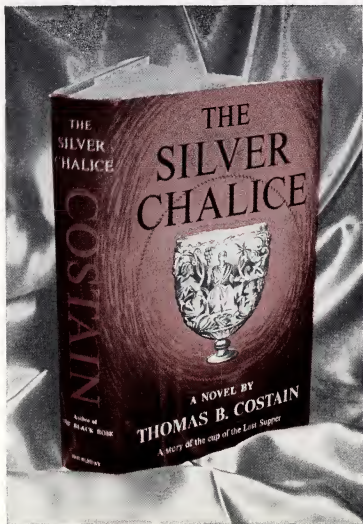




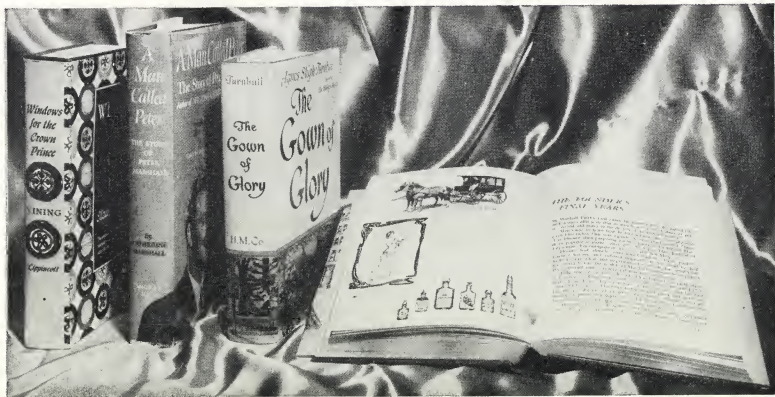
The IMPROVEMENT ERA

SEPTEMBER 1952



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ANTIBIOTICS are finding good service on the farm. From Michigan State College comes the news that neomycin had cured more than ninety percent of cows with inflamed udders. Lederle Laboratories found that giving aureomycin to one hundred hens with low egg-production record resulted in a rise from thirty-seven percent to eighty percent of their peak production in twenty days.

HADRIAN who was Roman emperor 76-138 A.D. decided to do away with political Judaism entirely. One of his first steps was to rebuild Jerusalem under the name Aelia Capitolina and no Jews were allowed to settle in Aelia. The Christian emperors after Constantine restored the old name.

ONE of the most interesting unexplained mysteries of nature is why birds use ants as a part of their toilet. The ant is seized in the bird's bill and rubbed swiftly over the under surface of the primary wing feathers, or the bird may bathe in swarms of ants. Other insects and non-animal substances may be used such as lemon juice, vinegar, beetles, choke-cherries, and even pieces of apples.

THE American Medical Association in a recent editorial in its *Journal* warns that excessive smoking may cause tumors in a smoker's larynx. These tumors may cause hoarseness and vocal fatigue and may require surgery. Referring to current cigaret advertising claims quoting actors and singers, the editorial says: "Whatever the smoking habits of these singers may be, it is unlikely that they are aware of the published description of lesions of the vocal cord caused by irritation due to excessive smoking nor are they in a position to judge scientifically the effects of smoking on the body."

SEPTEMBER 1952

YOU JUST CAN'T QUIT

eating

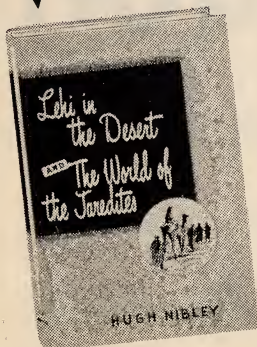


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Presidential Elections

in the U.S.A.

by Dr. G. Homer Durham

HEAD OF POLITICAL SCIENCE
DEPARTMENT, UNIVERSITY OF UTAH

THE quadrennial pageantry of the national nominating conventions of the Republican and Democratic parties captured much interest during the month of July. By television and radio, press and newsreel, the eyes and ears of millions were focused on Chicago, "the convention city." By this time, some of the "mysteries" surrounding the methods by which party nominees are finally selected will have become apparent. To convince the majority of some 1200 delegates, representing party organizations of the separate states and territories, that one man or another should carry the national party's banner, is no mean accomplishment.

Now, all attention centers on Tuesday, November 4, 1952.

Why Tuesday, November 4? A little explanation may be useful in promoting understanding. And, supposing a nominee should succumb before November 4? Or between November 4 and January 20, 1953, the day for assuming office? Or, supposing by some circumstance, that no president has been elected by January 20, 1953, what then? Questions such as these are representative of many others which could be asked. Answers are to be found in the provisions of the Constitution of the United States, especially Article II, section 1, paragraphs 2 and 4; in the Twelfth Amendment (approved September 25, 1804); and in the Twentieth Amendment (approved February 6, 1933), especially section 3 of the latter. Supplementary answers are also found in the statutory enactments of the Congress and of the legislatures of the forty-eight states.

Now for some answers: What the press (and all of us) will refer to as "election day" (November 4, 1952) is not, in the exact legal sense, election day for the president at all. It is the day for choosing presidential electors, 531 of them under present law. The president is actually elected, in the legal sense, by a majority of these 531 individuals, 266 being a majority requirement. These 531 persons, elected from the forty-eight states (none in the territories) will never convene as a single, legal body. On Monday, December 15, 1952, they will meet in forty-eight separate groups in their respective states to certify the election results to the seat of the national government in Washington, D. C., directed to the president of the

Senate (in this case, Vice President Alben W. Barkley, whose term expires January 20, 1953 at noon). About January 6, 1953, when the new eighty-third Congress convenes, members of the Senate will enter the House of Representatives, and in joint session, the certificates sent from the forty-eight sets of presidential electors will be counted by four "tellers," two senators and two representatives, the results entered on the journals of each body. This marks the official "hurdle" which has to be cleared, under the Constitution, before the new president can be inaugurated on January 20, 1953.

The basis for the foregoing is largely found in Article II of the original Constitution, section 1, paragraph 2:

Each state shall appoint, in such manner as the legislature thereof may direct, a number of electors, equal to the whole number of senators and representatives to which the State may be entitled in the Congress; but no senator or representative, or person holding an office of trust or profit under the United States; shall be appointed an elector. (Italics author's.)

This means that the legislature of each state can decide how electors are selected. The laws vary from state to state. In Utah nominees for presidential electors are chosen by the state convention of each party and their names placed (directly beneath their party's nominees) on the November ballot for the vote of the people. Westbrook Pegler has suggested that more attention be placed on the procedure outlined in the Constitution above, and that 531 sober citizens be selected every four years to meet in turn and select the president and vice president, much as a city council or an elected schoolboard would select its city manager or superintendent of schools. This, of course, was the intent of the framers, with the exception that they viewed the electors meeting in thirteen state sections, rather than as a single deliberative body. The idea has possibilities, but in view of the strength, character, and custom of the strong national party conventions, very little probability.

(Concluded on page 622)
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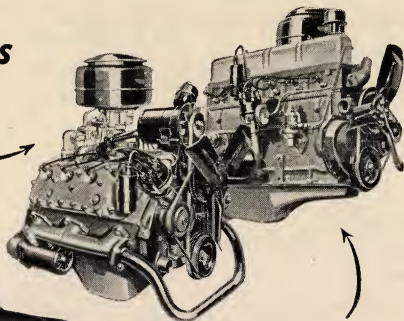
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"THE VOICE OF THE CHURCH"

VOLUME 55

NUMBER 9

September 1952

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The Cover

Seen on our cover are President and Sister David O. McKay and their son and daughter-in-law, Elder and Sister Lawrence McKay being greeted at Helsinki Airport, June 23, 1952, by Finnish Mission President Henry A. Matis and Sister Matis.

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PRESIDENTIAL ELECTIONS IN THE U.S.A.

(Concluded from page 618)

Paragraph 4 of Article II, section 1 states:

"The Congress may determine the times of choosing the electors, and the day on which they shall give their votes. . . .

Congress has named the first Tuesday after the first Monday in November of each quadrennium as the "time of choosing the electors." Hence, we will go to the polls November 4, 1952, to vote "in such manner as the legislature" of our particular state has directed. Congress has also named the first Monday after the second Wednesday in the December following as "the day on which they shall give their votes." (Act of June 5, 1934, amending prior legislation.) This day falls on December 15, 1952. In Utah, Title 25-8-2 of the state code requires that Utah's presidential electors meet at the state capitol, in the office of the Secretary of State, at noon of this day, at which time they will cast their official ballots and certify the results to the president of the Senate "at the seat of the government" in Washington, D. C. The Utah law also requires them to meet at noon on "the next business day preceding" to fill any vacancies in the group which may have occurred since November 4. Laws in the other states govern procedure on the same day and issues.

If a party nominee succumbs before November 4, the national committee of each party may (under its own rules) name a successor, or, decide to call a second convention for the purpose.

If a nominee who captured a majority of the necessary electors at the polls in November should succumb thereafter and before January 20, 1953, the

Twentieth Amendment, section 3, provides the procedure:

If, at the time for the beginning of the term of the President, the President-elect shall have died, the Vice-President-elect shall become President.

The possibility that no president shall have been duly elected by January 20, another contingency, rests on the fact that no nominee may have attained the essential "266" votes in the electoral decisions recorded on December 15, 1952, and that the House of Representatives (authorized to elect a president in such circumstances) has been unable to make its choice by January 20, 1953. If an election should be "thrown" into the House (as we say), it requires twenty-five votes (a majority of forty-eight) to elect a president. Each state has one vote on such matters, its vote being determined by the state's representatives. This circumstance has many peculiar possibilities, hence the provision in the Twentieth Amendment:

If a President shall not have been chosen before the time fixed for the beginning of his term, or if the President-elect shall have failed to qualify, then the Vice-President-elect shall act as President until a President shall have qualified; and the Congress may by law provide for the case wherein neither a President-elect nor a Vice-President-elect shall have qualified, declaring who shall then act as President, or the manner in which one who is to act shall be selected, and such person shall act accordingly until a President or Vice-President shall have qualified. (Italics author's.)

Citizens of the American republic, as citizens of other nations, can well afford to study their basic constitutional law. In politics, as in heaven or earth, we shall not be "saved" in ignorance.

RAIN AFTER DROUGHT

By Alma Robison Higbee

FOR two long months the land knew heat and drought,
Till ribboned corn curled on the stalk, and night
Brought no relief. A hot wind from the south
Was like a dragon's breath. The waning light
Of day was mist that shimmered in the sight.

Then all one night we heard the raincrow's cry
In dusty willows, and when night was gone,
Thunder made hoarse talk, and thick clouds piled up high,
Sulphur pale and strange; and in the dawn

Sheet lightning chased the shadows from the lawn
And spoke a dot-dash message to the ground.
The sudden crystal wall of slanting rain
Filled all the earth and sky with rushing sound,
Curtained the barn and house and window-pane
And studded the bending trees with cello-phane.

The corn roots drank the silver rainfall up,
The wide-banked creek ran once more full and cool;
A robin came to drink from a grass-blade cup,
And the cows stood glistening in a dimpled pool.

THE IMPROVEMENT ERA

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THE CHURCH MOVES ON

A Day To Day Chronology Of Church Events

June 1952

22 PRESIDENT J. Reuben Clark, Jr., of the First Presidency dedicated the chapel of the Winder Ward, Oneida (Idaho) Stake.

Elder Henry D. Moyle of the Council of the Twelve dedicated the chapel of the Lemhi Ward, Lost River (Idaho) Stake.

Elder LeGrand Richards of the Council of the Twelve dedicated the chapel of the Twin Groves Ward, Yellowstone (Idaho) Stake.

Elder LeGrand Richards of the Council of the Twelve dedicated the bishops' storehouse at Rexburg, Idaho.

Bishop Carl W. Buehner of the Presiding Bishopric dedicated the chapel of the Sandpoint (Idaho) Branch, Spokane Stake.

23 THIS week underground pipe for the Los Angeles Temple is being laid.

25 THE First Presidency announced the appointment of Elder Junius M. Sorensen as president of the Danish Mission. He succeeds President Edward H. Sorensen. The new mission president filled a mission in Norway in 1909-12. He has since filled five stake missions in three states in which he has resided.

Some of the activities planned for the annual Old Folks' Day in Salt Lake City were cancelled because of rain.

26 PRESIDENT David O. McKay, accompanied by President Henry A. Matis of the Finnish Mission, visited President Juho K. Passikivi of Finland at Helsinki.

29 PRESIDENT David O. McKay dedicated the chapel of the Dahlem Branch in northwest Berlin, Germany.

Elder Alma Sonne, Assistant to the Council of the Twelve dedicated the joint Irvington Ward chapel-Columbia River (Oregon) Stake house.

Elder David H. Yarn, Jr., concluded his series of radio addresses entitled "Faith in a Day of Unbelief" on the Church Sunday evening radio hour over KSL.

30 PRESIDENT David O. McKay dedicated the branch chapel at Hanover.

President Bruce R. McConkie of the First Council of the Seventy dedicated

the chapel of the Riverton Branch (Montana), West-Central States Mission.

July 1952

1 THE M. I. A. Girls' Brighton home opened for the season. It is maintained and operated by twenty-one Salt Lake area, stake Young Women's Mutual Improvement Associations.

2 IT was announced that more than forty-six tons of cut face stones, originally part of the Nauvoo Temple, and since then parts of other buildings around Nauvoo, had been salvaged for future use by the Church, as the result of the labors of twenty-two workers of the Chicago Stake who recently spent the day in beautifying the historic temple site.

3 ELDER W. Cleon Skousen of the faculty of Brigham Young University began a series of addresses entitled "New Light on Old Problems" on the Church Sunday evening hour over KSL. Anna Sophia Engman Anderson Merrill, widow of Elder Marriner W. Merrill, former member of the Council of the Twelve, died at her home in Richmond, Utah.

7 THE department of building and safety of the city of Los Angeles issued the long-awaited building permit for the construction of the Los Angeles Temple.

9 AS THE summer tourist season neared its peak, Temple Square guides were entertaining an estimated six thousand tourists daily. Each evening an open-air, illustrated lecture is presented about the Church and the state of Utah.

13 THE Salt Lake Tabernacle choir and organ program completed its twenty-third year of radio broadcasting on the national networks.

16 IT was announced that guide service on the Church welfare square in Salt Lake City would begin Sunday, July 20, under the direction of Elder Paul F. Royall and a group of guides selected from nine participating stakes.

The Sunday Schools now enrol 626,418 members of the Church. There are 1672 Sunday Schools in the wards and 2076 home and branch Sunday Schools.

17 PRESIDENT David O. McKay marked the end of his European tour by attending a large garden party given by Queen Elizabeth II at Buckingham Palace.

20 PRESIDENT Joseph Fielding Smith of the Council of the Twelve dedicated the chapel of the Fairbanks (Alaska) Branch, Northwestern States Mission. It is believed to be the northernmost L. D. S. chapel in North America.

Elder Ezra Taft Benson of the Council of the Twelve dedicated the chapel of the Meridian Ward, Boise (Idaho) Stake.

21 GREAT Salt Lake Council, Boy Scouts of America, inaugurated the "Festival of the Sea Gulls" at "This is the Place" Monument. This will probably become a yearly event in connection with the Pioneer Week celebration. General supervision of the festival is under the direction of Utah Pioneer Trail and Landmarks Association.

Brigham Young University's fourth annual Canadian leadership week began at Lethbridge, Alberta. It will conclude July 25.

22 PRESIDENT David O. McKay announced from Glasgow, Scotland, that the Church had obtained a site for the construction of a temple in Europe at Berne, Switzerland.

President David O. McKay and party departed from Europe for the United States.

23 PRESIDENT David O. McKay and his party arrived in New York City from the successful European tour.

Brigham Young University announced that two hundred fifty thousand dollars is being spent before the opening of the college year this fall. New campus facilities include offices, laboratories, housing facilities, streets, curbing, and classroom equipment—twenty-eight projects in all.

24 COLORFUL parades were held in Salt Lake City and elsewhere commemorating the arrival of the Utah pioneers.

"From Mountain to Valley," a pageant, was presented in the Salt Lake Tabernacle. The program featured the music of Vivian Della Chiesa, soprano

(Continued on page 692)

THE IMPROVEMENT ERA

THE DARK CAN KILL YOU



WHO is the real villain in America's terrible tragedy of traffic deaths—a tragedy that featured its millionth victim last year?

Reckless youth? Lax laws? Drunken driving? Speeding?

There is some evidence that darkness—just plain darkness—is more to blame than any of these. In a Connecticut area, for instance, where 182 pedestrians were killed at night in two years, *179 were killed on poorly lighted streets.*

Cities across the country have already been doing something about it—lighting their killer corners, illuminating their death-trap streets.

What happened?

Salt Lake City cut night deaths 92% in one area; Grand Rapids 78%; Bridgeport 93%; Houston 80%; Los Angeles 91%.

Hartford relit 10 miles of poorly lighted streets and dropped the ratio of night deaths to day deaths from 9 to 1, to 0.2 to 1.

Detroit attacked a dangerous area with better lighting and reduced the ratio from 7 to 1, to 1.6 to 1.

In Syracuse one test area showed 28 less accidents in three months.

The savings in property and man hours more than paid for the lighting costs. It is estimated that good street lighting could save the nation \$1,450,000,000 a year—and the savings in human happiness are incalculable!

“When will they do this night-lighting job on a big scale, and not in just a few wide-awake towns?” asks the man who drives a car.

That old taxpayers' devil—cost—has been the big hurdle, as local municipal officials can tell you.

Realizing this, General Electric has thrown research and engineering talent against that problem—and has made some encouraging discoveries in lamp and light-fixture efficiency.

Take the case of Kansas City. In cooperation with their local power and light company, they decided to fight traffic deaths with light. Now they have before-and-after cost figures.

Read this one slowly. Their annual lighting bill was \$640,000 in 1940. Now, with four times the light, the bill is \$615,000. And the night-to-day death ratio dropped from 9 to 1, to less than 2 to 1.

When that news gets around properly, you'll see more action in American cities.

It isn't only in street lighting that General Electric engineers put their heads together with city officials to make things better for taxpayers. It's happening in problems of water shortage, waste disposal, traffic control, factory and home modernization, and in all the ways electricity can add to productivity.

It's hard to write a definition of the American way. It's easy to find examples.

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New Members of Our Family

Keeping pace with its growing student body and increasing its service to the Church and the world, Brigham Young University has added a new School of Nursing and a Department of Engineering Sciences.

The new Nursing School will use the clinical facilities of L.D.S. and other hospitals, and the program leads to a bachelor of science degree. For information write Miss Vivian Hansen, director.

The new Department of Engineering Sciences offers degrees in accoustical, chemical, civil, electrical and geological engineering. For information write Dean George H. Hansen.

Registration is September 26. New Students should apply NOW.

Brigham Young University

PROVO - UTAH



—Photograph by Don Knight

A Boy Grown Tall *By Jane H. Merchant*

HE CLIMBED the steepest hilltops
That surge against the skies,
A boy grown tall on laughter,
With summer in his eyes.

Too speedily, too swiftly,
His earthly summit won,
He climbed the final mountain
That leans against the sun.

But, oh, when skies are laughing,
I think I see him still,
Standing, tall as summer,
On this steep hill.



PLOWING FOR WINTER WHEAT

By Alma Robison Higbee

THE land was a checkerboard of green and brown,
And there was the thermody of the thrush's song.

Over all the bowl of lapis sky bent down
And the wind sowed samples of a spicy tang.

Only dark leaves stirred, for tranquillity
Laid its palm upon the morning's brow;
In the lowland no moving thing, and yet
Against the cool blue backdrop of sky
A man with horse and plow in silhouette
Carved Adam's image on the face of day.

ANNIVERSARY

By Ora Pate Stewart

BORNE on the autumn wind my thoughts
are turning
Back to another autumn, long ago—
Oh, the heart-breaking smell of brown leaves
burning—
"Little lost lives," we said, and mourned
them so.

Acrid the air; the cushioned step inlaying
With brocade lushness, patterned over all,
Acorns and maple leaves, in the decaying
Velvet carpet of a magic fall.

There, with the golden harvest moon all-
seeing,
Like a great owl high in a naked tree,
As heaven's witness to our words agreeing,
We pledged our love for all eternity.

O autumn wind, turn back the pages,
browning
Like leaves turned yellow with the weight
of age,
And see if we have kept our love the crown-
ing
Beatitude of every single page.

OF GREATER WORTH

By Eleanor Nadcau Fowler

JOHNNY scuffed his ragged shoe,
Deliberately lagging.
Silence would have been his choice
When other boys were bragging.

"Dad got me a catcher's mitt."
"My new bike is a honey!"
"I'm going to have a saddle horse,"
"Cause Dad has lots of money."

Johnny spoke, low and ashamed.
"My Daddy took me fishing."
And all the boys regarded him
Silently—and wishing.

WIND CLOUDS

By Billie Walcher

LIKE rainbow banners, waving on high,
Are these colored ribbons
In the evening sky:

Streamers of rose, gold, purple hue,
Sky ribbons, flung across
The windswept blue.

ASPIRANT

By Elaine V. Emans

I WANT to send my roots deep into living,
The way a tree does into the earth, and
tap
My sustenance from the heart of it, for-
giving
The sky for a lack of rain. I want to clap
My hands in storms, in a kind of rugged
glee,
And stand against the wind the way a tree
Does night and day, or bend, but never
break.

I want to cast a cooling shade for more
Than one life-weary traveler, whether I take
The tree's green way of doing it, or a score
Of other ways. I want content to weave
Her nest within my heart, and never leave.

IF I WERE A SKYWRITER

By Edna Hamilton

IF I could fly
up in the sky,
I would write
boldly, very high
in letters long,
four yards or so,
the word I want
the world to know.

In flowing lines
I would release
the words we love most,
blessed Peace!

FIRST CRICKET

By Dorothy Marie Davis

UPON the empty stage he sits
And tunes his cello. He
Begins to practise harder bits
Of summer symphony,
With art his only recompense.
He seeks the richest tone
And waits the tardy audience
And orchestra alone.

MIRAGE

By Olive May Cook

THE crimson west has claimed the blazing
sun.
Drowsily I watch the far horizon
As twilight shifts the scene to desert's vast
Rolling sand dunes—a Joshua tree with out-
stretched arms,
Grotesque at times; but now
A haunting, soothing sanctity that beckons
Me to roam the changing sands—calling me
On to painted clouds that fringe the great
Deep silence of it all.
On wings of sleep I scan the dimming
trails—
Cactus blooms, all starlight, rekindle my
Eagerness to go beyond the purple-shaded
hills.

Awake! I try to hold fast the fading vision's
call
As lacy birch tree branches caress my garden
wall.

AUTUMN

By Rowena Cheney

THESE are the moments we two shall re-
member—
These are the days we shall always recall:
Wonderful, mystical, magic September,
Painting the earth with the pigments of fall.
Clothing the meadows with ripening grasses,
Cooling the grapes on the purpling vine,
Decking the hills with incredible masses
Of asters and sumac—mosaic design
Lighted with goldenrod, sturdy and glorious;
Challenging time and postponing the hour
When winter, the conqueror, pale but vic-
torious,
Cancels all color, as proof of his power.

These are the scenes we have tinged with
our laughter;
They will return, like a bright cavalcade
Marching through snow . . . and remaining
long after
As rainbows of memory, never to fade.

WHEAT FIELD

By Pamela Pearl Jones

A GOLDEN ocean where breezes meet
Bending in ripples, row on row,
What is so beautiful as wheat?
Acres of bronze when the sun is low.
A golden flood for the hungry flock,
Light and shadow in sunlit air,
A picture of bounty is wheat in shock,
Promise of harvest that all may share.

THE PLUS INGREDIENT

By Eloise Wade Hackett

JANE levels off her measured cup of flour.
And it is flour to her, no more, no
less.—
Something to mix with yeast and make an
hour
Whenever the bread box threatens empti-
ness.

Anne on baking days recalls the seed.
The sprouting wheat in April, and the hour
Of harvest. Busy of hand she still can
knead
Whole seasons into bread when using
flour.

Whose baking is the better? None can say.
Their families are equally content.
Yet Anne's life is more flavorful—each day
Spiced with imagination's condiment.

ON THE SPOT

By Caroline E. Kempa

FULL of ants and poison ivy . . .
Just the spot to make me hivy!
Sharp-edged rocks rise up and glare
At my toes so pink and bare . . .
But as I shudder in distaste
And hurry past this barren waste,
My husband (briny? No, he's not!)
Cries "Ah! A perfect picnic spot!"

THE IMPROVEMENT ERA

The Editor's Page

by President

David O. McKay

THE NEARNESS OF OUR FATHER

BUT IF FROM thence thou shalt seek the Lord thy God, thou shalt find him, if thou seek him with all thy heart and with all thy soul.

