



The Improvement Era

JULY, 1944

VOLUME 47 NUMBER 7

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SALT LAKE CITY 1, UTAH

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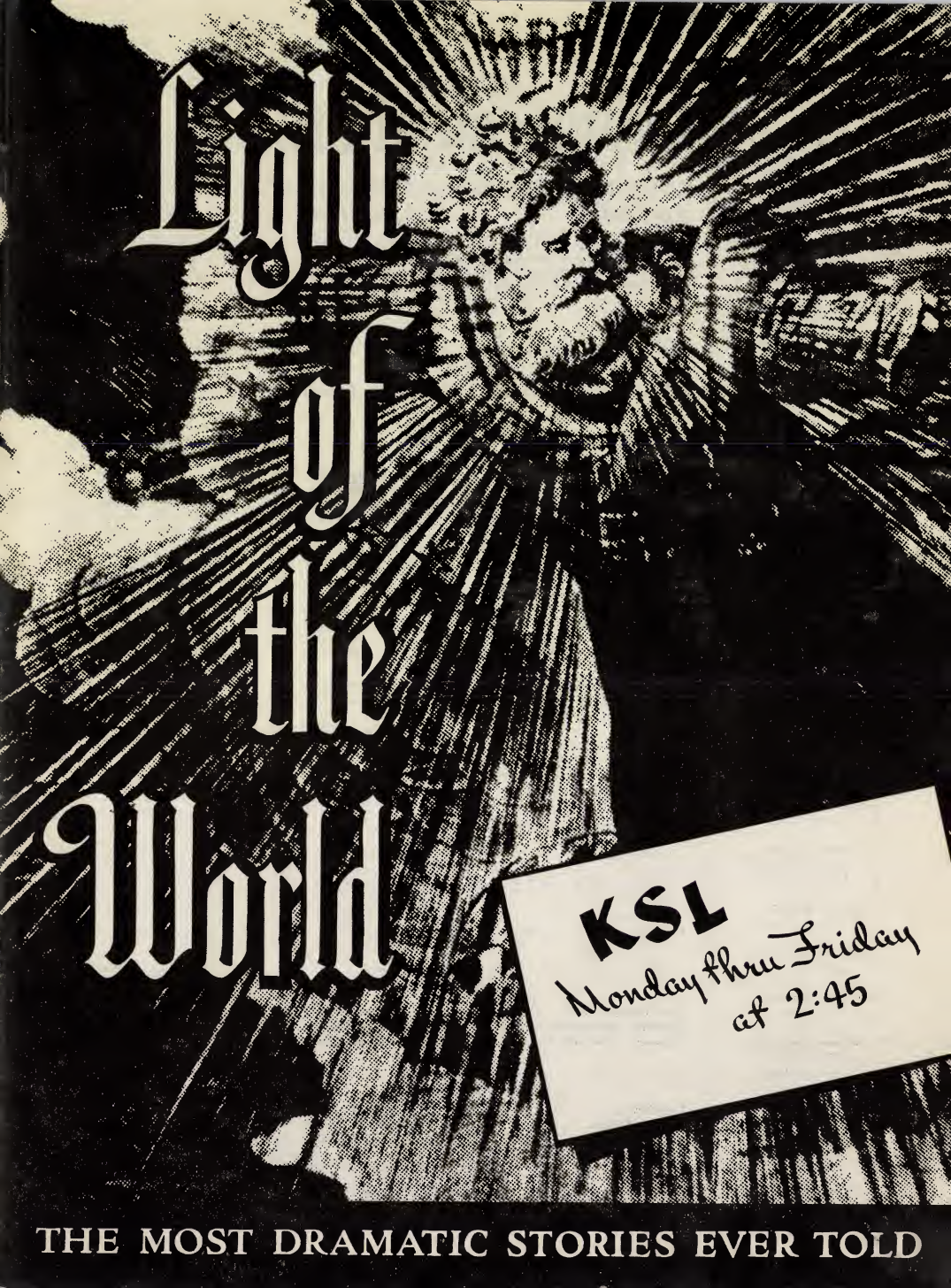
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The Cover

THE flag always flies in front of the home of Betsy Ross, in Philadelphia, Penn., for in the dark hours of the fight for freedom, that home was the center of activity in creating a symbol which would unite all of the colonists in their great struggle. Since that time, the qualities of the flag have increased in their power to influence: the blue of the field indicates the strength of truth; white signifies purity of mind; red indicates the courage which endures unto death; and the stars are the ideals which lend purpose to patriotism.

The cover is the photographic work of Martha E. Bonham, retouched by Charles E. Jacobsen.

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The Improvement Era

"THE GLORY OF GOD IS INTELLIGENCE"

JULY, 1944

VOLUME 47, NO. 7

"THE VOICE OF THE CHURCH"

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

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Pioneer Day

THE month of July holds a place in the hearts of all Latter-day Saints for two reasons: first, the Fourth of July recalls vividly that this country was dedicated from the beginning to the doctrines of liberty and justice for all; and second, the Twenty-fourth of July symbolizes the willingness of a great people to leave all they possessed and move into a desolate region, suitable as one trapper said for rattlesnakes and coyotes, and by their unstinted effort make that desert a place of refuge for those who would worship under the newly restored Church.

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Executive and Editorial Offices:

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

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

Exploring the Universe

By DR. FRANKLIN S. HARRIS, JR.

THE blackboard was invented by James Pillans, famous Scottish educator and classical scholar, about 1823. He finally used a board of beechwood stained with logwood, after several experiments, and his students helped him grind his chalks and mix them with colors.

TANTALUM, the non-corrosive, stronger-than steel, blue-white metal, has found new valuable uses recently. With a melting point about 5000° F., it has been used for electric lamp and radio tube filaments. It is now used in medicine, since it is easily malleable; it has been used for plates in the skull and plastic surgery. Tantalum has replaced silk and catgut for sewing nerves together. Bone and tissue will grow over tantalum and to it. A new type of glass using tantalum with tungsten and lanthanum, with no sand, has doubled the lens speed in aerial photography.

AN "unsinkable" lifeboat has been designed and built by Francis Lowe. It will right itself from a 99-degree list. The 55-passenger capacity boat, if held completely under water, jumps to the surface when released. The drinking water tanks have twice the amount carried in a normal boat.

MANY of the toys played with in ancient Athens and Rome are used also for playthings today. Sir D'Arcy W. Thompson reminds us that the first toy the infant has is his rattle; sometimes anciently it was a little jug with pebbles in it. The boys of old had a top, a ball, a drum or tambourine, a mask to frighten friends, and a stick horse. Agesilaus, the King of Sparta, was found riding a stick horse for the amusement of his own small boys, and the philosopher Socrates wasn't embarrassed when similarly caught. Every little girl had her own toys, especially dolls.

ABOUT ten to fifteen thousand icebergs break off the east coast of North America and Greenland each summer. The number which reach the northern shipping lanes varies from a thousand to just a few for a year. Since the formation of the ice patrol, the course of southern traveling icebergs is made known to shipping. Though rarely reaching the shipping lanes, great tabular icebergs from the Antarctic have been observed one to two hundred feet high and fifty miles long. The North Pacific Ocean has no iceberg menace.

(Concluded on page 420)

Should they ever be weaned?



The thousands of babies who are fed Irradiated Sego Milk—should they ever be weaned?

Why should they ever be? Children, as well as babies, need **safe** milk. They need uniformly rich milk. And children through all their growing years need more vitamin D than ordinary foods provide.

All these things are provided for children who use Irradiated Sego Milk—provided at lower cost since Irradiated Sego Milk costs less generally than ordinary milk.

SEGO MILK PRODUCTS COMPANY

Originator of Evaporated Milk in the
Intermountain West

Plants in Richmond, Utah; Preston and Buhl, Idaho



Pie Crust? You Bet!



Making delicious pie crust is child's play! Just use *Honey Bee* GRAHAMS whole in your pie tin, or use *Honey Bee* crumbs. They're chock-full of flavor — the perfect complement to any pie! But be sure they're *Honey Bee* GRAHAMS — the freshest things in town!

Honey Bee
GRAHAMS / PURITY



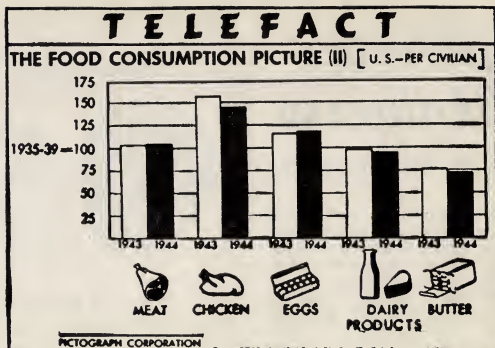
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Mrs. J. G. McDonald's
Personal Selection Choc-
olates will add to the joy
of your Anniversary.

For more than 80 years, a
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Donald's has been a part
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uals. So continue the
customs with chocolates
which truly are the BEST
of GOOD chocolates.



**Mrs. J. G. McDonald
Chocolate Company**

Salt Lake City—Owned and Operated by
Mrs. J. G. McDonald and R. Neal McDonald



EXPLORING THE UNIVERSE

(Concluded from page 419)

THE appendicitis death rate has been reduced to almost half in the last four years.

THE chemists of the duPont Company have developed a new chemical process which makes wood extra strong, flame-resistant, and warp-proof. Poplar can be made harder than maple, cottonwood can be treated so that it warps less than mahogany. The wood is put in a vacuum to remove the air, then methylolurea is drawn into the chamber and the airless wood soaked in a solution containing the methylolurea, which can include dyes if desired. The chemical reaction with the wood forms a hard, insoluble, unmeltable resin from the surface into the heart of the wood at a cost of about four cents a board foot.

IN the naiaid stage of development, the young dragon-fly is jet-propelled. Water squirted from the gill chamber by its powerful abdominal

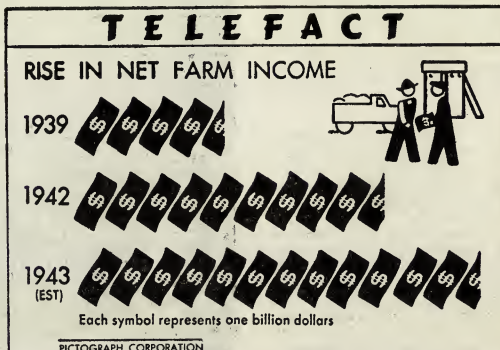
muscles drives the naiaid in a series of rapid spurts through the water.

THE Straits of Dover, as they are called on the English side of the Channel, are called by the French, Straits of Calais (Pas de Calais) from the main city on the French side.

ATTACKS of influenza were reduced by two-thirds by vaccination in men in the Army Specialized Training Program at eight universities scattered over the United States during the winter epidemic.

WARNING scents are possessed by the members of the hymenoptera order of insects, wasps, and their relatives, which are enemies of spiders. The spider's reaction to the scents is not only to let these insects alone but often to fly away in apparent panic.

ONLY about fifty woods are commercially used of the 1,100 varieties in the United States.



SIMILARITIES

between

AMERICA and OCEANIA

By Dr. Charles E. Dibble

DR. RIVET, the French anthropologist, begins his discussions of Melanesian influence in America with the statement:

Melanesian elements in aboriginal America are more important and more extensive than the influences which derive from Australia.

America possesses a great number of cultural elements in common with Oceania. They include the following:

Blow gun, throwing stick, sling, double canoe, similar decoration of the prow, tree house, wooden pillow, hammock, musical bow, shell trumpet, wooden tambor, fish poisoning, masked dances, head deformation, the blackening of the teeth, and the preparation of alcoholic beverages by mastication.

Turning to a linguistic analysis, Rivet finds that the languages of Oceania (Melanesia, Indonesia, and Polynesia), show traits in common with the Hokan languages in North America. (The Pomo of California, the Yuma of Arizona, the Sioux, and others.)

	Oceania	Hokan
head	upoko	epok
mouth	haha, aha	aha, ha
large	matoi	mató
man	opa	upa
ocean	tasi	tasi (water)
sun	laa, la	alla, al

Rivet concludes with bacteriological and medical evidence of the relationship and reviews the problem of a possible route to America. He suggests a route via the Pacific and observes:

For a people who had demonstrated their prowess by discovering the many islands of the Pacific, their arrival on the American coast would be relatively easy. In fact, it would be surprising if they had not done so.

AIRPLANE

By Rose Thomas Graham

DO myriads of flying-fish skimming ocean's blue
Think the sky's a looking-glass as they gaze at you?

JULY, 1944

PIONEERS

THE first oil refinery in Utah was built in 1909 by Utah Oil Refining Company on 1/4 acre of land, leased from the Union Pacific Railroad.

The first cracking unit to be installed in a modern refinery in Utah was built by Utah Oil Refining Company in 1918.

The first pilot still to condense oil from coal and shale in Utah was built by Utah Oil Refining Company in 1915.

The first oil pipeline to cross the Rocky Mountains was built by Utah Oil Refining Company in 1939, at a cost of four and one-half millions of dollars. If it had not been for this pipeline it would have been almost impossible to transport crude oil into this territory during this emergency.

The first hi-octane plant to manufacture hi-octane gasoline in Utah was built for Utah Oil Refining Company at a cost exceeding fifteen millions of dollars. Our plant now covers 135 acres of land in Salt Lake City.

AS A PIONEER, WE SALUTE OUR
FELLOW PIONEERS!

UTAH OIL REFINING COMPANY

Manufacturers of

Pep-88 Gasoline—Vico Motor Oils and Greases—Hi-Octane Gasoline
Products of Highest Quality

AMERICA'S FINEST OVERALL

SINCE 1853

LEVI'S

THERE'S A REASON—
Others can't imitate LEVI'S!

NON-
SCRATCH

A NEW PAIR FREE
IF THEY RIP

CONCEALED COPPER RIVETS ON BACK POCKETS

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Writings of PRESIDENT JOHN TAYLOR	
Special Interest—"THE CHURCH IN WAR AND PEACE"	\$1.00
By STEPHEN L. RICHARDS	
M Men-Gleaner—"THE ROBE"	\$2.75
By LLOYD C. DOUGLAS	
Junior—"I WANTED TO SEE"	\$2.00
By BORGHILD DAHL	
Senior Scout—"FAITH-PROMOTING STORIES"	\$1.00
Compiled by PRESTON NIBLEY	
Bee Hive—"TRAVELER'S CANDLE"	\$2.00
By FLORENCE M. UPDEGRAFF	
Scout—"CANYON OF WHISPERS"	\$2.00
By L. A. WADSWORTH	

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"THE BOOK CENTER OF THE INTERMOUNTAIN WEST"

Books

THE CHEMICAL FRONT
(William Haynes. Alfred A. Knopf, New York. 284 pages. \$3.00.)

THIS is really a popular presentation of the recent progress of the applications of chemistry in warfare. However, the numerous facts presented are those now generally used in industry, medicine, and other human activities. Moreover, it outlines coming world demands if the coming will lead to prosperity. Whether technically trained or not, the reader will be interested in the informative, unusually well-written chapters of this book. Explosives, smoke screens, blood banks, drugs, rubber, plant foods, plastics, motor fuels, magnesium production, food dehydration, and many subjects between crowd the pages. It is a book for the day, to keep us up on the progress of the day in the chemical field—and we are entering a chemical age.—J. A. W.

THE WAKE OF THE PRAIRIE SCHOONER
(Irene D. Paden. The Macmillan Co. 514 pages. \$3.00.)

IF you would go over the pioneer trails of the West, as if you were one of the prairie schooner companies, read this book. You will bump over the hills and hollows of the desert, follow the landmarks of the course, and rub shoulders with the actual people who made and traveled the roads, and built the West. With them you will face Indian massacres, buffalo stampedes, floods, sandstorms, wagon breakdowns, births, courtships, weddings, deaths, burials, quarrels, and reconciliations, and the thousand and one events of the pioneer road. The past will come alive.

The book is unique in structure, accurate in historical detail, and vivid in the telling of the westward march. It is well done, of informative, absorbing interest for all. It could serve as a historical handbook for the traveler between Missouri and California.

Mrs. Paden gained intimate knowledge of the trails as, for nearly a decade, she accompanied her husband over the trails, and between trips by examining the literature of the early West—in manuscript or printed form.—J. A. W.

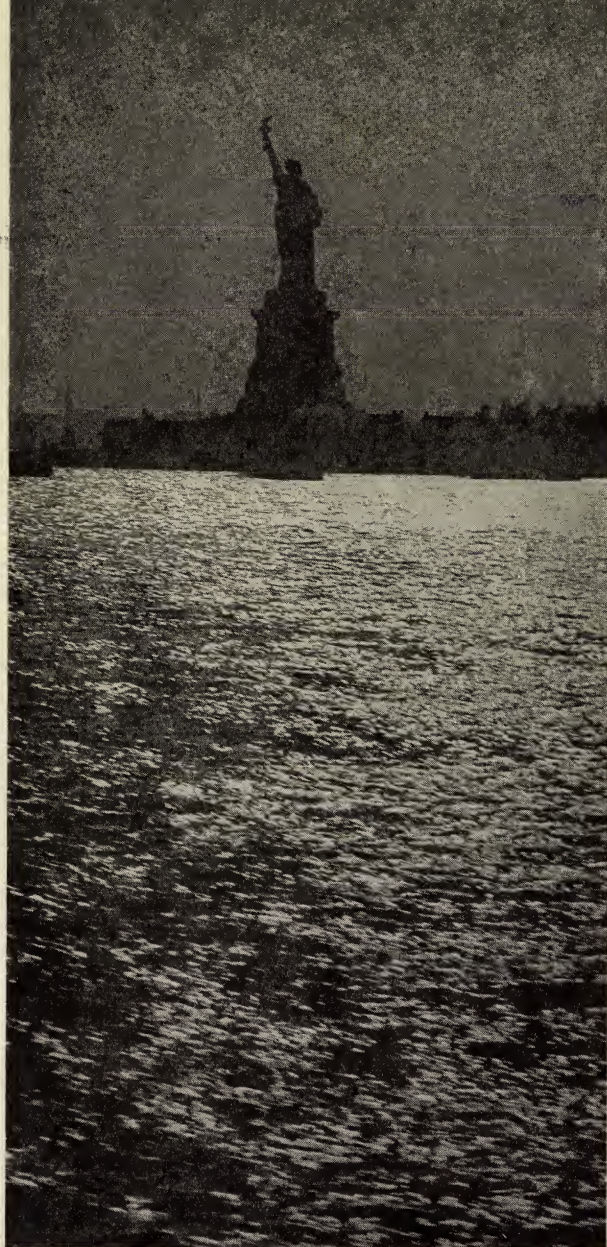
BEFORE MAKING IMPORTANT DECISIONS
(Roger W. Babson. J. B. Lippincott Co. 80 pages. \$1.00.)

THOUGHTFUL people welcome the spiritual messages of Roger W. Babson. Here,
(Concluded on page 456)

FAULTLESS FARM FUNNIES... GOODBYE TO WASHDAY BLUES!

BY GRAHAM HUNTER





—Photograph by Marie Scacchi

The Shining Words

THESE are the
shining words
In a world
grown dark
When sullen guns
repeat old fears
In phrases stark—

These are the
noble words
That like a flame
Brighten the ages
with a sign,
A holy name—

These are the
shining words
That call again:
Courage and faith—
across the world
To the souls of men!

By
ARTHUR WALLACE
PEACH



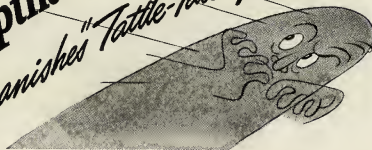
so you see, my dearest, we've
arr
Gosh, she loves me!

I hope you get the package
we mailed today. There's a bar of
Tels-Naptha Soap in it. I'd have
sent several, but Tels is like
handsome husbands just now—
a bit scarce.

I guess you don't get time for
much washing. But when you do,
just give the detail to Tels-Naptha.
I'll bet it'll chase the dirt as
quicks as ever you chased a Jap.
No 'snipers' left in the seams either!
Please take care of yourself, Joe.



Fels-Naptha Soap
—Banishes "Tattle-Tale Grease"—



A Reward of FAITH

By ALBERT L. ZOBELL, JR.

MANY of the converts to Mormonism, now on a tiny steamer in the mid-Atlantic, were seasick and homesick—homesick with the remembrance of the good but simple food that was theirs in a Denmark of 1869. The memory of better days in a friendly native land was especially strong to Cathrine Henningsen Hansen Zobell as she sipped again the "sour soup" which had been concocted by the ship's cook. Although she had a grown son and two daughters with her, that feeling grew as they arrived at New York, entrained for Chicago, and were said to be the first group of Scandinavian converts to travel by rail right to Ogden, Utah.

As they neared the mountains on the last portion of their journey, measles broke out among the children of the company, and two children died on the train.

The journey from "Tailor's Switch," the rail terminus, to Salt Lake City was a day-long excursion with fast, desert-worn horses, and soon the emigrants, and their earthly possessions, including the measles, were deposited on the Tithing Yard, there to spend the August night with the stars as a roof. The next morning an elderly white-haired man came with a big basket of green corn and another basket filled with green cucumbers and began to toss them to the emigrants for breakfast. Cathrine joined several of her friends in grumbling. Then her son, Hans, who was well versed in languages, having spent ten years on the sea before the gospel found him, stepped to the brother, believed to be an Elder McMurray, and said: "There's a nine-year-old girl here dying with the measles. I know. I have seen death come before."

The brother touched the girl with his hands and then asked: "Are you people Latter-day Saints?"

"We are," came the firm answer.

"Then let us form a circle around the sick." This was done, and the brother prayed that God would give the child life's strength, and promised her that before the sun went down that day, she would walk upon the streets of the city. This done, the elder disappeared from among the emigrants to perform other duties.

That was a challenge to Cathrine and all the doubters in the Tithing Yard. They watched the strength return to the girl's body, slowly at first, and then to fulfill that promise to the very letter, as the sun was setting that night her grandmother took her for a little walk up what is now East South Temple.

And my great-grandmother, Cathrine, and my grandfather, Hans, and those who had witnessed that modern-day miracle, covenanted again to support the Church all the days of their lives.

THE IMPROVEMENT ERA

A Family Temple Night

IF YOU WANT TO DO A THING, YOU
CAN GENERALLY FIND TIME TO DO IT.

By President Heber J. Grant

LAST September the First Presidency of the Church asked the presidencies of stakes and the Melchizedek Priesthood quorums to do the endowment work for the one hundred thousand men for whom the ordinance of baptism had previously been performed. I am greatly pleased with the interest that many of the brethren have taken and are taking in this work.

All my life I have been interested in the building of temples and in the work performed therein. Ever since 1901 when I obtained a Grant record, I have had someone working along research lines, and from four to twenty-four people doing ordinance work. It has been suggested that the results of this activity, particularly an account of my personal participation, would be stimulating to the priesthood of the Church.

I have had one of my secretaries look up facts and figures from my journal and letter book. One letter of December 24, 1926, contains this item:

Dear Brother Chipman:

Thursday morning I was busy at my office until ten o'clock with the Presidency's mail. We then went to the temple for the regular weekly meeting of the Presidency and Twelve, following which I went through the temple with the majority of the apostles and their wives. It being the birthday of the Prophet, we celebrated it by doing temple work in honor of the founder of the Church.

It was in January 1928, that I decided to have a weekly "Grant night" at the temple. We had a splendid response from the following letter to Bishop Joseph Hyrum Grant.

My dearly beloved Nephew:

I feel that I have sadly neglected my temple work. We have had about one meeting in a year or two of the Grant Family Association.

Yesterday I hired Brother Brigham S. Young to devote his entire time looking after genealogy for me first and then if he has any spare time to gather up information for a history of my life.

I made up my mind a year ago that inasmuch as I could find time to play golf nearly an hour or two that I could find time to go to the temple for at least once a week, and I have no difficulty in arranging to go. I don't have to get there until ten or fifteen minutes before six o'clock and I am out before ten every night. I have sometimes managed to go to the temple as often as three times a week, and I feel that we should try to arrange for you and your good wife and for other members of the family who are within reach to also go to the temple, and that we should be actively engaged in this work.

I realize that as I am seventy-one years and past, unless we do something in the near future, I am going

to pass on to the other side and meet my relatives who have died without a knowledge of the gospel and am going to be condemned for my neglect.

Now I would like you to stir up your brothers and sisters to try to get to the temple at least once a week, and we will try to make Thursday our special night to go. I have managed to find time to go to theaters and amusements in the past for years and years without going to the temple once. If I had spent the time in the Salt Lake Temple that I have spent at worthless shows, it would have been far better for me, to say nothing about the benefits that would have accrued to those who die without a knowledge of the gospel.

As you always have taken more interest than I have in temple work, I am going to trust to you to stir up your family to get to the temple as often as possible.

Ever praying for your welfare, and with assurances of love and esteem for you and all your dear brothers and sisters, and asking that we make a specialty of temple work, which I know will please your dear mother and father, I am, as ever,

Your affectionate uncle,
HEBER J. GRANT

That the work was taking a strong hold on my heart and that of the Grant family is shown by an entry of March 6, 1928:

Hyrum's family are doing fine, going to the temple every Friday. That is the day we have set to go. We had twenty-three a week ago last Friday and eighteen last Friday who had endowments and then stayed afterwards and did a lot of sealing. Last Friday we were sealed for twelve couples and had sixty-one children adopted. I went through the temple twenty-two times in January and February, which is a good record, and I can go away now for a week without feeling that I am not keeping up my record of going twice a week, which is what I have been trying to do for the year 1928.

I have become very deeply interested myself in temple work, and am annoyed that I neglected it for twenty or thirty or forty years when I could just as well have done some temple work during all that period. Taking time to play golf taught me a lesson that if you want to do a thing you can generally find time to do it. I thought it would be a hardship to go once a week, but we went a little more than once a week last year and have decided to go twice a week this year, and I have had no trouble at all in going more than twice a week while I have been home.

From that time until my illness four years ago, I endeavored to go to the temple once a week.

Another excerpt from a letter of December 17, 1934, indicates our participation as a family in this wonderful work:

It may be of interest to you to know that on my birthday there were fifty of the family—including some of my brother's relatives—sat down to dinner in the
(Concluded on page 471)

The Editor's Page

THOU HAST MADE US TO *Incline to Thee*

By

THERE is a permanent reality called religion; with spirit and form, with word and life. Without any extraordinary effort, thoughtful men and women can have it, and rejoice in it. It is a reality of the spirit; it is sanctified by the body and spirit of man, for both the spirit and the body constitute the soul of man. This was the teaching of the Prophet Joseph Smith. Religion is related to experience and is something that lies deeply in the souls of men. While it is true that there are today and ever have been many schools of religion, we are concerned with the true relation of man to God, and this we have to learn and accept and employ. It is given to us as the Light, and cannot itself be changed in our hands. In our studies of the Bible and all other sacred books of God, there is a point—an eternal truth—at which, with full consent, our thought begins. We love the superb tones of the primal words: "In the beginning, God." This is the greatest of all certainties, and is more than knowl-

edge, for its home is in the deepest nature of man.

It has been truthfully said by the world's great thinkers that the words found in the first chapter of Genesis are unsurpassed in the literature of man. Human history has no words more eventful than these:

In the beginning God created the heavens and the earth: . . .

And God said, Let there be light: and there was light: . . .

And God created man in his own image.

* * *

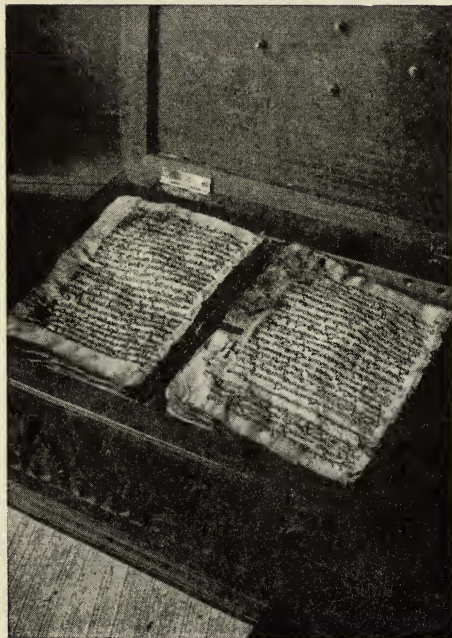
He hath made every thing beautiful in his time: also he hath set the world in their heart, so that no man can find out the work that God maketh from the beginning to the end. (Eccl. 3:11.)

Few truths could be of more service in bringing man to the right apprehension of himself, and of his place in the universe, in quickening a high respect and regard for his splendid possibilities in character and achievement than that

which at once declares and continually asserts his relation to the eternal. Man is in the image of God, and both his body and spirit are divine. The Greeks saw the beauty of the human form and they declared that it was related to the gods. The eternal truths of Holy Writ demand of every man the recognition of the divinity of the human body—for we are more dependent on physical conditions for our happiness and for our goodness than we realize. Our lives take color from our state of health. "The close connection between mind and body is a solemn fact." Health becomes a duty, and every wilful disobedience to the laws of health is wrong. The keenest brain needs a foundation of health to do its best work. We should therefore put the whole treatment of the body upon a moral basis. The body should be treated sacredly as an integral part of human nature.

THE Apostle Paul had been speaking to the Corinthians and admonishing them to remember that their bodies were the temples of the Holy Ghost and then he adds: "Therefore glorify God in your body and in your spirit which are God's." There is something in man's bodily constitution that symbolizes his divine origin. The human frame in its delicate proportions is the most beautiful of all natural objects. There is a sacredness to it, derived from its association with the spirit, whose fit abode it is, and the physical body is more profoundly connected with the invisible world than is any other thing in nature. The revealed truth given to the Prophet Joseph Smith that the spirit and body constitute the soul of man finds ready acceptance by the Latter-day Saints.

There is a close connection between the laws of health and the principles of morality. A truly healthy man with cleanness of blood, a clear brain, and healthy tastes will keep free from evils; the body should be treated sacredly as an integral part of human nature. Every act of intemperance of whatever sort; every sin against the physical constitution; every wilful neglect of the laws of health and moral life injures self and prevents one from living right. Herbert Spencer in his book on education says: "Few seem conscious that there is such a thing as physical morality. If bodily transgression is vicious, so breaches of the laws of health are physical sins." The knowing of what is good to eat and drink, and living by that



ONE OF THE
OLDEST BIBLE
MANUSCRIPTS IN
EXISTENCE—
IN THE
SINAI
MONASTERY

Photograph by
Underwood &
Underwood

PRESIDENT LEVI EDGAR YOUNG

OF THE FIRST COUNCIL OF THE SEVENTY

knowledge brings about a state of mind and a spiritual glow which are essential to high living.

