



The Improvement Era

JANUARY, 1945

VOLUME 48 NUMBER 1
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Natural Gas

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The magic flame that will brighten your future.
Unequalled for economy, heat control and speed.

MOUNTAIN FUEL SUPPLY COMPANY
Serving Twenty-three Utah Communities

Exploring the Universe

By DR. FRANKLIN S. HARRIS, JR.

A MAP of the starry heavens was made by the Pawnee Indians about the time of Columbus. Now in the Chicago Natural History Museum, the map gives the positions of the planets accurately enough for astronomers to be able to tell when it was made.

WHEN spiders span a wide gap the first time to build a web, it is usually done by the wind carrying a single silken line across first. Spiders have been known to fix one end of a single strand to an object high above the ground, climb down to the ground while reeling out the strand, then climb up high on another object many feet away and reel in the line to take up the slack.

A STUDY of the time to locate the proper holes and dial a telephone number has revealed that the over-all time to dial a seven-digit number is about twelve seconds.

WISCONSIN and Oregon were likely both named for the same river, the Wisconsin, one of the main routes used by the French in passing from the Great Lakes to the Mississippi. Oregon has been traced back to the form *Ouaricon* on early maps, but on most early maps Wisconsin is written *Ouisconsin*, the *oui* later being changed to *wi* the way the same sound may be represented in English.

A NEW two-million volt X-ray tube has been developed. Medically this will make possible deeper treatment for cancer, and industrially it will make possible examination of materials for flaws, by taking pictures in a fraction of the time necessary with the best previous tubes.

FISH can be trained to respond to sound over about the same pitch range as the sensitivity of the human ear. Using tuning forks and food, fish have been found to hear weaker sounds than do human ears also under water. Many kinds of fish make sounds. Minnows when excited give a soft piping sound.

A HUNDRED pounds of scrap fats and oils can be converted into more than six pounds of glycerin, then to fifteen pounds of nitroglycerin. This nitroglycerin used in blasting dynamite can loosen 1500 tons of soft coal or sufficient iron ore to provide steel to make two thousand hundred-pound bombs.

(Concluded on page 4)

FOR WINTERTIME Vim and Vigor

Not only are *Honey Bee* GRAHAMS delicious and good to eat, but they're so nourishing, too! Five *Honey Bee* GRAHAMS in a glass of milk actually double the nutritive value of milk! Keep a generous supply on hand for hearty wintertime appetites.

Look for the Rich
Brown Package



Honey Bee
GRAHAMS by PURITY

A HABIT WORTH WHILE



Thousands of women regularly every Tuesday and Thursday morning tune in Mary Lee Taylor's broadcast of recipe demonstrations from the Sego Milk Experimental Kitchen. They do it to get new ideas that help them prepare wartime meals that are more wholesome and delicious and that cost less... with Irradiated Sego Milk.

Listeners are invited to write for free cookbooks and recipes and menu suggestions. Tune in for complete details...



Every Tuesday and Thursday Morning

KSL — 9:00 a.m.	KUTA — 11:15 a.m.
KLO — 10:15 a.m.	KSUB — 9:00 a.m.
KGIR — 10:30 a.m.	KRRM — 10:30 a.m.
KPFA — 10:30 a.m.	KFBB — 9:45 a.m.
KGVO — 9:45 a.m.	KIDO — 10:30 a.m.
KTFI — 10:30 a.m.	KSEI — 10:15 a.m.
KOH — 9:15 a.m.	KOVO — 10:15 a.m.
KEUB — 10:15 a.m.	

Also—you'll enjoy "THE SATURDAY NIGHT SERENADE"
featuring Jessica Dragonette
Every Saturday—7:45 to 8:15 p.m.—KSL

SEGO MILK PRODUCTS COMPANY

Originator of Evaporated Milk in the Intermountain West
Plants in Richmond, Utah; Preston and Buhl, Idaho

The Cover

THIS study in wheels is by Jeano Orlando. Wheels suggest many things. Inactive wheels suggest the dormancy of winter. The turn of the wheel suggests the turn of the year. Wheels are basic to motion, basic to travel, basic to material progress.



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JANUARY, 1945

VOLUME 48, NO. 1

"THE VOICE OF THE CHURCH"

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

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Thoughts in a Kitchen

By Elaine V. Emans

I MADE the cookies that you like today. And, tucking them into their squatty jar, I thought, why must he be too far away To have them? Then I smiled, for though too far
For things I bake, I knew that you are near
Enough for safe receiving of the store Of courage I can send, and sunny cheer,
And dreams of future, faith; and, even more
Important probably, there is no ban
On love which one may send a serviceman!

*

Change of Address:

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

Executive and Editorial Offices:

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

Early Indians of the FOUR-CORNERS REGION

By DR. CHARLES E. DIBBLE

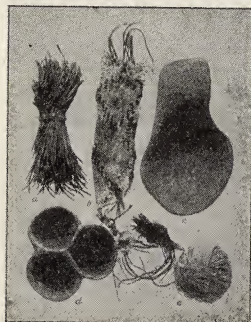
As we search for the beginnings of Indian history in Utah, it is necessary to piece together the story from the sketchy existing evidence. The first people of which we find remains are a hunting and food-gathering people who wandered over most of Southwestern United States. They lived in caves; their tools were of flint; and their principal weapon was a spear.

About 300 A.D. an agricultural people appeared in the Four-corners area. At first this culture was limited to the area drained by the San Juan River. The culture has come to be known as the basketmaker culture, because the people made an excellent type of basketry. The first stage of their culture is Basketmaker II.

The Basketmaker II people were long-headed; they lived in brush wind-breaks at the rear of open caves. They constructed a slab-lined pit (cist) in which they stored their surplus food. They made clothing of bark, rabbit-skins, and woven feathers. Their sandals were made of yucca fiber. They buried their dead in a flexed position; almost invariably well-made baskets were placed over the head of the deceased. The only domesticated animal was the dog.

In addition to hunting, the chief source of food was corn and squash. The basic agricultural implement for digging and cultivating was a pointed or blade-like stick which was used for planting or loosening the soil.

At this point in the pre-history of the Southwest the efforts of the people were
(Concluded on page 38)

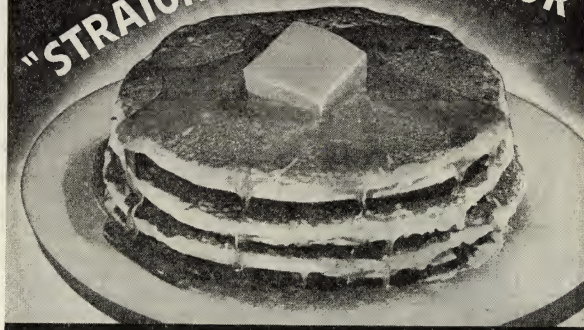


OBJECTS FROM UTAH CAVES: a, hairbrush of pine needles; b, fragment of carrying band; c, dipper of mountain sheep horn; d, pottery paint cup; e, ball of cord.

—From the Bureau of American Ethnology Publication—by Neil M. Judd

One taste will win you
over to that

Good old-fashioned
"STRAIGHT WHEAT" FLAVOR



Tom loved his
Sunday morning sleep.
Come time for
Breakfast, not a peep!



No one will miss breakfast time at your house, when it's time for tender, "straight wheat" pancakes! Remember Grandma's pancakes? . . . well, you get the same grand, old-fashioned flavor from Globe "A1" Pancake & Waffle Flour—made with "straight wheat" flour.

Bill Sue served
pancakes of "straight wheat"
Now Tom thinks
Breakfast can't be beat!



A special treat for the family...but no special trouble for you. You make delicious pancakes in a jiffy. Just add water or milk to ready-mixed Globe "A1" Pancake & Waffle Flour, stir, and bake. And for super-tender A-1 waffles follow the easy recipe on the box.

And here's the reason why...

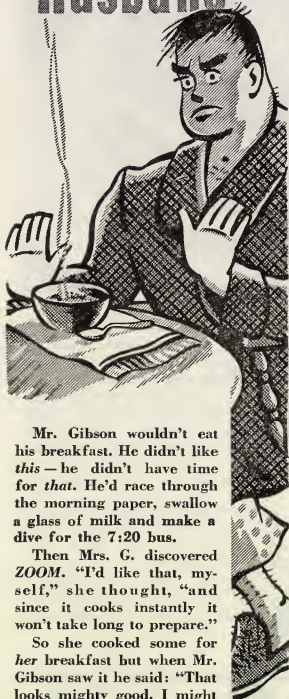
A-1 "straight wheat" flavor is an exclusive feature of Globe "A1" Pancake & Waffle Flour. It results from a blending of highest quality ingredients just like you'd use in your own kitchen . . . flour (straight wheat . . . no other grains), buttermilk, and five other baking ingredients . . . already mixed for your convenience. Globe "A1" has that truly, old-fashioned and home-made flavor!



“
GLOBE A1”

PANCAKE AND
WAFFLE FLOUR

The Case of the Stubborn Husband

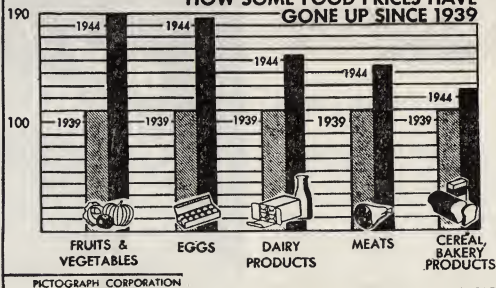


Have you a breakfast-slighter in your home? ZOOM, Fisher's instant-cooking whole wheat cereal will start the day right with a hot, nourishing meal that "lasts till lunch." Get ZOOM at your grocer's today.



TELEFACT

HOW SOME FOOD PRICES HAVE GONE UP SINCE 1939



PICTOGRAPH CORPORATION

EXPLORING THE UNIVERSE

(Concluded from page 1)

WOODEN dry docks for ships are built in polluted waters, rather than in clean waters, because bugs and destructive worms cannot live in polluted waters.

A NEW type pump has been invented which uses the beating of the waves against a ship's side for power. It is claimed that waves a foot and a half high will enable the pump to eject one ton of water a minute.

DR. PAUL H. HARMON has treated arthritis surgically by inserting plastic cups in the affected joints after the excess bone growth has been removed, permitting painless motion.

THE United States could support a population of about five hundred fifty million, Dr. William J. Berry has estimated, on the basis of resources and a comparison of geographical regions of the United States with more heavily populated regions of comparable soil and climate in other parts of the world.

VERY promising experiments indicate that the labor of sugar beet thinning may be eliminated. By separating the multiple sugar beet seed into single seeds, the seeds can be planted individually the proper distance apart.

LABORATORY work has found that suspensions of a mold, probably of the penicillium group, interfere with the growth of the tubercule bacilli.

A CHICKEN that is nearly all light meat has been developed at the Beltsville, Maryland, experiment station.

ONION flavor occurs in cow's milk within about five minutes after the cow has eaten onions, and does not disappear until six hours after feeding. French weed flavor in the milk takes longer to disappear. To avoid weed flavors in the milk, cows must be kept off weedy pastures three to eight hours before milking.

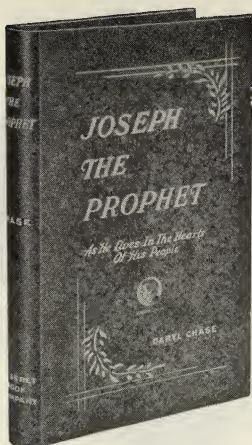
ONLY one third of the area of the United States is east of the Mississippi River.

