

The Improvement Era



JULY, 1943

VOLUME 46 NUMBER 7

RETURN POSTAGE GUARANTEED

SALT LAKE CITY, UTAH



Making the plans for TOMORROW'S GAS APPLIANCES

War has drawn the curtain on appliance manufacturing. Only Peace can raise it. Until then, new models must remain, like new homes, "Blueprints of Tomorrow." ★ Today the gas industry is devoting its resources to war production and wartime service. But lights burn late in drafting room and laboratory. Designers and engineers find time to confer on new ideas. Planning commit-

tees devote lunch hours to discussion. Models are undergoing rigid tests. ★ Thus the stage is being set for star performance—by gas ranges, water heaters, furnaces and refrigerators as new as the post-war world, as modern and practical as your future home! *Meanwhile, buy more War Bonds and Stamps.*

MOUNTAIN FUEL SUPPLY COMPANY

Offices in Salt Lake, Ogden, Provo

SERVING TWENTY-THREE UTAH COMMUNITIES

GAS FUEL

IN WAR AND PEACE

Exploring the Universe

By DR. FRANKLIN S. HARRIS, JR.

BEDBUGS and lice, those carriers of typhus, can be destroyed by a new powder when dusted into clothing. The powder retains its power even after the clothing has been washed.

ALMOST ten million rivets were used in building the hull of the *Queen Mary*. If these rivets were placed end to end they would extend three hundred miles.

THE arrival of children in the world in 1942 for 589 women in the United States, in more than a score of hospitals, was possible without labor pangs or the usual suffering, with the aid of a new method developed by Drs. R. A. Hingson and W. B. Edwards. According to Dr. Thomas Parran, Surgeon General of the United States, "In the hands of experts, this new method makes child-bearing dramatically painless, and safer for mother and child." The method consists of using metycaïne to continuously block the nerves concerned in childbirth by injecting a few teaspoonfuls of the anesthetic in the caudal region, at the very base of the spine.

IF seeds are planted in a soil with large amounts of soluble salts, such as there is in much of western U.S., the soil is "thirstier" than the plant; hence, the seeds cannot take water from the soil and fail to grow. Seeds which normally germinate in six days have been delayed as long as twenty-one days in soil containing an excessive amount of soluble salts.

THE locations of well over two-thirds of the 622 places named in the Bible west of the Jordan River in Palestine have been identified.

S. P. THOMPSON has found that alternating electric fields, under some conditions, actually stimulate the optic nerve in such a way that a person would believe he had seen light.

NON-MAGNETIC miniature radial ball bearings three thirty-seconds of an inch in diameter are now made from a bismuth-copper alloy. They are used in instruments whose magnetism or resistance to corrosion may be important.

SUFFERERS from hay-fever have a new hope of relief if they use large amounts of vitamin C (ascorbic acid) from results obtained by Harry N. Holmes and Wyvona Alexander at Oberlin College. The amounts used were 250 to 500 milligrams daily. It is

(Concluded on page 388)



HEY! COM'ON OVER!

MOM'S GOT SOME HONEY BEE GRAHAMS

Children Love the Distinctive Flavor of Honey Bee Grahams For Between-Meal Snacks!

DURING THESE strenuous vacation months it's a good idea to keep a plentiful supply of Honey Bee Grahams on hand — ready in an instant to provide a wholesome, delicious between-meal snack for the children. So easy to fix without fuss or bother. Serve with cold milk or milk shakes for extra nourishment.

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Nematode — wireworm — symphylids — sow bugs — mealy bugs and others.

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The Improvement Era

"The Glory of God is Intelligence"

JULY, 1943
VOLUME 46 NUMBER 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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Word Portraits

with sketches by Giff Dowding



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The Cover

THE cover by Harriet Ellen Taggart symbolizes the hope of free men the world over for the democracy which assures security of home and loved ones.

... Study and learn,
and become acquainted with
all good books, and with
languages, tongues, and
people. . . .

And as all have not faith,
seek ye diligently and teach
one another words of wis-
dom; yea, seek ye out of the
best books words of wis-
dom; seek learning, even by
study and also by faith.

—D. & C. 90:15; 88:118

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A MAGAZINE FOR EVERY
MEMBER OF THE FAMILY

THE IMPROVEMENT ERA

The ARCH AND THE WHEEL in Ancient America

By DR. CHARLES E. DIBBLE

THE sum total of our knowledge of American Indian cultures is increased with each new archaeological discovery. Some "finds" strengthen existing theories and interpretations, whereas others call for a re-defining of the problem at hand and give scholars a new avenue of research.

It is generally agreed that, with the exception of the igloo of the Eskimo, the "true arch" was not an architectural feature in the New World. Mayan engineers roofed their ceremonial buildings with the corbeled arch. The corbeled arch was formed by placing a stone to project beyond the one below it. The two series of consecutively protruding stones approached each other in the manner of a capital A.

It has also been a popular conviction among archaeologists that the American Indian had no knowledge of the wheel. Smithsonian Institution workers have discovered clay objects in Southern Mexico which suggest that the early inhabitants were not entirely ignorant of the use of the wheel. A small clay dog and a laughing jaguar were found with clay tubes piercing the feet. Associated with the animals, eight small clay disks were discovered. It is possible that the Indians inserted wooden axles in the tubes and used the pottery disks for wheels. This recent discovery suggests that the use of the wheel may not have been entirely unknown to American Indians.



According to Ignacio Marquina

THE CORBELED ARCH OF THE MAYAS. UNLIKE THE TRUE ARCH, IT HAS NO KEYSTONE.

JULY, 1943



THE most important item in car care is lubrication—proper lubrication. Don't neglect it, even though you're using your car less.

Here's a safe rule to follow: Let your Pep 88-Vico service man give your car a *complete Specialized Lubrication job and crankcase oil change* every six to eight weeks regardless of mileage. This will assure fresh, uncontaminated lubricants in every vital part of your car at all times.

Walk to Church

Conserve your car, gasoline and tires
for essential wartime transportation

KEEP YOUR CAR
IN FIGHTING TRIM



Utah Oil Refining Company Stations and Dealers In Its Products

AMERICA'S FINEST OVERALL

SINCE 1850

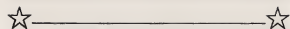
LEVI'S



THERE'S A REASON—
No others Wear like LEVI'S!

A NEW PAIR FREE
IF THEY RIP

NON-SCRATCH CONCEALED COPPER RIVETS ON BACK POCKETS



We are Planning NOW for the School Year 1943-44

Faculty members are preparing and reviewing courses in harmony with Brigham Young University's traditional policy of training for CHARACTER, as well as for military and professional efficiency.

Libraries, laboratories, and physical facilities are better than ever before.

The breadth of the offering is indicated by the fact that the University organization includes thirty-eight regular departments functioning under the following colleges and divisions:

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COLLEGE OF ARTS AND SCIENCES

COLLEGE OF COMMERCE
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COLLEGE OF FINE ARTS
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DIVISION OF RELIGIOUS EDUCATION

EXTENSION DIVISION

The work of these departments is supplemented, at no additional cost to the student, by a lyceum course which includes each year many of the world's most famous personalities.

Second Summer Term Begins
July 26

Autumn Quarter Begins October 1

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The President

Brigham Young University
Provo, Utah



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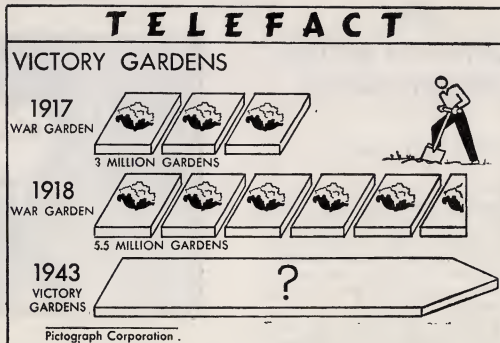
Aids in treatment of Canker, simple sore throat, and other minor mouth and throat irritations.

Hall's Canker Remedy

536 East 2nd St. — at Salt Lake City, Utah

Enjoy the Long Summer Evenings
By Reading

THE IMPROVEMENT ERA
50 North Main Street, Salt Lake City
\$2.00 a year



EXPLORING THE UNIVERSE

(Concluded from page 385)

believed that the vitamin C reacts with the disturbing, extra, irritating amounts of histamine in the blood to relieve the sneezing and wheezing.

OWLS, the night heron, and the blue crane, according to some naturalists, have been seen at night with their feathers shining, to give a luminous glow.

THE weather in the eastern Mediterranean sometimes produces a rapid uplift of moist air which promotes the formation of hail of large and dangerous size. In recent years, sheep and even cattle have been brained by the large hailstones which fall occasionally in Palestinian storms, and in Egypt crops have been cut to pieces by hailstones over an inch in diameter. In the Bible, one of the Egyptian plagues (Exodus 9:18-34) was hail and the Amorites had more killed by hail than by the Israelites (Joshua 10:11).

THE oldest parliament in the world is that of Iceland, which has been in continuous existence for 1013 years.

IF the three million books in the New York Public Library were recorded on microfilm, the library would take only as much space as its card catalogue now occupies. A strip sixteen millimeters wide and one hundred feet long, small enough to be put in a vest pocket, can record one thousand sixteen pages, the amount in five ordinary books.

THE surface of the earth on land is subject to tides just as the water is in the oceans. The amount of this tidal movement at Austin, Texas, is two to three inches, as measured by Professor A. E. Lockenvitz.

A WATERPROOF fabric not affected by heat or ordinary chemicals can be made by coating textiles with Hay-

denite, a jelly-like material once used in making safety glass.

AIR over desert mountains may be as dry as the desert itself. The total moisture in the air above Montezuma, Chile, would give only enough rain for less than one-hundredth of an inch. The amount over Washington, D.C., during summer may amount to about an inch of rain, according to recent work by Dr. C. G. Abbott.

INSECTS form part of the diet of native races in many places. In Africa, termites, which have a pineapple-like taste, are eaten. Ants are served in many different ways; they may be made into a paste and spread like jam on bread and butter; in India the green weaver ants are used as a spice with the curry; the same ants in Australia may be drunk when mashed in water to give a lemon squash flavor. In Asia bees may be plucked and fried in butter.

A TAXIMETER has been patented which automatically begins to register the fare when the passenger sits down.

A NEW type of lamp made of carborundum has been patented which is supposed to use less current and be a better lamp. Crystals made of carborundum, familiar as an abrasive, produce light when a current runs through them without being in a vacuum or requiring special transformers or equipment.

IT is thought that after young salmon fish go downstream to the sea they go down to depths of between three to five thousand feet below the water's surface. Though there is no light, and hence no plant growth at these depths, there is plenty of animal life and the salmon feed on prawns and shrimps until time for spawning takes them back up the rivers.

Bucket Brigade vs Fire Hose



THE OLD-STYLE WAY of distribution was like a bucket brigade . . . food items moved through many hands on their way from the producer to the consumer.

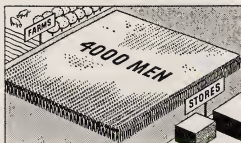


THE MODERN METHOD of food distribution pioneered by Safeway works to eliminate waste motion, needless handling charges and in-between costs. The greater efficiency of this method is today of vital importance to farmers, city folk . . . and to a Nation at war.

Take the saving in manpower for instance:

Under the old-fashioned food handling system it took 4,000 people to get produce from the farms to the retail stores of one great city.

Safeway's modern plan of food distribution eliminates unnecessary middlemen and

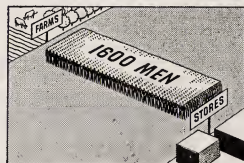


cross-hauling, extra trucking and labor. So to do the same sort of job takes only 1,600 men. (Comparison based on report of U.S. Bureau of Agricultural Economics.)

This represents a saving in manpower of 2,400 men over the less efficient method!

It frees these men to help build ships and planes, and to work on farms.

Such manpower saving has helped to reduce marketing



costs and increase the farmer's share of the consumer's dollar. This helps lower the cost of food so that everybody, especially the many low income consumers, can buy more. Thus the farmer's market is made larger.



Twenty-seven years ago Safeway people began to improve methods of getting foods from producer to consumer.

Today, this more efficient food distribution system is a national asset. In war or peace, everybody benefits by the straightest possible road between farmer and consumer.

You are a consumer as well as a producer. We invite you to trade with your Safeway for one full month . . . and compare what you save.

SAFEWAY

There's only

ONE

**Independent
Home-Owned
Evaporated
Milk
In Utah!
IT'S**



Finer-Flavored

**MORNING
MILK**

In the Gospel Net...

by Dr. John A. Widtsoe
An Inspiring True Story
Handsomely bound and
Illustrated—\$1.25

An Improvement Era publication
50 North Main Street
Salt Lake City, Utah

HOME NIGHT *at the Brauns*

As told by "The Family" —•

HOME Night at the Braun House, 880 South Norton Avenue, Los Angeles, has come about partly as a result of tire and gas rationing and movie queues, and partly from a feeling of a need for an old-fashioned family get-together in the evening.

Our house is probably best described as a home-away-from-home, and has become the landing place for many young people who have converged on the "Southland" from the western states, and occasionally from spots as far removed as Virginia and West Vir-

ample source from which to draw material for our Wednesday evening get-togethers. Our program ranges from musical treats, dramatic interludes, and folk-dancing to exciting and deep theological discussions. In fact, we have capable leaders in almost any activity which could lend entertainment and interest to our Home Nights.

EACH Home Night is directed by a boy and a girl, previously appointed, who preside for the evening. We start out by singing a favorite



—Photo by J. M. Heslop

ginia. They have come, usually, to try their wings on their first test flights away from home. This home is run by Brother and Sister G. A. Braun of the Wilshire Ward, who are affectionately called "Mom" and "Pop" by their teeming family of about twenty young men and women. It might be looked upon as the typical big Mormon family.

In our family are workers in almost every activity of the Church. At the last ward conference Priesthood meeting, the Priesthood of the family were seen lined up thirteen in a row. We would love to have our parents know we are active in the Church and enjoying abundant health under the expert hand of "Mom" and "Pop" Braun.

In the workaday world, we represent Lockheed, Vega, and Douglas Aircraft companies, Shell Oil Company, Bank of America, F.B.I., Civil Service, Commercial Selling, Los Angeles Ship & Drydock Company. We have among us a Doctor of Psychology, a Master of Science, college graduates, chemical researchers, a student—about fourteen bachelors and seven eligible young women.

Hobbies and talents of the representative group are so varied that we have

AT HOME AWAY FROM HOME
These young Latter-day Saints who have come to Los Angeles from all over the country to work in essential industries are more than boarders living under the congenial roof of "Mom" and "Pop" Braun—they are "the family." A weekly "Home Night" is their answer to many of the problems which might beset young people away from home in these times.

hymn. Then we kneel in a circle and have family prayer.

From then on the program varies. One evening we thoroughly enjoyed listening to some of the records, "The Fullness of Times," prepared by the Church. Another night we had a delightful time recording a complete dramatic program, which included many skits and even talks from a "sponsor" and "our advertisers." Still another evening a program on literature, cleverly handled, gave us an insight into the lives of great historical figures, poets, and authors. Always there is a great deal of discussion on religious problems, and at these discussions we feel free to ask any questions which might bother us as individuals, especially in view of the fact that we have a good number of returned missionaries in our midst, capable of giving us competent information.

(Concluded on page 429)

THE IMPROVEMENT ERA

For Gardeners

By Robert H. Daines
Associate Plant Pathologist
New Jersey Agricultural Experiment
Station

DURING July the chief problems of the vegetable gardener are usually concerned with the utilization of the produce, the keeping of weeds, insects, and diseases in check, and coping with water shortage. The question of planting certain fall crops for table use and storage should also receive attention.

UTILIZATION OF PRODUCE

This is the season of the year when many gardeners are having snap beans twice a day, seven days a week because of an overplanting of beans. Where possible, surpluses should be preserved for winter use. The time when such gluts are occurring in the home garden is usually the best time of the year to buy this produce for canning purposes.

KEEP WEEDS IN CHECK

Weeds not only rob cultivated crop plants of needed water, but they also use plant nutrients, sunlight, and room

in the garden which should be available for the vegetable crops. Don't provide these saboteurs with a haven in your garden.



STAKED TOMATOES

It is usually advised that all side shoots or suckers that develop up to the fourth flower cluster, be removed from staked tomatoes. Side shoots that develop by or above the fourth flower cluster should not be pruned.

CONTROL CORN EAR WORM

During this season of the year many insect infestations are at their peak. Where information on methods of controlling injurious insects is needed, consult your county agricultural agent for the best control measures for your vicinity.

The damage caused by the corn ear

worm can be considerably reduced by depositing in the tip of the ear about one-fourth teaspoonful of white mineral oil which carries either 0.2% pyrethrum or 2% dichloroethyl ether. For best results this material should be deposited in the tip of the ear from seven to ten days after silk exposure. Where the application is made too early the formation of kernels will be interfered with, and where the application is delayed too much, the efficiency of the treatment is reduced. This treatment can best be made with an oil can, care being exercised to avoid applying overdoses. These materials can usually be purchased ready for use.

Where the corn is being grown under cool atmospheric conditions, dichloroethyl ether should not be used since under such conditions it may affect the flavor of the corn.

PLANT FOR FALL USE AND WINTER STORAGE

In many sections, radishes, scallions from onion sets, and such greens and salad crops as spinach, swiss chard, kale, lettuce, endive, mustard, and broccoli plants can be planted now (July and in some cases August) for fall use. Where the growing season does not end before early October, bush

(Concluded on page 392)

No Workdays Off (till that After-War Car Trip)



Women must work so that we all may win...and have the boys coming home all the sooner. Not long after that, you may wager, plenty of re-united American families will be reviving the great American sport of taking a trip in the car.

What car?

Not even the last pre-war models could be duplicated instantly, and the auto industry will outdo those—all of which will take time. You'll find it hard to wait. But how easily you can give your present much-needed car a great opportunity to outlive the Axis.

First...now...shield your engine from acid. This unavoidable product of combustion was formerly rather safely expelled in regular driving, at normal speed and heat. But your semi-occasional, slow, short drives nowadays barely heat the engine. Chemists know that this invites strongest acid attacks, yet engines OIL-PLATED by Conoco Nth motor oil have proved able to resist remarkably, and you can see why.

In patented Conoco Nth motor oil, a synthetic of apparently "magnet-like" energy joins lubricant closely to inner engine surfaces, as if to stay—like any familiar plating. In not all draining down to the crankcase, even at a standstill, the OIL-PLATING "walls off" the inner surfaces from the hungry acid. And so you'll have a good car that much longer...by OIL-PLATING...with Conoco Nth...at Your Mileage Merchant's Conoco station. Continental Oil Company

CONOCO **Nth** MOTOR OIL



For Gardeners

(Concluded from page 391)

beans, table beets, carrots, cabbage plants, cauliflower plants, turnips, or rutabagas can probably be planted in early July and harvested for table use, canning, or storing. By taking advantage of these late plantings the garden space can be utilized throughout the

growing season, and the gardener will be supplied with an additional amount of produce for fall and winter use. Where late plantings are planned it would be wise to consult county agricultural agents for such information as varieties best adapted to your location and latest planting dates advisable. Where home storage is contemplated, varieties that keep well in storage should be used.

"FENCING OUT" INSECTS

Where one would like to avoid the use of a poison bait, paper collars can be placed around such plants as tomatoes, cabbage, peppers, eggplants, etc., at transplanting time. These collars extend an inch or so under the ground and about two inches above the ground. They provide the plant with a fence that effectively protects it against cut worms.



Diesel Lubricant Ends Stuck Rings

Nowadays you just can't spare the time to tear down a balky Diesel and clean stuck rings, or put in newliners. It's a lot simpler to lubricate with RPM DELO, the Diesel lubricant that will not gum or stick rings, gives better protection against wear, won't corrode bearings, minimizes sludge and deposits.

RPM DELO is used by the Navy in its subs. You know it's got to be good, to keep those "pig boat" engines clean and trouble-free on long cruises far from bases.

The jobs your Diesel equipment is doing are war jobs too. Don't risk needless breakdowns, use

RPM DELO regularly. In actual service it frequently cuts overhauls IN HALF.



Rust Eater Speeds Implement Repair

To save broken bolts and stripped threads, or to avoid replacement of parts rusted together: use a few drops of Standard Penetrating Oil to loosen the rust.

Nowadays, many farmers are fixing up old machines, or salvaging parts for repairs. Standard Penetrating Oil is just the ticket for jobs like these. Just spray or brush it on rusty equipment.

Free Ration-Book Holder

A handy pocket folder for mileage coupon books—plus tire and gas record forms and driving tips. It's FREE—ask your Standard Man.

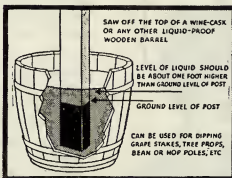
FREE BOOK SHOWS SAFE WAY TO PACK WHEEL BEARINGS

It's not only easier to do the job right, nowadays it's essential. With heavier loads and overtime use, wheel bearings need extra careful attention. That's why Standard is offering to those folks who can't get cars, trucks and tractors to Standard Service Men, a copy of "How to Service and Lubricate Wheel Bearings."

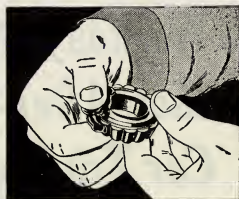
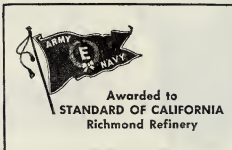
By following this clearly written, fully illustrated booklet, and using Standard RPM Wheel Bearing Grease you'll stay on the safe side, have extra insurance against ruining hard-to-replace bearings.

Half Barrel Makes Handy Post Dipper

Digging and planting fence posts is one back-breaking job you can put off for years—simply by stretching the life of your fence posts with Standard Wood Preservative. With the handy dipping vat shown here, it doesn't take much time and you're assured of a job that really lasts.



In actual service tests, posts treated with Standard Wood Preservative were in good condition after sixteen years of exposure. Untreated posts were severely attacked by rot and termites. Keep Standard Wood Preservative on hand—order now.



RPM Wheel Bearing Grease won't melt at high temperatures and sneak into your brakes—or leave bearings high and dry! Under all conditions, in all kinds of weather, it feeds smoothly to ALL bearing surfaces. And it sticks to its job, provides a stubborn skin of tough, wear-resisting grease that won't leave bare spots.

Passenger cars need wheel bearing service about every 5,000 miles. Keep a can of RPM Wheel Bearing Grease handy. Order today—and ask your Standard Representative for your free copy of "How to Service and Lubricate Wheel Bearings."



**STANDARD
OF CALIFORNIA**

PIONEER *Burial,* 1847

By LISBETH WALLIS

LAY him down tenderly under the willows,
Dampen the warm brown earth with your tears;
Then turn your face again to the prairie,
Harden your heart to the lonely years.

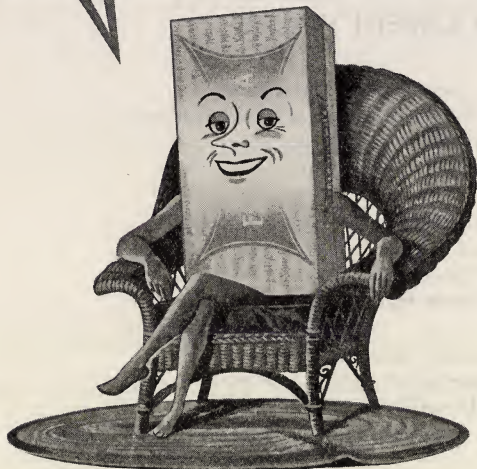
We must relinquish him to this wide darkness,
Push toward the goal again, smiling and brave;
The willows will guard him, silent and weeping,
No one will know that they shelter his grave.

Lay him down quietly under the willows,
Lay him down gently, gently, and then
Run away quickly, softly, on tiptoe—
We cannot come back to the willows again.



Photograph by
Harry Elmore Hurd

Now...let's talk about you



You've had your share of worries lately . . . what with shortages and soaring prices, saving 'points' and stretching pennies . . . it's a full-time job just to keep your family clothed and fed.

Then there's the weekly wash. More than likely you're doing it yourself. And now—the last straw—you can't always get your favorite laundry soap!

It's hard to be patient about these things. But—please believe that the makers of Fels-Naptha are doing everything they can to keep you supplied. Working day and night at it. If your grocer doesn't have Fels-Naptha Soap in stock today—he *will* have it soon. So *please keep on asking.*



FELS-NAPHTHA SOAP—banishes "Tattle-Tale Gray"

The RELIGIOUS ATTITUDE OF Noted Men

By LEON M. STRONG

THE great patriots of early American history were almost invariably students of the Bible and religiously inclined. Patrick Henry in those stirring days, in making his memorable speech, shouted: "Men may cry peace, peace, but there is no peace." This he borrowed from the prophet Jeremiah.¹

When it came time to inscribe a motto to on old Liberty Bell the patriots used an appropriate verse from perhaps the least read book in the Bible:

And ye shall . . . proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you.²

And Abraham Lincoln, in using that trenchant metaphor "a house divided against itself cannot stand," borrowed from his store of the New Testament.³

It is wholesome to note that even in the cruel pagan days of ancient Rome, some of the leaders were not unmindful of the existence of Deity. Said Justinian, Emperor of Rome:

We should live honestly, should hurt nobody, and should render to every man his due. Who, then, art thou, vain dust and ashes! By whatever name thou art called, whether a king, a bishop, a church, or state, a parliament or anything else that obtrudes thine insignificance between the soul of man and his Maker, mind thine own concerns . . .⁴

Columbus acknowledges divine help in preparing him for the tremendous task he accomplished, according to one writer, by stating it thus:

The Lord was well disposed to my desire, and He bestowed on me courage and understanding; knowledge of seafaring He gave me in abundance; of astrology as much as was needed, and of geometry and astronomy likewise. . .⁵

And again, in writing to King Ferdinand:

I came to your Majesty as the Emissary of the Holy Trinity, to spread the Holy Faith, for God speaks clearly enough about these lands through the mouth of the Prophet Isaiah,⁶ where it is said that His name shall be proclaimed abroad from Spain.⁷

¹Jeremiah 6:14
²Leviticus 25:10
³Mark 3:25

⁴A Review of the Decision of the Supreme Court, p. 19

⁵Jacob Wasserman, Columbus, Little, Brown and Company, Boston, 1930, p. 19

⁶Isaiah 24:16 and 65:17

⁷Jacob Wasserman, op. cit., p. 46

THE EDITOR'S PAGE

"Conspiring Men"

By PRESIDENT HEBER J. GRANT

IN thinking seriously of the economic condition of the world, I am convinced, without doubt, that a revelation in the book of Doctrine and Covenants, known as the Word of Wisdom, given by the Lord, the Creator of heaven and earth, to the Prophet Joseph Smith over one hundred years ago, would solve the economic problems not only for our country but of every other country, if it were obeyed by the people of the world.

This Word of Wisdom teaches the Latter-day Saints to refrain from the use of tea, coffee, tobacco, and liquor, and part of it reads as follows:

To be sent greeting; not by commandment or constraint, but by revelation and the word of wisdom, showing forth the order and will of God in the temporal salvation of all saints in the last days— . . .

Behold, verily, thus saith the Lord unto you: In consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned you, and forewarn you, by giving unto you this word of wisdom by revelation— . . . (D. & C. 89:2, 4.)

Speaking of the evil designs in the last days, what could be more evil and designing than to show in advertisement the picture of a beautiful woman with a man, and the man smoking cigarettes, the cigaret smoke making an engagement ring for eternity.

And all saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel and marrow to their bones: . . .

And shall run and not be weary, and shall walk and not faint.

And I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them. Amen. (D. & C. 89:18, 20-21.)

I recall to mind a lifelong friend of mine, who died in middle age, and who filled a good mission in Germany. When he was first called on a mission it was found that he was a smoker of cigarettes, and the officials would not let him go, but gave him time in which to reform himself, and he did reform. He went to Germany on a mission. The day he got his release he said, "Thank fortune, I can now have a cigaret," and so he bought some tobacco and rolled a cigaret to celebrate his release, and he came home a smoker.

Smoking led to drinking. While under the influence of liquor, he lost his virtue and was later

excommunicated from the Church. As I stood at his grave, I looked up to heaven and pledged the best that was in me to fight these evils, as I thought of that stalwart young man, physically strong, mentally strong, far superior to me physically, having died in middle age an addict to these things. I have seen smokers with their hands shaking whom I knew when they were strong, vigorous, healthy young men.

Another of my boyhood associates filled an early grave because of first smoking and then drinking. He was my bosom friend in childhood. Again, at his grave, I pledged the best that was in me to fight these two evils.

No greater thing was ever given to any people for their physical benefit than the Word of Wisdom, direct from God. I hear some men who break the Word of Wisdom say, "Oh, well, it is not a commandment; it is only by persuasion, etc." It says it is "the order" and "the will" of the Lord, and that is pretty near a commandment, isn't it? What else does it say? It promises that those who keep the Word of Wisdom shall have hidden treasures of knowledge. Why spend our money to give people knowledge when, by the use of tobacco and liquor, they have ruined their capacity to comprehend it?

Another man lost his high standing in the Church who was a "hail fellow well met." I remember one of the great financial men of America saying to me when I met him—he was a dear friend of this man, and he was my dear friend; I have slept in his beautiful home that must have cost fully a hundred and fifty thousand dollars—he said, "Well, Heber, I am not astonished that so and so lost his standing."

"Why are you not astonished?" I said.

"Because when he was out with me in the mountains fishing, he did not live up to your teachings."

No man respects a person who does not live up to what he preaches. Talk about prestige. It gives any man prestige, I don't care who he is, to stand up and fight for what he thinks is right, and no man is respected who does not live up to his ideals and principles. The "evil design" implied in the Word of Wisdom as it was given a century ago has become only too apparent, and we must resist it, individually, and as a people.

PEACE... *The Concern of* THE CHURCH

RECENTLY I picked up a national magazine in which a contributor, after noting the muddled state of thought about the needs of the near future of the world, asserts:

Our need, of course, if we are to have peace after the war, is a passion for humanity and for the interests of humanity as predominant over all lesser interests whatsoever.

Very naturally he proceeds from that premise to this conclusion:

It should be obvious, after what we saw in the last war and what we are already seeing in this war, that peace can never come out of war itself. If it comes at all, it must be in spite of the war and not because of it, and from a source altogether remote from its influence. I find no such source except in religion itself. For religion has this passion of which I speak.

That statement might not be so arresting if it stood alone. But it does not. It is merely typical of assertions coming to be of almost daily occurrence. Scarcely do we pick up a reputable magazine nowadays that we do not find in it somewhere declaration of the view that in the precepts of religion are to be found the principles and in religion itself is to be found the spirit upon the adoption and practice and influence of which alone the hope of the world for peace and order must depend.

This poses for religion a tremendous task, and the question at once arises how this task is to be accomplished. It means that somehow religion must come to have a dominating influence in shaping the policies and practices of governments, for, of course, it is the civil governments which control in the waging of war and the fashioning of peace. How is religion to get in?

There is another manifest implication in the premise, namely, that religion has not been performing its rightful office, or the conditions which call for its intervention would not obtain. Does it have the power to do what is suggested and, if so, why has that power not been exercised?

I shall have in mind the Christian religion as I proceed to consider these questions.

In the first place, if religion is to be a potent factor in shaping the conditions of peace, it must have a medium through which it expresses itself—a mechanism of implementation. Of itself it is a spiritual ideal. But as a passive ideal, religion is of little value. It must carry its message; it must get itself accepted, for it comes to fruition only as its precepts come to dominate the lives and actions of men individually and in

By ALBERT E. BOWEN

Of the Council of the Twelve

Delivered at the Tuesday morning session of the 113th Annual Conference, April 6, 1943, in the Tabernacle

their collective relationships. To be effective it must incorporate itself into an organized body. That body is the Church. That is the medium through which religion has implemented itself in any civilization. And may I add in passing that so far as I know, no civilization has ever developed that did not rear itself upon the religion of the people.

If then, the influence of religion is, as postulated, the only source of hope for a world of peace, and if religion is made effective through the organized body called the Church, then it would seem that there is indicated for the Church a place of transcendent importance in the shaping of the future of the nations. This would seem to demonstrate the folly of saying that the Church has no concern with the civil institutions of the day. If it is not concerned with them, then it cannot carry into them the influence which it is its business to foster. Furthermore, the Church lives and operates within the domain of civil governments and to a degree under their control. Its members are so controlled. People and institutions, too, are always influenced and modified and more or less molded by the thought and feeling which dominate the society in which they live, particularly the prescriptions of governments. We are caught up and held in the web of their practices and habits. With such powerful agencies in the shaping of our lives and affecting its own destiny, the Church must be concerned. I am not unmindful of the fact that many people profess the conviction that no Church is necessary; that religion is a thing of the spirit affecting the inner life of the individual; and that it has nothing to do with the affairs of the political society commonly spoken of as the state.

That objection is not so formidable as it sounds. So is democracy a thing of the spirit. It does not consist in frameworks such as constitutions and presidents and legislatures and statutes and judicial bodies and enforcement officers. You may have all these completely democratic in form and not have a democracy at all. But no one would argue from this that you could have a



ALBERT E. BOWEN

living democracy without them. The essence of democracy—its spirit—is by itself an intangible ideal, inert and unfruitful, even though it burn in the hearts of individual men. Put that flaming spirit, that throbbing, pulsating ideal into a mechanical organization comprising a constitution which defines the limitations on the powers of government; write into it a bill of rights which protects the individual against invasion of his guaranteed privileges by governmental authority; let it provide for the making of laws to which all agree to render obedience; give it an executive authority to carry those laws into effect; set up a tribunal to interpret the laws and resolve disputes between man and man and between citizen and government, and it will carry a nation triumphant from a narrow fringe on the seashore across six thousand miles of continent, plant towns and cities by the way, set up in them local governments by consent, establish schools, rear industries, subdue the earth and give to one hundred million people more of creature comfort, more of individual self-respect, more of the recognition of human dignity, more independence of action and consequent self-reliance, more liberty of thought and freedom of action than were ever before known to any people during the period of recorded history.

As the political framework is to the spirit which is democracy, so the Church is to religion.

(Continued on page 437)

HEARING THE VOICE

"I SAID to the man who stood at the gate of the year, 'Give me a light that I may tread safely into the unknown,' and he replied, 'Go out into the darkness, and put your hand in the hand of God. That shall be to you better than a light, and safer than the known way.'"

Those words were quoted by the King of England in an Empire Broadcast shortly after Great Britain entered the present world conflict. I presume the thought that he intended to convey to his subjects was that they should humble themselves and in supplication and in faith approach their Heavenly Father for divine guidance and His protection. And it was well that they be so counseled, for our Heavenly Father is concerned about all His children and desires that they "... believe that he is, and that he is a rewarder of them that diligently seek him" (Hebrews 11:6).

