and is the only way to live.

May we be honest in all our dealings; be true to ourselves; never be false to our honest convictions; be true to the Church of Jesus Christ; be true to the testimonies we possess. God help us in this, and in all worthy things, to bear witness to the truth.

How Is the Church Membership Divided as to Ages?

By John A. Widtsoe

OF THE COUNCIL OF THE TWELVE

THE 1950 census of the Church of Jesus Christ of Latter-day Saints, taken under the auspices of the Presiding Bishopric, gives much information about the present condition of the Church. It shows the total Church membership to be about 1,111,314—a notable increase over the six first members of the Church on April 6, 1830.

As shown in the following tables, the distribution of the Church membership according to age is about the same in the missions as in the stakes. It might have been expected that since mature people usually enter the Church in the missions, the percentage of older

people would there be higher. This does not seem to be the case, probably because the older people bring their children with them into the Church.

It is very significant to note by comparing the last two columns of Table I that better than fifty percent of the entire Church membership is under twenty-five years of age, while only forty-one percent of the population of the United States as a whole is found in this age group. Thus the Church has some ten percent more young people than does the United States. Conversely, the United States percentages in the age group over twenty-five

Evidences
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CLXII

An Answer to the Questions of Youth

years are consistently higher than those of the Church. This must necessarily be so because having ten percent fewer young people than the Church, the United States percentages must, of course, be higher by ten percent in the older age groups.

As might be expected, the Utah percentages given in Table II more nearly approximate the Church figures inasmuch as some seventy percent of the

people in Utah have been found to be Latter-day Saints.

The above figures indicate that the Church is composed of relatively young people, with better than half of them of M.I.A. age or younger. Hence, there is a real challenge to be met by members of the Church who have as their special callings working with the youth.

TABLE I
AGE DISTRIBUTION OF CHURCH MEMBERSHIP AND UNITED STATES
POPULATION AS SHOWN BY 1950 CHURCH AND
UNITED STATES CENSUSES

Age Groups	*Church Total No.	Missions Percent	Stakes Percent	Church Percent	United States 1950 Percentage
0-4 years	128,912	11.9	11.5	11.6	10.6
5-9 "	127,801	11.5	11.5	11.5	8.6
10-14 "	113,354	9.8	10.4	10.2	7.3
15-19 "	105,575	8.9	9.8	9.5	7.0
20-24 "	87,794	8.4	7.6	7.9	7.5
25-29 "	86,683	8.9	7.3	7.8	8.1
30-34 "	83,349	8.0	7.4	7.5	7.8
35-39 "	78,903	7.5	7.0	7.1	7.5
40-44 "	71,124	6.5	6.3	6.4	6.7
45-49 "	57,788	4.9	5.3	5.2	6.0
50-54 "	48,898	4.0	4.6	4.4	5.6
55-59 "	40,007	3.2	3.8	3.6	4.9
60-64 "	31,117	2.5	2.9	2.8	4.1
65-69 "	23,338	2.0	2.1	2.1	3.4
70-74 "	14,447	1.1	1.4	1.3	2.3
75 years and over	12,224	.9	1.1	1.1	2.6
	1,111,314	100	100	100	100

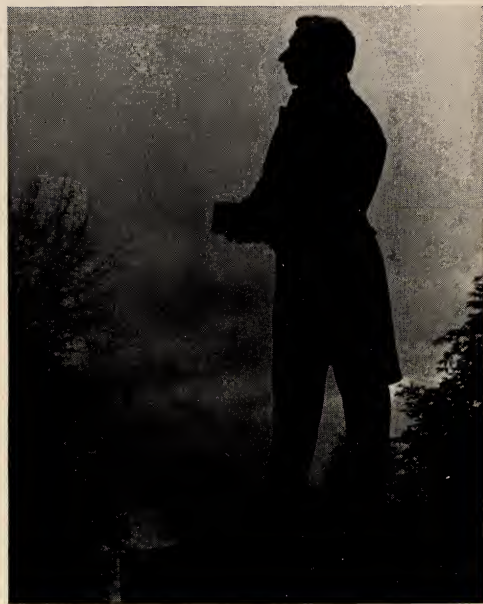
*8.55% Sample of Church membership, stratified and chosen at random, used in arriving at age groupings.

TABLE II
AGE DISTRIBUTION, BY PERCENT, OF THE CHURCH MEMBERSHIP
AND STATE OF UTAH AND THE UNITED STATES POPULATIONS AS
SHOWN BY THE 1950 CHURCH AND U.S. CENSUSES

*Age Groups	Church Percent	Utah Percent	United States Percent
0-4 Years	11.6	13.5	10.6
5-14 "	21.7	20.0	15.9
15-24 "	17.4	16.4	14.5
25-34 "	15.3	15.3	15.9
35-44 "	13.5	12.5	14.2
45-54 "	9.6	9.3	11.6
55-64 "	6.4	6.9	9.0
65 and over	4.5	6.1	8.3
	100	100	100

*Only ten-year age groupings available now for the State of Utah.

JOSEPH SMITH - - - PROPHET OF



—Paul L. Swensen

Since 1911 this life-size statue of the Prophet Joseph Smith holding a copy of the Book of Mormon has been watching over Temple Square in Salt Lake City. The work of Mahonri M. Young, it was viewed by more than a million visitors in 1951.

WHEN Peter and John healed the man who had been lame from his birth, it caused great astonishment and some consternation among the assembled Jews. This incident gave Peter an excellent opportunity to rebuke the Jews, and while accusing them of being responsible for the death of our Redeemer, he said to them:

And now, brethren, I wot that through ignorance ye did it, as did also your rulers.

But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.

Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;

And he shall send Jesus Christ, which before was preached unto you:

Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. (Acts 3:17-21.)

At the time of the ascension when Jesus took leave of his disciples, they said to him: "Lord, wilt thou at this time restore again the kingdom to Israel?"

"And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power." (*Ibid.*, 1:7.) By these words he indicated to them that this restoration was for a later time, and Paul writing to the Saints at Ephesus clearly declared that this time of restoration would come in the days of the Dispensation of the Fulness of Times, for in that dispensation God would "gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him." (Eph. 1:10.) Our Lord also informed his three Apostles as they returned from the Mount of Transfiguration, that while John was an Elias, there should come Elias to restore all things. In harmony with his prediction at the time of his ascension and with the testimony of both Peter and Paul, this Elias was to come in the day of refreshing, or in the Dispensation of the Fulness of Times.

Reason loudly proclaims the fact that if there was to come a restoration of all things, then there must be not only a time when it was to happen but also a chosen messenger unto whom the keys of this restoration were to be revealed, for the scriptures say, "Surely the Lord God

will do nothing, but [until] he revealeth his secret unto his servants the prophets." (Amos 3:7.) We are also able to point out clearly some of the things that were lost and show evidence that they were to be restored.

When the Lord formed the earth and its heaven, he pronounced them "very good." He sanctified them, and when man was placed on the earth, this condition of goodness and sanctification prevailed. We read in the words of Lehi to his son Jacob the following:

And now, behold, if Adam had not transgressed he would not have fallen, but he would have remained in the garden of Eden. And all things which were created must have remained in the same state in which they were after they were created; and they must have remained forever, and had no end. (II Nephi 2:22.)

The charge given to Adam in the garden was that he was forbidden to eat the fruit of the tree of the knowledge of good and evil, for should he do so he would surely die. Through his transgression death came upon him, and the earth that was "very good" was cursed to bring forth thorns and thistles, which it did not bring forth before, and thus the earth and all creatures on its face partook of the fall. Through Satan's power many of the children of Adam and Eve rebelled for "... they loved Satan more than God. And men began from that time forth to be carnal, sensual, and devilish." (Moses 5:13.)

The gospel, which had been given to Adam by the Lord, was changed; ordinances were broken; and the perfect government revealed to him

THE RESTORATION*

By Joseph Fielding Smith

PRESIDENT OF THE COUNCIL OF THE TWELVE

ceased to exist. The bowing down to idols and the worship of imaginary gods soon prevailed. Violent and unrighteous men gained power and set themselves up as rulers, and man-made governments were formed in which the divine Ruler was ignored. Then came the flood, and the earth was cleansed. Once more the covenants and commandments were revealed to Noah for man's government, but before his death, corruption had again swept over the earth. It became necessary for the Lord to call Abraham from the land of his birth and make covenants with him and his seed after him which were to endure forever, and his descendants, the children of Jacob, became the chosen people of Israel. In course of time, after Israel had been established in their inheritances in Canaan, these covenants were broken, and for the rebellion of the ten tribes, then known as the Kingdom of Israel, that kingdom came to an end, and the people were carried captive into Assyria, and from that land they never returned. The remaining two tribes about 130 years later were likewise punished and carried away to Babylon. When they had suffered sufficiently and had repented, they were privileged to return to their own land where they reconstructed the temple and for a short season served the Lord. Then once more came a departure from the Lord, and when the time came for the appearance of the Son of God, they rejected him and crucified him, but he again established his Church with a few who were willing to follow him and sent them forth into all the world to declare his gospel. Again, following the death of his Apostles, apostasy once more set in, and again the saving principles and ordinances of the gospel were changed to suit the conveniences and notions of the people. Doctrines were corrupted, authority lost, and a false order of religion took

the place of the gospel of Jesus Christ, just as it had been the case in former dispensations, and the people were left in spiritual darkness.

Moses, by prophecy, declared to ancient Israel, even before they had the privilege of entering the land of their inheritance, that for their rebellion the tribes of Israel would be driven to the four corners of the earth, but in the last days, if they would humble themselves, the Lord would gather them again. Such prophecies were constantly repeated by the prophets of Israel—Isaiah, Jeremiah, Ezekiel, Amos, Hosea; in fact, all of the prophets have spoken of this scattering and of the gathering of Israel; for instance, these are the words of Ezekiel:

Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you.

A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.

And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God. (Ezek. 36:25-28.)

The word of the Lord to Jeremiah on this restoration is as follows:

Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah:

Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord:

But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.

And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord; for they

shall all know me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more. (Jeremiah 31:31-34.)

Not only will the house of Israel be restored, but there is also to come a restoration of all other creatures including the earth itself. In the tenth Article of Faith, we read:

We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth; and, that the earth will be renewed and receive its paradisaical glory.

In addition to the predictions of the gathering of Israel and that Christ will reign upon the earth, the scriptures also proclaim the renewal of the earth and its restoration to its primitive glory. Speaking of this, the Lord said to Isaiah that he would "... create new heavens and a new earth: and the former shall not be remembered, nor come into mind." (Isaiah 65:17.) This promise has no reference to the final destiny of the earth when it shall receive its celestial glory, but this renewal was to come in the day following the restoration of Israel, and the enmity shall cease not only among men but also among the beasts, when the wolf and the lamb shall feed together, and the lion shall eat straw like the bullock. In this day of restoration when the Lord shall come,

There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed. (Ibid. 65:20.)

This will be a day of the restoration of Zion and Jerusalem, when every man will enjoy the work of his hand and not labor in vain. All of this is part of the great restoration, spoken of by all the holy prophets since the world began. It is decreed in the restoration that these events which are yet future shall be fulfilled. The earth which was divided and broken up into islands and continents in the days of Peleg shall be restored.

Every valley shall be exalted, and every mountain and hill shall be made low:

(Continued on following page)

*Being the ninth annual Joseph Smith Memorial Sermon at the L. D. S. Institute of Religion, Logan, Utah, December 2, 1931.

JOSEPH SMITH—PROPHET OF THE RESTORATION

(Continued from preceding page)

and the crooked shall be made straight, and the rough places plain.

And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it. (*Ibid.*, 40:4-5.)

Since the prophets predicted that in the last days the Lord would gather Israel and once more reveal to them his covenants, reason demands that these covenants and the keys of this restoration must be given to some chosen messenger. Joseph Smith is that messenger. He was to come in the day when the people drew near to the Lord with their mouths, and with their lips they honored him, but have removed their hearts far from him, and their fear toward him is taught by the precepts of men. It was to be in that day, said the Lord, that

I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid. (*Ibid.*, 29:14.)

It is generally believed that when the Lord spoke through Malachi and said:

Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, (Mal. 3:1.)

that he was referring to the coming of John the Baptist in his ministry preparing the way before the Lord when he came on the earth nearly two thousand years ago. However, this is not the case. The fulfilment of this prophecy was for a later day. In the day of John's ministry and that of our Redeemer, Christ did not come as a refiner's fire to purge the sons of Levi as silver and gold, that they might be prepared to make an offering in righteousness. In that day the sons of Levi cried out against the Son of God and had him crucified. In that day Judah's offering and that of Jerusalem were not pleasant as in days of old, and the Lord did not come in judgment, for all of this was for a later day. There may be some who will think I am approaching blasphemy in saying this, yet the fact remains that Joseph Smith as the messenger fits this picture as one sent to prepare the way for the second coming of the Lord,

when all of these things are to be fulfilled, in the Dispensation of the Fullness of Times.

What was the condition of the religious world which professed to believe in and practise the doctrines of the Redeemer, when the Father and the Son appeared to Joseph Smith and instructed him? The answer is found in the words of the Lord which are similar to and a fulfilment of the prediction by Isaiah:

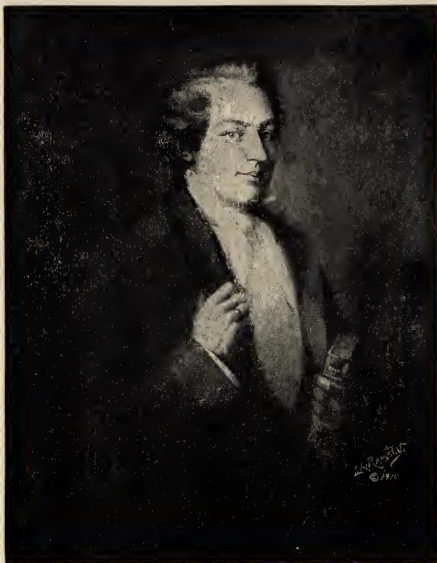
... they draw near to me with their lips, but their hearts are far from me;

angels, but the people were left to rely on what was written in the Bible or taught by their priests.

3. That baptism is to cleanse us from "original sin," and that all little children had to be "regenerated" by baptism and if not baptized they will perish.

4. That baptism is an ordinance acceptable to the Lord by sprinkling or pouring water on the heads of unbaptized adults or infants.

5. That men may take upon themselves the authority to be ministers



they teach for doctrines the commandments of men, having a form of godliness, but they deny the power thereof. (Joseph Smith, Pearl of Great Price, 2:19.)

Some of the leading teachings and practices were as follows:

1. That God the Father, the Son, and the Holy Ghost are not three personages, but one ethereal, immaterial God, unknown and unknowable to man, who fills the immensity of space.

2. That the canon of scripture is full and complete, and since the passing of the Apostles there was to be no more revelation, no opening of the heavens and communications by

of the word of God, without a divine appointment by one duly authorized by Jesus Christ.

6. That the organization of the Church as established in the days of Jesus Christ and his Apostles is no longer necessary; there were to be no more Apostles, Prophets and gifts of the spirit.

7. That man was not created in the image of God in form, for God is not an anthropomorphic being.

8. Other doctrines, such as the necessity for keys for the restoration of Israel, the need of the coming of Elijah, etc., as proclaimed in the scriptures, are not necessary.

Time will not permit of a discussion of further discrepancies and departures from the doctrines and practices of the Church of Jesus Christ of former-day saints. But let us consider these and see whether we can not see the need of a restorer who, under the inspiration of the Lord, was necessary to bring back the correct doctrines as they were taught and practised before they were corrupted and lost to mankind.

1. *That God the Father and the Son and Holy Ghost are not three separate personages.*

When Joseph Smith, then a youth of fourteen years, went into the woods to pray, without question he had some similar idea regarding God that he had been taught by the ministers whom he consulted. He returned from the grove with the knowledge that the prevailing doctrine of God was not true. When he declared that he had received a visitation from the Father and the Son, he was ridiculed. His former friends turned against him and became his enemies. Yet instead of becoming angry and persecuting him, why in the spirit of kindness did they not invite him to a review of the scriptures and show him that he was wrong? The answer is a simple one. When they turned to the scriptures, lo! they sustained him, as a few passages will definitely show. At the baptism of Jesus, there appeared the three members of the Godhead; Christ in the water being baptized, the Father speaking from the heavens and declaring that Jesus was his Beloved Son, and the Holy Ghost descending and resting upon him.

It is absurd to think that in his agony in the garden, the Savior prayed to himself asking himself if it be possible that the cup prepared for him could pass untouched. It is just as foolish to believe that when he prayed that his disciples be one even as he and his Father were one that he was praying to himself and asking that his disciples be swallowed up and become as diffused and ethereal as the world now believes him and his Father to be. It is ridiculous to believe that when he said to Mary after his resurrection, "Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God," (John 20:17) he was ascending to

himself to report to himself, And yet this is the thought conveyed in the modern doctrine concerning God the Father, the Son, and the Holy Ghost. It required an opening of the heavens and a revelation to the Prophet Joseph Smith to correct this foolish notion. Strange it is that Martin Luther and other reformers could not see the absurdity of this teaching when they broke away from the church of Rome, but so it was, and time waited for the boy Joseph Smith to restore the true doctrine concerning the Father and the Son.

2. *That the canon of scripture is full.*

This doctrine grew out of the apostasy when the teachers of religion no longer received manifestations from the heavens because of their iniquity. And so they presumed, in spite of the scriptures to the contrary, that God had ceased to commune with men and that the canon of scripture had become full and complete. From that day, by their own choice, and not because the Father willed it, the ministers and priests proclaimed the doctrine that the Almighty had withdrawn leaving all mankind to rely solely on the written word as contained in the Bible and their individual reason, and so they were left to grope and try to find their way to salvation merely by the fragmentary doctrines of the Holy Scriptures. In the prophetic words of Nephi, spoken some four hundred and fifty years before the birth of Christ, the people of the last days, when the Dispensation of the Fulness of Time should come in, would cry because of their deluded knowledge of the truth: "... a Bible! a Bible! We have got a Bible, and there cannot be any more Bible." (II Nephi 29:3.)

I have already quoted from the ancient prophets wherein they wrote that the Lord will in the last days make new covenants with Israel and cleanse them from their iniquities. I ask the question, how can covenants be made with the Lord without some heavenly manifestation, a new revelation, and the coming of authorized servants to make them known?

And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord.

As for me, this is my covenant with them, saith the Lord; My spirit that is upon thee, and my words which I have

put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever. (Isa. 59:20-21.)

And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions;

And also upon the servants and upon the handmaids in those days will I pour out my spirit. . . .

And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered; for in Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call. (Joel 2:28, 29, 32.)

The position of the present world in relation to revelation and the guidance of the Spirit of the Lord is simply given in the words of William Hays Ward:

The sum of the whole matter is this: Reason is the last arbiter; our own reason, our individual reason, my reason, nobody's else. There are various sources of authority, Bible, or Church, or God, but each one must be tested by our personal reason before it is believed. We are all of us at bottom rationalists, cannot help being. What God is, whether there be a God, we must decide by the best reason we have. If we are made in the image of God, that image is in reason, not in body; and our little reason can and must get some true view of God, just as our little blinking myopic eyes can truly, if imperfectly, decry the infinite spangled universe. Reason may see faintly, even erringly, but it is all we have to guide us. (The New York Independent, March 15, 1915.)