TELEFACT

CANADA'S WHEAT PRODUCTION GOING UP AGAIN

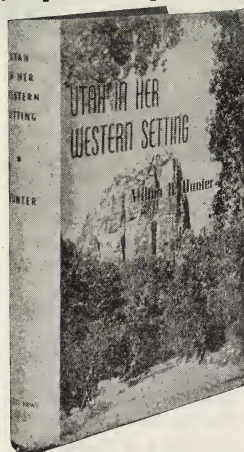


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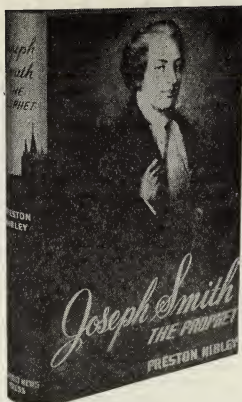
Joseph the Prophet lives in the hearts of his people with affection undiminished by time.

Joseph The Prophet \$1.50



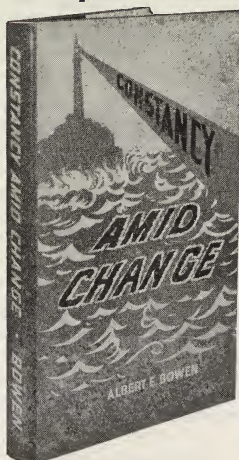
UTAH, the beautiful, her hardy industries, courageous people, and wealth of dramatic story.

Utah In Her Western Setting \$3.50



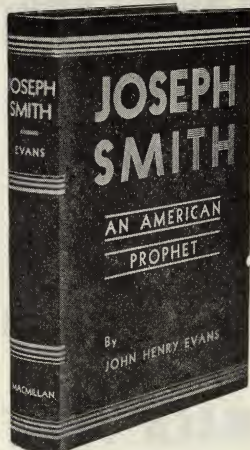
Another and different story of a most remarkable career.

Joseph Smith The Prophet \$3.00



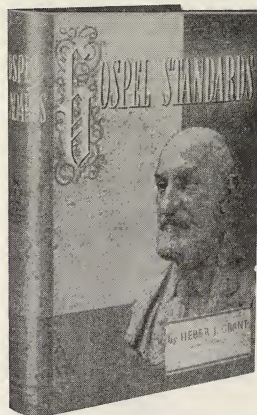
In language remarkable for clarity and beauty, a profound thinker shows the way to secure an abundant living.

Constasy Amid Change \$2.00



Here "appears the Mormon leader, full stature and four square, immeasurably superior to most of the eminent men of his time."

Joseph Smith, An American Prophet \$3.00



More than four score years of living Mormonism produced.

Gospel Standards \$2.25

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LOOK, LADY!



MOTHER
MACA
SAYS...

Here's Success Insurance for Your Baking!

Amazing MACA YEAST

Use just like compressed yeast
—nothing new to learn.
Yet it keeps fresh on your
pantry shelf for weeks!
Needs no refrigeration!

● Imagine! Now—with Maca Yeast—you can be sure of baking delicious bread and rolls *fast* . . . using it just like compressed yeast. No special methods or recipes. Yet you enjoy the flavor and convenience advantages of granular yeast that *only* Maca gives you!

Save Time and Energy 2 Ways!

● Maca Yeast acts so fast—rises so quickly—you're all finished baking in a few hours. Maca saves extra trips to the store, too—because you can keep it fresh for weeks on your pantry shelf, always handy. It's *dated* for your complete protection. And what a difference in results! Maca gives bread and rolls that thrilling old-fashioned flavor . . . just like grandma's bread used to have.



All Yeast!
No Water,
No Filler!

MAKE A HIT WITH MACA!

Serve your folks tempting, golden-crust bread and rolls with that thrilling old-time flavor. Just bake with Maca, the *original* fast granular yeast. Ask your grocer for Maca Yeast today!

P. S. Since Maca is serving the armed forces, your grocer might not always have it. If he doesn't, ask for Yeast Foam, your faithful standby. It, too, gives bread and rolls a grand old-fashioned flavor.

NORTHWESTERN YEAST COMPANY
1750 N. Ashland Ave. • Chicago 22, Ill.

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Family Fun

By Albert L. Zobell, Jr.

WITH the long winter evenings and the prospects that rationing will keep still more of us at home, one wonders just what can be done in the way of family entertainment, when the group gathers around. How about an old time spelling bee? Way back there in school we learned a rule of spelling: "I before e, except after c." Later on, they told us that "the exception proved the rule." There's either, neither, weird, seize, veil, their, height, leisure, reign, caffeine . . . but how many can your group name in twenty seconds by the clock?

There are other rules that can be cited, and the exceptions called.

Every word must have a vowel. But how many words can you name with all six vowels? Here's a starter: facetiously, vexatiously, unquestionably, unaffectionately, instantaneously, disadvantageously, unintentionally, ambidextrously, and unimpressably.

Another very interesting field is the proverbs. Did you ever stop to think how many of them contradict each other? There's "Nothing ventured, nothing gained," and the equally good proverb, "He who hesitates is lost." Another set is "Birds of a feather flock together," which is cancelled by "Opposites attract." Make it a game by adding to the list.

Instructors of typewriting often give students sentences containing every letter of the alphabet. It's surprising how easy it is to make a short sentence containing all the letters.

Did you ever try your hand at writing newspaper headlines? That's mental gymnastics that can be made into good fun. Take that front page story tonight. Count the space used in the head, allowing one and a half spaces for each *m* and *w*, one half space for each *i*, remember to count the space between words, and now see if you can make a better headline than the editor did. It can't be too long for the width of the column, and a short line is about as bad, and what's more important, the headline must say something.

COME, HOLY SPIRIT

A PRAYER

By C. Frank Steele

COME, Holy Spirit, light divine,
Come, fill this suppliant heart of mine;
Come with thy grace that I may see
The power of God's felicity.

COME, Holy Spirit, witness still
Of God's great love, his words fulfil
That he shall never cease to bless,
Nor leave his children comfortless.

COME, Holy Spirit, in thy care
The peace of God all men may share;
O, may the light of truth be shed
Upon the living and the dead.

COME, Holy Spirit, power divine,
Cleanse thou with fire this soul of mine;
And may thy Saints anointed be
To reign forever, Lord, with thee.



World's Grand Prize awarded the makers of Mrs. J. G. McDonald's Chocolates at the London International exposition . . . one of six world's grand prizes and 44 gold medals received for excellence.

IN this height of the holiday season, you'll find Mrs. J. G. McDonald's Chocolates a world-famous addition to every festive occasion. Choose them—as thousands of hostesses do—for their freshness and delicious goodness.

Serve them for your formal events—or with equal success, a thoughtful gesture to those friends and neighbors who drop in through the holidays.

Yes, Mrs. J. G. McDonald's Chocolates offer you a perfect way of saying "welcome"—and of offering the best of good chocolates for those you greet in your home.



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

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

THE IMPROVEMENT ERA

On The Bookrack

THE SHAPE OF BOOKS TO COME
(J. Donald Adams. Viking Press, New York. 1944. 202 pages. \$2.50.)

IN this book the author has turned the clear light of his critical values on the writings and writers of the immediate past and present, with the result that the reader can himself reach definite standards of criticism that will benefit him in all of his reading.

Divided into eleven chapters, with a foreword and an epilogue, the book will find ready acceptance by all who are interested in reading. Two statements that he makes in his foreword deserve wide consideration by writers and genuine acceptance by readers: "We shall not wear blinders or rose-colored glasses in the years that lie ahead, but we shall look up as well as down," and "... literature, during the years immediately ahead, will seek above all else to restore the dignity of the human spirit." Another statement that should interest those who wish to keep the language clean is that concerning vulgarity and profanity, in which he states that we are convinced that when we are around those who use them, of the monotony of their conversation.

This is a book that deserves wide recognition.—M. C. J.

LONE JOURNEY, THE LIFE OF ROGER WILLIAMS

(Jeanette Eaton. Harcourt, Brace and Co., New York. 1944. 266 pages. \$2.50.)

THROUGHOUT his life, Roger Williams had a passion for liberty and freedom of conscience. History relates how he established Rhode Island, the first state to include religious freedom in its constitution. But history only recently has come to recognize the other exceptional qualities that were Roger Williams': his insistence that there be a clear-cut division of church and state; his great concept of racial tolerance; his love of peace; his studiousness which began with learning a special kind of shorthand and ended with a translation of Indian words into English.

But even this does not satisfactorily explain the absorption of this book, for the author, taking an unusual man for biography, has done an unusually good job of making him live for all who will read this well-written, exciting book. Although it is written for young readers, adults will be repaid for reading it.—M. C. J.

THE UNIVERSE AROUND US

(Sir James Jeans. Macmillan Company, New York. Fourth Edition. 1944. 297 pages. \$3.75.)

BECAUSE this book has so much to offer the lay member, who, not being scientist, will gain perspective and stature through reading it, I am taking the precarious liberty of recommending it to all people. Some things in the book, Latter-day Saints will not accept, but the other things which are conducive to growth and idealism so far outweigh the few things that cannot be accepted that the book deserves wide reading. Latter-day Saints must learn to be discriminating readers. Where truth has been given them that the ordinary run of man does not have, Latter-day Saints must live by that truth, thus dismissing things which they know to be false and which in good time will be subject to revision by the authors themselves. Latter-day Saints have lived to see the change in attitude concerning the Word of Wisdom—and they will see other changes, too. To condemn the good from

a book is to be guilty of violation of one of our articles of faith: "... If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things."

Sir James Jeans is one of the thinkers of this era. Scientist of great ability, he is also philosopher, and from his book, readers will come away stimulated to try to make this earth what it should and could be. What Latter-day Saint can fail to be stirred by these words, "... the main message of astronomy is one of hope to the race and of responsibility to the individual—of responsibility because we are drawing plans and laying foundations for a longer future than we can well imagine."

That the book has won deserved popularity can be gleaned from the fact that it has been translated into thirteen languages and has passed through four editions and innumerable reprints.—M. C. J.

BRAVE MEN

(Ernie Pyle. Henry Holt and Co., New York. 1944. 474 pages. \$3.00.)

THE title for the book came from the remark of a British officer who, walking over the battlefield just as action finished, found the American boys still lying in their foxholes, their rifles grasped in firing position in their dead hands.

In the book, the author deals with the invasions of Sicily, Italy, and Normandy. And while the stories are grim in their reality, they are livened by the humor with which the American servicemen has punctuated his courageous exploits. A comforting factor in the book is that careful preparation is made months before a major movement occurs, all of which indicates that everything possible is being done to assure the greatest success to our armed forces with the least possible cost in life.

While the book strikes a high reporting note, it is much more than that, for Ernie Pyle is at once reporter and philosopher, and over and above all, a firm believer in the power of the common man to make destiny over in his own pattern—even though that pattern may cut short his life.

This book will make us more aware of the cost of freedom, and increase our determination to make a lasting peace which cannot again be disrupted by the selfishness of a few falsely ambitious people.—M. C. J.

COPPER—THE RED METAL

(June M. Metcalfe. Viking Press, New York. 1944. 104 pages. \$2.00.)

REPLET with pictures of copper mines and processes in mining copper from all over the world, this book is written in such a way that not only mining but also history come to life in its pages. No person picking up the book will be content until he has read it completely, and when he lays it aside, he will leave it with a feeling of genuine respect for this great industry and for the men who work in it.

This is an ideal family book, one that can be read aloud during cozy winter evenings, and from which each member of the family will obtain something of interest and worth in the reading.—M. C. J.

PRAYER FOR A CHILD

(Rachel Field. Illustrated by Elizabeth Orton Jones. Macmillan Company, New York. 1944. \$1.50.)

RACHEL FIELD has become a synonym for something good—to both adult and child. And through this combination of poet

(Concluded on page 42)



Could You Refuse a Child?

