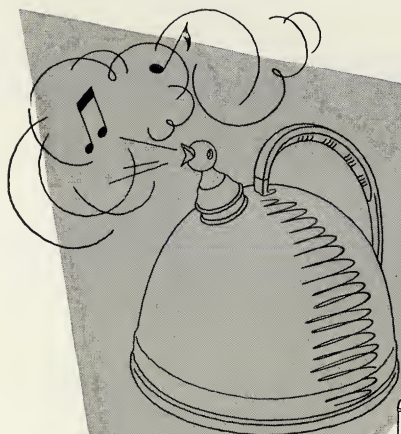
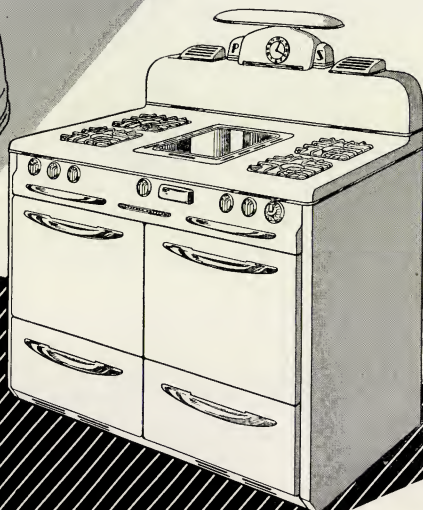


The Improvement Era

APRIL 1949



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By DR. FRANKLIN S. HARRIS, JR.

BABYLONIAN contracts of 2000 B.C. tell of paying the owner so many gin of silver, as a full price, for unoccupied house-lots or established gardens, "That in the future he will not make complaint."

THE carat seed from an India plant was the origin of the unit used in weighing diamonds and other gems, except pearls for which a rice grain was employed.

A NEW dry-cell battery promises longer life and elimination of almost all soldered connections, a major cause of battery failure. The plastic cells are automatically interlocked to make electrical connections, and efficiently use the space. These miniature cells will be used in portable radios and hearing aids.

A NEW chemical, phenosulfazole and named "Darvisul," has been found which seems to stop infantile paralysis. This modified sulfa drug developed by Dr. Murray Sanders of Columbia University College of Physicians and a group of chemists of Lederle Laboratories has been given to seventy patients already and further trials are being made.

THE most important modern discovery ever made in Old Testament manuscripts has been announced by Dr. Millar Burrows of Yale University. The entire book of Isaiah was found on a well-preserved scroll of parchment dating from the first century B.C., compared to the ninth century A.D. for complete Hebrew manuscripts of Isaiah or any part of the Old Testament we had had before. This valuable manuscript with others was discovered by a Bedouin in a cave near the northern shore of the Dead Sea. These writings had been hidden in earthenware jars, wrapped in linen and covered with a black wax.

IT is suggested by Jackson B. Hester that the darkening of fruits and vegetables, upon being cut and exposed to the air, is in part due to a change of various iron compounds in that the iron changes from ferric to ferrous form.

IN England a new wallboard is being made from straw by the application of pressure and heat.

tut..tut..Junior..



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April
1949

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VOLUME 52
NUMBER 4

✱

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

Conference for Era Writers

THE IMPROVEMENT ERA will hold a one-day conference for its writers, June 16, 1949, in the Young Memorial Building, 50 North Main, Salt Lake City, Utah, commencing at 9:30 a.m. Discussions designed to help the beginning and the experienced writer and to indicate the needs and requirements of the ERA will be given. Three seminars will be held in the afternoon. These will deal with the short story, poetry, and the feature article. At noon a luncheon will be held at which the writers themselves will give some of their work. In the evening the conference is invited to participate in the drama festival which precedes June Conference.

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The Cover

THE storm and cold of winter are soon forgotten in the burst of new leaves that help create new hope and a desire for better living. The fresh breezes of spring seem to hover over the landscape in this delightful photograph, the work of Eva Luoma, adapted to cover use by Charles Jacobsen.

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WORLD AFFAIRS AND APRIL CONFERENCE

By DR. G. HOMER DURHAM

Head of Political Science Department,
University of Utah

ON August 24, 1948, John Foster Dulles addressed the Assembly of the World Council of Churches, convened after no little effort and planning at Amsterdam, Holland. He said:

As we analyze the world situation, Christian responsibility emerges as an inescapable fact. The moral principles that need to be put to work are implicit in all the great religions. But Christians believe that moral truth was uniquely revealed by Jesus Christ. Also, Christianity emphasizes not merely the relations of man to God, but also the relations of man to man. So the Christian churches should feel a special responsibility. If they do not discharge it, political leadership can scarcely hope to succeed.

This is a serious charge upon the churches. Every commentator for ten years has been saying that moral principles need to be put to work. Mr.



Dulles, in effect, is saying that if this world's need is to be met, it must begin with the churches. The churches are the claimants to and custodians of moral principles. Can the churches put them to work in modern life? "If they do not," says Mr. Dulles, "political leadership can scarcely hope to succeed."

IF this line of reasoning is correct, readers of this column have a double responsibility. Not only do we, with our fellow Christians, "believe that moral truth was uniquely revealed by Jesus Christ," but that the basic knowledge of God's personality and nature, and Christ's, was again revealed, in unique fashion, in modern times. Therefore the issue might be, for purposes of interest in this column, stated this way: The world is in a moral crisis. We as citizens are actually demanding moral leadership from the politicians of our age. But can moral principles be thus employed? If so, what are we who claim custody of restored truth doing about it? And, if we do not discharge the obligation, how can we expect Truman, Stalin, Trygve Lie, or others to do so?

(Concluded on page 222)



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The Church MOVES ON

President Richards

PRESIDENT GEORGE F. RICHARDS of the Council of the Twelve, and the eldest General Authority of the Church observed his eighty-eighth birthday on February 21. At that time he was in the hospital for a checkup. President Richards was sustained as a member of the Council of the Twelve at the April 1906 general conference, and became President of the Twelve on May 21, 1945.

Chinese Mission

THE First Presidency has announced the creation of the Chinese Mission, and called Hilton A. Robertson, of Provo, Utah, a former president of the Japanese Mission, to preside over the new mission.

President Robertson is first counselor in the East Provo Stake presidency. He was called on a mission to Japan in 1921, and for a time, before that mission was closed in 1924, he presided over the mission.



HILTON A. ROBERTSON

Twelve years later, in 1936, he was called to reopen the Japanese Mission (now the Central Pacific Mission) in the Hawaiian Islands. He served in that capacity until 1940. Soon after his return he was ordained bishop of the Provo Eighth Ward, and was later sustained as a member of the East Provo Stake presidency.

Elder Henry K. Aki, of Honolulu, Hawaii, has been called as President Robertson's first counselor in the mission presidency. With them will go Sister Robertson and Sister Aki.

China was discussed as a possibility for missionary endeavor as early as 1849. Three missionaries were called to China in August 1852, and left Salt Lake City that October 20, for the ultimate destination of Hong Kong. They met with little success either among the Europeans in Hong Kong, or the natives. They returned soon.

In the meantime, in April 1853, two more elders had been called to the Chinese Mission, but they were assigned to labor elsewhere, and never went to China.

President David O. McKay, then a member of the Council of the Twelve, in company with the late Hugh J. Cannon, encircled the globe in the interest of the Church in 1920-21. It was during this journey that President McKay dedicated the land of China for the preaching of the gospel.

Belle S. Spafford

MRS. BELLE S. SPAFFORD, general president of the Relief Societies of the Church, has been elected third vice president of the National Council of Women in the United States. She will succeed to the presidency of the organization after the vice presidents preceding her.

Mrs. Spafford, the general president of the Church Relief Societies since 1945, was appointed to the general board in 1935. From 1937 to 1942 she edited *The Relief Society Magazine*. At that time she became second counselor in the general presidency of the Relief Societies.

Genealogical Microfilm Unit

THE microfilm laboratory recently placed in operation by the Genealogical Society of the Church ranks with the best in the nation. Located on the second floor of the Joseph F. Smith Memorial Building in Salt Lake City, it is capable of processing automatically forty feet of thirty-five millimeter film a minute.

Ward Reunions

CENTENNIAL programs were held in the oldest wards in the Salt Lake Valley during February, and traditional ward reunions were held in a great many wards throughout the Church. It was on February 22, 1849, that bishops were ordained of the nineteen designated wards in the city. The same month four county wards had been designated.

Although there was a bishop at Kirtland and one in Missouri, the ward as a unit with a bishop seems to have come into existence during the Nauvoo period of the Church. There were wards at Winter Quarters, and there were wards in the Old Fort, in Great Salt Lake City, which functioned until the nineteen wards were created in February 1849.

Church Welfare

BUTTER and cottage cheese are now being produced on Welfare Square in Salt Lake City, through the Church welfare plan. For the present, one hundred and fifty pounds of butter will be churned about every fifth day. The butter will go to the aged and sick. The new facilities will produce about two hundred pounds of cottage cheese or cultured buttermilk a week.

Meanwhile a new bishops' storehouse at Las Vegas, Nevada, has been dedicated by Elder Stephen L. Richards of the Council of the Twelve. The building includes a storehouse, a Relief Society workroom, and a large storage locker in the basement, which has been divided into compartments for frozen meats, vegetables, and fruits.

Primary Hospital

GROUND will be broken for the convalescent unit—the first portion of the Primary Children's new hospital as part of the Primary conference this April. The seventy-bed structure will be located between D and E Streets and Eleventh and Twelfth Avenues in Salt Lake City.

The Primary Association conference sessions will be held April 1 and 2 in Salt Lake City.

M. I. A. Songbook

A NEW songbook, *Hymns and Songs of the M.I.A.*, has come from the press. The thirty-two page book of M.I.A. music will be used until a new M.I.A. songbook is published some time in the future. At that time the twenty-one songs presented here will be incorporated into the new book.

The book is divided into three parts: M.I.A. songs, hymns, and recreational music. It is designed to temporarily fill the needs of all Mutual Improvement organizations.

The price of the paper-bound book is ten cents.

New Servicemen

PLANs to keep in touch with the young men of the Church who become members of the armed forces have been announced by Elders Harold B. Lee and Mark E. Petersen of the Council of the Twelve, President Bruce R. McConkie of the First Council of the Seventy, and Elder Hugh B. Brown, former L.D.S. servicemen's coordinator.

The ward bishop is to visit the young man entering the service, and give him a copy of a new pamphlet, "So You're Going Into Military Service." On this visit the bishop is to complete a card on the serviceman, which will be sent to the servicemen's committee of the Church. They will

(Continued on page 232)

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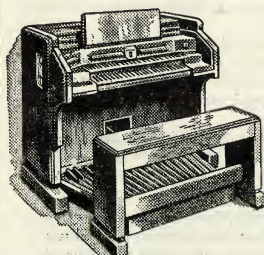
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M.I.A. JUNE CONFERENCE to Be Held in Salt Lake City, June 17, 18, 19, 1949

By Marba C. Josephson

JUNE CONFERENCE for the Mutual Improvement Associations for 1949 includes three days of activity and meeting, June 17, 18, 19, as well as a drama festival that will precede the formal opening of conference. The drama festival will be held in Kingsbury Hall, Thursday evening June 16.

Special emphasis this year is being given to music choruses who will be brought together under the direction of Crawford Gates of Promised Valley fame. The music festival will be presented in the Tabernacle on Saturday evening. Elder Gates, a member of the faculty at Brigham Young University, has been studying, on leave of absence, at the Eastman Music Conservatory in Rochester, New York, in pursuance of his doctorate.

Selection of the choruses to participate has been made through application by the choruses, plus their participation in the music program as outlined by the general boards. The program to be presented includes some of the long-time favorites as well as new song numbers, and promises to be a thrilling presentation.

In addition to this special feature the conference will be highlighted by the dance festival, a delightful experience for those who participate and those who observe. The dance festival will be given on Friday evening at the University of Utah stadium, an ideal setting for the presentation.

ONE of the most important features of June conference is the testimony meeting which has been faith-promoting and stimulating. In

COURAGE

By Maurine Jacobs

THE cactus prick of tears against her eyes,
Her mouth belied the ache that cupped her heart.
Her songs outrilled the larks that laced the sky.
Her smile outwitted Death's swift, keening dart.

this meeting people from widely separated areas have opened their hearts and have given unanimity of feeling to this great Church. People of many nations have expressed their gratitude for the gospel message as it came to them first through the activities of the M.I.A. and later through their attendance at other Church meetings. The Hawaiians, the Japanese, the Indians, as well as



CRAWFORD GATES

the nations of Europe have been represented in these testimony meetings—indicating the carrying forth of the admonition of the Savior to teach the brotherhood of man and the fatherhood of God.

The day-by-day program is as follows:

Thursday evening—drama festival, Kingsbury Hall

Friday forenoon—age group and recreation presentations in the Tabernacle

Friday afternoon—age group and recreation program in the Tabernacle

Friday evening—dance festival, University of Utah stadium

Saturday—department work

Saturday evening—music festival, Tabernacle

Sunday forenoon—testimony meeting, Tabernacle

Sunday afternoon—meeting under the direction of the First Presidency

Sunday evening—youth conference, Tabernacle

The Bride

By Alma Robison Higbee

THE day I wed my man, a late storm
came;
We drove across the prairie, feathery
blown.
His face seemed dark and brooding, not
the same;
And I, just turned eighteen, felt scared,
alone.
The house, when we reached home, in
silence stood,
Dark, forbidding, against the star-flecked
sky,
While from the blue-white shadows of
cottonwood
The wind flung back a lost and wailing
cry.

He laid the kindling wood and set the match,
Then in jeans and sheepskin coat, without a word
Or even a backward glance, lifted the latch
And left me where a strange fear breathed and stirred.
He stayed so long the dark fear seemed to grow
And beat like a prisoned thing within my breast.
At last he came, his dark hair starred with snow,
And two young lambs within his coat were pressed.

Fear forgotten, I cradled each small, cold form,
Holding with shaking fingers, life's frail thread;
And hearing the muffled drums of the winter storm,
We knelt and worked till the lambs were warm and fed.
"I drove the sheep to the fold and made them fast,"
He said, "These late storms are the worst, I guess."
Then lifting brown eyes he looked at me at last;
And fear was gone; his glance, a long caress.

The scent of milk and perhaps the falling snow
And the air outside, so frosty-cold and thinned,
Brought back that night, so long . . . so long ago
When I heard a young lamb's cry beat down the wind.



—Photograph, Jeano Orlando



APRIL

By Elizabeth Crawford Yates

ON the silver heels of April,
Wings are ready for a flight,
For escape of spring's immortal,
Who is given to our sight
Only for the days of lilac,
And the shining cherry flower;
Only till her wings shall leave us
Petals—in a silver shower.

THEN A SONG

By Dorothy J. Roberts

WAITING and absence, grief and loss,
By the heart's chink alchemy
Help form the happy serenade
And the mournfulthrenody.

These, in the mind, and a flooding light,
From whatever the spring,
Can lift a song, as the lily's urn,
From the dark of remembering.

Within your word, a tone of sun
Was April on my winter sleep.
Now bright as heather is a hymn
Shaped for our lips to keep.

SPRING SURPRISE

By Frances C. Yost

THE springing shoots make light of winter's snow
As they awaken from earth's soft warm beds.
They stretch their toelike roots as they outgrow
Their tiny brown nightgowns, and lift their heads
To catch a glimpse of heaven's sapphire hue.
The emerald prongs reach out and interlock;
Bent on a race to win, they each accrue.
When kelly green stems wear a pretty frock
The passersby chortle, "It's spring! Why see
These lovely blossoms, such vivid colors!
Winter is past, these bulbules guarantee!"
Spring's first flower has no competitors.
It's more refreshing than a mint,
The early beauty of a gay tulip.

NEED

By Pauline Havard

NEED is a strange, insistent hunger;
Fed, it will make the spirit younger.
The heart sing out like an April bird.
Need is a short but pithy word;
The shards of dreams: the flicker of laughter;

Kindness like sunlight coming after
Grief's wild storm. Need is these things—
A flurry of starlight; a beat of wings;
Deathless and lovely, and quick to write
The small word, "hope" on a man's dark night.

Not while he breathes will he ever find
His needs appeased or his hungry mind
Satisfied, and these common hungers
Bind men together to face their dangers;
Bind men in wisdom to stand and give
The needs of the heart, that the heart may live!

FROM AN OLD PARABLE

By Ora Pate Stewart

TODAY a weary stranger came to me
And asked for lodging and a small repast;
But I was busy with the panoply
Of small affairs. The stranger left at last.
He'd said his name was Cleanliness; but who
Had ever heard of him? I little cared.
My house was small—I had my work to do—
I took no thought of how the stranger fared.

And then I sent a plea to Godliness,
And asked that he might stay a while with me—

I had an extra room for such a guest
And felt that I could house him comfortably.

But Godliness was kind, yet reticent—
"It is with pleasure I receive your plea;
But somewhere, Cleanliness, lonely and spent,
Is trudging weary lanes in search of me."

I looked within the chamber of my heart
And saw the room was small and dark and bare.

And wondered with what decorator's art
I might improve the poor conditions there—
The cobwebs of complacency, of doubt,
The dust of crumbled hopes, bits of despair,
The trash of wrong ambitions strewed about
That gave the room a musty, dismal air.

I raised the blinds and let the sunshine in;
I swept the cobwebs down and lit the fire;
I burned the little scraps of secret sin,
And shed the remnants of an old desire;
Then hurried out into the busy street
And looked this way and that, and up and down.

And asked of every friend I chanced to meet
If he'd seen Cleanliness about the town.
At last, weary, alone, I turned to start
Back to my little house in bleak despair—
But when I crossed the threshold of my heart,
Both Cleanliness and Godliness were there.

QUESTION IN APRIL

By Lucretia Penny

OH, Summer, of course, and Winter and Fall
Each brought some perfect thing,
But have Summer's rose or Fall's bright leaf
Or the snow-capped pine that is Winter's sign
Stolen a heart from Spring?



—Photograph by
Paul Hadley

IN APRIL SUN

By Helen Maring

THE green-gold rows of new wheat tint
the hill
With light upon the day. The earth is fair.
The dandelions bloom with golden will,
Yet none computes their sums. The warm
bright air
Gives days when dreams of harvest cross
the brow
Of hills, when heading grain will spread
like lace.
While bright blue swiftness of the days
endow
Our hearts with joy, faith keeps the world
in place.

ENGAGEMENT

By R. K. Kent

THE apple tree is wearing
A new engagement ring.
The southwest breeze is whispering,
"The apple tree's engaged to spring."

I KNOW A PLACE

By Josephine McIntire

I KNOW a place where buds of spring
Disport with truant winds that sing,
And overhead the cloudlets drift
Across the fields, while flowerets lift
Their little faces like a cup
For April showers to fill them up;
Where redbird trails a roundelay
As April days give way to May.
I know a place where buds of spring
Disport with truant winds that sing!

SIMPLE THINGS

By Louise Darcy

TO find calm in a restless world
We need to seek the simple things,
A pear tree white with fragrant bloom,
An oriole on dusky wings.
Look out upon the fresh, spring world,
A miracle on every side;
Here is a host of simple things
To teach us faith and hope abide.
God's love abounds in leaf and grass,
The simple things that do not pass.

APRIL SNOW

By Margie S. Giauque

THE other day I thought 'twas spring,
We planted our garden 'n' everything,
But now it's snowing!

The trees were coming out in leaf,
But spring's stay was so very brief—
Cause now it's snowing!

We turned off the furnace and opened the door,
The coal is gone—we must order some more
Because it is snowing!

The birds were building their nests in the trees,
The birds were out and so were the bees,
But now it's snowing.

Maybe they all were mistaken too,
But there's nothing any of us can do
Until it quits snowing.

FAITH—AND LIFE

By President George Albert Smith

OUR Heavenly Father desires his children to be happy. When he placed our first parents upon this earth which he had prepared and beautified for them, he told them what they might do in order to enjoy it.

From time to time he has repeated and emphasized his counsels through his servants, the prophets. And those who have had faith in him and the faith to follow these counsels have rejoiced in the blessing of a contented mind, and have enjoyed peace and happiness that they could have had in no other way.

We are informed that without faith we cannot please God. Faith (and the good works that follow faith) is the foundation of temporal and eternal happiness. It is the moving cause of all action, and scripture is replete with evidences of the power of faith.

It was Noah's faith that enabled him to build an ark, and as a result of obedience to the commandments of God he and his household were saved, while those who lacked faith were buried in the great flood. It was through faith that Lot and the members of his family were preserved when fire from heaven consumed the cities of Sodom and Gomorrah and destroyed the inhabitants who had not faith.

When Daniel continued to pray openly to the God of Israel, contrary to a decree which had been purposely prepared by his enemies to destroy him, he was cast into a den of lions. He knew his Heavenly Father could preserve him, and his confidence was unshaken. The next morning the king went early to the pit and found Daniel alive. His faith had rendered the wild beasts harmless and earned for him the devotion of the king.

Three Hebrews, Shadrach, Meshach, and Abednego, who refused to worship a golden image set up by Nebuchadnezzar, were cast into a fiery furnace. They trusted in the Living God, and their faith was rewarded by the preservation of their lives. By faith, the Prophet Elijah called down fire from heaven to consume his offering, and the king

and the people were convinced that the God of Israel was God and that Baal was not.

It was by faith that the brother of Jared and his followers retained the language of their fathers during the confusion of tongues at the Tower of Babel and were brought to the Western Hemisphere. It was a similar faith that enabled Lehi to bring his family across the sea and plant their feet on this land.

It was faith that enabled the disciples of Jesus to endure the persecution that overtook them and, in spite of all opposition, to establish the gospel which the Savior had delivered to them.

It was because of faith that Joseph Smith went into the woods and knelt down to pray. Reared in a Christian home, and imbued with the teachings of the Bible, he believed the promise recorded in the fifth verse of the first chapter of James: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."

It remained for this boy, not yet fifteen years of age, living in an obscure village, to test the promise of our Heavenly Father, and to become the first human being in several centuries to know firsthand that men were made in the literal image of God. This youth had the heavens opened to him, and he beheld the Father and the Son and listened to their voices. This most remarkable experience was the result of faith. Through faith Joseph Smith was able to translate the Book of Mormon from an ancient language by the gift and power of God.

Later he was given additional information and directions which brought about the organization of the Church of Jesus Christ of Latter-day Saints. Under the direction of our Heavenly Father, he organized the Church with apostles and prophets; in fact, with the same form of organization as existed in the days of the Savior. He received from John the Baptist the Aaronic Priesthood;

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The Editor's Page

The First of Two Articles

"... your old men shall dream dreams, your young men shall see visions." (Joel 2:28.)

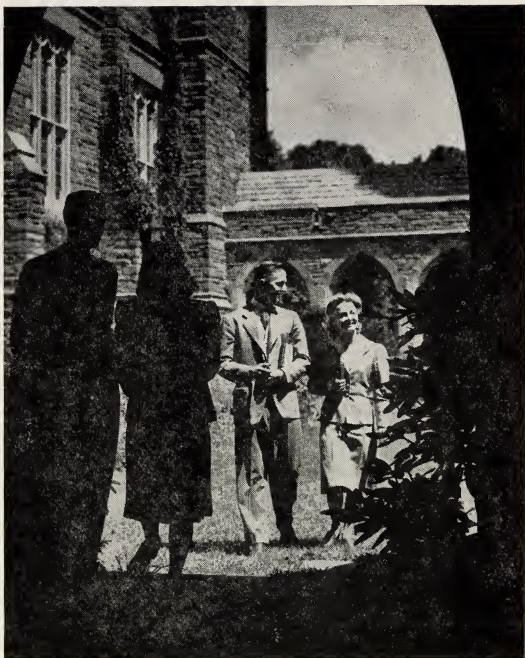
MORE THAN 180,000 young men and women of the Church are between sixteen and twenty-five years of age. To you, the youth, your problems, your hopes, your ambitions your disappointments, and your fulfillments, we turn our attention. Most of you realize that neither you nor we know the answers to all of your vital problems. We have voiced many trite and easy things to help but have dealt mostly in vague generalities. You ask for understanding and too often get from us mere quotations or closed answers.

More than six thousands of your numbers will take classes at the Church university during the present school year. Many more will enroll in the colleges, institutes, and seminaries of the Church, while thousands will be participating in education as it is found in state and private colleges and universities throughout the land. All this, and more, will be provided so that you may the better prepare for the decade ahead.

During this year each of you will ask some self-searching question about yourself and your future, for as a group you are thinking about tomorrow and what it may hold for you. Preparation for life is important but to live each day to its fullest is the challenge of the present. Important as the future may be, it will depend largely upon your work and thinking of today. In this sense, young man and young woman, *your day is now*.

We shall not start by saying that you, the young men and women of today, are the best in the world. Some of you stimulate our pride; others our wonder. Among you are the ambitious and the lazy, the quick and the slow, the bright and the dull, the handsome and the homely. You are much like your parents and teachers whom, unwittingly, you have in a general way learned to imitate. This realistic picture may be a far cry from the stream of compliments you ordinarily receive—the kind which are typical of our modern world. However, most of you do not ask for compliments, but for our realistic interest in your

Young Men and Women



—Photograph by Harold M. Lambert Studios

hopes and plans. This interest cannot be a mere make-believe, for young people of every age and culture are the most accurate index of the future. The social world of the 1950's is now being sculptured by you, the young people of the '40's. Each of you has problems that are common to all, yet each has problems of his own.

By the hundreds in recent months, you have asked yourselves these questions: Where can I get a good job? Can I go to college? How may I prepare best for my life's work? How may I overcome my quick temper? Now that I am in love shall I get married or wait until I am better prepared to head a family? Where will I get money to pay for a new suit? How can I get my chums and friends to feel that I count? May I use the family car next Saturday night? What do I gain by going to Church? These are but

samples of your queries, each hour of the day or into the night. It is such questions, with their answers, that form the center of your lives. Many of the answers cannot be found in books or articles, but in the normal give and take between you and your parents, your teachers, and your companions.

Perhaps you realize that as you are asking these questions, we are also asking some of our own: How can I teach Bob to be more careful in caring for his clothes? Why does Jim continue to go out in the winter without wearing his rubbers? How may we help Jane to understand that Sunday is not a day especially set apart for picture shows? How can we arrange sufficient funds for John to go to college? While he is away tonight, will Bill act the part of a gentleman and return home in reasonable time?

Yes, the questions of family and social life come from at least two

of the Church

YOUR DAY is NOW!

By Wesley P. Lloyd, Ph.D.

DEAN OF STUDENTS, BRIGHAM YOUNG UNIVERSITY

directions, and in the give and take there develops an understanding between parents and young people, and usually a greater appreciation on the part of both. In the process, there will appear differences of opinion; these may result from impatience and lack of experience on the part of youth, or they may be the result of perfectionist philosophy on the part of parents. Too often, as parents, we have spoken with impatience then remembered that your need was not negative criticism but a demonstrated better way of doing things. Too often you have pouted or rebelled rather than learned to ride the troubled wave gracefully and with confidence. Recent studies in the nature of human nature give parents the opportunity to understand their children better and to find more intelligent ways of helping in the problems of sons and daughters.