To the Latter-day Saints in this troublous day, when the perils of the earth are round about us, it is well that we take stock as to how we may approach Him and what may be our blessings. The Savior Himself spoke of the Comforter, which He said would guide into all truth, would bring all things to our remembrance, would show us things to come, and would teach us all things whatsoever the Lord our God had commanded. But there was another thing that has been spoken of by the scriptures, another guiding light that I should like to call to the attention of the Latter-day Saints at this time. The Savior enunciated this principle in the beautiful parable in which He spoke of Himself as the shepherd, the sheepfold as His kingdom, and the sheep as His people. These were His words:

... and the sheep hear his voice; and he calleth his own sheep by name, and he leaeth them out.

And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. (John 10:3, 4)

The Apostle Paul said:

There are, it may be, so many kinds of voices in the world, ...

Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me. (I Corinthians 14:10, 11)

So we may in this day distinguish among the babble of voices that are to be heard on every side, the voice of the true shepherd, that we be not found to be barbarians in the day of our need for direction and guidance. The Apostle Peter declared that way when he said:

We have also a more sure word of prophecy; whereunto ye do well that ye

Delivered at the Tuesday morning session of the 113th Annual Conference, April 6, 1943, in the Tabernacle

take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:

Knowing this first, that no prophecy of the scripture is of any private interpretation.

For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost. (II Peter 1:19-21)

This thought agrees in substance with that declared by the prophet Amos, when he said:

Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets. (Amos 3:7)

Those secrets have been revealed in this day, when in our generation the Lord to the Prophet Joseph Smith said:

Wherefore, I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, Jun., and spake unto him from heaven, and gave him commandments ... (D. & C. 1:17)

Just as the Prophet Joseph was called, so have been called Brigham Young and every one who has presided in the Presidency of this Church, down to President Grant, President Clark, and President McKay, who today occupy the high place as the mouthpieces of God in directing this people.

We as a people seem to be willing to accept many of the ancient prophecies as having been literally fulfilled, but when we see prophecies fulfilled in our own day we are prone to question and to express some doubts. As the Master said, "... A prophet is not without honour, but in his own country, ..." (Mark 6:4) and he might have added, "Save in his own time."

I should like to bring to you some observations for just a few moments. Today I am in a reflective mood because we at this conference are celebrating the seventh anniversary of the inauguration of what has been styled the Church Welfare program. Coming on a train from the east last fall, I read from an editorial in the *Chicago Tribune* wherein editors were commenting upon an article that had been written by a prominent educator in the *School Review*, a publication of the Department of Education of the University of Chicago. This educator's statement in that *Review* was a very doleful picture of what was to happen to us after the present World War had finished. He spoke of the loss of world markets, the diffi-

By HAROLD B. LEE
Of the Council of the Twelve



HAROLD B. LEE

culties in finding adjustments for the millions who had been thrown out into war industries, and for the returning millions of our boys from the armed services. He spoke of the desperation, the frustration, and the futility of many of those thus found in the toils of that readjustment period. And then he said, "The only vocational group which will not immediately suffer are the farmers; they can raise what they need." Then he suggested that we need prepare for what was in store by teaching farming as a compulsory subject, to get hold of a piece of land, that those provided with farming skill should be able thereby to keep the "wolf" from the door. And so he goes on.

That set me thinking, because the voice of the Lord was declared back in 1894, in October of that year, by that man whom we sustained then as the prophet, seer, and revelator unto this Church. He said:

So far as temporal matters are concerned we must go to work to provide for ourselves. The day will come, as we have all been told, that we shall see the necessity of making our own shoes and our own clothing, and providing our own foodstuffs, and uniting together to carry out the purposes of the Lord. We will be preserved in the mountains of Israel in the days of God's judgments. I therefore say unto you, my brethren and sisters, prepare for that which is to come. (Wilford Woodruff—Weber Stake, October 8, 1894.)

(Continued on page 444)

Pioneer Diary of ELIZA R. SNOW

PART V

AT WINTER QUARTERS¹—1846

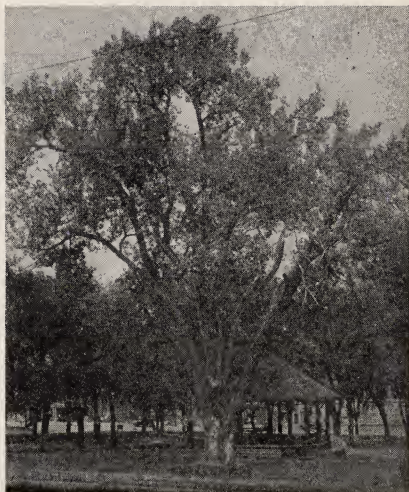
About this time a circumstance occurred which I would forbear to mention, but having omitted some of a similar nature to which I have at times wish'd to refer, I will take notice of it.

Without attempting to describe the cause, one night, probably after many of the Camp had retired—tho' it could not have been late in the eve, for Sis. M[arkham] was very feeble at the time (which circumstance would have prevented an untimely exposure to the night air) a conversation took place between Col. M[arkham] & his wife of a most disgraceful nature; and the loud & fervent tones in which it was

¹While Eliza R. Snow was there, during the winter of 1846-47, about 4,000 Latter-day Saints were sojourning at Winter Quarters. They had built about 600 log houses, 85 made of sod, and others were dugouts in hill-sides; some even lived in wagons.

Heleu Mar Whitney wrote: "I never knew Sister Eliza intimately until we arrived at Winter Quarters. There I made her acquaintance under peculiar and trying circumstances. She was lying sick with a fever in a poorly covered wagon, with the blazing sun beating down upon it. Many more were in a similar condition and had no other shelter, until after the heavy rains were on us and the nights had become cold and frosty, but in the midst of these trials, with trusting faith in the Almighty, the Saints were sustained and comforted. His power was made manifest many times to our perfect astonishment. Before leaving Winter Quarters Eliza was able to go around and administer to her sisters in affliction; she comforted those who stood in need. Her words dropped like refreshing dews from the heavens, like manna, when most needed, reviving and giving new hope to the weary and hungry soul."

COTTONWOOD TREE
SAID TO HAVE BEEN
PLANTED BY BRIGHAM
YOUNG WHILE AT WINTER
QUARTERS—NOW
FLORENCE, NEBRASKA.



uttered must have made it quite public thro'out the Camp. Revenge & retaliation seem'd the ruling spirits of each, & the pow'rs of darkness seem'd holding a jubilee around us.

About the 8th of Sept. br. M[arkham] mov'd his & Warren's wagons

MISSOURI RIVER CROSSING

The first of the Pioneers arrived at the Missouri River on June 14. A week later President Brigham Young ordered the building of a large ferry boat, the plans for which came from an Indian saw mill; twenty-one men were required to launch it. Only three wagons could be taken across at a time. The process was so slow that many preferred to risk the dangers of fording.

Col. Thomas L. Kane describes the scene: "The flat-bottomed scow plied, crowded with wagons, cows, sheep and children and furniture of the emigrants. No less than 30,000 cattle were on the way. They had to swim the mile and a half wide river, its fierce current rushing, gurgling and eddying. As they were forced into the water and about to be carried down stream by the swift current, a fearless youngster, climbing upon some brave bull in the front rank, urged him boldly forth into the stream; the rest followed until they landed on the opposite shore. I have seen youths, in stepping from back to back of the struggling monsters, or swimming in among their battling hoofs, display feats of great bravery; yet I never heard an oath or the language of quarrel."

some 40 or 50 rods to a creek, leaving Margaret & Olive with the camp.

Here B[righa]m call'd to see [me] for the second time since our arrival. My health continued very ill with little improvement.

Sunday, September 20. An alarm was given thro'out the Camp in consequence of a rumor that a mob was crossing the river to molest us during the night.

Tuesday, September 22. We mov'd near the river, it having been counsel'd for the Camp to be in more compact order for the general safety—which place being appointed for our winter-quarters. Our place in Heber's Division.

October. About the 22nd of this month, Sis[ter] M[arkham] invited Heber & wife, Sis. W. & father [John Smith] & mother Smith to sup on a splendid pot pie made of veal &c., when Father S[mith] reminded me of an old promise to write for him. I was not able to write, but thro' the blessing of God, in a few days after I wrote the following:

TO THE PATRIARCH, FATHER JOHN SMITH

Great glory awaits thee, thou father in Israel

To reward all thy toils thy labors of love;
The angels that guard thee—that watch o'er
thy pathway

Are proud to report thee in councils above.
[4 verses follow]

Wednesday, October 28. A company of 15 start with teams for St. Joseph after the goods which Bishop W[hitney] & E[dwin] D. Woolley brought up from St. Louis. Whiting being one to go we were under the necessity of going from the wagon that he might take it. The day was very cold & blustering—the house into which we mov'd was partly chink'd & only mud-

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THE *Gardener* and the CURRANT BUSH



By HUGH B. BROWN

*Coordinator of Latter-day Saints
in the Service*

IN the early dawn, a young gardener was pruning his trees and shrubs. He had one choice currant bush which, though growing fast, had gone too much to wood. He feared therefore that it would produce little, if any, fruit.

Accordingly, he trimmed and pruned the bush and cut it back. In fact, when he had finished, there was little left but stumps and roots.

Tenderly he considered what was left. It looked so sad and deeply hurt. On every stump there was a tear where the pruning knife had cut away the growth of early spring. The poor bush seemed, tearfully, to speak to him, and he thought he heard it say:

"Oh, how could you be so cruel to me, you who claim to be my friend, who planted me and cared for me when I was young, and nurtured and encouraged me to grow? Could you not see that I was rapidly responding to your care? I was nearly half as large as the trees across the fence, and might soon have become like one of them. But now you've cut my branches back; the green, attractive leaves are gone, and I am in disgrace among my fellows."

The young gardener looked at the weeping bush and heard its plea with sympathetic understanding. His voice was full of kindness as he said, "What I have done to you was necessary that you might fulfill your destiny. You were not intended to give shade or shelter by your branches. My purpose when I planted you was that you should bear fruit. When I want currants, a tree, regardless of its size, cannot supply the need.

"No, my little currant bush, if I had allowed you to continue to grow as you had started, all your strength would have gone to wood; your roots would not have gained a firm hold, and the purpose for which I brought you into my garden would have been defeated.

Your place would have been taken by another, for you would have been barren and I would have lost you from my garden. You must not weep; all this will be for your good; and some day, when you see more clearly, when you are richly laden with fruit, you will thank me and say, 'Surely, he was a wise and loving gardener. He knew the purpose of my being, and I thank him now for what I then thought was cruelty.'"

TEN years later, this young gardener was in a foreign land, and he himself was growing. He was proud of his position and ambitious for the future. His companions were popular and honored men. To be with them gave him hope and expectation and desire.

One day an unexpected vacancy entitled him to promotion. The goal to which he had aspired was now almost within his grasp, and he was proud of the rapid progress he was making.

But for some reason unknown to him, another was appointed in his stead, and he was asked to take another post relatively unimportant which under the circumstances caused his friends to feel that he had failed.

The young man staggered to his room

MY WISH

By Mabel Jones Gabbott

HAD I one wish to claim as mine,
And knew that life would not refuse,
I fancy now what it would be,
Nor do I hesitate to choose.

Of friends, I'd earn a lasting few,
To share my hopes, and dreams, and fears,
With whom to talk or laugh or muse,
And one alone to see my tears.

I would not waste my wish on love,
For love must claim me as its own;
And rather than to wish it here,
I'd walk my weary way alone.

But this—this precious thing—I wish:
A heart with all the world at peace,
That knows no fears or vain regrets,
In which all envy finds surcease;

A heart that beats with sympathy
For all mankind and all its woes
And one that smiles and often laughs
And cheers the world as on it goes.

Had I one wish, ah, this were it,
And I would count it true and right:
A heart at peace to guide my days,
And bless my sleep throughout the night.

and knelt beside his bed and wept. He knew now that he could never hope to have what he had thought was so desirable. He cried to God and said, "Oh, how could you be so cruel to me? You who claim to be my friend. You who brought me here and nurtured and encouraged me to grow. Could you not see that I was almost equal to the other men whom I have so long admired? But now I have been cut down. I am in disgrace among my fellows. Oh, how could you do this to me?"

He was humiliated and chagrined and a drop of bitterness was in his heart, when he seemed to hear an echo from the past. In familiar words, memory whispered:

"I'm the gardener here."

He caught his breath—the currant bush! But why should that long-forgotten incident come to him in the midst of his hour of tragedy? And memory answered with words which he himself had spoken:

"If I had allowed you to continue to grow as you had started, the purpose for which I brought you into my garden would have been defeated. . . . You must not weep; all this will be for your good, and some day, when you see more clearly, you will thank me and say, 'Surely, he was a wise and loving gardener. He knew the purpose of my being, and I thank him now for what I then thought was cruelty.'"

There was no bitterness in the young man's heart as he humbly spoke again to God and said, "I know You now. You are the gardener, and I the currant bush. Help me, dear God, to endure the pruning, and to grow as You would have me grow; to take my allotted place in life and ever more to say, 'Thy will be done.'"

So was it spoken in that other garden called Gethsemane. The Father knew the mission of the One who suffered there and knew, too, that Gethsemane would lead to Calvary. But with divine omniscience He also knew that Calvary would lead to the Throne of God.

The Gardener permitted the suffering because He knew the end from the beginning. He heard the cry to "let it pass," a cry which is wrung from each one sometime in life. All who will add to that cry the humble words: "Thy will, not mine," will realize the abundant life which was promised by the Master.

BRIGHAM YOUNG



THE OLD HOTEL AT
MENDON AS IT AP-
PEARS TODAY

ABOUT twenty miles southwest of Palmyra, New York, in the rolling hills of Monroe County, is the little village of Mendon. It is a very quiet, old-looking town, the intersection of two roads forming the business district, in which may be found perhaps a half dozen time-ravaged brick and frame buildings. The atmosphere of the place is that of a village slumbering, waiting for final decay and ruin.

About a mile, or a mile and a half to the west of Mendon is a modern-looking, well-kept farm, owned by two brothers named Hutchinson. They will tell you that part of their farm, on which one of the houses is built, was owned more than a century ago by a man named Brigham Young. Tradition has it, they will tell you, that he was the builder of the house which stands before you, and that "yonder" in the southwest part of the field, by a small stream, he erected a water-wheel and a small brick carpenter shop, where he made chairs and tables and other articles of furniture, to be sold to the farmer-folk about the countryside. The father of the Hutchinson brothers, while plowing in his field some years ago, turned up a brick on the site of the carpenter shop, on which had been cut, evidently before it was burned, the initials B.Y. The brother who talked to us had saved that brick for several years. While we waited, he hunted for it in his woodshed, but was unable, after diligent searching, to find it.

Other than this farm and house and mill site, there is no visible evidence that the man Brigham Young once lived and labored in this quiet village. We shall have to turn to the old histories to find a record of his residence here.

Brigham Young himself has left us little of his early history. He was not a man to look backward; he looked forward. What was before him was always the thing of immediate concern. However, after he came to Utah, someone did convince him that he should dictate an account of his life, and in 400



BRIGHAM YOUNG'S FIRST HOME IN PORT BYRON AFTER HIS MARRIAGE TO MIRIAM WORKS

1863 there was published in the *Millennial Star*, a brief, crisp, but accurate autobiography of the man, titled "History of Brigham Young." I have turned to this account for further information regarding his life and activities at Mendon.

BRIGHAM was twenty-eight years of age when he came to this quiet village; he was married and the father of a little daughter, Elizabeth, aged four. For a number of years he had lived at Port Byron, on the Erie Canal. Here he had married Miriam Works. If you go to Port Byron today, the little house he built there will be shown you—just off the main street, now neglected and unoccupied.

Why Brigham decided to leave this home and journey to Mendon, fifty-five miles west, I cannot say, nor does he anywhere inform us, except to state that his father resided there. After some searching I have found that most of his brothers and sisters were also residents of Mendon and vicinity. We believe that when he arrived in Mendon, he acquired a small tract of land and set up a carpenter shop, as related in the opening paragraphs.

and that he had translated the ancient record and had published the same in book form. The book was known as *The Book of Mormon*. A few weeks after the rumors began to circulate, a Book of Mormon came into Brigham's hands. Samuel Smith, younger brother of the Prophet, had been sent out by Joseph to circulate the Book of Mormon in the countryside about Palmyra. At the town of Victor, he had sold a copy to Phineas Young, Brigham Young's brother. It was this book which first introduced Mormonism to Brigham. As he read it, he pondered upon its teachings. Phineas relates that "about this time, my brother, Brigham, came to see me, and very soon told me that he was convinced that there was something in Mormonism." Little did he know what it would eventually mean to him.

On the first of June, 1830, a second daughter, named Vilate, was born to Brigham and Miriam at Mendon. This must have been a happy occasion, as the child arrived on Brigham's twenty-ninth birthday.

From this time until the autumn of the

IN Mendon, New York

By PRESTON NIBLEY

following year, 1831, we have no information regarding Brigham's activities. We know that he was a dependable man; diligent and faithful in his business; prompt in his appointments; reliable and trustworthy; a man whose word was as good as his bond; a man capable of doing a great work in the world, should he be given the opportunity. The opportunity came to him suddenly, in unexpected manner. He relates it as follows:

In the fall of 1831, Elders Alpheus Gifford, Elial Strong, and others, came to Mendon to preach the everlasting gospel, as revealed to Joseph Smith the Prophet, which I heard and believed.

He heard and he believed! He found out now that there was other and more important work for him to do in the world than to make chairs and tables for the country-folk about Mendon. He could leave that to someone else, and spend his time working at a higher task, building up the Church and kingdom of God.

AFTER a winter trip to Columbia, Pennsylvania, where he visited with the elders who had brought the gospel to him, Brigham was ready for baptism. He tells us:

... on April 14, 1832, I was baptized by Eleazer Miller, who confirmed me at the

I was at Brother Kimball's house one morning, and while family prayer was being offered up, Brother Alpheus Gifford commenced speaking in tongues. Soon the spirit came on me, and I spoke in tongues, and we thought only of the day of Pentecost, when the Apostles were clothed upon with cloven tongues of fire.

The experience of speaking in tongues, an unusual thing to happen to a strong, practical-minded carpenter, was overwhelming testimony to him that he was engaged in the work of the Lord. From this time on until his death more than forty-five years later, he gave his time, his energy and his splendid ability to the advancement of his chosen cause.

There was great joy in this man's life while he resided in Mendon; there were also deep sorrow and bitter tears. The fatal malady of "consumption" had seized upon his wife, Miriam, and in the fall of 1832 she was taken from him in death. Of the details of her funeral and burial we have no word from any source. A few months ago Brother John Giles and I searched in vain through the little cemetery at Mendon for Miriam's grave.

Perhaps it was to turn his mind from the loss of his wife that Brigham set out, a few weeks after Miriam's death, on a journey of 250 miles to visit the Prophet Joseph Smith in Kirtland,

visited many friends on the way and some branches of the Church. We exhorted them and prayed with them and I spoke in tongues. Some pronounced it genuine and from the Lord, and others pronounced it of the devil.

We proceeded to Kirtland and stopped at John P. Greene's, who had just arrived there with his family. We rested a few minutes, took some refreshments and started to see the Prophet. We went to his father's house and learned that he was in the woods chopping. We immediately went to the woods, where we found the Prophet and two or three of his brothers, chopping and hauling wood. Here my joy was full at the privilege of shaking the hand of the Prophet of God, and received the sure testimony, by the spirit of prophecy, that he was all that any man could believe him to be, as a true Prophet. He was happy to see us and made us welcome. We soon returned to his house, he accompanying us.

In the evening a few of the brethren came in and we conversed together upon the things of the kingdom. He (Joseph) called upon me to pray; in my prayer I spoke in tongues. As soon as we arose from our knees the brethren rocked around him and asked his opinion concerning the gift of tongues that was upon me. He told them it was the pure Adamic language. Some said to him they expected he would condemn the gift Brother Brigham had, but he said, "No, it is of God, and the time will come when Brother Brigham Young will preside over this Church." The latter part of this conversation was in my absence.

After this visit to Kirtland, Brigham returned to his home in Mendon. During the winter he undertook a short mission to Canada, where he succeeded in establishing a branch of the Church at East Lobo. In the spring of 1833 he again returned to Canada and succeeded in baptizing twenty people and organizing several branches of the Church. Returning to Mendon, he began preparations to sell out his holdings and move to Kirtland where he could give his entire time to the Church.

He tells us:

In the month of September, in conformity to the counsel of the Prophet, I made preparations to gather up to Kirtland, and engaged passage for myself and two children with Brother Kimball, and sent my effects by canal and lake to Fairport. We arrived in Kirtland in safety, travelling by land, where I tarried all winter and had the privilege of listening to the teachings of the Prophet, and enjoying the society of the Saints, working hard at my former trade.

As far as I have been able to learn, Brigham never again returned to Mendon and the quiet scenes where he had first heard the gospel message. His devotion to the latter-day work was to carry his name far beyond the borders of that little village.



"BRIGHAM YOUNG LIVED HERE"

John D. Giles, director of the Bureau of Information at the Hill Cumorah, Palmyra, and Mrs. Giles, by the sign at Port Byron which directs the visitor to Brigham Young's house.

water's edge. We returned home about two miles, the weather being cold and snowy, and before my clothes were dry on my back he laid his hands on me and ordained me an elder, at which I marveled.

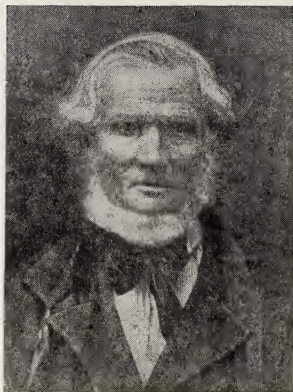
A few weeks after Brigham's baptism, there came to him this additional, marvelous witness of the Spirit:

Ohio. He had never seen the Prophet, yet he had accepted his teachings fully and completely. His own account of this visit is as follows:

Brother Heber C. Kimball took his horse and wagon, Brother Joseph Young and myself accompanying him, and started for Kirtland to see the Prophet Joseph. We

• Sam Brannan

AND THE MORMONS IN EARLY CALIFORNIA



JEFFERSON HUNT

PART X

THE even temper of California's climate, its endless acres of untilled fertile soil, the ease with which huge tracts could be cheaply acquired, all made deep impression on the minds and hearts of the Mormon Battalion members. On the 14th of May, 1847, while stationed at Los Angeles, Captain Jefferson Hunt had broached the subject of Mormon acquirement of California land in a letter to President Young. He had written:

We are in perfect suspense here. In two months we look for a discharge and know not whither to steer our course. We have a very good offer to purchase a large valley, sufficient to support 50,000 families, connected with other excellent country, which might be obtained. The rancho connected with the valley is about thirty miles from this place, and about twenty miles from a good ship landing. We may have the land and stock consisting of eight thousand head of cattle, the increase of which was three thousand last year and an immense quantity of horses, by paying 500 dollars down, and taking our time to pay the remainder, if we only had the privilege to buy it . . .²

This immense tract, so favorably offered, was the Rancho Santa Ana del Chino. At the time of the Mexican War it was in possession of an American, Isaac Williams, who had married the daughter of its former Spanish owner. Through a series of personal misfortunes, Williams had earned disfavor among the proud aristocrats in whose circles he moved. Discouragement and ill health were the reasons for so sacrificial a tender of sale.

However, President Young consistently had looked with disfavor upon California as a gathering place for the Saints, and at the time nothing came of this overture. The subject of land purchase again came to the fore when those members of the Battalion who had re-enlisted for an additional six months outfitted themselves at Williams' Chino Rancho in preparation for their journey to Salt Lake City after their final discharge from military service. As aforementioned, their journey home was by way of the old Spanish Trail, which led through Cajon Pass, Mojave Desert, and Las Vegas Springs. In addition to hauling the first wagon to Zion via the southern route, these returning Battalion boys took with them one hundred and thirty-five good mules and other stock.

In the fall of 1849, Jefferson Hunt consented to pilot a large company of winter-stranded gold-seekers down the snow-free Spanish Trail to California. Except for that small group who disregarded counsel of this hardy, frontiersman, and whose "short-cut" folly landed them in the lethal wastes of Death Valley, Hunt brought his wagon-train successfully through without serious mishap. It was necessary to dismantle the wagons at the upper narrows of Cajon Pass and reassemble them on the other side, but by December 22 they were safely arrived at Chino Rancho. Doubtless land sales again were topics of discussion between Williams and Hunt, for on his return to Salt Lake valley, considerable agitation was manifest by the Saints for establishment of a colony in the fertile valleys of southern California.

A goodly amount of logic was marshaled in support of the idea. Such a wagon route to the coast was essential to the growing Mormon empire. The southern route was perpetually free of the winter hazards which blocked the Sierra passage so much of the year. And it was extremely desirable that the Saints should control the southern end of it, to tend adequately to the outfitting of wagon trains, that they might not find themselves at the mercy of hostile profiteers in stock and supplies. Then again there was wisdom in maintaining a friendly way-station for rest and equipment of converts from Australia, the isles of the Pacific.

ACCORDINGLY, in the winter of 1850-51, President Young appointed Apostles Amasa Lyman and Charles C.

By PAUL BAILEY

Rich to the task of promoting such a colony, and volunteers were called to accompany these leaders to the coast. Apostle Lyman, in service of the Church, had spent some time in the San Francisco Bay region, though he never had been in the vicinity of the chosen site. Charles C. Rich had accompanied Elder Lyman to upper California, but in addition had made the trip to Los Angeles with Jefferson Hunt.

Early in March of 1851, the company—a hundred and fifty wagons strong—pulled out of Salt Lake for first rendezvous at Payson. President Young visited the colonists there, and viewed with considerable dismay the legion of Saints who had availed themselves of this opportunity to settle in California in preference to the chosen place. He had visioned a colony of perhaps twenty or thirty people. When his eyes beheld nearly five hundred of his beloved Saints abandoning their God-chosen heritage for California, he was so distressed he could not address them. Accompanying the group south was Apostle Parley P. Pratt, who with a number of other missionaries was on his way to the south sea islands. The four hundred and thirty-seven men, women, and children included a generous sprinkling of Battalion members and their families. The California pioneer company took with them over three hundred cows, a hundred horses, and fifty-two mules. It was necessary to move the huge train in two sections as far as Parowan.

At Parowan the essential planning for the long desert trip was made. The established custom of choosing captains of fifties and captains of tens was adhered to. These smaller sections moved as units to conserve forage and not to place too great a drain on the meager watering facilities which the desolate southern deserts provided. Their route was one pioneered by Jefferson Hunt—by way of Mountain Meadows, the sandy bed of the Rio

Virgin, over the mesa to Muddy River, and thence to Las Vegas Springs. Their suffering ran the gantlet from blizzards and mud in Utah, to the maddening thirst of the desolate sun-baked deserts. Neither were they free of Indian at-

holding at least one conference, Apostles Lyman and Rich busied themselves with the huge task of raising the very considerable amount of cash necessary to purchase the Lugo properties. Terms were not nearly so advantageous as the

With sublime faith in their venture, Lyman and Rich left the Saints at sycamore grove and hurried north to the gold camps—visiting San Francisco, Sacramento, and Mormon Island. The generous Saints in these places unhesitatingly shared earnings for the benefit of the projected colony, and within two weeks eight thousand dollars' worth of provisions and supplies were aboard the brig *Fremont*. Leaving Apostle Lyman to continue efforts in behalf of the project, Apostle Rich and Richard R. Hopkins boarded the *Fremont* with a substantial amount of cash. In five days they arrived at San Pedro and were met by a group of the brethren with forty teams to haul the precious freight to San Bernardino Valley. Apostle Lyman returned some weeks later, and by September 22 the first token payment of seven thousand dollars was made and the Saints moved onto the property.

The colony was tendered an en-



SAN BERNARDINO IN 1852

—From the original, Ingersoll Collection

tacks. One skirmish nearly cost a group its precious horses and mules. The Pratt train suffered a particularly vicious raid of Paiutes between Vegas and Resting Springs which endangered lives and cost them numerous dead and wounded stock. Late in May the pioneer group crossed the dreaded stretch between Resting Springs and the Mojave River, and June 9 reached the agreed-upon assembly place—a sycamore grove near the south end of Cajon Pass.

Here Apostle Pratt and his fellow missionaries bade farewell to the Saints and hurried on to Los Angeles. Apostles Lyman and Rich, leaving their charges safely encamped at sycamore grove, rode on to Rancho Chino, to confer with Isaac Williams regarding its purchase. Here disappointment awaited them. Williams now refused to sell.

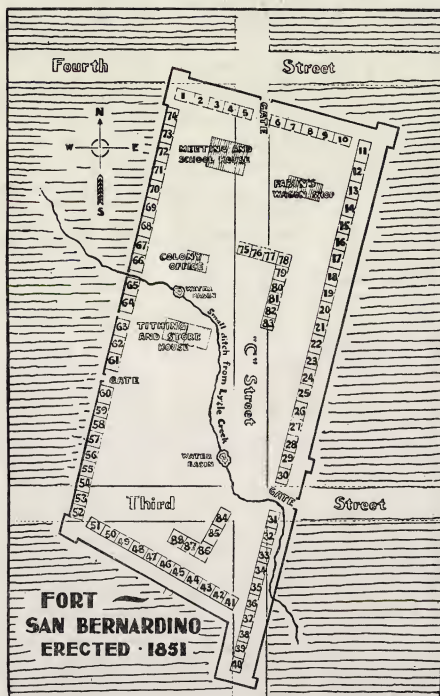
This sudden reversal of Williams is difficult to understand. As late as December of 1850, in a letter to Apostle Rich, he had repeated his offer of sale. "I make this proposition in consequence of ill-health," he said, "and not being able to manage things, as the country is at present, as I could wish."² Discouraged, but not beaten, the two apostles commenced negotiations for other lands suitable to their purpose.

ON July 5, the Los Angeles *Star* announced:

We learn that they [the Mormons] are negotiating for the purchase of the Rancho of San Bernardino from the family of Don Antonio Maria Lugo, by whom it is held. . . . This is the site of the old Mission of San Bernardino. . . . Here probably this interesting people will make their first establishment on the shores of the Pacific.³

The prophecy became a fact only after considerable delay. While the Mormon camp at the sycamores engaged itself in establishing a stake organization, temporary schools, and

From Ingersoll's
Annals of San
Bernardino



expected Chino deal, and the sum finally agreed upon was \$77,500. As the settlers had little cash in their possession, the two apostles were faced with the dilemma of raising \$25,000 before purchase contract might be entered into.

thusiastic welcome by the Los Angeles *Star*:

The Mormons are an industrious community, and will develop the resources of this country to an extent that will give it (Continued on page 430)

²Williams to Rich, *Rich Papers*, Salt Lake City
³Los Angeles *Star*, July 5, 1851

PRUDENCE

By DEONE ROBINSON

A Young Writer



Illustrated by L. K. Parkinson

PRUDENCE lay prone on the bridge catching "water-skaters." For the most part, they eluded her dirty, grubby, little hands, but sometimes she caught one of the many long-legged little bugs. She would clutch it tightly in her hands and feel it wiggling around inside her clenched fingers. Then she would put her hand close to the stream and open it, letting the bug go scooting swiftly away on top of the water.

Her brown, scratched legs waved like flags, and her blue eyes were fastened on her bugs, when the hired man came up from behind her. He grasped her firmly.

"Your mama wants you to come and get ready for Miss Ellen's birthday party, and I told her I'd fetch you. I won't let go of you unless you promise to go straight in and not run off!"

Prudence's eyes darkened menacingly. "Ole silly party!" Then she sighed, "Yes, I'll go straight in."

The hired man let go of her, and walked away toward the orchard. The little girl stood up. Dust and dirt and leaves clung to the front of her faded, blue shirt and shorts. She sadly brushed herself and turned in the general direction of the house. She kicked rocks up the path with her old, scratched shoes. She stamped across the porch. The screen door banged.

"Is that you, Prudence?"

"Yes, mama."

"Well, come in here, darling. Your bath is ready. You'll be late if you don't hurry!"

"Yes, mama." She went across the room muttering darkly to herself, "Ole ugly, silly party."

"Did you say something, dear?" asked her mother.

"No—that is, yes'm. I don't really want to go to the old party, mama. I want to stay home and play."

The mother looked dismayed, "But darling, you never want to go to parties! I've gone over all this with you before. You have to learn to live with people and be friendly. You have to do—well, do as others do. Why, you're thirteen years old, and you should be enjoying them."

Prudence looked up into her mother's pleading eyes, "Yes, mama."

The only time she looked in the mirror during the whole process of dressing was to part her black, straight hair. Her mother always sighed over her hair, but curlers hurt, declared Prudence.

She put on her pretty blue party dress. She stood before her mother. "I feel silly," she said.

The mother smiled weakly, "Why—" Then she said hastily, "You're very nice-looking, Prudence. Now, here's the present."

Prudence held it gingerly in one hand.

"Now, Prudence, it's not far to Ellen's, but you dawdle so!"

"No, mama, I'll walk fast. I'll leave right now and get there in plenty of time."

"All right, dear. And Prudence, please remember to be polite and act nice."

Prudence knew her mother was remembering the last time she went to a party. She had got all the boys to go out on the lawn and play mumble peg instead of dancing, until the horrified little hostess had burst into tears.

"I'll be okay," said Prudence.

"Not 'okay, darling,'" called her mother despairingly.

PRUDENCE kicked a rock along the sidewalk for nearly a whole block before she remembered she had her best shoes on and wasn't supposed to do any kicking with them. That was the trouble, she thought gloomily. There were so many things to remember not to do. She tried kicking the rock with her heel, but she nearly lost her balance, and so she left it lying on the sidewalk. It would be fatal to fall down in her party dress.

She turned the corner, and there was Ellen's house just in front of her. She stopped and sat down on her heels staring at the house. Probably she was early. She hadn't better go in yet. She didn't want to be the only one there. She looked down the shady street. Green lawns with sprinklers sparkled gaily in the sun. How she hated to go in and sit around stiff and awkward, or, worse than ever, dance to a phonograph. Why, a person couldn't even eat as much as he wanted to at a party, because he had to be polite and say, "No, thank you!" It would be ten times more fun at home playing with her puppy.

Her legs began to feel cramped, so she stood up. Someone came out of the house opposite Ellen's. She squared her shoulders. She opened the front gate and went up the walk. She rang the loud clapper on the front door firmly.

Ellen opened the door. "Hello, Prudence, come in."

"Lo," said Prudence. She handed Ellen the present.

"Oh, thank you, Prudence."

Ellen ushered her into the living-room. The room was filled with boys and girls. Prudence gulped; gee, she was late again.

Ellen was speaking, "And this is my cousin, William. His family are staying here until they find them a house."

Prudence saw a pair of brown eyes and some brown, curly hair. Her brow smoothed out; she said, "Lo!"

William smiled at her and found her a chair. Prudence sat down.

Mary Lou Palmer sitting by Prudence nudged her, "William's almost sixteen, and he can drive a car. Ellen told me all about him. Did you see the way he looked at you?"

"Don't be silly," said Prudence.

The rugs were rolled up—so it was to be dancing. Prudence groaned inwardly. "Why do they want to dance?" she asked herself.

Then William was standing in front of her, "Would you care to be my partner for the first one?" he said.

"Yes," breathed Prudence. She felt the other girls' eyes on her, and she lifted her head a little and ventured a smile at William. William tightened his grip on her hand.