In contradiction to this our Lord has said: "If ye continue in my word, then are ye my disciples indeed; And ye shall know the truth, and the truth shall make you free." (John 8:31-32.) Surely the time had come in the year 1820 for the opening of the heavens that mankind might receive a divine revelation from God.

3. *That baptism was to cleanse us from "original sin."* This is one of the most reprehensible doctrines ever proclaimed as a divine command. It denies the mercies of Jesus Christ and makes a mockery of his atonement. This false doctrine which has bound the world for centuries is definitely from the source of evil. It contradicts the teachings of the Son of God, who said: "Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven." (Matt. 19:14.) Once again we see the need of the opening of the heavens in order to restore the

(Continued on page 110)

CHRISTINA stood with her plump brown hand on the front bar of the handcart, waiting the captain's orders for the Saints to start westward. The rider who came into Camp Iowa yesterday had brought a few letters from Saints in the Rocky Mountains but none from Knute. Two years ago, when he left Copenhagen with Brother Olsen's company for Salt Lake City, she had promised to follow him this year and marry him and live in the log cabin he went to build in Zion. She had never heard from him since.

As her heart filled with disappointment, Asa Fowler came toward her. She knew him by his red shirt, broad hat, thick legs, and by his skinning knife which hung at his belt. He stopped in front of her, narrowing his shifty green eyes.

"Them wagons burn easy, with everything in 'em, easy as tellin' tales." He grinned and went toward the work tent.

He had been delegated to haul their heavy stuff in his wagon. A few nights ago she knew he was away and had gone to make sure her beautiful wooden shoes were safe in the box with the other keepsakes. He'd come back too soon, with another man, and she had hidden under a quilt while they divided the gold pieces and agreed to meet next spring in California. Then the other man left.

Asa Fowler had put his money in a tin box and raised the boxes she lay on, to hide it, and she had dumped out on the ground.

The cover had not yet been tied down for the journey, and she'd seen the two men by the bright moonlight. The other man had silver trimmings on his vest, exactly like the rider who brought the letters, with none from Knute. He had the same dark hair and sideburns, too, and Mr. Fowler had ridden out to meet him that day, being the first to sight him. Yes, she could tell tales, but she feared his vindictive nature; and she wanted more than anything to reach the Valley and Knute.

The captain came riding up the road to the head of his train. He stopped at the head of the handcart train, rose in his saddle and shouted, "Move on!"

"Hurrah! hurrah!" shouted the wagon drivers, who were to follow in three days. Tinware rattled on

the carts, and merriment filled the dusty air.

Papa, Mamma, Hans, and Viggo had returned and were rushing and shouting with the rest. Christina saw Viggo's strained effort to make his lame foot keep up with the anxious adventurers. Her brother Hans had energy and mischief to out-endure anyone twice his ten years.

They had hoped to ride in wagons, but Papa had no money with which to buy one, and wagons were only for heavy things. They could all walk—but Viggo.

The Saints were singing: Mamma and Papa in broken English and Danish; Viggo in his beautiful tenor; Hans screaming and enjoying it; she, too, was singing the new "Handcart Song":

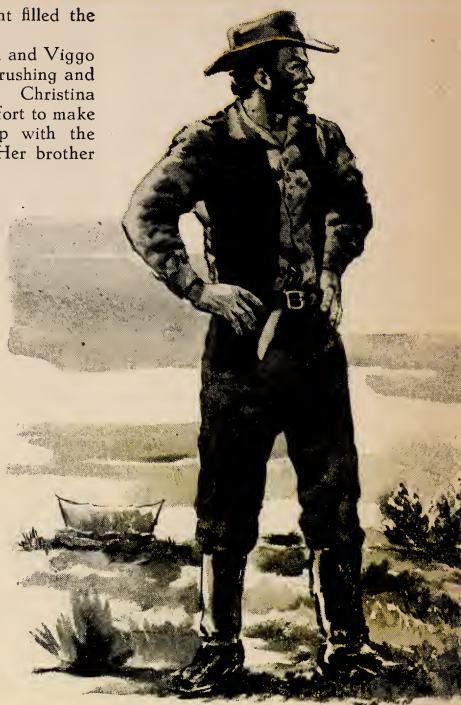
For some must push and
some must pull,
As we go marching up
the hill.
As merrily on our way
we go,
Until we reach the Val-
ley-O.

The Lord had blessed her abundantly. She was going to meet Knute, and she had about six hundred Saints from her own beloved Scandinavia as companions in the fifth handcart train. She had prayed much to the God of Israel who had revealed this new plan of salvation and he had heard her prayers and would give her courage and strength to walk the thirteen hundred miles to Knute, and pull the cart her share, too. She *would* see Knute, and marry him, and be his helpmeet through life.

She almost ran, until Papa had to hurry faster to keep his side of the cart from bumping his heels.

The prairie sun was still high when the captain gave the order to camp beside a clear, sparkling stream. This was the best camp yet. Christina wanted to jump into the water and saturate her hot face

Until We Reach



and body and parched throat with its coolness. But buffalo chips had to be gathered first of all for a fire to cook with. Hans' gnawing stomach had resigned him to the fact days ago. He was already on his way. Viggo sat on the far side of the cart, holding his lame foot with one hand and pouring a stream of sand out of his shoe with the other. His foot was white with blisters.

"Go stick it in the water, Vig. I'll gather enough for us both," she called in her native tongue, as she ran to catch Hans.

While Mamma cooked supper, Christina washed their clothes in the stream and hung them on the bushes to dry. The captain had ordered a general repair of clothes and of weakening carts.

Hans lay flat on a blanket beside the cart his father was repairing.

THE IMPROVEMENT ERA



"Let us ask Cousin Viggo to sing about King Christian and his brave soldiers to cheer us." The mother was smiling at her nephew.

"If he will sing, let him sing, 'Den Lille Ole med Paraplyen,'" suggested Hans. "Then maybe Sister Jorgensen's little Erik will quit bawling and go to sleep instead."

Christina laughed loud and hearty, hoping to put Viggo in the mood for his sentimental task. His famous mother, the Danish nightingale, had sung that song the night before she was caught in the theater fire and died, and for many years before that.

Afraid to wait and think, Viggo's rich voice was filling the wilderness with the lullaby. The people were gathering around to hear the old familiar saga of Lille Ole, who raised his parasol over all good children at dusk and made it dark,

so they had to close their eyes and dream, and then awake to kiss Father and Mother and thank God for their lovely dream.

A wonderful voice, and a beautiful and courageous spirit, thought the girl, to bring such peace and comfort unto these weary people; singing of a life that was only a dream. Life was nothing but sweat, hunger, exhaustion, thirst, and courage, courage, COURAGE, bolstered by the nightly meetings.

The bugle sounded calling the Saints to meeting. Brother Roper admonished them to be thankful that they were God's chosen people with his only proper faith.

After Brother Tyler's benediction, they extinguished their fires to prevent a prairie blaze and retired to their earthy beds.

The night was hot and close. The stars were dimmer than usual, and there was no moon. Christina saw lightning in the western sky; a dark cloud was filling the

heavens; thunder began to rumble; soon it boomed. Endless streaks of lightning were whipping earth and sky; then a deluge of rain poured down, as if to avenge the lightning.

FROM the spring seat in the wagon, Asa Fowler watched the handcart train ahead. The little Danish girl was pulling with her mother. He had to find some way to keep her with him; if they ever parted, she'd tell. No use trying to scare the little tiger-cat; kind flattery would do better. As a married man in the settlements, he wouldn't be bothered by the law, through the winter. In the spring, after he'd hit out for the gold fields, she could stay anywhere, and if she did ever reach the valley, this Knute would never find him in California, even if he tried.

The night air was too chilly for early September. The Saints huddled

around the campfire with blankets over their coats, eagerly awaiting the meeting to hear the counsel of the leaders about moving on. A group of missionaries had arrived from the East on their way home to the Valley. Joseph Young, Brigham's eldest son, was among them. He arose and told them what they already knew: that he sincerely feared the snows would overtake them before they reached the valley; that his father was worried because they had started so late; and those who gave the order would be responsible for the great loss of life that was inevitable.

There was a general stir and nodding of heads.

Elder Franklin D. Richards arose and reprimanded the Saints for their murmurings: "In the name of Israel's God, though the storms may come from the east, west, north, south, the Lord will keep open the way so all will arrive in Zion!"

Christina stood at the back of the circle and heard the shouting of "Amen!" She knew that meant pushing on into the vast wasteland that assured only fatigue and danger and threatened of winter and death. When they should leave the camp at Florence, they would be leaving the last supply post on the journey.

She saw Papa and Mamma shouting with the rest. The campfires lit their thin brown faces and tears glistened in the light. The shout was really a dirge.

In the morning her father was tugging weakly to pull a broken spoke together and bind it with rawhide. The train was moving. Asa saw him and thought, "Now's my chance." His strong arms had soon joined the splintered ends and bound them securely, receiving the gratitude of the parents and the admiration of the boys. "Us Saints have gotta help each other," Asa offered quite solemnly. "Uh—got a little job on mah wagon wheel afore I push on. If you'd like, the gal could stay at the Fort here while I do it and then ride in the wagon, and ah'll walk, to catch up. A one-eyed nigger could see she's needin' a rest from pullin'."

(Continued on page 126)



A beacon shining forth in the darkness—The National Capitol Building, Washington, D. C., at night.

Horydzak

SPIRITUALITY AND POLITICAL REFORM

By William E. Berrett

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THE LEADERS of nations were in conference at Versailles, France. The year—1919. The event—the framing of a peace treaty by the allied nations to be imposed upon the Entente. In that peace conference one figure towered above all others: Woodrow Wilson, President of the United States. The world was sick. It was reeling from a major attack of the disease—war. There was in the minds of millions the hope that the patient would have a permanent recovery, and the diplomats were full of plans for the prevention of further attacks.

President Wilson and his staff attended that peace conference with a plan for permanent peace. That plan had three major aspects: first, the establishment of a League of Nations; second, the self-determination of the minority groups of Central Europe as to their national allegiance

and the establishment of forms of government under which any new nations should function; third, the establishment of a democracy in Germany.

All of the above objectives were of the same general nature. They all had to do with principles and forms of political government. It was a frank attempt to alleviate the world's troubles by political reform. President Wilson had already thought to solve the problem of the Far East by aiding a movement to establish a republican form of government for the age-old empire of China.

In the three decades that have passed since that memorable peace conference, the world has been plunged into World War II and seems to be fast approaching another such conflagration.

It is not that political reform was not needed, but it should be apparent

that political reform alone will not solve national or world problems. Today there is a wave of feeling among the peoples of all nations that the solution to all humanity's problems lies with government. When people are unhappy, they appeal to the government for aid. When they fail to get what they want, they plan to overthrow the government. So universal has the feeling become that government is responsible for individual welfare, that today no single government in the world is secure, and those governments most easily overthrown are undergoing changes as often as the seasons.

IN nations like the United States of

America, public pressure upon government to cure their troubles by new legislation and executive decree has become so great as to override the common sense of legislators, so that there pours forth annually a mass of new legislation that makes it difficult to keep abreast of it and a battery of courts to interpret it. The discontented of America are beating a path to Washington. As one commentator put it, the people have turned to government rather than to God for succor.

Here and there a voice is raised to show the futility of attempting to cure our ills by legislation while the nation continues in spiritual lethargy. Dr. Joseph Sizoo, for twelve years pastor in Washington, D. C., states

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his observation on this matter as follows:

I have seen all manner of individuals and groups traveling like caravans to the nation's capitol thinking that the fulfillment of their hopes turned on what could be provided for them by the government. Everybody who came there during the latter years wanted something.

But he concludes,

You can no more build our national life upon economic legislation only or on a new social code than a watch can run with a broken mainspring. We are wise enough today but we are not good enough.¹

In the midst of current problems it is well to look to the past for guidance. What the centuries say to the minutes must not be ignored. And the centuries have much to say in regard to the relationship of political reform with other factors. We are far too ready to look upon our political ills as new phenomena, whereas few situations arise that have not had their parallels in the past. In regard to problems of political and social reform, the Book of Mormon presents some important lessons, for although the book was written to portray other than political problems, such political information is nevertheless set down as to cast much light upon the relationship of political reform to spirituality.

The Book of Mormon is unique, in that it gives a continuous account of two nations which existed, one following the other, upon the American continent for a period totaling nearly three thousand years. Further, these nations rose and fell primarily because of internal causes and were signally free from outside influence or pressure. Hence, the record, fragmentary and brief as it is on political matters, nevertheless offers a study of human society rarely equalled in the story of mankind.

The Overall Lesson on Forms of Political Government.

THE Jaredite and Nephite peoples, whose story is depicted in the Book of Mormon, lived at various times under forms of political government ranging from pure theocracy to monarchies and dictatorships. There were periods of democracy when all political officers were elected and civil liberties were preserved under a written constitution or set of laws.² There were periods

when central governmental control gave way to local tribal government.³ Out of the account comes this great lesson to mankind: No form of government succeeds unless the people maintain a high spiritual level, and most forms of government are successful when high spirituality obtains among officers and subjects.

Thus long periods of national prosperity and social equality were enjoyed under monarchies. In giving an account of his reign to his people, the aging King Benjamin said:

I say unto you that as I have been suffered to spend my days in your service, even up to this time, and have not sought gold nor silver nor any manner of riches of you;

Neither have I suffered that ye should be confined in dungeons, nor that ye should make slaves one of another, nor that ye should murder, or plunder, or steal, or commit adultery; nor even have I suffered that ye should commit any manner of wickedness, and have taught you that ye should keep the commandments of the Lord, in all things which he hath commanded you—

And even I, myself, have labored with mine own hands that I might serve you, and that ye should not be laden with taxes, and that there should nothing come upon you which was grievous to be borne—and of all these things which I have spoken, ye yourselves are witnesses this day.

Yet, my brethren, I have not done these things that I might boast, neither do I tell these things that thereby I might accuse you; but I tell you these things that ye may know that I can answer a clear conscience before God this day.⁴

I

The Book of Mormon speaks on current problems

The earlier Jaredite civilization also had long periods of peace, prosperity, and justice under kings. Thus we read:

And after that he had anointed Emer to be king he saw peace in the land for the space of two years, and he died, having seen exceeding many days, which were full of sorrow. And it came to pass that Emer did reign in his stead, and did fill the steps of his father.

And the Lord began again to take the curse from off the land, and the house of Emer did prosper exceedingly under the reign of Emer; and in the space of sixty and two years they had become exceeding strong, insomuch that they became exceeding rich—

Having all manner of fruit, and of grain, and of silks, and of fine linen, and of gold, and of silver, and of precious things;

And also all manner of cattle, of oxen, and cows, and of sheep, and of swine, and of goats, and also many other kinds of animals which were useful for the food of man.⁵

A similar account is found in Ether which ends with this significant sentence, "And never could be a people more blessed than were they, and more prospered by the hand of the Lord." (Ether 10:16-28.)

There were, however, periods under wicked kings, when the people mourned.⁶

It is a king who points out the strength and the dangers inherent in monarchies. King Mosiah, in proposing a democracy for his people, to follow his death said:

Now it is better that a man should be judged of God than of man, for the judgments of God are always just, but the judgments of man are not always just.

Therefore, if it were possible that you could have just men to be your kings, who would establish the laws of God, and judge this people according to his commandments, yea, if ye could have men for your kings who would do even as my father Benjamin did for this people—I say unto you, if this could always be the case then it would be expedient that ye should always have kings to rule over you.

And even I myself have labored with all the power and faculties which I have possessed, to teach you the commandments of God, and to establish peace throughout the land, that there should be no wars nor contentions, no stealing, nor plundering, nor murdering, nor any manner of iniquity;

And whosoever has committed iniquity, him I have punished according to the law which has been given to us by our fathers.

Now I say unto you, that because all men are not just it is not expedient that ye should have a king or kings to rule over you.

For behold, how much iniquity doth one wicked king cause to be committed, yea, and what great destruction! . . .

Therefore, choose you by the voice of this people, judges, that ye may be judged according to the laws which have been given you by our fathers, which are correct, and which were given them by the hand of the Lord. . . .

And if the time comes that the voice of the people doth choose iniquity, then is the time that the judgments of God will come upon you; yea, then is the time he will visit you with great destruction even as he has hitherto visited this land.⁷

BUT while the prophets favored democracies over kingdoms, such democracies did not always result in happiness for the people. Internal

¹Ether 9:15-18.

²See Mosiah 11:1-7; Ether 10:5-8.

³Mosiah 23:12-17, 25, 27.

⁴Make Lits Worth Living, p. 42.

⁵See Alma 30:11.

⁶See III Nephi 1:1-4.

⁷Mosiah 2:12-15.

SPIRITUALITY AND POLITICAL REFORM

(Continued from preceding page)

difficulties and even armed strife arose in democracies quite as readily as in kingdoms. In each instance the factor most important seems to be the spiritual level of the people rather than the form of government under which the people lived.

No form of political government can fail so rapidly as a so-called democracy when the moral level of a people is lowered. A single generation without God can plunge a nation toward oblivion. Dr. Albert Schweitzer, from his famed hospital in the heart of Africa, puts it this way:

If you think it through, you cannot escape the conclusion that if men do not adopt an ethic which carries with it a respect for the dignity of others and hence the submission to a personal moral restraint, then the only two other alternatives are anarchy with its inevitable chaos and demoralization, and rule of might with decrees and an order established by ruthlessness, as is done by the Communists.⁸

In the book of Doctrine and Covenants section 134, the Church of Jesus Christ of Latter-day Saints recognizes the value and efficacy of all forms of political government, so long as that government preserves religious liberty. The experience of the Church has been that the cause of Christ can flourish under many forms of civil government so long as the right of worship is left inviolate.

Attempts to Cure National Ills by Legislation.

The Book of Mormon stands as a signpost to nations that national ills cannot be cured by legislation while the spiritual condition of the people remains neglected. The younger Alma sought to bring about reform by entering political life and rose to the chief-judgeship, the highest civil office in his nation (Mosiah 29:42), only to find that while immorality, bribery, and dishonesty prevailed in the ranks, little could be done for his people. Accordingly, Alma resigned his civil position to return among his people as a prophet of God and teacher of righteousness.

And this he did that he himself might go forth among his people, or among the people of Nephi, that he might preach the word of God unto them, to stir them up in remembrance of their duty, and that he might pull down, by the word of God, all

the pride and craftiness and all the contentions which were among his people, seeing no way that he might reclaim them save it were in bearing down in pure testimony against them.⁹

That Alma and his fellow missionaries called into like service had great success toward bringing about reform by preaching the word of God is attested to by the record.¹⁰

In a later period another man of God, Nephi, also arose to the highest civil position in the land, and like Alma he too resigned that position to bring about national reform by preaching the word of God.

And it came to pass that in this same year, behold, Nephi delivered up the judgment-seat to a man whose name was Cezoram.

For as their laws and their governments were established by the voice of the people, and they who chose evil were more numerous than they who chose good, therefore they were ripening for destruction, for the laws had become corrupted.

Yea, and this was not all; they were a stiffnecked people, inasmuch that they could not be governed by the law nor justice, save it were to their destruction.