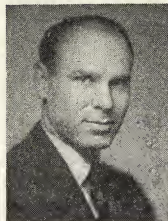
We shall here be able to consider only a few of the problems you raise. First, let us talk about personal qualities that make us useful to others. Then, the place of education in life. Third, we shall talk about social problems involving friendship, courtship, and planning. And finally, we shall consider the religion of youth.

LIVING WITH OTHERS

HAVE you ever noticed how important it is in the lives of each of us to have the respect and good wishes of friends and acquaintances? It is only in our odd moments that we feel we can get along alone. Almost everyone engages daily in self-analysis. There is the young man who asks his girl for a date; the boy who asks for a job or tries to determine whether or not he will be successful in one; the speaker who wonders if he can face an audience; the father and mother

who worry about the family life; and the salesman in a store who is concerned about making a sale. Each of these tries to picture himself as he is in the eyes of others. We are constantly engaged in the process of measuring personality; we do not use the technical tools of the psychological laboratory; but in the everyday tasks of life we make comparisons and judgments.

In the first day at school students are analyzing their teachers, and the teachers are analyzing their students. A boy asks what kind of principal the school has, and the principal continues to wonder what



DR. WESLEY P. LLOYD

community life of those places in which he has resided. His membership in the educational organizations also proves his live concern for those whom he counsels.

kind of students, he will work with for a year. Each of us has certain personal tendencies which are observed by ourselves and others and which constitute a significant part of our personalities. The fine thing about these tendencies of ours is that they are changeable—we no longer speak about courage or ambition or enthusiasm or cheerfulness or anger as absolutes which do not change. We are in these days trying to find ways in which we may adjust our personalities in order to be of greater benefit to ourselves and to others. The young man who

does not attempt earnestly to improve in his attitude toward others may rob himself of the thrill of self-discipline, and also he may be poor company for others. It is one of these essential tasks in which we attempt to discover ourselves, and to learn more about our capacities and our chances for happiness and success.

Do you have friends who seem to be well poised, both in their bodily movements and in their thinking and talking, and others who are confused, uncertain, and highly unpredictable? Have you noticed, as you gather in crowds at a party, in a classroom, or in family life, that there is often one member of the party who seems to be most in demand? It may be the girl next door or the boy from across the street. He may be neither handsome nor rich, yet be very much in demand by his friends and associates. He may say very little but may demonstrate some characteristic that gives people confidence in him, a desire to know him better, and a wish to be accepted by him. At first, we may

WESLEY PARKINSON LLOYD has earned the love and respect of the many students who have come under his direction as dean of students at Brigham Young University since 1945. Moreover, he won the admiration of those whom he reached in many other capacities in his active life as teacher, athletic coach, principal, and professor of philosophy and education.

Born in Ogden, Utah, he completed his B.S. and M.S. work at Brigham Young University; he received his Ph.D. from the University of Chicago. His Church service has been particularly rich including membership on the general board of the Young Men's Mutual Improvement Association until he was released in order to assume the position of bishop in his ward. He also has been widely interested in the community life of those places in which he has resided. His membership in the educational organizations also proves his live concern for those whom he counsels.

think that it is his personal appearance which is the cause of his popularity or acceptance by others. Then we may see someone in the group who has far more acceptable physical features and dress who sits alone and is largely out of the picture.

Social acceptance seems to involve at least four important factors: (1) our contribution to others; (2) a friendly and understanding attitude; (3) a feeling that one has made the most of his physical possibilities; (4) the ability to think straight and express ideas clearly.

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YOUR DAY IS NOW

(Continued from page 203)
CONTRIBUTING TO OTHERS

PAUL was a young man of pleasing appearance; he was interested in what others were doing and why they were doing it. He seemed always to think carefully and to express his thoughts clearly. The neighborhood crowd did not call him a leader nor did it go through an election to appoint him president—the fellows just seemed to have the habit of listening when Paul was talking and of wanting to be in on his kind of fun. He was no Apollo; "But," said one of his chums, "when he looked at you, he really meant it." His clothes were not expensive, but well-chosen, and when he said hello it carried gladness that he had seen you. Paul was not lazy nor slow, but he seemed to be in no extreme hurry to get places. It seemed that somewhere along the line he had discovered that he was already somewhere and that wherever he was counted quite a lot.

Then there was Wendell, another one of the crowd, always five minutes late, hair uncombed, wearing whatever was handy, good-natured and well-liked, but after all—"just one of the boys." Between these two young men there were differences in native ability and also in home background. It would be most unreal for us to assume that each young man and woman is born with the same capabilities and the same chances for leadership, but many of you smart under these differences and wonder what can be done to narrow the gap. Perhaps the following will help: (1) make a self-analysis and outline areas in your own life and actions in which improvements may be made; in short, include yourself in your plans, and work with faith and assurance that through proper application to the task you may be far more effective and more accepted than you are. (2) Do not let minor failures "get you down." First, attention may well be given to the ways in which you have achieved success. (3) A sense of humor may save your day; do not take your problems too seriously. If life gets too serious, look in a mirror and have a good laugh. There may be plenty to laugh about. Earnest application to a job need not rob you of your sense of humor. (4) Do

not seek the spotlight. As we help others to achieve, we gain their confidence and appreciation. People like to be with others who are helping them. (5) Be genuine and stand for things which you think really count. As you demonstrate that you are not afraid to uphold your convictions and ideals and you are cheerful, cooperative, friendly, honest and helpful, you will find yourself in real demand; for your friends and mine are looking for companions with these characteristics.

YOUR SCHOOL LIFE

EVERY young man or woman in the Church must settle for himself the problem of how far to go in school. You should not assume that learning to think is synonymous with going to school. In every community there are outstanding citizens who were deprived of educational opportunities but who demonstrated that they could think clearly. Many of your fathers and mothers are people of this kind; you have admired their clarity of thought even as you listened to their stories of lack of formal schooling. But as a member of a new generation it is yours to know that the world of the future will be a world of better educated men and women. The latest report on college and university enrollment lists 2,410,000 students in America alone. This represents a new day in history. Tomorrow's work will be led by men and women of learning. These millions are attempting to wrestle from college and university halls correct tools for thinking and subject matter which will come to their support in times of their urgent need. The greatest problems of our day—problems

which you will be asked to answer—require something more than cooperative attitude and intense conviction, important as these qualities are.

We are discussing in reality the difference between an *objective* and a *subjective* view of things. Whenever personal interests get strongly entrenched, it is most difficult to see the other fellow's side and to think objectively. It is difficult to stand aside and see ourselves in action. Yet the man who is marching in the parade is in no position to see how the parade looks, or where it is going—he merely follows the person ahead of him. In order to determine how it really looks, he has to stand on the sidewalk and watch the parade go by. Many of us are so intimately wrapped up in the events of life, with so many personal interests at stake, that we are not good thinkers or social analysts.

The story of Mr. ——— is not an uncommon one. He left his regular work early, got a truck, and worked several hours hauling coal to his residence to save fifty cents a ton. By this time he had saved three dollars and had dropped into bed exhausted, but satisfied with himself. The next day without apparent hesitation he stood before the village slot machine and in ten minutes had lost the entire three dollars. He did not complain, even though he knew that his chances to come out even were very slim.

The actions of other people amuse us, but we seldom look ridiculous to ourselves. Have you ever wished that you could stand aside on a hill and watch yourself go by. It is this power to do things impartially and with keen insight that gives direction to social living. It is the prime characteristic of a strong mind. In these examples we have called attention to only one of the basic requisites for clear thinking.

Learning to think is a product of true education. It is not to be confused with simple propaganda. In true education our twin duty is to gain knowledge through the discovery of principles, laws, and facts, and to organize and interpret information intelligently. Schools and the educational institutions of the land are provided in order that we

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THE IMPROVEMENT ERA

REMEMBERING

By Pauline Havard

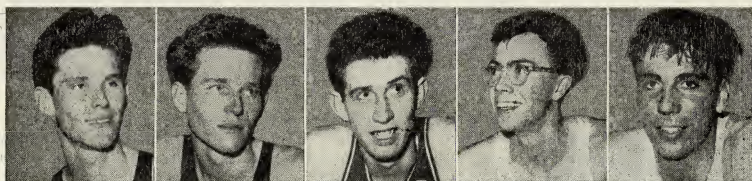
STUFF the colored silks of the sunset
Into memory's ample pocket;
Store the silver beads of bird-song
Into the spirit's chest and lock it.
Take them out in an hour of bleakness,
In a sunless era when no birds sing;
They will light the day with their secret
fires.
Till the heart's forest shows an unseasonal
spring
Through the magic wand of remembering.



Members of the 1948-49 all-Church championship team from Maywood Ward, South Los Angeles Stake, along with their coach and sponsor are shown above. They are, left to right: Coach Bob Fowler, Richard Waite, Merwin Waite, Dean Alger, Boyd Benson, William McNaught, Bob Bowman, Captain Harold Heywood, and Noble Waite. Sponsor is Nancy Morley.



Runner-up in the tournament was Fielding Ward, Bear River Stake. They are, left to right: Coach Clark Wilcox, LaMar Bourne, Kent Sutherland, Vernon Coombs, Owen Jones, Joe Hess, Vern Petty, Verl Coombs, Darvel Gara. Sponsor is Rosemary Kidman.



These are the men selected on the all-Church honor team. They are, left to right: Richard Waite, Maywood Ward; Merwin Waite, Maywood Ward; Roland Williams, Edgell Ward; Sperry Rueckert, Twenty-sixth Ward, and Vernon Coombs, Fielding Ward.

M Men Basketball 1948-49

By Doyle L. Green

COULD a complete account of the 1948-49 M Men basketball story be written, it would contain unnumbered tales of valor and courage, of heroism and sportsmanship, and of faith and loyalty to the gospel, reported from many parts of the Church. Out of the all-Church tournament itself come stories we would like to record in full, if space permitted: stories of the team that walked seven miles through snowdrifts to participate in their district playoff; of the team which spent part of its free time in Salt Lake, during the tournament, doing temple work; of the ten teams on which two or more brothers played together; of the team which contained four married men, all of them married in the temple.

These stories and many more like them would show that the M Men basketball program is filling a defi-

nite need of young men in the Church, and that in addition to the recreational and physical values being gained, it is helping to prepare our youth to face the future by de-

veloping sportsmanship and leadership. All of this aids in building good Latter-day Saints.

The sixteen teams which represented the more than seven thousand young men who played in the "largest basketball league in the world" this season, met in the all-Church tournament in Salt Lake City on March 2, 3, 4, and 5th. When the final gun was sounded, a team of hustling, well-coached and well-trained players from Maywood Ward, South Los Angeles Stake, emerged victorious, winning a thriller from Fielding Ward, Bear River Stake, by a score of 39-38.

Another thirty seconds might have told a different story — the game was that close. In fact, the champions were pressed most of the way in every game they played, winning from Harrisville, Farr

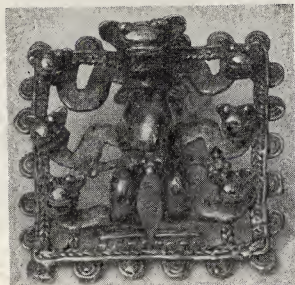
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Elbert R. Curtis, general superintendent of the Young Men's Mutual Improvement Association, is shown presenting the sportsmanship award to the Maywood Ward team, composed of Don Briggs, Kenneth Flake, James Baird, Joseph Brammer, John Hulsh, Tom Moulton, Don Peterson, and Stanley Walker. The sponsor is Fay Cotmull. Coach is Reed Rosenberg.

GOLDSMITHS OF

By President
OF THE FIRST COUNCIL



A gold ornament from Panama

—Illustrations from Museum of the American Indian, Heye Foundation, New York City

GOLD and precious stones and jewels have from the dawn of civilization played a large part in the worship and adoration of the divine. The goldsmith's art is one of the oldest arts practised by man and was brought to a high degree of excellence at an early period. The writings of the prophets of the Holy Bible give many examples of the love that men had for gold and precious metals and jewels. A famous passage in the Book of Job proclaims this truth:

As for the earth, out of it cometh bread: and under it is turned up as it were fire.

The stones of it are the place of sapphires: and it hath dust of gold. (Job 28: 5-6.)

(Now Hiram the king of Tyre had furnished Solomon . . . with gold. . . .)

And Hiram sent to the king sixscore talents of gold. (1 Kings 9:11, 14.)

. . . And (the Queen of Sheba) came to Jerusalem with a very great train, with camels that bare spices, and very much gold, and precious stones. . . .

And she gave the king an hundred and twenty talents of gold, and spices very great store, and precious stones. . . . And the navy also of Hiram, that brought gold from Ophir. (1 Kings 10:2, 10-11.)

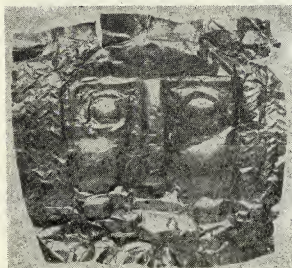
In the book of Genesis, we are told that when Abraham went into Mesopotamia to find a wife for Isaac, he gave to Rebekah "a golden earring of half a shekel weight, also two bracelets for her hands of ten shekels weight," and after the betrothal was made, presented her "jewels of silver and jewels of gold." Pharaoh wore a ring upon

his hand which he took off and put upon Joseph's hand, and he also put a gold chain about his neck. Gold—alluvial gold washed from the sands of rivers—was used from earliest times. Gold ornaments wrought 3,000 years before the Christian era have been discovered in Egyptian tombs, and of most exquisite workmanship. The sacred scarabaeus, or beetle, considered by the Egyptians the emblem of eternal regeneration, has been found in golden models. From Greece came noted goldsmiths of ancient days who, invited to Rome by the Emperor Caesar Augustus, and others, were the fashionable artificers of golden brooches, necklaces, bracelets, and earrings, as well as elaborate objects studded with precious stones. Quantities of wonderful jewels were accumulated by the Emperor Justinian and his successors in the Church of St. Sophia in Rome. The Emperor Charlemagne brought from Byzantium noted jewelers and goldsmiths. His crown and sword are still preserved in the Imperial Treasure of Vienna. His crown was composed of eight plates of gold, four larger than the others, joined together by hinges. The large pieces are studded with different gems, while the smaller are enameled with figures and in-

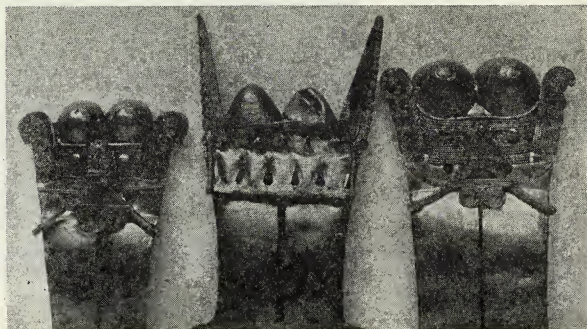


Golden statuette of Tizoc, great lord of the Aztecs

Gold breast ornaments, from Colombia, the largest measuring ten inches



Gold mummy mask from Peru



ANCIENT TIMES

Levi Edgar Young

OF THE SEVENTY

scriptions. Britons and Anglo-Saxons alike wore necklaces of beads, often made of gold and silver. Amethysts set in gold and hanging from a band have been found. The belts and girdles of the Anglo-Saxons were ornamented very elaborately. Not only were the buckles by which they were fastened of the richest workmanship, but they were sometimes enriched with plates of gold beautifully cased and set with precious stones or jewels.

The word *jewel* is significant. It means a "thing of joy," the diminutive of the French word *joie*. It was applied to precious stones and precious metals because they have been used from the earliest stages of civilization to commemorate and signalize human joy.

"In ancient days," says Maurice Maeterlinck, "the search for gold was only a symbol concealing the search for the divine faculties in man." Gold was the emblem of purity and formed a part of the offering of the Wise Men to the infant Savior.

PETER MARTYR was the first chronicler of events of Spanish history in America. His book, *De Orbe Novo*, tells how the Spaniards through their "... insatiable desire for gold, oppressed these poor

wretches with extreme labor and toil to find gold, although before the Spaniards came, the natives lived pleasantly and at liberty, given only to plays and pastimes, as dancing, hunting, fishing, . . ."

Chaplain Juan Diaz mentions that in the first voyages along the coasts (Yucatan), "a mask of gold was obtained." He says that one day the "cacique told an Indian that he should clothe the Captain (Crijalva), and the Indian dressed him in a corselet and some armlets of gold, and on his head he placed a crown of gold, only that the crown was made of very thin gold leaves."

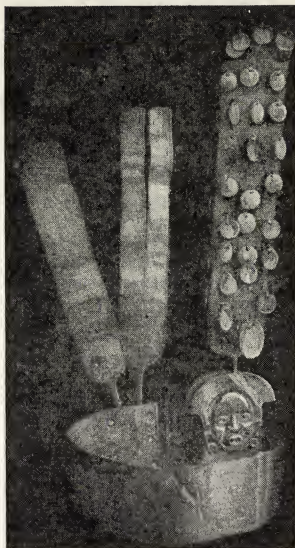
Marshall H. Saville, in his *Goldsmiths' Art in Ancient Mexico*, gives the translation of a report of one of the soldiers under Cortez, F. Francisco de Aguilar. Sr. Aguilar "was a devout soldier and devout man." He was wealthy and had the support of many Indians. He joined the order of Dominicans, and, when over eighty years of age, he wrote his famous account of the Indians and Cortez. The manuscript has only recently been found in one of the old libraries of Spain. It was apparently written about 1579. He with other soldiers found the wardrobe and treasure of Montezuma and, after describing how they had discovered a secret chamber in one of the palaces of Montezuma, says:

When it was open Cortez and some of his captains went in first, and they saw such a number of jewels and slabs and plates of gold and other great riches, that

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Gold ornaments, from Chiriqui, Panama

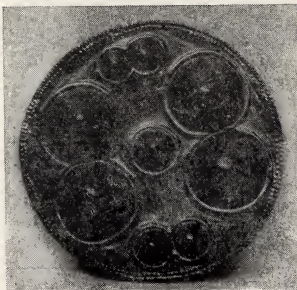


Gold Crown from Sigsig, Ecuador

Sheet gold ornament over ten inches long from Vasca, Peru



Gold breast ornament ten and a half inches in diameter, Colombia



GOLDSMITHS OF ANCIENT TIMES

(Concluded from page 207)

they were quite carried away and did not know what to say about such wealth. The news soon spread among all the other captains and soldiers, and very secretly we went in to see it. When I saw it, I marveled, and as at that time I was a youth and had never seen such riches as those in my life before, I took it for certain that there could not be another such store of wealth in the whole world. It was decided by all our captains and soldiers that we should not dream of touching a particle of it, but that the stones should immediately be put back in the doorway, and it should be sealed up and cemented just as we found it, and that it should not be spoken about, lest it should reach Montezuma's ears, until times should alter.

Bernal Diaz also describes the secret chamber and writes:

When it was opened, Cortes and some of his captains went in first and they saw such a number of jewels and slabs and plates of gold . . . and other great riches, that they were quite carried away and did not know what to say of such wealth.

None of this loot is known to exist. Many estimates as to the value of it have been made. Prescott, in his *Conquest of Mexico*, makes the amount in present-day money \$6,300,000.

In a report of the jewels, shields, and clothing sent to the Emperor Charles the Fifth by Cortez and the Town Council of Vera Cruz, we find reference made to two books that the Indians had made. The sentence reads:

Moreover two books of those which the Indians have here.

It is not certain just what was meant by this statement.

Oaxaca is a valley in southern Mexico, where many towns existed in ancient days. From this region were sent to Montezuma twenty large gold plaques the size of average plates and the thickness of the thumb. The Mexican natives were able to work the metal into very thin gold leaf. Sahagun, in his scholarly work on the "Things of New Spain," says that they worked gold with the hammer, pounding it to make it thin like paper.

Padre Gay mentions that the Mixtecan Indians "... sold to some European antiquarians, very thin plates of gold, evidently worked with the hammer, which their ancestors were about to preserve, on which were engraved ancient hieroglyphs." In the work written by

Carl Lumholtz, entitled *Unknown Mexico*, Vol. II, p. 295, is a description of the finding of two skeletons: on the breast of one of the dead was a large plate of solid hammered gold which had been used as an ornament.

WITH the discovery of America, Spanish and Italian noblemen led expeditions to the Indies, Mexico, and South America. Through the search in ancient burial grounds, enormous quantities of gold, fashioned in a multitude of forms, have been discovered. The countries where gold is most abundant in graves, are Colombia, Ecuador, and Peru; and the ancient peoples of Ecuador were among the most proficient workers of gold in South America. The German archeologist, Dr. Max Uhle, is quoted in a brochure published by the Heye Foundation of New York City as finding an immense amount of gold in the province and town of Sigsig. One tomb alone contained forty-four pounds of gold and another over two hundred pounds. Dr. Uhle describes a deep shaft in which a skeleton was found covered with gold and silver plates, alternating regularly, as if they had been affixed to a cloak thrown over the body. "This cloak may have had a fringe formed of small tubes of gold. The arms were discovered with bracelets and the head with a crown all of pure gold. Chonta-wood sticks were found covered with *lamellae* (leaves) of gold." We read further that gold leaf of the finest quality and as thin as paper has been found in great quantities. On some of the *lamellae* are carefully carved hieroglyphics. Gold plates, held together by small gold nails, are shown in the Museum at Quito. Gold bangles attached to crowns worn by ancient "kings" were fastened with gold wires. The article written by Marshall Saville

from which we have obtained our information concerning the gold plates, crowns, and rings of ancient Ecuador and Peru, says:

We may say that the picture presented by the occurrence of vast quantities of gold artifacts in the various culture areas of South America . . . shows a glittering magnificence in connection with the ceremonial and civic life of the people which perhaps were not excelled even in ancient Egypt or Etruria. In the native architecture there is evidence that precious metals were used to sheath the rooms of important buildings.

BEAUTIFUL gold plates were collected by the museums of Europe before World War I. The writer saw in the Royal Museum of Berlin, some years ago, a large and beautiful assortment of gold plates, some of them circular and others rectangular or square. Some were as thin as an ordinary sheet of paper and showed careful workmanship. There was no writing on them, but they were found in the old temples of the Mayas and were made ages ago.

Of recent date, the writer was shown the collection of gold plates now in the collection of the Museum of the American Indian in New York City. The plates were about twelve inches long by ten inches wide and as thin as ordinary paper. They were of beautiful workmanship, and quoting the words of the old historian, Las Casas, when he had seen the thousands of gold fabrics in Mexico, that the workmanship "... appeared like a dream, and not as if made by man's hands."

From the writings of the Abbe Francisco Clavijero, Antonio De Solis, Garcilasso de la Vega and other noted Spanish historians of the days of the Spanish Conquest of America, we learn that gold plates were made in all the ages of the history of the peoples of ancient America.

* * *

The ancient records of the forebears of the American Indians, written on gold plates which were given to the Prophet Joseph Smith by the Angel Moroni, must have been very beautiful. After their translation by the Prophet, under the title of the Book of Mormon, the plates were given back to Moroni; and today the book is one of the most widely read sacred books that we have.

THE MORNING STAR

By Adrienne L. DeWitt

THE Great Designer placed a flawless gem
Upon the trailing, velvet hem of Night.
He pinned this perfect, sparkling diadem
Upon her draperies to give delight.
To countless millions of the human race
Who gaze upon this harbinger of light
That lovely Night so gracefully displays.

"Off the Record"

OUR neighbor Jean came over the other evening. She looked distraught. If there were some way of taking mental temperatures, I'm sure hers would have registered at least 104. We all love Jean. She is enthusiastic and eager—a "good kid" who always lifts her share of the load.



"What's the matter, Jeannie?" one of us asked. An arm went around her shoulder in friendly concern.

Jean laughed in a surprised sort of way as if she hadn't expected anyone to sense her mental turmoil and then burst into tears. It didn't last long—Jean isn't given to prolonged weeping. Gradually we got the story.

No, her family were not sick. Her boy friend had neither died nor deserted her. Her school work was going well enough. But she had just come from a "work party."

"What sort of work party?"

A school organization to which she belonged was having its big spring dinner dance. The work party met to make favors and decorations for the big affair.

Hadn't they "turned out"?

Oh, yes, everything was beautiful, but the talk that had gone on as they worked had left her feeling that she had taken a beating.

"A browbeating?" we suggested—attempting the light touch.

"Black and blue all over—especially blue." Jean smiled, but the tears started up again.

It was getting late, and I won-

dered which Jean needed most—the chance to unburden her soul or to get a good night's sleep. Sadness and weariness seem to belong to the same sympathetic nervous system, and often curing the latter automatically dispels the former so I thought that perhaps we should encourage Jean to go home and get some sleep. But Jean wanted to talk. So we talked. I hope that afterwards she slept. I did—eventually.

I ASKED about the work party conversation. What had they talked about? Jean found it hard to remember exactly. They had talked about religion and the Church—about girl and boy friendships and marriage, about politics. The talk had rambled and jumped about as conversation sometimes does. The thing that had worn on Jean was that none of the talk had been in any way constructive. Oh, yes, it had been witty. Some of it had been hilariously funny if you felt that way about it, but it had been full of criticism, self-justification, of catty gossip, of a chip-on-the-shoulder attitude—of deep pessimism.

After a few "now-wait-a-minutes," made in an ineffectual attempt to stop the barrage, Jean had just subsided and quietly worked on the favors. But she felt "spent" out of all proportion to the amount of time and labor given to the evening.

"Why," she finished, "one of the girls said 'who cares what happens to us in the next life? We'll want to be with our friends anyway, so we might just as well do as our friends do.'"

"Oh, she was just kidding," someone said consolingly.

"No, she wasn't. She is engaged to a boy who doesn't belong to the Church, and she was trying to make herself feel good about it."

"Well, she's thinking in gear," said the engineer of the family, "reverse, of course, but definitely in gear."

"Let's talk about it again, Jean."



I urged. "Run along home now. You need to be beautiful and bright in the morning, and sleep will do it. And come back as soon as you can."

Her radiant smile came forth. "I feel better already. Isn't it funny how talking helps sometimes—especially as a cure for other talking?"