Then terror clutched her. What would she say to him? Would she have to say anything? Goodness, she couldn't say anything!

(Concluded on page 420)

THE IMPROVEMENT ERA

Eloquent CHAIRS from Zion Canyon Country

By
FRANK R. ARNOLD

A COLLEGE boy once hitch-hiked home from Utah rather than spend his father's money for a ticket. He used it instead for riding boots and on arriving home he set them up in front of his father, exclaiming, "Cost me a lot, but aren't they eloquent! I had to have them. Look as though they were going somewhere, even standing empty like that."

More eloquent than cowboy boots are the pioneer chairs of southern Utah. You find them in the Union Pacific Lodge on the north rim of the Grand Canyon, in the villages along the Virgin River as you climb up to Zion Canyon, and above all, across the river in Grafton, where skilled chairmakers on canyon ranches make imitations for summer mountain cabins. I met them first in Hurricane at the hotel some years ago and wanted to buy one from the hotel proprietor as the best possible souvenir of my trip to southern Utah. "Go across the street," said he. "You can get all you want there. Old man makes them and sells them to passing tourists, who send them home."

I went across the street and met Mr. Petty, a man over eighty, sitting in a rawhide-bottomed, ladder-backed chair before his door while chair uprights were boiling in a brass pail to soften the wood for bending. He greeted me with a most unctogenerian enthusiasm.

"Sure, this is a chair factory. I've been making them since I was fifteen. Learned to from Sam K. Gifford in Rockville. He made nothing but chairs and peddled them with an ox team all over this intermountain country. His son, Alpheus Gifford, made all kinds of furniture, all over the state, and many a pioneer bride was happy to own one of his bedsteads. My father went to Rockville in 1862. When I was nineteen I made seven hundred chairs to get money to take violin lessons and I've played the violin in Nevada mining



towns all my life, but now I'm too old to get around and I'm back here making chairs. I do the whole job. Cut down the trees in the river bottoms and turn out the chairs. Native ash is best. Mulberry is good and so's black walnut, and ailanthus is all right, too, specially to use green around the chair rungs, shrinks so tight around them. When Sam Gifford settled in Springdale, last village before you get to Zion Canyon, he sent back to Ohio for ailanthus trees. That's why you see them growing now along the road as you go into town. You'd think I'd use box elder. It holds chair rounds well but won't wear as long. I guess I'm the only chair maker left in the United States who makes rawhide bottoms. I take the hair off the hide, same as a tanner, soak it in water, cut it in strips a quarter of an inch wide, and it takes only eighteen to twenty-four hours to dry. In summer it will dry over night."

I BOUGHT some of the Petty chairs to send back to Massachusetts. And then when I got to Rockville, I saw some Gifford chairs. The old Gifford chair is lower and broader and the uprights do not come up in knobs to torment your legs.

We stayed at the Dennett house in Rockville run by Mrs. John Dennett, married in 1865 at fifteen and mother of twelve children. We admired her rawhide-bottomed chairs.

She told us her mother had given her a dozen when she married, and for over sixty years they had stood around the stove and drummers and visitors had sat on them tilted against the wall, but the rawhide was still intact and tight, and the uprights and rungs strong. Only the back legs were worn down a little from much tilting.

Some years later, after Mrs. Dennett's death, I bought some of her old chairs, but I had to take them across the river to Grafton, a village of three houses, to get the seats restrung by a chair artist of today who supplies canyon houses with chairs built on the pioneer model. He first wanted to know would I have the hair on or off, and as I didn't know, he made me some of both and I liked the types equally well. Then he took a soaked rawhide, cut it into one long strip, tied one end into one of the back corners of the seat, started weaving it across from side to side, and in two hours my chairs, seventy years old, were ready for another seventy.

And as for eloquence, these chairs talk to me of ladderbacks all over

(Concluded on page 422)

SIR WALTER SCOTT

Genealogist

By ARCHIBALD F. BENNETT

Secretary, Genealogical Society of Utah

SIR WALTER SCOTT was a forerunner in the great modern movement of "turning the hearts of children to their fathers."

He had all the instincts and all the interests of an up-to-date genealogist. He wrote a brief autobiography which was discovered in an old cabinet at Abbotsford after his death. He printed a helpful genealogy on the Haliburtons, giving the ancestry of his grandmother, Barbara Haliburton. His pedigree he traced back on a number of lines; and he delighted in the stories of ancestral lives and adventures. At Abbotsford was collected every obtainable portrait of his forefathers; and he frequently studied their features and sought to divine what characteristics he had inherited through his ancestral background. Eagerly he searched old documents—deeds, contracts, parish registers, and the like—for more facts regarding them. Upon the walls and ceilings at Abbotsford, he had preserved the proud coats-of-arms of the notable families through which he came. He familiarized himself with the personal history of those he knew to be his progenitors, and read such family histories as were then available. An early and dear friend of his was Robert Surtees, the famous antiquarian and genealogist. But above all else, his magic pen made live again for us and all succeeding generations these characters of a former stirring time, in a sympathetic reproduction of their spirit and chivalry. In the large sense, every poem and every novel he wrote was a genealogical interpretation, and very frequently of the lives of his own ancestors.

In his *Memoirs* he wrote:

Every Scottishman has a pedigree. It is a national prerogative as unalienable as his pride and his poverty. My birth was neither distinguished nor sordid. According to the prejudices of my country, it was esteemed *gentle*, as I was connected, though remotely, with ancient families both on my father's and mother's side. My father's grandfather was Walter Scott, well known in Teviotdale by the surname of *Beardie*. He was the second son of Walter Scott, first Laird of Raeburn, who was the third son of Sir William Scott, and the grandson of Walter Scott, commonly called in tradition *Auld Watt*, of Harden. I am therefore lineally descended from that ancient chieftain, whose name I have made to ring in many a ditty, and from his fair dame, the Flower of Yarrow—no bad genealogy for a Border minstrel.

Scott's gifted biographer and son-in-law, John Gibson Lockhart, makes this comment on the above passage:

Sir Walter Scott opens his brief account of his ancestry with a playful allusion to a

trait of national character, which has, time out of mind, furnished merriment to the neighbours of the Scotch; but the zeal of pedigree was deeply rooted in himself, and he would have been the last to treat it with serious disparagement. It has often been exhibited under circumstances sufficiently grotesque; but it has lent strength to many a good impulse, sustained hope and self-respect under many a difficulty and distress, armed heart and nerve to many a bold and resolute struggle for independence; and prompted also many a generous act of assistance, which under its influence alone could have been accepted without any feeling of degradation.

He speaks modestly of his own descent; for, while none of his predecessors had ever sunk below the situation and character of a gentleman, he had but to go three or four generations back, and thence, as far as they could be followed, either on the paternal or maternal side, they were to be found moving in the highest ranks of our baronage. When he fitted up, in his later years, the beautiful hall of Abbotsford, he was careful to have the armorial bearings of his forefathers blazoned in due order on the compartments of its roof; and there are few in Scotland, under the titled nobility, who could trace their blood to so many stocks of historical distinction.

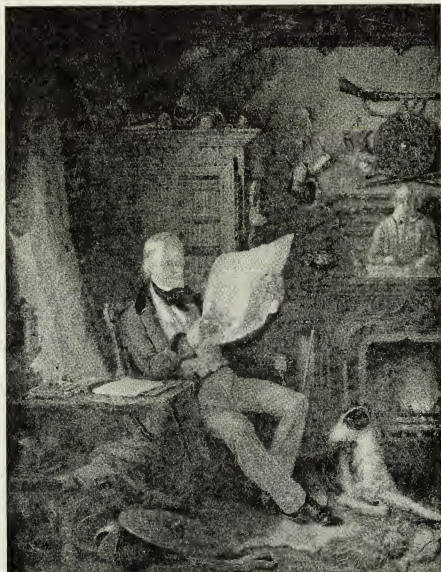
In the *Minstrelsy of the Scottish Border*, and Notes to the *Lay of the Last Minstrel*, the reader will find sundry notices of the

"Bauld Rutherfords that were sae stout," and the Swintons of Swinton in Berwickshire, the two nearest houses on the maternal side. An illustrious old warrior of the latter family, Sir John Swinton, extolled by Froissart, is the hero of the dramatic sketch, *Halidon Hill*, and it is not to be omitted, that through the Swintons Sir Walter Scott could trace himself to William Alexander, Earl of Stirling, the poet and dramatist. (Lockhart, *Life of Sir Walter Scott*, 1:33, 87-88.)

That Sir Walter Scott knew and prized this relationship to the poet of an earlier generation is evidenced by a note he wrote on his copy of "Recreations with the Muses, by William, Earl of Stirling, 1637," which reads:

Sir William Alexander, sixth Baron of Menstrie, and first Earl of Stirling, the friend of Drummond of Hawthornden and Ben Jonson, died in 1640. His eldest son, William Viscount Canada, died before his father, leaving one son and three daughters by his wife, Lady Margaret Douglas, eldest daughter of William, first Marquis of Douglas. Margaret, the second of these daughters married Sir Robert Sinclair of Longformacus in the Merse, to whom she bore two daughters, Anne and Jean. Jean Sinclair, the younger daughter, married Sir John Swinton of Swinton; and Jean Swinton, her eldest daughter, was the grandmother of the proprietor of this volume. (*Ibid.*, 1:88, footnote.)

SIR WALTER SCOTT
AT ABBOTSFORD



Courtesy
The
Salt Lake
Library

This Sir William Alexander, Earl of Stirling, fourth great-grandfather of Sir Walter, was a public-spirited and patriotic man, a far-seeing statesman with ideas much in advance of his time, and endowed with talents which distinguished him as one of the most brilliant of his countrymen of the seventeenth century. He gained early reputation as a scholar, and this led to his selection as tutor to young Prince Henry, son of James I of England and heir to the throne of England and Scotland. When Prince Henry died in 1612, Sir William Alexander became tutor to Prince Charles, afterwards Charles I. The instructor had great influence, by virtue of his literary talents and personal accomplishments, and substantial rewards soon followed. By royal charter he was granted a vast territory in then little known North America, including the best portions of the present United States and Canada—an empire larger than all the king's dominions elsewhere, and in it was vested with almost absolute authority. Industiously he set about to colonize this area; and in 1624 wrote a brilliant work entitled, "An Encouragement to Colonies," but not appreciated until the day of colonization dawned. In 1635 Charles I made him Earl of Stirling; and in 1635 granted him Long Island comprising what is now part of the City of New York, but then not a very helpful gift.

The Earl was a poet of no mean ability, and his poems were read and admired by Milton, Ben Jonson, Drummond of Hawthornden, and won the later unstinted praise of Addison. Despite his busy life as scholar, courtier and statesman, he produced a remarkable number of poems "weighted with thought." Some were dedicated to King James, and gave warning and counsel that "wicked princes" may be dethroned. "Manlier speech never was addressed to kings than by him," says one authority. (*Dictionary of National Biography*, 1:279-280; *Scott's Peerage*, 8:170-178)

He died at London in 1740, being predeceased by his son, who bore the title of Viscount Canada. Through the viscount's wife, Margaret Douglas, daughter of the eleventh Earl of Angus and first Marquess of Douglas, the latter passed on to Sir Walter Scott, their descendant, the blood of the great house of Douglas, of many other families of the highest Scottish nobility, and of the royal family itself. Scott was the eighth great-grandson of King James IV of Scotland, who fell at the battle of Flodden, and the offspring by a number of lines from the earlier sovereigns of his native land.

In order to speak with assurance, I have traced his pedigree, utilizing the best and most authentic sources today available, to include the names of over seven hundred of his progenitors, and have tabulated them on seventy-five pedigree charts. A study of these shows that certainly Scott did not overstate the case when he modestly said that his birth was accounted *gentle*. Through

Mary of Gueldres, queen of James II, he traces to most of the royal lines and nobility of Europe; through Joan Beaufort, queen of James I, he derives from Edward III of England and good queen Philippa, and thus again his lineage can be followed to reigning houses in France, Germany, Spain, Holland, Hungary, Russia, Constantinople, and Italy, Poland, and the countries of Scandinavia. What is still more interesting, perhaps, is that most of the characters who live again in his poems and novels can now be demonstrated to be a great-grandfather or great-grandmother, of one degree or another.

In the Introduction to the Sixth Canto of *Marmion*, Scott has left us a pen picture of one great-grandfather—Walter Scott, known as *Beardie*, who vowed never to shave his beard until the Stuarts were restored to the throne:

Still linger in our northern clime
Some remnants of the good old time,
And still within our valleys here
We hold the kindred title dear,
Even when, perchance, its far-fetched claim
To Southron ear sounds empty name;
For course of blood, our proverbs deem,
Is warmer than the mountain stream.
And thus my Christmas still I hold
Where my great-grandfathers came of old,
With amber beard and flaxen hair
And reverent apostolic air,
The feast and holy-tide to share,
And mix sobriety with wine,
And honest mirth with thoughts divine:
Small thought was his, in after time
E'er to be hitched into a rhyme.
The simple sire could only boast
That he was loyal to his cost,
The banished race of kings revered,
And lost his land—but kept his beard.

The father of *Beardie* was another Walter Scott of Raeburn, who married Isobel MacDougall. They were Biblical students and he read the Old Testament in the original Hebrew. Later they embraced the doctrines of the Quakers, at a time when George Fox visited Scotland, and in consequence were subjected to severe and bitter persecution. He was imprisoned, and, by government order, his children were taken from the custody of himself and wife, and entrusted to his brother, lest they, too, become "infected with the errors of Quakerism." The mother, when her children were snatched from her, followed them to their new home, but was denied entrance, even when she fell upon her knees before the relatives. Thus it was that *Beardie* and his posterity were not trained as Quakers.

The father of Walter Scott of Raeburn, the Quaker, was Sir William Scott of Harden, who married Agnes Murray, daughter of Sir Gilbert Murray of Elibank. In his youth William engaged in a foray on Sir Gideon's lands, and was overpowered and captured, and carried a prisoner to the Murray castle. Scott used this experience as theme for an early unfinished poem called "The Reiver's Wedding," with the opening words:

Or will ye hear how a gallant lord
Was wedded to a gay ladye?
* * *

The Warden's daughters in Lochwood save,
Were all both fair and gay,
All save the Lady Margaret,
And she was wan and wae.

As she bemoans her fate she glances up and sees her father's men bringing in the hapless prisoner:

And in the midst the troopers led
A shackled knight along.

The poem fragment ends at this point, but Sir Walter Scott tells the story as passed on by tradition:

The Lady Murray (agreeably to the custom of all ladies in ancient tales) was seated on the battlements, and descried the return of her husband with his prisoner. She immediately inquired what he meant to do with the young knight of Harden. "Hang the robber, assuredly," was the answer of Sir Gideon. "What," answered the lady, "hang the handsome young knight of Harden, when I have three ill-favoured daughters unmarried? No, no, Sir Gideon; we'll force him to marry our Meg." Now tradition says that Meg Murray was the ugliest woman in the four counties, and that she was called, in the homely dialect of the time, "Meikle-mouthed Meg." Sir Gideon, like a good husband and tender father, entered into his wife's sentiments, and proffered to Sir William the alternative of becoming his son-in-law, or decorating with his carcass the kindly gallows of Elibank. The lady was so very young, that Sir William, the handsomest man of his time, positively refused the honour of her hand. Three days were allowed him to make up his mind, and it was not until he found an end of the rope made fast to his neck, and the other knotted to a sturdy oak bough, that his resolution gave way, and he preferred an ugly wife to the literal noose. It is said they were afterwards a very happy couple.

Lockhart remarks that the descendants of Meg with the large mouth "inherited something of her characteristic feature," and that "the poet himself was no exception to the rule."

In the *Lay of the Last Minstrel*, which is in reality a stirring story of the Scott clan, ancestors of Sir Walter himself troop in rapid succession. At the signal call "Wat of Harden came hither again." He was the father of Sir William who married Meg Murray, a notable border reider, celebrated in border ballads as "Auld Wat of Harden." Of him Scott wrote this note to accompany the *Lay*:

The family of (Scott of) Harden are descended from a younger son of the Laird of Buccleuch. . . . Walter Scott of Harden, who flourished during the reign of Queen Mary, was a renowned freebooter. . . . In the recess of this glen he is said to have kept his spoil, which served for the daily maintenance of his retainers, until the production of a pair of clean spurs announced to the hungry band that they must ride for a supply of provisions. He was married to Mary Scott, daughter of Philip Scott of Dryhope, and called in song the Flower of Yarrow. He possessed a very extensive estate, which was divided among his five sons.

In his *Memoirs* Scott adds: "My grandmother, in whose youth the old border depredations were matter of recent tradition, used to tell me many

(Concluded on page 430)

GRANDPA GAYLER...

Pioneer

THE STORY OF A MORMON PIONEER WHO NEVER CROSSED THE PLAINS BUT WHO BLAZED TRAILS FOR THE GOSPEL AT HOME

JOHN THE BAPTIST GAYLER stopped twirling his cane for a moment and attempted to balance it on his thumb.

"Yes suh," he reflected, "many is the time I've sat and held a gun while the elders preached."

Delighted by his own remark, he burst into a half cough, half chuckle which convulsed his lanky frame. His bushy white beard, protruding from his face at an angle which lengthened his chin several inches, bobbed merrily.

Presently he settled back in the battered rocker and began another story of the early days . . . fidgeting idly with his cane as he talked.

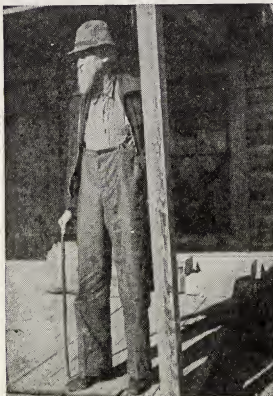
Here was an unusual character. I knew that after I heard him tell his first story. To the casual passer-by who saw him lounging on the porch, he looked like any other superannuated southern farmer. But Grandpa Gayler was different. You could tell that.

His conversation was alive with wit and rich with philosophy, reflecting a full, contented life. In spite of the wrinkles which creased his face and the slight stoop which bent his back, he was not mired in the rut of old age. It was evident from his sense of humor and the mischievous twinkle in his eye that he had managed to maintain a fresh perspective on life.

Grandpa Gayler—as he is known affectionately to more than five hundred missionaries who have shared his hospitality—never crossed the plains. While other converts were trekking to Utah, he stayed at home and blazed trails for the gospel in a hostile land. His farm was an oasis for early missionaries who found refuge from persecution within his gates. It was not uncommon in those days for a pair of harassed elders to stumble upon his porch, gasping for water which had been refused them everywhere else along the way. Often they quenched their thirst while Brother Gayler held an angry mob at bay with a shotgun.

Oldest living convert in Alabama, John the Baptist Gayler was born August 14, 1858, in Cherokee (now Etowah) County, Alabama, where he has resided all his life. When his father, Allen Gayler, announced that he would be called "John," the hired worker, a devout Baptist, hit upon a brilliant idea. If "John" was to be the name anyhow, he reasoned, it might as well be "John the Baptist" in honor of the great Biblical character. Old man Gayler was impressed. So the new baby became John the Baptist Gayler—a name which peculiarly fitted his later role as a forerunner of Mormonism in Alabama.

By JACK NORTHMAN
ANDERSON
of the Southern States Mission



"GRANDPA" GAYLER

RELIGIOUS at heart but dissatisfied with the teachings of the local denominations, John Gayler grew up without joining any church. It was not until fifteen years after his marriage to Margaret Elizabeth Reynolds in 1878 that he first encountered Mormonism.

On a September day in 1893, he greeted two elders—N. W. Miller of Manassa, Colorado, and B. F. LeBaren of Mesa, Arizona—at his door. He had been warned by his neighbors that the Mormons were coming, but in spite of all that he had heard against them, he could not force himself to be unfriendly. He shook hands with Elder Miller and, with the same grasp, pulled him inside.

"Come in," he invited.

. . . At this point the lean, white-bearded old man beamed with pride. "The first words I ever spoke to a Mormon elder," he boasted, "were 'Come in.'" And he burst into another chuckle.

Before those first missionaries continued on their way, they explained the Articles of Faith and left three tracts. John Gayler and his wife were immediately interested, and stayed up until late in the night reading. Next morning they decided to become Mormons.

Five months elapsed, however, before they could contact the elders and take

the initial step. Finally, on March 13, 1894, they were baptized into the Church by Elder Miller.

They had been Mormons less than one day when word got around that the missionaries were in town. As dusk settled upon the Gayler farm, a crowd of scowling, muttering neighbors were seen approaching the house. They carried whips of leather thongs.

Brother Gayler met them at the gate. "We came to talk to the Mormon elders," they announced . . . and he could see that they meant business.

But Brother Gayler also meant business.

"You can come in and talk to them, but it won't be healthy if you try anything else," he warned.

As they filed in, he sat with a gun on his lap to enforce his warning.

For several years those neighbors refused to have anything to do with him. Later, several of them joined the Church. In addition to those he has converted, Grandpa Gayler proudly boasts that he has raised "three generations of Mormons." Now living are one daughter, eleven grandchildren and twelve great-grandchildren—all enrolled in the Gadsden Branch.

A hatter by trade, Brother Gayler made hats by hand until the advent of the machine. Then he reverted to farming, which occupied his working hours until two years ago when failing health confined him to the house.

When he was active, he always delighted in mingling with the crowds in town on Saturday afternoons and talking religion with all who would listen. Now that he is unable to wander the streets, his old cronies often visit him at his home to bring up a new argument in their favor. But Grandpa Gayler has an answer for everything. Always alert and witty, he can wiggle out of a dilemma with ease . . . usually by quoting scripture, which he does faster than most listeners can follow.

"If they can't keep up with me," he pointed out with a chuckle, "they can't tell when I make a mistake."

One old-timer asked him why it was necessary for a person to join the Church as long as he lived a good Christian life.

Grandpa Gayler thought a moment, pushing his weather-beaten hat back on his head and scratching his straggly, white hair with a bony finger.

"The only ones who were saved from the flood," he said at last, "were those who got on board the ark."

After this story, he looked up at me earnestly.

"Son," he declared, "life wouldn't be worth livin' without the Church. It's the one thing that gives me satisfaction in my old age. I know it's true, and I have known it ever since the day those first elders visited me forty-nine years ago."

Then he paused, and the twinkle crept back in his eye.

"The gospel is like a feast," he said. "It is laid out on the table for you. All you gotta do is he'p yourself."

President EDWARD J. WOOD

*"A Life Filled with
Gracious Years"*

By C. FRANK STEELE

A good and faithful servant, dean of stake presidents in the Church, was recently honorably released after thirty-nine years of continuous service in the stake president's office. This is the unusual record of President Edward J. Wood of the Alberta Stake of Zion, Cardston, parent stake of the Church in Canada. The late Charles Ora Card, venerable churchman and colonizer, founded the Mormon colonies in Canada. Edward J. Wood succeeded him as stake president at the turn of the century and has seen the impressive growth of the Church in the northland as foretold by President John Taylor and other Church leaders.

Now, relieved of the strenuous duties of his office as head of a large and busy stake, the veteran leader will be better able to discharge the duties of his continuing office as president of the Alberta Temple. There in the quiet of its gardens and in the sweet solemnity of its courts he will find a new peace in the midst of a war-torn world ministering to the faithful who come to the House of the Lord for worship and solace. "Thou wilt keep him in perfect peace, whose mind is stayed on Thee because he trusteth in Thee." As expressed by Isaiah, such is the peace, such the power President Wood will find as he devotes his full ministry to the temple. It is a time and an opportunity he has long anticipated.

Life has dealt kindly with President Wood, if not always gently. He is still enjoying unusually good health; in fact, one is amazed at the smartness of his step and the buoyancy of his spirit. Perhaps it is in his fine sense of humor that has had much to do with this; his close contact with the people, especially the young people, has had its influence. There is little indicative of age about him except perhaps the maturity of his judgment and counsel and the all-embracing love he bears for his fellow men. His is a vigorous, compelling personality, and his broad and living conception of religion and the brotherhood of man has endeared him to thousands both within and without the Church. He has been a great friend-maker for the Church.

WHEN his retirement was announced, a friend remarked: "What a life to look back upon! A life filled with gracious years."

This seems precisely to fit Edward J. Wood, whose ministry has touched lives in many lands and among many races. He is one of the great missionaries of the Church and still retains the missionary spirit, the spirit of changing lives, of winning men to God. At home and abroad, on the islands of the Pacific where the trade winds blow, and among the Blackfeet of his Canadian

home he has preached the gospel and borne his testimony.

President Wood was born some seventy-seven years ago in Salt Lake City. His father was William Wood, a butcher by trade, a native of England and a veteran of the Crimean War. William Wood was an able preacher and a fascinating story-teller. Likewise few can tell a story more forcefully than President Wood. His reminiscences and well-selected stories always lend color and warmth to his sermons and fireside talks. His mother was Elizabeth Gentry Wood, a convert—as was his father—of the late President Charles W. Penrose during the latter's missionary work in England. That was in the 'fifties. His parents, as sweethearts, crossed the Atlantic in a sailing ship and the great plains to Salt Lake City in a wagon train.

As a youth he accompanied his parents on a mission of colonization to Dixie, far south of Salt Lake. It was then Mexican territory. Later it became part of Arizona, and today the spot where the Wood family lived for five years is covered by Lake Mead of famous Boulder Dam.

President Wood delights to recall his youth. At twelve he was ordained a deacon and with other members of the Priesthood marched in the funeral procession of President Young. At thirteen he was a Sunday School teacher. In 1888, he was ordained a seventy and with Elder William O. Lee and

wife and Elder Adelbert Beesley was called on a mission to the Navigator-Samoan Islands. This was the first of three missions President Wood filled in the South Sea islands. Often he has been the only white person on an island, often traveling thousands of miles, sometimes through treacherous seas, by native canoe.

It was during his early missionary labors in Samoa that President Wood met Robert Louis Stevenson. Stevenson was an outspoken admirer of the Mormon missionaries' practical work among the natives.

President Wood's many years of early missionary work in the islands, (in the 1890's) for a considerable time as president, stand out among the fruitful years that have characterized his long and interesting career in the Priesthood of the Church.

Says President Wood, recalling his first mission:

When I was set apart for my first mission by President George Q. Cannon, he said, among other things, that the Holy Ghost, given me when I was confirmed a member of the Church, would be a comforter, a protector, and guide to me, and that if I remained faithful and worthy the Tempter would have no power over me.

I was also promised that the hearts of evil, designing men, who would seek to do me bodily harm, would be softened when they would come under the influence of the Holy Ghost around me.

Often I sat in councils by the side of native chiefs who were strong adherents

(Continued on page 436)



PRESIDENT AND MRS. EDWARD J. WOOD

The Two UNIDENTIFIED Men

— By DR. A. L. CURTIS —

ALTHOUGH the Church early stimulated the recording of events which later became history, and many individuals kept diaries and journals, there were many things left untold.

A few sidelights on the entrance of the Pioneers into Salt Lake Valley should be interesting and may afford a clearer view of the event. We are given a graphic description of the entrance of Orson Pratt and Erastus Snow into the valley on July 21, 1847. The two, with one horse between them, proceeded ahead of the main companies. Because the going was bad along the creek, they climbed a steep hill at the mouth of Emigration Canyon. Here the valley burst into full view. They were overwhelmed and overjoyed. They waved their hats in the air and cried, "Hosannah! Hosannah to the Lord!"

After gazing at the valley, the sky, the mountains, the blue waters of the lake with its islands, and range after range of mountains, they proceeded on their journey. They took a circuitous course. We are told they first went north toward Red Butte. Later they must have turned west and then south or southwest, for after a few miles' travel they came to some "canyons" in the valley. These were probably the deep ravines in the east bench through which the streams flow. In this region Erastus Snow missed his jacket and returned to find it. Orson Pratt continued on for a short distance and then returned to the mouth of Emigration Canyon, where the two men met and returned to camp.

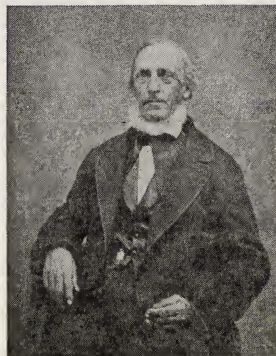
AN exploring party of nine men under the leadership of Orson Pratt and George A. Smith entered the valley early the next day, Thursday morning, July 22, 1847. The main object was to find a suitable site for a future city.

They took a westward course from Emigration Canyon until they reached the level valley, where they followed a meandering course northward to the forks of City Creek. They were favorably impressed with this region. Nevertheless, they explored farther north toward the lake and finally came to the warm springs. The hot springs were a curiosity to them, but since the soil was poor here they returned to City Creek. Here they did something that in the histories is not usually emphasized. They actually took possession of the region. They established a camp.

In 1888, when many of the men of the exploring party were still alive, the

historian Bancroft wrote: "The following morning (July 22, 1847) the advance company, composed of Orson Pratt, George A. Smith, and seven others, entered the valley and encamped on Cañon Creek." "Cañon Creek" evidently was City Creek. The main point in Bancroft's statement is that the exploring party established a camp.

The party divided. Some of the members remained at the site and the others returned to the main groups to report. Orson Pratt, George A. Smith, Erastus Snow, John Pack, and Joseph Matthews returned. Lyman Curtis and Levi Jackman, and possibly two others, re-



LEVI JACKMAN



LYMAN CURTIS

the scribe of the Prophet Joseph Smith. He kept a daily journal of the Pioneer journey. The Salt Lake Tribune for May 7, 1897, records:

The Tribune received a welcome addition to its Pioneer Library in the journal of 1847 kept by Levi Jackman, who faithfully recorded everything that came under his observation. This book is one of the most valuable yet found as a historical relic . . .

Lyman Curtis and Levi Jackman were companions in the great Pioneer trek. They traveled in the same wagon. They had been in the militia at Far West, Missouri, and in the Nauvoo Legion. Years afterward, when the Salem Canal had been completed by the united efforts of Lyman Curtis and his associates, thus making possible homes for hundreds, Levi Jackman came and made his home at Salem, Utah, as a neighbor.

maintained at the permanent camp site. They slept on the present location of Salt Lake City that night and were on the ground to welcome their comrades the next day. One of their charges was to build and maintain a beacon fire to mark the chosen site and to pilot the course of the various advancing groups. No sooner had the returning members left them than Lyman Curtis kindled a fire of sagebrush. When this was burning briskly he piled it high with green sage. From it rose a column of blue-gray smoke that could be seen from many parts of the valley. It was a welcome, a beacon to which all eyes turned and by which all hearts were moved.

Levi Jackman had been, at one time,

It seems that during the day of July 22, the advancing groups did not know the exact whereabouts of the exploring party and, in turn, the exploring party did not know the exact location of the various groups. At the mouth of Emigration Canyon the second division caught up with the first division. The two emerged from the canyon as one body. Strange to say, they turned left and traveled southwest, probably over the bench land south of Emigration Creek. They were attracted here by a beautiful and extended level area of ground, brushless and covered with

(Continued on page 420)

THE IMPROVEMENT ERA



LAST DAY OF LEAVE

By Gilean Douglas

I SHALL not look behind,
But go with head held high and never see
The deep shoreline which I have loved so
long;
Those current eddies, truculent and strong;
That big gray rock which was a world to
me—
These shall not fill my mind!
But, oh, do you suppose the sun has set
Upon the high cliff of my island yet?

TIME'S INTERLUDE

By Darlene Bigler
A Young Writer

TIME flies on ever-moving seconds;
It looks not back, nor does it hesitate.
For those who shirk work undone,
It cannot wait;
But speeds on and on
Into the eternity
Taking with it men who have traveled far
And who have the will to travel farther.
They are the ones with happiness of
Industry in store for them—
Not for just this brief interlude of time
But up to and including the prime of the
hereafter!

LONGTEMPS

By Helen Baker Adams

FOR a long time we have sat in the sun—
Watching pear blossoms fall from the
bough,
Leaned in the doorway till evening had
come
Bringing us starlight communion. Somehow
We always attended the migrant birds'
going,
Bittersweet's turning, the harvest's bright
moon.
Too long we have busied with aimlessly
blowing
Frosty-white fern on the window. At noon
We watched the warmth of the low winter
sun
Pale all our etchings. We lived but for
beauty . . .
Seasons in glory—but all that is done.
Now for a time we must look to a duty,
Mark time to war-drums. But gray guns
shall cease
And Eternal Beauty will shine through the
Peace.

SHOULD I EXPLAIN

By Lucretia Penny

WHEN they come—and some come still—
To my little house at the edge of the
hill
And say, "Nice view, but I'd think, my dear,
You'd find it frightfully lonely here!"
Should I explain—or should I not—
That the rest of the world is the lonely spot,
And this bit of earth I call my own
Is the only unlonely place I've known?

JULY, 1943

OLD COWMAN

By Lydia Hall

BY the side of the house he sits,
His head bared to the sun;
His back is bent; his hands are rough
From work that he has done.
He sees beyond the city's dust
The rock-bound lands that lie
Where the sky seems to touch the earth,
And the earth touch the sky.

He sees the herds of cattle, and
The trails he used to ride,
The dark forms of the scented pines
Where canyon walls are wide.

He holds close to his heart the scenes
That memory distills.
The sweetness and the splendor of
The meadows of the hills.



THE SACRED GROVE

By John J. Shank

IN one such hour one hundred years ago
The Grove held other light than sun
that he
Who stood among the reaching trees
might see
Beyond the pale wherein earth's children
grow,
Might know the soil of Zion and the way
Of grace for careless generations here,
Experience God, exalt, and fear,
And reinstate the Church of Jesus' day.

The Saints of latter-year, here met with
love
And honor for the earth's degree of man.
Pursue the virtuous promise birth began
Of life risen higher than the ultimate dove;
And shattered sunshine mottles glades
around
The while they, singing, tread on holy
ground.

WHERE WINDOWS LOOK

By Ethelyn Miller Hartwich

CLIFF dwellers had no windows, so they
say,
And city-men, who live on a brick-walled
way,
May never gaze where greening valleys
roll;
Yet eyes may claim the stars' cool diadem.
And each may choose the windows of his
soul
Forever looking toward Jerusalem.

ALL IN A DAY

By Alice Whitson Norton

TONIGHT I took my mending basket down
And gazed with awe at socks of red and
brown
With jagged holes in ankle, heel, and toe,
And pondered in my soul how these could
grow.
Remembering, but yesterday with yarn
Another batch of socks I'd had to darn.
And then I thought of gay, capricious Anne,
Of Joseph's manly stride, and skipping Dan,
And all the steps they made—the fun they
had,
The countless things they did to make me
glad,
Their bodies, perfect specimens, and strong,
The house vibrating daily with glad song.
Then joyously above the mass I bent
And patiently began to mend a rent.

HOMESICK

(A Song of the Mountains)

By Brownie Underhill

THE mountains are calling me, calling me
homeward
With pictures from memory of cool canyons
deep
And the motion of trees in the pine-scented
breezes.
With a song in my heart a long promise I
keep.

Odors of sagebrush are pungently drifting.
Echoes resound, making rocky cliffs ring;
Living is joyous again in the mountains—
Happiness only the home hills can bring.