"When thou art in tribulation, and all these things are come upon thee, even in the latter days, if thou turn to the Lord thy God and shall be obedient unto his voice;

"(For the Lord thy God is a merciful God;) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which he sware unto them." (Deut. 4:29-31.)

There are unnumbered manifestations of the nearness of the Lord and of his guiding hand. And when we seek him with all our souls, he comes to our guidance and assistance. He is in very deed our Father in heaven. He is not just an intangible power, a moral force in the world, but a personal God with creative powers, the Governor of the world, the Director of our souls.

I am grateful for the sweet assurance that God is my Father, and I should like to have the youth of Israel feel so close to him that they will approach him daily, not in public alone, but in private. I would have them have the trust in him which the little blind girl had in her father. She was sitting on his lap in the train, and a friend sitting by said: "Let me rest you," and he reached over and took the little child on his lap. The father said to her: "Do you know who is holding you?" "No," she replied, "but you do."

O the trust of that child in her father! She knew she was safe because he knew who was holding her. Just so real should be the trust which our boys and girls have in their Father in heaven.

Like Benjamin Franklin: "The longer I live the more convincing proofs I see . . . that God governs in the affairs of men. And if a sparrow cannot fall to the ground without his notice, is it possible that an empire can rise without his aid?" (*Documentary History of the Constitution of the United States*, III, p. 236.)

If our young people will have this faith and so approach their Father in heaven, there are at least four great blessings that will come to them here and now: The first is gratitude. Their souls will be filled with thanksgiving for what God has done for them. They will find themselves rich in favors bestowed. The young man who closes the door behind him, who draws the curtains, and there in silence pleads with God for help, should first pour out his soul in gratitude for health, for friends, for loved ones, for the gospel, and for the manifestations of God's existence. He should first 'count his many blessings, name them one by one, and it will surprise him what the Lord has done.'

The second blessing of prayer is guidance. I cannot conceive a young man's going astray who will kneel down by his bedside in the morning and pray to God to help him keep himself unspotted from the sins of the world. I think that a young girl will not go far wrong who will kneel down in the morning and pray that she might be kept pure and spotless during the coming day. I cannot think that a Latter-day Saint will hold enmity in his heart if he will sincerely, in secret, pray God to remove from his heart all feelings of envy and malice toward any of his fellow men. Guidance? Yes, God will be there to guide and direct him who "will seek him in faith with all his might and with all his soul."

The third blessing is confidence. All over this land there are thousands and tens of thousands of students who are struggling to get an education. Let us teach these students that if they want to succeed in their lessons, they should seek their God; that the greatest teacher

(Concluded on following page)



THE EDITOR'S PAGE

(Continued from preceding page)

known to the world stands near to guide them. Once the student feels that he can approach the Lord through prayer, he will receive confidence that he can get his lessons, that he can write his speech, that he can stand up before his fellow students and deliver his message without fear of failure. Confidence comes through sincere prayer.

Finally, he will get inspiration. It is not imagination that we can approach God and can receive light and guidance from him, that our minds will be enlightened, our souls thrilled by his spirit. Washington sought it; Lincoln received it; Joseph Smith knew it; and the testimony, the evidence of the Prophet Joseph's inspiration is manifest to all who will but open their eyes to see and their hearts to understand.

God bless you, our youth, today, wherever you are. So long as you will keep yourselves pure and spotless from the sins of the world, and prayerfully and earnestly keep close to your Father in heaven, his spirit will guide you and magnify you in your youth and make you a power on the earth for good. Your Father in heaven is ever ready to

give you help in time of need, and give you comfort and strength, if you will approach him in purity, simplicity, and faith:—

The builder who first bridged Niagara's gorge,
Before he swung his cable, shore to shore,
Sent out across the gulf his venturing kite
Bearing a slender cord for unseen hands
To grasp upon the further cliff, and draw
A greater cord, and a greater yet;
'Till at the last across the chasm swung
The cable—then a mighty bridge in air!
So we may send out little timid thought
Across the void, out to God's reaching hands—
Send out our love and faith to thread the deep,
Thought after thought until the little cord
Has grown to a chain no chance can break,
And—we are anchored to the Infinite!

—Edwin Markham
"Anchored to the Infinite"

God bless you, our youth, that you may send out your thoughts in prayer and faith and receive the assurance that you are anchored to the Infinite, in God our Father and his holy Son, the Redeemer of the world.

HAS MATERIALISM FAILED?

MORE THAN sixty years ago when I was a young college student, I found myself under the tuition of men who were great in their respective fields but who held the belief that everything in nature could be explained through a knowledge of matter, forces, and energy. In fact I recall that in one of the classes, at least, we were constantly referred to a book bearing this title, *Energy of Matter and Form*.

These men, excellent in their professions, had given up man's age-old belief that the universe and all in it are overshadowed by a greater power whom we call God. They no longer had faith in God. To them there was no God. This represented a period in our history when materialism ruled the minds of many learned men. It was not a happy period for it left existence without any purpose or plan.

Now, as I look back over the decades since my early freshman days, I note that materialism among men of serious scientific study has gradually faded away. It has not satisfied the longings of mankind. Man has been glad to return to the simple belief that there is a God who reigns in the heavens and on earth.

In my own case, when materialism began to cover my student days, the sun seemed to grow dark, and only after I returned to my faith in God, did life become worth while again.

There are now very few men of learning who refuse to accept the doctrine of the existence of God. The very method of reasoning that the

by John A. Widsoe

OF THE COUNCIL OF THE TWELVE

Evidences
AND
Reconciliations
CLXIX

scientific man employs as he collects fact after fact, is used in proving the existence of the ruling power of the universe, who is God.

First of all, the ultimate explanation of the phenomenon of nature has not been fathomed. It is generally agreed that it cannot be fathomed except by the existence of an intelligence much superior to that of man. Man is still playing on the outskirts of eternal learning.

One is reminded of the story of an ancient philosopher who walking along the seashore, saw a young man digging a hole in the sand and carefully carrying out cup by cup the water that seeped into the hole. When the philosopher asked the child what he was doing, the child answered calmly, "I am trying to empty the ocean." The philosopher caught the idea, and many a man since his day has caught the same idea. The increase in knowledge is but a glass

full of water compared with the immensity of the ocean. This thought driven into the minds of seekers after truth has done much to lead the seeker after truth to a knowledge of God.

The faith of early days has regained new life. There is a superb order in the universe. Things do not just happen, but from the tiniest electron to the greatest star there is a regularity of motion and permanent form of existence. Associated with this observation is the evident purpose that runs through the universe. No matter where one turns, this purpose seems to be evident. The order of the universe itself is but an explanation of this higher purpose that radiates from some

central force and gives light within the universe.

Thus, facing the inability of the human mind to fathom ultimate principles of existence, the recognition of the apparent, purposeful order that runs through all existence, the vast majority of students of nature have laid by the old doctrine of materialism conceived in the early sproutings of science and restored again in their minds the necessity for belief in God, the God of the heavens and earth without whose intelligent direction there would be only chaos in the world.

This thought might well be elaborated upon, for a thousand evidences point to the same conclusion: There is a God under whose will we live.

Equality

by Richard L. Evans



—Photo by Lil and Al Bloom

Independence Hall, Philadelphia, where "freedom once rang clear."

"WE HOLD these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness." This now immortal phrase subscribed to by the founding fathers in 1776 brings before us the question: What is the meaning of equality as applied to people? Does it mean that all men shall be alike? Does it mean that all men shall be arbitrarily propped up or pushed down to a common plane? Does it mean that men shall be arbitrarily restrained from using the full effectiveness of the gifts and talents and ability and capacity that the Lord God has given them—to preserve the semblance of a sameness? Does it mean that idleness and indolence shall be arbitrarily rewarded with that for which there is no willingness to work or no disposition to develop? Surely there must be equality in the right to voice our views; equality in the right of worship and in the right to work; equality at the ballot box; equality before the law?—an equality not withheld from the humble, not denied the needy or the minority; but not the so-called kind of "equality" that would retard willing men to the pace of the unwilling; not the kind of equality that would arbitrarily impede progress or impoverish people to satisfy the demands of an unnatural formula. No doubt all the trees in the forest fundamentally have equal rights and privileges. But they don't all grow to the same height, and would it not seem foolish to cut the tall trees down to the height of the shorter ones? And would it not seem just as foolish to pull up the short trees to the height of the tall ones? If we did, it would mean their uprooting, and there they would wither, as all things do unless they grow up themselves from their own roots. Whatever else it means, equality must mean opportunity for each man to reach for and to rise to those heights to which his energies and abilities and talents and willingness will take him—which is the essence of progress and productivity and of the blessed freedom which brings immeasurable benefits to all. Equality which means less than this is not equality at all—but something that falls far short.*

*Declaration of Independence.

*Revised.

"The Spoken Word" FROM TEMPLE SQUARE

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A new era in Church history begins as

PRESIDENT DAVID O. MCKAY VISITS EUROPE

by Doyle L. Green, MANAGING EDITOR

and

Albert L. Zobell, Jr., RESEARCH EDITOR

President McKay arriving at airport in Copenhagen, Denmark, June 14, 1952.



THE summer of 1952 will long be remembered and held sacred by Latter-day Saints. Future generations looking back on this summer will recall it as the beginning of a new era in the history of the Church.

Such is the import of the two months' visit made to Europe during June and July, 1952, by David O. McKay, President of the Church of Jesus Christ of Latter-day Saints.

Only the European Saints, who in the long history of the Church have been blessed with visits of but two other Presidents,¹ President Joseph F. Smith in 1906 and President Heber J. Grant in 1937, can fully realize the extent of the comfort, guidance, and inspiration President McKay brought to the Saints in a troubled Europe through his visit. But mem-

¹All the Presidents of the Church, save the Prophet Joseph Smith, have labored in Europe while they were members of the Council of the Twelve, either in opening new missions or presiding over the European Mission.

Margrit Scheck and Lilli Staub present President and Sister David O. McKay with flowers gathered on Alpine peaks in Switzerland.



bers of the Church everywhere who realize the importance of temple work can understand the significance of the announcement that a temple site has been selected in Europe; and that work on the construction of the temple will be pushed ahead as rapidly as possible. What lies ahead can be gleaned from the further announcement that this is but the first temple to be built in Europe.

President McKay, with his party which included his wife, Emma Ray Riggs McKay; their son, David Lawrence McKay, second assistant general superintendent of the Deseret Sunday School Union; and his wife, Mildred C. McKay of the Primary General Board, flew the Atlantic Ocean on June 1. During the following fifty days President McKay visited ten missions and nine countries, addressed forty-five meetings, dedicated five chapels, selected the temple site in Berne, Switzerland, held numerous conferences with mission presidents; visited with Queen Juliana of the Netherlands, the President of Finland, and several American ambassadors; and attended a royal garden party given at Buckingham Palace by Queen Elizabeth II of Great Britain.

Returning to Salt Lake City by train the evening of July 26, President and Sister McKay were met at the depot by some fifteen hundred persons, many of whom were recent immigrants to Utah, dressed for the occasion in colorful costumes of their native lands, the countries which the President of the Church had just visited. As President McKay stepped from the train, the vast congregation sang the hymn, "We Thank Thee, O God, For a Prophet."

Notwithstanding the strenuousness of the trip, President McKay appeared to be in radiant health and

THE IMPROVEMENT ERA

enthusiastically reported on the success of the tour.

Everywhere he saw evidence of growth of the Church and felt that the Church was in a healthier condition than it was when he presided over the European Mission in 1922.

Some of his reports on the trip follow:

SPIRITUAL CONDITIONS: The people of Europe are yearning for something real and spiritually uplifting in religion. Growing spirituality among members of the Church is indicated by the development of stronger leadership among European Saints who are assuming more and more responsibilities.

GROWTH OF CHURCH: Progress in every mission in Europe is apparent. The growth of the Finnish Mission is particularly impressive.

MISSIONARIES: In all missions the missionaries are doing work of which we can be proud; in all lands they are winning the respect and admiration of the people through their lives and their teachings. Their conduct and devotion, their faith and integrity strengthened President McKay's faith in the youth of the Church. There is a great need for more missionaries. Every mission is calling for more missionaries to fill vacancies occurring now that releases are frequent among the first postwar missionaries.

MISSION PRESIDENTS: The growth of the Church and the advancement in the missions reflect excellent leadership. Mission presidents are doing a magnificent job.

SERVICEMEN: Activities of L.D.S. servicemen are particularly impressive. They are attending meetings wherever possible and hold their own meetings with the same zeal as missionaries.

ATTITUDE TOWARD THE CHURCH: The wall of prejudice against Mormonism is crumbling everywhere. On all hands the Church is highly regarded.

PROSELYTING: Improved methods of proselyting is one of the contributing factors in the improved conditions in the missions.

CHAPELS: Places of meeting have been greatly improved over what they were when he presided over the European Mission twenty-nine years ago. In Great Britain, for example, the Church has obtained twenty-three meetinghouses of its own. Even in



Group which greeted President McKay and party on arrival in Copenhagen, Denmark.



President McKay and party with some of the servicemen in attendance at the Paris conference.

Berne, Switzerland, where new temple site has been selected.





President and Sister McKay at the mission home in London, England.

Finland the Church owns a number of chapels. One of the great needs in the missions is for more and better chapels. This is a challenge that must be met if the Church is going to make the most of its splendid opportunities in those countries.

SOCIALISM: Compared with the England of twenty-nine years ago, this great country is suffering from the blight of Socialism. He is more convinced than ever that "we want no socialism in the United States."

THE IRON CURTAIN: The Church has eight thousand five hundred members in the Russian zone of Germany, behind the Iron Curtain. American missionaries cannot enter this zone, so all missionary work is carried on by local full-time and part-time missionaries. The Book of Mormon and Doctrine and Covenants are permitted behind the Iron Curtain, as is the Bible, but no other Church literature is made available to missionaries or members of the Church in the Russian zone of Germany. Copies of *Der Stern*, the Church publication in German, have been admitted to the Russian zone in Austria. A single copy of the Book of Mormon costs the equivalent of three and one-half days of labor behind the Iron Curtain. Arrangements were made for furnishing eight hundred copies of the Book of Mormon for use

by missionaries behind the Iron Curtain, a gift from the Church.

One of the most impressive events of the entire European visit was a meeting with thirty-seven local missionaries from the Russian zone who attended meetings in Berlin. A large number of members of the Church from the same zone attended meetings at great personal sacrifice.

Through the cooperation of officials of the American radio station RIAS in Berlin, President McKay sent greetings and blessings to the Saints behind the Iron Curtain in a half-hour interview.

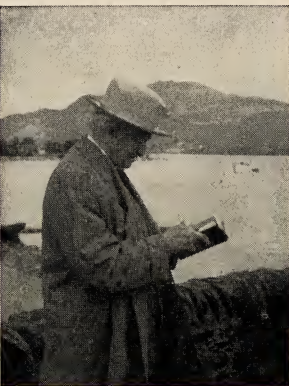
TEMPLES: One of the steps which will contribute to the stability and growth of the Church in Europe is the decision to build temples to pro-

vide ordinances and blessings which have never before been made available in Europe. The new temple in Berne will not be an expensive one. It will, in reality, be the first of a new style of temple buildings. It will, however, adequately serve the needs of the people in providing all the temple ordinances.

The announcement that a temple site has been obtained in Europe was not wholly unexpected. For some time it has been felt that many of the recent emigrants from Europe, especially among the older age groups, would have been happier had they had a temple in Europe whereby they could perform the sacred ordinances for themselves and for their kindred dead, rather than to have to come to America for this privilege. There has been some concern, too, to give these good people the endowment in their native tongue.²

Nearly a half century ago the Saints in Europe were first favored by a visit from a President of the Church—Joseph F. Smith. *Der Stern*, the periodical of the German-speaking missions of the Church, carefully preserved the remarks of President Smith as he stood in the pulpit at

²Although the Church has had the Hawaiian Temple ministering to the Polynesian peoples and others since its dedication in 1919, and during that time, there, and perhaps elsewhere, parts of the temple service have been given in a non-English language, it was not until 1946 that the complete endowment was given in a "foreign" tongue: Spanish, at the Arizona Temple, especially for the Saints of Spanish-American extraction. This service has become an annual event at Mesa.



Birthday dinner in honor of Sister McKay's seventy-fifth birthday, June 23, 1952, at the mission home in Helsinki, Finland. Seated: President McKay, Sister McKay, Mildred McKay, Mae Matis. Standing: Elder Carl Wilcox, President Henry A. Matis, Elder David Lawrence McKay, Elder William Boran.



Berne, Switzerland, August 19, 1906.
Said President Smith:

"I believe, that among those who bear this high office, I am the first to visit our foreign missions. But the time will come, when the President of the Church of Jesus Christ of Latter-day Saints will have more leisure to visit the branches of the divers countries where the gospel is being preached; the time will come, perhaps not in my days nor in this generation, when temples of God, which are dedicated to the holy ordinances of the gospel and not to the worship of idols, will be erected in the divers countries of the earth. For this gospel must be spread over all the world, until the knowledge of God covers the earth as the waters the great depths." (Translated from *Der Stern*, volume 38, p. 332.)

Amplifying his Glasgow announcement, concerning the temple, President McKay explained:

"Located in an area just now being subdivided and built up within the city limits of Berne, the temple site will include three and one-half acres. It is on high ground, just at the end of a streetcar line in the southeast section of the city, just a short distance from a main highway."

President McKay spoke of obstacles overcome in paying the way for obtaining the ground and indicated that word of the Berne city council's approval of a temple at that location reached him only an hour before his plane left the Glasgow airport for the United States.

Jimmy Hunter presenting President McKay with a traveling rug as a gift of the Edinburgh, Scotland, dedication.

President and Sister McKay being welcomed by young German member in Hamburg, Germany.



President McKay in front of the Administration Building, Bromma Airport, Stockholm, Sweden.

The location of this, the first temple to be announced in the Eastern hemisphere, is a happy choice. The Swiss have long been known as a peaceful, God-loving people, and Switzerland as a nation of culture. Switzerland was one of the first nations of continental Europe to receive the missionaries of the restored gospel. In 1850, Elder Lorenzo Snow, then of the Council of the Twelve and later the fifth President of the Church, while laboring as a missionary in Italy, sent one of his companions, Elder Thomas B. H. Stenhouse, into Switzerland to open a mission there. In April 1851 the *Millennial Star* announced that Elder Stenhouse had made some converts. His labors were principally confined to Geneva and Lausanne, and by 1852 he had baptized twenty converts.

A check of the membership of the various missions in Europe reveals that over half of the members on record on December 31, 1951, were from the three German-speaking missions.

To those who know and love the mountains of the Rocky Mountain West, perhaps it seems right that a temple is to be built in mountainous Switzerland. Berne is picturesquely situated on a sandstone bluff, just 1788 feet above sea level. Similar to Nauvoo, the site of the second temple built in this dispensation by the Church, cradled in a horseshoe bend of the Mississippi, the city of

(Continued on page 658)



"She saw him beside the creek, battered lunch pail to one side, watching something in the water with wholly absorbed interest . . ."

MARTHA wiped the steamed window glass and watched as Darcy scuffed across the yard swinging his lunch pail. Surely, she worried, he'll be on time *this* morning. Goodness knows, a brisk walk would take anyone to the schoolhouse in twenty minutes, let alone the hour start she was giving him this morning.

She frowned as she returned to bouncing the wooden dasher in the old crockery churn. Of course, Darcy was hardly seven, and yet—well, it wasn't too soon to think about molding his character. He was a good little fellow, but there was such a lackadaisicalness about him. Start him on a chore, and it wasn't any time at all before he'd be at some-

thing else, completely forgetful of his first task.

Young Martha Reed took her own responsibilities very seriously. More so than ever, since that telegram four years ago, and the sobering knowledge she'd have to go it alone. A fine, hardworking little woman, the neighbors nodded approvingly. *No nonsense about Martha.* It was a reputation in which she took pride. And what, she wondered, would Darcy's reputation be someday?

"Late to school, late to school, late to school," the dasher said.

On sudden impulse, she snatched her big straw hat and ran across the yard, scattering the lazy red hens in her hurry. Late every single day this week! Why, it was actually a dis-

grace! She'd see to it that he got to school on time as he was supposed to.

She'd just take him by the arm and march him right along and—she left the thought uncompleted as she strode along through the soft early morning autumn. The shortcut to the county road lay through the woods, and she went carefully over the narrow, pineneedle-covered trail, mildly surprised at the mellow wood scents she'd forgotten in these past busy months.

She saw him beside the creek, battered lunch pail at one side, watching something in the water with wholly absorbed interest. Exasperation rose in her, as she went to grab him.

A footfall betrayed her, and he turned his round, snubby-nosed face

The BOY and the WEB

by Nora Ann Richardson

towards her. The shock of rust-brown hair was in his eye again. He was an odd little miniature of his father.

"Sh!" Darcy said, "look!"

There was movement in the underbrush across the creek, and a muskrat swam out to eye them curiously.

"Ho, you," Darcy called. "What-cha catch this morning?"

The animal turned and coasted leisurely back to its hiding place on the opposite bank.

"I see him everyday," he explained, as if that ended the matter. "Sometimes I toss pebbles and he swims over, and it's like a sorta game—" The glance at his mother was not entirely approving. "He's scared of you, though. He don't like grown-ups."

"Doesn't he, though! Well, I think we'd better pick up our lunch pail, Darcy Reed, and get along to school!"

"Oh—school. Well, s'long, Mom."

"I'll just go along a stretch, young man." The lecture she'd planned wouldn't materialize.

"Aw, Mom . . ." he trudged along beside her, up and along the pine-fragrant path. It was pleasant in the forest, Martha was forced to admit, scarcely aware she was walking more slowly. So long since she'd walked for its sake alone. There was always so much to do; the chicks in the brooder house, the three cows, the skimming, and cooling, and cleaning up, and churning. . . .

Suddenly she realized her son wasn't beside her.

"Darcy! Darcy Reed!"

She turned, and saw him a dozen paces back, squatting on his haunches, his head low over the path. She went to him. "What in the world—"

Martha stared at the ground. A few shiny black ants traveled up and down imperceptible highways, meeting, touching, and hurrying on again.

Darcy drew a twig across the ant trail, and watched as the insects scurried around in sudden panic. "It's an earthquake," he announced. "Run fast, little ants, it's an earthquake. Just like *China*," he said suddenly to Martha.

Like *China*? She pondered that while he opened his lunch pail, crumbled part of a sandwich for the ants, and absently munched the remainder. As a small girl, she had thought

HERE IS A HEARTWARMING STORY OF A BOY WHO WAS ALWAYS LATE FOR SCHOOL, AND A LOVING MOTHER WHO FOLLOWED HIM ONE MORNING AND FOUND OUT WHY.

of China as a land of magic, of beautiful ladies in brocades and satins, and strange dark men who ran about upside down. . . .

The ants; funny little things, carrying mountain-sized crumbs, hurrying so senselessly this way and that . . . unaware of the round-eyed humans fantastically immense . . . of the forest and its heavy, somnolent silence.

It was Darcy who stood up first. "Got something else to show you, Mom." He went on ahead of her to the almost-clearing where a pine had fallen last year and was beginning its slow, moldering dissolution. "Over here in these bushes, Mom."



She caught her breath at sight of the web, glistening with sunlight, patterned with perfect delicacy.

"Now you watch, Mom." He tossed a rolled-up leaf so that it hung, breeze-trembling, on the silvery tracery.

Martha opened her mouth, then closed it. A brown spider danced as down a tightsrope. It paused motionless, then turned and worried the bit of green until it tumbled reluctantly from the net.

"He likes flies," Darcy's hand flashed in the air near the log; he brought it close to the web, and released the insect. Again the tracery

trembled; the spider rushed out, but now it remained.

"The spiders eat flies, and the frogs eat spiders and the snakes eat the frogs," he explained soberly, as though understanding her thoughts. "That's nat'ch'rl history, Mom."

"Yes," she said, from her seat on the log. "I suppose it is." All part of the silent, unseen struggle that went on in the forest by day and night for eons past and those to come—yet sensing the pattern of tumult, she felt unaccountably at peace. The other, older Darcy came into her thoughts, and she remembered a summer day spent with him on a wooded hillside. She remembered the way his dark hair fell unheeded over one gray eye, and his deep, thoughtful voice as his finger drew a small rectangle in the path. *If we knew this single foot of earth*, he'd said, *we would know 'most all the universe*.

There came the distant tolling of a bell, and she wondered absently what it might be.

Darcy gave a small cry. "Gee, Mom, the school bell!"

"Hurry," she cried, shoving the lunch pail at him. "Oh, darling, run . . . you're going to be late again!"

She watched the small puffs of dust as he came to the county road, and raced away around the turn.