SHE hasn't been over again, but I hope she will come soon because there are a couple of ideas I'd like to talk over with her. This is what I think I'd like to say to Jean:

First. Don't take these conversations too hard. Words come cheap to many people, and sometimes they come "cheaper by the thousand." These cheap words are used by various people for various reasons. To some they are a chance to "let off steam." To others, a

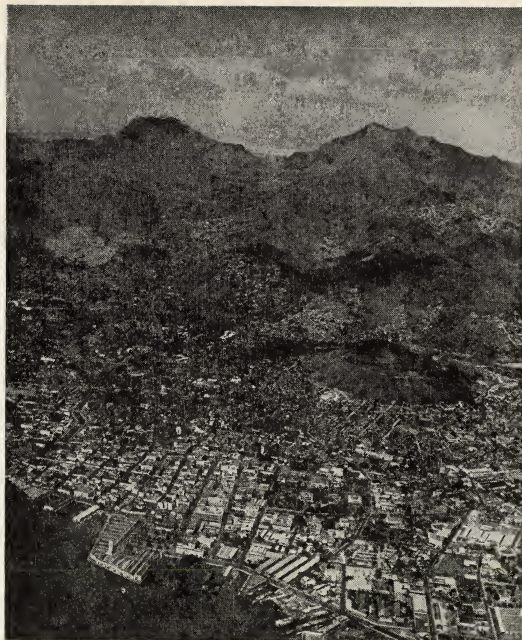
chance to show off. Some use them to stir up argument. One young man may use a destructive comment in the mistaken idea that in tearing down another he is building up himself.

One girl may use poisonous words in a desperate attempt to put drama and excitement into her bored days. Stupid words can be an expression of illness of the body or fatigue of the spirit.

If you are in a group where the conversation is clearly cheap—where it becomes offensive or dispiriting, you have two or three courses open to you. Which course you take will depend upon two things—exactly how much you are upset by the conversation and how much the individuals belonging to this particular group mean to you.

If, normally, you enjoy and admire these young men and women,

(Continued on page 249)



—Photograph, courtesy Hawaii Visitors Bureau
Air view of Honolulu, harbor to mountains

II

ADDISON'S apprehension about what might happen to him alone in this strange world in the middle of the Pacific proved to be justified, for no sooner had the tip of the outrigger canoe touched the shore of the island than his troubles began. He knew two of the natives aboard the canoe. These men, whom Addison had hired to take him ashore, had been members of the *Rambler's* crew and could speak some English. The third native was a stranger. His presence caused no concern to the young American, however, as they were in opposite ends of the canoe. But when the bow of the craft slid upon the white sands of the beach, the stranger gathered up one of Addison's two sea bags into his arms, leaped on shore, and, with a few quick steps, disappeared into the darkness among the dense tropical foliage that bordered the beach. He was stealing Addison's clothes!

Addison's first inclination was to try to catch the thief, but he quickly saw the hopelessness of such a plan.

Then the thought flashed through his mind that the three natives might have plotted to relieve him of all of his clothes. He knew that clothing was at a premium on the islands. He also realized that the two men who had been aboard the ship knew that he was well supplied. So, instantly he turned around to direct his attention to the second bag. Surely enough, it was already in the possession of the other men, who were carrying it away. Making a running dive for the bag, Addison wrapped his arms around it in a vice-like grip, and a brisk scuffle followed. Even when the third man returned to help the other two, Addison showed no signs of giving up the fight. Then when he threatened to raise a party of runaway white sailors and tear down the houses of the natives, two of the men slipped away into the darkness. The third, whom Addison knew as "Harry," remained, demanding payment for bringing him ashore.

"I won't pay you anything; you have stolen my bag of clothes," Addison retorted.

"You pay. I bring bag back," the native promised.

Addison reached into his pocket. He hated to part with his only pocket knife, but he had promised it as payment, and although he never expected to see the stolen bag again, he felt fortunate to have retained possession of the one. So he handed the knife to the native. Then, swinging his bag to his shoulder, he made his way through the coconut palms to the house of Mr. Crown.

MISSION

Addison was soon to find that although Harry had learned many tricks from the white sailors with whom he had been associated, the native still maintained the Polynesian trait of living up to a promise. And a short time after Addison arrived at the Crowns Harry walked in with the bag. Throwing the bag upon the floor, the native, seemingly disgusted with his own honesty, reminded Mr. Crown of some things he already knew—that Addison had run away from the ship and that there would soon be a search on for him; that if the young man or even his clothes were found on the Crown premises, Mr. Crown would be punished for aiding a deserter.

Addison had planned to hide out in the mountains, but he knew he could not take the bags with him. He also did not want Mr. Crown to get in trouble because of him. But somehow his new-found friend liked the "cut of his jib." "You go ahead," he said. "I'll keep your clothes safe for you someday."

At the first signs of daylight, Addison headed for the mountains. Making his way up what is now Nuuanu Valley, he was soon overtaken by a native man and boy who accompanied him far into the mountains to a distillery where a number of men were engaged in making rum from tea root. Obtaining a bottle of the spirits, the man handed it to Addison saying, "*A inul a inul*" and indicating that he should drink. Again Addison sensed treachery. All his life he had been taught not to drink intoxicating beverages. He had also heard stories of how sailors, after becoming drunk, had been stripped of their clothes. So

he refused. Even when all the men working at the distillery encouraged him to drink, he still withstood.

When the workers found that they could not influence the young man, they insisted that he leave and go back to town with the two natives. Realizing that he was not safe here, Addison decided to start back down the trail.

Why did they want him to return to town? Did they know who he was? Studying the man closely,

turn to the city, he descended to the bottom of the canyon, lay on his stomach on the bank of a clear stream of water, and drank slowly, hoping that this would allay his hunger. Then after gathering some dry grass which he bunched up by a rock ledge, he sat down upon it, thinking this position would be warmer than a lying one, and again went to sleep. Dreams? Yes!—Of Winchester, of home, of loved ones! But when he awoke after a short

stay hidden until after the ship sailed, kept him from going in search of food. So, again he sat down on the grass to spend another long night. This time his dreams were not of home, but rather of food and eating.

By morning almost sixty hours had passed since he had eaten, and his extreme hunger at last drove him away from his hiding place. But rather than turn to the coast where he might be caught, he decided to explore the valleys inland. He found no one at work at the distillery, as it was Sunday, but at a small house beyond, he was given a very small portion of boiled potatoes and bitter herbs. At another house farther up the valley, he was invited to stop by a woman and some children and given a slice of a fruit he had never tasted before—pineapple. Just as he was finishing eating the delicious fruit, an old man appeared. He was fierce looking with his head shaved on both sides so as to leave a strip of long hair extending from his forehead to the back of his neck. After looking suspiciously at Addison, the man began talking excitedly with the members of the household. Soon some neighbors were called over, and they all jabbered so much and set up such a commotion that Addison, who was already ill at ease, became more and more frightened. He had heard that these Sandwich Islanders had eaten Captain Cook, and, being unable to comprehend a thing they were talking about, he suspected that they were planning to bake him in one of their underground ovens.

"I must get away from here," he thought. "Yes, that's it. Wander back and forth, slowly at first, so as not to arouse suspicion. Try not to appear frightened. That's it! Now slip behind this bush. Now run—!"

And run he did. Notwithstanding his weakened condition, he streaked down the trail for a half mile or more "at a rate that would have surprised a horse," imagining all the time that a dozen flesh-hungry cannibals were in hot pursuit behind him.

When he had run as far as he could, he used the trick that had proved so successful once before, and dodged off the trail into the thick underbrush. There he remained, hardly daring to breathe,

(Continued on page 252)

to POLYNESIA

By Doyle L. Green
ASS'T MANAGING EDITOR

The Story of Addison Pratt And The Society Islands Mission

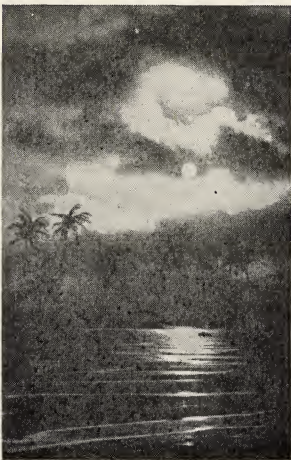
Addison thought he recognized him as being the third man in the canoe the night before—the one who had taken his bag. Was this part of another plot? Was he to be lured into the city and turned over to the authorities? Addison did not know, but he did know that he could not take a chance, so he watched for an opportunity to give them the slip.

Coming to a spot where the path ran around the top of a deep gully, of a sudden, he dodged off the trail into the luxuriant tropical growth. Then, with all possible speed, keeping hidden all the time, he made his way to the bottom of the canyon and ascended the mountain on the other side. By the time he reached a point where he thought he was safe, and from which he could see the path below, he was thoroughly exhausted. So he lay down to rest, and soon fell asleep. A little later he was awakened by the chattering of a bird on a nearby bough. Looking below, he saw several men searching through the foliage where he had first jumped off the trail. Springing to his feet, he slipped again into the underbrush and scrambled up the mountain, not stopping until he was far out of reach of his pursuers. Then he lay down, and again was soon asleep.

ADDISON awoke with hunger pains gnawing at his stomach. It was dark, and he was cold. What could he do? Fighting off a desire to re-

turn to the city, he descended to the bottom of the canyon, lay on his stomach on the bank of a clear stream of water, and drank slowly, hoping that this would allay his hunger. Then after gathering some dry grass which he bunched up by a rock ledge, he sat down upon it, thinking this position would be warmer than a lying one, and again went to sleep. Dreams? Yes!—Of Winchester, of home, of loved ones! But when he awoke after a short

At daylight, Addison again ascended the mountains to a safe height and spent most of the day sleeping in the warm sun. When night came, he returned to the stream in the bottom of the canyon and his pile of grass by the rock ledge, and although his hunger pains by this time had grown in intensity, still his determination to



The Dilemma

V—CONCLUSION

IN his younger days St. Augustine . . . dared promise not only paradise but also the kingdom of the heavens to unbaptized children, since he could find no other escape from being forced to say that God damns innocent spirits to eternal death. . . . But when he realized that he had spoken ill in saying that the spirits of children would be redeemed without the grace of Christ into eternal life and the kingdom of heaven, and that they could be delivered from the original sin without the baptism of Christ by which comes remission of sins—realizing into what a deep and tumultuous shipwreck he had thrown himself . . . he saw that there was no other escape than to repent of what he had said.¹⁹⁷

The saint was in a trap, with escape blocked at both ends—a terrible dilemma, the only refuge from a cruel God leading straight to a weak law, which is no escape at all, but "shipwreck." Only baptism for the dead can avoid these catastrophic extremes, but that is out. The Pelagians tried to dodge the issue by putting a soft seat, *quasi medium locum*, between the horns, positing a colorless limbo which satisfied no one and which Augustine brushes aside with the declaration that there is no middle region, and that the baptized will go to hell and nowhere else.¹⁹⁸ Only this does not satisfy Augustine either; he characteristically tries to eat his cake and have it with the declaration that unbaptized children must be damned, completely damned, and be with the devil in hell, only, he explains, they will be damned "most gently" (*mitissime*)!¹⁹⁹ In such a liberal spirit, Bottom, the weaver, in order not to frighten the ladies while playing the role of a most terrible lion, promised to "roar you as gently as any sucking dove." (Shakespeare, *Midsummer Night's Dream*, Act I, Sc. 2.) A "gentle" damnation, indeed!

It is interesting that Augustine can still report that there actually are

. . . a few who believe that that custom was part of the gospel according to which the work of substitutes for the dead was effective, and the members of the dead were laved with the waters of baptism.²⁰⁰

thus confusing baptism for the dead (use of substitutes) with baptism of the dead. The universal opinion after Augustine is that there is no

hope whatever for the unbaptized dead. Typical is the statement of his famous contemporary, St. Ambrose, that to die without baptism is to go to eternal misery,²⁰¹ while another contemporary, St. Basil, says simply, "It is damnation to die without baptism,"²⁰² and yet another, Gregory of Nyssen, draws the shocking but logical conclusion that:

It is better to be found among the number of the wicked who have reverted to sin after baptism than to end one's life without having received baptism.²⁰³

This immoral doctrine that places ritual conformity before good works is simply one of the unavoidable consequences of denying baptism for the dead. "We cannot believe that any catechumen, even though he dies in the midst of his good works, will have eternal life," wrote Gennadius, to whom the catechumen's ardent desire for baptism counts for nothing.²⁰⁴ Compare this to the teaching of the *Shepherd of Hermas* who concludes the passage referred to above with the words:

They died in righteous and great purity, and this seal was the only thing they lacked.

Gennadius and his church would damn them for that, but not so the early church. The Shepherd explains:

For this reason they [the Apostles] went down living with them into the water . . . and gave them life . . . and came up out again with them, and were gathered up together with them,

that all might share eternal life.²⁰⁵ The contrast is instructive.

AND how about "the gates of hell"?

They seem to be "prevailing" in fine style. Augustine ". . . would that God had saved from hell" those good and great schoolmen of ancient times who from their chairs proclaim the divine unity, but stern reason forbids it.²⁰⁶ Not long after him Ennodius

In his *Libellus* in defence of Pope Symmachus . . . pictures the Imperial City lamenting the fate of her famous and mighty sons . . . who, unredeemed by the Church, were doomed to hell, because they had lived before the coming of Christ.²⁰⁷

A famous poem of the Middle Ages tells how the Apostle Paul was led to the grave of the poet Virgil, who had died just too soon to hear the gospel preached; the saint stands beside the tomb shedding tears of bitter frustration, the picture of helplessness: "What I could have made of you, O greatest of poets," he cries, "had I only found you alive!"¹⁹⁶ As it is, there is nothing the



The Jordan River meanders like a tidewater stream through the flood plain

BAPTISM FOR THE

By Hugh Nibley, Ph.D.

church can do about it, and poor Virgil is forever damned. If you doubt it, behold him in the fourth canto of the *Inferno*, conducting the dejected Dante into an horrible region ". . . of infinite woes . . . deep darkness and mist . . . a blind world," at the sight of which Virgil himself turns pale. "You ask what spirits these are that you see?" he asks the younger poet:

They are not here because of sin, and if they lack a sufficient boon of mercy, it is for not having been baptized. . . . Having lived before the days of Christianity they did not duly worship God; and I am one of them—we are lost for that one failing and not for any sin; for that offence alone we live in hopeless longing!¹⁹⁹

He then tells indeed of Christ's visit to that world, and of the release of the great patriarchs of the Old Testament, but adds, "Aside from them not another human spirit was saved!"²⁰⁰ One cannot resist

¹⁹⁷Numbers, continued from last month, refer to bibliography at end of article.



—Photograph from
Three Lions

saying with Peter in the Clementine account:

A good and great good indeed, who . . . damns the good . . . simply because they do not know him!

So much for those unfortunates "who lived before his coming." As for those who came after, a writing to Peter the Deacon states that

. . . from that time when our Savior said, "Except a man be born of water," etc., no one lacking the sacrament of baptism can

an earlier day found simply unthinkable and immoral. Even the stern St. Bernard when faced with the cruel logic that would damn ". . . good persons, who meant to be baptized but were prohibited by death," balks at it, "God forgive me!" he cries, but he cannot admit they are damned, though his church offers him no alternative.²⁰⁸

SOME divines have maintained that the human race was brought into existence for the express purpose of filling the void left in heaven by the fall of the angels, a doctrine impressively set forth by the preacher in Joyce's *Portrait of the Artist As a Young Man*; yet we are to believe that the overwhelming majority of human spirits were condemned even before their creation never to see heaven at all, but to spend eternity in those nether regions which, so far from having any vacancies to fill, are, to follow the same enlightened guide, indescribably overcrowded! And they defend their inhuman doctrines in the name of "reason!"

When Christ "went down and

believes that baptism operates only on the person who receives it."²⁰⁹ To be sure, and is there anything wrong with receiving it by proxy? Is it not a far more extravagant arrangement to have an infant at baptism accept the gospel by proxy, as most churches do? Those offering the child for baptism, we are told, answer for it,²¹⁰ and the little one believes "through another" (*in altero*) "because he sinned through another."²¹¹ Not only is the purely spiritual act of believing (instead of the physical act of immersion) done by proxy, but the baptism itself is administered vicariously. How is it possible, St. Augustine asks, that Jesus baptizes and yet does not baptize?²¹² The explanation is that "it is not the minister but Christ himself who baptizes,"²¹³ for

The authority [*potestas*] of baptism the Lord always keeps to himself, but the ministry of it he transfers to anyone, good or bad.²¹⁴

In a like manner the vicarious principle runs through the whole economy of the church: through Christ's vicarious sacrifice every member is thought to have paid the penalty for sin and satisfied the demands of justice, while the Lord's own work is carried out by his earthly delegates. If it is possible for the Father and Son to be presently represented through the ministrations of men in the flesh, is it outrageous presumption for men to stand proxy for their own kin in the spirit world? Do not Christian churches today require that every candidate for baptism be "according to most ancient usage" accompanied by a vicarious parent?²¹⁵ All that men can do for themselves they must do, the gospel preaches, but whatever they cannot possibly do for themselves must be done for them; hence the great atonement.

Can there be any serious objection then to a vicarious baptism which makes it possible to satisfy all the demands of the law, enjoy the mercy of God without qualification, and retain the ordinance in its purity, intact and unaltered? It should be remembered that in the very matter of baptism the Christian churches will waive all their careful rules in an emergency, and allow anyone to baptize anyone else at any time or place and in almost any manner, lest some poor soul in

(Concluded on page 214)

DEAD in Ancient Times

ASSOCIATE PROFESSOR OF HISTORY AND
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either enter the kingdom of heaven or receive eternal life.²⁰⁶

"O grave where is thy victory, O death where is thy sting?" Where indeed! By a conservative estimate, the unbaptized should represent at the very least ninety percent of the human family—a substantial victory for the grave and a most effective stinging of God's children. Says Fulgentius:

You are to believe with the utmost firmness that all . . . who end this present life outside the Catholic Church are to go to the eternal fire which is prepared for the devil and his angels.²⁰⁷

It is cold comfort for any church to claim that the gates of hell do not prevail against its small minority, but only against those who do not belong to it; that is the very doctrine which, as we saw at the outset of this study, the Christians of

preached . . . overcoming death by death,²⁰⁸ he delivered those who were in bondage because they had never completely fulfilled the law of obedience, including baptism in particular. Yet that is the very class of dead whom the later Christian churches regard as beyond saving. When the Roman Church, to the loud dismay of Paul, Ennodius, Dante, St. Augustine, etc., is absolutely helpless to open the gates of hell—and hence of heaven—to her beloved Virgil she fails to fill in the most important qualification of the Church of Jesus Christ; and that very verse of scripture upon which she rests the full weight of her vast pretensions, letting the world think against all knowledge that "the gates of hell" is but a poetic generalization, that verse condemns her utterly.²⁰⁹

At present the justification of the Christian churches for denying baptism for the dead may be found in the statement that ". . . the church

BAPTISM FOR THE DEAD IN ANCIENT TIMES

(Concluded from page 213)

extremis be eternally damned.¹⁸⁸ Thus the churches are willing to distort the rite of baptism beyond recognition for the laudable purpose of making it as universal as possible; but as the price of being universal it ceases to be a baptism at all. And so the dilemma remains, with only one escape: baptism for the dead.

IN summing up the data at hand, we note three aspects of the documentary remains: their adequacy, their paucity, and their distribution. The three support and explain each other and lead to certain obvious conclusions.

In the first place, the evidence is more than sufficient to establish the presence and prominence in the early church of belief in the salvation of the dead through ministrations that included preaching and baptism. The actual practice of vicarious baptism for the dead in the ancient church is equally certain, even the hostile commentators, with their seventeen different interpretations, agreeing on that one thing alone.

Yet if they are clear and specific, references to baptism for the dead are nonetheless few. How is that to be explained in view of the extreme importance of the subject and the obvious popularity of the doctrine with the saints? For one thing the apostolic literature is not extensive; one volume could easily contain it all. Yet it is in these fragments of the earliest church writings that virtually all our references are to be found: the earlier a work is, the more it has to say about baptism for the dead. After the third century no one wants to touch the subject, all commentators confining themselves to repeating the same arguments against baptism for the dead and supplying the same far-fetched and hair-splitting explanations of what Paul really meant. After the second century the vast barns of the *Patrologia* are virtually empty, and the fathers who love nothing so much as spinning out their long commentaries on every syllable of scripture pass by those passages of hope for the dead in peculiar silence. As Lanfranc put it, how can one presume to cope with a problem which has baffled the greatest minds of the church? It

was the early church that preached and practised work for the dead, that no one denies;¹⁸⁹ the later church, condemning the work, confesses at the same time that she does not understand it.

It has not been the purpose of this discussion to treat of baptism for the dead as practised by the Latter-day Saints. No one having any acquaintance with that system, however, can fail to notice the essential identity of the ancient with the modern usage and doctrine. This close resemblance poses a problem. Where did Joseph Smith get his knowledge? Few if any of the sources cited in this discussion were available to him; the best of these have been discovered only in recent years, while the citations from the others are only to be found scattered at wide intervals through works so voluminous that even had they been available to the Prophet he would, lacking modern aids, have had to spend a lifetime running them down. And even had he found such passages, how could they have meant more to him than they did to the most celebrated divines of a thousand years, who could make nothing of them?

This is a region in which great theologians are lost and bemused; to have established a rational and satisfying doctrine and practice on grounds so dubious is indeed a tremendous achievement. Yet we are asked to believe that Joseph Smith produced out of a shallow and scheming head the whole great structure of work for the dead that for over a century has engaged thousands of quite sane people in an activity which has been the chief joy of their lives. To design such a work would more than tax the powers of the greatest religious leaders of the past, but to have made it conform at the same time to the patterns of the primitive church (not brought to light until the last seventy years) is asking far too much of genius and luck. Compared with such an accomplishment the massive and repetitious productions of the ecclesiastical mind from St. Augustine to the present are but the mechanized output of the schools, requiring little more than "patience and a body."

Work for the dead is an all-important phase of Mormonism about

which the world knows virtually nothing. Not even the most zealous anti-Mormon has even begun to offer an explanation for its discovery, which in its way is quite as remarkable as the Book of Mormon. The critics will have to go far to explain this one.

In the following references "PG" stands for the Greek *Patrologia* and "PL" for the *Latino*. Roman numerals designate volumes and Arabic numerals columns.

¹⁸⁷De Anima, c. ix (PL xiv, 480-1)

¹⁸⁸Op. cit., 503; 518; 520; 188-9

¹⁸⁹Op. cit., 140; 120; 188-9

¹⁹⁰Contra Iulianum, vi (PL xiv, 1596-7)

¹⁹¹Ambrose, cited in PL iv, (235)

¹⁹²Basilius, *lib. de Spiritu Sancto* X, 26 (PG xxii, 113)

¹⁹³Greg. Nyssen, *De Baptismo* (PG xiv, 424)

¹⁹⁴Gennadius, *De Eccl. dogmat.*, c. 74 (PL lviii, 997). This doctrine prevails any belief in the "baptism of desire," a vague device by which modern Catholics attempt to provide baptism for the unbaptized. No one could be more eloquent for such a baptism than the pure and desirous catechumen, whom Gennadius describes as lost.

¹⁹⁵Ihermeas Pastor, *lil.*, ix, 16, 6-7

¹⁹⁶Augustine, *Epist.* No. 164 (PL xxviii, 708-718). Augustine finds it "absurd" to believe that one who lacked faith in life can "believe on Christ in hell" (714). As to those who were disobedient in the time of Noah (1 Peter 3:20), the scripture does not say that they ever lived in the flesh (713). By such violent rationalizations Augustine upholds a doctrine which he describes as "hard" (*durum*).

¹⁹⁷Raby, *Christian Latin Poetry*, p. 117

¹⁹⁸Ad Maronis mausoleum
ductus fudit super eum
piscem rorem lacrimarum
Quem te, dixit, rededissem
si te vivum invenissem,
poetiarum maxime

¹⁹⁹Inferno, Canto iv, 7-12, 19-45. The poet says (43-45) that the "great sorrow seized his heart" at the sight, for he knew many of the sufferers to be "people of great worth."

²⁰⁰Inferno, iv, 52-63

²⁰¹D., *Fide ad Petrum Diaconum* c. iii, fol. 159

(Cit. PL lviii, 1043)

²⁰²Fulgentius, *De fide* c. 38 (reg. no. 35) (PL ixv, 704)

²⁰³Cited by Elmenhorst, in PL lviii, 1043.

²⁰⁴A common formula, Hippolytus, *De Antichr.*, c. 26

²⁰⁵Prof. Sidney B. Sperry brings to my attention the Coptic rendering of "gates of hell" as "the gates of Amente" (Oxford translation). This is the well-known Egyptian word meaning "the West" and hence "the realm of the dead." (K. Sethe, in *Aegypt. Ztschr.* xlvii (1910), 31); it retains both meanings also in Coptic (Wills, *Spiesberg, Koptisches Handwörterbuch* (Heidelberg, 1921), pp. 5, 25; also in *Jal. of Egyptian Archaeology* xli (1926), 35), where it has nothing to do with Satan or the devil. It is a fact of decisive importance that the earliest translators of the New Testament, and those nearest to the primitive church in time and in knowledge, chose this word of decisive expression (such as *TE* or *NOIN*) which mean "hell" in the bad, tyrannical sense. "Amente" is simply the land of the dead, and regularly a word of good omen.

²⁰⁶Carhol & Leclercq, *Dit.* II, 1, 381

²⁰⁷Augustine, *De Baptismo* iv, 24 (PL xliii, 175)

²⁰⁸Augustine, *Serm.* 294, 11 & 18 (PL xxviii, 1342, 1346)

²⁰⁹In PL xxv, 1511

²¹⁰Non mihi est ipse Christus qui baptizat, PL xxviii, 311

²¹¹Augustine, in PL xxv, 1419, 1428, 1437; xliii, 368-9, 371-2

²¹²Codez *Juris Canonici* (1918), Can. 793

²¹³Id., Can. 742, 746, 747, 758, 762; these rules allow for two ways of baptism, which differ widely in their manner of being carried out.

²¹⁴As an example which we failed to include in the preceding article, a belated citation from the ninth century Bishop of Hildesheim (Haymo) of Halberstadt, may be allowed at this point. Speaking of the primitive church he says: "If one of their loved ones (friend or relative) passed away (and was not baptized) without the grace of baptism, some living person would be baptized in his name; and they believed that the baptism of the living would profit the dead." The Bishop must deny, of course, that Paul approved the practice, and has the usual difficulty explaining why the Apostle chose an improper practice to illustrate and support his doctrine of *salus ex operibus* (his doctrine). (*Expositio in Ep. I Ad Cor.*, PL cxvii, 598.)

Salt Lake Valley

BRANCH FOR THE DEAF

WHETHER it was that said, "Everything comes to him who waits," certainly hit the nail squarely on the head; at least for a certain group of people. The deaf of Salt Lake Valley can breathe with a sigh of relief after twenty-eight long years without a permanent "home." Thanks to President George Albert Smith and his counselors; to Dr. John A. Widtsoe,

seed, which required many hours of toil. Elder and Sister Barlow were always on hand directing the work as well as laboring, thereby sacrificing time that would otherwise have been used at their own home. Among the deaf seen most frequently at the site of the building, donating time and labor, seems to have been sixty-eight-year-old Joseph Cameron, Jr. In the women's group,

By Edwin Ross Thurston

for conferences, seating nearly four hundred persons for a single meeting; a Relief Society room, kitchen, three classrooms, and an office, as well as other facilities. Included are fluorescent lighting throughout, a stage in the recreation hall, large blackboards, and signal lights in place of bells to indicate end of class periods.