Dear mountain peaks! There is strength in
your beauty.
Gay splashing streams! You are near! You
are near!
Song of the hills, fill my soul with your
music.
Land of my dreams! I am here! I am here!

NO SKY SO LOUD

By Eva Willes Wangsgaard

YOU could not tell to walk the whitened
drive
How firmly roots take hold beneath the
snow;
How full of strength a seed is, how alive
To every element that helps it grow.
And yet, when April penetrates this ice
And pours a liquid swiftness gutterwand,
Carnations will release their clove-rich spice
Where now no petal blows, no leaf is
stirred.
Above the noisy wings that fret the sky,
Beneath the blackened craters soaked with
pain,
The seeds of peace, the roots of justice, lie
As through the darkness seeds have always
lain.
No sky so loud, no crusted drift so deep,
But summer finds the small seeds where they
sleep.

MISSIONARY for the CHURCH

—The Record of Another "Era" Year

20,000 Subscriptions in 1933 to
80,000 Subscriptions in 1943

THAT is the record of the growth of *The Improvement Era* in the last decade. The four hundred percent increase is the remarkable achievement of a vast group of loyal men and women who work unselfishly in the wards and stakes of the Church to carry the magazine into the homes of Latter-day Saints everywhere.

It would be difficult to find in the Church greater loyalty and devotion to duty than that manifested by *Era* workers who have made possible the great advancement of *The Improvement Era* each year. Presidents of stakes, stake high councilmen, bishops of wards, stake board members, ward board members, under the guidance of stake and ward *Era* directors, have all cooperated in an enthusiastic plan to reach the ultimate goal set forth by President Grant—"An *Era* in every home."

The record of the past year's activity is a success story which has few equals. Volumes could be written on the initiative and accomplishments of individual stakes and wards throughout the Church. We could tell how many wards and stakes used elaborate displays of charts and banners showing progress of the campaign, how other stakes and wards have put on parties and dinners and entertainments in order to create enthusiasm and enjoyment in their work. We could tell how splendid ward leaders have had the vision to realize how helpful the *Era* could be to boys in the armed services, and how they have found ways to place the *Era* in the hands of every single boy leaving the ward. They have done this with the conviction that the *Era* can and will be not only a great source of entertainment and enjoyable reading, but also a great source of comfort and strength. Thousands of subscriptions have been received and the magazine is now being sent to service men in every part of the world.

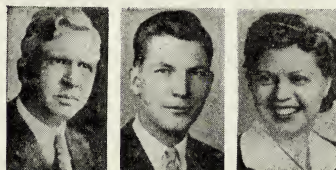
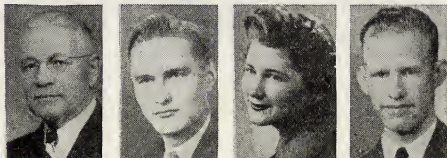
The story comes back how a soldier walking into a barber shop in Egypt found an *Improvement Era* among the other magazines. Other stories have been received telling how the *Era* is passed around from one boy to another and how the strength and vitality of the message carries over into the lives of members and non-members alike. The missionary spirit, the loyalty and devotion of our large group of *Era* workers throughout the wards and stakes and missions of the Church are responsible for this accomplishment.

Twenty stakes and four missions are the citation winners of this year's campaign.

NORTHERN STATES MISSION led all the stakes and missions of the Church in percentage of quota during the past year, and finally ended the campaign with the remarkable percentage of 637.3 percent of its quota. This mission turned in 2,180 subscriptions. The work in the Northern States Mission was directed by President Leo J. Muir himself, who for years has been an ardent supporter of *The Improvement Era*. President Muir has made it a matter of habit to lead in *Era* work. During those years when he was presi-

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

dent of the Los Angeles Stake, which is now the South Los Angeles Stake, that stake caught the spirit of *Era* work and has remained consistently at the top year after year. President Muir was ably sustained in his mission by Elder Fred C. Wolters, who worked untiringly and deserves a great deal of



MISSIONS, PERCENTAGE OF QUOTA, GROUP "B"

NORTHERN STATES MISSION—President Leo J. Muir; Fred C. Wolters, Jr., campaign manager; Phyllis Gene Jensen, Herman R. Carpenter, June Jenkins, campaign aides.

MISSIONS, TOTAL NUMBER OF SUBSCRIPTIONS, GROUP "B"

SOUTHERN STATES MISSION—President William P. Whitaker; Jack N. Anderson, publicity chairman; Lucille Mortenson, Y.W.M.I.A. supervisor; Leo C. Merkle, campaign manager.

MISSIONS, PERCENTAGE OF QUOTA, GROUP "A"

EASTERN STATES MISSION—President Gustave A. Iverson; J. Robert Anderson, Y.M.M.I.A. "Era" director; Edith Laub, assistant "Era" director.

MISSIONS, TOTAL NUMBER OF SUBSCRIPTIONS, GROUP "A"

CALIFORNIA MISSION—President Elijah Allen; R. Melvin Rowley, Y.M.M.I.A. supervisor; Emily Shurtliff, Y.W.M.I.A. supervisor; Vernie C. Swenson, Y.M.M.I.A. "Era" director.

THE IMPROVEMENT ERA

credit for the success achieved. Credit also goes to the other missionaries for their support and cooperation and devotion to duty.

Southern States Mission, like Northern States, achieved a record this year almost beyond comprehension. This mission, under the direction of President William P. Whitaker, turned in more subscriptions than any other stake or mission in the entire Church and established a total number of subscriptions which has never been equaled—

2,978 subscriptions. President Whitaker, whose energy knows no limits, organized his missionaries, branches, and Sunday School organizations into a great group of *Improvement Era* workers. And each missionary and each worker in the branch and Sunday School organization found joy and happiness in their labors. President Whitaker is a true missionary and his spirit of humility has been a guiding light in his mission. Under President Whitaker's supervision, Arcola Larsen, Lucille

Mortenson, and Jack Anderson ably directed *Era* sales in the Southern States Mission.

California Mission, among the smaller missions of the Church known as Group "A," led all the missions in that group in total number of subscriptions. Their final record was 961. The work in this mission, where Elijah Allen is president, was conducted by Elder Vernie Swensen, a very capable missionary and *Era* director. Serving a vast territory, the California Mission secured 363 percent of its quota. The most remarkable achievement in the entire Church was made by the Barstow Branch of this mission. With a quota of four, this branch turned in 118 subscriptions, which is 2950 percent of its quota. Members in Barstow, with President Lamarr E. Hadley at their head, made the work a city-wide project.

Eastern States Mission led all smaller missions of the Church in percentage of quota and was second among all stakes and missions of the Church with their 449.2 percent. President Iverson gave much of his time and effort to this splendid accomplishment, and Elder J. Robert Anderson directed the work with great efficiency.

South Los Angeles Stake led all the stakes of the Church this year in percentage of quota. Each year South Los Angeles works complacently for the campaign to near its close and approximately thirty days before the end of the campaign an organization is effected which accomplishes almost unbelievable results. Their record for this year is 407.5 percent, to place them first among all the stakes of the Church. *Era* work in South Los Angeles is under the direction of George A. Baker, a member of the stake presidency. John M. Iverson is stake president. Brother Baker is a master in leadership and organization and even though the campaign is carried on for thirty days only, this stake has constantly been at the top for many, many years. The organizing effort behind the work in South Los Angeles brings hundreds of ward members into service, and each one's part, while only small, is effective and enables them to establish this remarkable record.

Seattle Stake for many years past and again this year leads all the stakes in Group "A" in percentage of quota with 324 percent. The work in Seattle Stake is directed by Leslie Seal. Brother Seal, like Brother Baker, is able to effect an organization in his stake which invariably carries Seattle to the top. The ward bishops and ward members support him and take pride in placing the *Era* in every home.

Ogden Stake this year led all other stakes of the Church in total number of subscriptions—1894 was their final record. The work in the Ogden Stake was directed by Melvin L. Swenson. This splendid director worked consistently from the day the *Era* campaign opened until it closed on April 21. He worked with his ward workers, kept

(Continued on page 432)



GROUP "B." PERCENTAGE OF QUOTA

SOUTH LOS ANGELES STAKE—President John M. Iverson; Rex Ellsworth, superintendent, Y.M.M.I.A.; Verda I. Ord, president of Y.W.M.I.A.; Noble Waite, regional campaign manager; George A. Baker, regional campaign manager.

LOS ANGELES STAKE—President Wilford G. Edling; Mervin L. Saunders, superintendent, Y.M.M.I.A.; Mona H. Kirshman, president of Y.W.M.I.A. and acting "Era" director.

LONG BEACH STAKE—President C. Douglas Barnes; Goldwyn Cluff, superintendent, Y.M.M.I.A.; Rhoda Hinckley, president of Y.W.M.I.A.; Henry Andrus, Y.M.M.I.A. "Era" director; Frances A. Soffe, Y.W.M.I.A. "Era" director.

SNOWFLAKE STAKE—President David A. Butler; LeRoy A. Palmer, Y.M.M.I.A. superintendent (no photo available); Melba Flake, Y.W.M.I.A. president; James M. Flake, "Era" director for Y.M.M.I.A.; Augusta Flake, Y.W.M.I.A. "Era" director.

MARICOPA STAKE—President Lorenzo Wright; Rulon T. Shepherd, Y.M.M.I.A. superintendent; Lucille R. Taylor, president of Y.W.M.I.A.; Ned Newell, Y.M.M.I.A. "Era" director; Helen E. Coleman, Y.W.M.I.A. "Era" director.

THE CHURCH MOVES ON

Sylvester Q. Cannon Passes

FOLLOWING a serious illness of several months, death came May 29 to Elder Sylvester Q. Cannon, 65, of the Council of the Twelve. An article to be published in the *Era* will pay tribute to Elder Cannon's long service in the Church as apostle, presiding bishop, mission president, stake president, and to his distinguished career in the engineering profession and numerous civic appointments. (See also page 416.)

Washington Stake Good Will

A COPY of a program recently presented by members of the Washington, D.C., Stake at the Cheverly Community Church, Maryland, has been received from Ezra T. Benson, stake president, as a sample of numerous invitations issued the Church in the nation's capital to participate in the services of other churches. Members of the stake mission are found filling good will speaking engagements weekly.

Among those who took part in the Cheverly program was Mrs. Reed Smoot, wife of the late Senator Reed Smoot, former member of the Council of the Twelve.

O.P.A. and Church Canning

APPROVAL of the Church program of permitting members to utilize Welfare program canneries during periods when the facilities are not required for Welfare work has been expressed by H. Grant Ivins, Idaho director for the Office of Price Administration.

In Utah no ration points will be collected from such community groups providing their own produce and doing their own work, and sugar will be available to them on individual application of the participants. Mr. Ivins said:

This program is entirely in line with the spirit as well as the letter of the O.P.A. home canning regulations. It is the desire of our government war agencies to assure maximum preservation of food. . . .

Church History Finds

THROUGH the collecting hobby of Wilford C. Wood, the Church Historian's Office recently received several items of unusual interest in Church history.

Of special worth is a bill for lodging guards at the Mansion House in Nauvoo, made out by Emma Smith, wife of the Prophet. This letter bears the date of June 27, 1844, the day of the martyrdom of Joseph and Hyrum Smith in Carthage jail. In this bill Emma Smith addresses General Dunn and Captain Singleton and sends bills for the amounts of forty-five and fifty-three dollars "for dinners, breakfast, supper, lodgings and feed for horses of 40 men, 46 men, 30 men, 10 horses, etc." To this she attached the following note, addressed to General Dunn:

Dear Sir:

I herewith send a bill of board for the police and guards which was had during their stay in Nauvoo. I will esteem it a favor if you will dispose of it in such a manner as to secure me the amount soon, for I am very much in need of it. I am, dear sir, yours respectfully,

Emma Smith.

A search of the Church Historian's office reveals that there is no other signature of Emma Smith in the Church archives, increasing the value of this latest find.

Another letter in the collection is addressed to Major L. C. Bidamon, who later became the husband of Emma Smith, from his brother. It contains some interesting facts relative to the gathering of the mobs who opposed the Saints in Nauvoo.

There is also an ivory whip handle, said to have belonged to the Prophet Joseph.

Also included in the collection is a book of poems by David Smith, son of the Prophet. The earliest date noted in the book is April 9, 1865. Five of the poems included are marked as having been previously published. All of the poems are complete.

Elder Wood obtained these items from Sara Luce of Germantown, Tennessee.

Church of the Air Participation

BY invitation of the Columbia Broadcasting System, the Church will be represented Sunday, July 11, on the network's Church of the Air. Marion G. Romney, assistant to the Council of the Twelve, will speak. Subject of his address will be, "When Shall We Have Freedom and Peace?" The Tabernacle Choir and Organ will also be heard on the program, which will originate from the Tabernacle over radio station KSL in Salt Lake City at 10:30 M.W.T. immediately following the choir's regular weekly national broadcast.

Tabernacle Broadcast Time

THE weekly Tabernacle choir and organ program heard over the Columbia Broadcasting System has been advanced one-half hour, and will now be heard from 10:00 to 10:30 a.m., M.W.T. The change was effective June 6.

Service men or women in uniform desiring to attend the broadcast must be at the Tabernacle fifteen minutes before the time of the broadcast.

Primary "Mail Convention"

A "CONVENTION BY MAIL" to replace the usual convention held during June, which has been canceled for the duration, will be conducted by the Primary Association during August.

Urgent: Winter Coal Supply

AN urgent appeal is being made by government officials, coal producers, the railroads, and coal dealers for all churches, schools, public buildings, homes, and all those who use coal as a fuel to store their winter's supply now. Immediate action should be taken.

For the use of bishops, concerned with their chapel fuel supply, the Presiding Bishop's Office has prepared suggestions on coal storage. Bishops may receive copies on request.

New York Stake Food Program

THE following quotation from *The Skyline*, New York Stake bulletin, over the signature of the stake presidency indicates what Saints in urban centers can do about food:

As a group we are facilitating the procurement of cans (bottles are generally to be had), a few pressure cookers, dehydrators, containers, and a few grinding mills; and the wholesale purchase in season of vegetables and fruits for preserving, and of wheat.

We hope that at the end of this fall, as a group, we will have twice as much home-processed food as we had last year:

—that where space is at a premium we will have, in cellophane envelopes, in bags, cartons or boxes, dehydrated fruits and spinach, chard, etc., designed to supplement a diet otherwise mostly of staples:

—that we will have stored in good containers two or three bushels per capita of fumigated dry wheat and other staples consistent with rationing regulations;

—that families will be making much more use of home ground flour and cereal; and that all will have shifted to more careful eating practices designed to maintain strength and good health through a protracted period when food may be expected to be somewhat scarce and at times seriously so. We also counsel the provision of bedding and clothing designed to withstand periods of fuel shortage with resulting cold homes and apartments.

As footnote, there may be added this line from the stake Welfare committee, which has undertaken to supply the labor for a large vegetable farm and orchard at Northport, Long Island:

Dozens of Welfare gardens are being planted throughout the stake. Shaking hands on Sunday may be rubbing "blister to blister," but spirits will be high.

Genealogical Memberships

A NOTICE issued by Joseph Fielding Smith, president, and Archibald F. Bennett, secretary, of the Genealogical Society of Utah, advises that every Church member desiring to become a member of the Society will hereafter be required to submit with his application for membership, either annual or life, a written character recommend from his bishop.

"RECREATION IN THE HOME"

Students at the Star Valley Seminary, Afton, Wyoming, have planned and conducted their own social activities within the seminary during the school year. They have frequently presented sacrament meeting programs and followed them with Firesides after the pattern of the M.I.A. Principal Ray L. Jones sees this self-directed activity as practical leadership training. Student officers are shown here with the booklet, "Recreation in the Home," Church publication, which they consulted regularly in planning their seminary social program. They are, left to right, Darrell Hoopes, Dale Call, Delworth Gardner, Danna Pringle, Phyllis Chadwick, and Jeanne Stock.



'Y' President at Food Parley for Iran

DR. FRANKLIN S. HARRIS, president of Brigham Young University went to the international food conference at Hot Springs, Virginia, in mid-May at the invitation of the government of Iran.

Other delegates representing Iran (Persia) were the Persian minister in Washington, D.C., and two Iran trade commissioners in New York City.

Liberty Ship "Joseph Smith"

THE S. S. *Joseph Smith* was launched at Richmond, California, on May 22, as part of the Maritime Day observances in the San Francisco Bay area.

President Eugene Hilton of the Oakland Stake and President Howard S. McDonald of the San Francisco Stake represented the Church and spoke briefly at the ceremonies. Music was furnished by the Richmond Ward Choir.

On August 17, 1942, the S. S. *Brigham Young*, another Liberty Ship, was launched in southern California.

Sugar House Stake

SUGAR HOUSE, one hundred forty-fourth in the Church's roll call of stakes, was organized May 16, by a division of the Highland Stake.

Thomas M. Wheeler, former first counselor in the Highland Stake presidency, was sustained as president of the new Sugar House Stake, with Mark E. Petersen and Bishop Casper H. Parker of the Edgehill Ward as counselors. Elder Petersen was released from the Sunday School general board to become first counselor.

At the same time the Mountain View Ward was formed from parts of the Parley's and the Edgehill wards. Paul A. Newmeyer was sustained as bishop.

President Stayner Richards was retained as president of the Highland Stake, with Carl C. Burton, former second counselor, sustained as first counselor, and Bishop Franklin J. Murdock

of the Parley's Ward as second counselor. Jay Eldredge is the new bishop of Parley's Ward.

Wards in the Sugar House Stake include the Edgehill, Wasatch, Sugar House, Emerson, Bryan, and Mountain View wards.

Wards remaining in the Highland Stake are the Stratford, Highland Park, Parley's, Imperial, and Park Avenue wards.

Logan Institute Director

DR. DARYL CHASE was recently appointed director of the Institute of Religion at the Utah State Agricultural College, Logan, by Dr. Franklin L. West, Church commissioner of education. He succeeds Dr. Thomas C. Romney, who is retiring after directing affairs of that Institute for fourteen years, in which time it has become the largest Institute of Religion operated by the Church.

San Diego Service Men's Center

SAN DIEGO STAKE's new reception center for L.D.S. service men was opened May 21 at the North Park Ward, 3715 Tenth Street, San Diego, according to Chaplain John W. Boud, Jr., of the 11th Naval District.

Meetings for service men in addition to those announced in the May *Era* are now also being conducted at the U.S. Naval Air Station, North Island, on Monday at 6:00 p.m., Chaplain's Office, Room 2; and at the U.S. Marine

Corps Aviation Training Base, Kearney Mesa, on Tuesday at 6:30 p.m., Warehouse 7.

Relief Society Board Member

AGNES M. BOLTO, president of the Granite Stake Relief Societies, has been appointed to the Relief Society general board.

Bishops, Presiding Elders

BURLEY FIRST WARD, Burley Stake, Earnest R. Blauer succeeds Levi Earl Oliverson.

Springdale Ward, Burley Stake, Wesley L. Hurst succeeds Gareld S. Marchant.

Willard Ward, Box Elder Stake, Apollos B. Taylor succeeds J. Wesley Perry.

McGill Ward, Nevada Stake, J. Leo Beckwith sustained acting bishop to succeed Eugene T. Lewis.

Inkom Ward, Pocatello Stake, William Keith Clark succeeds LaVern Cornwall.

Eden Ward, St. Joseph Stake, Albert Carpenter succeeds Walter P. Haggard.

Fourteenth Ward, Salt Lake Stake, Edwin J. Cowley succeeds Joseph E. Richards.

Farmington Ward, South Davis Stake, Gordon H. Van Fleet succeeds John E. Walsh.

Eureka Ward, Santaquin-Tintic Stake, Marvin Milton Witt succeeds Clarence G. Hogan.

Victor Ward, Teton Stake, Francis C. Gillette succeeds J. Delos Lauritzen.

Emmett Ward, Weiser Stake, Clifton Isaac Laney succeeds Heber Beutler.

Logan Sixth Ward, Logan Stake, Aubrey H. Parker succeeds Fred B. Baugh.

Logan Twelfth Ward, Logan Stake, William I. Owen succeeds J. A. Meservy.

River Heights Ward, Logan Stake, Leo H. Barfuss succeeds Lewis J. Bowen.

Mountain Home Ward, Moon Lake Stake, Lorin Stevenson succeeds E. Rue Miles.

Vermillion Ward, North Sevier Stake, Sidney Bastian succeeds Claude B. Payne.

Eden Ward, Ogden Stake, Leonard Fuller succeeds Charles Alex Hogge.

Spanish Fork Fifth Ward, Palmyra Stake, John F. Warner succeeds Arthur T. McKell.

Independent Branch

AVONDALE BRANCH, Phoenix Stake, was organized on April 18.

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MISSIONARIES ENTERING THE MISSIONARY HOME MAY 17, 1943, AND LEAVING MAY 22, 1943

Left to right: Elizabeth H. Clark, Director Don B. Colton, Emilee J. Hadley, James A. Ott, and Frances Jo Wadsworth.

Mrs. Clark and Mrs. Hadley are going out to join their husbands, already in the field.

Editorial

Sylvester Q. Cannon

SYLVESTER Q. CANNON lived a full life. That mitigates the grief of his apparently untimely passing.

He was of noble pioneer stock. His clear and vigorous intellect, operating in many fields, was highly trained. His capacity and devotion were exemplified by his superior work in engineering, in business, and in Church work.

With his capable, devoted wife, and their sons and daughters, he lived an ideal family life. The children were taught high ideals, and were trained for worthy, effective living.

The record of his Church service is enviable. As missionary, mission president, stake president, presiding bishop, and apostle, he was dependable, progressive, always conscious of the great spiritual possessions and the divine destiny of the restored Church of Christ.

He touched life at many points and always well.

The Church will miss his wise counsels, his steady pointing to the right, his fearless defense of truth, his kindly guidance of the helpless.

Why he was taken now we do not understand. We must not question the ways of God.

We pray that his wife and children may find the comfort that alone can come from the Lord.

Sylvester Q. Cannon, in that nearby world, still lives and labors.

Blessed be his memory!—J. A. W.

Sobering from the First Draughts of New Knowledge

IT has sometimes been thought that a man of science—one who had read in the rocks of the earth, things which, to some, in our limited understanding, have seemed to be in conflict with biblical statement—was a man in whom no faith could be expected—that he who probed into the unknown realm of the physical universe was necessarily atheistic or agnostic—a man who couldn't reconcile the reality of a living, personal God with his observations as a scientist. It is true there are many such who must plead guilty to having become engrossed in the design while forgetting the Designer—men who, having observed all manner of unexplained wonders, have focused attention on the creation, forgetting the Creator.

The investigator in the field of pure science is apt to go through many phases of doubt and belief in his groping for more light, but the mature convictions of these searchers-into-the-unknown inevitably lead to a recognition of the power of God, no matter by what name they choose to call it. And thoughtful and highly intelligent scholars, having sobered from the drunkenness that came with the first draughts of new knowledge, have come to know again that, from the most minute measure of energy to the largest known structure of matter, we do not and cannot understand what is behind it all except in terms of an all-embracing superior intelligence—a conclusion which stimulates faith even

in the minds of some who have once been ashamed of faith.

There is no one who has sincerely pursued the search for truth, religious or scientific, physical or spiritual, but who knows that beyond lie infinite worlds yet to be discovered, and infinite truths yet to be revealed. And so, great minds are becoming proud of their faith and humble in their discovery of God. And when all the superficialities of our thinking have faded away, when all of our quibbling about definitions has been settled, and when all of our confusion about terminology has been reconciled, we may come together somewhere along the journey ahead, knowing that our seemingly fundamental differences are not fundamental at all, as men, no longer vain in their groping wisdom, humbly approach the Source of all truth, and come to know the reality of the Lord God, the Father of us all.—R. L. E.

The Myth of "Honor Among Thieves"

THERE is an oft-repeated scene in the drama of human affairs that is played over and over again through the years—a scene that has often been known to move through a sequence something like this: A group of men combine for the accomplishment of certain questionable ends. It may be for the exploitation of some unfair advantage; it may be for the pursuit of unethical political activities; it may be for the swindling of unsuspecting investors; or it may be conspiracy for the domination of a country, or the perpetration of a war, or the subjugation of a world. Ofttimes the schemers swear themselves to loyalty and secrecy; they combine with promises and oaths and bonds, and then set out upon their way, sometimes to realize a measure of success. Inevitably, however, sooner or later, something goes wrong. They over-play their hands; their victims become sorer—and wiser; the house begins to fall; each one frantically endeavors to extricate himself by sacrificing someone else, and there ensues a climax of mutual distrust, and betrayal.

The myth of "honor among thieves" may have some classic examples which would seem to prove it to be true, but for every one such, there are a million to contradict the theory. Fair-weather conspirators soon become mortal enemies when the tide of fortune turns and the saving of heads is the order of the day. We have seen much of it and will see yet more of it. There is not and cannot be any assurance of loyalty where a dishonorable purpose is involved.

There are no bonds or oaths or penalties, or secret orders or pledges or threats strong enough to hold any combination of men together for long in any unholy cause, in prosperity or adversity. The only unbreakable bonds in such cases are the bonds of fear and distrust, night and day—a fear that neither rationalization nor barred doors nor bodyguards can shut out. And this all men, both young and old, should remember before they decide to set out upon a questionable course with questionable companions.—R. L. E.

EVIDENCES AND RECONCILIATIONS

Lxviii. Why Do We Partake of the Sacrament? Who Should Partake of the Sacrament?

A SACRAMENT means a solemn, sacred religious ordinance. There are many of them. The sacrament as understood by the Church, and discussed here, is the partaking of bread and water (or unfermented wine) as emblems of the body and blood of the Lord Jesus Christ.

The central figure of the plan of salvation is Jesus, the Christ. To Him is committed the supervision of the Plan—from the making of the earth to the final report of work accomplished. His atoning sacrifice makes possible the eternal possession by the spirits of men of their earth-won bodies. All things pertaining to the welfare of the earth and its inhabitants are done through Him. Every commandment for salvation is administered by Him. Therefore, all petitions to God, every prayer, should be offered in the name of the Son of God, Jesus Christ.

Every person who accepts the divine plan for human salvation must accept the leadership of Jesus, and covenant to keep the laws of the plan. As Christ is accepted with all the attendant obligations of the gospel, in spirit and in deed, so man may win salvation (Moses 5:8-9), and there is no other way.

All this was explained to Father Adam, the first man; and it has been explained whenever a new dispensation of the gospel has been opened on earth. Adam was further taught that to keep constantly alive the knowledge of Jesus and His gospel and man's covenant under the gospel law, he should offer sacrifices in "similitude of the (coming) sacrifice of the Only Begotten of the Father." (Moses 5:7.)

From that time onward, until Jesus Himself came on earth, wherever the Priesthood was present, men offered sacrifices in memory of their acceptance of Jesus, the Son of God, and of their covenants with God. The Mosaic law and ritual were built around the offering of sacrifices, which were the most sacred parts of the system. (Leviticus, chapters 7-9; Exodus, chapters 29, 30.)

After the coming of Jesus and His sacrificial death, it continued to be important to keep alive among men the meaning of the gospel of Jesus Christ and man's obligations to God. Yet, since the "sinless sacrifice" had been accomplished, and the old and partial law had been superseded by the more complete law, a new form of witnessing to Christ's supreme place and man's acceptance of Him and His law was instituted.

President Joseph F. Smith said:

It was instituted by the Savior in the place of the law of sacrifice which was given to Adam, and which continued with his children down to the days of Christ, but which was fulfilled in his death, he being the great sacrifice for sin, of which the sacrifices enjoined in the law given to Adam were a similitude. (*Gospel Doctrine*, 1939 edition, p. 202.)

Shortly before His crucifixion, in an upper room in Jerusalem, Jesus ate His last supper with His chosen Twelve. The first three evangelists tell the story. Matthew says,

And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat:

this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it: For this is my blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom. (Matthew 26:26-29; also Mark 16:14; and Luke 22:14-20.)

Thenceforth, under the "New Testament," this has been the type of memorial of Christ's sacrifice and man's acceptance of Christ and obedience to Christ's law. It is the sacrament of man's communion with God—a most sacred ordinance.

The restoration of the gospel through the instrumentality of Joseph Smith clarified the use and meaning of the sacrament, which through the dark periods of apostasy had suffered many perversions. In the revelation on Church organization and government it is declared that "the church meet together often to partake of bread and wine in the remembrance of the Lord Jesus." Further, the meaning of the ordinance is made clear in the set prayers to be pronounced upon the bread and water which follow. For the bread it is:

O God, the Eternal Father, we ask thee in the name of thy Son, Jesus Christ, to bless and sanctify this bread to the souls of all those who partake of it, that they may eat in remembrance of the body of thy Son, and witness unto thee, O God, the Eternal Father, that they are willing to take upon them the name of thy Son, and always remember him and keep his commandments which he has given them; that they may always have his Spirit to be with them. Amen. (D. & C. 20:77.)

To remember the sacrifice of Jesus, to accept Jesus as the Leader; to keep His commandments—these are the covenants made; and the reward is the guiding companionship of the Holy Spirit. This makes of the partaking of the sacrament a renewal of the covenants we made at the time of baptism into the Church. Thus, by the sacrament we declare repeatedly, ordinarily weekly, our allegiance to the plan of salvation and its obligations. Thus we keep ourselves as one with Christ our Elder Brother in seeking to consummate the purposes of the Father with respect to the children of men.

The sacrament should be taken with sincere acceptance of all that it means. The partaker should seek to cleanse himself from all evil. Otherwise the expected blessings may not be realized. In the words of Paul,

But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself. (1 Cor. 11:28, 29.)

The statement that "the Church" meet together often to partake of the sacrament, implies that properly it should be administered in authorized Church gatherings. The meeting may be small in number, for "where two or three are met together in my name, . . . there I will be." (D. & C. 6:32; Matthew 18:20.)

The authority to administer the sacrament is possessed by all holders of the Melchizedek Priesthood and also by priests of the lesser Priesthood. It is customary for two persons to officiate, one for the bread, the other for the water. However, one elder or priest may bless both emblems, if necessary. (D. & C. 20:76.)

Early in the history of the restored Church, the question of the use of wine in the sacrament was discussed. By revelation it was learned that "it mattereth not what ye shall eat or what ye shall drink when ye partake of the sacrament, if it so be that ye do it with an eye single to my glory—" (D. & C. 27:2.) Consequently, the Church uses water instead of wine. Should wine be used it should be "made new among you." (D. & C. 27:4.)

While only those who have entered the Church can renew their covenants, yet to avoid singling out children
(Concluded on page 447)

Never a Cross Word

By Helen Maring

IN viewing the strange results of some of the modern misapplied child psychology that assures the individual, first of all, of having no inhibitions, one is sometimes appalled by what he discovers—the extreme of self-assertion that respects no laws, no rights of other individuals, and a too outspoken frankness, not infrequently rude and selfish. We have seen this happen occasionally to the children of our friends.

In contrast, when we find a family of newly grown-up young people who are all splendid persons, as well as delightful collectively, we want to talk to those parents responsible, and ask them what? how? and why? My friend has three such lovely grown "children," the youngest nineteen, the others in their twenties. As a sensible parent, she is worthy of notice.

"How did you rear such a charming and thoughtful family?"

"My dear, I believe it was not much different from the raising of many other families. I fed them simple nourishing food at proper and regular hours; I saw that they were sensibly clothed; and I kept them clean and well."

"That isn't what I mean—I'm speaking of character development. How did you shape and strengthen the thing that becomes the individual—the personality?"

"Yes, I did think of that, and so did my husband. We planned it together. We wanted to build our babies into individuals who would be ready to live in a world with many other people. First of all, we made companions of our children. We didn't leave the rearing of them to a third party; we stayed close to them ourselves."

"We let them be our fun, and thereby grew very close to them. We took walks with them, played games with them, and talked things over with them. We didn't take ourselves off to movies

constantly; our life and our pleasures were centered in the home. We decided our children were the most worthwhile works of our lives; we concentrated our time upon them."

"But there are several traits your young people have, that so many are lacking. How did you train them religiously?"

"We talked that over too. We did something our parents had done: we said 'grace' at the table; but we let the child say it. Each child said a simple little blessing. It did something for the child—it gave that child a responsibility to fulfill, and poise as well as a deeper religious feeling."

"But how did you keep your children so kind to each other?"

"Oh, that was something else my husband and I planned, and discussed. From the time our children were tiny tots, we never let one of them quarrel with the other. I explained to them that home was all the place in which we had to live—that daddy and I couldn't have it spoiled for us by cross words and quarrels. If there was a spat, I stopped it before it had a good start; and the one to blame had to apologize to the other. Sometimes they didn't want to say they were sorry, but I always stuck to my point and saw that the apology was made. And then they were happy again. Sometimes, after the one at fault had said, 'I apologize,' they would take hands and dance around and laugh as though a burden had been lifted from those very young shoulders. It helped them to be unselfish, to consider the feelings of others, and to grow up kind."

"I have noticed that they never speak sharply to each other, as so many brothers and sisters do."

"No, we never have a cross word in our house. And now that they are reared, they are deeply thoughtful of each other at all times, as well as thoughtful of their father and me. It used to take time, diplomacy, and very much patience when they were small; but I know now that it was most worth

while. As they marry and go from us, they will have that same spirit in their own homes, and live happy, useful lives."

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.

* * *

Why not have Sonny help you grate a dozen oranges and lemons while making punch? Then dry the grated peel and store in a glass jar. It will be ready for instant use.—Mrs. G. M. H., Cedar City, Utah.

A drop or two of vegetable coloring added to cream as it is being whipped—or to cake icing—proves a delightful surprise for children's desserts.—Mrs. N. H. L., Ridge, Oregon.

A lump of sugar placed on cheese will prevent mildew and keep it fresh.—J. S., Sherbrooke, Quebec, Canada.

For grease spots in light material rub in either cornstarch or clothes starch thoroughly and then brush it out. The grease spots will come out with the starch.—Mrs. J. T. J., Monte Vista, Colo.

To mend a small hole in an aluminum kettle or pan use a silver colored peels clamp, placing the insert part through the hole and the clamp on the opposite side. Heat the pan slightly, place on a piece of wood and tap the clamp flat with the hammer.—Mrs. E. R. F., Firth, Idaho.

Dip the thermos bottle cork in paraffin to prevent it from absorbing odors which might taint milk or other beverages.—Mrs. E. W. K., Oklahoma City, Okla.

Clever inside window boxes for flowers the year round can be made from one-pound or five-pound cheese boxes. To the bottom of the box are nailed large thread spools to act as legs. Painted cream or dark green and stenciled with colorful transfer design, or covered with discarded bits of bright wallpaper, they make attractive flower containers for any room in the home.—Mrs. D. L. S., Coraopolis, Pa.



"THANKS, PAL!"

LOOK AT HIM! I'M JUST WORN OUT SCRUBBING HIS WORK CLOTHES!



...GIVE 'EM A LIGHT STARCH—THEY DON'T GRIND IN SO EASILY!