She walked slowly back and sat on the log. The spider was gone; the fly was gone; the web was as it had been—silvery with dew.

If we knew this single foot of earth. . . . Dear God, she thought, let him grow up to be just the same.

She smiled to herself as gentle fragrance warmed with the gathering day. "You're just natural history," she said to the unseen spider. Like herself, a fragment caught up in tumultuous life.

But there's a difference, she thought, starting back towards home towards her butter churn, the chickens, and cows. There are so many small, unnoticed victories that, added together, can make one's life a song of triumph. And today, perhaps, I have had my own small victory. . . .



Typical of the view along the coast towns of Norway is this panorama of Trondheim.

“As Unto The Bow...”

by Edith P. Christiansen

PART I

*“As unto the bow the cord is,
So unto the man is woman;
Though she bends him, she obeys
him,
Though she draws him, yet she
follows;
Useless each without the other!”
Longfellow, Hiawatha, Part 10,
I, 1.*

THE snow-white curtains rippled in the breeze of the upstairs bedroom of the hewn log house. The white shutters were well fastened against the wall so that the breeze could not flap them, as it was flapping the snow-white wash on the line, drying in the early morning sun.

Young Herborg Johnson rushed up the stairs to close the window. She let it down carefully, rearranging the soft folds of the curtains with tenderness and care.

She looked around the room. Everything was in immaculate order, but still she went to the bed and smoothed the white bedspread. Picking up the little carved wooden deer from the dresser that her husband,

Peter, had made for little son, Canute, she clasped it tightly, the slow, unaccustomed tears rolled unnoticed down her fair cheek.

She knelt by the rocking chair, burying her head in the plumped pillows, while the racking sobs shook her body. After a few minutes she dried her eyes on her apron and, bowing her head, she prayed: “Dear Lord, please give me strength to leave this lovely home that my beloved husband has built for me, and that I have tried to keep with loving pride, so that I will not sadden my dear husband’s heart, for well he knows how I love this home. Lord, make me brave that I may appear to be lighthearted about going, for he thinks it will better our condition to sell and move, and bless us, Lord, that it will be.”

Trying to muster a brave smile, she went down the steps, dreading the task of telling little Canute about the contemplated move as she well realized that he was as fond of this home as she herself was.

Picking up the basket, well filled with all the good things a boy likes to eat, she closed the kitchen door and stepped out onto the freshly scrubbed porch. Canute, hearing her, jumped up from the bottom step, a broad grin on his handsome face.

“Happy birthday, my sweet son,” she said, placing the basket on the step and giving the boy a tender kiss. “You hadn’t forgotten that today is the thirteenth of May, your birthday, had you?”

“No, Mother,” he replied.

“Well, while I was washing, you skipped out of the house so quickly to help your father with the chores that I wondered if you’d remembered it. Now the surprise I have for you is that I am going with you up into the mountains to release the flock and help you herd the animals today, since it is your birthday. Then, when we get home this evening and your father gets home, we will have your birthday dinner together.”

“Good, Mother, but are you sure it won’t be too far for you to walk?”

“No, Son, each mile will be a pleasure with such a fine birthday boy for company. I’ve been planning and wanting to go with you into the mountains for weeks, and today is such a beautiful day, it will be a picnic for us both.”

THE IMPROVEMENT ERA



With the basket between them, the two picnickers started up the long trail to the flat plateau where Canute went daily to herd the flock of sheep and goats.

"Yes, my Canute, today, May 13, is one of the very happiest days of my life, the day you were born to us in 1824. You were such a wonderful baby, and we were so happy that the Lord had sent you to us. The other happiest day of my life was my wedding day, when I was so proud to marry such a fine, handsome man. We built our home right after we were married, on this ground that has always been in the family. I've loved our little home so much. I love these beautiful, black, granite mountains towering over us, and the little patches of fertile fields that nestle among the giant, rugged peaks."

As they climbed higher up the mountain trail, the boy began to fear that his mother was getting tired, so, stopping he spoke, "Here, Mother, sit down on this shady rock and let's rest a few minutes."

"I'm not tired, Son, but it might be good to rest. I want to look around a little at all these lovely mountain streams that unite at this point to form a river. Do you see that largest waterfall of them all over there, Son? It is called the Vorningsfors Falls. Many famous artists have come here to paint it. It's no wonder that crops do so well here in this fertile soil with all this abundant water to irrigate the farms. Wasn't

God good to us to let us be born in this beautiful country?"

"Yes, Mother, he is most kind to us. I am glad that we have flocks to tend because I love coming up here each day in these beautiful mountains to tend them. I love that more than anything else; of course, I like to fish in these streams a little bit, too."

"Yes, I think you do, Son," and together the two laughed because they remembered how Canute's father so often teased him about liking to herd and fish a little on the side—he often asked Canute which side of the herding the fishing was on, or vice versa. It was a standard joke in the household, and Peter often wondered if Canute would be such a willing and eager herder if it were done in surroundings to which he was less attached.

"Do you see our farm and home from here, Canute? It's just a half-mile from the beautiful Vorningsfors Falls. See that beautiful forty-acre tract of luxuriant meadowland at Eysing Dahl? Edifjord Hardanger is known as the Maurset Farm. The first owner was Peter Maurset. See that beautiful river on the south side of the land? It is called the Leira River. Do you see that lovely little creek on the north side? Now look on the other side of that creek. There's the beautiful Varka Lee. See how the birch trees glisten and shine in the sun? See those berry bushes—how many there are! Do you remember the times we have gone

there to picnic with our friends? Do you remember how you and the other children loved to play and roll in the tall, soft grass?"

"Yes, I remember even the time when I was about four years old, and we went there on a picnic, and I cried because my cousin pulled my curls so hard. You saved the lock she pulled out and put it in the Bible when we got home."

"Do you remember, dear, another thing that happened when you were four? You used to take your heel of bread out to your little goat in the barn after you had finished eating."

"How did you know I took it out to my goat, Mother?"

"Because I followed you out one time to see where you were taking your crust after every meal, and when I came into the barn door, I heard you say, 'Don't chew so loud, little goat, here comes Mama.'"

Laughing heartily, Canute said, "I guess children don't put much over on their mothers, do they?"

"I guess not," replied his mother. "Perhaps we'd better go on or the sheep will think their herder has lost his way."

On up the mountainside the mother and the lad went, until finally they came to the broad plateau where the flock was feeding. The mother began to point out other things to the boy, wanting to impress on his mind every detail of the beautiful scene.

"Look, Canute, the atmosphere is

(Continued on page 664)

AS YOUNG MEN AND WOMEN ARE CALLED INTO THE SERVICE OF THEIR COUNTRY, THERE ARE PARENTS WHO WITH PLEADING VOICES AND PRAYERFUL HEARTS ASK THAT THEY

COME HOME CLEAN

by Einar C. Erickson

"... and son, come home to me clean!"

Those were the last words my mother said to me as I boarded the bus that was to take me away from home for some three years. Always those words echoed in the chambers of my mind wherever I was sent and whatever I was called to do in the interests of my country. They inspired me a thousand nights to pray and have faith, and they were my strength in overcoming temptations. And I know that as each young man or woman is called into the service of his country there are parents who with pleading voices and prayerful hearts request that they come home to them clean in body, in mind, and in spirit.

Life in the various branches of the service has not been thought of as contributing to the good, clean, moral life that is desired by those who believe in the teachings of the gospel of Jesus Christ. Certainly they take youth away from controlled and selected environments and place them in varied circumstances most of which are not accepted as desirable, especially during the maturing years of young life.

Upon entering the service a youth will find that a tolerant and patient attitude needs to be maintained and fully developed. He will mingle with persons of all types and races. To be understood you have to understand. To receive consideration you will have to be considerate. The service gives you all the opportunities imag-

inable to exercise and grow in every human quality that is desirable. Unfortunately, it also provides the very opposite. This is where the ability to choose the good and leave the bad comes in.

If you respect others, their beliefs, their ways of life, you will not be long unrespected even by those who are quite opposed to your particular faith. You will always reflect what you are and what you are moving toward as a goal in life.

When you are making your initial adjustments to life in the service make sure you do the right things first; by doing this you will never have to alter your life in any way afterward. But if you start out doing the things that you know are against your beliefs, your conscience will burn, and you will not be able to look your mother in the eye again, especially if she asked you not to use vile language, never to be unclean in any way, and not to break the Word of Wisdom.

Coffee, tea, and perhaps other strong drinks will be served at every meal. In the United States, however, you will usually have a choice of milk for at least one meal a day and fruit juice at breakfast. There is always water. Overseas the juices and milk may be limited, but the water is not. In three years of service, thirty months overseas, I never drank tea or coffee. My L. D. S. buddies didn't get into the habit either. Some of them went thirsty. Some of them drank water. I developed a taste for

diluted canned milk. Our consciences are now clear but had we started out drinking those forbidden beverages, we would have memories from which we could not escape.

THE NIGHT is hot; the heat has been bearing down furnace-like for days, and at night the earth becomes a steam cooker. The clubs that are on all bases and stations will offer cool beer, frothy and inviting. Eager young men around you will do everything but carry you to the bar-rooms, and sometimes even that. Not always are there varieties of soft drinks for sale as a first choice. As a second choice, never drink beer! It will not give you refreshment, it will not soothe your heated body, it will make you perspire heavily and introduce instead, the weaknesses that lead on down the path of evil. My companion and I never did step into one of those clubs. By never going there, you have less temptation to resist. Just a little prayer and remembrance of my mother's request were sufficient. If you resist the first few times when the temptation comes to visit those places, resist—and resist some more and soon you will find temptation no longer calls your way. Only a confused person would pursue the way intended by the evil one for you to follow. Don't get confused; don't give in, not even a little.

The barracks, the offices, the compounds, day and night will be filled with smoke. The cigaret and its suffocating vapors will assail you con-

...Through the Eyes of YOUTH...



—Monkmeier Photo

"Entering the service does not mean that you must stop your progression and call those years lost . . ."

tinuously. But never reach for one of those slender white nerve killers.

You will have to become a "no boy"; that was the nickname of one Mormon lad I knew.

ON A DEER hunt one day in the wilds of Nevada my father stopped to rest by a large rock and brought my attention to the beauty of the sweeping canyons and mountains around us. I was a mere boy then, and on my first hunt, and as Dad caught my interest, he slowly and directly changed the subject to the pertinent things of a good moral life. I was impressed, and I have never forgotten his words. Just before I left for the service, he talked to me again and reminded me of the things he had said, and repeated these words: "Remember, Son, it is the will of God that you should abstain from fornication and anything related to it." He then put his hand on my shoulder, looked me straight in the eye, and continued: "Don't do anything that would keep you from someday looking your own son in the eye and telling him to be a clean man

and to keep from the rottenness of bad men and women. It will be hard to tell your son, to command him, to be clean if you weren't."

My father's voice came to me whenever I heard the vulgar rumbles that others made when temptation strutted past. Once you sin you will soon be past feeling, and slowly you will find the struggle to keep from giving yourself over to lasciviousness, uncleanness, and greediness will be the greatest, most miserable struggle of your life. I will not suggest what you will come up against, and what circumstances you may encounter, but that you will, I know. Meet them squarely, and give a calm, deliberate emphatic NO! to those temptations which would destroy you and your future life. Do not trifle with evil, for you will be the loser. Be a man, and be a clean one.

Now I refer to a few advantages that are offered by the services. You may be assigned to a particular job and then just be obligated to sweat out the term of your duty tour. You may not like the job; you may have been qualified for another; but be-

cause of a type of reasoning on the part of the personnel departments that you cannot understand, you were given a most boring assignment. Whatever it is, it is something that can be perfected and brought to an art. You do not have to learn to like it entirely, though that would help, but you can perform what is required of you as a functional individual part of a huge team that is dedicated to the preservation of domestic tranquility and peace on earth with freedom for all men. Do your part. Above and beyond this you will have many spare hours. Your working hours in most cases will not be much more than a civilian's; therefore you will be in a position to pursue interests that are closer to your heart's desire.

Nearly all bases, camps, and stations have recreation and craft shops; make use of them. There are laboratories of all kinds, all available to those who desire to make sincere progressive use of them. You may be stationed near a university. The service will pay nearly all your ex-

(Continued on page 671)

MOST READERS OF THE BOOK OF MORMON SEEM TO BE
UNAWARE—AND NOT WITHOUT REASON—THAT LEHI HAD
DAUGHTERS AS WELL AS SONS.

Did Father Lehi Have Daughters Who Married the Sons of Ishmael?

by Sidney B. Sperry, Ph.D.

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THE QUESTION asked by the title of this article is one which, in my opinion, should be answered in the affirmative. Most readers of the Book of Mormon seem to be unaware—and not without reason—that Lehi had daughters as well as sons. In the italicized superscription of the First Book of Nephi, Lehi's son Nephi writes:

An account of Lehi and his wife Sariah, and his four sons, being called (beginning at the eldest) Laman, Lemuel, Sam, and Nephi. . .

This text indicates that perhaps no daughters existed in the family of Lehi. Moreover, when the family began its exodus through the wilderness after leaving Jerusalem, only sons seem to have been born to Lehi and his wife. These were Jacob and Joseph. (1 Nephi 18:7.)

When Lehi was in the wilderness near the Red Sea, the Lord counseled him that his sons should obtain wives and raise up seed unto him in the promised land. (*Ibid.*, 7:1.) Nephi and his brethren again were commanded to make the long and difficult journey to Jerusalem (they had previously obtained the brass plates), in order to recruit Ishmael and his family. We know little concerning Ishmael except that his family, in addition to his wife, consisted of two married sons, with their households, and five daughters. (*Ibid.*, 7:6.) The tradition in the Church that Ishmael was an Ephraimite is based on a discourse delivered by Apostle Erastus Snow, in Logan, Utah, May 6, 1882. Elder Snow said:

The Prophet Joseph Smith informed us that the record of Lehi was contained on

the 116 pages that were first translated and subsequently stolen, and of which an abridgment is given us in the First Book of Nephi, which is the record of Nephi individually, he himself being of the lineage of Manasseh; but that *Ishmael was of the lineage of Ephraim, and that his sons married into Lehi's family, and Lehi's sons married Ishmael's daughters, . . .* (*Journal of Discourses*, vol. 23, p. 184; italics author's.)

This statement not only implies that Ishmael was an Ephraimite, but in connection with Nephi's statements (1 Nephi 7:6), strongly points to the fact that Father Lehi had daughters—at least two—who had married the sons of Ishmael. In other words, Lehi was the father-in-law of Ishmael's sons. This fact would clearly account for the casual and taken-for-granted attitude of Nephi (typically Oriental) when he mentions Ishmael and his family:

And it came to pass that the Lord commanded him [Lehi] that I, Nephi, and my brethren, should again return unto the land

of Jerusalem, and bring down Ishmael and his family into the wilderness. (*Ibid.*, 7:2.)

Notice that no explanation is given regarding the identity of Ishmael. The reader might well expect an explanation from Nephi concerning Ishmael's identity, particularly if Ishmael had no close family relationship to Lehi. None is forthcoming, which fact points strongly in favor of Joseph Smith's explanation as delivered by Elder Snow. Some words of Dr. Hugh Nibley are very appropriate on this point:

Lehi, faced with the prospect of a long journey in the wilderness, sent back for Ishmael, who promptly followed into the desert with a large party; this means that he must have been hardly less adept at moving about than Lehi himself. The interesting thing is that Nephi takes Ishmael [unlike Zoram] completely for granted, never explaining who he is or how he fits into the picture—the act of sending for him seems to be the most natural thing in the

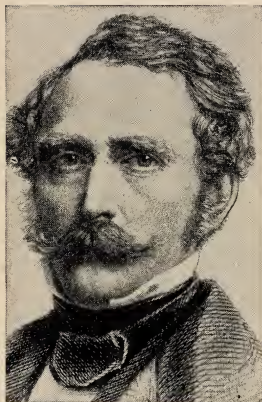
(Concluded on page 694)



—From a painting by Hubert Goltz

ONE HUNDRED YEARS WITHOUT PAIN

by Eleanor Van Orden



—International News Photo

Dr. William T. G. Morton

OCTOBER 16, 1846 was like any other cold New England day with winter approaching. It was like any other day except for one thing. History was being made—not sensational history of victorious armies but history far more important. On this day an epoch-making episode took place that was to affect the lives of every man, woman, and child of every nation, color, and creed—the first public demonstration of the inhalation of sulphuric ether to destroy pain during a surgical operation.

Boston took its history-making casually. Few of its citizens were aware of the important demonstration taking place under the dome of the now-famous Bulfinch Building of the Massachusetts General Hospital. Those who knew of it scoffed at the idea that a patient could undergo any form of surgery, however simple, without suffering intense pain. At first, the only two men who recognized the great importance of the occasion were the surgeon-in-chief of the hospital, Dr. John Collins Warren, and Dr. William Thomas Greene Morton, a Boston dentist and

the inventor and promoter of sulphuric ether anesthesia by inhalation.

It was ten o'clock in the morning. The patient was prepared in a sitting position for the removal of a tumor from his left jaw. In the small amphitheater of the Massachusetts General Hospital surgeons and medical students of the Harvard Medical School were assembled to witness the curious proceedings. Some were prepared to boo and hiss Dr. Morton, the young upstart dentist and fellow student who claimed discovery of the secret of painless surgery.

Dr. Warren was ready and waiting to perform the operation. Dr. Morton had not yet arrived. For two days he had hardly eaten or slept in anticipation of the experiment and its outcome. He pictured in his mind every eventuality that might happen. He feared some irregularity might occur to prevent or delay the operation. He informed himself of every necessary antidote in case of unfore-

seen or unsuccessful results, and he took the inhaling apparatus to a prominent instrument maker for certain modifications he felt would facilitate the experiment.

The doctors and students waited. Ten minutes passed. Fifteen minutes. The gallery spectators whispered among themselves. The only possible reason for Dr. Morton's delay, they thought, was the realization of his own failure even before he started. Dr. Warren addressed the assembly:

"As Dr. Morton has not yet arrived, I presume he has some other engagement."

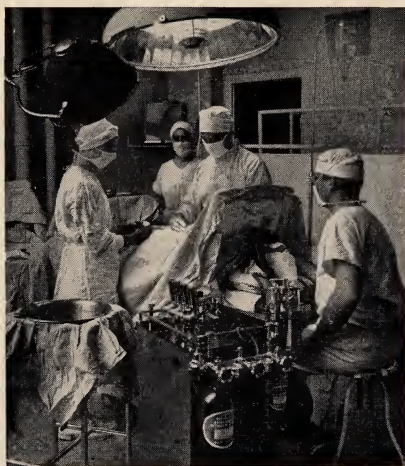
The men in the amphitheater laughed. Dr. Warren turned to the patient. Both men were anxious for the operation to start. Just then the door opened, and Dr. Morton appeared.

Every man in the room ceased talking. Dr. Morton explained that the reason for his late appearance was last minute adjustments made on the inhalation apparatus. Dr. Warren motioned toward the patient.

"Well, sir," he said, "your patient is ready."

Dr. Morton placed the apparatus over the face of the patient and administered the anesthetic. Absorbed as he was, he knew that every man was watching with breathless interest, almost waiting for failure. At the

(Continued on page 668)



—Harold M. Lambert

The Anthon Transcript and the Maya Glyphs

by Ariel L. Crowley

MORE THAN a century ago the Book of Mormon revealed to men that the developed, reformed Egyptian system of writing was carried to America by the Israelitish house of Lehi.

More than a century ago the form of that writing was set down for the use of the learned by an exemplar now known as the Anthon Transcript.

The script of the Anthon Transcript dates to a period anterior to 600 B.C., and represents a stage of Egyptian writing which is far advanced from the stage of pictorial representations of early Egypt.

In the experience of men there is a virtually universal history of development of writing by drawing pictures. In his *Conquest of Civilization*, Dr. James Henry Breasted illustrated the point by saying that "a farmer, for example, might want to know how much he paid as taxes. He might scratch a crude picture of his basket grain measure and a number of strokes on the mud wall of his hut, to indicate the number of grain measures he had paid. The use of these pictorial symbols was the earliest step leading toward writing."

In accordance with this fundamental concept, and with rare exceptions, scholars who have turned their minds to the consideration of the enigmas of the Maya glyphs have regarded them as ideographic or, as Dr. Sylvanus Morley said in *The Ancient Maya*, (2nd ed. p. 260), only one step removed from pictorial representations.

The Book of Mormon and the Anthon Transcript point to a fundamental error in this current concept of the Mayan writings, indicating that the glyphs are not the pictographs of a people just learning to write, nor ideograms drawn from pictographs, but on the contrary, are elaborations and conventionalizations of a simpler,

dominantly linear script, of a semi-cursive character.

As a matter of logic, if the ancestors of the Mayas were Book of Mormon people, whose system of writing in remote times was that of the Book of Mormon as now illustrated in the Anthon Transcript, then the Book of Mormon script is, in high probability, directly or indirectly, the prototype of the Maya glyphs.

Little could be expected from the short text of the Anthon Transcript by way of aid in deciphering the Maya inscriptions, it being no easier to read than the other. But the very existence of a potential prototype, pointing to a reversal of the process of refining pictographs into an alphabetic system, and indicating that the Maya glyphs are in fact, growths, additions to, or elaborations and conventionalizations of that prototype, is

genius. There is a total absence in known Mayan history of the millennium after millennium of progress from pictorial to ideographic, to phonetic, syllabic, and alphabetic which characterized Egyptian writing.

The minds of learned men have not been idle in the effort to solve the Mayan puzzle thus presented.

Dr. A. Hiatt Verrill, in *Old Civilizations of the New World*, suggested the existence of an early, well-developed cursive script and reproduced (p. 313) in evidence, the pre-Incan inscription found at Sahhuayacu, Peru, closely approximating the script of the Anthon Transcript. (See figure one.)

It was Dr. Verrill, also, who first brought personally to the attention of the author the linear script adduced, photographed, and published by the German Scientific Society of Santiago, in its report for 1889 (Book 2, p. 35) which is set forth in figure two.

The most casual comparison of the foregoing inscription with the Anthon Transcript cannot fail to evoke comment upon their similarities.

In more recent times, a long stride forward has been taken by Dr. Rafael Larco Hoyle in his two excellent studies, *La Escritura Mochica Sobre Pallares* (*Revista Geografica Americana*, Ano IX, Vol. XVIII, August

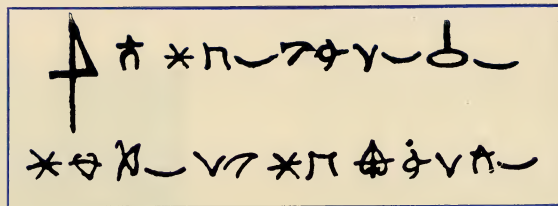


Fig. 1. The pre-Incan inscription found at Sahhuayacu, Peru, closely approximating the script of the Anthon Transcript.

of immense importance as a guide to inquiry.

As Dr. Morley says in the work cited (p. 260), "The earliest Maya text does not reach back even as far as the beginning of the Christian era." Yet the Maya inscriptions are wonderfully intricate, filled with amazing and confusing detail and variety, evidencing the highest skill in execution. It appears that for perfection of detail they might have sprung in full dress and maturity from the fertile brain of some Mayan

1942), and *La Escritura Peruana Sobre Pallares* (*Revista Geografica Americana*, Ano XI, Vol. XX, November 1943 and December 1943).

In the latter study (p. 32) Dr. Hoyle not only suggests that the Maya glyphs are elaborations of an ancient simple, linear, and semi-cursive script, but by an effort only less than herculean, he has succeeded in extracting from the pallares inscriptions, as the immediate prototypes of the Mayan glyphs, the essential strokes and curves consti-

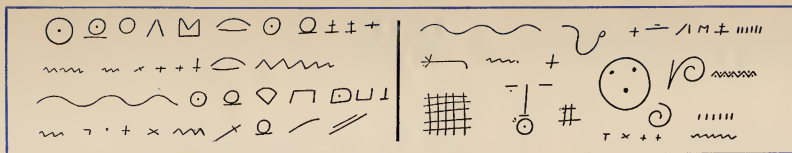


Fig. 2. Linear script published by the German Scientific Society.

tuting the basic script upon which the elaborations were made.

The illustration, in figure three, containing as it does, numerous forms indistinguishable from forms appearing in the Anthon Transcript, speaks for itself.

Dr. Hoyle does not say, nor is it here contended, that the sure and only key to the Maya glyphs lies in the fundamental linear and semi-cursive script so developed. But with characteristic caution, he does suggest that "if there exists any connection between the two systems (the pallares and Mayan) the Mayan writing is the third step in the evolution of the American writing, and the transition from ideograms to the hieroglyphic."

