

The background of the cover is a high-contrast, black and white photograph. It shows the dark silhouette of the Salt Lake Temple, with its multiple spires and central tower, against a bright, cloudy sky. To the right of the temple, the tall, slender column of the Angel Moroni statue rises, topped with the angel's figure. The overall mood is solemn and majestic.

The Improvement Era

APRIL, 1946

VOLUME 49 NUMBER 4

RETURN POSTAGE GUARANTEED

SALT LAKE CITY 1, UTAH

THE FLAME FAMILY...



SPEEDY



CLEANLY



STEADY



FLEXY



THRIFTY

**THRIFTY ADDS
2¢ WORTH...or
"All This and
Economy, Too"**



"Gee, Mom, I'll soon be OUT of these O.D.'s One more of YOUR meals, and the buttons would pop off anyway. What's cookin', good-lookin'?"



One of your favorites, dear: Lamb Chops, very SPECIAL ...cooked in my new GAS broiler.

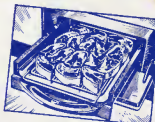


The chops are sizzling, but there's no smoke...notice? The gas flame lights itself and I can regulate it with a touch of the dial. I'm so proud of my new "CP" Gas range.

Pardon, may I add my two-cents' worth? (THRIFTY of the Gas Flame Quints)...Gas cooking saves nutrients; reduces shrinkage; costs practically nothing for upkeep, little for fuel. Now here's the RECIPE for those tasty lamb chops. Try it!



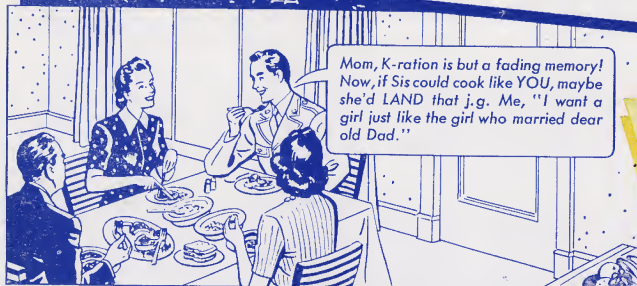
RECIPE



BROILED LAMB CHOPS

Preferably use the small loin chops, cut at least an inch thick. No preheating is necessary; simply turn gas broiler on, full on broiler rack, allowing 2 to 3 inches between top of chops and side, season on one side, season and turn. Brown on other 15 to 20 minutes for broiling. *Note:* If oven and broiler are served by same flame, and thermostatically controlled, leave oven door ajar to prevent flame from "cutting down." If your gas range has separate broiler, this rule does not apply. A nice variation is to baste chops during broiling with a barbecue sauce, "painting" them with small cloth tied to stick or fork.

(This recipe supplied by your gas company's Home Service representatives.)



Mom, K-ration is but a fading memory! Now, if Sis could cook like YOU, maybe she'd LAND that j.g. Me, "I want a girl just like the girl who married dear old Dad."

THE WEST PREFERS

GAS

QUICK • CLEAN • DEPENDABLE
FLEXIBLE • ECONOMICAL

MOUNTAIN FUEL SUPPLY COMPANY

Serving Twenty-six Utah and Wyoming Communities

Exploring the Universe

By DR. FRANKLIN S. HARRIS, JR.

SMALL pieces of choice jade in China are frequently wrapped in soft leather or silk and worn on a cord next to the body. In time the heat and moisture of the human body changes the texture, the color becomes darker, and the surface contracts.

A BLACKBERRY without thorns has been released to the English public by the John Innes Horticultural Institution, a development of work started in 1912.

WARTIME research on the human disease of scabies in Great Britain, using volunteers for patients, found the disease is not likely to be transmitted by any means other than human contact, and that the incubation period is often a month or more after infection. As a result of the testing of various methods of treatment, cures of practically all cases of this itching disease can be made in a very short time of those who do not develop an immunity by themselves.

ANTIBIOTICS, or germ-killing substances, can be produced not only by molds (such as penicillin), bacteria, and algae, but now may be found in leaves and fruits of a wide range of plants. Substances powerful enough to kill staphylococcus germs have been found in mullein, peony, and Scotch thistle leaves, and the fruit of the blueberry, currant, mountain ash, and honeysuckle.

ANEW glass has been developed which will withstand hydrofluoric acid. The new glass contains phosphorus pentoxide instead of sand, and will be used for laboratory glassware, factory and laboratory windows, and safety goggles.

SEVENTEN American ships have been converted to mule carriers. The ships carry from 320 to 699 mules, with sick bays for sixteen to thirty-two mules. The stalls are built to take care of mules of various sizes, allowing more space for the Missouri than for the slightly smaller Texas mule. To help reduce seasickness the stalls are built crosswise.

MEXICO is larger in area than France, Spain, Italy, Germany, and Austria combined.

IT has been estimated that the average time necessary to fall asleep is fourteen minutes, and the years when the most dreaming occurs is between the ages of 20 and 25.

APRIL 1946



She Forgot Everything
But Her
Honey Bee
GRAHAMS

Worth Remembering When You
Want Delicious, Oven Fresh Flavor

Honey Bee
GRAHAMS by **PURITY**



It might as well
be spring...

MOTHERS used to think of the spring sunshine for their children with a little worry about how much damage the children had suffered by lack of sunshine during the winter. But now, medical and nutrition authorities know that the mother who has given her children during the winter an adequate daily quantity of milk that contains 400 units of vitamin D per quart, has given them just as good assurance of sufficient vitamin D—as good assurance, that is, of developing sound teeth and bones and making normal growth—as if they had been playing in bright sunshine all winter. Many thousands of mothers have given their babies and children this happy assurance through the use of Sego Milk, which always contains the required amount of vitamin D and which, incidentally, costs less generally than ordinary milk.



SEGO MILK PRODUCTS COMPANY

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

The Cover

THE spires of the Assembly Hall serve to remind us of the diligent worship of the pioneers who, no matter what the urgency of the hour, gave of their time and their money in order to build and enter houses of worship. This unusual photograph of the spires over the Temple Square wall is the work of Jeano Orlando, adapted for cover use by Charles Jacobsen.

✱

Church of the Air

DR. JOHN A. WIDTSON of the Council of the Twelve will be the "Church of the Air" speaker on the Columbia Broadcasting System Sunday, April 7. The program will be heard at 10:00 a.m., E. S. T., 9:00 C. S. T., 8:00 M. S. T., and 7:00 P. S. T. His subject will be "Faith in an Atomic World."

✱

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VOLUME 49, NO. 4

"THE VOICE OF THE CHURCH"

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

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Faith

By Elaine V. Emans

NEVER has faith been lovelier than now, Though I have seen it in a dream unproved. And through a night too dark for any star, Felt it about a mountain to be moved, And often deep in praying. But somehow This is the best: not knowing where you are (Though it's in some remotest corner) nor In what bright danger, yet believing when The time is past, you'll have surmounted war, And, well and happy, you will come again.

✱

Change of Address:

Fifteen days' notice required for change of address. When ordering a change, please include stencil impression from a recent issue of the magazine. Address changes cannot be made unless the old address as well as the new one is included.

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

FOR BETTER LIVING

By Jean Anderson

A HERITAGE of liberty rooted deep in the soil belongs to both my husband and myself, and we feel that contact with the good earth makes for better living.

The fragment of earth we selected for a home comprises only two city lots. We were first attracted to this spot by the sound of running water in a near-by creek. Like many others, I have a river memory carried over from childhood. It is a vital part of me, exerting an unconscious influence upon much that I do.

We have made many changes during the past twenty years. A wire fence replaces the old wooden one. Covered with ivy at the alley line, it makes an effective and beautiful screen at any season. To be sure, it has to be disciplined occasionally by means of the pruning shears.

We have a small but productive vegetable and herb garden together with a few choice fruit trees and berry bushes. On many excursions to the woods we brought home a variety of native trees, shrubs, and flowering plants for transplanting in a far corner of the back yard. The maples, spend-thrifts of soil nourishment, continued to take away from the evergreens, the food necessary for normal growth so they had to be sacrificed. The stumps remain.

We call the three pools we built in the back yard, our lakes. The small one on high ground, is shallow. Here robins and sparrows, goldfinch and phoebes drink and bathe. It flows through a pebbly stream bed and over a ledge of rock into a larger pool below. Beneath this ledge the fronds of a woodfern reach for the lifting spray. And this pool has an outlet into a large, reflecting one—our great lake. What matter if the source of the highest one is the city water pipe, carefully disguised with rocks and moss, so that the water seems to be issuing cool and clear from a native spring!

A portion of the ground remained uncultivated during our daughter's childhood years. Here she raced with her dog, hid among the tall bracken, climbed the big cherry tree, or felt the rhythm of a tall swing's curving flight. We called it our freedom space. Recently, we reclaimed a part of it for more garden, fruit trees, grapevines, and berry bushes.

Already it has given generously to more than our physical needs: often, under great emotional strain, I have weeded the vegetable garden or pruned the vines or berry bushes. Returning from these tasks, I have felt refreshed in spirit and able once more to see the pattern of life clearly.

Now through the postwar days that still challenge our inner strength, I am becoming more and more certain that contact with our own bit of earth gives better balance to our living.

Mother KNOWS A FEW "BEAUTY SECRETS"



She keeps herself youthful looking—but that isn't all, she knows a few "beauty secrets" for her home, too. Mother makes the most of those touches which add charm and comfort. She appreciates the color-appearance and quality of Wool O' The West blankets.

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Your favorite store is constantly looking for merchandise that will contribute to the beauty and comfort of your home. That's why you will find Wool O' The West blankets on more and more counters this Mother Day season.



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IT'S
BETTER
THAN EVER



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On The Bookrack

FUNDAMENTALS OF CONDUCTING
(J. Spencer Cornwall. Desert Book Co., Salt Lake City. 93 pages. 50c.)

J. SPENCER CORNWALL has an excellent background from which to draw material for a book dealing with this technical and exacting subject. Serving several years as school music instructor, over a score of years as school music supervisor, and more than a decade as director of the famous Salt Lake Tabernacle choir, as well as training hundreds of choral conductors, he qualifies as an eminent authority on this text.

While *Fundamentals of Conducting* is primarily a treatise on choral conducting, it may be pursued by any musician with great profit. One outstanding feature capably handled is the discussion of good tone quality, how it is best produced, how it may be best developed in the various ages of singers, and finally there is great stress on the importance of the best tone in singing, a subject often side-stepped in similar books. It deals with the ticklish question of the best ways to organize a choir. Equally fine is the concise and pointed treatment on the often avoided subjects of dynamics, phrasing, interpretation, and learning to read music. The advice on how to plan and organize a rehearsal is much needed, for many conductors lack a specific program on how to proceed with this vital problem. The section on congregational and community singing should be particularly welcomed.

This book should be especially well received and should also find universal and instant adoption throughout the Church. If closely followed, it will greatly improve our musical standards.—*Frank W. Asper.*

THE DISCOURSES OF WILFORD WOODRUFF

(Selected, Arranged and Edited by G. Homer Durham. The Bookcraft Company, Salt Lake City. 357 pages. \$2.50.)

THIS is the sixth volume to be published from the discourses and writings of past presidents of the Church, and it will take its place in this series as another significant addition to Church literature. The five which have preceded it are: *Teachings of the Prophet Joseph Smith; The Discourses of Brigham Young; The Gospel Kingdom*, John Taylor; *Gospel Doctrine*, Joseph F. Smith; *Gospel Standards*, Heber J. Grant.

As these men themselves have differed in their experiences, their gifts, and their personalities, so each of the books differs from the others. The discourses of Wilford Woodruff are not the discourses of Brigham Young, nor of Heber J. Grant—but, dominant in them all, despite all differences of time, circumstances, and personality, are the great fundamental truths of the gospel of the Lord Jesus Christ, and their application to living.

Wilford Woodruff spoke faithfully, humbly, courageously, under the authority and inspiration of his calling as an apostle and prophet, and later as President of the Church, and it is the essence of his life's message that has been preserved in this volume, by means of classified excerpts "selected, arranged and edited" by an able and qualified compiler, Dr. G. Homer Durham. And while there is in it relatively little that one might call biographical, yet the reader who acquaints himself with this com-

pilation will also acquaint himself with a man and a prophet of God who lived ninety-one years to share the most turbulent trials and most exacting hardships of the Church, and who also lived to see the turning point in its history and to complete and dedicate the Salt Lake Temple. The reader of these pages will also come to feel and to know the spirit of one of the greatest missionaries of all time. But beyond knowing Wilford Woodruff, the reader will also come away from this study with broader and deeper knowledge of the gospel of Jesus Christ, and with firmer faith in its power to save the souls of men.

All earnest students of the gospel will find this work inspiring as reading and useful for reference. It promises to become a necessary addition to every basically complete Church library—along with its five predecessors in the series listed above.

—*R. L. E.*

WHEN YOU MARRY

(Evelyn Millis Duvall and Reuben Hill. Association Press, New York. 450 pages. \$3.00.)

MARRIAGE, the most popular social institution, is facing difficult problems in this complex age. This book presents these problems simply, comprehensively, and sanely. There is a constant and unusual search for causes which give confidence to the advice given. The conclusions reached are generally sensible and safe. Few books on this subject can be recommended so heartily.

The discussion falls into four parts: Anticipating Marriage; What It Means to Be Married; The Making of a Family; and Family Life Yesterday, Today, and Tomorrow. These subjects, in detailed chapters, are discussed in an easy, informal manner, and with an abundance of cleverly devised illustrative material, pictures, charts, analyses, questions.

Unlike many writings on the subject, the effect of religious living on family life is given attention. Postwar problems are also discussed. There is digging down for causes, young and old.

Those who intend to marry, and those who are married, could read this book with profit.—*J. A. W.*

MOBILIZING FOR ABUNDANCE

(Robert R. Nathan. Whittlessey House, New York City. 228 pages. \$2.00.)

THE war is over. This book is a study of possible solutions of postwar problems. How to maintain full employment is the burden of the argument. Though many will disagree with the author's conclusions, the book will stir the reader into necessary postwar thinking.—*J. A. W.*

THE BOY I LEFT BEHIND ME

(Stephen Leacock. Doubleday and Company, Inc., Garden City. 1946. 184 pages. \$2.00.)

TO the many Americans who have laughed with Stephen Leacock, these posthumously published chapters from his incomplete autobiography will be welcome. The early life of the humorist began in "Swanmore, which is a hamlet and parish on 'Waltham Chase' in Hampshire. They

use names like that in Hampshire because it is so old; it doesn't say who chased who; they may have forgotten." But there are poignant parts to his early childhood, humorously though his pen may touch them. And there are sound philosophical observations that all parents will be glad to read. The reading of this book will result in a keener insight into the workings of adolescents.—M. C. J.

THE LOST LANDSCAPE

(Winifred Welles. Henry Holt and Company, New York. 299 pages. \$3.00.)

To lovers of Winifred Welles' poetry, this, her only prose book, will prove to be an experience of great value. But even those who have not been acquainted with Winifred Welles will experience a nostalgic response, for she creates not so much her own autobiography as she does that of an age—and that the age of early New England. The history of early and rural America unfolds before the delighted reader. But whoever has had an attic or garden fishbowl or had ancestors, will find this book appealing—and that just about includes everyone, doesn't it? If it doesn't, it should, for in an age when we have surfeited with too much, this simple story of a full life, simply enjoyed, will help restore sanity.—M. C. J.

BURMA SURGEON RETURNS

(Gordon Seagrave. W. W. Norton and Co., New York. 1946. 268 pages. \$3.00.)

To those who read *Burma Surgeon*, this book will be a welcome sequel, in that as it does the successful return of those who were forced from Burma at the time of the Japanese conquest. To those who did not read the former book, this new volume will prove of great interest. For most readers it will be a happier experience than the former book which dealt with the retreat from Burma in the early stage of the Far Eastern war. In this book, the author tells, step by step, the long, arduous struggle of the return from northeastern India.

One of the amazing features of Dr. Seagrave's writing is his ability to deal with both humor and tragedy—and make the story come to life on the printed page.

—M. C. J.

THE WISDOM TREE

(Emma Hawkridge. Houghton, Mifflin Company, Boston. 1945. 504 pages.)

"THAT wisdom tree whose roots strike deep into stability, whose flowers are moral acts, which bear righteousness as its fruit—ought not to be felled," a selection from Buddha Barita, affords the author her title and introduction to an analysis of the various religions which have shaped the world. Divided into three sections, with numerous subdivisions, the author treats the primitive patterns, as well as the more complex oriental and occidental religions.

One is almost tempted to state the book is an essential one for all to read, but there is one thing that most religious people will find lacking, and that is the inherent belief in a Godhead that, recognizing man's weaknesses, still inspires man to reach beyond himself. One can hardly accept the whole of religious experience as a myth. The acceptance of the division of Isaiah into the work of several writers has been discounted by many authoritative writers, including many Latter-day Saints. (See *The Improvement Era*, September 1939, "The Isaiah Problem" by Dr. Sidney B. Sperry.)

On the whole, those who wish to gain a clear picture of the development of religion will find the book interesting and factual.

—M. C. J.

Discourses of WILFORD WOODRUFF

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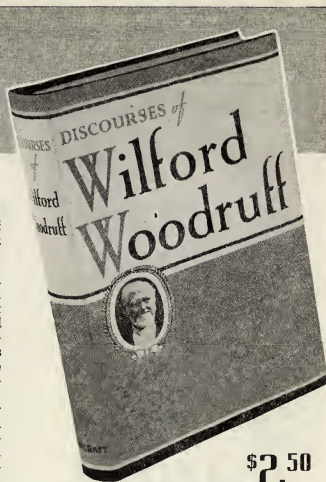
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THE DISCOURSES OF WILFORD WOODRUFF is intensely interesting, whether it is read page by page or studied as a reference. The language is simple, yet each thought is clearly, powerfully expressed. Even the casual reader will be deeply impressed.

This is a book that any home may be proud to possess . . . a book every reader will treasure.

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"I consider it is one of the greatest victories for a man . . . to learn how to control himself. Show me a man who does control himself and I will show you a safe man; for a man who has prepared himself by this principle is on the road to salvation."

—Wilford Woodruff

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Compiled by Harriet J. Stradling

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(See page 197 for order blank)

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Salt Lake City 1, Utah

TEACHING YOUR BOYS AND GIRLS

By H. H. Bailey

"WE took the car, your honor, because the keys had been left in the ignition lock."

And thus ended the journey of a young man and his bride who, having but little money, decided to hitchhike across the country.

While the writer believes in removing temptation wherever possible, the excuse given above is frivolous and cheap and unworthy. If the best part of our law observance rests in keys and locks and bolts, America's honesty is in a deplorable condition.

The old slogan, "Honesty is the best policy," often does a great deal of harm. Honesty is a virtue, not a policy, and a fundamental virtue. There should be only the highest motive in its consideration, not a policy motive, and the highest motive is to be honest because honesty is right. He who seeks reward other than in the act itself builds upon the sands.

Perhaps this young man thought that dishonesty undiscovered, as he hoped for himself, is not dishonesty, just as many folks believe that hidden hypocrisy is not hypocrisy.

Dishonesty hurts most of all the one who is dishonest.

The solution to such conduct is proper training, a training that begins in early childhood and builds honesty and honor and uprightness and the other fundamental virtues, into the very life.

Honesty, the kind that successfully stands trial at the zero hour, is not a coat or cloak that may be donned or removed at will but the embodiment of life. Anything less than honesty from within will be found wanting when weighed in the balances from without.

This training must have its beginning in the home with supplemental training at every turn. Our homes today, many of them, are without the family circle of yesterday. Then, the father and mother and the children gathered at the breakfast table, the dinner table, the supper table, and oftentimes spent the evening together.

It was at these happy gatherings that the father, head of the home and not alone the breadwinner, discussed the value of the great virtues, the duties of home life, the responsibilities of righteous citizenship, the worth of uplifting habits, and the priceless heritage of clean, straight thinking. Verily, he was the "autocrat of the breakfast table," while the homemaker, not the housewife, if you please, gave her support to all that is right and good, in what she said and in what she did.



Life today is so complex and so artificial that the livelihood often comes before the home when it should be secondary to the home. The biggest and best work that parents have before them is to rear children of stalwart worth. He who accumulates a million dollars and an under-par family is poor; he who rears an excellent family is rich, even though his material wealth is negligible.

The training in our homes must be supplemented in our social life, our business life, our school life, our church life. The home cannot succeed unless these join in the undertaking.

Social life must never be under par to benefit. It is a part of the environment that parents provide for their children, actively or passively. We approach the ideal when we remove from the community that which is detrimental to child life and bring into the community that which is beneficial.

Business life that does not help maintain the standards of the good homes of the community is short sighted, for those who make legitimate business prosperous are the very ones who have good homes.

Our schools should understand the importance of clean, wholesome teachers. "The schoolmaster teaches somewhat by that which he knows but mightily by what he is." The schools should also understand that the teaching of ideals is often worth more than the teaching of facts.

The churchman must realize that the great lessons of the church are given strength and power in proportion to his ability to interpret the teachings of the church in his daily life.

Together with the other fundamental virtues, let us build honesty into the lives of our children, for a nation that is not rigidly honest lacks considerable of being ruggedly stable.

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Poetry

VIEW FROM GETHSEMANE

By Ora Pate Stewart

GRAY ROOFS they were by day
But in the night
Blue-black they lay.
The light
That would have shone
Turned sad away.

"Jerusalem—Jerusalem—
How oft
Would I have gathered you
Beneath my wing—
But ye would not."

Gray roofs they are today—
Blue-black at night—
Blue-black and gray
At twilight.
From Gethsemane they appear
As tombstones
Guarding sepulchers once white.

COMPENSATION

By Georgia Moore Eberling

LIFE seems a smooth, straight road
To childhood's eyes.
The youth discovers curves and bends;
Man finds it lies
On slopes and hills, with jagged rocks
That tear the feet.
Age sees the past through rosy mist.
The way was sweet.

SPRING'S METASTASIS

By Edna S. Dustin

ISN'T it strange such a simple thing
As the wind's warm breath in the early
spring—
Can coax out the buds on the willowed lane,
And tug at a heart with nostalgic pain
Till the seed buried there will awaken and
start,
Sending fresh rootlets deep into the heart?

WHOM GOD LOVES BEST

By Margaret Woodland Black

I THINK God loves them best
Who till the soil,
Preparing for the miracles
Of growth and re-creation.
Sun-strength, he sends,
And quiet benediction of the rain,
For those who offer sacrifice
Of bended backs and work-gnarled hands
To sponsor little roots that take communion
At the bountiful green altars of the earth.

CHANGE OF HEART

By Jean Louise Platt

AS, it is true! I'm no longer his one love;
His heart felt today more than mother
and son love.
He came home from school with a big yellow
sucker,
Bestowed on him by his new teacher, Miss
Tucker.
He gently unwrapped it, and gave it a twirl,
Then gravely informed me, "Miss Tucker's
my girl."

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PARTicular
Housewives!



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THE IMPROVEMENT ERA

PSALMS

By Gertrude Ryder Bennett

THE Savior loved the Psalms. They were his bread.

He loved their beauty. With his heart aglow

Often he paused and lifted up his head

To see the splendor of the sunset grow

Into the shades of night. He knew so well

The poet soul because it was his own.

The Psalms did more for him than simply tell

A balanced thought. Each phrase stood out alone—

The truth a shepherd found upon a plain.

The beauty found in hills, the vision burned

Upon the soul; and even in his pain

Upon the cross, in those last hours, he turned

Back to the Psalms. Each word he spoke was flame

Burning the truth on hearts that sobbed his name.

TULIPS AT THE TEMPLE

By Jo Adelaide Stock

TULIPS at the temple,
Rows of stately grace,
Radiant splash of color
In a holy place.

Marching in the raindrops,
Shining in the sun,
Harbingers of summer
Only just begun.

Magic painted tulips,
Proud and fair and wise,
Knowing you find favor
In the Father's eyes.

Tulips at the temple,
Blessings sweet you bring.
Tying up the gardens
In garlands of the spring!

WASH DAY FANTASY

By Nell Cox

ON wash day in fragrant rows I hang my clothes to dry.

But my mischievous socks go flirting off on each breeze that comes by.

A white one, a pink one, a black one of lisle In unmated numbers are left in the pile.

I seek them, I hunt, but I seldom regain Those vagabond stockings from yard, field, or lane.

"The wind is unseen" as the poets declare. Though invisible, still he likes stockings to wear.

Someday, unsurprised, I may meet on the street

Invisible wind children with socks on their feet.

White, pink, and black, and people will stare As they do at the odd ones my kiddies must wear!

CITY AT NIGHT

By Pansy H. Powell

MY city wears a jeweled crown tonight,

And necklaces of scintillating pearls; She is a Tudor princess in her gown

Bedecked with rubies, jade, and amethyst.

Her giraffe is of diamonds, deep-set

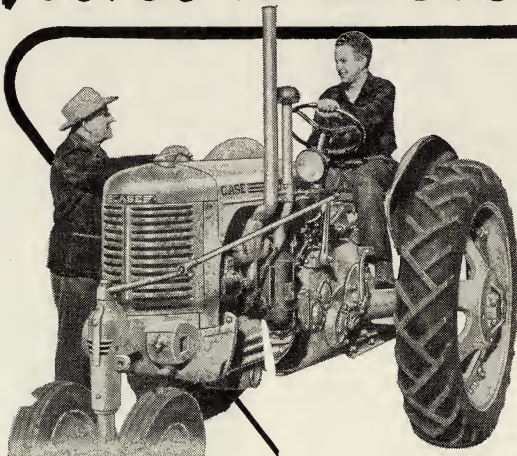
In the black velvet of the night's embrace.

From the hill I see my city's sweeping skirts Spread wide in regal splendor o'er the plain.

She is beautiful, alluring in the night—

A warm and vibrant personality.

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Lynden

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Melt 2 tablespoons shortening in soup-
pon. Blend in 3 tablespoons flour. Add
1 cup milk gradually, stirring con-
stantly. Add seasonings to taste and
cook over direct heat until thickened,
stirring constantly about 5 minutes.
Add 1/2 cup grated cheese and cook
until melted. Add two beaten eggs
to 1 16-oz. jar of Lynden Egg
Noodles and Turkey or Chicken. Add
cheese sauce. Bake in greased 9-
inch ring mold or in large loaf pan
at 325° F. 50 to 60 minutes, or un-
til set. Unmold and serve with
creamed asparagus. Serves 8.

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China of the

HUNDRED FAMILIES, HUNDRED LANGUAGES

By C. A. SCHEINERT

"WHEN my wife, who was born in Shanghai, comes to visit my people, who are of Canton, what she says must be interpreted for them to understand. When I visit her people, they can say what they please about me, and I will not understand," and Philip Lee laughed heartily at the

public charge, because he has these old family relationships. Anywhere I go, then, where there are Chinese, I can get a meal or a roof over my head, for I can look up a Chinese named 'Lee,' and he will offer me his home.

Here on a mission to help China, his face sobered as he considered China's present plight, saying that much of the trouble inside China is caused by that separation that comes to people who cannot talk to one another with understanding. Lack of transportation, of travel between provinces, has held back that understanding, as well. The differences in speech or dialect come from the days of the "hundred families." The power of the family of local "war lords" also comes from the days when these hundred families ruled the land, each with its own area—each paying tribute to the emperor, and exacting tribute in turn.

