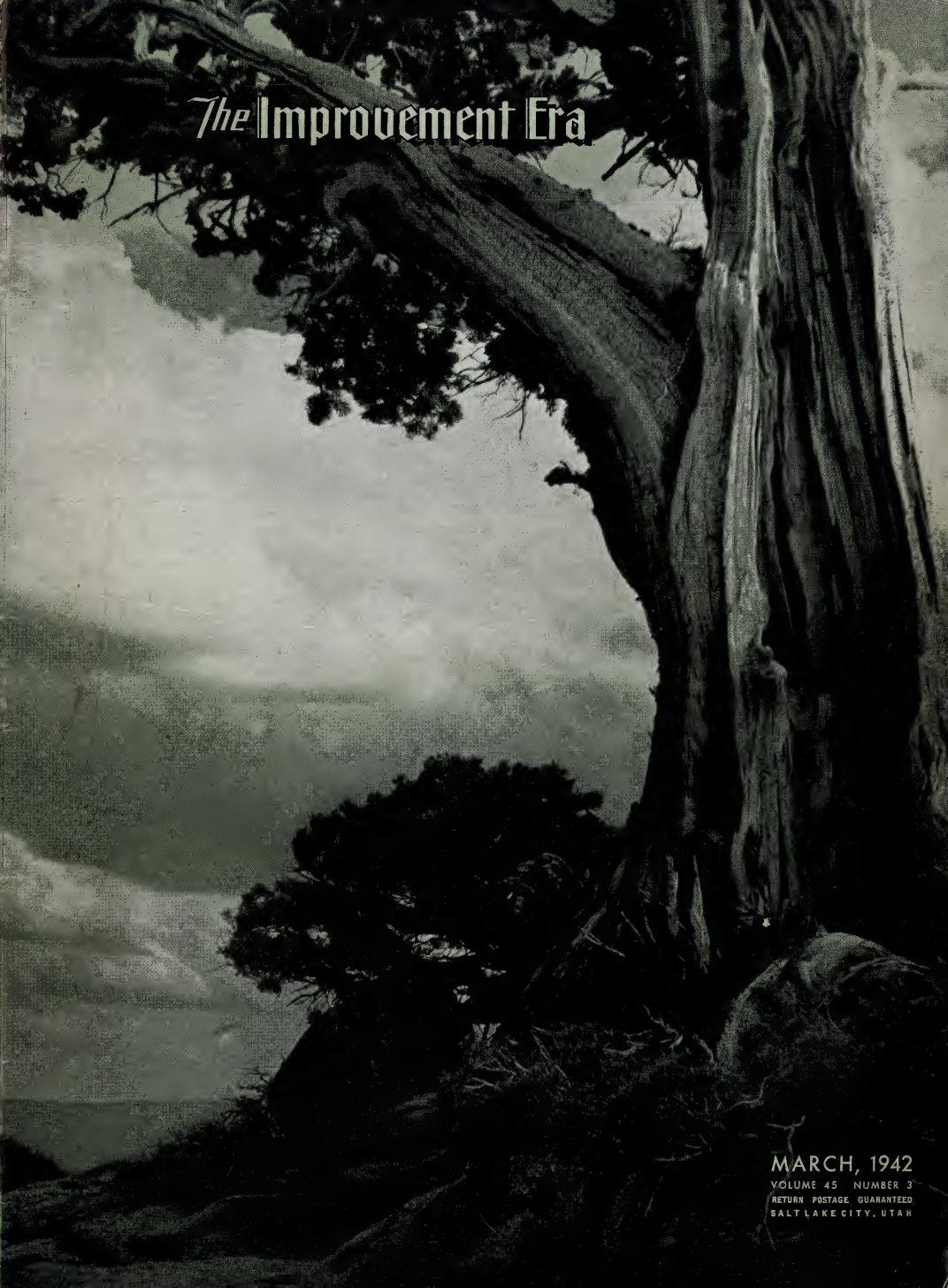




The Improvement Era

MARCH, 1942

VOLUME 45 NUMBER 3

RETURN POSTAGE GUARANTEED

SALT LAKE CITY, UTAH

1942 **Today**
AMERICANS ARE
RE-DISCOVERING
THEIR AMERICA!



OUR STURDY ANCESTORS laid the foundations of liberty in this land. They created for us the *United States of America*, and their sons and grandsons made it great and strong.

Had we forgotten, in recent years, to be grateful for our American way of life? Yes, most of us had. But now that we stand in peril of losing it—we *remember*. Now that we must fight with all that we have and are, to hold that heritage, we look back on the hard history that lifted us up on the heights. And we review the later years that have brought us to this bitter hour.

Today, in 1942, the mists are clearing from our vision. The Nation is at war. Americans are *re-discovering* their America.

★ ★ ★

NOW, AS IN THE DAYS of the pioneers, Agriculture is the foundation of American security and of *American survival*. In the fight for Victory the man who really *fights* leads all others in our devotion. And here, *back home*, no man's job is greater than the farmer's job. He must raise the food that freemen need.

INTERNATIONAL HARVESTER *pledges* that its utmost effort shall be rendered—through its factories and the men who build its products, and through the dealers who service and sell its machines—to the end that the people of America may win their way to early victory and peace!

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INTERNATIONAL HARVESTER
SERVICE...FARM EQUIPMENT...PARTS

Exploring the Universe

By FRANKLIN S. HARRIS, JR.

CHILDREN's hair becomes darker as the children grow older. A study of Dutch white children of Holland, Michigan, showed that the head hair becomes darker by almost one unit of the Fischer-Saller scale with each year of age for the years six to eighteen. In the scale used there are twenty-four units from very light blond to pure black.

THE city of Rome had a population of four million one hundred thousand inhabitants in A. D. 14. the year of Tiberius' death, according to an inscription with statistics recently found at Ostia, ancient city at the mouth of the Tiber, six miles from Rome.

DOGS were used in warfare as early as 600 B. C., in a battle between Alyattes, king of Lydia, in Asia Minor, and the Cimmerians. The king is supposed to have taken the field with many large and fierce dogs which fell upon the invaders, tore many of them to pieces and put others to flight.

A NEW color film has been developed from which full color prints can be made instead of the usual black and whites from the negative. The film is different from former color films in that it makes a transparent negative from which prints can easily be made on photographic paper.

A NEW atomic gun, the "betatron," has been developed to hurl the negative electrons in the same manner as the cyclotron gets positive atomic particles up to tremendous speeds. Invented by D. W. Kerst, this doughnut-shaped apparatus is called "betatron" since the beta particles given off by radioactive material were later found to be electrons. The twenty-million-volt betatron, constructed at General Electric, if its electrons are directed at a metal target, can produce X-rays more penetrating than similar rays from radium and in addition more radiation than the whole world's supply.

A SINGLE cubic mile of summer air at about 100 degrees Fahrenheit, saturated with moisture, would drop forty thousand tons of water on the earth if suddenly cooled to freezing.

A ROCHELLE salt crystal can flash a neon sign when the crystal is hit with a gavel. This is an example of the piezo-electric effect in which a change in size caused by the blow generates momentary voltages of considerable size.

(Concluded on page 132)

..... but no health rations if they eat lots of Honey-Sweetened

GRAHAMS

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Make up the shortage on sugar by giving your children plenty of these delicious and nourishing Honey Bee Graham Crackers... served with milk. All the richness of Chapparel-flavored honey, pure shortening, and selected flours. Look for the rich brown PURITY package.



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The Overland-Wonderland Route

The Improvement Era

"The Glory of God is Intelligence"

MARCH, 1942
VOLUME 45 NUMBER 3

"THE VOICE OF THE CHURCH"

OFFICIAL ORGAN OF THE PRIESTHOOD QUORUMS,
MUTUAL IMPROVEMENT ASSOCIATIONS, DEPART-
MENT OF EDUCATION, MUSIC COMMITTEE, WARD
TEACHERS, AND OTHER AGENCIES OF THE CHURCH
OF JESUS CHRIST OF LATTER-DAY SAINTS.

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Associate Editor

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THE moods of March are back again. The brooding study of strength and unrest is by Jack Cannon.



Do You Know—

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EXECUTIVE AND EDITORIAL OFFICES:

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

The Improvement Era is not responsible for unsolicited manuscripts, but welcomes contributions. All manuscripts must be accompanied by sufficient postage for delivery and return.

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MEMBER OF THE AUDIT BUREAU OF CIRCULATIONS

A MAGAZINE FOR EVERY
MEMBER OF THE FAMILY

a great 100 years



In 1842 when Joseph Smith organized the Relief Society, 23% of all Americans could neither read nor write. The first public school was only 14 years old. One man in 500 went to college, and not until 1858 would any American university admit a woman, for it was unlawful to educate a slave. In 1842 everybody was poor in the sense that they had only the barest necessities. Sorgum and salt pork were the daily fare. Every sixth baby died. Life expectancy was 40 years. From her daily routine of scrubbing, washing, baking, weaving and mending, a woman was old at 30. Without one labor-saving device, a radio or an automobile, she died without ever knowing what leisure or entertainment meant. From the soil of universal ignorance grew weeds of bigotry, intolerance and corruption.

In 1842 it took 4 months of fast travel to go from Nauvoo to Salt Lake City. Today it is a matter of hours. Today 45% of our children finish high school, 13% go to college. Life expectancy is 65, and only 4 out of 100 babies die. Today 1 billion, 500 million mechanical horses have lifted the back-breaking burden from the backs of women.

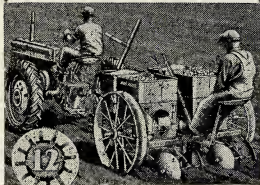
You, the women of the Relief Society, can look back on the greatest century in human history, and through the pattern of the past see the shape of the future taking form . . . a glorious future free from poverty, drudgery, sickness and ignorance. To live today, to be an American, to possess infinite confidence and faith in this great nation and its future, and to participate in the preparation of the human race to enter this golden age is a privilege to be dearly cherished. On this Centennial Day, let us pledge anew our determination to do our part in its fulfillment.

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(ESTIMATE)

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Exploring the Universe

(Concluded from page 129)

FOUR thousand miles above the earth's surface, the earth's magnetic field is still one-eighth its value on the surface.

A RECENT critical study gives some interesting conclusions on Galileo and his reputed use of the Leaning Tower of Pisa to demonstrate the law of falling bodies, and refute Aristotle. Lane Cooper reports that Aristotle never made the assertions attributed to him. Galileo never mentions the Leaning Tower in his writings, and there is nothing in the writings of his contemporaries to show such an experiment was ever performed by Galileo. Actually the law that all bodies fall at the same speed, neglecting friction of the air, had been experimentally shown before the time of Galileo.

THUNDERSTORMS do not cause as much damage in tropical and semitropical as in temperate climates be-

cause lightning flashes between clouds are more frequent in hot climates in comparison to those from a cloud to the earth.

A SIMPLE new invention eliminates the danger of the dishpan's slipping from the fingers. Grooves in the rim of the pan act as finger receiving pockets by which a non-slip grip can be made on the pan.

SINCE February 9, Salt Lake City's new time is approximately one hour twenty-eight minutes ahead of actual sun time. At actual noon by the sun a Salt Laker's watch will show 1:28 p. m.

TO outfit just one United States soldier requires the wool of twenty sheep, the leather of one steer hide, the cotton from half an acre of farmland, and the fur of innumerable rabbits.

THE Cullinan, the world's largest diamond, originally weighed almost a pound and a half.

T E L E F A C T

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1929



1939



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LETTERS FROM LYBIA

THROUGH Ben B. Alward of Salt Lake City there have come to us two letters from two faithful Australian members of the Church, both commissioned officers in the service in the Near East. The first is from Major Horace Henry Woodford, born in Sydney, New South Wales, on Christmas Day, 1906. Major Woodford is the brother of George Woodford of Salt Lake City, and has always taken an active part in the Church. Major Horace Woodford was the first Australian to fill a full-time mission to Australia. . . . He sailed overseas to England on May 5th, 1940, and after six months in England he left for Palestine, arriving there in January, 1941, and was later transferred to active service in Libya. Excerpts from his letter written from Libya read:

. . . I am still unscathed; it could have been otherwise on many occasions, but I am convinced that I have been protected. I do not intend to relate any of my horrible experiences other than one incident to show you why I consider that I am being protected by an Unseen Hand. Sometime ago now, a little before dusk I was making towards my truck to go out to some of my forward sections. I got to within a few paces of the vehicle and stopped to talk to another driver about a vehicle being repaired. We became aware of a whistling noise which we had learned to distinguish as diving aircraft. I looked up and the sky was full of "Stukas," (dive bombers) which had come in at a terrific height and glided to this particular location with engines shut

off. There were a couple already in their dive and had their noses pointed as it seemed right at us. We two dived into a shallow hole which most fortunately had been dug nearby, and there barely below the level of the surface of the ground, one after another, we watched them dive and discharge their bombs. We both had our hair singed by the heat of near explosions. My vehicle, which I would have been in if I had not stopped to talk, was blown to pieces, as were many others. There were one hundred thirty-two bomb craters in an area two hundred yards square, sixteen of them being within a radius of ten yards from our hole. I cannot describe the feeling of watching all that stuff coming, as it seemed, direct at me. After it was over and all was quiet it took several minutes to lapse before I was able to move. I experienced afterwards a great feeling of high spirits and after the initial shock had worn off I was fully conscious that only the hand of the Almighty saved me from death. I am a little deaf but that is clearing up. . . .

Am now in far western Libyan desert enjoying all the discomforts of desert warfare and living. Dust, vermin, very little water, ample, but entirely tinned foods, sickness, and millions of other scourges. Our lads are bearing up with it all and generally speaking are very well and fit, and more surprising, they are most cheerful and happy.

I saw southern Palestine. . . . The Jews and Arabs are certainly turning that land into a beautiful garden. I saw it at its best when the fields were sown with crops and the orchards full of fruit. . . .

I met the King and Queen, Churchill, and lots of other notables. Had several long chats with King George. We arrived there just in time to see the last of the Dunkirk evacuation and the capitulation of France. What days and what stirring times! Hitler, if he had only known, could have had Eng-

land without any effort at all. The hand of God again, I sincerely testify, saved England as she has before been saved. . . .

THE second letter is from Sister Florence Bailey of the Enmore Branch, in the New South Wales District writing to Brother Alward regarding her son, Captain Eric Benjamin Bailey who was born in Brisbane, July 11th, 1908, and reared in Newcastle and Sydney, Australia. He enlisted for active service in April, 1940, and left for the Middle East in September, 1941. An excerpt from her letter reads:

Dear Ben:

. . . Horace has been besieged in Tobruk seven months, but at present he is in Palestine, six miles from Eric. They are going to Jerusalem to see all the holy places on their next leave. They have both been to Cairo, on a house boat on the Nile. Eric is at . . . the site where the Philistines fought, and Samson's tomb is in the locality. They have both visited the pyramids. . . . Horace had some grueling experiences, but he came through safely. . . . President Judd gave him and Eric a blessing and promised them if they lived the gospel they would survive.

. . . The warship *Sydney* has been sunk with all hands—Frank Parton had been on her as photographer. Last trip they sent a rich man's son instead and Frank was upset, but I guess he is thanking his lucky stars now. . . . Horace says there is a valley of bleached skeletons of Germans and our boys. The ground was too hard to bury them, and anyhow who would risk it. . . . He had an Italian officer's boots on. His own were worn out. . . . None of our Latter-day Saint boys have had anything happen to them so far.

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**IRON AGE
POTATO
PLANTERS**

EN ROUTE TO IRAN

By L. M. WINSOR

Of the Church Agricultural Advisory Committee

II

(These excerpts from a letter to Harold B. Lee constitute the second word from L. M. Winsor to be published since he left for Iran in early September.)

Klepfontem, Oct. 17, 1941.

IT is now forty-three days since we sailed through the Golden Gate and we are still a long way from my destination. But all is well and we are making good time today headed due northwest across the Bay of Bengal, an arm of the Indian Ocean.

From San Francisco we sailed first to Honolulu where we were laid up three days for repairs to engines. Then due west to Manila, then south to Batavia, Java. Then east to Semarang, Java, then northwest to Singapore, and now southwest then northwest through the Straights of Malacca, and across the Bay of Bengal to Madras. Up to that point from which this letter will be mailed we have covered approximately 12,200 miles. From there we go to Colombo on the Isle of Ceylon, 580 miles; then to Bombay, India, 1,300 miles; then I have approximately 3,000 miles to cover in reaching my destination.

A lady from England, wife of an English officer who have spent all their married lives (thirty years) on the border between Iran and India, joined us at Singapore. She is returning from England to her home in India. Normally it would take only twelve days. But she had to come the roundabout way . . . already more than two and one-half months on the water. We have aboard two English children, a boy, seven, and a girl, eleven, who were sent to Canada for safety. Now they are going to their parents in India whom they have not seen for three years. . . .

We have had some few thrills running away from ships that might have been enemy raiders. Our captain is very alert and takes no chances. From the time we reached Honolulu we have seen plenty of activity in preparation for war or for whatever may happen. Soldiers, sailors, marines by the tens of thousands everywhere—dugouts, bomb shelters, blackout drill. At Singapore the public buildings down town have high walls built around them to protect from flying debris in case of bombings. It does not seem possible that the world could reach a state where one's life is in peril over such a broad expanse of the world's surface; but that is the situation and it is growing steadily worse.

When we left San Francisco this ship was loaded to capacity, about ten thousand tons I believe, and one hundred fifty passengers. We have spent three to four days at each port unloading cargo and taking on more. What the cargo

consists of we do not know except in a few cases, such as potatoes and onions for Honolulu, also oranges for the Philippines and Java. At Batavia we took on hundreds of bales of water buffalo hides, and at Semarang, sugar. We also loaded tin at Batavia. Even now our ship is loaded again to capacity in cargo. But our passenger list is materially depleted. We put off quite a number of "preparedness program" workers, engineers, mechanics, at Manila, also students and missionaries for China. And at Singapore we landed safely a large group of Americans and Canadians who go to Burma to do special service in aid to China. They are fliers, mechanics, technicians, and clerks. We feared for our safety while they were on board because of the Japanese situation. But it was a real privilege to have the association of such a spirited group of young men.

Some of the highlights of my trip have been an evening at the temple at Hawaii. . . . Next a trip out from Manila seeing the old walled city of Manila, and the numerous old churches; then a trip through and around Batavia where the Dutch have done such a wonderful job in cleaning up the island and eliminating malaria; then up to the tea plantations on the mountain sides, the miles and miles of terraced rice fields, the governor's mansion, and the botanical gardens. At Singapore we saw the quaint old Chinese settlement where live six hundred thousand Chinese and adjacent to it the Hindu, American and English sections where there are another four hundred thousand or more. The great military activity and preparation for war is very noticeable. Last but not least, I visited the palace and grounds of one of the Chinese brothers, Dr. A. W. Boon Par, or the "Tiger Balm" kings who were portrayed in *Life* about last July. We saw the two million dollar collection of jade, alabaster, and amber, a marvelous collection of hand carved ware and statuary.

I'm anxious to reach my destination and to go to work again in real earnest. I am looking forward to the opportunity for service in Iran and possibly in Iraq or India where they are very much in need of the kind of help I am equipped to give them in flood control. It was the opportunity to work in that field that really tempted me to accept this appointment. . . .

Please extend my love and best wishes to our associates in Salt Lake City whom I miss very much and say that I am already looking forward to the time for my return. . . .

May our Father bless you in your wonderful mission.

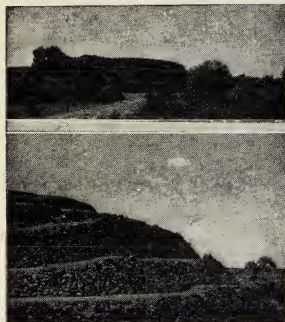
Yours most sincerely,
L. M. Winsor.

THE CUICUILCO EXCAVATION

By Charles E. Dibble

THE Valley of Mexico has long been an area of volcanic activity, and extinct volcanic cones are familiar landmarks. After the valley was peopled, a flow of molten lava poured down a mountain slope partially to cover a massive mound, which had served as the base for an altar.

The top of a mound protruding from a jagged lava surface suggests great antiquity, and Cuicuilco has long been considered the most ancient temple on the American continent. Early geological estimates considered the lava flow to be five thousand years old, but subse-



THESE PHOTOGRAPHS SHOW THE PART OF CUICUILCO WHICH PROJECTS ABOVE THE SURFACE OF THE LAVA.

quent archeological investigations show the eruption to be more recent.

In 1826, Cuicuilco was excavated; the lava was cut from the sides of the mound, and its original size and shape plotted. The center of the circular mound is formed of adobe, and the sides are faced with irregular rocks. The pottery and figurines uncovered suggested a B. C. date for the erection of the mound.

Recent work by Dr. George C. Vaillant at the many early archeological sites in the valley of Mexico brings the volcanic eruption down to a much later date. He has carefully compared the artifacts of Cuicuilco with others from sites excavated and dated by him. It now seems very probable that the volcano erupted about 400 A. D., and that the mound was constructed a century earlier. This recent date is more in accord with an Aztec-Toltec tradition, as recorded in *Los Angeles de Cuauh-titlan*, which recalls a volcanic eruption early in the history of the valley.

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Name

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This Is Spring

By
EDNA S.
DUSTIN

Because the woods and sky today present
A rhythmic pageantry of beating wings,
Because the mounting sap has slowly nosed
Through willow's arms to waken tiny things
Like Maltese kittens with their eyes still closed,
And painting up the Winter's monotones
Are gay forsythia bells that brightly ring,
Through daffodils' bright yellow telephones,
Earth's minute voices amplify—SPRING.

The Editor's Page

Some Thoughts for the Month

By PRESIDENT HEBER J. GRANT

When we stop to contemplate the great hardships that our fathers and mothers have had to pass through in establishing the work of God in the earth, it should cause us to be thankful because of our comparatively pleasant surroundings. I sometimes feel that we know but little of their sorrows and of what they have had to endure. When we realize how easy it is for us to live, we cannot begin to imagine what hardships they have had to pass through. I am truly grateful that I have not been called to endure such trials. I never had a desire, myself, to have experiences of this kind. We sometimes meet people who say they would like to have witnessed the trials of the early Saints and taken part in them, but I have no wish to nominate myself for a martyr. I tell you what I do desire is to be tested and tried only so far as is necessary to qualify me for the duties which have been imposed upon me, and to gain an exaltation in the presence of my Heavenly Father.

* * *

I am thankful that instead of finding things to weaken my faith day by day and year by year I am finding that which strengthens it.

* * *

The spirit to get all we can, and give as little as possible in return, is contrary to the gospel of the Lord Jesus Christ. It is not right to desire something for which we do not give service or value received. That idea is all wrong, and it is only a question of time when the sheep and the goats will be separated, so to speak.

* * *

There is nothing like example. I like to encourage people to do their duty and to have a mind to do something, and if they have the mind and the desire, I am convinced they can do almost anything they want to within the bounds of reason.

What are we working for? Wealth. Riches. If we have embraced the gospel of Jesus Christ, then we are working for eternal life. Then we are laboring to save our souls. And after saving our own souls we are laboring for the salvation of our children. Perchance we leave them wealth. What does it amount to? Look at some of those families among the Latter-day Saints who have been left in affluent circumstances. Show me, my friends, if you can, their increase in faith and works in laboring for the onward advancement of God's kingdom, because of their increase in wealth. . . . I want to say that the best inheritance that you can leave to your sons and daughters is an investment in the kingdom of God.

* * *

It seems to me that lazy people die young while those who are ready and willing to labor and who ask the Lord day by day to help them do more in the future than they have ever done in the past, are the people whom the Lord loves, and who live to a good old age.

* * *

It annoys me when men whom the Lord blesses with great abundance are not willing to do their full duty.

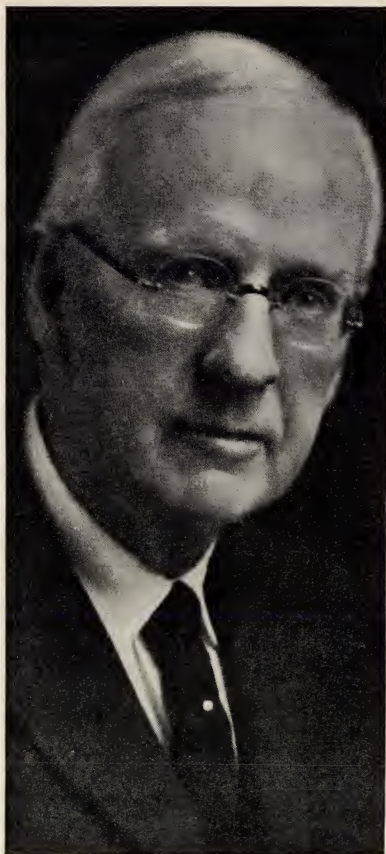
* * *

I am reminded of a man that lost the apostleship. He failed to sustain the Priesthood and exercised unrighteous dominion over those under him.

* * *

I am very grateful indeed that you good sisters of the Relief Society are going to try to educate people to take care of themselves. But it is only fair for me to say to you that there are a number of people who are not going to be able to change. There are many people who are born tired and never get rested. There are any number of people who just naturally have no conception of self-independence. Our country today is in a terrible condition on that account principally.

From Gospel Standards



PRESIDENT RUDGER CLAWSON

*Who has continued
long in good works*

By RICHARD L. EVANS

Of the First Council of Seventy

IN LOOKING back over the eighty-five years of President Rudger Clawson's life, there stand out two elements of character and performance that gloriously dominate the whole sweep of the long course: courage and consistency. Countless heroic words have been used to extol the quality of courage—but somehow or other men have had less to say about consistency. We have been worshippers of the spectacular. Many of the "one-deed" men have gone down in history because some writer of verse or of song has immortalized a single instance of valor—while others whose lives have been a moving stream of good works have passed unnoticed. But of them the Lord himself has spoken high praise in His assurances to those who "endure to the end." Combined in the life of Rudger Clawson are both these elements—dramatic, unyielding courage—and quiet, unwavering consistency.

From his birth, March 12, 1857, to the present time, the record fails to show any instance in which this man did not respond with all his gifts and energies to any call that came to him through the channels of the Priesthood of God. Nor does the record show any departure, for any reason of personal advantage or expediency, from any conviction, or principle, or right course, or from justice and mercy and long-suffering patience and kindness, as it was given to him to see and to know these things.

From his youth in a favored home, guided by noble parents, until his present eminence of years, he has walked the ways of life in goodness, with quiet effectiveness, and with full regard for the demands of duty. This could be said of him in his earliest carefree days. It was true of him, when, not yet twenty, he moved to New York as secretary to one of the notable promoters and builders of the West. It could be said of him with rising emphasis as he stood beside the body of his murdered missionary companion, facing an armed mob in whose hearts there was still murderous intent, and yet gave no ground! It could be said of him again when he suffered imprisonment in preference to the forsaking of principle; and again when he responded to the call to preside over Box Elder Stake, and when he was called to the Quorum of the Twelve Apostles, and when, as president of the European Mission, he quietly faced threatening mobs.

But, great and convincing as these dramatic experiences are, yet greater and yet more convincing is the manner of his daily life. The spirit of his ministry was revealed in his remarks on the occasion of his call to the apostleship when he said:

It is true, as President [George Q.] Cannon has said, that I have been placed in some trying situations. I was with Elder Joseph Standing at the time of his martyrdom, and was myself exposed for a few moments to martyrdom, but I escaped through the providence of the Lord. I have been placed behind prison bars for the testimony of Jesus, and that was a trying situation. When I came out of the penitentiary, I was told that the Lord wanted me to labor as president of the Box Elder Stake, and I assure you, brethren and sisters, that that was a great

(Concluded on page 189)

EVENTS IN THE OFFICIAL MINISTRY OF RUDGER CLAWSON

- 1857, March 12: Born at Salt Lake City to Hiram B. and Margaret Gay Clawson.
- 1875, March 7: Ordained a seventy by Hiram B. Clawson.
- 1879, April 9: Called to fill a mission to the Southern States.
- 1879, July 21: His companion, Elder Joseph Standing, martyred by a mob in Georgia.
- 1888, February 5: Began his eleven year assignment as president of Box Elder Stake.
- 1888, February 12: Ordained a high priest by Lorenzo Snow.
- 1898, October 10: Ordained an apostle by Lorenzo Snow.
- 1901, October 6: Sustained as second counselor in the First Presidency.
- 1910, April 7: Called to preside over the European Mission.
- 1910, April 17: Left with his family for Liverpool, arriving June 4.
- 1912, October 15: Reorganized the French Mission.
- 1912, November 17: Mobbed in Bristol.
- 1913, April 15: Released from duties as European Mission president.
- 1918, November 23: Sustained as acting president of the Council of the Twelve (President Anthon H. Lund called to First Presidency).
- 1921, March 10: Succeeded President Anthon H. Lund as president of the Council of the Twelve, and was set apart by President Heber J. Grant.
- 1942, March 12: President Rudger Clawson's eighty-fifth anniversary.

TRIBUTES TO PRESIDENT RUDGER CLAWSON

*from his associates in the presiding
councils of the Church*

*as he approaches the eighty-fifth anniversary
of his birth, March 12, 1942*

ALONG with all the other Church members we offer our sincere congratulations to President Rudger Clawson on the approach of his eight-fifth birthday anniversary. He has had a long, valiant service in the Church. The Church will never forget his courage and bravery, his stalwart defense of truth, and his willingness to give his life, if need be, for the cause for which he was working, in connection with the martyrdom of Joseph Standing. Where the dictates of his conscience were involved, life or death were the same to him.

Our prayers join those of the entire Church that his life will be spared until he shall have fully worked out all the purposes for which he came to this earth. May the Lord's blessings be with him always.

HEBER J. GRANT
J. REUBEN CLARK, JR.
DAVID O. MCKAY

The First Presidency

Dear President Rudger Clawson:

WE your brethren, members of the Council of the Twelve, extend to you our best wishes and our blessing as you near the eighty-fifth anniversary of your birth.

We appreciate you for your loyalty to the truth, your unwavering integrity and your firmness for the right. You have proved yourself to be a fearless defender of the faith. As a young man in the forests of Georgia, when your martyred missionary companion lay dead at your feet, you gave an exhibition of courage that will shine forever as an inspiration to all who come after you.

It is a real joy to labor under your helpful, considerate, and able leadership. You lead with love and kindness. You are open-minded, tolerant and wise in your conclusions. For more than twenty-three years you have presided over the Council of the Twelve, and during that time we have been united and happy under your leadership.

We rejoice with you and your loved ones on this joyous occasion and wish you every blessing.

Affectionately your brethren,

GEORGE ALBERT SMITH
GEORGE F. RICHARDS
JOSEPH FIELDING SMITH
STEPHEN L. RICHARDS
RICHARD R. LYMAN
JOHN A. WIDTSON
JOSEPH F. MERRILL
CHARLES A. CALLIS
ALBERT E. BOWEN
SYLVESTER C. CANNON
HAROLD B. LEE

The Council of the Twelve

TO live to the honorable age of eighty-five years is the privilege of few men, and to fill out that term in the full enjoyment of one's faculties and in the service of God is a still greater privilege. It falls to the lot of few, but has been the good fortune of our beloved leader, Rudger Clawson.

God endowed him with many talents and precious gifts which his brethren highly appreciate. Among these are his wisdom and loyalty. He has a keen sense of his true relationship to his Church and state and has been loyal to his fellows and his ideals. His sense of humor endears him to all who come into close contact with him.

The seventies of the Church follow his leadership with keen appreciation and pray God to continue to bless him.

LEVI EDGAR YOUNG
ANTOINETTE R. IVINS
SAMUEL O. BENNING
JOHN H. TAYLOR
RUFUS K. HARDY
RICHARD L. EVANS
OSCAR A. KIRKHAM

The First Council of the Seventy

Dear President Clawson:

Few men have ever known the joy of eighty-five years of service in the work of the Lord. To have thus consecrated your entire life to ministering unto men is to have worshipped and served God in the most acceptable manner.

Your unflinching devotion to duty and your inspiring leadership have awakened in the hearts of countless souls a deep sense of appreciation for the gospel of Jesus Christ, as they have witnessed its fruits in your abundant life.

We greet you out of hearts warmed by your genial influence, with our very souls giving thanks to our Heavenly Father for the gift and joy of your companionship.

Sincerely your brethren,

LE GRAND RICHARDS
MARVIN O. ASHTON
JOSEPH L. WIRTHLIN

The Presiding Bishopric

Relief Society

A CENTURY OF GOOD WORKS

By AMY BROWN LYMAN

General President of the Relief Society



Photo by Blackstone Studios
AMY BROWN LYMAN

The morning breaks, the shadows flee;
Lol Zion's standard is unfurled.
The dawning of a brighter day,
Majestic rises on the world.

The clouds of error disappear
Before the rays of truth divine;
The glory bursting from afar,
Wide o'er the nations soon will shine.
—Parley P. Pratt.