ON Sunday morning, October 10, 1948, the deaf were delighted by a visit to their services of Dr. John A. Widtsoe, who announced that the chapel was ready for use, and although not yet fully organized, it could be used for Sunday School



At left: the new chapel.
Below: members of the foreign language committee who were present at the organizing of the branch presidency, on November 14, 1948.
From left to right: Arnt Engh, Hugo Peterson, Dr. John A. Widtsoe, Thomas Clarke, E. Ross Thurston, Lloyd O. Ivie, Holger M. Larsen, Willard E. Barlow, Max W. Woodbury (President of the Ogden Branch for the Deaf), L. Elgin Jacobson, and Frank I. Kooyman.

chairman of the foreign language committee of the Church; and to members of Dr. Widtsoe's committee; to Willard E. Barlow; and to others, who have in any way contributed to this effort in securing the new building, the deaf now have their own beautiful, three-unit structure at the corner of Fifth South and Eighth East streets.

Ground was broken on August 20, 1947, by Bishop Thorpe B. Isaacson, representing the Presiding Authorities, in the presence of a large and enthusiastic gathering of local deaf people and their friends. During the process of building many of the deaf of the valley donated what labor they could in the clearing of trees and weeds, and also did such things as nailing down the sub-flooring, taking down the forms after the cement foundations were set, and leveling of the grounds. When the building was nearly completed, they also, with the help of local deaf ladies, cleaned up wherever possible, prepared the grounds for planting of shrubs and lawn



—Photos, courtesy Rodney W. Walker

Sister Kate O. Keeley did more than her share of the work.

Many facilities are found in this three-unit building, among which are the chapel, capable of seating one hundred ten persons; the recreation hall, which with its movable partition, can be used, if necessary,

services the following Sunday, October 17. Imagine the joy which filled everyone.

Sunday, November 14, the Salt Lake Valley Branch for the Deaf, Church of Jesus Christ of Latter-day Saints, was officially organized

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—Photograph by Eva Luoma

Food, Hunger, AND

THE CHURCH AND MODERN SOCIETY

Part IV

DR. FAIRFIELD OSBORN is president of the New York Zoological Society and author of *Our Plundered Planet*. At the centenary meeting (1948) of the American Association for the Advancement of Science leading participants declared that the earth was inadequate to support human population at its present rate of increase. Dr. Osborn, speaking on the topic, "What Hope for Man?" posed this situation: In the last three centuries human beings have multiplied from about four hundred million to over two billion; this figure will double in another seventy years; it takes $2\frac{1}{2}$ acres to feed one person adequately; many countries have less than an acre of productive land per capita.

About the same time, William Vogt, chief of the conservation section of the Pan-American Union published his view of the situation in *Road to Survival* (Sloane, N.Y.: 1948). His interpretation is approximately the same as Osborn's,

... that, in all the world, there is not enough available untilled land to fill the net increase of 50,000 stomachs which are now being added to the world population every day.

Vogt goes further with the frightening thought that instead of agriculture helping the situation, paradoxically, it depletes the soil and lays the basis for ruin (as now practiced).

Dr. Harry L. Shapiro, chairman

dren and so on, after nineteen generations their posterity could number more than the present population of the world—2,324,522,934! The following table, based on Shapiro, compares 1940 population with that of 1650, about the year that Joseph Smith's ancestor, Robert Smith, left England for the New World.

Continent	1650 (millions)	1940 (millions)
Asia	250	1,194
Europe	100	540
North America	6.7	184
Africa	100	156
South America	6.4	92
Australasia	2	11
Totals	465.1	2,177

POPULATION study began to be a scientific possibility after the establishment of the Constitution of the United States which requires a decennial census in the United States, the first count occurring in 1790. In 1801, England began an official census and since that time many of the modern nations have taken censuses. It was shortly after the first American census that Robert Malthus, the English clergyman, wrote his *Essay on Population*, substantially suggesting the problems now being elaborated and popularized by Osborn, Vogt, and others.

Between birth and death is life. Life at its basic level is subsistence. Subsistence requires air, food, drink,

and rest as the basic biological necessities for activity. Air (despite the modern threat of atomic contamination) exists in abundance. Water, in the total sense of adequate global supply, is not a severe problem. Food, however, has always been a problem. According to the uniform finding and opinion of scholarship there has never been enough food produced in the world to fill properly the stomachs of mankind. Urbanization and mechanization have invaded mankind's need for rest, but this problem is of a different order than the problem of food.

What happens between birth and death to influence population? Why weren't there 2,324,522,934 human beings nineteen generations after Adam and Eve? Dr. Shapiro notes two broad influences on the birth rate. These elements affect the broader issue of conservation, agriculture, and food supply in that they represent influences on the number of human beings who denude forests, pollute streams, consume corn pone, and treat the earth, not as a precious gift, but as if it would last forever. Under the heading of social influences on birth rate, Shapiro lists sexual taboos, long infant-nursing periods, abortion, infanticide, delayed marriage, concubinage, prostitution, social disease, urbanization, and contraception. All these factors operate as brakes on population growth according to this authority. Notwithstanding these ancient social "brakes" population has forged ahead tremendously in the age of science, hygiene, and industrialization. A second type of influence on the birth rate Shapiro notes as "catastrophic." Examples are famine and war. Yet these catastrophic influences do not halt the upward curve of population in modern times: after the year of famine, the birth rate increases and during war it accelerates tremendously.

PEOPLE

By G. Homer Durham, Ph.D.

HEAD OF POLITICAL SCIENCE DEPARTMENT, UNIVERSITY OF UTAH

IS IT true that there are 600,000,000 too many people in the world today? That poverty and hunger, instead of being eliminated, are foredoomed to a large role in the future because of population pressure? We are told in modern revelation that the earth is the Lord's and the fullness thereof. The ancient command in Eden was to "multiply and replenish the earth" and subdue it. What of teeming mankind in the twentieth century, with a predicted doubling of world population within seventy years?

For the first time in human history on this globe, as this problem becomes acute, intelligent mankind are approaching a situation where the condition of all our Father's children can be viewed and understood factually. This situation is still future. But thanks to the foresight of the framers of the American Constitution in requiring an accurate, scientific census, and similar developments in many fields in the nineteenth century, we of the twentieth may be able to surmount the difficulties posed by Malthus. For this we are also indebted to the scientific work performed by the League of Nations, 1919-1939, and now the United Nations.

"There has never been enough food in the world." With this statement begins a recent publication of the FAO—the Food and Agricultural Organization of the United Nations. Established towards the end of World War II (Dr. Franklin S. Harris, president of Utah State Agricultural College, was a delegate to the organizational meetings and has since been active in its affairs), the FAO is an international fact-finding society headed by Sir John Boyd Orr as director-general. Following are some of the facts produced by FAO which constitute a basis for solving the problem of food, population, and hunger.

Before the recent war half of mankind were consuming daily less than 2,250 calories and consequently suffering from malnutrition and deficiency diseases. The inhabitants of the United Kingdom under "austerity rations" have had 2,750 or more. But the plight of the under-

nourished billion of our brethren and sisters is worse than even this comparison. Most of their prewar diet came from starchy cereals, with hardly any animal products such as milk, cheese, eggs, or meat; and relatively few fruits and vegetables. So, declares FAO, what mankind needs is not only more food but better food, containing the necessary vitamins and minerals.

It is obvious that if production goals be based on full physiological requirements, the world production of these more expensive foods will need to be increased by more than one hundred percent.

ACCORDING to a world food survey taken by FAO, covering seventy countries (about ninety percent of mankind), the worst undernour-

ished countries, both in quantity and quality, are India, Java, the Philippine Islands, Korea, Iran, Iraq, Trans-Jordan, Mexico, El Salvador, Costa Rica, and Colombia, with 2,000 calories or less a day. A number of basic "nutritional targets" have been established by FAO as a consequence of this study.

NUTRITIONAL TARGETS OF THE FOOD AND AGRICULTURAL ORGANIZATION OF THE UNITED NATIONS

(a) Raise the minimum available food intake in all countries to 2,550-2,600 calories daily.

(b) Produce cereals adequate for 1,200-1,800 calories, to be carefully balanced however against starchy foods, fruits, sugars.

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—Photograph by Religious News Service





First schoolhouse and chapel in Bluff, Utah, erected in 1880; torn away in 1894, and early settlers. Left to right: Kumen Jones, Platte D. Lyman, Jense Nielson, James B. Decker, and F. A. Hammond.

The Fort on the Firing Line

By Albert R. Lyman

SYNOPSIS

IN the year 1851, President Brigham Young sent colonies to extend the Mormon territory to the south. Those who went had to fight four adversaries: the Utes, the Navajos, the renegade whites, and nature, which seemed at times the greatest adversary of all. No treaty with the United States could guarantee the settlers from the depredations of the Navajos. Even Kit Carson who displaced the Indians had found it impossible to quell them. Jacob Hamblin and Thales Haskell genuinely loved the Indians, and time after time won them to a reluctant peace, only to have it broken again because of the actions of the renegade whites. But at last the Mormons had begun their settlement, in the face of Indian attacks and nature.

VII

NO trees shaded Bluff in 1880. The sun beat down on the white sand with terrific force, dazzling the eyes of all who looked from their improvised shelters, and the winds came loaded with clouds of dust and sand from the dry desert of the reservation. It burned things up as in snowdrifts. Food was always gritty.

The settlers had started from southwestern Utah with foundation stock for herds of cattle, and they had brought with them as many good horses as they could afford. It was but a remnant of this foundation stock that had survived the hard winter in the rocks, and these few were indispensable to the life and growth of the colony. Yet all these animals, even the work teams and the milk cows had to hunt for forage away among the unprotected hills, and the range cattle had to be

driven to very distant places, some of them beyond Clay Hill.

O what a bonanza for these avaricious tribes who had been devouring each other on this borderland for generations! Horses to ride! Cattle to butcher! And the owners of these animals too few in numbers to dare anything but plead and preach—nothing like it ever before around this desolated crossing!

Platte D. Lyman wrote in his diary, "We are about to be crucified between two thieves."

With dark prospects of being left afoot, they spared one of their number to guard the horses twenty-four hours a day, but no thief appeared while the guard was watching. The hills took on an innocent expression, for the prowlers, peeping from gulches or summits, knew that the best way to beat this game was to keep out of sight.

That ditch in the sand, and the new fields with their uncertain old bullfences to protect them from starving stock called loudly for the strength and attention of every able man, and they left the horses for a little while and then for a longer while, telling themselves they would be safe for a day—two days. Their horses were never safe for an hour, night or day, even though the ditch was empty and the fields burning up.

Navajo Frank, robust and self-sufficient as a well-fed boar, took up his abode near Bluff and set out to monopolize opportunity as it was opened to him by these strange

Mormons. If a horse were left unguarded, he got it. If a milk cow wandered far into the willows, she became his beef.

HOWEVER, there was a brighter side to this picture, and some people saw in it a promise of better things in the future. Kumen Jones, one of the leading men, went among the Navajos to curry their favor and learn their language, and in his early contact with them he met Jim Joe, a man about his own age, twenty-two years, and they loved each other from the first. Changing scenes and vexatious conditions failed to estrange them. Like David and Jonathan they embraced when they met. Jim's people had been trained from birth to steal, and the passion of thieving ran in their blood, but Jim Joe scorned to take anything not his own, or to tell what was not true. The splendid love-tie between these two men constituted the beginning of an important link which was to develop between their white and red brethren.

By happy little incidents and by slow degrees it dawned on the toilers in Bluff that these Navajo people were not so bad as they had seemed to be. Among those who came to inspect this strange project on the San Juan Crossing, there appeared at intervals some very wonderful men and women who, without seeming to do so, pleaded the cause of their kinsmen and revealed a delightfully human and lovable side to the Navajo nature.

Corpulent old Pee-jon-kaley,

pleasant in form and face, came always with a smile or a refreshing joke. Even the children liked to see him. Pishleki, another pleasant and portly personality, made valuable contributions to the cause of good will by his cheerful words and fine sense of humor.

An old brave and his grown daughter came quietly through the doorway one day, and stood listening in silence to soft music from an adjoining room. Suddenly the young woman dropped into a chair by a table, and bending over with her head on her wrists, she cried and sobbed like a broken-hearted child. The old man stood regarding her tenderly, and when asked why she cried, he explained that she had recently lost a little boy, and she could hear him calling in the music.

An old Navajo mother came into a Bluff home where a weakly skeleton of a baby was fighting for its life with some problem of malnutrition. The Navajo woman bent tenderly over the child, breathing the love and solicitude which only a true mother can know. Next day she came from her distant hogan with a little bucket of goat's milk to nourish the starving child. She continued to come from day to day with the bucket till the pinched little bones began to be hidden with healthy flesh.

FROM these unpremeditated pleas from the Navajos for good will, a sense of appreciation and sympathy like an awakening kinship began to grow like a little flower in a choking tangle of ugly weeds.

Yet the steady disappearance of horses and cattle was unbearable. The people viewed it with dismay

It would have to be checked or they could not survive. They had no defense but the charm of entreaty as it was supposed to be employed in the new warfare, and it was strangely difficult to employ. At all events, they had not learned how to make it protect their livestock wandering unguarded on the range.

With their wives and their children they had staked their fortunes and their lives on this unprecedented venture for the protection of the older settlements, and they hung suspended on their hopes of the Providence which had been promised as their deliverer. How long could it still be delayed before they would starve? Navajo Frank and his pack of greedy rivals gnawed at them every day like coyotes on a carcass, and the Piutes in general gobbled them up slick and clean with every opportunity.

Years of hair-raising experiences in this ancient trouble zone were to prove that these Piutes had been the melting-pot for Indian outlaws from all directions. They had discovered it as a criminal's paradise long before it was recognized as such by white men.

It is well the hopeful toilers on the ditches and fences and nondescript log houses did not see at first this inevitable phase of their monstrous task. Its fortunes good and bad were now all obscured in mists of uncertainty, and like a lamb between two snarling packs it wondered how long it was to survive.

The Saints appealed to the Church leaders who had called them, and wanted to know whether, in the midst of all these things, they would still be expected to stay. If they were to stay, how were they

to do it? In answer to their petition, Erastus Snow, Brigham Young, Jr., and Francis M. Lyman, came all the long, long way from Salt Lake City to review the situation and to give advice.

They reminded the people that in the undisciplined hearts of these two native tribes rankled a savage something which had menaced the peace of Utah for thirty years. The colony had been planted in this important position to transform them by the magic of kindness. It was intended, and the intention had carried thus far, that there were to be no more Indian scares among the old settlements.

It would have been poor consolation to the people of Bluff to have it pointed out that no more Indian troubles in the rest of Utah, would almost certainly mean that the quelling of the inevitable passion for war would be at the cost of troublesome times and frequent bloodshed in San Juan with its solitary town a hundred miles from all other white men. Nothing but the kind of magic which saved Jacob Hamblin from the flames could save them from destruction.

TO Erastus Snow and his companions the people poured out the story of their hardships: robbers, white and red, stripping them of their property till they hardly had a horse to ride or a cow to milk. Like great kind fathers the three leaders listened to them as they would to the children they loved, reminding them that a great trust had been reposed in them, and much depended on the success of the mission they had been called to fill.

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An early scene of Bluff, Utah



THE FORT ON THE FIRING LINE

(Continued from page 219)

"You are far from the more populous and more prosperous towns of the territory," they said, "and in your obscurity you may feel that you are forgotten by all the outside world. You may therefore conclude that your work is of no importance. But as the main fort on the front of the firing line, you are acting as sentinel for the rest of Utah. It is imperative that you stay and carry on. You are here to end the costly troubles which have been breaking out for a long time, and to forestall greater troubles which, but for you, will break out in the future."

The people believed and accepted what they said. Their strongest intuitions assured them that merit could not fail in due time to come into its own.

"If you are true men," declared Erastus Snow, "and if you do your part to uphold this mission, the Indians who are unfriendly to you will waste away."

The people believed it. Yet when the three leaders had gone and the inspiration of their personalities could no longer be felt, when the people went from the meeting in the old bowery to find the prowlers still among their cattle, they wondered how this "wasting away" would be accomplished, and how soon it would begin. If it didn't start promptly and with a vengeance, it might as well never start at all.

The three leaders had directed the people to build a meetinghouse, to stay together, and to make their homes in the form of a fort. The leaders had directed the people not to defy Providence by making places of residence remote from the little community; to be wise and patient in their afflictions and in all their dealings with the Indians; to refrain always from flying into a passion and doing some unwise thing; and to cherish every suggestion of friendship and love which should spring from their more pleasant associations.

They built their houses joining in a hollow square covering about three acres, with all the doors and windows on the inside, peepholes or portholes in the backs of the houses to look from the fort in every direction. Four heavy gates wide enough

to admit a wagon opened into each corner of the fort, and the log meetinghouse stood in the north center looking south.

IT WAS in that square with doors and windows on every side that the writer of this story first became aware that he was a living being in a most wonderful world with other living beings. The memory picture of that old fort is still vivid in his mind with the log walls, the dirt roofs and the quaint old-fashioned windows and doors all facing the big log meetinghouse as if in the attitude of worship.

When Silas S. Smith, returning from petitioning the Territorial Legislature, caught up with his company settled at Bluff, he brought with him an authorization and appointment for the organization of a county to be named from the river, San Juan. But the order to organize, maintain, and finance any kind of civil government with laws and standards in this rendezvous of thieves and murderers was about as easy to give and as difficult to execute as the fabled order of the rats to bell the cat.

All the same, the invincible spirit which had dared to ride on a rickety old wagon and yell orders to a four-head-team of clumsy oxen while they dragged that wagon along a perilous trail over a "slantindicial" surface, was not going to turn pale and surrender at the thought of hoisting the banner of law in a den of thieves. They organized a county with Bluff as its county seat, the home of every one of its officials, and practically the only permanent community within its wide border. This, however, is not forgetting that Montezuma, fifteen miles up the river, still had half a dozen families and hopes of carrying on.

And now, with the little new organization hatched out in the doubtful shelter of the log fort, must they keep it hidden away there, and its existence a kind of secret lest the bullies and gunmen ride over it roughshod and rush it before it could get feathered out and develop its fighting spurs? To announce itself openly would be to flaunt the red rag in the bull's face, a challenge to the rule of anarchy where it had boasted of being supreme.

And where would it get revenue to power its projects, enforce its orders, and build up the country? The big cattle kings that had come into the county from Colorado and located at La Sal and Blue Mountain, the formidable outfits with their gangs of terrible gunmen, had yelled their exultant farewell to taxation when they crossed the line, and they had surrounded themselves with fighting elements calculated to frighten any assessor from venturing into camp.

The new county appointed Lemuel H. Redd, Jr., assessor and collector, who taking with him Kumen Jones, went to the cattle barons to assess their livestock. They told him with a confidential sneer that no taxes would be paid.

"I'm going to assess every horse and cow in your outfit," Lem Redd declared, aggressively, "and when the time comes, I'm going to collect every cent of it."

He felt in his hands the splendid power of the big cause he represented, and when the time came, he collected in full. That was victory number one on the new firing line, but the enemy had been taken unaware, and would fortify more carefully for the future.

BESIDES the political organization which had been made for San Juan County, the visiting brethren from Salt Lake City had organized San Juan Stake, with Platte D. Lyman as president.

Thales Haskell, loved and trusted for his courage, his wisdom, and his unflinching fidelity as an aid to Jacob Hamblin, was called by the Church to be interpreter, diplomat, and mediator between the people of the fort and the native tribes. Haskell was the soul of loyalty. He regarded his life and his ability as a trust reposed in him for the good of the needy wherever he could help them. He feared God too much to deal with any degree of unfairness, but if ever he feared the face of any man who walked the earth, nobody found it out.

With solemn words of firmness and love he went to Navajo Frank and other chronic thieves, his gray hair and white beard in fitting accord with the dignity of his message.

(Continued on page 240)

THE IMPROVEMENT ERA

the spoken word

FROM TEMPLE SQUARE

By RICHARD L. EVANS

On Facing Life as It Is

SOMETIMES in looking at the lives of others we may suppose that there are those who lead an untroubled existence—free from the heartaches, from the reverses, free from the causes for worry and anxiety that beset the rest of us. The less we know about others, the more likely we are to make this error. We can't tell on casual acquaintance what another man may be carrying around in his heart, but we can know with almost infallible certainty that, whoever he is and whatever he is, life has dealt with him—or will before he is through with it. We decide in the glorious and optimistic promise of our youth what we would like life to give us. We dream our dreams; we make our plans; we write our own specifications. We decide what we would like to be, what we would like to do, where we would like to live, what we would like for our children, how we would like the days and the years to unfold—and then, the unforeseen, the unplanned intervenes; sometimes misfortune, sometimes opportunity, but almost certainly something different from what we had planned. Few men become precisely what they expected to become. They may become something greater or something smaller but almost certainly something different. Life shapes us as we shape life and when some of the things we had our hearts set upon do not unfold for us, sometimes we go to the extreme of railing against the irrevocable. Sometimes we waste our days in wishing that something which has happened had not happened—which is entirely understandable, but not very

profitable. It tends to clutter up the present with the wreckage of the past. Fighting against something that can be changed and ought to be, is thrilling. But fighting against what cannot be changed is futile. We all learn about disappointment and regret before we're through. And we all ought to learn also how to face life as it is and to have the faith to recover from our disappointments. Surely we must make our plans. Surely we must keep the blueprints of our dreams before us. Aimless living is intolerable. But, having done the best we can, we may find our greatest victory in what at first seemed to be our certain defeat, as Providence and forces beyond our control step in and take over, and overrule the best-laid plans of men.

—February 6, 1949.

So Take Your Choice

WITH a limited amount of money, we can't buy everything. With a limited amount of life, we can't be everything. Much as we may wish it were otherwise, whenever we decide to do one thing, we decide not to do other things. If a man has more than one talent, he is constantly faced with a decision as to which talent he wants to give his time to. When lack of talent doesn't limit his choice, lack of time does. No man can know all there is to know, not even in one profession—and perhaps not even in one part of one profession. Everything takes

time. Even active friendship takes time. When we choose to spend a day with some people, we don't spend it with others. Even people of greatest capacity are limited as to how much they can get around and how many lives they can touch on intimate terms. Some men can do more things than others. Some men can be more things than others. Some men don't have to narrow their choices as much as others do. But no man can be all things to all people—not even to himself. And even though we may think we can be acceptable in all kinds of company, even though we may think we would like to be taken seriously by serious people, and lightly by light people, and carouse with those who carouse, and be sanely sober with those who are sober, at every instance we have to make a choice, even as a man of limited means has to make his choice of what is offered on the market. We can't be acceptable to all circles. Any profession we pick, any life we choose, any friends we favor, all mean some giving up of other things. We can't play the whole field. We can't have the whole world, no more than a youngster with his penny can buy one of everything at the candy counter. This is one of life's great lessons. And it is a momentous matter, this deciding of what we want to be, and being prepared to pay the price of being it—for there is no such thing as success for the man who casts himself in all characters. In the limitless life ahead, there may be time and opportunity to be everything worth while that we want to be. But here and now, we have to take our choice.

—February 13, 1949.
(Concluded on page 222)



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

THE SPOKEN WORD

(Concluded from page 221)

A Step at a Time

MOST men resist sudden change. But there are ways in which tremendous changes can come, almost without our being aware of it. By small steps we may arrive at the same destination, which if we had suddenly been brought there, we would ruggedly have resisted. A step at a time is a well-known technique. And often those who advocate objectives which they know would meet with determined resistance if they should attempt to go all the way at once, are content to arrive at the same result, step by step. Many things are accomplished a step at a time—both good things and bad things: for example, few

men suddenly acquire a habit. They acquire habits first by trying something the first time, and then by a long and repeated and persistent process—which ultimately is just as complete as if it came all at once. Men have often been led into accepting slavery of one kind or another, a step at a time—the slavery of habit, of custom, of comfort, of convenience, and of other kinds also. The road to most things lies along this course: a step at a time. And while each step in any direction may not of itself seem to be important, any step in any direction is important. And before ever we take the first step, we ought to look where we would arrive if we were to take the second and the third, and all the rest that were to follow.

And we shouldn't take the first step even if it is comfortable, or convenient, or attractive, or enticing, if the ultimate end is something which in principle we are or should be opposed to. Any trend in our own lives, in our own homes, in our communities, in our country—in our world—should be appraised not only for what it is at the outset, but also for what it could be at the other end. We should never walk blindly and irresponsibly toward any destination. Whether it be in matters of personal habit or private venture or public policy, we have the right and responsibility to know where each step tends to take us, no matter how small the steps are or how easy they seem.

—February 20, 1949.

The Record

AT times we may be disposed to conduct our lives carelessly and indifferently on the assumption that when it is convenient or necessary, we will settle down and give a more favorable account of ourselves. However, always there comes a day when we have reason to learn how great is the importance of the record—all the record—not only the parts we are proud of, but also the parts we wish weren't there. Many records are kept in life, all of which add up to the complete picture. In school, a record is kept of our accomplishments in every course, which qualifies our further academic opportunities. Records are made of the least infractions of the law that come to official attention. Records

are made of credit ratings, of the certainty and the promptness with which we pay off our obligations; and our future credit is qualified by the record. Records, indelible in memory, are made by our friends and loved ones, of our daily conduct and consideration in the many small things that make for happiness or unhappiness. But beyond all the records which are kept by others, the record of our lives is kept within us. We are, in fact, our own record. We are the summation of all we have done, all we have seen, all we have thought, all we have experienced; and when the books shall be opened and men shall be judged, self-revelation, self-judgment, self-appraisal may be expected to carry the weight of the evidence—with each man knowing fully what he is. Sometimes youth permit the record

to become clouded, thinking that it won't matter later. Unfortunately, however, it does matter later. And often there follows the heartbreak of wishing the record were different. And so it would seem that this should be said to young people, everywhere, at home or away: Live so that you can look at anyone without an accusing conscience, without the memory of things you wish weren't there. Be straight and open and honest. Don't permit anything to get into your record that will not stand scrutiny under the searching light of day. If you do, it will rise to plague you in times to come, and your own thoughts will accuse you, even when others do not, for we ourselves are our eternal record.¹

¹Revised

—February 27, 1949.

WORLD AFFAIRS AND APRIL CONFERENCE

(Concluded from page 195)

BEFORE the World Council Mr. Dulles continued:

That is a conclusion that ought to lead to practical consequences. The Christian influence is considerable but as yet wholly inadequate. If, in the international field, Christians are to play their clearly indicated part, the churches must have better organization. They should be able to speak more impressively with greater unity.