If Dr. Hoyle's suggestion is correct, a simple, linear, semi-cursive script was the beginning; in America, the pallares inscriptions were the first elaboration, and the Mayan inscriptions were the third, or last elaboration, retaining in each instance, beneath the conventionalizations, the fundamentals of the linear system.

But we have pointed out that within the limits of present knowledge, men have never begun with a well-developed cursive script, nor in any other way than by picture writing. (Morley, *The Ancient Maya*, p. 259.) It follows necessarily that somewhere in antiquity, before Columbus, before the Mayas, before the Incas, before the Aztecs, before the pallares inscriptions of Peru, there was a source,

whence came this highly developed cursive script.

The Book of Mormon, illustrated by the Anthon Transcript, stands alone, a lighthouse in the darkness proclaiming that source to be in Egypt, and explaining the means by which that ancient, sacred script came ultimately into these alien lands.



Fig. 3. The essential strokes and curves constituting the basic script upon which the Mayan glyphs may have been made.

Obedience

by Evelyn W. Viner

ONE OFTEN hears the complaint that young people are not as obedient as they were in previous generations. If this is true, there must be a reason for it. Can it be that we, as parents, are partly responsible?

On a warm, sunny, Sunday afternoon not long ago, some friends called on an elderly woman. They invited her to join them in some Sunday recreation. Their invitation was declined with thanks.

"The Church does not approve of doing that on Sunday," she explained in refusing, "and I wish to live in accordance with Church ideals."

"Oh, yes," chattered one member of the party brightly, "the Church has been talking about that ever since I was a child, but I still can't see any sense in it."

We are not told that Abraham questioned the sense of the Lord's commandment when he was required to sacrifice his beloved son. He prepared to obey with implicit faith in the ultimate good, obtainable through obedience.

If, when Adam was commanded to offer sacrifice, he asked "Why?" no record remains of that occurrence. We have no reason to doubt that his obedience was immediate and unquestioning.

We have never received any revelation, ancient or modern, to indicate that obedience is no longer necessary to our happiness and salvation.

If we believe in our Church, as we testify by belonging to it; we believe that the instructions which are given us from time-to-time through proper authority express the will of the Lord.

Who of us is wise enough to question the wisdom of God? Our very ability to choose a course of action is a gift from our Heavenly Father. Do we then dare to say one of his commandments lacks sense?

If we question the advice given by the inspired servants of the Lord, how can our children be expected to accept our advice and obey our commandments? Will they not also question us and perhaps decide that there is "no sense" in what we say? If we are willing to obey the Lord in all things, perhaps our children will be more willing to obey us.

Where There's a Will . . .

by Rodney W. Fye

IT WAS a prematurely sunny day that shook off the chill of a recent winter in a small midwestern plains town where spring was desperately trying to make her first stand. The rays of a cheery 7:35 a.m. sunrise stretched the shadows of the trees and buildings far across the flat prairie landscape to the western horizon. The sharp smell of wood smoke bit the air as the community finished breakfast and sent its children off to another day of school in the big, three-story brick schoolhouse whose loud bell was already clanging open the school doors.

A group of high school students pushed past the sauntering children and, with laughing voices, entered the building. It was 1945, and the bleakness of the past winter made it an even more lonely spring planting for the farmers to look forward to now, especially with their sons off to war. It was lonely for everyone but most especially for the students of this dreary high school. They yearned for more parties and more wholesome companionship with each other. There was no "social set" just out of high school to set the pace for them. Most of the older boys in the senior class had enlisted, and now the senior class was going to graduate with only three boys and two full rows of girls.

Everyone looked forward to Saturday night when, after cleaning up from part-time jobs, the crowd would drive twenty miles to the county seat where for one dollar and twenty-five cents you could dance to a brassy jazz band that blared out the latest hit tunes. High school kids from all over the county would go to the Legion Hall on Saturday night. It was like being really grownup. The Legion had been a favorite dance spot for several generations. It had celebrated the Armistice in 1918, and it had seen both the Charleston and the Big Apple come and go—and now it was silently watching jitterbugging give its last violent fling with the influx of soldiers. Respectable? No, but where else could the young people go? Everyone went, and nobody cared much what anyone else did as long as it didn't interfere

with his good time. One didn't even have to worry about what people would say, because there was no other dance hall. It was a good place to forget about the war, about everything, and just have a good time.

Mutual? No, there was no Mutual, only a very small Sunday School twenty miles away. The nearest Mutual was several hundred miles distant, and there were no Latter-day Saint young people to go to one anyway, only a sixteen-year-old high school junior and his fifteen-year-old sister. But they were sick of the Legion Hall every Saturday night and the drunken mess it threw them into. It made them feel bad and depressed to see the friends they had grown up with in Methodist and Presbyterian Sunday School throw away their morals at these dances. Life often seemed to lose its meaning for these two young people, and they longed many times to be out west where they had been told by their Aunt Lydia, the young people enjoyed fresh, clean recreation, supervised by youth leaders, and opened and closed with prayer. What a contrast to the "recreation" they enjoyed. (Sometimes they thought the word "endured" would have been better.) Aunt Lydia had come to Johnstown years ago from Utah and had married into the McCain family after converting half of them. Bill McCain had just been ordained a priest and, now that he had his driver's license, he would take his mother, his sister Lucille, and Aunt Lydia to Sunday School at Trenton each Sunday.

ONE Sunday after Sunday School, the branch president, Brother Smith, asked Bill why he didn't do something at Johnstown about getting cleaner recreation. Bill, in a half-apologetic manner, replied, "What's the use? Most of the kids are satisfied with the Legion Hall. Besides, the school superintendent bucks everything we try to do. We never have any school parties any more."

"Well, Bill, there's no reason why you can't do something to help the situation up at Johnstown. You don't have to go to the Legion Hall, even if it is the only dance hall around.

You have the priesthood and the help of the Lord—if you want it. I'm just sorry we don't have any young people your age here for a Mutual. But the Lord helps those who help themselves. . . ." Brother Smith left this thought ringing in Bill's ears.

Bill didn't go to the dance at the Legion Hall the next Saturday night, and neither did Lucille, because Mother wouldn't let her go without Bill to such a place. Bill was thinking about other things. Brother Smith's words had been preying on his mind ever since last Sunday. The car was broken down, and Sunday the McCain family didn't get to drive to Trenton to meeting. Bill pondered the problem that was troubling his mind. He and Lucille always took a good deal of "ribbing" from the rest of the crowd because they wouldn't drink or smoke with them. They both stood staunch on their ideas about these things and were accepted with the crowd anyway. Bill was secretary of his class, and Lucille was the best dancer in high school. Their popularity was not harmed in the least by being Mormons.

MONDAY was a chilly day, and as he entered the schoolhouse, Bill checked with the class sponsor about the time of the class meeting which was to be held. Miss Darnell was the prettiest class sponsor the school had ever had. She was all for better and more school-sponsored recreation for her class, and she told them so in the class meeting held after school when Bill brought up the subject. This was Miss Darnell's first year at J.H.S. and she didn't realize the opposition Mr. Piedmont, the superintendent, would put forth, and neither did the students, I guess.

Mr. Piedmont had been at J.H.S. for over twenty years, and over this period of time a very closely knit group of small-town politicians had worked their way past the disinterest of the townspeople into the elections and finally into the school board. The school board, it seems, had delegated to Mr. Piedmont the last word in every decision until finally the school board meetings had become a farce. It was a "Piedmont" school administration in every sense of the word. Mr. Piedmont didn't like hot lunches and voted them out; Mr. Piedmont didn't like rallies or annual yearbooks and voted them out; Mr. Piedmont didn't like class plays and

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tried unsuccessfully to vote them out; Mr. Piedmont didn't like school parties and voted them out. One school party a year was the rule and not the responsibility of the school to provide more. Miss Darnell probably didn't realize what she was biting off when she approached Mr. Piedmont on the subject of more school parties. The new fifty thousand dollar gymnasium had for several years been closed to the students except for five or six basketball games during the season. It was kept locked at all times, much to the disgust of both townspeople and students. There were other dark rumors about the school administration which were never proved, but which roused the town—although not enough to get them to vote a change.

"... in line with past policy of the school administration, Miss Darnell, it would not be consistent to grant the request of the junior class. You know how the shortage of teachers is, and we can't spare any for the supervision and planning of school parties. I advise you to discourage any further movements on the part of your junior class to organize for this purpose." Those were the words that followed Miss Darnell as she

walked from the superintendent's office, her face flushed.

She made her announcement to the class. Bill joined his classmates outside the school building after school to discuss the decision. That evening after supper, Bill saw an article in the paper about a youth center in Atlanta, Georgia. That night he walked to the railroad depot with a letter to Atlanta requesting more information. The next Sunday after church at Trenton, he came home with some old M.I.A. manuals Brother Smith had given him. He studied the organization and rules of the M.I.A. and the idea behind the Atlanta youth center.

Wednesday the school was turned out for teacher's convention, and Bill, accompanied by two classmates, went downtown to have a talk with Mr. Towne, a cafe-bar owner who had an empty warehouse near his restaurant. Mr. Towne was favorably impressed with the story the students had to tell him and promptly offered his warehouse for their use as a youth

Miss Darnell probably didn't realize what she was biting off when she approached Mr. Piedmont on the subject of more school parties.

center. There was much to be done in the next few days. The three, Bill, Irene, and Johnnie, interested the rest of the class in the venture and soon everyone was down at the warehouse, cutting and hanging crepe paper, and mopping floors.

The opening night was approaching, and the event had been widely advertised. Two couples of parents were chosen for chaperones, and membership cards were printed and issued with a copy of the rules which included "No Smoking, Drinking, or Gambling, and No Profane Language."

The arrangement committee sat down in exhaustion as the last couple went out the door, and the first dance was all over. It had been a tremendous success, and the future looked bright for the Johnstown Youth Center.

The town, now convinced that the young people really needed clean recreation such as they were trying to provide for themselves, were now asking the question, "Why can't our young people have the gymnasium for their youth center?" A question which the school administration did not

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Included Out!

by Winifred N. Jones



"As event followed event and the people around him vanished to participate . . . he became more and more bitter."

As JOHN came down the stairs he heard Martha talking in the kitchen.

"And so, Miz' Marsh, when they acted like I was included out, I just up and left that meeting."

Included out! The phrase struck home. "That's me," he muttered to himself. "Included out. Out of football, and basketball, and track, and hikes, and bikes, and everything else!"

He went on down the steps and through the hall, his left leg moving with its own dragging pace. He slowly put on his jacket and picked up his books. Reluctance to leave the sanctuary of home and face the world of school slowed his movements.

His mother came into the hall to tell him good-bye. He kissed her quickly and left. He didn't want to have to answer any questions about his plans for today.

Today was *the* day at school—"Madison day"—when the whole school turned out for a huge athletic meet and picnic. Everyone tried to enter as many events as possible and the competition was intense. Preparations for the whole affair had kept the students occupied for weeks. John's friends had shared the talk and plans with him; but today everyone else would be *doing*, and he would have to sit on the sidelines.

Going on toward school, he met Arch and Scott.

"Hi, all set?"

"All set!"

All set to sit, his thoughts ran bitterly.

The other boys launched into a fierce debate over the merits of Rand and Bob, the 440 runners. They seemed to forget that he was there; that he, too, could be interested.

ONLY home-room classes were to be held today. Just long enough for the teachers to check attendance. Then, everyone would be dismissed to gather at the oval track in back of the school. Later, a gigantic picnic and program would be held and the star athletes presented with awards.

When the dismissal bell rang, everyone flowed from the building. In their hurry and excitement no one waited for John with his slow-moving steps. But he doggedly followed the crowd and joined a bunch of excited rooters on the sidelines.

As event followed event and the people around him vanished to participate in various activities, he grew more and more bitter. The sun, rising higher in the sky, became almost intolerably warm. He stood, favoring his bad leg, hating himself and it, and the friendly, but disinterested people who milled around the track.

Finally he could bear it no longer. As the chairman appeared to start the program, he turned and dragged himself back to the schoolhouse. He wanted to go home, but was afraid of the questions he knew would be asked there. He wandered into the building and saw the open door of the auditorium. Going in he stood for a minute looking at the rows of empty seats. When he saw the piano on stage he went to it like a homing pigeon. Here was something he could do! He sat down and his hands, strong from hours of practice, began to beat out a heavy, surging rhythm that carried away his bitterness.

It was the first time he had played in a large room and the sound echoing back delighted him. He had only played at home. His music was a secret he had never shared, fearing scorn from his more active friends.

He continued to send the music out into the room. He didn't hear the rolling clap of thunder or the sound of feet scurrying into the hall as the students rushed in to escape the sudden downpour of rain that came from the sky.

"Hey, that's good!"

The voice broke on him like a blow. He turned to find a huge group standing in the front of the auditorium. As he stared, they broke into applause. He started to get up from the bench, but they yelled,

"Give us 'Stardust.'"

"Let's hear some Gershwin!"

"Can you do 'Hora Staccato'?"

There was respect and admiration in their voices. He sank slowly back on the bench and his fingers found the keys. He started unevenly; then, as his confidence returned, he began to play easily and well.

"You have real talent, John," a man's voice said gently. It was Mr. Carver, the principal.

Talent? What was it Bishop Payne had said last Sunday about the man who had buried his talent? Why that's what he'd been doing. He'd been given a talent and he had buried it! It was his key to genuine friendship and respect and he had buried it! His bitterness vanished. Straightening his shoulders he called, "Any more requests?"

At last, he was included in!

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GROWING OLD IN YEARS

by Alvin J. Scbow

JAMES M. BARRIE once said, "God gave us memory that we might have roses in December." It is mainly up to us, he continued, whether we look back to pleasure or to pain.

One man mellows with age; another man sours. Though physically they walk together along the same path, they are worlds apart. Little need to wonder which shall enjoy the "roses in December."

Perhaps the difference between the two is that one has accepted and reconciled himself to the fundamental, unchangeable facts of life, while the other has not.

One of these facts is that each of us shall grow old in years. And as we age, there will come a loss of the physical strength and vigor of youth. These are of relatively small importance since they are beyond our power to control. True, we can hasten or delay the process, but we cannot ultimately alter it. That lies within the province of the infinite.

Through the ages there has been a constantly changing attempt to find a means of controlling old age. The alchemists of old sought not alone for a formula to turn the baser metals into gold, they also dreamed of and hoped for an elixir of youth. But though success in their quest always lived as a possibility, it never became a reality.

Ponce de Leon, in his search for a "fountain of youth" in America, represents the hopes of the world that such a thing may exist. Unable to concoct a draught of liquid so potent it can stave off the ravages of time, man turns ever to the miraculous to keep his hope alive.

How much better it were to accept the verdict and lay out our plan of years to fit the pattern. Then each advancing year will seem both a fulfilment of the past and a prologue to the future, for then we shall be fighting with the years, not against them. And no one will need say to us as the Voice said to Saul, "Why dost thou kick against the pricks?"

Men have been lost by drowning because they failed to heed the practical advice to "swim with the current." And men have become lost in life because they have struggled

against the inexorable. Instead of accepting the stern fact of the flow of life, and using it to give them added strength so they might overcome other problems, they have battered themselves recklessly against it until they became but broken chunks of humanity, soured in disposition and suspicious of all about them.

Each of us has known men or women who have fought with life and those who have lived with life. The world abounds in both. A few reach the pinnacle on each end, and all the rest travel the varied spaces in between. And there are many near the center mark who neither fight against nor live with life, but merely exist from day to day as though that were sufficient justification for their being.

I have a friend with whom I visit now and then. But every topic of conversation we bring up results in

bitter denunciation of something connected with it. The fault may lie with a situation, a person, a group, or humanity as a whole. The bitter pill I have to swallow is that there always is a fault with someone or something. The pill I take is not so bad because I can let it flow through my mind without accepting any of it. My friend is not so fortunate. His mind already has accepted it, and his soul is flooded with it. It is taking my friend away from me. For too many years he has been fighting against life, trying to bring it to terms with him. Too late he may discover that life comes to terms only with those who come to terms with it.

Recently I talked with a mellowed old man who shall become my friend. In him I found the decay of physical years, the strength of mental

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—Frank Day from Monkmeier

"God gave us memory that we might have roses in December."

The Navajos Weave Beauty

by Gillean Douglas



A Navajo woman weaving a blanket. Costumes are typical of the Navajo woman's dress, with the long sleeves and high neck, and buttons down the front of the blouse.

NO ONE knows who was the first weaver in the world, but many years ago dwellers in the lake villages of Switzerland were practising that art. These ancient Swiss evolved simple looms and spindles for making thread from the fibers of the short flax they grew beside the water. The spindle whorls were round bits of sandstone and clay, about two inches across and often beautifully decorated.

Today replicas of these looms and spindles are found in the great Navajo country of Utah, New Mexico, and Arizona. In that region flocks of sheep move slowly through sandy arroyos and across sunny mesas. Sometimes their herder is a boy chewing the flavorsome roots of prairie clover. Sometimes it is a woman in full velveteen skirt and bright blouse with a distaff of wild currant wood, spinning as she goes. A Swiss Lake woman would recognize that distaff at once and know just what to do with it.

If the early Swiss weaver could follow the twentieth century herder home to her hogan (a one-roomed hut with walls of piñon pine chinked with clay, and roof of juniper boughs) she would find a loom that differed very little from her own. About the setting up of this loom the Navajo woman can be as temperamental as any prima donna. Each stick and

stone must be just right before the poles, beams, and uprights of piñon pine and the frame of juniper or cottonwood are put in place.

In summer this place is under a woven shelter of juniper boughs or perhaps of cottonwood boughs with lots of leaves on them. Weaving fork of saxifrage, batten stick of scrub oak—everything is checked over carefully before the work begins. The batten stick, with its thin edge and boat-shaped ends, is a most important tool. It is the weaver's skill in pressing on the warp with it that determines the firmness of the finished product.

Those Navajo sheep which wander over the mesas browsing on salt bush, spectacle pod, sage, and greasewood have a long, light fleece which is easy to cord and spin. That taken from the sides and shoulders is the best for weaving. It is the Navajo woman who dips and shears the sheep, as well as takes the wool through all its subsequent stages; up to and including the investment of the proceeds from the finished blanket.

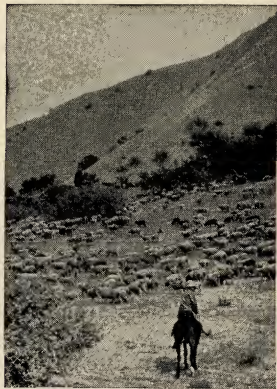
By the last quarter of the eighteenth century Navajo blankets had become one of the most important articles of trade in the Spanish colonies. Today you will find a splendid collection of this weaving in Sante Fe, Albuquerque, and in various museums.

They equal in beauty of design, texture, and color the masterpieces of foreign looms.

The everyday blanket of this shepherd people is dark blue and white, black and white, or the natural gray of the wool. When tightly woven, it is as waterproof as canvas; when woven more loosely, it protects against cold, and so the latter weaving is worn under the former in wet, windy weather. Even the small saddlecloths of the pretty Navajo ponies are of fine texture and pattern.

The weaver works at her loom only now and then—much as we might knit or crochet—and adolescent girls are allowed to do very little. She sits on the ground with her bright, flowing skirts spread out around her and weaves upward on a simple loom which is almost identical with that which her ancestors first used two hundred and fifty years ago. Her gay velveteen blouse buttons up high to the throat, and there are ornaments around her neck and wrists. These may be dried seeds or bone or perhaps the delicate silver and turquoise jewelry fashioned by the Navajo men. The weaver keeps many traditions connected with her art. One of the greatest of these is never to repeat a pattern slavishly, for she believes that if she does this her creative genius will be destroyed. There, also, will be an imperfection in the genuine Navajo blanket for "no mortal can do perfect work."

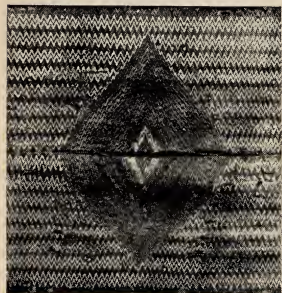
The home of these people before the coming of the white man was said to have been bounded by four sacred



The herd of sheep is an integral part of the present-day Navajo's livelihood.

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peaks of the Taylor, Blanco, LaPlata, and San Francisco mountains. Now the Navajo Reservation covers fifteen million acres within that area, and on it live some sixty-five thousand nomads who subsist on the sheep and its products. The elevation ranges from three thousand to seven thousand feet, and the terrain changes from cool forests of pine and oak to harsh desert country where it is not easy to survive without the cushioning of civilization.



A Saltillo serape of 1840-50. Saltillo is a town in Mexico in which the high point of weaving was reached between the above years. Each town or area has distinctive designs and color combinations.

Weaving had been an art of the Pueblo Indians, neighbors of the Navajos, many years before the coming of Coronado to what is now our southwest. They wove with cotton during that time but soon learned to use wool of the fine Andalusian sheep brought in by the Spaniards. When the Pueblos revolted in 1680, many of them fled to escape reprisals when the rebellion was put down twelve years later. Some of these displaced persons went to stay with the Navajos and as a return for hospitality taught them the art of weaving. The Indians so far excelled the colonial Mexican weavers that two masters of the craft, Don Ygnacio Ricardo Bazán and his brother Don Juan Bazán, were brought up from Mexico to teach their countrymen so that they could compete with the Navajos and Pueblos.

The Navajos were no slavish followers of the Pueblos in weaving. This is plainly shown in the difference between the one-section Pueblo dresses for women and the two-section Navajo garments. The earliest example of their weaving that we

SEPTEMBER 1952



White, blue, and red Navajo beyeta blanket of the Classic Period, 1850-60. The use of the beyeta, a red trade cloth, began after the war with Mexico.

A black, blue, and white serape woven by Mexican Indians of San Miguel, Mexico, 1840-50.

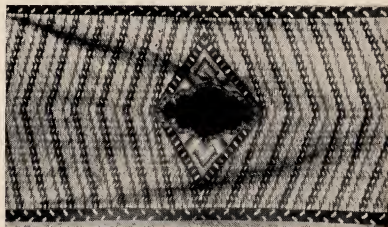
have (found in the grave of a mummified Indian and reportedly dating back to around 1800) consists of longitudinal, narrow brown stripes alternating with white ones. From this simple beginning can be traced the more complex "Chief" blanket, of which there were two types: one for women with many narrow stripes and one for men in which the stripes were few and broad. In both these patterns the marginal stripes were widened and narrow blue stripes inserted in them, although in old times it was considered bad luck for the weaver to "weave herself in" by introducing a border.

Among the earliest forms of decoration was the zoning treatment in which decorative bands were woven horizontally to the direction of the warp, thus dividing the blanket field into sections. This device is still popular with the Pueblo Indians, and it was probably from them that the Navajos acquired it. Fragments of blankets recovered from Massacre Cove in Arizona, where the Spaniards wiped out a party of Navajos in 1805, indicate that the latter were zoning expertly by the beginning of the nineteenth century.

But it was in the "Classic" period

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A Saltillo poncho, 1840-50. The hole for the head has been covered over with a piece of red velvet.



White, blue, green, and red Navajo beyeta blanket of the Classic Period.





ON THE Bookrack

THE BOOK OF LIFE

(Arranged and edited by Newton Marshall Hall, and Irving Francis Wood. John Rudin and Company, Inc., Chicago, Illinois. 8 vol. 4100 pages. 1950. \$52.75.)

THIS twenty-fifth anniversary edition of *The Book of Life* is tastefully done with fine paper stock, quality bindings, and good printing.

Within its 4100 pages and eight volumes, the authors have apparently spared no effort or expense to bring together a most remarkable treatment of the Bible with all its wonderful literature, romance, and history. The editors claim simply to have done this important work on the King James version of the Bible.

Volume I, *Bible Treasures*, begins with stories for very young children in large print and interesting illustrations. It progresses thereafter to stories and treatment suited to older children and their parents, and includes a fascinating new section entitled "Stories of Hymns We Love."

The other seven volumes have intriguing titles descriptive of their contents and treatment: *Bible Heroes and Pioneers*; *Bible Kings and Captains*; *Bible Prophets and Statesmen*; *Bible Poetry*; *Life of the Master*; *Paul, His Life and Letters*; and *The Bible as an Educator*.

There are over nine hundred pictures chosen primarily because they illustrate the Bible and the living characters therein. There are some forty outline maps showing clearly the immediate localities which are mentioned in the text.

For all-round family use and Bible education, this outstanding set is very valuable.—V. F. S.

SAILING FOR FREEDOM

(Voldemar Veedam and Carl B. Wall. Thomas Y. Crowell Company, New York. 246 pages. \$3.50.)