THESE sublime words by Parley P. Pratt might appropriately be applied to a day and an occasion one hundred years ago when at the call of their leader a group of women met in a modest room in the City of Nauvoo; for on that day as plans were unfolded to them, the shadows of prejudice, error, and ignorance with respect to women began to disappear, the rays of light, truth, and inspiration shone forth. For these women, and for other women, it was the dawning of a brighter day.

Who were these women gathered together on that early spring day of March 17, 1842? And what manner of women were they? They were women who, because of their religious beliefs, convictions, and devotion to principle, had, with their families and fellow Church members, faced trials, suffered hardships, and endured persecution. They were intelligent, warm-hearted, lovable women, anxious to be helpful to their families and their community.

They were greatly honored in being called together officially on this occasion, and were almost overwhelmed when future possibilities for them were set forth, and they

were given an organization, comprehensive and complete.

They were given to understand and made to feel that they were of some consequence in their Church and in their community, that there was work for them to do, and that in an organized capacity, with proper standards and ideals and definite purposes, they could better prepare themselves for this work, and could better and more systematically carry it forward.

Such an incident or proceeding today would cause no surprise and might even be passed by without notice or comment, but in 1842 conditions concerning women were very different from what they are today. In those days most men in public life, including professional men, educators, and ministers, were vigorously opposed to permitting women to take any part in public affairs.

The condition of the minds of some men was revealed when women became interested in the anti-slavery cause between 1833 and 1840, and began to hold anti-slavery meetings. At first these meetings which were attended by men as well as women were held in parlors, but because of the eloquence of some of the women and their knowledge of the subject, the gatherings became so popular and so well attended that they were moved to churches and public halls.

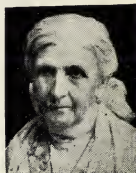
The anti-slavery forces thereupon became alarmed at the activities of women, and objected especially to

their speaking in public. In 1837 a Pastoral Letter was issued by the Massachusetts Conference of Congregational Ministers:

Against those who encourage females to bear an obtrusive and ostentatious part in measures of reform, and countenance any of that sex who so far forget themselves as to itinerate in the character of public lecturers and teachers, a proceeding leading to degeneracy and ruin.

This intense opposition to any public activity on the part of women split the anti-slavery forces. When in 1840 Abbie Kelly was appointed to a committee of the Massachusetts Society, eight ministers resigned in protest. A new organization was formed with men members only.

This opposition was intensified in



EMMELINE B. WELLS
1910-1921



CLARISSA S. WILLIAMS
1921-1928



LOUISE Y. ROBISON
1928-1939

1840 when a World Anti-Slavery Convention was held in London, and the eight women delegates from America were not permitted to take their seats in the convention hall because they were women. They were only allowed to sit in the gallery behind a curtained bar. This latter act helped to crystalize the resentment the women felt, and then and there

the idea of woman's suffrage was born. Eight years later, in 1848, the American Suffrage Association was organized, and for seventy-two years American women worked for the right to vote. Victory came in 1920.

It was between these two historic dates, 1840 and 1848, that the Relief Society of the L. D. S. Church was organized.

LET it be said to the credit of the Quakers that their church was a notable exception to this attitude of some other churches at that time. The Quaker Church which has no regularly ordained clergymen has permitted men and women alike to

EMMA HALE SMITH
1842-1844



ELIZA R. SNOW
1866-1887

his wife's property, and could collect and spend her wages if he chose to do so. History tells of a church class leader who used to whip his wife every few weeks to keep her in proper subjection, and because she scolded too much.

At that time no high schools or colleges were open to women. The common schools were principally for boys. During the summer months girls were permitted to come while the boys worked on farms, and in the winter, after school hours. In one Massachusetts town, Newburyport, at the beginning of the century, the town council decided "That during the dull summer season, after the schoolmaster has finished his full day with the boys, he may give instructions to the girls for an hour and a half." The first college to open to women was Oberlin, which when founded in 1833 made provision for the entrance of women students. The first women, four of them, entered in 1837, and three were graduated in 1841, just one hundred one years ago—the first women in the whole

world to receive college degrees.

It is remarkable that Joseph Smith, one hundred years ago, 1842, gave official and public recognition to the women of the Church he founded and provided them with an organization which furnished rich opportunities. And it is especially remarkable that this occurred when the Church organization itself was only twelve years old. This is one more evidence that he was inspired and directed by our Heavenly Father in the restoration of the gospel in its fulness.

The Prophet's high regard for women, his respect for them, his generosity and kindness and gentleness toward them, have been testified to repeatedly by those early Relief Society workers of Nauvoo. Their love for the devotion to him as a Church leader amounted almost to worship, and was one of the beautiful memories they carried with them through life, and the tragedy of his death was one of their unforgotten sorrows.

Let us go back for a moment to that organization meeting. In our mind's eye, we see assembled a small gathering composed of three men, Elders Joseph Smith, John Taylor, and Willard Richards, and eighteen earnest, intelligent women. We see John Taylor acting as temporary chairman, and Willard Richards as temporary secretary, while the Prophet explained the purpose of the meeting and outlined the aims and objects of the proposed organization. We see Emma Smith, dignified and poised, but timid, as she is elected the first president of the organization, upon the motion of Elizabeth Ann Whitney, seconded by Sophia

(Continued on page 166)

STORE AT NAUVOO
In large upper room Relief Society was organized
March 17, 1842

ZINA D. H. YOUNG
1888-1901



BATHSHEBA W. SMITH
1901-1910

express themselves in meetings as they felt inclined. It also in those early days gave to girls the same educational opportunities as boys. This liberality on the part of the Quaker Church resulted in certain and definite development for Quaker women which helped them to become leaders not only in the anti-slavery cause, but also in that of suffrage. Let it be said also that during these days there were many fine, chivalrous men who appreciated and respected women.

But, generally speaking, in the early years of the nineteenth century women had few privileges and little opportunity. Married women especially were handicapped. The husband practically owned the wife's person. The law permitted him to punish her for disobedience, and to beat her provided he used a "stick no bigger than the judge's thumb." A woman could be hauled into court on the charge of being a common scold and sentenced to the ducking stool. The man had absolute power over his children, and could control



PRESIDENT CLAWSON SPEAKS

*Sentence sermons from the long career of a man
who has drawn from the Source of all wisdom*

MY success in life, if I have attained to any, is due to a fixed and unyielding determination on my part to seek and abide by counsel. I know there is safety in counsel, and that he who turns therefrom and seeks to become a law unto himself must surely fall. (*Lives of Our Leaders, 1901, p. 252.*)

THE CONSTITUTION OF THE UNITED STATES

We believe that the Constitution [of the United States] was inspired by the Lord. If other people draw away or lose their interest, or their faith in the Constitution and the flag of our country, the Latter-day Saints will be expected to rally around it. We propose to maintain the Constitution and all that it stands for. Our children are taught to respect the flag and to honor the lawgivers of the nation. (*Conference Report, April 7, 1928*)

HOW JOY MAY COME

Men are here upon the earth then that they might have joy. Is there anything more desirable than happiness or joy? We are all seeking it; we all want it. How is it to be obtained? It can only be obtained through the Church and kingdom of God. How may one get into this Church and kingdom of God? The answer is: he must be born into it. . . . Baptism by water and the laying on of hands for the reception of the Holy Ghost is the door that leads into the Church and kingdom of God. (C. R., October 6, 1928)

THE IMPORTANCE OF THIS LIFE

They who pass through the second estate will be tried and tested to the uttermost, because it is said of them that if they keep their second estate, glory will be added upon their heads forever more. . . . Surely the second estate is a great school of experience, a variety of conditions are encountered—sickness, disease, misfortune, disappointment, sins of commission, sins of omission, days of happiness, and days of sorrow. (C. R., April 9, 1939)

THE LORD MUST NOT BE TRIFLED WITH

The Lord must not be trifled with, and, when He gives a commandment, and we do not receive it and do not carry it out, what becomes of us? That man who takes such a course will become blind in his mind. While he thinks he is right and probably boasts of his standing in the Church, he is nevertheless in the dark because he has ignored the commandment of God. (C. R., October 6, 1939)

THE BLESSINGS OF THE TEMPLE

Wherever the people of God are found, there you will also find a temple, or house of the Lord, where He can come and dispense blessings to His people, blessings that cannot be measured in value by money, but are the free gift of God. The blessings of the temple are so great that we can hardly comprehend their importance and value. . . . Husband and wife may be sealed together for time and all eternity. I am sure that none of us can comprehend the importance of these blessings that are dispensed from the temple. The rich are entitled to them, if they are worthy; the poor can have them also if they are worthy. (C. R., April 6, 1940)

MAGNIFYING THE PRIESTHOOD

The system and order of the Priesthood in the Church is so perfect, there is no need for any of us to waste time, and it would be a shame for a man in this Church, holding any portion of the holy Priesthood, to say he had nothing to do. (C. R., October 5, 1903)

REPENTANCE

Consider, for a moment, the great law of repentance. It is binding upon this Church. We must consider it and

meet its requirements. It must have an influence in our daily lives. God has said that He cannot look upon sin with the least degree of allowance. Hear it, O Israel! It cannot be condoned, it cannot be excused, it cannot be winked at, because confronting sin is this great and eternal law of repentance. (C. R., October 7, 1904)

SALVATION FOR THE DEAD

The opportunities that are before us in the house of the Lord are boundless. Our dead are waiting, anxiously waiting for this people to go into the house of God and officiate for them that they may be liberated from the prison house in the spirit world. (C. R., October 5, 1908)

MISSIONARY LABOR

These humble missionaries are going forth into the world, bearing their burden and declaring the word. There will be some people who will hear the voice of the elders; others will hear the voice of the Book of Mormon; others again, will hear the voice of the Doctrine and Covenants, others the voice of the Pearl of Great Price, others The Voice of Warning, and others still, the voice of a tract. Thus will a knowledge of the gospel be spread to all nations, and will be preached to every creature. (C. R., April 5, 1909)

THE RICHES OF EARTH

Now, we have before us, on the one hand, the riches of eternity, and on the other hand, the riches of the earth. Which will you choose? If you choose the riches of eternity, then all other things will be added unto you. If you choose the riches of the earth, you may lose all else, yea, even the riches of the earth. (C. R., April 4, 1910)

THE WAR AGAINST DARKNESS

Let me say that when the shock of battle comes, men will not be struck down and destroyed, but they will be lifted up by this great army of Priesthood, and will be converted and rescued from sin and wickedness. That is the warfare in which we are engaged—to fight spiritual darkness, to fight against immorality, to fight against intemperance, to fight against dishonesty, evil-speaking and strife, to fight against the conflict between capital and labor. It is intended that with this weapon [the gospel of Jesus Christ] they [the membership of the Priesthood] shall correct every evil in the world, and bring peace and happiness to our Father's children, for our motto is, Peace on earth, and good will to men. (C. R., April 5, 1915)

THE WORD IS DEEP WITH MEANING

It is said of His word that it is quick and powerful, sharper than a two-edged sword to the dividing assunder of both joints and marrow. The Lord never indulges in idle talk, but His sayings are deep with meaning. (C. R., Oct. 7, 1916)

FORGIVENESS

Every phase of the character of the Lord shows forth the beauty of perfection, but there is no attribute of deity, it seems to me, that is so attractive and so admirable as the principle of forgiveness or mercy. Moses, in speaking of the Lord upon one occasion says . . . "The Lord is merciful and gracious, slow to anger, and plenteous in mercy." If this be a true description of Him, what a glorious being He is. He does not act with hastiness, but His is a spirit of peace; a spirit of tranquility; a spirit of calmness. He is slow to anger and plenteous in mercy. Now I take it that the Lord expects us, His children and His Church, to become like he is. (C. R., April 6, 1917)

(Concluded on page 191)

SHADOWS *of* MISSIONARY LIFE

"THEY THAT SOW IN TEARS SHALL REAP IN JOY"—PSALM 126:5

By CHARLES A. CALLIS

Of the Council of the Twelve

V. MISSIONARY REMINISCENCES

So long as the everlasting gospel shall be published to every land, so long shall sacred sacrifice bear testimony to the sublime faith and heroic devotion of the heralds who proclaim the "faith that was once delivered to the saints."

In the wintry days of death, loved ones of missionaries who have passed away in the broad mission fields have manifested a faith that outlives death. They are "faithful as a bridge of stars."

From pathetic letters and messages received at Southern States Mission headquarters the following are selected extracts:

A MOTHER'S LAMENT

"I HAVE at last found strength to write, having been confined to my bed since last Thursday when the blow came which all but crushed out my very life. We have passed through our Gethsemane. The Lord is good. I do not question His right to give and to take as He sees fit. And if He needs our darling boy on the other side we do not complain.

"Oh, it is so hard to lift the cross and bear it; but we have the comfort of the Holy Spirit which assures us that it is the Lord's will; and peace has come to our hearts as President Grant promised us in his message of condolence. Though our hearts are sore, yet we praise our Heavenly Father and feel to say, 'Thy will, O Lord, be done.'"

A WIFE'S SACRIFICE

A YOUNG child died while its father was filling a mission. The bishop, desirous of assuaging the mother's grief, told her that if it would lighten

her burden he would ask for her husband's release. With wonderful spirit, her sad tears falling, the wife replied: "No, I have worked, saved, and prayed ever since we were married that ——— would have this mission. I would not for the world do anything to interfere with it. It would add to my comfort if he filled his mission." The husband finished his mission.

BE BRAVE AND STRONG

ON her deathbed a mother sent this message to her missionary son: "My darling boy, we will not meet again in this life; it is the will of the Lord. I want you to be brave and strong and finish your mission in honor."

A few days after his mother's death, he said to a sympathizing friend: "Don't be too kind to me, for I fear I shall weaken and not be strong as my mother wants me to be."

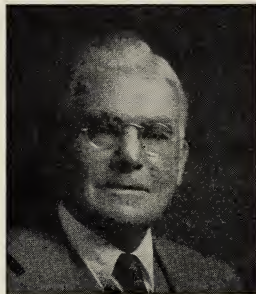
With another elder he was placed in charge of a district where there were only three members. They laid the foundation of a branch that is today one of the largest in the mission.

RESIGNATION

"IN our great sorrow caused by the death of our much beloved son, we, his mother and I, say in our hearts, 'God's will, not ours, be done.' We have other sons who are willing to go on missions, and, if need be, lay down their lives for the gospel's sake."

WITH SWEET DEVOTION

THE sad news came to one of the missionary sisters that her father had died. His last expressed wish was that his daughter remain and complete her mission. The young lady, with sweet devotion and submission, said: "I shall strive to continue my missionary work with even more determination and diligence than I have done, for I want to please my father."



CHARLES A. CALLIS

VISION OF MOTHER

A NORTH CAROLINA missionary in his teens, the glad season of life, received a letter conveying the distressing news that his mother was seriously ill; there was little hope for her recovery. As he sorrowfully walked away from the post office, his face reflecting the great heaviness and sadness in his heart, he beheld his mother, so he solemnly testified, about twenty-five feet away, with outstretched arms, walking toward him as though she would embrace him. In her eyes shone the mother's love, and upon her face was a reassuring smile. As he drew near to her she vanished.

The elder hastened to the telegraph office. A telegram there from his father read as follows: "Your dear mother died two hours ago. A little while before she passed away she said that she desired you to stay and finish your mission. That also is my desire. God bless you, my dear son, in this great sorrow."

True to his mother's dying wish he nobly completed his mission.

* * *

"Oh, there is an enduring tenderness in the love of a mother to her son, that transcends all other affections of the heart."—Washington Irving.

WAYS WITHOUT MEANS

A SHORT
SHORT
STORY

By SETH HARMON



THE room was bare save for several rows of chairs, a wheezy organ and a speaker's stand. The opening hymn ended as ragged as the dog-eared hymn books from which it was sung. Then Glenn Davis, the leader, got up.

"Any new business?" A long silence followed.

"Business?" Lew scoffed. "The only business left for this dead outfit is the burial. And that had better not cost any money!"

Several of the girls giggled. Glenn rapped for order. Linda jumped up, her eyes flashing. "I challenge that statement."

"Look around," Lew drawled. "I ask you, doesn't this place resemble a funeral or something?"

Linda wilted. "Yes, it does. But what can we do without—without . . . ?"

"Money." As usual the group's treasurer spoke the final word.

"We might wash the windows," Teeny Ellis piped up. He always made ridiculous suggestions like that. He stepped over now and wiped a tell-tale finger-mark across one smudgey pane. Then he sat down.

"I don't suppose window drapes would help much," Marie mused aloud. "Mother made hers for the sun-porch by splitting some of her bleached flour bags lengthwise and stenciling a border. Pretty, too."

"This old floor reminds me of Dad's store room before he oiled it," Dave chuckled between yawns. "One going over with discarded oil covered up all the worn places though."

The talk might have rambled on and on like that except for Linda. For some time her pencil had been scratching. Now she got up and announced:

"As president of this group I'm scheduling a special meeting for next Saturday morning in this room. Will the following new committees please report at that time? Teeny Ellis—window-washing—and bring a pail and wiping cloths. Marie, you're in charge of draperies. I'll appoint others later to bring flour bags and

help you out. You, Dave, will need a brush."

"Hey, what is this?"

"Now, Linda, you don't really mean!"

"If you think I'm going to ruin my clothes . . . !"

Glenn pounded for order. Linda still had the floor:

"Ethel, your dad's a painter. Ask him for all the left-over dabs of paint he can't use—any color will do. Denny, bring your tool-kit. Madge, you're in charge of art work."

THE outcome of Linda's "brain-storm" was little less than a miracle. The drab Sunday school room was completely transformed without a cent of cost. Nobody had realized how much sunlight the soiled windows kept out; how much homier home-made drapes could make them look.

The dingy floor took on new life. Scars disappeared from chairs and woodwork under a coat of paint. Pictures clipped from magazines looked quite artistic when mounted on squares of white paper and tacked on bare walls.

PRAYER, AFTER READING EMERSON'S ESSAYS

By Ida Dorsey

God, if there be as there must a limit to what I may have in life,
Give me not what I want, but what I need,
not peace but strife.
Keep me from too great possession of the worldliness I want,
And let me have instead that power which can never daunt:
The eager, questioning look into the infinite
"Why" of things,
And the partial knowledge of the fact that lifetime seeking brings.

Denny helped put up a hat-shelf along the rear wall. Discarded clothes hangers were brought and hung from a wooden bar under the shelf. They automatically did away with unsightly piles of wraps on the chairs during meetings.

Madge outdid her artistic self, making several colored wall-maps of Bible lands. She copied smaller maps on big squares of wrapping paper from the butcher-shop. Youngsters in the Sunday school printed in the place-names as part of their lesson assignment.

Ethel painted a square of shabby fiber-board with flat black paint to make a blackboard. Serviceable erasers she made by tacking scraps of felt around small blocks of wood. Torn pages of hymn books were mended, and covers of tough manilla wrapping paper stitched over them.

"Looks as if your committee really got going finally," the superintendent complimented Linda at Sunday school. "But how did you manage without any money?"

Linda and her helpers exchanged knowing glances.

"Where there's a will there's a way," Lew decided, "even when there aren't any means."

WHY NOT RAISE SOYBEANS?

By JOHN C. HOOPER

IN these days of rations and growing shortages, the soybean as a source of protein and fat merits our early investigation. This oriental legume, which has been extensively cultivated in China for many, many centuries, has in the past few years become a major crop in our nation. There are reasons why this is so.

Since the soybean is comparatively unknown in the intermountain area, some information concerning its uses as a food, feed and crop may not be amiss at this time, when we cannot foresee the needs of even our immediate future. Such a promising new source of supply should be investigated.

The soybean is one of the richest yielders of protein known to man. Of the composition of the soybean, J. F. Lyman of the Department of Agricultural Chemistry, Ohio State University, said:

The soybean and, hence, the products derived from it have certain outstanding nutritive properties. The most striking of these properties are: a high quantity of first quality protein, a high quantity of excellent quality fat, a high content of calcium and phosphorus, an unusually high content in phosphatids and finally remarkably high amounts of vitamin B and moderate amounts of vitamin G.

This unusual plant and its seed are used in five different general ways. The green plant is used for green fertilizer, pasture, and hay. The beans are used as a green-shelled vegetable and also as whole dried beans. The oil, which is the chief commercial product, is extracted from the whole bean, leaving the oil-free meal, known as oilmeal, an excellent concentrated food from which plastics are also made.

Colorful reports give an almost limitless list of uses for the soybean and its products. This is not an accurate picture of present actual usage, though most of these accounts correctly state possibilities. While the known possible industrial products are indeed enormous, of the 369,700,000 pounds of oil extracted by factories in 1939, for example, 201,559,000 pounds went into shortening, 70,882,000 pounds into oleomargarine and 32,345,000 pounds into other edible products, such as salad oils. Less than one percent of the oilmeal left after the oil extraction went into other demands than foods and feeds.

THE question of food for man and beast becomes of first importance in war time. Threatened famine is an age-old product of warfare. Here, Brother John C. Hooper, who has grown many varieties of soybeans for many years, sets forth facts concerning this remarkable crop—one of the oldest known—which within recent years has become one of the largest in the United States. Whether the soybean can yield as large an acre-income, under Rocky Mountain conditions, as our present crops is not yet known; but during this critical time a part of the home garden can wisely be planted to soybeans.

The Utah State Agricultural College is conducting experiments with soybeans.

Perhaps it is in the field of complete and adequate human and animal nutrition that the plant offers this region the most profitable immediate use. However, it is by no means certain that the present supplies of feed can be imported from other sections of the country in the future as economically and plentifully as at present. Since hundreds of cars of such feeds are shipped in now, much of this could wisely be locally grown, especially until world conditions become more certain.

Dr. H. R. Kraybill, Professor of Agricultural Chemistry, Purdue University, a few years ago gave the chemistry of the soybeans as follows:

The composition varies widely with variety and to some extent with soil and climatic conditions. The average composition of those varieties grown most extensively for processing is approximately as follows:

Protein	40.0%
Fat	18.0%

Nitrogen-free extract	25.9%
Ash	4.6%
Crude fibre	3.5%
Moisture	8.0%

In an article published by the Bureau of Agricultural Chemistry and Engineering of the United States Department of Agriculture, Dr. J. A. Le Clerc and L. H. Bailey wrote:

There are over twenty amino acids which constitute proteins. Today nine of them are regarded essential for the growth and maintenance of the animal organism. Most of these are found in soybean protein. . . . Soya flour contains a greater concentration of the essential food elements so necessary for human nutrition than any other one common food.

On the same subject Dr. Harry W. Miller of International Nutrition Laboratory says:

The soybean provides the answer to the protein problem. With a protein content of more than forty percent, it is the best source of protein which we have. Its protein is biologically equal to that of meats and animal foods, and it has the advantage of being free from toxins.

In another article Dr. Miller states:

While not going on record as advocating the substitution in entirety of the protein of fish, meat, eggs, and milk, still, if it were a matter of necessity and we had to face food shortage or a widespread epidemic of disease among the animal, we do have the assurance that life can be sustained and nutrition cared for adequately by substituting soya protein for the animal protein foods. . . . In contrast to practically all other vegetable as well as animal protein, it is an alkalinizer. Furthermore it is the only vegetable protein that biologically is similar to animal protein.

WHILE there is great diversity of soybean vitamin content, Leaflet 166, *Soybeans for the Table*, United States Department of Agriculture, reports:

The fresh green soybeans are very rich in vitamin A, especially the varieties that are deepest green in color. They are also a very good source of vitamin B₁, and a good source of riboflavin (vitamin G). The dry soybeans have not been studied thoroughly yet for vitamin content, but the indications are that they are good sources of vitamin B₁ and riboflavin, but considerably less potent in vitamin A than the fresh green soybeans. Soybeans are only a fair source of the pellagra-preventive factor.

J. F. Lyman, quoted above, says one ton of soybeans contains seven hundred pounds of protein and four hundred fifteen pounds of fat, while one ton of beef, chuck, has but three

(Continued on page 186)



In Memoriam

At a service honoring the memory of Captain Mervyn S. Bennion, held in the L. D. S. Washington, D. C., Chapel, Sunday, February 15, many tributes were read and spoken in appreciation of this man of many gifts and undeviating principles. Among the speakers were President J. Reuben Clark, Jr.; Ezra T. Benson, president of Washington Stake; J. Willard Marriott; and Riley A. Gwynn, bishop of Chevy Chase Ward, where Captain Bennion has served as first counselor before being called to foreign service. Present also on this occasion were Captain Bennion's widow, Mrs. Louise Clark Bennion, and his brother, Colonel Howard S. Bennion.



CAPTAIN MERVYN
S. BENNION

From among the many tributes to Captain Bennion, (high-ranking naval officer who lost his life in command of the *U. S. S. West Virginia*, at Pearl Harbor, December 7, 1941), has come the following from Major Clarence S. Jarvis of Washington, D. C.:

TO MERVYN SHARP BENNION, CAPTAIN,
UNITED STATES NAVY

(Born May 5, 1887, Vernon, Tooele County, Utah. Died December 7, 1941, on the battleship *West Virginia*, Flagship of the Fleet, Pearl Harbor, Oahu, Hawaii.)

He loved peace fervently, and the Prince of Peace;

Born to pastoral pursuits, his soul attuned to song;

His heart to tenderness and sympathy;

In manner modest and retiring, yet calm and resolute;

A citadel of strength and courage among his fellow men.

Beneath his willing hand, no trivial duty
Could be commonplace, nor task deferred.
His joy in service recognized no bounds.
With each assignment faithfully accomplished.
He volunteered for more, beyond the routine calls.

Thus, as the war-clouds threatened, he
would go

To man the spearhead in our battle zone,
To meet the first onslaught of treacherous foe

And prove the best traditions were his own.

The swift attack had found him at his post;
Shell-torn he stayed, and uttered calm commands,

Directing ship and crew, to save the most
Of what had been entrusted to his hands.

(Concluded on page 167)

The Accomplishments Of One Relief Society

By Alice M. Graves

ALICE M. GRAVES, President of the Jefferson Ward Relief Society of the Wells Stake, spoke at the general Welfare meeting, October 4, 1941, on the subject "Assisting our families to prepare for a Rainy Day," from which this article was taken.

JEFFERSON WARD, presided over by Bishop Ernest A. Jorgensen, is one of the humbler wards of the Church, and we have been deeply interested in the Church Welfare movement since its beginning.

Business reverses, non employment over a long period of time, sickness, and other conditions over which we had no control, have placed our people where they are happy of an opportunity to be able to help themselves.

We have long been troubled because our projects heretofore have reached mostly only those people who were receiving service before the Church Welfare program was introduced. We determined that our project for this year would be far reaching, something that could rightly be called a welfare project.

A bedding project was the result of our decision, with the object in mind to see that our ward families had enough sheets, pillowcases, blankets, and quilts to see them through at least the next two years.

Our people were divided into three groups:

Group One—To consist of people able to finance their own bedding problems. This group was advised to take advantage of sales and specials offered by our local merchants throughout the summer months.

Group Two—To consist of people who could likewise take advantage of our local merchants' sales and specials, but who could handle their needs in two payments. This group was advised to use the "lay away" plan provided by local merchants, paying partly for goods at the time of purchase, and the balance when removing articles from the stores.

Group Three—To consist of families who were not able to finance the purchase of bedding, but who could pay, a little at a time, at their convenience, for materials used in supplying their needs.

In this group, also, were placed those who could in no way pay back into the project, cost of materials used, but who were willing to labor to pay for what they needed. In this group we placed those few who were neither financially nor physically able to take care of their needs.

For Group Three, the Relief Society proposed to buy blankets and materials to be used and through the kind cooperation of our regional Welfare leaders, this was accomplished and taken care of mostly before the advance of prices.

Advice of articles needed, and best places to make purchases, was offered by the Relief Society to groups one and two, while we met personally with each mother of group three, and between us, decided her needs.

Work days were held throughout the summer months at the ward, while materials were placed in homes which women could not leave, that all who wished might participate in this project.

The women who could work, but were without means, earned their own bedding by sewing for those who were unable to sew for themselves.

We were without funds to finance this project, but determined from the start to pay each month for materials purchased.

We would need to feel no concern financially for groups one and two, so set about to lay plans for financing bedding for group three. The following plan was adopted:

1. The use of that part of our monthly collections designated for welfare purposes
2. A personal project for each woman
3. A fruit project
4. Bakery sales by the visiting teachers
5. A Welfare bazaar

Each woman's personal project was to be one of her own choosing, but from it she must make money which she would place in the bedding fund. The following activities were engaged in by these women—making and selling of bread, breadrolls, cakes crocheted articles, a quilt, hand lotion, aprons, and baby shoes. A luncheon was given, while other women did dressmaking, housecleaning, laundry work, donated materials, and one lady raised potatoes.

It was a widow with a number of children who raised the potatoes. She prepared the soil, planted her crop and cared for her garden herself. The result was that from her project in her own back yard she realized a three months supply of potatoes for the family and had a few to sell.

For the fruit project each woman was asked to donate one bottle of each kind of fruit she canned. This was to be sold and the proceeds paid to the project fund.

The visiting teachers brought their home-made bakery goods to the ward, where they were sold and the money placed in the bedding fund.

From the proceeds of our bazaar we were expected to finance the purchase of our blankets. Our Priesthood quorums are also participating in this venture to secure desired funds for their regional project.

To date there have been made and placed in the homes for group three fifty-two quilts, one hundred thirty-eight pairs of pillowcases, three hundred one sheets, and one hundred one pairs of blankets. We still have thirty-nine quilts to make and place before our project is completed. Placing only the cost of materials used on our bed-

TO FILL A CUP

By Leone A. Rose

A short story of an embarrassing moment

ding, our project will amount to about seven hundred dollars in cash at its completion.

To date no report has been compiled on groups one and two.

Fifty-two families participated in group three.

Sixty-five women have worked on our project, many of them expressing their happiness at having for the first time in years enough bedding to face the winter ahead.

This project has created among our women, a beautiful spirit of unity, security, and love. Women whose circumstances have made them persons with an inferiority complex now are developing into happy participating people, able and willing to stand on their own feet and face their associates.

In two or three instances, people who seldom were seen at the ward, are now coming out to sacrament meetings.

One brother came to the bishop, paid his overdue ward maintenance, and expressed his happiness at being permitted to partake of the bedding program.

One sister said our work days had proven a haven to her. Because of her association with fine women she was able to stand on her feet and bear her testimony for the first time since she left her native Sweden nearly twenty years ago.

It is no easy matter to raise money in our community, but each month through the help of the Lord we have paid our bill.

Even greater than all the service that has been rendered through this project, are the testimonies we have gained as to the divinity of this great Welfare work. At times it has seemed almost impossible to meet our monthly obligations, but the Lord has surely been good to us and made it possible for us to carry on.

Our bill to be met in August was one hundred fifty-six dollars and thirty-six cents. The night before we were to meet this bill we lacked six dollars of having enough money to pay our obligation. My splendid counselors, secretary, and myself prayed earnestly that we would be able to pay our bill in full the next morning.

Early the next day one sister came to the house with two dollars to apply on the bedding, others phoned, and before we left home we were assured of the six dollars needed. On our way, we delivered to some homes, pillowcases they needed, and each paid something into the bedding fund, until, upon reaching the region, we not only had our one hundred fifty-six dollars and thirty-five cents with which to pay our bill, but also something over three dollars to apply on the following month's bill, thus proving that the Lord will more than bless our honest efforts if we are diligent in His work.

We have learned to live humbly, prayerfully, and to place implicit faith and trust in the Lord, for we know that without His guidance we would fail miserably.



MOST of the time my non-tea and coffee drinking gets by—but once—oh, my!

The hostess and I had never seen one another before. It was our husbands who were friends. (The past tense is quite correct.)

Maybe there was a cause for the party, a guest of honor, some one leaving town, Chinese relief—I wouldn't be expected to remember. What I do remember clearly is this: The crowd was large, so we were expected to go to the table and serve ourselves, except for the pouring of the tea. I said softly, as I always do, "Just hot water, please." The nice person pouring laughed, and answered with the usual remark, "You do take it weak, don't you?" Everything was rosy. Alas, I basked in cellophane seclusion. Then the hostess spied my cup.

There's something about being hostess to a large crowd which seems to rattle the best of us. It is so hard to make everyone realize what an important day it is. The milkman doesn't leave the cream; the baby crawls right up on the davenport to finish his toast; Jimmy chooses this day to forget his cornet and telephones for you to please just bring it over to school, and then Father decides to come home for lunch! All morning the emotions drag along in the dust. Finally, the table begins to look like something besides a desk and a clothes closet; the books are firmly removed once more from the piano; the glassware, candles, flowers, and several of those yummy little sandwiches get in their soothing influence. The trailing emotions begin to soar. With the first

guests, the voice is quite natural, the smile kind and sweet. My error was in being about the thirty-seventh guest.

Yes, the hostess spied my cup. With a voice very close to D sharp she exclaimed, "My dear"—(don't let those gentle words deceive you; had she caught Hitler under the piano she'd have begun the same way), "put that down! No one's going to drink plain water in my house. I'll be right back with coffee. I knew some one would want it."

In order to stop her, I had to speak loudly—call, in fact—"Please, I don't drink coffee, either." Her voice rose like a steam whistle as she turned with, "Well, what would you like?"