"As understanding comes there will be unity, and then in time a real democracy of the people of all China."



A CHINESE JUNK

thought this statement conjured. A Chinese, he was born in Canton, educated in Chicago, then married a Chinese girl born in Shanghai.

"Yes, we are all Chinese, but those of Canton and Shanghai do not speak the same. And that is true of all the provinces of China. There are one hundred languages, or dialects, some of them as different as Russian and Hindustani—or English.

"A Chinese emperor a long time ago divided the country among one hundred leading families, and we can consider that the land each family ruled over represents a province today. So it is not only the land of one hundred languages, but of the one hundred families. And that was the cause of the saying today that 'every Chinese is a cousin to every other Chinese.'

"Those of one name are said to be all children of one worshipful ancestor. My name is Lee, so anywhere in the world I may meet another Chinese with the name of Lee. I can claim to be a relation. If he is a man older than myself, he is my 'uncle.' If he is about my age, he is 'cousin.' And if he is younger, then he is my 'nephew.'

"A Chinese comes to this country a stranger, but he is never a nuisance, a

Life Lines

NOW that civilian products of metal are coming back on the market, put a new metal ash can on your shopping list, suggests the National Safety Council, to avoid the danger of a fire in the basement.

The safest distance at which to follow another car is one car-length for each ten miles of speed, says the National Safety Council. At thirty miles an hour, for example, the safe "following" distance would be three car-lengths.

Accidents kill more persons from two to twenty-eight years of age than any single disease, reports the National Safety Council.

Six percent of all drivers involved in fatal traffic accidents in 1944 were youngsters under eighteen years of age, the National Safety Council reports.

Snow-blindness, which is actually sunburn of the eyes, is one of the hazards of many winter sports, especially skiing. The best preventive is a pair of snow goggles or dark glasses with shatter-proof, special light-absorbing lenses, suggests the National Safety Council.

Although only seven percent of the population of the United States is over sixty-five years of age, sixty-four percent of the victims of falls are in this age group, according to the National Safety Council.

A CHANCE TO BE AN *Indian Queen*

By MARY FIELD GARNER

I MUST tell you of a little experience I had while crossing the plains in 1852. The Indians gave us some trouble, and especially me. You see, I had long, red, curly hair, hanging in ringlets down my back, which seemed to attract the Indians, and I was afraid of them.

One Indian chief took a special fancy to me and wanted Mother to give me to him, as his white squaw. In exchange he would give her many ponies. Of course she refused him, but he was very determined and followed our camp for several days. We were all very worried for fear he would steal me, so after he left camp Mother decided to try to hide me. The next day before we left camp, Mother took our feather beds and placed them over two boxes so I would not smother, and I crawled under.

Surely enough, the Indian chief came back with his men. He asked for me. Mother told him I was lost, but he was not satisfied with this, and proceeded to look in every wagon to see if I was there. Then he came to search ours; he even felt the feather bed under which I was hiding, but he did not find me. He stayed with the company all day to see if I came back. When it became dark he went away, saying sometime he would find me, but we never saw him again during the remainder of our trip to Salt Lake valley.

The crops of 1854 and 1855 had both failed because of drought and grasshoppers. By this time I was a grown young lady, and still had my red, curly hair, which had its attraction for the red men.

One day an Indian chief came to our door, and to our great surprise it was the same Indian with whom we had had our experience on the plains. He made us understand he had followed us here and still wanted me to be his bride. Of course Mother refused him again, but he would not go away. He sat beside our door for three days. This was an old Indian custom before demanding his bride. After three days he again asked me to be his white bride, offering Mother ponies, beads, and blankets for me. He said he would make me queen of his tribe; that I would have a tent of my own, and his other squaws could be my servants, and he would make me happy. Mother refused and told him to go away. Still he was not satisfied and asked me to go with him back to his tribe. I refused, and told him I would never go with him as I was white, and he must live among his own people and not bother me. With bowed head and bent shoulders, he went away sorrowing.—Prepared by Harold H. Jensen from the "Life of Mary Field Garner." She died in 1943 at the age of 107.

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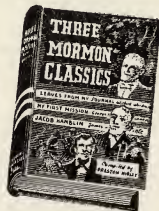
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IN THE SPRING A YOUNG MAN'S FANCY

Ah, Spring! When birds are a-twitter . . . when the sap begins to run again (*no offense, Junior*) . . . and a fellow pops out of his cold weather covering like a butterfly from a cocoon!

Now's the time when harried mothers are more than ever grateful for Fels-Naptha Soap. With clean shirts in constant demand, it's a real relief to use this faster, gentler soap. . .

There's relief from endless hours in the laundry. Relief from ordinary washing wear on collars and cuffs. Not to mention relief from wear and tear on Mother's disposition.

Ah, Spring! Ah, Youth!
(*and from the ladies, in chorus*)
A-h-h-h, Fels-Naptha!



Fels-Naptha Soap

BANISHES "TATTLE-TALE GRAY"

Letters of Confidence

By PHIL HANNUM

ONE of the most thoughtful and sympathetic acts of friendship to come to our attention recently was performed by a boy who one would imagine was too busy with two college jobs and his studies to have time to think of any other person's difficulties.

This boy learned that an older friend in his home town was leaving soon to take a job on a city newspaper. The college boy realized from his own experience away from home how lonely and discouraged his reporter friend would be at first. He knew, too, what a comfort friendly letters are to a fellow while he is getting acquainted in a new place.

The college boy sat up late that night after he had finished his lessons to write a letter to his friend. He expressed confidence in the reporter's ability to make as fine a record on the city paper as he had on their home-town newspaper. He recalled some of the best news stories his friend had written and told how they had stayed with him. He mailed the letter to the reporter, not at his home, but to the city paper, so he would have a welcome letter of encouragement waiting for him on the first morning he went to work among strangers in a strange office.

During the first two weeks, while the reporter was becoming familiar with the new job, the college boy wrote other letters, some addressed to the office, some to the reporter's new rooming house. The college boy knew how much a letter could mean to his friend, when the latter would reach home in the evenings, tired, discouraged by the trials of his new work, and painfully aware that he was far from friends and family.

Several years have passed. The reporter is now city editor. But he has told others that he has never forgotten the thrill of receiving those timely, friendly letters of encouragement during the days when he most needed such a tonic. With such a confident friend back of him, he felt that he had to make good. The younger boy was rewarded for his friendly act by his pal's success and by learning that his letters had served to bolster the reporter's resolution when he might have given up in loneliness and discouragement and returned home.

Of such kindly, thoughtful, sympathetic little acts is the stuff of enduring friendship made!

HOME AGAIN

By Ray C. Davis

I'M home again where summer breezes
Blown off sun-kissed plains,
Cool thoughts of war. . .

THE IMPROVEMENT ERA



—Photograph by Hal Rumel

. . . *I* AM the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

And whosoever liveth and believeth in me shall never die.
—*John 11:25-26.*

*A*ND righteousness will I send down out of heaven; and truth will I send forth out of the earth, to bear testimony of mine Only Begotten; his resurrection from the dead; yea, and also the resurrection of all men; and righteousness and truth will I cause to sweep the earth as with a flood, to gather out mine elect from the four quarters of the earth, unto a place which I shall prepare, an Holy City, that my people may gird up their loins, and be looking forth for the time of my coming; for there shall be my tabernacle, and it shall be called Zion, a New Jerusalem.
—*Pearl of Great Price, Moses 7:62.*

The Sacredness of the Sacrament

By PRESIDENT GEORGE ALBERT SMITH

I THINK perhaps most of us realize what a gift has come to us on those occasions when we are permitted to assemble in peace and in quiet, to meet together and partake of the emblems of the broken body and the shed blood of the Master. It should be, and I presume is, in the minds of every one of us a most sacred and solemn occasion to realize that we are renewing our covenants with him who gave his life that we might be resurrected and exalted. When we partake of these emblems, I am sure we all realize that the sacrament, established by him before he passed away, is to be to us an uplift and inspiration and a blessing throughout eternity.

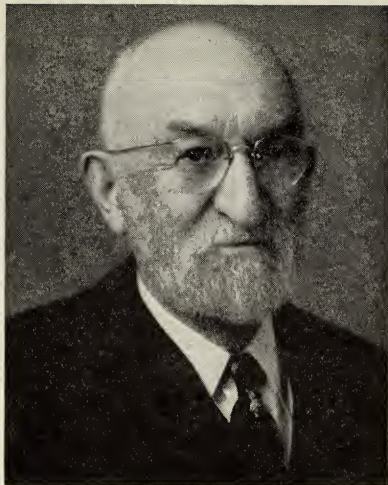
I fear sometimes that as the sacrament is administered in some of our meetings there is not the solemn atmosphere that there should be. It is such a sacred privilege. I remember a long time ago President Joseph F. Smith instructed us on this subject, calling our attention to the fact that it was a blessed privilege, and that those who partook of the sacrament should have in their minds the obligation that is indicated in the prayer. It is a marvelous prayer. The blessing upon the bread and upon the water, and the Lord's prayer, are three perfect prayers that he has given us.

President Joseph F. Smith said he had noticed as he went out among the people of the Church that during the passing of the sacrament there was no particular recognition of the men who preside in the various stakes and wards, and he advised us, and we carried to the field this recommendation, that when the sacrament was administered it should be presented first to whoever was the ranking officer, indicating not his individuality but the authority and the position that he held. In the stake conferences the sacrament was administered Sunday morning and was passed first to whoever happened to be the ranking officer and then as far as possible was passed to all the congregation. He intimated to us at that time that the brethren should be seated on the stand so that it would not be necessary to run back and forth in order to reach first one and then the others in the order of their seniority. I remember that for quite a long time this procedure was carefully observed, and it was always beautiful to me. And to children in the Sunday School it was an indication of respect for the priesthood of God, and of its various callings in their order.

I think generally the passing of the sacrament by our deacons and teachers, and the blessing of it by the priests in the various wards, is done in a pleasing manner. The young men seem to be imbued with the sacredness of their responsibility.

I think we should emphasize in our own simple and dignified way our appreciation of the beauty and privilege of partaking of the sacrament in the meetings of the Church.

The Editor's Page



PRESIDENT HEBER J. GRANT

Ten Years of CHURCH WELFARE

*Wholehearted support of welfare
during time of plenty proves
blessing in time of need*

By HENRY D. MOYLE
CHAIRMAN, GENERAL CHURCH WELFARE COMMITTEE

PRESIDENT HEBER J. GRANT, and his counselors, President J. Reuben Clark, Jr., and President David O. McKay, ten years ago appointed a general Church welfare committee. Today, after ten years of experience and growth, the welfare plan of the Church is expanding, as never before, the scope of its usefulness under the inspired and able leadership of President George Albert Smith.

President Grant gave us the general scope of the welfare plan:

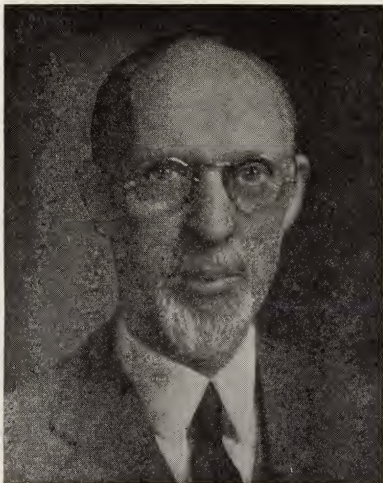
As promised at the last April conference, we inaugurated a Church security plan. To facilitate the putting into effect of the plan, we organized a general committee whose functions were to represent the Presiding Bishopric in the detailed administrative work of coordinating and supervising the labors of the various regularly established Church organizations in their large and important security operations. . . .

President Grant further said at that time the Church had

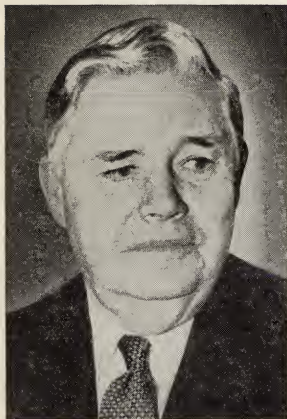
. . . provided for the use of existing Church organizations. The stake and ward organizations, the priesthood quorums, the Relief Society, and the various auxiliary organizations to render the maximum service . . . in the interest of the general welfare of the Church.

President Grant emphasized that the immediate objective of the program was:

PRESIDENT GEORGE ALBERT SMITH



PRESIDENT J. REUBEN CLARK, JR.



PRESIDENT DAVID O. MCKAY





WELFARE SQUARE ACTIVITIES

Caption reading clockwise from upper left: Beef, Lamb, Pork being prepared for packing and shipping; sewing room; canned goods packed at Welfare Square; boxed clothing ready for shipment to Europe; potatoes ready for shipping to points in Utah and Arizona; sorting potatoes from projects in Idaho; bales of cotton from Arizona; foods packed for overseas shipment; center photo: Grain Elevators in Welfare Square.



Harold B. Lee, Managing Director



Marion G. Romney, Assistant



Henry D. Moyle, Chairman

To provide by October 1, 1936, by a wholly voluntary system of gifts in cash or in kind, sufficient food, fuel, clothing, and bedding to supply through the coming winter every needy and worthy Church family, unable to furnish these for itself, in order that no member of the Church should suffer in these times of stress and emergency.

Work was to replace idleness. This was the emphatic counsel given to the Church by its then venerable leader. This has been the counsel of all the presidents of the Church from the beginning; so much so that work has become an every-day principle in the lives of worthy Latter-day Saints.

Continuing, President Grant said:

Our primary purpose is to set up, insofar as it might be possible, a system under which the curse of idleness would be done away with, the evils of a dole abolished, and independence, industry, and thrift, and self-respect be once more established amongst our people. The aim of the Church is to help the people to help themselves. Work is to be re-throned as the ruling principle of the lives of our Church membership.

THE general Church welfare committee, for the past ten years, has devoted itself to the accomplishment of the two fundamental purposes of the program as given by President Grant, and encouraged by the advisers: John A. Widtsoe, Albert E. Bowen, Thomas E. McKay, Clifford E. Young, Alma Sonne, Antoine R. Ivins, John H. Taylor, Oscar A. Kirkham, the Presiding Bishopric, and the general Relief Society presidency. The people of the Church have responded magnificently to the call made of them. The regions, stakes, wards, priesthood quorums, auxiliary organizations, and above all, the Relief Society organizations of the Church are to be congratulated, and are entitled to receive the grateful appreciation of the people of the Church. It would be impossible to estimate the good that has come from the time and energy given, and the contributions made to this great humanitarian project.

During the first year of its existence it contributed directly to the happiness and the security of more than twenty-five thousand Latter-day Saints. Before the winter of 1936-37 was upon us, the Church had available for its bishops, through the voluntary contributions of loyal members of the Church, sufficient money, food, fuel, clothing, and bedding to take care of the needs of all worthy members through that winter. At no time since has there been a shortage of cash or supplies, in the hands of bishops and welfare committees of the Church. So far as the general committee has been able to ascertain, no members of the Church, whose needs were known to the Church, have suffered for the necessities or the needs of life since the initiation of the program.

To insure a similar record for the future, we have, during the past ten years, assisted in constructing and establishing, wherever a real need has appeared, ward, stake, and regional storehouses throughout the Church. There are many other bishops' storehouses planned for construction, with plans drawn and money available, as soon as materials and welfare labor become available. It is the purpose of the Church to keep these storehouses supplied with food, clothing, and fuel to take care of our people's needs. Deliveries are made to those who find it difficult or impos-

sible to visit the storehouse personally.

In this, as in all other phases of our work, the priesthood quorums assist, under the direction of the ward bishopric or the stake presidency. Stocks for these bishops' storehouses are furnished by what has become known as the Church welfare annual budget. The preparation of this budget is one of the most interesting and inspiring operations of the entire program. The bishops of the wards survey annually their needs. To assist them in this work a card index known as the "green card" is provided. Each bishop has such a card for every family in his ward. The cards are frequently given by the bishop to the priesthood quorums, and these quorums in turn arrange for every member of the quorum to be visited, and a card for his family carefully prepared and kept current. These cards reveal not only the present needs of the families, but forecast the likelihood of need of assistance in the future. The experience, training, occupation, present employment, or lack of employment, are items of information to be found on these cards, when properly kept. Now from these cards, and from the bishop's general knowledge of the families of the ward over whom he presides, the bishop is able to forecast the needs of the ward for a year in advance, and reports his estimate to the stake, and the stake in turn to the region, and the region to the general committee.

THE Presiding Bishopric, and the general committee, now prepare with care and in detail, a complete budget of the needs of the Church for a year in advance. Some of the items found on this budget follow:

Dairy and poultry products, livestock, meat, fish, jam, honey, vegeta-

(Continued on page 244)

GENERAL COMMITTEE

Left to right: Mark Austin, Strangam A. Stevens, W. E. Ryberg, Sterling H. Nelson, Clyde C. Edmonds, Howard Barker, Roscoe W. Eardley, Ezra C. Knowlton, Clyde J. Brown, Paul C. Child, Lorenzo H. Hatch.



Sold for FREEDOM.

THIS is a story based on actual events in the lives of Robert and Mary (French) Smith, first known American forebears of Joseph Smith, the Mormon Prophet. Material has been collected from the court records of Essex County, Massachusetts, in which they lived among the Puritan settlers during the last half of the seventeenth century. While based on facts, the story is fictionalized to give it reader interest. All persons named are actual individuals living at that time and with whom Robert and Mary Smith were associated, except Ezekiel Wentworth, who is purely a fictitious character.

THIS call as a witness interrupted Robert Smith's quiet contemplation of Ezekiel Wentworth's solemn face in the jury box.

Raising his tall frame from the rude wooden bench, Robert's clog shoes scraped against the rough board floor as he stepped toward the magistrate for questioning.

"What is thy name?"

"Robert Smith."

"Thy age?"

"I am thirty-three."

"Where wast thou born?"

"In Toppsfield County, Essex, England."

"When didst thou come to the colonies?"

"Near twenty years ago. I sailed from London in May 1638, with John Wittingham who brought several boys over. We were indentured to him as servants in return for paying our passage."

"Dost thou mean Mr. Wittingham of Boston?"

"The same." Robert's shoulders lifted with pride as he added, "I built for him the third house in Boston having a cellar." He knew of my work in Boston, England, where I signed with him to come over. He also owned an estate at Southerton, four miles away."

"Art thou now a citizen in the colonies?"

"I became a citizen here in Ipswich in 1648, after serving an indenture of ten years."

"Art thou acquainted with Simon Tuttle?"

"I lived with Simon Tuttle's mother, while his father was in England, eight or nine years ago. I worked for the family, drawing and sawing thatch, taking timber out of the swamps, and mending fences."

"Didst ever hear mention of a young mare colt in Mrs. Tuttle's keeping?"

Robert pondered a moment, his chin dropping to the "playne band" of white Holland linen collaring his doublet, then he said slowly, "There was a colt that I was informed came out of a stray mare that has been challenged and taken away by Lt. Lawtroape. Mrs. Tuttle said it belonged to Simon, her son."

"Was the colt branded?"

"Yes, with the letter E."

"That is all. Next witness."

Robert felt Wentworth's dour eyes follow him as he drew his gray cloak about him and pushed the door open into a flurry of Massachusetts snow.

Near the meadows of Hamton Upland, he paused at the east field near the highway cove,* testing a fence post that was sagging with the weight of the snow. In the spring he would have to give up some of his tailoring and devote more time to the farm, he thought, even though the crops had been successful since Thomas Moulten, York planter, had conveyed the land to him in 1654.

MARY, who had been watching for him at the window, with two-year-old Thomas in her arms, pulled the latch on the door as he approached.

"It was not a long trial," she commented, taking his cloak and hanging it on a wooden peg near the open dish cupboard.

"I did not stay until the end," he answered. "As soon as I had testified I took leave. Ezekiel Wentworth was on the jury," he added, watching her expression.

Her eyes blazed in twin sparks. "Ezekiel Wentworth, methinks, will be on the jury in the judgment day," she said acridly, "and doubtless, will convict the saints."

"Let not the neighbors hear thy tongue rise against so stalwart a church man," Robert chided, but there was a twinkle in his eyes as he bent to kiss her.

"Let not the neighbors see thee take such liberties with thy wife," she replied archly as Thomas wriggled from her arms to the floor and she turned to swing the dinner pot of simmering venison on its crane over the open fire to a position where she could stir it.

"Liberty is sweet even at a high cost," he rejoined, seating himself on a stiff-backed, rush-bottomed chair preparing to clean his flintlock rifle.

"And a high cost it was too," Mary tossed her brown head, "that we should both be brought to trial and each fined" because that prying Ezekiel Wentworth saw you kiss me before we were married," she flashed.

"'Tis the law, Mary," Robert commented with a smile. "Besides Wentworth would have no joy in life were he not permitted to judge others. Wouldst begrudge him that, Mary?"

"Methinks there are better occupations," she answered. "Hath he not served on all trial juries with thee?"

"'Tis true," Robert acquiesced. "And when I witnessed for Henry Archer in clearing him and John Baker of suspicion in not putting six bushels of malt into each hoghead in September 1652, he was also on that jury. Dost remember Goodwife Archer saying they put twopenny and threepenny beer together and sold it for three-pence?"

Mary swung the kettle back over the fire and seated herself at the spinning wheel, smoothing the snowy white apron that fell in folds over her full gathered, green wool skirt.

"Aye," she replied, "And I remember how sore mislabeled Ezekiel Wentworth was when we both testified at Ipswich quarterly court three years ago that the fences were insufficient adjoining the general field. He would have had someone in the stocks for destroying Henry Kimball's four bushel of Indian corn laid out for the rent, had it not been so."

"So you see, Wentworth hath not always had his way," Robert said smiling, "nor hath he served on all juries. He did not serve with me on the grand jury in Hamton in 1650, nor in 1651."

"'Tis a pity such opportunities were missed," she replied caustically, and pointing to a doublet lying on a wooden chest beside the window, continued,

"Mr. Dudley brought his doublet to be altered. It appeareth too much good food hath extended his waistline, and he would wear it when general court convenes in Boston."

At mention of the doublet, Robert reached into his own pocket and pulled out a small package.

"I would not have you believe that I had forgotten your twenty-seventh birthday, although it passed on the 22nd. I would have given this to you then had I received it, but depending on passing travelers makes delivery slow," he apologized.

Mary's eyes were shining as she unrolled four pewter spoons. "Robert," she said softly, "thou art the best husband a woman ever had."

"They were ordered from Boston," he said proudly, "the town of thy birth."

"We have been married for more

*Testimony in trial at Ipswich, Massachusetts, March 27, 1655.

*Massachusetts Genealogies, Cutter, 1:111

*Testimony in trial at Ipswich, March 29, 1659

*Testimony in Ipswich Quarterly Court, September 1652.

*Testimony at Ipswich, Massachusetts, January 26, 1656.

By CECILIA JENSEN CARPENTER

than three years now,⁸ and they have been years of great happiness."

"Much hardship, too, I fear," he said holding her close, "but we shall have a better home 'ere long. More and more tailoring comes to me, and as your family did well at tailoring, so shall I. Thomas will be of great help to me," he added looking fondly at the boy.

"And little Mary will be my help," Mary said softly as she pulled the coverlet over the sleeping five-month-old baby lying in the hooded wooden cradle that Robert had made.

Two years later, in 1661, with their two children, Robert and Mary Smith moved to Rowley Village in a section that was later to be known as Boxford, where Robert bought 208 acres of land.

Although the sale was acknowledged January 23, 1662, before Daniel Denison, it was not until July 19, 1662, that

John Remington signed the sale with his mark and seal.

Robert and Mary stood happily together as Mary's mother, Mary French, affixed her signature as witness below that of John Whipple and handed the quill to Leonard Harryman and Henry Ryley whose names were added as witnesses to the document.⁹

This was the beginning of a new life, Robert thought. He would miss the able and independent preaching of Rev. John Wise at Ipswich, but Mary was happy that her children would be listed as members of the same church in which she had held full communion in 1648.

⁸Document: "Lt. John Remington, Sr., late of Rowley, but now an inhabitant of Roxbury, for 20 pounds conveys to Robert Smith, late of Ipswich, now an inhabitant within the bounds of Rowley, all his land commonly called the village land, about 208 acres both upland and meadow, bounded by Zachariah Gould on the S.W., and the S.E. end butting on the line dividing between the lands of Topsfield and Rowley; the N.E. side bounded by lands laid out to Samuel Brookbank, now in possession of Anthony Crobie; the N.W. part bounded by land laid out to John Lambert, now in possession of Robert Andrews and part of some meadow of Mr. Baker's of Ipswich."—From Old Ipswich deeds, Book 4, p. 349 (abstract).

Another daughter, Phebe, had been born August 26, 1661, at Boxford, and on October 29, 1663, another son was born, whom they named Ephraim.

A little more than two years later, a third son was born on January 26, 1666. They called him Samuel.

Thomas was almost ten now, and old enough to help his father about the farm. Robert was grateful that his eldest child was a boy who could some day take over the farm.

Mary's life became busier as her family grew, but she made no complaint. It was a sin to waste time.

On August 16, 1668, she paused long enough to give birth to another daughter and named her Emey.

FOUR DAYS before they celebrated Emey's first birthday, Mary again waited for Robert to return from the Hamton quarterly court.

This time he was not a witness but the defendant in a case brought by John Huggins, their neighbor, who had charged Robert with molestation and battery in troubling him and his cattle on his own ground.

Mary was cooking a kettle of bayberry wax for candles while little Mary laid out the string wicks. She was eleven now, and with Phebe, who was eight, had her regular household tasks. Ephraim, six, and Samuel, three, also helped in small ways.

A slight frown puckered Mary's forehead as she thought of Thomas. He was twelve now, old enough to be of real help to his father, but he disliked farm work and begged to live with his grandfather, Ensign Thomas French of Topsfield. It was a source of sorrow to Robert. He had counted on Thomas' help through all these years but he himself had sought opportunities in a new land when he was less than fifteen and he would not withhold freedom from his son.

When Robert arrived, his eyes were tired. It was hard enough to keep the farm going without having a neighbor cause trouble, Mary thought.

"The verdict was 'not guilty,'" he informed her.

"I knew it could be nothing else," she said positively.

He smiled at her assurance and thrust a work-hardened finger into the velvety fist of little Emey smiling up at him from the cradle.

"Huggins threatened to appeal the case," he said. "There will be more trouble."

At the Hamton quarterly court in October, Robert brought a suit against Huggins for assault and battery.

The verdict was for Huggins, and the case was appealed to the next court of assistants, where both Robert and Huggins were convicted of misdemeanor in quarreling and struggling one with another and were fined.¹⁰

The next year, on April 12, 1670, Robert was called to serve on the grand jury in Salisbury. Two months later, (Concluded on page 228)

¹⁰Testimony of Smith at Hamton court, October 1669

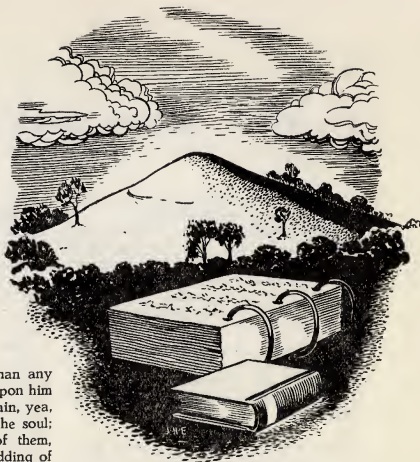


SOME UNIVERSALS

IN THE

Book of Mormon

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Illustrated by John Henry Evans, Jr.