THIS MONTH America's children—crippled, healthy and those as yet unborn—are calling to you for help. The March of Dimes is the country's answer to the urgent need of the workers who are doing so much to diminish the tragic effects of Infantile Paralysis. When you provide for the future of these children you are making a constructive contribution to America's future. Join the March of Dimes this month!



This Advertisement Is Gladly Contributed by



HOTEL UTAH

GUY TOOMBES, Managing Director





Our Number One 'Lab'.

The Fels-Naptha Plant maintains an imposing Research Laboratory, equipped with the usual testing paraphernalia- and the usual staff of 'experts'.

Here, every day, Fels-Naptha Soap goes on trial. When the experts, with their test tubes and charts, report 'up to Fels-Naptha Standard', we know we haven't been bragging.

But our Number One 'Lab'. is an ordinary home laundry. The 'staff' is the Lady of the House. Her equipment is a washtub or washing machine and a bundle of soiled clothes. When *she* puts Fels-Naptha Soap on trial, it has to be good—or else.

There are millions of these 'Home Laboratories' in the United States. According to voluntary reports, they use Fels-Naptha because, for practical daily purposes, they find it's the best laundry soap on the market.

We'd like to see Fels-Naptha Soap tested in your laundry. And we'd also like to have your 'Laboratory Report'.



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

THE Religious Attitudes OF NOTED MEN

By LEON M. STRONG

SIR ISAAC NEWTON, noted English scientist (1642-1727), is reported to have said:

I can take my telescope and look millions and millions of miles into space, but I can lay it aside and go into my room, shut the door, get down on my knees in earnest prayer, and see more of heaven and get closer to God than I can assisted by all the telescopes and material agencies on earth. (From supplementary material for L.D.S. Seminars.)

Lord Kelvin, famous English natural philosopher (1824-1907), is reported to have said:

Every discovery I have made that has contributed to the benefit of man, He (the Lord) has given me in answer to prayer. (*ibid.*)

Samuel F. B. Morse of telegraph fame once said, as it is written:

Many a time when I was making my experiments in my laboratory at the university I would come to a standstill, not knowing what to do next. An obstacle would present itself that seemed to be insurmountable. A mental fog would cloud my mind that would not clear away. But during such times I always locked my doors, knelt down, and prayed for light and help. And light and help invariably came. (*ibid.*)

The works of Henry W. Longfellow are replete with allusions to God and his works. Perhaps the following is one of his best:

In even savage bosoms
There are longings, yearnings, strivings
For the good they comprehend not;
And their feeble hands and helpless
Groping blindly in the darkness,
Touch God's right hand in that darkness
And are lightened up and strengthened.
(From "Song of Hiawatha.")

From Francis Bacon:

A little philosophy inclineth man's mind to atheism, but depth in philosophy bringeth men's minds about to religion. (Bacon. Reported in *Familiar Quotations*, John Bartlett.)

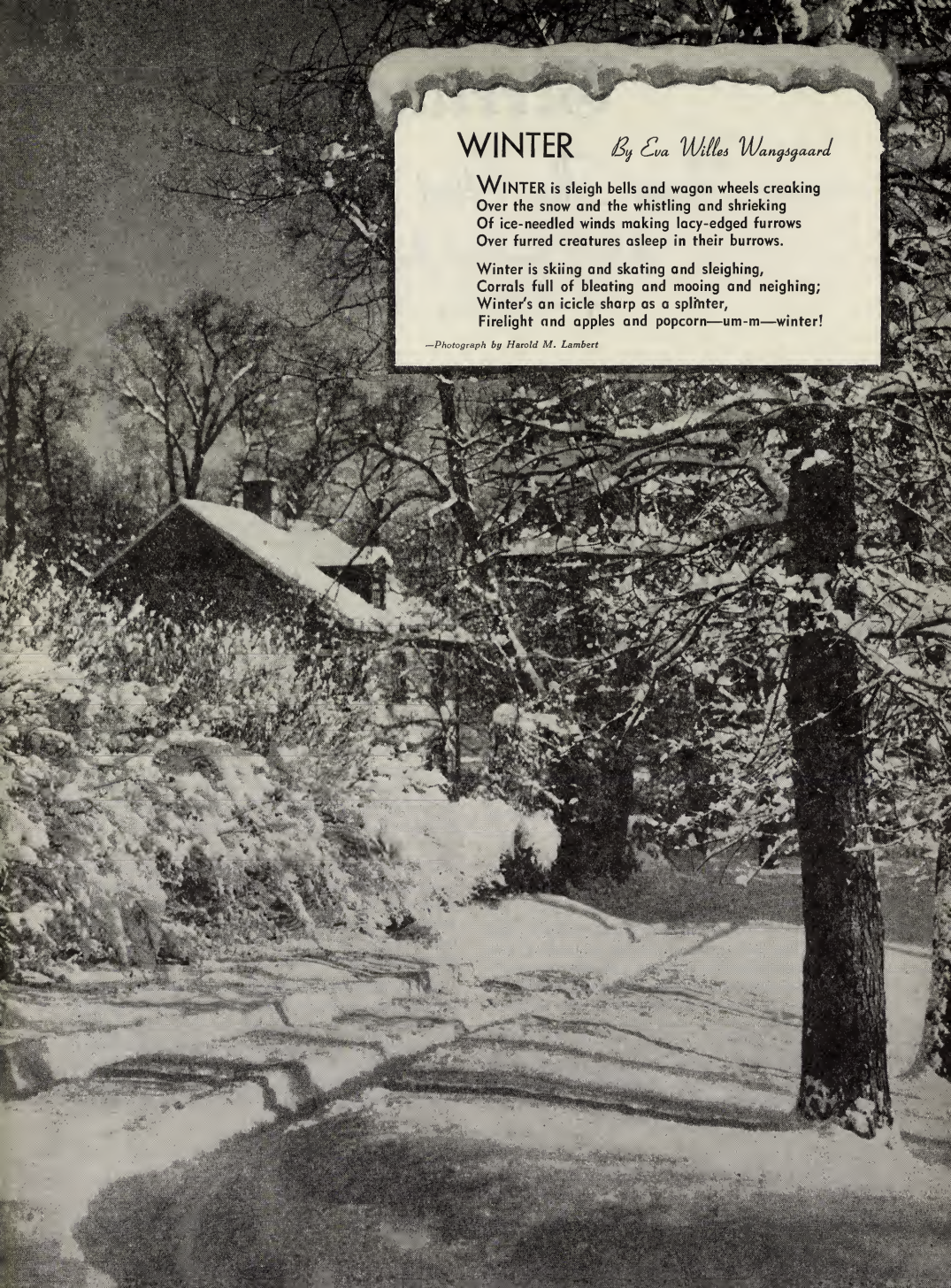
Thomas Carlyle, eminent English writer, has said:

Did I not believe that an intelligence is at the heart of things, my life on earth would be intolerable. (Thomas Carlyle, *Science and the Scientific Mind*, Laidlaw and Gibbs.)

And this from Plato, Greek philosopher:

To escape from evil we must be made, as far as possible, like God; and this resemblance consists in becoming just, and holy, and wise. (*ibid.*, p. 221.)

THE IMPROVEMENT ERA



WINTER

By Eva Willes Wangsgaard

WINTER is sleigh bells and wagon wheels creaking
Over the snow and the whistling and shrieking
Of ice-needed winds making lacy-edged furrows
Over furred creatures asleep in their burrows.

Winter is skiing and skating and sleighing,
Corrals full of bleating and mooing and neighing;
Winter's an icicle sharp as a splinter,
Firelight and apples and popcorn—um-m—winter!

—Photograph by Harold M. Lambert

Greetings

From The First Presidency

of the Church of Jesus Christ of Latter-day Saints

As the day nears, made holy by tradition as the anniversary of the birth of our Lord and Savior Jesus Christ, we again give to all the Saints in whatever land they are, our greetings, our blessings, and our love in the fellowship of the gospel of Christ. May the Lord be with you always.

In this terrible hour of earthwide woe, misery, and death, with their weight of sorrow and grief that pour in upon the households of the people, we turn to the Lord as the source of the only true solace to aching hearts and weary souls. For He said to men of all times, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

This is an hour of prayer.

Obedient to the occasion we especially send to you mothers who have lost your sons, to you wives whose husbands have been killed, to you orphans born of the slaughter of war—in whatever land you live and on whatever side your departed loved ones fought—the sympathy and sorrow of our hearts, and we humbly pray our Heavenly Father to send you comfort and an early surcease of your grief. With deep feelings of compassion we utter a like prayer to Him that He will sustain and enhearten you who are crippled and maimed, that He will close and make whole the wounds of you who are hurt, that He will heal you who are sorely racked with pain and disease. We pray our Heavenly Father to send to each and all of you, whoever and wherever you are, you who mourn and you who are plagued with affliction, the healing influences of His Spirit, to bestow upon you richly of His love and His mercy, that you may be made every whit whole in mind and body and spirit, even

as in His wisdom shall seem best for the welfare of your souls.

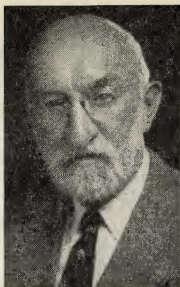
We pray for the men and women now in the service of their country, in whatever land they serve, that they who are sinful may forsake their sins and that all may come to walk in paths of righteousness so that all may have claim upon the blessings and mercies of the Lord. We pray that all may so live that the comforting influence of His Spirit may be their constant companion even in their darkest hours of dread and awful experiences, to buoy them up, to help them to know as they suffer in the depths born of evil, that God is good and kind and loving, and that mankind bring, even upon themselves, through their wickedness the cruel afflictions that are poured out upon them.

We ask our Heavenly Father to bless those of us who are at home, who have our work to do to carry on in this world cataclysm, and especially those of us, the fathers and mothers, whose sons still fight in the battle lines of the world, and the wives amongst us whose husbands fight alongside those sons in their danger and hardship and sacrifice, and the children over whom the threat of orphanage hangs so heavy, —we humbly pray Him to bless all and each of them that in the day-by-day dread that is always with them lest ill news shall come, they may feel near to Him, feel the tenderness of His mercy, and the warmth of His love.

So we pray our Heavenly Father to bind us His people, even as one, by the holy bonds of the gospel, that so united we may work for the establishment of righteousness in the earth. We ask Him to teach us the way quickly to spread the truth among the peoples of the world that the love of Christ may fill their hearts and rule their lives. We pray Him to



PRESIDENT
J. REUBEN CLARK, JR.



PRESIDENT
HEBER J. GRANT



PRESIDENT
DAVID O. MCKAY

make them to understand that to know Him and Jesus Christ whom He didst send is life eternal, to cause them to receive the word and blessing of His Son:

"Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

We beseech Him to plant in the hearts of the nations and of the leaders of nations, those sanctifying truths uttered by the Master on the Mount:

Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy.

But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

For if ye love them which love you, what reward have ye? do not even the publicans the same?

And if ye salute your brethren only, what do ye more than others? do not even the publicans so?

Be ye therefore perfect, even as your Father which is in heaven is perfect.

We pray our Heavenly Father to send peace, that this wicked and vain slaughter of His children, one by the other, may cease; that hate may leave the hearts of men, and that greed and avarice and ambition and lust for power and dominion by one over the other, may no longer abide amongst His children. We ask our Father in Heaven to bring all to understand the brotherhood of man and to seek to make it real, to fill all men with charity, forbearance, mercy, and love.

We pray Him to help us His people to spread the

restored gospel that all men may know and understand that He is our Father, that Jesus, His only Begotten, is the Redeemer of the World, the First Fruits of the Resurrection, that by his atonement every one born on earth is redeemed from the fall of Adam, and that every child of God "may be saved, by obedience to the laws and ordinances of the Gospel."