MANY of the Indian tribes of America have a fine conception of the importance of the body and its health and strength. Charles Eastman, a full-blooded Sioux Indian, writes in his book, *The Soul of the Indian*:

The moment that man conceived of a perfect body, supple, symmetrical, graceful, and enduring—in that moment he laid the foundation of a moral life. There was aroused in him as a child, a high ideal of manly strength and beauty, the attainment of which depends upon strict temperance in eating, together with severe and persistent exercise.

With what beauty of word does St. John the Divine write of the Savior in description of his personality: "The Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." (John 1:14.) The perfect body was a part of Christ's glory.

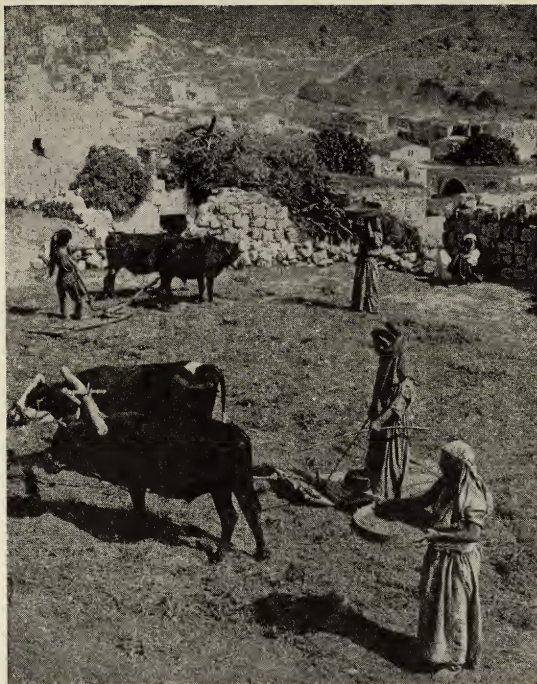
HOME LIFE IN THE BIBLE

AMONG the many secondary books that will interest the student of the Holy Bible are Dr. Neil's *Life in the Holy Land* and Mrs. A. T. Roberson's *Ministry of Women*. They are interesting as they give many ideas concerning home life in the Bible. Marriage was a sacred thing in ancient Israel and the many descriptions of the love between man and wife become fine lessons for the youth of all time. Read how Isaac brought the beautiful Rebekah into his mother, Sarah's, tent . . . and he loved her; and was comforted after his mother's death. Jacob and Rachel loved each other with deep devotion for "Jacob served seven years for Rachel and they seemed unto him a few days for the love he had for her." Mothers taught their children the "ways of the Lord," and we read in Proverbs 31:28 how "Her children arise up, and call her blessed." When the law was offered to Israel at Sinai, the women, according to many Jewish writers, were the first to pledge obedience. We know that the early expositors of the law declared that man and woman were equal before the statutes. The authority for this state-

ment is derived from two Biblical passages: "Honor thy father and thy mother that thy days may be long upon the land." (Ex. 20:12.) A later passage in Leviticus reads: "Ye shall fear and reverence, every man, his mother, and his father." In the reversal of the words "father" and "mother" in this second injunction was to establish equality . . . neither the father nor the mother was to take precedence one of the other. The reason why Jewish life has survived oppression and persecution through the ages is because it has been deeply rooted in law. The eminent scholar, George Foot Moore, formerly professor of Semitics at Harvard University tells us in his *Judaism in the First Centuries of the Christian Era*—that the "Legal status of women under Jewish law compares to its advantage with that of contemporary civilizations and represents a development of the Biblical legislation consistently favorable to woman." (Vol. II, p. 127.)

When the Jews settled in Rome after the Roman conquest of Palestine, Jewish women organized into groups in the Jewish communities to render aid to the fatherless and those in want. The description of their duties is found in the Rabbinic Code:

Feed the hungry and give the thirsty to drink.



A THRESHING SCENE IN THE HILLS OF GALILEE IN PALESTINE, THE WOMEN WINNOWING

—Photograph by Underwood & Underwood

Clothe the naked, and shelter the homeless.

Visit the sick, bury the dead and comfort the mourner.

Support the widow and instruct the fatherless.

Ransom the captive.

Make garments for the orphan and provide for the betrothed maiden.

Legend throws this code back to the first Hebrew, Abram, to whom it was revealed as a prevision of the principles that would underlie the law which was to be the heritage of his posterity. The record of this revelation in the book of Exodus, according to Professor George Foot Moore, discloses the basis of Hebrew law. Moses received the law direct from God, yet he had to descend to his people, and present it to them. In the assembly at the foot of the mountain were men, women, and children. These all lived under the law, and all pledged their assent, exclaiming: "We hear and we obey!" The commandment was ratified by the voice of the people. Community and home life as described in Exodus and Deuteronomy make it plain that children were taught the principles of Jewish law. "Children are an heritage of the Lord" says the 127th Psalm, and

(Continued on page 470)

Bishop: WHAT IS YOUR SENSE OF VALUES?

By Marvin O. Ashton
OF THE PRESIDING BISHOPRIC

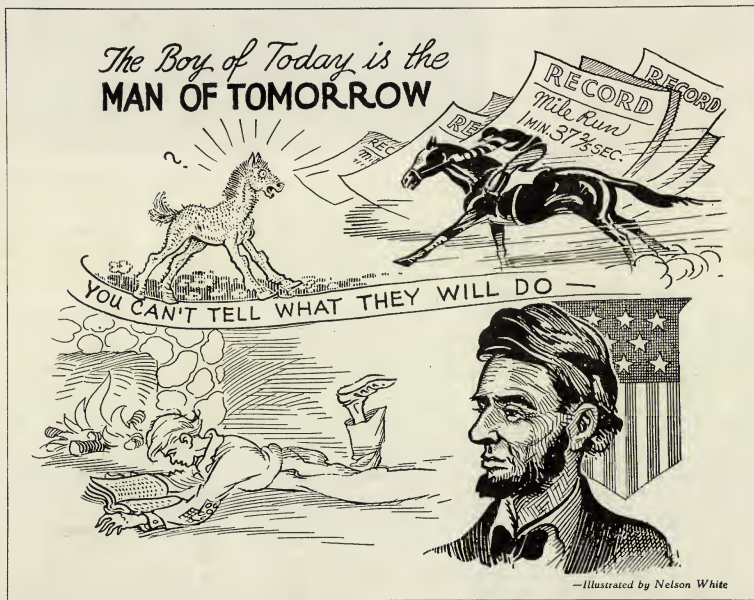
IN other words, bishop, "do you see gold in them thar hills"? When Colonel Jackling surveyed the sandy hills to the west of Salt Lake City, his sense of values told him that hidden therein were millions in copper. It doesn't take much intelligence, when gold is flashed in your face, to realize that you are beholding a precious metal, but what is important is to discern value when it is obscured or hidden. The virtues of grace and beauty were hidden in the awkward clumsy personality, if you please, of the Ugly Duckling. Jumbo, the elephant, was loved by the millions of children of Great Britain for a generation or two. He was world renowned for his almost unbelievable dimensions, but he was once the scrub of the herd. It took a P. T. Barnum to see this hidden value. Now look at the awkward unsymmetri-

a specimen would make a Man of War, clipping off a mile in one minute and thirty-seven seconds?

We are still talking about hidden values, but what we want to emphasize here are not horses, swans, and elephants, but things decidedly more precious, *boys and men*. Yet, the above comparisons may help us to keep in mind eternally that sometimes a boy's outward appearance may throw us off the track in appreciating those hidden values that perform such miracles. This unkempt, awkward product of the frontier, sprawled on the floor putting into his head every piece of knowledge and

of three million of his fellows? Who would have dreamed that that same fellow would some day give a three-minute talk that would be heard around the world, and every letter of it be cut in stone and cast in bronze, throughout the civilized world?

Bishop, do you see those values under that mat of unkempt hair sticking through the straw hat of an American boy? Bishop, do you have the discernment to see behind the inquisitive mischievousness of an Edison the world light-flooded with an incandescent lamp? Bishop, it was that kind of stuff that gave you the steam engine, the Ben



cal, unpromising colt in this picture. Bishop, have you noticed a young thoroughbred—how all out of proportion he appears—long, awkward-looking legs and over-sized knee joints? When you looked him over, were you impressed that in a couple of years such

inspiration from the pages of a book read by the flickering light from the open fireplace—who would have had the audacity to prophesy that that same piece of humanity in that log cabin would forty years later sign a document that would break the chains of bondage

Franklins, your Lindberghs, and Mac-Arthurs. If you see the possibilities of that lad over whom you preside, you'll love him that much more—and if you love him, we don't worry about the rest of it.

(Concluded on page 466)
THE IMPROVEMENT ERA

HOW CAN I QUIT *Tobacco?*

By L. WESTON OAKS, M.D.

HERE are presented some suggestions for those who would win release from tobacco's hold upon them. The measures set down have been gleaned from various sources, and it is earnestly hoped that some of them may prove helpful.

Craving for tobacco is strictly an acquired thing. No one ever had it naturally. It exerts its power over the user in two definite ways. Number one is *purely physical*, and grows out of effects of nicotine upon the nervous system, especially. Any powerful sedative drug, when taken for a time, is said to induce production of certain antibodies or chemical substances to neutralize, so far as possible, ill effects of that drug. Thus the body develops tolerance toward a poison and is enabled to deal with it. Consequently, smoking as it is continued, does not produce the dizziness, nausea, and general illness which frequently arise from a first experience.

These same anti-drug substances developed for defense of vital processes in one's body are themselves abnormal, and serve only to attack and neutralize in a measure the poison which caused their production. Therefore, when the poison fails to be supplied to use them up, they are said to set up a disturbance of their own, which is recognized as a physical craving for the drug that stimulated their development.

The second factor is *mental or psychic*. And, whereas the physical hunger for nicotine is speedily overcome and finished, this craving existing in the mind may with some persons last throughout life. It is purely an outgrowth of an established habit, yet the most stubborn and persistent force a person can have to face. It will drive a man to drink liquor when he honestly desires to avoid it, when he knows full well that to do so will bring hunger and sorrow upon those whom he loves better than life itself. It compels the morphine addict to lie, steal, and even worse, that he might obtain the poison which brought about his enslavement.

Habit is one of the strongest forces in human life—for good or evil. Good habits are a salvation to the fortunate possessor. Bad ones are a continual trial and curse to him who desires to be liberated from them. Some individuals are sufficiently strong in will power to stop almost any habit at once and never indulge in it again. Most of us must do it more gradually, and with continued effort over a long time. Especially is this true of the mental craving for to-

bacco, liquor, and similar habit-forming drugs. A certain gentleman who had ceased to smoke cigarets some thirty years previous was heard to remark that he still had the desire for a smoke whenever he came into association with others who were smoking.

The physical craving already mentioned is of short duration, once the tobacco has been discontinued, and two to four weeks will usually see it over with. As has been suggested, duration of mental craving will depend upon how firmly the individual can set himself against it. The story is told that Mark Twain was able to meet this only by converting himself to look upon tobacco as his mortal enemy and to hate it lustily.

THE DESIRE TO QUIT

NATURALLY then, there is one thing and one thing only which is *absolutely necessary*, if you are setting out to win your fight against the tobacco habit. That is a strong desire and stubborn determination to succeed in it. If you have any reservation in your mind, if you are not quite convinced that you are ready, if you are not sure the results and the blessings that will come from it are worth the fight, you had as well not begin, because this particular battle was probably never won by anyone who entered it that way. Also,

while much help can be given one who is sincerely determined in his struggle, no individual can do the job for another.

The once popular notion that some drug could be secretly included in a smoking husband's coffee and destroy his taste for tobacco had no foundation in fact.

Perhaps, from this point, brevity and clearness may best be served by using a method of questions and answers:

1. HOW SHALL I PROCEED?

Having considered the above facts and arrived at your decision to break your bondage, you may begin in either of two ways:

(a) Stop short off, and not touch another smoke or chew thereafter. This serves for the strong-willed person especially, but is also good for some of the weaker ones who cannot follow the second plan because of being unable to stick faithfully to its conditions.

(b) Gradually taper off on amount of tobacco used until none is taken. If you have been accustomed to smoking fifteen cigarets daily, reduce the number by one each day until the zero day, then leave them alone from that time on. You cannot win, if you give way now and then and smoke one or two because some friend ridicules your silly notion of leaving them off. You will only have the whole thing to do over again. Success requires all or nothing.

2. WILL A CHANGE OF SURROUNDINGS HELP?

That would be of great benefit, if your work takes you more or less constantly into association with others who are smoking. However, if you approach this thing in the right spirit, such an environment will not cause you to fail. There is no doubt that association with persons who do not use tobacco is a great help, under such circumstances.

(Continued on page 466)



—Illustrated by John Henry Evans, Jr.

RESUME OF LAWS

Affecting Title to Utah Lands

— By HUGH O'NEIL

WHEN the first settlers arrived in the area which is now the state of Utah, the region was a small part of a vast territory belonging to Mexico. In less than a year, however, on February 2, 1848, Mexico ceded all of it to the United States in the Treaty of Guadalupe Hidalgo. No effort had been made by the pioneers to secure from Mexico title by land grants to the lands they occupied.

Brigham Young had declared it would be the policy to measure out to each man land for city and farming purposes. No person would be allowed to buy or sell land, and those who refused to abide by the rules were to be requested to live elsewhere.

Exercising the right of leadership, Brigham Young and the members of the Twelve, on August 7, 1847, selected lots near the temple site, also making reservations for members of their immediate companies who, by right of marriage, were entitled to lots and land, none being given to unmarried men. Although it is clear that lots were selected and assigned for this first group, it was then decided to use the method of lot drawing for the distribution of future farm lands to prevent any disputes as to partiality.

Instructions were issued that all allotments were to be registered on a city plat, to be kept by Thomas Bullock. It was also provided that in all new land surveys, certificates approved by authorized surveyors should be considered title of possession to the holder for the amount of land therein described.

Apparently the Church continued to parcel out the land and to have Thomas Bullock keep a record of such assignments until 1850.

Although the Mormons organized a provisional civil government during March 1849, under the name of Provisional Government of the State of Deseret, it was not until March 2, 1850, that the office of county recorder was created. It was the duty of this officer to record conveyances or transfers of lands or tenements. With the creation of this office, the efforts of the Church leaders to determine whether land was to be sold or purchased, were also apparently relinquished, for early deeds of this year mention the transfer of lands for a consideration.

During the existence of the Provisional Government of the State of Deseret many land grants were made to individuals by the general assembly.

When Utah Territory was created, it was provided in the Organic Act that the "lands were to be surveyed under direction of the United States government preparatory to bringing the same into market." By the Organic Act the people were forbidden the primary disposal of the soil.

The property rights were not contested insofar as the United States government was concerned, but the Indian titles to these lands had not yet been extinguished; consequently, the people in sections already settled were holding their lands only as squatters. In December 1853, the president in his message to Congress recommended that the land system be extended over Utah. About a year later an Act was passed authorizing the appointment of a surveyor-general for Utah territory and soon afterwards large tracts of land were surveyed. In 1864, Congress again authorized the appointment of a surveyor-general for Utah territory, provided also that the Indian title to agricultural and mineral lands be extinguished. Therefore, during June 1865, a treaty was made with a number of Utah tribes whereby they relinquished all claims to lands within the territory except a designated reservation.

THE Act of Congress of March 2, 1867, designated the method for obtaining legal title to the lands. Thus did the settlers first secure a method whereby they could obtain legal title to the land they had occupied for over twenty years as squatters, although actual legal title was not obtained until 1869 or later.

This Act of March 2, 1867, provided that the corporate authorities of all incorporated cities and the judge of the county court should enter the land settled in their city or county and the land was to be deeded to such corporate authority or judge in trust for the use and benefit of the inhabitants. The lands were to be disposed of to the proper persons under regulations to be prescribed by the territorial legislature.

By an act of Congress of July 16, 1868, it was ordered that the public lands of the territory should constitute a new land district, to be named Utah district, and that pre-emption homesteads and other laws of the United States should be extended over it.

The Utah territorial legislature in an Act approved February 17, 1869, further outlined the procedure to be followed in granting the legal title of the land to the settlers. The corporate authorities of a town or city or the probate judge of any county were to convey title by a deed of conveyance.

The corporate authorities or the probate judge were required, within thirty days after the entry of the lands, to give notice by publication in a newspaper once each week for three successive months. The notice was to contain an accurate description of the lands involved.

Any claimants of such lands, within

six months after the first publication of such notice, were required to state in writing the interest claimed in such land and to file the same with the clerk of the probate court of the county. The clerk was required to record the statement in a book and file the same in his office, which was to act as a notice to all persons claiming interest in such land. Anyone not filing a claim in the prescribed period was forever barred in any claim either in law or equity, except that the judge could extend the time not to exceed one year from the first publication of notice, for good cause.

The judge of the probate court was to hold hearings on adverse claimants, for which full minutes were to be kept and approved. An appeal from the decision of the probate judge was allowed to the district court.

If no adverse claimants to lands appeared, the probate court was to summon claimants to appear personally, or by agent or attorney, and if the court was satisfied with the validity of claim, a judgment was to be entered on the record and full minutes to be kept of such action, after which the judge was to certify the fact to the mayor of the city or town, who would make a deed of conveyance to such party. If the original entry was made by the probate judge, he was to make a conveyance deed. If the court decided against the validity of the claim, such judgment was to be entered in the record, and an appeal allowable to the district court.

If the probate judge was the claimant to any lands, his claim was to be filed with the probate court of an adjoining county, which court would handle his claim as outlined for other claimants, giving notice to adverse claimants through the mayor of a town or city, or to the justice of the peace of an unincorporated town. If the claim was valid, the mayor or probate judge was to execute the deed of conveyance. If the mayor of an incorporated city or town was the valid claimant, the recorder of such town or city was to execute the deed of conveyance to the mayor upon the certificate of the probate court.

A change of venue was allowed in all these cases, the same as in suits of law.

Within thirty days after expiration of six months for filing of statements, the corporate authorities or the probate judge were required to make a statement of all money expended in acquisition of the title to lands and to file it in the office of the clerk of the probate court. The corporate authorities or the probate judge were required to collect all charges due in the acquisition of the title, before making a deed of conveyance. The money collected for lands was to be paid into the county treasury for the support of common schools in the city or town.

(Concluded on page 457)

Sources: H. H. Bancroft, *History of Utah*, 1889; Organic Act organizing Utah Territory, approved September 9, 1850; *Compiled Laws of Utah*, 1888; *United States Acts*, 38th Congress, 1st Session, 67-8; *United States Acts*, 38th Congress, 2nd Session, 16-17; *Compiled United States Statutes*, 1901, Section 2387; *Acts, Resolutions, and Memorials of 18th Annual Legislative Assembly, Territory of Utah*, Chapter 7, pages 4-6, approved February 17, 1869.

CONFIDENCE—

By James P. Sharp

MIDNIGHT. The stars winked and blinked as if playing a friendly game. Not a sound could be heard except the horse trotting along the trail, the creaking of the saddle, and the spur chains hitting on the bottom of the stirrups. A coyote howled nearby. Another took it up until it sounded literally as if thousands were making the night hideous with their wailing. The horse had been tense and nervous but now he settled down to an easy running walk as if completely relaxed. The rider sat there wide awake and alert thinking and wondering, wondering and thinking. . . .

Three short hours before, I had locked the store door after filling a large order that was to go out early Monday morning. Two other young men came along and we stopped and talked for a few minutes when we saw a horseman riding over the hill a short distance away. The moon was low in the west and we could not see clearly who it was but we did notice that the horse was a mighty tired animal. Right up to the store came the horse and we saw the rider slumped over in his saddle, about

to fall off. He stopped the horse and said:

"Clara and her baby are both dead."

In a small country village when death strikes it affects every home just as if one of their own household had passed away.

We helped him from his horse and as we sat on the steps he told us this—for forty-eight hours he had sat at the bedside of his sister without leaving. She had died at noon that day and he had ridden forty miles to bring the sad news—the young husband and father was bringing the bodies in a white-top—the funeral they wished to be held at noon the following day and someone must see about digging the grave and notify some relatives back in the mountains with their sheep, and he could not go on.

We helped him on his horse and told him to go home, for we would notify the bishop who would see to everything.

When we entered the home of the bishop he was preparing for bed. He listened in silence as tears came to his

eyes. Then he said to me: "Get on your horse and notify the relatives. You will find them up either in Head-waters, Horse Valley, or Little Valley. Better leave now so as to be there when it comes daylight and you can see, for they will need all the time there is to get here."

I told him my saddle horses were all in the pasture, three miles away and chances were I could not catch one before daylight. My cousin, Adam Sharp, was there with me. He spoke up saying, "You're welcome to ride Blue Steel. That's his old range and he can take you there by the shortest trails. Why not take him?"

Why not? I hesitated. Then the bishop said: "What you waiting for?"

I explained to him that his horse was considered an outlaw that bucked every time any one rode him and he was large enough to carry a man to the end of any trail and as nimble as a cat.

He looked at me for a moment and then said, "Trouble with you young people of today is—you have everything come to you too easy and always have an excuse ready for any and every occasion. Adam here has confidence in the ability of his horse to take you there, and I have confidence in your ability to bring him back, and I don't want to see you come limping down the road with a lot of excuses. Do you think I relish the idea of going through this town tonight asking people to meet me at the cemetery at daybreak to dig the grave? Do you think I like the criticism that will come from certain outsiders when they find I have broken the Sabbath by digging a grave? How would you like to conduct the funeral tomorrow? I asked you to get word to those boys and I expect you to do it even if you have to walk."

He put on his hat and coat and went out of the house.

Whree youngsters got up and went to the stables where I got my saddle, blanket, bridle, chaps, and spurs and we carried those to my cousin's place. When we led Blue Steel out of the stable, he lifted up his head and gave a loud snort—a defiance to us. We tied his front feet together and put a blindfold over his eyes. Then carefully the saddle was cinched tight, the front feet untied, and while my cousin twisted the horse's ears I eased myself into the saddle and pulled up the blind not knowing what to expect. The unexpected happened, for the horse gave another snort and trotted off like a well broke animal.

As I rode away I heard the other

(Continued on page 458)



I TOUCHED HIM WITH MY SPURS AND IMMEDIATELY I WAS ON TOP OF A TORNADO

UNITED ORDER

Discrimination in the Use of Terms

By

FERAMORZ Y. FOX, PH.D.

President, L.D.S. Business
College

used by Joseph Smith as a name for the more general system of stewardships attempted in Jackson County.²

WHOEVER desires to understand the literature of the Mormon people that deals with their social ideals and experiments, must exercise considerable care in confining the meaning of terms to their original significance. Much confusion has been occasioned by the current acceptance among the Mormons of the term *united order* as a general designation of ideal economic systems from the days of the Prophet Joseph Smith to the present time; whereas the appellation was used by the Prophet and his contemporaries in a most restricted sense, and never thereafter found its way into the literature of the church until Brigham Young applied it to the system inaugurated in 1874. Neither Joseph Smith nor any of his associates ever referred to the Jackson County experiment as the *united order*, and it is an anachronism to apply the title to that program.

Outside of a dozen references in the Doctrine and Covenants and the Prophet's own *History of the Church*, the words *united order* may be looked for in vain prior to their use by President Young at St. George as a designation for the system he was then proposing. Had it been common practice to refer to the socio-economic arrangements made in Jackson County as the *united order*, the name would have been used subsequently as a convenient label in the frequent allusions to that experiment in sermons devoted to the consecration of property and the system of stewardships. As a matter of fact, though the ideal social system attempted in Jackson County was frequently discussed in Mormon assemblies during the period

1844 to 1874, the words *united order* were never used.

Joseph Smith gave the name *united order*, which he used interchangeably with *united firm*, to a joint-stewardship of five men, later seven, constituting a board of trustees to hold certain church properties and to supervise the operation of mercantile establishments in Ohio and in Missouri. Their functions and responsibilities were quite similar to those of the board of directors of a corporation of the present time, holding and managing business properties for the Church. The proof of this statement is ample. On April 26, 1832, leading elders of the Church held meetings in Zion during which the Prophet presented by revelation a command that five men—Sidney Rigdon, Newel K. Whitney, Joseph Smith (all of Kirtland), Oliver Cowdery, and Martin Harris (both of Zion)—be organized "to manage the affairs of the poor, and all things pertaining to the bishopric both in the land of Zion and in the land of Shineeiah [Kirtland]." This organization was "appointed to be an everlasting order."¹ In the minutes of the meetings the organization thus effected is referred to as the *united firm*.² In later revelations this body of men is designated as the *united order* or simply as the order.

Those who have become accustomed to think of the *united order* of Joseph Smith as coextensive with the stewardship system can find further proof of the restricted sense in which the term was used in the following sentence from a letter written by Joseph Smith April 21, 1833, and dispatched to his brethren in Zion: "For your satisfaction I have inserted a revelation given to Frederick G. Williams the 15th of March, 1833, constituting him a member of the *united firm*." The inserted revelation is this: "Verily thus saith the Lord, I give unto the *united order* . . . a revelation and commandment concerning my servant Frederick G. Williams, that ye shall receive him into the order." A careful study of other references to the *united order* show that the term was never

used by Joseph Smith as a name for the more general system of stewardships attempted in Jackson County.³

IF there has been confusion in the use of the title *united order*, there has been more in the use of the designation *order of Enoch*. In the scriptures revealed to the Prophet Joseph Smith the following occurs: "And the Lord called his [Enoch's] people Zion, because they were of one heart and one mind, and dwelt in righteousness; and there were no poor among them."⁴ It has become customary among Mormon writers and speakers to refer to this happy economic condition of the inhabitants of the Zion of Enoch as the *order of Enoch*. Likewise, Joseph Smith's ideal system is often spoken of as the *order of Enoch*, it being supposed that the two systems are of the same pattern. But the name Enoch was also used by the Prophet as a substitute for his own and when so used the *order of Enoch* could have meant, in the opinion of the writer, the order of Joseph Smith and the city of Enoch the city of Joseph Smith (Zion City).⁵ As so used, the *order of Enoch* has the same meaning as the *united order* and would not therefore signify the broader system planned for the members of the Church.

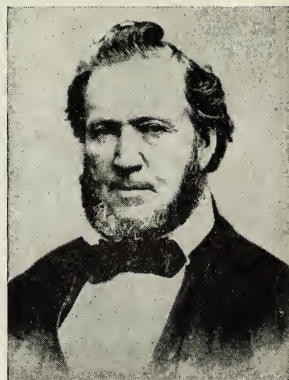
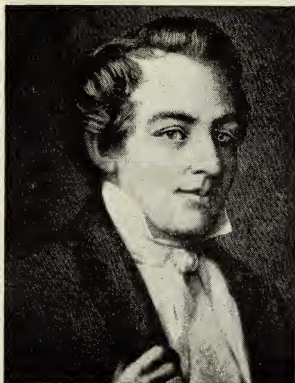
(Continued on page 459)

¹Doctrine and Covenants 78:9; 92:1-2; 96:1-9; 104:1-53; Smith, *History of the Church* 1:267, 270, 340, 363; 11:21, 49. In choosing the title for his book *The United Order Among the Mormons*, Geddes fell into a prevalent error. The title of a second book, *The Second United Order Among the Mormons*, Allen, is also misleading. There can be no second until there is a first.

²Pearl of Great Price, Book of Moses, 7:18.
³Doctrine and Covenants 78: title, 3-4; 82: title; 96: title; 104: title.

BRIGHAM YOUNG

JOSEPH SMITH



⁴Doctrine and Covenants 82:11-12, 20.

⁵Far West Record, Ms., April 26, 1832. Office of the church historian; Smith, *History of the Church*, 1:270, footnote.

Apostate Factions

FOLLOWING THE MARTYRDOM OF JOSEPH SMITH

By E. Cecil McGavin

OF THE CHURCH HISTORIAN'S OFFICE

III

JAMES J. STRANG

THE largest of the early apostate factions of Mormonism was the one founded by James J. Strang, a man who was comparatively unknown at the time of the martyrdom of Joseph Smith, having been baptized only four months before the Prophet's death. Mr. Strang was the shrewdest of all the "aspirants to Moses' seat."

He commenced his imposture by announcing that an angel came to him late in the afternoon of the 27th of June and told him that Joseph and Hyrum Smith had been killed in Carthage Jail and that the Lord wanted him to lead the Church. He insisted that the angel anointed his head with oil and ordained him to be a king over the latter-day kingdom.

This miraculous visit and important message did not surprise Jesse James Strang,¹ since he had in his pocket an alleged letter said to have been given to the Prophet Joseph Smith a few days before he went to Carthage. So carefully had he planned his course that he had the letter printed before he showed it to anyone. He thought this course would add to the importance of the document, as the Prophet no doubt intended publishing it in the *Times and Seasons* at once, he maintained. It would also fail to betray the hand of the scribe who wrote it—at least Mr. Strang thought so.

In 1858, President Joseph F. Smith made the acquaintance of a member of the church, Charles Wesley Wandell, in California, who declared in the presence of witnesses that he wrote the document himself and mailed it to Strang. He said he was never so surprised in his life as when Strang accepted his vagaries as a revelation from the Lord.²

This spurious epistle was dated June 18, 1844. It was mailed to Strang at

¹In his diary Strang frequently wrote his name across the top of the page. In 1831, this entry is uniformly "Jesse J. Strang." Beginning with the following year, the forms "Jesse J.," and "James J." are intermixed until in 1834 only the latter form appears. The maiden name of Strang's mother was James, her father being Jesse James [not the desperado]. Thus it is apparent that Strang was named for his maternal grandfather, and that beginning about the year 1832 he gradually reversed the order of his given names.—*The Kingdom of Saint James*, Milo M. Quailie, p. 2 (footnote).

²Conference Report, October 1918, p. 58

Burlington, Wisconsin, where he received it July 9, 1844. It assured the Prophet that his days were numbered and that he would "soon be called to rule a mighty host in the land of spirits."