There was the situation I'd always tried to avoid. Every eye on me, and me like ice in a frying pan. I had what I wanted right in my cup. What has water ever done to become so unpopular as a beverage?

Two agents rushed to my rescue. The front door admitted new guests, to whom many of the others turned, and the back door to the kitchen swung open as the maid entered.

My hostess had a brainstorm. She directed the maid to bring me milk. "But we're just out of milk," sighed the maid. Someone snickered. I seriously considered climbing into the umbrella stand, or maybe just lifting the tablecloth and slithering under the table.

"Send Jimmy to the store," commanded madam hostess.

"Yes'm, only—well—he's building—you should ask him, ma'am." They both headed for the kitchen and innocent, unsuspecting Jimmy. I could have told him he protested in vain, but I was too busy working my way to the front door. As soon as I was well lost in the crowd, I peeked over my shoulder. The hostess frantically hunted for something. She even looked under a bowl of nuts. Finally she worked her way around to the back of the serving table, bent over double, and pulled her handbag out from a drawer. As she took the money for the milk to Jimmy I thought of salvia in a storm; so red and ruffled.

That night, as I lay cozily under the covers, safe from tea and coffee, I considered the problems of a hostess. Most of them act as though they wished they were on stilts, so they wouldn't miss even the dropping of a nut. All are total wrecks after a party, and so are the husbands and all the little Jimmies. Maybe the good hostess should greet the first few guests, and then go to the movies.

I wonder if Jimmy had to drink my quart of milk—

The GRIZZLY OF LOGAN RIVER



A TRUE
SHORT SHORT STORY

BY
CLAUDE T. BARNES

IN the course of many years' research on the wild mammals of the Wasatch Mountains it has been my good fortune at times to have incidents related to me that for sheer peril excel the most romantic fiction. From this rich storehouse of notes I have selected one that illustrates how common and dangerous grizzly bears were in early days in these now verdant and populous valleys.

This particular strange and horrifying adventure was detailed to me several years ago by the late John E. Godfrey of Clarkston, Utah, an intelligent old gentleman who appreciated the necessity of the utmost fidelity to fact.

In the month of February, 1863, when Mr. Godfrey was but a lad of ten years, a man named Graham, who was famed throughout the Wasatch Mountains as a bear-hunter, one day went with his son-in-law, Andrew Shumway, to what was known as Little Bear River or Logan River, a verdured stream flowing from the Wasatch Mountains on the west side of Cache valley through a settlement called Mendon.

Having placed his ever-present gun on some willows and taken up his axe, Graham started to cut down some hawthorne limbs with which to make pitchfork handles, when, suddenly, without any warning or provocation whatsoever, he was attacked by a she-grizzly whose den he had unwittingly invaded. With a mighty swipe she knocked him down, one of her enormous claws, which were almost as long as a man's fingers, tearing into his face, and puncturing the roof of his mouth. Pouncing upon him, with one bite she all but severed his head; and, not

content with that, in her savage vengeance, she continued her mutilation.

Meanwhile Shumway was so horrified at the suddenness and brutality of the attack that he fled towards the sleigh, which he barely reached before the horses, catching sight of the monstrous bear, themselves ran away in panic, with the terror-stricken young man clinging to the side as best he could.

Soon after Shumway reached home with the direful news, a party of twenty-five armed men on horseback was organized, some of them being from Wellsville and some from Clarkston. Among them was a brave old bear-hunter named Hill, who for years had been one of Graham's companions.

WHEN the determined riders arrived at the scene of the attack, the grizzly had ambled down the creek a short distance as was apparent from her tracks and those of two cubs following her. When at last her whereabouts was definitely ascertained, several dogs were urged into the thicket after her; but, when two of them sprawled out with broken backs, this method of routing the furious grizzly into an open charge was abandoned.

At last the experienced Hill dismounted, and, holding his muzzle-

loading rifle in readiness, astonished the other men by approaching the bear-copse alone. He had only neared its verge when the bear rushed out, rose on her hind legs, and, with her small eyes burning with rage, lunged at him. Taking careful aim, the fearless old hunter pulled the trigger of his rifle, which to the horror of the helpless spectators merely snapped! Apparently not disconcerted at all, however, Hill, who stood between the men and the bear, thrust the barrel of his gun down her throat, and then while holding it there as the bear was chewing and pawing at it, actually turned his head around and exclaimed: "Boys, it's the first time it has refused to go off."

Worried probably by the impression that her cubs might be in danger from other enemies, the bear unexpectedly whirled and ran into the brush to them. Hill squatted down on the ground, calmly took out his powder horn, reprimed his gun, and was just fitting on a new cap when the infuriated bear charged him again.

At that instant from his rear came the voice of his son, James Hill (by the way, still living at Mendon when this occurrence was related to me): "Pa, sit still and I'll fetch her," the son shouted, and an instant afterward shot the grizzly, which fell directly in front of his father. Old man Hill thereupon sprang up and "emptied his six-shooter into the butt of her ear."

Many shots were taken at the cubs as they swam the river: one of them was killed instantly; the other a few days later was found dead with sixteen bullets in its body.

Gaining ECONOMIC SECURITY THROUGH THE PAYMENT OF TITHING

By IRA J. MARKHAM



HOW can we meet the increased costs of living, pay tithes and offerings, pay off debts, and establish reserves in order to gain economic security? This question is asked by thousands of humble men and women in the Church who are anxious to prepare for future emergencies and to be full tithing payers.

THE PROMISE AND THE BLESSING

I prophesy that anyone who pays an honest tithing will prosper.—President Heber J. Grant, General Conference, October, 1941.

Bring ye all the tithes into the storehouse, that there may be meat in mine house, and 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.

I say unto you that if ye should serve him who has created you from the beginning, and is preserving you from day to day, by lending your breath, that ye may live and move and do according to your own will, and even supporting you from one moment to another—I say, if ye should serve him with all your whole souls yet ye would be unprofitable servants.

And behold, all that he requires of you is to keep his commandments; and he has promised you that if ye would keep his commandments ye would prosper in the land; and he never doth vary from that which he has said; therefore, if ye do keep his commandments he doth bless you and prosper you.—Book of Mormon, Mosiah 2:21-22.

FULFILLMENT OF THE PROMISE

That the Lord usually fulfills His promises in a normal and reasonable manner was indicated by Elder Stephen L. Richards in an address at the ninety-ninth annual general conference.

What blessings come from the "winds of heaven"? Both temporal and spiritual blessings. Temporal blessings accrue largely from the cultivation of thrift habits. The payment of tithes of necessity compels an orderly arrangement of one's affairs. Accounting is indispensable. Budgeting is necessary. Saving follows. All of which are necessary to financial success.

I heard a banker say not long ago that if tithing served no other purpose than to secure an orderly adjustment of one's affairs, of budgeting of income and expenses, it would be invaluable. I feel sure that he who pays his tithes not only has a better conception of economy, but he is indulging in a practice which will bring him into better thrift habits and enable him to go forward toward financial prosperity.

Through the payment of tithing, many individuals find that the Lord inspires them to increase their income by becoming more productive employees. Others find that they increase their income by becoming more efficient farm managers or better business managers.

Likewise an individual who pays his tithing should be blessed by the Lord to become a more efficient money manager to the extent that he can do more things with the income than he does receive.

The Lord has accomplished miracles in fulfilling His promises. Nearly any bishop in the Church can testify to this fact. Every bishop with whom I have ever discussed this subject has attested the fact that the tithe payers of the ward are generally the most prosperous members of the ward and few if any have ever had to be assisted because of financial difficulties. Most of these temporal blessings, however, have come not as a miracle but as a natural by-product of the payment of an honest tithing. A family becomes prosperous through living the laws of prosperity.

INCREASING INCOME

The essential basis for an increase in salary or wage is through becoming a more productive worker.

A member of the Church of Jesus Christ of Latter-day Saints who lives according to the high standards of the Church should be

more productive than the average employee because of the following reasons:

1. He is used to hard work.
2. He is industrious—it is a pioneer heritage.
3. He has initiative—it has been developed through a lifetime of doing things.
4. He has qualities of leadership and executive ability. These qualities have been developed through auxiliary and quorum activities from early youth.
5. He is well trained—a thorough education with practical training is a fundamental principle in the average Latter-day Saint home.
6. He cooperates—activities in Church have taught the necessity and value of cooperation.
7. He is honest—this quality is of highest premium in an employee.
8. He is dependable—this quality is developed through accepting responsibilities in Church positions.
9. He has good personal habits—employers appreciate abstinence from liquor. Many firms also prefer employees who do not use tobacco because, besides health and money waste, less time is wasted, in taking time out for smokes.

(Concluded on page 183)

The ANTHON TRANSCRIPT

An Evidence of the Truth of the Prophet's Account of the Origin of the Book of Mormon

By ARIEL L. CROWLEY, LL. B.

III. THE CORROBORATIVE EVIDENCES OF THE SERABIT INSCRIPTIONS, THE PLATES OF DARIUS, AND THE INSCRIPTIONS OF BYBLOS

THE Book of Mormon repeatedly refers to the existence and contents of certain brass plates containing the engraved record of the Books of Moses, and the history of Israel down to the times of the nineteenth king of Judah.¹ These, like the subsequent plates engraved by Nephi and his descendants were in a variant form of Egyptian script.² It is probable that the engravings were alike in form in both sets of plates.³

The nature of that script, and its kinship to Egyptian, have been set forth pictorially in the preceding articles.⁴

There remain for demonstration three propositions: That records were in fact engraved in ancient times upon metal plates; that so engraved they could endure the rigors of the passage of centuries and still be legible; and lastly, that there is a kinship between the written Hebrew and Egyptian languages, traceable, at least as far back as the time of Moses.

There was in use in ancient Israel a kind of brass more valuable than gold.⁵ It was an alloy of copper and gold, so brilliant in lustre that it was commonly used for mirrors and carried about by Israelitish women even in the days of the Exodus.⁶ By re-quitting these mirrors Moses furnished the tabernacle with its laver.⁷ Their use continued even down to the days of Paul, as the familiar expression, "For now we see through a glass darkly,"⁸ and other instances thoroughly attest.⁹

As late as Maccabean times, brass plates were used for transmission of official messages of paramount importance. Thus, in the case of the negotiations for a league of friendship between nations, described in I

Macc. 14:17, the Roman message to Simon was written "in tables of brass."

An explicit commandment to engrave a biblical record in brass occurs in Isaiah 8:1, where the Hebrew text reads, "Take thee a great *Gillayon* [Roll in King James version] and write in it." The best modern criticism recognizes this as a direction to Isaiah to engrave the words of the prophecy on brass. Thus Dr. Adam Clarke, celebrated biblical scholar, wrote in his commentary on this passage:

According to this derivation, *gillayon* is not a roll or volume, but may well signify a polished tablet of metal, such as was anciently used for a mirror. . . . The mirrors of the Israelitish women were made of brass, finely polished (Ex. 38:8) . . . The prophet is commanded to take a mirror, or brazen polished table, not like these little hand mirrors; but a large one; large enough for him to engrave upon it in deep and lasting characters, with a workman's tool, the prophecy which he was to deliver.

If there were any doubt of the historical accuracy of the foregoing position, it was set at rest by the discovery within the last decade, and more than one hundred years after the publication of the Book of Mormon, of the engraved metal plates of Darius the Great, found where they were buried in the sixth century before Christ, in cemented boxes in the corners of the audience palace at Persepolis.

These plates (Fig. 1) have settled forever two of the fundamental inquiries above noted. It is now indisputable that engraved plates made of a hard alloy of gold were used many centuries before Christ for perpetuation of important records. And it is settled that such engraved plates, sealed in cemented boxes and committed to the earth, may remain easily legible after the lapse of more than twenty-five centuries. The plates of Darius, now in possession of the University of Chicago, engraved in cuneiform characters in three tongues (Persian, Elamite, and Babylonian) are the demonstration of the fact.

There remains for examination only the question of the kinship of the written Egyptian and Hebrew languages, a subject on which there has been much recent research.

The Prophet's proclamation of an Israelitish record engraved on brass plates in Egyptian characters, in the face of the well-known devotion of the Jews to the "holy tongue" evoked jeers from learned and unlearned alike.¹⁰ They are no longer heard in informed quarters. A century of progress in knowledge of ancient epigraphy has not only silenced those who ridiculed the notion of a record engraved on plates of metal, but has lent to faith in a connected Hebrew-Egyptian system of writing the cumulative assurance of strong demonstrative proofs. Paramount among these are the inscriptions found at Serabit el-Khadim.

It has long been known that there were mysterious petroglyphs in the wilderness of Sinai. Cosmas Indicopleustes noticed them as early as 518 A. D.¹¹ and left a Greek record of his visit. The Greek remained untranslated until committed to Latin in 1707 by Montfaucon.¹² No attempt was made to publish the characters until in 1830, when Mr. G. F. Gray produced one hundred seventy-seven of them in Volume 2, Part I, of the *Transactions of the Royal Society of Literature*. The German professor E. F. F. Beer collected and published a large number of the inscriptions in 1840.¹³ Dr. Beer, the friend and collaborator of the celebrated Hebraist, Gesenius, set forth in his work sixteen engraved plates, with a designation of the Hebrew equivalents of the selected characters.

IN 1851, Dr. Charles Forster published his ingenious treatise *The One Primeval Language*¹⁴ with extensive reproductions of the characters copied from the rocks of Sinai, and his conclusion that they were Hebrew in sense and Egyptian in form.

The older investigations seem to have been forgotten; for a great stir of surprise surrounded Dr. Wm. Matthew Flinders Petrie's report of his discoveries in Sinai in 1904-05. With his wife, Dr. Petrie had gone into the wilderness of Sinai

¹1 Nephi 3:1-4, 19-20; 5:10-14.

²2 Nephi 1:2; Mosiah 1:4.

³3 The Improvement Era, January and February, 1942. [⁴Flavius Josephus, *Antiquities*, B. XI, ch. V, v. 2 (and footnote, Whitson's Edition).]

⁵Exodus 38:8.

⁶6 Cor. 13:12; II Cor. 3:18; Sirach 12:11; Wisdom 7:26; Smith, *Smaller Bible Dictionary*, p. 194; Clarke, A., *Commentary on Isaiah* 8:1.

⁷See Nutting's pamphlet *Why I Could Never be a Mormon*; and Kurtz, *Textbook of Church History*, Milton, 1849 (Bomberger's Translation, Philadelphia, 1860, p. 412).

⁸Cosmas of Alexandria, *Apud Collect.*, Nov. Pat. Bk. 2, p. 160.

⁹Beer, E. F. F., *Studien Asiatica*, Lipsiae, 1840.

¹⁰Forster, Charles, *The One Primeval Language*, London, 1851.

to recover hieroglyphic inscriptions. At Serabit, Mrs. Petrie, by the merest chance, noticed near an ancient Egyptian mine a fragment of rock with writing on it which neither she nor her husband could immediately identify.

Dr. Petrie's attention was arrested, and with his men he proceeded to make a careful search for additional texts in the same characters. In turning over some large slabs of rock fallen from the face of the cliffs, eight tablets were found, which Dr. Petrie reports were "roughly cut, with broad grooves around them to isolate them, in the general form of an Egyptian round headed tablet."¹¹ He was unable to recognize the characters immediately as being written in any form of Egyptian known to him, although he noted an evident "mixture of Egyptian hieroglyphs." Upon these finds Dr. Petrie concluded that he had found "a definite system, not merely a scribbling made in ignorant imitation of Egyptian writing," and dated the writing at least as far back as the time of Moses. These finds, he added, "finally disprove the hypothesis that the Israelites, who came through this region into Egypt and passed back again, could not have used writing." And again he says, "Here we have common Syrian laborers possessing a script which other Semitic peoples of this region must be credited with knowing."¹²

Dr. Petrie's finds remained almost unnoticed until 1916, when Dr. Alan H. Gardiner proposed the theory that these inscriptions indicated a picto-

rial alphabet built on the principle of acrophony, which was the missing link between the Egyptian hieroglyphs and the Phoenician alphabets.¹³

A discussion instantly began which has now reached vast proportions. All of Petrie's other discoveries in Sinai have been dwarfed by the significance of the Serabit finds. Dr. Frederick Kenyon has called them "the real discovery of importance in the Sinai Peninsula."¹⁴

Dr. Gardner and Dr. T. E. Peet published a work *Inscriptions in Sinai* in 1916. Sethe, Grimme, Jensen, von Bissing, Ullman, Cowley, Furlani, Sayce, Eisler, Bruston, Lake, Blake, Butin, Littman, Bauer, Lidbarski, Ball, and a host of others have raised their voices in the exhaustive and most minute examinations which have been made of the inscriptions, their origin and meanings. Out of the whole mass of commentary has grown the definite, fixed conclusion that the characters of the Serabit inscriptions are Egyptian in form and Semitic in meaning, thus inseparably linking, at a remote time, the Egyptian and Hebrew scripts.

Dr. Petrie placed the date of the writing at about 1500 B. C., roughly the time of the Mosaic Exodus. Dr. Gardiner assigned them to the Twelfth Dynasty (c. 2200 B. C.). Sethe favored the Hyksos period (subsequent to 1800 B. C.). The recent examinations by Dr. Butin¹⁵ indicate 1900 B. C. Whatever may

be the precise age of the particular inscriptions recovered, it is certain that they are of very great antiquity; they are Egyptian in descent, and are reformed or modified toward the development of the Hebrew alphabet.

Professor H. Grimme, of Munster, found the name of Moses among the inscriptions, written in the usual Hebrew fashion, without vowels.¹⁶ And he found likewise, a reference to the princess who rescued Moses from the water. An instant storm arose, in which Grimme was ably supported by Volter¹⁷ and as earnestly criticised by Furlani,¹⁸ Sethe¹⁹ Smith,²⁰ and Schamburger.²¹

There appears to be nothing in the inscriptions which indicates that the Moses referred to is necessarily the Moses of the Old Testament. On the contrary, he appears to be an overseer who engaged in prayers to Ba'alat, a goddess.²² There is, however, significance in the very occurrence of the name.

THE Serabit Inscriptions are closely parallel to the characters of the Anthon Transcript (Fig. 1, p. 75 *The Improvement Era*, February, 1942). Among the peculiar characteristics of both inscriptions is the frequent occurrence of inexplicable

(Continued on page 182)

¹¹Grimme, H., *Althebraische Inschriften vom Sinai*, 1923.

¹²Volter, *Nieuw Theologisch Tijdschrift*, 1925, pp. 215-244.

¹³Yahu, "Sapdu e una presunta Iscrizione di Mose," in *Giornale della Società Asiatica Italiana*, N. S., Vol. I, pp. 1-89.

¹⁴Neuendörfer, *Sinai-Schrift*, p. 452.

¹⁵"A New Disclosure in Sinai," in *Journal of Religion*, 1926, p. 195.

¹⁶"Die angebrachten Inschriften vom Sinai," *Biblica*, Vol. 6, 1925, pp. 26, 156.

¹⁷*Harvard Theological Review*, January, 1928, p. 50.

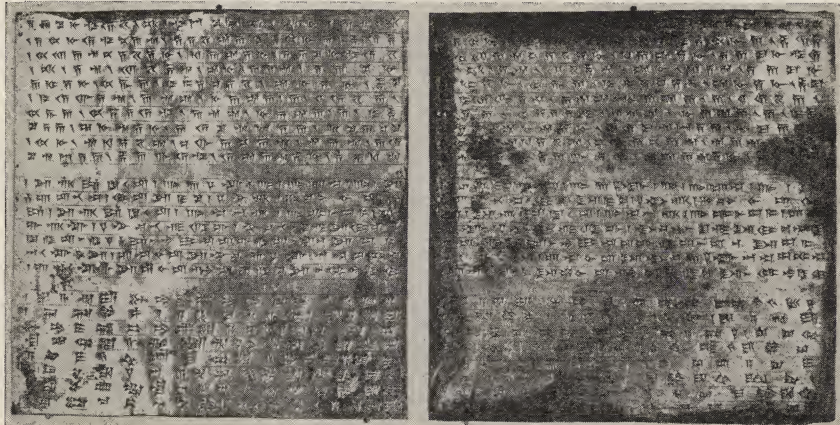
¹⁸Wm. M. F. Petrie, *Researches in Sinai*, London, 1906, p. 130.

¹⁹Alan H. Gardiner, *Journal of Egyptian Archaeology*, 1916, Vol. 3.

²⁰Sir Frederick Kenyon, *Bible and Archaeology*, London, 1940, p. 202.

²¹"The Serabit Inscriptions," *Harvard Theological Review*, January, 1928.

FIG. 1. GOLD AND SILVER PLATES FOUND BY UNIVERSITY OF CHICAGO IN THE CORNERSTONE BOXES, AUDIENCE PALACE OF DARIUS THE GREAT



Another short story from the Old West

By JAMES P. SHARP

UNCONQUERED



A RIDER REPORTED SEEING
THE STALLION, WITH A BAND
OF OUTLAW MARES, HIGH ON
THE RANGE.

"What are they?" the foreman asked.

"First place his neck be a might too long. Next, see them p'inted twitchin' ears? Well, they mean trouble, 'specially iffen a hoss shows too much white of his eyes an' he has 'em. You never can conquer a hoss with all them faults an' I'm a tellin' you iffen he ever gits the upper hand—wal, take yer medicine straight an' like it."

Some of the riders jollied the old man, claiming he was prejudiced against Smokey, the old stallion, but he smilingly replied, "Wait. Time'll tell."

The stallion was a wonder, easy to handle and causing not the least bit of trouble. The following spring found quite a number of almost perfect colts running around with plenty of life and action, but not a one with twitching ears and too much white of the eye showing. Then the riders again cautiously joshed Dad who replied, "Takes a long time to bile water, sometimes, but when she's hot, she scalds."

One morning the stallion and a mare, notably wild, were missing from the pasture. No horse had ever jumped that high fence before and the foreman, suspicious, called the men together. "There's a cool hundred dollars for the man who brings the stallion back, unharmed, and no questions will be asked," he said.

Everyone seemed to suspect everyone else until some days later when a rider reported seeing the stallion, with a band of outlaw mares, high on the range. Men rode out and made an attempt to corral the band but failed. Others went with no better results. Then all of the riders and ranch hands, Dad included, made a drive. They succeeded in capturing a few of the mares, but the stallion still roamed free. It was after this ride that Dad went to the

foreman and said, "How much you want fer him where he be?"

"Think you can get him alone?" "Naw, but I'm a tellin' you iffen we don't quit pesterin' him he's liable to get crippled or leave the range. Best leave him alone. We'll git a few colts, but iffen he leaves we won't git none."

The foreman had different ideas. Never before had a horse bested him. He immediately raised the reward to two hundred dollars and rode away. When he returned he brought with him a young Mexican who had two of the finest, well-trained saddle animals the men had ever seen. Dad was told to stick close to the ranch and do this Mexican's bidding.

The foreman and the Mexican rode away and returned at night. The following morning the Mexican rode alone. He kept this up for two weeks, changing horses every other morning. Some of the riders reported seeing him following the outlaw band around, not chasing the horses but just following along behind them, apparently studying the horses and the range. Then one morning he stayed at the ranch. He carefully went over his outfit, especially his cinch and latigo straps. His horses he examined even more carefully, especially the shoes, looking at each nail, removing some and tightening others. Then he uncoiled his two hand-made, rawhide lariats and began working them over. Dad, who had been with him all the time and had never spoken a word, now asked, "Goin' try t' rope the stud?"

"Si."

"Well, I'm a tellin' you, iffen you ever git a rope on him, he'll be pisen, be wussen twenty locoed cow critters."

That evening the foreman took Dad to one side and said, "The Mexican is going to do some fast riding tomorrow. Take his extra horse and leave right after breakfast. Wait for him on Dockweed flat. Wait all

(Concluded on page 164)

THE sun was just setting as the foreman rode into the ranch leading the new stallion. Most of the riders and ranch hands were at the corrals when he arrived and turned the animal loose in one of the enclosures. Some watched between the poles while others sat on top of the fence to get a better view. Silently the foreman waited, for well he knew before long there would be plenty of comment.

Finally one pointed to the fine legs and an almost perfect body, while others discussed the wide chest, long slim back, strong, well-shaped muscles and freedom of action. All seemed to be talking, as a leather-skinned, squint-eyed, bowlegged rider, who had grown old in the service, climbed over the fence, walked around the new horse a few times, studying the animal very carefully, and then slowly walked back, climbed over the fence, and stood looking between the poles. This man was Pete Royal, known to all as "Dad," an old time rider that everyone liked. The men respected his judgment, especially when it came to horse flesh.

"What do you think of him, Dad?" asked the foreman as the others gathered around to listen.

"What them fellers has said 'bout him be true. Fine hoss. Be perfect iffen it weren't fer three things."

"How Shall I Plant MY GARDEN?"



Photograph by H. Armstrong Roberts

By ROBERT F. WOLLER

Landscape Gardener

THERE is no experience productive of greater, more wholehearted pleasure than that of creating a well-planned and well-cared-for garden. That you may be assured in advance the time and effort you devote to the garden will be crowned with complete success, there are several simple rules which must be followed:

Plan carefully in advance. Give the trees and flowers the personal attention they need. Although plants do not require as much aid to reach healthy maturity as your children, they respond readily to a careful observance of certain fundamentals. Remember that the difference between the commonplace garden and the unusual one is determined by six main features: (1) a well-kept lawn, (2) a correct front and side foundation planting about the house, (3) fences composed entirely of living green plant material, (4) well-fitted flower beds, (5) well-defined bed areas, and (6) healthy plants. All do their bit toward contributing to the greatest charm of the garden.

After the type of planting has been determined, and the materials purchased, the most important contributory factors toward complete success in home or chapel planting must yet be dealt with. Even before it is replanted, the newly arrived nursery stock must be given thoughtful protection and care. It must be properly planted, and, every year thereafter, it must be carefully doctored and administered to, if one is to expect the great-

est measure of success in the home garden.

If it is not possible to plant the trees or shrubs as soon as they arrive, it will be wise to "heel them in," being careful to cover thoroughly the roots of each plant after it is placed in the trench. Be sure to separate the trees or shrubs if they arrive in bundles, before "heeling them in." If they are somewhat dried out, bury them in moist soil for two or three days. Keep the soil wet during that time.

To understand why trees and shrubs need to be pruned before planting, one must only remember that after the plants had established themselves in the nursery row, the roots spread rapidly, becoming almost equal in extent to the spread of the tree top. When it was dug, part of these roots were necessarily destroyed and cut off. After it is again planted, the root system at first is not large enough to support the upper part of the tree and keep it in healthy condition unless part of the upper branches are pruned off. Thus, it is best before planting, to cut off the broken and jagged roots, and to prune back the branches of the young tree. Dig the hole to receive the roots considerably larger than the space required to accommodate the root system of the tree. After the tree is placed in position, fill in around the roots with the good top soil, tamping it firmly about the roots. When the hole is about two-thirds filled, it is advisable to

water copiously to settle the earth firmly about all the roots, and to eliminate air pockets. Finally, backfill the remainder of the hole, leaving a depression of about two inches around the tree so that it will receive plenty of moisture until it becomes well rooted.

In making your rough sketch of the shrub bed, remember that the outlining of your bed consists of graceful curves, so that if the planting were divided, each side would be much like the other in conformation. Carefully select your tall shrubs for the accent points, medium for filler material, and dwarf for the edges of the beds. Through proper selection of your shrubs, you will have flowers during the entire growing season: the forsythia, with its delicate blossoms in April; the flowering almond in May; cornus, deutzia, spirea, in June; weigela, syringa, spirea, in July; hydrangea in August. These are only a few of the many possible combinations.

It is rather a mistaken idea that all deciduous shrubs should be pruned every spring. As frequently practiced, it does more harm than good. When a shrub grows out of bounds, it is advisable to thin out some of the overcrowded branches, especially the dead or weak limbs. Every two or three years, a few of the branches should be cut out clear to the ground, if the shrub is getting too scraggly or bushy. When pruning a shrub or tree, do not leave a stub. Because an open end will not heal over, decay will soon destroy the limb.

Evergreen should be selected

(Concluded on page 169)

Poetry

WHAT ALCHEMY?

By Elsie C. Carroll

SPRINGTIME, seedtime,
Earth a waiting breast!
Brown seeds planted.
Time awaits the test.

Rain and sunshine,
Nature's alchemy.
Brown shells bursting:
Life again set free.

Life and beauty—
Flowers' fragrant breath
From brown seeds, once
As cold and still as death.

Springtime, wartime,
Steel and blood and pain!
Hate and horror.
Thousands lying slain.

Khaki'd soldiers
Scattered on the earth,
Their dreams of freedom,
Seeds. But what their worth?

Not rain nor sun can
Coax them from the sod;
Nor love, nor prayers,
Can alchemy of God?

Flowers of Freedom,
Shining, fragrant blooms,
Will they rise from
These still soldier-tombs?

SONNET

By J. Nide Washburn

WITH perfect reason man has been
endowed.

What noble works have risen from his
power!

With wisdom for his guide; he is the proud
Maker of things that last beyond the hour.

His masterpieces are the very flower
Of all the world save only that the man
is greater still than these. Like some tall
tower

That seems to float among the clouds he
can

O'er top all lesser things. There is a plan
Designed before the earth's first stone was
laid

In which was given him the right to scan
All works that were or ever would be made;
For man can reach, though partly of the
sod.

Unto the stature of the living God!

SPRING

By Dalton Robinson

WINTER beckons with arms of ice,
Trying her best, spring to entice.
She wears a gown of blue-white snow,
Beautiful to see in the moon's soft glow.
She whispers softly, pleading in vain—
Spring elopes with the Goddess Rain.

GREEN PASTURES

By Earl Smith

WHY look always across the fence
And envy what you've seen?
Why not look around about your lot?
You'll find it just as green!

Why wish for wealth you haven't earned
And build dream castles in the sky?
If you'll pitch in and work for wealth,
You'll get it by and by!

Good things don't always come with ease:
They come with toil and care.
Don't stop to gaze; get in and work
And really earn your share.

TO AN AIRPLANE

By Alice Morrey Bailey

YOU scorn our bridges and cement,
Our tortuous, travelled ways.
Above the roads that broke men's hearts
And ate their precious days,
You travel lanes of light and sound—
Dustless roadways of the blue,
While we dependents of the ground
Glimpse silver wings in heaven's hue.
You cleave a line with throbbing power
To far-off lands men seek
And span the distance in an hour
Our fathers travelled in a week.
The treacherous paths of continents
You sail, detached, aloof, and free,
And yet your swift flight represents
The toil of earthbound things like me.

FOR DAYS ON END

By Helen Maring

WE revel in the super-care
That we are given on the air.
We are made beautiful and wise
By products people advertise:
And vitamins and foods and pills
Should cure us of our chronic ills.
The question programs by the score
Make us much brighter than before.
The air is filled with bubbling soap
To keep us clean and give us hope.
How did we ever thrive or grow
Before the days of radio?

THE FACE OF A GIRL

By Dorothy Agard Ansley

HERE in the face of a girl
Wonderful things I see:
Memories of what has been—
Dreams that are to be.

Here is her mother's youth,
Briefly alive again;
Here is her "Yes" to life—
Challenge to joy and pain.

Face of a girl, salute!
Blessings for all the years!
A woman's face is quickly won.
Carved out by love and tears;

So open your arms to life!
Fearing, in all its whirl,
Only that death may find
Yours—the face of a girl!

THE ANGELS WEEP

By Ruth May Fox

SATAN laughs;
The angels weep
Over a world of woe,
Over a world of wickedness,
Of tyranny and selfishness.
We garner what we sow.

Satan laughs;
The angels weep
Over the valiant throng
Who marched to their death in warlike
guise
With heads erect and dauntless eyes.
Who shall repair the wrong?

Satan laughs;
The angels weep
Over the dying and dead,
Over the mothers and helpless babes
Whose joy of life forever fades.
"Vengeance is Mine," He said.

Satan laughs;
The angels weep
Over the hearts with grief beset,
Over the lands with carnage fraught.
Over the miseries man has wrought;
And man must pay the debt.

SPRING ON A UTAH RANCH

By Ruth Macfarlane

I SPENT the early morning hours upon the
trail
That winds along the leafy turns of Little
Dutch.
I was alone, yet not alone, for with me,
frail
And filmy wraiths of other years walked,
bearing much
Of happiness we used to know when you
were here.
I saw the stirring of new life that spring
endows.
The twinkling play of tender aspen leaves.
While near
Me fledgling robins swayed on elderberry
boughs . . .
Chokecherry blooms! A pair of new-born
lambs on high
Uncertain legs!
And then I neared the ranch house, where
I heard a little child's protesting wail. The
sigh
In-breathed, of life recurrent all about me
there,
Obeying laws the mind can only wonder at:
All living, feeling things, the host of God's
elect.

REWARD

By May Weight Johnson

IF the day is fettered
And darkness fills the skies,
Look at sunshine through your tears—
You'll find rainbows in your eyes!

On The Book Rack

PLAIN WORDS ABOUT VENEREAL DISEASE

(Thomas Parran and R. A. Vanderlehr.
Reynal and Hitchcock, New York
City, 1941. 222 pages. \$2.00.)