By a universal element is meant a statement of a bit of wisdom or teaching which has a comprehensive spiritual appeal to humanity at large. The golden rule of the Master is an unusually good illustration of what is meant. The examples found in the Book of Mormon are of very high merit.

At the outset we note that the title page of the Book of Mormon states that this scripture was written in part "to the convincing of the Jew and Gentile that Jesus is the Christ, the Eternal God, manifesting himself to all nations." *Manifesting himself to all nations!* There is no narrowness or particularism here. The message and doctrines of the book are and were intended for persons of every church, creed, and race, whether Jew or Gentile, Mormon or Methodist, black, brown, red, or white. The Fatherhood of God for all mankind pervades the book from beginning to end. The spirit of humility, faith, trust in God, sincerity, and love for man are inherent throughout. In fact, the good of man is the center and whole aim of it.

The reader will find a profound opposition to sin and oppression throughout the volume. In these days when we hear so much about the soul-destroying political doctrines of men, and of the attempts being made to shackle and regiment men by devious and sundry techniques, it is wholesome and soul-satisfying to note the spirit of free agency and democracy in the Book of Mormon:

Therefore they relinquished their desires for a king, and became exceedingly anxious that every man should have an equal chance throughout all the land; yea, and every man expressed a willingness to answer for his own sins. Therefore, it came to pass that they assembled themselves together in bodies throughout the land, to cast in their voices concerning who should be their judges, to judge them according to the law which had been given them; and they were exceedingly rejoiced because of the liberty which had been granted unto them. And they did wax strong in love towards Mosiah;

yea, they did esteem him more than any other man; for they did not look upon him as a tyrant who was seeking for gain, yea, for that lucre which doth corrupt the soul; for he had not exacted riches of them, neither had he delighted in the shedding of blood; but he had established peace in the land, and he had granted unto his people that they should be delivered from all manner of bondage; therefore they did esteem him, yea, exceedingly, beyond measure. And it came to pass that they did appoint judges to rule over them, or to judge them according to the law; and this they did throughout all the land. (Mosiah 29:38-41.)

In this connection note another great passage in II Nephi 2:27:

Wherefore, men are free according to the flesh; and all things are given them which are expedient unto man. And they are free to choose liberty and eternal life, through the great mediation of all men, or to choose captivity and death, according to the captivity and power of the devil; for he seeketh that all men might be miserable like unto himself.

AMONG the greatest of the universals to be found in the Book of Mormon is the one which sets forth the common position of all men before God. In I Nephi 17 we find Nephi instructing his brethren concerning the reasons why God permitted the Israelites to conquer the inhabitants of Palestine after crossing the Jordan. Nephi says:

And now, do ye suppose that the children of this land, who were in the land of promise, who were driven out by our fathers, do ye suppose that they were righteous? Behold, I say unto you, Nay. Do ye suppose that our fathers would have been more choice than they if they had been righteous? I say unto you, Nay. Behold, the Lord esteemeth all flesh in one; he that is righteous is favored of God. . . . (I Nephi 17:33-35. Italics ours.)

Here is courageously expressed the principle that, everything else being equal, all men stand in the same relation to God. There is no favoritism. The only thing that can change that relationship is sin and unrighteousness; God

definitely favors the righteous. One is reminded here of the stirring words of the prophet Amos when he said:

Are ye not as children of the Ethiopians unto me, O children of Israel? saith the Lord. Have not I brought up Israel out of the land of Egypt? and the Philistines from Caphtor, and the Syrians from Kir? (Amos 9:7.)

The same principle is again expressed in different words by Nephi in a beautiful passage which we quote:

. . . he [the Lord] doeth nothing save it be plain unto the children of men; and he inviteth them all to come unto him and partake of his goodness; and he denieth none that come unto him, black and white, bond and free, male and female; and he remembereth the heathen; and all are alike unto God, both Jew and Gentile. (II Nephi 26:33. Italics ours.)

It is the considered belief of the writer that doctrines such as expressed above will "prove" the Book of Mormon to the world more than anything we can do or say in its defense.

ANOTHER very interesting universal in the Book of Mormon has reference to the teaching of God's word among the nations. While the Lord would like to lift up and exalt all of his children, he knows, as all teachers know, that men are of unequal intellectual and spiritual capacities. Some individuals understand and receive truth with great facility and yield fruit an hundred fold; others receive it less readily and yield fruit tenfold or twofold; and still others find it hard to see the truth at all save in its barest outlines. Yet our Father views all of his children with love and compassion, and he does not desire those of little capacity to be held responsible

for truth in the same degree as those of large capacity. What we have said of individuals, the Book of Mormon seems to apply to nations in the following words:

For behold, the Lord doth grant unto all nations, of their own nation and tongue, to teach his word, yea, in wisdom, all that he seeth fit that they should have; therefore we see that the Lord doth counsel in wisdom, according to that which is just and true. (Alma 29:8.)

If this scripture is understood correctly by the writer, it seems that the sentiments expressed therein account for the fact that among most of the world's various literatures there are expressed certain basic gospel truths. In other words, God permits all peoples to have as much of his truth as they can assimilate and understand. The writer knows from actual experience how very difficult it is to explain to Arabs the fundamental principles of the gospel. Up to a certain point they comprehend and understand; beyond that they seem to be lost. If the Book of Mormon is correct, it would seem to be no accident that great leaders like Confucius, Buddha, Zoroaster, Mohammed, and others have been raised up among various peoples of the world. These men have, in a measure, taught "his word, yea, in wisdom, all that he seeth fit that they [the people] should have." We have no disposition to oversimplify the problem, but it has always seemed to us a remarkable fact, having great philosophical import, that only a small fraction of the world's peoples have any considerable insight into Christianity even when taught by capable individuals.

Whether one agrees entirely or in part with the Book of Mormon teaching here expressed, the fact remains that it has universal insight worthy of consideration.

IN the thirty-second chapter of Alma there is a great discourse on faith and how it may be acquired and made a practical instrument in spiritual life. Alma seems to have such confidence in the religious truths expounded by him that he is willing to have his words subjected to experimental trial. He preached to his hearers as follows:

But behold, if ye will awake and arouse your faculties, *even to an experiment upon my words*, and exercise a particle of faith, yea, even if ye can no more than desire to believe, let this desire work in you, even until ye believe in a manner that ye can give place for a portion of my words. (Alma 32:27. Italics ours.)

The recognition that many teachings in the spiritual realm may be, and should be, tested by experiment is of universal interest and validity. What trouble and sadness may the world have been

spared had it recognized this principle! Moreover, it has the backing and blessing of no less a figure than Jesus of Nazareth who declared:

If any man will do his will, he shall know of the doctrine [teaching], whether it be of God, or whether I speak of myself. (John 7:17.)

There is a feeling of confidence, trust, and respect aroused in an individual when he is invited to experiment upon or test the validity of a religious principle. The Book of Mormon tells us that another prophet, by the name of Amulek, a friend and comrade of Alma's, emulated the example of the latter by exhorting his brethren to "plant the word in your hearts, *that ye may try the experiment of its goodness.*" (Alma 34:4. Italics author's.)

The Book of Mormon doctrine of experimentation or of testing the validity of religious teaching is interestingly applied by the last Nephite prophet, Moroni. Before sealing up the sacred gold plates of which he was the custodian, this great individual urged the future readers of the Book of Mormon to test the validity of its claims with a sincere experiment:

And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost. (Moroni 10:4.)

This great experiment in the spiritual realm is urged upon all men without distinction; if honestly and sincerely performed, any person may have the truth manifested concerning the claims of the Nephite scripture by means of the Holy Ghost.

BEFORE passing from Alma's sermon, let us notice another teaching of his which has universal elements in it. It concerns the principle of faith. After pointing out that faith and knowledge are two entirely different concepts, and, furthermore, that a person who knows the will of God is in a more responsible position before him than one who only believes, the prophet states:

And now as I said concerning faith—faith is not to have a perfect knowledge of things; therefore if ye have faith ye hope for things which are not seen, *which are true.* (Alma 32:21. Italics ours.)

This Book of Mormon prophet has his feet on the ground—when a person has faith he hopes for things which are not seen, *which are true.* This is clearer and in many respects a more satisfactory statement about faith than the one in Hebrews 11:1:

Now faith is the substance of things

hoped for, the evidence of things not seen. (Hebrews 11:1.)

Alma takes faith out of the realm of mere credulity—i.e., readiness to believe on slight evidence. There is a note in his statement which rings true to the critical mind. There are too many persons in every generation, including our own, who hope for things—fantastic things—in the name of faith and religion, but who give little thought as to whether or not they are based on truth.

The ancient problem of good and evil is of universal interest. The ancestors of the Nephites, the Hebrews, had no philosophic tradition in the Greek sense of the term. Moreover, the earliest Nephites seem, according to their own accounts at least, to have been simple, honest folk with few or no profound speculative interests. Consequently, the religion of the Nephites was simple, and they handled the problem of good and evil accordingly. Nowhere does the Book of Mormon make an attempt to solve it in the manner of the Book of Job. To the Nephite teachers all that is good comes from God, and evil comes from the devil:

For I say unto you that whatsoever is good cometh from God, and whatsoever is evil cometh from the devil. (Alma 5:40.)

Note also the teaching of Mormon:

Wherefore, all things which are good cometh of God; and that which is evil cometh of the devil; for the devil is an enemy unto God, and fighteth against him continually, and inviteth and enticeth to sin, and to do that which is evil continually. (Moroni 7:12.)

In the instructions of Lehi to his son Jacob, there is to be found an interesting variation in the Nephite solution of the problem of good and evil. We may call it the doctrine of opposition-in-all-things. In terms of modern philosophy it might be denominated the theory of contrast-effect. Lehi says:

For it must needs be, that there is an opposition in all things. If not so . . . righteousness could not be brought to pass, neither wickedness, neither holiness nor misery, neither good nor bad. . . it must needs be that there was an opposition; even the forbidden fruit in opposition to the tree of life; the one being sweet and the other bitter. Wherefore, the Lord God gave unto man that he should act for himself. (II Nephi 2:11, 15, 16.)

There are universal elements in this teaching acceptable even to some modern philosophers, though the latter might point out that there is entirely too much evil in the world for the purpose of contrast to good. While Lehi was probably not attempting to be philosophical, his sermon to his son is to the

(Continued on page 240)

HUNGRY SHEEP

IT was not by accident that Joan watched the large Goodrich sedan draw up to the curb across the street. She had brought her work from the *Daily Gazette* to her bedroom so as to be at home when the three o'clock train pulled in from Henderson. In a moment the chauffeur alighted and helped Henrietta Goodrich and her sister, Elizabeth, to the sidewalk. Elizabeth was the elder by some ten years, but it was she who carried the overnight bag, while Henrietta leaned upon the chauffeur's arm. They have failed, thought Joan; the war is over, but Paul refused to come home. Lannie, the colored maid, appeared on the porch, took the bag and assisted Henrietta into the house. The chauffeur drove away, and the large Goodrich house settled to its customary atmosphere of silent immobility.

Joan threw herself upon the bed, pressing rigid palms into her burning eyes. She found it hard to analyze just how she did feel toward Henrietta, the mother of Stanley and Paul. She knew that she had hated her once, but those flames had been extinguished in their mutual tears when Stan had been killed. No one could suffer as Joan had suffered without feeling pity for the proud woman who had suddenly passed from the simulation of youth to old age—passed beyond the rescue of her beauty parlor. Tears pricked Joan's eyelids as she admitted that she had forgiven Stan's mother. But she could never forget. If it hadn't been for Henrietta Goodrich, she would have borne Stanley's name all the days of her life; she might even have borne him a son. A smothering wave of loneliness enveloped her.

But after a moment she sat up with an effort. Something must be done about Stan's young brother, Paul. Her glance roamed the four walls of her room but found no answer; then her typewriter and bestrewn desk, even Stanley's photograph became as nothing, and she stood with him under a great tree whose branches shut out the sky and held them close.

"Perhaps Mother was right," Stanley was saying. "Ten months in camp opens your eyes to a lot of things. I guess I ran into too many war brides with their crying babies." But his words lacked conviction, and Joan had known even then that she and Stan would have been married if it hadn't been for his mother. She lived again their last day together. The sun had gone down, and an immense yellow moon had climbed the sky to grow small and white, and yet they had not talked their hearts empty.

"I hope it's all over before Paul turns eighteen." Stan's constricted voice, tightened above his normally low register, echoed now in the still room. Stan's living voice! "Paul is such a kid—too sensitive for war—" Her own sobbing reply: "I'll take care of Paul,

honest I will! He'll be precious to me because of you—" Stan's utter tenderness, "Don't cry, Joan. I'll come back, you know—" One supreme moment, filling enough to encompass a lifetime! Yet she could have forgotten her work at the *Gazette*, could even have forgotten Paul and old Mrs. Goodrich and given way to futile mourning because life would never hold for her another such moment!

But she must find out about Paul. Even before she took her copy to the *Gazette* office, she must know about him. If only someone other than his mother had seen him! As she crossed

gone to Henderson to bring Paul home."

Henrietta sat up swiftly, brown eyes snapping under her gray coiffure, her over-decorated robe clinging to her thin knees. "I don't see why there should be such a to-do about a ride to Henderson," she protested. "If Paul doesn't want to come home, let him live somewhere else." She lay down again with closed eyes, breathing rapidly, and drawing a small shawl around her face.

Losing one son was hard enough, thought Joan, feeling her own throat grow taut. One can scarcely expect a woman to lose two gracefully. But it was not out of pity for Henrietta Good-



—Illustrated by Charles Jacobsen

the street, the Goodrich windows appeared to be gazing at her inhospitably. She strained to pull her nerves under control. Lannie admitted her to the living room, where Elizabeth was knitting in a low rocker and Henrietta lying upon the couch. She hesitated on the threshold, and Mrs. Goodrich lifted herself on her elbow, surprised into revealing her curiosity.

"Come in, my dear," said Elizabeth cheerfully. "Here's a comfortable chair waiting for you."

As Joan seated herself, she silently studied the face of Paul's mother. Then, after a jerky little intake of breath, she spoke.

"Yesterday's *Gazette* said you had

rich that she steadied her voice to speak. She could hear her own choking. "I'll take care of Paul, Stan—"

"Did you see Paul?" Joan asked. Elizabeth laid down her knitting and leaned forward, watching her sister. After a silence Henrietta replied. "Yes. He is better. Out of the hospital, in fact. He uses his—hand well." She stretched upward to look at a water color hanging above the piano. Joan turned and gazed at a delicately painted lake, its edges rippling beneath a trailing willow. Two finely printed words stood out mutely in a lower corner: "Paul Goodrich." For a moment their hearts beat the same strain of pity, then Henrietta lay down again, wearily.

By Blanche Kendall McKay

"If he is out of the hospital, where is he staying?" asked Joan softly.

His mother's brows twitched. "At a boardinghouse," she said jerkily. "With some of his buddies." Her thin tone quivered.

"It's true that Paul is better," broke in Elizabeth thoughtfully. "But he's not well. He seems lost. I don't think he was really glad to see us. At least not after the first half hour. He needs help and—"

Joan rose. "I think the *Daily Gazette* would gladly offer Paul a position," she began, but Henrietta threw her arms wide.

"The *Gazette* again! I wish this town would forget all about me and my sons."

"We shall never forget our heroes," cried Joan, huskily, her hazel eyes dark in the shadows creeping through the large windows. She could not speak Stan's name, but she continued her plea for Paul. "We remember Paul playing the high school leads, editing the college *Journal*, contributing to the *Gazette* before he turned eighteen." She did not mention Paul's seemingly greatest gift, but was silent for a moment before his painting. "We want to see Paul a successful man. To whom can he turn if his friends forget him?"

Henrietta's small jaws beat spasmodically in her thin cheeks. But she did not speak, not even when Elizabeth read Paul's address, and she heard the stroke of a pencil.

JOAN worked late at the *Gazette* office, preparing her copy a day ahead of schedule. She talked earnestly about Paul with the city editor, whose over-strained vision revealed itself as he took off his glasses and squinted at her eager face. "Paul was a brilliant kid," he said. "I surely would be glad to give him a chance. Besides, I'm snowed under."

All night Joan's mind, consciously or otherwise, was busy with her problem of Paul. Once she had been talking about him with Stan; then she was talking with Paul himself about his mother; she heard Elizabeth's exaggerated voice repeating, "He seems lost—lost—." But it was not until she was on the train riding toward Henderson that she recalled Milton's line: "The hungry sheep look up, and are not fed." It had been two or three years since she had thought of *Lycidas*—perhaps not since she and Stan had poured over the poem as freshmen. The line kept recurring: "The hungry sheep look up, and are not fed." Thousands of boys elatedly sailing back to America—some of them all right, some of them maimed. Who

would lift bruised spirits and give light to the blind? The wheels seemed to rotate: "Feed my sheep."

It was her first glimpse of Paul that gave the keynote to her approach. He was slumped in a large chair, not in a boyish sprawl, but as old men sometimes sit when they have surrendered youth. His head was bowed, and his right arm with its pitiful hook was lying in his lap. But his left hand was spread helplessly on the arm of his chair, thumb drooping over upturned palm. She had but a glance, but in it she saw the real Paul. He was like a blind man, with sorrow lines down his face—one still bewildered by the constant dark.

"Joan," he said as she came near. Then as her warm smile enveloped him, "I'm glad to see you, Joan."

"And I," she exclaimed, "it's so good to see you out of the hospital—a regular guy again." She studied his features and felt reassured when he looked back at her steadily. "Every time I see you, you look more like Stan."

He dropped his eyes and swallowed hard. Joan's lashes moistened. After a moment he asked, "What are you doing in Henderson?"

"*Daily Gazette* business. I'm visiting editors this morning. Want to come along?"

HE decided to go. They spent the morning in newspaper offices, where she watched his interest become more and more evident. In the early afternoon they lunched on the balcony of a small restaurant overlooking the park. Paul managed well the simple food he ordered. When they finished, Joan suggested, "Let's get out into the park."

They sought the pond, with popcorn for the ducks. Later they found a bench where a clump of evergreens gave them a feeling of seclusion.

Joan lifted her eyes from the sweep of sun-soaked grass to find Paul studying her. His gaze was steady and clear, but she wasn't sure of what lay in its brown depths.

"Paul, why are you afraid to go home?"

His head went down, and his left hand flexed nervously. Then he looked back at her bravely for a second before he said unsteadily:

"I don't know that it is fear. I'm not sure exactly what it is. Maybe I'm afraid of myself. I saw a lot of poor kids who went—loony. It's bad enough to lose part of your—mechanism, but it's worse when your mind gets shot up. Sometimes I'm afraid what may have happened to mine."

"You are not afraid of me, are you, Paul?"

"No."

"Then may I talk frankly?"

"Of course."

"I think you need to face yourself squarely, as you are today. Face the new Paul unflinchingly. And when you are used to your new self—a deeper self—go about among your old friends, and you will find they will accept you on that deeper level. That's why I want you to go home."

"I couldn't stand home," he flared. Then he pressed his mouth with his closed fist and stared out over the green carpet. She did not intrude. When his voice came again, it was under control. "Don't get it into your head that I haven't thought about it. Or that I wouldn't like to—to be back where I—left off. But back home I was the coming great artist. People don't understand. That's why I cling to my buddies. We don't have to explain ourselves." He turned the fire of his outrage on her but she said nothing. With softened tones he went on. "I want to make something of my life, Joan. I resolved that over there. In the dripping tent of a hospital I kept saying to myself, 'If I get back, I'm not going to be a failure because of this.'"

"What would you like to do, Paul?" "I don't know. I wish I did. That's why I cling—" His head went down again. She longed to cry, but instead she listened to Elizabeth's voice: "He seems lost—lost—" and to the recurring rhythm of the train: "Feed my sheep." The sun was getting low now, and a cool breeze from the pond swept their faces. As if in answer to her thought, he said, "I couldn't live in that big house without Stan. You don't know Mother. 'Poor Paul! Poor Paul!' I would go crazy."

"We all need you at home," Joan said. "The *Daily Gazette* wants to take you on."

"'Poor Paul?'" he asked ironically. "Not at all. We are dreadfully short-handed."

He studied her inquiringly. "What would I do?"

"Assist the city editor. He's swamped."

She saw his artist eyes examining a pink-tinted cloud forming a fligree against the paling blue.

"Pictures can be painted with words," she suggested. "The *Gazette* might be a starting point."

"It might, at that."

She was swift to push her advantage. "All your life you will be an artist, Paul—you can't get away from that. And it is the artists who understand people. You have the imagination to catch viewpoints. To bridge over the differences between philosophies. Our guns are silent now, but that doesn't mean we shan't have to fight."

He sat unmoving. He was thinking of a doctor in France who had said to him when he lay low: "Son, a country that is worth dying for is worth living for."

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A MORMON WIFE—

XIV—CONCLUSION

MISSION TO JAPAN

MOTHER and Father had often told us of the beauties of California and how some day they hoped to take the family there. Grandma Grant's approaching eightieth birthday, which would occur on March 7, 1901, was the circumstance which made this dream a reality.

Before proceeding with a description of the trip, I must include this item from my mother's journal: "March 1899. Heber is in Chicago where he took Ray to see John H. Taylor who has had an operation for appendicitis. This makes it impossible to keep her engagement—the first in the family—a secret any longer, and the children nearly went wild with excitement." The marriage took place in August of the same year.

Father in his big-hearted way, decided that not only Mother, Grandma, and we five sisters, but Ray and her six-months-old daughter Lucy, must all go to California for a two months' vacation. His finances were in a precarious state, but, by economizing, we could make out. We fared forth on the twenty-fifth of January. It was the first time all of us had ever been out of the state of Utah and as much as Richard

Halliburton did, we traveled the *royal road to romance*. What did it matter that we rode a tourist sleeper and not a Pullman, that we ate our lunch out of the box we had brought along from home instead of going into the diner?

March 1901 found our family of nine

too warm to keep their jackets on." It was a rare interlude, and the family made the most of it.

THEN, like a bolt from the blue, came the astounding news that my father had been called to open a mission for

The Life Story of Augusta Winters Grant

By MARY GRANT JUDD

DAUGHTER OF PRESIDENT HEBER J. AND

AUGUSTA WINTERS GRANT

MRS. GRANT MAKING HER FAVORITE RECIPE



MISSIONARIES WHO WERE WITH THE GRANTS IN JAPAN

Left to right: Joseph Featherstone, Marie Featherstone, Sanford Hedges, the author, Heber J. Grant, Augusta Winters Grant, Alma O. Taylor, Mrs. Horace S. Ensign, Fred T. Caine, Horace S. Ensign, Leon Jarvis, John Stoker.

—from eighty-year-old Grandma to six-months-old Lucy, Rachel's baby—vacationing in Pacific Grove, California, "the quietest, cleanest, greenest temperance town in the United States," as Mother wrote in one of her letters. There had been excited sight-seeing in San Francisco, and room "without board" in a house on Geary Street, where Mother was permitted to use the kitchen to prepare our meals as long as she kept out of the Chinese cook's way (but he proved smiling and accommodating, and taught her how to bake the fresh fish that was new to her). And there had been "royal entertainment" on the part of Father's friends—dinner at the Bohemian Club, trips to Mt. Tamalpais, Golden Gate Park, the Cliff House. But best of all were the quiet hours among the tall pines and flower-filled yards of Pacific Grove, and carefree fun on the beach. "Below me the children are playing in the sand, picking up shells, moss, starfish—any strange and interesting thing that the sea casts up before them," wrote Mother. "They have just run to me with their collection and declare it

the Church in Japan, where Mormon missionaries had never before set foot. We children were amazed and could talk of nothing else. When would he go? Who would go with him? How long must he stay?

Three men, Louis A. Kelch, Horace S. Ensign, and Alma O. Taylor were called to accompany my father. At home again, there ensued such a series of meetings and dinners and receptions as had scarcely been known in the community before. Much speculation was rife as to how the new missionaries would be received, for it was just at this time that several Christian missionaries had been put to death in China.

On the 30th of July 1901, Mother recorded in her journal: "Our Japanese missionaries have gone. I felt as if there had been a funeral in the house after Heber had gone. I never felt so lonely



MONTAGE OF PICTURES TAKEN IN LATER LIFE OF HEBER J. AND AUGUSTA WINTERS GRANT

before when he went away, but then he has never been so far nor for so long. My best hope now is that I can soon go to join him, as that was his last wish also.

It was almost three weeks before the family received any word from the departed missionaries. Then the joyful news arrived, via cablegram, that they were safe and sound in Yokohama. After this there were many thrilling letters, pictures, and clippings from newspapers containing interviews, etc. But this story belongs rather to my father's biography than to my mother's and must be told elsewhere.

The following spring my mother was told by the Church Authorities that in the early summer her husband would return to take her back to Japan with him as well as a fairly large group of elders and two lady missionaries, wives of Elders Ensign and Featherstone. I was thirteen years old at the time, and when it was announced that I was to accompany my parents to the fairylike spot that I had been reading and dreaming about for a year, I could hardly believe my ears.

As I contemplate the preparations that must be made for our year's so-

journ in a foreign land, for the family who were to be left at home, and the fact that on the very day of our depar-

ture the second wedding in the family occurred, I am impressed with the organization which must have been required to get everything done.

"June 26, 1902. Lutie was married to George J. Cannon today. We went to the temple at one-thirty and stayed to be set apart for our missionary labors. Went home and finished our packing and preparations for Japan. At five the family, immediate relatives, and all the General Authorities came to the wedding reception. (A dinner served at tables on the back lawn.) About ten o'clock the entire Tabernacle choir with Professor McClellan came to our home and serenaded us. It sounded like the singing of angels, and the tears rolled down my face as I stood outside on the porch and gazed up at the stars and thought how long it might be before I saw my home again. (My mother was never to see her father again, for he died while we were in Japan.) Soon we went to the Union Pacific station where several hundred people had congregated to see us off."

There were twelve in our party including the bridal pair, who accompanied us as far as Seattle and stood on the pier to wave us farewell as the *Kaga Maru* steamed out into the Pacific.

AFTER an ideal voyage (though seventeen days seemed a long time) we arrived in Yokohama, enthralled by the novelty and beauty of the landscape, like artistic Japanese prints come to life. We discerned Elders Kelch, Ensign, and Taylor among the brightly colored, kimono-clad throng which always greeted an incoming liner, and soon, customs inspection over, we were on our way to Tokyo aboard a queer, chugging, little train. We noticed that the seats, which faced each other and ran the length of the car, were uncomfortably wide for us. The reason was soon made plain. As the journey con-

(Continued on page 229)

MRS. GRANT
HELPING
PRIMARY
CHILDREN



Forty Years Ago ————— •

THE seventy-sixth annual conference of the Church of Jesus Christ of Latter-day Saints convened in the Salt Lake tabernacle Friday, April 6, 1906. As sessions passed, nothing was said about the important vacancies to be filled.

The closing session commenced Sunday afternoon at two o'clock. "If ever the tabernacle held ten thousand people within its historic walls it did so at the afternoon session," read a newspaper account of the occasion. Three thousand more conference-attenders were packed into the Assembly Hall for an overflow meeting. At least another thousand people on the grounds formed the congregation for an open-air meeting. Each meeting had its own prayers, musical selections, and speakers. (Radio and public address facilities now installed on Temple Square, marvelous as they are, have taken local color from conference-time.)