We humbly pray Him to speed the accomplishment of His purposes, that this Satan-inspired slaughter of His children, innocent of the bringing on of this conflict, may cease, that the plans of the wicked shall come to naught, that Satan may soon be bound, and that "righteousness shall fill the earth, even as the waters cover the mighty deep."

Aware of the weaknesses of the flesh and the proneness to waywardness of His children, knowing our helplessness as we stand before Him save He shall guard and protect us as held in the hollow of His hand, we ask all these blessings in deep humility and we petition for His mercy and His love, in the name of His Beloved Son Jesus Christ, in whose name we are taught always to pray.

Heber J. Grant
J. Reuben Clark, Jr.
David O. McKay

First Presidency

"Behold the Lamb of God, Which Taketh

JESUS CHRIST is the Redeemer of the world, and that testimony must come to every child of God, for it is written that "every knee shall bow and every tongue confess that Jesus is the Christ."

OUR friends of the air: Jesus, returning from his forty days in the wilderness, came into the midst of the multitude gathered together at Bethabara to hear John and receive of his baptism, whereupon John proclaimed: "Behold the Lamb of God, which taketh away the sin of the world." The next day Jesus came again, and John bore further witness, this time regarding the manifestation of the Holy Ghost at the baptism of Jesus, saying: "And I saw, and bare record that this is the Son of God."¹

So solemnly testified John to the Jewish world and to all men born on earth in whatever time; and in this testimony is bound up the basic truths of Christian faith and knowledge,—the identity of Jesus as the Messiah, the fall of Adam, and the atonement for

Adam all die, even so in Christ shall all be made alive."²

These testimonies all hold but one language,—that Jesus Christ is the Redeemer of the world, and that testimony must come to every child of God, for it is written that "every knee shall bow, and every tongue confess that Jesus is the Christ."³

TOMORROW is the anniversary of the day that Christian tradition has fixed as the day of the birth of Jesus, this Lamb of God, so foreordained before the foundations of the world to atone for the Fall of Adam.

But the birth of the Atoning Sacrifice, the Lamb of God, had also been foretold by the ancient prophets of Israel. Isaiah declared: "... Behold, a virgin shall conceive, and bear a son, and shall call his



PRESIDENT J. REUBEN CLARK, JR.

IN these days when antichrists are abroad, just as Jesus foretold nearly two thousand years ago, denying Jesus, his Sonship and Messiahship, belittling things of the Spirit and magnifying all the pleasures of the flesh, it is fitting that we who accept the gospel of Christ should declare our testimonies of the truth, for as he said: "... ye shall know the truth, and the truth shall make you free."

Adam's fall by Jesus the Christ, the Only Begotten of the Father.

But John was not alone in this exact testimony of Christ as the Lamb of God, the Redeemer—and I shall tell my story today mostly in the recorded language of God the Father, of Jesus the Christ, and of God's servants and prophets.

Years after the baptism, John, the Revelator, was to speak, under divine inspiration, of the "... Lamb slain from the foundation of the world"; and Peter declared we are redeemed "with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world."⁴ While Job cried out to his heckling friends in an ecstasy of joy and triumph: "... I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God."⁵ Paul, addressing the Corinthians in that great sermon on the resurrection, declared: "For since by man came death, by man came also the resurrection of the dead. For as in

name Immanuel ... " which being interpreted," says Matthew, "is, God with us."⁶ The Psalmist sang of him as begotten of the Father,⁷ and spoke also of his goodness and mercy and righteousness, of his care for the poor and the needy whose souls he would save;⁸ the Psalmist boasted of the Messiah's strength and power, of his justice and judgment, and declared that through him the throne of David should endure forever;⁹ he repeated a supplication of

told in graphic detail of the agony on the cross even to Christ's almost despairing outcry, when all had forsaken him: "My God, my God, why hast thou forsaken me?"¹⁰

When the hour was near for Jesus to come to earth and take a mortal body, an angel told Mary she should bear a son¹¹; and to Joseph the husband of Mary he revealed that the son should save his people from their sins.¹² The unborn John bore witness to the pres-

WE declare that man may in himself overcome the spiritual death by so living and observing the commandments of God that he may ultimately again stand and live in the presence of God.

the Lord to the Father¹³ and proclaimed the Lord a priest of Melchizedek who should judge among the heathen¹⁴; he

¹1 Cor. 15:21-22.
²Isaiah 45:23; Rom. 14:11; Phil. 2:10-11; Mosiah 27:31; D. & C. 88:104.
³Isaiah 7:14
⁴Matt. 1:23
⁵Psa. 2
⁶See Ps. 72
⁷See Ps. 89
⁸See Ps. 102
⁹See Ps. 110

ence of Deity when Mary visited Elizabeth.¹⁵ On this hemisphere Jesus himself foretold his birth as of the next day.¹⁶ In Palestine, an angel announced the birth to the shepherds tending their flocks on the hills, while a multitude of heavenly voices caroled, "Glory to God

¹¹See Ps. 22
¹²See Luke 1:26-38
¹³See Matt. 1:18-25
¹⁴See Luke 1:39-56
¹⁵See III Nephi 1:4-14

¹John 1:29, 34
²Rev. 13:8
³Peter 1:19-20
⁴Job 19:25-26

Away the Sin of the World" .

*WE do not deny his resurrection;
we proclaim it, in its most literal
sense. We declare that Christ took
up the very body he laid down.*

By PRESIDENT J. REUBEN CLARK, JR.

Of the First Presidency

*Delivered over KSL and the Columbia Church of the Air, from
the Salt Lake Tabernacle, Sunday morning,
December 24, 1944, at 11 a.m., M.W.T.*

in the highest, and on earth peace, good will toward men."¹⁹ His star appeared in the heavens.²⁰ Then was fulfilled the great prophecy of Isaiah: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace."²¹

So was the birth of the Lamb of God foretold long before and chronicled and witnessed at the time.

Who this person is who came to earth thus heralded by the heavens, is told to us by St. John in the mighty preface to his gospel:

In the beginning was the Word, and the Word was with God, and the Word was God.

*WE do not deny the miraculous in Christ's life;
we accept it as the most natural manifestation
of the power and authority of the Son of
God, whether the miracles be of healings or those
sometimes called "nature miracles," which to us
testify directly of his creative power.*

The same was in the beginning with God.

All things were made by him; and without him was not any thing made that was made. . . .

He was in the world, and the world was made by him, and the world knew him not. . . .

And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.²²

And in the prayer of the Great High Priest, Jesus himself besought the Father: "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was."²³

THUS Jesus is the Christ, the Only Begotten of the Father, the Creator of the World and all it contains, the Redeemer of its people, the children of God, all of them, the Word that is God.

Nor do we who rejoice in these witnesses and their testimonies and who are blessed with a pure testimony of the truth of the gospel of Christ, give up one hairsbreadth of that full divine stature

given to Jesus, the carpenter of Nazareth, by the scriptures; we accept it without cavil or reservation.

We cherish in our hearts the witness which God himself has borne of his Son.

We recall that when Jesus came up out of the water, after John had baptized him "to fulfill all righteousness," the Holy Ghost descended upon him, and God the Father's voice came from the heavens, declaring: ". . . This is my beloved Son, in whom I am well pleased."²⁴ We acknowledge that the same voice and the same message came to Peter, James, and John, as Jesus communed with Moses and Elias at the time of the Transfiguration.²⁵ We declare

that the same voice and same message came, in our dispensation, to the boy Prophet Joseph praying in the woods.

With equal fervor we keep ever present in our minds the testimonies of Jesus himself about himself.

We remember that when in the temple at twelve, he said to his mother and

out, saying: ". . . Take these things hence: make not my Father's house an house of merchandise."²⁶

We rejoice in the contemplation of the words of Christ's great sermon to Nicodemus, a "ruler of the Jews" who came to him timidly by nightfall: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved";²⁷ and likewise we have joy and see salvation in his great declaration to the woman of Samaria: ". . . I that speak unto thee am" the Christ.²⁸

We do not forget that while at the Feast of the Tabernacle, he solemnly testified to those about him in the temple: ". . . Ye are from beneath; I am from above; ye are of this world; I am not of this world. . . . I speak to the world those things which I have heard of him. . . . When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things"²⁹; nor do we forget that later in Jerusalem as he taught the parable of the Good Shepherd, he again testified: "Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I re-

*To the millions of the humble and honest in
heart who are discouraged, weary, grief
stricken, despairing, and who would see Jesus,
and who, seeing him, would know him, we repeat
the words spoken by Jesus to this generation.*

Joseph, who had sought for him three days: "How is it that ye sought me? wist ye not that I must be about my Father's business?"³⁰

We do not forget that when he first cleansed the temple of the money changers and those selling therein oxen and sheep and doves, he drove them

ceived of my Father."³¹ Likewise it is in our memories that at the time of his arrest, as he bade Peter, who would have used force, to put up his sword, Jesus said: "Thinkest thou that I cannot now pray to my Father, and he shall

(Continued on page 52)

¹⁹Luke 2:8-20

²⁰Matt. 2:1-12; 11:3; 11:3

²¹Isaiah 9:6-7

²²John 1:1-3, 10, 14

²³John 17:5

²⁴Matt. 3:17; Mark 1:11; Luke 3:22

²⁵Matt. 17:5; Mark 9:7; Luke 9:35

²⁶Luke 4:9

²⁷John 2:16

²⁸John 3:16-17

²⁹John 4:26

³⁰John 8:23, 26, 28

³¹John 10:17-18

The Prophet Joseph Smith—

This address was presented Sunday, December 10, 1944, at the Logan L.D.S. Institute at special services commemorating the birth of the Prophet Joseph Smith

By PRESIDENT
DAVID O. McKAY

Of the First Presidency

DECEMBER 23, 1944, will mark the one hundred thirty-ninth anniversary of the birth of the Prophet Joseph Smith. I commend the faculty of the Logan Institute for having planned to hold a special annual commemorative of this great man. It is high-

me to come to jail with you—and do you think I would forsake you now? But I will tell you what I will do; if you are condemned to be hung for treason, I will be hung in your stead, and you shall go free. (Vol. 6, page 616, *History of the Church*.)

There is something great about a man who can so impress other able, sincere men that they are ready to die with him or for him. As with the Savior, so it will be with Joseph Smith, God's chosen servant—he will grow in greatness and honor as the centuries pass.

However, it is of Joseph Smith not only as a great man, but as an inspired

THERE is something great about a man who can so impress other able, sincere men that they are ready to die with him or for him.

ly fitting that they do this. In the ultimate analysis the Logan Institute itself, as other Church schools, owes its very existence to the revelations given to Joseph Smith. Furthermore, such a service is fitting, because all are profited by the contemplation of true greatness, especially when that greatness is the result of inspiration from the Lord. Carlyle has aptly said:

Great men taken up in any way are profitable company. We cannot look however imperfectly upon a great man without gaining something by him. He is the living light-fountain which it is good and pleasant to be near. The light which enlightens, which has enlightened the darkness of the world; and this not as a kindled lamp only, but rather as a natural luminary shining by the gift of heaven; a flowing light-fountain as I say, of native, original insight, of manhood and heroic nobleness; in whose radiance all souls feel that it is well with them.

Joseph Smith was just such a "light-fountain." Great men have ability to see into the heart of things. They discern truth. "They change the currents of men's thoughts, and set a new fashion in the world. Men gather round them and criticize them, point out where they fall short, and show how the thing could have been better done in some other way; but the critics die and are forgotten, and the great man lives on forever."

There were those who hated Jesus when He walked as a man on the shores of Galilee, and there were others who felt as Thomas did when he said: "Let us go and die with him."