This letter made it clear that "my servant James J. Strang shall lengthen the cords, and strengthen the stakes of Zion," establishing the place of gathering in Wisconsin, the rendezvous to be named Voree. Later he transferred his headquarters to Beaver Island in Lake Michigan.

To a few of the new converts who did not know the order of the Church in matters of presidency, these claims seemed attractive, but most of his disciples were gleaned from the ranks of the apostates—people in whose hearts had been sown the seeds of misunderstanding and hatred.

Within a few years, a few hundred followers of this type had gathered to his standard at Voree. Among his dignitaries were such people as John C. Bennett, William Smith, John E. Page, William Marks, William McLellan, George J. Adams, and others who were notorious troublemakers even before the death of Joseph Smith.

As some people began to question his ordination by an angel, he had William Smith and John C. Bennett ordain him, both of whom had been excommunicated from the Church.

He established a secret order in which he was known as the imperial primate, absolute sovereign, general-in-chief and successor to Joseph Smith. There were three viceroys, eight privy councilors, twelve cardinals, twenty-four princes, and an equal number of marquises, earls and knights, with twelve chancellors and marshals.

He asked his followers to build him a large tabernacle, promising the Holy Ghost to all who labored diligently on the project.

At last the long-expected day arrived and the glory of Pentecost was to be revealed at the dedication of the building. The service was held in the early evening, since all his plans worked better in the dark. His apostles stood at the doors and anointed the faces of all the members with olive oil which contained a strong solution of phosphorus. In the early darkness he pronounced the

phosphorus glow a manifestation of the Holy Ghost, another witness of his prophetic calling.

There were a few people in the dedicatory service who were not deceived. Among this number was Reuben Miller, who with his family left on the next boat that sailed from Beaver Island. He was glad to join the pioneers and follow the leaders to the valleys of the mountains.

ANOTHER of Mr. Strang's deceptive devices was the announcement that an angel had told him that a set of metal plates awaited his attention. He represented the angel as having said:

You know that tall tree where the road comes close to the forest. That tree has grown over a set of plates which contain a record too sacred to get into the Bible. Directly beneath that tree you will find that ancient record. Get the plates and translate them!

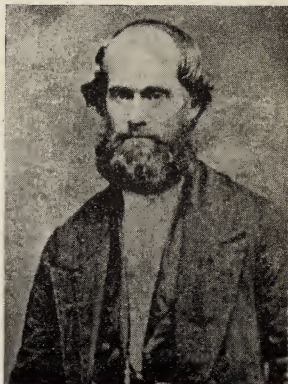
This shrewd schemer thought that if he went alone and recovered the plates it would be said that he had deposited them there, so he called three of his apostles and described the hiding place and sent them after the record. Arriving at the designated spot, they cut the roots of the tree and pushed it over. Directly beneath it they found a small casket of baked clay. They surmised that the said plates were concealed in this material, so placed it in the wagon and took it back to Mr. Strang. He carefully cut into the clay covering and found the metal plates.

This self-appointed potentate soon published what he said was a translation from these records. He called his new book of scripture *The Book of the Law of the Lord*. He insisted that this record had no connection with the plates of the Nephites, having been prepared in Old Testament times.

His alleged translation was in the style of the Old Testament and dealt with a variety of subjects such as food, dress, animal sacrifice, activity on the

(Continued on page 468)

JAMES J. STRANG



SUCCESS HOUSE

By Katharine Haviland-Taylor

AMY ARNOLD was going home, back to the town that had been named after her family when they had owned almost all the land in sight and were important. Amy was bitter from the defeat that had been hastened by her having in her heart the family sweetness. In the last days of her shop life—she had had a chaste and expensive New York shop with "Arnold Decorations" written on the door—she had let customers return goods for which they couldn't pay. "Things have changed so, Miss Arnold," she heard again and again from harassed people. And she had answered, "Yes, I know; don't give the matter another thought!" That was the family way and the way, she now felt, through which they all had come to ruin.

She had even made exit easy for Dean Hewlett, to whom she had been engaged. When the cessation of luxury buying had forced her to close her shop, he had whined out: "But I thought, dear heart, I thought you were so well established! This ends everything, it has to end everything for us! You see that?"

She had been kind about it, too kind she felt later, and now she vowed she was through with softness. She would hereafter be hard and successful, and she would try to teach them at home that getting on came only with grasping and holding on.

She had changed trains at the junction and now she rode on what Arnolds-ville called "The Branch," in the familiar old, soot-stained, creaking car.

She rubbed steam from the car window, hoping to see some landmark that still meant getting home, after ten long, hurried years away, but the winter world was dark.

"Arnolds-ville next stop!" sang out the conductor, stepping into the car. The door slammed back of him. Amy's chin set; the name might have been something to be proud of if any of them had taken thought of what they had once had, fought against loss, and held on. But, no, they—all of them, and she included—had preferred to smile and make the world happy and to lose out.

Waiting to get off, Amy saw her father on the station platform. Always shabby, he was even unusually so. "Amy!" he called loudly. "Amy!" His voice broke on the second Amy. Then a moment later he was kissing her, patting her back, saying, "Well, darling, home again, home again!" and his eyes were brimming.

She fought the rise of emotion that his frankly shown joy put into her, for you didn't get anywhere if you were soft. Instead, she spoke of her baggage.

"How much baggage you got, Amy?" Harry Arnold asked.

"Two trunks, three bags, and a hatbox," she answered, and her father, taking off his cap, which she suspected had once belonged to her younger brother, Bob, scratched his head. He guessed he could get Abel Jones to bring the trunks; he couldn't manage those.

"Haven't you the farm wagon any more?" she asked sharply.

Had Amy been looking at her father she would have seen the gathering of worried lines upon his brow that, with an effort of will power, he erased. But she did not glance his way and she heard only the cheerful but decisive voice that was often his: "These have been bad years; I had to make up my mind to lose some things, and I've made up my mind, too, to be thankful that I could keep the car."

To be thankful for that car of stiff springs and ancient vintage set upon Amy's lips the new, seared smile. If her father weren't so content, if he would realize the decay, fight and rebel, she could stand it, she thought. But every miserable thing he salvaged from the wreck was so much to be thankful for.

"You get in, Amy girl," said Harry Arnold, opening the front door of the car, "and I'll talk to Abel about bringing up the trunks."

He settled by her some minutes later. "I'll tell you, Amy, we're pretty happy to have you here!"

THE same unpaved street; the same dull houses and the sparse street lamps that with their feeble pricks of gloom made dark so much darker. Now they were leaving the town behind them.

"Mother's havin' hot biscuits for you, Amy. And another thing, she made new window curtains for your bedroom; and I'm kinda mentionin' 'em on account of the way she's been thinkin' of how pleased you'll be. She was ironin' 'em off this afternoon and all the time she kept smilin' and sayin', 'Well, I guess she'll be pleased!'"

"I'll notice them," she promised, feeling their kindness, but feeling, too, that the happiness they drew from little things clouded their eyes and the far sight that should be fixed always on the uphill road ahead.

They were turning into the drive—once impressive, edged by stately pines, but now so many of them dead and others dying. The door of the house was opening and she saw her mother silhouetted against the yellow light. She was a trifle more stooped—natural

for one who'd never known respite from hard work. Then, inside, her mother clung to her, crying but smiling, and saying, "Dearie! Dearie!" as if she'd never stop. Cecile came downstairs, shy from meeting the sister she knew so slightly. She was grown and lovely, but still plastic, Amy saw, from her candid, inquiring eyes. Bob appeared; he had the fatal family smile, "Gee," he said, "you're looking swell!"

She was to go to her room to wash up, and Mrs. Arnold would dish up. Bob followed her with two of her bags. When he went down to get the other bag and the hatbox, she stood staring, unseeing, at the new curtains.

Oh, the family would just smile about it all. They'd say, easily, that something would turn up, and have biscuits for supper. They'd sell another stretch of fields because they couldn't meet the taxes, and rejoice because the begonias were in bloom. Well, she too, had been like that, but she would be no more.

AMY found the dining-room crowded. Mr. Arnold's favorite chair stood before one window, and Bob was working out something on the table that was before the other. Mrs. Arnold had had the sewing machine imported for the same reason; it was nice to be together.

"Sit down, dear, in your old place," her mother said. Amy spoke her appreciation of the window curtains and her mother's eyes filled again. "I hoped you'd like them," she said. Then, "Give her some of the breast, Papa. We killed a young hen, but they're not laying much, anyway."

"We haven't seemed to have much luck with the chickens of late," said Harry Arnold comfortably; "but then"—he beamed around the table—"we got plenty to be thankful for!"

Amy stiffened. Cecile spoke in her shy way, "How's Mr. Hewlett?" she asked.

"Oh, I suppose all right," Amy answered. "The engagement's over, of course—this smash! One can't marry and live in a pigsty, and Dean could pay only his half of the way, so when I had to close up—"

They were appalled, she saw. Everyone had stopped eating. Cecile breathed out a stricken, "Oh, Amy!"

"He—he expected you to keep on workin'?" Harry Arnold questioned in the slow manner of one who meets a problem that is entirely beyond his understanding.

"Certainly," Amy answered, "and so when business got bad we decided to

cut the tie. Both of us are rather keen, you know, on making the best of life and making it a success."

That was the way successful people thought and talked, she knew, and she knew, too, that her people didn't understand it; that they couldn't. Cecile had twisted the setting of a small ring she wore to the inside of her hand. Amy suspected that the child felt herself to be in love and didn't want to speak of it now.

"I saw that ring," she said. "You've met the young man?"

"Oh, I have, Amy! He's wonderful!" She held her hand toward Amy. "It was his mother's ring," she added softly.

"I see. Is he going to be a success?" she questioned. They were looking at her, because the voice she had used was not one they had ever heard from her before; it was sharpened and by haste—and something less pretty.

"Why, I don't know," Cecile faltered. "I—I know I love him!"

"You'd better know about his future. It's well to think of that, you see," said Amy, and she saw this question filter into her small sister's mind to start a churning ferment of thought.

"I'm thinking of her and her good!" Amy chanted to herself, for the change in Cecile's face had hurt her.

Harry Arnold spoke with decision: "Harvey Lane's a fine young man!" he said. "And speaking of fine young men, we got a new neighbor you're going to think a sight of, Amy, when you come to know him!"

She doubted that. She had "thought a sight" of one young man who had paid, upon her loving him, a dividend of pain. She was, she knew, through with men—and every softness.

"He's taken the Biggers' place," put in Bob.

"His name's Jim Grisby," said Cecile. "He's just a few years older than you."

Amy forced a laugh. "Not interested."

"He's from the city," said Harry Arnold, "but he knows how to farm, and don't you forget it. I don't know how he gets the results he gets. I can't," he ended without envy.

"He's real kind," said Mrs. Arnold. "He throws lots of little jobs Papa's way."

Once they had owned nearly all of Arnoldsville; now they were grateful to anyone who "threw little jobs" their way!

"He'll probably be over tonight," said Bob. "He's got the habit of running in."

"You're not eating much, dear," said Mrs. Arnold, leaning toward Amy.

"He's kind," said Harry Arnold. "Always askin' my advice about this or that, and that's just his politeness, because, when you come down to it, I'm just kind of a failure. Mamma, would you start the pickles down this way? Thanks."

You admitted you were a failure and then asked someone to pass the pickles, if you were her father's sort, Amy reflected. If you were another sort you'd

lose all appetite, as she had, because you must see the impossibility of their getting anywhere.

JIM GRISBY, the new neighbor, appeared as the last of the supper dishes were being set on the pantry shelves by Cecile. He was well-dressed, good-looking. Amy would have met him without surprise in New York and might easily have been charmed by his genuine appeal. But now the poison in her mind made her see him obliquely. She was hostile to this newcomer and upstart who was doling out small jobs to a descendant of the Arnolds who had once, long ago, owned all the land that this young man now made to pay.

He turned to ask Mr. Arnold if he wanted to play checkers.

"Well, now," Harry Arnold answered as he rose, "you know what happens when I'm asked that." And quickly he moved to get the checkerboard and men from the sideboard drawer and they settled to play.

Amy, looking on, admitted that the scene would have been appealing on a stage, but she knew that in life it meant failure. Bob, eternally smiling, putting on some invention or other, was his father over again and would never get anywhere. Sweet little Cecile was about to throw herself away on a young man who would farm through all his lean days and hers. And her mother, her mother was used to it! Content!

A MONTH passed to carry the world with it. Amy knew she was making an impression on Cecile.

—Illustrated by John Henry Evans, Jr.



"I know you're right," Cecile would grant weakly.

"Darling, I am!" Harvey has Father's placidity and cheer—that horrible habit of making the best of everything. "And watch that sort, dear. Watch, that's all I ask!"

Cecile would sit on the edge of Amy's bed, twisting the ring that had been worn by Harvey's mother, and during these sessions she drew deep breaths that did nothing to aerate her sodden feeling.

Jim Grisby visited almost daily, but Amy's hostility continued. And Jim said little to her.

So she was surprised, one day in early March, when, in the presence of the entire family and over the checkerboard, he asked her to go motoring with him. "Tomorrow afternoon," he specified, eyeing her anxiously.

"It would do her good," said Mrs. Arnold.

"That'd be real nice for her and it's mighty good and kind of you to think of it, Jim," Harry Arnold added.

Amy's chin went up and she was about to refuse when Jim Grisby spoke. "Dear friends," he said ironically, "you have spilled the beans! She won't go, now."

"I shall be glad to go," said Amy quickly, hot spots of angry color on her pretty cheeks. She hated him! By implication, with raised eyebrows and questioning expression, thousands of times he had pointed to disagreement with her hard code and now he was trying to make her seem a spoiled, capricious child.

(Continued on page 462)

REPORT TO THE FIELD

of Another Year of "Era" Activity and Success

By JOHN K. ORTON
Business Manager of the "Era"

THE year past for the *Era* was the most significant in accomplishment since the combination of *The Improvement Era* and the *Young Women's Journal* in 1929, and even though we fell a little short of our goal of 100,000 subscriptions, we did secure 94,000, which is an all-time high for

MISSIONS

PERCENTAGE OF QUOTA AND TOTAL NUMBER OF SUBSCRIPTIONS—GROUP "B"

SOUTHERN STATES—Pres. Heber Meskes; Helen Bay, Y.W.M.I.A. supervisor and "Era" director.

NORTHERN STATES—Pres. David I. Stoddard; Forrest Ring Black, Y.W.M.I.A. supervisor and "Era" director.



TOTAL NUMBER OF SUBSCRIPTIONS—GROUP "A"
CALIFORNIA—Pres. Elijah Allen; Harro C. Beyer, Y.W.M.I.A. supervisor and "Era" director.

PERCENTAGE OF QUOTA—GROUP "A"
NEW ENGLAND—President Wm. H. Reeder; Kenneth Porter (who organized and started the campaign) and Foley Richards (who carried the campaign to its completion).



STAKES

PERCENTAGE OF QUOTA GROUP "B"

SOUTH LOS ANGELES—Pres. John M. Iverson; Owen B. Robinson, Y.W.M.I.A. supt.; Mrs. Nell Ellsworth, Y.W.M.I.A. pres.

LONG BEACH—Pres. C. Douglas Barnes; L. M. Richmond, Y.W.M.I.A. supt.; Ethelyn L. Ward, Y.W.M.I.A. pres.; Darrell W. Call and Mrs. Frances Saffie, "Era" directors.

SAN FERNANDO—Pres. David H. Cannon; David G. Watts, Y.W.M.I.A. supt.; Florence M. North, Y.W.M.I.A. pres.; Ernest C. Haws and Mary Robinson, "Era" directors.

EAST JORDAN—Pres. Heber J. Burson; Hyrum P. Cannon, Y.W.M.I.A. supt.; Gayle Gardner, Y.W.M.I.A. pres. (no photo available); Albert Black and Mary Jenkins, "Era" directors.

ONEIDA—Pres. Paul R. Wynn (no photo available); Erwin R. Spilbury, Y.W.M.I.A. supt.; Oneta Forsgren, Y.W.M.I.A. pres.; Mr. and Mrs. Ira J. Taylor, "Era" directors.

TOTAL NUMBER OF SUBSCRIPTIONS—GROUP "B"

INGLEWOOD—Pres. Alfred E. Rohner; E. S. Sammen, Y.W.M.I.A. supt.; Elva D. Casworth, Y.W.M.I.A. pres.; Stanford Bird, "Era" director.

OGDEN—Pres. Samuel G. Dye; Merrill W. Bird, Y.W.M.I.A. supt.; Lynette Taggart, Y.W.M.I.A. pres.; Albert W. Bell, "Era" director.

WELLS—Pres. Thomas E. Towler; Percy K. Fetzer, Y.W.M.I.A. supt.; Natalie Parsons, Y.W.M.I.A. pres.; A. Y. Stirling and Alice Coombs, "Era" directors.

BEN LOMOND—Pres. William A. Budge; Earl J. Rhee, Y.W.M.I.A. supt.; Addis Thomas, Y.W.M.I.A. pres.; Melvin L. Swanson, "Era" director.

POCATELLO—Pres. Wm. P. Whitaker; Dan W. Martin, Y.W.M.I.A. supt.; recently released who carried on the campaign; A. B. Chase, newly-appointed supt.; Grace Meadows, Y.W.M.I.A. pres.; Mr. and Mrs. Ralph Robbins, "Era" directors.

TOTAL NUMBER OF SUBSCRIPTIONS—GROUP "A"

LOS ANGELES—Pres. Wilford G. Edling, Mervin L. Saunders, Y.M.M.I.A. supt. and "Era" director; Mona H. Kirkham, Y.W.M.I.A. pres. and "Era" director.



SEATTLE—Pres. Alexander Brown; Jack C. Wilkins, Y.M.M.I.A. supt. (no photo available); Leora Cropper, Y.W.M.I.A. pres.; Leslie C. Seal, "Era" director.



TAYLOR—Pres. T. George Wood; John L. Allen, Y.M.M.I.A. supt.; Fanny H. Walker, Y.W.M.I.A. pres.; D. E. Wildo, and Emma H. Dahl, "Era" directors.



MOAPA—Pres. Bryan L. Bunker; Marion B. Earl, Y.M.M.I.A. supt.; LeVerna Whipple, Y.W.M.I.A. pres.; A. L. Riddle and Eva N. Perry, "Era" directors.



FARR WEST—Pres. Wilmer J. Maw; Lawrence W. Jenkins, Y.M.M.I.A. supt. and "Era" director; Mrs. Marjorie Schanck, Y.W.M.I.A. pres.



PERCENTAGE OF QUOTA GROUP "A"

SAN DIEGO—Pres. Wallace W. Johnson; Kenneth T. Calder, Y.M.M.I.A. supt. and "Era" director; Lois Westover, "Era" director; Mrs. Joie B. Bay, pres. of Y.W.M.I.A.



PHOENIX—Pres. J. Robert Price; Wallace E. Braberg, Y.M.M.I.A. supt.; Ethel R. Peterson, Y.W.M.I.A. pres.; L. L. Driggs, "Era" director.



UNION—Pres. C. Lloyd Walsh; Nephi P. Combe, Y.M.M.I.A. supt. (no photo available); Kate Metcalf, Y.W.M.I.A. pres.; Melvin Westenskow and Myrtle Price, "Era" directors.



PORTLAND—Pres. George L. Scott; A. R. Standing, Y.M.M.I.A. supt.; Rose D. Hardy, Y.W.M.I.A. pres.; Wilford W. Hardy, "Era" director.



MINIDOKA—Pres. J. Melvin Toane; Frank F. Watson, Y.M.M.I.A. supt.; Elsie McIntire, Y.W.M.I.A. pres.; Ralph McCloy and Marjorie Larson, "Era" directors.



Improvement Era subscriptions by a very substantial margin.

This magnificent total was achieved through the untiring efforts and the missionary spirit of ward, stake and mission workers throughout the entire Church. It is impossible to single out any particular individual because outstanding records were received from every locality and under every condition. Just when we thought an insurmountable record had been established in Idaho some ward or stake in Arizona would surpass it and then later some other stake in Utah or California would surpass that, until at the close of the campaign, stakes and missions were far ahead of any previous record, and we have received testimonies from men in the armed services and from families in the wards, stakes and missions expressing gratitude for the message contained in the magazine and appreciation for the splendid way it is being produced by the editorial department under trying conditions.

We list with this article the names of the citation winners, and while we know that in one sense there can only be a certain number of winners in every race, still we like to stand on the sideline and cheer for those valiant stakes and missions who with courage and determination carried on to the very closing day of the campaign, and who won in many ways.

Again this year Southern California had the highest number of citation winning stakes and a new percent of quota winner in Group "A"—San Diego. San Diego has always been consistently good, but this is the first time it has won the top honors of the group. Kenneth Calder and Lois Westover were the San Diego Stake directors.

A new mission came to the front this year—New England. President William H. Reeder, along with Elders Kenneth Porter and Foley Richards, would not be denied and New England for the first time secured first place in percent of quota of the smaller missions of the Church.

The Southern States Mission won first place in percent of quota and the highest total number of subscriptions, not only of all the missions of the Church, but of all the stakes and missions as well. They have reached a record that will be hard to surpass, turning in 3,391 subscriptions and reaching 511.5% of their quota. President Heber Meeks with the splendid director, Helen Bay, achieved this remarkable record even with a greatly reduced missionary personnel. Every letter has indicated that the mission as a whole is solidly behind this work and knows of the great good which is done by placing this magazine in the homes of our people.

With pride we mention the achievements again this year of the South Los Angeles Stake, first place winner in per-

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Report to the Field

(Concluded from page 437)

cent of quota and total number of subscriptions of all the stakes in the Church. Our appreciation to South Los Angeles is great, and we know that the growth of *The Improvement Era* through the past ten years is in part traceable to the remarkable achievements of the South Los Angeles Stake. This work is directed from the stake presidency, with the bishops of wards as a very important cog in the machinery. The organization is set up with perfect precision, and we believe that perhaps less actual campaign time is used in this stake than any other stake in the Church.

We must mention the remarkable achievements of the other citation winners. Seattle Stake, which has been consistently a first place winner, even though it placed second this year was able to secure 345.7% of its quota. The Northern States Mission, also a usual first place winner, finished in second place this year with a very remarkable record of 433.7% of its quota. California Mission, Los Angeles, Inglewood, Long Beach, Phoenix, Ogden were again outstanding in their groups, as well as the other citation winners.

We are proud that every stake in continental America went over the top this year. We are proud of our associations with a group of workers that are not surpassed in any phase of Church activity for loyalty and devotion and energetic pursuit of a great cause. The devotion and sacrifice of these leaders is responsible for the success of *The Improvement Era*. Every ward, stake and mission worker has contributed to this phase of missionary activity. Many homes will be blessed and benefited and large numbers of inactive Church members will return to activity through the inspiration of *The Improvement Era*. Soldier boys in every corner of the world will feel a contact with home and Church through the diligence and conscientious efforts of these workers who have seen to it that *The Improvement Era* would be placed in their hands.

The Improvement Era has grown beyond our fondest hopes. Its power for good is being felt throughout the entire world. *Era* directors, ward, stake and mission, with the support and help of the priesthood officers, are the motivating force behind this growth, and we know that all who have participated will have joy and satisfaction in the knowledge that the work has been done so successfully during 1943-44.

CITATION WINNERS

STAKES IN GROUP "A"

1. *Los Angeles Stake*
First Place, Total Subscriptions
Fourth Place, Percent of Quota

2. *San Diego Stake*
First Place, Percent of Quota
Sixth Place, Total Subscriptions
3. *Seattle Stake*
Second Place, Percent of Quota
Second Place, Total Subscriptions
4. *Phoenix Stake*
Third Place, Percent of Quota
Fourth Place, Total Subscriptions
5. *Taylor Stake*
Third Place, Total Subscriptions
Sixth Place, Percent of Quota
6. *Union Stake*
Fifth Place, Percent of Quota
7. *Moapa Stake*
Fifth Place, Total Subscriptions
8. *Portland Stake*
Seventh Place, Percent of Quota
Eighth Place, Total Subscriptions
9. *Farr West Stake*
Seventh Place, Total Subscriptions
Ninth Place, Percent of Quota
10. *Minidoka Stake*
Eighth Place, Percent of Quota
Ninth Place, Total Subscriptions

STAKES IN GROUP "B"

1. *South Los Angeles Stake*
First Place, Percent of Quota
First Place, Total Subscriptions
2. *Long Beach Stake*
Second Place, Percent of Quota
Third Place, Total Subscriptions
3. *Inglewood Stake*
Second Place, Total Subscriptions
Third Place, Percent of Quota
4. *Ogden Stake*
Fourth Place, Total Subscriptions
Fifth Place, Percent of Quota
5. *San Fernando Stake*
Fourth Place, Percent of Quota
Seventh Place, Total Subscriptions
6. *Wells Stake*
Fifth Place, Total Subscriptions
7. *Ben Lomond Stake*
Sixth Place, Percent of Quota
Sixth Place, Total Subscriptions
8. *East Jordan Stake*
Seventh Place, Percent of Quota
9. *Oneida Stake*
Eighth Place, Percent of Quota
10. *Pocatello Stake*
Eighth Place, Total Subscriptions

MISSIONS IN GROUP "A"

1. *New England Mission*
First Place, Percent of Quota
2. *California Mission*
First Place, Total Subscriptions

MISSIONS IN GROUP "B"

1. *Southern States Mission*
First Place, Percent of Quota
First Place, Total Subscriptions
2. *Northern States Mission*
Second Place, Percent of Quota
Second Place, Total Subscriptions

"Weary Not!"

By DONALD
M. BRUCE

Now as at no other time since the Saints left Nauvoo, there is great need for the faith expressed in the grand old hymn, "If the Way be Full of Trial, Weary Not!"

None of us can say as to what trials and tribulations we may have to endure before this war is won. It is needless to tell the members of the Mormon Church that they will have to make sacrifices to win this conflict, for no other people in the world know the meaning of that word as we do. Our past history and present deeds show that clearly. I have in mind one brother who, while keeping his younger brother on a mission in California, was called into the U.S. Army. Instead of calling the missionary home, he sold his car, and left the money in trust in order that his brother might finish his mission. No, we Mormons don't need to be told how to sacrifice.

This war cannot be won simply by sacrifice, but rather by a combination of that and cooperation, perseverance, and reverence for God. The need for the latter will be found increasingly more in the postwar era. Yet the seeds must be planted now in order to gain the final and ultimate victory over oppression and evil.

Victory would be an empty word if we could not see some means of a decent place to live in the generations following the war. It is in this coming era of chaos and confusion that we of the Mormon faith will be called upon to take a large share of the huge task of resettling the world. In order to be equal to the task, we must face the dark days ahead with the same faith in God as did the pioneers during the dark days of Kirtland and Nauvoo.

So keep singing, you Latter-day Saints, and remember—

If the way be full of trial, weary not!
If it's one of sore denial, weary not!
Weary not!

Poetry

GIVE THANKS FOR ROOTS

By Eva Willes Wangsgaard

GIVE thanks for quiet roots.
Unkissed by sun,
Deep in the earth, unseen,
Their work is done.
Spraying the breath of spring
With almond scent,
Sweetening crimson fruits
When bloom is spent,
Cooling the summer noon
With fragrant shade
Over a flowered rug
By grasses laid,
Making the autumn air
Mellow as musk
While curls of smoke unfold
Bluing the dusk,
Keeping the patterns true,
Leaves, flowers, fruits—
Such is a mother's work—
Mothers are roots.

IF I HAVE FAITH

By Helen Maring

AFTER this time of work and stress
A My love of beauty will not be less.
I shall find words again to say
What I may wish about the day.
If I have faith, and hold to light,
I shall find comfort in the night.
Seasons continue, as rain and sun . . .
I shall know calm when peace is won.
Dormant within, like bulbs till spring.
My heart will never forget to sing.
Lovely in music, words may tell
Surges of beauty that rise and swell.

FOR THERE A TREE HAD BEEN

By Anna Prince Redd

"NOT well placed, and far too big," we
said.
"Too shady underneath for lawn to grow;
It cuts the view; its branches trail too low;
With all its tough, exploring roots outspread,
It dulls the mower, chokes the sewer bed . . .
Too bad, the weeping willow tree must go.
A flowering shrub shall take its place." And
so
We called the cutter. Undisquieted.
Too lightly we consoled ourselves for loss
Of gray-green leaf, of graceful bough and
shade;
For linnets songs the dawn had ushered in.
We tried to hide the scar with florist moss
Until new grass should grow. We used the
spade
To no avail—for there a tree had been!

ENOUGH FOR ME

By Anne Pendleton

IT will be, then, enough
If, as a friendly dart,
A word in song of mine
Should lull some saddened heart.
Perhaps that heart, through ache,
Has quite forgot to sing:
The lilt of my tuned thrust
May send that heart awing!

SURRENDER

By Merling D. Clyde

THE dogwood blooms are white
Along the canyon walls.
In wooded, mossy dells
Snow seepage gently falls.
There is a tangy breath
In burst of swelling sod:
While stiff young breezes
Cause tag-alder buds to nod.
The old hills watch once more
Each vibrant, living thing
Surrender to the charm
Of winter into spring.

TWO GUESTS

By Lois Neupert Greene

HE only saw uneven floors;
He winced and frowned at creaking
doors.
He found the worn place in the rug,
Gave old mahogany a shrug,
When he had gone I couldn't face
My house; it seemed an ugly place.
You loved the shine of my old brasses.
Admired my Wedgwood demt-tasses,
Traced my Paisley shawl's design,
And sighed for Persian rugs like mine.
When you left, my house and I
Were thankful for your loving eye.

HOPE

By James Hood

EVERY cloud will pass away
And sunshine come again;
As darkness but precedes the day
So will flowers follow rain.



—Photograph by Wgatt Davis

PATTERNS

By Marvin Miller

STOLID-FACED Navajo,
Weaving designs
Conceived in silence
Under silent pines,
What Master hand
Gave you the loom
And wool to twist
In your hogan room?
Stoic-like Navajo,
Do you see
The blood-red pattern
Of eternity?

POSTSCRIPT TO A PRAYER

By Elaine V. Emans

CLOSE to my heart
Has my request
Lain now for weeks,
Yet, Lord, the best
Answer, I know,
At length will be
Not my own will,
But yours for me.