THERE are insidious enemies within our republic, which may be more fatal to our future than the avowed enemies from without. Chief among these are the filthy venereal diseases, spawns of hell's own evil, the "chief saboteurs of the soldier and the citizen." It is sad to know that in our fair land, resting upon noble conceptions of life, "the prime wasters of manpower are the venereal diseases." If this be so, the evil must be dragged into full light as is done in this book, that its hideousness and menace may be clearly seen. The fight to victory must always begin at home; otherwise, in the end, we shall be vanquished. This is a book for the day, and should be widely read. Our thanks to the Surgeon General of the U. S. Public Health Service, and the Assistant Surgeon General, for this needed, courageous message to the American people.—J. A. W.

FOUNTAINHEADS OF FREEDOM
(Irwin Edman, with the collaboration of
Herbert W. Schneider. Reynal and
Hitchcock, New York City, 1941. \$3.75.)

MAN has always desired freedom. This desire has been as an eternal light, sometimes dimmed by tyrant and despot, but never extinguished. As that light has burned freely, without hindrance, mankind

has lived in joy. It is the eternal nature of this desire which assures us that the present contest will end in victory for the free people of earth.

That is really the theme of his timely book. It attempts to show "how the tradition of freedom grew, through two thousand years of thought and struggle." This is accomplished, first, by a review of the growth of the democratic idea, and, secondly, by a series of notable, intriguing extracts from the prophets of Israel to John Dewey and many thinkers between them, to justify the conclusions of the historical statement. The material is classified under citizenship in the ancient world, intimations of democracy in the Christian tradition, the roots of English liberty, enlightenment and revolution, liberal and libertarians, a new birth of freedom, and toward a social democracy. It is a book that will interest and cheer all lovers of liberty.—J. A. W.

THE EXALTED LIFE

(E. Ernest Bramwell, for sale by the
author at 85 C Street, Salt Lake City,
and at the bookstores. Deseret News
Press, 1941. 208 pages. \$1.50.)

How a person may fit himself to achieve the exalted life, here or hereafter, is the theme of this unique book. In forty brief chapters, forty conditions of fitness are set forth, analyzed, and fitted into human life. Some of the chapter headings indicate the wide scope of the book: Do things just happen, life means growth, gospel yard-

stick, why a comely body, mind as servant, civic liberty, man to marry, this is the life, call to arms. Each chapter is filled to the brim, and overflowing, with wise thoughts; is itself a treatise on a subject important in human conduct.

The uniqueness of the book lies in the method of treatment. Instead of following the traditional method of exposition, the author has achieved condensation, without yielding interest, by using in part the analytical method. Each chapter begins with a wise old (or new) saw, followed by the chapter key. These are gems of thought. Then, the subject is developed under a series of headings or questions, with ample proof for the statements made. The underbrush seems cut away to define the tree clearly. The method compels thinking.

This condensed treatment has packed into the book thoughts that usually fill volumes. An ample review would cover more pages than does the book itself.

The *Exalted Life* is a fitting companion of the author's earlier book, *Why Do I Believe?* and it is worthy of reading by all who desire the exalted life.—J. A. W.

DISCOVERY A GUIDEBOOK FOR LIVING

(Robert M. Bartlett. Association Press.
New York City, 1941. 160 pages. \$1.50.)

THIS book brings within one cover handy quotations which youth will find worth while in this day of stress, and which
(Concluded on page 168)

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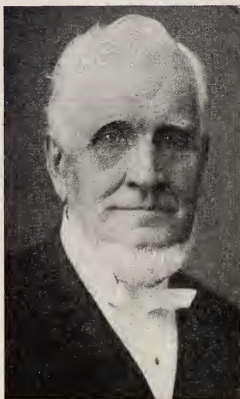
A Personal Sketch

By JUDGE
DANIEL HARRINGTON

JOHN TAYLOR, as I knew him, and as I remember him, was a man at the age of about seventy-six, and at the very zenith of his mental powers. By his very appearance and bearing he gave the impression of nobility. He was a man rather large in stature. His hair was white, not gray, and it surmounted his brow in becoming folds. On public occasions he wore a white vest, white tie, and a dark Prince Albert coat. Thus attired he looked majestic as he appeared in the pulpit. By these tokens, too, and by his unusual mental attainments, it may readily be seen that he was a very effective speaker.

The first time I saw and heard him in forensic action was at one of our schoolbook conventions, held in the fine old Council Chamber in Salt Lake City in June, 1883. A number of agents of publishing firms had been praising the merits of their books, the printing, the binding, the illustrations, etc. At this point President Taylor, who had formerly been territorial superintendent of schools, was called upon. He said, "We have heard the able descriptions given by these gentlemen as to the merits of their books, the binding, etc. But, my friends, I long ago learned that there is no royal road to learning. If you learn arithmetic, grammar, geography, or even the higher branches, you must study the rules and make them your own." How wise that statement was at that time, and how abiding it is today. Besides, it showed the clear thinking of the speaker. He was not a professional school teacher, but he gave helpful, timely advice.

The next occasion when I saw and heard the president in action was at



JOHN TAYLOR

a conference held in the Ephraim Tabernacle in September, 1885. At that time I was reporting the conference for the Manti *Sentinel* of which I was then editor. As usual, he was attired in the customary Prince Albert coat, white vest, and tie. In the course of his remarks he proceeded to remind the people of their high callings, and their great opportunity; then, raising his magnificent voice in loud tones, he said, "Who are we, then? We are legates of the skies!"

This quotation from his poem, "Go, ye messengers of glory, Run ye legates of the skies!" warmed the hearts and thrilled the audience in about the same way as did Daniel Webster in his plea before the Supreme Court, in the celebrated Dartmouth College case. Webster, on the occasion of the delivery of this speech, was very earnest as he was in the court defending the property rights of his alma mater, the Dartmouth College of New Hampshire. So earnest was he, in fact, that as he finished, many of the justices were in tears. President Taylor, while not defending an alma mater, was advocating a cause that was as dear to him as any alma mater ever could be.

Food Facts

DR. WM. A. PETTIT, a practicing physician of Los Angeles, and president of Pasadena Stake, has invited to the attention of the editors an article entitled "Feeding the German Army," by Max Gerson, which article originally appeared in the *New York State Journal of Medicine* (41:1471, 1941), and was later condensed in the *Current Medical Digest*, and which Dr. Pettit refers to as "professional corroboration of an old established doctrine known to the Latter-day Saints for one hundred years." We here reproduce a few sentences and paragraphs from the article in question:

A study was made of special methods of nutrition reported to be used in the German army, in order to find what is propaganda and what are the facts. . . .

Physical conditions in the new German army were far less rosy than propaganda would like to have had them appear. Reports in the medico-military and the medical literature show that even of the most carefully selected men of the Luftwaffe twenty percent suffered from C hypovitaminosis; army physicians found great difficulties in combating pyrexia and other dental diseases by means of artificial vitamin C and yeast concentrates. Also, among the powerfully built marines, Krutke found many cases of vitamin C deficiency with gingivitis and parodontitis. In a more complete summary Reitschel explains that scurvy and stomatitis with parodontitis are different diseases, confirming the earlier studies of Salle, Tobler, and others.

In addition, two types of illness are especially in evidence: constipation and the nervous soldier-heart, approximately the same manifestations as in neurocirculatory asthenia.

The following is a resume of the diet used in the German army:

A. The emphasis is on potatoes prepared in many varieties, kommosbrot, cheese, milk, sour milk, rice, legumes, oat and barley products, flour and pastries, and vegetables and fruits of all sorts, the latter also preserved and cooked with sugar.

B. Meat is quantitatively, as well as with respect to its importance, in secondary position. Such parts as heart, liver, kidneys, and lungs are much used. Since the army gets food without much restriction, this lessened consumption of meat is not due to a shortage of meat or to any other economic necessity, but it is solely an important result of the newer knowledge of the science of nutrition. In fact, it was a difficult task to get the soldiers used to this new regimen.

C. Aromatic vegetables, such as fresh onions, tomato pulp, and other domestic products are abundantly used—also liberal quantities of dried vegetables and fruits and many fresh salads, raw and mixed with cooked vegetables.

D. The consumption of spices is kept as low as possible; little salt and pepper are used in order not to replace the original taste of foods by a general and uncertain flavor. Especially recommended is the consumption of yeast extracts, soybeans, and dried vegetables and vegetable powders. . . .

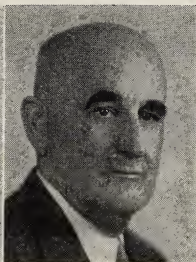
The German military authorities seem to realize that much improvement is still possible and to this end certain general principles have been laid down.

(Concluded on page 168)

The Church Moves On



J. ALDEN BOWERS



WILLIAM W. SEEGMILLER

Brazilian Mission President Named

WILLIAM W. SEEGMILLER, former president of the Western States Mission, has been appointed president of the Brazilian Mission, with headquarters in Rio de Janeiro. He succeeds President J. Alden Bowers whose home is in Ogden.

Elder Seegmiller filled a mission to Germany from 1899 to 1902. He served as bishop of the Kanab Ward for five years, and as president of the Kanab Stake for fifteen years. He was president of the Western States Mission, with headquarters at Denver, from May 27, 1937, to July 15, 1941.

Because of the threat of submarine warfare, Elder Seegmiller will fly by Pan-American clipper to his new duties. This is the first time that a mission president has flown to his field of labor.

He will be accompanied by his wife, Ada Pratt Seegmiller, who will take charge of the mission Relief Society; and their son, Wan Seegmiller, who is sixteen.

"Church of Air"

Features L. D. S. Speaker

PRESIDENT GUSTAVE A. IVERSON of the Eastern States Mission was the speaker on the Columbia Broadcasting System's "Church of the Air," Sunday, February 1, at 11:00 a. m. MST.

Elder Iverson chose for his subject: "On the Spiritual Firing Line," as he spoke from the L. D. S. Chapel in Washington, D. C.

Musical selections on the program were given by the Washington L. D. S. Chapel choir under the direction of D. Sterling Wheelwright.

Elder Smith Returns

ELDER NICHOLAS G. SMITH, one of the assistants to the Council of the Twelve, and until recently president of the Northwestern States Mission has returned to Salt Lake after presiding over that mission for sixteen months.

Elder Smith reported that the one

hundred forty-three missionaries laboring in the mission are well and active.

Jacob F. Gates Passes

JACOB FORSBERRY GATES, a stalwart of the Church's missionary system and an authority on Polynesian languages, died in Salt Lake City on January 22. He was eighty-seven.

As a child he witnessed the early colonizing activities in the southern part of Utah. In 1876-79 he filled his first mission. It was to the Sandwich (Hawaiian) Islands.

On January 5, 1880, he married Susa Young, daughter of Brigham Young, in the St. George Temple. She accompanied him on his second mission in 1885-89, during which he spent most of his time as superintendent of the Church sugar plantation at Laie, Oahu, Hawaii.

He filled a third mission in the Eastern States in 1902-03; and in 1913-14, he filled a fourth mission, this time to Germany, returning just before World War I.

In 1905, Elder Gates was called by President Joseph F. Smith to edit a new edition of the Book of Mormon in the Hawaiian language. Mastery of the Hawaiian tongue enabled him to revise a previous translation by President George Q. Cannon, dividing the new edition into chapter and verse like the

English editions, adding references and making a full alphabetical index.

His later life has been spent in the Salt Lake Temple.

Surviving him are three children, Lucy Gates Bowen, wife of Elder Albert E. Bowen of the Council of the Twelve; and Franklin Y. Gates, of Salt Lake City; and Harvey H. Gates of Hollywood; and a stepdaughter, Leah D. Widtsøe, wife of John A. Widtsøe, of the Council of the Twelve.

Speakers at his funeral in the South Eighteenth Ward January 24th, were President J. Reuben Clark, Jr., Dr. John A. Widtsøe of the Council of the Twelve, and George J. Cannon. President Heber J. Grant, President David O. McKay, and other General Authorities were present.

Death Claims Guy C. Wilson

GUY CARLTON WILSON, professor emeritus of religion at Brigham Young University, died January 27 at Provo. He was seventy-seven.

For more than fifty-six years Professor Wilson had been a teacher and Church leader in Utah and Mexico, and had presided over several institutions.

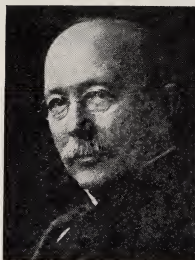
In 1896-97 he was instructor at the Brigham Young Academy (now B. Y. U.), and from that post was called to the Mormon colonies in Mexico, where he served as principal of the Juarez Academy and supervisor of the Church school system there from 1897 to 1912. During part of that time he was counselor to the late President Anthony W. Ivins in the Juarez Stake presidency.

The first seminary in the Church was organized by Brother Wilson at the Granite High School, Salt Lake City, in 1912. After two years' teaching there he was appointed president of the L. D. S. University in Salt Lake City, where he served from 1915 to 1925.

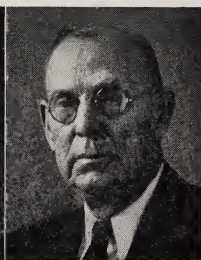
During the next four years he was supervisor of religious education for the Church Department of Education, and a member of the general board of the religion classes.

In 1930 he was appointed professor

(Continued on page 158)



JACOB F. GATES



GUY C. WILSON

THE CHURCH MOVES ON

(Continued from page 157)

of religious education at the Brigham Young University, and was head of that department until 1939. In 1941 he became professor emeritus. He had filed a mission in the Southern States from 1886-88.

New Illustrated Lecture Released to Missionaries

MISSIONARIES and Church groups will soon receive a new illustrated lecture on "Historic Highlights of Mormonism" which has been prepared by the Church Radio, Publicity, and Mission Literature Committee.

The lecture consists of sixty pictures in full color, together with an accompanying script. The film strip of pictures was done in technicolor, the first strip to be done by this method. Formerly, they were hand-colored.

B. Y. U. Radio Programs Replace Leadership Classes

BRIGHAM YOUNG UNIVERSITY'S twenty-second annual Leadership Week, which was suspended because of the war, became a fifteen minute nightly radio feature, from February 2 to 19. It was broadcast over the intermountain network, a chain of Utah radio sta-

tions. Nightly speakers discussed the problems of the day which had been scheduled for Leadership Week.

Relief Society Centennial Postponed

The general, centennial celebration of the Relief Society and the general conference sessions of the organization, scheduled for April during the general conference of the Church, have been "postponed for the time being," the general board of the Relief Society has announced.

The action was taken in line with the decision of the First Presidency to halt all but essential activities to conserve materials and time during the war emergency. (See February Era, page 74.)

A radio broadcast planned for Tuesday, March 17, over KSL, Salt Lake City which will feature an address by Amy Brown Lyman, general president of the Relief Society, is the only supplementary action definitely arranged, as the March Improvement Era went to press.

Ward and branch organizations will observe the centennial date as originally planned.

"Plant a Garden" Defense Council Urges

THE Utah defense council asks you to consider establishment of a garden which will enable you to "produce and save" rather than to "buy and hoard."

The campaign for such gardens was advanced by Miss Lou Richardson of San Francisco, a representative of region nine, on a recent visit to Salt Lake. Miss Richardson declared that the Church Welfare plan was the best example of what could be done in the patriotic idea of the plan endorsed by the national defense organization. Said she:

"The L. D. S. Church advises, inspires, and advocates the use of every bit of waste in the process of production. Not only does it urge its members to produce, but it urges them to eliminate waste, to preserve, and to save."

As a result, the Church Welfare program has become a pattern for the nation in times of stress, a community effort by which food shortages may be alleviated.

Personnel Relations Class Begins at B. Y. U.

IN cooperation with the Federal Security Agency of the United States Office of Education, Brigham Young University is offering a special defense course in "Personnel Relations." The course, which began early in February, is designed to give training to men and women who are, or aspire to become supervisors, industrial managers, personnel directors, or any other type of a leader whose work involves the managing or supervision of people. The course is offered free of expense and college credit will not be given.

MISSIONARIES LEAVING FOR THE FIELD FROM THE SALT LAKE MISSIONARY HOME ARRIVED DECEMBER 8, 1941—DEPARTED DECEMBER 17, 1941

Left to right, first row: Blake N. Dustin, Laura R. Merrill, Marjorie Thompson, Marjorie Smith, Don B. Colton, Myrtle Tolman, Mary Derrick, Reva Baird, Elmer E. Wilde.
Second row: Arlan R. Allred, Jr., Ezra H. Wilson, Lois Rignrup, Mary W. Hadfield, Lois Manwill, Afton McKean, Clint D. Palmer, Grant Fredrickson.
Third row: Ray C. Bryner, Joseph R. Crystal, Orrin W. Larsen, Lorin R. Oakey, Charles L. Zufelt, Richard T. Jeffs, Shirley C. Beard, Floyd J. Woodfield, George A. Smith.
Fourth row: Wm. E. Berrett, Martin D. Garney, Ray O. Taylor, Harold H. Whitting, R. Dean Jones, Richard E. Carruth, Vyrin K. Orr, Gae Bradshaw, J. Sterling Rose.
Fifth row: James W. Challis, J. R. Burnett, George A. Anderson, Preston A. Nielsen, Aaron L. Robinson, Karl N. Butler, Irl V. Moss, James F. Chandler, Milton G. Sharp.
Sixth row: Merritt Neibaur, West Belnap, Clarence Rigby, Glen Zenger, Don T. Sperry, Larry Adamson, Victor Wathen, Boyd Moulton.
Seventh row: Paul R. Stevens, Wayne L. Brinkerhoff, Paul Bickley, Harold B. Bandley, Herman R. Wakman, Theodore E. Aston, V. Wendell Andersen, Richard J. Coulam, Ray S. Davis.
Eighth row: Victor Anderson, Max Tyler, Robert Thompson, Max E. Nelson, James W. McLachlan, Julian C. Hall, Richard F. Hadley, Clarence A. Bundy.
Ninth row: Donald Foster, Wendell D. Leavitt, Verr D. Leavitt, Albert L. Krebs, William C. Jolley, Wendell J. Petersen, Jax L. Godfrey, Marriener R. Jensen, L. Eugene Harvey.
Tenth row: James F. Bell, Ralph A. Taylor, George R. Quist, Arben O. Clark, Arch G. Widdison, Robert L. Merrill.



MISSIONARIES LEAVING FOR THE FIELD FROM THE SALT LAKE MISSIONARY HOME ARRIVED JANUARY 5, 1942—DEPARTED JANUARY 14, 1942

Left to right, first row: Anna Gerber, Iris Heaton, Frances Baker, Verda Turnbow, Don B. Colton, Ida Swain, Adeline Klem, Lorraine Grant, Belle Forsyth.
Second row: Willard B. Meacham, Howard N. Peck, Merline Grange, Lorraine Markgraf, Afton Hatch, Leone O. Stauffer, Clara C. Rose, Elda M. Holladay, Joseph M. Chatterton, Donald B. Koller.
Third row: Franklin Turpin, Grant M. Bosworth, Clarence M. Orton, Louie R. Peck, Joseph Page, Reatha J. Evans, Ray B. Barker, John D. Phillips, Orland Eggleston.
Fourth row: Jesse B. Reay, Delbert N. Nelson, Duayne T. Johnson, Leo C. Telford, Fern Dahl, Byron Cheever, Garth Barton, J. Grant Pace, Charles B. Bingham, William E. Berrett.
Fifth row: Melvin Merlich, Norman Hill, Irwin T. Stoddard, John R. Holman, Greenland C. Simpson, A. Eugene Dibble, Melvin M. Hansen, Frank B. Reed, Haines Smart.
Sixth row: Clive R. Harston, Horace L. Morrill, J. Russell Thernock, Alan D. Bennett, Carl M. Van Tassel, Clyde K. Cox, Robert V. Bastian, J. Lowell Young, Meant K. Bain, Earl F. Hill.
Seventh row: Donald Jones, William L. Prescott, Chester W. Stokes, Reed W. Anderson, Frank M. Gibbons, Glen G. McBride, Henry H. Field, Peter Lauritzen, John Bravin.
Eighth row: Norman Ricks, Shelby M. Bentley, Don H. Briggs, Charles V. Hatch, Arthur W. Smith, John H. Moore, Wendell L. Thompson, George A. Palmer, Arlan Anderson.
Ninth row: Gilbert Green, Floyd H. Black, Thyrall Finn, Ial Lunt, Wayne Booth, Hale B. Seely, Millward Robinson, W. R. Hatch.
Tenth row: Kenneth W. Porter, L. Tom Perry.

The Church Moves On

B. Y. U. Gets Rare Volumes

JAMES McCANCE of the Montreal Branch of the Canadian Mission has given some rare old books to the library of the School of Religion of Brigham Young University. The books, one printed as early as 1635, are written as histories and dissertations by prominent members of the clergy in the early seventeenth and late eighteenth century.

Excommunications

Hendrikus DeBuijer, excommunicated for apostasy, November 10, 1941, in the East Orange Ward, New York Stake.

Edith D. Koester Bohnet, excommunicated for apostasy, March 23, 1941, in the Baltimore Branch, Washington Stake.

Rulon T. Jeffs, excommunicated for advocating doctrines contrary to the teachings of the Church, April 14th, 1941, in the Le-Grand Ward, Bonneville Stake.

Mercedes L. Hardy, excommunicated for apostasy, December 17, 1941, in the Caldwell Ward, Nampa Stake.

Romero G. Martinez, excommunicated for adultery, May 11, 1941. (Ward not given.)

Florence Runswick, excommunicated for apostasy, September 25, 1941, in the Wilshire Ward, Los Angeles Stake.

Amelia Volmer, excommunicated for advocating doctrines contrary to the teachings of the Church, December 2, 1941, in the Sugar House Ward, Highland Stake.

Puerto Rican L. D. S. Group Functions

AN invitation to Church members living or stationed in Puerto Rico to become associated with other members on the island has been extended by George O. Zabriskie, chief clerk, signal office, headquarters of the Puerto Rican Department at San Juan.

An informal group to study L. D. S. principles has been organized at San Juan.

Missionaries Released In January, 1942

California: Alfred C. Nielson, Brigham City, Utah; Jack R. Price, Pocatello, Idaho; Leonard C. Brostrom, Preston, Idaho; Paul Black, Lovell, Wyoming; Melvin N. Carlile, Heber, Utah; John V. Wright, Pleasant Grove, Utah; Kenneth B. Morrison, Salt Lake City; Sterling B. Rich, St. Charles, Idaho; Clyde L. Miller, Salt Lake City; Gordon V. Barney, Delta, Utah; Alma E. Nielson, Manti, Utah; Julian S. Neff, Salt Lake City; Dee W. Lewis, Tabiona, Utah; Clifton R. Dixon, Gooding, Idaho; Grant H. Larsen, Hyrum, Utah; Jay G. Lindberg, Tooele, Utah; Sylvia L. Probst, Midway, Utah; Verda Washburn, Blanding, Utah.

Canadian: No releases.

Central States: Lottie R. Freestone, Mesa, Arizona; Elizabeth Walker, Vernal, Utah.

Eastern States: Francis O. Unander, Burley, Idaho; Richard A. Seare, Salt Lake City; Hyrum V. Pope, Clifton, Idaho.

East Central States: No releases.

New England Mission: Edgar C. Jones, Jr., Vernal, Utah; Grant B. Jacobs, Ogden, Utah; Allen F. Larsen, Firth, Idaho.

(Continued on page 184)

The Work Goes On In Switzerland

CONVINCING portrayal of the faithfulness of the Saints in Switzerland, where the branches are being held to-

gether and the activities are moving forward through the efforts of stalwart men and women there, is found in these photographs sent to Elder Thomas E. McKay from the Zurich and Bern branches.

Branch and district officers and teachers of all organizations at the fall conference, Zurich District, Zurich, October 26, 1941.



Branch presidents and district supervisors, Zurich District, with mission officers at the fall conference, Zurich district, October 26, 1941.



Priesthood and Relief Society at the spring conference, Bern District, Sunday, May 11, 1941.



Center photo, from left to right, first row: Christian Schmid (Malix-Chur); Bertha Piranian, district supervisor, Y. W. M. I. A.; Anna Stoecklin, Sr., mission supervisor, Relief Society; Louise B. Zimmer, mission supervisor M. I. A.; Anna Baumann, district supervisor, Relief Society and second counselor to Sister Stoecklin. Second row: Werner Michel, district supervisor, Y. M. W. I. A.; Hans Süss (Wädenswil); Otto Riethmann (Zurich); Jakob Hosli (Ennenda-Glarus); Badwagan Piranian (Zurich); Carl Ringer, Sr., president Zurich District; Max Zimmer, acting mission president; Erwin Gerber (Zurich); Walter H. Ruf, president Bern District (visitant); Julius Billeter (St. Gallen); Fritz Leuzinger (Winterthur); Fritz Dietrich (St. Gallen); Rudolf Schneider (Uster); Edwin Baumann, district supervisor school and first assistant in mission superintendency Sunday schools. (Absent when picture was taken: Joseph Birchmeier, B. P. Luzern.)



MISSIONARIES LEAVING FOR THE FIELD FROM THE SALT LAKE MISSIONARY HOME ARRIVED JANUARY 26, 1942—DEPARTED FEBRUARY 4, 1942

Left to right, first row: Luis Beltran, James N. Skousen, Pauline Decker, Rachel Beutler, Don B. Colton, Lila Austin, Ray Bosshardt, Delbert Jex, Arden Richards.

Second row: La Mont James Johns, Jack Egbert Hendricks, Pauline Bailey, Edna Martineau, Wilma Whipple, Ethel Wilde, Chloe Olsen, Gordon Tregeagle, Douglas B. Orgill, Verlin Lee Coxey.

Third row: George Richards, Reese Sessions, D. Va Loy Brady, Alice Smedley, Ruth Greenwell Hodson, Phyllis Jensen, Jedd Hart, Carling Young, Blaine Dunkley.

Fourth row: Dean H. Farnsworth, Lytle R. Cooley, W. Troy Butler, Ivaloe Zollinger, Idella Wood, L. Ronald Lindsay, James E. Lindsay, Duane Crooks, Lew S. Harrison, Wm. E. Berrett.

Fifth row: Reid Powell, Bryant S. Woolley, Melvin Anderson, Maurice Asay, Thomas B. Smart, Gerald Melchin, Cornelius Wright Nielsen, Clair H. Lundberg, James L. Bradley.

Sixth row: Calvin Palmer, Hal A. Nebeker, Garr Curtis, Marion Callister, Max B. Crandall, Chauncy S. Peterson, Bronzel Pickett, Howard Cooper, Earl Updike, Lee W. Hurst.

Seventh row: Paul R. Stevens, Wayne L. Brinkerhoff, Paul Bickley, Harold B. Bandle, Herman R. Carpenter, Golden A. Buchmiller, Paul Ray Lumt, La Mont Heaton, Reid J. Bodine.

Eighth row: Laurence Taylor, Steve G. Hale, Loren W. Ferre, Dean W. Bartholomew, Philip T. Sonntag, Conway H. Dunn, E. Dale Kirham, D. Eugene Moore, Ray Whiting.

Ninth row: Lloyd Valentine Allen, Donald G. Stenquist, Dale S. Hansen, Vere H. Johnson, Willard B. Thompson.

Editorial

President Rudger Clawson

"SEESEST thou a man diligent in his business? he shall stand before kings."

So we might speak of Elder Rudger Clawson, president of the Council of the Twelve.

He has performed with unceasing diligence the duties of his high calling. Powerful as the silent seasons that cut into granite walls, his quiet, persistent labors have overcome evil and brought joy into human lives. He has been a faithful servant of the Lord.

Though gentle, kind, and thoughtful toward all, he has been courageously uncompromising in his adherence to gospel law. He has shown how justice and mercy may be mingled for human good. That is a notable achievement.

He has dealt joyfully with life. His clear intelligence and ready wit have smoothed the rough road for many a struggling soul.

The restored gospel has been his guide and inspiration. By gospel standards he has measured every human act. Thus, he has always walked in the light of truth.

There is splendor in such a life.

We are grateful for such a life.

The whole Church, and all who know him, young and old, unite in tendering President Rudger Clawson congratulations upon the eighty-fifth anniversary of his birth. (March 12, 1942)

May his days increase, and health and strength be his daily portion.—J. A. W.

Dark Secrets from Dark Places

ONE of the most common complaints of mankind is that we know so little about the future. To most of us it is closed, except as it may be predicted in general terms by the experience of the past, and except as it has been broadly outlined in scripture. But so anxious are some to pry into the secrets of specific things to come in their own lives, that they will go to great lengths to consult almost anyone within reach who professes powers beyond the perception of ordinary men.

Before Saul ever consulted the witch of Endor, and perhaps until the last scene of time shall have been enacted, men have tried and will continue to try to wrest from the great unknown, some inkling of what is yet to happen. Accordingly, the soothsayer, the fortuneteller, the clairvoyant, the crystal-gazer, the reader of the tea-cup, the diviner of cards, have all sold information they do not have concerning things they do not know—or, if they have such information the source of it will not bear scrutiny.

It is true that the scriptures testify: "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets" (Amos 3:7), and it is also true that down through the centuries divinely

appointed prophets of the living God have been privileged by the Almighty to foresee events that were yet to come—but these prophetic utterances have been proclaimed and recorded by men of God for the knowledge and comfort and warning of all the children of our Father, and have not been bought and sold.

It is natural that men should desire to know something of what lies before them, but if it were good that each of us should have specific foreknowledge of events to come in our lives, the wisdom of an all-knowing Creator would have made such prescience possible, without our resorting to dark places among those who, for a price, conjure up spectres and mumble incantations. If a man cannot be happy and live well with such knowledge as God has chosen to reveal concerning things to come, it would be left to conclude that, among other things, such a man lacks understanding, and also faith, which is a fundamental element in an acceptable life.

—R. L. E.

Above Price

WHEN on March 17, 1842, the Prophet Joseph Smith organized the National Woman's Relief Society, he must have had a vision of the great work which would result from this inspired organization, the first auxiliary in the Church.

From that day to this, the progress of the Relief Society has been a long triumphal procession of good works, both at home and abroad. Its scope has been programed so completely that women, if they but follow it, will be assured development in their homes with a resultant good in their communities. A varied program including literature, scripture, social problems, and handwork lends itself to making a reality of the burning ideal behind Relief Society—that of service!

Planning its work to be applied within the four walls of the home, the Relief Society endeavors to teach better home-making to all of its members. To this high calling, the leaders bring such information and inspiration as will help to make the home a center of well-being and culture. How well they have succeeded is attested to by the increased membership from eighteen in the beginning to today's enrollment of one hundred thirteen thousand.

What cannot be measured is the boundless good that they have done—of so great a nature that even the United States of America is indebted to this inspired organization. So marked was the feeling of gratitude for the gift of wheat from the Latter-day Saint Relief Society that a president of the United States made it a point to call on the Relief Society president, in order to thank her for the great contribution that the organization had made to the country.

Since the desire for honor has never figured in their activities, the Relief Society has gone out of its way to help in countless unsung causes, rebuilding families, revitalizing individuals, always proving their Christianity by their works. Truly, the Relief Society is inspired, and its work is consecrated.—M. C. J.

EVIDENCES AND RECONCILIATIONS

xlvi. What is the Place of Woman in the Church?

THE place of woman in the Church is to walk beside the man, not in front of him nor behind him.

In the Church there is full equality between man and woman. The gospel, which is the only concern of the Church, was devised by the Lord for men and women alike. Every person on earth, man or woman, earned the right in the preexistent life to come here; and must earn the right, by righteous actions, to live hereafter where "God and Christ dwell." No vicarious service, except as to the resurrection of the body, will bring exaltation. The privileges and requirements of the gospel are fundamentally alike for men and women. The Lord loves his daughters as well as he loves his sons.

This doctrine of equality is confirmed in the ordinances of the Church, which are alike for man and woman. Faith, repentance, baptism are the same for all. The rewards, such as the gift of the Holy Ghost, and the temple ordinances are alike. The highest attainable glory cannot be won by man or woman alone. Only those who are united, as husband and wife, by the sealing power, can enter the celestial glory in the hereafter. "Neither is the man without the woman, neither the woman without the man, in the Lord." (1 Cor. 11:11) And, provision will be made for the righteous who live unmarried to receive the sealing blessing in the hereafter, through vicarious work performed in our temples.

This makes individuals of man and woman—individuals with the right of free agency, with the power of individual decision, with individual opportunity for everlasting joy, whose own actions throughout the eternities, with the loving aid of the Father, will determine individual achievement. There can be no question in the Church of man's rights versus woman's rights. They have the same rights.

This equality has been respected in the history of the Church. Equal suffrage within the Church has always been recognized. Church members, men and women, have always been asked to sustain by vote, the uplifted hand, the persons nominated to fill the various offices of the Church. (Doctrine and Covenants 20:65; 26:2; 107:22; *Teachings of The Prophet Joseph Smith*, p. 75; *Gospel Doctrine*, pp. 196, 197) Equal suffrage in civic life has likewise been defended by the Church. "Now, sisters, I want you to vote also, because women are the characters that rule the ballot box." (*Discourses of Brigham Young*, p. 563) The right to vote for national, state, and local officials was granted women in the early days of the territory of Utah, when Church members were in control of territorial activities. In fact, it was in Utah, in 1870, that

women first exercised full political franchise in the United States. Brigham Young saw no objection to a woman holding public office if compatible with her other duties.