And it came to pass that Nephi had become weary because of their iniquity; and he yielded up the judgment-seat, and took it upon him to preach the word of God all the remainder of his days, and his brother Lehi also, all the remainder of his days.¹¹

⁸Alma 4:19.

⁹... and, chapters 5, 6, 7.

¹⁰Helaman 3:1-4.

ADVICE TO YOUNG EXPLORERS

By Marghale Woolsey

Go, build new trails for your strong young feet:

There are always new worlds calling. But do not forget how the stars are set. How a compass is worthy of watching yet—

For your triumphs will never be quite complete.

Till you map the new so others can view
And come following you, come following.

And make new songs for your singing, child:

There are countless melodies slumbering. But your sweetest refrains will echo strains From some that were caroled in Eden-lanes;

You'll find them worthy¹ of bringing, child. From the yellowed page to your shining age

For remembering, further remembering.

A bright new day will be yours, child—yours!

Lift up clear eyes to its dawning—
With the mind to heed what an older creed

Saved from yesterday for tomorrow's need. The spirit which swiftest and highest soars
Must have learned to fly in a lower

sky—

And treasured the joy of learning!

While no details are given of the attempts made by either Alma or Nephi to bring about reform through governmental measures, it can well be assumed that such attempts were made and failed.

No Security in Government Without Spirituality.

THE Book of Mormon attests the insecurity of a people who have lost the spirit of God. Such people invariably became involved in international strife as well as in international war which sapped their strength and reduced them to poverty.

The secret of national security and peace is found in this explanation by Alma:

And now, because of the steadiness of the church they began to be exceeding rich, having abundance of all things whatsoever they stood in need—and abundance of flocks and herds, and fatings of every kind, and also abundance of grain, and of gold, and of silver, and of precious things, and abundance of silk and fine-twined linen, and all manner of good homely cloth.

And thus, in their prosperous circumstances, they did not send away any who were naked, or that were hungry, or that were athirst, or that were sick, or that had not been nourished; and they did not set their hearts upon riches; therefore they were liberal to all, both old and young, both bond and free, both male and female, whether out of the church or in the church, having no respect to persons as to those who stood in need.

And thus they did prosper and become far more wealthy than those who did not belong to their church. . . .

And it came to pass that by thus exercising the law upon them, every man suffering according to that which he had done, they became more still, and durst not commit any wickedness if it were known; therefore, there was much peace among the people of Nephi until the fifth year of the reign of the judges.¹²

Much as we may desire national reform and international peace, we must not be misled into supposing that these ends can be achieved by new legislation alone, or by the setting up of new political reforms like the United Nations. Without spiritual reform, the new legislation is likely to become the tool of knaves, and political organizations like the United Nations but screens behind which flourish new forms of international chicanery.

⁸As quoted by Harold E. Stassen, in *Ladies' Home Journal*, July 1951, p. 131.

¹²Alma 1:29-31, 33.

Through the Eyes of YOUTH

SIX girls went to the Coast recently. They were sorority sisters and Latter-day Saints. While driving along they eventually got around to discussing a challenging talk given recently by a Church Authority. Five of them felt it was "extreme." Ann differed. As they argued and the discussion broadened to fundamental religious issues, it became more and more apparent that Ann had a grasp of the precepts of the gospel while the others had only vague impressions. There were sociology and English majors in the group. But, as some of them admitted, their religious thinking was far behind their academic thinking.

At bedtime that first night there was an embarrassed, "Aren't we going to pray?" Awkwardly all knelt with Ann—some for the first time in years.

A week of such open-souled talks and prayers did something to that group. On their return home they were agreed that they would begin a careful study of the gospel and meet once a week for discussion, Ann leading.

Since then they have been concentrating on the gospel as they do on physics or French but with added fervor. One of them, never having opened the Doctrine and Covenants before, became so absorbed that she read it half through in one sitting. Another carried the Pearl of Great Price to the library, spent the afternoon on it alone, and said to the group later, "I felt like I wanted to read everything, everything inspired men ever recorded." Their Church activities have taken on new meaning. Life is beginning to be more than an empty ideal.

Too many of us are starving for spiritual food in the midst of plenty.

Why are most returned missionaries spiritually attentive — why is their gospel understanding usually greater — than most others of equal intellect at home? Partly because, daily and intensively, they have dug for themselves. Do you remember



—H. Armstrong Roberts

DIG For YOURSELF

By Clark Strong

best, and use most, the things you hear secondhand or the things you dig out firsthand? The answer is so obvious it is overlooked.

Your class attendance in Church organizations may be impressive. But your actual knowledge of the principles of the gospel, your spiritual power, is proportional to the amount of concentrating you do *on your own*. What you derive from classes depends on what you bring. Until you begin to think, discuss, question, study—dig for yourself—you bring indifference. No wonder there is sometimes a wide gap between the truths of the gospel and our conceptions of them. Understanding and integrity do not spring from the passive process some of us follow.

If you're a high school graduate, you have spent more than 13,000 hours in school. A person of average intelligence can read the Book of Mormon in twenty-one hours. Does this not give new meaning to Dr. John A. Widtsoe's words:

The gospel should be studied more intensively than any school or college subject. They who pass opinion on the gospel without having given it intimate and careful study are not lovers of truth and their opinions are worthless. (*Evidences and Reconciliations*, page 8.)

The Lord seemed anxious that we understand this. "Behold, I say unto you, that you must study it out in your mind," we read in a modern revelation. (D. & C. 9:8.) More than forty verses in the Doctrine and Covenants say, in one way or another, "Seek and ye shall find." President George Albert Smith, not many months before his death, reiterated this law in his conference address in April 1949. Our leaders understand the principle. Read the accounts of their own early religious studies. (*Hours with Our Leaders*, M. I. A. Manual, Bryant S. Hinckley, 1942.)

Again, writes Dr. Widtsoe:

So important is the gospel, the guide to human conduct, that it would be well for every lover of truth to set aside fifteen to thirty minutes daily for the study of the gospel. Such regular study will in a few years yield mastery of gospel principles. (*Evidences and Reconciliations*, page 8.)

When can you find that fifteen to thirty minutes? Several of my friends find it just before they go to bed. Even when they come home late they give a few minutes to study before turning out the light. It soon becomes a habit.

Some of them are browsing through one or more of the classic Church biographies that are available. Some are reading the scriptures historically, some subjectively, some at random for inspiration. Some of them are memorizing choice passages. Some are reading Church books written especially

(Concluded on page 110)

THE SEWAGE DISPOSAL PROBLEM

By Thomas L. Martin, Ph.D.

PROFESSOR OF AGRONOMY AND BACTERIOLOGY BRIGHAM YOUNG UNIVERSITY

THE sewage disposal problem confronts officials of most of our American cities today. Sewage material is dangerous to the health of man, and he must be protected from it. Yet, it is high in minerals and vitamins essential to human well-being. How can it be handled, its value utilized, and yet not become responsible for the spread of human disease?

Many cities care for it by having it pass directly into the ocean. This practice results in a waste of all the plant foods and other desirable substances it contains. Some cities spray it over rocks and cinders so that it can be rapidly oxidized, while others screen it and later burn the activated sludge that is left. This, too, is waste.

One unique method of taking care of sewage is known as "Broad Irrigation." The sewage is spread over sandy soils and used as fertilizer for the growing of truck and garden crops. Although this is a good way to save the valuable nutrients and use them for the growing of crops, epidemics have been known to develop because of this practice. Vegetables grown on such soils may contain disease germs if the sewage should be contaminated with harmful organisms. So, if vegetables are known to have been grown on such sewage fertilized soils, the housewife must be particularly careful that she cleans and prepares them very thoroughly indeed.

OFFICIALS of the city of Munich, Germany, have discovered what may be the proper way. This city, before the war, had a population of 800,000, and for decades the way to rid the city of its sewage effectively had been a problem. A method was

finally worked out, however, and it was the writer's privilege a few years ago to visit their unique sewage disposal plant. They decided to carry the sewage in cement-lined canals to a place about three miles from the city. At a specified place, large cement tanks were built and the sewage emptied into them. After a sufficient length of time had elapsed to allow the solid material to settle to the bottom of the tanks, the supernatant liquid was siphoned off into a second canal and carried three or four miles farther down the country, where a series of ponds had been created. The soluble organic matter in the ponds of sewage was slowly oxidized, and after all danger of contamination had passed, the water from the ponds was emptied into a river close by.

This diluted sewage pond water was found to be very rich in plant food, and it was believed that fish could live and grow successfully because of its rich contents. Accordingly fish were planted each year, and one hundred and sixty tons of fish were grown, harvested, and sold to the people in Munich. After a season or two, the water was found to be too rich in plant foods, for vast amounts of vegetation accumulated at the surface of the water, and at the end of the growing season this vegetation would die and decompose. The oxygen in the water utilized in the decomposition process created an oxygen deficiency, which condition caused the fish to die. To prevent this loss it was decided that ducks should be placed upon the ponds. They could eat this vegetation and prevent its accumulation and thus eliminate much that would be available for decomposition. Accordingly, six thousand ducks were planted and

grown on these waters. These ducks laid thousands of duck eggs, which eggs were marketed to the townspeople. When ducks and duck eggs are present, baby ducklings accumulate in abundance. As many as twenty-two thousand baby ducklings were marketed each year.

THESE profitable undertakings do not constitute all the values obtained from this sewage, for the residue in the tanks into which the sewage was originally poured decomposes and liberates a good supply of gas. The gas in the tanks is carried in various ways to a place where it is mixed with air and coal gas, and this mixture is sold by the city officials for the purpose of furnishing light and cooking gas to Munich inhabitants.

There comes a time when the decomposition process in the bottom of these tanks is very much slowed up. A residual sludge remains. This has a value, too, for it is taken from the bottom of the tanks, dried, cut into blocks, and sold to the farmers of Germany for fertilizer use.

Sewage disposal, therefore, by the officials of the city of Munich has proved to be a most profitable investment. Disagreeable odors are removed safely from the city. All danger of disease spread is eliminated. There is produced gas for light and cooking; fish, ducks, and duck eggs are grown on the ponds which contain the diluted sewage; baby ducklings are sold on the market; and solid residual materials are sold for commercial fertilizer. Nothing is wasted. This method furnishes the city with a vast amount of revenue and has proved to be a most profitable venture.

POMEROY Family GENEALOGY

From A Study By Frank T. Pomeroy

EDITOR'S NOTE

The study of genealogy is fascinating to many people. A more fascinating study, perhaps, awaits those fortunate enough to uncover diaries and stories which make ancestors not a series of birth, marriage, and death dates but make them real life people.

This story concerning one of the Pomeroy ancestors is from the pen of Frank T. Pomeroy, who, while more than fourscore years of age, still pursues genealogical and temple work at Mesa, Arizona.

FRANCIS MARTIN POMEROY, second son of a family of nine children, was apprenticed to his uncle at the age of fourteen. Although used to the rigors of Connecticut farm life of the early nineteenth century, he found his bachelor-uncle's stern ways difficult. Once he obtained permission to have a day off to see the traveling circus if he could learn to recite the printing in a spelling book from cover to cover. It would have been impossible for anyone not possessed of his zeal for learning. Francis made the recitation for his uncle, enjoyed the circus, went home that weekend to say good-bye to his family, and journeyed to the seacoast to join the crew of a whaling vessel.

The whaler, a strong, rugged, three-masted ship, was to sail south, around the tip of South America, up the Pacific coast to the whaling grounds in the Bering Sea. Here both the American and Asiatic sides would be "fished," and the expedition would take about two years before returning to its New England base. But if the ship itself was well-equipped for the voyage, the men were not. With the exception of the officers, the men were first enlistees, and were a motley lot; some were ne'er-do-wells; and some were semi-criminals, anxious to drop from sight for a couple of years. The sixteen-year-old Francis soon discovered that the sternness of his uncle was child's play compared to what he now faced, but he enjoyed his training period as the ship sailed south, and he readily learned the rigging ropes and malls, as well as his other duties.

"Thar she blows!" the cry that a whale has been sighted, meant in

those days a race between the brain and muscle of the men and the superior weight of the whale. A boat had to be manned, usually by ten oarsmen, and maneuvered close enough to allow the keen edge of the hand-thrown harpoon to bite into the whale. Then followed the real fight as the oarsmen started the boat back toward the ship, while on the end of their line was a whale, often ninety feet long and up to one hundred tons, trying to shake loose from the harpoon. Now diving, now churning the waters, the whale with one sweep of its tail could easily smash the boat, and all the lives would be lost.

For six long years this was Francis Martin Pomeroy's life. He became a third mate on his second voyage and a second mate on the third. On his fourth voyage, his vessel was struck by a terrific storm off the coast of Peru as it was proceeding north. The boat sank, and he was the only known survivor. He was picked up unconscious on the beach by a Castilian family and nursed back to health. He stayed there almost two years before returning to New England.

HOMER once again, he was convinced that Providence had been training him for something better. This conviction, plus his New England thrift, indicated that he should seek employment closer home. He met Ashbel Green Haskell, who was operating a sawmill in New Salem, Massachusetts, and soon had a job at the sawmill. There he became acquainted with Mrs. Haskell and her daughter by a former marriage, Irene Ursula.

(Continued on page 124)

A three-masted whaling vessel, the "Eagle," from an old water color painting. This ship is similar to the one on which Francis Martin Pomeroy spent six years of his life.

—Courtesy, Old Dartmouth Historical Society and Whaling Museum





Dear F.

Continuing the theme of my letter:

As to the fugitive who gathers forces in the wilderness by "drawing off" people from his rival, in the first century there was Lu Fang, "the leader of a small military band, half soldiers, half bandits," who nearly won the Hunnish and Chinese empires for himself and would have done so had not some of his ambitious officers deserted him just as he had deserted others.⁹⁰ Having cheated his brother of the throne, Attila "hoped to subdue the entire world."⁹¹ After Attila's death two of his descendants went out into the wilderness, and there gathered about them "armies of outcasts," each hoping in time to win back the world empire for himself.⁹² You will remember that Genghis Khan* lived for years as an outcast and a bandit as he gathered around him the forces that were to conquer all his rivals. At the time, and most of the time, all the princes of central Asia, "the leaders, the bagadurs and noyans, strove to become independent by attracting subjects and followers of their own."⁹³ The great rulers of Asia have regularly passed from the risky station of bandit chief to the hardly less

THE WORLD OF

PART VI

By Hugh Nibley, Ph.D.

ASSOCIATE PROFESSOR, HISTORY AND RELIGION, BRIGHAM YOUNG UNIVERSITY

risky one of world monarch—and back again, in a world where "every man was filled with the desire to become an independent prince," and every independent prince to become lord of all.⁹⁴ Time and again "the boldest . . . adventurers flocked to the banner of the new and successful chieftain of the race," as in our own day the youth of all central Asia joined the fifteen-year-old Ma Chung-ying as he "calmly worked out a plan for the conquest of the whole world."⁹⁵

Not only is the Jaredite practice of seeking to "draw off" followers to an army that builds its forces and bides its time in the wilderness in the best Asiatic tradition,⁹⁶ but also the method of doing it is likewise the usual one. Thus Akish bound his followers around the nucleus of his family (the Asiatic conquerors are fanatically family-conscious) by lav-

ish gifts, for "the people of Akish were desirous for gain, even as Akish was desirous for power; wherefore the sons of Akish did offer them money, by which means they drew away the more part of the people after them." (Ether 9:11.) It was the sons of Genghis Khan, you will remember, who did most of his campaigning for him, and from the very beginning the secret of his power was the huge heap of riches that always stood near his throne and from which, after the immemorial custom of the steppes, he rewarded all who joined him.⁹⁷ "The pattern of steppe imperialism" is ever the same, according to Vernadsky, beginning with "accumulated wealth in the hands of some able chieftain," which enables him to expand his popularity among neighboring clans.⁹⁸ The Jaredite pattern is well authenticated⁹⁹ and is nothing less

*Variant spellings Jenghis Khan, Chingis Khan.

than "the ancient law" of the khans.¹⁰⁴

But if the ambitious chieftain gains adherents by bribery, he keeps them by oaths. The oath is the cornerstone of the Asiatic state as of the Jaredite. Akish again furnishes an excellent example:

... Akish gathered in unto the house of Jared all his kinsfolk (this is always the first step with any Asiatic conqueror).

... and ... they all swore unto him, by the God of heaven, and also by the heavens, and also by the earth, and by their heads, that whoso should vary from the assistance which Akish desired should lose his head. . . .

And Akish did administer unto them the oaths which were given by them of old who also sought power, which had been handed down even from Cain. (Ether 8:13-15.)

Note that these terrible oaths are traced back explicitly to the Old World. The very oldest texts in "the oldest language in the world," according to Hommel, are incantations "having the stereotyped conclusion: 'let it be sworn (or conjured) by the name of heaven, let it be sworn by the name of earth!'"¹⁰⁵ From the flood of documents that have come

forth of recent years to teach us the ways of men at the dawn of history, it is apparent that oaths, conspiracies, and combinations were the established order of things from the beginning. What better illustration of this could one ask than the great Babylonian New Year's hymn, the "Enuma Elish," in which Tiamat, aiming at the rule of the universe, "draws off" the gods to her side, so that "they conspire unceasingly night and day" against the rightful ruler, and "gather themselves together in a host to make battle." When he heard the news, the true king sat upon his throne "grim and silent, without saying a word, . . ." then "He smote his thigh, he bit his lips, controlled his voice," and finally gave the order to assemble his army—which by formal acclamation took the oath of eternal allegiance to its leader Marduk.¹⁰⁶ This story which goes back to the beginning of things (the actual text comes from the first Babylonian dynasty)¹⁰⁷ is no mere primitive fantasy: It is the authentic and familiar picture of the great Khan who learns that a relative and a rival

is raising an army against him in the wilderness.

The story of the rise and career of any great conqueror is a long catalog of terrible oaths taken and broken, the most solemn of these being sealed by the drinking of blood, as when "the King of the Commains had the Emperor of Constantinople and his

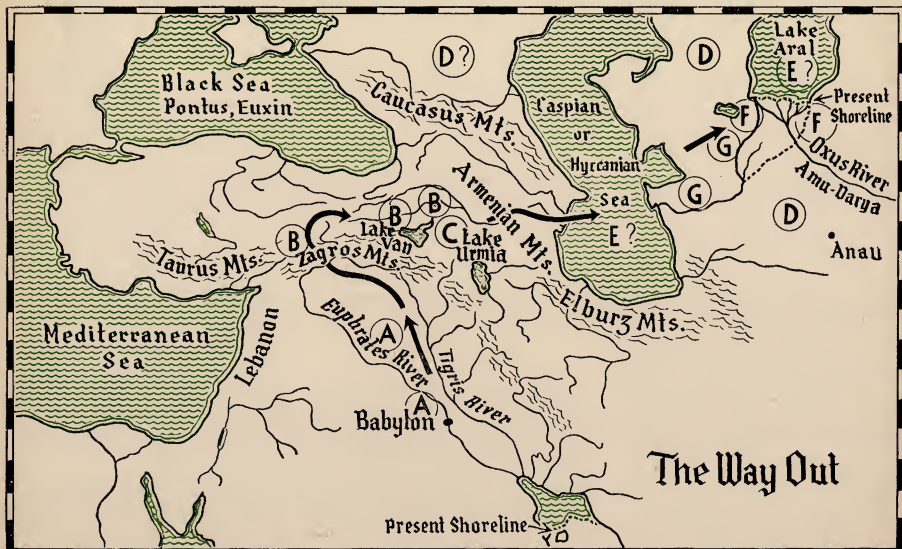
(Continued on following page)

THE WAY OUT

Key:

- A. The Land of Shinear, where the Great Tower was. (P. Dhorme, in "Rev. Biblique" 1928, 509-511). Ether 1:33.
- B. "The valley which was northward" (2:1). (The northern headwaters of the Euphrates "command a hub of radiating valleys and travel routes, to which the Euphrates owes its importance as a highway of commercial and military penetration." A. Moret, "Hist. de l'Orient" I, 306).
- C. "And the name of the valley was Nimrod" (2:1). Nimrod country: home of Nimrod place-names and legends. (N. Emin).
- D. "That quarter where there never had man been" (2:5). Anau, once thought to be the oldest city in the world, was originally built in a wilderness.
- E. "The sea in the wilderness" (2:7). Both the Aral and Caspian Seas were much larger in ancient times than they are today.
- F. "Many waters" (2:6). The Turanian plain was anciently full of lakes, marshes, and streams. The Oxus Delta was a vast lake.
- G. Ancient course of the Oxus (as recently as the time of Alexander), now dried up.