EVERY freedom-loving person could read this book profitably. Sixteen men, women, and children, fleeing from Russian tyranny, sailed across the Atlantic, 8000 miles, in a thirty-six-foot sloop to find refuge in free America. It is an entrancing story of high adventure, but above all a lesson in love of liberty. Do we of this land value our freedom as we should?—J. A. W.

THAT SWEETHEART MOTHER OF MINE

(Nicholas G. Morgan, Sr. Published by author. Salt Lake City, Utah. \$3.50.)

THE beautiful presentation of a glorious theme, in print and in illustration as in the text, is worthy of its great subject. They who love their mothers always rise high.—J. A. W.

THEY WENT TO COLLEGE

(Ernest Havemann and Patricia Salter West. Harcourt, Brace and Company, New York. 1952. 277 pages. \$4.00.)

IT is really surprising in view of the American passion for education that this is really the first book dealing with the effects upon the individual of collegiate training.

The American people, of course, having seen the universal education in action for one hundred and fifty years or more know that the development of the United States is due very largely to the fact that an enlightened, educated public has directed its destinies. However, much more is to be learned than has come by general experience about the fruits of education.

There are many kinds of education as pointed out in this book. Nearly all of them lead to increased financial independence but that is not the most important thing. "Man does not live by bread alone." What is needed in the study contained in this book is a study of the kind of education that yields the best results in citizenship. We are building a great nation, an example for all the world. We must direct and redirect our educational forces so that that growth may continue unabated and as a living force throughout the years.

It is notable also in this book that the spiritual effect of college training upon the man and woman is barely mentioned. Yet in these difficult times it is clearly evident that the schools, colleges, and universities must give attention to the spiritual element in human life. This is an extraordinarily interesting and important volume. Every person could well afford to study and digest it.—J. A. W.

THE STRANGE STORY OF OUR EARTH

(A. Hyatt Verrill. E. C. Page and Company, Inc., Boston, Mass. 254 pages. \$3.75.)

THE author has here added a splendid volume to his earlier series of strange stories of shells, insects, reptiles, birds, and animals. With great skill, and in beautiful language, the story is told of the earth, as revealed by itself, so simply that readers of all

classes and ages can read it with care and profit. The controversial questions are avoided; only the settled facts are presented. The story of the earth on which we live and of which we are a part is strange but inspiring. Sometimes this story passes belief, but cannot be denied. A preface by Dr. L. Leon Leet, chairman of the Division of Geology at Harvard University, attests to the scientific accuracy of the book. The illustrations are beautiful and thought-provoking.—J. A. W.

MAPS

T. IS R. I. E. SALT LAKE MERIDIAN NAUVOO—THE CITY BEAUTIFUL CITY OF ST. GEORGE GREAT SALT LAKE CITY GREAT SALT LAKE CITY AND PART OF SALT LAKE COUNTY FIVE-ACRE PLAT "A" (Nicholas G. Morgan, Sr. Published by author. Salt Lake City, Utah.)

THESE maps representing an untold amount of work are of real historical value and will be used by students throughout the years.

Often by tracing back ownership to the first owner, mooted questions are answered and much confusion cleared away. Nicholas Morgan is to be highly congratulated upon these maps which no doubt will be called for extensively by students of Mormonism.—J. A. W.

THE HOME GARDEN BOOK OF HERBS AND SPICES

(Milo Miloradovich. Doubleday and Co., Garden City, N. Y. 1952. 236 pages. \$2.95.)

EVEN if one weren't going to plant a garden, this book would prove interesting—and probably provocative of planting at least a window box of herbs! The delight of the book is that together with the instructions for planting and the results to be expected in the attractiveness of the herbs the author has included the uses and the harvesting of them.—M. C. J.

A HANDBOOK FOR THE BLIND

(Juliet Bindt. Macmillan Co., New York. 1952. 244 pages. \$3.50.)

A MOST practical volume, this book will do much to help both those newly blind as well as those who wish to help them. The detailed information given will prove invaluable to the one who has suddenly lost his eyesight since it will help him to get a sane, hopeful point of view, without having to overcome the hopeless feeling. This is a book that those with eyesight should also read, for it will give them an understanding and appreciation for those who must live in a darkened world.—M. C. J.

THE IMPROVEMENT ERA

What it takes to find oil for you

Not too long ago, within the memory of living men, exploration for new petroleum deposits here in the West was a matter of discovering oil seeps or drilling on "hunch." But even hunches had a reasonable chance of success. Although methods were primitive, the early Western fields were brought into production at a cost which nowadays would seem extremely low.



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(Dock Hogue. Henry Holt and Co., New York. 151 pages. \$2.50.)

THIS is an exciting story of sixteen-year-old Bob Clifton's experiences as a government elephant hunter in present-day Africa. From the time Bob downs his first elephant to the time he is captured by the war-like Kitawalas at the instigation of the treacherous Salvador Diaz, who covets the position as government hunter, the book is packed with action. Bob's parents own a coffee plantation in the Belgian Congo, and frequent reference to coffee and the use of tea may detract from the book's value to young L. D. S. readers.—D. L. G.

PICNIC WOODS

(Lilian Robertson. Harcourt, Brace and Co., New York. 1949. \$2.00.)

CLEVERLY worked out, this little story deals with a picnic basket that was packed by Mr. Fox before he went fishing, but he didn't see the squirrels, who didn't see the raccoon, who didn't see the bear, who didn't see the rabbit, who didn't see the beavers, who didn't see the water rats, who didn't see the fox—who saw them!—M. C. J.

MR. APPLE'S FAMILY

(Jean McDevitt. Doubleday & Co., Garden City, N. Y. 1950. 118 pages. \$2.00.)

THE five little Apples, all with names of Apples, learned to love their little home in the country, which they helped to paint and clean up, and the animals that they learned to care for, as well as the apples that finally made it possible for the Apples to buy the little house and the apple orchard. Young people from six to nine will find it enjoyable reading.—M. C. J.

PRICELESS MOMENT

(Gertrude E. Mallette. Doubleday & Company, Inc., Garden City, New York. 214 pages. \$2.00.)

CERTAINLY, a girl of high school age could find no more fascinating or interesting project for summer vacation time than home movies. How Collie Dunsmyr spent her summer and earned money for her next year's schooling with a movie camera is entertainingly told. It is unfortunate that the too-modern touch has been added. Mystery and romance are fascinating to young and old alike, but when murder is involved, even though it is accidental death, it seems to be in poor taste.

—E. J. M.

THE BAD LITTLE DUCKHUNTER

(Margaret Wise Brown. William R. Scott, Inc., New York. \$1.50.)

YOUNG children will enjoy the trials of the misguided duckhunter as he tries without success to shoot the ducks, and finally makes friends of them instead.

Each page is profusely illustrated in pastel colors. —E. J. M.

THE RIGHT DOG FOR JOE

(Iremengarde Eberle. Dodd, Mead & Co., New York. 1949. 197 pages. \$2.50.)

WHO does not have a warm spot in his heart for a boy whose life and hopes are wound up in a dog—any dog that meets and adopts him on the street? But there is a right dog for Joe. And children from eight to twelve will be enthralled by the way Joe gets that special collie.—A. L. Z., Jr.

RED JOKER

(Margaret S. Johnson. Morrow, New York. 95 pages. \$2.00.)

AN Irish setter, Joke, obtained his name because he was the odd one of a litter of five. Only after Ace, the thoroughbred colt, came to the Fisher farm did the dog earn the respect of the owners of the farm. When horse thieves took Ace, they had, of necessity, to take Joke, too. Finally the law caught them, and Joke earned the full right to be known as Red Joke instead of only the Joke.—M. C. J.

SHADOW OF THE HAWK

(Geoffrey Trease. Harcourt, Brace & Co. New York. Illustrated. 1949. 236 pages. \$2.50.)

YOUNG Alan Drayton, a university student, inspired with a love for learning, plans with Erasmus, his teacher, and a Venetian printer, Aldus, to search for a manuscript of an ancient Greek play which has been hidden away in a monastery in a Balkan country. Alan's experiences as he travels through fifteenth-century Europe are excitingly told and should make good reading for young and old alike.—E. J. M.

SAND IN HER SHOES

(Mildred Lawrence. Harcourt, Brace and Co., New York. 211 pages. \$2.25.)

HOME in Florida was quite different from home in the North, and Dorrit and Sandy weren't at all sure it would ever really be home. After helping as reporters on the *Clarion*, a small weekly newspaper their father had purchased, living through a real

Florida hurricane, and solving the mystery surrounding a strange old beachcomber, they found one day they had "sand in their shoes," and Florida was truly home.—D. L. G.

HENRY HUGGINS

(Beverly Cleary. William Morrow & Company, New York. 1950. 155 pages. \$2.00.)

EVERY boy loves a dog, and Henry Huggins was no exception. And he proved his dog to be as good as or better than anyone else's in the neighborhood. He also loved guppies, and filled all his mother's fruit jars with them. While some of his experiences are a bit unusual, they are humorous and entertaining. They are written in plain, everyday language to typify the American boy of eight or ten.—B. S.

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(Duane Decker. S. Mill Co., and William Morrow & Co., New York. 1949. 188 pages. \$2.50.)

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—A. L. Z., Jr.

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(Sally Scott. Harcourt, Brace, and Co., New York. 45 pages. \$1.75.)

JUDY had conflicting emotions with regard to her relationship with her mother following the new baby's arrival. How she and her mother solved the problems and again found pleasure in each other as well as in the baby might well help in many a similar real-life situation.—D. L. G.

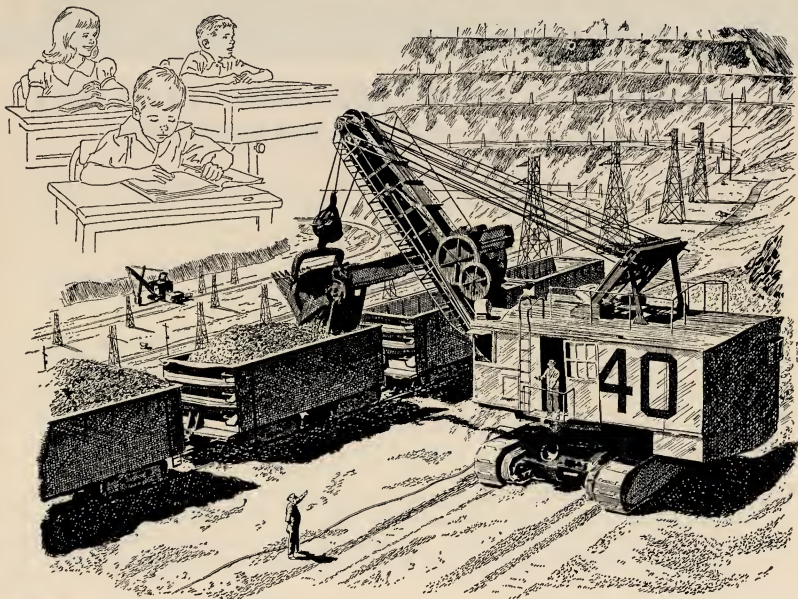
THE WHITE RING

(Enys Tregarthen. Harcourt, Brace and Co., New York. 1949. \$2.00.)

A DELIGHTFUL fairy story with a setting against the Cornish headlands, this book will captivate young and old who read it. While clearly a fairy story, it teaches also the necessity of kindly deeds and selfless love if one would reach the highest joy.—M. C. J.

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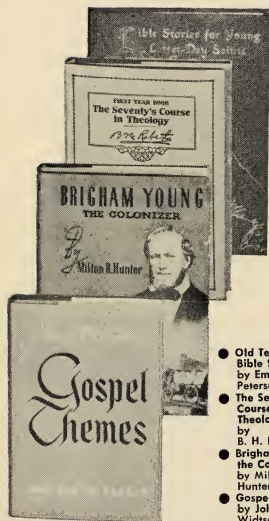
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The end of a perfect journey. President and Sister David O. McKay pause for a moment at the door of their home, after coming from the depot, where they were greeted by hundreds of well-wishers.

(Continued from page 635)
Berne is enclosed on three sides by the River Aar.

Students of the Church know that two temples were constructed and dedicated in the middlewest—at Kirtland, Ohio, and Nauvoo, Illinois. Persecution forced the Saints from Kirtland and the building, after lying idle and desecrated for many years, was acquired by the Reorganized Church of Jesus Christ of Latter Day Saints. The Nauvoo Temple was destroyed by fire soon after the mobs forced the evacuation of the city. The enemies of the Church used the building—which in many eyes was the symbol of the Church—to vent their anger, and destroyed it. Later the walls were blown down by a tornado.

There are eight temples now in use by the Church. Their location and dates of dedication are: St. George, Utah, April 6, 1877; Logan, Utah, May 17, 1884; Manti, Utah, May 21, 1888; Salt Lake City, Utah, April 6, 1893; Laie, Oahu, Hawaii, November 27, 1919; Cardston, Alberta,

Canada, August 26, 1923; Mesa, Arizona, October 23, 1927; and Idaho Falls, Idaho, September 23, 1945.

A temple is now under construction at Los Angeles, California. The Church also holds a site at Oakland, California, where a temple will be built.

Two other sites for temples were dedicated in the days of the Prophet Joseph Smith and the cornerstones laid—at Independence, Missouri, and at Far West, Missouri. Today the Church owns much of the sixty-three acres originally designated at the Independence temple lot, but does not own the three acres where the temple cornerstone was placed by the Prophet Joseph Smith on August 3, 1831. That parcel of land is owned by the Church of Christ (Temple Lot), one of the factions which broke from the Church following the martyrdom of the Prophet and the Patriarch. The Church of Jesus Christ of Latter-day Saints repurchased the temple lot at Far West, Missouri, in 1909.

(Continued on page 660)

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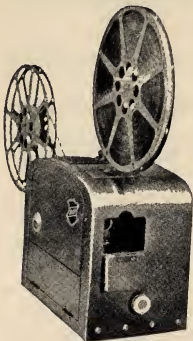
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PRESIDENT MCKAY VISITS EUROPE

(Continued from page 658)

Speaking of the position of the Church on temple-building, President Wilford Woodruff said on September 16, 1877:

"This is a preparation necessary for the second advent of the Savior; and when we shall have built the temples now contemplated, we will then begin to see the necessity of building others, for in proportion to the diligence of our labors in this direction, will we comprehend the extent of the work to be done, and the present is only a beginning. When the Savior comes, a thousand years will be devoted to this work of redemption; and temples will appear all over the land of Joseph—North and South America—and also in Europe and elsewhere; and all the descendants of Shem, Ham, and Japheth, who received not the gospel in the flesh, must be officiated for in the temples of God, before the Savior can present the kingdom to the Father, saying, 'It is finished.'" (Journal of Discourses, 19:229-230.)

Briefly this is the log of the President's tour:

He arrived in Scotland June 2, where he dedicated a chapel in Glasgow. There were three hundred members and friends in attendance there. On June 4 he dedicated a chapel in Edinburgh.

He attended to special Church business in England, and addressed one thousand Saints at a conference in London, June 8.

Switzerland took his attention next, and he made a quick trip there, quietly selecting a site at Berne for a temple.

Then came the Netherlands, where he addressed 115 missionaries at a dinner given in his honor, and he later addressed and greeted a large gathering of Saints. On June 12 he was accorded a thirty-minute interview with Queen Juliana.

As the plane touched Danish soil on June 14 President McKay heard two hundred voices burst into song. The words were strange, but the music was familiar—"Come, Come, Ye Saints." While he was checking through customs at the airport, the "concert" from the missionaries and Saints continued with "Now Let Us Rejoice" and "We Thank Thee, O

God, For a Prophet." The following day, Sunday, he attended and addressed four outstanding meetings in Copenhagen—a priesthood meeting, a Sunday School conference, a missionary meeting, and an evening meeting.

June 16 he flew to Oslo, Norway, where there were more meetings with Saints and missionaries.

Sweden was next. The Swedish Mission had advanced the M.I.A. youth conference, originally scheduled July 10 to 14, at Gefle, to June 20 to 25, and held it at Stockholm, to coincide with the President's visit. Here he addressed 128 missionaries and spoke at several youth meetings, as well as other meetings of the Saints. On Sunday, June 22, he addressed a public meeting in the Medborgarhuset (Citizen's House), at Stockholm.

As the party boarded the plane Monday morning, June 23, three hundred Swedish Saints and missionaries began to sing "Happy Birthday to You"—in English. It was the seventy-fifth birthday of Sister Emma Ray Riggs McKay, and they were to spend part of it flying to Helsinki, Finland. Arriving there she was surprised by the missionaries with a birthday cake and a real American birthday party. Finland is the youngest of the Church missions in Europe, and this was the first time a President of the Church had visited that nation. Those humble Saints made the most of that visit. While he was there twelve candidates entered the waters of baptism—and four hundred fifty members and friends assembled to hear him speak. He met Finland's President, Juho K. Paasikivi, in an official interview. In talking with John Cabot of the United States Embassy in Finland, President McKay discovered that Mr. Cabot had served under President J. Reuben Clark, Jr., when President Clark was the United States Ambassador to Mexico.

Germany next—first to Hamburg, where nine hundred Saints assembled to hear his message directed to the young people.

Then Berlin, and where life is hard, it seems easier to live religious ideals. There were over twenty-six hundred Saints assembled here in the Sunday afternoon session. Chapels were dedicated by the President at Charlottenburg, in northwest Berlin,

(Continued on page 662)

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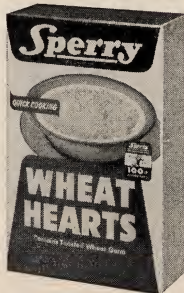
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President McKay Visits Europe

(Continued from page 660)

June 28; and at Dahlem, in north-east Berlin, June 29.

After returning to Salt Lake City, President McKay told the story of a mother, ill with paralysis and bed-ridden in the Russian zone, who had sent her two children, at great sacrifice, to attend the conference in Berlin. She had admonished them to be sure "to touch the Prophet's hands" and come home and touch hers that she might receive a blessing from him.

President McKay responded and gave the youngsters his handkerchief and blessing to take home to their mother.

A missionary, Mabel Behlin, of the Salt Lake City Seventeenth Ward, said of this episode: "Those two kiddies stayed with us in the mission home. I'll never forget when the missionaries all lined up for me to exchange Ost into West Marks—this little fellow, after I had told him he didn't need carfare as he could go with us—told me, very business-like, that he and his sister needed to exchange so that they could buy some food to take back to mother to make her strong. Well, I tell you these kiddies got some money together before they were through."

President McKay dedicated a chapel at Hanover, June 30, and then went on to Frankfurt, where he addressed a conference of the West German Mission, July 2, at a gathering of over one thousand people.

President McKay arrived in Switzerland, July 3, for a tour of the mission. Sunday, July 6, was another "conference Sunday"—and a day full of meetings—this time at Basel. He noted that eighteen months ago the Church membership in and around Basel had been "very much depleted" because of emigration to America, but that "today there are more members here than there were eighteen months ago."

And then to France—where the President inspected the new mission home in Paris. During his four-day stay in France, he took time off from meeting with missionaries, Saints, and their friends, to visit the United States Ambassador to France, James Dunn, who mentioned the respect he, too, held for President J. Reuben

(Concluded on page 664)

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PRESIDENT MCKAY VISITS EUROPE

(Concluded from page 662)

Clark, Jr., under whom he worked when President Clark was in the State Department. At a conference meeting in Paris, over fifty percent of the actual enrolment of the entire mission was in attendance.

Then back to England, almost his second home in Europe. It was here that he came three decades ago as President of the European Mission. He made a hurried trip to Wales, addressed a large assembly of Saints at Cardiff, and visited his mother's birthplace; then returned to London to be in attendance at a garden party

at Buckingham Palace, given by Queen Elizabeth II.

The following Sunday he attended Sunday School and priesthood meeting at Glasgow and addressed Saints from Edinburgh and Glasgow at the new chapel in Glasgow.

July 22 found him at the airport in Prestwick, Scotland, this time boarding a plane for the United States. He arrived in New York the following day, where he took a train for Salt Lake City. He arrived the evening of July 26, and was greeted at the station by hundreds of friends and admirers.

"AS UNTO THE BOW—"

(Continued from page 639)

so clear and bright that we can see Bergen, fourteen miles away. This fjord here, with its several arms or branches extending far out into the ocean is called the Hardanger fjord. See on that farthest east of all of the Hardanger fjords stands the little parish of Edifjord, named for the fjord *Edifjord*, meaning the end of the fjord, and now you can see more of the patches of fertile soil among the black mountains where the farms are. I want you to look well and remember, because you won't be coming up here much longer to herd the flock every day."

"Why not, Mother? Doesn't Father think that I am doing it well enough?"

"No, lad, that isn't it; your father is well pleased with you. Just the other day he told me that there wasn't a lad in the world that was as dependable and good with the flocks as you are."

"Did he, Mother? I am so glad he thinks that. Then what is it? Why won't I be coming here to herd?"

"Well," the mother faltered, then struggled on, "you see, your father has a chance to trade our farm for a place called the *Lilla Os*. Father says it is a nice place, and he is sure we will like it."

"Oh! But, Mother, he can't sell our lovely home, our beautiful barn, and everything! I won't go! You can leave me here."

"Canute!" the surprised mother cried. "I've never heard you talk like that before."

"You've never told me anything as awful as that before. I'm sorry, Mother, but I thought you loved the farm and our home so much."

"I do. It almost breaks my heart to have to leave it, but your father says it will be better for us, so, of course, it will."

The uprooting and moving was a difficult task, but the *Lilla Os* soon became a beautiful attractive place under the skilful hands of Peter and Herborg, with the help of ambitious Canute.

FOR four years they lived on this prosperous little farm, then one day Peter came home bursting with news, "Herborg, Canute," he called as he hustled into the kitchen, "we are going to America!"

"To America?" they both shouted in unison.

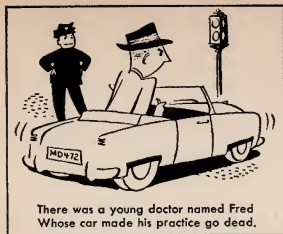
"Yes, to America, there is a group getting ready to leave right away. I have borrowed four hundred dollars from Torre Kettleston to pay for our immigration to America and made arrangements to sell the farm. So now we'll begin packing the things we can take with us, and we'll soon be on our way to glorious America. Isn't that wonderful?"

"I suppose it is."

"You suppose? Aren't you happy about it? Where is Canute?"

(Continued on page 666)

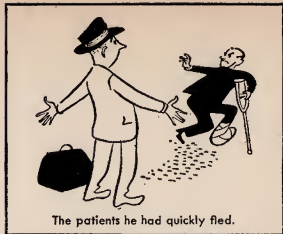
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OIL**

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(Continued from page 664)

In the excitement, the parents had not noticed that the boy had left the room.

"Where is he, Herborg? Let's find him. I wonder why he left?"

"Let's just let him be, Peter. I think I know where he is."

A little while later Herborg went out into the barn and up into the hayloft where she knew she would find her son. As she came up the

hayloft ladder, she could hear the muffled sobs of her boy.

Going over to him, she sat down on the hay beside him, whereupon, the startled boy threw his arms around her and sobbed on her shoulder.

"Oh, Mother, why must we always be leaving the places we love most? Who wants to go to America, anyway? I don't. No place on earth could be as lovely as Norway."

"I agree with you, Canute, and I hate to leave it, too, just as much as you do, but many of our friends have gone, and you know what glowing letters they write to us about America."

The big tears rolled down Herborg's cheeks as she steeled herself to convince her son.

* * * * *

The first part of the trip to America was made on the common Hardanger yacht to Gothenburg, Sweden. From there they sailed in a brig to New York City. The two weeks' trip on the ocean was rather uneventful to Canute, being torn between sorrow at leaving his homeland and the excitement of going to a new world—America!

From New York City the family went to Chicago, and from there they moved to the Norwegian settlement in LaSalle County, Illinois. They were very glad to get to this settlement where there were so many of their countrymen living.

Among the settlers there were some of the first Norwegian settlers, Quakers, having come to America for religious liberty.

Peter was very anxious to get a job and earn the four hundred dollars to repay Torre Kettleson. He tried a rail-splitting job and several others, but he was not well. He tried to conceal this fact from Herborg as she was almost an invalid from rheumatism, unable even to wait on herself. Peter struggled against one discouragement after another, battling against time and ill health, until eight months after coming to this new land, he became suddenly ill and passed away.

The depressing grief was almost more than Herborg could bear, herself an invalid with only her small son in this strange land. Canute, young though he was, shouldered the responsibilities for his mother.

Herborg and Canute felt very fortunate in being among wonderful friends. Among some of their best friends from Norway were the Nelsons, the Hougases, the Rosedals, the Dahls, and the Jacobses.