—FOR EACH QUART OF STARCH:
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 2. CREAM WITH A LITTLE COOL WATER...
 3. ADD A QUART OF FAST-BOILING WATER WHILE STIRRING!
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COOKS' CORNER

By Josephine B. Nichols

SERVE "Health-for-Victory" meals from the garden as suggested by the following menus and recipes:

Breakfast

cantaloup omelet
jelly whole wheat toast butter
milk

Lunch

potatoburgers
sliced tomatoes
enriched bread butter
peanut butter crunchies
iced chocolate milk

Dinner

combination salad, French dressing
ham and noodle casserole
buttered beets corn-on-the-cob
"90-minute" rolls butter
peppermint ice cream

Potatoburgers

1 pound hamburger
2 cups coarsely grated, unpeeled potatoes
1/4 cup grated onion
1 1/2 teaspoons salt
1/4 teaspoon pepper
1/2 cup chopped green pepper
1 teaspoon Worcestershire sauce
1/4 cup shortening

Combine hamburger, potatoes, onion, pepper, and seasonings and mix well. Shape into patties. Fry patties in hot shortening until brown on both sides.

Ham and Noodle Casserole

2 cups chopped, cooked ham
1 4-ounce package noodles
1 egg, beaten
1/2 cup evaporated milk
1/2 cup water
1 tablespoon butter

Cook noodles in boiling, salted water until tender. Grease casserole and put in alternate layers of noodles and ham. Top with noodles. Combine egg with milk and water and pour over noodle mixture. Dot with butter. Bake in a moderately hot oven (375° F.) for about 30 minutes.

Peanut Butter Crunchies

1/4 cup shortening
1/2 cup peanut butter
1/4 cup brown sugar, firmly packed
6 tablespoons honey
1 egg well beaten
1 1/2 teaspoons milk
1 cup enriched flour
1/4 teaspoon salt
1/2 teaspoon soda

Blend shortening and peanut butter until well mixed. Add sugar gradually. Add the honey slowly, blending well. Stir in the beaten egg and milk. Sift flour, measure and sift again with salt and soda. Add to creamed mixture. Drop from teaspoon onto greased baking sheet, placing two inches apart. Bake in slow oven 325° F. for 15-18 minutes. Makes 3 1/2 dozen cookies.

Peppermint Ice Cream

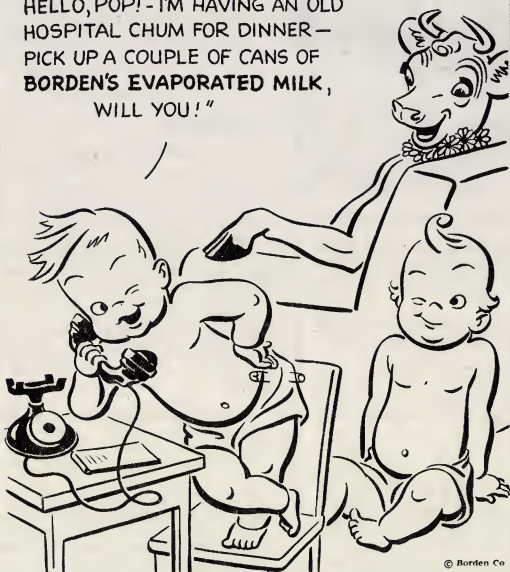
2 cups milk
1 cup chilled evaporated milk
1/2 pound peppermint candy sticks
1 tablespoon unflavored gelatin
2 tablespoons cold water

Soak gelatin in cold water. Scald milk

(Concluded on page 420)

LIFE WITH "JUNIOR" by Elsie, the Borden Cow

"HELLO, POP! - I'M HAVING AN OLD HOSPITAL CHUM FOR DINNER - PICK UP A COUPLE OF CANS OF BORDEN'S EVAPORATED MILK, WILL YOU!"



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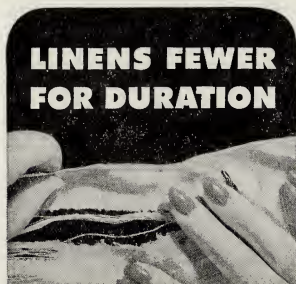
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Cooks' Corner

(Concluded from page 419)

and dissolve peppermint sticks. Add gelatin; cook until it thickens and then whip until fluffy. Whip chilled evaporated milk until stiff and fold into peppermint mixture. Pour into freezing tray and place in freezing compartment. Stir at 30-minute intervals for the first two hours. Requires about five hours.

Prudence

(Concluded from page 404)

Her heart pounded. Then she found she didn't have to say anything. She just looked at him out of big, blue eyes fringed with black lashes, and that was enough for William.

Dancing wasn't so bad, she thought. In fact she rather liked it, oh, just a little, of course!

When refreshments were served, William sat down by her. And, strangely enough, for the first time in her life she could say, "No, thank you," with no regrets, to a second offer of ice cream.

THE party was over. Prudence said her "thank you's" easily. There was no constraint on her part.

The boys and girls walked out on the porch.

Then William was at her side. "I'd like to walk you home," he was saying.

Prudence smiled at him, and they walked side by side down the sidewalk. A rock lay just in front of Prudence, but she didn't even see it.

They reached the Sanderson front gate. Both Prudence and William paused. William leaned on the gate. "I could tell that you were a lot smoother than any of them as soon as I saw you."

Prudence swallowed hard. Then a little black and white dog came tearing around the house. His tail beat frantically as he caught sight of Prudence on the other side of the gate.

Prudence felt a little wave of nostalgia sweep over her.

"Well," said William, "maybe I can call you later?"

Prudence felt as though a bomb had exploded in her ears. She looked at the little puppy for reassurance. Then she turned back to William, "Well—maybe," she said.

As soon as William was gone she raced in the house. "And I didn't mind the party at all," she told her mother; "of course William got a little silly at the last, but it was all okay—I mean all right."

She pulled on her faded blue shirt and shorts and tore out the house.

Prudence was perched on a high limb of her favorite tree thinking, when her mother called her in to the evening meal. "I guess parties are kind of fun, she admitted to herself as she climbed down out of the tree.

Just before bedtime, Prudence went into her mother's bedroom and borrowed her curlers, and painstakingly wound up all of her straight, black hair.

Two Unidentified Men

(Continued from page 410)

grass. From the distance it looked like a green field of waving grain. But it proved to be marshland, unsuitable as the site for a city.

They camped at 4:30 p.m. within two or three miles of their final destination. Had they known, they could easily have completed the last lap of their journey that day. Orson Pratt records that he "found" the wagons, apparently to his happy surprise, encamped in the valley.

The explorers' camp, according to Lyman Curtis, was located near the present Temple Block, probably just east between the two forks of City Creek. We are indebted to him for the information that early the next morning, July 23, the main body of Pioneers arrived in two divisions. One division came about an hour ahead of the other. Apparently the first, or smaller, came to the vanguard camp, and the other one camped a half mile or more south on one branch of City Creek. There seem to have been two camps established from the first. President Young and party arrived the second day, July 24, shortly after noon. His party seems to have turned to the right at the mouth of Emigration Canyon, and to have taken a course directly toward the chosen site. They seem to have located at the south camp. However, on July 27, President Young and some others moved to the north camp.

The first camp, according to Lyman Curtis, seems to have been made near the Temple Block. This seems reasonable. It is unlikely that this exploring party which had found an acceptable location would leave it and go elsewhere to establish a camp. Howard Egan writes (July 24, 1847): "After leaving the canyon about two miles, we came in sight of the other camps a few miles to the west." He uses the plural term "camps." Wilford Woodruff throws some light on this subject. He gives us an idea of the location, which was upon "two small streams" or City Creek, and the time the first camp was made, which was "two days before us." His words follow:

After gazing a while upon this scenery, we moved four miles across the table land, into the valley to the encampment of our brethren who had arrived two days before us. They had pitched upon the banks of two small streams of pure water. . . .

It seems that both forks of City Creek were camped upon. On July 28 Brother Woodruff speaks of the "north camp," and on July 29 he states that the members of the Mormon Battalion, who arrived that day, made their camp "between our two camps." The streams played an important role. City Creek divided at the mouth of the canyon into two streams. One flowed west along North Temple Street. It crossed and re-crossed the street three times and emptied into the Jordan after uniting with other streams south of the

TWO UNIDENTIFIED MEN

Fair Grounds. The other branch of City Creek flowed south (or west of south) diagonally down through the tier of blocks between State Street and Main Street. It crossed Main Street near the Post Office building and ran west and south, joining Emigration and Parley's creeks after their merger.

THE story of Lyman Curtis and Levi Jackman, who lighted these early fires in the valley, forms only an episode in the moving drama of the Pioneers. But it was fitting that they should have tended that early beacon, for they were themselves examples of warm friendship and loyal devotion, a friendship

and devotion typical of all that vanguard of pioneer men. Certainly Brigham Young recognized it. We are told that never thereafter did they meet this great man but he held out a warm hand of affection, or encircled them in his strong arms in brotherly love.

On the Book Rack

RELIGION AND HEALTH

(Seward Hiltner. The Macmillan Co., New York. 1943. 292 pages. \$2.50.)

THE first half of this book is a clear and comprehensive discussion of religion in the field of mental hygiene. The latter half is devoted to the methods of applying this knowledge by the ministers of the several Christian churches. Dr. Hiltner believes that the contributions of religion to health are among the most significant functions of religion, and upon that thesis the book is written. Valuable suggestions appear in all of the eleven chapters. The chapter on mental health and education makes important reading for all who are concerned with the welfare of the coming race.—J. A. W.

MEN BEFORE ADAM

(Anne Terry White. Random House, New York. 1942. 305 pages. \$2.50.)

THERE have been many finds in recent years, skulls, jawbones, teeth, pictures in caves, etc., that lead to the conclusion that man-like beings lived before the present races of men. These finds, and the history of their discovery, are here described in most readable style. The story of the men who made the finds, their labors, struggles, and successes, give a delightful human touch to every page of the book.

Readers who are interested in this phase of man's search, will find here a brief but comprehensive survey of the subject—perhaps all needed for a general knowledge of the subject. One does not need to accept the conclusions of the author—they are not well supported—but the facts are reliably presented. The book is beautifully printed and illustrated.—J. A. W.

DAVID

(Duff Cooper. Harper and Brothers, New York. 1943. 292 pages. \$3.00.)

AMONG the greatest characters in history that of David shines with unquestioned lustre. One of the most capable of statesmen, he combined the seemingly contradictory qualities of poet and soldier. Duff Cooper, who has proved his ability in previously published biographies, does excellent work in maintaining the Biblical story and creating a deeply satisfying, stimulating biography. While it is true that nothing can reach the magnificence of the Bible in its beauty and force, this story will give a fresh impetus to a rereading of the original.

Some may not agree entirely with the vindictiveness which the author gives to the Prophet Samuel in his making and unmaking of King Saul, but they will be pleased with the careful delineation of the Prophet Nathan. One cannot help wondering also if the phrase "a certain impudent self-confidence" can be entirely vindicated in speaking of the youthful David.

But the book itself is gripping reading and will be a welcome addition to those who love the story of the shepherd lad who became a true statesman.—M. C. J.

FINDING YOUR WAY IN LIFE

(Edited by Sidney A. Weston. Association Press, New York. 1942. 134 pages. \$1.50.)

THIS symposium from the pens of the great men and women of our generation has great value for the youth who are casting about for their places in the world and their preparation for those places. There is only one criticism which could be offered the very fine material offered here, and that is not a criticism of content, it is merely one of emphasis. In discussing the matter of making and keeping a friend, Margaret Slattery quotes a young woman who says that one reason that a certain young man will not make friends is that he will not drink. Concluding the quotation the author says, "And she is right. The young man will be obliged to change his standards if he desires to seek friends and win popularity in that particular office group."

The present generation of youth finds the struggle between personal standards and the natural desire for friendship a constant strain and often puts aside those standards in favor of the opportunity to make friends. Yet experience has proved that friendships based on lowered standards are neither satisfactory nor permanent.

Some young people may read the first part of the quotation and feel that the author feels that the young man in question should change his standards, which of course the author does not mean at all. More careful editing would have safeguarded this mistake which might prove serious for many young people.—M. C. J.

HALF A HEMISPHERE

(Delia Goetz. Illustrated. Harcourt, Brace and Company, New York. 278 pages. \$2.50.)

THIS book was written by a woman who is on the staff of the Washington Bureau of the Foreign Policy Association and who has lived in many of the Latin American countries whose history she has so capably written. Beginning with the story of Columbus, she relates the fascinating story of more than "half a hemisphere" in their struggle against despotism toward freedom. Young and old alike will find this stimulating, informational reading.—M. C. J.

THE LITTLE PRINCE

(Antoine De Saint-Exupéry. Illustrated. Reynal and Hitchcock, New York. 1943. 93 pages. \$2.00.)

ALTHOUGH ostensibly a child's book, most grown-ups will feel that there is gentle irony and deliberate malice in this story of the little prince who knows that "children should always show great forbearance toward grown-up people."

This is a new kind of *Gulliver's Travels*, for in this one, a child travels to show up the various kinds of adults who have cluttered earth.—M. C. J.

THE DAY MUST DAWN

(Agnes Sligh Turnbull. Macmillan Company, New York. 1942. 483 pages. \$2.75.)

THIS story, with its locale in western Pennsylvania in the year 1775 and following, becomes a dramatic episode from woman's life in the early days of our country.

The story centers around Martha Murray, her daughter Violet, and her adopted son, Hugh McConnell. Martha dreams of the day when she will send her daughter away from the hard-frontier to the softer life of the east. To this end she plots and plans, only to have events take an unexpected turn.

The romantic story runs concurrently with the history of the part the frontier played in the winning of the Revolution: the activities of Daniel Boone and George Rogers Clark.

Such stories as this awaken in us a deep appreciation for the heritage that is ours.—M. C. J.

THE ART OF WORLDLY WISDOM

(Balthasar Gracian. Translated from the Spanish by Joseph Jacobs. Macmillan Company, New York. 1943. 196 pages. \$1.50.)

BALTHASAR GRACIAN expounded these bits of wisdom three hundred years ago. So stable is human nature that his reflections are as applicable today as they were when he gave them to his compatriots. So universal is the truth incorporated they are pertinent to peoples of other languages and ideologies. For quick pick-me-ups in the field of philosophy, this book is an ideal pocket companion.—M. C. J.

BRAZIL UNDER VARGAS

(Earl Loewenstein. Macmillan Company, New York. 1942. 381 pages. \$2.75.)

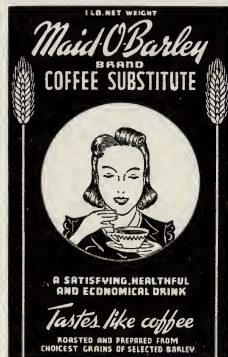
THIS book by a professor of political science and jurisprudence at Amherst College gains prestige as an unbiased, thorough study of the great country which recently became our ally. The author has tried to be absolutely fair and states in his introduction, "... if this author can claim anything for his book it is that he was neither corrupted by the courtesies of the government of Brazil nor prejudiced by the protestations of its opponents," both of which groups he interviewed carefully.

Beginning with early Brazil, the writer carefully traces the background of the Brazil which we would like to know better.

The author has treated the material under five headings: Looking Backwards, The Constitution of the *Estado Novo*, The Defense of the State under the Vargas Regime, Public Opinion Management and the Dynamics of Social Life under Vargas, and The Balance Sheet of the Regime.

This book, by a trained person, is a welcome addition to the books on the South American scene.—M. C. J.

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Eloquent Chairs from Zion Canyon Country

(Concluded from page 405)

Europe and America. I even found one with arms in the Anne Hathaway cottage near Stratford in England. I found them in Italy with four sections in the back. When I asked Dorothy Canfield Fisher in Arlington, Vermont, for the best souvenir to carry away from her native state, she told me of a factory in the town that made good reproductions of Vermont Windsors and Vermont ladderbacks.

In Rocky Mountain pioneer museums you are constantly running across ladderback, rawhide-bottomed chairs, side by side with solid woodseated rockers. In Grant's Pass in southern Oregon last summer I found ladderbacked, rawhide-bottomed chairs that must have been brought over the Oregon trail one hundred years ago. In the little town of Toquerville, Utah, I found rawhide-bottomed chairs that had had their rockers cut off as the children grew up and were in danger of running into them.

All these chairs have the ladderback family resemblance and the rawhide bottom, but none the hyperdurable rawhide bottom made by Sam Gifford, whose chairs were a wedding present in 1865 and lasted until 1935, when their bottoms were replaced by a Grafton artist. Their uprights and rounds were apparently eternally strong and solid—because an Ohio artist made them and a Utah woman had loved them and given them pioneer strength and pioneer beauty. Now two of them still stand by a Franklin stove in a New England living-room and are not out of place.

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NEWS FROM THE CAMPS

U.S.S. Ballard
San Francisco, Calif.

It's just over a year now since I heard or saw one of the men pictured in the conference issue of the *Era*. One forgets so easily, slips into the humdrum existence of a ship at sea with nothing but memories. . . . It's not so much the words they spoke (they've all been said many times before) but the little things one remembers about them: seeing this one break with emotion when telling of his affection for the things he's given his life to—or rather which have given his life to him; the time one rode with that one in the mission field, and the help and advice he gave; knowing the others through a lifetime of looking to them for leadership—and finding it. Those are the things one gets away from and so learns just what they mean to him. And the *Era*—one thanks the wise men who make it and the thoughtful brother who sends it. It is for many our only contact. We need it.

Robert W. English, U. S. Navy

I HAD the privilege of going through the Salt Lake Temple [before induction]. Never in my life had I even dreamed of such beauty and wonder as I encountered there. . . . The memory of this will remain with me forever. I have acquired a feeling of security that will aid me wherever I go.

A. Rex Dunford, U. S. Army

c/o Postmaster
San Francisco, Calif.

NINETEEN hundred and forty-two for me has been a year of travel, adventure, and learning; of going new places, of meeting new people, learning from them and teaching some of them. . . .

We of the allied nations must put the truth on our side and keep it there. The allied nations as well as the axis nations are made up of individuals; therefore individuals must keep truth on their side. I as an individual must do likewise. I know that if I, at any time, do things that are not right, I am to that extent allying myself with the opposite side, the very force I am fighting against. It is only by our adherence and practice of truth and its principles that we shall be placed in a position to be designated as the champions of freedom—individual freedom—the foundation of democracy.

Lavawn Owen, U. S. Army

Dutch Harbor, Alaska

I TOOK my leave [at the close of a home evening service Christmas Day]. I was so overcome with the spirit of the Lord and the occasion, and the comfort and feeling of associating with such clean-minded, clean-talking men of my own faith, I hardly knew I was in sub-zero weather, and my mind and soul were on God and the sweet peaceful feeling which had pervaded Parley Pratt's little home. . . .

Denzil L. Black, U. S. Navy

Camp Adair,
Corvallis, Ore.

THE first Sunday morning following the arrival in camp of the contingent from Utah, our chapel in town was crowded to capacity with hundreds of clean-cut eager young men anxious to partake of the sacrament. Standing room was at a premium. It was a momentous occasion, for it was re-

called that some twelve years before, at the dedication of the chapel, one of the general authorities foretold that the time would come when this edifice would fill to overflowing. . . . Here was history in the making. . . .

In a few days my heart again swelled within me. A colonel approached, who was a stranger but who observed I belonged to the corps which inspects the food for the army. "Lieutenant," said he, "I am not a Mormon but I am interested in these boys from Utah. Is it possible to get them more milk to drink? They absolutely refuse to touch coffee." It was indeed an exultant feeling to be a Mormon at that moment. . . .

Hilding M. Marlowe, Major, V.C.

Hawaiian Islands

Just a bit of brotherly advice: you are going to find that you are more or less on your own now and you can do what you want. You are going to find that you are going to be faced with many types of temptations; some are going to be hard to overcome. You are going to be associated with fellows who haven't had the background and religion that you've had. So step lightly at first until you chase things down and be careful to pick the right friends. Don't mind the kidding that you might receive for not going on a binge or to a red-light district. You'll find that in the end the fellows will really respect you and what you stand for. . . .

Jack McEwan, U. S. Air Corps

Randolph Field, Texas

I WOULD like to relate briefly my first reactions and impressions of flying. Frankly, I was scared to death the first time up—not of being off the ground, but of the numerous instruments, the various controls, and the roar of the powerful motor. In brief, I was afraid of my ability to fly the plane. I didn't consider flying as just riding, but as actually flying the plane myself. Before the first hour was over, I was half sick and had developed an inferiority complex of immense proportions. The second and third times up were about the same with the addition that my instructor let me fly it around a bit. Ten minutes of flying would exhaust me. I was so tense and strained, cold sweat would come out on me and I was glad to have him take over.

This went on until my fourth day, which brought things to a climax, when I got thoroughly sick. At this point I was ready to give up. I really didn't have much desire left to fly. My instructor had a little talk with me and told me I would have to relax. He said that anyone with common sense, good judgment, and ordinary brains could fly. The rest of that day and night I did a powerful lot of thinking. . . . Many experiences passed through my mind, all with the same moral—that the will to do a thing is perhaps the biggest factor in being able to do it. The next morning I got into the plane with weak knees but with a firm determination that I was going to fly it.

When my instructor "washed out" one of his students for not being able to progress fast enough, he referred to myself and another student as a comparison. He told the fellow that it was almost miraculous the way I had developed and progressed after such a bad start. It will be a long remembered lesson in faith to me.

J. Spencer Neff, U. S. Air Corps



"The Way Will Be Opened Up"

The heavy hand of discouragement had settled on Cache Valley. Farmers and townspeople who had hopefully subscribed for stock in the proposed milk condensery had become pessimistic. Many wanted to withdraw, doubting that the project would ever succeed.

A mass meeting was called. It was a gloomy affair until Marriner W. Merrill, apostle and Cache Valley leader, stood up. "We have had enough discussion," he said. "I move that we build the plant and that we break ground tomorrow. The way will be opened up and we shall have an industry that will be a great benefit to the people."

The tone of the meeting changed. Discouragement gave way to determination—and the plant *was* built.

That was forty years ago. Since that time this pioneer evaporated milk plant, the Sego Milk plant at Richmond, has returned many millions of dollars to the people of Cache Valley in milk and cream checks and in wages, salaries and local purchases of supplies and materials. It has been, and still is, a leader in the development of the dairy industry in this region. Its products, Sego Milk, improved in the light of latest scientific knowledge, including enrichment with sunshine Vitamin D by irradiation, is used in homes all over the west.



Sego Milk Products Company

Originators of Evaporated Milk in the
Intermountain West

Plants in
Richmond, Utah; Preston and Buhl, Idaho

MELCHIZEDEK PRIESTHOOD

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

Stake Committee

SECOND quarter quorum and group reports should be collected soon after the close of the month of June. Since some changes have been made, all reports for the second quarter should be made on the new forms, and all questions answered.

Quorum Officers

TO maintain the standing committees of the quorum, frequent assignments should be made and reports required. The "brief handbook" contains vital information on quorum activity and will be sent free upon request to new officers.

Make assignments which will insure friendly, helpful letters going to all absent members of the quorum at least quarterly, and monthly to those in the armed forces.

Personal Welfare

"Remember the Sabbath Day to Keep It Holy"

THE first activity listed for the Personal Welfare department is "Labor with quorum members to induce them to be prayerful, full tithing payers, observers of the Word of Wisdom, and observers of the Sabbath day . . ." (*Era*, November, 1942, p. 730.)

At this season of the year, when attendance at sacrament meetings has a tendency to fall off and the desecration of the Sabbath day is all but a universal practice with those who are not making an effort to be "valiant in the testimony of Jesus," it would be well for Personal Welfare committees to visit each member of the quorum in an effort to win him to the practice of observing the Sabbath day.

Keeping the Sabbath day holy is one of the surest ways to get and retain the Spirit of the Lord, which we need so sorely in these Satan-dominated times. The Lord instituted the sacrament and directed us to meet together often and partake of it in order that our minds might be drawn to Him and that we might "always have His Spirit to be with" us. To the members of His Church in this generation He has said:

And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day;

For verily this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High;

Nevertheless thy vows shall be offered up in righteousness on all days and at all times;

But remember that on this, the Lord's day, thou shalt offer thine oblations and thy sacraments unto the Most High, confessing thy sins unto thy brethren, and before the Lord.

And on this day thou shalt do none other thing, only let thy food be prepared with singleness of heart that thy fasting may be perfect, or, in other words, that thy joy may be full.

Verily, this is fasting and prayer, or in other words, rejoicing and prayer. (D. & C. 59:9-14.)

Class Instruction

BECAUSE most of the time during a quorum meeting comes under the direction of the class leader, the member often forms his opinion of Priesthood activity by the manner in which the class is conducted. This places serious responsibility upon the teacher who must present the outlined material in an attractive way. Furthermore, he must indicate practical application of the truths of the gospel to the daily life of the individual member. Supplemental material may well serve as illustrations. Never cease to impress the class that the quorum is a real brotherhood and is interested in each member's welfare.

Church Service

THERE is no project that would give greater personal satisfaction or which is of greater importance in the upbuilding of the Church of Christ than to do work in our temples for the dead. There are yet in the temples thousands of names of men to receive the service that can be given only by the living.

In one high priests quorum each member is undertaking to secure the endowment of one person a week for one year either by actually doing the work himself or by employing someone to do it.

If this suggestion were adopted by all Melchizedek Priesthood quorums of the Church, the male names that have long lingered there, waiting to be worked for by the living, would soon be used up. Joy on earth and in heaven would follow the labor of the small sacrifice. By this means we might help fill our temples to overflowing; and the Lord in answer would shower His blessings upon His people.

Since the names of females are scarce, it may be necessary for the brethren to go to the temple without their wives; but there should be no objection to that, since they are engaged in sacred work, essentially a Priesthood labor.

Social & Miscellaneous

RESTRICTED travel of wartime often brings more advantages than disadvantages. Many quorum members are now enjoying the thrill of making homes of their houses, and making their homes more livable in other ways. Additional hours spent at home create new activities and new joys of a permanent nature. Here are a few suggestions:

1. Improve your home and grounds
2. Take pride in growing your Welfare garden
3. Hang awnings to shade gathering places around your home
4. Take joy in the companionship of your wife and family
5. Intelligently develop proper attitudes and character in your children
6. Promote talents of the family members
7. Invite the quorum to hold a lawn party at your home

Notes from the Field

"PASADENA STAKE has approximately forty acres under cultivation in community gardens besides many home gardens," reports Wm. A. Pettit, president. Much publicity has been given one large thirty-one-acre garden plot by the Los Angeles *Times* of May 23, 1943:

Out in East Los Angeles thrifty Mormons and employees from a factory at Belvedere Gardens have started what is believed to be the largest Victory garden in the United States.

Three wards in the Pasadena Stake are using twenty acres of this large Welfare garden. They are Belvedere (Bishop Orin F. Lamb), Montebello (Bishop Herbert J. Bingham), and Eastmont (Bishop Paul E. Richardson). John Vandershuist is the garden adviser.

The *Times* makes further mention of the Mormon method of utilizing what is raised:

Last year the Mormons purchased their own canning plant and canned 40,000 cans of fruits and vegetables. This year they expect to double that amount, or more. Nothing will be wasted.

* * *

PRIDE in quorum membership may be manifested in many ways. For example, the Fifth Quorum of Elders of the Los Angeles Stake have placed, at the head of their correspondence sheets, in large letters, the word "ELDER," and in somewhat smaller letters on the right side of the sheet "Fifth Quorum, 1209 S. Manhattan, Los Angeles."

Such pride in the quorum is commendable. It might be followed profitably by others.

Melchizedek Priesthood
Outline of Study, August, 1943

Text: *Teachings of the Prophet Joseph Smith*

LESSON 64

THE KINGDOM OF GOD

Read *Teachings of the Prophet Joseph Smith*, pp. 51-56; 271-274, 101, 254, 256, 332, 367; D. & C. 65:5-6, 105:32; *Progress of Man*, p. 473; *Gospel Doctrine*, p. 87.

1. What constitutes the kingdom of God
 - a. Kingdom of God set up on earth from the days of Adam to present (272):

Wherever there is a righteous man who has authority from God to minister in the ordinances of the gospel, there is the kingdom of God (271, 273)

- b. If they have not the oracles of God they are not the people of God (272)
- c. Where there is no kingdom of God there is no salvation
- d. Difference between the kingdom of God and fruits of the kingdom (273)
- e. The kingdom of Zion is in very deed the kingdom of our God and His Christ (D. & C. 105:32)
- f. The kingdom of God and the kingdom of heaven (*Progress of Man*, p. 473; *Gospel Doctrine*, p. 87; D. & C. 65:5-6)

2. Laws of the kingdom

Discuss:

1. Point out the need for laws in the kingdom of God.
2. Justify the declaration that "all good and wholesome laws emanate from God."

LESSON 65

THE KINGDOM OF GOD (Continued)

3. Requirements for admission and advancement

Discuss:

1. Show that obedience to these laws will produce peace, order, happiness, and the maximum personal development.
2. What are the requirements for (a) admission and (b) advancement within God's kingdom?

LESSON 66

MAN AND THE ANIMAL KINGDOM

Read *Teachings of the Prophet Joseph Smith*, pp. 71-72, 291-292; D. & C. 77:2-4; 49:18-19, 21; 89:12-15, 17; Moses 2:20-28, 30; 3:5, 7, 19-20; 5:20, 33; 6:9; 7:13; Abr. 4:20-22, 30; II Nephi 2:22; 30:12-15; Isa. 11:6-9; 35:9; 65:25; Hos. 2:18; Ezek. 34:25, 28; Rev. 5:13.

1. The creation of animals
2. Man's duty toward animals

Discuss:

1. Does man's dominion over animals entitle him to hurt, be cruel to, or kill them?
2. Explain: "And they (the animals and fowls) were also living souls."
3. What caused the ferocity of beasts? When will they again become gentle?

LESSON 67

MAN AND THE ANIMAL KINGDOM (Continued)

3. Animals during the millennium
4. Animals in heaven (291-292; Rev. 5:13; D. & C. 77:2-4)

Discuss:

1. Interpret this passage: "The spirit of man in the likeness of his person, as also the spirit of the beast, and every other creature which God has created."

JULY, 1943

NO-LIQUOR-TOBACCO COLUMN

Liquor, Tobacco, and Flying

FLYING Officer George F. (Buzz) Beurling, Canada's air ace, has flown more than 1000 hours in fighting service while he was stationed at Malta in the Mediterranean. In air fighting there he accounted for twenty-nine enemy planes. Some weeks ago he visited air training fields in Alberta, Canada.

In his visit to the flying schools at Lethbridge he delivered a "strong address to the Air cadets and urged them to abstain from smoking and drink if they hoped to become good airmen. The ace uses neither liquor nor tobacco."

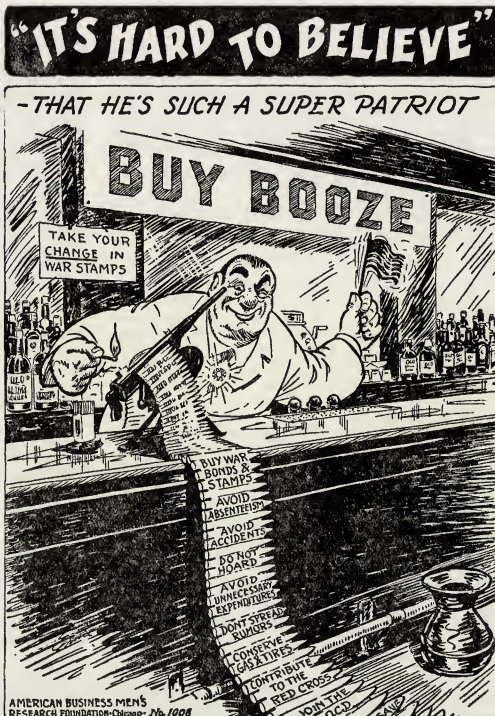
In a letter to his mother this young Canadian indicated his reasons for abstinence:

I don't smoke and don't drink and I don't swear either. . . . In this game, split seconds count. . . . Smoking and drinking, etc., slows up your mind and reactions are bound to be slower. I've got my own ideas about fighting. (*The Voice*, March, 1943)

Liquor and tobacco are forbidden in America to college athletes. Would it not be well if all our flyers were also total abstainers?

Why Avoid Liquor?

Total abstinence and prohibition are not an end in themselves, but a sane and effective means towards the attainment of physical and spiritual fitness, a decent standard of living and a higher plane of civilization.—Joseph Malins, President World Prohibition Federation



"PATRIOTIC" LIQUOR ADVERTISING

The millionaire manufacturers of booze know that their business must always have the air of respectability, and in wartime the appearance of patriotism.

And so they are buying advertising space to tell us how to be patriotic—buy bonds, avoid absenteeism, etc.—but The American Business Men's Research Foundation suggests the simple way to do these things is "just close the saloons for the duration." What do you say?

THE WORK OF THE SEVENTY

The Missionaries of Today

"Go Ye into All the World."

WHEN the First Presidency sent forth the decision in 1936 that every stake of Zion should maintain an organized mission, the message was received by all the stake presidents as a clarion call. It meant that many hundreds of our brethren would accept the responsibility, and with a more sublime faith in the word of God, would go with the divine Light to friend and stranger alike. Like the disciples of old who were sent out into the world after the resurrection of Jesus Christ, so the missionaries of today are sent forth to share as widely as possible the greatest joy and benefit that God has to give. While they do not leave home and friends and comforts to wander in strange lands and face hardships for the sake of communicating the gospel message, their call is just as divine and just as important. The splendor of their spirit and the nobility of their achievements have already become known, for thousands of souls have been brought to a knowledge of the gospel.

* * * *

WHEN a missionary accepts a call for a two-year mission at home, it is a sacred promise to God that he will go forth with joy and faith to explain the message of eternal life. He may fear at first, but at second thought, he recalls the words of Paul the Apostle when he wrote to Timothy:

When I call thee to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also.

Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands.

For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind (2 Timothy 1:5-7).

As you go out to make calls during certain nights of the week, remember that the value of your work lies in the spirit in which it is done. With your gifts and opportunities, you converse with men and women of all classes, and show them how to glorify their lives through the gospel of Jesus Christ. "In God's sight," wrote an old teacher, "no one is so weak or stupid or ill-educated as to be unable to find the key of life." The call you have accepted is something much bigger than can be met by any ethical code or any teaching of philosophy. Your call is an answer to God's love, and it means the giving of your whole nature to Him. The readiness to make any sacrifice to make you capable of giving that service worthily will characterize you as a "true disciple of the Master." Every bit of work you do is worth doing to the best of your powers because it will be blessed of God. And that dignifies your lives. You teach the same lesson to whomever you meet. In teaching the Israelites, Moses began by telling them that there was glory in the perfectness of the service which a man gave even in the fixing of a tent peg in relation to the Tabernacle, and saying that the craftsmen and carpenters were inspired by the Holy Ghost when they did their best work.

* * * *

YOU are capable, my fellow missionaries, of doing better work than you have ever done before. To be a missionary is to be a teacher. To teach is to study hard and to think over what you read and see. Learning is often very laborious, but you will find that by hard work you will improve and develop your minds from day to day. No gifts of God can be of avail, without hard work.