There was an anthem and an invocation and another anthem at the tabernacle conference session. And then speakers: Elder John Henry Smith . . . Elder Charles W. Penrose . . . President Joseph F. Smith read the auditing committee's report. And then President Francis M. Lyman of the Council of the Twelve was announced as the closing speaker. Watches were nervously glanced at. Could it be that the existing vacancies were not going to be filled? After delivering his address President Lyman presented the names of the General Authorities to be sustained. Here it came:

"As members of the Council of the Twelve Apostles: . . . George F. Richards, Orson F. Whitney, and David O. McKay."

A wave swept over the congregation as thousands turned to their neighbor to inquire: "Who are they?"

"George F. Richards of the Tooele Stake presidency—that's the stake presidency that gave the Church both Francis M. Lyman and Heber J. Grant."

"Orson F. Whitney—why he's been bishop of the Salt Lake City Eighteenth Ward for twenty-eight years. . . ."

"David O. McKay—he's that young principal of the Weber Stake Academy who has been doing things as a member of the Weber Stake Sunday School superintendency in Ogden."

President Lyman raised his voice again:

"As members of the First Council of the Seventy: . . . and Charles H. Hart."

"He's from Logan," the wave of in-

formation spread over the congregation again, "used to be a member of the Bear Lake Stake Young Men's Mutual Improvement Association superintendency when they had fifty-seven ward organizations."

By now messengers had slipped from the tabernacle unnoticed to carry the news to the overflow meetings.

darkened years of 1916-17-18, in days not unlike those that the world has more recently known, obtaining his release in early 1919; Elder Whitney filling that European assignment from July 1921 to November 1922; and Elder McKay, after touring the world in 1921-22, in which he visited all the then organized missions outside the United States ex-

GENERAL AUTHORITIES SUSTAINED IN APRIL 1906

THE FIRST PRESIDENCY

President Joseph F. Smith

President John R. Winder as first counselor

President Anthon H. Lund as second counselor

THE COUNCIL OF THE TWELVE

President Francis M. Lyman

John Henry Smith

George Teasdale

Heber J. Grant

Rudger Clawson

Reed Smoot

Hyrum M. Smith

George Albert Smith

Charles W. Penrose

George F. Richards

Orson F. Whitney

David O. McKay

*How many do YOU
remember?*

PRESIDING PATRIARCH OF THE CHURCH

John Smith

THE FIRST COUNCIL OF THE SEVENTY

President Seymour B. Young

Brigham H. Roberts

George Reynolds

Jonathan G. Kimball

Rulon S. Wells

Joseph W. McMurrin

Charles H. Hart

THE PRESIDING BISHOPRIC

Bishop William B. Preston

Robert T. Burton as first counselor

Orin P. Miller as second counselor

President Lyman continued down the familiar form: ". . . and Joseph F. Smith, Jr., as an assistant Church historian." That, too, was a new appointment, and like the others, it was well received.

THE apostolic careers of Elders Richards, Whitney, and McKay are too well known to dwell long upon here. Each has visited the stakes of Zion many times to fill conference appointments and to counsel the members in the true spirit of brotherhood.

Elder George F. Richards is now the president of the Council of the Twelve, having succeeded to that position on May 21, 1945. Elder Whitney completed his earthly mission on May 16, 1931. Elder McKay was sustained as second counselor in the First Presidency on October 6, 1934, and in that capacity has served President Heber J. Grant and is now serving President George Albert Smith.

The three apostles that were sustained together forty years ago this April conference have also served as presidents of the European Mission: Elder Richards serving in the war-

cepting South Africa, presided over the European Mission from November 1922 to December 1924.

If President Richards had done nothing else in his long life of faithful service, he would be well remembered as president of the Salt Lake Temple from 1921 to 1938. During his administration that temple was enlarged and the ordinance work, both for the living and for the dead, was carried forward in greater degree. He is now, in addition to his duties as president of the Council of the Twelve, supervisor of temples in the Church, having recently been in charge of the beginning of ordinance work at the newly-dedicated Idaho Falls Temple.

Bishop Whitney, as he delighted to be called, was the poet-prince of Mormonism, having penned *Elias—An Epic of the Ages, Love and the Light—An Idyl of the Westland*, and also the *History of Utah* (four volumes), *Saturday Night Thoughts*, *The Making of a State*, and *Whitney's Popular History of Utah*.

President McKay soon found himself engrossed in Sunday School work. (Concluded on page 238)

THE REALM WE HAVE NOT SEEN

CENTURIES AGO, an old prophet asked a question that has been re-asked from that day until this one. It comes out of the longing of man to know more than he knows, to see farther than he sees, to be assured that the horizon of his vision does not mark the end of all life and happiness. So Job asked, "If a man die, shall he live again?"

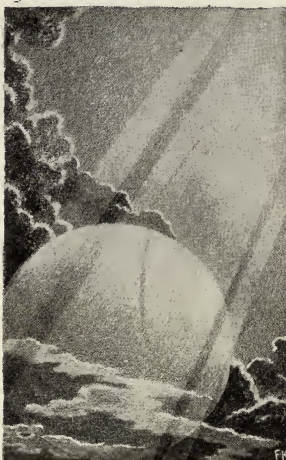
If a man die? But men do not die! Man, the ego, is as indestructible as any other matter. He is eternal. What does that mean? He never had a beginning, and he can never have an end.

Men have learned to gird themselves for various adventures in new but temporary attire. Their newly developed suits of steel, or rubber, or electric rays, or whatnot, are merely the adaptations of wise men to the conditions incident to certain places or times. Do they cease to live when they have taken off such clothes?

Has man only now found something which God long ago knew and used? We mortals are dressed for the occasion of our exploration of this world. Our inner senses, which belong to the real person, have been equipped with various physical outlets or channels of contact with the world we are exploring. The suit we wear here is not well adapted to life on a larger and more universal scale, and consequently we will leave it behind for a time when we leave here.

We have learned to lean on this physical source of contact with the world. When we think of dropping it, we become panic-stricken and try to hold on as a drowning man grasps at straws which appear to offer him support they cannot give. We rarely leap into a room into which we cannot see. We feel our way into it with unwilling and cautious steps, no matter how wonderful it may turn out to be. We have little faith in the desirability of those realms we have not seen.

OUR experiences with men who have gone into the next room of eternity are not complete. We see them only during mortality as we are now, because the channels through which our senses function are limited to physical phenomena. We only see the adapted suit in which our real friend moves. Then suddenly the suit is laid down, inanimate. It no longer moves, it no longer functions to give us contact with its former wearer. We have become so attached to the suit that we fail to realize it has been laid aside by the real man who used it for a while. We have known the man within only through this suit, which we think carries the qualities we love. But the master craftsman's tool is not a master without the craftsman. The suit is not the man we loved. He is still about, but our channel of communication has been broken. He is equipping



—Illustration by Fielding K. Smith

By
Asahel D. Woodruff
PH.D.

CORNELL UNIVERSITY

himself with other tools fit for another type of surroundings. And so we say he is dead.

Victor Hugo said:

When I go down to the grave, I can say like so many others, "I have finished my work," but I cannot say, "I have finished my life." My day's work will begin the next morning. The tomb is not a blind alley, it is a thoroughfare. It closes on the twilight; it opens with the dawn.

And so it was with Jesus. It was not the real Jesus who was taken down and tenderly laid in the tomb. Let us reconstruct the story of what happened on that memorable Friday over nineteen hundred years ago.

There must have been a large group assembled. Some of them bore names that would sound familiar to us. One of the most striking was a fatherly man of evident greatness. His name was Michael. He had at one time been known, under other conditions, as Adam. Near him might have been found Gabriel, who had once been known as Noah. There were those

whose names had been Moses, Joseph, Elijah, and many others.

An air of pleased anticipation charged the crowd. From their conversation one might have discovered that before long their beloved leader would return from an absence that had extended into some thirty-three years. His return would mark the end of a voluntary exile from the company of this brilliant assemblage. Then he would resume his place as the coordinator and director of all the inspired actions of those who were bound together by love and common purpose.

This was a society of high-minded men and women who had resolved to dedicate their eternal lives to the expanding of the endless worlds around them. Every mind seemed to know by intuition the full import of the events that would soon take place. Only one cloud hung over the scene. Hearts were feeling its pull distinctly. It seemed there must be a period of intense personal suffering on the part of the man whose coming they awaited, before he would be with them. It was necessary, as they knew, for in the place from which he was to come, people were still able to see and comprehend great spiritual truths in part only. Their king needed to show these groping people the way, so they could follow him into the life of the next room which they could not see. Strangely, only if he would permit himself to be infinitely hurt, would they think of him as really and deeply interested in their welfare. So it was that he must suffer for a time, to leave a thought burned forever into the minds of a blind world. But soon that would be over and he would be with them.

IN another place, the scene was less peaceful, less characterized by calm, high intelligence. Anger was in the air. Great intelligences temporarily hindered by gross material tools were lumbering around in a blind and angry attitude to arrive at an answer to something that was manifestly beyond their capacities. One calm man stood in the midst of the confusion. His eyes were not blinded by his material suit as the others. He merely waited for what would happen. After a while the crowd seemed to have been given the sign that was wanted. It moved away from a courtyard and off to a hill, where it nailed the quiet man to a cross in an insulting and senseless manner. The sky was black overhead, even though it was still noon.

FINALLY out of the chaotic scene arose a cry—triumphant, glad, strong, full of victory and satisfaction: "It is finished!"

The king was with his friends. The scene is beyond our description. It must

(Concluded on page 238)



The Spoken Word

By RICHARD L. EVANS

HEARD FROM THE "CROSSROADS OF THE WEST" WITH THE SALT LAKE TABERNACLE CHOIR AND ORGAN OVER A NATIONWIDE RADIO NETWORK THROUGH KSL AND THE COLUMBIA BROADCASTING SYSTEM EVERY SUNDAY AT 11:30 A.M. EASTERN TIME, 10:30 A.M. CENTRAL TIME, 9:30 A.M. MOUNTAIN TIME, AND 8:30 A.M. PACIFIC TIME.

On Influencing Our Children

WHEN we are dealing with inanimate objects, there may come a precise moment when we can stand back and look at our work and call it finished. But with our children the problem is not so simple. We may put them to bed at night and sigh something of relief, and feel a certain satisfaction and security in their hours of sleep, but with morning the process which parents know so well begins all over again. Sometimes in our puzzled discouragement or weariness, we might wish that we could transfix our children for the moment—that we could feel that the clay had set in its mold—that we could somehow render them immovable as we think they ought to be—at least long enough for us to get our breath. We may be given to wishing that we could somehow seal them under glass—away from all conflicting thought, away from all contrary and contaminating influences. But our children aren't going to live in a vacuum—they never have and they never will. If they are normal, they are going to move quickly each day and see many things and think many thoughts and react in many ways. And through all of this intense growing and moving and changing, if we are wise and constant, we can do much to help them, to protect them, to guide them in all that they see and hear and think and do. But no matter how able and earnest we are, no matter how long we may live, no matter how close we may have been to our children, we cannot isolate them from the influences of their own time and generation. And inevitably there will be times when we will not be with them—when other voices will be in their ears, when other hands will be on their shoulders, when their decisions will be made without our presence or help. And since we cannot isolate them from life, since we cannot fix their thoughts, or cast them into an unchanging mold, or anticipate all their problems, we would do well to give them, early, while ours is still the strongest influence in their lives, a sure set of standards, a foundation of safe and sound principles, on which to base their actions and their decisions when we are no longer by their sides to counsel with them. Among the greatest gifts a parent can give a child—even greater than a hovering, solicitous protection—is the wisdom, the character, the standards that will help him safely to make his own decisions and provide his own protection.

—February 10, 1946.

On Immunity from the Troubles of Others

ONE of the rare gifts among men is the gift of imagining ourselves in the place of others—and acting accordingly. We are so very much ourselves, and sometimes live so very much within ourselves, that our outlook tends to be the outlook of one who views the world from precisely where we are sitting. The inclination to see everything in terms of our own present situation is demonstrated in many ways. When we are warm, it is relatively difficult to remember the bitter penetration of cold. When we are sumptuously fed, it is difficult to keep alive the acute sensation of hunger. When we are prosperous and comfortable, when we are in the sheltered circle of our families or in the congenial company of our friends, when Providence smiles upon us, we are sometimes lulled into the falsely comforting thought that we shall never be as other men, that we shall never know their sorrows or their loneliness or their want. We are aware of our own troubles, of course, which we all have; but it is so easy to feel an immunity from the troubles of others. But "the mills of the gods grind slowly and exceedingly fine." Fortune and circumstances change. By events which we never could have foreseen, we sometimes find that we ourselves are the ones who are in need of comfort or of help or of sustenance, and except for the ministrations of others, perhaps we would never survive—perhaps, at least, our faith in men would not survive. And so, partly in anticipation of a possible time when we might be the ones who have some urgent need, but more especially out of consideration for our obligations to all men whether we shall ever be in need or not, we would do well to keep before our thoughts that "pure religion and undefiled" of which James spoke, for always there are many widows and fatherless. Always there are many sons away from home. Always there are crying needs on every hand for comfort, for kindness, for understanding and encouragement, as well as for material aid. And the pattern of action for all such times has been given us by him who told of a certain Samaritan for whom it was enough to know only that here was a man in need.

—February 24, 1946.

from Temple Square

On Being Convincing

ONE thing we all have to learn in order to live happily and successfully is how to get along with people. And one important factor in getting along with people is to deserve their confidence—to be convincingly sincere. Then comes the question: How can we be thus convincing? How can we give assurance to others that there is no sham or superficiality or hidden motive in our dealings with them? How can we convince them that the reasons we sometimes give are the real reasons for some of the things we do? Sometimes there is much studied effort to be convincing—much utterance of pleasing and well-chosen words—much resort to the techniques of persuasion—all of which have their proper uses, no doubt, and which, even with misuse, sometimes meet with seeming success. But those who misuse their powers of persuasion, those who mislead us, are seldom long accredited in one place; they soon squander their capital of the confidence which others have in them, and are convincing no more. No matter how able or artful they are, sooner or later they have to find new prospects, new friends, new faces, because there is no satisfactory way of long-continued dealing with anyone, except on the basis of mutual trust and confidence. And ultimately to be convincing is no mere matter of salesmanship, or of showmanship, or of oratory, or of artistry; it is no mere matter of technique—no more than is being truthful or honest or virtuous a matter of technique. Either we are or we aren't. When we want to be convincing, therefore, suppose we examine our own hearts; suppose we look squarely at our motives; suppose we imagine that others can read our thoughts, even as we can; suppose we see ourselves standing before the Judge of all men, with nothing hidden—which indeed we all one day shall—and if, supposing all this, we are still convincing to ourselves, then we may well rightfully expect to be convincing to others. There is only one sure way to be convincing and that is to be what we ought to be—to seem to be what we are—and to be as sincere and as honest as we sometimes wish others were.

—February 3, 1946.

Discipline for Living

NONE of us can count with certainty on any prolonged period of tranquility. When things seem to be going about as we would have them go—when at last it seems that we might relax and live according to our own plans

and desires, it so often happens that uninvited and unforeseen events quickly change the pattern, oftentimes despite our best planning. Why it should be so, is a question that is universally asked and difficult to answer. But certainly part of the answer is to be found in the fact that if we had everything our own way, there are many worth-while experiences which we would surely spare ourselves. There are many things we learn at great cost which later prove to be worth more than they cost—even though by our own choice we would avoid them if we could. Even as there are few children who would not at some time prefer to avoid going to school, with its discipline and its pains of learning, so, likewise, there are few adults but who would not at some time prefer to avoid the problems and the discipline of life. But the great Teacher of all men, the Father of us all, who prescribes the curriculum, and fixes the requirements for graduation, somehow sees that we get our share of the lessons of life, to fashion and to fit us for things to come, according to our needs and nature. And we may confidently offer the maxim that he who lives life just as he plans it, misses much, because the things we don't plan for ourselves are often just as necessary to our happiness as the things we do plan—even if they are harder, even if they bring effort and difficulty, heartache, and disappointment. We may still ask why; we may rebel; we may honestly believe that we ourselves are the best judges of what would give us happiness; and some of us may never find an answer that satisfies us this side of the grave. But to each of us will come the answer, if not now, then later. We have a long time to learn—eternity, if necessary—but blessed are we if we learn early to meet life as it comes, and to have faith, when events move beyond our control, that we shall find an ultimate compensation in every experience, with strength growing out of our difficulties, and understanding out of our sorrows.

—February 17, 1946.

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The Church Moves On

Food, Clothing, for Europe

IN early March the equivalent of ten railroad carloads of food had been shipped to Europe by the Church welfare plan. Five carloads of food from Salt Lake, one from Los Angeles, California, and one from Mesa, Arizona, are awaiting shipment.

Clothing, carefully sorted and packed in waterproof paper and heavy boxes, had been shipped from Salt Lake City, Ogden, and Idaho Falls. Less-than-carload shipments of clothing have been made from welfare projects in Chicago, New York City, and Washington, D.C.

Saints have received shipments in

France, Belgium, Holland, Norway, Denmark, Finland, and Czechoslovakia.

Y.M.M.I.A. General Board

APPOINTMENT of four new members of the general board of the Young Men's Mutual Improvement Association has been announced by Superintendent George Q. Morris. They are Merrill D. Clayson, principal of the Granite High School Seminary; Reed H. Richards, long-active M Men athletics leader; Richard W. Madsen, Jr.; and Richard M. Ball, recently discharged from the armed forces. The two young women members were appointed last month. (See March Era, p. 159.)

Primary Convention

THE fortieth annual convention of the Primary Association will be held in Salt Lake City on June 7, 8, and 9, under the direction of Mrs. Adele Cannon Howells, general president. This is the first Churchwide Primary convention held since June 1941. (M.I.A. June conference has been announced for June 6, 7, and 8.)

Deseret Club

A DESERET CLUB has been organized among the Latter-day Saint students at Oregon State College, Corvallis, Oregon, by Dr. Franklin L.

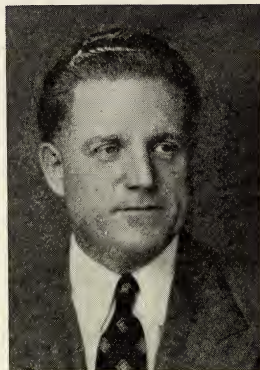
SIX NEW MEMBERS ADDED TO M.I.A. GENERAL BOARDS



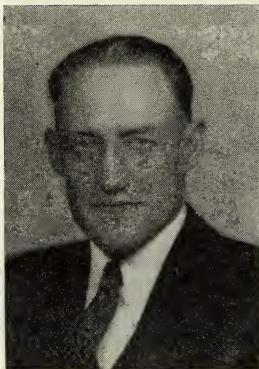
RICHARD W. MADSEN, JR.



ALICEBETH WHITELEY



MERRILL D. CLAYSON



REED H. RICHARDS



LILLIAN A. SCHWENDIMAN



RICHARD M. BALL

West, Church commissioner of education. Officers of the club include Mar Jean Hickman, president, and John W. Cook, vice president.

President Richards

PRESIDENT GEORGE F. RICHARDS of the Council of the Twelve and Mrs. Richards were feted at a family dinner February 23, on his eighty-fifth birthday, attended by their thirteen living sons and daughters.

President and Mrs. Richards' posterity includes thirteen sons and daughters, sixty grandchildren, and forty-nine great-grandchildren, "without a black sheep among them" as he proudly describes them.

President Richards arrives at his office daily at 8:30 and works until 5:00. He was ordained an apostle on April 9, 1906, and became president of the Council of the Twelve on May 21, 1945. (See also page 218.)

Sunday School Board

APPPOINTMENT of Richard E. Folland, former president of the South African Mission, and W. Lowell Castleton, superintendent of Emigration Stake Sunday Schools, to posts on the general board of the Deseret Sunday School Union has been announced.

Ward Anniversaries

WARDS in the Salt Lake area held reunions on Washington's birthday, February 22, the ninety-seventh anniversary of the organization of the nineteen original wards in Salt Lake City.

Network Time Change

SINCE March 17, the Columbia Broadcasting System's radio program from Temple Square featuring the Tabernacle choir and organ has been heard Sundays one half hour earlier than heretofore, at 11:30 a.m., Eastern Standard Time, 10:30 a.m., C.S.T., 9:30 a.m., M.S.T., and 8:30 a.m., P.S.T.

Red Cross

THE Church joined in the nationwide appeal of churches, March 3, to have their membership join the 1946 annual Red Cross drive for funds.

Excommunications

PHIL SYLVESTER MURPHY, born July 26, 1921, priest. Excommunicated January 1946, in Redmond Ward, North Sevier Stake.

Daniel Zuniga, born February 4, 1918, elder. Excommunicated February 3, 1946, in the Mexican Mission.

Guy C. McGonegal, born January 23, 1885; no priesthood. Excommunicated February 11, 1946, in the South Second Ward, Liberty Stake.

Ellen Almina McGonegal, born March 1, 1893. Excommunicated February 11, 1946, in the South Second Ward, Liberty Stake.

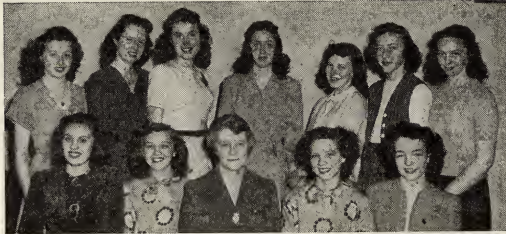
Alice Pearl Tharp, born July 18, 1914. Excommunicated February 11, 1946, in the South Second Ward, Liberty Stake.

Melvin Oxspring, born June 13, 1906, elder. Excommunicated August 20, 1945, in

the Vancouver Branch, Northwestern States Mission.

Joseph Arthur Hamilton, born February

16, 1882, deacon. Excommunicated March 18, 1945, in the Twenty-fourth Ward, Salt Lake Stake.



PERFECT ATTENDANCE RECORD

Twelve Granite Stake girls had one hundred percent records for the year 1945. This represents perfect attendance at Sunday School, Mutual Improvement Association, and sacrament meeting for the entire year. They are full tithesayers; they observe the Word of Wisdom; they have given one public address in a Church service and participated in a Church welfare project. The girls in the above picture are from left to right, front row: Audrey Jean Gootes, Pearl Trauffer, Lucinda A. Hamilton, stake chairman of committee for Lotter-day Saint girls; Joy Trauffer, and Marlene Moulton. Back row, left to right: Jeanne Egan, Ruth Hamilton, Audrey Norberg, Joyce Marie Crow, Narda Riddle, Ruth Turner, and Beverly Jean Turner. (Donna Jones was absent when the picture was taken.)

CONFERENCE HELD IN MUNICH, GERMANY



Recently on inspirational conference was conducted for all Lotter-day Saint servicemen at the Third Army Area and the Saints of Munich, Germany, located at the foot of the towering, snow-capped Bavarian Alps. In spite of cold and miserable weather, many came great distances to attend. Captain James Paul, Lieutenant John D. Baker, Lieutenant C. Lowe, Chaplain Eugene Campbell, and Roger Rose were speakers at the morning and evening sessions. The afternoon session was a sacrament and testimony meeting during which the Saints and servicemen gave thanks for their membership in the Church and the heritage and blessings which were theirs.—Report by Leon H. Flint.

MISSIONARIES ENTERING THE MISSIONARY HOME FEBRUARY 4, AND LEAVING FEBRUARY 14, 1946



Left to right, first row: Phyllis Banch, Jun Niki, Alton B. Turnbow, Geraldine Huggins, Don B. Colton, director; Zola Nickel Matees, Mary K. Roberts, Frances Neal.

Second row: Oliver J. McDonald, Jr., Marjorie Earl, Verda Adams, Grant Probst, Louise Armitstead, Lowene Wood, Fern Olson, Marjorie Briggs.

Third row: W. J. Francis, Mrs. P. M. Francis, Mrs. Bertha C. Garner, Ray Sanders Hambleton, Mrs. Clara D. S. Hambleton, Roy Wood, Mrs. Stella Wood, Fornum White, Angus LaMar Wall, Jesse Limb, Dowell Reed Schramm, J. Bent Johnson.

Fourth row: Louise Nielson, L. J. Garner, Walter J. Wood, George M. Johnson, Darrell M. Warnick, George V. Jolley, Vern C. Merrell.

Fifth row: Gladys Mechom, Jennie Ravsten, Mary L. Hulsh, Fred W. Kerkman, Gilbert D. Hortley, Charles Y. Burnett.

Sixth row: Glen B. Marble, E. Keith Stott, Aaron S. Brown, C. Joseph Salisbury, Glen G. Fisher, Amy Allen, LaRue Battison, Irene M. Salmen, Ora Jensen, Orpah Ferrell.

Seventh row: Shirley Jensen, Alton Barton, Darlene Lindley, Mory Ellen O'Brien, Evelyn Larsen, Donno Armour, Eunice Hancock, Betty Jo Lee.

Eighth row: Keith D. Bevans, Grant S. Badily, Morton K. Badily, Merrill B. Asay, Robert S. Tolman, Arvo Madsen, Lyle Atwood, Richard A. Miner, A. Willard Fellows.

Ninth row: D'Mont W. Coombs, Stephen L. Owens, Jr., Blaine P. Parkinson, Burton Elsebusch, Rulon E. Taylor, Cornelius Workman, John W. Aaron, Frank I. Davis, William E. Berrett, instructor; Gordon M. Corson, Grant S. Poxmon.

EDITORIALS

Conference Notice

THE one hundred and sixteenth annual conference of the Church of Jesus Christ of Latter-day Saints, to which all Church members are invited, will convene in the tabernacle, Salt Lake City, Utah, Friday, Saturday, and Sunday, April 5, 6, and 7, 1946, with general sessions each day at 10 a.m. and 2 p.m.

The general priesthood meeting will be held in the tabernacle on Saturday, April 6, at 7 p.m.

George Albert Smith
J. Reuben Clark Jr.
David O. McKay

The First Presidency

Anniversary

TWO DAYS before the anniversary of the organization of the Church comes the birthday anniversary of President George Albert Smith, who was born in Salt Lake City, April 4, 1870, and who has served among the General Authorities for more than forty-two years.

At the age of seventy-six President Smith is at his desk each day, vigorously engrossed in all that pertains to the conduct of the Church. The Lord has blessed him with health and with strength equal to the long hours, the numerous problems, and all of the other arduous demands of his office and calling.

But apart from ever-increasing official obligations, it is characteristic of President Smith to go out of his way on errands of personal comfort and blessing to many who are sick, who are down-hearted, and who have cause to be grateful for his cheerful encouragement. It is not uncommon to see him, before and after office hours, walking hospital halls, visiting room after room, blessing, encouraging, and cheering with his unexpected appearances in those places where his comforting and reassuring presence is so gratefully welcome. There are those close to him, and who are mindful of his welfare, who repeatedly caution President Smith against driving himself beyond necessity—but it is characteristic of him to go wherever he feels that he can give help and encouragement, and to trust his Father in heaven for the consequences.

We are grateful for the leadership of this man who has served so long in the presiding councils of the Church, and who, as part of his heritage, represents many generations of faithful and able men and women in the Church, and many generations of freedom-loving

Americans—people who, since colonial days and before, have held principle above price, and have ever been identified with causes they believed in, regardless of their own personal convenience.