They should be able to act with greater co-ordination. They should put more emphasis on Christianity as a world religion, remembering that God gave his Son because he loved the World, not merely the West.

We are reputed to have one of the soundest, best church organizations in the world, judged by outside observers. Continuing the logic of Mr. Dulles' argument, our burden for generating

"practical consequences" then, is even greater, because of our effective pattern.

INCIDENTALLY, what are moral principles? What are the moral principles that need to be put to work, in these times? We might ponder this question and listen carefully to the April conference messages, 1949.

THE IMPROVEMENT ERA



Bookrack

A CHRONOLOGY OF THE BOOK OF MORMON

(Wendell O. Rich. Published by the author. Latter-day Saint Institute, Logan, Utah. 50c.)

IN this chart the course of events in Book of Mormon times is shown graphically. Important contemporaneous world events are indicated. It is an easily understood picture of the succession of events, difficult for the reader to prepare for himself. The work is carefully done. It is one of the best of such charts, and should be very useful to all Book of Mormon students.

—J. A. W.

VERDI

(Dena Humphreys. Illustrated. Henry Holt and Co., New York. 1948. 341 pages. \$3.50.)

WHEN one studies the lives of the great ones, one comes more and more to realize that fortune does not smile on many, rather they have to make their own desperate fight to achieve. The struggle of Verdi—against poverty, against illness and death—all assume tremendous import in this struggle to reach beyond himself to the destiny that awaited him if he could but conquer his adversities.

During the life of Verdi great forces were at work. His music, almost more than any other single factor, fanned the flame of liberty in the hearts of the Italians, eager for their freedom from Austria. Also Verdi became aware of the need for care of the wounded—and saw the birth of the International Red Cross. Though Verdi is dead, his music lives on, a tribute to his genius. His great operas, *Aida*, *Falstaff*, *Otello*, *Rigoletto*, *La Traviata*, *Il Trovatore*, as well as other of his compositions have echoed in the hearts and minds of men to make them feel that music indeed is the universal language.

—M. C. J.

NATHANIEL HAWTHORNE

(Randall Stewart. Yale University Press, New Haven. 1948. 279 pages. \$4.00.)

TO those who have grown up with "The Great Stone Face," and have recognized the genius of *The Scarlet Letter*, this biography of the author of these and other well-loved tales will be a *must*. This work is a definitive one—and that adds to the worth of it without detracting in the least from its interest. To have the New England of this period revived as it is by Professor Stewart is indeed an experience. Into the book Melville comes with his

tall tales: Emerson, with whom Hawthorne became cordial; Lowell and several of the leading political figures of the day, including President Franklin Pierce whose campaign biography Hawthorne wrote. But chief interest of all, naturally, is that of Hawthorne and his immediate family circle. His trip to Europe and his experiences in England, Scotland, and Italy indicate some of the materials that went into Hawthorne's later books. Without the trip to Italy, for instance, *The Marble Faun* would undoubtedly never have been written.—M. C. J.

MAXIMS AND REFLECTIONS

(Winston S. Churchill. Houghton Mifflin Co., Boston. 1949. 176 pages. \$2.75.)

NOR the least important part of this book is the introduction by Colin Coot which is a delight to read both for the expression as well as for the subject matter. And the reflections of Churchill are good—as Churchill is always a master of the English language. In fact, one of the maxims worth quoting—among others that should be quoted if space permitted—stresses the value of English:

I would make all boys learn English; and then I would let the clever ones learn Latin as an honour and Greek as a treat. But the only thing I would whip them for is not knowing English. I would whip them hard for that.

Churchill is so keen an analyst that these selections make fascinating reading.—M. C. J.

SWEEPER IN THE SKY

THE LIFE OF MARIA MITCHELL

Helen Wright. Macmillan Company, New York. 1949. 253 pages. \$4.00.)

THIS biography of the first woman astronomer in America makes thought-provoking reading indeed. It helps round out a picture of New England. The setting for the story is unusual in its beginning—on the solitary island of Nantucket, off the coast of Massachusetts, which was frequently isolated during some of the winter weeks. The setting is no less delightful when it moves to Boston, to England, to Rome—because Maria Mitchell is there to dominate it and give vividness from her own observing nature. Her keen observation did not limit itself to the scene in which she moved or the heavens which she loved; she was a keen analyst of men and books, of science and history. Her ability as a teacher carries over to us today in her instructions, one of which

must be quoted: "You are neglecting infinities for infinitesimals." And throughout the book are rare humor and good common sense that will add much to the lives of all who are exposed to it.—M. C. J.

CHEAPER BY THE DOZEN

(Frank B. Gilbreth, Jr. and Ernestine Gilbreth Carey. Illustrated. Thomas Y. Crowell, New York. 1948. 237 pages.)

LILLIAN MOLLER GILBRETH and Frank

Bunker Gilbreth were industrial engineers who decided at the outset of their marriage that they wanted twelve children, preferably six boys and six girls—and which in the end is the exact number and division that they had. The way they managed the family, and the fun they had together make this book an experience that parents should not miss—in order that they can make their own family life better and more enjoyable. The whole book is a refreshing autobiographical approach to the family life of the Gilbreths. As such, it should do much to cement family loyalties in these days of quick and easy divorce.—M. C. J.

THE CHESTRY OAK

(Illustrated by the author, Kate Seredy. The Viking Press, New York. 1948. 236 pages. \$2.50.)

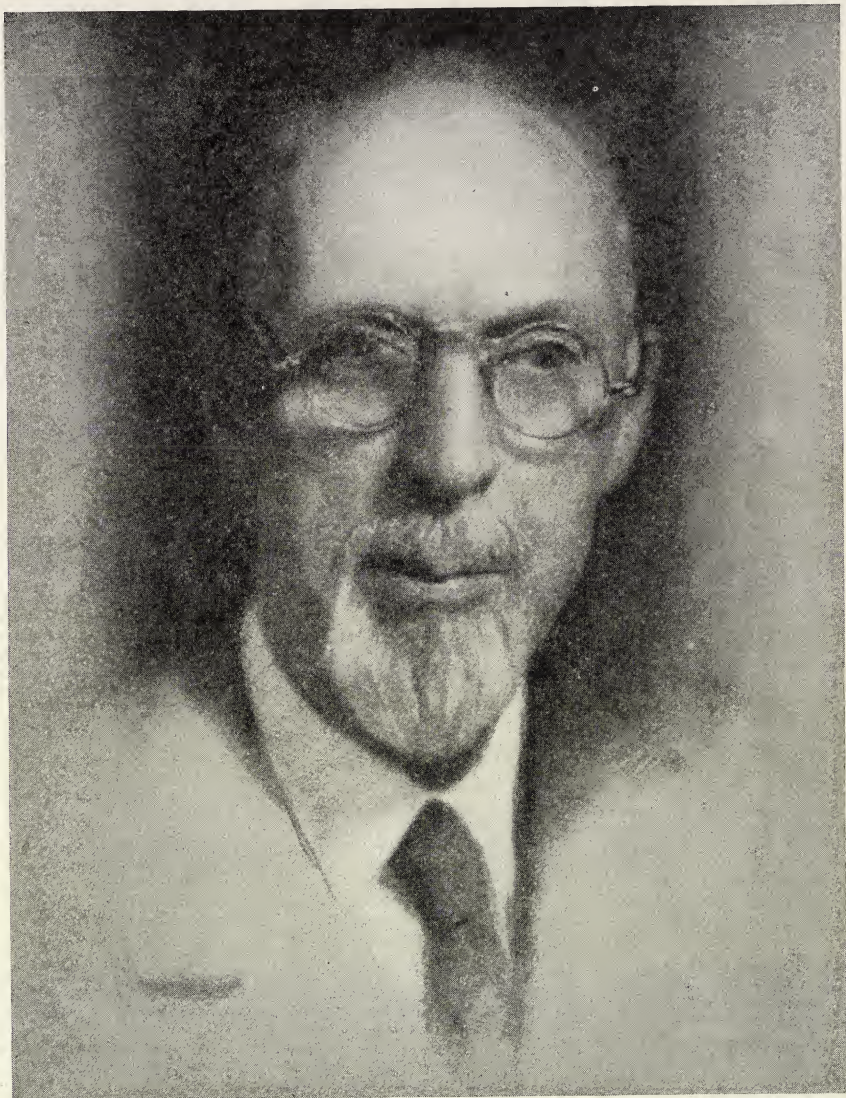
THE story of the young prince Michael of Hungary will make fascinating reading as well as teach a valuable lesson in democracy for young people. How he came to America and lived with the Brown family and learned to love farming will also teach the value of work. Kate Seredy is one writer whom no young reader should miss—and few older ones will willingly miss any of her writings. Her clever illustrations will add to the interest of the book.—M. C. J.

THE FALL OF THE SPANISH-AMERICAN EMPIRE

(Salvador de Madariaga. Macmillan Co., New York. 1948. 443 pages. \$5.00.)

A COMPANION book to *The Rise of the Spanish-American Empire*, this volume is one that all North Americans should read in order to understand and therefore appreciate the history of the Central and South Americas. The first part of the book is titled, *The Soul of the Indies*, and deals with the human factors in this area, explaining many of the situations that exist even today as a result of racial inheritance. The other three sections deal with Internal Origins of the Secession, External Origins of the Secession, and Beggars for Independence, each of which adds its definitive contribution to the scholarly study of this vast area of

(Concluded on page 246)



—By Duane Haley
Courtesy, Lee Studios

President
George Albert Smith

Editorials

To Our Leader!

TO our Senior Editor, President George Albert Smith, the ERA family, more than eighty thousand strong, with 300,000 readers, offer congratulations upon the anniversary of his natal day (April 4, 1870). May his days long increase upon the earth!

His people, the people of the Church, mighty in truth and faith, rejoice in his life-long, intelligent, unfaltering devotion to the eternal cause of Christ. He bears worthily the prophetic mantle, handed down from the Prophet Joseph Smith.

Grateful is the Church for the leadership of a prophet, who in its behalf can commune with the Lord. Otherwise, there could be no certain progress amidst the issues of the crowded, passing day. By revelation alone can man move happily and safely towards his divine destiny.

For his welfare the prayers of the Latter-day Saints rise daily toward heaven.—J. A. W.

Evidences and Reconciliations

IN the gospel doctrine classes and priesthood quorum study periods the questions frequently arise, "What is an angel?" "Was the angel who appeared to Adam after he was driven out of the Garden of Eden a resurrected being?" These discussions are based largely on the statement in the Doctrine and Covenants, section 130, verse 5, which is as follows: "... there are no angels who minister to this earth but those who do belong or have belonged to it."

Because of the misunderstandings we feel it proper to re-publish the following article written many years ago by President Charles W. Penrose and published in THE IMPROVEMENT ERA, Vol. 15:949-952.

Who and What Are the Angels?

THE annexed letter has been received by THE IMPROVEMENT ERA, and I am requested to answer it for the benefit of others, as well as "Subscriber," who desire information on the points presented.

"How can we harmonize the following statements, viz.: The Apostle Paul, in I Cor. 15:20,

says that Christ is the firstfruits of the resurrection. The Prophet Joseph Smith, in the Doctrine and Covenants 130:5, says "there are no angels who minister to this earth but those who belong or have belonged to this earth." In the Doctrine and Covenants 129:1 he says angels are resurrected personages. In the Pearl of Great Price (Moses 5:16), after the Lord sent our father Adam out of the Garden, after many days an angel of the Lord appeared unto Adam and asked him why he offered sacrifices unto the Lord. It would appear that there is an error in some of these statements. . . . —Subscriber."

If critical people would take as much pains to harmonize scripture texts and the sayings of inspired men, as they do to discover apparent contradictions therein, much discussion would be saved and many contentions be avoided. Most of the arguments of infidels, and the misconceptions of habitual disputants, are the result of incorrect conclusions reached through hasty reading.

Take, for example, the quotation in the foregoing letter of inquiry, from section 129, verse 1, of the Doctrine and Covenants; reference to the text cited will show that it is not there stated that
(Concluded on page 226)

EVIDENCES AND RECONCILIATIONS

(Concluded from page 225)

"all" angels are resurrected beings, a notion that our inquirer, like some other persons, seems to entertain and which forms the origin of his trouble. The theme discoursed upon is the presence in heaven of two kinds or classes of beings, namely first, resurrected beings and, second, spirits who are not resurrected. It is not asserted that there are no other kinds of persons in heaven than they, but the subject treated is of the two classes mentioned.

Comparison with other texts of scripture, ancient and modern, makes clear the fact that there are other grades or classes of heavenly beings than the two spoken of in section 129. It is understood by ordinary students of modern religion that there are perfected beings called gods, who are higher than the angels (see section 132:16-20), and to whom the angels are servants. And even among the gods there are presiding personages, the Holy Trinity standing at the head.

There are angels of various appointments and stations. Michael is called an "archangel." (D. & C. 29: 26; Dan. 10:13.) Some are resurrected beings like the angel that was sent to John the Revelator (Rev. 22:8-9) and those already referred to in D. & C. Sec. 132, while others are "ministering spirits, sent forth to minister for them who shall be heirs of salvation." (Heb. 1:14.) Some of these angels are described as "the spirits of just men made perfect" and are "not resurrected," and others were made ministering spirits before entering into mortality, serving among their fellows in their pre-existent state. Christ was a ministering spirit before his birth into this world. He was "anointed above his fellows." The angel Gabriel was a ministering spirit after he had been a mortal man (Noah), and before his resurrection, for Jesus of Nazareth was "the first-fruits of them that slept." (See Luke 1:11-30; Dan. 8:16; 9: 21.)

Angels are God's messengers, whether used in that capacity as unembodied spirits, selected according to their capacities for the work required, or as disembodied spirits, or as translated men, or as resurrected beings. They are agents of Deity

of different degrees of intelligence, power, and authority, under the direction of higher dignitaries, and subject to the law and order in their respective spheres. Elijah, who appeared with Moses on the Mount of Transfiguration, was a translated man; Moses at that time was either a translated man or a spirit ministering to the Savior; both acted in the capacity of angels. (Luke 9:23-33.) Enoch's band of translated beings doubtless appeared as angels in manifestations to the patriarchs recorded in the book of Genesis.

Angels high in authority have been clothed on special occasions with the right to represent Deity personally. They have appeared and have been recognized . . . just as royal ambassadors of earthly potentates have acted, as recorded in history. The angel spoken of in Exodus 23:20-22 was one of these. So also was the angel already spoken of who ministered to John on the Isle of Patmos, and used the names and titles of the Son of God. (Rev. 1:1.)

The popular notion that angels are winged beings, because it is stated by some scripture writers that they saw them "flying through the heavens," is a fallacy. Cherubim and seraphim spoken of by Ezekiel and Isaiah, are not to be classed with the angels, for the angels are of the same race and descent as men, whether in body or in spirit, and do not need wings for locomotion, nor do they appear in birdlike form. They are of the family of Deity in different degrees of progression and are "in the image and likeness" of the Most High.

There are fallen angels, too, who were cast down for transgression, as mentioned by Jude (verse 6), chief among whom on this earth is Lucifer or Satan, who has sought on many occasions to appear as an "angel of light" to deceive and lead astray, and who tempted the Son of God but failed in his efforts as he did with Moses and with the Prophet Joseph Smith. (See Luke 4:1-13; Moses 1:12-22; D. & C. 128:20.)

Of those who have leisure and means to improve their minds and make themselves very useful, there are but few who do not squander their time and means.

—Brigham Young

That great spiritual personage was an angel of God in his "first estate," and yet never had a body of flesh, but "was in authority in the presence of God" as a spirit, before he rebelled and was "thrust down." (D. & C. 76:25-28.)

Thus it will be seen that all angels are not resurrected beings, nor is it so declared. There is no conflict between what is revealed concerning angels who have appeared to man and the statement in the Doctrine and Covenants 130:5. In the first place, it is not there declared that no angels from or belonging to other worlds have ever ministered on this earth. The words are in the present tense; that is: "There are no angels who minister to this earth but those who do belong or have belonged to it." That is absolutely correct as it relates to the present and many of the past dispensations. It may also be true as to the ministrations of heavenly beings to man on this earth, ever since the fall. The angel who spoke to Adam when he offered sacrifice, like the Savior himself, doubtless "belongs to this earth" through receiving a tabernacle here subsequent to his appearance as a "ministering spirit" in the beginning. Abraham, Jeremiah, many others not mentioned in scripture by name, were among "the noble and great ones," chosen before they were born into this world and ministering as required under the direction of the Holy Ones on high. They have "belonged to this earth" in their time and station and are numbered and recognized. . . .

Investigation of sacred writings is commendable, and when conducted for the purpose of obtaining correct information should be encouraged. When pursued in a spirit of incredulity or to provoke contention or cast doubt on the inspiration of ancient or modern prophets, it is not profitable but injurious. Diligence in comparing text with text to discover the real intent and meaning of the respective writers is desirable, rather than efforts to draw inferences from the bare wording, which often, being but a translation, does not warrant the conclusions hastily reached. ". . . the letter killeth, but the spirit giveth life." (II Cor. 3:6.)

—Charles W. Penrose.



Why Standard helps young scientists through school



The student's lamp that lights America's future never needed to burn more brightly than today.

During this school year, we have extended our graduate fellowship program from 19 to 25 scholarships and have increased the grants from \$1,000 to \$1,250, plus tuition where it is needed. These scholarships are awarded by 14 universities to promising young scientists and engineers. We hope some of them may later work with Standard of California, but there is no obligation either in their choice of studies or career.

This is the eleventh year of these Scholarship Awards. It is our sincere hope they will

help develop the well-trained men and women who can best insure continued progress for the West and the whole United States.



Standard Oil Company of California

What is the Most Important Year in a Child's Life?



Doctors agree that for physical and mental development the first year is the most important year in a child's life.

This means that extra special care must be taken to insure proper development throughout this all-important year.

This is why we take such scrupulous care in the production of Special Morning Milk, the evaporated milk that so many doctors recommend for baby's formula. We carefully control each production step, from the farm to your grocery; and we add extra vitamins A and D in just the right amount to help insure proper bone and tooth development.

Be glad when your doctor prescribes Special Morning Milk for your baby's first year!



Special
MORNING MILK

Here's Your CHECK CHART for FINE MUFFINS



Uniform Shape	Yes-
Slightly Rounded Top	Yes
Good Color	Yes
Tender Crust	Yes
Even Tender Grain	Yes
Good Flavor	Yes

"Yes" on every count when you bake the Clabber Girl way with Clabber Girl, the baking powder with *balanced* double action ...
Ask Mother, She Knows.

CLABBER GIRL
Baking Powder



How to Make the Family Work

By Eugene Olsen

How I wish that someone had told me what I am about to tell. I have lost valuable years by not having a plan, a family plan!

By the merest chance I learned of a family in the Bear Lake country who formed a family co-op when the mother died. The father called his children, married and unmarried, together and said, "Your mother and I have been able to get along fairly well until now. We

The last I heard of this family, the co-op was working out very well. Each member had been helped to attain a higher place in the world. The family was more united than it had ever been, and the father felt secure for his old age. He had taught his family how to work together.

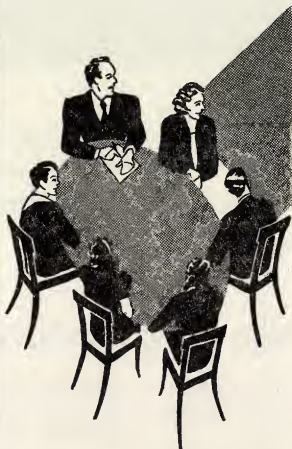
Another family decided to organize and build a home for each child. The unmarried children could use the rent on the extra home to send them on a mission or to college. It took seven years to finish the first co-op home. They soon saw that if the young couples were to have a good-sized house while the children were young, they would have to construct basement houses. These cost only about one-fourth of what it takes to build on top. They have a bath and plenty of room for a growing family.

By using cinder blocks the cost of these houses was cut to a minimum and figured less than average rent. This family completed four homes, and only two were needed by the family. The other two were rented to provide money for missions and schooling. One of the places was used as an insurance policy in case of death to the breadwinner. It was a paid-up policy, but some of the family insisted on making a premium payment each month to add to the family co-op fund.

For years we have heard the story about the father who called his sons together and handed them a bundle of sticks. "Break this bundle," he said.

Each boy tried to break the bundle, but it was not possible. Then the father untied the sticks. Each son could easily break the single sticks. The moral was plain to the boys.

We may have failed many times because we didn't know how to tie the bundle together. What we need most is someone to show us a way to tie our bundle. What fits one family may not fit another. The battle is half won if we make a plan. If the first plan does not succeed, try, try again.



have fed and clothed and schooled you. But from now on I will need your help. Let us organize the family and help each other."

They perfected an organization and put in the family co-op fund a certain amount of money each month. The first project was to send the eldest son to college. He was married and teaching school, but if he went for a short time longer, he could teach in high school. The higher wages he then earned would be used to send the younger son on a mission.



Josephine B. Nichols

RECIPES which will help you celebrate Easter.

Grapefruit-Rhubarb-Cocktail

Combine two cups rhubarb juice with one and one-half cups canned grapefruit, add a dash of salt, and chill.

Rhubarb Juice

Wash, trim, and cut into one-inch pieces one pound rhubarb, cook in one and one-half cups water, until soft. Press through sieve. Add one-half cup sugar, heat until sugar is dissolved.

Tuna-Egg-Mushroom Pie

Line a shallow pyrex dish with piecrust and brown in oven. Let cool.

Pie Filling

- 1 7-oz. can tuna
- 2 hard cooked eggs (cubed)
- 1 can mushroom soup
- $\frac{1}{2}$ cup water
- $\frac{1}{4}$ cup minced green pepper
- $\frac{1}{4}$ cup minced pimento
- 1 tablespoon grated onion

Heat soup, milk, and water in double boiler, stirring until smooth. Add remaining ingredients. Place mixture in pie shell; heat in moderate oven (350°F) twenty minutes. Garnish and serve.

Frosted Buns

- $\frac{1}{4}$ cup shortening
- $\frac{1}{4}$ cup sugar
- 1 teaspoon salt
- 1 egg
- 1 cup milk
- 1 egg 1 cup milk
- $\frac{3}{4}$ cup water
- 1 cake fresh yeast
- 6 to 6 $\frac{1}{2}$ cups flour
- 1 teaspoon cinnamon
- $\frac{1}{2}$ teaspoon nutmeg

Sift flour; measure; sift again with spices. Heat milk; add water; cool to lukewarm. Add crumbled yeast; stir until dissolved. Add melted shortening, sugar, salt, and beaten egg. Mix well. Add all flour at one time. Mix until dough leaves sides of bowl. Turn out on lightly floured board. Knead gently until smooth. Place dough in large greased bowl; cover with damp cloth.

Let rise in warm place about two hours, or until double in bulk. Punch down to original size; remove from bowl onto board; let remain fifteen minutes. Shape into small balls. Place two inches apart

(Concluded on page 230)

"It seems there was a Traveling Salesman..."

... and naturally, when he came home from a long trip, Mrs. T.S. was very happy—until she unpacked his bag.

The clean white shirts he took away always came back with a "mourning band" of railroad dust ground into the collars and cuffs. And the job of getting those shirts white again was not only a test of wifely devotion—it was very hard on the shirts.

The happy ending to this story came the first time Mrs. T.S. tried Fels-Naptha Soap Chips. To use her own words, "I never had any white shirts come out any whiter—and no rubbing!"

P.S.—Golden Fels-Naptha Soap gives you THE EXTRA WASHING HELP OF TWO CLEANERS—MILD, GOLDEN SOAP and ACTIVE NAPTHA...

This better laundry soap turns out cleaner, whiter washes in less time, with less hard, tiring work.

Look for the Fels-Naptha Bar or Fels-Naptha Soap Chips next time you're out shopping.



MADE IN PHILA.
BY FELS & CO.



GOLDEN BAR OR GOLDEN CHIPS

Fels-Naptha Soap

BANISHES "TATTLE-TALE GRAY"



TONIGHT AT 6:30

plan to have Tuna en Casserole made with this improved

"BITE-SIZE" Grated TUNA

With "the tuna that almost serves itself"...it's one of the easiest, quickest of hot entrees. A satisfying main dish that everybody will like, including Dad. ("Bite-size" tuna is something a man can "get his teeth into"!)

Always packed 6½ oz. Net Contents to a can.

Look for "Net Contents" on label every time you buy Grated tuna.



Trademark of Van Camp Sea Food Co. Inc., Terminal Island, Calif.

Cook's Corner

(Concluded from page 229)

on greased cooky sheet or place in greased muffin pans. Cover with damp cloth; let rise at room temperature about forty-five minutes, or until double in bulk. Bake in hot oven (425° F.) twelve or fifteen minutes. While they are warm spread generously with powdered sugar frosting. Serve hot.

DESSERTS FOR THE "SMALL-FRY"

Easter Bunnies and Eggs in a Nest

Jaunty marshmallow bunnies are fastened on vanilla wafers with dabs of seven-minute frosting. Bunnies are made by using halved marshmallows for the legs, whole ones for bodies and heads, pink candy almonds for ears, cloves for eyes. The bodies of the bunnies may be made secure with frosting.

Blue, pink, and green candy almonds are the eggs in a nest of shredded coconut atop frosted cup cakes. Place cup cakes on lace paper doilies.

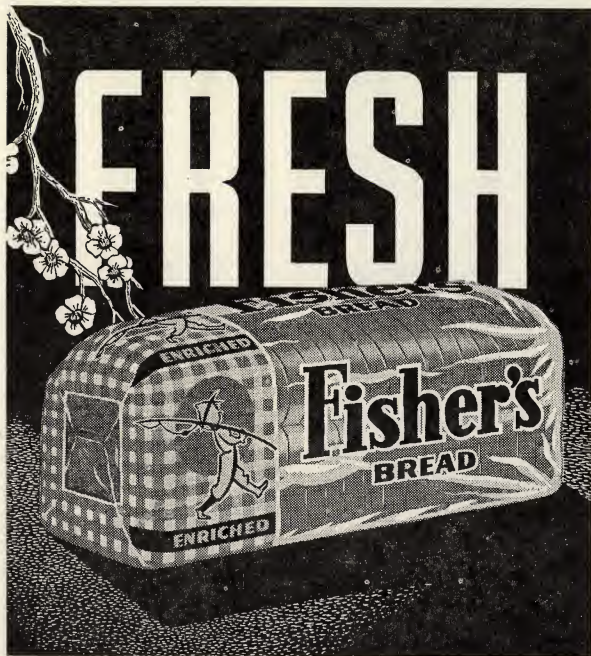
Salt Lake Theatre to Produce Play

SALT LAKE THEATRE, INC., working in cooperation with the Mutual Improvement Associations closes its ninth season by presenting *The Winslow Boy* during conference, on Monday, Tuesday, and Wednesday, April 4, 5, 6, at the Lyric Theatre in Salt Lake City. It will be directed by Rowena J. Miller and stage-managed by Bea Thomas, and Mavis Hickman will be assistant director. Taylorsville, North Seventeenth, Marlborough, North Twentieth, University, First, Poplar Grove, Edgehill, and North Eighteenth are all represented in the all-star cast.