THE JAREDITES



THE WORLD OF THE JAREDITES

(Continued from preceding page)

people to be blooded, and each drank alternately of the other's blood. . . ."¹⁰⁷ The annals of the Assyrians conduct us, as does the study of the oldest languages of Asia, into a world of oaths and covenants.¹⁰⁸ And why should this be so? The explanation is simple, for the purpose of the oath is to *bind*. (The Egyptian word for *oath*, to give one example, is simply *ankh*, originally a *knot*. In a world of vast open spaces and limited population, where wandering nomads may take independence for themselves by hunting beasts or driving cattle over limitless grasslands, how can men be bound to any spot or leader? They must be tied by oaths, because there is no other way of binding them. Of course every effort was made to make the oath as binding, that is, as terrible as possible, and of course such oaths were broken whenever convenient. The ease with which one could pass from one camp to another put every king on his guard, so that Asiatic kingship is at all times enveloped in a stifling—and very Jareditish—atmosphere of suspicion and intrigue. Mithra rules, says the *Avesta*, by virtue of his ten thousand spies, which make him alone of all kings undecivable.¹⁰⁹ This is the institution of "the King's eyes" and "the King's ears," perfected in Persia and inherited by the monarchs of many lands. The success of any conspiracy against watchful royalty depends therefore on secrecy and surprise before all else, and so we have as the unflinching adjunct and nemesis of Asiatic kingship the secret society, investing all life with a paralyzing sense of insecurity, as Hoernes notes, and overthrowing dynasties and empires in a single night.¹¹⁰ Asia's gift to the world has many times saved the world from Asia's rule, for how many a Persian, Hunnish, or Mongol conqueror has had to turn his back on the West just as he stood on the verge of world conquest, to quench the fires of rebellion set by the secret conspiracies of his relatives behind his back! The normal constitution of Asiatic empire, write Huart and Delaporte, is "despotism tempered by dethronement and assassination, in which the clergy play the leading role."¹¹¹

For better or for worse, every ruler of the steppes, however great

his personal power and prestige, has to reckon on the presence of a class of ambitious and powerful priests—usually shamans. Even Genghis Khan, the mightiest of them all, was nearly pushed from his throne by an ambitious high priest, and at the dawn of history more than one such high priest seized the rule for himself.¹¹² The case of the brother of Shamed whose "high priest murdered him as he sat upon his throne" (*Ibid.*, 14:9) is, then, thoroughly typical, and that by no mere coincidence, for we are told not only that the system was inherited "from them of old" and perpetuated by the same methods—secret societies, family compacts, bribes, oaths, etc.—as in the Old World, but we are also given a clear image of the physical background of the whole thing.

We are told for example, how a son of King Akish, enraged at his father for the inhuman death of his brother by starvation (how typical), went out and joined the growing hosts of the deposed King Omer, who, since he had been overthrown by a "secret combination of Akish and his friends," had been dwelling in tents and gathering strength for a comeback. (*Ibid.*, Ch. 9.) Note the apparent fluidity of Jaredite society—the possibility of large parties of people wandering here and there over a sparsely-settled continent. Note also how closely conditions in "this north country" duplicate those prevailing in the same latitudes on the other side of the world, where much the same landscape also prevails. This, we will see later, is very significant, for it plainly points to the possible origin of much of the Indian way of life among the hunters and nomads of Asia at a very early date—the very thesis that has so often been thrown up as the strongest argument against the Book of Mormon is first propounded by the Book of Mormon itself! But more of this later.

A WORLD OF JAILS

The Jaredites, like their Asiatic relatives (and unlike the Nephites), were thorough-going monarchists, and their monarchy is the well-known Asiatic despotism lacking none of the trimmings. Take the four verses that describe the reign of Riplakish, Ether 10:5-8. Here, I submit, is the perfect thumbnail portrait of an

Asiatic tyrant; the lechery and cruelty, the magnificence and the oppression are all there. That sort of thing was well-known in Joseph Smith's day—after all *Hajji Baba* came out in 1824—but the Book of Ether goes far beyond the conventional picture to show us institutions quite alien to the experience of western people.

Such is the practice, mentioned many times in the book, of keeping a king prisoner throughout his entire lifetime, allowing him to beget and rear a family in captivity, even though the sons thus brought up would be almost sure to seek vengeance for their parent and power for themselves upon coming of age. Thus Kib was taken captive by his own son, begot yet other children in captivity, and died of old age, still a prisoner. To avenge Kib, his son Shule overcame the unfillial Corihor whom, however, he allowed to continue in power in the kingdom! Shule in turn was taken prisoner by Corihor's son Noah, only to be kidnapped from his prison and restored to power by his own sons. And so on: "Seth . . . did dwell in captivity all his days. . . . Moron dwelt in captivity all the remainder of his days; and he begat Coriantor. And it came to pass that Coriantor dwelt in captivity all his days and . . . begat Ether, and he died, having dwelt in captivity all his days."¹¹³

It seems to us a perfectly ridiculous system, yet it is in accordance with the immemorial Asiatic usage. Thus when the brothers Baidu and Kaijatu disputed the throne of Asia, the advisers of the latter when he gained ascendancy declared: "It is right that he should be *yoked under service*, and that he should be kept in bondage for the whole period of his life, so that his hand can never be stretched out to kill or commit any injury."

In the Book of Ether King Hearthom . . . "served many years in captivity." (*Ibid.*, 10:30; King Levi the same, *Ibid.*, 10:15.) Kaijatu failed to heed the advice, to his regret, for presently his brother staged a coup and put *him* in a tower for the rest of his days.¹¹⁴

Benjamin of Tudela tells how the khalif—the spiritual ruler of all western Asia—arranged for "the brothers

(Continued on page 98)



ON THE Bookrack

THE WILL TO LIVE

(Arnold A. Hutschneker, M.D., Thomas Y. Crowell and Company, New York. 278 pages. \$3.50.)

THAT the mind can and often does influence the body is pretty well understood. The study of this relationship in these days of pioneering in this field appears under various names, such as psychiatry, psychoanalysis, and psychosomatic medicine. In this interesting and well-organized book, an experienced medical doctor states his views and backs them up with specific cases from his own practice. He holds that the will of man may be used effectually against disease and death. He sums up effectively his conclusions in the title to his last chapter, "It is easier to hate but healthier to love." It will be found difficult to lay down this sane, excellent book without finishing it.—J. A. W.

LIFE'S MEANING

(Henry P. Van Dusen, Association Press, New York. 244 pages. \$2.50.)

THIS is a reprint, but it is greatly modified from the author's first edition of nearly a generation ago. It is thoroughly Christian and will help and inspire any person in his search for truth. Dr. Van Dusen is president of the Union Theological Seminary, New York City.

The book misses frequently the fundamental structure of the gospel; but that which he writes is always uplifting and inspiring. The chapter on "Why Religion" could well be reprinted for our sick world.—J. A. W.

CLOSING THE RING

(Winston S. Churchill, Houghton Mifflin Company, Boston. 1951. 749 pages \$6.00.)

THIS volume, the fifth in Churchill's history of World War II, deals with the events of the year, June 1943-June 1944. The theme of this particular volume is "How Nazi Germany was Isolated and Assailed on All Sides." As we stated in earlier reviews of this series, these are priceless records—against the time when the history of World War II can be written fairly and honestly. Into this volume go, for instance, American translations of secret records taken when Hitler held a conference with some of his leading army officers relative to the defense of Sicily.

Of vital interest today is the record of the conferences at Cairo and Teheran, one part of which Churchill titled "The Crux." Churchill is the master of innuendo and has several tongue-in-cheek comments that jab American egoism. But the historical incidents recorded by a person as important as Winston

Churchill, who was present when they occurred, makes the book a most valuable contribution to the history of World War II. There are few writers who have the ability that Churchill has, and few who have had his wide international experiences.—M. C. J.

STEVE MATHER OF THE NATIONAL PARKS

(Robert Shankland. Alfred A. Knopf, New York. 1951. 326 pages. \$4.00.)

IN THE fall of 1914 forty-seven-year-old Stephen T. Mather wrote a letter criticizing the operation of the national parks to Franklin K. Lane, then Secretary of the Interior. The secretary replied, "If you don't like the way the national parks are being run, come on down to Washington and run them yourself." He did, expecting to spend a year, but remained the rest of his life devoting his boundless energy and much of his fortune to preserving and making accessible the natural beauties of America.

This is the story of his life and the story of our national parks and monuments. It is a fascinating biography combined with a little-known, romantic chapter in American history.—D. L. G.

THORNDIKE BARNHART DICTIONARY

(Doubleday & Co., Inc., Garden City New York. 1951.)

THIS dictionary published in various price ranges will be helpful to many who wish to learn more about words. The authors of this dictionary have tried to simplify the definitions, which in some other dictionaries often have either offered little real meaning or have clouded definitions.

In this special feature the authors have succeeded admirably. However, there is still one feature that does not measure to other recognized dictionaries, and that is the biographical factor, for example: it was a matter of no small disappointment to find that Louisa May Alcott could have been omitted from any dictionary, and especially from one that was aimed to simplify the dictionary and thus extend its use by youth.

—M. C. J.

LIVING IDEAS IN AMERICA

(Edited by Henry Steele Commager. Harper & Bros., New York. 1951. 766 pages. \$6.00.)

THREE great themes permeate this exceptional book about America: The American Setting; American Principles, Traditions and Institutions; and America as a World Power. The author, whose *The American Mind* proved stimulating, indicates the significance of this

material in view of the crisis of the time: "Circumstances change profoundly, but the character of the American people has not changed greatly or the nature of the principles of conduct, public and private, to which they subscribe."

Each of the divisions has sections that are stimulating; for instance, under Principles, Traditions and Institutions, there are eight subdivisions; and under America a World Power, there are two sections.

Perhaps a glance at the authors will indicate the breadth of the material included: William Bradford, Walt Whitman, Stephen Vincent Benét, Theodore Roosevelt, John Locke, Stuart Chase, Thomas Jefferson, John Adams, James Madison, Thomas Paine, John Marshall, Henry George, Elihu Root, George Santayana, Abraham Lincoln, James Bryce, Benjamin Franklin, Woodrow Wilson, Herbert Hoover, William Allen White, and many others who have said or done something to help shape the United States of today. It is a book that all should read who wish to evaluate critically and intelligently the United States as it is today.—M. C. J.

How You Grow by Bernice L. Neugarten; *Your Club Handbook* by Nancy E. McDowell; *Facts About Narcotics* by Victor H. and Virginia E. Vogel; *Guiding Children's Growth* by Ellis Weitzman; *You Can Read Better* by Paul Witty and Harry Bricker; *Helping Children Read Better* by Paul Witty; and *Fears of Children* by Helen Ross; Science Research Associates. Chicago 10, Illinois.

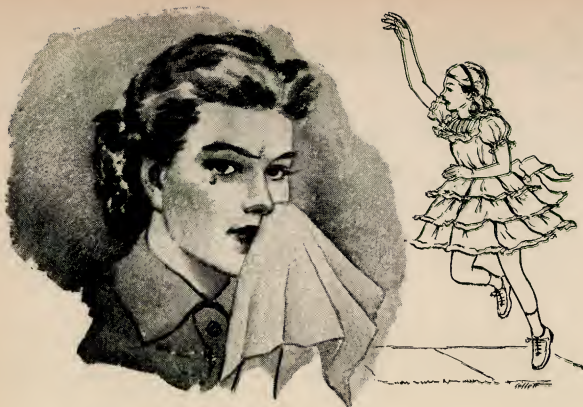
THESE are some of the new booklets available in the Life Adjustment Series which are invaluable to the leaders and parents of young people. Of particular importance now is the narcotic problem—and this is treated in a factual manner—without hysteria. The leader or parent who wishes to obtain the yearly series may obtain the booklets through an annual subscription of \$3.50; each copy is forty cents, or three for a dollar. Most of these booklets are of increasing value—and are worth more than the initial cost.—M. C. J.

HOW TO GET MORE OUT OF YOUR READING

(Norman Lewis. Doubleday & Co., Inc., Garden City, New York. 1951. 425 pages. \$3.95.)

DIVIDED into six major headings, the book indicates ways of improving reading by giving concrete material which the reader is then supposed to do for himself and check to see whether he is able to grasp it and analyze it. It is a good book for the person who is sincere in his effort to improve his reading habits of grasping material and of concentration on material being read. The author indicates also how to skim in order to grasp significant ideas.

—M. C. J.



"She found herself listening for a child's footsteps hurrying through the yard."

PERHAPS if she turned the clock to the wall, Emily thought, she could forget the time, wouldn't notice when its hands reached twelve-thirty. That was one of the difficult intervals in her empty days. Even now, after three months, she found herself listening for a child's footsteps hurrying through the yard, the slamming of the back door, and a treble voice demanding, "Lunch ready, Mother?"

A dry sob caught in her throat, threatening to choke her, and she closed her eyes as if by doing so she might shut out the memories which rose to torture her.

The swift attack of a dread disease . . . prayerful thanks for a fight almost won . . . the terrible moment when Ralph had taken her in his arms and whispered brokenly, "She's gone, Dear."

She couldn't believe it then, nor could she now. It couldn't have happened to her! It wasn't fair. Her baby, her darling, nine-year-old Sally! Why should she be taken, and worthless derelicts of humanity, cluttering prisons, of no use to anyone, be allowed to live?

Faith? Of course she had faith. She believed that her baby was safe, in a far more beautiful world than this, but somehow that didn't seem to help. She wanted to hold her in her arms, to hear her confidences. If only she might have gone with her—if only they might be together!

It hadn't been as difficult at first. She had been numb, without feeling,

The endless stream of telephone calls, notes, and attempted comfort of friends had occupied her. Then she'd found she must help Ralph. He had been completely shattered emotionally, had gone down like an oak in the path of a hurricane. For weeks she'd done her best to comfort him, tried to divert his mind from the tragedy of their loss, and forced herself to think neither of the past nor the future, but to concentrate on the trivialities of the moment.

"Emily is wonderful," people had said, "so brave!"

But I'm not brave, she thought. I'm a coward. I can't bear to drive past the school. I can't go to church because Sally went with me. I've got to do these things, she told herself. Perhaps tomorrow. . . .

If she turned the clock to the wall . . . but what was the use? She'd hear Sally's playmates as they passed the house. She couldn't shut out the sound of their laughter and shouting.

"Dear God," she breathed, "please help me. I can't go on this way."

The click of the letter-slot in the front hall announced the postman's arrival. Four envelopes of various sizes lay on the floor, each bearing her own name in the awk-

A Promise Kept

By Elizabeth S. Norris

ward handwriting of a child. They couldn't be—but they were—valentines, from four of Sally's little friends. Her eyes filled with tears. How thoughtful, yet how cruel. February 14—she hadn't remembered! Why should she? Gala days, holidays, no longer had any meaning for her. But Sally had loved Valentine's Day. How proud she had been last year when she'd counted her "loot" as she called it.

"I got a valentine from everyone in the class," she'd announced proudly. "And at the end of the afternoon we had a party. Ice cream and little cakes one of the mothers made. Do you think you could make us cakes next year, Mother?"

Emily started guiltily. Of course, she'd promised. But now . . . Was it too late? She glanced at the clock. Ten-thirty. If she hurried . . . there were forty-six pupils in the fourth grade . . . forty-five now . . . she reminded herself sharply.

"Cupcakes," Sally had said, "little cupcakes, Mother, with lots of icing."

Emily picked up the phone and dialed the school. Yes, the fourth grade was having a party. At two-thirty. Yes, Miss Martine would love to have cakes for the class. But wasn't it too much work?

"No," Emily said, "you see, I promised Sally last year. I want to keep that promise, even now. I know it would make her happy." Strange, how steady her voice seemed!

"I understand," Miss Martine said gently.

(Concluded on page 107)

Even though her own Sally was gone, she found great comfort in making other children happy.

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THE WORLD OF THE JAREDITES

(Continued from page 94)

and other members of the khalif's family" to live a life of ease, luxury, and security: "every one of them possesses a palace within that of the khalif, but they are all fettered by chains of iron, and a special officer is appointed over every household to prevent their rising in rebellion against the great king."¹¹⁴

Genghis Khan during his earlier career was put in stocks and carried about with the court of a rival prince as a permanent prisoner; his escape was considered superhuman. His descendant, Tamerlane, and his wife were also made permanent prisoners and kept in a cowed by a rival ruler.¹¹⁵

In an emergency the shah of Persia was unable to come to the same Tamerlane's aid as an ally because, he exclaimed, "his nephew Mansur had robbed him of his army and thrown him into prison"¹¹⁶—yet he was able to write letters.¹¹⁷

When Izzudin overcame his brother Alluddin in their fight for the Seljuk empire, he locked him up in prison; but when at the end of seven years Izzudin died, his brother was immediately released and put on the throne without a dissenting voice—he had been kept behind bars all that time just as a precaution!¹¹⁷

It was the custom of Turkish kings, as has been recently shown, to allow their defeated rivals to sit upon their thrones by day but lock them up in iron cages for the night!¹¹⁸

These lords of the steppes, like the Mameluke ruler who brought an upstart general to heel by having him hauled to court in a cage,¹¹⁹ were following in the footsteps of much earlier kings. Sennacherib reports of no less a rival than the king of Babylon that "they threw him fettered into a cage and brought him before me. I tied him up in the middle gate of Nineveh, like a pig."¹²⁰ And of the king of Arabia he says: "I put him into a kennel. With jackals and dogs I tied him up and made him guard the gate in Nineveh. . . ."¹²¹

Moving back to the earliest records of all, we find a large class of legends all over the ancient world telling how the victorious god in the beginning bound and imprisoned his rebellious relatives, not killing them since they partook of his own divine nature—the earliest myths of Zeus

and Osiris at once spring to mind. But the actual carrying out of the practice in history as described in the Book of Ether comes as a surprise.