And in this time, when problems are multiplied and complex, and when confused thinking cries for an understanding heart and inspired insight, it is our prayer and wish that President George Albert Smith may be given strength and direction equal to all the responsibilities of his office as President of the Church of Jesus Christ of Latter-day Saints. We wish him well on his birthday, and we wish him health and happiness and peace in all the years to come.—R. L. E.

Welfare

WE especially invite attention in this issue to the article on "Ten Years of Church Welfare," by Henry D. Moyle, general chairman of the general welfare committee. (See page 207.)

What the welfare program has now become, was not, of course, foreseen ten years ago. And what it may become within the next ten years is not now known. But there were those then, and there are those now, who, under the inspiration of their office and calling, could not deny the Spirit that prompted them to organize it, and cannot now deny the Spirit that prompts them to urge its further development and fuller functioning.

Needs which ten years ago seemed beyond the realm of probability have since arisen. Surpluses in the public stock pile have dwindled to shortages. Money values have shrunk. Real values have soared. War and waste have opened the way for famine and want. Hunger and cold have been relieved at home and abroad from welfare sources. Advice which may not have seemed to be much needed when first it was given, has proved to be prophetic.

What can happen in a ten-year period, despite the best planning of men, is now history, so far as the past is concerned. And, no matter what needs and circumstances may arise in the future, the pattern and the principles, both for our temporal and spiritual welfare, have been clearly given. What we shall do with the pattern and the principles is, as always, up to us.

—R. L. E.

Our Good Wishes to an Associate

WILLIAM MULDER, who has been identified with *The Improvement Era* since 1938, and whose appointment as Associate Editor was announced in May of 1943, recently returned from Pacific duty with the United States Navy, and we are sure that *Era* readers have enjoyed seeing his name again on the active list and his writings in the columns of recent issues.

However, Brother Mulder (who received his A.B. as an English major from the University of Utah and who did some graduate work at Harvard University in 1941-42), has expressed his desire further to continue his graduate studies under the rights and privileges for which he became eligible while serving in the armed forces—and this he is now doing on the campus of the University of Utah, in addition to teaching a number of English classes.

We shall miss his name on the *Era* staff roster and shall miss his services and association, and we wish him success and satisfaction in his academic activities.

—R. L. E.

EVIDENCES AND RECONCILIATIONS

ciii. Does Science Contribute to Religious Faith?

IT is a cardinal doctrine of our religion that the gospel of Jesus Christ embraces all truth. Truth may well be another name for the system of faith professed by the Latter-day Saints. In the words of Brigham Young: "Our religion is simply the truth. It is all said in this one expression—it embraces all truth, wherever found, in all the works of God and man that are visible or invisible to mortal eye . . . whether religious, political, scientific, or philosophical." (*Discourses of Brigham Young*, ed. 1941, p. 2.)

Such a doctrine eliminates any conflict between science and religion. Every statement must be tested for its truth. If found to be true, it is incorporated into the gospel structure. If found to be false, it is rejected and forgotten. That places factual knowledge high and inferences or theories much lower. Latter-day Saints must be certain of the truth they accept. To be ever searching for truth, and of course practicing it, is the real business of Latter-day Saints.

Truth is found in several ways. It may be revealed by the Lord to man. Such revealed truth is the basis of our religion. Other truth has been left by the Lord to be discovered by man himself. Nevertheless, even such truth is really revealed, for it appears only when the will and power of the Lord inspires and directs the searcher for truth.

When man sets out to discover truth for himself, he must rely on the evidences drawn from a study of the external world. The whole of nature is a witness of the truth of things not visible to the naked eye, and of the directly revealed word of the Lord. Truth is always truth and must of necessity support its parts.

That great truths may be found or confirmed by a study of the things about us, is verified by the scriptures. When Jesus faced unbelief in his divinity and mission on earth, he declared that his works would bear witness of the truth of his claims.

Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake. (John 14:11.)

Later, the Apostle Peter made the same statement in emphatic words:

. . . the invisible things of him [God] from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead. . . . (Romans 1:20.)

It could not be otherwise in the minds of all who believe that the visible and invisible worlds are but manifestations of the one universe in which we have our being. In one sense, every worker in science, in any branch thereof, is contributing to the truth of revealed religion, and adding to our understanding of the works of revelation.

The history of man's progress in knowledge shows that science may contribute to religious thought and faith.

The confirmation of the existence of God is the first and most notable example of the power of science to contribute to religious faith. The first great discovery

of science was that all nature is orderly in its behavior, and that it operates under a series of eternal, unchanging laws. That our universe, everywhere, is under the "reign of law," has been so completely demonstrated that no one can question it. Chance has been ruled out of scientific thinking. Every occurrence, if understood, is a product of order.

Then thinking men could not escape the conclusion that since in the works of man, order is always the product of intelligent action, the order in the universe must imply a universal governing intelligence—that is, God. The words of James Jeans that "the universe begins to look more like a great thought than like a great machine" are being supported by every new advance in science. Men cannot believe that order ever comes of itself. It takes intelligence to make and assemble the parts of an automobile, and it takes intelligence later to drive it. The universe about us is much more complicated than an automobile. By the firm discovery of universal law and order, materialism has been driven out of men's beliefs. Instead, belief in God, however poorly he may be understood, has found a permanent place in the beliefs of mankind. The words of David have been confirmed: "The heavens declare the glory of God; and the firmament sheweth his handiwork." (Psalms 19:1.) Science has done much to establish faith in God in the hearts of men.

By recognizing our universe as one of law, order, and intelligence, science has driven fear from the hearts of men. Intelligence acts in intelligent ways. The intelligence at the head of all things may be trusted to act intelligently. There arises therefrom a trust in the things about us. The age-old horror, called fear, which has so long distracted humanity, vanishes. Superstition is laid low. Men come to understand better the love of God, and his offerings of goodness. Certainly, in so doing, science has contributed to religious faith.

Likewise, faith in a world not visible to our natural eyes, another basic principle in religion, has been confirmed by the advances in science. The molecules from which all matter is made are in most cases far beyond the ordinary limits of human powers of observation. The atoms from which the molecules are made are in a world beyond human senses. They shall probably never be seen. They are known only by their effects. Yet they have been weighed and measured. The atoms in turn are composed of much smaller particles, the electrons, protons, and others of immeasurably small dimensions, and occupying a space utterly beyond human direct reach. Nevertheless, we know much about them. They also have to some degree been weighed and measured, marvelous as it may seem. Science has explored the invisible atomic and sub-atomic worlds. That has confirmed our faith in the invisible, spiritual world, the effects of which we have often been happy recipients. The discoveries of science have established more firmly our faith in the world from which we came and to which we shall return. That is another real contribution to religious thought.

Many prophecies, often ridiculed by careless thinkers, are made to seem possible by the advancing front of science. For example, bearers of God's word in ancient and modern times have discussed the end of the earth. They have agreed that after the Lord's work on earth is finished, the earth shall pass away, and be consumed as by fire. Then, there shall arise a new heaven and a new earth. Science, while not entering into the prophecy, does seem to make such events possible. It is now well known that within every particle of matter are inconceivably great forces. In some substances these may now be released, as in the recent atomic bomb. There is good reason to believe that by some methods, probably never to be in the hand of

(Concluded on page 255)



Homings

POINTS for PAINTERS

By
Katherine Dissinger



THERE is something fascinating about a brush and a can of paint, and most of us, at one time or another, have been tempted to rejuvenate some of our old furniture. Besides being fun to do, it is an easy and inexpensive way to bring an added touch of color and interest into a room. But, a piece that can be shown with pride is not achieved by haphazardly slapping on a coat or two of paint.

The preparation of the piece before you begin to paint is the secret of a successful job. It is a good plan to remove all hardware before beginning to work—unscrew knobs, take off drawer pulls, remove hinges. They can be polished and replaced when the furniture is dry.

If the old paint or varnish is chipped, marred, or peeled, it is necessary to use a commercial paint or varnish remover and take the old finish off right down to the bare wood.

Spread the remover on with a cheap brush—it will ruin a good one—and allow it to set for fifteen or twenty minutes, then scrape with a putty knife, being careful not to gouge the wood, and wipe off the sticky mass with an old cloth. Rubber gloves will protect your hands. Apply a second coat of the remover, let it stand, and again scrape with the putty knife and wipe. Repeat this process until all the old finish has been removed. When the surface has been scraped clean, sponge with benzine or alcohol to remove all trace of the varnish remover. Have as much circulating air as possible in the room when using the benzine and paint remover and never use near a flame, as they are highly inflammable.

If the piece has been marred or gouged and shows nail holes or defects which cannot be removed by sanding, fill with cabinetmaker's putty, which is available at any paint store. When the putty is dry, smooth with coarse sandpaper, then go over the entire piece lightly with fine sandpaper, rubbing with the grain of the wood. For large, flat surfaces like drawer fronts and

table tops, fold the sandpaper around a block of wood so that it can be grasped in the hand comfortably. Always, before painting, rub well with a clean cloth to remove all dust and sandpaper particles.

If there are any knots in the wood, these should be given a coat of shellac to prevent the sap from leaking through and spotting the paint. If the piece is made of yellow pine, it should be given a coat of shellac, then sanded lightly.

If the piece is made of open grained oak or walnut (it would be a shame to paint a walnut piece; refinish it, instead), the pores of the wood must be closed with a transparent filler, also available at a paint shop. The filler comes in a thick paste and should be thinned with benzine so that it can be spread over the surface with a brush. As soon as the filler begins to dry and shows dull-looking spots, rub vigorously with a soft cloth until the surface is wiped free of the filler, which is used only to fill the pores of the wood. Let the piece stand for forty-eight hours and sand lightly before painting.

If the old finish is merely dull and dingy but not chipped or marred, it will not be necessary to remove it. Instead, wash thoroughly with soap and water to remove dirt and grease, and wipe with a cloth dampened with benzine and sand with fine sandpaper. However, if the piece has a mahogany stain, give it a coat of aluminum paint to keep the stain from striking through. Sand lightly before painting.

When the piece is smooth, clean, and dry, it is ready to be painted. It should be given several priming coats of flat paint followed by a coat of gloss enamel of the same color and the same brand to give it the smooth, hard, durable finish which is so desirable.

Select a good grade of paint and a good brush—cheap paint and brushes are not economy. First, mix the flat paint thoroughly with a wooden paddle and apply to the furniture with smooth, even strokes. Flat paint should be applied thinly and brushed out well. Should the paint become too thick, thin it with a little turpentine.

Allow the first coat to dry thoroughly, at least twenty-four hours or more, then rub the piece lightly with sandpaper to remove brush marks, being careful not to rub the edges hard enough to cut through the paint. Dust again and apply another coat of the flat paint. As a rule, two coats of the flat paint are sufficient, but sometimes a third is necessary if the first two have not covered properly.

Generally, one coat of enamel is all that is required. It should be stirred well and applied with a full brush and brushed on lightly to avoid streaks and brush marks. Inspect the piece immediately after you have finished—there will still be time to brush away any sags (little ripples of paint that have run down a vertical surface) and any lumps that may have formed below the edges of a flat surface.

It is this painstaking care at every step that enables even a novice to do an admirable job.



Cook's Corner

Josephine B. Nichols

FAVORITE RECIPES FOR APRIL

Easter Egg Nests

- 1 large loaf white bread
- butter or margarine
- 6 eggs
- salt and pepper

Trim crusts off a day-old loaf of bread. Cut into six slices (about two inches thick). Hollow out the center of each block of bread, leaving a one-half inch wall on the sides and bottom. Dot inside of the cases with softened butter or margarine. Drop one or two eggs into each case. Season with salt and pepper, and dot top with butter. Bake immediately on a cookie sheet in moderate oven (350° F.) for twenty-five minutes, or until eggs are set and cases browned.

Crusty Fillets

- 1 pound fish fillet
- 2 tablespoons grated onion
- 2 tablespoons melted margarine
- 3 tablespoons lemon juice
- $\frac{1}{2}$ teaspoon salt
- 1 beaten egg
- 2 tablespoons water
- $\frac{1}{4}$ cup enriched flour
- 1 cup crushed corn flakes
- 3 tablespoons fat

Cut fish into serving pieces (about one-half inch strips). Combine onion, margarine, lemon juice, and salt; brush over fish. Mix egg and water. Dip fish in flour, then into the egg mixture. Roll in corn flakes; chill about two hours to set crust. Make pinwheel by rolling and skewering the fillet strips before frying. Fry golden brown in hot fat. Garnish with parsley and lemon slices. Serves four.

April Luncheon Salad

- 1 package lemon-flavored gelatin
- 1 pint warm water
- 1 pimiento cut in strips
- 2 hard-boiled eggs, coarsely cut
- 1 cup chopped celery
- $\frac{1}{2}$ cup chopped olives
- $1\frac{1}{2}$ teaspoons chopped chives
- $\frac{1}{2}$ teaspoons salt
- 1 tablespoon vinegar

Dissolve gelatin in warm water. Chill until slightly thickened. Arrange pimiento strips in individual molds. Combine remaining ingredients; fold into gelatin. Turn into individual molds and chill until firm. Unmold and garnish with water cress. Serve with mayonnaise.

Hot Cross Buns

- 1 cup milk scalded
- 4 tablespoons shortening
- 4 tablespoons sugar
- 1 teaspoon salt
- $\frac{1}{2}$ teaspoon cinnamon
- $\frac{1}{2}$ cake compressed yeast
- $\frac{1}{4}$ cup lukewarm water
- 1 beaten egg
- $3\frac{1}{2}$ cups enriched flour
- $\frac{3}{4}$ cup currants

Combine milk, shortening, sugar, salt, and cinnamon; cool to lukewarm. Add yeast softened in lukewarm water; add egg. Gradually stir in flour to form a soft dough. Add currants. Knead well. Cover; let rise until double in bulk. Form into buns and flatten slightly. Brush top with slightly beaten egg white. Let rise until very light. Using a razor blade cut a cross on top of buns. Bake in hot oven (400° F.) twenty-five minutes. Upon removal from the oven, fill cross with confectioner's frosting.

Oatmeal Cookies

- $\frac{1}{2}$ cup shortening
- 1 cup sugar
- 1 egg
- $\frac{1}{2}$ cup milk
- $1\frac{3}{4}$ cups quick-cooking oatmeal
- $\frac{3}{4}$ cup raisins
- $1\frac{1}{2}$ cups enriched flour
- $\frac{1}{2}$ teaspoon salt
- $\frac{1}{2}$ teaspoons baking powder
- $\frac{3}{4}$ teaspoon cinnamon
- $\frac{1}{2}$ teaspoon cloves
- 1 cup chopped nuts

Mix and sift dry ingredients. Cream fat and add sugar. Add well-beaten egg, oatmeal, raisins, and nuts. Add milk and dry ingredients alternately. Drop by teaspoon on greased baking sheet. Bake in moderately hot oven (375° F.) twelve to fifteen minutes.

PURPOSE

By Louis E. Thayer

USE not your knowledge to make empty show.

For fools—not wise men—flaunt their knowledge most,
And they who proudly brag of what they know,
Expose their lack of that of which they boast.

It is not what you know but what you do—
It is the purpose you put knowledge to.

Knowledge can build a structure tall and grand.

Or prove a weapon fashioned to destroy;
Knowledge can veto royalty's command.

Or prove as useless as an infant's toy.
It is not knowledge wins reward for you—
It is the purpose you put knowledge to!

APRIL 1946

Margie Says DURREE'S TROCO MARGARINE MAKES SUCH SM-O-O-OTH SAUCES



Add rich flavor to fish, vegetable and macaroni dishes with white sauce prepared with sm-o-o-o-th, evenly blended Durkee's Troco Margarine! Durkee's Troco Margarine is a "find" for cookies and baking... so economical your family can spread delicious Durkee's Troco Margarine liberally on bread. An important energy food, enriched with Vitamin A.

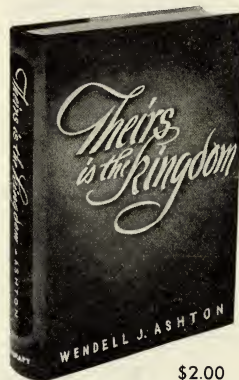
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SO COUNTRY-FRESH
IN FLAVOR!

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Sketches of eight remarkable characters from the pages of Mormon history.

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As characters to exemplify the beatitudes, the author selected Aurelia Spencer Rogers, Truman O. Angell, R. M. Bryce Thomas, Evan Stephens, Thomas L. Kane, George D. Pyper, Richard Ballantyne, and Dan Jones.



\$2.00

If you like people, you will find keen enjoyment and food for thought in this outstanding contribution to the literature of the L. D. S. Church and the West.

(See page 197 for convenient order blank)

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From the gay social whirl to the fundamentals of house-keeping and child care, The Salt Lake Tribune answers the reading interests of the women of the Intermountain West. For today, the woman is a person of wide interests . . . capable in her home, alert to outside affairs.

The Sunday Salt Lake Tribune maintains a skilled staff of its own, and adds the recognized authorities of the women's world to augment its coverage of news and features for this great segment of readers.

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**The
Salt Lake
Tribune**

(Concluded from page 211)

on the 25th of June, another daughter, Sarah, was born.

Their eighth child, a son named Nathaniel, was born two years later, September 7, 1672.

In 1673, Robert's name was listed in the record of Rowley notables with five other signers of a petition to the general court, praying that the efforts of certain persons who were endeavoring to "free us from Topsfield and lay us to Rowley,"¹¹ be frustrated.

"New settlers have moved in, and some are afraid there will not be enough feed for all the cattle, so they want to remove us to Rowley," Robert explained to Mary.

Eight children were now crowding the confines of the house, and with his need for money growing, Robert decided to sell a parcel of land. On March 20, 1673, Robert and Mary, each with a mark and seal, made an assignment of three acres to Thomas Andrews.¹²

"It will be that much less to farm," Mary consoled him. "With Thomas gone, it is hard for you to do all the work."

"Perchance he will come back and help me," Robert said hopefully.

But Thomas did not return, and on August 28 of that year, Robert and Mary faced a tragedy in the death of their three-year-old daughter, Sarah.

Still grieving over Sarah's death, on the following January 26, Mary bore Robert his fifth son, whom they named Jacob.

In the meanwhile political upheavals were swirling about the colonists and the people of England. Robert, in 1676, signed the oath of allegiance to Great Britain.

In October of that year, Robert sued Nahill Batchellor for "trespassing and claiming his land which he had bought of Thomas Moulten."¹³ The verdict was for Robert, but the case was appealed to the next court of assistants.

In 1680, Robert Smith was listed as among the heads of the families of Rowley.

WORNB by his sixty-four years of struggle and hard work, in 1687, when Sir Edmund Andros enforced oppressive taxation on the New England colonies over which he served as tyrannical governor, Robert Smith was described as an "old decrepid man."

That year Emey married Joseph Towne on the 10th of August. He was a son of Edmund and Mary Browning Towne. The family at home was smaller now. Mary had married John Towne, son of Jacob and Catherine Symonds

¹¹Record of Rowley Notables, 1673

¹²Assignment: "Robert Smith of Rowley village, for eight pounds conveys to Thomas Andrews of Rowley village about three acres upland bounded on the E' by said Robert Smith's land, beginning at a rock and so running N, upon a straight line to a stake that stands by the said Andrews' land and so W, by land of Andrews; S, by land of John Gould till it comes to the rock again." Acknowledged by Robert and Mary Smith before Daniel Denton, July 10, 1674. Edmund Bridge and John Morrals, Witnesses. Recorded January 13, 1682.

¹³Testimony at Hamton quarterly court, October 1667

Towne, on February 2, 1680, and Phebe had married John's brother, Jacob, on June 24, 1684. Ephraim was twenty-three now, and together with Samuel, who was twenty-one, did most of the heavy work on the farm.

They talked among themselves of the discontent spreading against Governor Andros. His taxation had led to a public demonstration that year in Ipswich led by the Reverend John Wise who had gathered more than one hundred townspeople in angry protest.¹⁴

Governor Andros' agents in Boxford were binding over such persons as refused to pay taxes and who were factious and seditious.

There was also trouble brewing with the French and Roman Catholic Indians of Canada who had attacked English settlements.

The next year, Governor Andros called for colonists to join him in a foray to the Penobscot against the natives and Ephraim joined the expedition, leaving with John Tyler and Jonathan French, also of Boxford.

He was gone seventeen weeks.

Robert's health was failing, and five years later, in August, 1693, he was confined to his bed. On the 7th he made his will, naming his wife, Mary; his sons, Samuel, Ephraim, Jacob, and Thomas; and his daughters, Mary Towne, Phebe Towne, Emey Towne, and Meriah Smith. Of his son Thomas, he said "my sonne Thomas Smith did leave me as soon as he was able to doe anything and went and lived with his grandfather frainch, and never come to mee to help mee in my old age."¹⁵ He named Mary and his son Samuel as executors. On August 30, Robert died. On October 6, 1698, Samuel was made administrator of his father's estate valued at £187, 7 s. and 3 d.

"That is almost four times the average estate here of 50 pounds," Mary remarked to her son. Then, her eyes growing misty in reminiscence, she added, "In the town record thou art given the title of gentleman, which in England, the land of thy father's birth, is the title given to younger sons of families of nobility. Thy father sold himself into servitude that he might come to this land, but he redeemed himself and left to thee and thy children a heritage of freedom in opportunity and worship."

¹⁴Massachusetts, *The American Series*
¹⁵Essex Wills, 308, pp. 74 and 114

PROOF OF TITLE By Lucretia Penny

IT was not always mine—
This small house and its land.
My doorway's white wistaria vine
Was trained by another's hand.
Another's feet first chose the climb
For the path around the hill.
The shaping of the bill and vine
Reflect another's will.
But long before the work began
In which I had no part,
I held the blueprint of this plan
Filed in my heart.

THE IMPROVEMENT ERA

A Mormon Wife

(Continued from page 217)

tinued, people would slip their feet out of their wooden clogs and curl up on the seats. Sleepy children would kneel on the seat, backs toward us, bow their heads on the window sill, and take a nap.

On the outskirts of Tokyo we found a comfortable house, part Japanese and part foreign. Wrote Mother: "Our house had some nice lawn and shrubbery at the sides and in the back. Well, not any more. Our landlady hired a man to come and trim the trees and clean up around the grounds. He has cut away nearly the whole of some of the trees and dug up every spear of grass and left bare ground to be swept as the people do all around their houses. We feel sorry but can't help it. Although we never thought of going out to sit on the grass because it is always so damp, we liked the looks of it."

Arriving as we did in July, we were soon introduced to the rainy season in Japan, consequently, our first impressions of the climate were not too favorable. But since we remained somewhat over a year, we experienced the different seasons as one followed another, and we came to know how really delightful this island empire can be. In a letter dated September 2, 1902, my mother wrote: "The weather has been simply remarkable since we came. I believe there have been only two really sunny days. Everything is so damp and mouldy during the rainy season. The houses all smell musty. Every one I have been in has the same odor, and the ground in the yard is never dry. When we get into bed, the sheets feel damp, almost cold, as does our clothing when we put it on in the morning. And yet I find that the least exertion makes the perspiration roll off like rain. My hair is wet nearly all the time, and perspiration drops off the ends of my ears. Day before yesterday was a sunny day so we got all our clothes out to look after them. You should have seen them! Some of our shoes were moss-grown; our clothes had patches of mould or little dots of mildew all over them. And as for our gloves—we knew they were ruined beyond hope of redeeming, therefore we threw them away and will try not to wear gloves again in this climate. The mosquitoes are very bad. We have to have a heavy, smelly, green netting suspended from the ceiling over each bed."

The mission home was situated on the edge of an enormous parade ground. "We are surrounded by soldiers on all sides," my mother wrote in one of her letters, "and their bugle call is the first thing we hear in the morning and almost the last thing at night. These bugle calls, combined with the weird and mournfully monotonous sound of the temple bells give us the creeps as we hear them just at dusk or at early dawn. It affords us a great deal of en-

(Continued on page 230)



Captain
W.L. (Swanee)
Swanson
AMERICAN
AIRLINES

Airline ace thinks Chevron Supreme sets the pace



American Airlines flier learns a highway trick two miles up



The smoothest motors in the world ride the nation's skyways—and Captain W. L. (Swanee) Swanson of American Airlines has found how to get the same kind of performance on the road. Says Captain Swanson—

"When I tried Chevron Supreme Gasoline in my car, I got the same dependable power Chevron Aviation Gasoline gives aircraft." Right, because Chevron Supreme's a highway version of this great flying fuel.



During the war we found new ways of rearranging petroleum molecules to make gasoline blending agents that unleashed extra speed, range, power for the skyways. Now, they're tailored for cars in Chevron Supreme.

Your Chevron National Credit Card provides an accurate record of motoring expenses. Use it wherever you go in the U. S. and Canada.

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FAMOUS STANDARD OF CALIFORNIA PRODUCT



AT CHEVRON GAS STATIONS, GARAGES, AND STANDARD STATIONS

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Mothers, we know you believe delicious, whole-grain Quaker Oats helps your child's natural, sturdy growth.

Do you know *why* your belief is so right and so wise? Nature favored Quaker Oats in certain key food elements every growing child must have.

Nature gave true whole-grain oatmeal more Protein, more natural Vitamin B₁, more Food-Energy—than any other natural cereal provides!

Even made Quaker Oats amazingly rich in food-iron that children need—more, ounce for ounce, than even raisins or spinach!

Quaker Oats is so loved for delicious flavor—help safeguard your youngster's growth with "nature's favorite"! Look for the big, economical package of Quaker Oats today!



QUAKER OATS

The World's Best-Tasting Breakfast Food



Quaker Oats and Mother's Oats are the Same



A Mormon Wife

(Continued from page 229)

tainment to see all the drilling and exercises that the soldiers go through every day. Their sham battles, with the cracking of rifles, glitter of bayonets, mad charges, and shouts of victory are quite exciting, and, at times our house seems to be almost the center of attack as they come rushing towards it from all directions. But we never feel at all alarmed, for the tide of battle generally turns before it reaches our gate, though on one or two occasions when our interest took us outside our gate, some of us got mixed up with the retreating foe.

GRADUALLY we learned a little of the language and made some real friends among the Japanese people. My mother always had a natural aptitude for picking up a foreign language, and took to the learning of Japanese as she had French in an earlier day. It was fun, something to sharpen her wits on. But poor Father! Try as he would with all of the patience and persistence which had characterized his whole life, it was of no use. As he remarked many times, the people simply couldn't understand their own language when he spoke it.

"It pleases and amuses me greatly," wrote my mother, "to be able to say a little to the people we meet. We have peddlers by the dozen, and I can ask the prices, say 'too much,' 'don't want any,' or 'nothing today.' When we have callers I can ask: 'How do you do?' invite them to 'come in,' 'sit down,' 'come again.' I can say 'it is pleasant weather,' 'very hot today,' or 'very cold today.' We put in hours and hours studying but I like it.

"See Nikko and die," is an old Japanese saying, and truly when in November we were privileged to enjoy this enchanting spot with its verdure-covered mountains, its lacy waterfalls, and gorgeous temples, among the most beautiful to be found in Japan, we thought it was almost heavenly."