Salt Lake Theatre was organized to create an opportunity for Latter-day Saint young people to develop and display their dramatic talents. During its nine years, the organization has given such opportunity to several members of the Church. Some have commuted each day from as far away as Ogden and Kaysville to rehearse.

Salt Lake Theatre members have gone to ward and stake meetings for demonstrations on makeup, lectures on costuming, lighting, sound, scenic design, and myriad other production details necessary to good theatre. Among other activities, the Salt Lake Theatre was in complete charge of all backstage work of the Centennial pageant, *The Message of the Ages*, and directed a great number of the individual sequences. This organization also handled all the makeup for the Aaronic Priesthood pageant, *Prepare Ye the Way*, constructed the wagons used in the tableau in the university stadium in July 1946, and in addition produced the tableaux.

At least a dozen members of Salt Lake Theatre are actively engaged in directing and producing plays in their own wards and stakes, in addition to their own activities.



Your Day Is Now

(Concluded from page 204)

may learn to think more effectively and that we may learn to prepare ourselves for the work of living. These two processes come together and depend on one another. One day when we have sensed more keenly the security which comes from developed minds, we may more fully understand that ignorance is sin, that knowledge is a virtue, and that intelligence is a reality—the glory of God.

Most of you are thinking of the time when you will take a major role in homes of your own—the men as fathers and breadwinners, the young women more commonly as mothers and counselors. No longer does any young Latter-day Saint man have the right to stumble into a vocation or occupation. No longer in America should vocation be a problem of mere accident. In an increasingly complex civilization, the young man or woman who does not plan his education carefully is lining himself up to play on the losing side. As each of you thinks about his schooling, you may know that various schools are thinking about you and your needs. Most of our high schools, vocational schools, and colleges of today have accepted the challenge that people come first and that subject matter is useful only as it relates to the human family.

In schools that are doing their work well, the student may find opportunity for self-analysis and for aid from counseling and objective testing services. Occupations and vocations of the community, the state, and the nation are carefully reviewed; and each young man and woman has the right to expect that he shall not have to choose in the dark but may move in an organized way to a life's work of his careful choosing.

In short, there are things which really matter to you, the young people of the Church. They are not mere trifles, but the stuff out of which life is made. They involve your bodies, your minds, your schools, your vocations, your girl friends, your families, your neighborhoods, your country, and your Church.

(Dr. Lloyd's second article is scheduled to appear in a succeeding issue.)

APRIL 1949



When your baby *Smiles* at you

When a baby smiles often and easily, when he laughs out loud from sheer joy, it means that he is well-fed . . . for only a well-fed baby is a happy baby. And when babies are fed on Segó Milk they are as a rule sturdy, well-developed, happy babies.

Segó Milk is a favored form of milk for babies because of the sure freedom from harmful germs; the uniform, unvarying richness in all the food substances of whole milk; the ready digestibility that frees babies almost completely from digestive disturbances.

There is also another important point of quality. Segó Milk supplies the vitamin D that a baby must have in order to develop sound teeth, straight bones, and to have the best of growth.

Each pint of Segó Milk contains 400

units of pure vitamin D₂ — the new form of the sunshine vitamin. When you mix a pint of double-rich Segó Milk with a pint of water, you have a quart of rich whole milk which provides—in pure form—the amount of vitamin D per quart of milk that medical authorities agree babies need for the best of growth and development.

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Make it in 30 minutes! A simple recipe with a proud look. Use Star-Kist Tuna for milder, finer flavor . . . it's the best-tasting tuna in *all* the world.

STAR-KIST TUNA ROYALE

Blend ½ cup milk with 2 cups prepared biscuit mix (dough should be soft, but not sticky; if too dry add more milk). Pat out half of dough in each of two 8" pans; brush with butter. Bake in 450° F. oven 15-20 minutes.

FILLING

1 7-oz. can Fancy Solid Pack (or New Chunk Style Grated) Tuna ½ cup cooked or canned peas
2 cans condensed mushroom soup ½ cup sliced ripe olives
2 tablespoons pimiento

Heat above ingredients slowly, stirring frequently. Pile piping hot filling between layers and on top of short-cake. Serves 6.

BUY SOLID PACK OR CHUNK STYLE GRATED . . . STAR-KIST QUALITY IS THE SAME!

FREE TUNA RECIPE BOOK

Makes Menu Planning Easy
Economical, kitchen-tested tuna recipes. 24-page booklet! Write Star-Kist Tuna, Terminal Island, California, Department 4-E.

The Church Moves On

(Continued from page 197)

mail the servicemen copies of the Book of Mormon and *Principles of the Gospel*, the books that L.D.S. service personnel had during World War II. He will also be sent a directory of mission and stake meeting places near existing military camps.

Wards are expected to keep in touch with servicemen through letters and Church publications.

The letter announcing this new servicemen's program concludes:

If we keep in touch with these boys, we may go far toward protecting them against temptations of the world and helping them to keep up their Church interest and activity.

MISSIONARIES ENTERING THE MISSIONARY HOME JANUARY 24, AND DEPARTING FEBRUARY 2, 1949

(Top picture, page 233)

Reading from left to right, first row: Marion Soderquist, Helen Lange, Wanda Farmer, J. Marvin Owens, David E. Hapworth, Don B. Colton, director; Gerald R. Rudy, Louis L. Brossard, Barney Sessions, Jack W. Warthen.

Second row: Helen Bitters, Letha Moyes, Mary L. Petersen, Manette H. Holmes, Pauline I. Varola, Mildred M. Wehrwein, Gloria G. Jackson, Thelma Brinkerhoff, Betty Nelson.

Third row: Miriel Talbot Dradge, Geraldine Bingham, Cleo Johnson, LeVona Richins, Jennie Robinson, Richard L. Parter, Paul H. Smith, Byron J. Gilbert, Doris Mortenson.

Fourth row: Dayton Crane, Kenneth C. Irving, W. D. Harris, Cleston Anderson, G. Wayne Sealey, Beverly Johnson, Ernest Keorl, Jr., Gordon J. Merrill, Edgar K. Meier, Morris R. Graves.

Fifth row: LaMar Smith, Boyd Storey, J. Keith Woodfield, Dana Neale, June Block, Mary F. Lawrence, Norma Skeem, Leno Perry.

Sixth row: Maurice W. Jackson, Virginia Davis, Betty Jo Lunt, Lomant Schenk, Doyle W. Elson, Harold L. Lloyd, Deann Christensen, Jennie Gough, Keith Carter, Marshall Fox.

Seventh row: Calvin C. Dradge, Leon R. Hartshorn, Wayne Timothy, Farrell Madsen, Gladys Moore, Robert Keorl, John LaMar Skeen, Ed Lowder, Bruce Mendenhall, Stanley C. Sheppard.

Eighth row: Lukan Sorensen, Harold L. Zitting, Dwight S. Williams, Ira B. Call, Frank Stoddard, Raymond W. Hamer, William H. Payne, Gene L. Holland, George L. Milton, Howard Barlow.

Ninth row: Don M. Christensen, Evan G. Crowther, Max S. Hanks, Reed Olsen Griffiths, Vol Ray Feller, Grant Blaine Dockstader, Robert C. Ashdown, Dale P. Gallentine.

Tenth row: Lawrence E. Weiling, Teddy Grant Davis, David L. Kiesel, Joseph A. Munziane, Jr., Harry Hollingshaus, Wade G. Dewey, George Neil McKee, Thomas Alfred Judd, Hubert L. Stoy, Douglas S. Mann, Stanley Udall Smith.

Eleventh row: Lloyd Goodman, Nephi J. Anderson, Kenneth I. Perry, Carlton T. Sumsion, Wayne T. Blomquist, Keith Dorr Bybee, Ferran Moon, Norman Ellertson.

Twelfth row: Ruel E. Anderson, Warren Child, David A. Taylor, Richard E. Shaw, Don Russell, Lynn A. Swanson, Dan's Odell Fife, Ken Haman.

Thirteenth row: Max Jones, Sidney C. Yeates, Jack R. Egan, Deloy Zillis, Claude Heater, Eldon Chandler, Leon E. Orme, Walter Jack Hill, Charles D. Atkinson.

Fourteenth row: Ray E. Hancock, Vernon E. Morris, Elvin Drake, John R. Newbold, Gordon D. Bodilly, Monte F. Hales, Booth A. Crabtree, Kendall Smith.

Fifteenth row: Melvin Carl Hunter, Vernal Orland Peterson, Edgar LaVar Meacham, Larry Duane Brimhall, Chester H. Lamoreaux, David S. Lindsay, Raymond A. Smith.

Sixteenth row: Leslie J. Booth, Cecil Dale Jolley, Ivon R. Wall, Lanza J. Kelly, Robert Wilcox, Bill Jacobson, Roy D. Petersen.

Seventeenth row: Boyd F. Jensen, Larry V. Muller, Harlo Walz, Keith T. Carlson, Herbert F. Hawkes, Earl Giger, Alma M. Wilson.

Balcony: LeRoy McGee, Fred H. Heddon.

REQUEST

By Elaine V. Emans

May there always be a hill
For me to be climbing toward
Its summit. Whether I reach it
Is less important. Lord.

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LOS ANGELES
"TWO PERSONS — ONE CHARGE"



THE CHURCH MOVES ON

MISSIONARIES ENTERING THE MISSIONARY HOME JANUARY 10, AND DEPARTING JANUARY 19, 1949

Below, reading from left to right, first row: David H. Simister, Blaine H. Le Chiminant (kneeling), Myron A. Frazier, Joan Ruth Miller, Rosilind Tiffany, Gertrude Fritzsche, Don B. Colton, director, Nolan Lynn Terry, Mary Alice Call, Floyd Lamonde Packard, Joyce Lundell.

Second row: Ica Mockill, Elna King, Audrey Leavitt, John B. Hawkes, Laura M. Hawkes, James H. Wittbank, Sadie Wittbank, Wallace Shields, David Stevens.

Third row: Shirley Garrett, Helen Crum, Lois Love, Hessie Bunderson, Birdie Crouch, Ethel Horspool, Jerry K. Lawrence, Genevieve Hamilton, Dan McBride, C. August Sanders.

Fourth row: Verona Kelsey, Lenore Christensen, John Seaton, Barbara Swensen, Ruth Peel, William Y. Farnsworth, Ralph W. Beyer, Cleone Stewart Talbot, Parley T. Anderson.

Fifth row: W. LaVon Gifford, Lamona Jensen, Avis Barsby, Robert H. Barker, Ross K. Clements, Mark J. Gibson, George C. Sparks, Ralph O. Hickenlooper, Cecil E. Bown, Conrad G. Stone, Frank Oldroyd.

Sixth row: Carl Lawson, Norris R. Kunz, Bryce Sorensen, Melvin Blamires, William Kropfli, Ariel Ricks, Harold L. Gregory, Dexter S. Harton, Wayne L. Ellingson, Elmer L. Holley, David B. Carlisle.

Seventh row: Ernest S. Wells, Darvel M. Robbins, Ronald D. Nelson, Valton E. Jackson, W. Russell Palfreyman, Jack R. Bagley, Richard C. Johnsen, Bruce R. Andresen, Donald S. Bowman.

Eighth row: Cecil Joseph Rowberry, David Rawson Hall, Bernard E. Price, Garth M. Harris, D. Max Lawrence, Wayne R. Barrow, Vance M. Holland, Reed K. Westover, Gilbert W. Greene, Richard Heaton.

Ninth row: Reed LeRoy Roberts, Howard T. Goringe, Horace E. Coltrin, Rex Don Sandberg, Dean R. Cannon, Blaine Burton, Jack E. Warner, Richard May, Boyd Campbell, LeVoy Neustwander, Keith B. Hanson.

Tenth row: Alton E. Larson, Don Y. Black, Jesse N. Udall, S. Duane Wright, William S. Blair, Gordon R. Woolley, Jr., Stanley J. Whitaker, Thomas B. Carter, Lloyd Simpson, Douglas R. Bunker, Gilbert Raymond Jorgensen.

Eleventh row: Arthur C. Richins, Claude E. Burris, Dale Hanks, John A. Burger, Richard G. Crisp, Guenter Stoll, Vernon R. Wolman, Russell J. Schaeffer, Spencer Keith Hutchins, Verl F. McMillan.

Twelfth row: Kenneth Hoskisson, Vernon Melander, David C. Janson.

Thirteenth row: John A. Trimble, LeGrand Holbrook, Frank Koller, Reed S. McEntire, Wayne Staker, Weston Jackson, Jay Crawford, Jo L. Knight, Elwood A. Gwilliam, Gerald G. Morgan, Boyd C. Rich.

Fourteenth row: Joel R. Garrett, Jack H. Goodind, Hyrum A. Kramer, Marlow Waite Plumb, Heber Homer Anderson, Van L. Shumway, Darwin Seamons, John Whitaker, Dexter Allen.

Fifteenth row: Glen S. Porter, Dan L. Ripplinger, E. W. Buehner, Burton R. Stringfellow, Alden M. Packard.

Sixteenth row: Charles Eldon Gundry, Stanley K. Bramwell, Carvel Whitehead, Chesley Pierson, Bryce Obrey, Donald D. Low, Robert G. Harker, L. Don Briggs, Sterling R. Provost.

Seventeenth row: Lee T. Harris, James C. Hamilton, Stanley J. Pettingill, R. Gordon LeBaron, Rulon Briggs, Floyd A. O'Neill.

Eighteenth row: Edward L. Kearl, LeRoy E. Porter.

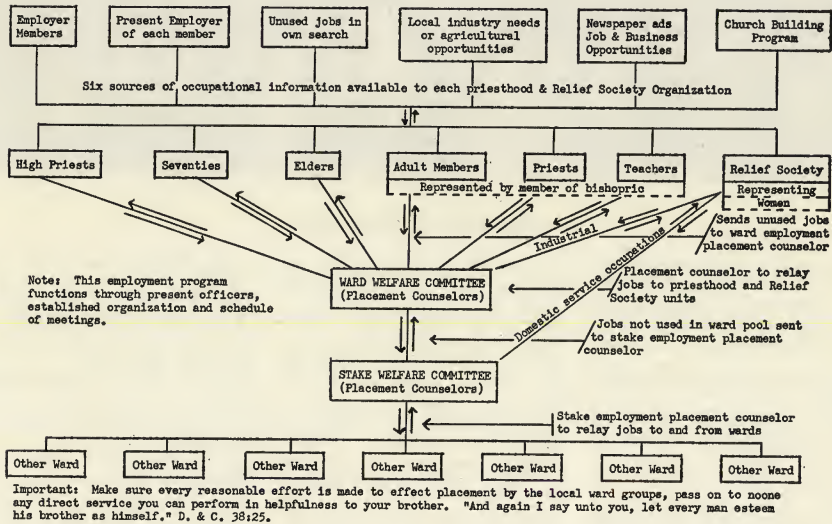
Nineteenth row: Richard P. Anderson, Guy W. Bowley, Ken E. Willardson, Herschel N. Pederson.

Twentieth row: Clair Anderson, John R. Clawson, Dan Wayne Anderson, Paul Woolston, John R. Christensen, Gilbert G. Tobler, Harold A. Sorensen, Theo K. Hollie.



Melchizedek

EMPLOYMENT PROGRAM FLOW CHART OF OCCUPATIONAL RESOURCES



PRIESTHOOD EMPLOYMENT PLACEMENT ACTIVITIES

ON the Melchizedek Priesthood pages of the March 1949 IMPROVEMENT ERA was published an article entitled, "Priesthood Quorum Aid in Economic Welfare." This outlined in a general way the need for priesthood employment placement activities.

Following is an article to explain the various sources of employment information available to quorums and the use to be made of the information compiled. Two charts have been reproduced on these pages. The one is entitled "Priesthood Program of Occupational Placement," and the other "Employment Program Flow Chart of Occupational Resources." Examination will show that the first chart shows in some detail how this program operates within a quorum. The second chart shows the inter-relation of all ward and stake organizations in the over-all program and how the combined pooling of information is subsequently made available to each unit cooperating in this enterprise.

This program is designed to use

the individual and his willingness to contribute information through the channels of the priesthood, with the assistance of the ward welfare committee, to pool occupational information from which he can be aided by information contributed by others.

At the top of the "flow chart" are shown six blocks listing sources of occupational information available to each priesthood quorum and other organizations. These same sources, in greater detail are listed on the second chart. In addition, the second chart shows one block entitled, "Other Local Occupational Information Resources." This permits the list of resources to be extended as local conditions may warrant. For purposes of simplification the following additional information is listed in accordance with the blocks shown at the top of the "flow chart":

Employer Members: This term should be interpreted in a broad sense to include not only the industrialist who might be within our priesthood

ranks, but should include all quorum members insofar as they may be employers in any capacity.

Our housewives have some work in housecleaning and spring renovation work. The family automobile needs some maintenance care and repair service. Coal may need to be delivered to our homes, the garden lot be plowed, shrubs planted or pruned. These are all instances wherein we are in the role of an employer for at least a limited period of time. Our reporting of these needs for workers through the priesthood quorum assists greatly in supplying part-time jobs for our elderly and our physically handicapped people whose abilities prohibit their taking full-time or steady jobs. Such jobs assist those who are struggling to meet rising living costs with inadequate earnings and those who may need additional income to support a missionary in the field.

Present Employer of Each Member: Each employer is anxious to receive detailed information concerning pros-

Priesthood

NO-LIQUOR-TOBACCO COLUMN

Conducted by
Dr. Joseph F. Merrill

CONDUCTED BY THE GENERAL PRIESTHOOD COMMITTEE OF THE COUNCIL OF THE TWELVE — HAROLD B. LEE, CHAIRMAN; EZRA TAFT BENSON, MARION G. ROMNEY, THOMAS E. MC KAY, CLIFFORD E. YOUNG, ALMA SONNE, LEVI EDGAR YOUNG, ANTOINE R. IVINS, RICHARD L. EVANS, OSCAR A. KIRKHAM, S. DILWORTH YOUNG, MILTON R. HUNTER, BRUCE R. MC CONKIE

pective employees. Present employees are in an excellent position to make recommendations and to furnish such information concerning those whom they recommend. This affords an ideal opportunity to each quorum member employed to render a valuable service to quorum members and employers alike. Employers have been using this pattern of finding new workers through their own employees for years and are anxious to have individuals recommended in this manner.

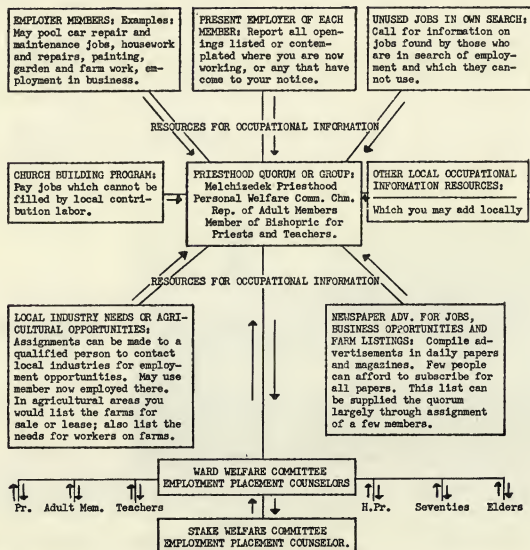
Unused Jobs in Own Search: Priesthood members looking about for employment become acquainted with many jobs which they, themselves, cannot fill. Wise priesthood presidents will provide for the pooling of this information in the quorum for the benefit of all members.

Local Industry Needs or Agricultural Opportunities: Specific assignments may be made for members to contact local industries to learn of their specific employment needs. All information gained should be turned over to the quorum where the members may have access to such information. Employers are usually happy and willing to cooperate in such an enterprise. The regional employment office might likewise be contacted. Such offices are usually willing to list the skills needed by those whom they serve. Occupational information should not be limited to jobs or positions in industry. Business and agricultural opportunities should also be considered.

(Concluded on page 238)

PRIESTHOOD PROGRAM OF OCCUPATIONAL PLACEMENT

FOREWORD: The Melchizedek Priesthood and the Welfare Handbooks set forth plainly *what* should be done. This chart suggests *how* some priesthood groups have proceeded to accomplish what is desired in this activity.



Who Keeps the Word of Wisdom?

AN ANSWER to this question, generally considered fairly satisfactory, is the person who abstains from the consumption of narcotics, tea, coffee, alcoholic beverages, and tobacco. And yet the Word of Wisdom—Section 89 in the Doctrine and Covenants—contains about twice as many words relative to foods as to narcotics. The reader may count them for himself.

Now in recent years we have been giving special attention to promoting abstinence from the use of liquor and tobacco, but with no thought of discounting in any way whatsoever, the importance of other teachings in the Word of Wisdom. The growing use of liquor and tobacco, especially among women, and the greater moral and spiritual deterioration their consumption entails, created the need for an intensified campaign against their use. But a person is badly in error who assumes or believes that the Word of Wisdom is fully, or even satisfactorily, observed by abstaining from the use of tea, coffee, alcoholic beverages, and tobacco, and giving no attention to foods.

In recent years the Word of Wisdom is frequently referred to as "the Lord's law of health." The first time this writer ever heard this expression was about thirty years ago in an M.I. A. meeting on fast Sunday. The speaker was a prominent non-Mormon doctor of Salt Lake City. He called it the Lord's law of health, saying insofar as he knew, it was the best brief statement in the English language relative to facts pertaining to food upon which health depends. Since that time experts in the field of nutrition generally agree that food has more to do with health than any other factor affecting health. And in order that food may do its most for health, it must be a balanced diet, made up of five essential food substances which they name—proteins, fats, carbohydrates, minerals, and vitamins. (There are several varieties of each of these substances.) A balanced diet contains these substances in the right proportions.

In these days probably the majority of homes in America have heard of the need of a balanced diet and in a general way, of what it consists. However, there are multitudes of people who do not get a balanced diet, even

(Continued on page 238)

WARD YOUTH LEADERSHIP
OUTLINE OF STUDY
MAY 1949

TEACH THE TRUTH



The Presiding

It is recommended that the lesson for May be a review of the lessons for February, March, and April, appearing, respectively, in THE IMPROVEMENT ERA for January, February, and March 1949. Review questions for each lesson are listed below. The class leaders should review carefully the lessons so that questions may be answered on the basis of the material provided therein.

Review Questions—February 1949

1. What is the principal obligation assumed by those who accept the responsibility of teaching in the Church?
2. What two classes of teachers are inclined to preach or teach false doctrine disguised as truth?
3. Discuss the influence and power of truth upon the minds of men.
4. What are the dividends that come from teaching youth?

Review Questions—March 1949

5. Discuss the Lord's definition of truth. (See D. & C. 84:44-45.)
6. What is the word of the Lord? (See D. & C. 68:4.)
7. Discuss the two sources of truth as outlined.

Review Questions—April 1949

8. Discuss the Lord's further definition of truth (D. & C. 93:24) and show its relationship to question seven above.
9. What is the relationship between fact and truth?

NORTH DAVIS STAKE AARONIC PRIESTHOOD AND BOY SCOUTS FETED AT BARBECUE

More than five hundred Aaronic Priesthood members and Boy Scouts, were honored at a barbecue at the North Davis Junior High School recently.

In charge of the banquet were members of the North Davis Stake Aaronic Priesthood committee consisting of Jesse D. Barlow, Keith S. Smith, Calvin D. Corbridge, and Henry D. Call. Artell Chandler, assisted by wives of Aaronic Priesthood committee members, prepared the dinner. Speakers included LeGrand Richards, presiding bishop of the Church, and Lee Kay, educational director of the Utah state fish and game department. Colored films of bird life and scenic views of Utah were shown.



Boy Scouts from the Wasatch and North Davis districts lighted their torches of liberty as a part of the program.

Ward Teaching

How to Perfect the Body

WARD TEACHING is as vital to the strengthening of the body of the Church as the circulatory system is to the human body. The perfectly organized circulatory system works unceasingly to penetrate and reach every organ and member of the human body. Through this medium all parts of the body may be nourished, purified, and strengthened. Perfect functioning of the body then, is dependent upon efficient circulation which reaches every member or organ of the body.

Ward teaching parallels in function the circulatory system of the human body. The divine injunction, "to watch over the church always, and be with and strengthen them," is given directly to teachers. (D. & C. 20:53.) In order to do this, ward teachers should cir-

culate among the members of the Church with the intention of reaching every member residing in an assigned district. They should diligently pursue this work, keeping in mind the objective of overcoming inactivity which is the primary cause of spiritual death among members of the Church.

The body of the Church, like the human body, fails to function properly unless each member is spiritually alive and contributing to the Church by participating in some form of activity. If even one member dies spiritually, the Church is weakened, and, like the human body, there is danger of that influence being extended to others. This is particularly true in the case of parents who may, because of indifference, transmit the same attitude to their children. The ward teacher then should be untiring in his efforts to "see that all members do their duty," and thus make of the Church a perfect body.



FAIRVIEW WARD
(FRANKLIN STAKE)
AARONIC
PRIESTHOOD
CHORUS

This Aaronic Priesthood Chorus in the Fairview Ward, Franklin (Idaho) Stake, has been organized nearly two years and is growing all the time. The secret of their success, in addition to efficient leadership, is that the boys have enjoyed a public performance at least once each month since the chorus was organized. Public performances of the group include singing in the Logan Temple, quarterly conference, stake and ward officers and teachers meetings, centennial program, ward conferences, sacrament meetings, Scout court of honor, Christmas program, and numerous auxiliary meetings.

Matilda B. Gilbert directs the chorus with Cherill Hyde and Marcia Whittle as organists. Enlistment officers are Ruth Rawlings, Lydia Cottle, and James Cottle, charged with enlistment, attendance, and morale. It sounds like a good organization idea for others,—good because it works.

Bishopric's Page

Edited by Lee A. Palmer

Aaronic Priesthood—L.D.S. Girls

Attendance at Quarterly Conference Sessions

THE Presiding Bishopric request all stake presidents and ward bishops, as well as all stake and ward committees for Aaronic Priesthood members and Latter-day Saint girls to encourage these young people of the Church to attend stake quarterly conferences.

Provision should be made throughout the Church, in each stake and in each ward, for young people to receive credit (looking to achievement of the Standard Quorum, Standard Group, and Individual Certificate of Awards) for their attendance at the quarterly conference sessions in the stake in which they reside. Thus, each Aaronic Priesthood boy or Latter-day Saint girl who attends the morning session of a stake quarterly conference may receive credit therefor in lieu of attendance at Sunday School on that day. Likewise, each Aaronic Priesthood boy or Latter-day Saint girl who attends the afternoon or evening session of a stake quarterly conference may receive credit therefor in lieu of attendance at sacrament meeting on that day.