Related to the permanent confinement of kings is the institution of forced labor in prisons. Riplakish "... did obtain all his fine work; yea, even his fine gold he did cause to be refined in prison; and all manner of fine workmanship he did cause to be wrought in prison." (*Ibid.*, 10:7.) Work in prison was the alternative to the paying of ruinous taxes. (*Ibid.*, 10:6.) Much the same system was used by the Assyrians from the beginning; thus Tiglath Pileser III: "I laid tribute and taxes upon them . . . their horses, their mules, their camels, their cattle and their sheep and workmen without number I carried away. . . . All the skilled artisans I shrewdly used to best advantage."¹²² "Feudal dues, forced labor, and overseers I imposed upon the land of Nairi."¹²³ Even kings are made to serve, as Hearthorn did: "Their kings, their rulers, I brought into submission to my feet and imposed task-work."¹²⁴

Later rulers of Asia kept up the tradition: the Scythians considered all people their slaves, and their Parthian successors bound these slaves down on huge work farms.¹²⁵ While in Western Asia, Alaric and Attila treated all men as their bound serfs,¹²⁶ in eastern Asia the Wei kept a million captives working for a hundred years in caves to produce "all manner of fine workmanship."¹²⁷ Each relative of the Great Khan "received a certain number of skilled workmen, artisans, artists, and so on, who were at his entire disposal and whom he made settle where he liked."¹²⁸ Tamerlane kept such artists, especially goldsmiths and glassworkers, for himself, forcing them to settle in prison camps at Samarkand in much the way Assur-Nazir Pal bound the Amorite workers three thousand years before.¹²⁹

Even in our own day the *ja lama* forced everyone who fell into his power, "Tibetan officials, Mongol pilgrims, lamas, Chinese traders, Kirghiz headmen," as well as an innumerable host of soldiers and peasants "to work erecting buildings and constructing towers and walls" to his glory.¹³⁰

(Continued on page 100)
THE IMPROVEMENT ERA



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THE WORLD OF THE JAREDITES

(Continued from page 98)

We must not overlook the ambitious building programs of the Jaredite kings, for nothing is more typical of the earliest rulers of the East, where even the prehistoric creation legends "harp upon building with a notable persistence."¹²¹ Coriantumr "... did build many mighty cities" (*Ibid.*, 9:23), the magnificent Riplakish "... did build many spacious buildings" (*Ibid.*, 10:5), and Morianton "... built up many cities, and the people became exceeding rich ... in buildings." (*Ibid.*, 10:12.) It is a strange thing that warlike and no-

madic kings should have a passion for building, but it is a fact in Asia as in America: "Cities sprang up like mushrooms in honor of the ruling khan, most of them remaining unfinished and falling speedily into decay. Armies of handicraftsmen would be assembled for the purpose (another Jaredite practice) ... then the khan would perish and of the intended glory nothing would remain but a heap of ruins. ..."¹²² I think I have given the true explanation of this phenomenon in a recent article,¹²³ but what I want to call

(Continued on page 102)

The Point of Departure

RICHARD L. EVANS

WHEN we find ourselves on a wrong road, our first reaction is to look back and think at what point we departed from the right road. But sometimes we may have gone a long way before we are fully aware that we have left the right road. This is true of many things in life. Sometimes changes come so gradually that we may not always be aware of how far we have gone; for example, we may not always know when it was that we acquired a habit, but we pretty well know when we have a habit. We cannot always be sure, from first symptoms, when a man will become a drunkard, but we pretty well know when a man is a drunkard. In the first phases of the process, people may not always be aware of how fast or how far they are losing their freedom. But if they continue, there comes a time when they know they have lost their freedom. Many things come a step at a time by willingly going the wrong way. And while the first step may not at first seem to suggest serious consequences, still there is no such thing as an inconsequential departure from principle. And in looking back we shall find that the first step, the first time, the first point of departure is the critical point—for second steps have a way of following first steps. In some respects it may be compared to a person who climbs a precarious cliff. Each handhold or foothold is not a stopping place, but only a momentary place to pause. And when he looks back at some point, it is apparent how hazardously he has come and how far he is from safe footing; or it may be as the man who lets himself down into a deep hole on a ladder—a ladder that is just a little short; and so he lets loose the last rung and drops down. But having let loose, he may find it impossible or at least exceedingly difficult to reach the rung again. Any point of departure from principle is a critical point—for the first step leads to the second, and further steps follow in order. And no matter how easy it is, a journey on the wrong road is disappointing and often disastrous—for it just doesn't arrive at the right end.

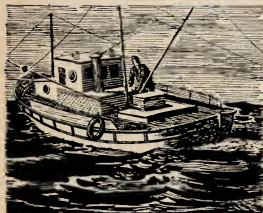
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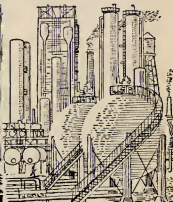
"What's this 'integration' they're attacking you for?"

One of the complaints now made about big companies like Standard Oil Company of California is that they practice "integration". This word is made to sound so evil that you may wonder what it means as it's used in this case.

The fact is that integration is common in American businesses both large and small. They use it as a natural part of their system of increasing efficiency, cutting costs and improving products. Integration doesn't make a good company bad. To understand integration at a glance, look at this parallel:



A fisherman takes his boat onto the ocean and makes his catch. Standard discovers oil and brings it up out of the ground. If both then sell—the fisherman to a buyer at wharf-side, and Standard to some buyer at the well—there's no integration. But suppose each takes the next step...



When the fisherman cleans his own fish, he has become an integrated business. So, too, Standard. Like him, we work to put the product into the form you want. We refine the crude oil we ourselves produce—turn it into gasoline, lubricants, chemicals, and all the rest. This is integration.



If the fisherman now carries his cleaned catch to the market-place, he is further integrated, for he is now also in the transportation business... as is Standard when we operate our own pipelines and tankers to carry oil from well to refinery, or refined products to areas where they'll be used.



And if the fisherman then sells his product through a store of his own, he completes his integration. Standard does it, too, through Company-owned stations (about 1 in 7 stations where Chevron gasolines are sold). Integration helps us do better for you and the nation, and so for ourselves.

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The World of the Jaredites

(Continued from page 100)

attention to here is the exact resemblance of the Jaredite practice to that in the Old World.

The particular care bestowed upon the royal throne in Ether's account (*Ibid.*, 10:6) is another authentic touch. The plan of the royal throne was said to have been revealed to Gudea, the ancient patesi of Lagash, from heaven, and at all times there was a widespread belief in Asia that there could be only one true throne in the world and that any unauthorized person who attempted to sit upon it would suffer grave injury.¹²⁴

(To be continued)

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- ¹²²*Ibid.*, pp. 224-6.
¹²³Jordanes, *Hist. Goth.* c. 35.
¹²⁴They were Dinzio (Jordanes, c. 53), and Mundo (*id.* c. 58).
¹²⁵Vladimirtsov, *The Life of Chingis-Khan*, p. 3.
¹²⁶Aqserayi, *Seljuk History* (ed. Isiltan), p. 88.
¹²⁷The first quotation from Ed. Creasy, *History of the Ottoman Turks*, p. 5, the second from Sven Hedin, *The Flight of Big Horse* trs. F. H. Lyon, (N.Y., Dutton: 1936) p. 16. Cf. M. Cable, *The Gobi Desert*, pp. 222ff.
¹²⁸See below, note.
¹²⁹F. E. A. Krause, *Cingis Han* (Heidelberg, 1922), p. 13; Menander Protector, *De legat. Roman. ad gentes*, Chap. viii (Migne *Patrol. Graec.*, Vol. 113, col. 888), beheld five hundred wagons full of gold, silver, and silken garments that followed the court of the Great Khan in the sixth century. The strictly mercenary nature of the whole business is well described by Peter Patrick in 230 A. D. (in PG 113, 665f) and Priscus, in 449 A.D. (*Ibid.*, Cols. 748f, 752).
¹³⁰Vernadsky, *Ancient Russia*, p. 80.
¹³¹According to Odoric of Pordennone, Ch. 18 (p. 249f in M. Komroff, *Contemporaries of Marco Polo*), "the ancient law" of the Khans is, "Thou shalt not appear in my presence with an empty hand," the corollary being that "No Mongol, this day, entered the tent of his ruler without being richly rewarded." (Prawdin, *loc. cit.*) *Bar Hebraeus* (ed. Budge, I, 505) tells how when Baidu the Mongol wanted to supplant his brother on the throne of Asia "he made men rich with gifts and he made men splendid with royal apparel, and so bound them to him." Innumerable parallels might be cited.
¹³²F. Hommel, *Ethnologie und Geographie des alten Orients*, pp. 22-23.
¹³³I am following the text of R. Labat, *Le Poeme Babylonien de la Creation*. (Paris, Maisonneuve, 935).
¹³⁴*Ibid.*, p. 24.
¹³⁵*Memoirs of John Lord de Joinville* (Trs. Thos. Johnes, 1807) I, 204. The whole history of Jenghiz Khan is a long succession of terrible oaths, the most solemn being taken by a bag full of blood, to follow

(Continued on page 104)

THE IMPROVEMENT ERA



How To STRETCH That Building Budget . . .



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THE WORLD OF THE JAREDITES

(Continued from page 102)

F. E. A. Krause, *Cingis Han* . . . , pp. 17f, 23f, etc. Herodotus, *History* IV, 66, describes the blood-drinking oaths of the Scythians two thousands years earlier.

¹⁰⁹M. Hoernes, *Natur- und Urgeschichte des Menschen* (Vienna, 1909) I, 582.

¹¹⁰Jas. Darmesteter, *The Zend-Avesta* (Oxford, 1895) II, 135, 140, 145.

¹¹¹Hoernes, *op. cit.* II, 418. The reader is reminded that fellowships and secret societies have always been the foundation of Asiatic government and religion, whether shamanistic (e.g. the Bön), lamist, or Buddhist.

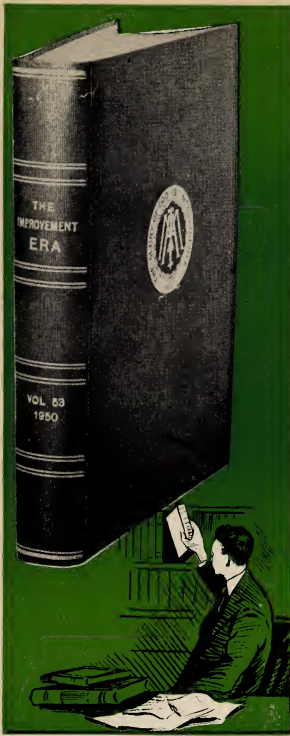
^{110a}*L'Iran Antique*, p. 399.

¹¹¹I have a long note on this subject in my article "Sparsiones," in *The Classical Journal* XL (1945), 526, n. 70.

¹¹²*Ether* 10:14, 31; 11:9, 19, 23; 7:7; 8:3-4; 10:15, 30; 11:18.

¹¹³Bar Hebraeus, *Chronography* (Budge I, 495, 500).

¹¹⁴Benjamin of Tudela, *Travels*, Ch. 56 (in ed. Asher I, 95); cf. id. c. 96: following a rebellion "it was decreed, that all the members of the Khalif's family should be chained, in order to prevent their rebellious intentions. Every one of them, however,



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Why Don't They Do Something?

RICHARD L. EVANS

SOMETIMES we seem to look at life as if we were watching the progress of a play in which we have no part. Sometimes we seem to be detached from matters of community concern and to act as if we had no responsibility toward anything that lies outside the letter of our own specific assignment. Sometimes, for example, when people are seriously hurt on the highway or stricken in public places, some of us wonder why someone else doesn't do something about it. But the Good Samaritan didn't wait for someone else to do something about it. He did something. When we see public or private abuses, we haven't done our duty if we close our eyes and walk away. The arm of the law is only as long as the alertness of its citizens, only as long as an informed and responsible public wants it to be. One policeman for a thousand people can't keep the peace unless the thousand people want the peace to be kept and will help to keep it. And to see a situation that calls for something to be done, and then to sit back and say, "Why don't they do something?" is an unsafe attitude. If people privately aren't willing to do what they should do, public agencies will of necessity ever widen their influence. And we would do well to remember that whenever we ask a public agency to do something that should be privately done, we ourselves encourage their expansion and their inroads upon our personal and private prerogatives. There never was a time when communities and nations didn't have much need of loyal and alert citizens who are willing to exert themselves beyond the circle of their own comfort and convenience without always asking why someone else doesn't do something. We cannot always look elsewhere for the solution of our problems. And when we see something that should be done, when we see some abuse, when we meet some emergency, it isn't enough to sit back and say: "Why don't they do something?" The sooner we come to understand that we are they, the sooner we will get done what needs to be done.

"The Spoken Word" FROM TEMPLE SQUARE
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SYSTEM, DECEMBER 2, 1951

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resides in his palace. . . . They eat and drink and lead a merry life."

¹³²Prawdin, *Mongol Empire*, p. 424.

¹³³*Ibid.*, p. 448.

¹³⁴Aggerayi, *Seljuk Hist.*, ed. Isiltan, p. 41f. For some picturesque dethronements, see Bar Hebraeus, *op. cit.* I, 178, 147, 163, 176.

¹³⁵N. Martinovitch, "Another Turkish Iron Cage," in *Jnl. Amer. Oriental Soc.* 62 (1942), p. 140f, citing a number of instances.

¹³⁶Bar Hebraeus (Budge), I, 471.

¹³⁷Luckenbill, *Ancient Records II*, 155 (No. 350).

¹³⁸*Ibid.* II, 314 (No. 819).

¹³⁹A. B. Cook's *Zeus*, and C. J. Gadd, *Ideas of Divine Rule in the Ancient East* (London, Br. Acad., 1948), treat this subject at length.

¹⁴⁰Luckenbill, *op. cit.* I, 271, 288.

¹⁴¹*Ibid.* I, 182.

¹⁴²*Ibid.* I, 50.

¹⁴³McGovern, *Early Empires of Cent. As.*, p. 73. Cf. Herodotus, *Hist.* IV, 20.

¹⁴⁴Claudian, *Bellum Geticum*, 11. 364-8; Jordanes, *Gothic Wars*, Ch. 52.

¹⁴⁵H. Haslund, *Men and Gods in Mongolia*, p. 4.

¹⁴⁶Vladimirov, *Chingis-Khan*, p. 147f, cf. p. 76. The theory is that "the conquered are the property of the conqueror, who is the lawful master of them, of their lands, of their goods, of their wives, and of their children. We have the right to do what we will with our own." Creasy, *Ottoman Turks*, p. 21; cf. the Grand Khan as quoted by Marco Polo II, 21: "I subdued you by the power of my sword, and consequently whatever you possess belongs by right to me," pp. 131, 142, 175, 476.

¹⁴⁷M. Prawdin, *Mongol Empire*, pp. 131, 142, 175, 476. Luckenbill, *Ancient Records I*, 182 (No. 502).

¹⁴⁸G. N. Roerich, *Trails to Inmost Asia*, p. 233.

¹⁴⁹Prawdin, *op. cit.*, p. 374.

¹⁵⁰Gadd, *Ideas of Divine Rule*, p. 6.

¹⁵¹Prawdin, *op. cit.*, p. 374.

¹⁵²Under the subtitle "Mountain and Palace," in *Western Political Quarterly* IV (1951), 235-8. No empire was possible without a palace and city at its center; see the *Book of Jubilees* IV, 9; VII, 14. In the most ancient times "every king built himself a new residence" upon mounting the throne, says Ed. Meyer, *Geschichte des Altertums* I, 2-145, for the custom was "that every king possess his own 'city' . . ."

¹⁵³A. Wünsche, *Salomons Thron und Hippodrom* (Ex Oriente Lux II, 3), pp. 9ff, 22-25. Tha'labi, *Qissat al-Anbiya*, p. 111f.

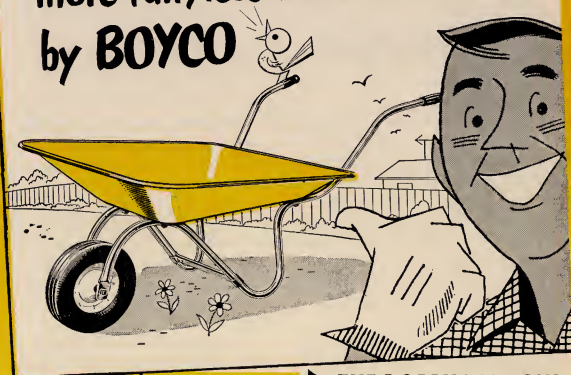
WOOD SMOKE

By Pauline Havard

SOMETHING in wood smoke brings alive The slumbering and primitive Dreams of man for warmth and fire, Something keener than desire Makes his heart aglow with all The memories of roof and wall, Flowers and fruit upon the table. And whether his house has many a gable Or is a cottage roofed with thatch, Still he will long to lift the latch And settle down beside the bright Hearth; to shut the world's cold night Outside, and share love's honeycomb In the small, private world of home.

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Melchizedek Priesthood

ANNUAL VISITS OF MELCHIZEDEK PRIESTHOOD PRESIDENCIES

THE Church Melchizedek Priesthood committee suggests that now is the time of the year for Melchizedek Priesthood presidencies to begin their 1952 annual visit to each individual quorum member. If this assignment is begun early in the year and carried on to its completion, it does not work a hardship on anyone; but, on the other hand, it proves to be of much value to all concerned.

In addition to obtaining the information needed for the annual report, the visits by presidents of quorums to each individual quorum member bring the presidents in close contact and fellowship with those over whom they preside. It helps them to understand the home conditions and various problems which confront quorum members; it breaks down the barrier between those who have been called to positions of leadership and those whom they serve; it causes many men to become active in priesthood work who had heretofore been less active; and, in general, it results in the development of a far greater appreciation and understanding between the quorum members and their presidents. It is generally agreed that no method of working with priesthood quorum members has been devised which is as effective as the individual contact method.

Some quorum presidents think that they do not need to visit bishops, stake presidents, and other priesthood holders of similar caliber whom they know are living the gospel. It is recommended that those brethren be visited also in order that a similar communion and fellowship might be established between them and the quorum presidents as that established between those less active in the Church and the quorum presidencies.

In regards to quorum presidencies visiting all quorum members, *The Melchizedek Priesthood Handbook* states:

"Members of the presidency of each quorum of high priests, seventies, and elders are to interview personally each quorum member who is living at home to determine his answer to the items, excepting percentage items and tithing questions, so this report may be completed and mailed to the chairman of the stake Melchizedek Priesthood committee not later than January 1st.

"It is requested that quorum presidents and counselors go individually when interviewing quorum members, not as a presidency. Confidential matters may be more freely discussed when only one quorum officer and a member are president. Care should be exercised to avoid any embarrassment to the member. The interview should not be conducted while he is in the presence of the members of his family. There is no need to ask questions the answers to which are already known to you."

In conclusion, it is quite obvious that quorum presidencies can do much more effective work by making these annual visits to each member in the quorum than if they fail to make them. By doing so they obey the counsel of the General Authorities of the Church, please the Lord, and magnify their callings in the priesthood to a far greater degree.

The gospel which we preach is the gospel of life and salvation. The Church which we represent is the Church and kingdom of God, and possesses the only faith by which the children of men can be brought back into the presence of our Father and God. The Lord has set his hands to restore all things as in the beginning, and by the administration of his Holy Priesthood, save all who can be saved, cleanse from the world the consequences of the Fall and give it to the hands of his Saints.—Brigham Young.