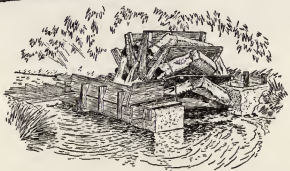
Time sped along. Almost before we knew it Christmas was approaching, just before the holiday season my mother recorded: "We have had three distinct quakes during the last twenty-four hours. However, we have these so often that we don't pay much attention to them. They rock us a little in our beds at night, move the pictures on the walls or rattle the windows or the dishes, but we are getting quite used to them. If they are no worse, we shall not mind it. It was strange to us to have such pleasant weather in what would have been our winter at home." On December 15 my mother wrote to the home folks: "This is such a beautiful, bright day. I am sitting in my bedroom upstairs with the windows open and the sun shining in just like a spring day. From my windows I have a fine view of Fujiyama, the great volcanic mountain that the people consider to

(Continued on page 232)

THE IMPROVEMENT ERA

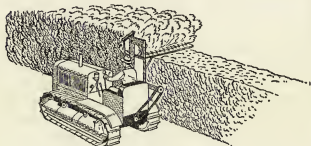
IDEAS from a neighbor's farm

Safeway's Farm Reporter keeps tab on how farmers make work easier, cut operating costs, improve crop quality. His findings are reported because Safeway knows that exchanging ideas helps everybody. After all, more than a third of our customers are farm folks.



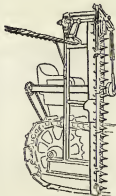
Irrigates 30 acres without Power Pump

While driving in Idaho a while back, near Idaho Falls, I saw this homemade water wheel doing its job in big-league fashion. Built by L. A. Hartert, mostly from farm "junk," the wheel lifts irrigation water one foot to irrigate 30 acres of good farm land. Wired on the wheel are 24 old auto gas tanks (cost 25¢ apiece!). One end of each tank is cut open, allowing the tank to fill with water as the wheel turns in the main irrigation ditch current. Then, when the tanks reach their highest point on the wheel, water spills out into sluices on each side and flows off onto the fields. The wheel is 10 ft. in diameter by 6 ft. wide. It revolves on an iron shaft . . . is powered solely by the flowing water.



Gives shelter belt hedges a "Haircut"

L. E. Evans of Cascade County, Montana, likes to keep his shelter belt hedges (Russian olive, Caragana, brush) trimmed close to 6 foot height, 3½ feet wide. So he built this mechanical hedge trimmer in his own farm shop. In one trip along the row it cuts the top and one side of the hedge. Shown here on Evan's 30-horsepower tractor, the hedge trimmer is demountable, allowing the tractor to be used on other farm jobs throughout the year. A Noble blade, cut to the right width, is used for cultivating between hedge rows. This device clears out weeds without cutting shrubby roots or causing loss of soil moisture.



Tractor engine is "Eager Beaver"

Now in use at the Weyl-Zuckerman ranch, McDonald Island, California, this idea has caused farm machinery makers to sit up and take notice. After plowing and making seedbed, why shouldn't a farmer be able to lift out his tractor engine and use it in a self-propelled mower, side-delivery rake, manure spreader, corn picker, potato digger — or what have you? The same tractor engine which powers the Weyl-Zuckerman 4-row potato digger you see here also functions as needed in the tracktype tractor (now minus engine) shown alongside.

Safeway's store delivery idea helps farmers, too

The average grocer stocks about 2,500 different kinds and types of food. And the old-fashioned way was for many competing suppliers to deliver these items to his store . . .



Safeway's idea is to get the items a grocer needs together first . . . then have them go out to Safeway stores regularly ALL TOGETHER. This is just one of scores of ways Safeway cuts waste motion and needless handling costs. Such savings in food distribution, reflected in lower store prices, boost consumption, help increase the farmer's share of the consumer's dollar.



- Safeway buys direct, sells direct, to cut "in-between" costs
- Safeway buys regularly, offering producers a steady market . . . with no brokerage fees
- Safeway pays going prices or better, never offers a price lower than producer quotes
- Safeway stands ready to help move surpluses
- Safeway sells at lower prices, made possible by direct, less costly distribution . . . so consumers can afford to increase their consumption

SAFeway — the neighborhood grocery stores

**MILK as
children LOVE IT!**



No battles over milk when you make it into delicious RENNET-CUSTARDS

It's fun for little folks to eat milk with a spoon in delicious, colorful rennet-custards. So easy to make—no eggs, no cooking—and they get all the precious vitamins and minerals of fresh milk. And more—the rennet enzyme makes milk more readily digestible.

"Junket"® Rennet Powder—At all grocers. Already sweetened. Six favorite flavors.

Vanilla Chocolate Lemon
Orange Raspberry Maple

"Junket"® Rennet Tablets

—Not sweetened. Add sugar, flavor to taste. Each tablet makes 4 or 5 rennet-custard desserts or more than a pint of ice cream in automatic refrigerators. 12 in package. At grocers and druggists.

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rennet-custards
with either:



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"Junket"
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Tablets

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National BIBLES

A MORMON WIFE

(Continued from page 230)

be sacred and that we see pictured on so many different things. I look out into our garden and see one tree full of buds just ready to burst into bloom. There is a whole hedge of camellias. We have a bouquet of these waxlike flowers which look like big double roses on the table all the time. This whole great city is one large flower garden. We are making preparations for Christmas just as nearly like what we have at home as possible."

AMONG the people we met were some very cultured and interesting ones. Of these we liked best the Mashimo family. Young Mr. Mashimo (whom Mother called marshmallow to fix his name in her mind) was quite interested in the Church when he first visited us. The next day when he called, he said, "I am a Mormon since yesterday." But he didn't pursue the subject of religion further, letting a warm friendship for us suffice. At one time we had a terrific typhoon. The wind blew all night, uprooting huge trees in our garden. Towards early morning the entire front of the upstairs part of our home crashed in, making a great noise and frightening us considerably. In an hour or so here came young Mashimo on foot across the big parade ground. He was hatless explaining that as he came along, a spiral wind had jerked it from his head, and the next he knew it was disappearing out of sight above him. He was sure we would be alarmed at the ferocity of the storm and had come to calm our fears.

We visited our friends' homes many times and learned to quite like Japanese food. When they returned our call, we introduced them to American food all of which they liked except cheese and tomatoes, which they couldn't even pretend to enjoy. "Some of their food is very queer to us," my mother wrote. "It would amuse you to hear how the missionaries describe some of the food they have at their Japanese hotel. 'We had stewed rosebuds and cotton for dinner today,' one said, 'and for supper we had stewed pocketbooks and fish fin soup.' But I notice they are all getting fat. They love the rice the way the people over here cook it, and say that sometimes, in the course of a meal, they call for their fourth bowlful."

As for the progress of the missionary work, it was almost nil. When the mission first opened, the people of our Church felt that a wonderful harvest would be reaped as it had been in Hawaii when Mormon missionaries had first gone there. But they did not realize how completely different every concept of the oriental mind is from that of the occidental. The missionaries were unable to explain our religion. Even our God was different. As to proving our points from the Bible, that meant nothing. "The young students who flock to the mission home come to be taught English and not the gospel. Sometimes

we have as high as a dozen all applying in a group for baptism. They are very much surprised when we refuse to baptize them until they know more about our religion." But at the end of twenty years about twenty converts had been made who had remained true. So the mission was abandoned. In November 1936 when a number of very sincere converts had been made in Hawaii, a Japanese mission was opened there. Today headquarters are still located there under the name of Central Pacific Mission.

CONCLUSION

MUCH might be chronicled concerning the years between 1903, when my mother returned from the Japanese Mission, and 1918, when her husband became the seventh president of the Church, but for our present purpose it will be sufficient to touch only a few of the highlights. It was but a few months after they had returned home across the broad Pacific that my father was traversing the Atlantic Ocean on his way to England, where he presided over the European Mission for three years.

During this interval my mother remained contentedly at home enjoying the association of her family and friends, engaging in Church activities, particularly temple work, and in bringing to fruition plans authorized by my father for the building of a new home at 174 East South Temple Street, just around the corner from 14 Second East. She also purchased a tract of land at near-by Brighton in Big Cottonwood Canyon. Here was built a log cabin resembling those constructed by the Mormon Pioneers in early days. When my father returned from England, the cabin was in readiness. Many were the happy hours spent in this canyon retreat where Father and Mother not only entertained their own friends but also entered whole-heartedly into the pastimes of the younger group. All unconscious that they were being chaperoned, their daughters, in a setting as wholesome as it was romantic, associated with a fine group of young people. One by one, "Aunt Gusta" saw her foster daughters marry—Florence, to Willard Smith; Edith, to Clifford E. Young; Anna, to George Midgley; and lastly, her own daughter Mary, to Robert L. Judd. Thus the family group grew larger and soon "Aunt Gusta" was being called "Grandmother."

In the lives of President and Sister Grant the sons-in-law filled a niche left empty these many years, and the filial devotion which they extended towards their parents by marriage was beautiful to see.

On "Aunt Gusta's" eighty-fourth birthday, one of many occasions when her family honored her, a delightful dinner party was in progress in the garden of the Lion House. At that happy time Clifford E. Young paid her a tribute and among other things said: "Aunt

A MORMON WIFE

Augusta, I feel honored to represent the sons-in-law in expressing the love and appreciation that they feel toward you. You are not only a grandmother to Mary's children, but the same love and devotion you have shown them you have likewise shown to all of the other grandchildren. You have the rare quality of fairness and justice."

FROM the time that her husband became president of the Church, Augusta Winters Grant was content to take her place by his side and bend every effort towards helping him to magnify that exalted position. In the following words she expressed her attitude:

"As a Latter-day Saint wife I honor my husband as a man holding the priesthood. It is my firm conviction that if the women of our Church would rely unflinchingly upon the inspiration of their husbands, in all important matters concerning their family affairs, they would find that their husbands would grow in the power of discernment and decision through the exercise of their priesthood.

"I, who know my husband better than anyone else possibly can, know him to be a man of God, that he desires to understand the mind and will of God, and in humility to do it. I therefore not only uphold him as head of my household, but as head of the Church."

Sister Grant, as she is affectionately known to thousands, brought to the position of first lady of the Church, the same intelligence, quiet dignity, and faith, which anyone knowing her inherent characteristics would be led to expect. Realizing that the favors and privileges which were now hers came as a result of her husband's position, she took it all serenely and without ostentation. Gradually she relinquished any public duties that were hers, content to play the important and interesting role of wife of President Grant. Their home on the edge of City Creek Canyon overlooking the beautiful city that they were instrumental in building, was ever a haven of peace and rest to him. Here, if the spirit moved, he could sing lustily to express his exuberant nature and to relieve overtaxed nerves, or read to his wife by the hour from some book that he needed to know. Often as the morning sun was touching the Wasatch mountains that he loved so well, President Grant's car might be seen waiting outside the Hotel Utah to escort some distinguished visitor to a near-by canyon where the beauties of nature and the beauties of the gospel were discussed. Later this same distinguished guest might be found in the Grant home enjoying a breakfast of Utah peaches and cream and delicately browned hot cakes that came from the kitchen cooked by Sister Grant herself. The

secret of her poise was that she never tried to make an impression. Whether visiting the President of the United States and his wife, which she and her husband did during three administrations (Harding, Coolidge, and Hoover), or enjoying the hospitality of the humblest Saint, she was just herself—the woman who as a little girl had worn chips tied on her feet when the traveling shoemaker had no shoes in her size, and who had, as a young woman, gone to the old University of Deseret with only fifteen dollars tucked away in the pocket of her one dress!

And now, as her ninetieth birthday approaches, Augusta Winters Grant lives out the twilight years well, happy, and enjoying life. She still clings to the philosophy formulated by herself and to be found in her own handwriting when she was a lonesome young woman away from home teaching school: "I'll like to do what I *have* to do and I won't want anything I can't have."

In her own home, surrounded by the dear familiar objects, she greets her family and friends as they come and go. "Yes," they say, upon leaving, "she is still beautiful," beautiful with an inner radiance, for she feels the influence of her loved companion of sixty years. She is never down-hearted, and often remarks: "Everything is just as it has always been."

THE END

Utah State Agricultural College

announces a full quarter of work for the summer of 1946

JUNE 10TH – AUGUST 24TH

FIRST SESSION

June 10—July 19

SECOND SESSION

July 22—August 24

Among important special events are:

RURAL EDUCATION INSTITUTE

June 10—June 28

EXTENSION SERVICE WORKERS' SCHOOL

June 10—June 28

COACHING SCHOOL

June 10—June 14

WESTERN WRITERS' CONFERENCE

July 8—July 17

Daily Lecture Program—First Session

Write for catalog or additional information

Annual Commemoration of the Restoration of the Melchizedek Priesthood

IN 1945 very successful services were held in the various wards of the Church, commemorating the restoration of the Melchizedek Priesthood, and it was decided to follow this procedure annually.

It is recommended that the commemoration exercises for 1946 be held the third Sunday of June (June 16), and all priesthood officers and bishops are asked to plan accordingly.



ELBERT R. CURTIS

ELDER ELBERT R. CURTIS has returned to private business enterprise after serving a year in the office of the Melchizedek Priesthood committee, in which he helped to set up the new Melchizedek Priesthood program now in operation in the Church.

Elder Curtis was called to the Melchizedek Priesthood work by the First Presidency after serving as president of the Western States Mission for forty-three months. He brought to the priesthood office a training rich in Church experience. He is a great-great-grandson of Brigham Young and Miriam Works. He is the eldest of a family of ten, having one living sister and eight brothers, seven of whom have filled missions. Elder Curtis has been superintendent of the Cottonwood Stake Sunday Schools, and a member of the stake presidency of the Granite Stake. Several months ago he was appointed as first counselor in the Sugarhouse Stake presidency.

He married Luceal Rockwood and the couple have three children, Bruce R., who served in the navy during the war; Kathryn, and Luceal Jean.

Elder Curtis leaves the post in the Church Office Building to become pres-

Melchizedek

ident of his own company, the Curtis Builders Supply Company of Sugarhouse, where he is also secretary of the A. R. Curtis & Sons Company.

The *Improvement Era* join members of the Church everywhere in wishing Elbert R. Curtis well in his new venture.

Suggested Program for Monthly Priesthood Leadership Meetings

IN the January *Improvement Era*, suggestions were given for the various departments for the first three months of 1946. Material was also sent in pamphlet form for the entire year.

Material is herewith given for the second quarter. The program has purposely not been outlined in detail in order to allow stake Melchizedek Priesthood committees to adapt their requirements and avoid any attempt at regimentation. We encourage department leaders to watch Melchizedek Priesthood pages in *The Improvement Era* for supporting material to assist in the conducting of these departments.

PERSONAL WELFARE DEPARTMENT

(For quorum presidents and personal welfare committee members)

Objective of personal welfare committee: To help every bearer of the Melchizedek Priesthood attain to the degree of economic independence and material well-being that will assure adequate food, clothing, fuel, housing, and other needed physical comforts and educational advantages for himself and his family. (For duties of this committee, see letter No. P-13, from President George F. Richards of the Council of the Twelve.)

Suggested Topics:

- April: Survey record on employment. Study (green) welfare cards.
- May: Check on welfare of families of men away from home.
- June: How to help individuals solve financial problems, prepare family budgets, practice thrift, etc.
- Plan how quorum might cooperate with bishop in assisting members now on public relief to become independent.

QUORUM ACTIVITY AND CHURCH SERVICE DEPARTMENT

(For quorum counselors assigned to this responsibility and members of the quorum activity and Church service committees.)

Objective of quorum activity and Church service committee: To bring to every member of the Melchizedek Priesthood spiritual and mental well-being; to help establish the feeling of

true brotherhood that should characterize priesthood quorums; and to provide through quorum activity and service, including adequate class instruction, ward teaching, temple work, active missionary service, socials, outings, etc., a feeling of fellowship, faith, and love that shall meet all the needs of the membership. (For duties of this committee, see letter No. P-13, from President George F. Richards of the Council of the Twelve.)

Suggested Topics:

- April: Correspondence with absentees. Consider tithing program for month of May, and correlating efforts on this matter with program of bishop and auxiliaries.
- May: Discuss "The quorum member and his tithing."
- Prepare program for June, commemorating the restoration of the Melchizedek Priesthood.
- June: Outline summer social program. Each quorum to have a major social function during summer months.

FACT-FINDING AND STATISTICAL DEPARTMENT

(For counselors assigned to this responsibility, and for quorum and group secretaries.)

Objective of fact-finding and statistical committee: To provide constantly, in usable form, up-to-the-minute, complete information concerning the members of the quorum, that will enable the presidency to perform its assigned responsibilities in the most effective manner. (For duties of this committee, see letter No. P-13, from President George F. Richards of the Council of the Twelve.)

Suggested Topics:

- April: Complete and analyze first quarterly reports.
- May: How to write accurate and effective minutes. Analyze first quarterly reports.
- June: Prepare "No-liquor-tobacco" statistics. Prepare for second quarterly reports.

GOSPEL THEMES DEPARTMENT

(For brethren not required to be in one of the six other departments.)

Priesthood

NO-LIQUOR-TOBACCO COLUMN

Dr. Joseph F. Merrill
Conducted by

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

Subject for 1946:

I. THE WAY TO PERFECTION (Continued)

4. Obedience to Law (The gospel)
 - a. Law of compensation—all of God's blessings received as a result of obedience to law
 - b. Obedience necessary for man's salvation
 - c. Nature of sin
 - d. Observance of Sabbath day
 - e. Law of chastity—clean living
 - f. Word of Wisdom

References: *Youth and the Church*, pp. 1-9, 56-67, 87-96, 148-156, 194-196, 226-236; John A. Widtsoe, *Man and the Dragon*, pp. 123-138; Joseph Fielding Smith, *The Way to Perfection*, pp. 186-190, 202-209, 232-239; Milton R. Hunter, *The Gospel Through the Ages*, pp. 18-19, 138-144; John A. and Leah D. Widtsoe, *The Word of Wisdom*, pp. 11-250; D. & C. 82:10; 88:130-20-21; 132:5, 11; *Gospel Doctrine*, pp. 263-272, 300-311; *Discourses of Brigham Young*, pp. 254-268, 282-289, 338-351.

II. THE LATTER-DAY SAINT HOME:

1. Responsibility of Latter-day Saint parents toward their children
 - a. Children have a right to be well-born—born under the covenant
 - b. Responsibility of parents to teach the gospel to their children
 - c. Responsibility of parents to set a good example before their children
 - d. Responsibility of parents to prepare their children for parenthood and guide them into temple marriages
 - e. Economic responsibility of parents toward children
 - f. Responsibility of parents to be companions with their children, to provide recreation on the children's level, and to hold regular family parties
 - g. Children have a right to have the truth told to them at all times and to have it expected that they tell the truth
 - h. Children have a right to own their own personal property and to have their own private rooms in the home. Also their companions should be made welcome in the home.

NOTE: It is not possible to place too much stress on the responsibility of parents toward their children and the importance of the home in developing good citizens in our nation and in the kingdom of God. The home is the basic institution in society. All other institutions are auxiliaries to it.

References: D. & C. 68:25-28; John A. Widtsoe, *An Understandable Religion*, pp. 152-171; Harold B. Lee, *Youth and the Church*, pp. 19-29, 33; Joseph F. Smith, *Gospel Doctrine*, pp. 341-399; *Discourses of Brigham Young*, pp. 300-328.

2. Responsibility of Latter-day Saint children toward their parents
 - a. "Honor thy father and thy mother" by living the gospel of Jesus Christ

- b. Responsibility of children to respect their parents
- c. Responsibility of children to be obedient to their parents
- d. Responsibility of children to cooperate with parents in living within family income
- e. Responsibility of children to provide for parents if parents are in need in their old age

NOTE: In all of these things and any other relationship between parents and children, the parents are responsible to teach their children to recognize their responsibility in the home and family.

References: Exodus 20:12; Colossians 3:20.

The Lord's Tenth

It is suggested that this material be preserved for consideration by the quorum activity and Church service department at the April leadership meeting.

MEMBERS of the high council assigned to conduct the quorum activity and Church service department at the priesthood leadership meetings will note from the outline that it is suggested that consideration be given at the April meeting to the tithing program for May.

For some years, the month of May has been designated as a special time to emphasize the principle of tithing, and special short talks have been given at each sacrament meeting during the month of May on this subject. Two and one-half minute talks on tithing at Sunday School have usually been assigned for each Sunday in May and similar assignments given in the other auxiliary organization meetings.

It is suggested that the Melchizedek Priesthood quorums correlate their efforts with the rest of the Church during May and that consideration be given some phase of this important subject at each group or quorum meeting during May.

Encourage our brethren to testify of the blessings that have come to them individually through observing this principle. The Lord does open the windows of heaven and pour out blessings when we keep his commandments.

Attention, Secretaries!

It is suggested that this material be preserved for consideration by the fact-finding and statistical department at the April leadership meeting.

THE general priesthood committee of office has been a scene of much activity, receiving, auditing, copying, and summarizing the annual reports, as well

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BISHOP HAROLD L. SNOW, M.D., of San Pedro Ward, California, a very busy man in his special field of medicine, sends us the following article:

WOMEN SMOKERS' HEARTS

About one hundred medical school graduates in white duck uniforms sat crowded together in the steeply tiered amphitheater of Chicago's Cook County Hospital seventeen years ago. They listened to the serious voice of a Northwestern University professor who held, in a rubber-gloved hand, the purplish, glistening, flabby-muscled heart of a middle-aged woman. She had died the previous night.

"Because so many more women are now taking up the use of cigars," he said, "we may soon expect to see more and more of these cases of coronary thrombosis in women. Heretofore they have been occurring mostly in men." He pointed to the little heart artery where a blood clot had caused the patient's death. "These cases," he said, "are predisposed to by the use of tobacco."

A recent issue of *Victor News*, published by the General Electric Corporation, disclosed a report by Dr. W. J. McCormack of Toronto in which he states that women are now having a "great deal more coronary thrombosis than previously." He explained that previously this disease occurred "five to one in men." A few years ago it had increased to only three cases of thrombosis in men to one in women. It has now increased in women so that we have a two to one ratio, he said.

Dr. McCormack was of the opinion that this change could not be explained simply by improved methods of diagnosis. Relative ages of female population also failed to explain the situation. He believed that it was the result of the influence of "increasing female addiction to tobacco and alcohol." A study was made on examinations of one hundred fifty-one male cases of coronary thrombosis obtained by questioning the widows of the deceased. The average death rate of these men was found to be fifty-two years. Over ninety-four percent were tobacco addicts and fifty-five percent were users of alcoholic beverages as well. The average age of the heavy smokers in this group at the time of their death was forty-seven years. Those who were not smokers lived to an average of fifty-nine and one-half years of age.

Youth and Drink

"It is a preposterous abuse of childhood and youth that they should be persuaded to engage in organized play and physical development of the body and leave school with a well-developed

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MELCHIZEDEK PRIESTHOOD

(Concluded from page 235)

as the reports for the fourth quarter of 1945.

We take this opportunity to thank secretaries and officers for the more careful work that is in evidence on these reports. They came in much more promptly, and the work was neater and far more accurate this time.

There are still a few stragglers, and we take this opportunity to remind them that the reports for the first quarter of 1946 are due at our office in Salt Lake City April 15. Blanks for these reports will be found in the back of your roll and report books. All reports go first to the chairman of the stake Melchizedek Priesthood committee for checking and for listing. The stake report then comes to the general priesthood committee.

It is suggested that quorum presidencies carefully review past reports and study the progress that they are making. We ask that particular attention be paid to entering the comparative figures from the 1945 report. The great value from the report comes from the use made of the information it provides.

The Lord is blessing your efforts, brethren. Keep up the good work!

Our Servicemen Need Your Letters!

By Elder Mark E. Petersen,
of the Council of the Twelve

It is suggested that this material be preserved for consideration in the quorum activity and Church service department at the April leadership meeting.

THE general Melchizedek Priesthood committee, as well as the L.D.S. servicemen's committee strongly urge that the quorum officers see that letters continue to go to quorum members who are now in the armed services. There are several good reasons why these letters should continue:

One is that the boys, who are now comparatively idle, and no longer in the excitement of combat, have more leisure, and need the letters more than ever.

Another is that writing letters to the boys will encourage them to associate with the quorum on their return home. Preserve friendships and contacts by mail, which you hope to maintain after the boys come home.

A third reason, and certainly one of the most important, is that every effort should be made to keep in touch with boys still being drafted, still enlisting, still going into various branches of the service. We must not lose contact with these young men.

Quorum officers, do all you can to continue the custom of writing letters to servicemen, and encourage your quorum members to assist you. Put this project on a systematic basis, and send each boy in the service at least one letter each month.

Questions and Answers

Question 50: A few Sundays ago we were giving a demonstration in our quorum on how to administer to the sick. After the individual had been anointed, one of the brethren officiating in the ceremony said, "We seal the anointing." Another of our members raised the question as to whether it is proper to use the word "seal" outside of the temple.

Answer 50: Please refer to page 141 of the *Missionary's Handbook*, which reads as follows:

SEALING THE ANOINTING

Two or more elders lay their hands on the head of the sick person, who has been anointed, and the one speaking may say in substance: Calling the individual by name—"In the name of Jesus Christ and in the authority of the Holy Priesthood, we seal and confirm upon you the anointing of the consecrated oil with which you have been anointed to the end that the blessing pronounced in the anointing may be realized." To this may be added such words of blessing as the Spirit may dictate.

Question 51: In the past, only the presidency of the Melchizedek Priesthood quorum has had the information requested in the annual confidential report, such as the tithing status of each individual quorum member, etc. Now, however, we understand that the fact-finding committee, made up as it is of group leaders, as well as a member of the quorum presidency of each quorum, will have this information. Is this correct, or have we misinterpreted the instructions?

Answer 51: Your understanding is not correct. Page 4, item 8-H, Letter P-13 reads: "The president of the quorum shall have at hand a record of the full, part, and non-tithe-payers in the quorum. It is thought advisable that the president himself seek this information from the bishop of the ward and treat it in the strictest confidence, laboring in love and patience with those who are careless in this important matter." We desire to re-emphasize that when bishops give information to the president of a quorum for use in compiling the confidential annual reports, no amounts should be named by the bishop. This information is to be obtained by the president of the quorum, and not by the committee. The committee's activities have to do with the number, not with an individual's record.

The Boys Come Home

A COMMEMORATIVE booklet honoring its twenty-six members who have served and who are still serving in the armed forces and one who was killed in combat has been issued by the 132nd Quorum of Seventy in the Hyde Park, North Logan, Logan Fifth, and Logan Tenth wards of Cache Stake. Attractively bound and mimeographed, the souvenir edition is a "Who's Who" of quorum servicemen: an "Honor Roll" lists them alphabetically by name along with home address and service history including rank or rate, length of service, theaters of operation, and citations. The booklet opens with the welcome, "Your priesthood quorum extends to you good fellowship," and an introduction, "In Recognition, expressing the quorum's appreciation to them and a desire to assist them at home.

No-Liquor-Tobacco Column

(Continued from page 235)

habit of alcohol use, for lack of understanding that physical fitness is a farce without self-control, judgment, and discretion; three qualities of the mind first to be dulled and made incompetent by the use of alcohol."—Dr. Haven Emerson, Columbia University.

"Hundreds of students have told me that they are unable to resist the social pressure of their group. Unfortunately, the individual who finds it hard to be in the minority, to resist the pressure of the larger group, is often the least able to resist the tendency to become alcoholic."—Dr. George T. Harding, Ohio State University.