* * * *

One of the most noted scholars of the Bible, who once taught Old Testament literature at Oxford University, spent 426

thirty-eight years in studying the book of Exodus, and many men have spent a life-time in studying the Book of Job. Think what it is to study the First Book of Nephi in the Book of Mormon. One student has spent many years on the first chapter alone. There is a glorious compensation in studying the Church works. They stimulate thought of the highest order. You missionaries should stir up the gift within you by transcendent thinking and activity which will characterize your lives as high and noble. It is the gift of the Priesthood alone that will make you true Christians. Turn your thoughts forward. The gospel has been given to the earth again, and the missionary work is the most important activity by far in the Church today.

* * * *

EVERY mission president should call his brethren of the mission together on stated occasions for discussion and advice, and to inspire them with zeal, for it is not only the matter but the manner, not only the doctrine, but the man that has power. Refer to the sermons which the Prophet Joseph Smith or President Brigham Young gave in the early days of the Church, and then the sermons of our beloved President Grant. How they stirred the hearts of men who listened to them! When read, one wonders just what it was that moved the people. It was the voice that carried the heart in every tone of it, the swift, turbulent, overwhelming utterance, which aimed to leave no soul untouched, unillumined, or unmoved. They gave the word of God, and the greatest and most enduring satisfaction comes in one's influence upon individuals; in guiding them, moulding them, helping them, saving them. There is no person living who at some time does not need such help; and the gift of administering it by tact, with patience, with conviction, and with enduring effect is one of the mightiest that a human being can express.

* * * *

THE stake missionaries are called, and properly so, by the presidents of stakes. The divine calling is just as efficacious as if it were made by the President of the Church direct. This must be kept in mind. From this true point of view, there is something noble, something ideal, something ineffably rich and magnificent, even to one who can only divine it from afar. All you missionaries who are called into the work at home are to have no other duties except the attendance at Priesthood meetings, quorum meetings, and sacrament meetings. The work is too important to be scattering your energies. When not out teaching the gospel, you should be intently studying, and this study will take many hours of your time every week. Remember that work with faith in Jesus Christ can accomplish anything.

* * * *

MY fellow missionaries, as you accept the call, do so with prayerful hearts, for if you are to understand the true meaning of the gospel; if you are to discover and release the spiritual power that is within you, you must pray. Jesus lived a life of prayer. At every crisis, before every decision that He made, He prayed. His disciples came to Him one day with the beseeching word: "Lord, teach us to pray." Prayer will enable you to submit your own will to God. Through earnest and constant communion with Him, you can rise on steppingstones to higher things. You will be blessed with strength for the great work you have to do. "Be loyal to the royal truth within thee," was Tennyson's fine line to Queen Victoria.

—L. E. Y.

AARONIC PRIESTHOOD

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

WARD BOY LEADERSHIP
COMMITTEE OUTLINE OF STUDY
AUGUST, 1943

Text: HOW TO WIN BOYS

Chapter VIII: Winning the Older Boy Group

Quotations from the Text:

1. If younger boys are difficult to handle due to restless muscles, the older boys—the "Youth Group"—require many times as much understanding.
2. Many a mother's heart aches as the worldly forces begin hammering their certain way into the life and affections of her son.
3. Youth is *naturally revolutionary*. For, just as the voice changes, so have come far more important changes as well.
4. Why do we react with so many obvious shocks to boys of this age? Why is *natural growth* so little understood by sane and thinking people?
5. How would you, a mature man or woman, feel with suddenly a new set of physical and mental sensations and a cartload of new obligations and responsibilities thrust upon you? And you and I have developed minds and know how to evaluate things. The boy can call neither upon a mature mind nor years of experience. In consequence he is frankly and tragically bewildered.
6. How can a boy subdue wrong desires and gain mental strength to meet this newly changed world into which he has been reborn? The argument is readily presented. Now a boy needs a Savior, an Elder Brother, a Guide, a Rock of Ages. . . . You can help a boy to think through to God as his Maker and Christ as his Savior.
7. You'll fall in love with boys, once you see inside of one boy's very soul by personal contact. And what was apparently a DUTY will suddenly turn into a PRIVILEGE and you'll thank God for it!

Helps for the Class Leader:

1. Discuss the essential differences between the teaching techniques employed in teaching the older and the younger boy groups.
2. In the light of the above discussion point out the many advantages of having groups of relatively the same ages study together. (These will be among the reasons why boys of the deacon's age should not be asked to study with the priests' age group, etc.)
3. Discuss how class forums and discussions assist the older boy group in making sound personal decisions.
4. How may leaders assist these young men most effectively in the light of their own innate characteristics and the problems of the present day?

Aaronic Priesthood Quorum or Group Meetings Should Be Held Separately

ONE of the reasons why young men do not care to attend Priesthood meeting, in many instances, is the tendency of some ward bishops to have the priests meet with the elders, or the teachers meet with the deacons, or all of the Aaronic Priesthood meet together, or some other combination when there are only a few present in each group. These objections are registered by the boys themselves. Their contention is right, and should be borne in mind by all Aaronic Priesthood leaders.

The Presiding Bishopric recommends that, without exception, separate quorum or group meetings be held, even though only one or two are present in each group. Some of the finest Priesthood group meetings being reported are held when only one or two boys attend. Why should any young man who resides in a ward where there are only two or three of his age group be denied the opportunities and care he would enjoy if he lived in a larger ward?

Challenging Records

NORMAN FINLAY, a Teacher in the North Shore Ward, Chicago Stake, has a 100% attendance record at Priesthood meeting, Sunday School, and Sacrament meeting during the past three years. Norman is devoted to the Church and is grateful for its opportunities for service.



Excel in Priesthood Work



AARONIC PRIESTHOOD, WOOLFORD WARD, ALBERTA STAKE

THE teachers and deacons pictured above with the ward bishopric, have established an excellent record in Priesthood activity. According to a report submitted by Bishop William M. Barrus and counselors Basil Glines and A. Leroy Pitcher, these young men filled an average of eighty-two Priesthood assignments each during 1942. They established a one hundred percent attendance record at quorum meeting, payment of tithing, observance of the Word of Wisdom, and participation in the Church Welfare program.

Each of these young men was awarded the individual Certificate of Award and their groups received the Standard Quorum Award. The deacons have earned the latter award for seven consecutive years.

PRIESTS, teachers, and deacons, having a one hundred percent attendance record for three years or more at Priesthood meeting, sacrament meeting, Sunday School, or Y.M.M.I.A. are invited to submit their records and their photographs to the Presiding Bishopric, 40 North Main Street, Salt Lake City, Utah, for publication in this column. Information submitted should include: full name, age, Priesthood held, and attendance records at any or all of the above organizations or meetings, and any other information which may be of interest.

Bishops will be glad to assist young men in submitting their records and to certify their accuracy.

Check Standard Quorum Award Records Now

ONE half of 1943 is history. We cannot now change the records we have made. We can, however, make a thorough check of them with a view to improving upon them in an attempt to qualify Aaronic Priesthood quorums for the Standard Quorum Award. This matter should receive immediate attention.

WARD TEACHING

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

A WARD TEACHER FOR FORTY-FIVE YEARS



D. ROLLA
HARRIS

EXCEPT for the time spent on three long-term foreign missions, Brother Harris has served continuously for forty-five years as a ward teacher. He has served in this capacity during the administration of seven bishops. At seventy-four years of age he is still enthusiastic in his work among the Saints.

His own account of his activities as a ward teacher, certified by Bishop John W. Stoker, Sugar Second Ward, Rexburg Stake, is so full of inspiration that we quote it below and recommend its careful study.

During the forty-five years I have served as a ward teacher, I have never been asked for my report either by the bishop or ward clerk. I established a rule of doing this work on the second Wednesday of each month, and have followed that as closely as conditions would permit. I have never missed a family—notwithstanding the fact that I have been required to make three calls in some cases.

Most of the time I have been given young teachers as my companions. In several cases I have had Aaronic Priesthood members over twenty-one years of age as my companions. Most of these have made good, and have expressed appreciation for the opportunity.

Before going out on our calls, we have met either in my home or theirs and have gone over the subject matter carefully. Afterwards we have gone before the Lord in prayer, asking Him to inspire our minds by bringing to our remembrance that which He would have us say, and to bless the people we were to meet and prepare their hearts to receive us that we all might be mutually benefited.

I can say truthfully that although I have greatly enjoyed my mission work, this calling as ward teacher has given me the greatest thrill of my life. I consider it a very high and holy calling. I have come to this conclusion: One does not need to go hundreds or thousands of miles away to enjoy

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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, 1943

FOR WHAT DO WE LIVE?

It is reported that a Latter-day Saint father was once asked what his occupation was. He quickly replied, "Raising nine sons." His questioner, thinking the father did not understand, asked again—"But what is your real occupation?" The father answered, "My occupation is the raising of nine sons in honor before the Lord—I make my living at farming."

Contrast the above attitude with that expressed in the following comment written by another Latter-day Saint father:

As a tin worker I enjoy my work, and believe that others in different trades get pleasure out of their work even as I.

From time to time the Church has contacted me, and tried to get me interested, but I feel that I have not the ability or talent to work in the Church. I have my own free agency and feel that I should keep out of Church and do what I am best qualified for.

To the former, his chosen method of making "a living" served only as a means to the end. To the latter, his occupation is both the means and end. The former has the "set of his soul" adjusted to eternal values. The latter's kingdom will crumble at his feet with the passing of his life. He will face eternity empty-handed, with a vacant soul and an aching heart unless he experiences a change of heart.

A consuming desire for material wealth and earthly fame blights the soul and corrodes the spiritual intellect. It teaches man to get all and give little or nothing. It disarms his potential powers for good. Jesus asked:

For what shall it profit a man, if he shall gain the whole world, and lose his own soul?

Or what shall a man give in exchange for his soul? (Mark 8:36-37.)

The soul which projects itself into constructive usefulness, with vision fixed only on eternal horizons, waits upon the future with breathless anticipation. His day of progressive life is never overtaken by the night of spiritual death. Ever forward and upward doth his trail lead.

Latter-day Saints: For what do we live?

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

For where your treasure is, there will your heart be also. (Matt. 6:19-21.)

his work and to be accepted of our Heavenly Father. We need only do our full duty, whatever it may be, and do it in humility with an honest heart.

I am not seeking the honors of men. All I want is to do my duty in whatever I am asked to do, and to trust the Lord to provide the harvest.

Reporting a Ward Teacher's Visit

It is respectfully suggested that ward teachers take no credit for a visit unless a visit is actually made in the home.

This is a very simple and obvious rule, one which should not be misinterpreted. Under no circumstance is any other interpretation of a ward teacher's visit in keeping with the rule governing this activity.

Some brethren with good intentions are still taking credit for a visit when two calls are made at a given residence, but where no one is at home either time. Various other infractions are reported, but the simple rule given above should be carefully observed in each case.

HYMNS OF THE MONTH

*Hymns for Churchwide Rehearsal
During July, August, September*

HELPS FOR CHORISTERS

By J. Spencer Cornwall

*Director, Tabernacle Choir and
Member, Church Music Committee*

JULY: HE DIED! THE GREAT REDEEMER DIED, Isaac Watts, George Careless No. 247, Deseret Sunday School Songs

Several of our Latter-day Saint hymn writers used texts of foreign origin. Verses by Isaac Watts, Wesley, and others are to be found in many of our well known hymns. The music of this lovely sacramental hymn is well suited to congregational singing. The chorister and organist should endeavor to guide the congregation so that breath will be taken only at the ends of phrases. There should also be a slight retard at the end of each phrase. Do not hurry this number, but avoid any dragging. The dynamic markings suggest an effective interpretation.

AUGUST: O GOD, THE ETERNAL FATHER, W. W. Phelps, Mendelssohn No. 192, Deseret Sunday School Songs

The words of our own poet, W. W. Phelps, who is responsible for so many of our finest hymns, are here adapted to a hymn-like number from the great master Mendelssohn—"Farewell to the Forest." To give an effective rendition of this hymn it is quite imperative that it be sung with all four parts. The arrangement of the last three measures requires a well sustained alto. The Mendelssohn music seems to be rather well suited to the spirit and meaning of the text. The chorister should see to it that the singers keep going—that no appreciable pause be made between phrases as is recommended in the George Careless hymn for July. When well sung this hymn is very impressive.

SEPTEMBER: GOD OF OUR FATHERS, Rudyard Kipling, Isaac B. Woodbury No. 283, Deseret Sunday School Songs

No more impressive words for the conditions of today are to be found than these of Rudyard Kipling, who wrote this caution to England when she declared herself ruler of the seas with her magnificent navy.

Lord God of Hosts, be with us yet,
Lest we forget, lest we forget!

The somewhat simple hymn tune of Woodbury is a splendid medium through which the powerful words of Kipling may be expressed. It does not in any way overshadow or obliterate their meaning. The chorister must make use of the divided beat in a most skillful manner to keep the singers together and the song moving. The final three measures must maintain and sustain to the end the impressive words "Lest we forget."

JULY, 1943

PRELUDIAL MUSIC—AN ENDORSEMENT FROM THE PRESIDING BISHOPRIC

A RECENT issue of *Progress of the Church*, P.B.O. bulletin directed to bishops and stake presidents, carries a recommendation notable for the official support it lends to the campaign quietly but insistently being carried on to make sacrament meetings increasingly devotional:

"In an effort to improve the tone of the sacrament meeting service, the general Church music committee suggests that during the prelude music at least two members of the ward bishopric be quietly seated on the stand as an example to the congregation, preparatory to the beginning of the sacrament meeting. The Presiding Bishopric heartily endorse this recommendation. It is not conducive to the best atmosphere for worship when the bishopric and speakers are not found in their places during the playing of prelude music.

"The playing of soft sacred music for a few moments before the beginning of sacrament meeting should be considered a very vital part of the service. With ward leaders showing the proper example, much will be accomplished to improve the impressiveness of our sacrament meeting."

HELPS FOR ORGANISTS

By Alexander Schreiner

*Tabernacle Organist and
Member, Church Music Committee*

HE DIED! THE GREAT REDEEMER DIED

This hymn tune is to be played very legato. Nevertheless lift the fingers after playing the first chord so that it may be repeated neatly. Breathe at the ends of all phrases, and allow the singers to determine the length of the breath in the middle of the stanza. Organists who play instruments with pedals will find their basses more musical if played near the center of the keyboard. The bottom E Flat an octave lower is too low, and booms too much for a quiet devotional hymn. Try it both ways and convince yourself.

O GOD, THE ETERNAL FATHER

One important way to make an organ sound as if it were a living organism is to allow it to breathe as singers do. Organists, perfect yourselves in this valuable technique by playing this hymn tune correctly. Let us say there are four phrases in this tune, each ending in a dotted half-note. These four dotted half-notes should each be played as a half-note followed by a quarter rest. Please try it in both ways right now,

either at a piano or organ, and note how much more life and buoyancy you will achieve with the rest replacing the dot after each half-note. This procedure is correct even for the final note, of which you may convince yourself by trial both ways. Of course, there is a retard at the close of the last phrase, but the last note is actually held only two beats.

Each of the four phrases is slightly cut in its center with what is technically called a caesura. The organist is therefore obliged to observe a "catch" breath, a short breath, at these places. This is brought about by holding the involved quarter notes only half their value, and following them by a corresponding short rest. This is one of the secrets of the art of organ playing. Let it not be a secret any more.

GOD OF OUR FATHERS

The indications mentioned for the above two hymn-tunes likewise apply in this one. Play the music with a certain awe and reverence and majesty to match the grandeur of these powerful words of Kipling. Let the sound be fairly loud and bold even if it is a prayer, for it is a fervent one. Use a solid bass, played legato except for the repeated notes.

Home Night at the Braun's

(Concluded from page 390)

There is an abundance of good music at our house, judging from the number of record-players. Many of us have started individual collections of classical and semi-classical libraries. Our song fests around the piano are delightful and enjoyable. We have those who are talented in singing, in leading music and playing the violin, trumpet, accordion and several who accompany on the piano.

Many times we invite our investigator friends to enjoy our fireside chats. We try to prepare programs which will give them a basis for a fine opinion of our Church and impress them sufficiently to want to learn more.

We are mindful of the trust and responsibility which is placed in us, and as the fire flickers out we ponder the words of Bishop Stanford G. Smith, uttered on one occasion when he joined with us in one of our nights at home.

"I feel that this house, just as the church house, is blessed and hallowed. As long as you live up to your testimonies, the teachings which you know to be true, walking in obedience to the wise counsel and supplications of our Savior, I feel that this family and this house shall never know the havoc of bombs and shrapnel."

In the dimness of the room by our fireside, we sit and ponder over his words, and pledge in our hearts to be examples of truth and righteousness, to be bearers of this gospel and to live to merit the promise of our bishop.

SIR WALTER SCOTT, GENEALOGIST

(Concluded from page 407)

a tale of Wat of Harden." Through both his father and his mother he was a lineal descendant of "Auld Wat." Through his mother he was also a descendant of Sir Walter Scott, of Buccleuch, Knight, known as "Wicked Wat," being his tenth great-grandson. He was a brave and powerful baron, killed in the streets of Edinburgh in a border feud with the Kerrs (also Scott's ancestors). His death is referred to in the *Lay of the Last Minstrel*.

The Lady of Branksome of the *Lay* was his third wife, and not Scott's progenitor, but she was a sister of another forefather.

It is small wonder that Scott wrote *Marmion*, a *Tale of Flodden Field*. Sir Walter Scott of Buccleuch fought at Flodden and lost many of his kinsmen on that field of bitter defeat. I have counted the names of twelve others, direct ancestors of the poet, who fell at Flodden, September 9, 1513, around their king, James IV, Scott's eighth great-grandfather. His own note states that in that battle the Scottish army "lost, perhaps, from eight to ten thousand men; but that included the very prime of their nobility, gentry, and even clergy. Scarce a family of eminence but has an ancestor killed at Flodden." One of Scott's progenitors, Sir David Hume, led his seven sons into the battle, and perished with the rest. Archibald Douglas, Earl of Angus, old "Bell the Cat" Douglas of *Marmion*, was not himself in the fight, but two of his sons—one Scott's ancestor—commanded the old earl's followers. "They were

both slain in the battle," writes Sir Walter, "with two hundred gentlemen of the name of Douglas. The aged earl, brokenhearted at the calamity of his house and country, retired into a religious house, where he died about a year after the field of Flodden."

In concluding his summary of Sir Walter Scott's character, Lockhart says:

Scott himself delighted, perhaps above all other books, in such as approximate to the character of good family histories—as for example, Godscroft's House of Douglas and Angus, and the *Memorie of the Somervilles*; and his reprint of the "Memorials of the Haliburtons," to whose dust he is now gathered, was but one of a thousand indications of his own anxiety to realize his own ancestry to his imagination. No testamentary deed, instrument of contract, or entry in a parish register, seemed valueless to him, if it bore in any manner, however obscure or distant, on the personal history of any of his ascertainable predecessors. The chronicles of the race furnished the fire-side talk to which he listened in infancy. . . .

These studies led by easy and inevitable links to those of the history of his province generally, and then of his native kingdom. The lamp of his zeal burnt on brighter and brighter amidst the dust of parchments; his love and pride vivified whatever he hung over in these dim records, and patient antiquarianism, long brooding and meditating, became gloriously transmuted into the winged spirit of national poetry.

Whatever he had in himself, he would fain have made out a hereditary claim for. He often spoke both seriously and sportively on the subject. He had assembled about him in his "own great parlour," as he called it—the room in which he died—all the pictures of his ancestors that he could come by; and in his most genial evening mood

he seemed never to weary of perusing them. The Cavalier of Killiecrankie—brave, faithful, learned and romantic old "Beardie," a determined but melancholy countenance—was never surveyed without a repetition of the solitary Latin rhyme of his Vow. He had, of course, no portraits of the elder heroes of Harden to lecture upon; but a skilful hand had supplied the same wall with a fanciful delineation of the rough wooing of "Meikle-mouthed Meg. . . ."

The ardent but sagacious "goodman of Sandyknowe" (Scott's father's father) hangs by the side of his father, "Bearded Wat"; and often when moralizing in his latter day over the doubtful condition of his ultimate fortunes, Sir Walter would point to "Honest Robin" and say, "Blood will out. . . . And yet." I once heard him say, glancing to the likeness of his own staid calculating father, "It was a wonder, too—for I have a thread of the attorney in me." And so, no doubt, he had, for the "elements" were mingled in him curiously, as well as "gently. . . ."

His first and last worldly ambition was to be himself the founder of a distinct branch; he desired to plant a lasting root, and dream not of personal fame, but of long distant generations rejoicing in the name of "Scott of Abbotsford." By this idea all his reveries—all his aspirations—all his plans and efforts, were overshadowed and controlled. His worldly ambition was thus grafted on that ardent feeling for blood and kindred which was the great redeeming element in that social life of what we call the middle ages; and it was the natural effect of the studies he devoted himself to and rose by. . . . I suspect that at the highest elevation of his literary renown—when prices bowed to his name, and nations thrilled at it—he would have considered losing all that at a change of the wind, as nothing, compared to parting with his place as a Cadet of Harden and Clansman of Buccleuch. (Lockhart, *Life of Sir Walter Scott*, 9:235-242)

SAM BRANNAN

(Continued from page 403)

an importance second to no county in the state. It is said that the Mormons now located near Cajon Pass will raise enough wheat to supply the whole southern portion of California with flour. . . . The mountains near are covered with pine sufficient to supply with lumber all southern California for years. . . . We understand that a flouring mill and several sawmills will be erected there during the rainy season.⁴

THE warm hopes of Californians as to Mormon industry were not misplaced and were amply rewarded, but construction of a fort became the most serious and immediate problem confronting them. The lands they were acquiring stood in the direct path of the devastating incursions of Indians from the Mojave Desert which had plagued the ranchos for many years previous to Mormon arrival. Renegade savages to the south—many banded under white leadership—had long carried out systematic raids against stock herds and homes of the great landholders of

that region. The new colonists were confronted by Indian hostilities from the start, and construction of proper fortifications was pursued day and night until completed.

This urgent matter delayed somewhat final negotiations with the Lugos for full possession of the property. As soon as the fort was completed Apostle Lyman hurried again to San Francisco in an heroic endeavor to raise the additional funds required for the down payment. Meanwhile the settlers themselves raised six thousand dollars by selling their precious ox-teams to a party of drovers. Their loss was only a temporary one however. Wild horses were the cheapest of commodities in southern California. Shrewd purchases and the effort of breaking the animals soon filled the need. Apostle Lyman was equally successful. A total of \$25,000 was paid, and a note for the remainder given. A deed was executed, and the Latter-day Saints were possessors of the Rancho San Bernardino.

The great tract had been represented

to contain a total of eighty thousand acres. The Saints, and apparently the Lugo heirs, labored under the assumption that the deal now consummated included the entire tract described in the Mexican grant of 1842. A Spanish clause, unintelligible to the purchasers, made the tricky provision that eight leagues (a little more than thirty-five thousand acres) were to be selected by the grantees from the larger area. For years the Lugo family had pastured stock over the entire San Bernardino and Yucaipa valleys without ever having confined their selection to any particular eight leagues. In the arrangement by the Lugos for confirmation of the grant in order to give sound title to the Mormon purchasers, their attorneys filed a petition for clarification with the United States Land Commission, which approximately one year after the purchase confirmed the claimants to the extent of only eight leagues of land. By this act the Saints were given less than half the acreage they supposed they were purchasing. And worse, anything

⁴Los Angeles Star, Oct. 4, 1851

SAM BRANNAN

beyond the eight leagues thus confirmed automatically became public land, and any person locating there was under no obligation to purchase from the Mormons.

Unfortunately, these ugly facts were not disclosed until long after a city had commenced rising, the land subdivided into lots and farms, and splendid crops growing in the rich soil.

UNTIL the city plat was laid out, and surveying completed, the colonists lived within the fort. Over a hundred families were forced to crowd into a space three hundred feet wide and seven hundred feet long, and it is not hard to imagine the congested discomforts they endured until adobe and log houses commenced relieving the situation. Center stake for the city was driven on "Temple Block" (now Pioneer Park). Streets running east and west were numbered; those running north and south were given such typically Mormon names as Far West, Nauvoo, Independence, Salt Lake, Utah, and Kirtland.

In April we reared our Bowery, which is an adobe building sixty feet by thirty; in which we held our conference April 6th. . . . The Bowery is occupied during the week by our Day School of one hundred and twenty-five scholars, under the direction of two well-qualified teachers; and on the Sabbath, after the morning service, by our Sabbath School and Bible class.¹

The Saints were willing enough to incorporate sun-dried adobes into their homes and public buildings, but they stubbornly shied away from the California architecture of flat-topped roofs. Timber and split shakes were a necessity for the peaks and gables of Mormon dwellings, and one of the prime necessities was tapping the forested resources of the steep mountains to the north. To bring down timber, roads were necessary. And the first Mormon road to timberline was through the present Waterman Canyon.

One cannot help being struck by the assertion that the timber on the mountain top would be *easy to reach*. Those who drive along the present Rim of the World Drive and pause at the point where it crosses the line of the old Mormon Road, realize that only to men who had conquered the almost insuperable difficulties of the trail from Utah to California would the proposed road seem simple.²

A letter to Salt Lake about this time contains the statement that the road cost about one thousand days of labor. . . . It ran from the base of the mountains around, or possibly over, the knoll through which the cut was made for the present Pacific Electric railway to Arrowhead Hot Springs and continued upward through what later became Waterman Canyon to the steep mountain-side a mile or a mile and a half below the summit. It ascended this difficult pitch, crossing the line of the present high-gear road before it reached the top. A monu-

ment in honor of the men who built it was erected in 1932, at a point where this crossing occurred.³

This road tapped one of the finest of mountain forests. In an incredibly short time Charles Crisman had a second-hand steam sawmill in operation.

LIKE the problem of lumber, every major task confronting the colonists was solved in the true community and brotherhood spirit. With completion of the road to timber came the necessity of caring for a bumper grain crop from the extensive acreage sown in the spring. With united labor, a storehouse one hundred feet long by thirty feet wide was soon constructed and a grist mill commenced. First threshing was strictly by hand. On August 7 the mill was in operation, and flour rolling from its stones.

Apostle Rich was absent in Utah during that first harvest. The neighborly act of cutting his wheat is thus recorded in a letter to the *Deseret News*:

At the close of the morning service [Sunday, July 4], it was agreed by a show of hands to celebrate the 5th in place of the 4th of July. The day worthy the occasion was ushered in by the sounding of the Bishop's horn (Uncle Grief's six-foot instrument), at which signal the entire strength of our camp came together at the bars of the Big Field, every man armed for the occasion. After a short but patriotic appeal by the orator of the day, it was concluded to commence immediately the festivities of the glorious 5th. With the patriotism of American citizens, and brotherly love of Latter-day Saints burning in their hearts, commenced a furious attack, and the living thousands of heads that at sunrise bowed gently as a welcome to the zephyrs that floated over us, measured their length upon their mother earth. No accident happened to mar the festivities of the day; and there was scarce a cessation in the somewhat dusty work until the entire crop of General Rich's wheat was cut, bound and put up. Thus ended the first holiday, if such it may be called, that we have had in San Bernardino.⁴

¹Ibid., p. 197

²*Deseret News*, Sept. 4, 1852

UNMITIGATED

By Lorin F. Butler

As gentle showers

Traversing sun-seared fields on elfin feet

Seek to restore the withered flowers

Laid low by wind and heat

And mourn because they fail,

Remorse traces

The wanton steps of anger with bowed head

And weeps for many trampled places

Where buds of love lie dead

And withered in its trail.

To the indolent Spanish natives, who had conducted their ranching from the saddle, the industrious Mormon must have been something of a novelty. For decades the raising of beef and horseflesh over vast landed estates had been the accepted form of wresting a living from the soil. The wealth of the landed gentry was measured by leagues and hoofs. It was an odd scene to witness these hardy newcomers extract, with a little brawn and sweat, as much wealth from the soil of an acre as the ease-loving *Californio* could derive with all the help of Indian menials from twenty times the land. The report of the *Los Angeles Star* on San Bernardino's first harvest feast indicates how generously the fertile soil of that place returned its blessing upon the Mormon husbandmen and their colony.

Saturday, September 4, 1852, was devoted by this entire people as a Harvest Feast. Imagine a building sixty feet by thirty, in which is usually held their public worship, schools, and business assemblies, decorated in green shrubbery formed in groups and devices upon the walls, and in arches interwoven with clusters of grapes, corn, squashes, cabbages, onions, beets, melons, etc., were tastefully arranged in various parts, within and at the entrance.

Over the stand was inscribed in large capitals, HOLINESS TO THE LORD, and beneath this in letters formed of evergreen, *Harvest Feast*. Among the specimens of the bounties of nature was a stalk of Indian corn nine feet nine inches to the first ear, eleven feet four inches to the second ear, and sixteen feet to the top; four onions weighing nine and one-half pounds; a cabbage weighing twenty-four and one-half pounds; with melons, squashes, etc., in proportion . . .

A song of thanksgiving opened the services; then followed an able and appropriate prayer by their leading man, Mr. Lyman. Then another song, followed by a short speech from Mr. P. P. Pratt [just returned from his mission to the Pacific Islands and South America], approving of merry-making, feasting, dancing, and other innocent amusements, provided the whole were conducted in peace, good will, and with thanksgiving and a lively remembrance of the giver of all good things.

The violins then commenced a lively tune while the center of the room was cleared, and soon set with couples for the dance. Messrs. Pratt, Lyman, Rich, Captain Hunt, Bishop Crosby, and others of the aged and leading men, led off the dance. After this, old and young, married and single, grandire and child, mingled in turn with the dance, each taking the floor as their numbers were called, and the others in turn looking on.⁵

Their year in California had been a hard one, fraught with discouragement, and heavily packed with drudgery. But as a people they had clung as one in spirit and brotherhood. Now their efforts stood rewarded in bounty; their hopes established; their future rich with promise. San Bernardino had been born, had thrived, and God had smiled.

(To be continued)

⁵*Los Angeles Star*, Sept. 7, 1852

¹Letter, Lyman to Richards, *Millennial Star*, 14, 491

²Beattie, George W. and Helen P., *Heritage of the Valley*, p. 196

MISSIONARY FOR THE CHURCH

(Continued from page 413)

them enthusiastic and steadily on the job until they finally led every stake in the Church in total number. Stake President Samuel G. Dye gave his generous assistance to this work and inspired and encouraged them throughout the year. The bishops of the wards also contributed and were not content until every home which would subscribe had the magazine.

THESE are the leaders among the group of citation winners, but their remarkable records were possible only because they were stimulated by the outstanding work of the other citation winners, who pushed them hard throughout the year. In Group "A" these are as follows:

Moapa Stake placed second in total number of subscriptions, and third in percent of quota. Their total subscription, 683, gave them a percentage of 264.5. The work in this stake was under the direction of A. L. Riddle and Eva Perry, who with their workers were energetic in their efforts to work towards the goal, "An *Era* in every home."

Portland Stake placed second in percentage of quota achieved, with 297.3 percent, and third in total number of subscriptions, with 610. Work in this stake was carried on under the able leadership of Wilford W. Hardy and his fine co-workers.

Phoenix Stake, under the leadership of L. L. Driggs, achieved fourth place among the stakes of the Church in total number of subscriptions and fourth place in percentage of quota. Their 556 subscriptions gave them a fine record of 262.4 percent.

Lethbridge Stake placed fifth in the Church in total number of subscriptions, with 549 as their ultimate achievement. Reed C. Ellison ably directed the *Era* sales in this stake.

Juarez Stake, with Bryant R. Clark and LaPrele Bluth as *Era* directors, achieved fifth place in percentage of quota with 238.9 percent—another outstanding record.

Taylor Stake came in sixth in total number of subscriptions, having sent a total of 521 during the year. Work in this stake was under the able direction of Donald E. Wilde and Emma Dahl.

San Diego Stake, also among the citation winners, placed sixth in percentage of quota, with a fine record of 217.7 percent. The enthusiastic leaders of *Era* work in this stake were Kenneth Calder and Mary Fittzell.

East Jordan Stake placed seventh in total number of subscriptions—514 was their fine achievement. The work in this stake was under the direction of Albert Black and Mary Jenkins.

Union Stake is also among the citation winners with seventh place in percentage of quota—231.7 was their

achievement under the leadership of Melvin Westenskow.

In Group "B" the citation winners were as follows:

Los Angeles Stake, which placed second in percentage of quota and sixth in total number of subscriptions—their fine record of 851 subscriptions gave them the high percentage of 282.6 per-

cent. The work in this stake was ably directed by Mona Kirkham and Mervin L. Saunders.

Inglewood Stake placed third in total number of subscriptions and third in percent of quota—1013 subscriptions and 282.2 percent. The human dynamo in this stake who spurred his workers was Brother E. J. Sorensen, veteran *Era* director.



GROUP "B," NUMBER OF SUBSCRIPTIONS

OGDEN STAKE—President Samuel G. Dye; A. Parley Bates, Y.M.M.I.A. superintendent; Lulu P. Child, president, Y.W.M.I.A.; Melvin L. Swenson, Y.M.M.I.A. "Era" director.

INGLEWOOD STAKE—President Alfred E. Rohrer; Rulon W. Stevenson, former Y.M.M.I.A. superintendent; Elva D. Cusworth, president of Y.W.M.I.A.; E. J. Sorensen, Y.M.M.I.A. superintendent, and "Era" director.

SAN FERNANDO STAKE—President David H. Cannon; David G. Watts, superintendent, Y.M.M.I.A.; Erma J. Greenwald, Y.W.M.I.A. president; Ernest G. Haws, Y.M.M.I.A. "Era" director.

WELLS STAKE—President Thomas E. Towler; Percy K. Fetzer, Y.M.M.I.A. superintendent; Natalie Parron, president Y.W.M.I.A.; A. V. Stirling, Y.M.M.I.A. "Era" director; Alice Coombs, Y.W.M.I.A. "Era" director.

REXBURG STAKE—President Peter J. Ricks; J. Wendell Stucki, Y.M.M.I.A. superintendent; Constance Brown, president, Y.W.M.I.A.; Xenia Nelson, Y.W.M.I.A. "Era" director.

MISSIONARY FOR THE CHURCH

San Fernando Stake placed fourth in total number of subscriptions and fourth in percentage of quota—985 subscriptions gave them 279 percent of their quota. Work in this stake was capably carried on under the leadership of Ernest C. Haws and his fine co-workers.

Long Beach Stake, under the able direction of Henry Andrus and Frances

A. Soffe, also is a citation winner with fifth place in percent of quota and tenth place in total number of subscriptions—820 subscriptions gave them their fine record of 263.6 percent.

Wells Stake placed fifth in total number of subscriptions with a goal of 874. A. Y. Stirling and Alice Coombs directed the work in this stake.

Snowflake Stake placed seventh in

percent of quota with a fine record of 210.8 percent. James Flake and Augusta Flake were the very capable *Era* directors.

Rexburg Stake placed seventh in total number of subscriptions with a final goal of 841 subscriptions. The work in this stake was under the direction of J. Wendell Stucki and Xenia Nelson.