Likewise, there were those who scorned Joseph Smith and scoffed at his teachings when he declared that he had received a revelation from the Lord. There were others who loved him and felt as Willard Richards:

Brother Joseph, you did not ask me to cross the river with you—you did not ask me to come to Carthage—you did not ask

servant of the Lord that I desire to speak on this occasion. Indeed, Joseph Smith's greatness consists in divine inspiration.

AS EVIDENCED IN HARMONY OF
TEACHINGS WITH THOSE
OF JESUS

CHARLES A. ELLWOOD, author of
Man's Social Destiny, printed in
1929, wrote that—

... the religion of the future cannot be based upon historical Christianity, but must, in order to avoid misunderstanding, go back to the teachings of Christ as recorded in the gospel.

Said the Prophet Joseph one hundred years previously:

The Church of Jesus Christ was organized in accordance with the order of the Church as recorded in the New Testament.

Nobody can study critically and intelligently the restored gospel of Jesus Christ without being deeply impressed with the harmony of the teachings with



PRESIDENT DAVID O. McKAY

tion. He asserts that this Power that makes for truth, for beauty and for goodness is not less personal than we. Continues Dr. Dinsmore:

This leap of faith is justified because God cannot be less than the greatest of his works, the Cause must be adequate to the Effect. When, therefore, we call God personal, we have interpreted him by the loftiest symbol we have. He may be infinitely more. He cannot be less. When we call God a Spirit, we use the clearest lens we have to look at the Infinite. As Herbert Spencer has well said: "The choice is not between a personal God and something lower, but between a personal God and something higher."

ON these three fundamentals of religion, there can be little or no doubt about the harmony of the teachings of the Restored Church with those of the Savior—the Doctrine of God; his Doctrine of Sin and Salvation; and the Doctrine of Immortality.

those given by the Lord and Savior Himself when He was on the earth with His disciples. Consider, for example, the Prophet's revelation concerning the Creator—God as an intelligent Being, one who is, as Jesus taught, "Our Father in heaven." Applying the words of a distinguished writer (Charles A. Dinsmore of Yale), Joseph Smith makes one bold and glorious affirma-

Joseph Smith's doctrine that Jesus Christ is the only Begotten of the Father, the Savior of the world, is identical with the teachings of Jesus Himself and His apostles.

So also is his doctrine of the persistence of personality after death.

On these three fundamentals of religion, there can be little or no doubt about the harmony of the teachings of

On Doctrine and Organization

JOSEPH, the seer, grasping the eternal nature of love as the divinest attribute of the human soul, as an everlasting attribute of the spirit, revealed the eternity of the marriage covenant, a doctrine so beautiful, so logical, so far-reaching in its significance that if it were adopted in its entirety, many of the present evils of society might be abolished.

the Restored Church with those of the Savior—the doctrine of God; His doctrine of sin and salvation; and, the doctrine of immortality.

The same harmony is found in the teachings of other principles of the gospel such as faith, repentance, baptism, laying on of hands for the gift of the Holy Ghost, ordination to the priesthood, his teachings on "knowledge, temperance, godliness, brotherly kindness, charity," etc.

PREDESTINATION

It is evidence of greatness when a man "chooses the right with invincible resolution"; it is evidence of inspiration when he decides authoritatively questions that have been misunderstood for ages by leading thinkers and theologians of the world. One such teaching was the problem of predestination. Said the Westminster Confession:

Election to eternal life is not founded on foresight of faith and obedience, but it is a sovereign act of God's mercy whereby according to the counsel of his own will some men and angels are predestinated to everlasting life and others foreordained to everlasting death.

These angels and men, thus predestinated and foreordained, are particularly and unchangeably designed; and their number is so certain and definite that it cannot be either increased or diminished.

Those of mankind that are predestinated unto life, God, before the foundation of the world was laid, according to his eternal and immutable purpose, and the secret counsel and good pleasure of his will, hath chosen Christ unto everlasting glory, out of his mere free grace and love, without any foresight of faith or good works, or perseverance in either of them, or any other thing in the creature as conditions, or causes moving him thereunto; and all to the praise of his glorious grace.

This doctrine is satirized by Robert Burns in these words:

O Thou that in the Heavens doest dwell,
 Wha, as it pleases best thyself,
 Sends ane to Heaven an' ten to Hell
 A' for thy glory,
 And no' for onie guid or ill
 They've done before thee!

Luther, Melancthon, Zwingli, John Knox, have all debated this question, and Protestant churches from their day to this have wavered concerning it. The

Prophet Joseph Smith emphatically denounced the doctrines as false and said:

To every man is given an inherent power to do right or to do wrong. In this he has his free agency. He may choose the right and obtain salvation, or he may choose evil and merit abomination, but one man is not predestined to do evil and another predestined to do good.

It is interesting to note that seventy years after Joseph Smith made that statement, the Presbyterians in general assembly on May 22, 1902, by a vote of six hundred to two, adopted the unanimous report of a revision committee which had been at work on the subject two years. This is what they say:

Following this broad statement are two overtures, the first discusses any doctrine of predestination and asserts clearly that God loves all mankind and does not rejoice in the death of any sinner and that no man is condemned except on the basis of his own sin.

Henry Van Dyke said in 1902:

The Presbyterian Church today does not believe that some men are created to be

Not so with the Prophet Joseph Smith! The advocates of infant baptism taught regarding little children:

Infants who come into the world are not only destitute of knowledge, righteousness, and holiness, but have a natural inclination to evil and only evil.

The poet Burns, referring to people who are in Hades, mentions "Twa span lang unchristened bairns," and even to this day six denominations baptize infants. Boldly and fearlessly, and speaking as one having assurance that he is right, the Prophet Joseph said: "Little children are holy and are sanctified through the atonement of Jesus Christ." In 1902, in that same Presbyterian Assembly to which I before referred, the Creed was revised to read: "All who die in infancy are chosen of God and saved through his Spirit." And Henry Van Dyke, commenting upon that, said: "The Presbyterians today believe all who die in infancy are saved by Jesus Christ."

UNIVERSAL SALVATION (BAPTISM FOR THE DEAD)

THE Prophet's penetrating insight into eternal truth and justice is seen also in his teaching regarding universal salvation.

"Except a man be born of the water and of the spirit, he cannot enter into the kingdom of God." So spake Jesus to Nicodemus; and to His apostles He said:

... go ye into all the world, and preach the gospel to every creature. He that believeth

A CAREFUL analysis of the organization of the Church reveals the fact that it imposes all the strength of a strong central government, and every virtue and necessary safeguard of a democracy.

saved and others to be damned, and to guard against misapprehension on the subject, I wish to say unmistakably that God has not put any barrier between any human soul's salvation.

INFANT BAPTISM

SINCE the days of Luther, infant baptism has been another moot question. Justification by faith only, as taught by the early reformers, would logically lead to a rejection of infant baptism. Zwingli himself at the beginning of his career as a reformer doubted the efficacy of infant baptism, but note this: "The extravagances of the Anabaptists at Zurich confirmed him in accepting the principle of infant baptism." His judgment led him to reject it, but the "extravagances" of the people made him yield and he accepted it.

and is baptized shall be saved; but he that believeth not shall be damned. (Mark 16: 15, 16.)

Accepting these statements as true, as they are, zealous, but misguided Christians have condemned to eternal punishment all who have died without confessing belief in Christ, or having been buried with him in baptism.

To illustrate: A Chinese student, returning to his homeland, having graduated from one of our leading colleges, was in conversation with a Christian minister, also en route to China. When this minister urged the truth that only through acceptance of Christ's teachings can any man be saved, the intelligent Chinese said: "Then what about my ancestors who never had an oppor-

(Continued on page 45)

A MORMON WIFE

The Life Story

By

MARY GRANT
JUDD

DAUGHTER OF PRESIDENT
HEBER J. AND AUGUSTA WINTERS
GRANT



AUGUSTA WINTERS GRANT AS SHE APPEARED
AT ABOUT EIGHTEEN YEARS OF AGE

III

AUGUSTA GOES AWAY TO SCHOOL

WHEN Augusta had taken advantage of all the educational opportunities her home town afforded, her greatest ambition was to go away to school. "In this my parents encouraged me, although the townsfolk dubiously shook their heads and prophesied that 'Oscar Winters was going to spoil that girl.'" She went with her older sister, Delia, to Provo to attend what was then the Timpanogos University—forerunner of Brigham Young University. Although her parents always encouraged her in her ambition, they had no ready money to pay for her education, so Augusta would go to school one year and teach the next, saving the greater part of the money earned to help pay her tuition.

It was at this time when she was sixteen that Augusta commenced writing her journal; and of the place in which they lived while in Provo, she records: "The room we sleep in is rather open—no fire in the room ever. We can see the stars shining through an open place in the roof. We take a bath with the temperature about down to zero. In the sitting room it is more cozy. We are very comfortable here, although we have to chop our own wood, but that is good exercise for us and keeps us from having dyspepsia—probably. We have one stick that we have chopped on nights and mornings for a week, but failing to make much impression on it concluded to bring it in and burn it off. It makes a cheerful fire." They rented the room from friends and paid for it in produce supplied by their father.

In order to get their own breakfast, do household tasks, and get off in time for school, it was necessary for the girls to arise at 5:30 a.m. It is doubtful if

they could have stood the grind had it not been for the frequent encouragement that traveled across "Provo Bench" in their father's wagon in the shape of good things to eat prepared by their loving mother. And week ends they often went home with their father, although it was terribly cold as they rode across the "bench."

"We always had to get out and walk up the sand hills and oh, the piercing cold winds from Provo Canyon as we traveled across this bleak ten miles. And Father—how many, many times he traveled this hard, cold way that winter, driving his team with hands nearly frozen to bring us supplies of rosy apples and Mother's home-cooked goodies—mince pies, doughnuts, bread, roasts, chickens, etc. How our parents had to sacrifice for their children to get an education!

"About Provo Bench Father used to say, 'You will see the day when the whole of this bench will be settled with houses, orchards, and gardens in one continuous stretch along the whole way.' He often prophesied in this way, and then at the seeming absurdity of it he would say with a laugh, 'Do you believe it? I don't.' For we could hardly imagine such a transformation when there wasn't a single house along the way."

The day following her arrival at the Timpanogos University, Augusta recorded in her journal: "I shall endeavor to improve every moment," and later, "I am getting along fine with my lessons and like to study." Still there were many times when all thought of lessons was thrown to the wind. This is amply proved by such entries as this: "We went to a party, danced till four a.m." (And this, by the way, is a story she didn't repeat to her granddaughters.)

In those days a girl was not thought popular unless she had numerous proposals. Mother received her first offer of marriage when she was only seventeen (which was considered a marriageable age in those days) but was too bashful to record it in her diary. The young man, not dreaming of a refusal, told her to take all the time she wanted to make up her mind. "But," she says, with spirit, "I didn't need any time to decide that question."

From others I have heard that as a young woman, my mother had the unusual combination of an olive complexion, dark brown hair and blue-gray eyes with black lashes. These "Winters' eyes," noted for their loveliness, were shared by her sisters, and many a swain fell a prey to their fascination. Refused by one sister, a beau could easily transfer his affections to another, and this

was the case with "Joe" who, rejected by Augusta, proffered his hand and heart to Delia.

The second proposal happened under the old apple tree at the garden gate, and while it was in progress the younger sisters listened shamelessly in their little room under the eaves where they were preparing for bed. "When Delia said, 'This is so sudden,' or something to that effect, he asked, 'What do you think I've been coming up here so promptly for, every Sunday evening?' Poor Joe! Two refusals from one family were calculated to take away some of his conceit. Who was it said, 'Conceit—the greatest gift of God to little men'? Joe was little, and he was conceited."