Kindly keep in mind that all young people of the Church are to be informed of this plan, that they may avail themselves of every opportunity to attend, where possible, all quarterly conferences of the stakes in which they reside.

Aaronic Priesthood Restoration Program

THE one hundred twentieth anniversary of the restoration of the Aaronic Priesthood falls on Sunday, May 15. It is not often that the actual anniversary date comes on the Sabbath day.

As in the past, it is suggested that we precede the actual celebrating of this day with pilgrimages or hikes to places of historical or special interest, or conduct athletic tournaments or other attractions for young men, on Saturday, May 14. Any such events should be planned on a ward or stake basis, but where convenient the stake, in agreement with bishoprics, may plan and conduct the outings. Where automobiles travel in caravans, extreme care should be taken to avoid accidents. Those in charge are cautioned to avoid overnight camping that conflicts with the Sabbath.

It is suggested if camping is to be included in the program, that it be done on Friday night with all boys and leaders returning to their homes on Saturday evening in readiness to participate in the Sabbath day feature of the celebration.

The day should reach its climax in the sacrament meeting, where the Aaronic Priesthood members should participate in furnishing the program. The bishop as the president of the Aaronic Priesthood in the ward should conduct the service. The ushering, praying, and singing should be done by members of the Aaronic Priesthood. Aaronic Priesthood members should also officiate at the sacrament table.

The theme: Appreciation for the priesthood.

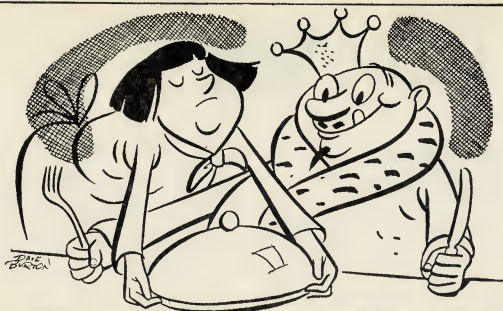
Preliminary music: By member or members of the Aaronic Priesthood. Stringed, organ, or piano music.

1. Opening song—"Joseph Smith's First Prayer"—Verse arrangement from *Aaronic Priesthood Choruses*, p. 113.
2. Invocation—A deacon
3. Sacrament song
4. Special musical number—Duet, "On Lovely Susquehanna's Banks," *Aaronic Priesthood Choruses*, p. 36.
5. A brief story of the restoration of the Aaronic Priesthood—A priest, five minutes.
6. How activity in the Aaronic Priesthood helps me to live a better life—A deacon, five minutes.
7. Why every teacher should appreciate the opportunity to do ward teaching—A teacher, five minutes.
8. Special musical number—Solo, "Priesthood of God"—*Aaronic Priesthood Choruses*, p. 18.
9. What I appreciate about the Aaronic Priesthood which I bear—A priest, five minutes.
10. How my faith has been strengthened through working with members of the Aaronic Priesthood—General secretary, five minutes.
11. Why I consider it a privilege to preside over the Aaronic Priesthood—The bishop.
12. Special music—Aaronic Priesthood Chorus: "I'll Go Where You Want Me to Go," *Aaronic Priesthood Choruses*, p. 60.
13. Benediction—A teacher.

SHARON STAKE HOLDS CONFERENCE

The Sharon Stake adult members of the Aaronic Priesthood recently sponsored a conference in the Pleasant View Ward chapel for their members and wives. More than three hundred persons were in attendance. Invited guests included members of the stake presidency, high council, and ward bishoprics. The successful conference was engineered by George N. Ashby, executive chairman, together with the members of the stake committee which includes C. Romney Kimball, Paul H. Taylor, and J. Morris Bird.





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Priesthood Employment

(Concluded from page 235)

Newspaper Ads, Jobs, and Business Opportunities: Newspaper advertisements for jobs, business opportunities and farm listings should also be a resource to the priesthood quorum. Few individuals subscribe for all the newspapers and magazines wherein jobs and business opportunities are advertised. A pooling of information from each of the advertising mediums will usually give a sizable list of employment opportunities.

Church Building Program: Priesthood quorums might find a resource through wards which are building new chapels. Some wards are obliged to hire tradesmen in addition to their members who are contributing of their time. Wards of the stake may find from the priesthood membership of their wards these needed workers. A careful follow-up of these opportunities should provide some employment opportunities on the construction of these buildings.

Other Resources: We suggest that you survey every local opportunity that will offer a resource of occupational information to supplement the job information pool. It is self-evident that the larger the occupational pool the more complete will be the opportunity to help in the employment placement activity. Much can be done to encourage the spirit of brotherhood within priesthood quorums through providing this means of helping brethren to become self-sustaining in the full meaning of the word.

No-Liquor-Tobacco Column

(Continued from page 235)

when and where food is plentiful. This may be due to indifference or poverty. Too many people seem to confuse good nutrition with high living. A nutritious diet may be a relatively inexpensive diet. Apparently it is all too frequently forgotten, both by laymen and scientists, that bad nutrition follows either deficiencies or excesses.

It is only in recent years that a knowledge has been taught of the essential part played by vitamins in nutrition. Bad nutrition may exist where food is plentiful due to excessive quantity of a single food or to a lack of minerals and vitamins, especially vitamins. Then soon or late, deficiency diseases may result. Among these are scurvy, beriberi, pellagra, and rickets. Even though none of these diseases develop, this is no proof that the diet may not be sadly unbalanced, resulting in subnormal conditions of the

(Concluded on page 240)

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(Concluded from page 238)

body, permitting other diseases to develop. Experts now teach that too much protein (meat), too much carbohydrates (sugar), and a lack of minerals as calcium, iron, iodine, etc., are injurious to health. Poor teeth are primarily due to malnutrition, say experts in dental nutrition.

The purpose of the above writing is to call attention to the important fact that to observe the Word of Wisdom, much more is required than merely to abstain from the use of narcotics. This document is concerned with health, and outlines the conditions that must be maintained if health is to ensue. At the time that revelation was given to the Prophet Joseph Smith, the scientific world had little actual knowledge of the relation of food to health. But in recent times an immense amount of scientific research work has been done in this field, resulting in the discovery of a large body of facts, confirmatory of the Word of Wisdom, and indicative of the dependence of health upon food. But the science of nutrition is still young; however it is growing rapidly. It well becomes all normal people to keep in touch with its teachings insofar as it is feasible for laymen to do so.

Yet a word of caution is needed. There is much that is faddish in this field. Many books and magazine articles written by food faddists are on the market. It is well for the layman to take care that his reading in the field of nutrition be of literature written by those who are rated as authorities or their followers. There

is much propaganda in this field, as in other fields, inspired by profit and other selfish motives.

But how may the layman know what is faddish and otherwise? The answer is: he may learn by asking. In nearly all the colleges and universities of the land there are departments of home economics in which the relation of foods and health is taught. Information relative to pertinent books and other literature may be obtained from these departments for the asking. There are a considerable number of good books written for laymen, among which are *The Newer Knowledge of Nutrition* by Drs. McCollum & Simmons, (the layman's edition came from the press more than twenty years ago), and *How to Live*, by Drs. Fisher & Fisk—the more recent editions by Fisher and Emerson.

The Word of Wisdom, we repeat, is commonly spoken of as the Lord's law of health. It certainly indicates conditions that must be satisfied if health is continued. Food is an extremely important factor affecting health. The spirit of the Word of Wisdom is marred when anything is done injurious to health. A "balanced diet" is requisite for continued good health. Reason and logic, as well as revelation, impose the obligation to maintain health, and therefore to develop health habits which include eating balanced diets—something of which many people have heard, but all too few people do much about. Give the children plenty of milk, cereals, vegetables, and fruits, and but very few candy bars.

THE FORT ON THE FIRING LINE

(Continued from page 220)

"Do you rob your friends?" he asked, in genial tones of familiar confidence, for Haskell knew the language of the natives as well as they knew it themselves. He knew them better than they knew each other.

"We are your friends," he went on. "We have come a long way to sit down by you and help you. Why do you reward us evil for good by stealing our horses and cattle?"

Some of them protested their innocence; some of them laughed mockingly.

"If you steal from us, you will die," Haskell declared, solemnly. "Remember what I tell you."

But those who had been stealing, stole again as industriously as be-

fore. Frank specialized in the business, in spite of Jim Joe, Tom Holiday, and other big souls who were in sympathy with Haskell and his people. They could remember the terrible corral at *Bosque Redondo*, half a generation before. Yet in these strange white people of the fort they had discovered something surprisingly different: the unusual lure of love, the winning of entreaty, the absence of threats to employ force.

But the oldest brave among the Piutes had never heard of his people being corralled or of being brought back from the rocks where they fled rehandened with scalps and plunder. They had never known a *Bosque Redondo*; they had never

(Continued on page 242)

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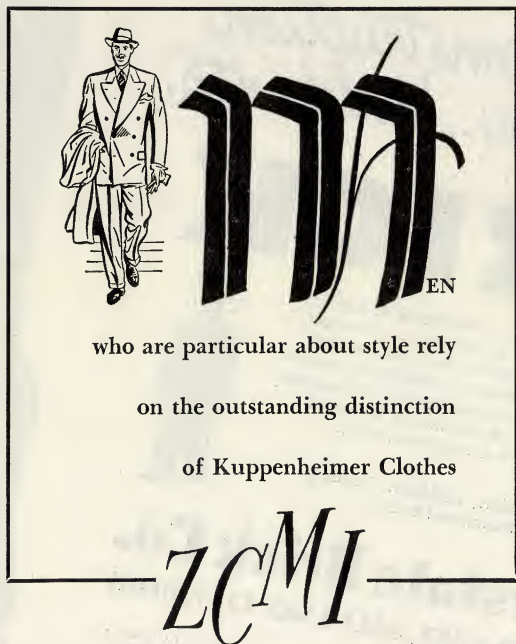
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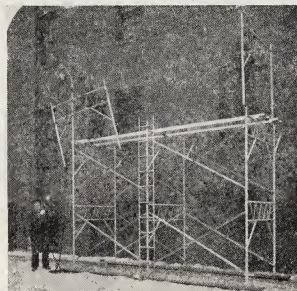
(Continued from page 240)

been punished in any way for their boldest outrage against human rights. They had always been supreme—they were still supreme. They mocked at Haskell and helped themselves with impudent banter.

YET there were exceptions, even among these insolent Piutes. They cannot all be named here, but it would be unfair to overlook a certain slender youth in his early teens, a boy known as Henry, who caught the charm of Haskell's fervent words and was a true friend to Haskell and his people then, and through all the changing scenes of the years.

Erastus Snow's counsel to stay together met with willing response; it was what the people wanted to do, what they had been doing, and yet a solitary deviation from that rule was destined in a few years to result disastrously and imperil the life of the mission. For the present, however when they rode the range or followed the long, winding freight road, it was in numbers of two or more, and vigilance became a habit even while they slept. They had to unite on their ditch, their buildings, and all their enterprises, whether in and around the fort or distantly beyond it. They could not fence their fields separately but in a community enclosure. The passion for individual gain was lost in concern for the general good. When they planned a store, it had to be a cooperative institution: The San Juan Co-op, known as such with good credit for thirty years. Their molasses mill and all their machinery of any size were community property.

Difficulty and danger from all around compelled them to unite in one harmonious family, living in one circular house. Bishop Nielson, the head of the family, counseled them in all their affairs, helped them to make their decisions and adjust their difficulties. The sorrow of one was the sorrow of all, the success of one the joy of the community. They had gay parties and dramas and dances. Old Brother Cox and his fiddle helped to amplify the chivalry they had evolved at Hole-in-the-Rock, and it became more chivalrous with cultivation.



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It is not to be implied they indulged any foolish sense of security because of the log walls around them; that frail barrier of twisted logs and gaping chinks filled in with scraps and daubed over with mud was no more than a rabbit's frail hutch which could be easily crushed. However, they enjoyed a sweet security, and in ordinary times they slept in peace.

They believed they had been divinely guided to this strategic location for the sake of their important assignment. A wise Providence was delaying the day of their prosperity till they had established themselves in the hearts of most of their enemies. Their foundation stock of horses and cattle which should have increased and given them a claim to the range, had been reduced to a sorry trickle, and the range had been claimed by the big herds from Colorado. They were crowded out from the most profitable areas of the country they had come to inherit.

But the most stubborn adversary with which they had to contend, it might even be classed as enemy number four, was the San Juan River, implacable, unconquerable, on whose sand they had built their fort. That restless, roaring, moaning, gnawing old river had raged back and forth from cliff to cliff in that valley from the dim ages of antiquity with never a challenge from any source. It had been undisputed proprietor of the sand along its banks; it had ground that sand fine in its own mill and laid it down on one side or the other of its right-of-way while it took an excursion to the other side. It would of course come back, and anyone found squatting on its property would be duly evicted.

That long ditch the people had made by their hard toil in what they trusted to be good old *terra firma*, the fields they had plowed and fenced and planted—in all this they were trespassers; that sand belonged to the river. The river made frequent demonstrations of how, in a few short hours, it could gather up its deposits and carry them away to occupy the place where they had been.

At any unexpected hour, morning, noon, or night, behold, the ditch was

(Continued on page 244)

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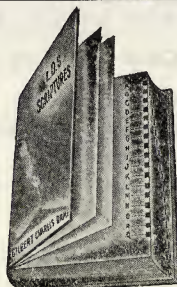
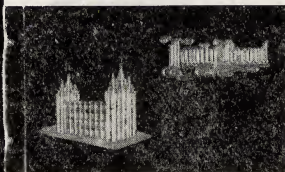
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The Fort On The Firing Line

(Continued from page 243)

empty, and following up its bank they found the river rippling gaily where the ditch had been a little while before. After the first year they discarded as worthless all the stock they had worked up in the ditch, and began again exactly as if there had been no ditch at all. The loss was distressing to contemplate, yet they were destined to discard the stock in that ditch again, and still again after twenty years. They had saved seven hundred acres from the ravages of the river, and when the cost of their discarded ditch was divided by that number, it showed a tremendously high cost for water and little to show for it.

Disappointment, loss, humiliation, and poverty continued as the stern schoolmaster teaching ethics of the new warfare to the people of the fort. It was borne in upon them that Bluff was not essentially an enterprise, but a mission; not a project for making gain, but for making sacrifice. It was generating in them the kind of gratitude which, when at length it saw their accounts crawling slowly up from destitution, would give special thanks and pay extra tithing.

(To be continued)

**Salt Lake Valley Branch
for the Deaf**

(Continued from page 215)

with Elder Widtsoe in charge. Other members of the committee present were: Holger M. Larson, Hugo Peterson, Arnt Engh, Thomas Clarke, Frank I. Kooyman, and Lloyd O. Ivie. Also present was Max W. Woodbury, president of the Ogden Branch for the Deaf. Brother Willard E. Barlow, long associated with the deaf, was appointed and sustained as presiding elder, with L. Elgin Jacobson and E. Ross Thurston as counselors. Ferdinand T. Billeter is the clerk. Grant R. Morgan was sustained as superintendent of the Sunday School, with J. Phil Thornton and Wayne E. Stewart as assistants, and Launcelott L. Edwards, secretary.

In the M.I.A. auxiliaries, Don C. Jacobs was chosen superintendent of the Y.M.M.I.A., with Rodney W. Walker and Bruce M. Eyre, assistants; Frank Monk, secretary;

Georgie Mae Stewart, president, Y.W.M.I.A., with Helen W. Thurston and Ardell Booth Patterson, counselors, and Myrtle J. Shoemaker, secretary. The Relief Society is headed by Gladys M. Hind, president; Elsie Preece, first counselor, Catherine J. Morgan, second counselor, and Edna W. Glenn, secretary.

The interpreters chosen and sustained are Eva Prudence Fowler and Eula R. Pusey.

THE first convert to the Church in the new branch was Sister Thelma Dennis North, who was baptized, December 2, 1948. The date, incidentally, was also Brother North's birth anniversary. Sister North was born in Pawnee, Oklahoma, and before coming to Utah, resided in Los Angeles, California. The first baby blessed in the branch was little John Orson Despain, son of Brother and Sister Guy O. Despain, whose name and blessing were bestowed by his father on Sunday, December 5, 1948.

The deaf of Salt Lake Valley can now look forward to enjoying well-planned meetings and conferences, as well as dancing, motion picture shows, and other social activities. In times past, whenever the deaf wanted to give parties of any nature, they had to hunt up a suitable hall, and oftentimes have been disappointed in not finding any available, or if they did succeed in booking a place, they were further disappointed by last-minute cancellations of the hall.

Now, as never before, the teaching of the gospel to the deaf of Salt Lake Valley can continue on an even broader scale, with all the auxiliaries included which were formerly lacking. (See "Teaching the Deaf," p. 24, THE IMPROVEMENT ERA, January 1946.) There is a great deal of missionary work to be done, and to show their appreciation to the General Authorities of the Church for granting permission to, and aiding financially in the building of this new chapel, the deaf are ready to work as they have never worked before in helping to build up the Lord's kingdom, and to spread the gospel to their kindred deaf.

And in that day shall the deaf hear the words of the book. . . . (Isa. 29:18.)

And the gospel of the kingdom shall be preached in all the world for a witness unto all nations. . . . (Matt. 24:14.)

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THE IMPROVEMENT ERA

M Men Basketball 1948-49

(Concluded from page 205)

West Stake, 50-31; from Logan Fifth, East Cache Stake, 49-42; and from Edgehill, Hillside Stake, 40-37. The second place winners turned back Aurora, North Sevier Stake, 48-38; Taylorsville, North Jordan Stake, 42-31, and Twenty-Sixth Ward, Pioneer Stake, 57-48.

FOLLOWING Maywood and Fielding in final tournament standings, were:

Edgehill, Hillside Stake, third; Manavu, Provo Stake, fourth; Lewisville, Rigby (Idaho) Stake, fifth place and consolation champions; Twenty-sixth Ward, Pioneer Stake, sixth; Springville Second, Kolob Stake, seventh place; and Aurora Ward, North Sevier Stake, eighth.

Other teams participating in the tournament were:

College Ward, Cedar Stake; Gilbert, Mesa (Arizona) Stake; Randolph, Woodruff Stake; Gridley, Gridley (California), Stake, and Nyssa First, Weiser (Oregon-Idaho) Stake.

To Manavu went the sportsmanship trophy, which is held by a winning team for one year, and is presented by the general superintendency of the Y.M.M.I.A., and is considered by many to be the most desirable award given at the meet.

As an innovation this year, a trophy was presented to the second place team, and wristwatches were presented to nine individual players whose tournament play was particularly outstanding. Chad Germaine, Verl Coombs, LaVar Rueckert, and Don Peterson received watches for outstanding individual performances on single days of the meet.

Brothers Richard and Merwin Waite of Maywood, along with Vernon Coombs of Fielding, Sperry Reuckert of Twenty-sixth, and Rolie Williams of Edgehill were selected as the official all-Church honor team.

On the Bookrack

(Concluded from page 223)

human endeavor. The author's analyses of the American, French, and the Negro revolutions are thought-provoking. His biographical sketch of Miranda is also exceptional. Above every other quality the author possesses—and he possesses many—he is a linguist whose use of language delights the eye and the ear.—M. C. J.

THE IMPROVEMENT ERA

FOOD, HUNGER, AND PEOPLE

(Continued from page 217)

(c) From starchy fruits, roots, and tubers, approximately 100-200 calories.

(d) Probably reduce sugar consumption in many national diets; otherwise maintain level of current consumption.

(e) A minimum of 100 calories in fats; 150-200 where relation to cereals and starchy foods indicates.

(f) Some 200-300 calories in legumes, especially important for their proteins, but again to be watched in terms of relation to starchy foods and meats.

(g) At least 100 calories a day from fruits and vegetables exclusive of the starchy variety; with emphasis on vitamin C sources, yellows, and leafy greens.

(h) Some 100 calories a day from meats, poultry, fish, eggs, with 150-200 as a better target.

(i) Some 300-400 calories from milk and milk products.

Can the world produce food in such quantity and quality for over two billion people? Can we maintain production in proportion as population doubles? The table below will repay careful study. It shows the greatly increased production over prewar supplies that are required to meet these nutritional targets in 1950.

To meet world food needs in 1960, assuming a twenty-five percent increase in world population, the approximate percentage increase in world production over prewar, necessary to meet the nutritional targets, will be:

Cereals	21%
Roots and tubers	27%
Sugar	12%
Fats	34%
Legumes	80%
Fruits and vegetables.....	163%
Meat	46%
Milk	100%

THE most difficult objectives in this strategic list are probably fruits and vegetables, milk and milk

products. Not only is increased world production of over one hundred percent or more required, but most of this increase will have to come *locally* throughout the world because of the perishable nature of these products, qualitatively and quantitatively. Sir John Boyd Orr's statement,

The degree to which a country suffers from overpopulation depends on the extent to which its people are fully and productively employed, . . .

carries more meanings than one.

What is needed to hit these targets? One FAO report puts it this way:

The limiting factor is not the physical capacity to produce enough food *but the ability of nations to bring about the complex economic adjustments necessary to make adequate production and distribution possible.*

For example, most of the billion people now undernourished occupy small holdings under ancient land tenure and agricultural systems that have not changed in two thousand years or more. Can these ancient property rights, customs, practices, be adjusted? Sir John Boyd Orr's report as director-general to the FAO Conference suggests the following international and national approaches:

1. *Improvements in farming efficiency.* Not every land has its agricultural college system, with its experiment stations and county agents. Scientific agricultural and soil conservation practices, including judicious use of fertilizers, crop practices, including variety and rotation, pest and insect control, new

(Continued on page 248)

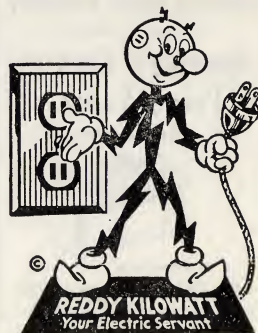
NUTRITIONAL TARGETS: Percentage increase (or decrease) of supply over prewar production to meet nutritional targets of FAO in 1950.

Product	U.S.A.	United Kingdom	Southeast Europe	South America*	China	India
Cereals	4%	-2.5%	-3%	70%	15%	39%
Starchy fruits, roots, tubers	8.7%	6%	26%	22%	66%	103%
Sugar	-12.6%	-13%	10%	49%	15%	25%
Fats	0.4%	0	31%	65%	58%	113%
Legumes	6.6%	-5%	93%	70%	59%	84%
Fruits and vegetables	48.6%	70.5	78%	73%	327%	330%
Meat, poultry, fish, eggs	17.6%	6.5	11%	59%	45%	305%
Milk and milk products	55.6%	57.5%	77%	184%	5,650%	60%

*Does not include Argentina, Uruguay, Chile.

Sources: Food and Agricultural organization of the United Nations, *First Annual Report of the Director General to the FAO Conference*, Washington: July 5, 1946, pp. 15-17.

APRIL 1949



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FOOD, HUNGER, AND PEOPLE

(Continued from page 247)

tools and machinery, are universally urged by FAO. There are some real business opportunities involved in these recommendations if any bright young men reading these pages want to establish a fortune or two, and at the same time provide their brethren with thousands of jobs and millions of tons of food in doing so. For example, China and India need *twenty times* the nitrogen, phosphate, potash, and other fertilizers now being used. If any reader of these pages can produce and ship any part of this twenty-fold increase, per annum, in the next generation, he will not have to worry about his social security at age sixty-five.

2. Development and Use of Land.

Only seven percent of the surface of the globe is under cultivation. This is about one-half acre for each person. If anyone needs further demonstration that "Zion is in America" as Joseph Smith taught, there is evidence here. In the U.S.A. there are *four* cultivated acres a person (that's why we eat well, i.e., the two-thirds of us that do eat well—quantitatively). Next comes the U.S.S.R. with two acres a person under cultivation (but not as good acres in many regions). South America averages about 1.5 acres for each person; Western Europe .7 of an acre; Eastern Asia .5 of an acre. More of the ninety-three percent of the earth's surface remaining can be brought under cultivation. But it will require different methods from those now in use; new capital—and even in Utah, in the U.S.A., this is extremely hard to get, even for irrigation and drainage projects. If malarial mosquitoes and the deadly tsetse fly could be controlled, new lands and areas would open to teeming mankind. Perhaps some reader of these pages will prefer a scientific education and the conquest of the tsetse fly to the fertilizer business, and so serve his generation. Not only is new land important, but the reclamation of the millions of acres that men have destroyed and rendered useless must be accomplished. We have ruined 282,000,000 acres in the United States alone; stripped up to seventy-five percent of the topsoil from 775,000,000 acres more;

and until recently have retired, dishonorably, 200,000 acres of ruined land from cultivation every year. Not every nation, of course, could ever afford the profligacy of the richly endowed United States!

3. Economic and Social Changes.

New land tenure systems must be developed throughout the world. Studies of the Utah State Agricultural College Experiment Station show that even in Utah, our land tenure system after a brief century, shows signs of becoming archaic, with most of the units being far too small for economic farm management. Machinery and tools cost money. Farmers throughout the world will need new forms of credit to buy tractors, combines, and other machinery. The farmers of China, unlike the farmers of Iowa, do not ride around in Cadillacs and Chryslers. And it is hard enough for farmers in Iowa to buy tractors most of the time. Farm prices are an eternal problem in an industrial age because of the difficulty of the individual farmer in meeting, organizing, and controlling the market. Finally, those of us who eat food must not only have purchasing power to buy it, but also have wisdom in its consumption and purchase. Sir John Boyd Orr says,

... for the world as a whole it can be said, "Tell me what you earn, and I will tell you what you eat."

The Word of Wisdom, in addition, would be a valuable asset to any housewife's family as well as to her income.

4. Increase individual productivity.

To increase wealth, food, and services available, we must all increase our productivity. Education, supported by religious morality, is the greatest single force and device for accomplishing this result. Education, in this sense, may hold the answer to the world's problem of population, food, and hunger. Yet even in the United States, how difficult it is to secure an adequate school budget! And if a university or college president were to ask a legislature for a few additional dollars for research, many people would growl about "modern frills" and refuse to be convinced. How difficult, then, will be the task of increasing the individual productivity

of the populations of Asia? Meanwhile, fifty thousand stomachs *net* are being added to the world every day.

The restored Church, in its American role, has played a singularly useful role in meeting the basic problems connected with population, food, and hunger. The story of American irrigation, reclamation, dry-farming, pioneered extensively by Mormon pioneer farmers—and let it never be forgotten, by Mormon schoolteachers and scientists like J. M. Tanner, James E. Talmage, John A. Widtsoe, F. S. Harris, William Peterson, E. G. Peterson, R. J. Evans, Thomas L. Martin, Willard Gardner, Joseph E. Greaves, and many others—has come to have real world significance. Joseph Smith's plat for the city of Zion was unique in helping establish civilization in an open, barren, western country. Now that that area, together with the world, has industrialized and urbanized, our generation must face the problems of the future with similar daring, genius, inventiveness, courage, and enterprise.