The right of woman to develop her native gifts through education has been held before the Church from its organization. Women have, indeed, been urged to train for the various life pursuits of society. The fine arts, music, painting, literature, teaching, business, science, mining, medicine, civil government and law were mentioned by Brigham Young as suitable studies for women. (*Discourses*, Chap. XXII) President Joseph F. Smith spoke similarly: "It is very important to the welfare, usefulness, happiness, and comfort of our daughters (in view of certain circumstances) that they learn some branch of industry that could be turned to practical account in the way of making a living, should circumstances require it." (*Gospel Doctrine*, ed. of 1941, p. 352) President Smith also declared his belief that "spiritually, morally, religiously, and in faith" woman is as strong as a man.

However, the Church has never ignored, as many political and social theorists have done, the natural differences between men and women. These differences in function determine in a rational society the major duties of man and woman. The design of nature is that man and woman together shall form the unit of society, known as the family; shall beget and rear children to carry on the race, and shall find in family life not only their greatest joy, but also their chief incentive to useful activity. It is recognized that whenever this purpose is ignored, the frustrated functions lead to defeat in life.

Therefore, the Church has taught and urged that man and woman accept their respective responsibilities as man and woman, husband and wife, father and mother. This really is another evidence of equality, since, in conforming to natural law, greater freedom and power are won by both. For the woman, it means that she, at least during a large part of her life, devotes herself chiefly to the duties of home; for the man that he devotes himself chiefly to the providing of the means of support of the home. Naturally, this does not prohibit outside interest for leisure or free time. The importance of such functional division of labor is set forth powerfully by President Heber J. Grant: "The mother in the family far more than the father is the one who instills in the hearts of the children, a testimony, and love of the gospel—and wherever you find a woman who is devoted to this work, almost without exception, you will find that her children are devoted to it. She shapes their lives more than the father, because he is away much more." (*Gospel Standards*, p. 151)

In harmony with this view, the Church has always favored an education to fit man and woman for their respective spheres of activity—that is, a practical education. Home-making, today a well-established applied science and art, giving a vision of the world's great knowledge-possessions, is looked upon as the wise education for woman. Speaking on this subject, President Brigham Young said: "It is more necessary that they [women] should know themselves and the duties that will be required of them when they are wives and mothers." (*Journal of Discourses*, 10:370) This (Concluded on page 188)

When packing a cake to be sent off in the mail, place cake in box to be shipped, and fill in around and on top of cake with freshly popped popcorn, lightly but firmly. This keeps the cake from being crushed and insures safe shipping.—Mrs. V. R., Yuma, Arizona.

When basting or making tailor tacks, some thread has a tendency to tangle or knot. Avoid this by running the piece of thread being used down the side of a square of ordinary paraffin. A thin coating of wax remains on the thread.—E. J., Salt Lake City, Utah.

Cooks' Corner

By Barbara Badger Burnett

Stuffed Cabbage Rolls

- 1 head cabbage
- $\frac{1}{2}$ package spaghetti
- $\frac{1}{2}$ pound ground beef
- 1 small onion, chopped
- 1 egg
- salt and pepper
- 1 can cream of tomato soup

Wash the cabbage and parboil in salted water until the leaves can be removed easily. Take off the leaves and drain. Cook the spaghetti in boiling salted water until tender and drain. Brown the meat and chopped onion together in a frying pan and season. Add the spaghetti and the egg, beaten. Spread this mixture on the cabbage leaves, roll up, and fasten with toothpicks. Put in a baking dish. Pour over the tomato soup, cover and bake in a moderate oven for one hour.

Corn Bisque

- 4 tablespoons butter
- 3 tablespoons flour
- 1 teaspoon salt
- $\frac{1}{4}$ teaspoon pepper
- $\frac{1}{2}$ cups evaporated milk
- $\frac{1}{2}$ cups water
- $\frac{1}{2}$ cups canned corn
- $\frac{1}{2}$ cups canned tomatoes
- 4 cloves
- 1 bay leaf
- $\frac{1}{2}$ tablespoon sugar

Melt the butter in a double boiler and blend in the flour and the seasonings. Gradually add the milk and water, stirring constantly until smooth paste is formed, then stir in remainder. Add the corn, cover and cook ten minutes. Cook the tomatoes, cloves, bay leaf, and sugar together five minutes. Strain, reheat and add slowly to the milk mixture. Serve at once.

Broiled Baked Bean Sandwiches

Toast for each sandwich one slice of bread. Place a heaping spoonful of oven baked beans on each slice, then spread over beans pimiento cheese. Top with half slices of bacon. Broil slowly until bacon is crisp and cheese melted. Arrange on plate and garnish with fresh cucumber pickles.

Peach Meringues

Drain well eight large canned peach halves. Place in a shallow baking pan, then fill the center of each with currant jelly. Cover each peach half with meringue.

(Concluded on page 164)



SAYS ELSIE, THE BORDEN COW:

**GRAND UTAH MILK—
NOTHING REMOVED
BUT WATER!**

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HERE'S MILK with the Cache Valley freshness sealed right in the can. With almost half the water taken out, and glorious sunshine Vitamin D added.

Here's Borden's Evaporated Milk!

Creamy-rich for soups, sauces, and mashed potatoes.

Digestible for baby's formula. Many doctors recommend it. Try it today!



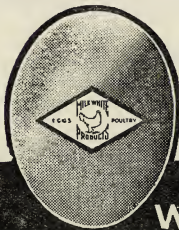
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in any recipe that calls for finest quality eggs. Nutritious Milk White Eggs are a "must" in every diet because they are rich in vital food elements that help keep you fit. Ask for them by name. They're the best you can buy.

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That's because RANCHO VEGETABLE SOUP is simmered for hours on end

The vegetables we use in Rancho Vegetable Soup are something to behold! Plump, tender peas, golden baby carrots, other vegetables you'd be proud to grow. These and other choice ingredients are blended together according to a famous old Western recipe—and simmered for hours and hours! That's why Rancho Vegetable Soup is the *home-madest* tasting soup that ever tickled a palate.

RANCHO SOUPS

Made from top quality Western produce, blended to favorite old Western recipes, simmered for hours, all amazingly low priced.

Chicken Gumbo • Vegetable • Tomato • Cream of Mushroom • Chicken Noodle • Pea • Asparagus



Cook's Corner

(Concluded from page 163)

ingue, pressing it out well to the edges to seal in the jelly, then sprinkle with coconut. Bake in a slow oven (325 degrees) fifteen minutes.

Meringue

Beat until stiff two egg whites. Add gradually four tablespoons sugar. Add any desired flavoring.

Sunday Night Salad

2 packages lemon flavored gelatin
1½ cups boiling water
1½ cups cold water
1 cup whipping cream
½ cup mayonnaise
1 cup chopped celery
2 avocados chopped
1 cup mild cheese cut in small cubes
asparagus tips, tomatoes, sweet pickles, lettuce

Add the boiling water to the gelatin and stir until dissolved. Add the cold water and chill until it begins to set. Whip the cream and mix with the mayonnaise. Fold into the gelatin mixture. Add the celery, avocados and cheese. Line the sides of a ring mold with cooked asparagus tips, pour in the salad mixture and chill until firm. Unmold on lettuce and garnish with tomatoes and sweet pickles.

Sugar Cookies

3 cups flour
1 teaspoon baking powder
1¼ teaspoon salt
1¼ cups sugar
1 cup shortening
3 eggs
1 teaspoon vanilla

Sift dry ingredients; add shortening mixing with a fork. Add unbeaten eggs and flavoring. Roll out very thin, and cut with a cookie cutter. Sprinkle with sugar and bake on a greased baking sheet at 375 degrees for ten minutes.

UNCONQUERED

(Concluded from page 152)

day if you have to, but be there when he comes."

DAD waited some hours. Finally he saw a streak of dust coming down Elderberry ridge. Only three horses remained of the band, and these the Mexican was pushing to their limit. The stallion was leading, then came the wild mare, and trailing came her yearling. Past Dad they went. The Mexican jumped off the tired horse, threw his saddle on the fresh one, placed his foot in the stirrup and the horse was running like the wind, as the rider waved a hand that grasped a coiled lariat, and said, "*Muchas gracias, amigo.*"

Dad followed down Juniper ridge, a long grass-covered slope that connected two mountain ranges. He saw a rider coming up this ridge. It was the foreman. Then he saw the Mexican swinging a wide loop; saw it snake out and settle true; saw the well-trained saddle animal ease back on the rope; saw the Mexican jump off with his other lariat; saw the stallion charge him, coming with ears back, mouth open and front feet striking. He was glad that saddle horse understood his business. He saw the Mexican swing a loop and saw those striking front feet encircled, saw the stallion thrown to the ground.

The foreman had ridden up and joined Dad. Together they watched the Mexican place a hackamore and blind on the stallion. When the animal was let up, it struck, kicked, and

bit in all directions, but never where the Mexican was. They saw the saddle placed on the long back, and just as they rode up saw the Mexican ease himself into it, unmindful of them. When the blind was raised never had they seen such wicked bucking or such magnificent riding as they now witnessed. Suddenly the stallion threw up its head, looked around, and started toward the ranch like a well-broken saddle animal.

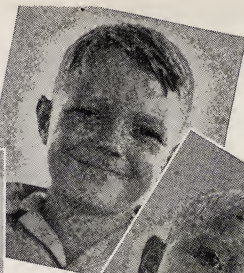
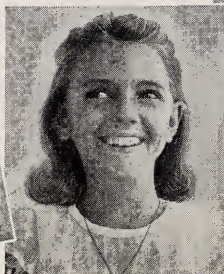
The Mexican was smiling now. He leaned forward and was patting the stallion on the neck, when, quick as a flash that animal shot its head to one side and grasped the rider's ankle with a pair of iron-like jaws. The Mexican took the small end of his quirt and with the heavy, loaded end pounded the animal over its head. They were close enough to see the white of that upturned eye as the rider tried different ways to release his leg. All failed. Great drops of perspiration ran down the Mexican's face. The pain was intense as slowly the muscles were being torn from the bones. The foreman rode up in an effort to help but was met with two flying hind feet and two striking front ones. He looked into the Mexican's face. Saw a look of agony as the rider suffered on in silence. Slowly the foreman drew his revolver, took careful aim at that white eye and pressed the trigger.

"Tol' y'u never could git best o' a' animal with long neck, twitchin', p'inted ears, an' 'white showin' in his eyes," was Dad's comment as they freed the Mexican from a horse that had died unconquered.



TO UTAH FARMERS

The 4 Lane children, left to right: Lora, 17; Lola, 12; Bill, 10; Robert, 3



Why the Lane family came BACK TO THE FARM

Cheerful Mrs. Lane, busy mother of four

"I WAS RAISED on a farm not far from here," Mr. Lane told me, "but when I was offered a job with an ice company in Dallas I took it. I made good wages but with four children we just broke even. Then too, we all missed the freedom of the country. A few years ago we came back to this farm. The family all turned in and helped. My city training, in business, has helped me keep accurate check on how much we take in and how much we spend.

"Blackeye peas are a 3-way crop. You sell 'em green, mostly to the cannery, or dried, and leftovers you let the hogs harvest. In a good season I'll average, per acre, 2000 pounds of green peas and 1000 pounds of dry. After my peas are picked I have enough feed left to grow out about 100 hogs—I finish them on corn up to 220 pounds apiece."

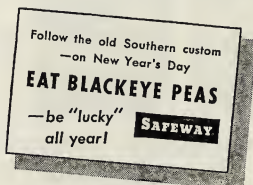
*Told to Your
Safeway Farm Reporter*



C. F. Lane, a typical tall, bronzed Texan, has about 90 acres in blackeye peas at Cayuga, Texas

Cortez Boatner. Safeway manager at Athens, Texas, buys garden produce and blackeye peas from the Lanes. "Safeway often takes as much as 300 pounds a day of my green peas," Mr. Lane told me. "We buy all our groceries at Safeway and the price is always right. We like the quality foods we get. I could butcher my own hogs but I'd rather sell them and take the money. Then we can buy hog products, and other items, exactly when and in the amounts we want from Safeway"

"Safeway and the other chains have been a big help to us pea growers," said Mr. Lane. "They sell green, dry and canned peas in enough volume to help stabilize the market. And Safeway ads help promote the old Southern custom of eating blackeye peas on New Year's Day for 'luck.' Such advertising moves a lot of canned and dry blackeye peas"



TWO SURE WAYS TO PERK UP LAZY MORNING APPETITES



Just you watch lazy morning appetites sit up and take notice when you serve famous Albers hot cereals for breakfast! They're delicious as all get out—and awfully good for everyone. For variety's sake, serve first one and then the other. For example . . .

1

Serve Albers Oats several times a week

New, improved Albers Oats—either the Quick or Old Fashioned kind—cooks up firm and smooth and creamy-white, has a brand new delicious flavor, is a rich natural source of Vitamin B₁ (the all-important "nerve" and "digestion" vitamin), contains a generous share of body-building minerals.

2

Serve Albers Carnation Rolled Wheat on the other days

Melt-in-your-mouth Albers Carnation Rolled Wheat is made from finest California Sonora wheat, cooks up just right in exactly three minutes, contains 50% more Vitamin B₁ than the whole wheat from which it's made because Albers adds half as much again of this all-important pep-up vitamin.



SAVE THE EXTRA-VALUE
ALBERS PREMIUM COUPONS

A CENTURY OF GOOD WORKS

(Continued from page 141)

Packard, later a member of the first visiting teachers' group—the Necessity committee. We see Sarah M. Cleveland, generous-hearted and frank, and Elizabeth Ann Whitney, gentle and spiritual-minded, chosen as counselors; as secretary, Eliza R. Snow, the lovely poetess and scholar later second president of the society; as assistant secretary, Phoebe M. Wheeler, who became a valued member of the Necessity committee, and who at one meeting donated her new calico dress to a needy woman; as treasurer, Elvira A. Coles (Holmes), who when her husband joined the Mormon Battalion went on across the plains alone with her wagon, oxen, and cow. Then there were Sarah M. Kimball, later secretary of the central board, and great suffrage leader in Utah; Bathsheba W. Smith, who became the fourth president of the society, and was then the youngest of them all, barely twenty. Others were as follows: Phoebe Ann Hawkes, Elizabeth Jones, Philinda Merrick, whose husband and son were killed at Haun's Mill, Martha Knight, who with her family had contributed liberally to the Kirtland Temple, Desdemona Fulmer, formerly of Kirtland, and who had experienced the tragedy of Haun's Mill Massacre; Margaret A. Cook, Sophia Robinson, Leonora Taylor, wife of John Taylor, third president of the Church, and Sophia R. Marks—all comprising the charter members of the society. After the officers were chosen, the name of the society was decided upon—"Female Relief Society of Nauvoo," and the society was declared organized.

THE charity fund was started at this first meeting by the Prophet himself, who contributed five dollars and stated that in the future his gifts to charity would be made through this organization. Organized relief was thus initiated by him, and has been in operation through the entire history of the society. His plan for the society included welfare work, and intellectual and spiritual development. The welfare work was to consist not only of individual helpfulness and betterment, but also of mass betterment, not only of direct assistance to the sick and needy, but of constructive preventive work for the whole community—all to be considered and carried out intelligently with tenderness, sympathy, and love, and in the spirit of the gospel.

A few excerpts from the Prophet's instructions are interesting and illuminating:

This charitable society is according to your natures; it is natural for females to have feelings of charity. You are now placed in a situation where you can act according to these sympathies which God has planted in your bosoms. If you live up to these principles, how great and glorious. . . . This society is not only to relieve the poor but to save souls. . . . You should be armed always with mercy. If you would have God have mercy on you, have mercy on one another. . . . Be pure in heart. . . . Do not injure the character of anyone . . . hold all characters sacred.

So devoted to this new and interesting organization was the Prophet, and so anxious for its success and development, that he kept a close watch over it and visited the meetings frequently during that first difficult year. His successors in office and the whole Priesthood generally have followed his worthy example in both their appreciation and their support of the work which he inaugurated for the women of the Church.

All down through this great century, a century of invention and discovery, with changes and displacement in the social and economic order, the Relief Society which every Latter-day Saint has come to know so well, has functioned efficiently on the broad and comprehensive foundation laid down by the Prophet. In each period it has adjusted its program to meet the specific needs of that period. Through the years of trials and tribulations in Nauvoo, and on the great plains, and through the years of pioneering and development in the arid and untamed West, it was there to succor and comfort, and in days of prosperity it has worked to the end that all might be partakers.

The work has been in the nature of applied Christianity. No legitimate call for aid has ever been ignored. No worthy hand has ever been stretched out to them but what succor was forthcoming.

In addition to its direct assignment the society has reached out in broad humanitarian fields. It has fostered industry and stored grain for times of need; it has helped provide educational and recreational needs for communities; it has interested itself in social legislation which has had for its direct object the benefit of humanity; it has joined hands with other great national and international organizations in the interest of suffrage, temperance, peace,

A Century of Good Works

and rehabilitation in times of war and disaster.

This month commemorates the one hundredth birthday of the Relief Society. Original plans included local celebrations on March 17, with the planting of centennial trees on chapel grounds, and a general celebration in the great Tabernacle in Salt Lake City as a part of the general Relief Society conference. The latter was to consist of a pageant, a Singing Mother's concert, and the dedication of a permanent memorial in the form of a campanile, or bell tower, on Temple Square to house the famous Nauvoo Temple bell. Due to the war emergency the general celebration as well as the stake celebrations have been postponed. Ward and branch observances, however, will be carried on throughout the Church. Plans are going forward for construction of the campanile.

Although the Relief Society is a small organization compared with many other great national organizations of women in this country, some of which are from two to ten times its size, it is second to none in the nature of its cause, in the ability of its members to work unitedly and unselfishly in that cause, and in their unbounded faith and loyalty to one another and to the Church.

The society has not only aided its own members and enriched their lives, but it has helped countless thousands who have looked to the organization for encouragement and enlightenment as well as for practical help. With the inspiration of the gospel and the support of the Priesthood it has been a shining light upon a hill, shedding its beneficent rays upon all who come within their reach.

In Memoriam

(Concluded from page 146)

He loved peace fervently, and the Prince of Peace;

Like David's soul in youth, attuned to song;

Of earth's nobility, his life he held in lease,
To serve but Him to whom it doth belong.

God bless his memory, and grant that we
May have the strength sufficient for our day,

That justice, peace, good faith, and liberty
May be restored. My soul, arise, and
seek the way!

Clarence S. Jarvis,
Major, Engineers Reserve,
United States Army.

WHY DOES MY BABY NEED INTERMEDIATE FOODS?



BECAUSE HE SHOULD LEARN TO CHEW AS EARLY AS POSSIBLE—YET MOST ADULT FOODS ARE TOO COARSE AND HIGHLY SEASONED!

TO HELP bridge the important gap between strained foods and family meals, Heinz carefully prepares 12 Junior Foods... prepared according to special recipes and diced or chopped to promote chewing. Vitamins and minerals are retained in high degree, and only mild seasoning is used... no spices.

You can be confident of the outstanding *quality* of these products, because they bear the famous 57 Seal that backs Heinz Strained Foods. And they have received the Seal of Acceptance of the American Medical Association's Council on Foods! Serve your baby delicious, unstrained Heinz Junior Foods!

12 KINDS—Chicken Farina Vegetable Porridge with Milk, Wheat Germ and Yeast • Lamb and Liver Stew with Milk and Cereals • Creamed Tomato and Rice with Vegetables and Whey Powder • Creamed Green Vegetables • Creamed Diced Vegetables with Rice and Yeast Concentrate • Chopped Mixed Vegetables • Chopped Green Beans* • Chopped Spinach Chopped Carrots • Pineapple Rice Pudding • Prune Pudding • Apple, Fig and Date Dessert.

*New product—to be submitted to the American Medical Association's Council on Foods.

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THESE TWO SEALS MEAN PROTECTION FOR BABY



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Tile Showers, Radios Free**BETTER THAN THE BEST HOTELS—
FOR LESS****STOCK YOUR PANTRY AT
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On the Book Rack

(Concluded from page 155)

teachers of youth will find invaluable in order to help youth face the future courageously. Arranged in seven sections, such general headings as: *Forecast Tomorrow's World, Building a Complete Self, The Art of Self-mastery, Finding a Faith to Live By*, and other headings will indicate the usability of this volume. The quotations included in the book come from many of the leading philosophers, thinkers, and business men of our day.—*M. C. J.*

**YOUR BEST FOOT FORWARD;
SOCIAL USAGE FOR YOUNG
MODERNS**(Dorothy Stratton and Helen Schleman.
McGraw-Hill. Illustrated by Alice
O'Connor. 264 pages. \$2.00.)

THIS book of practical, everyday etiquette is an answer to every youth's query: "How shall I do the right thing in the correct way?" From a carefully planned questionnaire sent to many students throughout the country, it contains answers from them on everyday problems. Such chapters as "Introductions"; "Techniques for the Table"; "Dining in Hotels and Restaurants"; "In Public Places"; "Dates"; "Travel," and "Personal Appearance" are some which will be of special interest. Fascinating reading, it is written for all of us who want to be liked, who want friends, and who want the security which comes from knowing how to do "nice things" in a "nice way."—*M. G.*

WINDSWEEP

(Mary Ellen Chase. Macmillan Company, New York, 1941. 440 pages. \$2.75.)

THIS book is a rare commentary on the American life of today, replete with quiet charm and rugged strength, stemming from the Maine locale in which the story occurs. The very quietude of the philosophy which held the characters, even in the face of lashing storms, satisfies a need for today when inner security must replace the vanished peace of the world.

Miss Chase is one of the great authors of our day, both from the fact that she tells a story well and from the saneness of her philosophy. In addition, she brings to her readers a sense of the continuity of all that is good in life, regardless of external situations.—*M. C. J.*

AUTUMN LEAVES

(Winifred Morris Tibbs. 1941. 63 pages.)

THIS collection of poems is remarkable for many reasons. Chief among them is that it includes sixty-four poems and one sketch—all written after the author's eightieth birthday.

In these poems, the author has demonstrated the wisdom of keeping alert to the matter of living and of being keen to recognize permanent values.

We commend this slender volume of verse to those who like poetry.—*M. C. J.*

ON TROUBLESOME CREEK

(James Still. Viking Press, New York City, 1941. 190 pages. \$2.50.)

THIS collection of short stories does much to reconstruct the South of Kentucky folk. Although each story is complete in itself, the combination of stories tells the tale of one family of these Kentuckians who left the mine to get a bit of farming

Food Facts

(Concluded from page 156)

a. The consumption of meat and meat products must not be increased.

b. The consumption of fish should be increased, partly for reasons of national economy. At present it is about one-fifth of that of meat.

c. There should be a more abundant consumption of milk and milk products.

d. The consumption of bread and potatoes should be increased.

e. Likewise, there should be increased consumption of vegetables and fruits. . . .

The question of vitamins assumes a position of pre-eminent importance in relation to the problem of increasing efficiency. Since increased efficiency is predicated on increased metabolism and oxidation, the consequent consumption of increased quantities of vitamins must be insured. Reitschel's suggestion of preferring natural vitamins is accepted as far as possible. . . .

Following a study of fatigue-creating substances, the daily intake of all protoplasmic poisons has been reduced to a minimum, including the consumption of nicotine, alcohol, tea, and hot spices, as well as excessive metabolic stimulation from protein overfeeding. It is well known that alcohol must not be used for those participating in sports and this also applies to a much greater extent in war maneuvers which tax all body organs to the utmost.

The preference of the German army for a vegetarian nutrition has resulted in increased efficiency of the soldiers so nourished.

At the conclusion of this report Dr. Pettit comments:

We may disapprove the morals and objectives of the German army but not their efficiency. Is it possible that we will teach the world the Word of Wisdom?

land. Told in the first person by a younger member of this family, the incidents gain a first-hand realism that will do much to create a sympathetic understanding of this section of the United States.

All reading that is good reading should be an experience.—*On Troublesome Creek* is indeed an experience.—*M. C. J.*

LOOKING BACKWARD

(Edward Bellamy. Houghton Mifflin Company, Boston, 1941 Reprint. 276 pages. \$2.50.)

ALTHOUGH this book was first published in 1887, the interest has been great enough to call for many new editions and reprints. The subject matter which deals with the world of tomorrow in 2000 A. D. is of perennial interest since it deals with that wonderful land of nowhere, Utopia.

Into the book, in addition to a delightful love story, goes the philosophy which would make man rise to his full stature and nations attain the measure of their creation: the good of the people for whom and by whom they are instituted.

Whether or not Bellamy learned about the Mormon venture in Brigham City is unimportant; what is important is that he has achieved a book that has justifiably endured in popularity from the time of its first publication in 1887 until 1942.

—*M. C. J.*

"How Shall I Plant My Garden?"

(Concluded from page 153)

and placed more carefully than trees and shrubs. The mere fact that they are costly and more difficult to grow, puts them in a class by themselves. Evergreens are definite in habit, texture, and color, giving quick effect and, after they are established, remain the same in the landscape at all seasons other than the increase in height and spread.

Another important factor in beautifying the garden will be hedging. No matter where you are, in the city or suburb, you will see fine opportunities for the use of hedging. The low formal hedge bounding the planting areas and the garden path, or establishing the lines and patterns of garden design; the tall hedge for screening purposes; and the flowering hedge, all contribute their bit toward the beauty of the garden.

Who does not love a fine planted perennial flower garden that brings myriad colors, profusion of blooms, cut flowers from April to fall, and general brightness to the yard? Every woman yearns for the pleasure of going into her own yard and picking a bouquet to brighten the interior of her home. This is one of the simplest forms of planting, and yet one of the most grossly neglected.

We must understand that a garden is a designated area where man and nature are in harmony in the arrangement for the enjoyment of mankind. A garden without man to enjoy it becomes an inanimate area comparable to a deserted village. Never is a garden so lovely as when the sun is just slipping below the horizon, with the changing light illuminating each flower for a few minutes to produce an effect never seen during the day. With the twilight, our flowers gradually recede into nothingness, but we still linger, for then our garden is all peace and tranquility. Our senses are alert, for over the garden is wafted the fragrance of certain flowers. Then also, the petunias and heliotropes distill their fragrance. God gave us all these beautiful things for our enjoyment.



You'll Like Polka Dot, Too

Polka Dot is the modern bluing. You use it with soap right in the washer or tub. Blues while you wash.

Rough on Dirt! but, oh, so gentle with clothes!

Perhaps it IS hard to believe that a soap so rough on dirt can be so gentle with delicate fabrics and colors. But it's true of PAR! Try it. See for yourself.

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Melchizedek Priesthood

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

To Presidents of Stakes and Priesthood Quorums

February 4, 1942

To Presidents of Stakes
and Priesthood Quorums

Dear Brethren:

MANY requests have been received asking that the lessons for the Melchizedek Priesthood quorums based upon the "Teachings of the Prophet Joseph Smith" be extended to cover a two-year course.

After duly considering this matter the Church Authorities feel that this request should be granted. There is ample material in the lessons now prepared to cover a course of two years with added advantage.

As the lessons are published in advance in "The Improvement Era," it is suggested that the lessons appearing in the February number be followed as outlined and the division of the lessons for April will appear in the March number (see pages 171 and 172) and will continue to be so published through the years 1942 and 1943.

Very respectfully,

THE COUNCIL OF THE
TWELVE APOSTLES

By Rudger Clawson
President

Handbooks Available

WE HAVE reason to believe that many quorum officers have wanted a brief handbook that outlined their duties. We are pleased to announce that such a book is now available. It is a reprint of the article by Elder Joseph Fielding Smith in the Melchizedek Priesthood department of the February *Era* entitled "The Holy Priesthood and the Responsibilities of all Who Hold It." Copies of the booklet will be sent free of charge to all officers who apply for it.

However, we suggest that the chairman of the stake Melchizedek Priesthood committee determine the number needed in his stake and send for this number to the

Melchizedek Priesthood Committee
47 East South Temple Street
Salt Lake City, Utah

On receipt of the order the booklets will be promptly mailed to him for distribution.

Keep in Touch with Absentees

QUESTIONS 11 and 12 on recent quarterly report forms ask for the

number of members absent from quorum jurisdiction and the number of these heard from during the quarter. These questions touch a matter considered very important.

A quorum is composed of a number of men who should be bound together by ties of mutual interest, fellowship, friendship, and brotherly love. The quorum should be analogous to a well-ordered family, every member of which is deeply interested in the well-being of every other member, and stands ready to do anything necessary to administer to the needs of other members. In any family where these conditions exist no member could be long absent without hearing from home. And the same should be said of a quorum and absentee members.

Parents lead in efforts to keep in touch with children away from home. Quorum officers are responsible for initiating ways and means of keeping in touch with absentees. This is an important duty and should never be neglected. It cannot be neglected with propriety. The welfare of every boy in the army or in defense works or elsewhere should be a vital concern to the quorum of which he is a member. Let the officers do their duty and see that effective means are set up to keep in touch with absentees. Their welfare, the obligations of the quorum to them, and fellowship proprieties require this to be done.

So again the request is earnestly made that every absentee from quorum jurisdiction during the quarter be treated as a dear brother and officially contacted by correspondence or otherwise by an appointed representatives of the quorum.

Can You Beat It

ACCORDING to the fourth quarter, 1941, report of the fifty-second quorum of seventy in Malad Stake the membership achieved ninety-nine percent in these four respects: Church activity, payment of fast offerings, abstinence from liquor and tobacco, and observance of the word of wisdom. These figures show what an active and capable leadership can do.

We are also very pleased to report in this column that the average attendance of quorum members at weekly meetings during the quarter was given as sixty percent.

Heartiest congratulations to the fifty-second quorum! Keep up your good work.

NO LIQUOR-TOBACCO COLUMN

A Hard and Delicate Job

RECENTLY we were informed by a quorum president that it is a "hard and delicate job" to carry the liquor-tobacco campaign to an addict by "the personal contact" method. Certainly it is, as everyone engaged in this type of work knows. And to succeed the campaigner must employ all the tact, resourcefulness, and wisdom he can command. So his job challenges him at every turn.

But the heartening thing about this job is that it can be done. It has been done, this was proved and is being proved by the high priest quorum of Ogden Stake. (See December, 1941, *The Improvement Era*, p. 746.)

Why is the "personal contact" method so persistently urged? There are several reasons among which are: (1) Experience shows personal contact is usually the most effective way of securing personal response especially if the response is difficult to make. (2) It is the time-honored and most successful missionary method. Hence many quorum members are practiced in the method. (3) It puts the worker up against a real situation and enables him to vary his technique to suit the personality and conditions of the addict. (4) It is a near-at-hand and practically the only effective method that will succeed in this campaign.

Talking on the evils of liquor and tobacco in quorum and public meetings rarely reaches the ears of addicts—they are not present. Should any happen to be present he would probably be embarrassed and would not return. So far as he is concerned "the talk" did more harm than good. Hence the worker, we repeat, must be wise, tactful, resourceful, and prayerful. He must be persistent, and proof against discouragement. His reward will be the satisfaction in seeing his converts proud and happy that they have become free from enslaving and expensive habits.

The Gene Tunney Article

THE Gene Tunney article entitled "Nicotine Knockout or the Slow Count," printed in the January, 1942, *Era* was reprinted in folder form and will be sent free on request to stake chairman, ward bishops, and other responsible parties for distribution among those who are likely to profit by its reading. This article has excited a good deal of favorable comment. It

MELCHIZEDEK PRIESTHOOD

is especially interesting to boys and young men.

Also the article "Shall Women Smoke?" was very popular, and created a demand for fifty-five thousand reprints. Young women and mothers were especially interested in reading the article. It likewise is obtainable without charge for distribution by responsible persons.

Interest Growing

INTEREST in the No Liquor-Tobacco campaign is growing, especially among the Priesthood quorums. The officers of these quorums are responding more actively than ever before to the request of the First Presidency that they carry to their addit members an appeal to become total abstainers. Hence the personal contact method is at last in real operation among the quorums. So real progress among adult users is now being made.

The Cost of Liquor and Tobacco

THE following official figures indicate the challenge to our liquor-tobacco abstinence campaign in Utah. We again present these informative figures, as we have done during recent years in the March number of *The Improvement Era*. The State Liquor Control commission furnish the figures for hard liquor and the tax commission those for cigarettes and beer. Amounts paid for cigars and other forms of tobacco (not taxed in Utah) are not included.

We give these figures because they indicate the challenge thrown in our faces by the liquor-tobacco interests; and according to the figures, our campaign during the last four years has not materially changed these figures. Have we done any good—we certainly have. Our campaign has made our people conscious of the fact that the Lord was right when He revealed to the Prophet that liquor and tobacco are not good for man. But our campaign is not ended, it cannot end until all addicts who hold the Priesthood in the Church are total abstainers. Further, it can not end until the tremendously expensive campaign ceases, that liquor-tobacco interests carry on to make slaves of the youth of the land.