There was one particular admirer of the sisters who planned his campaign by keeping them guessing. He must have understood feminine curiosity, for Augusta questioned her diary: "Which one does he come to see, Delia, Susie, or me?" Perhaps if he had been more intriguing, she might have tried to find the answer; but he seems to have been somewhat dull; so leaving him to the mercy of her sisters, she left him sitting stiffly in the parlor and went to bed.

In the spring, the sisters returned to Pleasant Grove, enthusiastic over attending school away from home and imbued with the idea of a second year at Timpanogos University.

But it was found to be out of the question. The eighth child that frail little Mary-Ann Winters brought into the world was about to make its appearance. In September a sweet baby girl, Helen-Mar, joined the household. Her brother, Arthur Ray, but two years older had come to fill the empty place in his mother's heart four years after little Nathan had been laid to rest under the apple tree in the "back lot."

Little Helen-Mar, being Delia's junior by nineteen years and Augusta's by seventeen, came to hold in the hearts of the older girls a place more nearly resembling that of a daughter than that of a sister.

Mary-Ann depended more and more upon her capable daughter Delia, who,

of AUGUSTA WINTERS GRANT



with the able supervision of Grandmother Pratt, now assumed many of the family duties. Delia developed into a splendid cook and, even at that early day, evinced those tendencies which, in later life, enabled her to carry through to complete success numerous projects of a business nature. She became an outstanding woman among her sex, and in many of her ideas was far ahead of her time. Her undertakings, because of the benefits they brought to numerous other women, were in the final result philanthropic.

But Augusta was not found wanting either. When the elder sister went to Salt Lake to conference, Augusta records that she cooked and served to the threshers the first meal she had prepared all by herself. They praised her cake and biscuits which was highly elating to the young cook.

And happiness supreme! When Delia returned from Salt Lake, she brought with her a new organ which she and Augusta paid for at the rate of ten dollars a month. This was the first organ in town and for a long time the only one. When "Uncle Moroni" came down at Christmas time, he taught Augusta how to play it, and with this slight preparation, and what she picked up herself, she soon became the music teacher of the town.

When my mother was eighteen years old, her father sold a yoke of oxen and gave each child ten dollars to invest in the new cooperative store in Pleasant Grove, and this when ready money was almost as scarce as the proverbial "hen's teeth." Thus the young people, besides being impressed by the generosity of their father, were inspired by his confidence in them and learned something of the handling of money. But let my mother tell the story:

"The stock advanced quite rapidly and with the new year, I begged to be allowed to take my share out, now amounting to \$17.50, and go to school for one term at the Deseret University (as it was then called), in Salt Lake City. My parents made no objection though they could not afford to give me any more money at that time. There were six of us children in the family by then, and I was not the oldest. So I started off with my seventeen dollars and fifty cents. And this is how I spent it:

"For tuition, six dollars, my course including every subject I was advanced enough to take at that time; books, six fifty; I paid my tithing then and always thereafter, so I was left with not quite five dollars for incidentals.

"I had only one dress, a red and black plaid flannel that Delia had made for

me over a year before in Provo and I wore it the whole time, and when it began to wear out in the front I bought some calico and made an apron to wear over it to finish out the ten weeks, and then I went home."

Perhaps her struggle to go to school has something to do with her appreciation of it and is one reason why she remembered so much that she learned. At any rate, whenever her family want to know the correct spelling of a word or its exact meaning, they don't look in the dictionary; they just "ask Mother." She, however, gives credit to the methods of early days which, in her opinion, were more thorough and "seemed to produce better students than our present system that turns out college graduates who can't spell 'raisin' or 'separate'!"

Augusta was delighted beyond measure with her new environment, and wrote: "I love to go to school." There were opportunities to be enjoyed in Salt Lake that Provo could not have afforded her. Entries such as these were not uncommon in the diary: "Three seats for the theater every Monday night. Saw John McCullough Sawtelle, Miss A. Adams (mother of the famous Maude). Saw *Romeo and Juliet*; also *The Gladiator* and many other plays. The seats come to Mrs. Cannon through *The Deseret News*, her husband being the editor of it, and she being unable to go out this winter, gives them to me."

When asked who went with her on these occasions, Mother replied, "I in-

vited my chum, Nina Farr, who lived on the other side of the block. But do you think I would ask my cousin, Thone, who lived just across the street, though he often took me to parties, and I am sure would have been delighted to escort us? I couldn't think of it; that would have been too forward; so the third ticket had to be wasted."

Having pioneered the way, and proved that it could be done, Augusta had little trouble the following winter in persuading her parents to allow her two sisters, Delia and Susie, to come to Salt Lake with her, where all three were soon happily ensconced in the George Q. Cannon home where Augusta had stayed the preceding winter. President Cannon's niece from St. George, Anna Maria Woodbury, was also there. "I fear," says my mother referring to that time, "that Aunt Martha's patience must have been tried many times, for we were lively girls."

There seemed to be nothing in reason that the girls weren't willing to do in order to keep on with their schooling.

(Concluded on page 34)

LEFT TO RIGHT, FRONT ROW: DELIA WINTERS, PAULINA ELIZA BROWN, HELEN ALEXANDER, AND LAURA LARSON; BACK ROW: EMMA LARSON, AUGUSTA WINTERS, SUSIE WINTERS, SUSAN BROWN; SEATED: ANNIE LARSON.



MAN'S ETERNAL *Belief in*

"If men die, shall they cease to live?" Since the beginning of human history this question has been asked and written about. As to the sources which treat of this question there is a vast reservoir of wisdom which took shape with the advent of man upon the earth. From the historical point of view, we have no documents whatever if we go back a greater distance than five or six thousand years, and no one can tell, says Maeterlinck, the Belgian historian, how the ancient religions were founded. "When we become aware of them, we find them already complete in their broad outlines and principles." Not only are they complete, but the farther back we go, the more perfect they are, the more unadulterated, the more closely related to the loftiest speculations of our modern times. Rudolph Steiner, a German scholar, says that what we read in the Vedas, the Hindu scriptures, gives us only a faint idea of the sublime doctrines of the ancient teachers, and even these are not in their original form. It seems that the more ancient the texts, the purer, and the more awe-inspiring are the doctrines which they reveal. The texts which we possess are the sacred books of India which corroborate in teachings those of Egypt and Persia. To the western world, these documents have become known only within the past century.

It is certain that no religion, whether it be of God or human theory has swayed the thought of mankind unless it has discussed the "immortality of the soul." All are agreed that the spirit survives after death. It is quite natural that life in the hereafter is differently interpreted as to conditions, yet death does not end our existence, for man lives eternally. The conviction of immortality is and always has been universal. Death is the "entrance to a higher life."

EGYPTIAN CONCEPTIONS OF IMMORTALITY

"To the Egyptian," says Sir Flinders Petrie of the University of London, "immortality was an axiom of life." In the earliest graves there is provision for the future life. The Egyptian looked on death as the going forth "into a garden after illness, or returning to the house of God after captivity." He recognized the illumination or intelligence that enlightened him, and the many tombs found in the Nile valley are the burial places of the body for the preservation of which the tombs were built. In the long ages of the history of Egypt, it was natural that different interpretations of death and the hereafter were prevalent, just as they are today among peoples who inhabit a given country. There were rituals for the dead, and far back in their history, can

be traced the belief in "crossing the water of death to the next world." One of the earliest beliefs was that of the soul wandering about the cemetery seeking food, and "down to late times there are figures of the goddess in the sycamore trees giving food and drink to the souls of the departed. This was not only a symbol of spiritual sustenance, but actual offerings of food were made at the grave. . . ." Egypt rising to its height of civilization, had what is known as the Osiris worship described in the "Book of the Dead." When the deceased appeared before the god Osiris, he was supposed to recite a "Negative" confession. This confession is found in thousands of tombs, for the confession was deposited with the mummy for its guidance to the other world. All phrases begin with the negative "not."

I have not done injury to men.
I have not depressed those beneath me.
I have not known vanity.
I have not been a doer of mischief.
I have not done what the gods abominate.
I have not caused hunger.
I have not caused weeping.
I have not diminished the offerings to the gods.
I have not done injustice.
I have not stolen.
I have not been lazy.
I have not been impure.

The dominant belief of the Egyptian, from the beginning was that of the immortality of the soul, and future happiness in company with the gods for all, except the positively wicked.

THE HEBREW CONCEPTION OF IMMORTALITY

THE Hebrew concept of immortality was based on its faith in God or Jehovah who had a purpose in all his creation, and who revealed his will to his children that they might live by it. It was the prophets who taught the Word of God, and from the earliest days they were the religious teachers. "Devout men, who held firmly to a faith in God who revealed his will as



MT. SINAI

In the land where Moses toiled to save the Israelites. Plain of Assemblage from the summit of the Mount of the Law.

—Photographs, Underwood & Underwood

a guide and inspiration of conduct." It was the divine standard which could give men foothold in this unstable world. Men were to find their relationship to their Creator, which was an eternal tie here and hereafter. Men who committed themselves to the divine standards of God became his instruments to give his prophetic messages to the world. The standards they maintained were not of their own creation, but were divine, since they expressed God's mind for the world, and were immutable. This was the message of Isaiah. The individual came to his own through prophetic thought. Community of conviction grew up and this conviction bound men into a brotherhood to serve the divine ends. To such communities, God would give the victory. Many students of the Old Testament tell us that faith in immortality made its way among the men only who were religiously inclined, and it is true that many of the parties that grew up in Jerusalem, long before Christ was born, were not interested in the question at all. A new order was to appear in the earth, because God brought the world, as well as man, into being to manifest His will. "The fulness of the whole earth was God's glory. It, like man, had been turned aside from its true end through the moral confusion which reigned in it. But in the day, when God revealed himself, it should

IMMORTALITY

By President Levi Edgar Young

OF THE FIRST COUNCIL OF THE SEVENTY

all return to the order which was eternal, because it was that which was in God's mind when he created it."

The sublime faith in God as shown in all the writings of the Old Testament indicate that this life on earth is but a period of preparation for the life hereafter. From the Psalms we have "The Lord is my shepherd. . . ." and in the nineteenth chapter of the Book of Job, we have Job crying out in his great sorrow:

Oh that my words were now written! oh that they were printed in a book!
That they were graven with an iron pen and lead in the rock for ever!
For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth:
And though after my skin worms destroy this body, yet in my flesh shall I see God. . . .
(Job 19:23-26.)

How safe are the righteous who trust in God!

I will lift up mine eyes unto the hills, from whence cometh my help.
My help cometh from the Lord, which made heaven and earth.
The Lord is thy keeper: the Lord is thy shade upon thy right hand.
The sun shall not smite thee by day, nor the moon by night.
The Lord shall preserve thee from all evil: he shall preserve thy soul.
The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore.
(Psalms 121:1, 2, 5-8.)

The Jews naturally came to believe in the resurrection of the body. Since the kingdom was to be on the earth, the dead must come back in bodily form in order that they might take part in the kingdom.

THE CHRISTIAN IDEA OF IMMORTALITY

JESUS was in Jerusalem winning the belief of many by his acts of kindness and his blessings to the poor, when at night a man of prominence and of wealth, a teacher and ruler, came to him to inquire about the kingdom of heaven. His name was Nicodemus, and he was a ruler of the Jews and a member of the Sanhedrin. Jesus had strangely attracted him. Some word of the Master had entered his heart and the impulse to go to him was irresistible, and he came to ask for light. He was in mental darkness and confusion, and he came to inquire about the kingdom of heaven.

*Adam C. Welch, *Hebrew Conceptions of Immortality*

"Rabbi," he said, "we know that thou art a teacher come from God." (He called Jesus "Rabbi," a term of greatest respect.) "For no man can do these miracles that thou doest, except God be with him." Jesus answered and said unto him: "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." And to the question: "How can a man be born when he is old?" Jesus answered, "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." It must be entered by life, a new life. Three years afterward this Jewish ruler came again to Christ, who had been crucified, and brought spices and fine linen to wrap in them the body of his Lord and to anoint it for his burial.