NO-LIQUOR- TOBACCO

Column

CONDUCTED BY

Dr. Joseph F. Merrill
OF THE COUNCIL OF THE TWELVE

TAKE LIQUOR OFF THE HIGHWAYS

EVERYBODY admits that dangerous driving is one of the most pressing problems before the American people, and no one does anything much about it.

Everybody is against drunken driving. An increasing number of people are learning that moderate drinking before driving makes an even more dangerous driver than does drunkenness.

Driving after drinking causes at least eight thousand deaths each year and probably more than two hundred and fifty thousand injuries.

The courts do nothing adequate about it. They inflict one hundred dollar fines, and if a driver is deprived of his driving license, it is soon returned because "He can't make a living without it." Driving while extremely tired or sleepy is as bad as driving while drunk. School children ought to be taught this, and they ought to be taught that driving after drinking one bottle of beer or even one cocktail may cause death or mutilation to someone.

It is an absolute disgrace that whiskey and beer should be permitted to be sold on our highways. Getting

THE IMPROVEMENT ERA

beer into all the channels of activity and life is a policy of the brewing industry. They say so quite frankly. Men, women, and children die as a consequence of this policy, but dividends are paid by the breweries, so what?

Whiskey is sold on the highways in many states, sometimes in one-drink size, which are popularly known as "kiddie slugs." Why is nothing done about this shameful condition? Because of the political pull of the liquor traffic. The reason that punishment is not sufficiently severe to be a deterrent is because drunken drivers and their friends vote. Do you vote? Cast your vote for the little girl playing on the rug at your feet, the little boy who is romping about your lawn. You may save their lives by what you do at the ballot box.

Yes, voter, it is up to you. It is your duty as a good citizen to work for good laws and loyally support officers in their enforcement. Liquor and gas do not mix. The most dangerous drivers are those who have had only "a drink or two." The law should forbid them being at the wheel. However, enforcement officers do not like "to stick their necks out." Generally they will not do so unless public sentiment strongly backs them in doing their duty. Why not do your bit in creating this sentiment?

A SIGNIFICANT FACT

From *The ClipSheet* we learn that in 1934 twenty-five percent of the beer consumed was sold in packages. In 1949, the percentage of package sales was 70.3. This package beer almost entirely represents home consumption and of course points to an enormous increase in beer drinking by women and children. It also accounts for the terrible increase in criminal outrages upon children, which are constantly being noted in the public press and some of which are of almost unprecedented cruelty.

The total percentage of the adult population drinking beer in 1949 was 52.5, and the percentage of people who drink beer in their own homes jumped to 45.7.

This development is directly due to the canning of beer, its sale in grocery stores, and to the nature of the advertising being used. It is a development which should profoundly concern thinking people.

There is a widespread feeling in some quarters that beer is a good food and with propriety might come on to the family. How foolish the thought! Several months ago it was reported that widely known Andrew C. Ivy, Ph.D., M.D., D.Sc., vice-president of the University of Illinois, a recognized authority in the medical field, was offered \$100,000.00 to write a series of articles on beer and vitamins. He turned it down. In an address before an Institute of Scientific Studies for the Prevention of Alcoholism, Dr. Ivy remarked: "I regard it as sheer intellectual dishonesty to discuss the food qualities of beer, including its vitamin content." If deleted of its alcoholic content, beer as a beverage would go into disuse.

And as to alcohol as a food, another noted authority, Dr. Haven Emerson of New York, wrote recently that:

A food is a substance that has some useful purpose for bodily growth, development, energy, and the creation of heat. We cannot function except within a certain narrow range of temperature. We accomplish that by burning fuel in our body, and when we exhibit energy of one kind or another it is by the application of the metabolism of our body—chiefly to the creation of muscular action. So heat and production of energy are indispensable to our human existence. But in the difficult process of converting alcohol into heat, the alcohol is exerting toxic effects on various body functions.

It is characteristic of a foreign substance and a harmful substance that the body goes about trying to get rid of it just as fast as it can, as soon as it gets into the body,

whereas food can be stored, and food can participate in the creation of growth and development of the tissues and can become part of the living cells of the body into which it is taken.

From the moment alcohol is taken into the body, the body goes about the process of getting rid of it, and it does it in an amazingly consistent and efficient manner at the rate of about ten percent per hour until it is all gone. In other words, the body is not satisfied to live with alcohol.

IT CAN BE DONE

Yes, it was done twice in Montpelier, Idaho. The first time it was done, which was more than two years ago, the forces that voted against the coming to the town of slot machines were badly defeated. This was due to the fact that the citizens were not informed on the merits of the questions involved; many were indifferent, and others, moved by propaganda, concluded that it would be well to get easy money for the town government by licenses rather than taxes.

But the second time the story was different. Last December, citizens, now alerted, requested the city council to order another election, giving at least six weeks' notice. The council ordered another election on December 18, giving a ten-day rather than a forty-day notice. Undaunted, the forces of righteousness quickly organized and went vigorously to work. In a town of about 3000 people, 987 went to the polls—nearly every eligible voter. The result—better than five to four voted to ban slot machines.

A PROMISE KEPT

(Concluded from page 96)

At one o'clock four dozen cupcakes, half with chocolate and half with vanilla icing, lay in neat, little rows on the enamel-topped kitchen table. As Emily packed them carefully into a suit box neatly lined with waxed paper, she caught herself humming a little tune. Her heart felt strangely light as she put on her coat and overshoes and started on the three-block walk to the schoolhouse. Today the red brick building seemed warm and friendly. Its familiarity was somehow comforting.

She had a bad moment when the door to the fourth grade room opened, and she found herself looking for Sally's elfin face, but she managed

a smile for the forty-five pairs of shining eyes turned toward her.

"Will you come in?" Miss Martine asked.

She shook her head. She'd come a long way, but that would be too much for today. "Some other time," she murmured softly.

"We want to thank you," Miss Martine said, "all of us. Little things like this mean so much to children. . . ."

That was the answer, Emily thought, as she made her way down the corridor—doing for other children as she had once done for Sally. And as she stepped out into the February sunlight it seemed that Sally skipped by her side.



Aaronic Priesthood Members to Dress Conservatively When Officiating in the Sacrament Service

WE HAVE observed, with growing concern, the wearing of loud-colored sport shirts and sweaters by our Aaronic Priesthood bearers while officiating in the sacrament service.

While it is recognized that we should stay away from a required uniform dress, yet it is felt that moderation in dress would be more in keeping with this sacred service.

Since President David O. McKay has suggested that more attention be given this detail in our work, we have sought his counsel and are now in a position to publish our instructions in this matter, which instructions have been personally approved by President McKay, as follows:

While we do not attempt to regulate the manner in which those who admin-

ister the sacrament should be dressed, it is felt necessary to suggest that sport shirts of loud colors and patterns, sweaters and coats of the same class, or any other unusual form of dress be avoided.

The wearing of white or very light pastel-colored shirts is recommended for those who participate in the sacrament service. The wearing of coats and ties is always appropriate, though not obligatory. This is not a step toward formality—it is only a precaution against such dress as is not in keeping with the sacredness of the sacrament service.

Stake and ward leaders are urged to give this matter adequate attention in order that the administration of the sacrament may be impressive and appropriate.

Program for Adult Members and for Ward Teaching to Be Kept Separate

THE programs for adult members of the Aaronic Priesthood and ward teaching are separate activities and should be kept entirely separate as to assignments, visits, and reports. A visit made is for one program or the other. Duplicate credits should never be taken.

The group adviser's visit to an adult member of the Aaronic Priesthood will generally be different in nature and purpose to the visit of the ward teacher. The Group Adviser's visit is usually more extended and his assignment centers his attention upon the adult member of the Aaronic Priesthood. The ward teacher will usually expect to visit several families in an evening, and his responsibility is to the welfare of the entire family.

While it is oftentimes desirable for group advisers to visit their members in pairs, it is not mandatory. It is a priesthood assignment of a man to a man, and thus may be done individually. Ward teachers are assigned to visit families and should always go in pairs.

If a group adviser should be assigned to be the ward teacher to a member or members of his group, he should go with his companion as a ward teacher and should make the regular ward teachers' report for this visit. Other visits to his members would be reported on the monthly report of group advisers.

Think It Over

The leader who respects the boy as is much profited as the boy who respects his leader.

—L.A.P.

New Award Program In Full Motion

THE new award program, featuring the Aaronic Priesthood individual certificate of award, and rating wards and stakes on the basis of percent of boys qualifying, is going forward in most stakes and wards with enthusiastic support. If anyone is not fully acquainted with the details of the new program, he is referred to these pages in THE IMPROVEMENT ERA for December 1951, or to the *Aaronic Priesthood Handbook* issued January 1, 1952.

When this article is read, any ward in the Church should be able to tell how many boys are qualified for the individual award for the first month of the year. Each stake should likewise be in a position to calculate its standing when all ward reports are in. Therefore, the wards and the stakes should know whether they have qualified for the special award for the month of January—one-twelfth of the year.

It will prove helpful if stakes will supervise wards in keeping cumulative

Aaronic Priesthood

New Roll Books Should Be Used

THE Aaronic Priesthood quorum roll and record book "Issued January 1, 1951" should be used by every quorum and group of Aaronic Priesthood in the wards of the Church. When older issues of the roll book are still being used, there is certain to be confusion in our records and reports.

We have some reason to believe that there are bishops who are not yet using the new roll books "Issued January 1, 1951."

Will stake and ward leaders make a careful check on this matter and see that every quorum and group of Aaronic Priesthood is supplied with the roll book indicated above?

SUPPLEMENTS SHOULD HAVE BEEN ADDED

Supplemental instructions to be placed in each Aaronic Priesthood roll have already been sent out to each bishop. These sheets were gummed for placing between the two printed pages at the beginning of section two. Care should have been exercised in seeing that instructions for deacons, teachers, and priests rolls were properly placed.

This matter should also be followed through to insure the proper conduct of the ward boy leadership committee meeting each month.

Apply Now for Standard Quorum Awards

WHILE the standard quorum award program came to an end December 31, 1951, it should not be overlooked that stake and ward leaders are under obligation to follow through with the making of applications for the awards earned during 1951.

We respectfully urge your careful attention to this matter. Eligible quorums are entitled to this recognition, and it is hoped that leaders will not fail their boys.

Please use our regular application blanks when applying for standard quorum and individual certificates of award.

records up to date each month in order that weaknesses may be overcome during the year instead of letting these matters go by until it is too late.

THE IMPROVEMENT ERA

Bishoprie's Page

Prepared by Lee A. Palmer

Aaronic Priesthood Leaders to Seek Assistance of Y.M.M.I.A. in Outdoor Activities

SPRING is upon us, and the summer activity season draws near. It is time we began making our plans for our outdoor activities.

At the top of the list of "musts" should be the making of adequate provisions to insure the safety of our boys, and their care in case of injury, during all away-from-home excursions promoted by Aaronic Priesthood leaders. River trips, mountain hikes, camping, swimming, excursions to points of interest, are among the out-of-door activities where varying degrees of hazard are always present. Adequate first-aid kits, and persons especially competent in

themselves with the good of the whole and avoid becoming organization minded. As Aaronic Priesthood leaders, let us demonstrate how this may be done and work more closely with the Y.M. M.I.A., which has been set up as part of the all-Church program for our boys.

This does not suggest that Aaronic Priesthood socials be turned over to Y.M.M.I.A. leaders: It does recommend that these leaders be invited to join with us and to work with us in our program for boys.

If these suggestions are carried out, scoutmasters would be invited to socials for the deacons; Explorer post leaders

would be invited to socials for teachers; Junior M Men and M Men leaders would be invited to socials for priests. Those with helpful talents and special training would be invited to assist when their services would be helpful.

Departments in Boy Leadership Meeting Based On Age Groups

STAKE and ward leaders are again reminded of the realignment of part two in the ward boy leadership committee meeting.

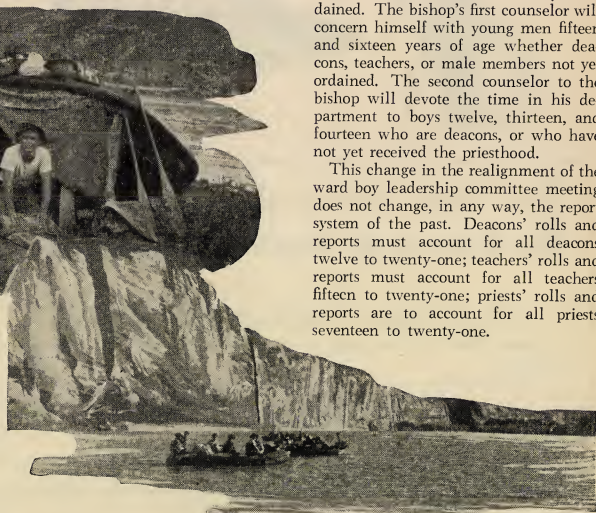
Hereafter, in the bishop's department, he will concern himself with young men seventeen to twenty-one years of age whether they are deacons, teachers, priests, or male members not yet ordained. The bishop's first counselor will concern himself with young men fifteen and sixteen years of age whether deacons, teachers, or male members not yet ordained. The second counselor to the bishop will devote the time in his department to boys twelve, thirteen, and fourteen who are deacons, or who have not yet received the priesthood.

This change in the realignment of the ward boy leadership committee meeting does not change, in any way, the report system of the past. Deacons' rolls and reports must account for all deacons twelve to twenty-one; teachers' rolls and reports must account for all teachers fifteen to twenty-one; priests' rolls and reports are to account for all priests seventeen to twenty-one.

administering first aid, should always be provided when any such activities are undertaken. Persons with special training and experience in any particular type of outdoor program or activity should be invited to go along to assist in any emergency or to guard against avoidable mishaps.

Where shall we turn for such assistance? The Church program for our youth provides for such trained and experienced help. Our Y.M.M.I.A. leaders of boys are among the most, if not the most, competent leaders we have in all such unusual activities. Why not invite them to go along on all such priesthood social functions? Is there any good reason why leaders with special talents in one organization should not be invited to assist another organization dealing with young people?

Organizations within the Church have been established to assist and sustain each other. Leaders make up organizations and, therefore, should concern





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Dig for Yourself

(Concluded from page 89)

from the youth, student, or college point of view.

Why not make the scriptures and other excellent writings your own? Instead of going through—just to get through—let them go through you. Look for the answers to your own questions, the satisfaction of your own needs. Look for spiritual nourishment. Crowd your mind with things worth remembering and applying. Do your own thinking. Find your own favorite passages. Dig for yourself. Said the Prophet Joseph Smith:

The things of God are of deep import; and time, and experience, and careful and ponderous and solemn thoughts can only find them out. (*Millennial Star*, vol. 17, pp. 54-5.)

Isn't it time we did more than go through the motions?

Joseph Smith—Prophet of the Restoration

(Continued from page 83)

truth and correct this wicked doctrine which has consigned millions of innocent children to eternal damnation and has excluded them from the associations of the redeemed in the kingdom of heaven. So, in this dispensation, the Lord had to proclaim anew:

But, behold, I say unto you, that little children are redeemed from the foundation of the world through mine Only Begotten;

Wherefore, they cannot sin, for power is not given unto Satan to tempt little children, until they begin to become accountable before me. (D. & C. 29:46-47.)

The restoration of this divine truth has brought everlasting comfort to the hearts of thousands of mothers, who have been filled with the most awful torment because they were taught before they received the gospel that their little children who died were eternally lost and consigned to banishment from the presence of the Lord. Again it is clearly and unmistakably declared in the scriptures that baptism is for the remission of sins and for those who believe. Babies cannot believe; they cannot repent, for they are innocent and

THE IMPROVEMENT ERA

helpless. The act of furnishing for them a godfather and a godmother to speak for them in no sense can obligate the innocent child. Let me quote the words of an ancient prophet [Mormon]:

And he that saith that little children need baptism denieth the mercies of Christ, and setteth at naught the atonement of him and the power of his redemption.

Wo unto such, for they are in danger of death, hell, and an endless torment. I speak it boldly; God hath commanded me. Listen unto them and give heed, or they stand against you at the judgment-seat of Christ. (Moroni 8:20-21.)

4. *That baptism is an ordinance acceptable to the Lord by pouring or sprinkling water upon the head.* Here again Joseph Smith as restorer has been called upon to correct this false doctrine and give again the true doctrine of baptism to the world. There is no passage in the Bible in the slightest degree that intimates that baptism may be performed by sprinkling or pouring water on the head. The meaning of the word itself denies such a thought, and every reference describing the mode of baptism refers to going down in and coming up out of the water. In the scriptures baptism is referred to as a burial and a resurrection. Said Paul to the saints at Rome:

Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?

Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. (Romans 6:3-5.)

I deem it unnecessary to continue this further, for the truth is so plain that all who will may understand. Again, how grateful we should be for the restoration of the true doctrine of baptism by which means we receive the remission of our sins and find our way into the kingdom of God, provided the baptism is done by one having divine authority.

5. *That men may take upon themselves the authority to minister in the name of Jesus Christ without divine appointment.*

"And no man taketh this honour unto himself, but he that is called of God, as was Aaron." (Heb. 5:4.)

The Lord said to Moses:

(Continued on following page)



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JOSEPH SMITH—PROPHET OF THE RESTORATION

(Continued from preceding page)

And take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office, even Aaron, Nadab, and Abihu, Eleazar and Ithamar, Aaron's sons. (Ex. 28:1.)

In the Book of Numbers it is written:

And the Lord said unto Moses, Take thee Joshua the son of Nun, a man in whom is the spirit, and lay thine hand upon him; . . .

And thou shalt put some of thine honour upon him, that all the congregation of the children of Israel may be obedient. . . .

And Moses did as the Lord commanded him: and he took Joshua, and set him before Eleazar the priest, and before all the congregation:

And he laid his hands upon him, and gave him a charge, as the Lord commanded by the hand of Moses. (Num. 27:18, 20, 22, 23.)

6. That the same organization of

the Church in the days of Jesus Christ and his Apostles is no longer necessary—there are to be no more Apostles, prophets, or gifts of the Spirit.

Since the death of the Apostles until the coming of Joseph Smith there was no revelation, no manifestations from the heavens, no visitations of angels, for it has been declared through the years that they were unnecessary. In the place of these officers have come into being teachers who deny revelation, who have assumed authority which was never divinely given, and as previously stated we are to be led by our individual reason, or permit someone else to do our spiritual and doctrinal thinking. We have seen a new order of officers and authorities take the place of those who were divinely appointed, and men have taken the authority to themselves. This has led to a world of confusion.

"Do As I Say!"