Of course, from our point of view money spent for smoking tobacco and alcoholic beverages is foolishly wasted.

But, here are the figures: We hasten to say that though these figures are large the per capita consumption of tobacco and alcoholic beverages in Utah is less than for nearly all other states in the union. However, the figures are entirely too large and reflect unfavorably upon Utah, because it is a so-called Mormon state; those for the years 1939 and 1940, respectively, or for calendar years. Those in the third column for the fiscal year 1941 which ended June 30.

UTAH CONSUMPTION FIGURES

	1939	1940	1941
Paid for			
Cigarettes	\$ 2,823,383	\$ 2,933,188	\$ 2,893,942
Beer	4,090,464	4,073,061	3,910,030
Hard Liquor	3,966,035	4,302,048	4,568,080
Total	\$10,879,882	\$11,318,297	\$11,372,052

Melchizedek Priesthood Outline of Study, April, 1942

Text: *Teachings of the Prophet Joseph Smith.*

LESSON 11

SALVATION FOR THE DEAD

Read *Teachings of the Prophet Joseph Smith*, pp. 107, 160, 179, 180, 191, 193, 201, 219, 220, 222, 223, 260, 308, 310, 321, 326, 330-331, 337-338, 355-356, 362, 363, 366; Doc. & Cov. 127:5-9; 128:1-18, 22, 24; 131:1-4; 1 Cor. 15:29; 1 Peter 3:18-21, 4:6.

1. The gospel to the dead
 - a. God deals with all the human family equally (219, 222)
 - b. Plan for redemption of dead approved before the world was made (220; Doc. & Cov. 128:5, 22)
 - c. This doctrine proves the wisdom and mercy of God (193)
 - (1) It is consistent and reasonable (180)
 - d. The dead may be baptized for by living proxies (201, 179, 222)
 - e. Other ordinances may be administered for the dead (331)
 - f. All who died without a knowledge of the gospel who would have received it had they been permitted to tarry shall be heirs of the celestial kingdom (107)
 - g. Christ preached to the spirits in prison (219; 1 Peter 3:18-21; 4:6)
 - h. This doctrine the burden of the scriptures
 - i. Hearts of the children to turn to their fathers (160)
 - j. Saints who neglect ordinances for their deceased kindred imperil their own salvation (193)
 - k. Spirits of righteous Church members go to open up a more effective door for the dead (326)
2. Baptism for the dead
 - a. When first taught in modern times (179)
 - b. Teachings on vicarious baptisms (191, 201)
 - (1) Decreased before the foundation of the world (308, 356; Doc. & Cov. 128:5)
 - (2) Teachings of Paul (1 Cor. 15:29)
 - (3) Taught in the New Testament (179, 310)
 - (4) Practiced by Marchionites (222)
 - (5) Responsibility of Jews (222)
 - (6) Living may act as agents for the dead (201, 366)
 - (7) Saints may be baptized for dead relatives (179)
 - (a) Whom they believe would have embraced the gospel
 - (b) Who have received it in the spirit world
 - c. Baptisms in the Mississippi River (193)
 - d. Baptisms in the temple font (201)

3. All ordinances necessary for the dead (331, 308)

- a. Fullness of salvation obtainable only by compliance with all the ordinances
- b. Any person exalted to the highest mansion must abide the whole celestial law (331; Doc. & Cov. 131:1-4)
- c. Without temple ordinances we cannot obtain celestial thrones (362)
- d. Proxies must go through all the ordinances for each one of the dead, the same as for themselves (363)
- e. The sealing of fathers and children (321, 337-338, 330, 356)
- f. Saviors on Mount Zion (191, 223, 330)
4. The time is limited (330)
 - a. Hasten the work in the temple (326; Doc. & Cov. 127:4)
 - b. We should improve our time and make use of the sealing powers while on earth
 - c. Not too much time before the wicked will be smitten
 - d. Saints should go to with all their might (330-331)
 - e. Our greatest responsibility—to seek after our dead (355-356)
5. Accurate records must be kept (Doc. & Cov. 127:5-9; 128:1-18, 22, 24)
 - a. Recorder must be present when ordinances for the dead administered (260)
 - b. Must be eye and ear witnesses to the fact
 - (1) Baptisms for the dead (and other ordinances) must be recorded and witnessed
 - (2) Ordinances must be testified to by competent witnesses in the grand council
 - (3) If evidence lacking the dead may not come forth

Discuss:

1. Present evidence from revelation to show that the plan for salvation of the dead was preordained and preapproved.
2. To whom among the dead is the promise of salvation extended?
3. Quote scriptural and historical evidences that baptism for the dead was formerly practiced.
4. Explain that a fullness of salvation can be obtained only by compliance with all the ordinances.
5. Why is work for the dead such an urgent duty?

LESSON 13

SALVATION AND EXALTATION FOR LITTLE CHILDREN

Read *Teachings of the Prophet Joseph Smith*, pp. 107, 196-197, 314, 368; Doc. & Cov. 20:71; 29:46-47; 68:27; 74:7; 93:38; Moroni 8:9-23; Doc. Hist. of the Church IV:556-557.

(Concluded on page 172)

Queen Anne Ward Fireside Group Studies "The Improvement Era"

By Clark M. Wood, Fireside Supervisor, Seattle, Washington

The *Improvement Era* brings the voice of the prophet of God to His people, advising them, encouraging them, and strengthening them in their faith and their daily walks of life. It is a current vitalizing testimony of truth to all who come within its influence. It is the official organ of the Priesthood. Therefore, that we may be better informed on the word of God; that we may draw nearer to our leaders and understand their message and sustain them in their office; that we may be fully informed on the affairs and progress of the Church, we have chosen *The Improvement Era* as a course of study for our Fireside each Sunday night.

We, as young people are vitally interested in the current happenings of the Church and have unanimously and enthusiastically selected the *Era* to keep us informed in this regard. Two and a half years ago we organized our Fireside group. At that time we attempted to coordinate all the young people of M Men and Gleaner age under one unit and since that time have been working to perfect such a program. Our success has been very encouraging. At that time it was unusual if we ever had more than eight or ten to any of the auxiliary meetings, but by concentrating on a program that appealed to all young people in our ward we have gradually increased our Fireside attendance to between sixty and seventy-five, the M Men and Gleaners class from sixty to seventy and in the missionary class (Gospel Message) each Sunday we have a regular attendance of from seventy to one hundred.

These attendance figures may not at first appear unusual, but when you consider that our ward has a membership of only 360, such a group of young people is unusual.

We have found that our young people love the gospel and are proud to be called Mormons. They respond readily to its teachings when presented in a manner interesting and understand-



THE GROUP SHOWN, WHICH INCLUDES SEVERAL MISSIONARIES, IS TYPICAL OF THE YOUNG GROUPS WITH WHICH WE ARE WORKING. INTRODUCING OUR M. I. A. PROGRAMS. MANY ARE YOUNG PROFESSIONAL PEOPLE OF MIDDLE CLASS, AND HAVE SHOWN INTEREST FOR OUR TEACHINGS.

able to them. They are happy for the opportunity of participating personally whenever possible.

Next to our interest in the gospel we are interested in each other. A young man or woman hungers for friendship and companionship. Therefore, that no young person coming into our ward will feel friendless or lonesome we have a "Get Acquainted Committee" who singles them out, introduces them to the other young people in the ward, and helps to entertain them until they have made friends and feel that they belong.

We hold our Fireside immediately

after sacrament meeting in the ward chapel. We have tried to hold it in homes but our group is too large. Our bishop has given us the use of a large basement room which we are re-decorating and furnishing to present a cozy, homey atmosphere.

Recently we had the unusual pleasure of having J. Spencer Cornwall, W. O. Robinson and Lucy Grant Cannon of the M. I. A. General Board drop in on us while we were holding Fireside. On that evening we had over eighty present.

We are thrilled with our course of study—*The Improvement Era*.

Melchizedek Priesthood

(Concluded from page 171)

1. Why children die in infancy (196)
 - a. Many taken that they may escape the sorrows and evils of this world
 - b. Too pure, too lovely, to live on earth
 - c. They are delivered from evil
 - d. Those dying young live longer in heaven in eternal light and glory, and are freed sooner from this world
2. Infant baptism (Cf. Moroni 8:8-23)
 - a. An untrue doctrine
 - (1) Not supported by holy writ (197, 314)
 - (2) Inconsistent with the character of God (197; Moroni 8:12, 15, 18)
 - (3) Baptism is for remission of sins (314)

4. Little children cannot sin (Doc. & Cov. 29:46-47; 74:7)
 - (a) Power not given Satan to tempt little children
 - (b) They cannot repent of sins they have not committed
5. Infant baptism a solemn mockery before God (Moroni 8:8-23); Teachings of Mormon
 - b. All children redeemed by the blood of Jesus Christ (Doc. & Cov. 93:38)
 - c. Modern revelation on (Doc. & Cov. 20:71; 68:27)
3. Saved in the celestial kingdom
 - a. We do not mourn without hope for children who die (197)
 - b. The moment they leave this world they are taken to the bosom of Abraham
 - c. The voice of the Lord to the Prophet (107)
 - d. All children who die before they ar-

rive at the age of accountability are saved in the celestial kingdom of heaven.

Eight years is the age of accountability (Doc. & Cov. 68:27)

- e. Children are all made alive in Christ and those of riper years through faith and repentance (314)
- f. Children in the resurrection (368; (Doc. Hist. of the Church IV:556-557)

Discuss:

1. According to the Prophet, why do some children die in infancy?
2. Show that infant baptism is a principle contrary to the character of God.
3. Explain: "Little children cannot sin."
4. What future awaits all little children dying under eight years of age?
5. What is the status of children in the resurrection?

Aaronic Priesthood

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

THE AARONIC PRIESTHOOD

Twenty-fourth in a series of articles written by the late Elder Orson F. Whitney of the Council of the Twelve. Published originally in "The Contributor."

It will be seen from the foregoing that the principle of consecration and stewardship, in other words the United Order, the same as existed in the days of Enoch, who was translated, in the days of the ancient prophets, and in the time of the Nephites after the resurrection of Christ, was revealed to and commanded to be established in this Church at a very early day. It preceded the revelation on tithing, which was first mentioned by the Lord to Joseph in September, 1831, about eighteen months after the organization of this Church, but not definitely revealed as a law until July, 1838. The United Order, however, was instituted in Kirtland, according to the above command, and also in Missouri, whither many of the Saints now migrated for the purpose of settling on "the land of Zion." Bishop Partridge was appointed to preside over the temporal affairs of the Church in Missouri, and with Elders Oliver Cowdery, Wm. W. Phelps, A. S. Gilbert, and others settled at Independence, Jackson County, in July, 1831. Soon after their arrival there, the Prophet Joseph, who accompanied them from Kirtland, received a revelation in which the following passages occur:

"Harken, O ye Elders of my Church, saith the Lord your God, who have assembled yourselves together according to my commandments, in this land which is the land of Missouri, which is the land which I have appointed and consecrated for the
(Continued on page 174)

Plans For Celebrating Aaronic Priesthood Restoration Anniversary

MAY 15, 1942, marks the one hundred thirteenth anniversary of the restoration of the Aaronic Priesthood. The week of May 11 to May 17, has been officially designated by the First Presidency as Aaronic Priesthood week. During the week thus set aside, it is suggested by the Presiding Bishopric that all stake and ward Aaronic Priesthood leadership be prepared to conduct programs especially appropriate for celebrating this glorious event.

Care should be exercised throughout the stakes and wards that other events or programs not be allowed to conflict with this celebration. This is Aaronic Priesthood week and should be given deserved recognition when making any plans which would interfere with the programs suggested or planned for this event.

It may be necessary to plan the celebration along different lines in some areas, due to the ever increasing necessity of conservation in keeping with the national defense program. The desires of the First Presidency are that unnecessary travel be eliminated, and that good judgment be used in planning the celebrations throughout the Church so as to keep expenses at the lowest possible minimum. Some suggestions for celebrating this event follow:

ATHLETIC PROGRAMS

One of the best known and most attractive methods of interesting young men, is athletic contests such as are included in track meets. This would require careful and adequate planning on

the part of stake and ward committees, and could be made most attractive if attention to detail and the boys' viewpoint is uppermost in the minds of committee members. This would probably be more attractive if planned at least on a stake basis, since it would provide more lively competition, and thus add interest and zest to the program. Some such athletic programs as were employed, and still are, in many localities during the celebration of the 24th of July would be appropriate.

To gather in ward groups for refreshments after the holding of such athletic programs, has proved to be most successful in many stakes. Gathering in a place where small fires are permissible for the roasting of wieners or the toasting of marshmallows is always attractive to young men.

AARONIC PRIESTHOOD PILGRIMAGES

During the past several years the idea of traveling to some historic point of interest, holding a program and an appropriate celebration has been very successful. This sort of attraction may still be desired in many stakes having such historic places within reasonable distance.

The events of the program and celebration should be such that, from the boys' viewpoint, it will long be remembered. Make the programs lively and full of wholesome attractive features for boys.

Pilgrimages may be planned on a ward, stake, or interstake basis, with
(Concluded on page 175)



STAR VALLEY STAKE BANQUET CELEBRATING 1941 STANDARD QUORUM AWARD ACHIEVEMENT

This stake will, undoubtedly, be one of the Church leaders in rate of increase in Standard Quorum Awards for 1941 over 1940, with nineteen and one as the number of awards earned during these respective years. Individual members qualifying under Standard Quorum Award requirements were included in the celebration, even though their quorums did not qualify.

This stake is located in a widely scattered area of Wyoming, and the accomplishments demonstrate that there are no barriers that enthusiastic

stake and ward leadership, with the help of the Lord, cannot overcome.

Included in the photograph are Stake President Royle S. Papworth, and Counselors Carl Robinson and Ralph J. Hyer. The stake Aaronic Priesthood committee members are Chairman Renold F. Robinson, George A. Hale, R. R. Dana, Max Robinson, and A. D. Taysen.

The stake board of Relief Society served the banquet. There were two hundred sixty persons served.

Ward Teaching

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

Aaronic Priesthood

(Continued from page 173)

gathering of the Saints; wherefore this is the land of promise, and the place for the city of Zion. . . . Behold the place which is now called Independence is the center place, and the spot for the temple is lying westward upon a lot which is not far from the court house; wherefore it is wisdom that the land should be purchased by the Saints.

"And let my servant Sidney Gilbert stand in the office which I have appointed him, to receive monies, to be an agent unto the Church, to buy land in all the regions round about.

"Let my servant Edward Partridge stand in the office which I have appointed him, to divide the Saints their inheritance, even as I have commanded, and also those whom he has appointed to assist him.

"And now concerning the gathering, let the bishop and the agent make preparations for those families which have been commanded to come to this land, as soon as possible, and plant them in their inheritance."

The first person commanded to consecrate his property to the Church was Martin Harris, one of the three witnesses to the Book of Mormon. He was selected as "an example unto the Church in laying his monies before the bishop of the Church." The same was established as a law unto all who came unto Zion to receive inheritances. Thus was set in motion the enterprise of populating and building up the center stake of Zion.

Meanwhile, the work in Kirtland kept pace with that in Missouri. Newel K. Whitney was appointed bishop's agent for that stake, and was instructed by revelation to continue his vocation as merchant, and impart all the means possible for the building up of Zion in Missouri. His mercantile relations were connected with those of A. S. Gilbert, or "Sidney" Gilbert, his former partner, who was acting in a similar capacity to himself at Independence.

In November, 1831, a revelation was given in which appeared the following items, of special interest as touching the Priesthood of Aaron:

"There remaineth hereafter, in the due time of the Lord, other bishops to be set apart unto the Church, to minister even according to the first: wherefore they shall be high priests who are worthy, and they shall be appointed by the First Presidency of the Melchizedek Priesthood; except they be literal descendants of Aaron; and if they be literal descendants of Aaron, they have a legal right to the bishopric, and if they are the first-born among the sons of Aaron; for the first-born holds the right of presidency over this Priesthood, and the keys or authority of the same.

"No man has a legal right to this office, to hold the keys of this Priesthood, except he be a literal descendant and the first-born of Aaron; or as a high priest of the Melchizedek Priesthood has authority to officiate in all the lesser offices, he may officiate in the office of bishop when no literal descendant of Aaron can be found, provided he is called and set apart and ordained unto this power under the hands of the First Presidency of the Melchizedek Priesthood.

WARD TEACHERS

AND if any man among you be strong in the Spirit, let him take with him him that is weak, that he may be edified in all meekness, that he may become strong also.

Therefore, take with you those who are ordained unto the lesser priesthood. . . . (Doc. & Cov., 84:106, 107.)

SUGGESTIONS FOR WARD TEACHERS

Teachers should be actively interested in their people. They should visit them in times of illness and death. They should be aware of the spiritual, physical, and temporal status of their people to such an extent that distress and want may be reported at once, and appropriate assistance to the worthy be provided without delay.

In keeping with the duties assigned to teachers by revelation, it is highly appropriate, where making a formal visit, to ask each member of the family questions containing the following import:

1. Are you in harmony—
 - a. With your neighbors and associates?
 - b. With ward, stake, and General Authorities of the Church?
2. Are you attending to your Church duties—
 - a. As a member
 - b. Attending meeting, fasting once each month and paying fast offering, paying tithing, and participating in ward social functions?
 - b. As an officer?
 - c. Setting proper example, attending council meetings, etc.?
3. Are you attending to secret and family prayers?

Ward Teachers' Message for April, 1942

"MEN ARE THAT THEY MIGHT HAVE JOY"

THE Prophet Lehi, shortly before his death, called his sons around him and spoke to them concerning things worth while. Included in his parting message were the words, ". . . men are that they might have joy." (1 Nephi 2:25.)

The revelation of this glorious truth placed greater emphasis upon the significance and desirability of real joy. Life, to be really worth while, must be full of joys dissociated from ruinous worldly pleasures.

Sober reflection upon the message and the circumstances under which it was given would discount any idea that a prophet of God would be suggesting to his sons, in his dying words, that they associate frivolous pleasure with the transcending joy of righteous conduct.

It is safe to assume that Jesus had more real joy during His life than any other person who ever lived. His joy was born of the consecration of life's golden hours to the blessing of mankind, both here and hereafter. Would a lust for dissipating pleasures have sent Him to death by crucifixion with joy in His heart?

Had the Prophet Joseph Smith chosen sensual pleasures in preference to the joy of keeping the commandments of God, he would never have suffered a martyr's death. The gospel of Jesus Christ would not have been restored through such an individual.

As the Saints trudged across those desert wastes, they sang" . . . no toil nor labor fear, but with joy wend your way . . . Joy to them was freedom from oppression, and the privilege of worshipping God as they were commanded, and serving their fellow men in righteousness.

Truly, ". . . men are that they might have joy." If the joys and pleasures of this life are such as will enrich the soul, ennoble the mind, and keep us ever in the way of life, we shall come to know the real and only complete joy,—eternal life and exaltation in the kingdom of God. Latter-day Saints, of all people, should learn to differentiate intelligently between sensual pleasure and the joy of righteous behavior.

"And a literal descendant of Aaron, also, must be designated by this Presidency, and must be anointed, and ordained under the hands of this Presidency, otherwise they are not legally authorized to officiate in their Priesthood: but by virtue of the decree concerning their right of the

Priesthood descending from father to son, they may claim their anointing, if at any time they can prove their lineage, or do ascertain it by revelation from the Lord under the hands of the above-named Presidency.

(Continued on third column, page 175)

AARONIC PRIESTHOOD

Plans for celebrating Aaronic Priesthood Restoration Anniversary

(Concluded from page 173)

the caution that the interstate program be avoided if the stakes are located in widely scattered areas.

Stake committees should work in close contact with ward bishops, as presidencies of the Aaronic Priesthood. The earlier plans are made, the greater likelihood for a successful celebration.

OVERNIGHT HIKES—CAMPING TRIPS

Since May 15th, the actual anniversary date, comes on Friday this year, it provides an excellent opportunity for an overnight hike or camping trip. To arrive in camp on or before the evening of the actual date of the restoration, and hold an appropriate program would be commendable. Such hikes, again, should be planned with a view to economy in the matter of travel.

It should be remembered that under no circumstances are boys to be taken on an overnight hike which would involve the breaking of camp and returning home on the Sabbath day. Such a practice is not in keeping with the order of the Church respecting the keeping of the Sabbath day holy.

PHOTOGRAPHS

It is suggested that wherever possible, photographs be taken of your activities and sent with an account of the highlights to the office of the Presiding Bishopric to be used for record and publicity purposes where advisable. If stake and ward committeemen would always keep in mind the matter of properly photographing any or all features of their Aaronic Priesthood programs and submitting such photographs to the Presiding Bishop's office, it would be greatly appreciated.

PROGRAM FOR QUORUM MEETINGS

All Aaronic Priesthood quorum meetings held during the week May 11th to May 17th, inclusive, are to be conducted with special emphasis on the restoration of the Aaronic Priesthood to Joseph Smith and Oliver Cowdery on the banks of the Susquehanna River in Pennsylvania, May 15th, 1829.

The bishopric of the ward might well have a joint program for the Aaronic

Priesthood, if they so desire. Such a program should, of course, be under their direction as the presidency of the Aaronic Priesthood. If such a joint meeting is held, it should be carefully planned so as to be interesting to all age groups. This is left to the judgment of the ward bishopric and their committeemen.

AARONIC PRIESTHOOD TO GIVE FULL PROGRAM IN SACRAMENT MEETING MAY 17

Throughout the Church the Aaronic Priesthood membership is to be given the full time in the ward sacrament service May 17th. Bishops, as presidents of the Aaronic Priesthood, are to conduct the exercises throughout. It is felt that this is a responsibility of his office which can hardly be properly delegated to a member of the Aaronic Priesthood.

Wards involved in a stake quarterly conference May 17th, should carry out this sacrament program on either the Sunday preceding or following May 17th.

Musical numbers, with one exception, have not been selected. Ward choirs, congregational singing, or special Aaronic Priesthood choruses may furnish appropriate musical numbers, with preference being given to the young men of the Aaronic Priesthood.

1. Opening song
2. Invocation by a priest
3. Song
4. Sacrament service:
Priests to administer the sacrament
Teachers to prepare sacrament table
Deacons to pass sacrament
5. Introduction of the theme, "The Gospel of Repentance,"—chairman of ward Aaronic Priesthood committee (10 minutes)

(This introduction should include a review of the date, place, and circumstances of the restoration of the Aaronic Priesthood. The theme for this special program is taken from the words of John the Baptist, as he laid his hands upon the heads of Joseph Smith and Oliver Cowdery and ordained them to the Aaronic Priesthood. Show, also, how this theme, repentance, was the burden of John the Baptist's message as he prepared the way for the Savior in the meridian of time. References: Matt. 3:1-2; Mark 1:3-4; Luke 3:3-4.)

6. Aaronic Priesthood quartet or chorus, "Come All Ye Sons of God"
7. Repentance necessary to salvation—a deacon (5 minutes)
References: Isaiah 55:6-7; Alma 9:12; Doc. & Cov. 20:29
8. Characteristics of genuine repentance—a teacher (5 minutes)
References: II Cor. 7:9-10; Ephesians 4:25-32; Doc. & Cov. 58:43
9. How Aaronic Priesthood members may bring others to repentance through living a clean, exemplary life—a priest (5 minutes)
10. The value of the gift of repentance—adult member of the Aaronic Priesthood (5 minutes)
References: Acts 9:1-21; Alma 36:5-22
11. The relationship of repentance to forgiveness of sins—ward bishop, president of the Aaronic Priesthood (10 minutes)
References: I John 1:8-9; Mosiah 26:29-31; Doc. & Cov. 64:7; Matt. 6:12; Luke 17:3-4; Alma 29:1-3
12. Closing song:
13. Benediction

THE AARONIC PRIESTHOOD

(Continued from page 174)

"And again, no bishop or high priest, who shall be set apart for this ministry, shall be tried or condemned for any crime, save it be before the First Presidency of the Church; and inasmuch as he is found guilty before this Presidency, by testimony that cannot be impeached, he shall be condemned; and if he repents he shall be forgiven according to the covenants and commandments of the Church."

It was in accordance with the principle here laid down that the bishopric in Zion had been organized, and upon which the bishopric of Kirtland was about to be established. Newel K. Whitney was called and appointed to that position on the fourth of December, 1831. Both he and Bishop Partridge and counselors to assist them, that also being a condition upon which high priests of the order of Melchizedek are permitted to officiate in the office of literal descendants of Aaron. The Saints in Kirtland and the east, or all who entered the Order under the jurisdiction of Bishop Whitney, were required to render unto him an account of their stewardship, and he in turn was required to render an account to the bishop in Zion.

(To be continued)



The Aaronic Priesthood membership of the Elwood Ward, Bear River Stake, carry through to a successful conclusion a Church Welfare project of five acres of sugar beets. The above photograph was taken at the completion of the harvest of seventy-three tons of beets. The Ward

Relief Society served lunch to the workers during the harvest period. Bishop Walter E. Tridell and counselors J. M. Mortensen and Reginald Hunsaker, with John Bronson, ward work director; together with quorum advisers were in charge of this most commendable and successful project.

GARVANZA WARD GOES TO THE TEMPLE

By Weston N. Nordgren

A SIGNIFICANT excursion to the House of the Lord occurred October 24, 25, and 26, when nearly every eligible member of the Garvanza Ward, San Fernando Stake, entrained at Los Angeles and traveled to Mesa, Arizona, to participate in the first "one ward only" excursion ever planned in southern California. One hundred and twenty-nine persons made the eight hundred and thirty mile round trip, nine going by auto, the rest on the excursion train.

Never before had Bishop Harold Gunn been father to such a large flock away from home and never before were ward ties of love and friendship knit more closely than on this wonderful occasion.

Highlights of the trip were the marriage of Sergeant LeRoy Olmstead and Miss Phyllis Sevey, ward sweethearts; the participation in baptismal work of a whole class of twenty-eight Sunday school children, under the direction of their teacher, Nellie Imsen; the sealing of three living couples, already married; the sealing of three families of children to parents; two couples sealed, the dead to the living; two families of children sealed, the dead to the living; thirteen couples and seven families of the dead united by sealing. Thirteen persons went for their own endowments, and one thousand two hundred fifteen baptisms and one hundred eighteen endowments were performed for the dead.

Genealogical leaders in charge of the trip were stake chairman J. Frank Downsnp, stake elders' representative Fred Reiche, ward chairman Jess M. Dewey, in charge of arrangements for the excursion, ward high priest representative James P. Hardy, ward seventy representative Lenius Jorgensen, secretary Colleen Gunn, and Marie Kendrick, instructor of the genealogical training class.

Priesthood and auxiliary groups of the ward were represented by the bishop, his second counselor and ward clerk; seven high priests, four seventies, fourteen elders, one priest, three teachers, and six deacons; the president and first counselor and secretary of the ward Relief Society; the president and second counselor of the Y. W. M. I. A.; the secretary of the Y. M. M. I. A.; the second intermediate class in Sunday school; the second counselor of the Primary, and many other workers in each of the ward organizations.

Six complete families and many couples, as well as from two to four members of other family groups, participated in the excursion. Sister Imsen, whose class turned out en masse for the trip, had in her charge, in one of the three railroad coaches, forty-three children, including her own twenty-eight class members. Upon the arrival at Mesa of the ward excursion, the entire group was photographed in front of the Arizona Temple by a local newspaper.

Splendid testimony meetings in each of the coaches on the trip to Mesa intensified the fine spirit of the occasion. When the train pulled in at Los Angeles, Sunday morning at 7:05 a. m., everyone rushed home and then to Sunday school. Another testimony meeting was held in the genealogical training class, and that evening the sacramental meeting was featured by a special review of the temple trip. Bishop Gunn, Elder Myron Greenwald, of the bishopric, and Stake Mission President David L. Taylor were speakers.

An indication of the spirit and sacrifice of the trip is found in the fact that nearly six hundred dollars was spent on tickets for the excursion, at a time when the ward is struggling to build and equip a new chapel. But the spirit of oneness, expressed in the ward excursion has also been expressed in the building of the chapel, and with the new impetus given by the temple trip, the bishopric is hopeful that the chapel will be completed at an early date and be ready for ward habitation.

One of the interesting facts noted on the trip is this: The original genealogical training class group of three years ago has spread out through the ward so that they are now working in nearly all of the present auxiliaries, taking with them the spirit of temple work, and new inspiration into all other ward activities.

MY REASONS FOR JOINING THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

By Eva Howell

THIS, my unpretentious testimony, is not an attempt to explain Mormonism to the uninformed. That is for those more learned in principle, in doctrine, in law of the gospel. It is rather an expression of thanksgiving for the greatest gift ever entrusted to man—a place in the Church or kingdom of God—with comment upon the principles by which I was most impressed and how doubts and uncertainties over the doctrine of baptism for the dead were dissolved.

In the evening twilight hour when all was still and calm, God in His infinite wisdom, saw fit to remove our beloved mother from our midst.

She taught us to pray as soon as we were barely able to lip the words. Each night as the years went by I remembered her in my prayers and when she passed away, I could not leave her out.

"This is foolish," my reasoning cried; "Mother is dead. Her destiny is sealed."

But, what was her destiny?

I believed in the doctrines that after death those entirely without sin went to live with God in a place of peace and happiness and those who had sinned—even a little—to a place of everlasting punishment.

Mother was a wonderful woman—a faithful and devoted wife to my father. We, her children, bless her memory for her devotion to us. She was always a ready and willing worker in her church, giving freely of her time and means as long as her health permitted. All who knew her loved her dearly. But had she lived righteously enough to cross over the line that so unyielding separated this dreaded existence from heaven?

"Do not worry over it," I would say

GARVANZA WARD EXCURSION TO MESA TEMPLE



to comfort myself. "She is safe, she is all right."

But how was I to know?

What was life anyway? A period of pleasure and pain, fortune and misfortune? A season of happiness and sorrow, spiritual groping, then death and after death—what?

There was no answer to this confusion until some young men who called themselves Mormon missionaries came along.

At first, knowing them meant only a smile, a cheerful word, a pleasant memory. Their story of Mormonism I could not accept.

But, it was impossible to know these missionaries long and not realize that they were well traveled, cosmopolitan, and cultured. If their belief in this religion was so strong that they considered themselves under obligation to tell it to every person possible and stood ready to defend their faith at all cost, then surely there must be something to it.

So I considered every thought and every truth that was presented to me and as I was a firm believer in the Bible, I believed the Book of Mormon because by the Bible they proved the Book of Mormon to be of divine origin.

Through the Bible, the Book of Mormon, *Joseph Smith's Own Story* and the Church's contribution of the purest and finest civilization known to modern man, they proved that the precious message they bore was indeed the restored gospel.

And so, after an earnest and unbiased investigation, I found Mormonism to be a rational, understandable religion giving direction to men and women in every condition of life.

As the light of the truth dawned upon me I commenced to see life as a whole. I learned to know that all of life is a divine, intelligent plan, and our chief aim in life is to find joy through learning and growing and developing. Things took on a different perspective. There was a meaning for beauty, a reason for living, a standard by which to measure thoughts, ideas, people.

How close it brought me to God to know that we are literally His sons and daughters, that we dwell with Him in the spirit world before we were born in the flesh, and if we are obedient to all the laws and ordinances of the gospel we will be exalted into the highest or celestial kingdom with our Heavenly Father and Jesus, our Savior.

Can it be said that in these days we have no need of the miraculous gifts and guidance of the Holy Spirit? What a world of meaning it was really to understand that God does not forget His children, that there is actual communication from heaven to earth, and His work, as in days of old, is conducted by men divinely chosen and ordained. With the restoration of the gospel, all the gifts, powers, and blessings that were enjoyed by the ancient Saints were brought back.

Every intelligent person knows that

care of the body is rewarded with good health. But what a blessed responsibility caring for the body becomes when we regard it as a tabernacle wherein dwells the spirit that God gave us. The beauty of this doctrine is that the Holy Ghost is our guide. It promotes ideas, love, and charity. It is pure and will not dwell in a tabernacle that is defiled.

Beautiful, beyond description, was the revelation that the relationship of a happy family abiding in the laws of the celestial kingdom may be projected into eternity.

God does not treat His children unfairly. In the spirit world the gospel is preached in all its purity to those who go out of this life without the opportunity of hearing it. This distinctive conception brought the realization that after all I had not been foolish in praying for my mother. Now I could pray that she would accept the glad tidings of the gospel.

The doctrine hardest for me to accept was that of baptism for the dead. If one can believe and repent in the spirit world why can he not be baptized there? Why is baptism by proxy necessary? How is it effectual and how can it be acceptable of the Lord? These questions were the cause of much inner conflict.

Then I had three dreams. They were about my mother. Frequently, after she left us, I had dreamed of her, but they had been dreams of small, familiar things and in them she appeared just as she was in life. Perhaps she was going about the home restoring it to order, or sitting in her chair reading a book, or talking with one of us in some inconsequential way—as we do in our dreams.