SON AT SEA

By Margery Ruebush Shank

O God, through tomorrow and the next
day and the next.
Watch over the sea.
Let starlit nights prevail, I ask of Thee!
Be Master of the waves that toss the ship
upon the deep;
And safely guard a little boy I used to rock
to sleep!

WHILE THE SHORTAGE LASTS

By Lucretia Penny

IT may leak, it may lean,
I Lack windows, lack paint,
Miss being modern
Without being quaint;
But the words FOR RENT
Upon a sign
Can make a shabby
House look fine.

A FLEETING THOUGHT

By Inez Stevens Cooper

TIME is but reactive in length to how we
spend it.
Thus —
Yesterday my children were but babies in
my arms,
And yet today they're grown.
Tomorrow I shall find them holding babies
of their own
Because the time is filled with little things
that I must do
To make them grow.
No wonder that
Eternities are short to God.

TWILIGHT

By Thelma Ireland

THE sky is military blue;
It glows with eerie light.
The stars are big brass buttons
Sewed on the cloak of night.

ESSENCE

By John E. Donovan

AS years the book of Life uncloze,
The eyes of love have shown to me
That other hearts are told in prose,
But yours in poetry.

The Church Moves On

Relics of '49

THE James H. Sweeney collection of guns; pictures, both portraits and paintings of the early days of the El Dorado region of California; and fixtures, furniture, household items, and equipment of early day activities, has been received by the Deseret Museum. Some of the guns date from the Revolutionary War.

The Church came into possession of the collection when they purchased the Sweeney home to be used for a meeting place of the Placerville Branch, Northern California Mission.

Church of the Air, July 23

THE Columbia Church of the Air will be heard over KSL and the nationwide Columbia Broadcasting System, from the Tabernacle, Temple Square, Salt Lake City, Sunday, July 23, at 11:00 a.m., Mountain War Time.

Y.W.M.I.A. Board Member

MRS. CAROL HINCKLEY CANNON, long active in M.I.A. work in Liberty and Utah Stakes, and the Wasatch Ward, has been named as a member of the Y.W.M.I.A. General Board. She is the wife of Tracy Y. Cannon, manager of the McCune School of Music and Art.

British Ambassador

AT his own request, Lord Halifax, British ambassador to the United States, touring America, accompanied by Lady Halifax, Governor and Mrs. Herbert B. Maw, and others of his official party attended a typical Mormon Sunday evening meeting during a Salt Lake City visit May 14.

At the services, held in the Garden Park Ward of the Bonneville Stake, Dr. Adam S. Bennion was the principal speaker. He described the Mormon people and the Church.

At the close of the meeting Lord Halifax was presented with a triple combination copy of the Book of Mormon, Doctrine and Covenants, and Pearl of Great Price autographed by President Heber J. Grant, Governor Maw, Salt Lake City's Mayor Earl J. Glade, and Sterling W. Sill, ward bishop.

In response to the gift the ambassador said:

I have been profoundly impressed by this experience. The Mormon exodus was one of the greatest ventures of faith in all history. What an example it is for those who seek the same freedom and liberty of truth.

The Invasion

THE First Presidency issued this statement soon after hearing that allied forces had begun the invasion:

June 6, 1944

We have been asked for a comment upon the invasion.

We feel this is a day, not for comment, but for prayer for our loved ones who are in the service and for the triumph of righteousness.

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

The First Presidency

"The Church News"

THE Church News, miniature Church paper published by the first presidency for the service men and women throughout the Church began publication of a monthly schedule May 15.

The twelve page 2 $\frac{3}{4}$ by 4 $\frac{1}{2}$ inch paper will contain inspirational material, vital messages, answers to questions, and a summary of important Church

current events. Questions pertaining to Church doctrine may be sent by service men to the L.D.S. Service Men's Committee, 47 East South Temple Street, Salt Lake City 1, Utah.

Distribution of *The Church News* will be made to approximately seventy thousand service men and women through their ward bishops.

Logan Temple

THE sixtieth anniversary of the dedication of the Logan Temple was limited to regular temple sessions, May 17. Six persons who attended the dedication services May 17 to 20, 1884 were present at the endowment sessions. They are Joseph B. Daines, first counselor of the present temple presidency, Patriarch Samuel B. Mitton, John E. Eliason, John E. Dahle, William P. Camp, and Mrs. Mary E. G. Titensor.

Standard Quorum Awards

THE presiding bishopric have announced that during the first quarter of 1944 they issued 873 Standard Quorum Awards to the Aaronic Priesthood quorums throughout the Church for the year 1943. This record is nearly as high as 1941, the banner year in this activity.



MISSIONARIES WHO ENTERED THE MISSIONARY HOME MAY 15, 1944,
AND LEFT FOR MISSION FIELDS MAY 24 AND 25, 1944

Left to right, first row: Marie Egbert, Carol Snow, Mary E. Barraclough, Don B. Colton, Jessie Johnson, Marjorie Jensen, Rosa Mae McClellan.
Second row: Jacob L. Hartvigsen, Cleo Pond, Ingrid Johnson, Marion Knight, Ellen Knight, Verla G. Wamsley, Edna Groen, Clyde Bair.
Third row: Wm. E. Berrett, Deann Moulton, Patricia Craft, James C. White, William L. Francom, Marva T. Jensen.



MISSIONARIES WHO ENTERED THE MISSIONARY HOME APRIL 17 AND DEPARTED
APRIL 26 AND 27, 1944

Front row, left to right: Joseph Smith Wilson, Nancy A. Sorensen, Kathleen Zundel, Don B. Colton, Alice May Brewer, Beverly Ure, Carol Snow.
Second row: Maurine Hansen, Katherine Tuttle, Hector J. Spencer, Lola Humphreys, Rosemary Spears, Clifford J. Bell, Henry W. Gubler.
Third row: R. H. Boswell, Elizabeth Boswell, Donna M. Corbin, Ira A. Maxfield, Mary B. B. Maxfield, David T. Edwards.
Fourth row: Henry G. Lawrence, F. E. Peterson, Wm. E. Berrett, Wm. L. Huff, Eben R. T. Blomquist.

Primary Board Member

HERMANA FORSBERG LYON of the East Mill Creek Ward, Grant Stake, Primary Association has been appointed to the Primary General Board.

Mrs. Lyon, a graduate of the University of Utah, is the wife of T. Edgar Lyon, associate director of the Salt Lake institute of religion, and former president of the Netherlands Mission. She supervised women's activities of that mission for four years.

Boy Scout Movement

TO further promote and utilize the Boy Scout movement in the Church, six of the Scout executives of Utah and Idaho were recently named field representatives of the Y.M.M.I.A. general board. The executives are S. Dilworth Young of the Ogden area council, Preston W. Pond of the Cache Valley council, Vernon L. Strong of the Teton Peaks council, Charles R. Balmforth of the Snake River area council, D. L. Roberts of the Tendoy council, and Rulon W. Doman of the Utah National Parks council. Datus E. Hammond of the Salt Lake council has been a member of the general board since 1931.

Missionaries Released

THE following missionaries were released during March, and others not previously reported:

Brazilian: Finn Bergstedt Paulsen, Salt Lake City, California; Jeddie Woodrow Hart, Preston, Idaho; Clarence Max Orton, North Ogden, Utah; Waldo Golden Cook, Hyde Park, Utah; George Austin Palmer, Malad, Idaho; Lloyd William Guest, Salt Lake City; John Leslie England, Tooele, Utah; William Wright Robinson, Freedom, Wyoming; Elmer Carvel Danstie, Pittsburg, California; Ida Housgaard Rogers, Lewiston, Utah; Samuel Russell Rogers, Lewiston, Utah.

Central States: Loren Waldon Freere, Salt Lake City; Ellis John Robinson, Salt Lake City; Max Lawrence Bond, Roy, Utah; Carlton Herbert Craner, Portland, Oregon; Oren Otto Munro, Soda Springs, Idaho; Allen Clyde Schoenfeld, Salt Lake City; Eldon Leonard Walton, Salt Lake City.

East Canadian: Alton Anderson, Idaho Falls, Idaho; Lewis Cull, Woods Cross, Utah; Byron Braithwaite

(Continued on page 447)

LETTER TO STAKE PRESIDENCIES

ON GIRLS TWELVE TO TWENTY

ON June 5, 1944, the following important letter was sent to stake presidencies by President George Albert Smith, of the Council of the Twelve:

Dear Brethren:

A need for carefully looking after our girls as we are now doing with our boys of Aaronic Priesthood age is commonly recognized. A plan for doing this was put into operation in Granite Stake in 1941 and similar plans were soon in operation in some neighboring stakes. These plans were examined by the Council of the Twelve and their assistants with the result that a checking or correlation plan has been recommended which we approve herewith and send to you with the request that you give it careful study.

The girls' checking or correlation plan as set up is as follows:

1. A stake executive committee directing the work consists of a member of the stake presidency, a member of the stake high council, stake Sunday School superintendent, presidents of the stake Relief Society, Y.W.M.I.A., Primary, and principal of the Junior Seminary. Working under this committee and by its advice are a woman supervisor and a secretary who work closely with ward committee.

2. In each ward there is a similar committee made up of the bishopric and president or superintendent of each auxiliary organization.

3. Working under, and with the advice of the executive committee, are a lady chairman and secretary who work with lady advisers or checkers. Each checker is directly responsible to the ward committee and the bishopric for checking on from 8 to 15 girls.

4. The duties of the checkers require them to keep in touch with each girl assigned to them and let her know that she has a friend interested in her. She is regularly checked

and advised monthly as to her attendance at Sunday School, Y.W.M.I.A., sacrament meetings, seminary, payment of tithing, observance of the Word of Wisdom, social life and associates with specific reference to her moral life. A careful record is made of all these checkings and regularly reported.

The secretary keeps an individual card for each girl, as well as a comparative master roll, of every organization or girl group, showing the attendance of each girl at M.I.A., Sunday School, and sacrament meeting.

5. Once each month, as required by the Presiding Bishopric, the bishopric of each ward meets with all boy leaders of priesthood, Sunday School, Y.M.M.I.A. To this same meeting come the women who work with and check on the girls. At this meeting problems concerning every girl and boy may be discussed. To facilitate this there is a separation into three sections—workers with boys and girls of ages from 12 to 14, 15 to 16, 17 to 20, respectively. Thus the check-up plan for girls involves no extra meeting of the bishopric. A monthly report on each girl is sent by the lady chairman and secretary to the stake supervisor and secretary who compile the reports received for the ward committees and stake presidency. Once a month the stake director meets with ward lady chairmen to discuss special problems. In small and widely scattered wards it may be wise for a lady checker to contact all the girls from 12 to 20 in her immediate neighborhood rather than to do as would be done in larger, condensed wards where all the girls assigned to each checker belong to one of the three age groups. Checking only on one age group enables the checker to be in that section of the monthly meeting to which her age group belongs.

As will be seen the setting up of committees under the direction of the stake presidency and bishopric, respectively, necessitates no new organization, but a plan paralleling the Aaronic Priesthood plan designed to help and encourage the

(Concluded on page 447)

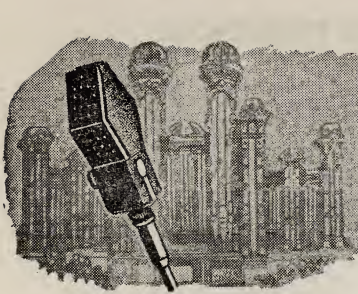


MORMON BATTALION

Part of the first platoon of the "Mormon Battalion" that enlisted in the Marine Corps in July, 1942, is seen here at a South Pacific base. They spent nearly a year in New Zealand, and came through the Gilberts campaign unhurt.

The men, seated, left to right: L. Morris, R. Strieby, J. K. Heaton, H. Vandermeiden, R. W. Young, R. Wellard, W. Rankles, G. Shupe, G. L. Anderson. Standing, second row: E. Redd, G. Thurber, J. Barfus, D. Lindsey, O. Nelson, W. Beaus, A. J. Thomas, D. Sayer. Standing, third row: H. White, P. Levorsen, Hadlock, L. Burton, J. W. Surridge, D. Tomlin, D. G. Heaton, E. De Santis.

Those not present when the picture was taken are R. Beasley, J. Donaldson, H. Mass, O. Dilworth, W. Stevens.—Reported by Cpl. Reid W. Young.



The Spoken Word

By RICHARD L. EVANS

To Mothers, Present and Yet to Come

It would be difficult on Mother's Day to say anything new concerning mothers, or even to say anything old in a new way, so numerous and eloquent have been the tributes written and spoken of them in all past years. But this year the channels of thought are burdened with urgent messages of love and appreciation for mothers the world over from sons in far places. For these young men, who would say it for themselves if they were here, may we assume the role of spokesman and convey their love and their gratitude to those millions of mothers whom they cherish in their hearts, and whom they dwell upon in their thoughts on this day. All glory be to the mothers who have done their work well. And now may we use the seconds remaining to say for those who are away defending home and country what we think might be their message to the mothers whose work still lies before them—a message freighted with truth and urgency: The politics of the world run in cycles. The great men of earth come and go. The fortunes of war change—but the influence of motherhood is constant. Every generation is shaped by their thinking. The kingdom of motherhood is one of the last to be invaded—and throughout all generations has strongly withstood those who would intrude upon it. Its jurisdiction no public agency has ever taken over with continuing success. That's why we must look with critical reservation upon any tendency toward making inroads upon the home. If we are to keep faith with our children, we must, while ours is still the primary influence in their lives, counsel with wise and understanding hearts, exhort, and discipline in ways of sound living. War would not be possible; evil could not gain hold upon the hearts of men; the social structure of nations could not disintegrate; the spiritual hopes and ideals of the world could not be thrown down and trampled upon, if every mother were to give to the career of motherhood all that is implied and expected in this, the greatest mission that God ever gave to any woman—a mission which, being well done, no joy can equal. A home where the great spiritual truths and fundamental virtues, where self-imposed courtesy and consideration for the rights of others, have been instilled into the hearts of children, cannot be the incubator of false ideas and ideals which permit men to go wrong and upset the world in every generation. This thought the mothers of all nations and people, present and yet to come, will do well to ponder: We are fighting a war to make the world safe for those things which

the mothers of the world could make safe for us without war, if they will. —May 14, 1944.

Glorifying the Mediocre

There comes to mind a phrase of three words—Glorifying the Mediocre—which is indicative of a practice whereby young and old are schooled in a world of unreality and confused thinking. In its mildest forms, in casual conversation and in the recounting of experiences to our friends and acquaintances, it may be recognized by a tendency toward moderate exaggeration—placing emphasis where it doesn't belong; adding color to what really happened; speaking in terms of quantities and qualities that are somewhat beyond the facts. In its more aggravated forms this practice of glorifying the mediocre goes beyond mild exaggeration to the extreme of deliberate and premeditated hyperbole, coupled with prodigal use of extravagant words. We do not, by any means, use the English language exhaustively; thousands of words lie buried in the dictionary, never seen, never heard, never known by most men—but a few hundred words, some of which are most extravagant, are greatly overworked. Indeed, there are those who have lost the art of understatement, and with whom hyperbole is worn and weary—whose only regret is that there are not more grand and superb and incomparable and stupendous adjectives for the glorifying of the mediocre. But calling the commonplace colossal, or the greatest whatever-it-is of all time, is much like crying "wolf, wolf!" If every performer comes on with fanfare, there isn't much left for the real star. If everything is great, if everything is unprecedented, if everything is said to be indispensable, if everything is the chance of a lifetime, an opportunity that will never come again, language soon takes on the dullness that comes with oversharpening. After using a superlative there isn't much more that can be said to add strength or to fortify conviction. It is no wonder, then, that our youngsters sometimes become loose in their thinking and immoderate in their speech. They have been schooled by observation in the prevalent practice of glorifying the mediocre. If everything commonplace is clothed with glamor and garnished with unrestrained words, and propped up with insupportable claims, it is going to be difficult for any generation to be straight and sound and sure in its thinking. This business of glorifying the mediocre and misrepresenting the commonplace is basically unethical, and is making it difficult for our children to distinguish between sterling and tinsel. And it may make it difficult for us to recognize the real thing when it does come along.

—May 21, 1944.

from Temple Square

"Another Day Will Begin Next Morning"

As the years were added upon his head, Victor Hugo wrote: "I feel immortality in myself. Winter is on my head, but eternal spring is in my heart. The nearer I approach the end, the plainer I hear around me the immortal symphonies of the world to come. . . . For a half century I have been writing my thoughts in prose and verse; but I feel I have not said one-thousandth part of what is in me. When I have gone down to the grave I shall have ended my day's work; but another day will begin next morning. . . ." It is comforting to read what great minds have caused to be written, but whether they had so written or not would neither affect the outcome nor alter man's conviction. Man is himself the evidence of his own immortality. "God is not the God of the dead, but of the living," (Matt. 22:32) and Memorial Day is recognition of an undeniable conviction in men, that, being dead, they live. And yet, as concerning life and death, there are those who would take issue with the decisions of the Almighty—those who, if they were running the affairs of the universe, would no doubt cause to live some who have died, and would shorten the years of some who now live unworthily. But we who find it difficult to make the simple decisions of our daily lives—difficult enough (and sometimes too difficult) to keep straight our own personal affairs—could scarcely trust ourselves with the decisions of life and death. It is not given unto us to know the *why* of all things. Beyond every answer lies another question, and inevitably we come to know that we must live, in part at least, by faith—but a faith fortified with the all-sufficient assurance that though death do us part there is yet another meeting place where men shall know and be known by those they cherish; where they shall find work to do, and shall grow in intelligence and godlike achievement, worlds without end. And neither the uncertainty of life nor the certainty of death can destroy the peace of those with whom is found such conviction—a conviction that could not be implanted by argument. There are no words to convince a man of such an elemental truth if the evidence of it didn't speak to him from his very being. And all our deference for the dead is his own testimony of that without which life would have no meaning.

—May 28, 1944.

Labels

EVERY generation has its foibles and its practices of self-deception, one of which, certainly, is the mislabeling of things—calling them something other than what they are, and hop-

ing that somehow they will become what we have called them. In childhood we find this practice delightfully excusable. A small boy wants a horse. He finds a stick, and straddles it, and calls it a horse—and to him it becomes a horse. If we were to confine this practice of childhood to things that don't matter, it might well continue to be a harmless source of pleasant diversion. But we sometimes permit it to carry over where it does matter. In material things our laws have made some progress in prevention. The manufacturer of commodities must indicate to the consumer what his product contains in terms that can be understood. If it's all wool, the label may say so; but if it isn't, the maker must so inform us. But with intangibles—with principles and virtues and character and human qualities—the problem becomes more difficult. A man may designate himself as Honest John Smith. The prefix may indicate honesty or it may be a device to cover sharp practice. The conferring of a high-sounding title in public life, or in private venture, may mean what it implies, and it may not. We have seen much of overnight experts and specialists. Holding the office and receiving the salary aren't the determining factors. Titles are cheap, and there is no limit to the number or the grandeur of those that can be coined. Raising a man to office, lavishing him with authority, gilding him with extravagant publicity, attributing to him virtues he doesn't possess, do not effect miraculous transformations. A leader isn't a leader merely because someone says he is. He is a leader only if he can lead men and if they will follow him—and if they aren't soon sorry when they do. But to go back to the boy and his stick horse: Someone will say, if the stick will make him as happy as would a horse, why not? That might be all right if we could remain in our childhood and forever indulge in the game of self-delusion, but inevitably there comes a time when life forces its realities upon us, and then comes the realization that labels are fraudulent and titles are empty unless they honestly describe the contents of the package or the qualities of the man. To call a man something he isn't, doesn't make him what we call him, whether it be good or bad. Labels are useful if they tell the truth. They are treacherous if they don't.

—May 7, 1944.

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EDITORIALS

The Way of Unity

WHEN Christ plead that his disciples all might be one, he sounded an abiding principle of conduct in human affairs more fundamental than any rule of parliamentary procedure to be found in the handbooks. Being one in purpose and spirit is the necessary prelude to being one in mind. Men of widely divergent views can deliberate on any problem and come out friends as long as they are not partisan in spirit. In committees or councils or general assemblies, or at international peace tables, they will arrive at unanimity of action when they begin in unanimity of feeling. Fact and opinion and free discussion resolve themselves into a decision which is the product of many minds but one spirit. What is an open forum becomes a concord of action which is not an agreement merely but a conviction having the forged strength of alloy, the harmony of many chords. It is not spineless compromise; it is not "peace at any price"; it is not flabby submission to whoever happens to be presiding. It is a new creation—it is the way of unity.

It is the only way the Church knows. Since the burden of its mission is to establish peace, its membership must be one—whether as bishopric or stake presidency or Sunday School superintendency, as quorum, committee, or conference. Their every action to be valid must be an action unanimously taken. This does not call for a leveling of individual thought and conviction to a meaningless concurrence, but on the contrary for the full employment of the very experience and differences which caused them to be called to their positions. So long as they are "anxiously engaged in a good cause," they will without fail come to a unanimity of action. And to the extent they are in harmony in their deliberation and discussion, they will express the Lord's will, for harmony is the law of his government, in the bodies of the universe as in the heart of man.

Some there may be who, "convinced against their will, are of the same opinion still," and miss entirely the thrill of this harmony. Unable to discipline themselves, they nurture an opposition even after the decision founded on due deliberation and free discussion has been made. High-minded men and women avoid these rifts. They see the greatness and the beauty and the power of the whole, the one, of which they are but a part. They know the strength and joy of the way of unity in the Church.—W. M.

Parental Opportunity

WITH the summer vacation in full swing, parents now have an opportunity to learn whether they have planned wisely enough for activity, in both work and play, for the younger members of the family, who, released from school, still need most careful direction.

In the past year or so, parents have heard much about juvenile delinquency. Recognizing that such a thing exists, it now seems opportune to change the emphasis and call it, from a positive point of view, juvenile opportunity. It is amazing in the history of mankind just how much had been done by children of even tender years. Parents need to recall frequently that Mozart was only eight when he published his first musical score; Columbus went to sea at fourteen; Robert Fulton invented paddle-wheels, computed proportions, and sold enough paintings to support his family by the time he

was sixteen; Henry Ford started his mechanical work at seventeen; Jane Addams was only six when she had determined what her life work would be; Florence Nightingale at a very early age devoted her attention to the illness around her. And, most significant of all, so sincere was the desire of the fourteen-year-old Joseph Smith to learn the truth that his earnest prayer was answered by the appearance of the Father and the Son to him, resulting in the establishment of the Church of Jesus Christ of Latter-day Saints.

Perhaps something has gone wrong in the world of adults that young people are not given the encouragement to develop early those qualities which could so easily better the world. As parents right now, the opportunity presents itself to give more responsibility to these young people in learning the joys and duties of family and community life. Too often, parents who themselves had a hard time in their early life are guilty of coddling their families. They feel that they wish to make the road easier for their children. But the way of progress is not easy. As someone so wisely said, "Drifting is pleasant, but it is always downstream." If the struggle for an education, for instance, is not so terrific that the young people go down to defeat, the actual sacrifice entailed in obtaining the education will make it doubly appreciated when final attainment is realized.

There should be a goodly amount of family activity planned during this summer, for the rubber shortage will make travel at a minimum. However, that need not mean that the joys of travel cannot be experienced, for directing an active imagination will devise ways and means of capitalizing on this loss.

At the same time that parents are providing for their own, they can exercise a little generosity and include other young folk in the family fun. The mother whose husband is at war will be especially appreciative if some one else's dad will only put his arms around her son's shoulders and "pal" up with him. The mother who works will feel ever so grateful if some one else's mother will occasionally arrange an hour or so of recreation in which her own daughter can participate. Those parents who, meaning well, cannot seem to put into practice their ideas of wholesome recreation will receive an impetus to greater activity by their children's stories of what they did in a neighbor's home.

This task lies at hand: to plan so well in constructive effort that the destructive element has no chance even to enter the thoughts of young people, let alone be given a chance for fruition in delinquent acts. The opportunity lies at hand to create better citizens at the same time that parents create a happier, more completely satisfying type of home life.—M. C. J.

Pioneers—1944 Style

TO all Latter-day Saints, the Twenty-fourth of July is synonymous with achievement—the culmination of a vision strong enough to carry the Pioneers across barren deserts to an even more barren alkaline waste land. The Twenty-fourth means also the wrestling of the land from its devastating drought until it became an oasis of beauty and rest for any who happened to reach her shelter. And many thousands have come and found succor. More important, this day means that the Pioneers had maintained their integrity, even in the face of almost overwhelming odds.

The qualities the Pioneers developed did not die with them; they are to be found in abundance in today's pioneers who are holding fast to the vision of a new world, a world suited to the cause which they have espoused. For that vision they are willing to withdraw from the world of temptation (Concluded on page 466)

EVIDENCES AND RECONCILIATIONS

Note—Did Jesus Ever Perform Baptisms?

THE last paragraph of the answer to this question in the June issue should read as follows:

There is no recorded evidence in the Bible, as translated from existing manuscripts, that Jesus actually performed baptisms. However, the inspired translation by the Prophet Joseph Smith, John 4:2, reads: "Now the Lord knew this, though he himself baptized not so many as his disciples." This accords with our understanding of the mission of Jesus. He gave authority to his disciples to baptize, and no doubt often directed the ordinances. But, certainly, he had the right to perform baptisms if he so desired. And, from modern revelation, as above quoted, he did perform baptisms.—J. A. W.

lxxii. Is the New Testament Translated Literally?

THE art of translation from one language to another involves many difficulties. Vocabularies and grammatical constructions differ with every language. A literal or word for word translation of any book, would probably fail to reproduce the original meaning. Certainly, it would not be very readable. Here is an example:

The literal translation of Matt. 23:14 reads:

But woe to you, scribes and Pharisees, hypocrites, for ye devour the houses of widows, and as a pretext at great length praying. Because of this ye shall receive more abundant judgment.

King James' version renders the above:

Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.

The translator must catch the intended message of a sentence or paragraph, from the meaning of the words, from the context, and from his own feelings, and then attempt to reproduce the thought correctly, with every inflection of meaning, in the best words at his command; and to the understanding of the reader.

This makes it unavoidable that much of the translator, himself, remains in his translation. His technical knowledge, his manner of language, his beliefs, and even his likes and dislikes are reflected in his rendering of a document from one language to another. For example, a person reared in false Christian doctrine would, perhaps unconsciously, make the translation of a religious writing conform to his beliefs.

It is these and other difficulties that make it necessary to scrutinize translations with greatest care; and to compare the renderings by different persons to come as near as possible to the original meaning, and to avoid misleading interpretations. The more important a book is, the more necessary such care becomes. Therefore, the New Testament has been translated and re-translated many times. In every translation differences are ob-

served that help clarify the intent of the original manuscripts.

Often, the student cannot well fathom the mind of the translator. For example, in the King James translation of the Bible, the Greek word *pneuma* is mostly translated "spirit." When, however, the word "holy" (*hagios*) precedes *pneuma*, the rendering becomes, generally, "Holy Ghost." Apparently, the translators felt that the prefix "holy," gave the word "spirit" the meaning of the third member of the Godhead, distinguished by the name "Holy Ghost." This, however, led to inconsistencies, for in Luke 3:22, "the Holy Ghost descended," and in John 1:32, "saw the Spirit descending." Distinctions without differences appear.

It is more likely that the failure to understand the distinction between the Holy Ghost, and the influence which issues from God, called the Holy Spirit, the Spirit of God, the spirit of truth, etc., led the copyists of the manuscripts in early days to corrupt the text, by adding or taking away the word "holy" whenever it seemed to fit their erroneous theology. Certainly, whatever the cause of the various translations of the word *pneuma*, they have led to misunderstandings and endless controversy about the third member of the Godhead and his functions. Recent translations, such as Goodspeed's, translate the word *pneuma*, as "spirit" wherever it occurs. For that matter, the word *ghost* is but the Anglo-Saxon word for spirit.

The word *pneuma* is also translated as "wind" (John 3:8, "The wind bloweth where it listeth"); as "life" (Rev. 13:15, "He had power to give life"); and as "spiritual" (I Cor. 14:12, "Ye are zealous of spiritual gifts").

Many other Greek words are likewise rendered under several English words. The Greek word *phthano* is translated "prevent," as in I Thess. 4:15, "We shall not prevent them." In other places it is rendered "attain," as in Romans 9:31, "Israel hath not attained to the law." (See also Philippians 3:16.) The word *psyche* is most frequently translated "soul," as in Matt. 10:28, "but are not able to kill the soul." But it is nearly as often translated "life," as in Matt. 6:25, "Take no thought for your life." *Psyche* is also rendered "heart," as in Eph. 6:6, "will of God from the heart"; and the word becomes "mind" in three places, as in Philippians 1:27, "with one mind striving together." The word *baptizo* is usually translated "baptize"; but it is also translated "wash," as in Mark 7:4, "except they wash, they eat not" (see also Luke 11:38). The word *soferia* is usually translated "salvation," as in Philippians 2:12, "Work out your own salvation"; but it also appears as "health," as in Acts 27:34, "for this is your health."

Such diverse translations of one word are numerous, and examples could be multiplied.

It is equally interesting to note that several Greek words are often rendered alike in English. For example, the English word "law," in the New Testament, comes in most cases from *nomos*, but there are about five other words translated "law." Twelve or more different words are translated "child"; about twenty are translated "see"; about thirteen are rendered "ordain"; ten or more are translated "death" and nine at least appear as "life." Eleven are rendered "minister"; eight are translated "judgment"—and so on with scores of examples.

This is not surprising. In English we have numerous synonyms, words that have very nearly the same meaning. For example, *agreement*, *contract*, *covenant*, *compact*, and *bargain*, carry much the same idea. So also do *alarm*, *terror*; *fear*, *fright*, *consternation*, *trepidation*, *panic*, and *apprehension*. Or take the words, *belief*, *credit*, *trust*, *faith*; or *heavenly*, *celestial*, *divine*, *god-like*. When, in a language, there is no exact equivalent, with the same shade of meaning, the translator is com-

(Concluded on page 471)

Melchizedek Priesthood

CONDUCTED BY THE MELCHIZEDEK PRIESTHOOD COMMITTEE OF THE COUNCIL OF THE TWELVE—JOSEPH FIELDING SMITH, CHAIRMAN; CHARLES A. CALLIS, HAROLD B. LEE, EZRA T. BENSON, MARION G. ROMNEY, THOMAS E. MCKAY, CLIFFORD E. YOUNG, ALMA SONNE, NICHOLAS G. SMITH, LEVI EDGAR YOUNG, ANTOINE R. IVINS, RUFUS K. HARDY

Church Service

Intelligent Leadership Means Increase in Temple Work

REPORTS indicate a commendable increase in temple work, particularly in connection with the current priesthood temple project. Although some stakes are located more favorably for temple attendance, results invariably indicate that it is virile and progressive leadership which determines the amount of temple work accomplished.