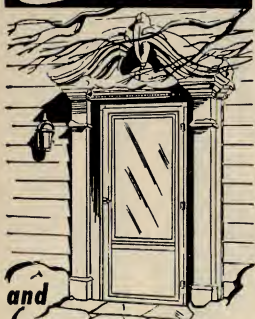
RICHARD L. EVANS

THERE are few, if any of us, who are smart enough to convince our children that they should not do things that we make a practice of. And there are few, if any of us, who are capable of convincing our children that they should do things which we neglect to do. The logic of words and the force of argument are not the means by which those who live with us and watch us acquire their most fixed impressions and most lasting lessons. Long before a child can understand our professions and preachments, he can imitate what he sees and senses. It is more the manner of our living than the words by which we would explain it that modifies the moral fibre of the children God has given us. And no man has taught his children as fully and effectively as he could or should until he has lived his own teachings and proved them to be good in his own life. It is well enough to issue the command: "Do as I say"—but the children of men are inclined to do as their fathers do. This we should know and never forget—we who are rearing and teaching the generation whose world this will be tomorrow. And we should not be surprised if our children grow up to be like us in many ways that matter much.

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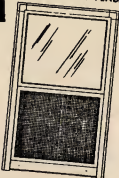
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The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant.

Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left. (Isa. 24:5-6.)

Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men:

Therefore, behold, I will proceed to do a marvellous work . . . and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid. (Isa. 29:13-14.)

7. *That man was not created in the image of God in form, for God is not an anthropomorphic being.*

Nothing is more absurd than this false conception of the Father and the Son. Little need be said about it. The New Testament gives the account of the ministry of Jesus Christ. It proclaims him to be the Only Begotten Son of the Father in the flesh. He is said to be in the express image of his Father. When he took leave of his disciples and ascended into heaven, two angels stood by and said to his disciples:

. . . Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. (Acts 1:11.)

It is written that he will come and reign on the earth. After his ascension he appeared to Paul. John describes him in his glorious appearance as follows:

And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.

His head and his hairs were like white wool, as white as snow; and his eyes were as a flame of fire;

And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. (Rev. 1:13-15.)

When he returns it is written:

Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen. (Ibid., 1:7.)

I have heard ministers say that after the Lord ascended into heaven he "shed his body," for he had no further use for it.

(Continued on following page)



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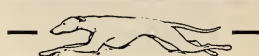
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Joseph Smith—Prophet of the Restoration

(Continued from preceding page)

Surely the inhabitants of the earth should be grateful to Joseph Smith for the revelation of the Father and the Son.

8. Among other things that were to be restored is the gathering of Israel and the return of the Jews to Palestine according to the ancient promises. On the third day of April 1836, the Lord sent Moses who held the keys of the gathering of Israel to Joseph Smith and Oliver Cowdery, who conferred upon them those keys and priesthood, for the gathering of Israel in the Dispensation of the Fulness of Times. In the days of the Church of Jesus Christ of former-day Saints, the gospel was first given to the Jews, and then after they had rejected it, it was carried to the Gentiles. In this dispensation the Lord said the first should be last and the last first. Therefore, the gospel is first declared to the Gentiles and then is to go to the Jews. In November 1831, the Lord said in a revelation to Joseph Smith:

Let them, therefore, who are among the Gentiles flee unto Zion.

And let them who be of Judah flee unto Jerusalem, unto the mountains of the Lord's house.

Go ye out from among the nations, even from Babylon, from the midst of wickedness, which is spiritual Babylon. (D. & C. 133:12-14.)

For one hundred and twenty years the gospel has been proclaimed among the Gentiles, and now has come the day of the Jews. In 1841, their land of promise was dedicated for their return. Today they are returning by the hundreds of thousands. The nation of Israel has again been established, and it will grow and widen its borders until all that the Lord promised to Abraham and his seed after him shall be returned to Israel. However, these Jews who return are returning in their unbelief, denying that Jesus Christ is their Messiah, and so it will be until our Lord shall come, in the hour of their great distress as they flee before their enemies. The Mount of Olives shall cleave in twain; the Jews shall rush into the valley thus created; and there shall our Lord appear unto them, according to the words of Zechariah. Then shall they cry in their amazement, "What are these

THE IMPROVEMENT ERA

wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends." (Zech. 13:6.) Then shall they mourn and weep because they had rejected their King, and then shall they be cleansed from all their iniquities, and the Lord will establish his covenants with them.

On that same day, April 3, 1836, Elijah also came, at the very hour when the Jews celebrating the Pass-over, opened their doors to let Elijah in, according to Jewish custom. Elijah came, not to the Jews, but to Joseph Smith and Oliver Cowdery, and upon them he bestowed the keys of his priesthood, the power to turn the hearts of the fathers to the children and the children to their fathers, lest the Lord come and smite the earth with a curse. This restoration has to do with the salvation of the living and the dead, and opened the way for the work for the dead in the temples of the Lord, that the dead who died without the opportunity of hearing and receiving the gospel should have that privilege given them for the Lord is just to all men. He said to Nicodemus,

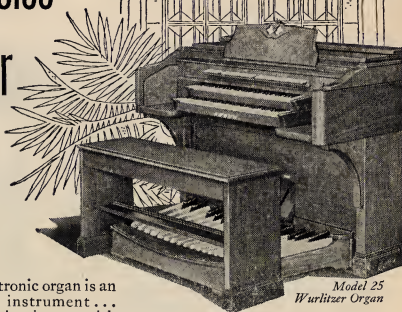
... Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. (John 3:5.)

Therefore salvation must be proclaimed to the dead, and those who in the spirit world accept it must be, vicariously, for it cannot be in any other way, baptized for the remission of their sins. This is one of the grand principles of the restoration. Who, except the Latter-day Saints, holds out any hope for the dead? The evidence that the hearts of the children have turned to their fathers is manifest in the worldwide move among intelligent men and women to seek after their dead, and this spirit has rested upon the people since the restoration of the keys by Elijah.

I testify to you that in the opening of the heavens and the coming of the Father and the Son to Joseph Smith, there dawned the beginning of this marvelous work and wonder. "Now behold," said the Lord in February 1829, "a marvelous work is about to come forth among the children of men." (D. & C. 4:1.) I testify that the marvelous work is the Church of Jesus Christ of Latter-day Saints with its divine authority, the restoration of the keys of the priesthood.

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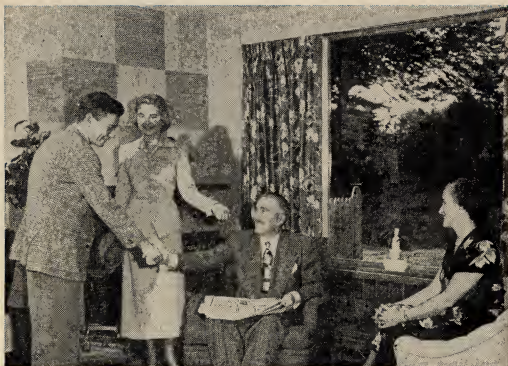
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Harold M. Lambert

WHY CAN'T I TALK FREELY WITH MY PARENTS?

By Rex A. Skidmore, Ph. D.

PROFESSOR OF SOCIOLOGY AND SOCIAL WORK, UNIVERSITY OF UTAH

"**A**T SWEET sixteen I felt I was falling in love with Tom, a sophomore in college. We met at a church dance and were attracted to each other from the start. One moonlit night Tom told me he loved me and suggested we marry secretly. I was thrilled but uncertain. I felt it would be wonderful to marry Tom but wondered some about the whole affair. I thought of talking to my parents—but I never had talked with them very much. I thought of going to my teacher, the one I liked so well—but thought this might betray a trust. Finally I confided in my closest girl friend. She convincingly said, 'Go ahead and get married.' It all sounded so wonderful and thrilling.

"The romantic glow lasted about a week after we were married, and then I became very upset and unhappy. I finally went to my parents and asked that the marriage be annulled. I don't know whether I'll ever get over it. Oh, how I wish I had talked to my parents first!"

Just like this girl, many young

people are unable to talk with their parents. Why is this so? And what can be done to bring youth and their parents closer together?

A gap or gulf often exists between parents and their children; nevertheless, bridges may be built to join them together. There are various kinds of bridges: some are wide, modern, and entirely adequate; others are narrow, shaky, or ready to fall if any weighty matter approaches. A gap exists between parents and children because people and generations are different. Today's mothers and fathers, in their youth, were not acquainted with "hot-rods," television, and classes on courtship and marriage. They lived in a relatively simple culture. If we contrast their times with the present, we get an explanation of why parents are sometimes so concerned about their children.

What can be done to increase understanding between parents and youth? Both need to recognize that keeping the avenues of communication open is a two-way process; both

must be willing to listen and to give. Some parents act like dictators and wonder why their children do not confide in them. On the other hand, many youth think they know all the answers and do not give their parents a chance to listen or to help with their problems or worries. Parents need to accept the teen-ager where he is and go on from there, but youth need to do the same; they need to accept and understand their parents and act accordingly.

Some parents and teen-agers cannot talk to each other because they have never tried to, or they have not done so for a long time. Channels of communication can be kept open only through use. As parents and youth talk with each other and not to each other, the gap between them is usually bridged with increased understanding.

What can young people do to get along better with their parents? First, they need to have a sincere desire to want to get along with them. If this desire is present, the rest will likely work out satisfactorily. Where there is a will, there is usually a way.

This is the second in a series of articles addressed to the problems of the teen-ager, and especially to the teen-ager in the family.

Next is for teen-agers to try talking to their parents, in confidence, about their basic feelings, worries as well as joys. The best way is by question, not by command. The young girl who thinks she is in love may well tell her folks about her feelings and ask their opinions, not dictate to them. They, in all probability, will talk about the meaning of love, explaining many degrees and kinds, and help the girl to think through and understand her own feelings better than she could do by herself. The girl may even disagree with her parents, although she will usually feel closer to them for having shared these confidences. As people confide in someone they trust, the bond between them is usually strengthened.

THE IMPROVEMENT ERA

The closer teen-agers can emulate the relationship between Jane, age fifteen, and her folks, the better. Two of Jane's friends lowered their standards and started to smoke. They made fun of the others and tried to get them to do likewise. One of the girls began to smoke; the others didn't. Jane talked with her mother about this situation. Her mother didn't tell her directly what to do, but when they had finished talking, Jane said, "Mother, thanks for your help. I know what I want to do. I don't want a cigaret to touch my lips. You've helped me a lot."

As parents and youth keep the channels of communication open between them, the problems of both tend to be solved and to diminish in number. Security, peace of mind, and confidence replace fear, insecurity, and worry; and the family unit is greatly strengthened.

GREETINGS!

By Billee Peel

THE day of frilly red hearts and sentimental verse suggests a new idea in valentines—one that can be used creatively in many types of cards to show your friends that the time and effort you spend in their behalf truly express your thoughtfulness.

Get out your water colors, glue, and India ink and try your skill at this novel idea. You will need also some small white buttons with two large holes (panty-waist buttons) which can probably be found in any collection of household buttons or purchased at a notion counter. Choose any heavy paper you like to cut out your original greeting card, or purchase plain white cards with matching envelopes at the stationery counter.

Print your message on the card with India ink, using small, neat letters.
(Concluded on following page)

You Can Do It!

THIS column for young people, and for any others who wish to take advantage of it, features articles of a "how-to-do-it" nature. Contributions are welcome and will be considered for publication at regular rates.

Pretty is as pretty grows

Your heart melts when any baby looks at you. And when the baby is yours — your heart asks how you can make sure that she grows straight and strong, with the shining eyes and bright smile that come from radiant health.

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MACARONI MAIN DISH

- 1½ cups uncooked elbow macaroni
- 2 tablespoons finely chopped onion
- ¼ cup butter or margarine
- ½ cup tomato catsup
- 1½ cups grated American cheese
- 1 (4½ ounce) can chopped ripe olives
- 1 teaspoon Worcestershire sauce

Boil macaroni in salted water until tender. Drain thoroughly. Cook onion in butter slowly about 5 minutes. Pour over hot drained macaroni and add catsup, cheese, olives, and Worcestershire sauce. Toss lightly over very low heat until cheese is melted. Serves 4.

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Your grocer has chopped ripe olives in small cans that cost only a few pennies. Buy them this way and you'll find them almost as easy to use as pepper or spices, and little more expensive.

Savor secrets

of noted cooks are quite often simple little tricks. Such as adding chopped ripe olives. These flavor-giving morsels have a way of transforming many an everyday dish into a culinary coup. For example, add them to cheese and egg dishes. Use them with seafoods and meats, in Mexican dishes, meat loaves and sauces. Mix a generous portion in your turkey dressing. And with appetizers, chopped ripe olives are a natural!

More savor secrets are yours for the asking, in free recipe booklet "Elegant but Easy Recipes with California Ripe Olives." Full of ideas for tastier dishes with both whole and chopped ripe olives. Write Olive Advisory Board, Dept. S-22, 16 Beale Street, San Francisco 5, California.



GREETINGS!



(Continued from preceding page)

tering. Light verse is always appropriate if you are adept in rhyming words. Put your moods or emotional thoughts down on paper, then work out the wording and rhyming of your sentiments. If rhyming is difficult for you, then pen what you have to say in prose. Prose is readily acceptable as a greeting if you keep it short, to the point, and use carefully selected words. When spacing the words, be sure to keep in mind ample space for your button design.

Glue a button in the vacant space of your card. This will be used as a face. You may make your little character happy, sad, wistful, or give it any emotional pose depicting the sentiment you wish to express. These little button figures may be cupids, boys or girls, babies, pretty women, animals, or even old-man-sunshine himself.

If you choose to make a little girl, the following steps might be observed. With a fine pen and India ink make little, black eyes in the two button

holes. Two tiny black dots in the middle of the button will serve as a nose. Tiny, fine, black upper eyelashes will emphasize the expression of the eyes. If a body is desired, outline it now with the pen.

On the button paint small red lips under the nose and perhaps put a little color on the cheeks. This upraised face gives real life and personality to your cards. Surround the button with a straight blonde hairdo, or short black curls, or perhaps you would like long, auburn ringlets. Fill in the color desired for a dress, stockings, and shoes. Matching hairbows will make your figure complete. You may wish to color the skin with flesh color to make your character more lifelike.

You may like cards for birthdays, weddings, anniversaries, why-don't-you-write, thank-you verses, or for special holidays and occasions such as Mother's and Father's Day. The greeting card idea might become a profitable hobby.

Lessons in Eating for young people away from home

IS THE LUNCH BOX A PROBLEM?

Milk

one glass

Vegetables and fruits

two servings

Eggs, cheese, nuts, nut butter, meat, fish, poultry, or legumes

one serving

Whole-grain bread, rolls, or muffins

one serving or more

Butter

as needed

THE above list constitutes a plan for an adequate daily lunch—a

third of the day's food needs. At home one may easily get them, in a restaurant the task is difficult, and the packed lunch often gets monotonous. One who eats "out" may find the menu too expensive to buy well-balanced meals regularly. Such a person should remember what is missing at lunch and eat more of it at night; for instance, if fruit is expensive for lunch, eat it for dinner as well as for breakfast.

Box lunches can be varied enough

THE IMPROVEMENT ERA

to keep them interesting if one realizes that the lunch should be a meal consisting of main dish, salad (or relish), dessert, and beverage. The main dish may be a simple sandwich, or it may be soup in a thermos bottle. Heavy starchy foods are easy to pack, but they tend to make the luncher feel sleepy and lazy. Other foods should be added. Below are suggestions for packing the daily lunch.

HOT AND COLD MAIN DISHES

Soup or stew—packed in thermos bottle. A thick bean soup, split pea soup, homemade vegetable soup with rice or barley, are suitable, as is a vegetable and meat stew.

Baked beans—packed in screw-top jar. Serve cold.

Cheese—large cube of cheddar cheese or small carton cottage cheese.

Hard-cooked eggs—plain or stuffed.
Cold cooked meat or fish—cut in serving portions, to be eaten by hand.



SANDWICHES CAN BE TASTY

1—Use good bread which is twenty-four hours old and cut it $\frac{1}{4}$ to $\frac{1}{2}$ inch thick.

2—Spread butter on both slices of bread and make it reach to the crusts.

3—Make filling moist, spread it to the edges. A good sandwich has a thick filling.

4—Avoid fillings that soak into the bread. Wrap lettuce to eat separately; it wilts in sandwiches.

5—Use a variety of fillings:

- (a) *Hard-cooked or scrambled eggs mixed with:*
 - crisp bacon
 - chopped dill pickles or olives
 - chili sauce
 - chopped parsley or watercress

(Continued on following page)



Likes results she gets with Active Dry Yeast

Wins 190 Cooking Prizes

A pillow covered with prize ribbons—that's what Mrs. Emma Cooper of Santa Fe, New Mexico, is holding in her lap. Mrs. Cooper plans to cover still more pillows with ribbons she has won in cooking contests. Last year alone she took 100 ribbons at the New Mexico State Fair and 90 at the Northern New Mexico Fair—a total of 190 ribbons!

Of course this fine record made Mrs. Cooper a top winner at both fairs. And like so many prize-winning cooks she gives a lot of credit to Fleischmann's

Active Dry Yeast. "I like to use it," she says, "because it rises so fast. And it gives me grand results!"

It's wonderful—the rich, delectable flavor of yeast-raised goodies. A treat for your family—and nourishing, too! When you bake at home, use yeast. And use the best—Fleischmann's Active Dry Yeast. This grand Dry Yeast is always dependable! It's fast rising, fast dissolving—stays fresh for months. Buy several packages of Fleischmann's Active Dry Yeast today.

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AT YOUR GROCERS

Lessons in Eating

(Continued from preceding page)

- (b) Shredded cheese mixed with:
ground cooked meat
cottage cheese and apple butter
chili sauce or mayonnaise
grated carrots
peanut butter
- (c) Meat or fish mixed with:
salad dressing or relish
sliced tomatoes
parsley
minced cabbage and dressing
- (d) Fruit and nuts:

ground raisins and peanuts or
peanut butter
chopped dates and peanut butter
peanut butter and chopped
celery

SALADS

Be sure to plan the lunch with
some contrast in textures. Crisp raw
carrot or turnip sticks, celery, radishes,
green pepper, cauliflower, cabbage,
cucumber, or lettuce are all accept-
able.

On Edge

RICHARD L. EVANS

ALTOGETHER too many of us are living on edge. The symptoms of the pressure and impatience are all around us. And as parents perhaps we often lose our tempers and jump at our children and say things we didn't intend to say. Sometimes when we are in an easy mood, even their flagrant errors may not be noted. But if we are on edge, even their normal activities may bring impatience and penalties. And too often our discipline is prompted more by how we feel than by what they do. It isn't that the youngsters don't deserve discipline. It wouldn't be good for them if they weren't corrected when correction is called for. They must expect to pay the penalties of their own mistakes. But they shouldn't have to pay for ours also. They shouldn't have to pay an extra penalty because our nerves are on edge, any more than a defendant in court should have to pay for something that didn't agree with the judge. And there's another factor in this equation—the factor of example: If we flare up when the occasion doesn't call for it, how can we correct them convincingly when they flare up at others for small cause? If we are too quick to criticize, how can we teach them that they shouldn't be critical, touchy, and quick-tempered. ¶But when you have had a round with one of your children, when you have said some things you didn't intend to say and were more severe than the situation called for, have you ever gone back and looked at that same youngster when he was asleep, and felt terribly humble and terribly small? And, with a little extra moisture in your eyes, have you ever uttered a grateful prayer that you had him and prayed that he would be preserved, and that you would be the kind of parent you ought to be? ¶These mellowing moods are good for the soul. And if we would remember them when next we are tempted to speak too sharply or to judge too quickly or to act too hastily, we could save ourselves many apologies and much repentance and could have more influence with our families and friends, and a larger place in their hearts, and our words would have more weight.