"Off the Record"

(Continued from page 209)

you will probably guard your attitude, steering clear from anything which could be interpreted as a "holier-than-thou" point of view. If the conversation is "average," you will probably join good-naturedly in the give and take of ideas which is the inevitable result of a really sincere attempt to achieve convictions. If the conversation begins to get far afield, you will probably laugh your friends out of their questionable wandering—if you know how. Or you may try to turn them back with some such casual remark as "my thinking is a little different on that point," or "did any of you happen to read the article on sportsmanship in last night's paper?" or "have any of you heard from Bill lately—I wonder how he's getting along on his mission?" Just as one misguided comment can throw a whole conversation off the rails, so one well-chosen phrase can sometimes set it right again.

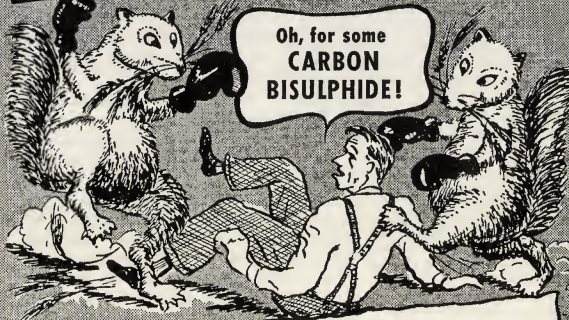
If you don't succeed in this strategy—and sometimes you don't—you can always become very quiet

(Continued on page 250)

APRIL 1949



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"OFF THE RECORD"

(Continued from page 249)

and hard working. You can become as busy as a little squirrel—anxious to get through because you have such a lot to do at home. You will probably win several other eager converts to the job at hand, and work can be very consoling and absorbing.

All of this of course assumes that you like this group and want to stay with them. But supposing you find yourself among young people who don't mean very much to you—whose conversation is distasteful and whom you just plain don't like—today, yesterday, tomorrow, or any other time. Occasionally courtesy makes demands on you, and you feel that you must stay; then you can turn a deaf ear and become guardedly polite—nothing more. And this need happen only once; You won't go again. If it's too bad for even one evening, you can always become suddenly ill—you probably are anyway; or if principles are involved and you really are affronted, *be affronted*. Even politeness has its limitations.

Well, that's a long first thing to say to Jean, but I don't want her to get too upset by such an evening. I want her to learn how to handle it. And I want her to watch and see how other people act under these difficulties because she can learn much from others who are tactful, courteous, tolerant—but staunch as staunch.

THE second thought I would like to express to Jean is: While we are learning to handle ourselves when the conversation around us bothers us, we must not neglect the obligation to learn to speak well ourselves—and I don't mean merely the mechanics. Important as are grammar, construction, enunciation, and voice, the most important elements are the thought and spirit of the words—whether they work towards good or evil. As surely as we live, our tongues will lead us and others in one direction or the other and we must be responsible for every word we utter.

I have often thought that if a complete phonographic record of every word we had ever uttered were to be played back to us, it might prove to be the most humiliat-

ing of experiences. Every idle word, every casual remark, every cutting, angry outburst, every half truth beclouded with implications, every weak, destructive comment, every vain and selfish phrase, every insincerity. How grateful and relieved we would be if all these were balanced in some degree by the kind, the courageous, the sincere, the true, the charitable, the meaningful, the inspiring words which we had somehow had the grace to speak. Such a record would probably be one of the truest indexes of character to be found, because our words influence our thoughts and actions as conclusively as thought and actions influence our words. They are all bound inseparably together. How necessary it is that we learn to speak well.

Some young people learn quickly, and some never learn at all, when to remain quiet and when to speak up courageously and confidently. Some learn quickly, and some never learn day in and day out when they can safely think out loud, testing this thinking for its correctness against the trusted and true. Some young people learn quickly, and some never, to examine their speech by the truest personal measure—is this what I really believe when I am in my right mind or is it what I lazily produce when I am tired, dispirited—doubtful of the meaning of life? These are all important phases of learning to talk.

Learning to talk has always been important. Every phase of living is tied up with speaking. Of all living creatures, only man made in the image of God, was given the power to frame speech. Two out of the Ten Commandments deal with speech. When utter chaos descended upon mankind, it was exemplified in the confusion of speech at the Tower of Babel. Peter was identified with the famous words, "Thy speech bewrayeth thee." Speech has always had great significance and the power to build or to destroy.

These are some of the things that I would say to Jean, so I hope she comes. And if she does, I hope not only that I will be able to speak clearly and sincerely but also that I will be able to listen closely, for Jean has good things to say and an

engaging way of saying them. Between us I hope that we shall be able to work out a sensible point of view which balances each one's own solemn obligation to try to speak wisely, kindly, and courageously with the equally sure obligation to take some of the conversational weaknesses of mankind philosophically.

This latter should not be too hard since all share these weaknesses in some degree. The use of the gift of speech must be learned slowly and patiently and painstakingly. We must all practice and because it is practice, must all blunder at times. And if blame is to be laid for these blunders, we are all culpable.

Jean, however, is far above the average when it comes to her use of speech. I have never heard her gossip. I have never heard her tear down faith. I have never heard her question the virtue of the highest principles. And if she, herself, failed at times to measure up to those principles, I have never heard her justify herself. Her brother David is equally wise. I cannot imagine him profaning. I am quite sure an unclean story would never pass his lips—and I doubt that it would get by his ears. They both exemplify the verses in Proverbs:

Hear; for I will speak of excellent things; and the opening of my lips shall be right things.

For my mouth shall speak truth; and wickedness is an abomination to my lips. (Proverbs 8:6-7.)

Perhaps these verses will remind us to watch our speech and to keep our words clean and vital—even those that are said casually—"off the record."

THE DREAM

By Catherine E. Berry

I dusted off a dream today
That I had filed away;
It shimmered there beneath my touch,
A dream that went astray.

A fragile, lovely thing to see,
As all dreams sometimes are;
Oh, once it drifted with the moon,
And tried to reach a star.

If I should set it free again,
If I should dream once more,
Would it be lost and dimmed with tears,
Be broken as before?

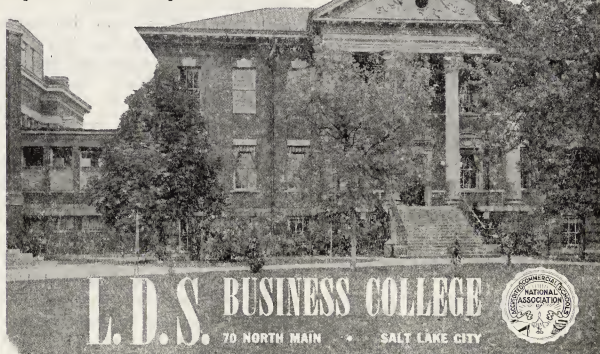
The thought intrigues my heart, and I
Will let it go today,
Better a dream that won't come true
Than one that's locked away!

APRIL 1949

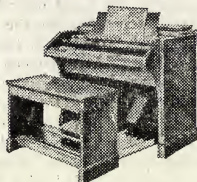
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THE IMPROVEMENT ERA

THE EDITOR'S PAGE

(Concluded from page 201)

and Peter, James, and John conferred upon him the Higher, or Melchizedek Priesthood, enabling him to officiate in all the ordinances of the Church of Jesus Christ.

It was through faith that those men who accepted him as their leader were able to withstand the assaults of the evil one. They were driven from place to place, persecuted and abused; but many of them remained true to the end. They knew that God lived and that his all-powerful arm would be extended for their salvation. While few in number in the midst of the communities in which they lived, they knew that the power of the heavens would sustain them if they performed their part; and that the power of evil would be unable to stay the onward progress of the Church that our Father had again established on the earth, in order that his children might be saved.

Since then many thousands of the servants of the Lord have traveled in the earth proclaiming the truth of the gospel of our Lord, the gospel of peace, the only panacea for the ills of mankind. And today countless thousands of the favored sons and daughters of God raise their voices in thanksgiving and praise. for the faith of those from whom they have descended who dared to seek first "the kingdom of God and his righteousness," with the assur-

ance that all things necessary would be added.

I hope that those who have received this wonderful gift of faith are living to retain it. We should bow before the Lord morning and evening and from the depth of our souls express our gratitude to our Heavenly Father for our faith.

If any lack faith, it is because he has not kept the commandments of God. Those who do not honor the Sabbath and keep it holy, displease him. Some people appear to think that if they have attended religious meetings or performed some portion of the service required of them on Sunday, they are then at liberty to pursue pleasures and engage in activities that are incompatible with the spirit of the Sabbath and still continue to enjoy the favor of our Father. I say to you that if the members of the Church, knowing better, persist in desecrating the Sabbath day in the pursuit of worldly pleasures, they will lose their faith; and the Spirit of our Heavenly Father will withdraw from them.

In my visits to the wards and stakes and to the mission fields I have rejoiced in the development of our sons and daughters and in the increase in their faith due to obedience to the will of the Lord. The path of faith, the path of humility and obedience, is always the path of safety for the members of the Church.

MISSION TO POLYNESIA

(Continued from page 211)

for how long he could not determine. But when no pursuers came along, he finally decided that his fear of being eaten was groundless.

It was evening of the third day, the time, Captain Worth had said, that the *Rambler* would sail. So Addison decided it would now be safe to return to town to see if the ship had left. In the valley through which he had to pass were acres of *taro* patches. *Taro* is a plant from which the natives make *poi*, and which is planted between dirt dikes in mud, with water up to a foot deep over it, in much the same manner in which rice is grown. The path Addison was following wound around between the *taro* patches on top of the dikes. It was night when he

reached this section of the valley. A darker night he had seldom seen. To add to the confusion, rain was falling, turning the dirt on the dikes into slippery mud.

As if he hadn't gone through enough the past three days, in this rain, mud, and darkness, Addison missed the path and found himself on an untraveled dike, and while groping his way along like a rat in a maze, he lost his footing and slipped into water and mud up to his waist. With much struggling, he crawled back onto the dike, but after a few steps he slipped off the other side. Having no idea in which direction he should go or from which direction he had come, he must have traveled in circles, and for several long hours he slipped, splashed, and

oozed his way around, seemingly dividing his time between the top of the dikes and the bottom of the pools. At last he came to a bunch of sugar cane growing on a narrow, sloping shelf of grassland by a ledge. On this, he decided, he would stay until daylight. So he wound his hands around some of the grass to keep from sliding off, and went to sleep. Awakening with a start, he found himself waistdeep in mud and water in the *taro* patch below.

After another period of slipping and splashing and fighting the mud and water, he thought he heard a noise in the distance. Standing motionless, he listened. Yes, it was, unmistakably, the sound of water falling! With renewed spirits now, through the *taro* patches and over the mud dikes he made his way, following that sound, until he reached the pool below the falls. Here he washed off the mud as best he could, crossed the stream, and started for some houses he could see in the distance. But as he neared the little village, a pack of dogs gave chase, and once more he had to muster enough strength to run until he was out of danger. Then, coming to a partly-built grass shack he lay down on a mat that was on the dirt floor and was so exhausted that the sun was hours high in the morning when he awoke from a much-needed sleep.

It was the fourth day. Surely the *Rambler* had left by this time! Now he could go to town and get some food. Climbing to the top of a hill from which he could see the ocean, he scanned the harbor with anxious eyes. Then for a few minutes his hunger pangs were crowded out of his being by the joy that surged through him.

The *Rambler* was nowhere in sight! He had won the first part of his battle. William Worth couldn't reach him now.

Back at Jack Crowns he found his clothes safe. All he could think of now was food. Jack offered to feed him until he found work, but he was so ravenous that he was ashamed to eat half as much as his appetite dictated.

With another half-starved sailor, Addison set out to seek work from "Old Charlie," a negro who made coke for use in the city. Asking for food at houses along the

(Continued on page 254)

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MISSION TO POLYNESIA

(Continued from page 253)

way availed them little, and what Addison did eat seemed to increase his desire for food rather than to satisfy his hunger. At one place the pair was given a large watermelon, which they ate, rind, seeds, and all, but even this did not relieve the misery and pain created by going several days without food.

They found "Old Charlie" willing to give them a job. And when he learned how hungry they were, he killed a yearling goat, dug some sweet potatoes, and cooked a six-quart pan of the meat and vegetables into a thick soup. Then he dished out about a third of the painful for himself, leaving the rest for the two sailors. Although Charlie warned the two not to eat too much, they were both so starved that they ate until the whole of the four quarts was devoured. Addison paid dearly for this experience, however, and for the rest of the day and all the following night he suffered severe stomach pains. Even for a month afterwards the pains returned every time he ate a meal. On top of all this, his job making coke lasted only a few days.

But misfortune was not always to be Addison's lot. Several days after he lost his job, he was walking along the beach and stopped to show a native how to split wood with an American-type ax. He did not know it, but a white man by the name of James Hannwell was watching. Mr. Hannwell was impressed with this young man. He liked the clean-cut face and eager eyes. He liked the way he stopped to help a stranger. He liked the way he swung an ax. And because he was so impressed, even though there were several hundred sailors on the island who were looking for work, he introduced himself to this strange young man and told him there was a job open if he wished employment.

Addison and another sailor started working for Mr. Hannwell the next day. As they were returning from lunch at noon, the other sailor stopped along the way to witness a drunken brawl and didn't show up for work at all during the afternoon. Addison was there on time, but Mr. Hannwell didn't put

him to work. Rather he started asking questions. He wanted to know about his parents, his home, and his early training, his education, his beliefs and habits, his ambitions and desires. And when Mr. Hannwell was convinced that this young man was not like the many other runaway sailors he had known, he asked him if he would like a home.

A home!

"To find a home in this far-off land is a blessing I have never dreamed of," Addison told him.

"Well," Mr. Hannwell said, "I have a house where I stay. I do not live in the greatest kind of style, but I have salt beef and pork with all kinds of vegetables and hard bread."

Addison was speechless.

"If you think you can stand such a living," Hannwell added, "you may come and try it."

Stand such living? After his experiences aboard the *Rambler* and his misfortunes of the few days he had spent on shore, Addison could hardly believe that such good fortune had come to him. But it was true, and he stayed to live with his new-found friend, to work for him loading and shipping sandalwood, and to manage his household affairs.

During the months that followed Addison learned to understand and speak a little of the native language. He became acquainted with many of the Sandwich Islanders and came to know them as a lovable, kindly, and sincere people. Mr. Hannwell treated him like a son. All-in-all Addison was so elated with his situation, that, for a time, he thought he would never like to change it. But after a while the new sights became old, unusual experiences became commonplace, the novelty of being in a strange land wore off, and a strong desire came over him to return home.

(To be continued)

TO A CHILD WATCHING BUBBLES

By Katherine Fernelius Larsen

NO rounder than your wondering eyes,
These thin-blown spheres
Of film and air;
No lighter than your buoyant laughter
Do they waft,
Now here, now there;
See them shimmer, iridescent,
Reach, but never
Grasp them—quite;
Learn of beauty; learn how transient
Is delight.

This Month With CHURCH PUBLICATIONS

The Children's Friend . . .

THE April issue of this magazine features a message from President George Albert Smith to the children of the Church. In addition there are timely features that will prove of interest and value: The Easter Story by Dorothy O. Barker and Wild Flowers of Palestine by Jennie A. Russ. Other stories are: The Vacant Lot by Ezra J. Poulson; Plink, the Water Drop by Bob McReynolds; A Clothesline Romance by Irene B. Diehl; and the second part of the serial by Dorothy Clapp Robinson, *The Ghost of Last Chance*.

The Relief Society Magazine . . .

SPECIAL features in the April *Relief Society Magazine* are: Jesus—Lord of the Resurrection by Don B. Colton; Our Political Inheritance by G. Homer Durham; The Family Hour in Latter-day Saint Homes by Lucy Grant Cannon; and Grantsville and the Desert by Norma Wrathall.

The magazine has its usual exceptional fiction: The Boy There by Christie Lund Coles; Thunderstorm by Mary E. Knowles; Through the Darkness by Hazel K. Todd; And All Eternity by Carol Read Flake; as well as chapter four of the serial, Joanna, by Margery S. Stewart.

There are some special features for the home: Table Settings, and Flower Arrangements by Mary Grant Judd; and An Easter Party for the Children by Elizabeth Williamson.

The Instructor . . .

PRESIDENT GEORGE F. RICHARDS writes of the "Influence of the Sunday School on the Lives of Latter-day Saints," in the April issue of the *Instructor*. From the pen of Bryant S. Hinckley is a biographical sketch of President Joseph F. Smith. T. Edgar Lyon, writing in his series on the Doctrine and Covenants discusses "Why the Restoration Was Necessary," Wallace G. Bennett, former secretary of the European Mission has an interesting article entitled "Behind a Program in Larsmo, Finland." There is a discussion, "Factors Favoring Success in Marriage and Family Living," as well as the notes for Sunday School lessons and a Sunday evening program for the month of June.

APRIL 1949

"TREASURES TO SHARE"

By Melvin Westenskow

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Your Page AND OURS

Los Angeles 1, California
January 16, 1949

Dear Brother Giles:

To answer your question—yes, I read Church history correctly, but at times it doesn't make sense. Recently I was studying Joseph Smith's story of the first vision and trying to reconcile his statement in *DHC* that he lived in Manchester, New York, at the time, with my own recollections of a visit last summer to Palmyra, New York. The latest copy of the ERA came several days after I had spent considerable time in trying to discern just what the correct information was. . . . Again may I compliment you for your excellent article, "Do You Read Church History Correctly?" and wish you every success with your new publication.

Sincerely,

William E. Hartman

Stockton, California
January 17, 1949

Dear Brother Giles:

Your article, "Do You Read Church History Correctly?" in the January issue of the ERA is going to be of much value to future researchers of Church history.

I have checked it carefully and found it positively a perfect explanation of the situation. . . .

Sincerely your brother in the gospel,

(Signed) D. A. Stone

Phoenix, Arizona

Dear ERA Friends:

My bishop told me that it was possible that a very wonderful thing was going to happen in my life, but I never dreamed that it could have been such an honor as to appear on the cover of THE IMPROVEMENT ERA. I can't express deeply enough what an honor it is. I am aware that it is an important magazine, not only to Latter-day Saints, but to the people who are interested in knowing the truth of the gospel.

I only pray that I might be representative in a pleasing manner of all the queens from all parts of the country, and different parts of the world.

Again I say with humbleness and gratitude, thank you so much for this high honor.

Sincerely,

(Signed) Dorothy Doyle

Las Vegas, Nevada

Dear Editors:

. . . I would like to take this opportunity of telling you how much my husband and I enjoy THE IMPROVEMENT ERA. One of the requirements I fulfilled was writing a report on at least three outstanding articles from twelve consecutive issues of THE IMPROVEMENT ERA. It seemed like a good-sized task, but with the help of the Lord and my good husband, it wasn't so difficult as I had imagined and was certainly worth every effort put forth.

Sincerely yours,

(Signed) Mrs. Lyle S. Norris

Mesa, Arizona

Dear Brethren:

We have recently had two accomplishments in our ward which we are very proud of and which we feel is worthy enough to report to you.

Our ward membership is around five hundred. To be exact it was four hundred seventy-seven the first of the year. Last week at the temple, there were sixty-five of us attended together as a project of the Special Interest Class in Mutual.

Last month for our ward conference, we had ninety-eight percent of the officers and teachers in attendance and eighty-one percent of the ward in attendance for the evening service.

Sincerely your brethren,

Charles E. Standage, Bishop
E. Mel Allen, First Counselor
Bassett T. Wright, Second Counselor
Robert A. Ball, Ward Clerk

ADDRESSES OF L.D.S. SERVICEMEN'S HOMES

1104 24th St., Cor. 24th & "C," San Diego, Calif.
1836 Alice St., Oakland, Calif.
615 "F" St., Marysville, Calif.
1594 So. Beretania St., Honolulu, T.H.

Naval Station Services

L. D. S. servicemen are asked to note the following information:

"L. D. S. services are held each Friday at 8 p.m. in Frazier Hall, 245 West 28th St., Norfolk Naval Station, Norfolk, Virginia."

THE LIGHT TOUCH

Problems Dissolved

J. Arthur Rank, the British film producer, was beset by a series of problems but seemed unworried by them. "I've found a way of putting aside my worries," said Rank. "I've joined the Wednesday Worry Club. Our rule is that whenever a worrisome problem comes up, we make a note of it on a piece of paper, and put it in a box which is opened only on Wednesday. This takes care of each worry until Wednesday."

"Then on Wednesday, when the box is opened, we find that most of the problems have been settled. And those that aren't are put into the box again until the following Wednesday."

—*Magazine Digest*, March 1949, quoting Leonard Lyons.

Editorializing

"Do you think I should put more fire into my editorials?"

"No," said his editor. "Vice versa."

Lost Dog

Customer: "I inserted an advertisement for my lost dog in the paper here. Has anything been heard of it? I offered a reward of \$10.00."

Office boy: "Sorry, all the editors and reporters are out looking for the dog."

Imagination

The reporter returned from an interview.

"Well," said the editor, "what did Mr. Astorblit say?"

"Nothing."

"Well, then, keep it down to a column."

What's In A Name?

A struggling author had called on a publisher to inquire about a manuscript he had submitted.

"This is quite well written," admitted the publisher, "but my firm only publishes work by writers with well-known names." "Splendid!" shouted the caller in great excitement. "My name's Smith."

Seasoned

"Your son is making good progress with his violin. He is beginning to play quite nicely."

"Do you really think so? We were afraid that we'd merely got used to it."

Touch of Greatness

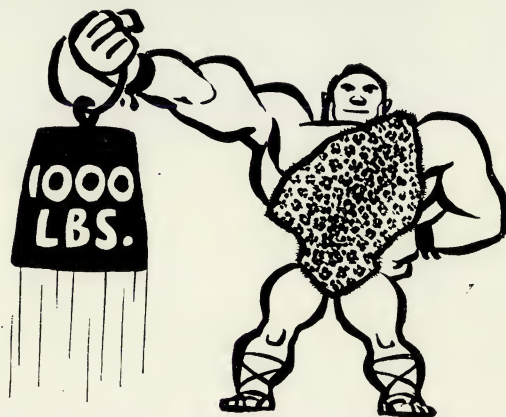
"Do you actually mean to tell me your son plays the violin like Heifetz?"

"Sure—under his chin."

"That last little thing of yours was charming," said the gushing hostess. "I loved its wild abandon. Was it your own composition?"

"No, madam," scowled the lion of the evening. "I was putting a new string on my violin."

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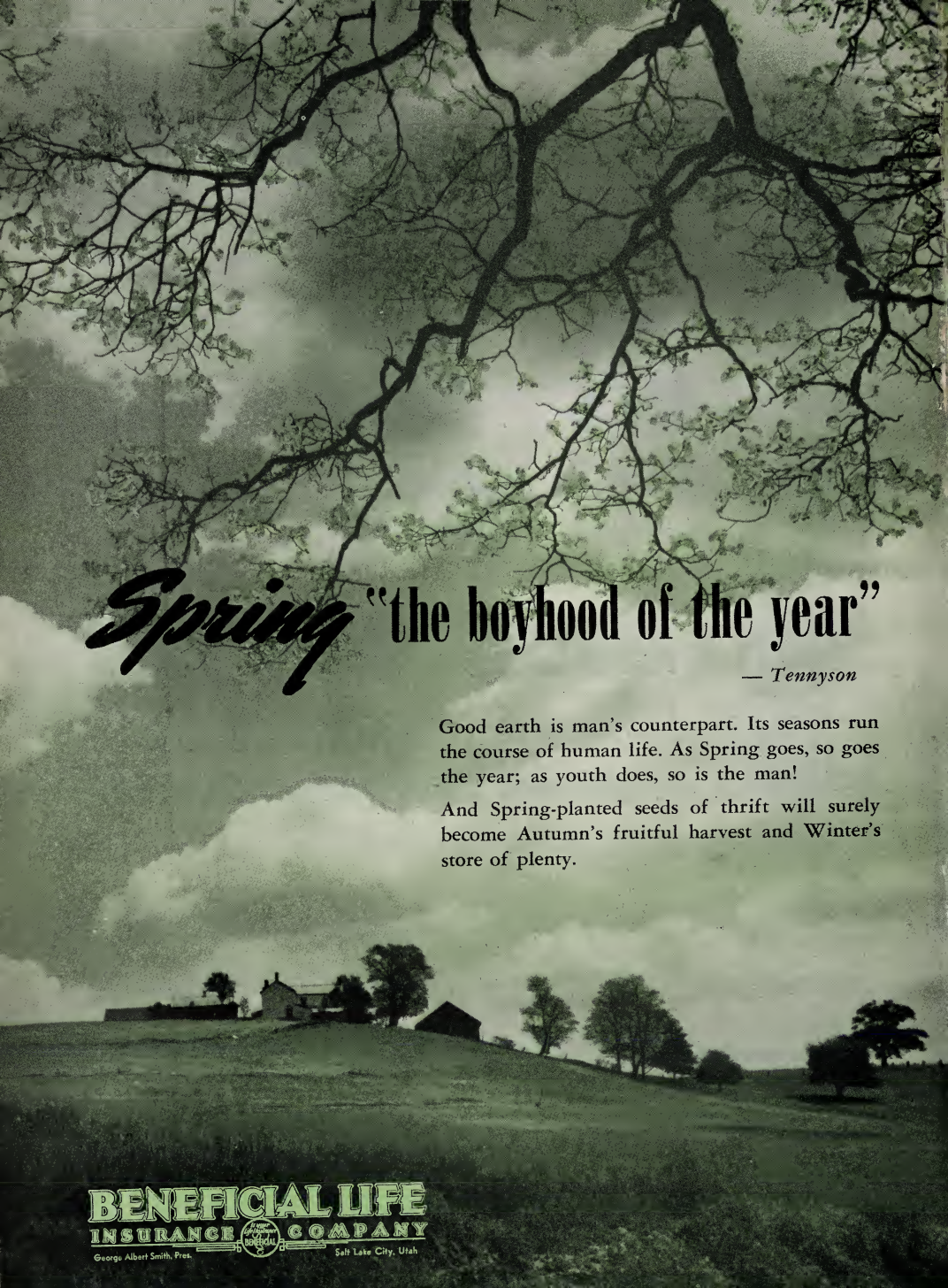
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Spring "the boyhood of the year"

— Tennyson

Good earth is man's counterpart. Its seasons run the course of human life. As Spring goes, so goes the year; as youth does, so is the man!

And Spring-planted seeds of thrift will surely become Autumn's fruitful harvest and Winter's store of plenty.

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