Official instructions emphasize that the encouragement of attendance at the temple is one of the major responsibilities of stake and ward genealogical officers. All appointments for official baptism, endowment and sealing excursions from the stake should be made through the stake committee. Stake and ward genealogical officials should utilize every established organization and every legitimate opportunity to have effective announcements of such appointments made to stimulate and inspire Church members to participate.

Reports follow of two stakes where such leadership is being effectively given:

Cache Stake

Last June we accepted an assignment from the temple to do 2700 proxy male endowments during the balance of 1943. We did 4486 and had many brethren participating who had not previously been active in this work. In lieu of a local project for this year we are accepting the Churchwide project of temple work for every Melchizedek Priesthood member who desires to participate. The bishops are furnishing us with list of names of Melchizedek Priesthood members who are worthy to receive temple recommends; they will also recommend a conservative assignment for each member based upon his capacity to fulfill the same. Our committee, as a part of the Church service committee, will then help in the preparation of a letter to call to go to each of these ward members, assigning them a temple responsibility in the form of so many proxy endowments to do. We are having the member of the stake presidency in charge of our work sign this letter. . . .

During the latter half of 1943 we broke our assignment of 2700 names down into eight units and gave a unit to each ward on the basis of priesthood membership. These units were broken down within each ward and given to the high priests, seventies, and elders. The work was done by a few. This experience caused us to go direct to the individuals worthy to do temple work in our project for 1944. We hope that it will work out with greater satisfaction.

Brothers Nolan Olsen and Spencer H. Daines are my counselors and we are in mutual agreement in our program.

Nolan is in charge of our research program, since he was already directing the efforts of a group of part-time lady mis-

sionaries at our city library in the genealogical section. Most of these ladies are from Cache Stake and we have officially set them apart to their work, in which they are most conscientious. To make our library more of a drawing card for our research-minded people, we have made various attempts to enlarge it. . . .

Already many of our brethren who are too busy to go to the temple, and in some instances brethren who know they aren't worthy to get a recommend yet, have made cash contributions towards the proxy endowment program. . . .

We have found that our stake and ward leaders are outstanding in recognizing their responsibility as priesthood members to go to the temple, and it has its effect on other ward members who come to know of this leadership activity and become aware of individual responsibility in Church service. Excursions from elders' and seventy's quorums are in frequent evidence. . . .

All in all we recognize we have a real responsibility to fulfill in the calls made of

us, but we are happy in our assignments. We know enough of human nature to realize that the development of a new program is gradual. So long as we can continue to maintain an active interest and gradual increase in work accomplished, we shall feel that a degree of progress is being made. We are mindful of the continued need for divine help and inspiration in doing such an important work.

Rigby Stake

December 26 the high priests visited the Logan Temple and did work for 52 names. Our only means of transportation is to hire a bus and that is difficult to do. However, we met with a member of every Melchizedek Priesthood quorum presidency last Sunday, along with a representative of the stake presidency and Church service committee, and discussed this work.

On one excursion, all members of the stake presidency, the stake patriarch, six high councilmen and most of our wives visited the Logan Temple. Our bishops have been cooperating with us very well. . . .

Melchizedek Priesthood Outline of Study, September, 1944

Text: *The Gospel Kingdom: Selections from the Writings and Discourses of John Taylor*

LESSON 33

FOUNDATIONS OF THE CHRISTIAN FAITH

Text: pp. 109-114. Topics: The Memorial of the Sacrament of the Lord's Supper. The Second Advent. Reasons for Christian Memorial Came by Revelation. Knowledge of Christ to Come by Revelation. The Work of God. The Diffusion of the Christian Idea. The Testimony of Myth and Tradition. Modern Revelation and Knowledge of the Atonement.

Discuss: On the basis of all past lesson material and class discussions, treat this question—What is the purpose of the sacrament? Why do we partake? What new light does President Taylor throw on these questions in this chapter? What clearer understanding of the meaning and nature of the gospel is to be had from the material organized under the heading, "The Diffusion of the Christian Idea"?

LESSONS 34-35

THE MEDIATION AND ATONEMENT

Text: pp. 114-120. Topics: The Position of Christ. Holds All Power by Reason of the Atonement. Distinctions Between the Position of Christ and His Followers. The Act of the Atonement. Of Central Importance. The Suffering, etc. The Power and Effects of the Atonement. The Resurrection. Progress Toward Godhood Made Possible, etc. The Atonement and the Christian's Life.

Discuss: What is Christ's position in the scheme of things? Was his sacrifice necessary to gain this position? Why suffering, bloodshed, sacrifice in connection with the atonement? Could the sacrifices have been made in some other way? Was an atonement necessary? Why? (Recall materials in previous lessons, e.g., concerning

law, Satan, etc.) What are the results of the atonement? Why should "all things be done in the name of the Son"? Are they? What things are? What things are not? What difference might it make in the modern world if all things were done in the name of Christ? Should all things be done in his name? (Recall the scripture: "Not everyone that saith, Lord, Lord . . ." and its warning about insincere performance.)

LESSON 36

THE RESTORATION OF THE GOSPEL AND THE KEYS OF THE PRIESTHOOD

Text: pp. 121-126. Topics: Joseph Smith. Referred to the Son. Principles and Priesthood. Keys of the Gathering. The Purpose of the Restoration. To Gather an Upright People. To Bring Life and Immortality to Light. To Make Men Free. To Introduce the Rule and Government of God on Earth. Joseph Smith as a Restorer. Joseph's Own Story. Joseph's Testimony to John Taylor. Need for the Restoration.

Discuss: (This lesson concludes the material in Book II, "The Gospel Message," and leads naturally into Book III, "Priesthood: The Government of God.") Could the gospel have been restored without priesthood? What of this statement (p. 122): "The people that are independent, who think they can get along without religion or without God, will find that in time or eternity they will have to come to the priesthood of God." What was the purpose of the Restoration? What is "the rule and government of God on earth"? Was the gospel restored to bring such rule about? This being true, what forces or agencies besides sectarian churches might have been expected to oppose the rise of Mormonism? Why? Need they have feared?

NO-LIQUOR-TOBACCO COLUMN

Conducted by
Dr. Joseph F. Merrill

How to Cure the Smoking Habit

WOULD you like to stop smoking—overcome the habit? If so, we invite you to read the interesting article by Doctor L. W. Oaks, printed on p. 429 in this issue of the *Era*. The doctor, who writes authoritatively, is an outstanding practitioner in Provo, Utah. He is very sympathetic with the smoker who really would like to give up the habit but finds it difficult to do so. Hence Doctor Oaks has taken time out to write up the most helpful suggestions the experts have been able to make. Among all these suggestions surely every smoker desiring to quit the habit will find one or more of them suited to his case.

But there is an unfailing, powerful help that the doctor does not name. It is prayer—sincere, worthy prayer. The Lord will surely not turn away the tobacco addict who will worthily and persistently seek his help. This means the smoker who makes up his mind to quit and sticks to his resolution, in the meantime praying earnestly that the Lord will take away the desire to smoke, will not be let down. Yes, will power and God's help combined enable any smoker to overcome his enslaving habit.

And how great the joy of him who finds that he is free once again! "I will," is the battle cry of achievement.

Doctor Oaks' article will be reprinted in pamphlet form and a copy sent free on request to all applicants. Address No-Liquor-Tobacco Committee, Church Office Building, Salt Lake City 1, Utah.

Teachers and Smoking

IN the June issue of the *Reader's Digest* is published a condensed article by a professor in an eastern university, entitled, "Revolt in the Classroom." The writer deplores the fact that many teachers have left the classroom during recent years for other more remunerative work. But among the reasons given by the writer for the change in employment are the following: "Communities have been infinitely ingenious in devising ways to make the life of the teacher unpleasant. They have forbidden him to smoke, drink, swear, dance, live in a hotel, play pool or take part in politics, and so on *ad nauseam*. In general, communities have forced the teacher to be a model of all the negative virtues."

One of the things surprising to us in this statement is the assertion that moral virtues are negative. How long since did this come to be? To drift downstream is easier than to row upstream. "When in Rome do as the Romans do" is the easy, the worldly way to behave, not the courageous, the moral way to act. Most youths (and other people, too) begin to

smoke, drink, swear, etc., because they lack the moral courage to refrain when others indulge.

Now it is a demonstrated, scientific fact that smoking and drinking are positively harmful, physically, mentally, and spiritually, to the normal person, especially to the youth. So, many states have passed laws requiring that the youth in public schools shall be taught the harmful effects of alcohol, tobacco, and other narcotics. Also school and college athletic coaches all over the country prohibit their boys in training from smoking, drinking, etc.

There are two general methods of teaching conduct—precept and example. Of the two, it is generally conceded that example is the far more effective method. "I'd rather see a sermon any day than hear one" states a generally accepted truth. Further, "I cannot hear what you say because what you are saying so loudly in my ears."

We most heartily commend school authorities for asking their teachers to abstain from indulgences that would be harmful to their students. Virtues can best be taught by example.

Letter to Stake Presidencies

(Concluded from page 441)

girls to be active in existing organizations. The committee should not plan or promote activities for the girls except those sponsored by one or more of these organizations. There are to be no classes or activities planned for the girls outside of the existing organizations. This is a matter which should be closely guarded, for the tendency will otherwise develop to have social and other activities independent of existing organizations.

In the stakes where the girls checking plan has reached every girl the results are very satisfactory. The attendance at organization and sacrament meetings, the payment of tithing and all other activities relating to the girls as Latter-day Saints have greatly improved and increased.

In a recent report from Granite Stake we read:

We have had an average of approximately 558 girls ages 12-20 inclusive on record in Granite Stake. Using this number as a base we have made the following observations: 35% of these girls attended sacrament meeting during the year 1943; 61% of the same group were present in Sunday Schools of the stake; 71% of all these girls are on the records of the Church as title payers, 308 of this number being reported as full title payers and 90 reported as part title payers. (This group of girls paid a total of \$8,150.42 in tithing during the year 1943.) In the month of February 1944, of the 558 girls 62% are shown to have been present in Sunday School, 43% were present each Sunday in sacrament meeting, and 45% attended Mutual. In the public evening session of our stake conference held March 12, 1944, under the presidency of Bishop LeGrand Richards, 53% of all the teen age girls of Granite Stake were present. A feature of the program was the "Binding of the Gleaner Girl Sheaf." One hundred thirty girls participated in this ceremony.

This means that every girl of Gleaner age, not properly exempted, has been enrolled in Mutual.

We submit the plan to you for your study and adoption with such modifications as your conditions and circumstances may wisely warrant. However, two things are to be kept in mind: the committee set-ups (1) shall be kept under the direction of the stake presidency and ward bishoprics and thus the tendency to develop independent activities shall not develop, and (2) the lady workers shall be chosen because of their qualifications to work sympathetically, continually, and effectively to the end that a check shall be maintained on every girl between the age of 12 and 20 who is a member of the Church.

Sincerely your brethren,

COUNCIL OF THE TWELVE,
GEORGE ALBERT SMITH,
President.

The Church Moves On

(Continued from page 441)

Cheever, Payson, Utah; Stratford Evans, Logan, Utah; Delbert Lorenzo Ix, Santa Monica, California; Bronzel Labriel Pickett, Gunnison, Utah; Daniel E. Young, Kanab, Utah; Gerald Eldon Melchin, Winnipeg, Manitoba, Canada; Fulton Woodruff Bevans, Cardston, Alta., Canada; William Love Nalder, Raymond, Alta., Canada; James Niels Slouken, Ft. Chandler, Arizona; Elmer Earl Wilde, Welling, Alta., Canada.

Eastern: John Hayes Moore, Spanish Fork, Utah; William Nibley Wale, Salt Lake City; Conway Welch Dunn, Logan, Utah; Greenland Cadman Simpson, Sacramento, California; Edgar Thatcher Rolapp, North Hollywood, California; Ray Bailey Barker, Ogden, Utah; Fred Russel Green, Salt Lake City.

East Central: Norman Trenton, Utah; Mrs. Ruby Adelia Harper Andrew, Trenton, Utah.

Hawaiian: Ray James Hill, Ogden, Utah; Scott Allen Peterson, Ironville, Utah.

New England: Douglas Jolley Hardy, Salt Lake City; Golden Atkin Buchmiller, Rexburg, Idaho; Leo Windfield Hurst, Declo, Idaho; Don Fredrick Johnson, Shelley, Idaho; Willard Bovee Meacham, Mt. Emmons, Utah; David George Nelson, Joli, Snowville, Utah; Kenneth Windsor Porter, Monroe, Utah; Frank Benjamin Redd, Montello, Utah; George Rogers Hawkes, Preston, Idaho.

Northern California: Spencer Rock Pugh, Murray, Utah; George Shelton Standage, Mesa, Arizona; David Alma Stewart, Kayville, Utah; Rodney David Peterson, Venice, California; Emma Huffaker Wilson, Midway, Utah.

Northern States: Grant Morgan Bowarth, Salt Lake City; Herman Rudolph Carpenter, Park City, Utah; Marion Duff Hanks, Salt Lake City; Spencer T. Rees, Los, Utah; George Ashton Richards, Oakley, Idaho; Scott Haskell Smith, Greybull, Wyoming; Mervin Norman Salvensen, Hyrum, Utah; Robert Eugene Thompson, Salt Lake City.

North Central: Reid Jay Bodine, Phoenix, Arizona; James Keith Anderson, Spanish Fork, Utah; Lynn Bells, Hyde Park, Utah; Jess Charles Bennett, Holden, Utah; Van Odell Call, Ogden, Utah; Willard Richards Card, Salt Lake City; Ted Clifford Smith, Bountiful, Utah; James Arthur Smith, Salt Lake City; William Jacob Zollinger, Sackett, Idaho; David Clayton Bishop, Delta, Utah; Merlin Norbion Cook, Willard, Utah.

Northwestern: James McGrandy, Tualisa, Idaho; Dwayne Timothy Johnson, Vernal, Utah; Donald Benjamin Koller, Salt Lake City; Cornelius Wright Nielsen, Salt Lake City; Thirl William Teas, Mapleton, Utah; Archibald Gardner, Woodbury, Idaho; Thyrled Harris Finn, Rigby, Idaho; William Robert Hatch, Boise, Idaho; Delbert Norman Nelson, Howell, Utah; Paul Deloit Campbell, Phoenix, Arizona; George Kay Oldroyd, Los, Utah.

Southern: Orson William Lauritzen, El Monte, California; Yvonne Marie Taylor, Idaho; Victor Henry Wathen, Bluebell, Utah; Catherine Brady Jensen, Salt Lake City; James Christian Jensen, Salt Lake City; Arthur Willis Smith, Monroe, Utah; Reese Baird Sessions, Idaho Falls, Idaho; Jack Hill, Payson, Idaho; Jack Northman Anderson, Cottonwood, Salt Lake County, Utah; Earl Franklin Updike, Phoenix, Arizona; Francis Marion Gibbons, Phoenix, Arizona; Lamont James Johns, Ogden, Utah.

Spanish-American: Julia Griffin, Clarkston, Utah; Melvin Miller Hansen, Granger, Utah; Campbell Goff, Lorenzo, Idaho; Marion Heath Hill, Sacramento, California; Ralph Alvin Taylor, Mendon, Utah. Texas: Lyle Right Cooley, Newton, Utah; Hale Burt Seeley, Mt. Pleasant, Utah; Nathaniel Kellar, Mink Creek, Idaho; Norman Earl Ricks, Teton, Idaho.

(Concluded on page 452)

Aaronic Priesthood

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

WARD BOY LEADERSHIP COMMITTEE OUTLINE OF STUDY AUGUST, 1944

Text: HOW TO WIN BOYS

Chapter XX: A "Do" Program

Quotations from the Text:

- Boys are held to religious life by a do program in their own lives. Nothing produces loyalty like activity.
- In the do program you must use every tack possible in your discovery of potential abilities. I've located talent by talking to day-school teachers, to parents, and to a boy's close friends who make up his crowd.
- Wise teachers are alert to signs of native leadership.
- My family would tell you that of my half-dozen hobbies, my first hobby is the search for talent. I like to try to outguess people. I like to locate ability where nobody else has seen it. You get that hobby and you'll build an inventory of youth that thrills the Church.
- Whatever personal success with boys I have ever had has not been due to ability but to a certain uncanny knack of making boys run themselves. To that end, in my own class work I've never yet done more than be leader of class discussions. The "chores" were done by members of my classes. That so trained leadership that one boy went into the deep hills of the Cumberland range, back among his own illiterate people and forty miles from a railroad started the first Sunday School in that section. The whole truth is that I started something that was probably more important than the thing that I myself was doing. That is what all of this comes to. The ripples of service finally find themselves on distant shores. It gives one a thrill to know this, doesn't it?
- My youthful leaders were trained for jobs. We sent lieutenants into rooming houses, hotels, homes. They found out why members were missing. They brought word of sickness. They brought in delinquent members. They brought in new members. I never knowingly located a true leader that I did not straddle him right into a job.
- No John Dillinger was ever given a boyhood do program. He heard only a series of shouted don'ts!
- To locate and use boys' talents not only gives them a positive Christian action program of living, but it is the world's greatest spiritual wall against evil and inaction. God help us all to keep on building men for God's vast tomorrows!

Helps for the Class Leader:

- Discuss thoroughly the author's suggestion of a "black and white" inventory of talents.
- Demonstrate the use to which such inventory of talents may be placed through the agency of our Church organizations.
- Is there an actual "Do" program for boys in your ward?

When Leaders Lead



AARONIC PRIESTHOOD LEADERS, MIDVALE FIRST WARD, EAST JORDAN STAKE

Left to right: Robert Morley, deacons' adviser; Lawrence Mineer, ward clerk; Elmo Sager, deacons' adviser; Henry Wahlquist, second counselor to bishop; Cecil Douglas, teachers' adviser; Frank Griffiths, first counselor to bishop; Louis Manson, general secretary; H. G. Tempest, bishop, and priests' adviser; Sid Arnold, deacons' adviser.

BISHOP HENRY G. TEMPEST and his Aaronic Priesthood leaders point the way and the boys follow their leadership as witness the following attendance records at priesthood during the entire year 1943:

Priests:

Ray Brown, 85%; Raymond Wanbell, 85%; Marvin Buckley, 77%.

Teachers:

David Bates, 94%; Glendon Campbell, 94%; Richard Olson, 94%; Richard Vincent, 92%; Donald Buckley, 90%; Tommie Stowe, 90%; Shiril Sandstrom, 88%; Clark Jones, 83%; Nelson Buck, 81%; Kenneth Wanberg, 81%.

Deacons:

Billie Buck, 88%; Robert Strong, 88%; Allen Jensen, 80%; Shiril Kirk, 75%; Melvin Mitchell, 75%; Jack Webster, 75%.

Some of the reasons for success in this work are set forth by Louis Manson, general secretary, as follows:

"The Midvale First Ward conducted a successful Aaronic Priesthood program during 1943.

"We attribute our success to following the prescribed program suggested by the Presiding Bishopric. We religiously hold our monthly ward boy leadership committee meeting. We also hold regular council meetings with the general secretary, quorum advisers, and quorum officers in attendance. A social at least once each month is very helpful.

"Each member of the bishopric supervises the activities of his respective group, and in close cooperation with the

general secretary and the quorum advisers.

"All five quorums in the ward qualified for the Standard Quorum Award. The average attendance at quorum meeting for the entire year was 66%, Standard Quorum enrollment.

"A total of \$530.00 tithing was paid by the group, with 98% of the boys participating. The deacons produced 113 pounds of dressed rabbit for the Church welfare program.

"Under the direction of Robert Morley, one of the advisers to the deacons' quorums, a chorus was organized out of which a double quartet and a quartet were also selected. These boys sing regularly at ward and stake functions."

On the last Sunday of each year, Bishop Tempest and his co-workers hold an award program. Here the priests, teachers, and deacons meet in a group for a fine spiritual program and the presentation of special awards presented to young men with outstanding records in the various phases of the program.

Another splendid example of what can be done with boys when leadership points the way.

Youth Speaks

"WHAT A BOY LIKES IN A PRIESTHOOD LEADER"

I LIKE a priesthood leader who is friendly, a fellow who greets you with a smile, shakes hands, and has some friendly conversation whenever he meets you. A friendly leader gets your

THE IMPROVEMENT ERA

Ward Teaching

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

confidence and helps you with your problems. A boy won't go back on a friend, so a friendly leader helps his boys to do right whether he is with them or not.

I like a leader who is interesting, one who studies the lesson before coming to class and finds things to illustrate each point. An interesting leader knows his boys and the things that will hold their attention. He makes the lessons fit our experiences.

I like a leader who has understanding, one who is sympathetic when we are in trouble and, in turn, shares our fun when we are happy. An understanding leader



CHARLES PETER WARNICK

Charles is president of the Deacons' Quorum, Denver Second Ward, Denver-Stoka. He delivered the address printed here during a stake quarterly conference. His younger brother, Reed, is also shown in the photograph.

places himself in our position and sees things from our point of view. He never embarrasses a boy but always makes him feel that he is in the right place at the right time.

A leader who knows what he is talking about soon gains a boy's interest and respect. We all like to feel that our teacher is an authority and that there is no need to question anything he says. Boys don't respect a leader unless they feel that he knows more than they do and that they can depend on what he tells them as being true.

I like a priesthood leader who is humble, one who doesn't strut or show off. I don't like a boaster, but I do like a leader who makes me feel somewhere near his equal and that he can learn from me, too.

I like a leader who is cheerful and looks on the sunny side of life. No one wants to be around a grouchy or a leader who can't ever seem to smile without unusual effort.

I like a leader who is sincere, who practices what he preaches, who doesn't lie or cheat. A leader who is sincere gets under our skin and stirs our emotions.

WARD TEACHERS

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

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

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

Ward Teachers' Message for August, 1944

SECRET PRAYER

His heart was heavy. The time of His betrayal was near at hand. The curtain of mortal life was soon to be drawn. A full realization of the climax to his earthly mission was pounding upon his consciousness. He knew!

Though he was a God; though the earth, the sea, and even life itself were the products of his creative power, how he longed for the support which could come only from his Father in heaven.

Gethsemane—it was quiet, peaceful. Wearily, but expectantly, he trudged toward the garden. His disciples followed as if to protect him. Though he appreciated their faithful interest in his welfare, that which he sought was far beyond their power to give. He bade them "tarry." He wanted to commune with his Father. He "fell on his face, and prayed,"—alone.

Jesus has not only set before us the example, but he has also given us instructions in the matter of secret prayer, saying, "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." (Matt. 6:6.)

Jesus recognized the great power coming through secret prayer. He was anxious that all men be instructed in this principle. It had blessed and comforted him—it would do likewise for others.

When shall we pray? Shall we wait for the exigencies of war, the pinch of poverty, the dread of disease, or the fear of death, to crowd upon us before we seek the Lord in prayer? Should these and kindred needs be the only spur that sends us to our knees?

What about those who now enjoy an unprecedented degree of prosperity? Have they need for the Lord's help? Do they have any need for prayer—secret prayer?

The answer is obvious to the thinking mind. There is not one single thing ordained for the blessing and comfort of man which is not God's to give—or to withhold. Man's obligations to the Lord are clearly defined. The truly Christian soul will bow reverently each day in thanksgiving for blessings received and pray for blessings needed.

The secret prayer of a father, a mother, a son, a daughter, whether old or young, rich or poor, happy or sad, is a sure anchor to the salvation of the soul, for it is linked to the throne of God.

Yes, let us pray as Jesus did,—always, and so teach our children.

What he says we remember and believe.

I like a leader who has a sense of humor, a fellow who can appreciate a good joke even though it might sometimes be at his own expense. Boys like to feel free with their leaders. They don't want to feel afraid or that they must guard every word or act. If their leader has a sense of humor, boys soon learn that they won't be blamed for

every little mistake, and they will take a chance in answering a question or doing an assignment, even though they are not sure they are exactly right.

Most of all, I like a leader who commands my respect. I want him to be successful in his work—honest in what he says and does—and someone who can and will correct me when I am wrong.

Homing

• Suggestions

ON STORAGE OF CANNED FOODS

Issued by the General Church Welfare Committee

Bulletin No. 9

SINCE pioneer days, our people have been counseled by their leaders "to have a year's supply of essential foodstuffs ahead. This should so far as possible, be produced by each household and preserved by him."

A part of these foodstuffs are canned foods. The question frequently arises as to the length of time these foods can be safely stored in containers manufactured under wartime restrictions. Answering this question Dr. R. W. Pilcher, of the Research Department of the American Can Company, has said:

The introduction of so many possible variables in the canning procedure makes it difficult to issue a definite statement on the service life of the various canned products.

Although the shelf life of cans is not quite as long as pre-war, yet with ordinary care in handling and processing, cans should give service almost equal to former years. At best, the shelf life of the highly pigmented fruits, (black and red cherries, berries, prunes and plums), is limited and these products should not be stored for longer than one year. Vegetables such as asparagus, beets, carrots, green beans, tomatoes, spinach and greens have a shelf life of approximately two years. The shelf life of such vegetables as peas, corn and lima beans is considerably longer.

Cases or cans of milk should be turned over every thirty days to prevent the fats from separating, and the product should be consumed within a year.

Reports indicate that it has been the experience of some housewives that canned goods properly processed and sealed in pre-war cans, and kept under good storage conditions, may be kept for periods longer than two years. Some have gone so far as to say that meats properly canned and stored have a shelf life of from three to five years.

Canned goods should be stored in a cool, dry place. The cooler and drier the canned goods are kept, the longer they will last. Place the oldest canned goods to the front of the shelves, and use them first. Fruits and vegetables and meats properly processed in glass jars and stored in the home will keep in a cool, dark, dry place fully as long as canned goods, and some fruits, such as the highly pigmented, will keep longer.

In determining what to can, careful consideration should be given to stocks on hand.

The utmost care should be taken to see that foodstuffs produced and preserved by the householder do not spoil for that would be waste, and the Lord looks with disfavor upon waste. He has blessed his people with abundant crops. The promise for this year (1942) is most hopeful. The Lord is doing his part; he expects us to do ours." (From the "Message of the First Presidency," given at the April Conference, 1942. See *Era*, p. 272, May 1942.)

Additional copies of this bulletin will be sent upon request.

—Photograph by Paul S. Bieler



The Management of the Bad Boy

By Mary S. Kinney

A BOY is very imperfect. Therefore, he is very interesting. One wonders whether he will become a savage or a seer, a bandit or a knight-errant.

To understand him one must go beneath the surface. His hidden life is his real life. His real life does not consist in being, but in the process of becoming.

What he is to be can be seen only by the eye of faith. One must see into the future and find evidence of things not seen in a mere word, a softened look, or even without any exterior at all.

One should be chummy with him and get close to his heart. Right contact with joyous activities, good books, pictures, company, pleasant surroundings, love, and sympathy help make up the proper forces and facts in bending the boy to the right direction in which the man should grow.

A positive, powerful force for good in the boy's life is the acquaintance and love for the perfect character of Jesus. "What a boy knows is not so important

as what he loves," says Dr. William Hyde. "The greatest part of what he knows, he will speedily forget. What he loves, he will feed on. His hunger will prompt his effort to increase his store." It is the thoughts of the boy and the things that he loves which shape the future man.

President James A. Garfield once said, "I feel a profounder reverence for a boy than a man. I never meet a ragged boy on the street without feeling I owe him a salute, for I know not what possibilities may be buttoned up under his shabby coat."

On the tomb of Schubert, the great musician, is written, "He gave much, but he promised more"; and it is this immeasurable wealth of promise that makes the lives of boys so full of beauty, of interest, of wonder, and of power.

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.

If you have trouble keeping double blankets from pulling up at the bottom, try running a cotton clothes line rope or heavy string through the fold of the blanket at the foot of the bed and fasten securely at each side.—Mrs. E. D. H., Grace, Idaho.

Substitute for sleeve board: Lay a magazine on a Turkish towel, and roll with towel on outside. Insert the end of this roll inside the sleeve and iron as if on sleeve board. It works beautifully and is especially helpful for colored garments which should always be ironed single thickness to minimize streaking.—Q. M., Leavitt, Alberta, Canada.

When baking potatoes in a bonfire: wash potatoes well and wrap each in a piece of brown paper sack that has been wrung out in cold water. When done you can remove the paper and you will have clean, delicious baked potatoes.—E. P., Shelley, Idaho.

To make celery curls cut small stocks in short pieces of celery lengthwise into thin shreds, cutting to within a half-inch of the leaves on end of piece. Place in ice water to curl.—E. E., Salt Lake City, Utah.

Your ice trays won't stick in the freezing compartment of your refrigerator if you slip a piece of wax paper cut to size under each one. The trays will slide out at your touch.—E. H., Hinkley, Idaho.

After new shelf paper has been put in place, cover shelf with a piece of wax paper, extending over edge of shelf only far enough that thumb tacks may keep it and the shelf paper in place. When waxed paper is soiled, it may be quickly removed without disturbing the paper underneath.—J. E. A., Paradise, California.

Cook's Corner

Josephine B. Nichols

TAKE your dinner outdoors, on the terrace, in the back yard or at a nearby park.

Things to take. Some hot, some cold:

MAIN DISHES

Casseroles, meat loaf, meatburgers, barbecued meat, and kabobs.

Scalloped Chicken in Casserole

- 5-oz. package potato chips
- 2 cups cubed cooked chicken or tuna, or tuna and chicken may be used
- 4 hard cooked eggs, chopped
- 2 tablespoons chopped green pepper or parsley
- 2 cups thin mushroom sauce

Combine mushroom sauce, chicken, eggs and pepper; season with salt and celery salt. Put a layer of the mixture into a greased casserole; next a layer of potato chips, then a layer of mixture topping with potato chips. Bake at 350° F. 25 minutes.