"The Spoken Word" FROM TEMPLE SQUARE
PRESENTED OVER KSL AND THE COLUMBIA BROADCASTING
SYSTEM, DECEMBER 16, 1951
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Chopped fruit and nuts—apple, orange, raisins, grapefruit, or other fruit with nuts, packed in screw-topped jar.

Cooked vegetables with celery and cheese—leftover peas or carrots with chopped celery, grated nippy cheese, and dill pickle.

Egg and Beet salad—sliced hard-cooked eggs and pickled beets, with crisp endive or other salad greens.

Kidney bean salad—drained cooked kidney beans, diced celery, dill pickles, cubed cheddar cheese.

Fish salad—left-over cooked fish, diced celery, cooked peas, tart salad dressing.

Deviled eggs—made as usual.

DESSERTS

Fresh fruits in season, dried fruits, baked fruit packed in glass jar. Individual custards or milk puddings may also be carried. If the main dish is soup or salad, put in cookies and dates, raisins, etc. for dessert. If the main dish is a sandwich, choose a juicy fruit to go with it.

BEVERAGES

Milk, tomato juice, fruit juice, or hot drink.

Handy Hints

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

The next time you bake bread, fill one-pound baking powder cans half full of dough, allowing room to rise. These little loaves of bread will make sandwiches that will delight the youngsters.—D. R., Provo, Utah.

For brighter flavor, try dipping sliced tomatoes or eggplant in left-over waffle batter before frying. It puts a new touch on old favorites.—Mrs. E. H., Hinckley, Utah.

When cooking with cloves of garlic, stab a toothpick through each one. They can be lifted out easily before the food is served.—Mrs. H. R. H., Sauk City, Wis.

To remove mildew and other stubborn stains from washable colored material, soak the material in pure glycerine overnight and wash as usual in hot suds.—J. R. U., Lethbridge, Alberta, Canada.

FEBRUARY 1952



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IMAGERY: THE ART OF A CHILD

By Frances C. Yost

ALL children possess the quality which poets struggle diligently to master, the art of imagery. Children have the ability to paint fanciful pictures, for their imaginations have not been put in check as most oldsters have.

A child looking at a swamp full of cattails remarked: "Mother, look at all the weiners on roasting sticks."

Another, after walking down the green rows of corn, exclaimed: "The corn's in the packages, but it isn't yellow yet."

Who but a child could describe the silk on corncobs as "cobwebs"?

Little Nedra came up with the question, after watching the flowers bloom all summer: "Mother, just when are the poppies going to pop?"

Then there is the five-year-old Sue who, when asked if it was raining outside, replied: "No, it's just drooling."

What adult can describe gloom as well as the child who said: "When you are disappointed, it gives you a dark-black feeling inside."

Tom put his arm around his canine pal and said: "I think it's, simply wonderful that God put dogs together so they can wag their tails."

It has been suggested that parents get down on the floor, both figuratively and physically, to understand their children. Chances are if we could slip into the realm of imagery with our children often enough we would have the problem solved. The mother who hid a note purposely where her son would find it, solved her problem. The note read: "Help! Help! Help! Whoever finds this message—proceed to bathroom, remove all rings from tub, hide all dirty clothing in clothes hamper, and put sleeping quarters in military order."

Or if we could do as Dr. Goodman, the country doctor who practised child psychology as well as

'medicology,' who just before leaving the room of a sick boy, picked up an imaginary mouth phone and said: "Dr. Goodman calling Johnny Jones. Dr. Goodman calling Johnny Jones. Hello, here are your orders, Johnny: Proceed to stay in bed. Take medicine as instructed. That is all."

Five-year-old Chris hasn't failed to bring the cows up from the pasture, water them, and run them in the corral ready for milking, since



—Photograph by Elizabeth R. Hibbs

his mother dubbed him "Roy Rogers" and gave him a stick horse with which to do the job.

Children are our immortal possessions, yet they sometimes receive less attention than our electrical appliances. Our daily housework tasks are so much water over a dam, but hours spent with children go into the stream of life. It is well to learn to laugh with children over the missteps and mistakes of daily living. Parents, not their children, take life too seriously. Any horticulturist will tell you a bush needs constant pruning; the character of a child needs constant shaping.

In closing the subject, the advice from a little fellow as his mother tucked him in bed is timely: "You better get a good night's sleep, too, Mommy. I'll probably give you another trying day tomorrow."

The Church Moves On

(Concluded from page 72)

Elders	93,775
Seventies	20,537
High Priests	

(Including 287 patriarchs and 15 Apostles)	32,089
--	--------

7 RICKS COLLEGE, the Church college at Rexburg, Idaho, was granted full unrestricted accreditation as a four-year degree-granting institution by the Board of Northwest Association of Secondary and Higher Schools, closing their three-day meeting at Spokane, Washington.

9 ELDER Joseph F. Merrill of the Council of the Twelve dedicated the chapel of the Winslow Ward, Snowflake (Arizona) Stake.

Elder Spencer W. Kimball of the Council of the Twelve dedicated the chapel of the Oxnard Ward, Santa Barbara (California) Stake.

Elder Ezra Taft Benson of the Council of the Twelve dedicated the combination Bancroft Ward chapel-Idaho Stake house.

19 INSTRUCTIONS were issued by the Church music committee for the spring choir festivals to be held in individual wards during January, February, and March.

Creation of the Kahala Ward, Oahu (Honolulu) Stake, with Elder George Blair Bradshaw as bishop, announced. It was also announced that the Kakaako Ward had been discontinued and the membership merged with the Papakolea Ward.

27 THE fourth annual snowshoe trek for Explorers began over the last thirty-six mile stretch of the historic Pioneer Trail, from Henefer, Utah, to the Salt Lake Valley. It was a three-day trip.

HUNGER

By Eva Willes Wangsgaard

IT was a year of snowstorms, drifts rod-high,
Blue-shadowed mountains white above the town;

Day after sunless day a tweedy sky,
The paths refilled and more snow coming down.

A boy trudged toward the barn to do his chores,

His footprints leaving postholes in the snow;
But when he reached the partly open doors,
He stopped and stared. There stood a yearling doe,

Whose soft brown eyes met his, then turned away.

The boy was more astonished than the deer,

For she turned quickly back to fragrant hay

While he stood strangely quiet, feeling queer,

Remembering forest trails in summer dawn
And bounding light half-glimpsed and quickly gone.

FEBRUARY 1952

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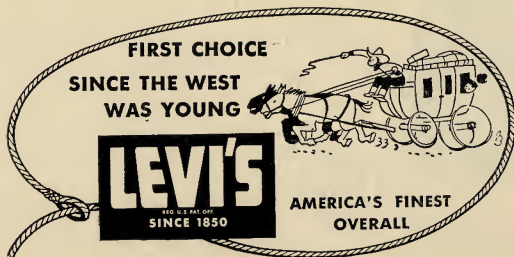
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BY THE MAKERS OF

MARCAL PAPER NAPKINS

POMEROY FAMILY GENEALOGY

(Continued from page 91)

In discussing religion with his employer's family one day, he was somewhat shocked to discover that Irene and her mother had been Mormons for two years. Determined to save them from their fate, he began

studying this religion, finding that it was just what he was looking for. A Church conference was held at Petersboro, New Hampshire, on July 12, 13, and 14, which he attended, and after hearing Brigham Young, Orson Pratt, and the local elders speak, he

The Greatest News—and the Greatest Gift

RICHARD L. EVANS

SOME wise and well-informed men concluded, on questioning, that the greatest news story in the world would be for someone who had died to return from the realm of death—someone who could testify of his own knowledge that there is individual, everlasting life beyond the grave. Yes, this would be the greatest news story today, as it was when it first happened some nineteen centuries since. And if we should think that it would change our lives if it happened today, we have reason enough to let it alter our lives on the evidence that it has happened, as surely as if it were to come at this hour. May we let it rest there as the testimony of the certainty of our souls, that Jesus the Christ was born and lived and died and rose to live again on earth—as witnessed by a multitude of men, as proclaimed by prophets and apostles, and as he himself said, and as the plan and purpose of the Father (whose Only Begotten Son he was) provided that he should—to do for us what we could not do for ourselves. And there we leave it as a witness to the world. And now may we turn our attention to the greatest of gifts: Doubtless the greatest gift is everlasting life, with the sweet assurance of endless association with those we love, and freedom, and the opportunity for unlimited personal progress, and peace. These would surely be the greatest gifts. And there is yet another that we must mention—the gift of faith: faith to believe; faith in ultimate judgment and justice, faith that those who suffer by the misdeeds of other men will not lose one iota by the acts of others against their innocence; faith that the rising conscience of people will prevail against perfidy; that truth will triumph, that good will overcome evil, that sorrowing hearts will be healed. Faith for youth and for the fulness of their future, that they may take heart and go forward and live their lives. Faith in the unseen things that are stronger than the tangibles that we can touch. Let this be a time for the faith and the repentance which are prerequisites to peace. And to close with words of Benjamin Franklin—"Let no pleasure tempt thee, no profit allure thee, no ambition corrupt thee, to do anything which thou knowest to be evil; so shalt thou always live jollily; for a good conscience is a continual Christmas." "God bless us every one."

"The Spoken Word" FROM TEMPLE SQUARE
PRESENTED OVER KSL AND THE COLUMBIA BROADCASTING
SYSTEM, DECEMBER 23, 1951

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was fully converted and asked Brigham Young to baptize him. Before the three-day conference had concluded, he had seen Brigham Young again—and this time Elder Young had performed the marriage ceremony for Francis Martin and Irene Ursula Pomeroy. It was during this conference that the news of the martyrdom of the Prophet and the Patriarch at Carthage, Illinois, reached Elders Brigham Young and Orson Pratt.

HE BELIEVED he now knew why he had been saved by providence. There was work for him to do in this Church. After carrying the gospel message to his parents and family, he and Irene journeyed to Nauvoo to join the main body of the Saints. They were one of the last couples to receive their endowments in the Nauvoo Temple before that temple closed in February 1846.

He was selected by Brigham Young to be one of the 143 men in the first pioneer company to cross the plains. At Mormon Crossing, Wyoming, flood conditions in that summer of 1847 were so bad that President Young called nine men to remain at the crossing to help ferry the other Church companies across. Here they also ferried about four thousand wagons of California- and Oregon-bound emigrants. For this they were paid in flour, which proved to be manna from heaven for the Church groups. Francis Pomeroy arrived in Salt Lake City on October 26, 1847. He built a home near the old fort and farmed some land in Big Cottonwood, and in 1851 he filled a mission in California. In 1864, he moved to Paris, Idaho, where he and Elder Charles C. Rich of the Council of the Twelve built what is believed to be the first sawmill, gristmill, and shingle mill in Idaho.

His active, outdoor life brought on a rheumatic condition which caused him much pain, especially in bad weather, as the years sped by. In 1877 he learned of the Jones-Rogers colony which was settling in the Salt River Valley of Arizona. He sought information from Henry O. Rogers. Upon hearing the report, he sold his interests and, organizing a company of his friends, neighbors, and relatives, migrated to southern Arizona, becoming one of the first settlers in the new town of Mesa.

(To be concluded)

FEBRUARY 1952

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UNTIL WE REACH THE VALLEY

(Continued from page 85)

The family all joined in their thanks to the kind man and insisted that she take the chance for rest. They could well help one another to pull the cart until the noon camp, when he would be caught up to them.

"Na! Na!" shouted Christina, shaking her head. Tying on her slatted bonnet, she declared, "I am not tired. See, I can pull it alone!" She rushed to the cart, slipped under the bar, and ran with all her might against it. Her puzzled family hastened to catch her.

Hoof it, then! Asa hissed to himself. He feared the snows; he feared the military men at Fort Laramie; but more than these he feared to have her go there without first helping her decide not to tell on him. He had to go on; he'd press his kindness so consistently on her folks and the lame boy she loved so much, that she couldn't tell. He'd get even with the snoopin' busybody yet.

That night when Viggo helped

her make the family bed, he asked, "Tina, what does the new English word mean, 'one-eyed nigger'?" he repeated slowly.

"I do not know, Vig, but I think it is someone who does not see everything."

The train was ordered to rest on the banks of the Laramie River. Then the captain ordered those who were humanly able to do so to wade the swift, icy stream. Many had fainted and fallen, miles back, and weary friends were starting back to load them on their own carts and tenderly pull them into camp.

Her family all sat on the ground and leaned on the cart for support: all but Hans, who lay spent and silent, stretched on the ground. She saw them all, gaunt and hollow-eyed and exhausted. As the captain rode by, Nancy shouted, with her Danish accent, "Unload a vagon and ride the weak and sick across!"

"Christina!" her father denounced, "are you not aware that the Lord anointed our captain, and

he is led by the Spirit of God to command us? You must not be so bold, but submissive to his will and endure all trials, if you hope to gain a final glory."

"Yes, Papa." She pulled her bonnet back on her neck. "Get up, Hans, on my back; ve must cross!" she commanded, and went to shake him.

"I'll tote the kid," offered Asa, "and you, too, Half-step," he said to Viggo. "And you rest here," he told Christina, "I'll come back and pull the cart."

"He is a strange man, rough but very kind," Mamma was saying.

"And so strong," Papa was answering. "But nothing is strange in the train any more," he added.

She watched him struggle through the swift water, with Hans on his back and Viggo clasped tightly to his side. Perhaps he meant well; she should not have annoyed him to see about the lovely wooden shoes, when a word from Mamma would have told her they were safely on the handcart.

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Thought For The Month

"Let us have faith that right makes might and in that faith let us, to the end, dare to do our duty as we understand it."

—Abraham Lincoln

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He was coming back. They made ready to go. He put them all inside the bar and climbed inside himself. When they started in the stream, the water came up on the boxes. "My beautiful wooden shoes, they will be ruined!" Christina cried, pointing at the box that held them. The stream was so swift she dared not let go to get them, let alone carry them. Asa picked up the box and held it securely on his shoulder, while he pulled and balanced himself against the rushing water and the clinging family, with only one hand.

The fort was so near no one stopped to wait on the banks but rushed to its promising comfort.

Oh, but the fires were grand; so was the food that the soldiers shared with them. Now, Christina knew in her heart that God had heard her constant prayers and provided this new strength with which to plod on to meet Knute. Now, she knew that he would send the relief valley boys in time. The missionaries had traveled on in their light carriages and with fast horses to report their plight, and President Young would attend to every detail. She thanked God in her heart.

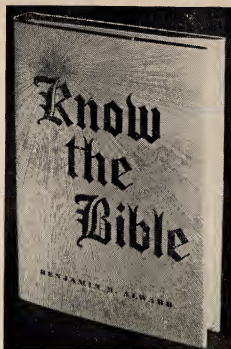
Most of the Saints were sleeping when she went to the well for water. The captain was listening to an officer, who talked loud enough that she heard. "He stabbed a darkey and ran off with the owner's cotton money. Plantation overseer, 'nigger driver,' they call 'em down south. They think he joined some train for the west. Lew Pinkerton is his name," the officer was saying. "No man by that name in our outfit," answered the captain.

Christina hurried back to her tent with the water. If she told, who would carry Hans and Viggo over the mean waters? Who would help Papa with his ever-breaking handcart? Who would rescue her dear wooden shoes that Frederick had given her for a farewell gift? She decided to know nothing.

(To be concluded)



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		<i>50</i>

(Ch)

How times have changed! Sister Leah D. (Mrs. John A.) Widsøe found this sales slip among some old papers recently. But then, ability to pay has advanced considerably since 1898, too.

Los Angeles 29, California

Dear Editors:

THIS is just a note to acknowledge with sincere thanks the copy of THE ERA for November which included my sonnet, "Pioneer Cemetery."

Two weeks of furious activity in the hammer-and-tack and bookstall end of our Church bazaar has delayed this response, customarily made by me immediately upon receipt of a publication. THE ERA has always been very kind to me, as have all "Utahns." I hope to return soon, by mail—and in the spring on vacation.

Gratefully yours,
John Gallinari Whidding

Wolf Point, Montana

Dear Editor,

WE ENJOY THE IMPROVEMENT ERA very much. All the stories and articles in the magazine are very interesting. We look forward to getting the magazine every month. We would also like to thank the ones who are making it possible for us to have this wonderful magazine.

Sincerely yours,
Mr. and Mrs. Norman Lowdog

December 14, 1941

An open letter to the unknown mother who wrote an open letter!

Dear Sister,

IT was with great interest and sympathy that I read your noble words to your Fellow Church Member in the October issue. You have a son who wants to marry a girl outside the Church. I have a son, too, only one, and he married a girl outside the Church, a sweet English girl who, embarrassed by the lack of reverence in our meetings, no longer wants to attend them. "I miss the fine spirit of reverence too often in your church that we always had in our church," she says. That's why I can understand what you must feel seeing the rushing for doors before the service is ended. You shiver—and rightly so—at the idea of your daughter-in-law-to-be sitting beside you and beholding this scene.

Indeed, members who act like this keep many an investigator out of the Church. In a sense it is blasphemous, sister. Pretending to serve the Lord by going to Church and at the same time planning to run away before the services are completed!

I sincerely hope and pray that your open letter may cause

those inconsiderate members, who often are not justified in their conduct, to gain an understanding of what it means to be a member of the Church of our Redeemer, and that your son's sweetheart may see the light that has come into the world.

Respectfully yours,
a Dutch father.

Talgou, Korea

Dear Editors:

I've just received my first copy of THE IMPROVEMENT ERA since arriving in Korea. I imagine it was sent through my elders' quorum. I am thankful to know I have such direct contact with the Church while over here. This war is really terrible and I personally feel we all need the Church more than ever before. I have some time to study the Book of Mormon and feel THE IMPROVEMENT ERA will help me to study.

I would like to thank you for such a fine, inspiring publication.

Respectfully,
Rex M. Woodruff

THE LIGHT TOUCH

Wrong Answer

The social worker was going from one prison cell to another and asking rather fatuous questions. Of one prisoner, she asked: "Was it your love of drink that brought you here?" "Laws no, Miss," replied the man. "You can't get nothin' here!"

Decision

First Businessman: "My doctor tells me I can't play golf."
Second Businessman: "Oh, so he's played with you, too, has he?"

Deep Stuff

"It's a mighty good book," said a publisher, speaking of one of his own publications, to Upton Sinclair. "Have you read it? What do you think of it?"

"There is only one thing to be said in its favor," said Mr. Sinclair. "A friend of mine carried it through the war in his breast pocket. A bullet ricocheted against his ribs, but the book saved him. The bullet was unable to get beyond the fourth chapter."

No Choice

A long airline flight in high altitude planes is a bit boring, and it is not unusual for one passenger to look for an opening to strike up a conversation with another. Such a one noticed the man riding beside him, a chap who was reading the *National Geographic* but who had a necktie whose decor had no decorum either. The lonely one observed, "You know, I am unable to reconcile your tie with your magazine."

The other man replied, "I buy my magazines. My ties are given to me."

Modern

The history teacher asked the children to write down as many American heroes as they could think of.

After a while she walked down the aisle to collect the papers. Stopping by Tommy's desk, she asked why he hadn't finished yet.

"It's between seasons," he explained, "and I can't figure out whether to put fullbacks or first basemen."

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