After the group of sorrowing friends and neighbors that comprised the funeral procession had left, Canute stood alone by his father's grave,

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too proud to let his mother and friends witness the deep grief that was bursting his heart. When they had left, the tears came in a ceaseless flood. And it was here, before his Maker, that he promised he would provide for his mother and pay back the money that they had borrowed for their passage over.

When the flood of grief had spent itself, Canute stood in mute silence until he felt a little hand creep into his, and turning he beheld Sara Ann Nelson, nine-year-old daughter of Cornelius and Karl Nelson. She had stood back until his grief was spent and then crept up to comfort him. Being loath to see him left entirely alone, she had lingered unobserved when the group had left. She fully sensed his desolation, having lost her own dear father in this new land just two years before. Looking into Canute's eyes, she said, "I know it's hard, Canute but we must be brave."

Feeling comforted, Canute took her hand, and together they walked slowly home.

Canute secured the services of Johanna Dahl, a goodhearted Norwegian woman, to take care of his mother in their home so that he could go out to work and earn their livelihood. He worked very hard and earnestly. He broke prairie sod in the summer season and ran a threshing machine through the fall. Often on Saturdays, after a week of hard work, Canute would travel home on foot. It would sometimes take him most of the night to make the trip to see his mother, but he always felt that it was worth it if only to spend a few hours with her. As he grew older, his main thoughts were for her comfort. He was always trying to buy her little luxuries that he thought would make her happy.

He was very careful with his earnings and always had in mind that he should pay off the immigration debt. He managed to support his mother and pay off the debt to Torre Kettleston before he was twenty years old.

When Canute came home one Saturday night, he sat on a little stool at this mother's side, and Herborg stroked his hair as they conversed.

"Canute," Herborg said finally, "I have a confession to make to you."

"What is it, Mother?"

"Well, Canute," she faltered, "the Mormon elders have been coming here to see me, and I am very much

in sympathy with the doctrine they expound, and I must confess that I have been reading and investigating, and I want to join them."

The face that Canute turned to his mother was glorious to behold. When he could control his emotions sufficiently, he cried, "Mother, that is the most glorious news that you could possibly have told me. It is a direct answer to my prayers, because I, too, have become interested and have been investigating and am about to join the Mormons, but I wanted to talk to you about it first."

Taking his mother in his young,

strong embrace, their tears of joy and happiness and understanding mingled.

In March 1842, Elder George P Dykes came to the home of Canute and his mother with the gospel message. He presented the gospel plan in a very humble and sincere manner. The message he brought struck a responsive chord in the hearts of these sincere, God-fearing Norwegians, and many of them were baptized into the faith: the first were the families of the Hougases and the Heirers.

Canute and his mother were bap-

(Concluded on following page)

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"AS UNTO THE BOW—"

(Concluded from preceding page)
tized by Elder Lentil on August 12, 1842, Canute helping with the baptism of his mother. Also baptized with them were two of Canute's best friends, Swen and John Jacobs.

Kari Nelson, widow of Cornelius Nelson and mother of Sara Ann, lived a few miles from the home of Canute and Herborg. She and her husband, Cornelius, had sailed on the little sloop *Rerstaurationen* with their four children in 1825, just two years before Sara Ann was born. They had come with the group of Norwegian Quakers from Norway direct to America. They settled first near Lake Ontario in Kendall Township, Orleans County, New York, and there on February 16, 1827, Sara Ann was born. While Sara Ann was still a little girl, her father died, and her mother and family left Kendall Township, New York and moved to Illinois. The family soon became prosperous as the soil was very productive, and they were ambitious farmers.

The Nelson homestead became famous for its hospitality to their friends and neighbors, and even the weary travelers benefited from this household of friendliness. Ofttimes, when a weary, travel-worn person would spend the night with the Nelsons, Kari would wash and mend his garments until he would scarcely recognize them in the morning. Kindness and food were given in generous amounts to all who came there. It was no wonder that Can-

ute, John, and Swen often went to the Nelsons where they were made so welcome.

Sara Ann was a lovely girl, fourteen years of age, and had become interested in the doctrine that the missionaries were teaching. She began going to their meetings. The more she went, the more convinced she became of the truthfulness of the gospel message. Her mother was a strict Quaker and had no intention of joining the Latter-day Saints, but she was fair enough to allow her daughter to make her own decision, and when Sara Ann became converted and was ready for baptism, her mother gave her consent for Sara Ann to join the Church. The mother's words to her daughter were, "God bless you, my child, and now that you've embraced this new religion, be a worthy member, be the best Mormon possible."

It took a great deal of courage for Kari to consent to Sara Ann's joining the then unpopular Church, for at the time she joined persecution was raging against the Saints.

When Sara Ann was seventeen years old, she taught school in LaSalle County, Illinois. She was dearly beloved by her students, some of them almost as large as she was, but she was kind and intelligent and had a keen sense of humor that endeared her to all who knew her, young and old.

(To be continued)

ONE HUNDRED YEARS WITHOUT PAIN

(Continued from page 643)
ed of three minutes the patient sank into a state of unconsciousness. Dr. Morton then turned to Dr. Warren, repeating the surgeon's own words: "Sir, your patient is ready."

As was customary, Dr. Warren raised his knife carefully in order not to frighten the patient. Attending physicians were ready to hold the struggling man at the first surge of pain. The spectators were alert for cries of suffering. But not a sound was heard. Neither was there any physical struggle.

It seemed to Dr. Morton that the operation would never end. Each minute seemed timeless. He was nervous and impatient. Finally the tumor was removed, and the patient

regained consciousness. To the relief of Dr. Morton and the amazement of the spectators, the patient testified that he had felt no pain whatever. Then with great sincerity and conviction, Dr. Warren announced to his associates, "Gentlemen, this is no humbug!"

It was a great victory for the young medical student and practising dentist, then just twenty-seven years old. Two years previous to this time, Dr. Morton had been associated with another young dentist, Dr. Horace Wells, both of whom had specialized in teeth extractions. The need for a pain-deadener to alleviate suffering during extractions provided the incentive that started Dr. Morton on his search.

At first, Dr. Morton relieved pain by the then familiar method of giving brandy or champagne internally to the point of intoxication. He recognized this method as being too variable and unscientific. Realizing a greater knowledge of medicine was necessary for his success, he enrolled at once in the Harvard Medical School.

For the next two years Dr. Morton attended the Harvard Medical School clinics, continued his research, and carried on a part-time dental practice. During this period he came under the influence of Dr. Charles T. Jackson, noted physician and scientist, who suggested the external use of sulphuric ether to lessen pain. Dr. Jackson knew that sulphuric ether, when applied locally, would abate suffering, but he believed it was deadly poison when inhaled. It was up to Dr. Morton to experiment with ether, to purify it, and to prove it could produce insensibility to pain through inhalation without danger to the patient.

After nearly two years of trial and error research, Dr. Morton experimented with purified sulphuric ether on birds and animals, and finally tried the anesthetic on himself. Of this self-experiment, he wrote:

I shut myself up in my room; and seated myself in the operating chair and commenced inhaling. . . . It partially suffocated me but produced no decided effect. I then saturated my handkerchief and inhaled it from that. I looked at my watch and soon lost consciousness. As I recovered, I felt a numbness in my limbs with a sensation like a nightmare and would have given the world for someone to come and arouse me. . . . At length I felt a slight tingling of the blood in the end of my third finger and made an effort to touch it with my thumb but without success. At a second effort I touched it but there seemed to be no sensation. . . . I pinched my thigh. . . . sensation was imperfect. . . . I immediately looked at my watch. I had been insensible between seven and eight minutes. . . .

This self-experiment took place September 1846. After proving the efficacy of sulphuric ether on himself, Dr. Morton waited in his office for the first dental patient on whom he could make a more complete experiment. Before long a young man came to him and consented to have a painful tooth removed under the influence of ether inhalation. When the extraction was completed and the patient had regained consciousness,

(Continued on following page)



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One Hundred Years Without Pain

(Continued from preceding page)

he stated he had felt nothing and could remember only having dreamed during the interval of unconsciousness.

Dr. Morton then decided it was time to present his findings in the presence of witnesses and with the aid of surgeons. He asked permission of Dr. Warren to try his method of relieving pain at an operation to be conducted in the hospital. Dr. Warren invited Dr. Morton to be present Friday, October 16, thus making that date and occasion one of the most memorable in the annals of medicine and the progress of mankind.

After the success of this and subsequent experiments, Dr. Morton gave up the practice of dentistry and discontinued his medical courses at Harvard in order to devote his full time and energy to anesthesia. At first he intended giving his preparation the name of "Letheon" meaning "forgetfulness" or "oblivion." However, the name finally accepted was *anesthesia*, a name suggested to him in a letter written by Dr. Oliver Wendell Holmes:

Dr. Morton, My dear sir, everybody wants to have a hand in a great discovery. All I will do is to give you a hint or two, as to names or the name to be applied to the state produced and the agent. The state should, I think, be called *anesthesia*. This signifies insensibility more particularly to objects of touch. The adjective will be *anesthetic*.

The news of anesthesia was startling to the medical profession as well as to laymen. At first only a limited number of doctors accepted the practice of ether inhalation. At the end of three years, however, Dr. Warren reported more than one thousand etherizations in the Massachusetts General Hospital plus many more in private practice.

Whenever sudden greatness overtakes a man, his claim to fame is often challenged. This was true in the case of Dr. Morton. Other doctors stepped forward to claim precedence in the use of anesthesia by inhalation. Dr. Horace Wells, Dr. Morton's former associate, had experimented with nitrous oxide during teeth extractions and had attempted to demonstrate its use in connection

THE IMPROVEMENT ERA

with surgical operations but with only partial success, after which he became discouraged and dropped his research. Dr. Charles T. Jackson, who had suggested to Dr. Morton the properties of sulphuric ether, staked his claim of discovery of anesthesia on this fact. Dr. Morton acknowledged the help of Dr. Jackson but would not concede further honor to him.

In Georgia, Dr. Crawford W. Long had used ether to anesthetize a patient as early as March 30, 1842, but it was not until December 1849, three years after ether had been publicly demonstrated by Dr. Morton at the Massachusetts General Hospital that Dr. Long published the result of his experiment.

The fact remained that Dr. Morton was the first to recognize the value of anesthesia to surgery, the first to carry on intensive research with sulphuric ether to produce a pure substance suitable for inhalation without danger. And it was Dr. Morton, in collaboration with Dr. Warren, who had the courage to demonstrate publicly a new practice in medicine, completely opposed to prevailing theories of practice. Today he is given full credit and honor.

A monument erected to Dr. Morton by the citizens of Boston bears the following inscription:

William T. G. Morton, inventor and revealer of anesthetic inhalation, born August 19, 1819, died July 15, 1868. Before whom in all time surgery was agony. By whom pain in surgery was averted and annulled. Since whom science has control of pain.

Come Home Clean —

(Continued from page 641)

penses to attend night schools, even allow you in many cases to take day-time studies that do not interfere too much with your service job. Keep your ambitions. Entering the service does not mean that you must stop your progression and call those years lost.

If you haven't as yet finished high school, then go to the information and education offices or the equivalent (A I & P in the Air Force, T I & E in the Army) at your station and investigate the general education development tests (GED tests) which

(Continued on following page)

SEPTEMBER 1952

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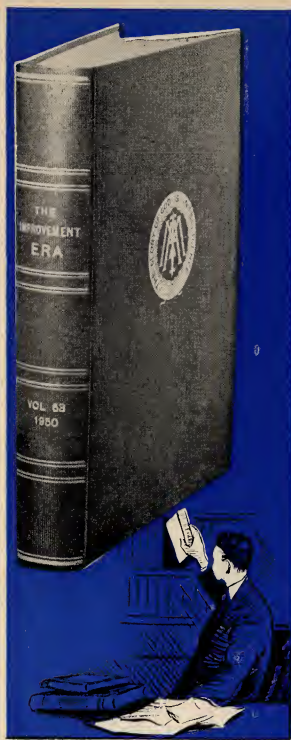
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COME HOME CLEAN—

(Continued from preceding page)

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Sins of Omission

Richard L. Evans

SOMETIMES we hear someone defensively say, "I haven't done anything"—which suggests a subject: Innocence isn't always merely a matter of not doing anything. The privilege of life calls for positive performance, and sometimes the sins of omission are as serious as are the sins of commission. It isn't enough merely not to have done the wrong things. It is also essential to do the right things. And if we haven't performed our part, if we haven't been profitable servants, in the final accounting we may have difficulty in justifying the space we occupy and the substance we consume. The greatest good is not passive any more than the greatest evil is, and much that is missing in human happiness comes under the category of things we should have done but didn't do. The talents we fail to develop, the opportunities we pass by, the kindness and consideration we might have offered others, the souls we might have saved, the work we withheld, the products we could have produced, the love we might have given those who are entitled to our love, encouragement we might have given the downhearted and the despondent, the comfort we might have held out to the sorrowing, the things we should have taught our children that now they haven't learned, the word we could have said to correct a false accusation, the friends we might have defended, the part we might have played in solving public and private problems, the positive commandments we didn't keep, the needed, possible, reachable deeds we didn't do, could accusingly come under the category of sins of omission. In the Savior's parable of the Good Samaritan, it wasn't only the thieves whom the Master was indicting, but it was also those who didn't do anything when something should have been done. Doing things we should do when we should do them is the essence of all our opportunities. If the Creator hadn't created, the earth would still be without form and void. And when we face our ultimate, just Judge, it may not be quite comfortable to account for the things we should have done and could have done, but didn't do.

"The Spoken Word"

FROM TEMPLE SQUARE
PRESENTED OVER KSL AND THE COLUMBIA BROADCASTING
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THE IMPROVEMENT ERA

the test, and receive a certificate which you give to the university you attend later on. Or you may take the courses by correspondence (envelopes, paper, postage furnished) with as much as eighteen months to finish them, including nine months after date of discharge, should this occur while you are studying a course. When you finish these two courses, you may enrol for two more without additional charge, and you always keep the books. In this manner you can eliminate courses that would otherwise take valuable time in college, thus permitting you to take advanced courses and others more desirable when you resume or continue your education. On two dollars I finished some eleven courses in bookkeeping, accounting, and physics.

But maybe this is not enough. Then you can enrol in the extension program. This program permits you to select a college such as Brigham Young University or University of Chicago, choose two courses from their extension and home study department, notify the T I & E office who will then take care of your enrollment and pay for everything but a small part of the normal charge for such courses. This time you receive credit at that particular university or college upon completion of your courses. You are allowed some thirty-five credit hours toward graduation in this type of work by most schools, and this credit like the other is transferable, for example, a three quarter course in English with nine hours credit from BYU will cost you only about \$4.50. Here is an unparalleled educational opportunity for the ambitious young man and woman. The service will provide you additional facilities to further your learning.

On larger bases there are many army education programs (AEP Schools) where civilian and military teachers instruct in popular courses, both of military and non-military nature. Those who qualify as instructors may get a chance to teach in these schools for two dollars and up an hour. The enlisted person is allowed up to sixty dollars a month in addition to his regular pay through this program. In addition there are regular service schools in technical fields that interested and qualified persons can apply for. These schools

(Continued on following page)

SEPTEMBER 1952

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Come Home Clean —

(Continued from preceding page)

cover subjects ranging from photography to atomic energy. Colleges will evaluate time spent in these schools in terms of related credit, and this can be applied toward graduation.

Of great value are the film libraries available to those interested enough to form a small group. Projectors and rooms to view these films will be made available. These films cover nearly every known science and subject; they offer an excellent way to spend evenings. One soldier I knew studied films on geology enough to qualify him to teach that subject in a foreign university.

Typewriters are available in the supply rooms, recreation, and day rooms. Service club offices have personnel with the specific job of rendering service to men interested in studying. Equipment and supplies are available for those who desire to put forth the effort to make use of them. There are libraries on every base, technical and reference sets in the smaller camps. They contain good books. I have discovered copies of the Book of Mormon in most libraries. In Tokyo, Japan, I found three very much used copies of the Book of Mormon. The service arms put themselves out to obtain good reading material for the members of the armed forces. It is up to you to make their effort worth while.

For those interested in languages there are superior self-teaching texts arranged especially for quick and expert learning of the various languages, including some not taught in colleges. With these are record sets and sound recordings that groups of five or more may obtain for their use. This combined with possible assignment for months or more in a foreign country should make one proficient in one additional language at least. I know one young student who spent thirty months in the Pacific and learned five different languages.

The above do not exhaust the many opportunities available to the alert and interested service member. About one out of ten learns of these opportunities, only three out of five of these do something about it. We once conducted a poll among four-

THE IMPROVEMENT ERA



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In the Gospel Net

by

DR. JOHN A. WIDTSON
of the Council of the Twelve

This is the story of Anna Karine Gaarden Widtson, "a seeker after truth, who, tossed by the waves of mysterious fate, was caught by the gospel net, and carried into a far country, where, through the possession of eternal truth, though amidst much adversity, she and her family found unbounded happiness."

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teen hundred men in uniform to establish these figures. Too many young men pass by these chances to improve because they are not awake to them; they are engrossed in some very worthless pattern of unprogressive action.

The Doctrine and Covenants states, "And if a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come." (D. & C. 130:19.) This goes for you wherever you are. "It is impossible for a man to be saved in ignorance." (Ibid. 131:6.) Therefore, if engaged in the pursuit of truth and knowledge, seldom will you find time to yield to the temptations that may come your way.

If at your station there does not exist a Latter-day Saint group, start one yourself. It is the practice of the service to allow all their members to make use of chapel facilities and conduct their own meetings. If you try to teach the gospel to others and gather in groups, you will always remember its teachings and will receive the promise that is given to those who teach one another words of wisdom. Be a missionary among your associates. By precept and living example teach them the gospel. My companion and I sought out the closest mission headquarters to our base and became engaged in work helping the missionaries. We were able to convert and baptize eleven of our buddies.

You are a servant in the hands of the Lord, let him guide you, and you will never go wrong. Be faithful, be courageous, but be honest to yourself. Above all else be clean. Be prayerful and get the most out of life. Be engaged in a worth-while work, and your tour of duty will be a memorable one.

Parents who may read this, search your hearts and see if you have taught your youth how to pray, to have faith, and to live the commandments of God. I am thankful because my mother taught me to pray and because my father was my best friend. Because of them I was able to return home with a greater testimony of the gospel, and so will your children, and when they return home, they can say to you as I could say to my mother: "Mom, I came home clean!"

SEPTEMBER 1952

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—J. F. Boyes

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Melchizedek Priesthood

RESPONSIBILITIES OF STAKE PRESIDENCIES

IN ORDER to make the program of the Church function more effectively, the General Authorities recently announced that the stake president is to serve as chairman of the stake Melchizedek Priesthood committee. The reason that the stake president rather than one of the counselors was chosen for that position was stated by the General Authorities as follows:

In order that closer coordination may be had in the assignments of the stake Melchizedek Priesthood committee and the stake welfare committee, especially in employment placement work, it is desirable that the stake president personally be the active chairman of the stake Melchizedek Priesthood committee.

Under this new arrangement, one counselor is to serve as chairman of the stake Aaronic Priesthood committee and the other counselor is to be the chairman of the stake committee for adult members of the Aaronic Priesthood.

The stake president and his two counselors stand at the head of the stake, having jurisdiction over every organization within the boundaries of the stake; therefore, the wards, the auxiliary organizations, the missionary work, and the priesthood quorums are under their jurisdiction. The *Melchizedek Priesthood Handbook* (p. 10) states that "in connection with the seventies' quorums this control is exercised in collaboration with the First Council of the Seventy." However, all the officers of the priesthood quorums are subject to the general control of the stake presidency.

The General Authorities desire to remind the stake presidencies once again that they have a definite responsibility toward every Melchizedek Priesthood quorum within their stake bounds, and thereby indirectly toward every priesthood holder. It should be recalled that the following

instruction appears in the *Melchizedek Priesthood Handbook*, page 10:

It is the duty of the stake presidency to supervise Melchizedek Priesthood quorums. No stake president should permit a quorum to mark time month after month without giving serious thought and attention to the duties required of quorums. If officers will not serve conscientiously, then others should be selected who have the ability and inclination. Stake presidencies, with the help of the high counselors, are charged with the responsibility of following up this labor to see that every man who is given proper authority performs his duty.

Also, stake presidencies should be cognizant of their responsibility to see that all the stake and ward officers over whom they have jurisdiction pay a full tithing, observe the Word of Wisdom, attend their meetings regularly, and keep the other commandments of the restored gospel, in order

THAT MASTER TEACHER

Selection from *Karl G. Maeser, Mormon Educator*, a thesis presented to Brigham Young University, by Alma P. Burton and from other sources.

KARL G. MAESER's ability to teach lessons by simple examples is clearly illustrated in an incident which happened while he and a group of missionaries were crossing the Alps. He had been called to the Swiss and German Mission in 1867 and became the mission president from 1868 to 1870. There were only sticks to mark the path across these mountains of deep snow. As they slowly ascended the steep slope, he looked back and saw this row of sticks marking the way and said: "Brethren, there stands the priesthood. They are just common sticks like the rest of us—but the position they hold makes them what they are to us. If we step aside from the path they mark, we are lost."

that they may set worthy examples to those with whom they work.

Since bishops of wards and their counselors, as well as all other stake and ward officers, are accountable to the stake presidency, the stake presidency has the right to select any person in the stake and assign him or her to do stake missionary work or any other job. It is desirable that the stake presidency consult with the bishopric of the ward concerned when selections of persons to do stake work are made; however, bishoprics should recognize the fact that they are accountable to the stake presidency and should readily submit to the desires of their superior officers. By so doing, unity will prevail throughout the stakes of Zion among the priesthood holders and officers. This will result in progression and strength in the cause of building the kingdom of God.

Stake presidencies are advised to make extensive use of their high councils in supervising the various organizations and activities of their stakes; marked progress and efficiency in all the organizations of the stake will thereby be attained; this will result in the Saints' adhering more closely to the commandments. It is a known fact that people will readily respond to good leadership that knows in which direction it is going; and the First Presidency and their associates look to the stake presidencies to supply that leadership.

The General Authorities express deep appreciation to all the stake presidencies throughout the Church for your diligent and faithful service to the cause of righteousness, and encourage you to continue to perform your duties and to magnify your callings to the best of your abilities, endeavoring to have every organization within your stakes' bounds function as near to perfection as possible. If these things are done, the Saints will live more closely to the requirements of the gospel of Jesus Christ, and the Church will continue to grow in strength, power, and righteousness. Thus, a great and marvelous work will be accomplished.

THE IMPROVEMENT ERA

On Being At Our Best

RICHARD L. EVANS

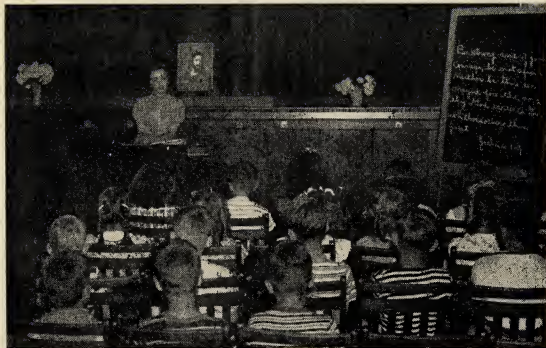
PERHAPS most of us give way at times to actions and attitudes and utterances which we would not ordinarily approve in ourselves or in others. But whenever we depart from our most acceptable selves, we must remember that there are at least two things for which we are constantly accountable: One is the effect our attitudes and actions have on us, and the other is the effect our attitudes and actions have on others. Especially should we be mindful of the effect of our actions and utterances on young and impressionable people. By the time we have arrived at maturity, we ourselves may have acquired a solid set of standards from which we may not feel there is much danger of departing very far, and to which it may seem rather easy to return—and we may think that occasional small departures don't matter much. But while our less acceptable performances may for us be only passing departures, the impressions we implant in others may be permanent. Many a man who has said and done things that didn't seem to him to change his own well-settled standards has found that the example of his words and his ways has changed his children and may have led them to permanent departures. Of course, we may presume the privilege of temporary departure from principle: we may presume that it is all right for us who are older to say and do things that those who are younger shouldn't say and do. But what we do and say had better be good for our children, because most of our children at some time or other are likely to want to walk and to talk in our ways. What an adult does—what anyone does—had better be good for those who depend upon him to set the pace, because others are influenced as much by us when we are at our worst as they are when we are at our best. For this reason, if for no other, it is important to be at our best.