Maricopa Stake, under the leadership of Ned Newell and Helen Coleman, placed eighth in percentage of quota—193.1 percent was their creditable achievement.

The goal of 80,000 subscriptions has been reached. Of 156 stakes and missions, 142 reached or exceeded the quota set for them. Fifteen hundred wards and mission branches secured a full quota. This year's *Improvement Era* activity has been a delightful experience. The close harmony between ward and stake *Era* workers and the office has been most gratifying. May the "Voice of the Church," carry into 80,000 homes each month a lasting influence for good.

CITATION WINNERS

GROUP "A"

- Seattle Stake*
First Place, Percent of Quota
First Place, Total Subscriptions
- Moapa Stake*
Second Place, Total Subscriptions
Third Place, Percent of Quota
- Portland Stake*
Second Place, Percent of Quota
Third Place, Total Subscriptions
- Phoenix Stake*
Fourth Place, Total Subscriptions
Fourth Place, Percent of Quota
- Lethbridge Stake*
Fifth Place, Total Subscriptions
- Juarez Stake*
Fifth Place, Percent of Quota
- Taylor Stake*
Sixth Place, Total Subscriptions
- San Diego Stake*
Sixth Place, Percent of Quota
- East Jordan Stake*
Seventh Place, Total Subscriptions
- Union Stake*
Seventh Place, Percent of Quota
- California Mission*
First Place, Total Subscriptions
Second Place, Percent of Quota
- Eastern States Mission*
First Place, Percent of Quota
Second Place, Total Subscriptions

GROUP "B"

- South Los Angeles Stake*
First Place, Percent of Quota
Second Place, Total Subscriptions
- Ogden Stake*
First Place, Total Subscriptions
Sixth Place, Percent of Quota
(Concluded on page 434)



GROUP "A," NUMBER OF SUBSCRIPTIONS

SEATTLE STAKE—President Alexander Brown; Stanford Bean, Y.M.M.I.A. superintendent; Mabel W. Tucker, president, Y.W.M.I.A.; Leslie Seal, Y.M.M.I.A. "Era" director.

MOAPA STAKE—President Bryan L. Bunker; Marion B. Earl, Y.M.M.I.A. superintendent; LaVerne Whipple, president, Y.W.M.I.A.; A. L. Riddle, Y.M.M.I.A. "Era" director; Eva N. Perry, Y.W.M.I.A. "Era" director.

LETHBRIDGE STAKE—President Asael E. Palmer; Reed C. Ellison, Y.M.M.I.A. superintendent and "Era" director; Caroline Lee Pitcher, president, Y.W.M.I.A.

TAYLOR STAKE—President T. George Wood; John L. Allen, Y.M.M.I.A. superintendent; Fannie H. Walker, president, Y.W.M.I.A.; Donald E. Wilde, Y.M.M.I.A. "Era" director; Emma Dahl, Y.W.M.I.A. "Era" director.

EAST JORDAN STAKE—President Heber J. Burgoyne; Hyrum P. Cannon, Y.M.M.I.A. superintendent; Mary E. Milne, president, Y.W.M.I.A.; Albert Black, Y.M.M.I.A. "Era" director; Mary Jenkins, Y.W.M.I.A. "Era" director.

MISSIONARY FOR THE CHURCH

(Concluded from page 433)

3. *Los Angeles Stake*
Second Place, Percent of Quota
Sixth Place, Total Subscriptions
 4. *Inglewood Stake*
Third Place, Total Subscriptions
Third Place, Percent of Quota
 5. *San Fernando Stake*
Fourth Place, Total Subscriptions
Fourth Place, Percent of Quota
 6. *Long Beach Stake*
Fifth Place, Percent of Quota
Tenth Place, Total Subscriptions
 7. *Wells Stake*
Fifth Place Total Subscriptions
 8. *Snowflake Stake*
Seventh Place, Percent of Quota
 9. *Rexburg Stake*
Seventh Place, Total Subscriptions
 10. *Maricopa Stake*
Eighth Place, Percent of Quota
-
1. *Southern States Mission*
First Place, Total Subscriptions
Second Place, Percent of Quota
 2. *Northern States Mission*
First Place, Percent of Quota
Second Place, Total Subscriptions



GROUP "A," PERCENTAGE OF QUOTA

PORTLAND STAKE—President George L. Scott; A. R. Standing, superintendent, Y.M.M.I.A.; Rose D. Hardy, Y.W.M.I.A. president; Wilford W. Hardy, Y.M.M.I.A. "Era" director.

PHOENIX STAKE—President A. Robert Price; Wallace E. Broberg, Y.M.M.I.A. superintendent; Ethel R. Peterson, president, Y.W.M.I.A.; L. L. Driggs, Y.M.M.I.A. "Era" director.

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PIONEER DIARY OF ELIZA R. SNOW

(Continued from page 398)

ded on one side & only covered on one side, the other having the tent thrown over it, & no chimney.

Friday, November 20. Whiting returned.

Sunday, November 22. My health quite ill, the day very fine.

Monday, November 23. This morning Warren getting quite irritated at his father, threw out an insinuation that I had been talking to Elder Kimball against his wife, which is as false as hell. He call'd no names but said, "It is one that we have been supporting all the while & one in the family." Is such the grateful return which I am to receive for sharing the disgrace, & for all my exertions in upholding the repu-

tation of this unfortunate family? They are & have been as kind to me as their circumstances would admit; but the Lord knows I have done them more good than all the trouble I have made them, be it ever so much.

I am reminded of the feelings of Job when he exclaimed, "Young men have risen up against me whose fathers I would have disdain'd to have set with the dogs of my flock." Yesterday the father & son separated, so that W[arren] is to have his living charg'd by weight & measure until he can provide his own.

Wednesday, November 25. Yesterday br. M[arkham] topp'd the chimney as high as the roof & finished chiming the house, which prov'd very fortunate

for our comfort, as the weather, which had been very comfortable & fine for this season of the year, became very cold and blustering towards night & is piercingly cold today, yet sunny & otherwise pleasant except the wind.

I will here make honorable mention of Sis. Green, whose kindness to me from time to time since my sickness shall never be forgotten. May the blessing of the Lord rest upon her; yea, she and her family shall never want for friends to sympathize in trouble & to administer in time of need.

Mother Chase, Sylvia, & Sis[ter] Green visited us—we had an interesting time.

Thursday, November 26. The atmosphere a little modified, Warren

PIONEER DIARY OF ELIZA R. SNOW

coming into the room, I could scarcely avoid fastening my eyes upon him since the time of his insulting me on Monday—he inquired why I look'd as tho I would look him thro'. Understanding the spirit which prompted him I thought wisdom to keep silence. He said it was an imposition for me to look at him so—& also he understood that I had accused him of accusing me of talking to Elder K[imball] &c. which he said was a lie as he call'd no names. Poor foolish young man, I wish he might be better cultivated. When he first was so impudent, his parents both sat silent, but this time his father reprovd him.

Loisa & Clarissa visit me with kindness. The day very fine.

Sunday, Nov. 29. Yester[day] & today I have renewed tokens of sis. Leavitt's kindnesses which have been many since her arrival. The Lord bless her & all others who have administer'd to me in sickness. Br. Benson arriv'd on Friday.

Last eve br. M[arkham] ask'd me what I had written in my journal that W[arren] was scolding about so much. I gave him the journal to read after which he said it was truth. Br. M[arkham] said he did not think of W[arren] meaning me at the time. I told him I thought strange that he was silent—that I never was so abus'd in my life—had always treated W[arren] as a br[other] & what he said was without the least provocation—that I always held myself above such insolence, & should never condescend to contradict it—that whoever insulted me, was planting thorns for their future path.

After making the before mentioned insertion, I let sis. M[arkham] read it, after which she said, "Do you think you have been disgrac'd by living in the family? I should not think the Lord would require you to live where you would disgrace yourself. If W[arren] has insinuated anything that you are not guilty of, I think he will make it right if you should make him know it." I saw she had a wrong spirit & made no reply to whatever she said—and indeed I have not polluted my lips with the silly subject except what I said to br. M[arkham] last eve.

Wednesday, December 9. Last night the Omahaw Indian Chief, who had been living in a tent in our City for a week or two, was in bed when some Indians came up—fired 5 or 6 guns, shot the Chief twice in the head—shot off one of his thumbs and shot three other Indians, one of whom, a squaw, has an arm amputated today.

Thursday, December 10. The ground has not been covered with snow. On the 4th or 5th a very little hail was perceptible & a few flakes of snow have fallen from time to time since, but scarcely to be notic'd.

Monday, December 14. The day warm & sunny and the thin sheet of snow which fell in the night for the first time to cover the ground is melted wherever the sun shines.

A com[pany] goes up the river to

look out a location for the Indians of the Omahaw tribe who have become quite an annoyance.

Last Thurs. this ward held its first meeting, which is to be attended weekly, an order being establish'd for each man to give every tenth day a half cord of wood for the benefit of the poor & widows, the town having been divided into wards for that purpose.*

Yester[day] Cath[erine] gave birth to a daughter. Sis. Leavitt inform'd me of the death of Eliza P.'s child. O Lord, comfort the heart of the mother in this sudden bereavement. It died on the 12th inst.

The Omahaw interpreter who had gone up to the hunting ground on an express to ascertain the truth of a report concerning the massacre of several of that tribe by the Sioux, return'd with the report that he counted 73 dead bodies.

Wednesday, and Thursday, December 16 and 17. Last eve, after getting asleep in bed, I was awaken'd by an unpleasant conversation (if it might be so call'd) between br. M[arkham] & wife which was preceded by one of the same nature last Sat. morning. Before they ended, he propos'd "burying the hatchet, & being better natur'd to each other"—said she might live with him or not, only so as to be more pleasant.

Sunday, December 20. The weather very fine. Yest[erday] I walk'd with Sis. Leavitt to Bish[op] Whitney's which is the 3rd time I have walk'd out. Luke Johnson & br. Pierce call'd on me yest[erday] mor[ning].

Tuesday, December 22. Br. M[arkham] & Whiting start for Missouri. Heard of the death of my Mother, in which I feel a sweet consolation, inasmuch as she is freed from the ills of the present life—having liv'd to a good old age, & been useful all her days. She sleeps in peace & her grave & father's, who died a year ago the 18th of last Oct., are side by side.

They are gone—they are gone to a kingdom of rest—

They are gone—they are gone to the home of the blest

Far away from the ills of this lower abode—
They have gone to reside in a mansion of God.

They are gone—they are gone to a residence where

Noble spirits rejoice in their presence to share,

*At winter quarters our extensive encampment was divided into wards, and so organized that meetings for worship were attended in the several wards. A general order was established and cheerfully carried out, that each able-bodied man should either give the labor of each tenth day, or contribute an equivalent, for the support of the destitute, and to aid those families whose men were in the battalion, [Mormon Battalion] and those who were widows indeed.

Our exposures and privations caused much sickness, and sickness increased destitution; but in the midst of all this, we enjoyed a great portion of the spirit of God, and many seasons of refreshing from His presence, with rich manifestations of the gifts and power of the gospel. My life, as well as the lives of many others, was preserved by the power of God, through faith in Him, and not on natural principles as comprehended by man. Eliza R. Snow, quoted in *Women of Mormonism*, (Tullidge), pp. 317, 318

Who, thro' all their long absence desir'd them to come,
And with shouts of hosanna they welcom'd them home.

They are gone—they are gone back again to pursue

And accomplish the work there appointed to do;

Crown'd with blessings & honor they yet will return

And rejoice with the friends they have left here to mourn.

Thursday, December 24. The day delightful—Sis. Green sent for me—spent the evening very interestingly with Sis. Chase, Sessions & Markham.

Friday, December 25. Spent the afternoon at br. Woolley's with the same com[pany] as yesterday.

Sunday, December 27. Yest[erday] spent at Sis. Sessions'—came to Pres. Y[oung]'s in the eve—enjoy'd this eve the pleasure of supping on a bak'd turkey in com[pany] with B[rightman] Young, [John] Young, br. [Ezra T.] Benson, [father] & m[other] Chase &c. &c.—after having a chill of the ague in the forenoon.

Wednesday, December 30. Yest[erday] had another chill—spent this afternoon very agreeably at br. Pierce's, in com[pany] with Pres. B[rightman] Y[oung] & lady, & Loisa. Br. P[ierce] conducted [Loisa] & myself home very politely at the end of the year, 1846.

AT WINTER QUARTERS—1847

Friday, January 1, 1847. This morning take leave of the *female family* & visit sis. Sessions with Loisa & Zina [D. H. Young] very pleasantly. Last eve we had a very interesting time to close my five day visit with the girls, for whom my love seem'd to increase with every day's acquaintance. To describe the scene alluded to would be beyond my pow'r—suffice it to say, the spirit of the Lord was pour'd out and we receiv'd a blessing thro' our belov'd Mother Chase, & sis. Clarissa by the gift of tongues.

Saturday, January 2. Stop'd overnight with sis. Green, visited in the forepart of the day at H[eber] C. Kimball's, much to my satisfaction & spent the eve at br. Winchester's with sis. Sessions & Loisa [Decker].

Monday, January 4. Yes[terday] return'd to br. M[arkham]'s—spent this day at br. Smoot's with sis. [Phoebe] Woodruff and Markham—snow'd last night to cover the ground—the weather today will pass for winter.

Friday, January 8. Yes[terday] went to the Store for a dress pattern which I have in exchange for one which br. Woolley dispos'd of for me, which was a present from br. Yearsley—call'd into bishop Newell K. Whitney's—he came in after the close of his day's business & he, sis. W[hitney] & myself had a very interesting conversation, at least it was so to me. Spent the afternoon of this day at br. Pack's, in com[pany] with sis. Whitney & sis. Markham.

(To be continued)

PRESIDENT EDWARD J. WOOD

(Continued from page 409)

to the church they had belonged to all their lives, and who had been told by their white missionaries to bitterly oppose our Church and prevent it from getting a foothold in the islands. These native councils are very well organized, each member having certain authority and all paying due respect to their head chief. It was when I first met in one of these councils that I remembered what President Cannon had said. I waited until many had spoken and noted that they were strongly opposed to my holding a meeting, and while others had yet to express themselves, I saw that they hesitated in order to get a lead from the head chief.

I finally edged my way toward the head chief and was given a seat next to him, and while they all thought I was listening attentively to their arguments against me and my mission, I was praying with all my heart that the heart of the chief would be softened toward me.

The change that came over him was marvelous. Many at the council were amazed and at his suggestion it was agreed to allow me to hold a public meeting. Most of the council attended.

The natives entertained me several days and ever after that memorable council the chief was my best friend in the village. After several visits I baptized numbers of converts to the Church and was instrumental in organizing a branch. Often I would go to the house of one of the council who was opposed to me, and after sitting by him and allowing him to speak his mind freely, I could feel a change come over him and he would say: "It is certainly strange how I see things differently since you came to visit me."

One day while visiting the native villages I came to one place where the population were preparing to go to another village by sea. I asked that I might go with them. I noticed that while they consented, I was not entirely welcome. However, we started out on our journey and soon we were in the throes of a fierce gale. It blew so heavily upon our boat that we could not turn back. The waves threatened to capsize us.

One chief seated in the end of the boat—there were about thirty-five in the party—said the Mormon missionary in the boat was a Jonah, and he suggested that I be thrown overboard before the boat swamped. Many agreed with the chief but before they finally decided, and while our boat was rocking furiously, I worked my way by the hard-rowing natives until I was close to the wicked-looking chief. I said to him so that all could hear me:

"You would not throw me overboard," and to the surprise of all he replied:

"No, I do not feel that way toward you now."

When we arrived at the village, this same native chief took me to his house and invited me to hold a meeting there. Several months afterwards he joined the Church along with all the members of his family.

In the year 1901, President Joseph F. Smith sent Edward J. Wood to Canada on a special mission for the Y.M.M.I.A. He was so impressed with the country that he eventually moved his family to Cardston, establishing his permanent home there. In the summer his home and grounds are a bower of lovely flowers and foliage while his six-hundred-acre ranch on the famous Cochrane Ranch block is a

model, one of the show places of the country.

President Wood often recalls how the blessing and honor of having a temple to the Lord in the midst of the Latter-day Saint settlements in Canada was impressed upon him by none other than a representative of the British Crown in Canada, Lord Willingdon, then Governor-General of Canada and later Viceroy of India.

He relates:

Some years ago, I received a telegram from Lord Willingdon asking the privilege of visiting the Alberta Temple along with Lady Willingdon and their staff as they were making a tour of western Canada. While they had included only the larger centers, it was made clear that His Excellency desired very much to view the Mormon temple at Cardston, the only one of its kind in the British Empire.

I telephoned President Grant, and the request of Lord Willingdon was granted for the vice-regal party to visit the temple.

It was an outstanding day indeed in the history of Cardston and a great surprise to thousands of people from miles around when His Excellency and his lady and their respective staffs arrived at the great gates of the temple. Our temple workers, about sixty men and women in white suits and dresses, were waiting just inside the main entrance to greet the distinguished visitors and to usher them into the temple proper. This was a history-making event, for it was the first time a member of English nobility and a member of the House of Lords had ever visited a Mormon temple.

We met in our temple assembly room, where we sang, "We Thank Thee, O God, for a Prophet," and our Canadian anthem, "O Canada." Our temple presidency in their order gave brief messages of welcome and expressed the honor we felt at the vice-regal visit.

His Excellency Lord Willingdon, in his very sincere and cultured manner, voiced his pleasure at being admitted to a Mormon temple, which he had long desired to see. Among many other interesting remarks he said:

"I hope you, my esteemed friends, appreciate the honor bestowed upon you in having a temple here, and I should like to know more of what it means to your people."

I then asked Her Excellency to speak to our sisters. The Governor-General hesitated for a moment, but finally approved my request, and Her Excellency, a lovely motherly woman in the humblest manner possible, spoke to the gathering of her pleasure in meeting the women serving in the House of the Lord so unselfishly and devotedly and without recompense.

We then joined in singing, "God Save the King." When the benediction was offered, we all moved on to the beautiful baptistry. We stood on the edge of that finely-sculptured font, and had the opportunity of explaining to the vice-regal party that most of the baptismal work performed was for our dead kindred as had been done in the apostolic Church, when the Apostle Paul wrote of this vicarious work in his letter to the Corinthians. Biblical references to baptism for the dead and necessary explanations were given and, very much surprised and seemingly impressed, Lord Willingdon remarked: "I have often wondered why our own church

does not do this. We very respectfully lay away our dead and that is all we do for them." The time they had allotted themselves for the visit to the temple was fifteen minutes, but they remained deeply interested in viewing the beautiful edifice for forty-five minutes.

As they left the temple we stood in a body in the outer court in double file and received a warm handshake from Their Excellencies as they left the temple grounds. A few weeks after their visit we received large autographed photos of Their Excellencies indicating their personal appreciation of their visit to the temple.

Very close to the heart of President Wood is his service in the temple. In this work he is joined by his wife. Sister Wood has been a faithful temple worker for many years and throughout the long and varied ministry of her husband she has been in every sense a helpmeet. Recently they celebrated their Golden Wedding anniversary. The numbers of the General Authorities of the Church and other officials from headquarters she has welcomed and entertained in her hospitable home are legion.

One story of his temple activity President Wood delights to tell. He calls it "I Have Kept My Word," and truly it has a message for every member of the Church. Says the president:

Quite frequently in the past we have had junior excursions to the temple from the different wards of the three stakes in our region. They are made up of young people ranging in age from twelve to sixteen and are always accompanied by a regular theological worker. A meeting is arranged for the young folk in the temple workers' room. The boys sit in a half circle and the girls in the other half circle. We appoint a secretary and then explain the significance of their visit to the temple, the baptismal work they will do for the dead, and try to impress upon them what the Church expects of them as they grow older.

We ask them if they have any of their relatives or friends who might be ill, and if they have we all kneel together in prayer remembering those suggested by the young people. I then impress upon them our pleasure at their worthiness to come to the temple, adding that it will be a great disappointment to their parents if, when they reach the proper age, they fail to come to the temple to be married. I then call for a show of hands of all who will do their best to be married in the temple.

Seven years after one of these pleasant and helpful young peoples' gatherings in the temple a young couple came to the temple to be married. When kneeling at the altar, as we were about to proceed with the ceremony, the young bride, to my surprise, raised her hand. I asked her what had happened and she replied: "Brother Wood, I have kept my word."

I said I did not understand, and she answered: "Seven years ago I was one of a company of young excursionists to the temple; there were about forty of us. During the meeting you asked us to do our best, when we were old enough to be married, to be married in the temple. We gave our promise and now I have kept my word." Tears were in the eyes of all in the assembly; truly the spirit on that occasion was heavenly. After the ceremony I mentioned that this is what the Church desires

—also what our families, our communities, and our governments desire—that we keep our word.

President Edward J. Wood "kept his word" with his people thirty-nine years as their stake president. He has been a wise and courageous counselor. He has preached faith, thrift, community

enterprise, home beautification, a fuller appreciation of home life, moral purity, and patriotism. During two world wars he has given leadership to his people and his blessing to the boys who have responded to the call of duty, and no section of Canada has given more of her sons to the armed forces than have

the Latter-day Saint settlements in southern Alberta. His is one of the strong voices in a troubled world, a voice that links with the realities of the present the divinely-quicken hopes for tomorrow. His is the victorious life, a life indeed "filled with gracious years."

GENERAL CONFERENCE, TUESDAY MORNING SESSION

ALBERT E. BOWEN

(Continued from page 396)

So much for the means by which religion is to get itself into governments. Please notice that I have not said, nor do I believe, that the Church should try to manage the government.

I am now prepared, purely for convenience, to use the word Church interchangeably with the term religion as I proceed to ask: Does religion have in it the power to do what it is suggested that it alone must do?

The best answer I know to that question is that in times past it has already done it. Given the same conditions there is no reason to assume that it cannot do it again. It must, of course, be at once admitted that the Church, as the agency through which religion makes itself effective, is greatly weakened for its task by lack of unity within itself.

Jesus, the fountain source of the religion of which we speak, selected some disciples and taught them His message. Then He told them to go out and spread it everywhere. Shortly after He left them, on one day, through the zeal and fervor of their conviction, they added to their body by baptism three thousand souls. Ignoring the commands of the chief rulers, they continued their teaching, filling Jerusalem, so it was charged, with their doctrine. To all interdictions Peter answered, "We ought to obey God rather than men."

In defiance of the proscriptions of the emperors, the Church projected itself into the very heart of the empire, and by the third century had raised itself from a position of despised ignominy to the position where its worship had been accepted by the majority of the people of the empire, and it had won for its members religious toleration, the right to hold public office, and for itself the restoration of its previously confiscated property. It was ever in the forefront of the struggle against tyranny and oppression. Through the long black night of the Dark Ages, the Christian Church kept the flickering torch lighted and fought the long, hard battle for the rights of man. The Christian religion, embodied in a physical organization, led certain dissenters to Holland; it took them across the Atlantic and gave strong leadership in fashioning the institutions that here grew up. What we have lately heard so much talked of as the American system could not possibly have been conceived in materialism. It was the solution of the problem of the age and was born of the travail of the

spirit fostered and kept animate by the Christian Church.

We are now prepared to ask why the Church has lost its former position of influence and leadership. It would require a volume to answer that question. I have neither the time nor the sweep of learning needed for the task. I can venture only a conclusion which, to my comfort, I find to be fortified by the opinions of others, more capable than I, who have given consideration to the subject. The limits of time compel me to an over-simplification.

The conclusion is that the teachers of religion, the Church itself, have weakened in their own conviction of the ultimate truth of the doctrines their creeds professed. Being without conviction, they have not taught with the voice of authority, and their following has flourished in uncertainty. The causes are many and complex, among them, no doubt, being the profound changes that have resulted from the extending of the frontiers of learning and consequent changes in habits of living and measures of value. In external settings there has probably been a greater transformation in one generation than in a thousand or two years preceding. It was brought about largely by the tremendous strides in the physical sciences giving man such undreamed-of mastery over nature. It paved the way for the glamorous industrial age, the age of invention and mechanization and production, which has literally revolutionized the conditions of physical existence. Tools and gadgets and mechanisms assumed a dominant place in the life of the nation, and we came to regard them as of first consequence to our welfare. We came to be so obsessed with the importance of material acquisitions that our vision of spiritual values was almost completely obscured. Man himself became inflated out of all proportion in his assumptions of self-sufficiency. He looked at the work of his own hands, and he called it good. He believed that he held the key to the mastery of the world, and that by his own power he could create a state of being according to his own heart's desire. Bigger and better and greater and more were the goals of his ambition. Through the discoveries of science and its methods of investigation, many ancient notions were found to be untenable; old errors were revealed, theories exploded; and it was believed that anything which laid claim to intellectual respectability must be able to meet the test of the scientific method. Science and industry deal with

objects and materials. Their fruits are materialistic, and the idealistic, intangible things of the spirit fell to low esteem. Religious teachers, forgetting the teaching of the Master that life is "... more than meat, and the body than raiment" (Matt. 6:25); forgetting that their mission was to discern and preserve spiritual values; tried to accommodate their teachings to the mood of the time and to give them validity by submitting them not only to the scientific test, but, more basely, to the test of the habits and practices and likes of their adherents. They developed or tried to develop what might be called a theology of the flesh instead of the spirit. Thus science and the practice of the market place prescribed the conditions of religious teachings, and the teachers themselves instead of being inspired interpreters of spiritual values became the mere echoes of the men of science and of their industrial contemporaries. As an editorial writer has phrased it:

The Christian leadership has passed from the hands of the Church to the hands of the active and practical laity—the statesmen and educators, the columnists and pundits, the scientists and great men of action. And this is only another way of saying that there is no true Christian leadership at all.

And as a parting warning he declares:

So far as the record goes, the American people would do as well by their souls to follow the advice of the industrial leaders as to follow the advice of the spiritual leaders.

Thus the flock is leading the Shepherd. . . . So long as the Church pretends, or assumes to preach absolute values, but actually preaches relative and secondary values, it will merely hasten the process of disintegration. We are asked to turn to the Church for our enlightenment, but when we do so we find that the voice of the Church is not inspired. The voice of the Church today, we find, is the echo of our own voices. And the result of this experience is disillusionment. . . . This is a profound and absolute spiritual disillusionment, arising from the fact that when we consult the Church we hear only what we ourselves have said. The effect of this experience upon the present generation has been profound. It is the effect of a vicious spiral, like that the economists talk about that leads into depressions. But in this spiral there is at stake, not merely prosperity but civilization.

There is only one way out of the spiral. The way out is the sound of a voice, not our voice, but a voice coming from something not ourselves, in the existence of which we cannot disbelieve. It is the earthly task of the pastors to hear this voice, to cause us to hear it, and to tell us what it says. If they

(Concluded on page 438)

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ALBERT E. BOWEN

(Concluded from page 437)

cannot hear it, or if they fail to tell us, we, as laymen, are utterly lost. Without it we are no more capable of saving the world than we were capable of creating it in the first place.

This is a scorching indictment. But the words are not mine. They are the words of one profoundly moved by the confusion and bewilderment of the times, and crying aloud for help, one who recognizes that the Church must not follow and relay what others say, be they high or low, but must lead by declaring the voice of God. I have not used these words for the purpose of bringing under rebuke any church or any teacher of religion. Neither has anything that I have said been with that intent. It will be clear to you that I have used the term Church in its all-inclusive sense and not in reference to any particular church. Nor has my purpose been to raise any quarrel with or to depreciate the value of the glorious discoveries of science, or the industrial benefits that have been born of them.

Indeed science itself has become rather humble, if it has not always been so. Its great exponents seem rather generally to recognize, as Mr. Langmuir's recent broadcast to the American Academy for the Advancement of Science shows, that in the field of human behavior, which is, after all, the chief factor in government, science has very narrow limitations. For guidance in that we must look elsewhere.

I do not say that the Church could have prevented the wave of self-sufficiency and arrogant pride and gross materialism that has swept over the land. I think that probably arose from forces beyond its control. But the mistake of the Church lay in its abandonment of its own convictions and its docile acquiescence in the flouting of spiritual realities and in its failure to hold fast to its faith in the reality of a living God, the well-spring of all religion, and without whom there can be no religion.

We have tried getting along without God and religion, and we see where it has brought us to. We have tried following more or less blindly the scholars, the writers, the men of affairs, and the political leaders, and we view with consternation the sorry plight to which they have brought us. The universal cry for spiritual regeneration gives the Church another chance to save the world and humanity, and offers a basis for hope.

The early Church made its phenomenal advancement and attained its great influence because those who bore its message believed devoutly in it. My purpose in speaking of these matters is to urge upon you who are gathered here—the members of our own faith—the leaders in your respective stations, to teach without wavering implicit faith in the living God who shapes the course and destinies of nations and who has

revealed and does reveal the way of life which alone can lead to peace on earth and good will among men. There will be no enduring peace unless and until men accept the way of the Law-giver of the universe. It is for us to try by every power of persuasion we possess to get men and nations to adopt that way and to stand resolutely against every influence and power which tends to lead away from it. I yield to no man in love of country and devotion to it. I have spent much of my life studying its history and its institutions. And I say that the demands of patriotism never require us to endorse what is not morally right.

It is for us not to be deceived by slogans and smart sayings but to put the teachings of the Savior of the world above all other teachings and make them the standard by which we measure all acts and plans for action, that His righteousness might be made fruitful in the earth.

May God grant us the power and the wisdom to do it, I pray. In the name of Jesus. Amen.

JOSEPH L. WIRTHLIN

Of the Presiding Bishopric

Delivered at the Tuesday morning session of the 113th Annual Conference, April 6, 1943, in the Tabernacle

The weak things of the world shall come forth and break down the mighty and strong ones. (D. & C. 1:19)

ONE hundred and thirteen years ago on this day, April 6, Joseph Smith, a young man twenty-five years of age, met five other young men in the humble home of Peter Whitmer in Fayette, New York, and according to divine instruction organized the Church of Jesus Christ of Latter-day Saints. Its membership now numbers 917,715.

It has missions, stakes, wards, and branches in practically every city of any size or consequence in the world. It has developed from a local organization to one of international proportions. Its missionaries have carried glad tidings of great joy to the races of men for over a century. Its officers and teachers number a quarter of a million, serving willingly without thought of, or desire for, compensation. A great missionary system has been developed which affords the opportunity of missionary service to some twenty-two hundred young men and women each year. A religious educational project has been set in motion which involves one university, three colleges, thirteen institutes, and one hundred and eight seminaries, manned by three hundred sixty full-time teachers, and provides religious education for thirty-five thousand young men and women.

THE IMPROVEMENT ERA

Seven temples are now in use for the performing of ordinances for the dead and the living, and an eighth is soon to be dedicated and opened. A Welfare plan has been worked out designed to assist those in distress, anticipating, however, that those receiving assistance shall contribute to their energy and time on a production project. This program has in operation agricultural, manufacturing, and processing projects, to provide food, fuel, clothing, and shelter. A wheat storage program is sponsored by the General Authorities and the Relief Society of the Church where in three elevators are now used to store approximately four hundred thousand bushels of wheat against a day of need. Hospitals, a boys' home, in addition to a great religious, cultural, and recreational program sponsored by the auxi-

John the Baptist, the forerunner of the Christ nineteen centuries ago, again appeared, bestowing upon Joseph Smith and Oliver Cowdery the Priesthood of Aaron, which gave to these men the authority to preach the gospel of repentance and to administer the ordinances of baptism by immersion for the remittance of sins. Peter, James, and John appeared later to Joseph, conferring upon him the Melchizedek Priesthood or the Priesthood after the order of the Son of God, authorizing the conferring of spiritual blessings and privileges upon the faithful. Other divine personages appeared, those who had lived in former dispensations. Moses returned, bestowing the keys of the gathering of Israel upon Joseph; Elias gave him the dispensation of the gospel of Abraham; Elijah the prophet appeared, bestowing upon Joseph the authority to inaugurate the work for the dead. Joseph Smith received direct revelations from on high, instructing and directing him in the restoration of the gospel in its fullness and in organizing the Church exactly as it existed in the days of the apostles, with Jesus Christ as the chief cornerstone, with apostles, prophets, evangelists, high priests, seventies, elders, bishops, priests, teachers, and deacons. All of these offices in the Priesthood of God existed, according to biblical authorities, in the days of the apostles and were restored through Joseph Smith, which effected a complete restitution of the Church organization, which is recognized by the world's foremost authorities on organization as being the most perfect of its kind on earth today.

Who was Joseph Smith? Whence came this man? He was the son of a farmer, born in the backwoods of Vermont, with no opportunities for scholastic attainments or personal development from an academic viewpoint, persecuted and prosecuted by foes and even by officials of the law who should have protected him. He lacked the riches of the world, without friends or prestige of those in high places. Will his declarations and claims stand the X-ray of a minute analysis? This analysis can be made from four viewpoints: first, comparison of Joseph Smith's claims and achievements with other great religious leaders; second, the fulfillment of prophecy and revelation; third, the authenticity of the Book of Mormon; and fourth, his leaving all of his works, the Book of Mormon, Doctrine and Covenants, Pearl of Great Price, revised Bible, for future critical study, and in this he stands alone.

First permit me to compare him with Martin Luther, a great, courageous and sincere man who was born under very humble circumstances—the son of a miner—one of the steppingstones to the restoration of the gospel. His father and mother were devout and religious people. Martin Luther's mental ability won for him recognition of an individual wealthy enough to finance his scholastic training. He soon received the

(Continued on page 440)

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JOSEPH L. WIRTHLIN

liary organizations of the Church, are all developments that have taken place in the last one hundred thirteen years. The Church of Jesus Christ of Latter-day Saints is an organization that is not in financial bondage to any man or set of creditors.

Joseph Smith declared to the world that the Father and the Son appeared to him in answer to the prayerful inquiry, which of all these religious organizations was the one designated as the Church of Jesus Christ. He was forbidden to join any of them; and three years later a divine personage calling himself Moroni appeared to him, telling Joseph that the Lord had assigned to him a great and marvelous work and that his name would be had for good and evil among the nations. A record of the ancient inhabitants who formerly lived upon the American continent, inscribed on plates of gold, was entrusted to Joseph Smith for translation and publication to the world, for within its covers the gospel of Jesus Christ in its pure and complete form would be found.

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JOSEPH L. WIRTHLIN

(Continued from page 439)

degree of Master. Influential church authorities became interested in him and the office of priest was bestowed upon him. He held the chair of philosophy in the University of Wittenberg. Later he received the degree of Doctor of Theology. Shortly thereafter he became involved in a bitter controversy with the authorities of the church over the proposed sale of indulgences and courageously affixed his ninety-five theses on the door of the Cathedral known as *Schlosskirche* (Castle Church). He was excommunicated, his life was endangered, but there came to his rescue German princes and noblemen. Hence during a period of forced exile, he translated the Bible into the German language, declaring the Scriptures should be free and open to all men. He demanded general reformations of the dominant church, stating, "I am deeply interested in so purifying every church that all men may worship God as they see fit. As to organizing a new church, I have neither the desire nor the authority to do so." But nevertheless there came into being a church bearing his name and in whose declarations of faith are found many of the doctrines of the church he bitterly opposed. His greatest contribution to his people and to the world was the doctrine of religious freedom and the translation of the Scriptures into the tongue of his people. It is interesting to observe that although he read, studied, and translated the Bible word by word from cover to cover, he failed to see, understand, or advocate the gospel of Jesus Christ as it is therein recorded. In the process of his translations I have often wondered what his reaction was concerning such scripture as the following: Malachi, chapter 4, verses 5 and 6:

Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

Joseph Smith, unlearned of men, chosen by God, had the interpretation, for Elijah appeared to him and gave him the keys that had turned the heart of the children to their fathers, inaugurating the gospel of salvation for the dead.