One day as Jesus was sitting on the well of Jacob resting, a woman of the country came to draw water. He asked her to give him drink, for she could draw from the deep well. Soon she heard such words as she had never heard before as she stood before the Master during the "quiet of a Syrian noon brooding over the plain. . . . Everyone that drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become within him a well of living water springing up into eternal life." Soon the well and the water had passed from their thoughts. When she declared that she knew that the Messiah should come, Jesus calmly said: "I am he." She left her water jar beside the well. Her errand was forgotten. She hastened back to the town and bade the men she met come and see him. They came and begged him to remain with them, and he did. He taught them in words of such greatness and authority. "I am the Truth. . . I am the Life. . . I am the

Resurrection. . . I give unto men eternal life. . . Come unto me and I will give you rest. . . Because I live, ye shall also live. . . He that followeth me shall have the light of life." Thus he declared his mission to the world. It was to give life, and life eternal. Man is to have a new gift of life. He is to live forever more with his affections, his virtues, his accomplishments, his earnings, all that is good. In these words and in his prayer: "Thy kingdom come, Thy will be done," he gave us for all time teachings concerning immortality. The Christian immortality is based upon a conception of God, seeking to raise man to a higher stage of moral and spiritual life and to bring him back to heaven. The worth of man is revealed in God's will to save him to the high destiny to which he calls him. Nothing is clearer than that there came into the world with Jesus Christ a new, fresh, and incomparable power to recreate the lives of men and to open the hereafter to them for which they might work and live. In the words of St. Mark, the all-comforting message of immortality is given to us.

And when the sabbath was past, Mary Magdalene and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him.

And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun.

And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?

And when they looked, they saw that the stone was rolled away: for it was very great.

And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted.

And he saith unto them, Be not affrighted:
(Concluded on page 62)



PALESTINE

"The place where they laid Him," rock hewn tomb in hillside north of Jerusalem held by divinity scholars to be the site of burial of Jesus Christ the Redeemer.

The HARDSCRABBLE

Grizzlies

A TRUE STORY by CLAUDE T. BARNES

In the Wasatch Mountains of early days hardy mountaineers were accustomed to deeds of personal valor. Danger lurked in many an unfrequented glade; hazards coiled by the rocks of nearly every trail; for some wild animals had not yet lost their fearlessness of man. Yet of the daring pioneers whom it has been our pleasure to know, and of the bravest was John Burton*, one of the incidents herein related is still discussed with awe by those who were aware of its occurrence in those early times.

Having heard the story from his own lips just prior to his death in 1920, we have the benefit of our notes made at the time and can thus vouch for the accuracy of the details. It was somewhere about the year 1892 that the tragic event happened in that wild and picturesque part of the Wasatch Mountains known as Hardscabble Canyon, a canyon, by the way, which though only some twenty miles northeast of Salt Lake City, still harbors the sneaking cougar and the wily wolf. We ourselves have come upon black bears in its serviceberry patches; but perhaps no more does the finger-clawed grizzly tread its trails. From the ridge at its top one may look westerly to the flats below, where trains edge the Great Salt Lake on their way to California; or gaze easterly and perceive other trains puffing upward beside the Weber River on their journey to the East. Often, when the weather is favorable, one may indeed hear the distant whistles of the locomotives, so clear and pure is the atmosphere of the Wasatch. Indeed, even today, Hardscabble Canyon retains much of its early beauty and wildness.

It was about 1892 when two sheepherders were encamped near a grove of balsams at the head of this thickly-timbered canyon, the name of which aptly portrays its labyrinthine growths of cottonwoods, quaking aspens, alders, pines, scrub oaks and willows. The older of the two—call him Leavitt, as their names were never given us—was a tall, bearded man of much physical strength and boldness; he was the herder whose duty it was night

*Mr. Burton possessed remarkable physical strength and fearlessness. The writer once saw him stretch out prone, face downward, feet together, arms extended full length, ahead with the hands touching, and with a fifty pound weight on his back, actually raise his body five inches from the floor with only the tips of his fingers and toes for support. Try it some time. It was his habit to walk to his sheep camps at the top of the mountains at night; and such was his untiring endurance that once, having a message for him, the author required three days on horseback to reach him in the mountains above Richmond, Utah. For many years the writer's brother, R. W., had part of the skeleton of the large grizzly herein described. This account is but one of several that could be related about this remarkable man.

or day to have the band of over two thousand sheep constantly under his surveillance, to ramble after them over the hills during the day, and to sleep at the camp at night with one ear open, as it were, for the sound of any marauding coyote or murderous lion. His companion, whom we shall call Wilson, a youth of about twenty years, inexperienced but willing, was the camp tender; he did the cooking, moved the camp wagon from place to place, as the need of new grazing ground demanded; hobbled the three pack horses and made occasional trips down the mountain for supplies such as canned and dried fruits, flour, and rock salt.

It was the middle of September; and patches of crimson, maroon, and yellow were interspersed among the greens of the canyon sides. The leaves of the chokecherry were turning to vinaceous cinnamon; those of the dogwood, to dark maroon.

As the two men arrived at their camp, the sun was fast nearing the ridge above them, and an evening draft was beginning to whisper through the stately pines. The young camp tender repaired to the tent where hung the carcass of a fat young ewe, mutton being their only fresh meat; and he was in the act of slicing off sufficient for their supper

when an exclamation from Leavitt immediately recalled him.

The older man was gazing at a grizzly cub, which was playing by a clump of serviceberry bushes about forty yards up the canyon. It was apparently alone and wholly unmindful of the presence of the two men. The sheep were resting on a little flat about a hundred yards down the canyon.

"Get me my gun," said Leavitt quietly, keeping his eyes all the while towards the bear. Wilson responded quickly, and then the herder, crouching low, sneaked quietly a few paces up the ravine and, resting beside a rock, took deliberate aim and fired. The cub rolled over, and had just begun to squall piteously, when a she-grizzly and her monstrous mate plunged through the berry patch out into the open, ready to wreak vengeance on the whole world! The she-bear ran to her cub, slapped it lightly with her paw, sniffed at it loudly and then turned, the picture of enmity and fiendish determination. Leavitt fired again, and then both brutes charged wildly at him.

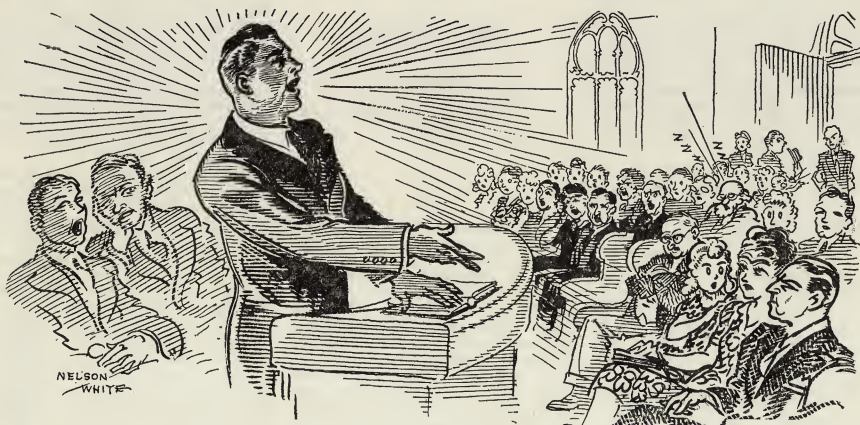
Wilson fled down the canyon as fast as he could run; but the herder stood his ground. There was a terrifying scream; and Wilson glanced back just

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Mr. Church Officer:

DO YOU TALK TOO MUCH?



MR. CHURCH OFFICER, do you talk too much? You know, those over whom you preside have too much respect for you to tell you about it if you do talk too much. There is nothing that will kill your prestige more than for you to be lecturing eternally to them. If you express yourself very easily and if you have real ability as a public speaker, you should ever be on your guard lest you comment too much from the pulpit. Many times you will be prompted to give vent to your feelings in lecturing, but be wise. Don't eternally "spank" your members. They will love you if you are frank; and you will never lose your influence, if, when an issue arises, you let them know where you stand, and further, point their noses in the right direction. You are wise—that's why you were chosen for leadership. To give advice from the pulpit or otherwise is your prerogative and your duty, but your people will take your advice more willingly if you don't talk too much.

One of the saddest things to find as one visits a ward is a "talking bishop." No matter what is said or done, he just must comment. Probably there is no place in a ward function where this is more noticeable than at a funeral. When an appropriate service has been rendered and everyone feels that the spirit is complete, it is often spoiled by an oration at the end. The spirit of many a wholesome service has been spoiled through a bishop's ambition to put the finishing touches on the program. Measure your words and let them be few. Don't have it said of you that the members of your organization are always using their faith and prayers to

The people of your organization have too much respect for you to tell you of it, if you talk too much

—You Be the Judge!

By MARVIN O. ASHTON OF THE PRESIDING BISHOPRIC

the end that you won't talk too much. Because your audience has its eye on you and has the attitude of being entertained, don't always suppose your message is sinking in. It won't sink in if you talk too much. Your listeners have too much respect for you to be discourteous. Their eyes may be riveted on you, but back of those eyes may be a prayer to heaven to bless you with more discretion than you are displaying in that moment of their boredom.

A story is told of a negro preacher who was being visited at his church by a fellow pastor. Out of courtesy, the visitor was given a few moments to express himself from the stand. But I suppose the fellow pastor decided to take advantage of the invitation and talked an hour and a half. (He was like many people when called upon, and thought he would make good use of the opportunity, as it might be a long while before the opportunity would knock at his door again.) Well, when he finished, there was only one thing to do, and that was to close the meeting. The prayer of the negro preacher

was about as follows: "Oh, Lord, we thank thee for our blessings and for the visit of our dear brother who has discoursed to us this day. Bless him, oh Lord, and especially that he might take a few feathers from the wings of his imagination and place them on the tail of his judgment."

Remember the greatest constructive forces in the universe are silent. The boisterous noises like lightning and thunder are those that do the damage. The sun comes up each morning to give the earth its eternal vitality—silently. The worlds in the heavens do their work silently.

Your greatest generalship will be shown in distributing authority. Your leadership is measured by the type and calibre of the men and women you draw about you. It is not measured by the noise you yourself make.

A visitor to a school was impressed with the discipline and the precision of the response of the pupils to their teacher. It was marvelous. Without any outward commotion, the students arose
(Concluded on page 34)

MISSION SPIRIT KEPT ALIVE

ONE of the unforgettable experiences of an Eastern States missionary is to stand in the Sacred Grove at Palmyra, New York, and bear a farewell testimony to his companions at the Cumorah conference, before leaving for home. On this and other memorable occasions, lasting impressions are made which, no doubt, are typical of the great moments in the missionary experience of everyone who has been privileged to serve as an L.D.S. missionary.

It was at just such a gathering, several years ago, that a group of Eastern States missionaries made a solemn pledge that the spirit of Cumorah should be kept alive, even after mission days had ended. One of the strongest influences binding them together was found in President and Sister Frank Evans, who, at that early date, extended an invitation for the first western Cumorah gathering to be held at their farm home in Coalville, Utah, as soon as they returned west.

On July 24, 1941, the beginning was made. This date (the official eastern conference date) found one hundred and twenty-five missionaries assembled, along with their sweethearts, wives, husbands, and children. What a reunion it was! There was an outdoor barbecue with all the trimmings, and for the barbecue the elders and their mission father had prepared a pit the week before. Games and sports for every interest were in evidence, and a treasure hunt took the entire group over forty acres of farm land. Last of all, to crown the day's activities, came the spiritual touch—a meeting in a nearby grove, where everyone present had an oppor-

tunity to speak, sing, or otherwise participate as was customary in the mission field. The Evans' family organ completed the unique picture and added the religious warmth called for. A public address system had been secured, so that everything said or done was heard. The unanimous vote at the close of the evening was that the occasion should occur annually, and every July 24th since has found many of the same group, with newly returned missionaries added, gathered at some convenient spot, consistent with wartime travel restrictions, engaging in similar activities.