"The Spoken Word"

FROM TEMPLE SQUARE

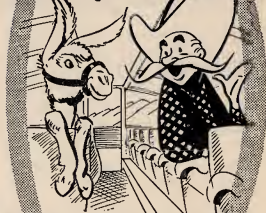
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—Harold M. Lambert

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The Presiding

Sacrament to Be Offered First to Presiding Authority

THERE is evidence for the need of published instructions concerning the passing of the sacrament to those sitting on the stand during sacrament meeting and in Sunday School. The following instructions are quoted from the *Aaronic Priesthood Handbook* issued January 1, 1950:

"In a letter sent by the First Presidency to presidents of stakes and bishops of wards under date of May 2, 1946, setting forth certain unanimous recommendations of the First Presidency and Council of the Twelve, some pertinent instructions were issued concerning the passing of the sacrament to presiding officers. We quote from that letter as follows and urge care in following the recommendations made:

It was further suggested, and unitedly agreed upon, that the sacrament should be first given to the presiding authority in the meeting. This may be the bishop, perhaps one of the stake presidency, or one of the visiting General Authorities. It is the duty of the priest officiating to determine who is the presiding authority present; thus, whenever the sacrament is administered, members of the Aaronic Priesthood officiating will have a lesson in Church government.

When the sacrament is given first to the presiding authority, those officiating may pass the sacrament consecutively to members of the Church who are sitting on the rostrum and in the audience.

To answer the many questions which have been asked concerning this procedure, we offer the following additional information:

"The Presiding Officer to receive the sacrament first will always be the highest authority, or ranking member, who is sitting on the stand, and who is from among the following priesthood authorities: (1) General Authorities of the Church, i.e., The First Presidency, Council of the Twelve, Patriarch to the Church, Assistants to the Council of the Twelve, First Seven Presidents of the Seventy, Presiding Bishopric; (2) Stake President and Counselors; (3) Stake High Council; (4) Ward Bishop and Counselors."

We emphasize the last paragraph in the above quotation. No other officers should be recognized first in the passing of the sacrament. It is not a matter of honoring those who come among us as special visitors: It is a matter of recognizing the presiding authority or high councilman *who is sitting on the stand*, and passing the sacrament to him first as a becoming gesture of respect and as a sound lesson in Church government.

Ordinations to Be Performed in Quorum Meeting

IN SOME few instances, ordinations to, and advancement in, the Aaronic Priesthood are being performed in sacrament meeting. This is not in keeping with the recommended procedure.

While it is proper and recommended that the names of all boys to be ordained to the Aaronic Priesthood be presented for a vote of the Saints assembled in sacrament meeting; all ordinations should be taken care of in the next quorum meeting under direction of the bishopric.

THINK IT OVER

No leader of boys can really die who wins a place for himself in the immortal shrine of a boy's heart.

—L. A. P.

Newly Ordained Members to Be Received into Quorum Membership by Vote

IT IS FEARED there is one vital part in quorum procedure which is not being followed as faithfully as is desired. We refer to those boys who are newly ordained and to their being received into quorum membership by the vote of quorum members.

Immediately following the ordination of any young man under twenty-one to any office in the Aaronic Priesthood, the president of the quorum concerned should propose that the newly-ordained be received into quorum membership by vote. When, and if, the quorum votes favorably on the proposal, the new member should be officially enrolled immediately.

Any negative vote on the proposal should be referred, by the quorum president (priests) or quorum presidency (teachers and deacons), to the bishopric, for their investigation and recommendation which will be made in full cooperation with quorum officers.

We urge the faithful following of this procedure without exception.

THE IMPROVEMENT ERA



GRIDLEY (CALIFORNIA) STAKE YOUTH CELEBRATE PRIESTHOOD RESTORATION

Latter-day Saint girls joined with Aaronic Priesthood members in the Gridley (California) Stake in a banquet celebrating the anniversary of the restoration of the Aaronic Priesthood. Here is a splendid example of cooperation among our leaders of youth. The banquet and dance were under the direction of the stake Aaronic Priesthood committee with full and appreciated cooperation from the stake Y. W. M. I. A. board.

AWARD RECORD FOR 1951

The Presiding Bishopric have approved the following number of awards for the year 1951:

STANDARD QUORUM AWARD			
Deacons	Teachers	Priests	Total
432	180	109	721

INDIVIDUAL AWARD			
Deacons	Teachers	Priests	Total
7373	3582	2398	13,353

The standard quorum award program, begun January 1, 1936, was discontinued as of December 31, 1951 with an award system rating wards and stakes adopted in its stead.

Ward Teachers to See That All Members Do Their Duty

THE LORD summarized the duties of teachers as he concluded his instructions to them as follows "... and also see that all the members do their duty." (D. & C. 20:55.) This injunction can be said to be the overview of ward teaching. While most ward teachers have an understanding of what is expected of those who "do their duty," there are steps to be followed when activating those who are more or less inactive.

The following suggestions are made to assist ward teachers in accomplishing the task that is theirs:

1. Acquaint each member with the principles of the gospel by teaching him the fundamentals of Church doctrine.
2. Point out the blessings promised to those who live in compliance with the laws of the gospel.
3. Live as you are expected to teach.
4. Be kind, tolerant and understanding of those who are trying to overcome habits and weaknesses; be not critical.
5. Prevent the growth of hardness, bitterness, and criticism by teaching the principles of love and good will.
6. Demonstrate sincerity and love for each member by urging him to do his duty; by rejoicing with him when he makes progress; by giving him encouragement when he fails; and by commending him when he makes an honest effort.
7. Convince each member that part of the reward for doing his duty is added power to accomplish more and more for good.

Duties of Group Advisers to Adult Members of the Aaronic Priesthood

UNDER the direction and supervision of the bishopric and the coordinator, group advisers are given specific and general responsibilities in the promotion and operation of the program for adult members of the Aaronic Priesthood.

Each group adviser should be assigned to work with not more than five adult members of the Aaronic Priesthood, male members of the Church over twenty-one years of age and not ordained, or a combination of both. It is his duty to make frequent visits to these men and their families, arrange cottage meetings for them, teach them the gospel, and encourage them to become active in the Church. He will be concerned for their temporal and spiritual welfare. He will seek to be their friend, their confidant, their adviser.

Competent and efficient group advisers seek to understand those with whom they work. They visit them in sickness, comfort them in sorrow, seek to know as much about them and their families as they possibly can. They will realize that their most effective teaching will be by example.

Adult members of the Aaronic Priesthood can only be expected to confide in, have respect for, and follow the lead-

ership of group advisers whose sincerity they do not doubt; whose attitudes and actions help them to overcome their fears and inhibitions; and whose faith and spirituality inspire them to repentance and good works.

Group advisers are expected to attend the monthly meeting of the ward committee and report to the bishopric the progress of the work with their assigned group members.

On the first day of the month, each group adviser should compile and submit to the secretary the monthly report of group advisers.

Group advisers should attend the monthly meeting of stake and ward committees held in connection with the stake priesthood leadership meeting. They should conduct cottage meetings for their group members. They should aid the coordinator and secretary in making the monthly report.

It is important that each group adviser make adequate preparation for each visit with adult members of the Aaronic Priesthood, for each class he teaches, and for each cottage meeting he conducts. To be a proficient group adviser requires careful planning, regular habits of study, and humble prayer.

SOUTHERN ARIZONA STAKE FETES ALL AARONIC PRIESTHOOD MEMBERS AND THEIR LEADERS

Southern Arizona Stake gives us a commendable example in conducting a combined social for all Aaronic Priesthood members regardless of age.

One hundred and twenty-three bearers of the Aaronic Priesthood and their combined stake and ward leaders, enjoyed

an overnight outing among the pines of beautiful Mt. Lemmon.

It is worthy of note that forty-five of these boys and men traveled more than 180 miles each way, to attend.

The photograph is evidence enough that "a good time was had by all."

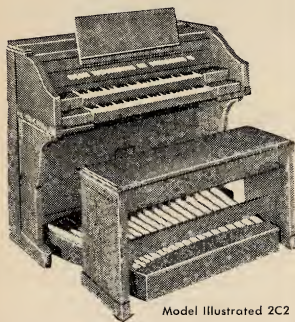


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Growing Old in Years

(Concluded from page 649)

years, and the warm understanding of spiritual years. He told me of his youth, and of the joy he received in pitting his strong physical body against the demands of work or the challenge of his fellows in sports or play. His eyes sparkled as he recalled the years. But there was no note of sadness in his voice that those years were gone—nor was there the least hint of a wish that they might return. They were his at will in memory, and he wisely had filled them so full there was no regret when the time came for them to pass.

He told me of a wise teacher who taught him that the physical years reach a peak and then decline, but this was not so true of the mental or spiritual years. For those who would take it, the grade for them was ever upward. My friend-to-be resolved that he would accept the verdict of the ages and would build his life to meet the conditions he was unable to control.

As we talked, he drew from his memory and his experience the wisdom of an old man who has seen much, done much, and pondered much. Instead of denouncing those who do what he believes is wrong, he tries to understand them. In place of magnifying that which is wrong in a situation, he strives to find that which is right, and then to change the wrong to match the right. If there are those who rail against him, wronging him as well as themselves, he treats them as gently as though he had always before him the image of the Master who said, "Forgive them, for they know not what they do."

This friend I shall never lose, for he is friend to all who seek him. And he is teaching me that memory surely will give us "roses in December," and that just as surely our mental and spiritual selves can be cultivating orchids while we enjoy the roses of the past.



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The Navajos Weave Beauty

(Continued from page 651)

of 1850-70 that this craft of the Navajo woman attained its height. These "Classic" blankets can be divided into two groups: one in which the background is composed of narrow stripes and one in which it is plain or nearly so. The former pattern is often wrongly attributed to Hopi or Pueblo weavers. A distinctive feature of both is the stepped zigzag which gives a sort of terraced effect.

It was at this time that raveled strands of *bayeta*, a red woolen trade cloth, were in great demand for weaving; probably because no native dye gave such a bright tint. A great many people today think that the scarlet cloth was obtained from Spanish soldiers' uniforms, but this is not true nor is the popular misconception that the "Rio Grande" blanket was woven by "Chimayo Indians." There aren't any such Indians. There is a Mexican village of that name near Santa Fe, and these blankets were done there by Spanish-speaking colonists who came up from Mexico.

Many "Classic" blankets were woven with slits in their centers large enough for the head to go through, thus converting them into ponchos. Probably the weavers were then trying to compete with the exquisitely woven serapes and ponchos made in Saltillo and San Miguel districts of Mexico. The influence of Mexican design is also shown in the so-called "Slave" blanket, produced later in the same period. Here upright loom technique and pattern are blended with dyes and decorations typical of the Spanish colonists and their horizontal looms. The central diamond-shaped area, which is the principal feature of Mexican serapes, is particularly noticeable. The "Slave" blankets were woven by Apache women captured by the Spaniards around the middle of the nineteenth century. They were allowed to use their own type of loom but not to obtain their usual dyes and mordants from snakeweed, bitter ball, sumac, alder, walnut, teaberry, delphinium, and other wild plants.

These Apache women were really Navajos. In their own tongue the Navajos call themselves *Dinne* or *Dinneh*, meaning "the people" Coro-

(Continued on following page)



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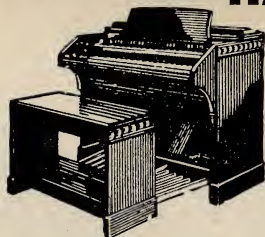
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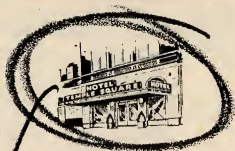


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HOTEL TEMPLE SQUARE

Clarence L. West, Manager

The Navajos Weave Beauty

(Continued from preceding page)

nado christened them *Apaches de Navaju* or "Apaches of the cultivated fields," from which it will be seen that these fierce warriors who fought their way down the continent through generations had learned a thing or two from their Pueblo neighbors. Later their country became known as Navaju or Navajo and eventually the people were called by that name.

Following the classic period this peaceful Navajo branch of the warlike Apache tribe wove blankets that were thicker and coarser, because of an increasing demand for them as floor coverings. Fine weaving of the "Classic" type became almost extinct until the arrival of Germantown yarns, but although these produced a fine and even texture, the results lacked the beauty and dignity of hand-spun products. The "Outline" or *Tinasbas* blanket is perhaps the best of this period. Cloth-strip blankets, in which strips of cloth are used instead of yarn, were made by the Pueblos in the fourteenth century. But none of the Navajo strip blankets date earlier than the middle 1870's or later than the following decade.

Twiled weaving—known to the Pueblos of the twelfth century and in which a ribbed effect is produced—was not really popular with the Navajos until the 1880's. It was about this time too that pictorial blankets became rather numerous, although the first one known was taken from the body of a warrior killed in the Sand Creek massacre of 1864. Quite a number of these blankets had the figures—usually cows and horses woven in black on white ground and these are now popularly termed "burial blankets." Just why it is hard to say. Perhaps because of the Navajo custom of sacrificing a horse at the grave so that its owner may ride it in the Happy Hunting Grounds or perhaps through our own association of black and white mourning. But to the Navajos black symbolized joy and hope, for the dark clouds brought promise of rain to a parched land, and white was the color of the dawn.

Navajo originality is shown in the two-faced rug with both faces different and in the double-cloth type where both faces are separable. The tufted blankets and carpet yarn rugs—the latter woven around 1900—

THE IMPROVEMENT ERA

were novel but very unattractive, so it is just as well that not many were made.

The Crystal and Two Gray Hills rugs deserve special mention, for they show a decided breakaway from traditional Navajo patterns. It was a white man—J. B. Moore of Crystal, New Mexico—who brought this about. The rugs left in his trading post were sold by the pound, but he was finally able to convince the weavers that products made from well-spun yarns and well-washed wool would sell by the piece and fetch a much higher price. He and an artist friend are said to have suggested many of the designs which the Navajos adopted at that time and are still using. But some of the old tried and true motifs are always included.

Interesting as were the designs, both these types of rug were very drab in color. Black, white, and gray were always used instead of brighter hues. At the other extreme were the garish results of aniline dyeing. Finally Miss Mary Wheelwright persuaded the Du Pont Company to make up dyes duplicating the colors of plant origin. This resulted in the Chinlee rugs, which can easily be recognized by their color schemes of yellows, browns, warm grays, dull reds, subdued pinks, and other pastel shades. In some of these rugs the real plant dyes of this revived native industry predominate. In others, often called "the Du Pont rugs," the new commercial colorings are prominent.

The wedge-weave blankets, with their "lightning" designs, are among the most attractive made. This also applies to the serrate patterns which were an attempt to get away from the old rectangular forms. History shows that all craftsmen strive for greater elaboration until they reach that point where the true artist must separate from the commercial and return to simplicity. This is what the greatest Navajo weavers of today are doing.

TELLTALE

By S. H. Dewhurst

NEVER is the summer quite
So sure its span is done
As when it finds the eager night
Edging out the sun;
Little more than a warning yet,
Still there's no mistaking
This first sign as the silhouette
Of autumn in the making.

SEPTEMBER 1952

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...TODAY'S Family...

RUBY H. MORGAN

Editor

ADVENTURES IN Wood

by M. Garrett Enos

FURNITURE may grow dearer to the heart with the passing years, and each scar and scratch have a memory. But the plain truth is that furniture, like everything else, ages with the passing of time. It can still be cherished, just as usable, and certainly more attractive and valuable with a good face lifting.

The choice in new furniture finishes today is varied. One can close his eyes and play "Eenie, meenie, minie, mo—" but with new furniture costing several hundred dollars, there is a cheaper way.

Our first adventure was with the living room's biggest eyesore, the mahogany piano. A medium-size cottage upright with very plain good lines, it had lost its rich patina to a drab brown color. Although there is magic in a can of good paint, we cringed at the thought of covering the beautifully matched grain of mahogany. With a can of good "paste type" paint and varnish remover, a pair of gloves, old paint brushes, an abundance of rags, and hearts filled with misgivings, we began.

The old finish literally brushed off like magic with one or two coats of remover. Corners and crevices were a little more difficult, but the entire surface of the piano was refinished with no scraping or sanding. The mahogany glowed a rich red but did not blend with our rock maple furniture. . . . We decided to bleach the wood.

Using steel wool we sponged the entire surface with full strength household bleach. After it had set on the wood for forty-five minutes we sponged the surface with a soft cloth and plain water. We continued this alternating process until all the stain was removed from the wood. Working near an open window where the light and sun can reach the object helps the bleaching proc-

ess. There are several special wood bleaches on the market which are good, but regular household bleaches are satisfactory.

The bleached wood was very flat and ugly. We took flat white paint (enamel will not do) and mixed two pints with one pint of turpentine. (This may be thinner if desired.) We tinted the paint mixture with a tube of Burnt Sienna, stirring constantly while mixing. The amount of color added depends upon the shade desired.

We brushed this paint mixture over the surface, covering two feet at a time, then immediately removed all the excess with a clean soft cloth. A little color remained in the grain, and the entire surface was left with a "blonde" cast. With the "liming" process finished we followed with three coats of good varnish, and finished with a coat of wax.

Other pieces have been refinished similarly. Oak seems to be particularly adapted to "liming" although any kind of wood will respond with gratifying results. Of course "liming" isn't always the right finish, but

equal success can be had with other processes. With the application of oil stains and clear varnish it is possible to match the finish of many pieces of furniture.

We tried oils and stain on our greatest pride and joy, a set of antique dining room chairs. We desired to use the chairs with a maple table. We removed all the old finish with paint remover, then bleached and sponged until all the old color was removed. With oil stain applied with a soft cloth we achieved the desired shade. After the surface had dried overnight to make sure the shades matched, we applied three coats of varnish and two of wax. Should the stain be too dark, it can be lightened by sponging with a cloth soaked in turpentine. If it is too light, it can be darkened with another coat of stain.

Today our thoughts have turned from the new furniture to the "usability" remaining in the pieces we now own. It's a great adventure, and best of all, few tools are required, and the cost can be figured in pennies.



"Our first adventure was with the living room's biggest eyesore, the mahogany piano . . ."

NOURISHING, MONEY-WISE DESSERTS

by Katherine Disinger

DOES EVERYONE in your family get enough milk? Nutritionists say that many children and most adults do not. Inexpensive powdered milk, available on all grocery shelves or at food health stores, helps to solve this nutrition problem. It contains all the protein, minerals (particularly calcium and phosphorus), and milk sugar of whole milk, but very little butterfat.

It is a boon to the budget-conscious and thrifty housewife. Three-fourths of a cup of powdered milk is equivalent to one quart, and the cost just a few pennies. One cup water and one-fourth cup powdered milk beaten together, make one cup of milk.

Powdered skim milk powder added to a small amount of water and whipped until smooth is the foundation for most of these money-saving desserts. Because the whipped milk is sweet, little or no sugar is needed, making these desserts especially good for children. Some of them might well be "reducer's desserts," for they provide a low-calorie, yet very nourishing sweet for finishing a meal. These are our favorites. They're good! Try them!

Glorified Rice (8 servings)

- 1 package lemon jello
- $\frac{3}{4}$ cup shredded pineapple (No. 1 can)
- $\frac{1}{2}$ cup pineapple juice
- $\frac{1}{2}$ cups water
- $\frac{1}{2}$ cup chopped pecans
- 2 cups cold, cooked brown rice
- 1 teaspoon almond extract
- $\frac{1}{2}$ cup water
- $\frac{3}{4}$ cup powdered skim milk

Dissolve jello in hot water, add pineapple juice, and chill until thick. When almost set whip jello until frothy. Whip water and powdered skim milk and fold into whipped jello. Fold in pineapple, rice, nuts, and almond extract. Chill. To serve, top with maraschino cherry and garnish with halved pineapple slices. May be made into individual molds.

(Continued on following page)

SEPTEMBER 1952

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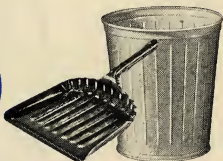
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WRINGING



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NOURISHING, MONEY-WISE DESSERTS

(Continued from preceding page)

Date or Prune Squares

(6 servings)

- 1 cup chopped dates or dried steamed prunes
- $\frac{1}{2}$ cup chopped walnut meats
- 24 graham crackers, rolled fine
- $\frac{1}{2}$ cup water
- $\frac{1}{2}$ cup powdered skim milk
- 1 tablespoon lemon juice

Whip water and skim milk powder, add rolled cracker crumbs. Mix in dates or prunes, and nuts. Line shallow pan with waxed paper and press mixture lightly into pan. Chill. Turn out and cut into small squares. To serve, top with whipped cream, if desired.

Coconut Chews

(3 dozen)

- 12 tablespoons skim milk powder
- 8 tablespoons water
- 1 cup rolled cornflakes or wheatflakes
- $\frac{1}{2}$ cup peanut butter
- $\frac{1}{2}$ cup brown sugar
- 1 cup coconut

Whip skim milk powder and water. Add peanut butter and sugar, and cream together. Add cornflakes or wheatflakes, and coconut; mix lightly. Drop from teaspoon on greased cookie sheet and bake (350° F.) 12 minutes or until brown. Remove from pan at once and cool.

Prune Whip

(8 servings)

- 1 package plain gelatin (1 tablespoon)
- $\frac{1}{4}$ cup cold water
- $\frac{1}{2}$ cup hot water
- 1 cup hot prune juice
- 2 cups unsweetened, cooked prunes (cut)
- $\frac{1}{4}$ cup sugar
- $\frac{1}{2}$ cup water
- $\frac{3}{4}$ cup skim milk powder
- 1 teaspoon almond extract

Soak gelatin in cold water. Dissolve gelatin mixture in hot prune juice. Chill until firm, then whip. Whip water and skim milk powder, add sugar and almond extract, then combine with whipped gelatin mixture. Fold in cut prunes and chill until firm. Other fruit may be used if desired.

Graham Cracker Pudding (6 servings)

- $\frac{3}{4}$ cup skim milk powder
- 2 cups water
- 5 tablespoons brown sugar
- 2 tablespoons cornstarch
- 1 egg yolk
- 1 teaspoon vanilla
- 12 graham crackers rolled fine
- 2 tablespoons melted margarine or butter

Whip skim milk powder and water and place in double boiler. Make paste of sugar, cornstarch, and a little milk. Add to remainder of milk and cook 30 minutes, stirring constantly. Add beaten egg yolk and cook 3 minutes longer. Remove from fire, add vanilla and cool. Mix cracker crumbs with butter, sprinkle half of mixture in shallow pan. Pour in pudding and top with remaining crumbs. Chill.

Frozen Desserts

Almost all children like frozen desserts. Made with skim milk powder in place of whipped cream, these desserts are nutritious and inexpensive. No sugar is necessary in most of these recipes, because the whipped milk sweetens the dessert. They look and taste good. Each recipe makes one refrigerator tray of dessert.

Lemon Cream

- 3 tablespoons lemon juice
- 1 teaspoon grated lemon rind
- $\frac{3}{4}$ cup skim milk powder
- $\frac{1}{4}$ cups water
- $\frac{1}{4}$ cup brown sugar or honey

Measure water and lemon juice into bowl. Add skim milk powder and beat until smooth. Beat in sugar and grated rind. Pour mixture into tray and freeze until mushy consistency. Return to bowl and whip until light. Return to tray and freeze until firm.

Pineapple Cream

- $\frac{3}{4}$ cup crushed pineapple (No. 1 can)
- juice drained from pineapple, plus water to make $\frac{1}{4}$ cups
- $\frac{3}{4}$ cup skim milk powder
- 1 tablespoon lemon juice

Measure water, pineapple, and lemon juice into bowl. Add skim milk powder and beat until smooth. Add crushed pineapple. Freeze until mushy consistency. Return to bowl and whip. Finish freezing.

THE IMPROVEMENT ERA

FOOD FOR THE BARN DANCE



"Take your partners—promenade—you know where, and I don't care!"

TAKE YOUR partners—promenade—you know where, and I don't care!"

There will be a long promenade to the supper table, for next to dancing the thing that makes the party complete for teen-agers is plenty of food. For a barn dance the menu should be kept simple. Give it a new sparkle with a few of these ideas.

Cover the table with a colorful checked cloth and carry out the rustic theme with brightly colored pottery, crockery, or wood. Had you thought of pouring apple juice from a shiny milk pail? If it can be found, a wooden butter dish for serving completes the rustic atmosphere.

Harvest-time Platter

Arrange on a platter cold meat cuts, Swiss cheese, and hard-cooked or deviled eggs. Stack another platter with sliced rye and whole-wheat bread. Beside it place a dish of easy-to-spread butter, a crock of mayonnaise, and a tray of relishes. Don't forget a bowl of crisp lettuce leaves. It can be part of the fun to make your own or your partner's sandwich.

Farmer's Garden

What could be more appealing than a tray of fresh garden greens, radishes, tomatoes, turnip sticks, cauliflowerettes, or other vegetables. This kind of food rates high among young folk.

Farmer's Daughter Handout

Freshly pressed apple juice is a most delectable fall drink. Plan to serve it cold (canned, if fresh is not available). This beverage will outshine all other drinks too to one, and it's so-o-o good for you.