"Much of the richness of experience depends upon looking back to vividly joyful memories. I find that the recollections which people seem to retain of alcoholic sprees are muggy and repulsive to them. Many drinkers defend alcohol as a means of obtaining thrilling excitement. But I shall find my thrills by keeping my mind keen, my body vigorous, my memories delightful, my friendships sound, and myself free from enslavement to habit-forming drugs like alcohol."—Professor Hornell Hart, Duke University.

It is "smart to drink," is a pernicious idea some worldly young people get, and, unfortunately, even some young people in the Church. Now it is true that non-members may do many things that Church members cannot do without violating Church standards. . . . unto whom much is given much is required." (D. & C. 82:3) is a well-recognized truism. Non-members of the Church have not received the Word of Wisdom; members have. These know that the Lord requires them to abstain from the use of liquor and tobacco, knowledge that non-members do not possess. And be it remembered that no amount of so-called social popularity can ever outweigh moral and spiritual integrity. The former has at most only fleeting, the latter enduring, values. No success secured at the expense of honor and integrity can ever be permanent. Let these facts be burned into the consciousness of our people, old as well as young. Every one can tell substantiating experiences. Smoking and drinking, one or both, by Latter-day Saint people results in lessening, rather than increasing, the respect that informed non-Mormons have for them. Moral courage is admired by all, friend and foe alike, wherever they see it exhibited. Teaching by example is usually the most effective way to teach. All members of the Church are under obligation to teach by example. Let this teaching be helpful rather than harmful.

Liquor by the Drink

A MOVEMENT is on foot in Utah to secure amendments to the state liquor laws, making some drastic

(Concluded on opposite page)

Aaronic Priesthood

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

Plans for Celebrating the Aaronic Priesthood Restoration

THE 117th anniversary of the restoration of the Aaronic Priesthood will be observed during the week of May 15. The sacrament service of May 19 will be set aside for the commemorating of this event. Bishops should plan now for this program and allow nothing to conflict. Where quarterly stake conferences are held on this date, bishops should arrange for this program to be presented in the sacrament meeting of the previous or the following week.

Inasmuch as travel regulations have been lifted, it is suggested that there be a resumption of the annual pilgrimages to historic places of interest. If overnight trips are made, it is suggested that Friday night be appointed for this purpose, returning the boys to their homes Saturday evening. There should positively be no camping over Sunday because the boys should be in attendance at Sunday evening meeting.

In order to realize the maximum benefits, opportunity to participate should be provided for as many boys as is possible. The priests should administer the sacrament; teachers should prepare the sacrament table and do the ushering; deacons should pass the sacrament.

The bishop as the president of the Aaronic Priesthood should conduct the entire meeting. Those receiving assignments to speak should confine their remarks to the time limit specified. The boys should be urged not to read their talks. The use of notes is not objectionable, but speaking from the heart is recognized as being most beneficial to personal development.

The restoration of the Aaronic Priesthood will be the theme for the sacrament meeting. The importance of this sacred event and its blessing to the members of this Church cannot be over-emphasized.

The program has been built around a group of songs which are to be found in the song book *Aaronic Priesthood Choruses*. The Presiding Bishopric urge ward bishops to secure copies of the book in ample time for the boys to prepare the songs. Each song chosen is pertinent to the theme of the restoration of the Aaronic Priesthood, and its efficient rendition will add much to the spirit of the entire program.

PROGRAM

1. Opening song: "Praise to the Man" by the congregation
2. Invocation—by a priest
3. Sacrament song—congregation
4. Sacrament—members of the Aaronic

Priesthood to take care of each detail in connection with this service

5. Special music by the Aaronic Priesthood group or a duet—"Prepare the Way"
6. Religious conditions during the boyhood of the Prophet Joseph Smith—by an Aaronic Priesthood adviser—10 minutes (Relate the condition of religious unrest; disputes among the various churches; their lack of the knowledge of God and his authority; how churches were organized, etc. For supplement, read Joseph Smith's own story.)
7. Events leading up to and an account of the first vision—by a deacon—5 minutes (Tell of Joseph's concern about joining a church; read James 1:5; and relate the story of the vision in detail.)
8. Events preceding the coming forth of the Book of Mormon: (1) original and subsequent visits of the Angel Moroni. (2) how Joseph obtained the plates, (3) give the testimony of the three witnesses—by a teacher—7 minutes (The testimony of the three witnesses should be repeated from memory.)
9. Special music by the Aaronic Priesthood group or a duet—"On Lovely Susquehanna's Banks"
10. The restoration of the Aaronic Priesthood and its blessings to the individual; the Church; and all mankind—by a priest—10 minutes (Here is an opportunity to tell what the restoration of the Aaronic Priesthood has done for the world. State the benefits coming from the return of divine authority; the right to baptize; baptism, the doorway to the kingdom of God; mode of baptism revealed, etc.)
11. My responsibility in training the future leadership of the Church—by the bishop—15 minutes
12. Closing song—"We Thank Thee, Heavenly Father"—chorus or quartet
13. Benediction—by a deacon

WARD YOUTH LEADERSHIP OUTLINE OF STUDY MAY 1946

SIX or seven fourteen-year-old boys remained after Sunday School class recently and voluntarily confessed to their young teacher that they were fast becoming habitual smokers with others of their friends. The teacher was much concerned though she did not let the boys know of her feelings. She had to have time to plan an attack on the problem. What should she do to correct the situation? Her first thought was to get a speaker to come and speak on the evils of smoking. What would be the dangers of this procedure?

The teacher soon discovered that the reason boys smoke lies not in tobacco but in

the boy and in his life situation. These she must understand if she would help him avoid the habit of smoking.

The important question thus became: Why do boys and girls take up smoking? Tobacco is not pleasant to the taste, yet it must satisfy some human need or it would not be used by so many people.

One need people have, which we have discussed all year in this column, is for activity—for interesting, adventurous, exciting, and novel experience. If wholesome activity of this character is not provided, smoking and drinking become substitute means of gaining a thrill, particularly since they are tabooed in Latter-day Saint society.

We asked a large group of college students, some of whom had been inveterate and others occasional smokers, why they started smoking. The answers to which they all agreed were: "So I could feel big, like a man," and, "So I could be accepted as one of a group whose friendship I needed."

In the beginning, boys and girls do not smoke for the sake of tobacco but for satisfaction of their emotional and real needs for adventure and for feeling that they are persons acceptable to others. Little children up to adolescence need to be taught the values of abstinence from tobacco and liquor. Above that age, boys and girls need fewer sermons on the subject and more opportunities to prove themselves grown up, to be men and women, so that they do not feel the need to resort to a harmful way of gaining an adequate feeling of selfhood.

To guard youth against the evils of dissipation, leaders must help each of them to find his "place in the sun," to win self-respect. One does not combat evil with evil. Neither is there strength in wrongdoing. Therefore, we should, as Paul said, "overcome evil with good." Through the instrumentality of the Church, every boy and girl should know the joy of achievement, of friendship, and of love and confidence. How to achieve this goal we shall discuss in greater detail in ensuing months.

No-Liquor-Tobacco Column

(Concluded from opposite page)

changes among which is sale of liquor by the drink. Under present laws hard liquor can be legally purchased in Utah only at state liquor stores and by those having permits to buy. And the liquor is sold only in bottles or other containers and must not be consumed on the premises.

Utah permits laws to be made or repealed by a majority vote in a general election. Until the provisions of the proposed law are definitely known this column will be unable to pronounce judgment upon it. We can say, however, that on principle we are opposed to any provision that would promote greater consumption of liquor, ease restrictions governing it, and increase lawlessness.



Ward Teaching

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

Forty Years Ago

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Six months after he became an apostle, he was sustained as second assistant superintendent of the Deseret Sunday School Union. On April 4, 1909, he was advanced to first assistant, and then succeeded President Joseph F. Smith as general superintendent, the appointment being made December 31, 1918. Here he served until being released on October 30, 1934. The Sunday School office has some statistics on growth roughly embracing President McKay's administration:

	1918	1933
Sunday Schools	1,430	2,104
Teachers	20,330	29,295
Pupils	192,382	336,391

President Charles H. Hart of the First Council of the Seventy, always a quiet, unassuming man, served well in all that he attempted. He was a member of both the general boards of the Deseret Sunday School Union and the Young Men's Mutual Improvement Association. He presided over the Canadian Mission from 1927 to 1930. He died in Salt Lake City September 29, 1934.

The other new appointee at the seventy-sixth annual conference, Joseph F. Smith, Jr., as assistant Church historian, served in that position until 1921 when he was sustained as Church historian. On April 7, 1910, he, too, was ordained an apostle. Today we know him as Elder Joseph Fielding Smith of the Council of the Twelve, Church historian and recorder, president of the Salt Lake Temple, and president of the Genealogical Society of the Church.

Yes, important vacancies were to be filled at that April conference—and looking back over the forty years there is but one judgment—the elders who were called to those positions of trust were well chosen indeed.—A. L. Z., Jr.

The Realm We Have Not Seen

(Concluded from page 219)

have been a glorious reunion. The joy of it goes on forever.

Two days later a sorrowing woman stood uncertainly by a tomb cut in the rock. The king approached her with the words, "Woman, why weepest thou? whom seekest thou?" (John 20:15.) Then to cut short her

WARD TEACHERS

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

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

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

Ward Teachers' Message for May 1946

TITHING

THE Lord as the creator of the heavens and the earth is the rightful owner of all that is produced thereon. The Psalmist said, "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein." (Psalms 24:1.) In this day the Lord has said, "I, the Lord, stretched out the heavens, and built the earth, my very handiwork; and all things therein are mine." (D. & C. 104:14.)

For the right to enjoy the use of his domain, he has requested that a tithe be paid annually upon the increase. This is God's law of revenue, and it applies to each member of his Church. The law is of ancient origin. Abraham and Melchizedek were among the first to observe it. Since their day, the Lord has frequently emphasized its importance through the prophets.

He has reproved his people when they have failed to obey his mandate. When speaking through Malachi, he said, "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings." (Malachi 3:8.)

His denouncement of those who failed to comply with the decree was countered with an unusual promise of blessings for those who abide his law. "... prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." (Malachi 3:10.)

This promise should not be understood to mean a material blessing alone. Tithing should not be paid with the thought of looking forward to financial prosperity as a reward. The real values that come from tithing can never be measured in dollars and cents. The major benefits are spiritual in nature. To him who keeps this commandment comes an increase in the capacity of his soul through the application of the principles of faith, honesty, and generosity in his own life.

Payment of a full tithing is the only evidence of our acceptance of, and appreciation for, this divine law. It is an honest obligation that can be discharged in no other way. Failure to so acknowledge it jeopardizes the right to enjoy the promise of temporal and spiritual blessings.

To him, however, whose faith has lead him to obey this sacred injunction will come an increase in joy, spiritual power, and influence. The benefits are not confined to the individual. A father who pays tithing makes it possible for his wife and children to share the Lord's benediction with him.

Although the Lord has given this commandment, he does not enforce it. Observance comes not by way of coercion, but "out of the abundance of the heart." Righteousness cannot be legislated; it is born of a sincere desire to do God's will. "A good man out of the good treasure of the heart bringeth forth good things." (Matt. 12:35.) "And whatsoever ye do, do it heartily, as to the Lord, and not unto men." (Col. 3:23.) He who rises above selfishness and gives from the goodness of a generous heart will never lack for the assurance of God's love. The "windows of heaven" are never closed to such a man.

TREES

By Maurine Jacobs

A TREE is a multitude of things:

In spring, a ladder for children's feet;
In summer, shade for an old man's ease;
In autumn, a haven for homing birds;
In winter, a harp for the wind to strum.

anguish, he said, "Mary." High among the values of life eternal are the sweetness of reunion and high-minded association. Somehow it cannot be worth while to limit our hopes and our joys to those that can be picked up by our limited tools of this earth.



Genealogy

A Convert's Contribution to Temple Work

ELDER G. GORDON WHYTE, of 2025 Garnet Street, Regina, Saskatchewan, Canada, was baptized as a convert in 1913. Although he has always resided in the missionfield as a member of the Regina Branch, he has been instrumental in having performed for his kindred dead and others the impressive total of 43,228 temple ordinances.

His temple and genealogical activities began in 1918; hence all of them have been administered in a period of twenty-eight years. In addition, the stimulation of his example and leadership in the Regina Branch has distinctly contributed toward the accomplishment of 13,610 ordinances by members of that branch in the same period.

Of his many experiences while so engaged, Brother Whyte writes:

I wish to state that the gathering of genealogy and doing temple work, both for myself and members of the branch, is a story full of faith-promoting incidents, intense labor, and many long years of research, coupled with the joy and satisfaction of having really accomplished something worth while.

Fortunately my lines extended back to the first settlers in Massachusetts, from 1635 to 1640. Some of the records were difficult to obtain, but through prayer and plenty of faith and unceasing effort, the names of about thirty thousand of my kindred were gathered together. . . . I used to send out hundreds of letters, but only fifteen percent of those addressed took any notice of my appeal for information; but the letters from that fifteen percent made up a thousand-fold for the ones who never sent an answer. Their eagerness to supply me with all the information they had and then offer to secure more was indeed a revelation that the spirit of Elijah did prompt them.

Many, many times the way was sealed up, but sooner or later someone would write me something that would reveal the whereabouts of the names missing from the records.

I am submitting some faith-promoting incidents which I hope will encourage some of our Saints to hasten the temple work for their dead relatives.

The stories mentioned follow:

PROMPTED TO BUY A BOOK

In the month of February 1926, I received a catalog of various books, and on looking through it I noticed one entitled *The Life of Mary Wilder White*. Immediately an inspiration came into my mind, "Buy that book," but I paid no attention. For two mornings I heard the voice louder and louder, "Buy that book." By this time I was convinced that somebody on the other side of the veil was urging me to purchase that book, so I wrote to the firm in Boston,

Massachusetts, sending two dollars and fifty cents for payment.

Some two years previous to this I had administered the baptism and endowment for Judge Daniel Appleton White of Massachusetts, a fourth cousin of mine, born June 7, 1776, died September 12, 1861. He had married three widows in succession, and under normal procedure, was not entitled to have any one of them sealed to him. Every time I saw his name in the temple record a feeling of sorrow came over me. Here was the man who had preserved the family's record back to 1610 and had enabled me to do the temple work for all of them, and I couldn't complete his.

The book entitled *The Life of Mary Wilder White* was a record of a fine young woman in Massachusetts who became infatuated with a Mr. Van Schalkwyck of the West Indies, and married him, but he turned out to be a scoundrel. After a year in the south, her husband died of the plague, and she was kept a virtual prisoner until one day an American tramp steamer came along. To her great joy the captain was from her home town. She told the captain about her plight, and he took her home to Massachusetts. Soon after her arrival home, she was introduced by her aunt to Judge White, and it soon developed into a true love match. Not until I read the announcement of this marriage did it dawn on me that this was my relative, Daniel Appleton White, whose temple work had not been completed. As I sat in my den marveling at the ways of the Lord, I suddenly felt their presence, and I assured them that their wishes would be taken care of. President Edward J. Wood of the Alberta Temple, was consulted, and these good people were sealed for eternity, May 5, 1926.

THE RESULT OF PRAYER

In the year 1928, a catalog of English genealogies which came into my hands, mentioned a book entitled *The Whites of Wallingwells*. Being impressed that I should purchase this book, I wrote to several bookstores, but none of them had ever handled a copy. Then I wrote a letter to Mr. White of Wallingwells in northern England and offered up a prayer that the letter would reach the right party. In due time I received a letter from T. A. W. White of Sheffield, in which he said that only two books were printed, and his old father had one of them which was not for sale, nor could it be borrowed, as the record was a rare one.

This did not discourage me, as I still

had a feeling that the Lord would help me in my efforts to obtain this book. In a short time I wrote the son again and told him I was gathering the White records and felt certain his record would help to straighten out some of the ancient lines. His reply was courteous, but stated that he was sorry he couldn't mail me the book. I kept praying for it, and in several months I wrote again offering to put up bonds at the Royal Bank as a guarantee of good faith. Finally I appealed to him as a White to a White and waited the result of my appeal, which had now extended over a period of two years. Time slipped along, and I began to think my efforts had been in vain.

On May 13, 1930, a letter arrived from T. A. W. White of Sheffield, stating he was mailing me his family record to be returned after I had copied out what I was looking for. My personal notes record this: "And now my prayers are answered, for I now can do the temple work for all this large family of Whites; may the Lord bless this distant relative for the loan of this book."

On May 15, 1930, the book arrived by mail and from it I was able to copy some six hundred names. In two weeks' time it was on its way home to Sheffield, England.

THE SPIRIT OF ELIJAH

One of the finest converts of the Regina Branch to the Church of Jesus Christ of Latter-day Saints is Brother John Craig, who was baptized on the twenty-seventh of June 1930. Almost immediately he became interested in the work for the dead and on August 6, 1931, sent in forty names of his dead relatives for baptism and endowment.

One evening he told me this story. About the year 1800, four brothers left Scotland. One came to Canada; two went to the southern states; and one went to far off Australia. Said he, "I wonder how I could get in touch with the descendants of my grandfather's brother's people, who, if there are any, are in Australia." I said, "Write a letter to one of the large daily papers in Sidney, Australia, stating you wish to get in touch with the descendants of one of four brothers who left Scotland about the year 1800, and enclose three or four dollars to pay for the advertisement." Brother Craig did this, and then said, "Now what do I do?" I said, "Start praying that the spirit of Elijah will stir up the Craigs in Australia, if there are any."

Four or five months went by, but he had received no answer. One day I met him on the street, and he said, "I guess that Australian Craig never reached his destination." I replied, "Don't give up yet. I still feel you will get results." The next day the telephone rang with Brother Craig on the other end of the wire. "Well," said he, "that Craig of Australia didn't die; he left a large posterity. I received today seventeen letters from Craigs in Australia and New Zealand, all relatives of mine."



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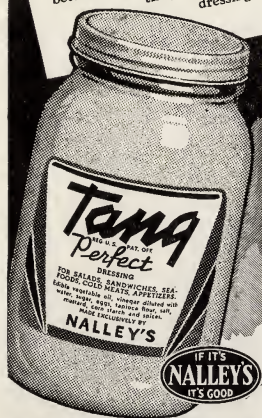
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THE PERFECT SALAD DRESSING

HUNGRY SHEEP

(Concluded from page 215)

Joan made a poor guess at his musings. "A man doesn't have to remain in a small town after he has outgrown it. But right now the *Gazette* needs you."

He turned, passionately. "I'm trying to save myself, Joan. You don't know what it would be like to live in that antiquated house without—Stan."

"I think perhaps I do."

Something in her throaty tone stirred him, deep down, where he was struggling to keep the loneliness under cover. He scrutinized her profile—lifted chin and intense gaze, pallid cheek, the thinness of which her flowing brown hair failed to hide.

"You don't think Stan died in my heart, do you?"

In pity he swept his eyes away from her struggling face. He felt the muscles of his own throat pulling painfully. "You stubborn little chaplain," he said thickly, "you won't even let yourself cry." After what seemed a long time he stood up jerkily and groped for her hand.

"I guess you win. To the ladies belong the town—spoiled. I'll go back for a day or two—I've got to get you home." Joan telephoned while Paul was packing.

Now as he helped her to the curb, she felt the tremor of his hand. His conviction that he must protect her from unhappy memories had steelled him during the long ride, but the sight of the small streets with their immense trees and the sudden loom of his home had awakened his sleeping uncertainty. Joan slipped her arm through his and started resolutely up the path, but her heart, too, was fluttering with misgivings. What if she had done the wrong thing in bringing Paul back thus abruptly? She knew so little about illness—could over-strained nerves snap? In reality, the only thing she did know about Paul was his need for love. Could Mrs. Goodrich do as Joan had requested over the telephone, accept her son without pity?

As they entered the hall, Elizabeth welcomed them joyously in small, broken sentences, drawing them into the living room. Henrietta had risen. Struggling against tears, she stood swaying slightly, as though she were attempting to advance but found her feet too weighty. "Hello," he said, boyishly. She stretched out her arms, and the spontaneity of her smile lifted him. "Oh, Paul," was all she could manage. He placed her on the couch and sat beside her. In a few moments he took in the familiar walls, the oils, and heavy drapes. Stan's picture in his captain uniform, his own sketch of the lake.

"You kept everything just as it used to be, didn't you, Mom?"

"I tried to. But Elizabeth and I have had a long wait."

She lay back on the pillows weakly, clinging to his hand, hungry eyes on his face. Paul leaned nearer and discovered something about his mother he had never known before: Carefully guarded, beneath the artificiality, her heart burned with a fierce desire for affection. She felt the wave of his sympathy.

"I couldn't lose two sons," she said, shaken. "I didn't have the strength to lose two."

"You'll be all right, Mom," soothed Paul. "I'm an old stick-in-the-mud now, and I'm going to stick around here a long time."

Joan slipped out of the house and walked slowly down the steps, the velvet touch of night on her burning eyes. The street was as silent as the sky. As she reached the other side, the sheltering trees pushed their branches down to her. They knew, Paul will be precious to me—God, don't let this moment be of no avail! And then it was that the realization came to her, as in a flash: None of the great moments were ever lost. Unchanged, they lived to rush back, again and again, to shine above the dulling clouds of anguish. They were the understanding moments, springing from the well which lies deeper than culture or race.

SOME UNIVERSALS IN THE BOOK OF MORMON

(Continued from page 213)

writer the most philosophical of any in the Book of Mormon.

BEFORE concluding, we call attention to two other passages in the Book of Mormon having distinct universal implications. The first, which is very commonly quoted by our people, throws light on the purposes leading to man's existence in mortality. It therefore refers to all men without exception. The passage reads:

Adam felt that men might be; and men are, that they might have joy. (II Nephi 2:25.)

Men are that they might have joy! All men, whether Americans, English, Russians, French, Germans, Japanese, Italians, Hottentots, or Burmese, were placed on this earth for the purpose of having joy. The word "joy" as used by Lehi in this scripture has no narrow connotations. The word, of course, has the usual dictionary meanings such as "the emotion excited by the acquisition or expectation of good," "gladness," "delight," "bliss," "gaiety," but far and beyond these Lehi seems to mean a way of life that will lead to eternal life

(Concluded on page 242)

THE IMPROVEMENT ERA

"IT'S BEEN A LONG, LONG TIME"

Do you remember the time when you could go into a railway office and quietly purchase a ticket for business or recreation travel? You didn't feel that you should stay at home in order that some member of the armed forces could travel. And you didn't stand in line only to be told that the train was sold out to the Army and Navy, and those traveling on vitally essential business.

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10 ROOMS FILLED WITH SPLENDID COSTUMES

Some Universals in the Book of Mormon

(Concluded from page 240)
in God's presence. As the Nephite prophet further states:

... I have none other object save it be the everlasting welfare of your souls. (II Nephi 2:30.)

There is a nobility to Lehi's words which all men must admire, whether or not they agree with his theology. He reaches out for men and encompasses them in the arms of love and understanding. The chaotic and war-ridden world in which we find ourselves desperately needs such men.

The second passage of scripture appropriately connects the service which men give each other with their service of God. A great Nephite king, Benjamin by name, in his old age gave a last sermon to his people. In it he said:

Behold, I say unto you that because I said unto you that I had spent my days in your service, I do not desire to boast, for I have only been in the service of God. And behold, I tell you these things that ye may learn wisdom; that ye may learn that when ye are in the service of your fellow beings ye are only in the service of your God. Behold, ye have called me your king; and if I, whom ye call your king, do labor to serve you, then ought not ye to labor to serve one another? (Mosiah 2:16-18.)

There are few finer sentiments than these to be found in all scripture. *When ye are in the service of your fellow beings, ye are only in the service of your God!* One need only find and serve his neighbor in order to find himself in the service of God. The only true self-service is to be found in this course.

The universal element in such teachings as Benjamin's justifies the assertion made about the Book of Mormon that "the good of man is the center and whole aim of it."

MY DAUGHTER

By Eddie C. Willis

YESTERDAY I held her tenderly against my breast
And rocked gently, as on her downy head
And sleepy eyes my lips I dreamily pressed;
Content to hold her thus—not daring to
look ahead.

Today I packed her lunch and dashed away
a tear
Her happy, shining eyes must not see;
This is her first day of school—her first
year.
She'll learn to read and write—and not to
miss me!

Tomorrow! She'll find her mate outside the
old home walls;
She'll spread her wings and leave the family nest.
While gently o'er our graying heads life's
twilight falls,
She'll hold a downy head against her breast.

THE IMPROVEMENT ERA



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WHEN hay reaches the ripe stage, the farmer faces the biggest risk of damage to his crop. Speed is all-important. If the food content and protein value are to be preserved, the hay must be put up *now*. Modern fast-stepping hay tools . . . implements like Oliver's 21-B Mower, Side Delivery Rake and Hay Loader—are the answers to this problem.

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Row Crop 60 and 21-B Mower, R.C. 70

Following up with Oliver's Side Delivery Rake works the cut hay gently into loose, airy windrows. Heads are turned in, stems

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After field-curing, Oliver's Hay Loader deftly picks up the windrowed hay with sure gentle "fingers," pushes the cut crop across the loader deck into the wagon with a minimum loss of tender leaves and heads.



Side Delivery Rake and No. 2 Hay Loader

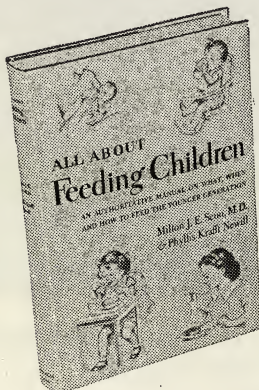
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Church Welfare

(Continued from page 209)

bles, fruit, sugar, household supplies, miscellaneous food items, drugs, and sundries; field crops of sugar beets, wheat, barley, oats, alfalfa, cotton, and clothing for men, women, and children.

When this budget is finally approved by the First Presidency of the Church, it is then submitted to the Church for its approval. When approved by the Church it is apportioned among the stakes of the Church with the consent and approval of each stake presidency and stake welfare committee. The stake committee then makes assignments to the wards, with the consent and approval of the bishops and ward welfare groups. In this latter group each priesthood quorum is represented. The quorums next approve that portion of the budget allotted to them. The assumption of responsibility thus becomes entirely voluntary.

Many wards have purchased farms or ranches from which to produce their share of the budget. Other wards rely upon priesthood quorums and individuals to produce a portion of the ward's budget. The women's Relief Society in every ward in the Church, so far as we know, have in the final analysis produced a very substantial part of this budget. To our advisers, the general presidency of the Relief Society, and to the women of the Church we are very grateful.

During the production period, reports of progress are made by the local units to the general committee. When for any reason there is a failure or a likelihood of a failure to produce that which has been assigned and undertaken by any ward, the bishop reports the probable shortage to the stake presidency. In such an event, either some other ward adds to its voluntary budget commitment, or the general committee is notified, and some other stake is given the opportunity to volunteer to make up the shortage. The result has been that in every year of our experience, our budgets, approved and assumed in the foregoing manner, have been produced substantially as agreed, and have been contributed to the welfare program.