Kabobs

Kabobs are made by alternating bacon strips with meat cut in 1-inch cubes placed on skewers. Lamb, beef, veal, liver and ham may be used. In addition mushrooms, onions, apples or tomato wedges in any combination may be used. Broil to a turn, over a good bed of live coals, or in the oven.

Bread

Rolls, buns, and a variety of breads may be used.

Prune Bread

- 1 cup whole wheat flour
- 1½ cups white flour
- 1 cup sugar
- ½ teaspoon salt
- ½ teaspoon soda
- 2 teaspoons baking powder
- 1 cup sour milk
- 2 tablespoons fat
- 1 cup cooked prunes
- 1 cup prune juice
- 1 egg
- 1 cup nuts

Cream fat and sugar. Add beaten eggs and prune juice. Mix dry ingredients and add alternately with the milk to mixture. Add prunes and nuts cut fine. Pour into loaf pan and bake at 375° F. for 35 minutes.

SALADS

Garden Tossup with French Dressing

Use fresh, crisp, vegetables. Lettuce, radishes, spinach, celery, cucumbers, green peppers, endive, water cress, onions, cabbage, carrots, cauliflower, and tomatoes. There is no limit to the combinations that are possible in tossed salad. Add the dressing and toss here serving.

Gelatin salads may be made and stored in the refrigerator until ready to serve.

Cucumber Salad

- 2 cups grapefruit juice
 - 1 package lime gelatin
 - 1 teaspoon onion juice
 - 1 cup chopped cucumber
- Dissolve gelatin in hot grapefruit juice. Add onion juice. Chill until syrupy. Add chopped cucumber. Pour into mold and chill.

DESSERTS

Cake, cookies, frozen desserts, and fresh fruits.

(Concluded on page 452)

Margie says...

DURKEE'S TROCO MARGARINE TASTES MIGHTY GOOD ON SANDWICHES



Durkee's Margarine is made by an improved process which churns the pure vegetable oils right in with the fresh pasteurized skim milk. IN foods and ON them, you'll love the flavor of Durkee's Troco Margarine!

SPREAD...COOK...BAKE...FRY

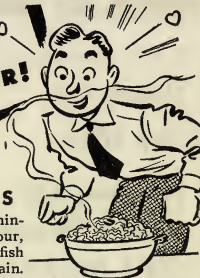
One of the Basic 7 Foods recommended in the U. S. Nutrition Food Rules.



TRY THIS TASTY ONE-DISH DINNER!

FISH CROQUETTES

Cook eight-ounce package of FRIL-LETS 6½ minutes. Drain and chill. Make cream sauce with flour, butter and milk, cooked thoroughly. Mix in tuna fish or salmon, fine cut pimiento, salt, then chill again. Shape into croquettes, roll in egg beaten with two tablespoons of milk. Dip in bread crumbs, fry in deep fat. Watch them "come again" for this treat! Several packages of FRIL-LETS on hand for quick, tasty dishes will provide so many easy-to-prepare meals that are wholesome and cost you less money.



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This is an agency of the Utah Home Fire Insurance Co.

**UTAH HOME FIRE
INSURANCE CO.**
Heber J. Grant & Co.

General Agents
Salt Lake City, Utah

(Concluded from page 451)

Brownies

- $\frac{1}{2}$ cup fat
- $\frac{1}{2}$ ounces chocolate
- $\frac{3}{4}$ cup cake flour
- $\frac{1}{2}$ teaspoon baking powder
- $\frac{1}{2}$ teaspoon salt
- $\frac{1}{2}$ eggs
- 1 cup sugar
- 1 teaspoon vanilla
- 1 cup nuts, chopped

Melt fat and chocolate over hot water. Cool. Sift flour with baking powder and salt. Beat eggs until light, add sugar, then chocolate mixture, and blend. Add flour, vanilla and nuts, and mix well. Pour batter into greased 8x8 inch pan. Bake at 350° F. for 35 minutes. Cut into squares.

Summer Coolers

- 3 cups apple juice or cider
 - 3 cups orange juice
 - 1 quart carbonated water or fruit mixer
- Combine, pour over decorated ice cubes.

Iceberg Cooler

- $1\frac{1}{2}$ cups sugar
- $2\frac{1}{2}$ cups water
- 1 package lemon or lime flavored summer drink powder
- 3 lemons
- 2 oranges
- grated peel of 1 orange
- $\frac{1}{2}$ cup mint leaves
- 4-5 cups water

Boil sugar and water 5 minutes. Add drink powder. Cool. Add fruit juices, peel. Pour over mint leaves; let stand one hour. Add water and ice. Makes $2\frac{1}{2}$ quarts.

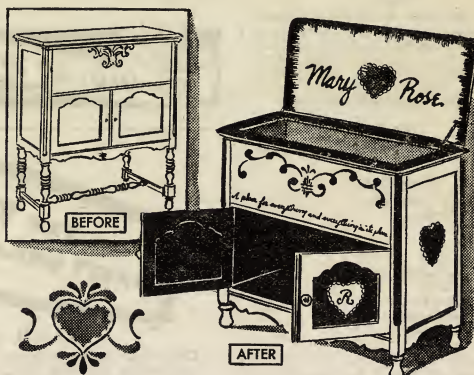
OUT OF THE JUNK HEAP

By Peter Hunt

WHAT can be done with a discarded radio cabinet? Lots of things. Here's an example.

The radio set was removed and sent to

was painted on each side as well. A feather edge, also red, was brushed on the inside of the top, and another heart put in the center.



the salvage heap and a backing of plywood put on. The legs were sawed off leaving the top knobs. The top was hinged. New wooden knobs were put on the doors. Then I painted it all over with white. Chinese red was used to paint around the penciled outline of a heart in each door panel, and a red heart

Bermuda blue was used for the corner posts, for the mottos, for lace-edging the hearts, and for the tear-drop scrolls which use the veneer applique as a beginning, repeating only the graceful elements of it. Mary Rose keeps her dolls in the bottom, Mother stores blankets in the top.

THE CHURCH MOVES ON

(Concluded from page 447)

Franklin Willard Turpin, Murray, Utah; James Edward Lindsay, Jr., Ogden, Utah; Afton Ballard, Rockville, Utah; Glen Gail Bleazard, Ogden, Utah; Joseph Leonard Henriod, Salt Lake City; Allen Roy Lindsay, Heber City, Utah; Vance Wendell Andersen, Mendon, Utah; Angus Gilbert Green, Sandy, Utah; Robert Charles Hopkin, Lovell, Wyoming; Glen Calvin Palmer, Grantsville, Utah.

Western States: Ray Orvin Taylor, Mendon, Utah; John Charles Duncan, Salt Lake City; James Edward Hunter, Holden, Utah; Royal Dove Murphy, McGill, Nevada; Clarence Gordon Tregagle, Salt Lake City; Verle Thomas Waldron, Tremonon, Utah; Lorin Fisher, Widdison, Reesburg, Idaho; DeLeon Claydon, San Diego, California; Anton Joseph Wozab, Salt Lake City; Jay H. Boell, Heber City, Utah; Dean Wintush Bartholomew, Fayette, Utah; Wallace Troy Butler, Teton, Idaho; Alma Howard Cooper, Salt Lake City; Max B. Crandall, Salt Lake City; Dean William Cridgle, Clearfield, Utah; LaMont Henson,

Moccasini, Arizona; LeRoy Junior Longenbohn, Grace, Idaho; Victor Eugene Steinle, West Los Angeles, California; Elmer LaVar Sagers, St. John, Utah; Mark Lynn Judy, Pocatello, Idaho.

Western Canadian: Philip Tadjie Sonntag, Salt Lake City; Robert Donald Klein, Los Angeles, California; Mills McClellan Johnson, Barnwell, Alta., Canada; Garth Edward Peterson, Provo, Utah; Dale Richard Stephens, Lynwood, California; Kenneth Ross Tucker, Salt Lake City, Utah.

New Zealand War Chest

NEW ZEALAND Saints raised \$110,000 for their nation's war fund at their four-day annual *hui tau* (conference) held at Hastings, New Zealand, last Easter. Two thousand Maoris from all parts of New Zealand attended.

THE IMPROVEMENT ERA

News From The Camps

Somewhere in Italy

As I arose at five-thirty and commenced preparations for the Easter Sunrise Service, it seemed just like another day in the army. But in a few minutes the camp commenced taking on a little life. Over the loud speaking system came a conglomeration of phrases, "Time to get up—French toast for breakfast—Get out of those 'sacs'—Come on let's go." The wheels of the heavy trucks could be heard bumping along the dirt road as they sped the mechanics down to the line. Soon I could hear the roar of the airplane engines as they resounded throughout the early morning air, and I could almost feel the vibration which was caused by such a tremendous concentration of horsepower. Except for the lighted mess halls, most of the tents remained enveloped in darkness as the occupants clung covetously to those precious last winks of sleep.

As I carried the songbooks to the selected meeting spot, and the organ and pulpit were arranged in their proper places I was conscious more than ever of this terrible conflict in which we were engaged and aware of the hate and greed it expressed and the suffering and death which it brought.

The meeting was being held in a field directly in front of the officer's mess, fresh spring grass being our carpet and the clouded sky our roof. The fellows drifted towards the appointed spot, and at three minutes to seven I commenced the prelude and the chaplain and the "eight-voiced choir" took their places. The sincere prayer and inspired singing seemed to build towards that sublime moment when from the scriptures was read, "He is not here: for he is risen." The service was short, but the spirit which ensued from those few minutes

spent in worship was to have a lasting effect, not only upon me, but upon all of those in attendance.

The dull gray clouds were still above us; the roar of the airplane engines still audible: our daily routine still ahead of us: a job still to be done. However, our perspective had changed, our vision been enlarged. I was able to see beyond my thoughts of a few minutes ago and realize that death was not final. All around us in nature could be seen evidences of hope, faith, and a new life—the green grass, the budding trees, the young colts grazing in a nearby field.

Thus thousands of miles from our loved ones, without the grandeur and splendor of our gothic temples, an Easter service in far away Italy had entered into our thoughts and touched our lives as never before, for we felt the real significance of what had occurred when the angel said unto them, "He is risen."

Sgt. George I. Cannon

THIS was written one night while Keith was on guard duty in the mountains of Washington. He is an M Man of Compton Center Ward, Long Beach Stake.

A SILHOUETTE AT NIGHT

By Keith Wardell

A silhouette at night, when
All the stars are twinkling bright.
I see the mountains towering high
Like rugged sentinels against the sky.
They seem a constant vigil to keep.
While all the world is deep in sleep.
I see the towering peaks above
Like symbols of untarnished love.
So looking forth on every hand
I gaze upon this wonder land:
And wonder how, or when, or where
"God found time to put them there."



THE "EIGHT VOICED CHOIR" SINGING GATES' "THE LORD'S PRAYER" AT THE SUNRISE EASTER SERVICE, APRIL 9, 1944, SOMEWHERE IN ITALY

Reading from left to right: Chaplain Frank Robinson, Jr., St. Petersburg, Fla.; Sgt. George I. Cannon, Salt Lake City, Utah (organist); Pvt. Wayne C. Christensen, Rapid City, So. Dak.; S/Sgt. Wm. H. Greer, Muskogee, Oklahoma; S/Sgt. Richard L. Hunter, Farmersburg, Ind.; Capt. John D. Sanditer, Sequim, Texas; Sgt. Gerald R. Hunter, Farmersburg, Ind.; S/Sgt. Verner L. Hunter, Farmersburg, Ind.; Corp. Stuart E. Ballard, Detroit, Michigan.

JULY, 1944

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about Rancho Soup is

its **taste**

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its **price**



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CLARENCE L. WEST
Manager



Music

Worship in Song

By Alexander Schreiner
Tabernacle Organist, and Member,
Church Music Committee

CONGREGATIONAL singing is a mode of worship. The importance of this mode of worship looms very large to the ordinary member of the congregation. To strangers and visitors the act of singing together with the faithful may easily be the most effective part of the service. The emotions are aroused, hearts are touched, and courage renewed by the singing of Church hymns.

Singing with the congregation is an important way of worshiping. It is the only opportunity allowed the congregation of actively participating in the worshipping service. Therefore we musicians must do all we can to make congregational singing an inspiring, devotional, and enjoyable part of the service. How can this be done? Let us consider only three items. The reader may be able to add others.

First, let us differentiate clearly between a recreational type of song leading, and the devotional way of song leading. The former is suitable when a group sings for amusement. Here the eyes of the director will sparkle, he will exercise his personality, and attract the utmost attention of the singers to himself. The director will do some considerable talking to cajole and entertain his singers. But all of this technique is out of place when a group of people have met to worship on Sunday morning or Sunday evening. Here the people have met to worship and pay their devotions to the Most High. The best directors will say little or nothing. They will not ask for the attention of the singers, because these singers will give their hearts and attention to the sense of the hymn through which they are worshipping. When the congregation addresses itself to Deity by singing "O My Father, Thou that Dwellst," or "Redeemer of Israel, Our Only Delight," or

"Great God, Attend While Zion Sings," or "Sweet is the Work, My God, My King," then the director will do well to conduct modestly, so that his actions will not interrupt the prayerful devotions of the worshipping singers. The best of congregational singing by the righteous is a prayer unto the Lord. It seems clear that recreational directing is suitable only in recreational gatherings, and that in a worshipping assembly we must allow our singers to worship.

Let us consider a second thought. Americans do not like dictators, either political or musical. A good chorister will lead gently, like a shepherd. He will never use any kind of compulsion or force, and he will never ask that the congregation sing faster. This simply is not done by the best directors. He will merely need to keep his beat just a little, a very little, ahead of the singers, lest the hymn slow down too much.

Dr. Hamilton C. Macdougall of Wellesley College, a national authority, writes:

It is not uncommon for an organist (or chorister) to nag and drive the congregation. Is not that a most mischievous notion, destructive of good hymn singing? For this reason I find myself often unable to sing the hymn-tunes in church. When I was young, I had the idea that singing the hymns was a musical performance. But now when I believe I have more sense, I am strongly of the opinion that hymn singing is primarily a mode and part of worship.

Our best professional directors, when they lead a congregation in hymns, merely lead gently along, according to the teachings of the Good Shepherd, whose example we are all trying to follow.

Third, we still need to give some care to the selection of songs. Our *Deseret Sunday School Songs* contain many songs intended primarily for children. Such songs are less useful in adult Sunday Schools and services. "When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things." (I Cor. 13:11.)

As an example, it would seem clear that adults will draw more spiritual strength from "O Thou Kind and Gracious Father," than from the children's song, "The Opening Buds of Springtime."

Sometimes leaders choose songs for a rousing response, avoiding those of spiritual power. There are many people who will agree that that which

(Concluded on page 157)

Tropic Ward Choir

BISHOP J. ORVAL CHRISTENSEN of the Tropic Ward, sends us the following information concerning his ward's progressive choir:

After hearing Bishop LeGrand Richards say in the semi-annual conference in October that he desired every ward to have 25% or more of their ward out to sacrament meeting, our bishopric decided that a well-organized choir with much to do would be one of several ways we might adopt to reach this goal. Thus, thirty ward members were called by the bishop, as a missionary would be called, for a period of one year. Twenty-five of this number, over 75%, have been in attendance at choir practices, sacrament meetings, and other planned programs which we set as the minimum requirements to obtain the Choir Service Award for 1943.

The choir sang for all sacrament meetings, with over 85% average attendance. They sang for all funerals, for all missionary farewells and parties, and also took three complete programs to neighboring wards. Four complete sacrament meetings in this ward were under their direction: one being the life of Joseph Smith in song and music; one, the life of Christ in song and music; one, the early history of the Church and the western journey into Utah; and one, the music of our early Church writers. At Christmas time they presented a Christmas pageant. They also furnished all the music for one stake quarterly conference.

Officers of the choir are: Leslie LeFevre, manager; Malen Mecham, assistant; Mary Hall, secretary and treasurer; Annie Colvin and Virginia Ott, co-directors; Flora LeFevre, organist; Luzene McAllister, pianist.



TROPIC
WARD
CHOIR

Genealogy

Eight Ways to Avoid Duplications

By Archibald F. Bennett

June 8, 1944

Dear Stake Chairman:

DURING the year 1943 we checked at the Temple Index Bureau 781,496 names. Of this number 320,075 names failed to receive approval for temple work because they had been previously endowed. In one month alone (March 1944) out of 57,102 names checked, 22,354 were eliminated as duplications of work already done.

Had these attempted duplications not been prevented there would have been a waste of approximately more than 1,200,000 hours in the performance of unnecessary ordinances for the dead. Even though the duplications were forestalled there had already occurred a tremendous expenditure of time in searching out these names and preparing the family records which were sent to the index bureau—all to no useful purpose.

We call upon all genealogical committees to exert every effort to avoid the sending in of such quantities of names already endowed. Please instruct the people under your jurisdiction how this may be done. Read the following article containing useful suggestions. . . .

Sincerely your brethren,

GENEALOGICAL SOCIETY OF
UTAH,
JOSEPH FIELDING SMITH,
President
ARCHIBALD F. BENNETT,
Secretary

DURING the month of August 1942, we closed the genealogical library to the public and concentrated the efforts of all our available force on the checking of family group records submitted for temple work. Additional workers joined us from the St. George, Manti, Logan, and Arizona temples. As a result of this united effort 14,260 family group sheets were checked through the index bureau, containing a total of 62,397 names. Out of this number 21,846 were proved to have been already endowed. Others of necessity would be the names of children ineligible for that ordinance. Hence,

roughly, out of every three names checked one had been previously officiated for. Out of over 60,000 names, scarcely 40,000 would actually reach the temples.

This ratio of duplications was fairly constant throughout the year. A total of 310,436 names were checked at the temple index bureau; 104,176 duplications were prevented by this checking. Had all names submitted been new names never before sent to a temple, there would have been 104,176 more names on hand at the temples during the year; and the temples could have used these additional names to very good advantage. On February 2, 1943, we checked 2830 names and found 1210 duplications.

In reality there is very little work attached to checking names of persons not previously endowed. They are cleared at the index bureau and can go immediately to the typists and will soon be on their way to a temple. There is much work of correcting and adjusting in connection with names of those whose work is already done, to say the least; from two to three times as long is required to handle them as compared with an equal number of those whose work is not done. Thus in August, had it all been new work, we could easily have sent 80,000 names to the temples instead of 40,000.

For years under the old plan of presenting names for temple work upon temple sheets the ratio of duplications prevented was about one in ten; now, as indicated above, it is one in three. What has caused this tremendous increase? Simply that the great majority of those handing in names are doing so without earnestly trying to present only names of those who are eligible.

We watched carefully during the year to detect the types of duplications in research that had already taken place and the types of duplications in temple work we were preventing. As a result of that study the following suggestions are offered patrons to enable them to avoid such a waste of time and effort, expensive alike to them and to the Church.

I. *Avoid submitting the names of all members of royal families, and of those nearly allied to them.*

Under a recent ruling no more of such names can be received for checking, for the reason that work of practically every member of royal families has already been done, possibly several times. Better spend your time where it will do most good. Moreover, there are so many different ways in which a ruler or prince may be described such as "William, Duke of Normandy," "William I. of England," or "William the Conqueror," etc., that it is comparatively easy to get the name through even once again, unless the greatest vigilance is exercised by every person having to do with the record and the checking.

II. *Avoid lines of the higher nobility, such as families of dukes, earls, lords, counts, marquises, etc.*

Almost any family which can get a good start in tracing back its pedigree will connect with one of these families. When a single connection is made with a titled family numerous connections can usually be made with other families of the nobility. The further back in point of time the greater the number of us who establish lineal relationship with the same prominent ancestors. Thus over and over again during the year different patrons presented the selfsame noble families to the index office. Could they see as we see this constant effort at repetition our patrons, I am sure, would not need to be urged to devote their time to less popular lines.

Few who "dabble" with such lines are qualified to provide proper identification for them; and all too frequently they use the poorest of all the many sources available, when excellent records could have been used giving all the facts known.

III. *Be aware of the fact that names from most easily accessible printed records have already been taken.*

You may reason this out for yourself. Thousands upon thousands of Church members trace to New England ancestors in the states of Massachusetts, Connecticut, Rhode Island, New Hampshire, and Vermont. There are published many family genealogies from this section; and printed vital records of various towns are quite plentiful. These will probably be found in every genealogical library in the land of any importance. A searcher in New York, another in Los Angeles, another in Denver or Chicago, or Washington, D.C., may each extract data from the same vital records or family history, and send in the selfsame record. Only one can be accepted. The time spent on the others is useless duplication in research, as far as temple work is concerned. In all probability, however, the work for the family in question was done back in, say, 1905, when the volume was first printed, by an older Utah relative of these other searchers.

IV. *Use caution against repeating ordinances for the first converts of your family to join the Church, and for their immediate ancestors.*

It may surprise you to learn that a large number of present Church members have lost all knowledge of their forefathers who first brought the family into the Church. Almost every day at the library or archives we assist one or more persons to find records of great-grandfathers or second great-grandfathers who sacrificed everything for the gospel, but whose names they have never heard. Perhaps these early members were at Nauvoo; received their own endowments and patriarchal blessing; and then died on the weary way to Utah. Years ago I duplicated the work for my great-grandmother. Her maiden name was Mary Bell. I could find no mention in my grandfather's temple record that she had ever been endowed. No one seemed to know anything about her. Finally I secured her full identification and had her baptized for and endowed. Later I learned that she was the one who, as a widow, brought her family into the Church.

(Concluded on page 456)

Genealogy

(Concluded from page 455)

She was endowed in the Nauvoo Temple under the name of Mary Bennett, with only her date of birth being given. When nearly sixty she crossed the plains to Utah, burying two daughters and some grandchildren in Winter Quarters and Council Bluffs. I cannot feel that it was any great compliment her devotion and memory to have repeated ordinances she had attended to herself during life. If only someone had suggested to me then that at Nauvoo women were endowed under their married name, but sealed to husbands under their maiden name, I could have avoided that duplication.

We suggest, therefore, that you use caution in attempting work for these early members. Your description of them may be accurate and complete; the identification required at that day of living persons was not. Again, many of these early members were baptized in Nauvoo for those of their near relatives who were dead; if they arrived in Utah they were frequently baptized for the dead, and had sealings performed for deceased couples. Endowments for the dead could not be done until the dedication of a temple in Utah, i.e., before 1877.

V. Check over carefully old family or temple records and ascertain what has been done already by earlier members of the family, and consult with older living relatives.

Even when no ordinance dates are recorded in these records, the work may have been done and the recording neglected. Through a similar neglect to record ordinances today, we detect some patrons submitting the same group several times in one year.

VI. Examine Records on file in the Church Record Archives.

There you may find a relative has already placed a complete record giving all dates of ordinances on each family of his ancestry. This will save your time in research and render unnecessary the submitting of your records for checking in order to get these desired dates. If you are unable to make this personal examination, invite a relative who has access to the archives to do so for you.

VII. In undertaking research on a new line of ancestry, send in a few test sheets for checking, before transcribing the entire line upon group sheets.

Let us suppose you have the good fortune to establish connection with a genealogy printed in 1935. You will, of course, copy names of the new ancestors upon your pedigree chart. Since all in the record are descendants of an ancestor of yours, you are entitled to do temple work for those who are dead, if their work has not already been done by other relatives. To ascertain this, select, perhaps, the family of the first ancestor; then a family of about a century later; then another where the deaths of members have only recently occurred. Send these for checking to the index office. If this reveals that work for all three groups has been previously administered, you may be reasonably sure that someone has already cared for this family line. If work is done for the earliest group only, then you may send in groups from the later period.

VIII. Finally (and probably best of all), strive to do original research, discovering new ancestral connections not made by any researcher before.

This will often bring to light records not included in any printed volume, and will most certainly enable you to strike an ancestral vein not worked out. This may result from having unpublished parish regis-

ters searched in a European country. The average cost per name may be higher; but so will the yield for temple work. Or you may find connections in old deeds, wills, court records and the like, and sense all the joy of being the original discoverer.

Names are urgently needed at all the temples. You can do your share to make more available by using wisdom and good judgment in the names you copy and submit to the index office. Place a high value on your time and ours.

Books

(Concluded from page 422)

Mr. Babson emphasizes the value of sitting "by one's self in quiet prayer and meditation in a church edifice," before making decisions of any nature. In developing the theme of becoming acquainted with one's self in our hurried age, numerous wise suggestions are made for application in every man's daily life.—J. A. W.

LETTER FROM NEW GUINEA

(Vern Haugland. Farrar and Rinehart, New York. 1943. 148 pages. \$1.50.)

FOR genuine adventure, with a spiritual significance, this book will rank high among the stories of this war. Young and old will enjoy reading it, finding in it a genuineness that will convince them of the author's abiding faith in a Supreme Being who does indeed guide and guard the individual man.

As an Associated Press correspondent, Mr. Haugland flew to New Guinea from Australia, but his arrival in New Guinea was entirely different from that which he had expected to make. He had to bale out over the jungle, and his experiences in getting back to the Allied lines are what make his story assume such proportions in the minds of those who read it.—M. C. J.

BOYS IN MEN'S SHOES

(Harry E. Burroughs. The Macmillan Co., New York. 1944. 370 pages. \$3.50.)

TODAY when so much talk about delinquency is being indulged in, this book of what was done to give boys a legitimate outlet for their energies deserves to be widely read—and wisely followed. Mr. Burroughs, who himself had experienced the hardships of the underprivileged, knew exactly how to cope with the problems of these newboys in such a way as to turn their energies to good, and to help them find the things they needed in order to avoid becoming delinquent, and thus harmful to society.

Mr. Burroughs analyzes the needs of the boys and the ways in which his newboys' foundation cared for these needs. He also tells about the problems which confronted him in trying to establish the foundation. But the most important part of the book deals with the activities for the boys and the plans on the part of the directors of the foundation to correct the attitudes of the boys themselves. The motto of the foundation indicates the desire on the part of the directors to make these young men recognize their place in society: Strive-Serve-Save-Study.

In addition to the foundation, Mr. Burroughs established the Agassiz Village in Maine where boys go and receive instruction in various arts as well as in farming, cooking, and waiting table.

Replete with specific instances, the book should be a welcome guide not only to those who would help groups of children, but also to parents who must meet similar problems.—M. C. J.

Our Flag

By CHRISTINE DRYBURGH

WE see our flag every day somewhere, although we give it slight notice. We know it is the great emblem of our country and all we stand for as a nation; but we have to be aroused from our complacency to feel the real grand thrill of a great possession, a living, vital possession which becomes at once an individual thing in our hearts. We see in the stars and stripes a something that belongs to each one of us—our own United States.

To be far from home may bring a better understanding and the full meaning of what our flag and country mean to us. It matters not if we are enthusiastic over what we see, or cast down from loneliness, a glimpse of our flag will make us think of all for which it stands.

I once stood in the "old Colton Hill cemetery" in Edinburgh, Scotland, beside the mausoleum of a famous writer. I was glad to see this, along with other things I had come to see; only I could not help feeling lonely in the strange city. And just as I was turning to leave the cemetery, I caught a glimpse of the American flag. I hurried over to it and found it bright and beautiful above a statue of Abraham Lincoln, taking the chains from a Negro slave.

My loneliness was all gone beside my flag. It spoke to me of all that I loved and cherished and to which I would soon return.

My first visit to Frederick, Maryland, was something to remember forever. I saw the flag and the name of Francis Scott Key, and I thought of our immortal national anthem with its inspiration and power, the author's mantle still falling upon every loyal American.

A little later I saw the flag again; it was flying from an old-fashioned attic window which had been the home of Barbara Fritchie. I wanted to linger here; it was holy ground. It told of the greatness of a woman and the change of heart in a man when he recognized the flag of his country.

We are surely without love, without sentiment, without appreciation of the most wonderful country in the world, if we have never felt a thrill or stirred to the highest patriotism when we see the same stars and stripes. We have seen it in the gloom of war, in the cry of victory, in the glory of peace and in the church where we worship. Our flag, our country, a part of ourselves!



Resume of Laws

(Concluded from page 430)

In the event of the death or removal from office of the corporate authorities or the probate judge, any lands entered in trust to such officers were to be vested in their successors to office. Any lands unclaimed six months after notice were to be surveyed and the land divided into suitable blocks for public squares or buildings or farming lots and recorded in the recorder's office. All land not used by the county, city, or town government was to be sold at public auction at not less than \$5.00 per acre or fraction thereof, and any land left unpurchased was to be sold at public or private sale at a price most beneficial.

Music

(Concluded from page 454)

touches the heart is of more influence than that which produces a loud sound. Let us not neglect hymns of spiritual significance, such as "Lord, Accept Our True Devotion," "Praise God from Whom All Blessings Flow," "Let the Holy Spirit's Promptings be Your Guide," "Prayer is the Soul's Sincere Desire." On the contrary, let us sing them often.

We hope that the application of the three principles here outlined will increase the enjoyment and spiritual quality and strength of congregational singing.

SONG OF THE MONTH

The songs recommended for especial attention during the coming months are the following:

July: "O Say, What is Truth," number 76 in Sunday School Song Book

August: "God of Our Fathers," number 147 in the same book

September: "Lord, We Come Before Thee Now," number 153, same book

In the first of these songs we shall be singing largely to ourselves concerning the wonderful and priceless value of truth. The second and third of these songs are addressed to our Heavenly Father. Let no director rudely interrupt these prayers, either by the force of his personality or by a single spoken word. The congregation is praying and worshipping when it sings.

LONG BEACH STAKE MISSIONARIES

Long Beach Stake missionaries, who were at report meeting November 14. They totaled 84 then, and now have 91.



BOISE STAKE ELDERS' BANQUET

On February 4, 1944, the four elders quorums of the Boise Stake were hosts at their annual banquet to some 245 persons, including the Boise Stake presidency, Melchizedek Priesthood quorum advisers, ward bishops, and the elders and their partners. A number of adult members of the Atonic Priesthood were also present by special invitation. It was prepared by the Boise First Ward Relief Society and served by the First Ward Gleaners.

Much of the food served at this banquet was produced by the local elders' quorums in their welfare projects.—Reported by Chairman W. Ralph Marsh.