Ma's Pumpkin Spiced Cookies (6 dozen)

3 cups fine whole-wheat flour, sifted
3 teaspoons baking powder
1 teaspoon salt
1 teaspoon cinnamon
 $\frac{1}{2}$ teaspoon ginger
 $\frac{1}{4}$ teaspoon cloves
 $\frac{1}{4}$ teaspoon nutmeg
 $\frac{1}{2}$ cup shortening
1 cup brown sugar
 $\frac{1}{2}$ cup molasses
 $\frac{1}{2}$ cup pumpkin
 $\frac{1}{2}$ cup milk

Sift all dry ingredients together. Cream shortening and sugar; add molasses and pumpkin and mix well. Add milk alternately with flour to the batter mixture. Turn out on lightly floured board, roll $\frac{1}{4}$ inch thick, and cut with cookie cutter. Bake on greased cookie sheet in moderately hot oven (400° F.) about ten minutes. Cool.

Cottage Gingerbread

$2\frac{1}{2}$ cups fine whole-wheat flour, sifted
3 teaspoons baking powder
 $\frac{1}{2}$ teaspoon salt
 $\frac{1}{2}$ teaspoons ginger

(Concluded on following page)

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Food for the Barn Dance

(Concluded from preceding page)

- 1 teaspoon cinnamon
- ½ teaspoon cloves
- 1 cup brown sugar, firmly packed
- 1 beaten egg
- ½ cup cooking oil
- ½ cup molasses
- 1 cup milk

Sift all dry ingredients together. Add oil and molasses to the beaten egg. Combine the two mixtures and beat until smooth. Pour into greased muffin tins and bake in moderate oven (350° F.) about 25 minutes. Cool. Cut a cone-shaped piece from the top of each cupcake. Fill the top with a filling of:

- 1 cup cottage cheese
- 1 cup chopped dates
- ½ cup chopped nuts
- ½ teaspoon salt

Place the cake cone on top of the filling. Very good when served with applesauce.

Homemakers' Bookrack

REDUCING COOKBOOK AND DIET GUIDE

(Llewellyn Miller, Thomas Y. Crowell Co., New York. 1951. 260 pages. \$2.75.)

"THE family that 'runs to fat' very often is the family that runs to a table overloaded with starches, fats, and sugars." Those are the foods to avoid if you would lose weight says Mr. Miller. To show that you can eat interesting meals, eat plenty, and still avoid overweight, the author has compiled a book that might aptly be termed, "low-calorie herb cookery." Her lifelong interest in cooking and twenty-five years' experience with diet have given her a background of recipes and ideas on keeping fit. Preceding the recipes there is a diet guide, emphasizing the need for a well-balanced diet and explaining the principle of reducing to avoid damage to health.—B. S.

THE GARDENER'S COOKBOOK

(Jean Krofsky. Sponsored by Eastern States Farmers' Exchange. Thomas Y. Crowell Co., New York. 1952. 150 pages. \$2.50.)

A HANDY collection of recipes to aid the housewife in presenting vegetables to her family in a variety of ways is contained in this small volume. Everything from the common potatoes and green peas to the more unusual artichokes and Chinese cabbage is in-

THE IMPROVEMENT ERA

cluded, and an expert cook or a new homemaker will enjoy them. Sections on salad greens, garden herbs, and sauces and dressings are also included to help add flavor and variety to daily menus.—B. S.

Book Arrangement

By Louise Price Bell

HAVE YOU ever tried to find a certain book and been unable to do so, all because it was in no special place but had been put in the bookcase or shelves in a haphazard manner?

Some people arrange books according to authors, putting all the volumes by the same author together. Others like to have all the books that relate to one subject in the same spot. Both systems are good.

With a systematic arrangement, if you want to find a book on birds, you know that you can do so if you go to the place on the shelves where the nature books are standing. If your family is a nature-loving family and you have books on birds, flowers, trees, wild flowers, nature pests, etc., it is a good idea to arrange those subjects in alphabetical order for speedy location.

Be sure to put the books and magazines that the children use on the lower shelves so they can easily get them without having to climb on chairs and perhaps have accidents by doing so.

HANDY HINTS

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

Before placing the screw-tops on bottles of fruit when canning, wipe them on the inside with a little shortening, and when you are ready to open them, they will come off easily and never stick.—Mrs. M. W. W., St. Johns, Ariz.

A wire popcorn popper makes an ideal roaster for roasting hot dogs over a campfire.—R. S., Atlanta, Ga.

To discourage flies from visiting your windows, plant old-fashioned mignonette in window boxes. While humans enjoy the odor, flies sicken of it.—L. L., Hollywood, Fla.

SEPTEMBER 1952



Mrs. Carlson of Hagerman, Idaho, praises easy-to-use Dry Yeast

Wins top honors in cooking contests

Mrs. Bert Carlson shows her young daughter one of the many blue ribbons she has won in cooking contests. Mrs. Carlson has been a winner at the Gooding County Fair since 1948—and just last year took 8 more prizes!

Like so many expert cooks, Mrs. Carlson uses Fleischmann's

Active Dry Yeast. "It's tops," she says. "Always rises fast!"

Folks everywhere find yeast-raised goodies delicious and nourishing! When you bake at home, use yeast. And use the best—Fleischmann's Active Dry Yeast. It's so fast, so convenient—gives you grand results!



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The Salt Lake Tribune is read by all with confidence because of the integrity of its news columns. Faithful reporting of national and local news events in their true light, and balanced attention to the major events in the world each day are basic principles in publication of The Tribune. This is another reason why The Tribune is read thoroughly every day by the people of Utah, Idaho, Wyoming and Nevada—another reason why this newspaper is

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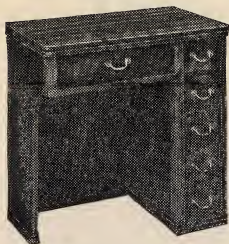


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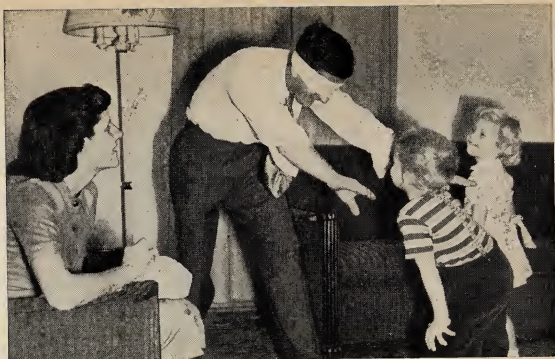
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—Eva Luoma Photo

How Can I GET ALONG BETTER

With My BROTHERS and SISTERS?

by Rex A. Skidmore

PROFESSOR OF SOCIOLOGY AND SOCIAL WORK
UNIVERSITY OF UTAH

"I'M USING the car tonight," asserted eighteen-year-old Rodney as he prevented his sister, one year older, from taking the keys from the hook on the wall.

Dad Jones stepped forward, took the keys, and replied, "Just a minute, here, let's see what the situation really is." The three of them talked it over and finally "worked out a deal" so that Lucy could use the car the first part of the evening to attend a shower, and Rodney could use it to take his two friends and partners to a dance, later.

Brothers and sisters complicate matters in a family as well as enrich it. The more people living together, the more they can learn and enjoy each other, but more "give and take" is required.

SUGGESTIONS FOR GETTING ALONG

1. *Pull together rather than push apart.* A small piece of string may be easily broken, but several strands wound together will withstand a tremendous pull. Brothers and sisters who join their abilities and interests can strengthen and build each other:



—Photo by Paul S. Bieler

A happy child soon learns cooperation in play as well as in more serious pursuits.
THE IMPROVEMENT ERA

An interesting example, reported in the *Reader's Digest*, of the importance of family members pulling together involved a family of three who were driving along the Tamiami trail between Miami and Tampa, Florida. This highway has been raised out of swamps and is narrow in places. Suddenly the driver lost control of the car. It skidded, plunged over the side of the road, and settled in twelve feet of water. Further action was described as follows:

"Don't try to get out," cried the father. Fortunately, with the windows closed, the new four-door sedan was almost watertight. "Now," he added, "don't move. Take little breaths. Make the oxygen last. Lots of people saw what happened. We're going to be rescued."

The waiting seemed endless, but the reasoning was correct. Several witnesses sped on to telephone the police. With the emergency squad came a diver. When he lowered himself to the bottom, he found all three passengers sitting quietly. They had remained so for thirty minutes.

2. *Be sensitive to the needs and interests of one another.* As you try to understand what each member of the family wants and needs for enjoyable living, you are more likely to help each member attain these needs, bringing satisfaction to them and to you. Occasionally you need to imagine yourself in the position of your brother or sister to see how the world looks from his or her point of view.

This idea is illustrated by a Sioux Indian, Edwin Laughing Fox, who was called to testify before the government in Washington, D. C. When asked his opinion of an acquaintance, he answered with dignity and poise: "Oh, Great Spirit, help me never to judge another until I have walked two miles in his moccasins." Try to sense how things look from the "moccasins" of your brother or sister.

3. *Do things for one another.* A basic principle of living is that those who do the most for others are the happiest. Build something for a younger brother and sister, taking them to a party or dance, introducing them to your friends, and making them feel you are proud to belong to the same family.

4. *Share your belongings and ideas with them.* This doesn't mean that you should share everything but at least some things. Some brothers and sisters lend clothes to each other, which give a welcome change of ap-

(Concluded on following page)

SEPTEMBER 1952

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How Can I Get Along Better With My Brothers and Sisters?

(Concluded from preceding page)

pearance for both. Confiding in each other about plans and hopes for the future is often helpful in bringing brothers and sisters closer together and often results in wiser decisions.

5. Take turns in using family facilities. The car, the amusement room with its ping-pong table, the TV, or radio are some of the major belongings which often are in over-demand. Since the car can't go two directions at the same time, and since the TV set can't present programs from two stations at the same hour, compromise needs to be an accepted part of everyday living among brothers, sisters, and parents. Taking turns and planning in advance as much as possible are among the best ways for handling these demands. There will still be times and occasions which will not work out by just taking turns. These call for more basic compromise, but by family compromise the problems can be solved. Try to go more than half-way in making concessions, and the conflicts will usually work out all right.

If you have brothers and sisters, you are fortunate. There are times when they seem to be "pests," but how happy would you actually be without them? Brothers and sisters are assets if you do your part and take your turn. As you get along better with them, you'll get along better with yourself.

The Church Moves On

(Continued from page 624)

soloist of radio, concert stage, and opera; and music of the Salt Lake Tabernacle choir and organ.

25 FIFTEEN hundred persons, some in the colorful costumes of the lands that he had just visited, welcomed President David O. McKay at the railroad station as he returned to Salt Lake City.

28 THE second annual all-Church golf tournament began at the Ogden Golf and Country Club. It attracted some ninety-one top golfers from four states.

29 THE annual all-Church golf tournament continued to be played at Ogden, Utah.

THE IMPROVEMENT ERA

30 ARNOLD GOFF of Salt Lake City won the second annual all-Church golf tournament by beating Bob Loane of Oakland, California, one up on thirty-six holes.

August 1952

1 ELDER DON B. COLTON, under whose supervision some twenty-five thousand missionaries received intensive training in the mission home during the past fourteen years, died today. He was formerly president of the Utah (Utah) Stake, and of the Eastern States Mission. He was also a member of the

Deseret Sunday School Union general board.

2 ELDER EZRA TAFT BENSON of the Council of the Twelve dedicated the chapel of the Egin Bench Ward, Yellowstone (Idaho) Stake.

Elder LeGrand Richards of the Council of the Twelve dedicated the chapel of the La Canada Ward, Glendale (California) Stake.

Sunset services were sponsored by the M. I. A. in wards of the Salt Lake Valley.

"The Triumph of Principles"

Richard L. Evans

IN THINKING upon the accomplishments of the pioneers and patriots of the past, we cannot help pausing in humble acknowledgment of what they did with what they had, and with gratitude for what we have that we wouldn't have had if they hadn't offered their all for the preservation of principles—the principles of truth and of freedom to follow truth. The sacrifices they made, the courses to which they committed themselves demonstrated their courage and their convictions. They knew that happiness does not come with compromising principles. They knew, as Emerson observed, "Nothing can bring you peace but the triumph of principles." Nothing can bring real progress or human happiness but the triumph of principles. And one proof of any principle is what it does for people in their search for the ultimate objective of happiness. Significantly was it said by our Savior: "... by their fruits ye shall know them." After all, this is the demonstration of all truth—in science, in business, in education, in religious conviction, in political philosophies, in life—"... by their fruits ye shall know them." And of everything that is offered, we should know what it does for human happiness, what it does for personal peace and progress—what it does, not only what it promises or what it purports; not theories that won't work or convictions that crumble at the first obstacle, or philosophies that fall with the weight of reality, or beliefs that won't stand the test of life, or weak resolution that straddles every issue. If a man thinks he has a superior faith or philosophy, a superior theory, a superior plan or process or program or purpose, let it be asked what it does, where and when has it worked? Let the fruits of the formula be judged by what it has done for people in terms of personal peace or real progress or enduring happiness. "... by their fruits ye shall know them." "Nothing can bring you peace [or happiness] but the triumph of principles."

"The Spoken Word"

FROM TEMPLE SQUARE
PRESENTED OVER KSL AND THE COLUMBIA BROADCASTING
SYSTEM, JULY 20, 1952

¹Emerson, "Self Reliance."
²Matthew 7:20.

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**M.C.P. Jam and
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You'll See... by Making
this DELICIOUS PLUM JELLY

(For 1 Recipe)

HERE'S WHAT YOU BUY!

4 lbs. fully ripe plums (sour, clingstone... which make best jelly); 3½ lbs. sugar; 1 package M.C.P. Pectin; 12 seven-ounce glasses; paraffin.

HERE'S WHAT YOU DO!

1. Crush plums thoroughly, but do not peel or pit. Add 1 cup water; bring to boil and simmer 10 minutes. Squeeze out juice.
2. Measure exactly 5 level cups juice into large kettle. (Add water to fill out last cup, if necessary.)
3. Add M.C.P. Pectin, stir well, bring to boil, stirring constantly.
4. NOW, add 7 level cups sugar (Previously measured), mix well, bring to full rolling boil. **BOIL EXACTLY 2 MINUTES.**
5. Remove from fire, let boil subside. Stir carefully.
6. Pour into sterilized glasses, allowing ½-in. space for sealing with fresh paraffin.

HERE'S WHAT YOU GET!



12 SEVEN-OUNCE GLASSES OF THE
FINEST PLUM JELLY YOU EVER TASTED!

NOTE: If you use sweet plums, in Step 1 add ½-cup lemon juice; in Step 2 measure 4 cups juice; in Step 4 add 6 cups sugar. Makes 10 seven-ounce glasses.

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HALL'S REMEDY

Salt Lake City, Utah

Did Father Lehi Have Daughters Who Married the Sons of Ishmael?

(Concluded from page 642)

world, as does the marriage of his daughters with Lehi's sons. Since it has ever been the custom among the desert people for a man to marry the daughter of his paternal uncle [bint 'ammil], it is hard to avoid the impression that Lehi and Ishmael were related.¹

The thesis of my article is reinforced and practically secured by a seldom-noticed and almost forgotten statement of Nephi's in describing the final separation of his followers from the dissident elements among the Nephites:

Wherefore, it came to pass that I, Nephi, did take my family, and also Zoram and his family, and Sam, mine elder brother and his family, and Jacob and Joseph my younger brethren, and also my sisters, and all those who would go with me. . . . (II Nephi 5:6; italics author's.)

For the first time, Nephi mentions having sisters. To be sure, he does not refer to his sisters as the wives of Ishmael's two sons, but that they were is almost certain in view of the fact that no mention is made of Lehi's having other children following the birth of Jacob and Joseph.² What is remarkable is that these daughters of Lehi were willing to leave their husbands, the sons of Ishmael, if they were still living, and follow Nephi after having rebelled against him during the trip from Jerusalem into the wilderness. (*Ibid.*, 7:6.) Doubtless the details of this story will, in time, be made fully known to us.

¹Lehi in the Desert," THE IMPROVEMENT ERA, Vol. 53, (February, 1950) p. 136.

²It must be recognized, of course, that there is a remote possibility that the "sisters" mentioned by Nephi were born to Lehi on this continent and were not the wives of Ishmael's sons. That the birth of the girls is not mentioned agrees with good Oriental custom. That Lehi had at least four daughters is a possibility that must be recognized by all students of the Book of Mormon. However, I repeat that it is a remote possibility particularly in the light of II Nephi 3:1 where Joseph is referred to as Lehi's "last-born." But to Orientals "first-born" and "last-born" are applied mostly to sons.

"Where There's a Will..."

(Continued from page 647)

choose to answer. The pressure on the school administration to open the gym was growing, and the students could feel the tension of the situation in their classes. Teachers had been forbidden to go to the youth center.

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SEVENTH AND BROADWAY

E. P. "Al" ALFORD

Gen. Mgr.

THE IMPROVEMENT ERA

Mr. Towne announced to Bill one night that he had found it necessary to sell the juke box which they were using. Bill called together his counselors, and the three of them set out on a tour of the business section to get donations for a new juke box for their dances. The response was overwhelming. In a short time, they had collected over two hundred dollars.

Then, a very foolish thing happened. The students, perhaps a little too much impressed with how neatly they had dumped the embarrassing situation into the superintendent's lap, skipped school en masse one afternoon to celebrate the arrival of a new baby to one of the instructors. This was the type of action that Mr. Piedmont had evidently been waiting for, because he promptly expelled Bill, charging him with organizing and promoting the skip day and for participating in subversive activities (youth center) which were detrimental to the interests of the school. That was on Wednesday, and for a whole week-end the students and the town seethed. There were phone calls and meetings, and the following Monday, Bill was invited back to school. And to the great joy of all the students, the youth center was moved into the gymnasium. What seemed for a while to be the end turned out to be the real beginning of the project.

That was in 1945. Later, the Johnstown Youth organization spread to a neighboring town. It has sponsored many lovely parties, some hikes and picnics, some skits, masquerade balls, theater parties, and many wholesome dances. And it will continue to live on in the memories of all who organized it and participated in it.

SISTER STARTS TO SCHOOL

By Hazel M. Kerr

THIS morning Sister launched upon her great Adventure—school! Intent and shining-eyed, She had no thought for Brother at the gate Who sobbed to see her go. And Baby cried Because he felt himself forgotten while His mother watched a small girl down the street.

Yes, there were tears at home; but with a smile

Small Sister sped on eager dancing feet. In quest of school's three fascinating R's—Keeping her first appointment with the stars.

SEPTEMBER 1952



PICNICS

and Fritos go Swell together!



"It's delightfully different," says Mrs. Ruth Dunlop, star of "Cook's Corner" on KPHO-TV, Phoenix, Ariz. "I find Faultless Starch is delightfully different in so many ways. I love the delicate fresh laundry fragrance Faultless Starch gives all clothes. And Faultless Starch is so delightfully easy to make on busy wash days. Either hot or cold in barely a minute from this one perfect starch! But best of all! Faultless Starch makes ironing a delightful experience. The ironing aids in Faultless Starch help so much to make ironing a joy—not a job. I certainly recommend this delightfully different Faultless Starch."

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Rhodelle
Theurer

AN OUTSTANDING RECORD

Rhodelle Theurer, fifteen-year-old Mia Maid of Providence First Ward, Mt. Logan (Utah) Stake, has achieved an outstanding record of Church attendance. From January 1, 1951, to June 1, 1952, Rhodelle has never missed a sacrament meeting or Sunday School and only two absences from M.I.A. She has to her credit eight additional meetings, conference sessions and extra Sunday evening services. The daughter of Mr. and Mrs. Jess J. Theurer of Providence, Utah, she is an active member of her group in all organizations.

The attendance record of the entire Mia Maid class of which she is a member has been commendable.

Antioch, California

Dear Editors:

I HAVE been asked by the bishop of the Pittsburgh Ward to write you this letter.

We would like to know if it would be possible to have the location of our chapel printed in THE IMPROVEMENT ERA. We feel that so many of our Church boys process through Camp Stoneman and are unable to find the Church even though it is close by.

Camp Stoneman is the port of embarkation for Korea and Japan. This is the last contact they have with the Church before going over.

We have made signs and placed them in the camp, but many of them miss seeing them. In fact we have been told they have a house cleaning about every two weeks and destroy all signs.

This is the address we would like printed:

"The Church of Jesus Christ of Latter-day Saints chapel is visible one-fourth mile northwest of Camp Stoneman's main gate."

We hope this meets with your approval.

Sincerely yours,
/s/ Mrs. Elva Hunt

Portland, Oregon

Dear Editors:

I FOUND the June issue of particular interest, and wish to compliment you on the cover and the article about Miss Hutchins. The selection of such a girl for Miss America gives one fresh hope for America.

Sincerely
/s/ Janet Moore

Korea

Dear Editors:

I DON'T know exactly whom to thank for sending or having sent THE IMPROVEMENT ERA to me. But I am glad they did. Over here it's almost impossible to find L.D.S. boys. I have only found one so far. So THE IMPROVEMENT ERA was a great help to me. I was thankful to get it.

It lets us boys over here know what goes on in the Church—being so far from the Church. We always have the Lord's Spirit with us, but we miss going to Church and meeting the fine people of our own faith.

I certainly hope I continue to get the ERA, and I pray that every serviceman gets one. It will help a great deal in keeping them in very close touch with the Church. . . .

Sincerely,
/s/ Elwin O. Barnum

CORRECTION!

In the first item of "Exploring the Universe"—August issue—we have misquoted Dr. Harris. The item should read "... Today 536 million gallons of ice cream are consumed in a year." He said, in calling our attention to the error: "Billions would give every person on the earth a pint of ice cream a day."

We regret this error.

THE EDITORS

Fullerton, California

Dear Editors:

ONE OF the highlights of my trip was my visit to THE IMPROVEMENT ERA, and after studying the magazine I'm greatly impressed with the exceptional quality of the verse. . . .

Sincerely yours,
/s/ Ethel Jacobson

Portland, Oregon

Dear Editors:

I ENJOYED very much your article in the June issue of the ERA on Colleen Hutchins. I was very pleased with the pictures, for the ones they have had in the papers here in Portland were not the least bit flattering.

Colleen is very deserving of the special attention she was given in the ERA. Although I didn't know her very well at Brigham Young University, she has always been in my mind as the most outstanding girl I have ever met.

Sincerely,
/s/ Jayne Stone

SERVICEMEN IN IWAKINE, JAPAN

Nine L.D.S. servicemen held their Easter services and testimony meeting at Iwakine, Japan. Present were J. Keith Walker, Kaysville, Utah; Ronald York, Denver, Colorado; Lee V. Godfrey, Tacoma, Washington; Harold Asplund, Murray, Utah; Harold Woodland, Brigham City, Utah; William Wells, Alameda, California; Ray Reese, Brigham City, Utah; George Curtis, Salem, Utah. Absent when the picture was taken was Clinton W. Jackson, San Diego, California. All are on the subscription lists of THE IMPROVEMENT ERA.—Reported by George Curtis.



"I've lots of time for my children since I got my Ironrite"



says Mrs. Paul Wagner
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Portland, Oregon

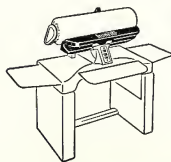
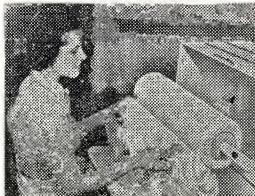
1. "As a professional man's wife with three children, I had my hands full.

"Ironing was the biggest job of all. It used to take me from 8 to 10 hours a week, leaving me worn out and too tired to really enjoy my children. But that was before I got my Ironrite Automatic Ironer!

"Doing a big ironing is no trouble at all with my Ironrite. It *irons anything I can wash*, saving me many precious hours each week. With my Ironrite, my little girls' things and my husband's daily white shirts, which took so much time, are a breeze. And there's *nothing to finish by hand!*

"Yes, thanks to Ironrite, I have lots of time for my children, and for many other things I've been too busy for. Take a tip from me and see *your* Ironrite dealer today!

MODEL 85. New, improved, closed-top Ironrite Automatic Ironer (above). MODEL 80 (below). Open model. Also MODEL 88. Ironrite Cabinetette with warp-proof hardwood top in brown mahogany or honey blond finish.



2. "Ironing clean, crisp shirts for my husband is a simple job with my Ironrite. It saves me hundreds of ironing motions. Why, with its *two open ends*, I can iron the whole back of a shirt in 10 to 12 seconds!

3. "Ironrite's *Do-all ironing points*, in each end of the ironing shoe, act like hand-iron points. They get into the tiniest tucks and gathers, making such hard-to-iron things as my little girls' dresses easy."

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