Each ward and stake retains for itself, for its own use, that portion of its produced budget which is needed locally. Only the surplus is held subject to the order of the general committee for use elsewhere in the Church. Each welfare region of the Church, as well as practically every stake, by producing its budget becomes as nearly self-sustaining as is practicable. No local unit need draw on any other part of the Church for anything that can be produced readily near-by. The general committee is a clearinghouse for the surpluses of each region. It makes disposition of these surpluses from time to time throughout the Church, when and where needed. The entire welfare resources of the Church are thereby readily made available anywhere to

(Continued on page 246)

THE IMPROVEMENT ERA

Nobel Prize Winner Points Way to Better Health and Longer Life

Through daily use of Genuine Bulgarian Yogurt



METCHNIKOFF
Scientific Father of
Modern Yogurt

It took a great man of science—Nobel Prize Winner Metchnikoff—to prove in his laboratory what primitive and unlettered people long ago discovered: that the magic key to a long life and a healthy one is to be found in Nature herself.

A deep student of biology, Metchnikoff knew that Man is not only born hungry but is born with a hunger to *live long*. As a result, the quest for life goes on. Man marshals his arts and his sciences; his test tubes and his retorts; his X-Rays and his vitamins; his sulfa and penicillin—and struggles anew to solve not only the riddle of life but the riddle of long life.

Yet, as so often happens, the answer is on Man's Doorstep: the answer to longer-lasting youth, beauty, health. Track back several centuries and you will find simple habits of these ancients that, in the light of modern nutrition, are a revelation. Take, for instance, the cultured milk-food we now call Yogurt.

Down through the corridors of time, primitive people have used the milk of cows, sheep, buffaloes, to produce the food we know as Yogurt. True, it is known by different names in different countries; but essentially it is the same milk-food.

Thus, Bulgarians call it *Yogurt*. Inhabitants of the Caucasus call it *Matzoon*. The Greeks call it *Yaurty*; the Italians, *Oxy-Gala*; the Russians, *Varenetz*; the Scandi-

nians, *Taete-Filbunke*; the Yugoslavs, *Kisselo-Mleko*. Surely, any food so universal in its appeal must have something vitally necessary to humankind! Yogurt has! It is this:

This tract is swarming with germs—good and bad. Thereafter, as long as life lasts, there is a never-ending battle between the good germs and the bad. Modern science teaches us that by changing the "intestinal flora"—by introducing into the digestive system "friendly" lactic acids—we can retard growth of harmful, putrefactive bacteria which cause premature old age and shorten life.

This, in substance, was the great discovery of the famous Russian biologist, Metchnikoff. He was a Nobel Prize winner and Director of the Pasteur Institute of Paris. He was greatly impressed by both the age and vigor of the people who lived in the Balkans and the Russian Caucasus. Many of them lived to be 100. Their average life-span was 87.

"What," asked Metchnikoff, "do these people eat?" Their everyday dish, he learned, was a special cultured food known as Yogurt. This contained vast amounts of lactic acids and special lactic organisms. After long research and ample clinical proof, Metchnikoff concluded that Yogurt was the best natural way to combat Man's Health Enemy No. 1: *excessive intestinal putrefaction*.

Metchnikoff's theory has stood the test of time. In fact, two great American scientists, Prof. Irving Fisher of Yale and Prof.

at the Rosell Bacteriological Dairy Institute at the Trappist Monastery in Canada, a world-famous scientific institution. It is this Genuine Bulgarian Yogurt Culture which we now offer you—and for which



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navians, *Taete-Filbunke*; the Yugoslavs, *Kisselo-Mleko*. Surely, any food so universal in its appeal must have something vitally necessary to humankind! Yogurt has! It is this:

At birth there are no germs in the intestinal tract. Twenty-four hours after birth,

all our tissues, injure our most precious organs, our arteries, brain, liver, kidneys."

The problem all these years has been to get a *genuine* culture strain that would be uniform, potent, stable. Because no *Yogurt* is better than the *Culture* from which it is made. This problem was solved

Haven Emerson of Columbia University, say this in their recent book, "How to Live": "It may be safely said that the great majority of leading clinicians agree with Metchnikoff that the micro-organisms inhabiting our bodies have set going there a poison factory which shortens our existence by secreting poisons which penetrate

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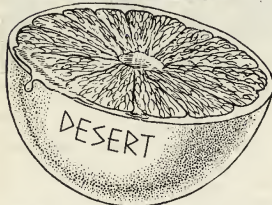
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BOOK CRAFT

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Church Welfare

(Continued from page 244)

meet any emergency. Bishops have no fear of meeting their commitments to the needy. The worthy can rely upon the Church administering to their wants when necessary. Our resources are ample.

SINCE 1936 we have rendered assistance to from seventeen thousand to fifty thousand persons a year. We are better prepared today than ever before to continue, and if necessary, materially increase and enlarge this essential service. As a matter of fact, we are now sending parcels to Europe. From generous contributions to relieve our brothers and sisters in the war-ravished countries, more than fourteen thousand parcels have already been sent to Holland, Belgium, France, Finland, Denmark, Norway, England, and Czechoslovakia. These parcels contain clothing. Some food has also been shipped. From reports of Elder Ezra Taft Benson, president of the European Mission, we know many of these parcels have arrived and have been delivered in good condition to our people. We are now busily engaged in shipping carload lots of food and clothing to each of the above named countries for distribution under President Benson's supervision. Relief to our people in Germany has been delayed because of difficulties beyond our control. President Benson has just succeeded in completing arrangements whereby we can now ship food and clothing into Germany through the Red Cross. Germany will, therefore, soon be added to the list of countries actually receiving aid from our Church, for our people.

The budget, of which we have written at length, together with the fast offerings of the Church, assures us against suffering arising from want for the necessities of life. The fast offerings, and in fact the tithing of the people, have increased along with the development of our welfare program. Many stakes of the Church soon reached the minimum donation of one dollar per capita a year, requested by President Grant early in the welfare program. This assignment since then has been met, or at least approximated, by all stakes during the past ten years. Contributions to our annual budget have increased the spirit of giving in the Church. The more we give the happier we are to give more. President J. Reuben Clark, Jr., very recently said:

And so we began this welfare plan, which was to do the two things: first, provide for those who needed help and, second, bring to our people the blessings which the Lord has always promised in ancient times and in modern to those who relieve the distress of others. . . .

It is rather a curious thing to me that since we began this welfare plan and since we began calling upon the Saints to give, our tithing has increased more than one hundred fifty percent and is still on the increase. (Continued on page 248)

THE IMPROVEMENT ERA

"HELLO...
Mr. INSURED
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INSURANCE Man

—just wanted to remind you that property values have been going up steadily these past months. I'd like to suggest checking your values against your present insurance to make sure you're adequately covered. Tomorrow morning? Fine—I'll be there!"



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just criticism to our entire industry. It's up to us all, companies and agents, to accept full responsibility for the protection of our insureds . . . to deliver service of such high standard that the insurance industry and the agency system will continue as irreplaceable factors in the economic life of the nation.



This message is published by the GENERAL AMERICA COMPANIES as part of General of America's effort to keep itself and its agents alert and on guard against an admittedly critical situation. We will continue to exert every effort toward keeping property values and insurance coverage in balance.

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BRANCH AND SERVICE OFFICES IN PRINCIPAL CITIES THROUGHOUT THE UNITED STATES

CANADIAN DEPARTMENT, VANCOUVER, B. C.

Church Welfare

(Continued from page 246)

If we all paid our tithing and if the fast were observed by all and a fast

offering consistent with the saving thus made were contributed to the Church, we surely would have no problem in meeting the needs of all of the unfortunate members of the Church. If we,

as a people, reached such a state of perfection in our progress and development, and it should be a simple thing so to do, we would no doubt have eliminated to a great extent the need of any relief. We would likely have few, if any, to assist. We could then apply ourselves and our resources more and more to the preaching of the gospel to the nations of the earth. This we must do sooner or later. Our purpose as a Church, therefore, embraces the elimination of the causes that lead up to the necessity for relief.

We are not satisfied with the preparations above outlined for the relief required in our midst. We look upon much of our activity as temporary. Less and less relief should be required as we progress in faith and unity and in unselfishness. We are not unmindful of the fact that from the days of the Prophet Joseph Smith to the present time, the Church has admonished the Saints to live in such a way that there would be no poor among us, but so long as needy are in our midst, they should not suffer or find occasion to go outside the Church for needed assistance.

To insure against idleness, we must find and make work for the unemployed. President Grant in the October conference of 1937 said:

Cease to be idle; cease to be unclean; cease to find fault one with another; cease to sleep longer than is needful; retire to bed early, that ye may not be weary; arise early, that your bodies and your minds may be invigorated. (D. & C. 88:24.)

It is, therefore, immediately apparent that we take care of our own people within the Church, and keep them gainfully employed. President Clark beautifully outlined these purposes in the October conference of 1936, when the plan was first announced.

We have read much during this conference regarding the security plan which the Church is putting into operation. That plan has behind it two essential things, first, that we shall see that nobody shall starve or really need for the things necessary for life; and, secondly, and just as important, that every one who can work shall have some work given to him or to her to do . . . and to say how I feel about the dignity and the honor of work . . . Work is a great thing. It is the law of this earth. When Adam was cast out, upon him was passed the glorious sentence, "In the sweat of thy face shalt thou eat bread."

So long as unemployment was a problem in our midst, before the war, numerous make-work projects were initiated. It was immediately apparent that idleness was not necessary; that work could be found for those who desired to do their part rather than to have someone else do it for them. We were ready, without delay, to give to a man what he needed, if he would but give in return that of which he was capable.

On one of the most important initial make-work projects, a large building in Salt Lake City was carefully torn down. All building materials that could be salvaged were then used to build our

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Church Welfare

present Central Bishops' Storehouse on Welfare Square. This work, for the most part, was done by men who would otherwise have been idle. Their only compensation was a bishop's order on the storehouse together with a small amount of cash necessary to meet their cash requirements. No two workmen were necessarily paid the same amount in cash or commodities. The circumstances of each man varied. Each workman made his needs known to the bishop at the end of the week. The bishop gave him an order for what he needed. For example: Two carpenters, one a widower whose children were all grown, had no one but himself to support; the other had a wife and a number of small children. These two men worked side by side doing the same work with substantially the same skill and energy. The latter received substantially more, in fact many times more than the former because his needs were far greater. Thus all were tided over the period of temporary unemployment.

Such actual experiences exemplify the extent to which men will go to help one another when men follow the teachings of Christ in their everyday lives.

MANY make-work projects throughout the Church furnished men and women gainful employment which not only gave them temporary independence and self-respect, but also opened the way for many to permanent employment in industry and commerce. Among the make-work projects, stakes have acquired range land, pasture, and feed lots to produce and fatten beef. One hog farm alone produces three hundred fifty full-size and marketable animals a year. Three dairy projects are being successfully operated. Fruit orchards are constantly being planted and cultivated on acreage purchased for this purpose. Stakes have and are successfully operating farms as large as three hundred twenty acres. Perhaps some of the most successful welfare projects are owned and operated by the wards. On these, the bishops and ward members work shoulder to shoulder in the spirit of fine brotherhood to help one another and to provide for the needy among them. A successful soap factory has been established. Many satisfactory and efficient sewing centers, a wood-working plant producing furniture and other wood items, and canneries canning fruits, vegetables, and fish have been built throughout the Church. For example: We can salmon in the Portland and Seattle stakes and tuna fish in the San Diego Stake. Poultry projects are producing eggs for the program. There are many individual quorum projects. The time is rapidly approaching when every stake and quorum will have permanent projects to assist in the production of the annual welfare budget as well as furnish gainful employment for our unemployed.

The immediate future may well reveal
(Continued on page 250)

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LOOK FOR THE LEAF ON THE PACKAGE

Church Welfare

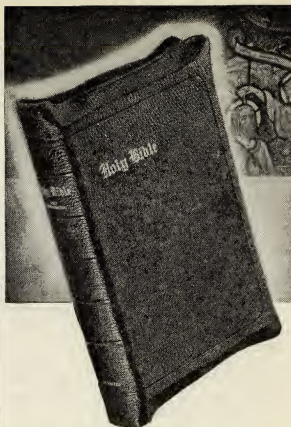
(Continued from page 249)

quire the initiation of other projects of a similar nature to meet unemployment problems now at our doorstep. No end of thought and effort is now being expended by the Church to meet and solve the unemployment problems we believe to be just around the corner. All welfare committees, all priesthood quorum presidencies, all bishoprics, all stake presidencies, in fact all members of the Church must assist if we are to avoid idleness and suffering incident to any future period of general unemployment. Each unit of the Church must in the final analysis solve the problems of its own people. The general committee is continually preparing itself to assist more and more, when and where necessary. The foresight and inspiration of the individual membership of the Church and of local leaders in initiating local activities are and must continue to be the backbone of our welfare work. The welfare committees of the Church must meet regularly if we are to succeed. These committees must translate this local thought and these local ideas into immediate action.

In our Church, the individual is exalted. The Church exists for this purpose. We believe man is created in the image of the Father; that as God is, man may become. Man's individual responsibility is equally as great as his possibilities and potentialities. He must gain, however, his own exaltation in the kingdom of God by his own work, and not by that of another. He is above all else given the priesthood to magnify.

We literally believe with the Apostle James of old that "faith without works is dead." James also told us that: "Pure religion and undefiled before God and the Father is this. To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." In this respect we make no distinction between temporal and spiritual salvation. The individual is himself responsible for both. It is, therefore, part of the welfare plan that the individual be called upon to exhaust first his own initiative, resourcefulness, and every other self-help before desiring or accepting any outside assistance from any source whatsoever. When adversity in any form overtakes the individual, his problem immediately becomes a matter of primary concern to his family. To the man, or woman, or family assuming to the fullest extent this responsibility is given the solution of their own temporal problem just as certainly as they receive a spiritual testimony of the divine origin of the work in which we are engaged through obedience to the principles of the restored gospel of Jesus Christ.

The priesthood quorums of the Church, through their regular and intimate contacts with their members, know their strength, their weaknesses, and their needs. It is within the quorum's power to assist materially in the



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THE IMPROVEMENT ERA

Church Welfare

rehabilitation of families in distress and in solving problems of unemployment. It is our firm belief that there are few, if any, families in the Church incapable of caring for their own if family unity exists. We feel certain that, with the help of priesthood quorums in the Church, families could cooperatively provide for their needs without outside help, or at most now and then need only some temporary help from the bishop.

Welfare committees have been organized throughout the Church, in wards and stakes, to assist bishops and stake presidents. They assist in raising the budget requirements. They assist the individual, and in turn the family and the quorum to overcome the problems of idleness and want. They insure temporary relief when needed, but, above all, they assist in finding a permanent solution of the welfare problems by helping those in need today to secure gainful employment tomorrow.

President David O. McKay was inspired to say at the April conference in 1938:

Now is the time for every man to accept his responsibility and to do his duty. . . . Undoubtedly there are many causes contributing to these untoward conditions, chief of which is failure to adopt the teachings of Jesus. . . .

Instead of waiting expectantly for the government to find work for us, let us look around and see if there is not work near at hand. . . . Too many of us fail to take advantage of opportunities near at hand. . . .

With a little help from fellow-travelers, quorums, or wards, he makes the grade and goes on his way in gratitude and rejoicing. . . .

Something for each to do: First, by self effort attempt to initiate work around the home and in the neighborhood, quorums and groups rendering necessary aid whenever possible.

In our welfare work, we go inevitably from the responsibility of the individual toward himself to his duties and obligation toward his family. The Latter-day Saint family is eternal. To this fact alone we can account for the great love and devotion that exists between Latter-day Saint parents and their children. This doctrine of eternity accounts for the building of our temples and the work performed therein for the living and the dead.

THE welfare plan has not confined its purposes to securing a budget, employment, and individual independence, but has also undertaken to strengthen the family ties. The Church has been conscious that we might, as a people, be robbed of the eternal blessings assured to us through maintaining our standards. Our conception of the family is no less peculiar to the world's notions than are our religion, our beliefs, and our practices in general. We are a peculiar people. We must be vigilant in retaining our distinctiveness. This means that we cannot do as the world does religiously, socially, or economically. (Continued on page 252)

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Church Welfare

(Continued from page 251)

We are indebted to Stephen L. Richards of the Council of the Twelve for his sermon delivered in October conference of 1944. Family solidarity was his subject. He said:

I am happy to belong to a people whose concept of home and enduring family relationship lies at the very basis of human happiness here and hereafter. I have long felt that if the Prophet Joseph Smith had never made any other contribution to the world than the incomparably beautiful and satisfying principle of eternal marriage as the foundation of a good home, which, when

projected into the life to come shall be the very substance of our heaven and our exaltation, he would have been entitled to a place on the very summit of man's esteem and acclaim. In all the history of the restored gospel of our Lord, no doctrine or practice has been so distinctive. It is largely because we have such faith and confidence in the perpetuity of home and family that we have built our elaborate and expensive structures—temples of God—wherein man and wife and children have been bound in an everlasting union transcending the limitations of mortal life.

For the past year or more in our welfare meetings held in connection with stake quarterly conferences throughout the Church, we have discussed with our stake presidencies and ward bishoprics and with our people, ways and means of bringing sons and daughters closer to their parents, of retaining between parents and children the love and affection natural to this eternal relationship. Although the temptations from outside for families to do as the world does, and to argue as the world argues in support of their conduct are great, the work of the welfare committees has strengthened many families in their righteous desires to care for their own mothers and fathers without aid from outside sources. If outside assistance is necessary, they should seek and accept the same from the Church.

A REVIEW of our work during the past ten years would not be complete if reference were not made to the Church Welfare Handbook of Instructions prepared for the guidance of welfare workers throughout the Church. On the matter immediately under discussion, we find the following:

Ward bishops, priesthood officers, and Relief Society workers are instructed to discourage elderly members considered worthy of Church assistance . . . who are over sixty-five years of age, from applying for or accepting "Old Age Assistance."

As an aid to the individual and the family, the welfare plan teaches the habits of thrift, frugality, and economy. It teaches and admonishes us to keep out of debt. We have frequently been warned against the burden of indebtedness, and of the difficulties of interest payments. Our people have always been taught to save in times of plenty; to avoid spending for unnecessary luxuries in times of plenty; and to be insured for life's necessities out of our past savings when times grow hard; never to be extravagant or wasteful under any circumstances; always to conserve and preserve our surpluses. Generally speaking, there are few, if any, of us who cannot provide for the necessities of life for ourselves and our families. There are none of us who are able to supply all our wants. We have always been taught to do what was done in New England. President Calvin Coolidge is credited with saying that the following four things contributed greatly to the advancement of New England:

(Continued on page 254)

THE IMPROVEMENT ERA

o-o-oh, GOOD



AS MAN EATS AND DRINKS

We believe that in large measure, as a man eats and drinks, so is he. For food, nature has given us fruits of the sun and soil. These are priceless treasures, conducive to health of body and mind. Besides these, we need no stimulants.

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THE language of Agriculture changes year by year. It is a *working* language that adjusts itself to the coming of new methods, new operations, and new machines.

These days every good farmer has need for words that describe the control of erosion and the conservation of soil—such words as *farming on the contour . . . terracing . . . strip-cropping*.

Yes, America is learning a simple fact—we *must hang onto the thin layer of soil in which our prosperity is rooted*.

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SEARS

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Church Welfare

(Continued from page 252)

1. Eat it up.
2. Wear it out.
3. Make it do.
4. Do without.

Early in the history of the welfare plan, the families of the Church were counseled, yes, commanded, and even warned to combine foresight and vision with thrift, frugality, and economy. Every family was urged to save and store as rapidly as possible a full year's supply of food and clothing. This was in a time of plenty when there was a surplus of everything almost everywhere; when waste and extravagance were the rule rather than the exception throughout the world. The Latter-day Saints were to be the exception. Needless to say, those who heeded the warnings and accepted the foresight of our inspired leaders, and there were many who did, not only profited themselves, but indirectly helped others who were less obedient. In fact, they helped the public generally by drawing upon their own surplus stored in time of plenty rather than upon public supplies, whose shortage throughout the world called for more or less drastic rationing, of which we still have a remnant. We were told above all to store wheat, along with other articles of food and clothing. Wheat was so cheap then and readily obtainable, and there was such a surplus of wheat in the world that we heard of some instances of its being used as fuel. Many doubted the wisdom of storing such a plentiful commodity. The Church set the example and stored, in time of plenty, and when wheat was being burned and otherwise destroyed, thousands of bushels of wheat were being stored in our elevators. These elevators, you will remember, were built with welfare labor contributed or given under the welfare program above outlined when unemployment was a problem. This wheat is now stored in these elevators for the use of the bishops throughout the Church and to relieve our people in Europe as the need therefor arises. In addition to wheat, we have produced and stored other food supplies such as potatoes and dried and canned fruits and vegetables. The Presidency of the Church also urged as early as 1937, when there was plenty, that we as individuals each supply ourselves with extra shoes and clothes for emergency use.

We also have a flour mill to grind the wheat into flour and to produce feed for our poultry and livestock. Much wheat and other food products, as well as clothing, are likewise stored on the farms and in the homes of our people throughout the Church. They have one year's supply on hand. Now, when there is an alarming scarcity of wheat in the world, we realize beyond doubt the inspiration, vision, foresight, and wisdom of our leaders in initiating this great program ten years ago, when there was neither shortage nor dream of

THE IMPROVEMENT ERA

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Church Welfare

shortage in the world. We hope some of our wheat reaches our distressed and hungry brothers and sisters in Europe. To this end we are now striving. How wonderful it is to be obedient! The blessings that flow therefrom are innumerable. The beautiful words of Paul immediately come to mind:

Though he were a Son, yet learned he obedience by the things which he suffered; And being made perfect he became the author of eternal salvation unto all them that obey him.

No Church activity ever called for greater faith and loyalty to the leaders of the Church, the servants of God, than has this program. From the beginning of our work, as a general committee, we have proceeded only so far as we have been directed by the Presidency of the Church.

Our leaders are men of God, inspired to lead us in the paths of righteousness, temporally and spiritually. Our greatest security, after all, lies in following their counsel and in seeking the Lord prayerfully in all things.

The general Church welfare committee celebrates its tenth anniversary this April conference confronted with greater problems, greater faith, greater confidence, and greater determination to press on more loyally in the service of the Master than ever before.

Evidences and Reconciliations

(Concluded from page 225)

man, the hidden energies of the whole earth might be released. The earth then would be consumed by its own fearful fire. Such a conflagration would be a complete cleansing process.

To restore the earth again, to rebuild it from its own released energy, a creative process comparable to that which at first built the earth, must be employed. That of course is far beyond human power. The explanations of science point to the possibility of such events. Again science contributes to faith.

Science contributes help in numerous corners of religion. The fields of prayer, eternity of man, the resurrection, life hereafter have been made clearer to the human understanding by the facts of science. Indeed the progress of knowledge by the scientific method has been a handmaid to faith.

It is a fascinating activity to check the truth discovered by man against the larger and more comprehensive truth which has come by revelation. No conflict will be found, if one uses only the facts of science. Instead, a series of confirmations of sound religious truth will be discovered. Faith will largely increase in such a study.

So, the answer to this query is that science does contribute, helpfully, to religious faith.—J. A. W.

Cut Haying Time



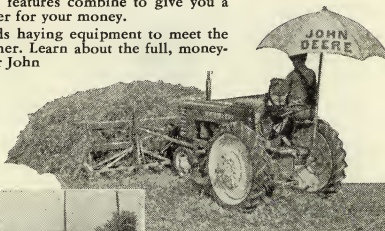
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Your Page and Ours

This Is How WE Do It"

THE *Era* will pay one dollar for each contribution accepted and published in a brand new column to appear monthly which it is hoped will do for Church work what "Handy Hints" does for the housewife. In "This Is How We Do It" we should like you to tell us about the little tricks of the trade which you as officers and teachers and members in whatever capacity have found effective in your own experience in Church activity. Employees in industry are often urged to suggest short-cuts and improvements in work methods; we should have the same exchange of ideas in Church work. For example, we know a Primary teacher in one of the elementary groups who had a hard time supplying her children with cutouts and drawings until a friend told her about a very simple duplicating process—an inexpensive hectograph consisting of nothing more than a gelatin plate and the right kind of ink. She thinks lesson preparation a lot of fun now. The range of ideas is limitless: "How we improved order in Sunday School," "How we conduct a ward fair," "The best way to tract," "How we effect one hundred percent ward teaching," "How we developed a choir," and so forth. Limit your contributions to paragraphs of two hundred words or less, and send to Ideas Editor, *The Improvement Era*, 50 North Main Street, Salt Lake City 1, Utah. Don't forget to sign your name and mention the ward or branch in which you live.

TWENTY-THREE months in a German prison camp is a long time, but one of its brighter aspects, as 1st Lt. Eldon M. Tolman discovered, was the amount of back pay that had meanwhile accumulated. Home in Lovell, Wyoming, Lt. Tolman brought his tithing record up to date. He is shown here receiving his receipt for eight hundred dollars from Bishop



BISHOP
FRANK H.
BROWN
AND
FIRST LT.
ELDON M.
TOLMAN

Frank H. Brown of Lovell Ward, Big Horn Stake. Shot down over Hamburg in July, 1943, Lt. Tolman was able to meet in regular study classes with sixteen other Latter-day Saint flyers throughout his internment. His mother, Mrs. Effie Tolman, a widow, had two other sons in the service, Charles F. and Robert S. Tolman. Eldon is supervisor of a deacons' quorum.

Excerpt of a Letter from a Non-Church Member in Nice, France

THERE is one thing I shall always be pleased to receive, it is your *Improvement Era*. I really read it with a great interest. I like it very much. It speaks of all sorts of things not only religious but informative, too. I never forget to read the first page "Exploring the Universe." Then poetry, the explanation of the cover, even the Cook's Corner (I'm hoping to

be able to cook in a few months some of your good directions) the sayings many of them we know, but it is always good to read them again, and the advices we need so much. I read all the articles of your great churchmen also. I say, it is interesting.

In *The Improvement Era* of November 1945 I especially liked and retained the lesson of the "wise owl." "A wise old owl lived in an oak, the more he saw the less he spoke, the less he spoke, the more he heard, why can't we all be like that bird." It is very good. And "knowledge" at the beginning: "At twenty I knew, and I knew I knew, while at thirty I wasn't sure, etc. . . ." The page "Homings" is instructive, too. I like your magazine from the beginning till the end. Then, too, "prose rhyme" made the delight of Laiu and Yvonne; both learned it by heart at once. As our English needs to improve, is a good way to learn it.

Marthe Percherancier

Now Pointless

"I hear your boarder and you had an argument, and he left your house—I thought you liked to have him around."

"I said that he had his points."

"Well—"

"Rationing is over."

Judgment Deferred

"Was your uncle vigorous and sane to the last?"

"I don't know—the will won't be read till tomorrow."

There Came A Day

"Poor man! He was ruined by untold wealth."

"Untold wealth?"

"Yes, he didn't tell about it on his income tax return."

Symphony

"How do you get domestic harmony in your home?"

"By playing second fiddle."

Appropriate Send Off

"When I ask for those who wish to contribute five dollars to this charity, to stand up, I wish you'd have the band play a little appropriate music."

"What do you mean appropriate music?"

"The Star Spangled Banner."

Reason

"Al sure acts hard-boiled lately."

"Well, he ought to be—that boss of his has kept him in hot water for two months."

Strictly As Represented

"I demand a refund on this suit of clothes. I've only worn it a month and already it looks rusty."

"Well, didn't we guarantee that it would wear like iron?"

Simple Deductions

"See here, sir!" growled the income tax checker, "your blank says that you're supporting two wives. That's bigamy."

"Oh, no. My son just got married."

Wrong Direction

"I hear you are speculating in wheat."

"I was, but never again! The market went against my grain!"

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