IDAHOO FALLS STAKE
GOLDEN GLEANERS



The Golden Gleaner Girls were honored guests at a beautiful "rainbow review" reception held recently in Idaho Falls Stake. Those in the photograph are left to right, Nellie Ingram, Norma Lewis, Betty Ahlstrom, Beth Jausii, Marie Egbert, and Lucile Slater. Those not present are: Jo Ann Fickett; Betty Brimhall, now in California; Beth Staples, Ogden; Wilma Hunter at B.Y.U., in Provo, Utah; Gladys Williams, Twin Falls; Royald Lundblade, Idaho Falls, and Betty Millespaw, Washington.



LATTER-DAY SAINT SUNDAY SCHOOL, MINERAL WELLS, TEXAS

Front row, left to right: Don R. McPhie, Ruel Bodily, Wayne W. Nelson, Calvin Sandburg, Richard Norton, Arthur Anderson, Raymond Duvell, Steve Paulos, Glen Larsen.

Center row: Mr. and Mrs. Maynard Garfield, Mr. and Mrs. Lakel Morris, Mr. and Mrs. Roy Pell, Elder James F. Chandler, Elder Chris Nielsen, Mrs. Elma Milano, Mrs. Rance Cope, P. Ray Cope, Mrs. Ellen M. Wright.

Back row: Dick Lundstrom, Calvin Craig, Merle Selin, Robert Shippley, Glen Calder, Glen E. Larsen, Floyd Herlin, Clyde Lisenbee, Rex Mellor, Glen Standing, Henri Milano, Gerald Elden, Leonard Lemon, Erwin Rust, Howard Broderick.

Latter-day Saint service men and their wives stationed at Camp Wolters, Mineral Wells, Texas, form a thriving group in the Texas Mission. When all possibilities of a meeting place in a transient-crowded wartime city were exhausted, facilities of one of the large hotels in Mineral Wells were offered the group because of the acquaintance the hotel manager had with the former senator from Utah, William H. King.—Reported by John L. Weenig.



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New Horizons

By LT. NOMA ROBERTS
Women's Army Corps

IN the few weeks I have been on duty in my home state of Utah as a member of the Women's Army Corps, many friends and fellow members of the Church have asked me, "Has your service in the WAC changed your attitude towards the Church and its teachings?" Another question I am occasionally asked is, "Has the WAC changed you?" My answer to both of these questions is an emphatic "Yes."

Since I enlisted in the Women's Army Corps more than a year ago, my attitude towards a great many things has altered, and I know that I, too, have changed. But the change, I hope, has been one for the better. I know it has been in many ways.

Since my service, I have turned to the Church more than ever before in my life, and I have benefited greatly by this greater dependence upon religious guidance. In addition, I have had to delve deeper into the teachings of the Church to answer questions other members of the WAC frequently ask. Thus, I have gained a greater spiritual understanding and more specific knowledge about the Church.

To a few, this seems strange. They seem to feel that because I am mingling constantly with women from all parts of the country, from all walks of life, and from all religions, that my standards would change.

Admittedly, this association has been and still is a challenge. As other members of the WAC discovered that some of us were from Utah, they immediately concluded that we were Mormons—

which was true in the majority of cases. This brought to us the responsibility of living our religion and proving by example what we believed—the Word of Wisdom, faith, love, tolerance, and other basic teachings of the Church. Thus, instead of being influenced by the attitude of others, our actions influenced them. In this way, many of the L.D.S. women virtually became missionaries.

To do this and to answer the myriad questions asked about Joseph Smith, eternal marriage, the Word of Wisdom, and other phases of the church, it became necessary for us to study more than ever before. We read more diligently the Book of Mormon, the Pearl of Great Price, Doctrine and Covenants, and other Church books. We wrote home for instructions and interpretations of what we had read. In this manner, we learned more about the Church, we were able to answer questions accurately, and we gained much because we understood many things which before we took for granted.

I have gained much from the WAC. I have had the opportunity to serve, to meet new people, to see new places. I have developed a broader outlook on life—and I am thankful that I have been able to do my part. Being a member of the WAC has increased my powers of understanding, my patience and tolerance. I have gained a greater appreciation of my Church and its teachings. Because of these things, I am grateful for the opportunity I have had of being a member of the Women's Army Corps.

CONFIDENCE

(Continued from page 431)

young man who was not much of a Mormon say, "Looks like someone put sort of a hokus-pokus on the old boy for tonight."

"I'm afraid it won't last," replied Adam.

Mile after mile we went, with me thinking about the sad ending of a short, happy married life and wondering what minute the horse would decide to make me ride as I had never ridden before.

I enjoyed the ride, for it was early May and just the kind of night one longs for after a cold winter. I let the horse go about where he wished and was surprised when he cut across the main canyon and started up a small ravine and finally onto a short ridge that led to the long one I wanted to go up. I had never known of that trail.

A coyote howled up the ridge and a dog barked an answer. I knew that where a dog was there would also be a man, so I rode on. More dogs began barking and presently I saw the sheep wagon on top of a hill. When I got to it the herder was standing in the doorway. It was one of the men I wanted,

so in a few words I told him the sad news. He stood there in silence and then asked me to get off, tie my horse up, and get in his bed while he went and notified the others. I explained that the horse I was riding was an outlaw and could not be tied up. I asked him to hold the horse while I got off and moved my saddle front a few inches.

He took the hackamore rope and I got off. He was a good hand with horses so volunteered to move the saddle. The first gray streaks of dawn were appearing in the east when I prepared to mount. The man held the horse's head and I slipped into the saddle.

"Some outlaw—in name only," he commented when he handed me the hackamore rope.

The horse took a few steps up the ridge and when I tried to make him go down it he stood still. I touched him with my spurs and immediately I was on top of a tornado. The first jump nearly popped my head off and when he lit it was like a thousand bricks falling that jarred every bone in my body. My ears were ringing and my head felt as if it would burst. I had never been

Confidence

much of a broncho buster. I usually rode free for a couple of jumps, pulled leather for a few more, and then proceeded to plow up half an acre of sagebrush when I lit.

I was pulling leather and felt that I was losing my balance. Then quick as a flash came to me the words of the bishop—"I have confidence in your ability to bring him back and I don't want to see you come limping down the road—"

A strange something came over me. I knew I could ride that horse, so I got a good cinch hold with my spurs and began riding. My hat went off. I was getting a bit tired of that continual bucking and remembered that Lige Perkins who was an old time broncho buster had once said, "If a horse wants to buck, let him buck, but give him something to buck for."

Immediately I got my spurs free and began to rake the animal from shoulders to flanks and every time he went up I would swing the end of my hackamore rope around and catch him under the belly, lifting him a few feet higher than he had intended going. Soon he began to squeal, and his bucking became mere cat hops.

When he gave up, the sheepherder came with my hat and said, "Get off and I'll get you another horse to ride back and I'll get a gun and shoot the ——— where he stands."

I got off, sick as could be. My nose was bleeding and the front and sleeves, of my light-colored shirt were saturated with blood. I began to vomit great clots that reminded me of liver. The herder brought me a cup of water to drink and a wash basin full with which to wash my face. After this I felt better. I now had all the confidence in the world in my ability to ride that animal until he dropped, so I mounted and rode down the ridge.

The sun was possibly an hour high when I rode up to the cemetery gate. I saw six or eight men digging the grave. My cousin saw me and walked over to where I was. The bishop climbed out of the grave and started over to where we were. His face was white with dust and long streaks of sweat were running down from his brow. He took a handkerchief from his pocket and wiped his face as he came on. Without looking at me he asked if I had found the boys. I told him I had found Paul, and he was going to notify the others and they would be down for the services. Then he looked up and saw my shirt. He also saw the long spur scratches on the horse and asked, "You and Blue Steel have some sort of a disagreement?"

"Yes, sort of."

Then he walked over and placed his arm partly around me and said, "Thanks a lot for going after the boys. I'm glad this happened. Trouble with you youngsters is you have the courage of a tiger and the ability to accomplish almost anything. Only thing you lack is confidence and that comes by doing what you think is impossible."



SERVICE MEN IN BRAZIL

Standing, left to right: Sgt. Clyde Graehl, Sgt. Lewis Smith, Cpl. George Doyle, Sgt. Weeks, Sgt. Daron Young.
Seated, left to right: Pfc. Leslie Morrell, Sgt. Ralph Simmons, Lt. Franklin Shafer, Chief Petty Officer Lewellyn Kuester, and Cpl. Bouch.

THE UNITED ORDER

(Continued from page 432)

Nowhere does the Prophet apply a specific designation to the system derived from compliance with "the law of the Church" but the principle of consecration of property and acceptance of the status of stewardship, often referred to, suggest the appropriateness of the title, *order of stewardships*, an appellation used by Orson Pratt in 1854.⁷

The stewardship system was not the plan urged by President Young in 1872-74, and hence it was desirable to find a term that would more appropriately suggest the essential characteristics of the new association. *United order* was most apt, suggesting economic as well as spiritual unity and connoting close relationship to the plans laid down in modern revelation.

In view of the considerations stated, it is suggested, first, that Joseph Smith's plan for social welfare be referred to as the *System or Order of Consecrations and Stewardships*, or briefly as the *Order of Stewardships*; second, that Brigham Young's plan for social welfare be referred to as the *United Order*; third, that the restricted co-partnership called without discrimination by the Prophet the *united order, united firm, and order of Enoch*, be carefully distinguished from the *ancient order of Enoch* and the *united order* as planned by Brigham Young.

THE essence of Joseph Smith's plan was that the holder of property was a trustee for the Lord. The acceptance by a member of the concept of trusteeship was evidenced in the first instance by the transfer by deed of gift of his possessions to the bishop as the Lord's

authorized representative, and subsequently by the regular surrender of surplus income to the same officer. Except as evidence of compliance, it was not necessary that title to all the member's property be actually transferred, for that part of it to be retained as a stewardship could more simply be left in his hands; but it was essential that the position of trusteeship be acknowledged and that it govern subsequent use of the property and its increase.

In Joseph Smith's program, every head of family was to hold legal title to a parcel of land. Bishop Partridge and the Prophet disagreed on this point, the former believing that only right of use through a revocable lease should be granted. Under the lease system transgressors could be practically excluded from the community by the voiding of the lease. Under the Prophet's plan, an apostate could not reclaim that which he had given to the Church by consecration, but his title to the portion of land held by deed was not to be disputed. Under the Prophet's scheme the steward retained his free agency.

In setting up the United Order, Brigham Young accepted as basic the idea that the possessor of wealth was trustee for the Lord. He had at an earlier period called upon all the members of the Church to recognize this relationship of the individual and the Church by transferring title to all possessions.⁸ But by 1874, he had developed a conviction in the usefulness of the corporate form of organization for the management of property and provided articles of association for the United Order that permitted share ownership proportionate to invested property. Withdrawal was discouraged in the non-legal asso-

(Continued on page 461)

⁸History of the Church 1:448
⁷Journal of Discourses 11:100



I'll predict no-miles-an-hour.

I'll hand it to folks. They've had the patriotism to hold down their speed. But imagine war restrictions ended. Man, you'll see old cars overdoing till they can't chug another mile. You'll see every repair shop crowded for months, but I'm figuring to duck that! Of course, I couldn't see everything coming when I originally had this engine OIL-PLATED. I'd simply overheard that any engine forms dangerous corrosive acids. It made sense to try protecting the engine by OIL-PLATING it with Conoco Nth motor oil. I switched to Nth. You can suit yourself about thinking it's the only oil or not, but first read

the whole label. You'll see where Conoco Nth oil's special synthetic fastens OIL-PLATING to your engine's fine inside finish. Then OIL-PLATING is really sort of a special surface to block steady acid corrosion. When repairs might be just a promise, and you can only pray for a new car, you're way ahead with your engine safely OIL-PLATED by Conoco Nth.

CONOCO **Nth**

MOTOR OIL

The United Order

(Continued from page 459)

ciations by forfeiture of half the book-value of the withdrawing member unless he had remained in the association five years.

In Joseph Smith's Order of Stewardships each member managed his affairs as best he could. True, he might be called to new responsibilities by the authority of the priesthood, as Edward Partridge had been called to abandon merchandizing for the ministry; but if a farmer or a mechanic, he was free to plan his own employment, withdrawing from the avails of his labor what he deemed essential for the support and comfort of his family. His surplus was consecrated, that is, passed on to the bishop for the use of the Church. It will be observed that the system differs in many ways from communistic forms of social organization, among which differences is the wide latitude afforded for the exercise of individual initiative in the management of property and in the satisfaction of personal wants. Members could freely buy, sell, exchange, and consume, but they could not retain permanently, either in kind or by conversion, the surplus product of their efforts. On the other hand, should the returns from their labors be insufficient to supply their own needs, they could draw from the storehouses of the bishop such things as they required.

BRIGHAM YOUNG, driven by a tremendous urge to realize a self-sufficing commonwealth, and impatient at the incompetency of the rank and file attempted to make his people wealthy through cooperation directed by intelligent leadership. Under this system a man was assigned by the board of directors under the immediate supervision of a foreman or superintendent.

Making due allowance for changes in circumstances, it might be asserted that President Young merely modified, rather than abandoned, the stewardship system. Naturally, with land so easily possessed, almost everyone wanted a farm, and having one, wanted to farm it to the exclusion of labors he was more competent to perform. Under the Prophet's system a man's work was his stewardship, and likewise it could be argued that in the United Order, though everyone was on a wage basis, the assigned task was the stewardship, though it was not generally so regarded.

The measure of success in both plans is the emergence of a surplus, something in excess of current family needs that might accumulate in the hands of the bishop or his agent for common purposes. In the Order of Stewardships family surpluses were surrendered voluntarily at periodic intervals and there was considerable latitude for individual determination of current needs. In the United Order current consumption was controlled by a system of wage debits

(Concluded on page 462)

⁸⁵See "The Consecration Movement of the Middle Fifties," by the author, *The Improvement Era*, February 1944, p. 80, March 1944, p. 146.

Weeds! Weeds! Weeds!

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The United Order

(Concluded from page 461)

and credits. The gross product of community and individual enterprise belonged in the first instance to the Order and was distributed to consumers on carefully controlled requisitions. The portion remaining could be used for building chapels and temples, supporting missions, and to augment capital.

In practice the surplus was not often realized. Most of the experiments were of short duration—too short to admit of a proper test of their adequacy when measured by relative productivity. Some of the branches of the United Order reported greater farm yields than under individualistic methods and the economies of cooperative herding were undoubtedly great. On the other hand, it is evident from the records that the orders that continued for three or four years fell far short of the anticipated results.

Success House

(Continued from page 435)

THE following day was fine, rarely warm. A thin coating of snow upon the fields glistened in the sun, darkened to blue and purple where shadows lay. Stubble that pierced the snow and thawing lanes said, "Spring soon!" It was the sort of day that cannot be found in a city.

Amy was arraying herself in her best, when Cecile tapped on her door.

Cecile had been crying again. "I've told him; I just telephoned that I wouldn't see him—for a week!"

"I'm glad, Cecile." (Steady, a little cool, the child's agonies were so trying!)

"I know, but" (a gasp). "Amy, he—he didn't understand, and he was so—so hurt!"

Amy's mother called up the front stairs. "Dear," she said, "Jim's waiting."

Jim turned in a direction she didn't know. Ten years before, when she'd lived at home, motoring had not been so general as it was now. It was a lovely country of smooth, rolling hills, gentle valleys, and placid farms.

There was quiet in the car. She had vowed to keep silent and to let him talk if he wished it. But it seemed that he could keep silent, too. Jim drove at the conservative pace that was physically and mentally his, and that, if held to, takes one far. At the top of a long, lovely hill he brought his car to a standstill, and turned to her.

"Amy," he said, "I asked you to go out with me today because I feel I must say something to you." He stole a side glance at her. She was raising her shoulders and her eyebrows and smiling all to herself, as small women can who wish to be mean. He flushed, but his jaw set.

"Iconoclasts," he said, "fire bricks at altars. They don't build. They merely

THE IMPROVEMENT ERA

Success House

smash. I'm afraid—you're one. You came home; you found your little sister very happy because she loved that nice youngster, Harvey Lane. Now, every time I go to your house I find her eyelids red. Why? Because you think Harvey won't get on. . . ."

She broke in. "I wanted her to see, to measure, to try to get somewhere." Although her voice was smooth, she was shaking from rage.

"Where is that somewhere? You made money, but where is it now? And, remember, the seeing and measuring have only made you bitter, unhappy, unfair in your judgment of others, and unkind to them and to yourself. If I ask your father's help, your chin goes up. You think, 'Noble of him to throw his help our way!' And you think it with a sneer that does something to you that isn't pretty. But your father, who knows how it embitters one to look back on past glories and material possessions, says warmly, gently, 'Why, fine, Jim! I'd be real glad to help you out!'"

"What does he get out of it?" she broke in, almost shrilly. "Our fields are being sold and our house is tumbling down. What does he get from thinking blindly?"

"He gets that peace of God you hear about in church, the peace that passes all understanding," Jim Grisby answered; "and he doesn't think blindly. He thinks and sees sanely. He knows he has the greatest wealth any man can have: the love of his neighbors; a good wife, two girls, and a boy. 'None better!' he says of you all, and he means it. He sees nothing wrong even in a girl who, because she has a home to come to and comes to it, sees life as over."

"Is that your—your matter?"

"Yes," he assured her, "it's my matter."

"Why? Just—why—Mr. Grisby?" Rage made her gasp.

"You've contributed nothing but discontent to that house—no work, no happiness, and every member of every family ought to give those to a house. You brood about success—you don't know what it means!" he stated. "You little idiot, you are living with a house full of successes and then"—he paused and smiled—"and then," he pushed on, "you ask why this is my matter. You're so absorbed with self that you don't even see that—I love you and that I wish with all my heart and every drop of blood in my body that you were different, all you could be, so I could add to my 'I love you,' 'Will you marry me?'"

"I hate you!" she flung out, voice shaking.

"Well, that's something!" he said, and he started his car and turned toward home.

At the Arnold's door, she did not invite him in but stalked into the house.

She passed Cecile on the stairs. Cecile was sobbing. Then Jim, who, despite

(Continued on page 464)

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TEA GARDEN JELLY

I have received *The Improvement Era* for the last three months. I don't know whom to thank for this, but I'm sure you will.

I am very well pleased with it. And sorry I have not had it all the time. I look forward to its coming now as much as I do pay day, as it holds more in store for me. It has taken a place in my heart that can never be filled by any other magazine.

I want to thank whoever is responsible for its being sent to me. And may God return the blessing in some way. As to me it is a blessing to be able to have access to such a wonderful magazine.

Cpl. Marion M. Bassett

SUCCESS HOUSE

(Continued from page 463)

Amy, had followed her into the house, called an utterly cheerful, "Come on, Cecile, I'd like to see you!"

In her room, Amy closed the door to stand back of it, shaking.

CECILE had always loved Jim Grisby's house, and in it now she was almost as happy as she had been before Amy came home. She looked

around and her childish face reflected loveliness; the old pieces, all well placed, the open fire with the cheering flames that cast shadows.

"Cecile," said Jim, "I want to ask something. Where's Amy's man who was bound to get on—succeed? Where's Amy's successful young man?"

Cecile gasped. "Why, Jim!" she said. Jim put his hands on her slender shoulders and laughed. "Dear child, minds are made for thoughts, but hearts

are made for loving. We know Amy's mistaken. Go telephone that boy!"

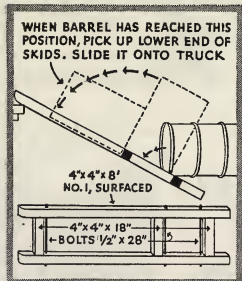
Cecile came back from the telephone, misty-eyed and flushed.

Then came two weeks Amy would never forget with all trying. She had been hardened, not softened by the talk and by something else she would not acknowledge; and Harvey was back with them, every evening! And Cecile and he were so absurdly happy over the plans for the wedding and fixing the old Lane place, a wreck if ever there was one. And Jim had pointed out their

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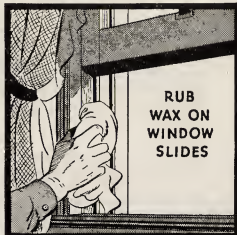
Keeping pace with engine development, today's automotive power-transmissions are improved units that employ gears of various types.

Fifth War Loan Drive on — Buy More Than Before

The greatest drive for bond sales yet—the Fifth War Loan—opened June 12. Six billion dollars is the quota for individuals. That's only a part of the total sales necessary to carry on the fight. Buy more bonds.

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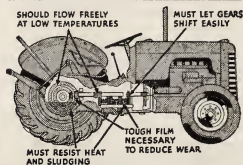
A few daubs with a cloth dipped in Standard Liquid Wax will keep windows from sticking; old bed-springs from squeaking. It's easy to use on floors, too. Apply a thin coat and let it dry for 30 or 40 minutes before polishing. A pint covers approximately 500 square



feet. For asphaltic type floors, as well as all other surfaces, use Standard Self-Polishing Wax.

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RPM Gear Lubricant (Compounded), another of the Standard group, is especially made to provide a wide margin of safety for gears (except hypoids) in modern cars and trucks. It's also used in tractors and on bronze worm gears.

Specially compounded, RPM Hypoid Lubricant protects all hypoids against the extreme conditions developed by the peculiar wiping action of the teeth of these gears.

For more information and suggestions, see your Standard Man.



STANDARD OF CALIFORNIA

THE IMPROVEMENT ERA

SUCCESS HOUSE

father didn't look well, as if they couldn't see! Always interfering, implying that he alone cared!

Whenever Jim came, Amy left the room.

At the end of those two weeks Harry Arnold woke one morning with a fever so high that he didn't quite know where he was or remember his age. He had stepped back to younger years and Amy, waiting for the doctor's coming, heard him murmur, "Losing it, the place . . . suppose I will . . . acre by acre . . . but the children, school . . . keep them happy . . . don't let them see me worry."

Then the doctor coming and growing grave and saying, in a whisper, "Awfully sorry to report it, Mrs. Arnold—pneumonia, and pretty bad!"

The house grew quiet; the neighbors came to the back door to open it and tiptoe in.

The hushed inquiries were kind, kind. These people, old friends, loved her father as only the very deserving are loved. "If there's anything—anything—we can do!" she heard dozens of times a day with stories of what he had done for this or that person. "And troubles of his own," one visitor added, "but he never let those make him blind to the troubles of others."

AMY knew, now, what she'd been doing to herself, with her new creed, and how she had lost her way.

And, too, she heard, "Oh, everybody loves your father and mother; we have reason to!" And that was often followed by a furtive dab of handkerchief to eyes.

"I know," Amy would agree, lips unsteady.

The kitchen was inconvenient, she found, working in it; there was plenty for her to do now. Her mother must have been too tired every day; she'd change a few things with—*with this past*. "Oh, God, make it come out all right! Make him get well!" she begged a thousand times each day.

Harvey came each noon—a boy you could depend upon. And each day Jim Grisby came.

Cecile, Amy, and Bob ate in the kitchen now to save steps and strength, and one noon, after Harvey had come and gone, Amy swallowed hard and spoke. "He's fine, Cecile," she said. "You couldn't do better!"

It was easy to cry, and Cecile began. "You know," she whimpered, when she could speak, "just after you came home—you said he would be like Father, and that—that actually made me wonder whether I'd marry him, and now—it's all I ask, all I'd ever ask!"

Bob, very gentle, said, "Well, you see it was so different here for Amy, Cecile; she couldn't see all at once."

Amy tried to answer, but she couldn't. When she could speak she turned to Bob. "How's the invention?" she asked.

He looked surprised, then for a moment his eyes kindled. "Got it," he said. "I know it's good. Jim says so,

too. I'd be—why, I'd be on the top of the world if it weren't for—" and he nodded upward.

"I keep thinking of how he used to take us on picnics," said Cecile. "Remember?"

They nodded; smiled with unsteady lips.

"Sometimes right here in the yard," said Cecile, "and we'd pack up as if we were going miles. And didn't we love it!"

Bob nodded hard, swallowed. "Sometimes, at first, at Massachusetts Tech, I used to think—he might have—gone further. Then I met some fellows who didn't care at all about anything at home, who hardly knew their people, and—well, anyway, I'm glad I had sense enough early to realize—all he was. I—I told him one day"—he had to pause a moment—"I told him," he continued, voice rough, "because I was ashamed of that time of—of doubt about him—and he, I can see him now, saying, 'Why, Bob! I'm nothing,' smiling, but his eyes were wet."

Amy rose quickly to hurry to the pantry. Cecile was sobbing. Bob struggled to his feet to stand, back to them, before a window.

"Anyway, we had him," he said, voice rough, without turning. Amy heard it in the pantry. She never had had him; she might have had, but she hadn't accepted him.

THREE weeks passed and Amy stood before the sink washing a tray. She had told her father that morning how wonderful he was and how proud she was of him; she was still shaky from it, the little that had drawn them so closely together that they could never again be divided.

He had taken her hand in his. "Amy," he said, "I know what I've lost—land, and too much of it, and a good income from it. But I couldn't seem to do better for all my trying. But always I knew, too, what I'd kept: honor and love and the privilege of helping my neighbor and a roof over our heads and food—and my family! My fine family! And remembering what you have keeps you in tune with life and keeps the smile on top. And maybe I'm wrong, dear, but I don't think everyone thinks quite as much as they ought to, maybe, about what they have!"

One of her tears had dropped on his hand. "Why, Amy, dear child!" he broke out.

"It's—it's all right," she faltered; "it's only that I'm awake, living, and—so happy!"

And now she was washing a tray and remembering that small scene; and reflecting that, perhaps, people loving each other in little shabby houses all over the world, and saying so, made scenes like that—scenes that would never be snowed under in the magpie storage-house of mind that we call memory. It was wonderful to realize that loving could do! And how you

could give, with loving, all warmth to another heart. She would never fail her fine, her successful father again!

The kitchen door opened and Jim Grisby stepped in to move toward the sink. Rapping had gone by; everyone came in now without that ceremony.

"What are you doing?" he asked.

For a moment she smiled up at him and his heart turned over. "I'm going to take mother's breakfast up to her on a tray tomorrow morning," she said.

He said—a trifle thickly—that he was going to take her riding at two that afternoon, and he did. She hadn't time to make herself smart and she didn't care how she looked so long as Jim didn't mind. Silently they rode the way

(Concluded on page 466)

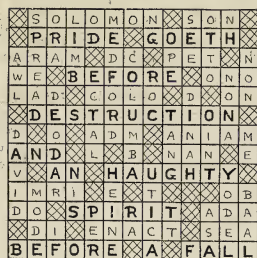
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SUCCESS HOUSE

(Concluded from page 465)

they'd followed before and at the crest of the same hill Jim brought his car to a standstill.

"I love you," he said, and this time he added, "Will you—will you marry me?"

A few hours later Amy was in the kitchen with her mother, who was ecstatic over the engagement and was planning the supper which Jim was to share.

"Hot biscuits," her mother said.

Amy dropped her head to her mother's shoulder, hugging her tightly. Her mother felt her nod, heard her whisper, "Yes, I'll go tell them!"

She moved toward the dining-room.

Now she understood what came of simple happiness and how it grew. She'd put the Martha Washington geranium in the center of the table—it was in flower and lovely. And later her father would say, "Now, what do I smell baking?"

Her father smiled on her, so happy about her marrying Jim. And Jim's eyes were more than happy; they were worshipful, incredulous. Instinctively he moved toward Amy, and, putting a hand beneath her chin, he raised her face to kiss her. Bob sat back from his drawing board, grinning.

Amy spoke tremulously, "Mother told me to tell you," she said, "that we're going to have—hot biscuits!"

BISHOP: WHAT IS YOUR SENSE OF VALUES?

(Concluded from page 428)

The following poem has been quoted but it probably has not appeared before in print. At one of our general conferences, one of the authorities referred to a boy as being like a zipper. David H. Elton, a prominent member of the Church and at the time mayor of Lethbridge, Canada, caught the zipper idea and wrote this poem. It hits the nail on the head in this philosophy we are stressing. We compliment him for the genius of the piece and its soundness.

ZIPPERS AND BOYS

The zipper's a modern contraption,
Supplanting the "button" and "lace."
We now bid "good-bye" to the "hook" and
the "eye,"

The zipper has taken their place.

It travels on delicate meshes,
And fastens quite snugly and tight,

If you wish it to work, don't give it a jerk,
But pull it through—smoothly and light.

Now, boys are just somewhat like zippers—
If you jerk them, they get off the track,
And you're likely to find you're left 'way
behind,

And cannot move forward or back.

You're stuck with a mighty hard problem—
You're balked and stranded, I fear.

For it's a dead cinch you can't move an inch
When your meshes are all out of gear.
If you'll just treat the boys like a zipper,
And start them out right—they'll come
through,

And nine times out of ten will make splendid
men—

Energetic, efficient and true.

But thrust at me, and twist them, and jerk
them—

Like the zipper, they'll slip out of clutch,
And you've stalled that dear boy—your hope
and your joy—

The lad that you valued so much!

—D. H. Elton

EDITORIALS

(Concluded from page 444)

that they may not succumb to those things which would rob them of their courage; for a good part of vision is the quality of courage. This courage means the ability to stand for what is right in spite of whatever may come.

Like the Pioneers of 1847, many of the pioneers of 1944 have had to leave their loved ones; they have had to go into barren places. Unlike the Pio-

neers of '47, they cannot withdraw from a world inimical to their ideals. But, even entering an alien world, they are meeting the test and passing it with high honors. These pioneers of 1944 are also maintaining their integrity—and so long as they retain their vision, they will receive the blessings of their Eternal Father, who knows their trials but who also knows the rewards that come to those who hold fast to the truth.

—M. C. J.

HOW CAN I QUIT TOBACCO?

(Continued from page 429)

Cases have been noted of persons with no particular reason to stop smoking, who gave it up because no one among their immediate associates used tobacco, and keeping on with the habit seemed too much trouble.

3. IS THERE ANYTHING TO BE DONE IN THE WAY OF DIET THAT WILL HELP ME WITH THIS JOB?

Every person's diet is more or less

an individual thing. He has certain foods he cannot take without disturbance, as well as others which he dislikes. This will not be altered by his campaign to quit tobacco. However, since all drug habits are closely related in nature, it is most important that tea, coffee, and especially all alcoholic drinks be left off at the same time.