I wonder what the thoughts of Martin Luther were as he paused over the statement of Ezekiel, chapter 37, verses 16 and 17:

Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions: And join them one to another into one stick; and they shall become one in mine hand.

Again the meek of the earth received the interpretation of this scrip-

—Adam S. Bennion, *What It Means to Be A Mormon*

ture when Moroni appeared to the boy Joseph Smith and four years later entrusted to his care a record inscribed upon the plates of gold, giving the record of Joseph and Ephraim and all the house of Israel, combining the stick of Judah, or the Bible, and the stick of Joseph, or the Book of Mormon, as one witness for the Lord and His Son Jesus Christ.

I wonder what the emotions of Martin Luther were as he read that scripture of Amos which indicated that a great apostasy was to take place as predicted in the book of Amos, chapter 8, verse 11:

Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: . . .

And again there is a prediction in the first chapter of Paul's epistle to the Galatians, verse 6:

I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel.

The answer was given to the fourteen-year-old boy in the woods of western New York when the Lord declared, "They draw near to me with their lips, but their hearts are far from me; they teach for doctrines the commandments of men, having a form of godliness, but they deny the power thereof." (See Isaiah 29:13, and Matthew 15:8.)

Martin Luther no doubt carefully perused the scriptures which had to do with the restitution of all things as recorded in chapter 3, verses 19 to 21, of the book of Acts:

Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; And he shall send Jesus Christ, which before was preached unto you: Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

In Revelation, chapter 14, verse 6, we read:

And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.

And again the humble prophet of the Lord received the actual interpretation in the reality of the visits of Moroni and other divine personages whereby the everlasting gospel was restored for the benefit of all nations, kindreds, tongues and peoples.

Martin Luther declared, "As to organizing a new church, I have neither the desire nor the authority to do so." Joseph Smith had no personal desire, but under mandate of God proceeded to organize the Church of Christ. Martin Luther recognized the fact that he did not possess the authority to do so. Through the restoration of the Priesthood, Joseph Smith had the authority from on high to inaugurate again among the children of men the plan of salva-

THE IMPROVEMENT ERA

tion as given to the world by the Savior, and again to authorize men to act as His servants to bestow upon the Lord's children all of the blessings involved in the ordinances of the gospel plan as was done in former dispensations. Luther's translation of the Bible sustains wholly the doctrines and ordinances of the gospel as restored to the earth by the Lord through Joseph Smith.

The second viewpoint is the test of prophecy and revelation. Time but permits pointing out to you a few of the many prophecies made by the Prophet Joseph. I draw your attention to section 87 of the Doctrine and Covenants, verses 2 and 3, a revelation given to the Prophet December 25, 1832, wherein the Lord revealed to His servant:

The time will come that war will be poured out upon all nations, beginning at this place. For behold, the Southern States shall be divided against the Northern States, and the Southern States will call on other nations, even the nation of Great Britain, as it is called, and they shall also call upon other nations, in order to defend themselves against other nations; and then war shall be poured out upon all nations.

Is it not singular that this man, with few opportunities in life from a scholastic and statesman's point of view, would declare twelve years before his death that such an event would take place, which event actually occurred twenty-nine years after the prophecy was given to the world, when the Confederacy fired upon Fort Sumter and Great Britain became involved? Thus prophecy was fulfilled, which statement is borne out by the facts of history. There is only one answer to the question, whence came this advance information to Joseph Smith? It came to him from the Lord, as a revelation.

Section 97, verses 22 and 23, affords provocative thinking:

For behold, and lo, vengeance cometh speedily upon the ungodly as the whirlwind; and who shall escape it? The Lord's scourge shall pass over by night and by day, and the report thereof shall vex all people; yea, it shall not be stayed until the Lord come.

The question arises, what is meant by the Lord's scourge, a "scourge to pass over by night and by day, and the report thereof shall vex all people"? As we observe the events that are occurring in the greatest war of all time, the scourge spoken of by the Lord might well be squadrons of flying fortresses raining death and destruction upon peoples, cities, armies, battleship fleets, the merchant marine—by day and by night. Think, if you will, of London, Coventry, Rotterdam, Stalingrad, and now Berlin. Surely the inhabitants of warring nations are sorely vexed by the passing of this scourge over them by day and by night. Again I submit the question, from whence did Joseph Smith receive the information that such an event would take place? There is but one answer—his own—a revelation from the Lord.

Consider section 61, verses 14, 15 and 16:

Behold, I, the Lord, in the beginning blessed the waters; but in the last days, by the mouth of my servant John, I cursed the waters. Wherefore, the days will come that no flesh shall be safe upon the waters. And it shall be said in days to come that none is able to go up to the land of Zion upon the waters, but he that is upright in heart.

An examination of daily events upon the oceans of the earth might well indicate that the days are here when no flesh shall be safe upon the waters. Hundreds of thousands of tons of shipping have been sent to the bottom of the sea, involving the loss of thousands of lives. Again the question comes to our minds, how was it

possible for Joseph Smith in 1831 to forecast a situation in the future wherein the waters of the earth would be unsafe for man? His answer is the only one—a revelation from God, given to His servant.

Joseph Smith was among the first American religionists to declare the Constitution of the United States came into being because God suffered its establishment. Read the words of the Lord to the Prophet Joseph found in section 101, verse 77:

According to the laws and constitution of the people, which I have suffered to be established, and should be maintained for the rights and protection of all flesh, according to just and holy principles;

(Continued on page 443)



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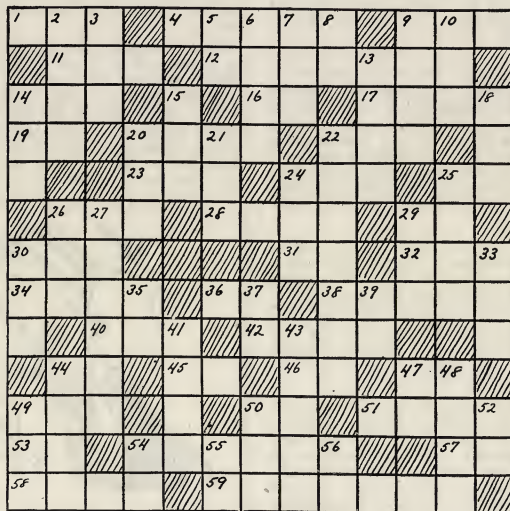


The Deseret News Press

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Scriptural Crossword Puzzle—The Lord's Prayer

"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."—Matthew 6:6.



HORIZONTAL

- 1 "... when ye pray, use not vain repetitions" Matt 6:7
4 "and the . . . and the glory, for ever" Matt. 6:13
9 Scold
11 "what . . . right hand doeth" Matt. 6:13
12 "For thine is the . . ." Matt. 6:13
14 "If I should . . . with thee, I will not deny thee"
Mark 14:31
16 South Dakota
17 Man's name
19 Hawaiian lava
20 "I am . . . in my Father's name" John 5:43
22 Dove's call
23 City of Benjamin I Chron. 8:12
24 "With a great . . . obtained I this freedom" Acts 22:28
25 Doctor
26 "pray to . . . Father which is in secret" Matt. 6:6
28 "he that doeth the . . . of my Father" Matt. 7:21
29 "That thine alms may . . . in secret" Matt. 6:4
30 Exclamation of surprise
31 Yard
32 Daughter of Zachariah and mother of Hezekiah
11 Kings 18:2
34 and 38 "Thy will be . . . as in heaven, so in . . ." Luke 11:2
36 "of your Father which is . . . heaven" Matt. 6:1
38 See 34 across
40 Limit of work
42 Last word of prayer
44 "... the hypocrites do" Matt. 6:2
45 "nor by the earth; for . . . is his footstool" Matt. 5:35
46 and 47 "unto thy Father which . . . secret"
Matt. 6:18
49 "given to hospitality, . . . to teach" I Tim. 3:2
50 Chapter in Matt. beginning "And he entered into a ship"
51 "After this manner, therefore . . . ye" Matt. 6:9
53 "but deliver . . . from evil" Matt. 6:13
54 "which art in . . ." Matt. 6:9
57 "Many will say to . . . in that day" Matt. 7:22
58 "And . . . us not into temptation" Matt. 6:13
59 "as we . . . our debtors" Matt. 6:12
Our text is 11, 12, 20, 26, 28, 29, 34, 36, 38, 44, 45, 46, 47, and 54 combined

VERTICAL

- 2 Rodent of West Indies
3 "standing in . . . synagogues" Matt. 6:5
5 Correct
6 "he shall in no . . . lose his reward" Matt. 10:42
7 "the harvest is the . . . of the world" Matt. 13:39
8 Right Guard
9 Back, a combining form
10 Amount
12 Destiny
14 "Give us . . . by . . . our daily bread" Luke 11:3
15 "... this is my beloved . . ." Matt. 3:17
18 "... Father" Matt. 6:9
20 Coquettish
21 Cut
22 Ancient Scotch or Irish monks
24 Cunning
25 "And forgive us our . . ." Matt. 6:12
26 Tough
27 "Whatsoever things are . . ." Phil. 4:8
29 "shut the doors, and . . . them" Neh. 7:3
30 "wherewith the . . . number of them is to be re-
deemed" Num. 3:48
33 Jesus the Savior of Men (Latin initials)
35 Eldest son of Judah Gen. 38:3
37 North America
39 "It hath been said, . . . eye for . . . eye" Matt. 5:38
41 "... us this day" Matt. 6:11
43 One who makes friends easily
44 An arched roof
47 A Benjamite I Chron. 7:12
48 "Hallowed be thy . . ." Matt. 6:9
49 "shall bore his ear through with an . . ." Ex 21:6
50 Three fifths ivory
52 "your Father knoweth what things . . . have need
of" Matt. 6:8
54 "... is handkerchief
55 Africa
56 No good

JOSEPH L. WIRTHLIN

(Continued from page 441)

May I be permitted to digress long enough to say that any member of this Church or any citizen of this great republic that advocates the idea that the Constitution of the United States should be relegated to the past is on dangerous ground, for such a proposition destroys one of the fundamentals upon which true religion and democratic government are founded, namely the principle of free agency. Free agency, so far as the Church of Jesus Christ is concerned, is the foundation upon which the whole gospel plan was formulated in the pre-existent world.

The Word of Wisdom also stands as an example of prophecy and revelation, God's law of health, sustained by modern-day science, which in the days of the Prophet had done but little work from a scientific point of view as to what was good and not good for man physically.

From the point of view of prophecy, compare Joseph Smith's declarations with the statement of Mosiah found in chapter 8, verse 17 and 18:

But a seer can know of things which are past, and also things which are to come, and by them shall all things be revealed, or, rather, shall secret things be made manifest, and hidden things shall come to light, and things which are not known shall be made known by them, and also things shall be made known by them which otherwise could not be known. Thus God has provided a means that man, through faith, might work mighty miracles; therefore he becometh a great benefit to his fellow beings.

Have men ever stopped to consider that of all the great ecclesiastics since the days of Christ and His apostles, there has been but one who has used the term, "Thus saith the Lord"? Joseph Smith, speaking directly for the Lord, was the first one that had this right. He spoke for the Lord as did Moses, Jeremiah, and Ezekiel.

Third, the authenticity of the Book of Mormon should be given consideration. Historians, men of science, and doctors of religion over a period of one hundred thirteen years have made a most critical analysis of the Book of Mormon, failing to find inconsistencies or contradictions in the doctrines of Jesus Christ, in history or geography. In fact, research work in Central and South America accumulated since the martyrdom of the Prophet sustains the Book of Mormon as to its origin. More than that, men can know for themselves through study and humble supplication before the Lord, that the Book of Mormon is indeed of the Lord. Moroni, the last writer in the Book of Mormon, leaves with the reader this promise:

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

The fourth viewpoint—Joseph Smith left all his works, the Book of Mormon, Doctrine and Covenants, Pearl of Great Price, revised Bible, for future critical study. He stands alone in this. Joseph Smith, unlearned in the ways of men, neither disillusioned nor spoiled by the theories or science of men, was selected and foreordained before the creation of the world to bring forth the gospel of the Lord Jesus Christ for the second time, hence his works will stand forever and ever. This is the only answer to Joseph Smith and his work. Possessed neither of friends nor wealth, without the protection of kings and noblemen, with no opportunities of worldly training, yet regarding him and others, one noted American, Fred W. Shibley, declared, "What the country and the world needs today is a resurgence of the philosophy taught by Confucius, Jesus, and Joseph Smith. Otherwise we will have an appalling period of human decadence." Josiah Quincy declared, "It is by no means improbable that some future textbook for the use of generations yet unborn will contain a question like this: 'What historical American of the 19th century has exerted the most powerful influence upon the destinies of his countrymen?' and the answer may be 'Joseph Smith, the Mormon prophet.'"

It is intensely interesting that Fred Shibley and Josiah Quincy, men not of Joseph Smith's faith, would classify him with the greatest of teachers, Jesus Christ and Confucius, and give him a place among the world's and America's greatest. As Moroni declared to Joseph Smith, his name would be had for good and evil among the nations. Today it is had for more good than evil.

A few years ago I stood in old Carthage Jail, and walking up the stairs to the room occupied by Joseph and his friends and standing there in meditation, the thought came to me, suppose Joseph, in the last moments of anguish, facing certain death, had confronted the blood-thirsty Carthage Grays with this statement: "I am an impostor. I did not see the Father and the Son. The Book of Mormon is of my own creation." The Carthage Grays would have responded with one voice, "Joseph, return to Nauvoo. We promise to permit you to live in peace."

Joseph Smith could not make any such statement for, said he, "I saw the Father and the Son, and I knew that God knew it, and I could not deny it, neither dared I do it; at least I knew that by so doing I would offend God and come under condemnation," and rather than deny his testimony to the world, he sealed it with his blood, which is in accordance with the scripture found in Hebrews, chapter 9, verse 16, "For where a testament is, there must also of necessity be the death of the testator."

With the death of Joseph Smith, what happened to the mantle of authority and the keys that he held? They were in the possession of the Council of the Twelve because the revelation of the

(Concluded on page 444)

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JOSEPH L. WIRTHLIN

(Concluded from page 443)

Lord to the Prophet indicates the Twelve are equal in authority to the First Presidency (D. & C. 107:23, 24). The Council of the Twelve selected Brigham Young, through revelation and inspiration. From the martyrdom of the Prophet Joseph until the present day, all of his successors have been so selected until today the same mantle of authority rests upon the shoulders of President Heber J. Grant and the same keys are vested in him for the furtherance of the work of the Lord.

There is but one answer to Joseph Smith, and the answer is found in his story, his life, and his achievements. It is also found in the lives of those who have accepted the gospel of the Lord Jesus Christ and have been blessed with a testimony of its divine origin. Joseph Smith should not be a man of mystery to the world, but a true servant of God, for as the Savior declared, "... By their fruits ye shall know them" (Matt. 7:3).

I am grateful for the witness with which the Lord has blessed me, convincing me beyond all doubt that Joseph Smith was an apostle of the Lord Jesus Christ, a prophet, seer and revelator, and through him God's greatest gift to man has been made available to all who accept His teachings. This gift is known as the gift of salvation, and there is no greater gift.

Joseph Smith, a humble, unknown farm boy, as Peter was the lowly fisherman—and yet in the hands of God he became the mightiest and the greatest in this, the dispensation of the fulness of times, for he definitely reaffirmed the actual existence of the Father and His beloved Son Jesus Christ. Yes, "the weak things of the world shall come forth and break down the mighty and strong ones." May our obedience to and compliance with the gospel of the Lord Jesus Christ as restored through His instrument, Joseph Smith, increase our testimonies of Joseph Smith's divine calling, I humbly ask, in the name of Jesus Christ. Amen.

HAROLD B. LEE

(Continued from page 397)

The voice of the Lord was again heard in 1936, when again we were told by our leaders that there should be a production of all the things needed by those who would otherwise be unable to provide for themselves. For seven years the Church has been schooled in the methods of production and distribution. Storehouses have been established—eighty-six of them today—grain elevators have been erected, and yet in the face of all that anxious, feverish activity that has been directed by the Presidency of this Church, there have been contrary voices, there have been contrary philosophies of spending our savings into prosperity; we have had a subversive economic program; we have

had subsidies and controls of every kind that seemed to work at cross-purposes with that which the prophets of the Lord were guiding us to do.

The spirit of all this Welfare activity throughout the Church and the meaning of all this preparation seemed to have found expression in a dedicatory prayer offered by one of the Presidency of the Church in August of 1940 when the elevator down on Welfare Square was dedicated. Here was a statement from that beautiful and inspired dedicatory prayer:

May this be an edifice of service, a contribution of love, and as such we dedicate it to thee and ask thy blessings to attend all who may have contributed to its erection, and all who may contribute to the keeping of these bins filled with the wheat which is considered necessary to be preserved preparatory for the judgments that await the nations of the earth. (David O. McKay, August, 1940)

Then came 1937. The voice of the Lord again spoke through His mouthpiece from this place to Israel. Individuals were told to go beyond Welfare production, putting storage in their own places sufficient for a needed supply. Oh, there were some who sat back in that day, just like the scorners who sat in the house of Lehi's dreams, and pointed fingers of scorn at the Latter-day Saints who heeded that call, and came to a point after the declaration of war when all such were dubbed as hoarders, and were accused of being unpatriotic to the great urge that was being made of this great American nation. But shortly after that finger of scorn was pointed and those epithets were thus hurled, we had a letter from a state consumer officer in connection with the O.P.A. office who asked the Church to stimulate its membership to produce and to store, to do the very thing that for five and six years the Church had actually been doing under the direction and by the counsel of the leadership of this Church.

Again there came counsel in 1942; a change was made.

We renew our counsel, said the leaders of the Church, and repeat our instructions: Let every Latter-day Saint that has land, produce some valuable essential foodstuff thereon and then preserve it; or if he cannot produce an essential foodstuff, let him produce some other kind and exchange it for an essential foodstuff; let them who have no land of their own, and who have knowledge of farming and gardening, try to rent some, either by themselves or with others, and produce foodstuff thereon, and preserve it. Let those who have land produce enough extra to help their less fortunate brethren. (Message of the First Presidency, April, 1942.)

It was as though they knew fully a year before the present rationing program was inaugurated that there had to be a change from the previous activity if we would be sustained in this time. Let me ask you leaders who are here today: In 1937 did you store in your own basements and in your own private storehouses and granaries sufficient for a year's supply? You city dwellers, did

you in 1942 heed what was said from this stand? Did you go out and procure that land a year ago in preparation for that which came last fall in the way of a rationing program? If you didn't, you find yourselves now rather anxious about the present situation, because land this year is much more difficult and much more costly to obtain.

I remember something else that was said. It was declared also from this pulpit that the interpretation of the vision of Pharaoh by the boy Joseph when he saw the seven lean and the seven fat kine—or the reverse, the seven fat and the seven lean kine—coming up out of the water was not without parallel in our own day. Of this parallel our leaders reminded us in these words: "We have had seven fat years," (and this marks the end of the seventh year since the inauguration of the Welfare plan). "We are warned that scanty days lie ahead." As I have thought of that statement of the brethren, I have wondered if we may see a shadow also in the fact that the eleven brothers who were unguided by the spirit of the Lord were forced to come to the one provident brother who listened to the word of God. I wonder if we are likewise to see that parallel in Israel today.

Yes, there were some other things. May I just speak of one more? On January 17, 1942, a letter was sent out to all the Church urging and instructing that they discontinue stake meetings; to restrict the travel by stake board members, to cut down on other activities where otherwise they would not be able to conserve. And when you remember that all this happened from eight months to nearly a year before the tire and gas rationing took place, you may well understand if you will only take thought that here again was the voice of the Lord to this people, trying to prepare them for the conservation program that within a year was forced upon them. No one at that time could surely foresee that the countries that had been producing certain essential commodities were to be overrun and they thereby be forced into a shortage.

Yes, you remember when the missionaries were taken out of Europe a few years ago, there were many who sat in the scorners' seats who said: "Why, that is silly. During the last World War we did not have all the missionaries taken out." But those who thus spoke forgot that Brigham Young had voiced the word of the Lord some years ago when he said:

Do you think there is calamity abroad now among the people? . . . All we have yet heard, and all we have experienced is scarcely a preface to the sermon that is going to be preached.

Now, mark you this:

When the testimony of the Elders ceases to be given and the Lord says to them, "Come home; I will now preach my own sermons to the nations of the earth," all you now know can scarcely be called a preface to the sermon that will be preached with fire and sword, tempests, earthquake,

hail, rain, thunders and lightnings, and fearful destruction.

And it is a matter of record that hardly had the last missionary been called home until all hell seemed to break loose in Europe, in veritable fulfillment of the prophecy that had been given. When likewise the missionaries were called from the island missions of the sea, we heard the same clamor, criticizing these brethren because they were doing things that seemed to some members of the Church to be not necessary, and yet we see the great wisdom displayed in what already has been done.

I think we could learn a lesson from the story that we read in the book of Exodus (17:6-13), in the life of Moses the prophet. You will recall that Amalek had come upon Israel, and Joshua was commanded by Moses to go out with his army. He said to Joshua, "I will stand upon the mount with the rod of the Lord in my hand, and you go fight the battles of Israel." And as long as he stood with his hands upraised, Israel prevailed against the enemy, but his hands became heavy and he could not hold them up, and when he would drop his hands, the enemy prevailed over Israel. And so they set him upon a rock upon the Mount, and Aaron and Hur stood holding his hands upraised, that Israel would prevail in that terrible day.

That also is not without its shadow today and its lesson to Israel. Here sits today on this stand the man as President of this Church who holds in his hand the rod of the Lord; he is sitting upon the mount, and as long as his hands are upheld by obedience to his direction and his counsel, Israel will prevail against her enemies. But whenever we come to a time when we allow his hands to fall, and we as the Priesthood of the living God fail to uphold his hands, just in that day we may expect our enemies to come upon us and to destroy us.

I was down in Kelsey, Texas, last November, and I heard a group of anxious people asking, "Is now the day for us to come up to Zion, where we can come to the mountain of the Lord, where we can be protected from our enemies?" I pondered that question, I prayed about it. What should we say to those people who were in their anxiety? I have studied it a bit, I have learned something of what the Spirit has taught, and I know now that the place of safety in this world is not in any given place; it doesn't make so much difference where we live; but the all-important thing is how we live, and I have found that security can come to Israel only when they keep the commandments, when they live so that they can enjoy the companionship, the direction, the comfort, and the guidance of the Holy Spirit of the Lord, when they are willing to listen to these men whom God has set here to preside as His mouthpieces, and when we obey the counsels of the Church.

(Concluded on page 447)

These things WE BELIEVE IN

Through the years, the Sunday Salt Lake Tribune has served its readers in many ways. Its first duty is to present a complete, factual report of the news. To this, it adds the comment of such recognized authorities as Walter Lippmann, Paul Mallon, Constantine Brown, and Waverly Root. This complete news coverage you will find only in the Sunday Salt Lake Tribune.



For HOME AND FAMILY

Beyond the news, the Sunday Salt Lake Tribune, through its complete feature section, brings carefully prepared material on hobbies and interests in which all members of the family join. Society and sports—homes and gardens—art and literature and music—fads and fashions are among the many subjects thoroughly, intelligently covered.



For the JOY OF LIVING

Sunday and the Tribune "funnies" are synonymous throughout the Intermountain West where this newspaper is regularly read. Sunday's Tribune delves deeply into the movies, the stage, personalities of famous folk.

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THE SUNDAY SALT LAKE TRIBUNE, delivered with either the daily Salt Lake Tribune or Daily Salt Lake Telegram, is the West's greatest newspaper buy, costing each Sunday only **3½¢**



Here's Your Job . . .

FOR A FAMILY OF FIVE

For an average family of five (like Improvement Era families) OPA will allow enough extra sugar, in addition to the regular ration allowance, to put up 500 quarts of fresh fruits, or 400 quarts of fruits and 25 pounds of sugar left over for jams and jellies.

Home canning, on this scale, is both a privilege and a duty in this food-short year.

HOW TO GET THE SUGAR: Spend Stamps Nos. 15 and 16 for five pounds each at your grocery store for home canning sugar. Then make application in writing to your local ration board for additional sugar up to fifteen pounds per person . . . and take or send it, together with War Ration Book One for each person involved.

U AND I SUGAR

HOME GROWN-HOME PROCESSED



HAROLD B. LEE

(Concluded from page 445)

When a decision has been reached by the presiding councils of the Church and a majority in these councils has decided on a certain policy, and then there comes a minority voice contrary to that majority decision one may know with a surety that that minority voice is not speaking the will of the Lord. I tremble when I think of the truth of that statement. I am greatly concerned when

I now sit in one of the presiding councils of the Church, and remember that in days gone by there have been those who have fallen by the way because they went out in contradiction of the majority decision of that body. And so that places before you a safe guide. Should there be those, even though in high places, who may come among you not speaking the policy of the Church as declared by these men whom we sustain as the prophets of the living God, the Church may know

that those who thus speak are not speaking the mind of the Lord and the voice of the Lord and the power of God unto salvation.

God help us to follow the light. May we be guided unerringly through this day of grave uncertainty, that we may be kept upon Zion's hill and be not strangers and barbarians to the work of the Lord, but may be ones to listen to him who is our shepherd, whose voice we know, I humbly pray, in the name of the Lord Jesus Christ. Amen.

EVIDENCES AND RECONCILIATIONS

(Concluded from page 417)

who may be present, and to accustom them to the ordinance, they are taught to accept the emblems of the sacrament.

The sacrament is intended for the members of the Church. The covenants in the prayer of blessing are those made when entrance into the Church is consummated. Where there are many non-members present in a sacrament meeting, the presiding officer usually

announces that the sacrament will be administered to members of the Church, without further comment. There should, however, be no attempt to withhold the bread and water from non-members. If such persons partake, it will be upon their own responsibility; and to some extent at least they then accept the meaning and covenants of the ordinance.

President Brigham Young, speaking upon the sacrament, said, "Its observ-

ance is as necessary to our salvation as any other of the ordinances and commandments that have been instituted in order that the people may be sanctified." (*Discourses of Brigham Young*, p. 171.)

Members of the Church should delight in the privilege of partaking of the Lord's sacred supper, thereby affirming their faith in Jesus the Christ and their allegiance to the Church of Christ.—J. A. W.

THE CHURCH MOVES ON

(Concluded from page 415)

Mormon Distinction at Harvard

EDWIN Q. (TED) CANNON, JR., son of President Edwin Q. Cannon of the Ensign Stake, was one of ten men at the Harvard Graduate School of Business Administration to receive the George F. Baker scholarship award in June, considered the school's highest annual distinction. Along with his M.B.A. degree, Ted received a commission in the quartermaster corps of the U.S. Army as the result of four years'

training in R.O.T.C. and is now stationed at Camp Lee, Virginia. In Cambridge, Ted found time to act as Sunday School superintendent in the local branch, where his wife, Janeth Russell Cannon, was also active.

"Millennial Star" Now Monthly

THE *Millennial Star*, one of the oldest of Church publications, became a monthly magazine beginning April 1, 1943. From its inception in 1840 to 1845, the *Star* was published monthly. From June 1845 until 1852, it was pub-

lished fortnightly, and from that date weekly.

The present change was caused by difficulties of rising cost of production, postage, and packing, restriction of supplies, and shortage of labor.

President Andre K. Anastasio, acting president of the British Mission and editor of the *Star*, plans a sixty-four page publication, "with an extra sixteen pages as circumstances permit."

Since 1840 the *Millennial Star* has published almost one hundred thousand pages.



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YOUR PAGE AND OURS

Let's Say It Correctly

FROM congenial Dr. Franklin S. Harris, Jr., youthful instructor in physics who, through omnivorous reading, monthly "explores the universe" for the *Era*, there comes the following item—the result of some digging in an old issue of the *Millennial Star*—which might have appeared as a "Let's Say It Correctly" nearly a hundred years ago:

Notice: Persons procuring post-office orders to send us are requested to be particular in giving our name correctly. Some orders have come payable to "Horse and Hide"—some to "Horsion Ide." To avoid giving an incorrect pronunciation of our name, the persons wishing to procure an order for us had better write our name on paper, in a plain legible hand, and present it to the Post Master issuing the order. This will save trouble. Remember that our name is—ORSON HYDE.—*Millennial Star*, 8:143 (1846).

And just in case some don't know, the official name of our magazine is *The Improvement Era*—not *Era*, *Eara*, nor *Ira*—neither *Improved* nor *New Era*, although we hope the adjectives fit!

Proofing the Proofreader

BECAUSE, among other things, we gave a wrong reference in the scriptural crossword puzzle, and misspelled a name, and committed an anachronism, and gave incorrect page numbers, and were inconsistent in punctuation—for these sins we are awarding a copy of *Gospel Standards* to the following readers, first from their respective regions to report errors found in the May *Era*:

Donald K. Barton, Iowa City, Iowa; George M. Bergman, Salt Lake City; Mrs. Thurman Burch, Oakley, Idaho; Mrs. F. M. Henderson, Raleigh, North Carolina; William W. Morgan, Palmyra, New York; and A. J. Schow, Modesto, California.

Readers are invited to indulge in a "last fling" of error-finding, for this issue will mark the close of the *Era's* "proof-reading invitation," which for six months has been leading us a merry chase. Other reader-participation features are being planned, however. Watch for them.

June awards in "Proofing the Proofreader" will be announced next month; July winners in September, since deadline for reporting typographical errors is July 25, too late for August announcement. In reporting errors found in this issue, address a penny postcard to 50 North Main Street, Salt Lake City, Utah, indicating nature and position of the error. For the last time, may you heed while you read.

Newberry, Florida

Editors:

I HAVE been reading *The Improvement Era* and I really enjoy it. The more I read the more I learn and the more I learn the more I want to read it. I carried it to one of my classes and the teacher said it was a grand book to read.

Pvt. Perry E. Hodge, Jr.
Camp Lee, Virginia.

Wigan, England

IF you could pass word to *The Improvement Era* you might tell them how much we appreciate its arrival here.

Long may it live.
(Clifford Hartley, branch president, Wigan, England, in a letter to Archibald F. Bennett, secretary, Genealogical Society of Utah.)

Franklin, Maine

I AM writing to thank you for my book, *Gospel Standards*. . . . Although I have been a subscriber to the *Era* only a short time, I have read it quite a while through the kindness of the missionaries and have always enjoyed it very much. It is so nicely printed and in my humble opinion contains so few errors that I feel apologetic in calling attention to the slight ones I do find. However, with such an incentive one can hardly refrain. . . . Again I thank you for the book, which I know will be a source of inspiration always.

Sincerely,
Mary D. Wilbur

Bright Boy

Jimmy giggled when the teacher read the story of a man who swam a river three times before breakfast.

"You do not doubt that a trained swimmer could do that, do you, Jimmy?"

"No, ma'am, but I wonder why he didn't make it four, and get get back to the side where his clothes were."

Still Followed

Mark Twain's advice to a reporter: "Get your facts first, then you may distort 'em as you please."

Dog House Gossip

Beryl: "Your husband told Fred he led a dog's life."

Madge: "Yes, he comes home with muddy feet, makes himself comfortable by the fire, waits until he is fed and often growls."

Not the Best Method

Farmer: "I thought you said you were going to plow that ten-acre field?"

Hired Man: "Oh, no. I just said I was thinking about plowing it."

Farmer (grimly): "I see. You were merely turning it over in your mind."

Undecided

"But you cannot withdraw your plea of guilty after the case has been heard. How is it you wish to reverse your plea now?"

"Well, you see, judge, dat speech ob mah lawyer done 'vinced me I'se innocent."

Little Difference

Madam: "Come, John, we are ready to go."

Milliner: "Pardon, madam, here's the hat you bought—that's the box you're wearing."

Confidence Personified

The go-getter, hearing of a position open in another city, wired the following "collect" message: "Am on way to accept the position (stop) deduct cost of this telegram from my first week's salary." He got the job.

The Modern Trend

Farmer: "Hey, what are you doing in that apple tree?"

Small Boy: "Believe me or not, mister, but I've just fallen out of an airplane."

Cagey Fellow

"I want to know," said the grimaced woman, "how much money my husband drew out of the bank last week."

"I cannot give you that information, madam," answered the man in the cage.

"You're the paying teller, aren't you?"

"Yes, but I'm not the telling teller."

Draft Dodger

"What did the squirrel say when he came out of the forest fire?"

"I have been de-furred."

Kind to Dumb Animals

It was cleaning day at the menagerie, and the animals had to be shifted into fresh cages. Patrick was assisting with the transfer of a hyena.

"Stiddy, there, lion," he quavered.

"What's the idea," asked an attendant, "calling that hyena a lion?"

"Have ye no tact? Can't ye see I'm flattering the baste?"

Confidential

"How many of your girl friends are in on our little secret?"

"Six, all told."

"They would!"

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Compare the strong, disagreeable flavor of liquid pectins with the pleasing, faint lemon taste of M.C.P. Think what this means in preserving true fruit flavor.

SAVE fruit, too...for M.C.P. jells more sugar and fruit than any other pectin you can buy. Tested recipes in every package are quick and easy to use...make jams and jellies of championship quality—clear, fine-textured, and with true fruit flavor emphasized.

SEE FOR YOURSELF with this quick, easy recipe for

FRESH BERRY JAM (Any Variety)

6 Cups Ground Berries
8½ Cups Sugar

1 Package M. C. P. Pectin

Wash, stem and grind 3 quarts fully ripe berries, or crush completely one layer at a time so that each berry is reduced to pulp. Measure exactly 6 level cups crushed berries, (add water to fill out last cup, if necessary), into a large kettle. Add M.C.P. Pectin, stir well and bring to a boil, stirring constantly. NOW, add the sugar (which has been previously measured), mix well and bring to a full rolling boil. **BOIL EXACTLY 4 MINUTES.** Remove from fire, let boil subside, stir and skim by turns for 5 minutes. Pour into sterilized jars, allowing ¼-inch space for sealing with fresh paraffin.

(NOTE: For Strawberry Jam, add ¼-cup lemon juice to each 6 cups crushed berries.)



Food Authorities Agree...

jams and jellies are rich, healthful foods. The Government sends large amounts of powdered pectin to our Allies to make them and help relieve shortages in other rich foods. For this same reason, make all the jams and jellies YOU can, too...now!

What does the flag mean?

LIBERTY—for the builder, plowman, prophet, and child.

JUSTICE—for the widow, orphan, rich, and poor.

SECURITY—in mansion, cottage, town, and farm.

PROGRESS—for the scholar, artist, and workingman.

HOPE—for the weary, oppressed, hungry, enslaved.

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