In the first of these three dreams I was climbing a steep flight of stairs. I was not aware of a floor beneath, or walls, or a roof overhead. I was conscious only of the steps and the physical exertion required in order to gain the distance to the brightness at the top. When I was about midway someone softly spoke my name. I turned and beheld Mother standing in the dimness at the foot of the steps. I stood there, full of awe, for in some indescribable way I knew that Mother was a spirit and had come from another world. She lifted her face with anxious, beseeching eyes. I tried to ask what she wanted, but my lips refused to form words. I was powerless to move and she seemed to fade away.

It was a strange dream, and great was my consternation when a week later there was a recurrence, except that I was higher up the stairs—only three steps from the top—and the look on Mother's face was more anxious, more entreating.

What was the meaning of these identical dreams? They haunted me considerably, but as one day followed another and the details began to fade somewhat, I thought less about them. The dreams perhaps meant nothing at all.

I could give dates, but they are unimportant. Anyway, it was months before the third dream came. This one was different and clearer in every account. My father, my brother, my sisters, and I were in the living room at home. We were engaged in various activities as is the wont of families when they gather together in the evenings—music, reading, conversation. All at once our attention was attracted by the presence of someone on the threshold. It was Mother.

I recall the strange stillness that came over the room. She glanced fleetingly at all the others; then her eyes met mine, inquiringly. She was asking for something—asking me.

"Come in, Mother," I besought her. "We want you to come in."

She moved her head slowly and spoke for the first time.

"No," she said, "I cannot come in." She did not walk away, but faded from view.

I woke suddenly, trembling. What had Mother wanted? For hours I lay awake thinking, praying. And then it was all quite clear. Mother wanted to be baptized. She had accepted the truth, and now she was asking for the outward ordinance of baptism. She had sought me out from all the others because I was the only one who had a knowledge of the gospel. I was the only one who could open the doorway to the Church of Jesus Christ for her. Her request should not be denied. I would have the work done for her. The missionaries had explained that it could be done.

A quick rush of happiness came over me. I prayed again, thanking my Father in heaven that a certain had been lifted revealing a beautiful truth only partly comprehended until now. In a few minutes I was sleeping dreamlessly, in utter rest.

For a long time I had believed beyond a shadow of a doubt that Joseph Smith was the instrument in the hands of the Lord in restoring again the everlasting gospel, but my mind was tormented by obstacles and illusive factors that kept me out of the Church. I was at rest about Mother; yet, there was a yearning so huge, so deep that nothing I had ever known was like it. I realized that my Heavenly Father had been good and how much I should endeavor to please Him. How ungrateful it would be to reject a gift so priceless and one so graciously offered! Then, too, there was the thought that would not be beaten down—if Mother had embraced the gospel in the spirit world then she would surely want her daughter to become a member of God's kingdom here on earth. So strength came from struggle, and I was baptized.

Now I know the satisfaction of at last receiving the truth. A gate has been opened to a life infinitely richer than anything I ever expected. Faith in the divine truth has brought contentment, meaning, and high purpose to living.

Mutual Messages

Executives

M MEN BASKETBALL FINALS TO BE HELD

THE annual all-Church M Men basketball tournament will be held in the Deseret Gym, Salt Lake City, on March 11 to 14, as in previous years, is the latest word from Elder George Q. Morris, superintendent of the Young Men's Mutual Improvement Association.

WHO IS RESPONSIBLE?

THE question of responsibility in ward and stake organization is not well understood. If, for example, a secretary of the ward Mutual is ill, or absent or negligent, on whom does the obligation regarding the reports rest? Manifestly it is the president. He should get someone to take care of the situation temporarily, or he should do it himself.

This matter of delegating authority, responsibility, and work is so common in the complex structure of business and Church that it deserves clear thought. An executive is not worth the name, unless he or she is able to choose competent helpers, make them feel the obligation to do the assigned tasks, and then check to see that these are done.

It is a great personality training to be placed at the head of any live movement. You must project your own ideas, your standards, and your will-power into it. This must all occur without cramping those working with you. You must make them feel the stimulating atmosphere of responsibility and energize them with the sweet opportunity of employing initiative.

How about all M. I. A. executives practicing this act particularly in the field of reports? The records the Church requires of us should be accurate, punctual, and complete. If a president feels that he must get under the load

when delay occurs, he will know what kind of secretary to find and how much pleasanter and appropriate to have the proper officer keep the records and make the reports rather than do it himself.

DRAMA OPPORTUNITIES

MOVING picture officials have recently announced that they are increasing opportunities for attending their shows. Matinees are to be added to schedules where they have not been included before. In other words, commercial amusement is being maintained and in some cases increased. Why? Because people have more money to pay for it.

It seems plain that if we do not desire our young people to turn to the movies and public dance halls for their entertainment we should more than ever before give well managed dances in our recreation halls, increase the attractiveness of our musical program, and put well chosen, well prepared, artistic dramas on our stages.

THINK ABOUT ATTENDANCE

THE month of March finds some of our organizations shrinking. Get the membership committees to work on plans to keep your people coming.

Try the Gold versus Green contests with a counselor of the bishop perhaps heading each group and a dinner to be provided by the loser. This game has increased attendance as high as three hundred percent.

CARRY YOUR NEIGHBOR

IN this emergency when rubber is precious, and new automobiles are off the market, all Mutual workers should be encouraged to practice the utmost neighborliness in transportation. In the past, two, sometimes four, machines have been used where one would have sufficed. Thoughtfulness, planning ahead, and fairness can do a great deal to effect economy and make what we have last for the duration.

If every seat isn't full, think who might be going the same way. And think beforehand!

THE M. I. A. IN BRAZIL

By J. Alden Bowers
President of the Brazilian Mission

IN THE Brazilian Mission we are entering our third M. I. A. season in the Portuguese language. Needless to say, there have been many problems met and overcome, much experimenting done and much yet to do, in order to adapt the M. I. A. program to our work here. In the first place, we have had to establish ourselves upon a friendly basis with these people. To do this, we have started English classes where the government did not prohibit us from doing so, and have been successful for the most part in turning these into Mutuals. The general idea has been to hold a language class for from forty-five minutes to an hour, then invite our students to stay for a Mutual program and class. Limitations imposed by language barriers, exceedingly different customs and standards, failure of these people to comprehend a religion which exists outside of a church and its ceremonies, few or no facilities except bare halls for meeting places and numerous other things have been courageously met by the ingenuity of our elders, so that now we can boast of at least seven Mutuals operating at the present time with a combined membership of approximately two hundred thirty-five persons. Some organizations are far enough advanced to present the complete programs in our weekly Portuguese meetings with great success. We have had one baptism in Sao Paulo from our M. I. A. and expect others.

This work is so new to these people that it is sometimes rather difficult to introduce it. We have therefore translated and prepared manuals for executives and for lesson material. For the coming season, starting the middle of January, we intend to have ready a new translation of Widtsoe's *Rational Theology*, which will be used in our class work. Special activities will be outlined and suggested, which will be used as guides, rather than actual ma-

BRAZILIAN MISSION PICTURE OF THE SAO PAULO M. I. A.



terial. Because of the difference in group capabilities and the facilities available, we make these outlines as suggestions, and must rely upon the ingenuity of the leaders of our groups to translate these things into actions which will appeal to those who attend. In stressing good preparation, we have hit upon a key which is of great value to the progress of the organization. We hope hereby not only to maintain the interest for the organization, but to give it sufficient impetus that it will continue to grow as physical conditions permit.

M Men-Gleaners

Dr. W. Creed Haymond and Minnie E. Anderson, chairmen; Dr. Wesley P. Lloyd, Dr. Franklin S. Harris, Dr. L. A. Stevenson, Homer C. Warner, Werner Kippe, Dr. LeRoy J. Buckmiller, Hazel Brookbank, Helen Ann Waspe, Freda Jensen, Vella H. Wetzel.

M MEN-GLEANER READINGS FOR MARCH

MARCH is short story month for M Men-Gleaner reading. As usual, the *Era* should be read as part of the month's course, and we are suggesting types of short stories to complete readings-of-the-month.

You may be interested either in the modern short story found in current monthly magazines or in modern short story books, or the short story that is a classic.

We are suggesting many stories that may be found in any high school American literature book, in the high school library, or university.

A worth-while short story must include some fundamental factors. There must be a single plot or a group of events which lead to a climax. The plot is concerned with characters who react naturally.

Stories are good in proportion to the degree they teach us some way of better living. They are good in proportion to their universality of appeal, their dealing with real life issues and real life emotions, their eternal values.

With this in mind we must exclude many current short stories, those which appeal only to the baser emotions, those whose plots are inane and are not true to life, those whose themes are not uplifting.

We have so many good short stories that we shall barely have time to scan the field even in a lifetime of reading. As Ernest Dimmet said, "Don't be content in reading only good books. Life is too short. Read only the best."

The modern short stories found in current magazines, we suggest. And keep in mind that choosing the proper magazine will insure the choosing of the proper story in most cases.

Stories of character analysis are found, for the most part, in *Harper's Magazine* and the *Atlantic Monthly*; stories of action are found in *The Saturday Evening Post*; unusual stories find their way in the pages of *Harper's*

Bazaar. The class could well take time to list the types of stories found in various magazines, pointing out with care the good and bad features of some of the stories read.

Some of the classics in the short story field are those written by O. Henry, Edgar Allan Poe, Francis Bret Harte, Guy de Maupassant, Prosper Merimee, Nathaniel Hawthorne. Among the newer writers whose bid to fame is great are James Still whose sketches of the Tennessee mountain folk are exceedingly well done; Mary Austin, whose Indian legends and stories of the southwest deserve wide reading; and, in a lesser degree, James Montgomery Flagg, Mary Roberts Rinehart, Clarence Buddington Kelland, Brooke Hanlon, and I. A. R. Wylie.

From *The Improvement Era*, many good stories can be selected for re-reading or retelling at some of the firesides. From past issues, such stories as *Some Beautiful Way*, and *Fire and Song*, by Ardyth Kennelly, those by Claude T. Barnes, the Cuthbert stories of Estelle Webb Thomas, will make delightful and unusual stories to discuss.

In the current issue of the *Era*, use the stories found as the basis for a lively time together, on pages 147, 148, 152.

M MEN-GLEANER CONVENTION

By Verda Ord

SUNDAY evening, December 7, 1941, the curtain was rung down on the fourth annual Youth Convention, an event that stirred to the depths all those who participated.

M Men and Gleaners flocked into South Los Angeles Stake Center from San Diego, Santa Barbara, San Bernardino, Oxnard, Bakersfield, Long Beach, San Fernando, Pasadena, Inglewood, Hollywood and Beverly Hills.

There was also a goodly representation from San Luis Obispo, Fort Ord, Camp Kearney, Camp Callahan, Fort MacArthur, and the Naval Training Station at San Diego.

Varied sports were enjoyed at the grounds of the Bell High School during Saturday, the day of registration.

Saturday evening's highlight was the arrival by train of President Oscar A. Kirkham, and Katie C. Jensen, beloved general board members. A large delegation met them on their arrival and escorted them to the South Los Angeles stake center, where the convention dance was held.

The dance was distinguished by a grand march and a well-planned floor show which was enthusiastically received. The hall, lounge, and refreshment table featured gold and green decorations.

On Sunday morning approximately fifteen hundred M Men and Gleaners arrived at the stake center at nine-thirty o'clock for the first of the three Sunday sessions. The early session started most auspiciously with the theme presentation by Dale Stephens. As their contribution, Los Angeles Stake presented the theme play "Defense," by Joseph J. Cannon. The cast was excellently chosen and the large audience showed their appreciation of the object lesson it taught by their profound interest. Musical selections by the South Los Angeles Stake M. I. A. Chorus and by Harry R. Christensen were greatly appreciated.

After greetings and messages from President Kirkham and Sister Jensen, a long to be remembered testimony meeting was held, Dale Stephens conducting. This meeting was most impressive and sacred. The atmosphere was dominated by the glorious, unshakable

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SOUTH LOS ANGELES STAKE M MEN-GLEANER CONFERENCE



Mutual Messages

(Continued from page 179)

faith of these young people. Testimony followed testimony swiftly—at all times there were five to eight eager, sincere young people waiting their turn.

The afternoon meeting had as its theme, "The Law of Tithing and Observance of the Sabbath." Anna Lee Hardy, South Los Angeles Stake Gleaner president conducted. The two instrumental selections by the Jolley brothers were magnificently done. The Gleaners of Inglewood and South Los Angeles Stakes bound their sheaves in impressive ceremonies, with Katie C. Jensen presenting each stake with a gold and green sheaf. After the excellent talk on tithing by Bob Andrus, we feel there will be more tithe payers among the Gleaners and M Men.

President Oscar A. Kirkham, among other things, admonished his hearers to use their leisure time to develop their talents. Sister Jensen flung the challenge to our youth to accept fully, without question, the Clean Life program. Before dismissal the entire group rose and pledged themselves to observe the Clean Life and to rally round their standard bearer, Heber J. Grant.

Between sessions community singing was enjoyed in the lounge and patio. President Kirkham composed a song honoring the convention and which everyone learned.

1941-2 YOUTH CONVENTION SONG

By Oscar A. Kirkham

We are smiling, ever smiling, smiling,
There's a rainbow in the sky,
We look better when we're smiling,
smiling.

With a sparkle in our eye!
M Men-Gleaners, keep on cheering,
cheering.

For the cause we hold so dear—
M. I. A. (M. I. A.), M. I. A. (M. I. A.)
Happiness throughout the year!

The M. I. A. Choruses of Los Angeles, Long Beach, Inglewood, Pasadena, and South Los Angeles Stakes contributed selections during the evening session—the combined group numbering two hundred seventy-five voices.

Anna Lee Averill and Dr. G. Byron Done were the guest speakers of the evening session, and they presented a compelling message.

Junior's

Emily H. Bennett, chairman; Gladys Harbertson, Grace C. Nielsen, Loeen J. King, Polly R. Hardy, Edna Williams, Grace N. Stewart.

THE present emergency places upon us, the Junior leaders, the great responsibility of further and more vital leadership. The concluding lessons of this year's course of study call for the greatest faith and understanding in the leader that she may give wise guidance.

The lesson with the Explorers on the M. I. A. theme is an opportunity to

help our youth find, understand, and fill their rightful place in the destiny of this our beloved Church and country. We know this is a promised land, choice above all others, and that great blessings have been pronounced upon it. These blessings are predicated upon our obedience to God's laws and commandments.

Leaders, inspire your young people to feel that, "We, as Explorers and Juniors, must learn to obey the greatest of God's laws by being obedient to the least, those within our powers to know and understand. We must love and worship the God of this land, Jesus Christ. If we worship Him, we will seek to obey His every law; we will let nothing impure enter our minds and bodies thus keeping them clean, pure and a worthy tabernacle for our spirits, the children of God."

Junior leaders, let it be your challenge and goal, to have every girl finish this choice course of study with a firmer testimony of the gospel and a more determined desire to live beautifully and courageously with a living, sincere faith in God.

Bee-Hive Girls

Lucy T. Andersen, chairman; Margaret N. Wells, Ann C. Larson, Marjorie Ball, Florence B. Pinnock, Helena W. Larson.

WHAT'S ahead for the Bee-Hive girls?

It is with great anticipation and pleasure that we now look forward to May and celebration of Bee-Hive week. The first event will be our Sunday evening service, May 3rd, to be followed by six days of special activities, which may include an outdoor swarm day, Bee-Hive buzz, or money-raising projects for a summer of fun in the out-of-doors. Suggestions for these and other events are to be found in the Bee-Keepers' handbook.

MAY SUNDAY EVENING SERVICE

District supervisors, stake and ward Bee-Keepers, you all share responsibility for making this meeting a memorable occasion—one the girls will feel happy and proud to participate in. The program planned should be of a spiritual nature and of interest to all members of the ward who attend. Your M. I. A. presidency will be glad to co-operate and see that you have the entire period. Speech and music directors can be of great help in assisting with the songs and talks.

This service should take on added meaning in this year of emergency. With this in mind we suggest that the time not given to making of awards be used to show how our normal Bee-Hive program assists every girl to contribute her part in service to her country and fellow men and to maintain a mental and spiritual balance in her own life. We are submitting a few suggestions. However, you may use your own

initiative in adapting these or other ideas for you feel will better fit the needs of your group. Keep in mind that the whole should be appropriate to a Sunday night, well prepared and with the joy, sparkle, and freshness of the girls themselves.

"As a Bee-Hive girl what may I contribute in the cause for freedom?" Many direct and specific answers are found in the seven fields of the Bee-Hive and on them we will build our defense program. A Bee-Hive girl is chosen to represent each one of these fields and gives specific and concrete ways she may render service in that field. As an adult viewpoint adds interest to our meetings, seven well informed men or women in these specialized fields would be asked to comment informally as to other ways our help is needed. Tableaus, placards, speeches, dramatizations are techniques to be considered.

Example: Mary is assigned her part in April, is adequately rehearsed, stands erect without notes, and speaks in a clear voice:

Like everyone here I should like to do my part in the present emergency. The scouts, clubs, schools are all doing something. As a member of a Bee-Hive swarm what can I do? Our Bee-Keeper is always glad to talk problems over with us and she suggested that right now it is very important that we keep our faith strong and unswerving. When I thought it over, I found so many projects in our field of religion that I might do: Have faith in the Lord. This could come by learning more of His ways and the promises He has made. Fear must not be a part of my life. Bearing my testimony, fasting on the first Sunday of every month, learning the M. I. A. theme, remembering my daily prayers, studying the gospel plan are more important than ever right now.

I asked Father what he thought I could do and as he is here I'm going to ask him to tell you what he answered.

Father having been previously notified stands up informally in the audience and for one minute gives definite ways our girls might serve in the field of religion: family solidarity, facing responsibility, family prayers, listening to advice, attending Church, seeing in this emergency an opportunity to stand for one's ideals.

Talks would then follow on each field. We are noting a few items in each of them but you can find many more by going over carefully all foundation and structural cells in the handbooks.

OUT-OF-DOORS: Help prevent fires in recreational areas; cultivate a vegetable garden; pick and preserve fruit; contribute some work on the farms; help if needed in the out-of-doors defense; beautify home surroundings; participate in a summer camp.

PUBLIC SERVICE: Assist the Red Cross in drive for funds, give love and service as needed to my neighbor, render special service as needed in the community.

ARTS AND CRAFTS: Knit and sew for others, make my own clothes, repair old clothing, learn any craft that will assist in the national emergency.

HEALTH: Safeguard my health, learn principles of first aid, obey the Word of Wisdom, develop regular habits and intelligent thinking.

BUSINESS: Save 10% of allowance for

CHOIR ORGANIZATION

By Dr. Frank W. Asper,
Of the General Music Committee
and Tabernacle Organist

ONE of the surest ways to court disaster in the organization of a choir is to have it over-officered. I have often seen musical organizations which had music committees, membership committees, seating committees, policy committees, and many other kinds of committees, go down to defeat, simply because enough authority was not invested in the director. Because of the very nature of the organization, the choir should have but one head—that of the conductor. If he cannot be given the full responsibility of making decisions, and do so with fairness, intelligence, and caution, he is not deserving of the position or the responsibility. In our Church, frequently one of the bishopric is made president of the choir, and this has often proved successful.

There are many matters of policy that a member of the bishopric is acquainted with that the director should not be obliged to know. By the very nature of his office, he knows all the individuals and their standing in the ward; he will see that there is no conflict on rehearsal night from other organizations; and he will look after the physical needs of the choir, such as heat, light, the placing of seats, the procuring of music, and many matters which do not pertain to the rendition of the music itself.

But in the matters of discipline he should back up the choir leader in every move. The choir leader, being responsible for the music, should also have the authority to act unquestioned in his little kingdom, and if his authority is ever questioned, especially openly, the respect of the members will vanish like snow on a hot summer's day, and with it the morale of the choir.

Soon after the revolution in Russia, it was thought advisable to have the symphony orchestras there play without conductors; the state authorities thought that they would be following their own line of reasoning if they gave all the members equal authority. To their dismay they found that the result was chaos because there was no head. The members of the choir really are not individuals when they sing, but instead they are all a part of instruments on which the director plays. For this reason his views (musically) should never be questioned, and if he can show that he merits confidence and has no prejudices, they will always trust him. Many times it happens that some personalities in the choir clash with the director, in which case he should have a free hand to release them. Sometimes there are people, who by their self-importance, think the chorus cannot exist without them. The sooner the conductor gets rid of them, the better. Nearly all similar organizations find just how far they can go with a new conductor, and when they find he means business, usually the

most irreconcilable ones grow to be his best supporters.

The librarian is a very important officer, and for this position one should be selected that is very dependable. Performing this duty, if well done, will take much of the person's time, but it will save much valuable time at the rehearsal. Music should never be passed out during the session; it always means much confusion and talking; the choir will have to be called to order again; and the copies suffer as they are passed from hand to hand. The much better plan is to have all music in individual folders or manila envelopes, and no time is lost. The librarian should see that the music is in good condition, order copies that might be needed, and keep track of the music that might be borrowed. Dust-proof cabinets or filing-boxes should be obtained for the storage of music—no one likes to handle music that is covered with dust.

There should also be a secretary, one that is popular with the other members, who is not overbearing or presumptuous, and who does not snap at members when they ask to be excused. The secretary should keep a record of absences at rehearsals and Church services, get phone numbers, addresses, and otherwise help with the many personnel problems the leader may have. A good secretary can help a great deal in perfecting a smooth-running organization, and can also help the director keep in closer touch with the people.

Mutual Messages

defense stamps, write cheerful letters to the men away from home, watch current events, learn the value of clothing, time and money, keep a budget.

HOME: Family home evenings, measures that make for safety in the home, conservation of foods and materials, wise buying, more consideration and love for members of the family.

If the above is not suitable to your needs you might think of a service based on the twelve theme projects for the year as given in our supplement. A girl would be chosen to represent each of the twelve months, and showing a placard with the word January she says: "Wherefore be not weary in well doing, for ye are laying the foundations of a great work, and out of small things proceedeth that which is great." An incident is then related which shows the application of this principle. The other months would follow in a similar way.

One of the most important and the primary purpose of this meeting will be the making of awards. This should be done in a dignified, orderly manner. The Bee-Hive salute is given as the girls march past to receive their emblems for gatherer and guardian ranks, guardian certificates and special awards.

A patriotic climax would be effective by having the girls stand, salute the flag, give the pledge of allegiance. Sing a patriotic song to close.

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and Where You Will Find Their Messages

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The Anthon Transcript

(Continued from page 151)

dots accompanying the characters.
Of these dots Dr. Butin says:²²

Letters are occasionally accompanied by a dot; sometimes apparently to indicate the end of a word where there might be danger of running its last letter into the next word, . . . at other times each letter is thus marked with a dot; and at still other times it is hard to know just why the dots have been used with some letters and not with others.

In the condition of knowledge of the Egyptian language prevalent in 1830, the unequivocal assurance with which the Book of Mormon declared an affinity between Egyptian and Semitic tongues back to the time of Moses was most extraordinary. The positive announcement that ancient religious records were engraved on alloyed metal (brass) was not less remarkable. Similarly striking was the declaration that records had survived, written on metal plates and buried for centuries in the earth. One by one these things have been demonstrated to be true by the combined labors of archeologists and philologists.

That the prophet should have gone yet farther and produced a transcript of characters for examination, in which a system of pointing by use of dots anticipated an archeological find to be made a century later in the remote wilderness of Sinai, is incredible on any hypothesis except truth. Yet that is precisely what happened in the case of the Anthon Transcript." (Fig. 1, February, 1942, *The Improvement Era*, p. 75.)

What then may be said of the fact that the same Sinai finds reveal, by the same sort of incredible coincidence, duplications of numerous characters contained in the Anthon Transcript? The answer is necessarily that we have here no coincidence, but truth asserting itself out of the dust. The demonstration is visual.

It should be remembered that the total number of characters found in the Serabit inscriptions is small; and that in the degree that the script was reduced to alphabetic form, thus minimizing the number of characters employed, the probability of duplication of characters found in the older forms of writing or in the hieratic and demotic was proportionately reduced. That there should be found a duplication at all is accordingly a weighty, if not conclusive evidence of affinity between the scripts.

A great many years ago the pro-

CHARACTERS FROM THE ANTHON TRANSCRIPT

Anthon Transcript, Line 7, Character 24.

Anthon Transcript, Line 1, Character 7.

Anthon Transcript, Line 5, Character 29.

Anthon Transcript, Line 2, Character 11.

Anthon Transcript, Line 4, Character 1.

Anthon Transcript, Line 3, Character 14.

Anthon Transcript, Line 3, Character 20.

Anthon Transcript, Line 6, Character 2.

Anthon Transcript, Line 1, Character 16.

Anthon Transcript, Line 6, Character 34; or Line 4, Character 11 (Inverted).

THE SAME CHARACTERS FROM THE SERABIT FINDS OF PETRIE AND BLAKE

Photo of Facsimile, p. 53, Vol. 21, Harvard Theological Review, Jan., 1928. Inscription No. 354.

Photo of Facsimile, p. 48, Vol. 21, Harvard Theological Review, Jan., 1928. Inscription No. 346.

Photograph from Petrie, *Researches in Sinai* Pl. 124.

Photograph from Plate 124, Petrie, *Sinai*, W. M. Black, New York, 1906.

Photograph of Facsimile, p. 48, Vol. 21, Harvard Theological Review, Jan., 1928. Inscription No. 346.

Photograph from Inscription 345, Plate 8, Butin, R. F., in *Harvard Theological Review*, Vol. 21, No. 1, Serabit Inscriptions.

Photograph of Facsimile p. 37, Vol. 21, Harvard Theological Review, Jan., 1928. Inscription No. 356.

Photograph of Facsimile, p. 37, Vol. 21, Harvard Theological Review, Jan., 1928. Inscription No. 358.

Photograph of Facsimile p. 37, Vol. 21, Harvard Theological Review, Jan., 1928. Inscription No. 358.

Photograph of Facsimile p. 37, Vol. 21, Harvard Theological Review, Jan., 1928. Inscription No. 353.

²²"The Serabit Inscriptions," *Harvard Theological Review*, January, 1928, p. 35.

THE ANTHON TRANSCRIPT

foundly learned Egyptologist, Heinrich Brugsch, prophesied in the introduction to his monumental dictionary that some day philological science would be astonished at the closeness of the relationship between the Egyptian and Semitic languages.²⁷

The universality with which this relationship is now acknowledged may be summarily indicated by reference to a few of the major works. From the early works of Wall²⁸ and Foster²⁹ premised on wholly insufficient material, but tending in the same direction, to the works of Gardiner,³⁰ Erman³¹ and their colleagues

²⁷Wall, Chas. Wm., *An Examination of the Ancient Orthography of the Jews*, London, 1835.
²⁸Brugsch, H., *Hieroglyphisch-Ägyptisches Wörterbuch*, Bd. 1, p. 12.

²⁹Gardiner, A. H., Paper read before International Orientalist Congress, Oxford, August 29, 1928.
³⁰"Das Verhältnis des Ägyptischen zu den semitischen Sprachen," Bd. XLVI, p. 93 ff.

and the *Budge Dictionary*, there are dissents on particular points but scarcely a serious dissent to the proposition that the Egyptian and Hebrew are akin. And all are agreed that the relationship is as of remote date certainly no later than the times of Moses.

Nor are the Serabit finds alone. As late as 1930, Dr. Dunland found at Byblos inscriptions on stone and copper confirmatory of the finds of P. Montet at the same place ten years earlier, in which upward of eighty characters written in a modified or reformed hieroglyphic script were identified as Semitic.³²

³²See discussion in Kenyon, Sir Frederick, *Bible and Archeology*, London, 1940, pages 166-167.

CONCLUSION

THE things once deemed strange and urged as evidences of the falsity of the Book of Mormon are now established as weighty proofs of the divinity of its origin. Of the learned men of the world who have taken a century to learn by arduous toil what was openly proclaimed by the Prophet, it might with full propriety be said, in the language of the Messiah:

O dull-witted men, with minds so slow to believe all that the prophets have spoken!³³

The Anthon Transcript, in the light of the archeological finds above referred to, attests the accuracy of the Book of Mormon account of the brass plates.

³³Luke 24:25 (Weymouth's Translation).

GAINING ECONOMIC SECURITY

(Concluded from page 149)

10. He has good health—through living according to the high standards of the Word of Wisdom.

11. He has a good mental attitude. Members of the Church are not radicals. They seldom lose their jobs for insubordination.

12. He is ambitious to succeed. Progression is a fundamental concept in the Church.

PERSONAL DEVELOPMENT

The efficient home manager tries to save on the essential expenses and operating expenses, in order to have more funds available for personal development, savings and reserves. Personal development includes money spent for health, recreation and Church contributions.

MAKING THE DECISION TO PAY TITHING

The payment of tithes and offerings is a development expenditure that can be justified from every aspect of reason and common sense, but a decision must be reached by the family to pay tithing or to use the funds for some other desired object. This provides the acid test of faith.

There is also a strong urge to pay obligations, particularly if they are pressing and urgent. It is much like the story of the old dorky who would not pay his church dues. A committee visited him to find out the reason. "De Lord don't press me like my other creditors is."

This is true under present conditions, when there is an increase in the cost of living which narrows the difference between fixed instalment payments and the amount that is left to live on.

Realizing that the cost of living may continue to increase and that wages and salaries tend to lag behind increases in the cost of living, members of the Church should be alert to the necessity of developing sales resistance. Purchases should be limited to absolutely necessary articles and fixed instalment payments should be held at a minimum. Increase in income should be used to liquidate obligations, create reserve and build up security with the Lord through the payment of tithes and offerings.

"First things first" is a splendid

rule to follow in making a decision to pay tithing. If the gospel of Jesus Christ is important in your life; if it holds a place in your affections beyond any material possession, then the decision to pay tithing is easy. A tenth of your income belongs to the Lord and is not yours to use for other purposes.

WHEN TO PAY TITHING

Our Church leaders have recommended that tithing should be paid at regular intervals at the time income is received. At the ninety-ninth annual conference, Elder Stephen L. Richards addressed the members of the Church as follows:

I have found it to be a very difficult problem in mathematics to pay one-tenth out of one-twelfth. I commend the thought to those who are receiving monthly stipends and who indulge in the practice of paying their tithing at the close of the year. I assure you will find it very difficult to get the tenth out of the twelfth if your tithing remains for payment until the last month. I can heartily recommend to you the payment of your tithes as your funds come into your hands, not only because it will be easier, but because greater blessings will accrue to you.

Every man who pays his tithing should enjoy it. The gospel of Christ is a gospel of enjoyment. "Men are that they might have joy." When one pays his tithing without enjoyment, he is robbed of a part of the blessing. He must learn to give cheerfully, willingly, and joyfully and his gift will be blessed. In order that he may receive more enjoyment he needs to pay more frequently. Why deprive oneself of the joy that comes from this voluntary giving until the end of the year, when by payment throughout the year we may increase and enhance not only the joy of our giving but the practice of it.

THE STORM

By Graine Lynn

A RUMBLING in the distance,
A flash across the sky;
A sigh, a breeze, a rustle,
A whistling wind whirls by.
A cloud on the horizon
Rolls swiftly into sight—
A terrifying cloud! It seems
As black as night!

A flash lights up the heavens;
A thunder bolt has crashed;
The rain comes down in torrents
And 'gainst the earth is dashed.
The storm beats on in fury,
The rain and wind hold sway,
'Till satisfied with fuming
They slowly die away.

THE CHURCH MOVES ON

(Continued from page 159)

Northern States: Theodore A. McGee, Lovell, Wyoming; Melva M. Wing, Coolidge, Arizona.

North Central States: Myron L. Western, Jr., Pocatello, Idaho; Leslie G. Myers, Live Oak, California.

Northwestern States: Victor B. Jex, Salt Lake City; Henry W. Hoopes, Jr., McGill, Nevada; Arland L. Russon, Lehi, Utah; Wendell P. Hall, Hurricane, Utah; Keith L. Bunker, Chino Valley, Arizona; Norman K. Roberts, Sugar City, Idaho; Grant R. Andrus, Draper, Utah; Willard G. Atkin, Jr., Tooele, Utah; Lawrence V. Riches, Salt Lake City; Donald D. Noel, Vernal, Utah; Claren R. Collard, Salt Lake City; James A. Hendricks, Preston, Idaho; Arthur C. Smith, Greybull, Wyoming; Ray G. Labrum, Roosevelt, Utah; Stanford S. Larson, Preston, Idaho; Clinton L. Whiting, Salmon, Idaho.

Southern States: William L. Betts, Los Angeles, California; Rex L. Campbell, Salt Lake City; Norma E. Weening, Ogden, Utah; Arden J. Young, Oroville, California; Albert S. O'Donnell, Ririe, Idaho; George H. Gowans, Salt Lake City; Alva G. Boman, Lewiston, Utah; Byron B. Erickson, Spring City, Utah.

Spanish American: Robert B. Hellewell, Paul, Idaho; Mahlon A. Johnson, Fairfield, Montana.