With some, the taking of small amounts of ice cream, milk foods, or other fluid nourishment between meals

HOW CAN I QUIT TOBACCO?

may prove helpful in appeasing the craving—especially during the first few weeks. Candy in small amounts can also be helpful here, when desire for a smoke comes on. Chewing gum sometimes gives aid.

Quite important for most individuals is the taking of an increased amount of fluids each day. This helps to eliminate poisons more speedily and to lessen the craving for a smoke. Should you be a victim of hay fever or asthma, it is perhaps not wise to increase your fluid intake much. However, most of us require for good health and proper elimination of poisons a total of about eight tumblerfuls of liquid in each twenty-four hours. This may be had in water, milk, buttermilk, lemonade, ginger ale, orange juice, and other harmless soft drinks, not including those that contain caffeine.

Taking of vitamins may prove helpful, if there is a deficiency in this direction; but where a general mixed diet of cereals, whole wheat bread, vegetables, fruits, and milk, and a moderate amount of meats is eaten, the vitamin balance is likely to be satisfactory. Where there is some impairment of health, this would not necessarily hold true.

The question of use of laxatives and purges as a part of the program is often referred to. Here wisdom should be employed, and every case determined upon its merits. If there is not any tendency to constipation, or if it is present only in such degree as is easily controlled by adding fruits and bulky foods to the diet, laxatives should be left alone. These drugs usually contribute to the cause of chronic constipation, and do not cure it. Where such a problem is present, the advice of a well trained general physician is most important to the overcoming of it.

4. WHAT OTHER THINGS CAN I DO TO INCREASE MY GENERAL PHYSICAL RESISTANCE?

Bathe your body daily, if this is possible. Some get a great feeling of vital uplift from the morning cold shower or tub bath. For others this seems too severe. Where one has difficulty in going to sleep, soaking in a hot bath for thirty minutes will often help greatly.

Spend as much time out-of-doors as you can. One hour of absorbing vigorous play each day will do a great deal to favor elimination of poisons, as well as to take one's mind off the craving.

5. IS THERE ANY DRUG THAT CAN BE USED TO HELP ME BREAK THE DESIRE FOR A SMOKE?

Many things have been used for this, at one time and another. Some of them probably are of more or less aid, but must be taken under a physician's guidance to be safe. Perhaps the most useful simple thing is a mouth wash of silver nitrate solution. This is obtained at the drugstore, and should contain three grains of silver nitrate to each

fluid ounce of solution. An amount of this equal to one or two teaspoonfuls is taken into the mouth and held there for thirty seconds or such a matter, then discarded, without swallowing any of it. The taste is undesirable, and if used when the craving becomes troublesome it may be of considerable help.

6. SINCE THE MENTAL HABIT WILL BE MY MOST DIFFICULT PROBLEM, WHAT THINGS CAN I DO THAT WILL HELP ME THERE?

Each individual's natural ingenuity may suggest little things which will prove beneficial in his particular circumstances. There are certain underlying principles governing the conquest of this force, among which are:

(a) *Avoid idleness as you would the plague.* This one thing may make or break your effort. An idle mind is bad company for such a job. If your work requires sitting still and not doing much but being there, carry a suitable booklet in your pocket and crowd the minutes with thoughts outside yourself. If this is not permissible because of the nature of your duties, you may memorize interesting material and go over it during those minutes between. You will be surprised at how much you may accomplish in mental advancement and cultivation, no matter where you may be.

(b) *Avoid idle companions.* There is no need to hurt or offend them. One can always get around wounding feelings, with a little kindness and tact. When you are faced with some time that would ordinarily be spent under such conditions, go to the library and get acquainted with the numerous authors there waiting to offer you inspiration, growth, friendship, or entertainment. Take your companions along if they will go. You may be able to help them unconsciously begin traveling a different and more interesting road.

(c) *Don't go to the moving picture show as a pastime,* unless there is some particularly good picture you wish to see. The average movie today is made a powerful medium of advertising for both liquor and tobacco, and will increase the difficulty of one who is trying to break the habit of using either.

In this the radio is at least equally guilty, and you will do well to select with some discretion the programs you listen to, at least for a time. Find something more interesting to do—notably reading of good books. You will discover that much has passed you by if you have not been reading. No one who is living a full rounded life has any time to kill.

(d) The nervous part of tobacco habitism also involves what might be called a *smoker's neurosis*. His habit of holding cigar, cigarette, or pipe becomes so much a part of him that he unconsciously goes through motions of flick-

(Concluded on page 468)

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Standard College Work...

the year around

at

Brigham Young
University

THE SECOND TERM

of the

SUMMER SCHOOL
SESSION

July 24—August 25

offers worth-while educational opportunities to those who are too occupied to attend college during the regular academic year.

Write for current catalogue to the
President's Office

BRIGHAM YOUNG
UNIVERSITY

Provo, Utah

WHEREVER THEY GO

Somewhere in Burma

Dear Editors:

A week ago I received last year's November and December copies of the *Era*. They may seem old issues to you at home, but they are strictly new ones to me here in these jungles.

However, the point of newness is a minor one. Paramount to me is the touch of spirituality they both contribute, especially those uplifting conference messages of the Church leaders in the November's pages. My thanks to them and to you for filling a gap in my life in this remote outpost of the globe, which otherwise is entirely devoid of Church facilities and associates. The *Era* is an invaluable bridge linking me with the Church.

Sincerely yours,

Cpl. Max L. Carruth

HOW CAN I QUIT TOBACCO?

(Concluded from page 467)

ing ash or of placing the smoke to his mouth, when he is not actually smoking. These are habit motions, and they themselves will often remind the smoker to light a cigaret, when he really does not crave its effect especially. Such occurrences are extremely common in the presence of any strain, nervousness, or uneasiness. As one professional man, long a smoker, put it: "Whenever the conversation lags or you do not know what to do with your hands, lighting a cigaret fills the bill." Under these conditions, a person will often light a cigaret, take a few draws upon it, then extinguish it, only to light another in ten to twenty minutes and repeat the same process.

It is of interest that these habit motions do not occur if hands and lips are otherwise engaged in some activity. This in a measure points the remedy. Keep hands and lips otherwise employed. Such may involve chewing of gum, occupation of the hands in carrying some object, as a pair of gloves, book, walking stick, etc. Each person will have, more or less, to evolve his solution of this according to his individual circumstances and program.

(e) Although it sounds more than a little ridiculous, it is none the less true that wearing a blindfold when smoking reduces greatly the sense of satisfaction of the smoker. Because of this, such a measure has proved of some help to those having a difficult time to break the habit. It has been said that most smokers who go blind cease to smoke because the trouble of doing it is not justified by what they receive.

7. IS THERE ANY REASON TO FEAR THAT STOPPING TOBACCO WILL FURTHER DAMAGE THE HEALTH

OF ONE WHO IS FRAIL FROM OTHER CAUSES, SUCH AS A BAD HEART?

None at all. What one is doing by stopping the tobacco is the withdrawal of a poison which has never been known to bring to the human body one single benefit, large or small, and which is definitely harmful to human health in many demonstrable ways. When a person is found to be suffering from chronic arsenic poisoning, the first thing is to find the source of the drug and stop it from getting into his body. The logic and results are the same in both cases.

8. WHY, IF THIS IS TRUE, HAVE SOME PHYSICIANS ACTUALLY ADVISED THEIR PATIENTS TO TAKE UP SMOKING?

A physician is only a human being with special training along medical lines. Upon the basis of his training plus his personal opinion, he plans and carries out the treatment of his patients. Should his knowledge be weak in some particular, such as in the effects of nicotine upon the human body, he is likely to give wrong advice. Little if any time is actually given to study of this particular subject in any medical college in the land, yet there is ample material available. No physician with full knowledge of just what nicotine does to the blood vessels, heart, and nervous system of him who uses it ever deliberately advised a patient for whose care he was responsible, to take up tobacco. In addition, every smoker, whether physician or mule skinner, loves his smoke, and does not go out of his way to learn facts which, if he believed them, would only serve to make him uncomfortable about doing what he likes.

APOSTATE FACTIONS

(Continued from page 433)

Sabbath day, and other topics that seemed entirely useless to the people of his community.

In keeping with the spirit of the law of Moses, his new publication demanded that the last day of the week was the Sabbath, so from that time forward their meetings were held on Saturday and all their religious rituals performed on that day.

It is significant that this arrogant impostor was not content to be called president, elder or reverend. He insisted that he was a king and should be addressed and revered as such by his disciples. At the dedicatory service in the tabernacle he had a disciple ordain him a king and place a crown upon his head and present him with a royal robe of crimson and orange. The knight who was chosen to place the crown upon his head was George J. Adams, of whom we

shall speak in the following chapter. Thereafter, he was known as King James, and everything which he was associated with was called "royal."

It is interesting to know that this man, whose chief lieutenants later assisted in the organization of the Reorganized Church, taught that plural marriage and baptism for the dead were divine principles revealed to the Prophet Joseph Smith and insisted that his subjects obey these decrees faithfully.

He performed baptisms for the dead in a small lake in the forest and set the example in the order of marriage by taking four additional wives.

Mr. Strang often boasted that the persecution of the Twelve and their followers was proof of their rejection by the Lord. The absence of persecution of himself and disciples he interpreted as an evidence of divine approval. This was well answered by Reuben Miller

(Concluded on page 470)

THE IMPROVEMENT ERA

MEET MINER MIKE !



THE people of Utah and its industries have lived together many years. Together we have weathered many storms . . . together we shall continue to work for the State's progress. We should strive for an even better understanding which will make for even greater progress in the future.

Are most people aware of the importance of the mines, mills and smelters that have been built in Utah? That they employ a great many persons? That they are vital factors in the social and economic life of our State?

The State has grown and her people have prospered. Underlying this progress has been harmonious relationship between the people and the industries of our State.

With a better understanding of problems that may arise in the future, progress of the past can be continued. Mindful of this and recognizing the desire of the people of Utah for knowledge, we want you to know more about the metal mining industry of Utah.

"Miner Mike" will tell you interesting and educational

facts about the mining industry. He will tell them in "down to earth" terms, and occasionally relate stories of human interest about persons and incidents.

"Miner Mike's" father was an early Utah miner. He worked in the Emma Silver at Alta, where ore was hauled by ox team to Ogden for shipment to Swansea, Wales, for treatment. He mined at the Silver Reef in Millard County, the Horn Silver in Beaver County, and panned gold in Bingham Canyon before the camp joined the ranks of the large copper, lead and zinc producers. His father also mucked in the old gold camp of Camp Floyd, now Mercur, and later at the Ontario at Park City, and the Apex at Bingham. So "Miner Mike" is steeped in mining lore, having grown up with the industry.

Each month he will answer interesting questions about mining . . . **WATCH FOR HIM!**

His first message to the people of Utah is:

"BUY A WAR BOND TODAY!"

METAL MINING INDUSTRY OF UTAH

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American Smelting & Refining Co.

Chief Consolidated Mining Co.
Ohio Copper Company of Utah
Combined Metals Reduction Co.
United States Smelting Refining and Mining Company

Tintic Standard Mining Company
Park Utah Consolidated Mines Co.
International Smelting & Refining Co.

APOSTATE FACTIONS

(Concluded from page 468)

after his departure from Beaver Island, in these bold words:

The reason is that he has not enough priesthood and authority and the spirit of God with him to make the devil mad. He is fanning the same blaze of persecution against the Saints that have moved west, that Tom Sharp and the mob did against Joseph and Hyrum. Mr. Strang has a spirit of revenge and a perfect hatred against all who are opposed to him in his mad career. He is not only unchristian in his conduct, but perfectly abusive, and would sacrifice the innocent and unoffending upon the altar of public opinion to the Moloch of his ambition. He is in possession of the same spirit that crucified the Lord of glory, and the same spirit that has influenced all the other apostates since the first organization of this Church, and the same spirit that put the dagger to Joseph and Hyrum's hearts.*

George A. Smith said of Strang and others like him:

After the death of Joseph a number of men appeared, professing to be revelators; the most noted of them, I believe, was James J. Strang. . . . Charles Thompson, Gladden Bishop, George J. Adams and others arose until prophets for awhile were at a discount. But all these vanished into thin air; their names were forgotten and their pretensions are unknown, unless some of us happen to think and tell of them.*

In 1847, the *Quincy Whig*, though bitterly prejudiced against all Mormons, said the following of Mr. Strang:

In view of all these matters we have a prediction to make, and we ask the readers to mark it—particularly those editors who have regarded the doings of the people of

*Reuben Miller, James J. Strang, *Weighed in the Balance of Truth and Found Wanting*, 16
**Journal History*, January 10, 1858

Hancock with such a holy terror. It is this—*That in five years' time the Mormons will be driven from Wisconsin root and branch! Mark it!* We do not claim to be a prophet or a son of a prophet, but we see in the foolhardy career of these miserable dupes and knaves, and the action of other citizens towards them, an inevitable tendency to such a result.*

Within nine years this prediction was fulfilled. Two of Mr. Strang's disciples shot him on June 16, and on July 9, 1856, he expired. His colony died almost as suddenly. Within a short time his disciples left the island and fled to the states where they looked for some other leaders to arise and hold them together as an opposing force to Brigham Young and the pioneers in the West.

In 1936 there were four branches of the Strangite Church with a membership of 123,* who regarded him as the true successor of Joseph Smith. There are not enough members in any one community to hold regular meetings or maintain an organization. No president or king now holds the kingly office Mr. Strang had assumed.† No animal sacrifices are burned on their altars, such as were done on Beaver Island; no priest receives revelations to guide them, yet they look forward to the return of the Lord before their few scattered members pass away. They eagerly look forward for the "one mighty and strong" who will lead them before the second coming of the Lord.

(Next Installment: George J. Adams
—A Branch Transplanted to
Palestine)

**Quincy Whig*, February 3, 1847

*Religious Bodies, 11, Bureau of the Census, p. 836

*Qualife's book, *Kingdom of St. James* (1930 ed., p. 182), says that a presiding elder was ordained in 1923—apparently today the highest office.

THOU HAST MADE US TO INCLINE TO THEE

(Continued from page 427)

in the book of Deuteronomy, we find the following eloquent words:

And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?

Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons' sons. (Deut. 4:8-9.)

FROM a careful reading of the books of Ezekiel, Ezra, and Nehemiah, we find that education was undertaken by the officers of the government in Palestine upon the return of the exiles from Babylon. Concerning the position of women, Mr. Ismar J. Peritz in his article entitled, "Woman in the Ancient Hebrew Cult" (*Journal of Biblical Literature*), writes:

The Hebrews in the earlier periods of their history, exhibit no tendency to discriminate between man and woman so far as participation in religious practices.

Many passages reveal the love and tenderness in which wife and mother

were held. A loving wife is declared to be the gift of God, and a worthy woman is more precious than rubies. The following extract from the Proverbs contains the most complete formulation of the ancient Hebrew ideal of womanhood:

Who can find a virtuous woman?
For her price is far above rubies.

The heart of her husband doth safely trust in her,
So that she shall have no need of spoil.

She will do him good and not evil
All the days of her life.

She seeketh wool, and flax,
And worketh willingly with her hands.

She is like the merchants' ships;
She bringeth her food from afar.

She riseth also while it is yet night,
And giveth meat to her household,
And a portion to her maidens.

* * *

She layeth her hands to the spindle,
And her hands hold the distaff.

THE IMPROVEMENT ERA

TUESDAY

6

JUNE 1944

Destiny Date

Tuesday, June 6, 1944, joins in history other dates in the destiny of America and a free world. It is a day which recalls other dates: April 6, 1917 . . . November 11, 1918 . . . December 7, 1941.

Since 1871, The Salt Lake Tribune has helped record history in the making. In World War II, it continues this service with a news coverage equal to that of any newspaper in the world. The complete facilities of Associated Press, United Press, International News Service, New York Times Foreign Service, Overseas News Service all are available to you through the columns of The Salt Lake Tribune.

The Salt Lake Tribune awaits history's next dates of destiny: The end of war with Germany, the end of war with Japan. As those days approach, your Salt Lake Tribune continues its complete, accurate presentation of history in the making.

The
Salt Lake
Tribune

THOU HAST MADE US TO INCLINE TO THEE

She stretcheth out her hand to the poor;
Yea, she reacheth forth her hands to the
needy.

* * *

Strength and honour are her clothing;
And she shall rejoice in time to come.

She openeth her mouth with wisdom;
And in her tongue is the law of kindness.

She looketh well to the ways of her house-
hold,
And eateth not the bread of idleness.

Her children arise up, and call her blessed;
Her husband also, and he praiseth her.

Many daughters have done virtuously,
But thou excellest them all.

Favour is deceitful, and beauty is vain:
But a woman that feareth the Lord, she shall
be praised.

Give her of the fruit of her hands;
And let her own works praise her in the
gates.

(Proverbs 31:10-15, 19-20, 25-31.)

THE EDITOR'S PAGE

(Concluded from page 425)

historic Lion House. After dinner we went over to the temple and did temple work. We believe in marriage for eternity and baptism for the dead, by the living acting as proxies for their kindred dead. We were occupying three different rooms in the temple, having sealings for eternity performed for our dead. We had 1,516 children sealed by proxy to their parents on my birthday.

My own records were unbalanced like those of most members of the Church—the women's work being four thousand ahead of the men. For a number of years I have only employed men, so that now the record has been evened up, enabling us to perform the necessary sealing ordinances.

I include here the latest report of Mrs. Grace R. Reynolds, who has done my record and research work for the last twelve years:

Family groups	13,714
Duplicate of pedigree charts.....	232

Number of persons identified Decem- ber 31, 1943	71,212
---	--------

Ordinances recorded:	
Baptisms	59,873
Endowments	59,873
Sealing, wives to husbands	11,199
Sealing, children to parents	41,565

Total ordinances	172,510
------------------------	---------

During recent years I miss more than I can tell the happy family association in the house of the Lord. I am grateful to my Father in heaven that the way has been opened to obtain names of my departed kin, and that he awakened in me the desire and the will to do my individual duty in carrying forward the work in his holy temples.

May the spirit of temple work abound in the hearts of the Saints and may the brethren of the priesthood realize their responsibility and take full advantage of their opportunity to participate in this most important mission.

EVIDENCES AND RECONCILIATIONS

(Concluded from page 445)

pelled to select the word of nearest meaning. This has been done by the translators of the New Testament, but each translator has used his own judgment as to the meaning intended, and, therefore, the translations vary, usually in minor matters.

All this brings to our attention the danger of depending on one text in the study of the scriptures. One should read the context carefully; and seek out other places where the subject in hand is discussed. Then, the true, or more exact meaning, may be seen through the mist of the translator's efforts. And, it is equally valuable to compare various translations, for each one may furnish some clue to a more complete understanding of the original meaning.

In the case of the New Testament, the difficulties of securing a dependable translation are many. The manuscripts in our possession from which the translations must be made, are not the original ones—the originals are long since lost—but probably copies of copies by hand, before the coming of the printing press. Such copies contain unavoidable errors, missing words or wrong words, characteristic of hand copying. Besides,

copyists had the opportunity, and, no doubt, often took it to correct the text, thus corrupt it, whenever they thought it proper to do so.

All these and other difficulties inherent in the task of translation, justify the eighth article of the faith of the Church:

We believe the Bible to be the word of God as far as it is translated correctly.

Joseph Smith, the Prophet, said:

I believe the Bible as it read when it came from the pen of the original writers. Ignorant translators, careless transcribers, or designing and corrupt priests have committed many errors. (Teachings, p. 327.)

However, despite errors that may have crept into it, the message of the Bible is consistent from beginning to end. It teaches the way to life and salvation. It remains the greatest book on earth. Read intelligently, it does not deceive, but leads men into the light of truth. And, the King James translation has not yet been surpassed.

(For further study consult Smythe, *How We Got Our Bible*; and James Gall, *An Interpreting Concordance of the New Testament*.)—J. A. W.

TO SPEED OUR BOYS HOME...



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★

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★ ★ ★ ★ ★ ★ ★ ★

Your Page and Ours

Salute to William Mulder

THE *Era* wishes to congratulate William Mulder on his recent appointment as an ensign in the United States Navy. The *Era* feels keenly the departure of William Mulder who has given invaluable service to the magazine. The staff wishes him Godspeed and a quick return.

THE Raymond Second Ward of the Taylor Stake has one of the outstanding records in the Church this year. This ward turned in 301 subscriptions, which is nearly 400% of its quota, and also this ward turned in six more subscriptions than the entire Taylor Stake quota.

Superintendent John L. Allen tells us that Taylor Stake is a double citation winner this year largely because of the remarkable record of this ward.

Congratulations to Raymond Second Ward, to its *Era* workers, Mutual officers and ward bishopric, and all others who participated in the campaign. We know that your entire ward must have been united behind this splendid activity.

Dear Editors:

Somewhere in Africa

ENGAGED, as many of us are, in doing our bit for our country, that has seen fit to engage our services to help bring about peace to the people of the earth, we find it is rather difficult, especially when with the Army Forces in a foreign land, to keep in contact with the teachings that mean so much to us as Latter-day Saints.

It is for this reason that I am taking this opportunity of writing you to express in a few words just how much it means to me to receive each issue of *The Improvement Era*. I look forward with great pleasure from one issue to the next, and it is certainly invigorating and spiritually uplifting to be able to, when things seem dark, and hardships almost unmountable, take one's mind away from his troubles to relax in the pleasant material that is so very edifying and, by so doing one does not feel that they are quite so far away from home and all that means so much to us by having, at hand, the articles and stories that it contains.

Assuring you that I miss the pleasant associations of the good people at home and my close contact with the Church and all that it stands for, I remain,

Sincerely,

David J. Smith

Dear Brethren:

Cambridge, Massachusetts

I HAVE known and enjoyed the *Era* for many years; my people have been members of the Church for several generations, and the *Era* has always impressed me as one of the foremost advantages of the gospel. I want to attest, also, that in the mission field, we elders of the Church find that the *Era* is a wealth of aid to us in our endeavors. It is an inspired missionary means of telling people about us and about our beliefs, explaining by example the precepts of the restored Church.

Just by chance, I happened to be riding a bus the other day when the man next to me happened to remark his dislike for tobacco and for smoking in busses. Here in Lowell, there is a wholesale disregard for "No Smoking" signs in the public busses. Across the aisle from us a pouchy creature was vigorously puffing at a cigar. I was carrying an *Era* with me at the time, and I opened it to the "When It's 'No Smoking' In the Army" article by Paul O. Morgan in the February 1943 *Era*. It certainly hit a responsive chord with the man next to me. He wanted to know where he could get a copy of the article, so I gave him mine. As we rode on, and I explained to him how we adhere to the high principles that Paul mentions in his Epistle to the Corinthians (1 Cor. 6:19), the gentleman got more interested than ever. Then I told him, prompted by the

final ideas in the article itself, of the glorious doctrines of the Church in connection with Matthew 5:14-16. He got off at the next stop, reluctant to give his address to a perfect stranger but eager to read more in the copy of the *Era* given him. I gave him my personal card and scribbled the address of the hall where we hold our meetings here. . . .

It is experiences like this that strengthen my testimony that the *Era* truly is the voice of the Church. I am thrilled that the *Era* is the fine magazine it is; as I told him whom I met in the bus: "The *Era* is one of the keys to the gospel-door." This is an original thought with me, and it expresses my sentiments completely.

May *The Improvement Era* continue in its wonderful missionary work. This is my prayer for the splendid magazine you are supervising.

Sincerely your brother,
Elder Willard D. Stephens

There's a Difference

Young Harry: "Father, what's the difference between a gun and a machine gun?"

Dad: "There is a big difference. It is just as if I spoke, and then your mother spoke."

Difficult Maneuver

Small Dorothy, learning to dress herself, was having difficulties.

"Mom," she said exasperatedly after awhile, "you'll have to button this dress for me 'cause I can't."

"Why can't you?" asked Mom calmly.

"Cause—well, 'cause the buttons is behind and I'm in front."

Ultimate

A farmer visited his son's college. Watching students in a chemistry class, he was told they were looking for a universal solvent.

Farmer: "What's that?"

Student: "A fluid that will dissolve anything."

Farmer: "That's a great idea. When you find it, what are you going to keep it in?"

Technically Correct

Teacher: "Who can name a liquid that will not freeze? All right, Freddy."

Freddy: "Hot water."

Natural Query

Aunt Mary: "You must eat your carrots, dear. Don't you know carrots will make you beautiful?"

Small niece (after observing her aunt carefully): "Didn't they have carrots when you were a little girl, Aunt Mary?"

Kind Landlord

"I'm going to raise your rent."

"That's nice. I couldn't raise it."

Road to Recovery

The "road hog" was lying semiconscious in a hospital after the crash.

Doctor: "How is he this morning?"

Nurse: "Oh, he keeps putting out his hand."

Doctor: "Ahl! He's turning the corner."

Limited Sweetness

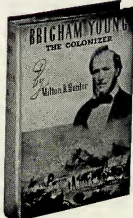
Member of ration board: "What's your complaint on your sugar ration?"

Farmer: "Well, I'm trying to do my bit patriotic-like, but I'm married, have eight children and I'm darned if I can keep on buying all that sugar."

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USE THIS RECIPE for FRESH BERRY JAM

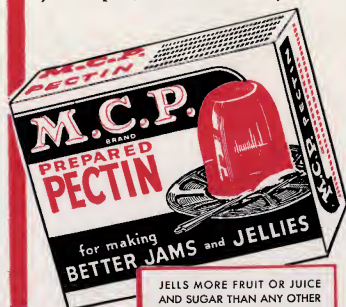
6 Cups Ground Berries

(Any Variety)

8 1/2 Cups Sugar

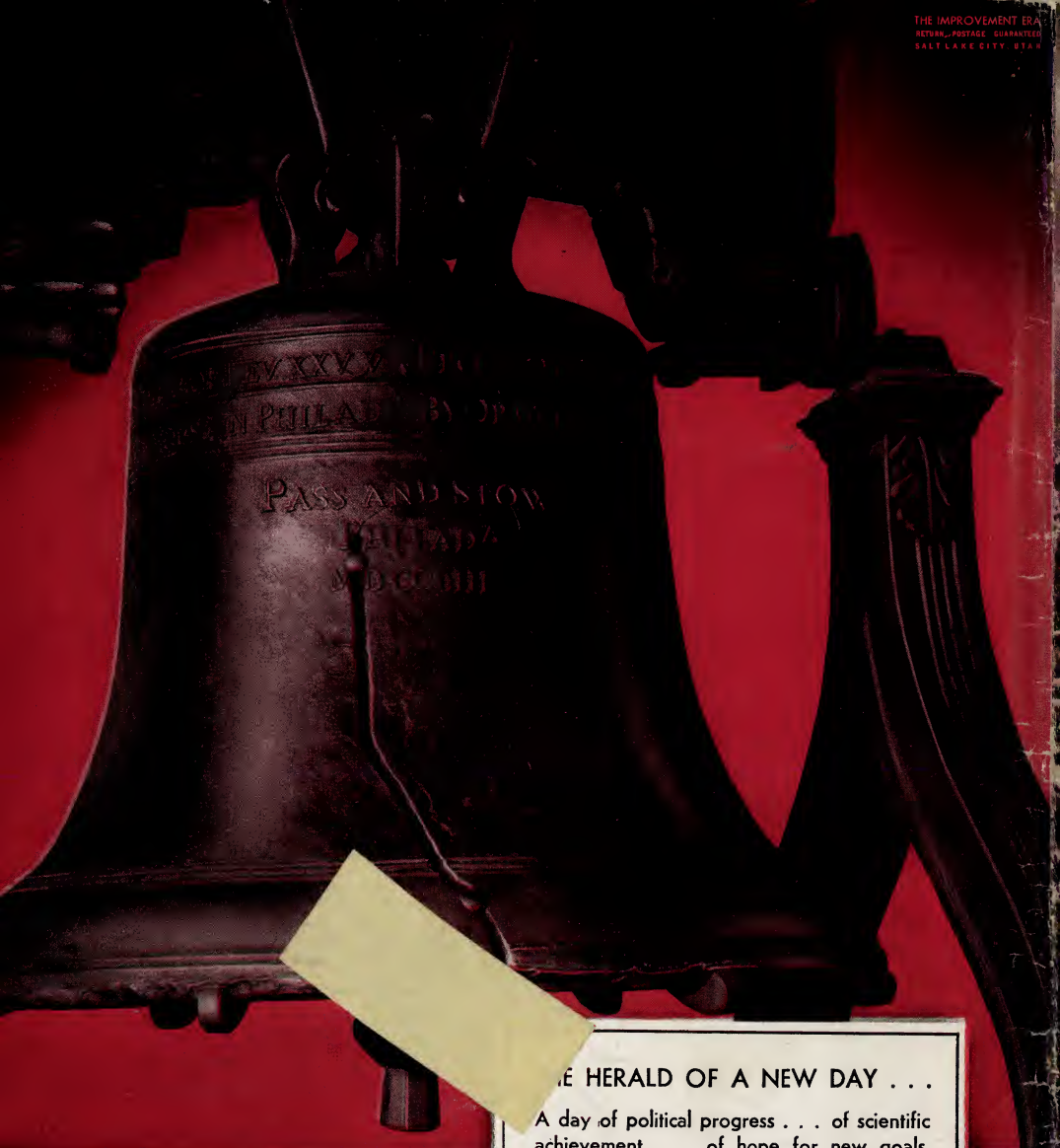
1 Package M.C.P. Pectin

Wash, stem, grind 5 qts. fully ripe berries, or crush completely so each berry is reduced to pulp. Measure exactly 6 level cups crushed berries (fill out last cup with water if necessary), into large kettle. Add M.C.P. Pectin, stir well, bring to a boil stirring constantly. NOW, add sugar (previously measured), mix well, bring to a full rolling boil. **BOIL EXACTLY 4 MINUTES.** Remove from fire, let boil subside, stir and skim by turns 5 minutes. Pour into sterilized jars, allowing 1/2-inch for sealing with fresh paraffin. (NOTE: For Strawberry Jam, add 1/4 cup lemon juice to each 6 cups crushed berries.)



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AND SUGAR THAN ANY OTHER
PECTIN YOU CAN BUY

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Salt Lake City, Utah