Texas Mission: Barbara S. Seamons, Preston, Idaho; Robert H. Malan, Ogden, Utah; Van M. Whitaker, Kanosh, Utah; Gordon L. Shirley, Rexburg, Idaho; Ether W. Westermoreland, Winnemucca, Nevada; Leonard L. Meyerhoffer, Slatteryville, Utah; Merle L. Fairbourn, Sandy, Utah.

Western States: James K. Heaton, St. George, Utah; Marion Whitaker, Salt Lake City; Thurman Shields, Tooele, Utah; Leonard E. Gardner, Nevada.

Western Canadian: No releases.

Those Who Have Passed Away

Mrs. ANN CATHERINE SHAW, eighty-nine, a pioneer of 1863, died January 17, while visiting in Los Angeles. As a child she walked most of the way to Utah, where her family settled in Lehi. Her life was spent in Church work in Lehi, Eureka, and Salt Lake. She was a member of the Daughters of the Utah Pioneers.

MISS GENEVIEVE ALICE PYPER, sixty-three, sister of Elder George D. Pyper, general superintendent of the Deseret Sunday School Union, and active in the Thirteenth Ward Relief Society and the Daughters of the Utah Pioneers, January 19.

Miss Ann Nebeker, sixty-five, dean of girls at the old (Salt Lake) L. D. S. high school for twelve years, and a member of the M. I. A. and Primary general boards, January 21. She was a director of the Deseret gymnasium and the Primary Children's Hospital at the time of her death.

Plaque Honors Silk Industry in Pioneer Utah

A COPPER plaque commemorating Utah's pioneer silk industry was placed upon a seventy-four year old mulberry tree, November 14, by members of the Yalecrest Camp, Daughters of Utah Pioneers.

The tree, located at the home of D. Eugene Livingston, 1784 Herbert Avenue, Salt Lake City, was once a part of a five-acre grove planted in 1867 by pioneers. The industry flourished in pioneer times, and even as late as 1893 brought honors to Utah when an exhibit of silk products won prizes at the Chicago world's fair.

Martin Harris Home to Receive Improvements

THE old cobblestone home of Martin Harris at Palmyra, New York, will be improved and made more dignified for visitors, according to Bishop Marvin O. Ashton of the Presiding Bishopric, who recently returned from an inspection tour of Church shrines in the eastern and middle western states.

Plans for the immediate future also include the placing of additional markers and signposts directing travelers to sacred spots in the history of the Church between Salt Lake City and South Royalton, [Sharon] Vermont, the present name of the birthplace of the Prophet Joseph Smith. Bishop Ashton was accompanied by James M. Kirkham, secretary of the Church beautification committee, and Wilford C. Wood.

Lund Home Gets New Director

DAVID G. WINN has been appointed superintendent of the Lund home, L. D. S. vocational training school for boys at Centerville, Utah. He succeeds James L. Winegar.

New State Presidencies

IN the Alpine Stake, President Clifford E. Young and his counselors, Earl S. Greenwood and Jesse M. Walker, have been released. Elder Young is one of the assistants to the Council of the Twelve. Elder Walker was then sustained as president of the Alpine Stake with Leo Meredith as first, and Delbert Chipman as second counselor.

In the San Juan Stake, Leland W. Redd, formerly second counselor, succeeds A. Jay Redd as first counselor. Guy R. Hurst succeeds Elder Redd as second counselor.

In the Nevada Stake, second counselor Huish Yates has been released.

In the Timpanogas Stake, William C. Smith succeeds Harold M. Wright as second counselor.

In the Blackfoot Stake, Parley A. Arave succeeds J. Lloyd Porter as second counselor.

New Wards Created

THE Union Ward, East Jordan Stake, has been divided creating the Union First and Second Wards. Bishop Horace T. Godfrey of the old Union Ward was given an honorable release, and Arthur Erickson was sustained as bishop of the First Ward, and Jesse W.

Thomson was sustained as bishop of the Second Ward.

Hyland Ward, Mount Ogden Stake, was created January 11, by a division of the Mount Ogden Ward. Lewis J. Wallace is the new bishop.

Twenty-third Ward, Mount Ogden Stake, was created January 11, by a division of the Seventeenth Ward. Vernier L. Stromberg is the new bishop.

Twenty-fourth Ward, Mount Ogden Stake, was created January 11, by a division of the Fifth and Twelfth Wards. Hyrum B. Wheelwright is the new bishop.

Tenth Ward (north half), Far West Stake, created January 18, by a division of the Ogden Tenth Ward of the North Weber Stake.

Tenth Ward (south half), North Weber Stake, created January 18, by a division of the Ogden Tenth Ward of the North Weber Stake.

Twenty-sixth Ward, South Ogden Stake, created January 11, by a division of the Eighteenth Ward. William G. deMik, Jr., is the new bishop.

Twenty-seventh Ward, South Ogden Stake, created January 11, by a division of the Ninth Ward. Harold B. Compton is the new bishop.

Twenty-eighth Ward, South Ogden Stake, created January 11, by a division of the Fourteenth Ward. Thomas Van Drimmlen is the new bishop.

Barnum Ward, Denver Stake, was organized January 25 from the Barnum Branch. James M. Coffey is the new bishop.

Bishops, Presiding Elders Appointed

Lovell West Ward, Big Horn Stake, Carman A. Black succeeds Owen L. Allphin.

Gooding Ward, Blaine Stake, Riley L. Dixon succeeds William O. Christensen.

Boise Second Ward, Boise Stake, Willis Peterson succeeds Clayne Robinson.

Brigham Sixth Ward, Box Elder Stake, W. Lester Dredge succeeds Edwin A. Johnson.

Unity Ward, Burley Stake, Elmer LeRoy Crane, succeeds Asael T. Gee.

Liberty Ward, Gridley Stake, Walter Scott succeeds Omer S. Barrow.

Idaho Falls Second Ward, Idaho Falls Stake, Lancelot Peter Nielsen succeeds Harmon M. Groesbeck.

Frederonia Ward, Kanab Stake, Raymond Keith Udall succeeds Alfred Brooksby.

Dingle Ward, Montpelier Stake, William H. Lindsay, Jr., succeeds Samuel G. Humphreys.

Montello Branch, Mount Ogden Stake, Samuel Bullock succeeds Roland Richins.

Lund Ward, Nevada Stake, Milton Gardner succeeds David C. Gardner, deceased.

Alhambra Ward, Pasadena Stake, Julius V. Madsen succeeds Woodruff H. Medley, Mexican Branch, Pioneer Stake, Vaughn Green succeeds James Vernon Graves.

Kelso Branch, Portland Stake, Lyle Packard succeeds Paul J. Anderson.

Teton Ward, Rexburg Stake, William D. Hollist, Jr., succeeds A. Leroy Staker.

Ogden Ninth Ward, South Ogden Stake, Cecil S. Rusforth succeeds E. Smith Murphy.

Ogden Seventeenth Ward, Mount Ogden Stake, W. Owen Ridges succeeds Stanley Robins.

Ogden Fourteenth Ward, South Ogden Stake, Olive Cramer succeeds Thomas Parker, Jr.

The Church Moves On

Ogden Eighteenth Ward, South Ogden Stake, L. Grant Lofgreen succeeds William G. deMik, Jr.

Manti Center Ward, South Sanpete Stake, Merritt L. Poulson succeeds William Henry Peterson.

Ophir Branch, Tooele Stake, Counselors LaVerl Gray and William D. Nelson appointed to preside due to release of George L. Smith.

Dr. Widtsoe Attains Seventy Years

DR. JOHN A. WIDTSOE of the Council of the Twelve, and co-editor of *The Improvement Era*, observed his seventieth birthday anniversary, January 31. He attributed his good health to observing the *do's* of the Word of Wisdom as well as the *don't's*. A quiet family dinner was held in his honor at his home.

Utah Red Cross Over The Top

UTAH'S quota of \$162,850 in the recent Red Cross war fund was oversubscribed by the sixteen chapters within the state. President David O. McKay was chairman of the state advisory committee which conducted the drive.

Relief Society Passes Goal

THE four-year program of the National Woman's Relief Society to have one hundred thousand members on its centennial date, March 17, 1942, has been successful. A preliminary tabulation made in mid-February showed that the enrollment of the Relief Society in the stakes and missions of the Church exceeded 113,000, as of December 31, 1941. A few of the stakes and missions had not reported. When the drive began, in 1938, the Relief Society membership was approximately seventy-five thousand.

Death Claims Trailer Pioneer

FREDERICK V. DANKOWSKI, seventy-seven, retired Ogden real estate dealer and mining property operator, died February 12, in Los Angeles. Shortly after his retirement from business he pioneered the design and use of the automobile trailer house, and came to be internationally recognized as the "daddy of trailer travelers." He was thus recognized in a feature article in the July 17, 1939, issue of the magazine *Time*. (See also *The Improvement Era*, Oct., 1939, p. 601.)

Mrs. Dankowski was fatally injured in an automobile-trailer accident at Omaha, Nebraska, in 1939. Previously the couple had traveled a quarter of a million miles throughout North America without an accident.

He spent his later years in California where he was active in the Church.

New Peaks Ahead for Sugar Beets



Grow More with Fewer Hands



Yesterday this man was just a farmer. Today he is a soldier in the battle of production. With six-row capacity and Case tractor speed he has . . . so to speak . . . thrown away the rifle and gone to work with a machine gun.

Because the seed box mechanism in Case beet planters comes closer to dropping single seeds . . . closer than ever before with planters of simple construction and moderate cost . . . he will save a lot of labor in blocking and thinning. His limited manpower will be able to do the work on nearly double the usual acreage. Weeding, too, will be less of a job because his Case three-bar tractor cultivator allows more clearance between tools, permits faster, more timely, more perfect work. When harvest time comes, the extra clearance and more accurate control of his tractor-mounted Case puller will get his beets out of the ground faster and in better condition.

This man has the best guarantee of sure-fire, on-schedule operation from the dependability and long life for which Case tractors are famous. Such dependability and durability cannot be created in a hurry. They come from tractor-building experience that began 50 years ago. If you have . . . or can get . . . Case equipment, use your Case dealer's service to bring out its finest performance and make its long life still longer.

A Century of Service to Agriculture

1892
The
GOLDEN YEAR
in Farmpower
1942

1842
CASE
Centennial
Jubilee
1942

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The Deseret News Press

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WHY NOT RAISE SOYBEANS?

(Continued from page 145)

hundred sixteen pounds of protein and two hundred fifty pounds of fat.

A yield of only twenty bushels per acre of forty percent protein and eighteen percent oil beans will give four hundred eighty pounds of protein and two hundred sixteen pounds of fat, or about twenty gallons of oil. Even if it were possible to finish a thousand pound beef on one acre in a year, it would produce only half the protein of a twenty bushel per acre harvest. Without having to resort to refrigeration or any means of canning, this product can be stored indefinitely for the day of need with little cost.

Perhaps one of the best ways of working this low starch food into our daily diet, outside of eating the whole beans, is as flour mixed with wheat flour in percentages of from ten to fifty. To insure maximum nutritional results, it would be wise to have a flour made from a mixture of soybean varieties. The bean can be worked into almost any course from cereal and a health drink for breakfast to cakes and ice cream for dinner, without being noticeable. Almost any meaty flavor can be imitated effectively. The highly digestible oil, which has many uses in foods, is an excellent digestive lubricant when the whole beans are eaten.

Many scores of tried and tested recipes are available on how to use the green beans, dried beans, flour, either the oilmeal or whole bean flour, soy milk, found to be extra good for babies, sprouts, curds, etc. Centuries of use in parts of China, producing a superior physical race where the bean has largely replaced meat and milk because of economic necessity, have developed many types of recipes not yet tried in America.

Some varieties are much more suitable for human use than others because of the flavor and the ease with which they cook, though all can be eaten where the taste is not objectionable. The University of Illinois at Urbana, Illinois, has found some very desirable kinds for human consumption after trying out hundreds of samples. Of the preferable ones listed by the University, the Willomni and Bansei have been found to do well in our locality. The Giant Green, the earliest maturing one of all, produces good green beans. It is quite likely that several of the better kinds have not yet been planted here.

Many of the choice edible kinds have a tendency to shatter, that is, shell out onto the ground as fast as they ripen. The better field kinds, at least most of them, do not shatter. Most combines can be fixed to thresh them as soon as they ripen.

THERE are said to be thousands of distinct varieties of soybeans with required growing days of from seventy-five to two hundred to reach maturity. Wherever corn can be raised, soybeans should mature if the proper kinds are planted. No blanket recommendations can be made, except that there are several kinds that could wisely be suggested for trial in each area. Experience has shown that the same kind will produce entirely different results when grown on varying soils. Each locality must find its own best variety. Since northern central United States and southern Canada have already found many types suitable for those cold climates, most intermountain regions should be able to do likewise. Most seed in this land came originally from north of Mukden, China, which is over forty-one degrees north latitude.

In Utah enough pioneering has been done to prove that the earliest and medium early varieties will mature, in the lower valleys at least, with about the same results as in the Middlewest. With the ability to control rainfall, through irrigation, a little experience should teach us how to exceed the national average yield, which was 20.7 bushels an acre in 1939 and 16.1 in 1940, a dry year. When the crop was new, in 1924, the average was only eleven bushels an acre. While it is too early to say with any degree of accuracy what can be expected in this section, one test showed yields of some varieties of nearly fifty bushels an acre in one area, which is a very high yield. In another test several kinds produced from twenty-five to twenty-eight bushels an acre with a poor means of threshing that lost many. Under expert care such as the Illinois University experimental farms, many kinds have produced around 35 bushel per acre consistently.

In much of Illinois the Illini variety has been found to give the best results as a field bean, in Indiana the Dunfield, while in Wisconsin some strains of the Manchou do best. In at least two Utah tests the Dunfield type has done very well. The Manchou and Illini have promise also. In

Why Not Raise Soybeans?

one test the Mukden and Mandell varieties, especially the Mukden, lead in yield. In one Utah area the Dunfield has been found to be a good all purpose bean, that is good for both food and feed. There are many others that merit further trial. In fact all experiments so far have been on too limited a scale to come to any very sweeping conclusion.

Though experience is moving the planting date ahead, soybeans are usually planted in mid-May, preferably on loamy soils. Some quick-maturing kinds will ripen in the lower altitudes if planted later. Since it is a legume, best results are obtained when the seed is inoculated with nitrogen-fixing bacteria. Experience has shown that inoculation every year has paid by hastening and increasing the harvest, even where it has been done before. Good inoculator can be purchased in many seed stores inexpensively.

One bushel of seed per acre is about right to plant, of most kinds if the germination is good, where grown in rows from twenty-four to twenty-eight inches apart. Many crops fail because insufficient seed is used. When sown with a grain drill, two bushels per acre should be sufficient. Because of the ability to irrigate in rows and to cultivate easily to control weeds, row planting has been found to pay in most cases.

Menus on table uses and bulletins giving the results from feeding the whole bean and the oilmeal to farm animals as protein supplement, have been published by the experiment stations in and around the corn belt. Anyone desiring these leaflets should be able to get them for five or ten cents each. The Home Economics Division, Department of Agriculture, also puts out a fine paper on table uses.

If desirable seed cannot be located by those wishing it, perhaps The American Soybean Association, Hudson, Iowa, will be good enough to offer help if an inquiry is addressed to them.

SPRING IS TODAY

By Delsa Davis McBride

MAY I have today in which to plant a climbing rose?

If I may, tomorrow I will mend the children's hose;

I will wash every windowpane and every window sill

If I might have today in which to plant a daffodil.

I'll churn the cream tomorrow and scrub all the floors,

If only I might use today in working out of doors!

Keep that up!



COULDNT blame you for shying a little away from one of these waiters nearing your table; the whole shebang might come down. Lively—wouldn't it be? But did you bring your car and park it? Now has all the lubricant come down... down off of precious engine parts? That's deadly. Repair parts aren't always easy to get these days, so this is surely the time to OIL-PLATE your engine with lubricant that can stay up much like any good plating. You OIL-PLATE simply by changing to Conoco Nth motor oil for Spring.

Ditching filthy Winter-worn "oil" is among the first laws of car care. And refilling with patented Conoco Nth oil brings its special man-made or synthetic substance with the magnet-like effect. This maintains OIL-PLATING on working

surfaces even at a standstill. Then when you start up—often many times daily in busy Spring—your OIL-PLATING is ready to lubricate before plain fluid oil film that drained down can come back. And after you're running, OIL-PLATING still stays up... all the more aid against wear that would limit your oil mileage.

In the impartial Death Valley Death-Test of Conoco Nth against five other fine big-name brands, it out-mileaged their average more than 2 to 1; out-mileaged any other brand tested by 74%; out-mileaged one of them by 161%. And this same Conoco Nth oil that keeps up OIL-PLATING is at Your Mileage Merchant's Conoco station for you right now—for your needed Spring change. Continental Oil Company

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EVIDENCES AND RECONCILIATIONS

(Concluded from page 161)

does not imply a narrowed education, for in the words of President Joseph F. Smith, the Church says to woman, "Seek to be educated in the highest meaning of the term; get the most possible service out of your time, your body and brains, and let all your efforts be directed into honorable channels, that no effort be wasted, and no labor result in loss or evil." (*Gospel Doctrine*, ed. of 1941, p. 351) In brief, the major education for life's duties may be supplemented by training for the development of special activities or endowment.

This recognition of natural function appears in the organization of the Church. By divine fiat, the Priesthood is conferred on the men. This means that organization must prevail in the family, the ultimate unit of the Church. The husband, the Priesthood bearer, presides over the family; the Priesthood conferred upon him is intended for the blessing of the whole family. Every member shares in the gift bestowed, but under a proper organization. No man who understands the gospel believes that he is greater than his wife, or more beloved of the Lord, because

he holds the Priesthood. It is a wise provision that the man who is the freer to move about both at home and abroad should be called to the family presidency and be under the responsibility of holding the Priesthood. This does not limit equality among men and women. Citizens in a free land are not unequal, because some hold office and others do not.

Meanwhile, within the Church are organizations for the benefit of women. These are presided over by women. These have the same general objective as the Priesthood organizations—the fitting of the individual more fully for gospel living. The Prophet Joseph Smith said when he formed the Relief Society that "I will organize the sisters under the Priesthood and after the pattern of the Priesthood." President Grant has declared that "without the wonderful work of the women I realize that the Church would have been a failure. . . . It is our sisters who carry the burden of the work. . . . They are leaders in all things that make for spiritual uplift." (*Gospel Standards*, pp. 150, 151)

The program of the National

Women's Relief Society, which is really international, illustrates the comprehensiveness of woman's place in the Church. "The Ladies Relief Society is not only to relieve the poor, but to save souls," was the Prophet's message to the sisters. (*History of the Church*, 5:25) To save souls opens the whole field of human activity and development. Relief of poverty, relief of illness; relief of doubt; relief of ignorance—relief of all that hinders the joy and progress of woman. What a magnificent commission! The activities of the Society correspond to this charge. For example, in the program for the weekly meetings provision is made for the study of theology, homemaking, social science, and practical work. The men in their Priesthood organizations have no wider program. The Young Women's Mutual Improvement Associations have a similar, widely-conceived program. No limitations, except those inherent in the gospel plan, restrict the labors of these organizations for women.

"What is the place of woman in the Church?" To walk by the side of the man, not before him nor behind him.—J. A. W.

HANDLES LARGER BASES THAN ANY OTHER MOUNTED 2-WAY PLOW



OLIVER MOUNTED 2-WAY PLOWS

Here's a perfect two-way plowing combination for you—the sensational Oliver 70 with its six high-compression cylinders and governor-controlled fuel economy—the Oliver No. 72 two-way plow. Oliver QD mounted moldboard plows handle larger bases. They're short-coupled to make sharp turns. Their high lift means greater clearance. Positive power lift. Oliver QD mounted moldboard plows have earned their spurs out here where plowing is tough.

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Here's the sturdiest, smoothest-operating two-way tractor sulky plow on the market. Plows deep or shallow—deep enough for beet plants to reach their highest development. Plowing depth quickly regulated. Positive power lift. Adjustable for 16, 17 or 18 inch furrows. Extra strong, long lasting. See them at our nearest store.

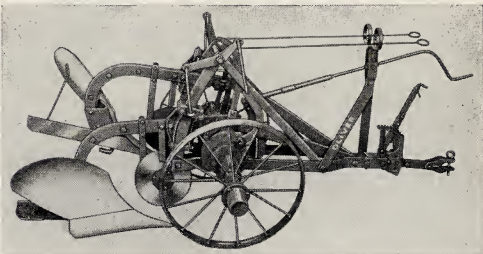


Photo of the Oliver 21 2-way tractor sulky plow

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President Rudger Clawson

(Concluded from page 138)

surprise to me at that time, and very trying. I had been brought up in Salt Lake City; all my interests, all my associations, and, as I thought, all my expectations were in Salt Lake City, and it was a great trial to me to be called away. No inducements were offered but I was told that the Lord would bless and sustain me in that appointment, and I testify to you, my brethren and sisters, that I have been sustained in my presidency of the Box Elder Stake . . . This later call that has come has proven to be a great surprise. I had no knowledge of it; I had no notice of it whatsoever, only as it has come to me today in this meeting. My patriarchal blessing that was given a number of years ago indicated that I would be called to a high appointment in the Church in the due time of the Lord, and I presume that this is the appointment, now. I feel very weak; I feel very humble, I know that unless I can enjoy the spirit of the apostleship and the faith and prayers and support of my brethren and sisters of this Church I cannot stand, I cannot succeed in this labor . . . (Address upon appointment as an apostle, Sunday afternoon, October 9, 1898. *Sixty-ninth Semi-annual Conference Report*, October, 1898, pages 53-54.)

In some men a blustering manner and rash, demonstrative speech are mistaken for courage and wisdom. But no one ever made this mistake in an appraisal of Rudger Clawson. The granite of his courage is cloaked with gentility. The wisdom of his years is carried with humility. The sparkle of his humor is dispensed to give warmth and uplift and not to do hurt. The authority of his office is exercised with fairness and an understanding heart. His voice conveys the quiet conviction of one who

is armed with truth and needs no other armor.

The manner of his life is as one who sees the way plain before him, and who has no time to lose, and no need to rush, because all things move according to plan with those who walk the ways marked out by the Father of us all. Of such is the life of President Rudger Clawson, who has lived long among men, and for whose presence and influence among us we express gratitude as he comes upon the eighty-fifth anniversary of his birth.

Note: For further detailed articles on the life and activities of President Rudger Clawson see *The Improvement Era*:

"President Rudger Clawson," by B. S. Hinckley, Vol. 35:133 (Jan. 1932).

"The Youth and Early Manhood of Rudger Clawson," B. S. Hinckley, Vol. 40:134 (March 1937).

"Rudger Clawson's Service in the Council of the Twelve," John A. Widtsoe, 40:140 (March 1937).

"Some Impressions of my Father," Samuel G. Clawson, 40:142 (March 1937).

"When Box Elder 'Imported' Rudger Clawson," by S. Norman Lee 40:146 (March 1937).

"With Rudger Clawson in Europe," by Hugh Ireland, 40:152 (March 1937).

"Active at Eighty-three," Editorial—43:157 (March 1940).

"Matter of History," by LeRoi C. Snow, 40:149 (March 1937).

PRESIDENT RUDGER CLAWSON AND ELDER CHARLES A. CALLIS ON UMBRELLA ROCK ON TOP OF LOOKOUT MOUNTAIN OVERLOOKING THE FAMOUS MOCCASIN BEND IN THE TENNESSEE RIVER, NEAR CHATTANOOGA, TENNESSEE, ABOUT THIRTY MILES FROM THE SCENE OF THE KILLING OF ELDER JOSEPH STANDING. THIS PICTURE WAS TAKEN ON THE OCCASION OF PRESIDENT CLAWSON'S FIRST RETURN TO THE SOUTHERN STATES WHILE BROTHER CALLIS WAS STILL PRESIDENT OF THE MISSION.



A Message to High School Seniors

After graduation this spring you may begin immediately to gain specialized training which the nation needs. Attend the 1942 B. Y. U. Summer Quarter—do one-fourth of a year's study before the usual time of commencing college. By attending B. Y. U. four quarters each year, you can obtain your degree in three years.

A large variety of practical courses, many patterned to help individuals serve in the national emergency, are offered for students beginning college, for other undergraduates, and for graduate students. Ample provision is also made for physical development and recreation.

SUMMER QUARTER

First Term—June 15-July 24

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August 29

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Pres. Clawson Speaks

(Concluded from page 142)

ON DEBT

Any man who has been in debt, any man or woman who is in debt now, surely knows the evil of indebtedness. It is bondage. It is worse than imprisonment. (C. R., October 8, 1920)

ON TEMPLE MARRIAGE

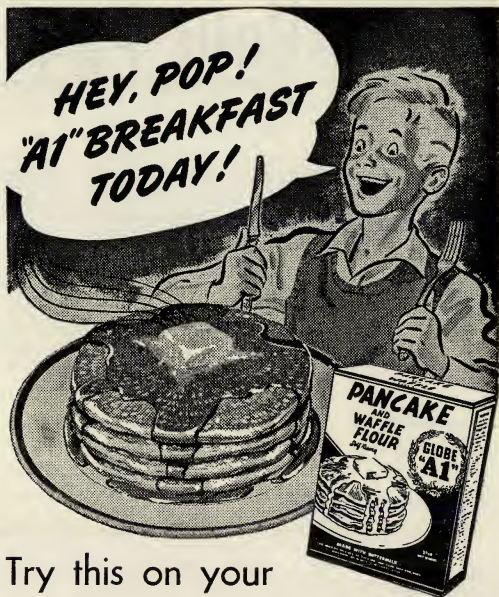
The Priesthood is not received, or held, or exercised in any degree, by the women of the Church; but, nevertheless, the women of the Church enjoy the blessings of the Priesthood through their husbands. This emphasizes very strongly the importance of marriage. Every woman in the Church, of mature age, and worthiness, who is ambitious to attain to exaltation and glory hereafter should be married, should be sealed to a man for time and all eternity; and we trust that the young women of the Church as well as the young men of the Church realize the responsibility of this important ordinance. (C. R., April 3, 1921)



RUDGER CLAWSON (LEFT) WHEN IN THE MISSION FIELD WITH ELDER JOSEPH STANDING (RIGHT).

THE STANDARD WORKS

The Bible, if mastered, would be quite equal, I am sure, to a college education. The Book of Mormon, Doctrine and Covenants, and the Pearl of Great Price, standard Church works, . . . are of equal value to the Bible, and should have our closest and most careful attention. (C. R., April 7, 1922)



Try this on your family tomorrow morning...

bring on the hot cakes—and watch them break into grins and snap smartly up to the table.

Good's no name for it—and for these cool mornings, especially, there's nothing like a hot breakfast of "A1" pancakes (or waffles).

"A1" saves time...
saves money too!

What could be simpler than just adding milk or water to that grand Globe "A1" Pancake and Waffle Flour? All the ingredients are there—including buttermilk. You mix the batter in a jiffy—for perfect pancakes every time!

And remember, an "A1" breakfast means real *thrift* these days. It's one of the most economical you can serve.

Enjoy both Regular and Buckwheat

GLOBE "A1"
PANCAKE & WAFFLE
FLOUR

Buttermilk already added

Also ask your grocer for GLOBE "A1"—
Enriched Flour; Cake
Flour; Biscuit Flour;
Macaroni & Noodles.

Your Page and Ours

LET'S SAY IT CORRECTLY

WITH the awakened interest in South America, we of North America will do well to learn how to pronounce the names of the countries correctly. Colombia as a nation has a different pronunciation from the title of the song we sing, "Columbia, the Gem of the Ocean." The *o*'s in the word have the sound of the *o* in the word obey; the *i* has the sound of the *i* in the word police; and the *a* has the sound of the *a* in arm. The accent falls on the second syllable, *Co lom bi a*.

Peru is divided into syllables, with the accent falling on the second syllable, *Pe ru*. The *e* has the sound of the first *e* in the word event; the *u* has the sound of the double *o* as in the word food.

TREES FOR FARM PLANTING

UNDER a cooperative agreement plan the School of Forestry, Utah State Agricultural College, Logan, Utah, is representing the United States Department of Agriculture in the furnishing of young trees at nominal prices for farm planting in Utah. All trees secured from the college must be planted on farm land in Utah for woodlot, windbreak, or shelterbelt purposes.

A choice of a dozen species is offered and the trees may be secured for as little as a cent each.

Address all inquiries to The School of Forestry, Utah State Agricultural College, Logan, Utah.

The Improvement Era

50 North Main Street
Salt Lake City, Utah

Dear Editor:

I enjoy the *Era* very much. We have been subscribers ever since our marriage in 1929 and my parents always had it in our home as far back as I can remember.

In this world of hurrying hither and yon this original vitamin jingle might not be amiss for "Your Page and Ours."

You talk vitamins A, B, and C,
And some of the vitamins D, E, and G.
You see that the children get these, 'tis true,
But they don't get enough of the vitamins YOH.

Respectfully,

Mrs. Emil Gubler.

MEMO TO EDITORS

The *Improvement Era* is filling its mission in every part of the globe. Elder Norton Dean Nixon, Branch President at Campinas, Sao Paulo, Brazil, sends in an *Improvement Era* subscription for Senor C. N. Gama, Rua Sao Pedro 321, Campinas, Sao Paulo, Brazil.

Missionaries throughout the Church are becoming more conscious of the value of *The Improvement Era* in their missionary activities, and are using it to greater advantage each year.

The outstanding records established by the missionaries in the present campaign indicate that missionaries do appreciate the *Era*, and have a strong testimony as to its missionary value.

J. K. Orton.

Salem, Virginia.

Dear Editors:

I AM very much interested in genealogy, and for a time I couldn't decide whether I was worthy to do this work or not. After reading President Grant's Opening Conference Message in the May, 1941 issue of the *Era*, I had no more doubts. Everyone that has seen my work says it is all right, and they seem to be interested also.

Long may the *Era* live, and long may it send a wave of happiness and peace into our homes and hearts.

Yours truly,

Mrs. C. J. Mayo.

TALL STORY

"What was George Washington noted for?"

"His memory."

"What makes you think his memory was so great?"

"They erected a monument to it."

ETERNITY?

On Finnegan's approach to the gates ajar, Finnegan remarked to St. Peter, "It is a fine job you have had here for a long time."

"Well, Finnegan," said St. Peter, scanning his Irish applicant for a moment, "here we count a million years a minute and a million dollars a cent."

"Ah!" said Finnegan, "I'm in need of cash, lend me a cent."

"Sure," said St. Peter, "just wait a minute."

WHERE, OH, WHERE!

The absent-minded professor had searched frantically for his ticket for several minutes without results.

"Never mind," said the conductor, "I'm sure you have it somewhere. Just mail it to me when you find it."

"Yes, but that's a minor matter," exploded the professor, "What I want to know is where in the world am I going? That ticket's got my destination on it."

HE WENT BY THE BOOK

A young man had been studying an etiquette book. A few days later when he attended a dinner, he said to the hostess, "Thank you, sir, or madame, whichever the case may be."

A SILLY QUESTION

Joe: "Does your mother ever spank you?"

Betty: "Yes, she does."

Joe: "Does your daddy ever spank you?"

Betty: "You bet."

Joe: "Which hurts the worse?"

Betty: "I do."

HE HAD TO RESPOND

Lady: "Johnny, why are you making faces at that bulldog?"

Johnny (wailing): "He started it."

A SURE THING

A man astounded a want ad clerk in a newspaper office by placing an ad offering fifty dollars reward for the return of his wife's pet cat.

"Isn't that a rather high reward for a cat?" asked the ad taker.

"Not in this case," said the man. "I drowned the cat."

ACCORDING TO CUSTOM

"Hello, is this the fire department?"

"Yes, what is it?"

"Where's the nearest alarm box? I want to turn in a fire alarm."

SILENCE IS GOLDEN

Mike: "Did you ever see a company of women silent?"

Ike: "Sure."

Mike: "When?"

Ike: "When the chairman asked the oldest to speak up."



Radio Bright Spot

THERE'S entertainment for everyone on KSL! Entertainment that makes KSL the day-in and day-out "bright spot" on your radio dial—featuring such star-spangled programs as these:

FRED ALLEN and his "Texaco Star Theatre," now heard Wednesday evenings at 7 o'clock. . . .

MISS ANNA and her ever popular children's program, 5 o'clock each afternoon, Monday through Friday. . . .

BOB BURNS, the old "Arkansas Traveller," himself, with guest stars and a variety of fun, Tuesday evenings at 6:30. . . .

HARRY CLARKE, popular KSL Baritone, heard Monday and Friday mornings at 9:45. . . .

GENE AUTREY, with forty-five minutes of western song and drama, 4:30 Sunday afternoons.



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THE STORM KING

Anchored deep in the mountain soil, this weathered old veteran is buffeted by all the storms that blow up from the far horizons . . . yet today, after many, many stormy years, he still stands, solidly facing the future with his roots grasping a firm foundation.

So, too, life insurance gives a solid anchorage in these turbulent times of "blood, sweat, and tears." Every man needs the security of good life insurance so that he and his family can face the future with the strength that only a firm foundation can give. See your Beneficial agent . . . NOW.

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Salt Lake City, Utah