SOON after this first Cumorah reunion, the missionaries decided that even the July celebration and the conference reunions with the rest of the Eastern States Mission organization did not offer frequent enough contact for a spirited group of missionary compan-

ions, if they were actually to perpetuate the bonds they had known while in the mission field. In order to provide further study opportunities, social contacts, and a renewal of the spiritual atmosphere of the mission, there was organized a Sunday Evening Fireside group. Its meetings were held every two weeks in the homes of missionaries, following the regular sacrament meetings in ward chapels. Anyone returning from the mission was considered welcome as a new member.

With the exception of a very short summer vacation, these biweekly meetings have continued and are now enjoying a peak of success, both in attendance and enthusiasm. Soon after this group began its meetings, many members entered the armed services, but hardly a meeting is now held without the presence of a number of servicemen who are home on furlough, or who are stationed near this area. They are thrilled to know that they may return to such an active circle of friends, and that when the war is over, they may take their places among their companions as before. The group has made a special effort to keep in touch with the servicemen who are away, and keep informed as to their whereabouts and successes. A very small number have been called upon to make the supreme sacrifice, and they will be greatly missed by their former companions. Those remaining will strive even more diligently to hold high the ideals and standards for which some have paid such a price.

There are many who have asked how this fireside organization could have

(Concluded on page 59)

By
*Ann Clayton
Larson*

MEMBER, GENERAL BOARD,
Y. W. M. I. A.

GROUP OF RETURNED MISSIONARIES WHO
MET AT THE HOME OF H. LEROY FRISBY.



SOME EXPERIENCES WITH General Villa

By Leslie L. Sudweeks

ONE of the dramatic figures in recent Mexican history was Francisco (Pancho) Villa [real name, Doroteo Arango]—peon, bandit, soldier, rebel, general—partisan of first one side and then another, during the turbulent decade of the Mexican Revolutions (1910-1920). But with all of his imperfections, Villa was a man of his word and one who had great regard for the Mormon colonists.

One day when General Villa was at Casas Grandes, several brethren, including Bishops Joseph C. Bentley of Colonia Juarez and Anson B. Call of Colonia Dublan went down to see him. The Mormon colonists endeavored at all times to exhibit no partisanship toward either rebels or federalists but to remain on friendly terms with both factions, hoping by this neutrality to avoid molestation.

As soon as the rebel chieftain saw the brethren he flew into a rage, telling them to go back to the United States where all *Americanos* belonged and let "Auntie" Taft take care of them. The brethren then explained to him that they were Mexican citizens, that their homes and all their possessions were in Mexico, and that it was their adopted country.

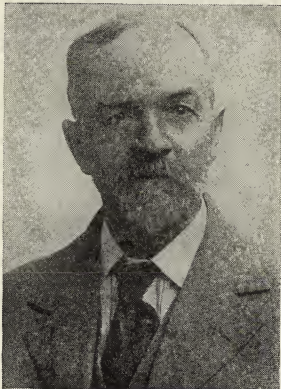
This unexpected answer seemed to please the rebel commander, who inquired what he could do for them. He was told that the object of the visit was to secure a written order, directing any rebel soldiers, who might be foraging, to spare the work animals of the colonists and take only saddle horses. Villa obligingly wrote out the order and gave copies to Bishop Bentley and Bishop Call.

The general then said that he was badly in need of blankets and quilts for his men and that he would like to buy all the bedding in the store at Colonia Juarez. When informed that the Juarez store was only a grocery and did not carry bedding, he expressed considerable disappointment, calling attention to the suffering of his men. Bishop Bentley then volunteered to take up a collection of surplus bedding from the colonists for the relief of the suffering troops. Villa replied that he did not want to rob the Mormons, but that he would be glad to buy the bedding from them.

True to his word, Joseph Bentley returned to Colonia Juarez, collected about thirty quilts and blankets, hauled them to Casas Grandes in his wagon, and presented them to Villa.

A NUMBER of years later, in March 1919, Joseph C. Bentley, who by this time had been chosen president of

the Juarez Stake, in company with James R. Whetten and Albert Tietjen, set out to visit the missionaries who were laboring in some of the native villages. They reached El Valle de San Buenaventura without mishap, finding the elders there in good health. After remaining for a few days, the visitors



PRESIDENT JOSEPH C. BENTLEY

set out for Namiquipa, driving a team of mules hitched to a light buggy. In the afternoon they came unexpectedly upon a band of armed men, which formed one of Villa's outposts.

Elder Whetten, being the most fluent of the trio in the use of the Spanish language, explained to the captain of the detachment the purpose of their journey and assured him that it was entirely peaceful. The captain was favorably disposed toward the brethren but informed them that he would have to hold them until nightfall, when he would conduct them to Villa's camp. The general, he advised them, was in an ugly mood, and it was likely to go hard with any *Americanos* who were so unfortunate as to fall into his hands.¹ The captain said that he dared not release them without the permission of his general.

¹Villa's hard feelings toward the United States and toward *Americanos* in general are easily explained. As a rebel he had been denied the right to purchase arms in the United States while at the same time war supplies were being exported to the Mexican government. Although strictly in accordance with international law and custom, such action, to Villa's untutored mind, was gross injustice. Also on one occasion Mexican Federalist forces opposing him were permitted transportation through Texas, New Mexico, and Arizona in order to attack Villa from the rear, the Mexican route from Sonora to Chihuahua being impassable for an army. The crowning insult to Villa's vanity was, of course, the expedition of General Pershing into Mexico in a vain attempt to capture the rebel leader, following the latter's revenge raid on Columbus, New Mexico, in 1916.

eral but agreed to ride ahead and see if that consent could not be obtained.

A few hours later the brethren were aroused from their slumbers by the sound of approaching horsemen. In a short time the captain of the guard rode up, saying that his general was furious because he had not brought the prisoners into camp and had commanded him to return and fetch them immediately.

A bed was made in the back of the buggy for President Bentley, and as the night was cold, the captain of the guard accepted an invitation to ride in the seat between the two other brethren. When they reached Villa's camp, they found that the general had gone on to the town of Cruces with most of his men. All that night, the following day, and the next night, the travelers awaited their fate. On the second morning word came for the entire camp to move on to Cruces.

The three brethren were delivered into the hands of other officers and were imprisoned for a time in a dark room without windows. Eventually they were led out into the street where an officer of some importance was giving orders to his men. Elder Whetten soon struck up a conversation with a distinguished-looking gentleman in civilian clothes who stood near by. The man inquired politely if the three brethren had been to breakfast. When he learned that they had not, he conducted them into the dining room and ordered a meal.

As they breakfasted, the conversation continued. The three men soon learned that their benefactor was the noted General Felipe Angeles, who was on a confidential mission, more or less incognito, with a view to persuading Villa to lay down his arms and make peace. Angeles inquired politely regarding the religious views of the brethren and appeared very much interested in what they had to say.

President Bentley said in a low tone to Elder Whetten, "Give him all the gospel you can. We would rather talk with him than with Villa himself just now."

THE conversation continued unabated for several hours. During this time the officer whom they had noticed giving orders earlier in the day kept entering the room, listening nervously for a few minutes, and then going out. President Bentley had recognized him as General Villa.

Several times when General Villa came into the room General Angeles said to him, "Come over here and hear some of this doctrine; it is the finest thing I have ever heard. These men are trying to do by talking just the thing we are trying to do with our guns."

"Yes," replied General Villa, "I know all about the Mormons and their doctrine. I

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Poetry

IF LOVE BE GUEST

By Christie Lund Coles

IF love be guest within your heart
Be courteous, be kind;
To all the little faults of love,
Be somewhat blind.

For love has walked unnumbered roads,
Has passed unnumbered doors,
Ah, bolt your heart most carefully
If love be guest in yours.

STAR IN THE WINDOW

By Winifred Davis

UNBUCKLE your heart and let him go free,
Give him the earth and the sky and the sea—

Blessed be his land and blessed be his sea,
Peace go and blessings there wherever he
be;

Peaceful his path lie, shining and bright,
Safe be his daylight and calm be his night.
Boyhood stay gently upon his dark head—
Blessed be his board and blessed be his bed;
Blessed be the power that shelters from
harm—

Son, lean thou on his bosom—trust thou in
his arm.
Kept by his presence upon far-flung foam,
Safe the high seas over, sailor, come home.

BRIGHT IS THE FAITH

A TRIBUTE

By Edith Haroldsen Lovell

BLOW gently, winds, in that far-off land;
Hallow that grave in alien sand;
For there an American flier sleeps.
His was the courage to fly and fight;
His was the honor to die for right;
O bright is the faith that a flier keeps.

Perhaps it is, that in the sky
The trivial things can pass them by,
And they can see into the years
Which things are worthy of their tears;
Which things are false, and which are just;
In which ideals to put their trust.

How else could fliers blithely go
Into the fire of the foe
Knowing each flight might be farewell?
Blow gently, winds, in that far-off land;
His parents grieve, and that lonely sand
Holds part of their hearts as well.

And though at times we cannot see
Why hate and war and death should be—
Why flame and blood should smirch the
sky,
Why first the finest and best should die;
Yet each of us answers, one by one
When our little span of work is done.

Blow gently, winds, in that far-off land;
Hallow that plot of alien sand;
For there an American flier sleeps.
His was the bitter and difficult road
Yet his was the measure that overflowed.
O, bright is the faith that a flier keeps!

COME AND GROW OLD WITH ME

(INSCRIBED TO PRESIDENT HEBER J. GRANT
IN LOVE AND ADMIRATION AND WITH EVERY
GOOD BIRTHDAY WISH)

By Bertha A. Kleinman

COME and grow old with me as trees grow
old,
Each season adding newer, finer wood,
In timbered might defying storm and cold
And nobler for adversity withstood.

God made a tree—he likewise fashioned me,
To brave the rain, the thunder—shock and
blast—

A weathered oak that sheds security
From fruited boughs uplifted to the last.

Come and grow old with me—the evening
star
Is spanned with rainbow promise after strife;
There is no age, for at the gate ajar
New wood still blossoms on THE TREE
OF LIFE!

WORDS WILL COME AFTER

By Dott J. Sartori

WORDS will come after, with remembering,
To hold our summer past the equinox;
Words will come after, and remembering,
Reviving columbine and box.

Words will come after, and a winter night
Raise this canopy of leaf and bough
Out of memory and sound again
The syllables we utter now.

NEW YEAR'S EVE 1944

By Edna S. Dustin

AS we watch the Old Year's candlewick
waver
And hear it sputtering in its tallow of yester-
day,
We see a freshly molded taper
Raising its tiny palm in faith of tomorrow.

—Photograph, Salt Lake Tribune



A SOLUTION

By Edward C. Dimatteo

FALLS the snow upon the mountains,
Descends the rain from hidden fountains,
Leaps the wind from northern regions,
Dark reflects the solar legions.

Awaken, beast of nature's garden,
Forego the winter's urge to harden
Creeping waters instilled with fear,
Inflicted by this trampling year.

Arise and clash with the brutal morrow,
Defend the chaste and good you borrow,
Withhold all grace enwrapped in thought,
Secure the goal for which you fought.

Deny all bloodless force to last
The cruel incisions of your past,
Uplift your heart unto the maker,
Endowed with guidance for the taker.

Melts the ice from stretching crests,
Drys the saturated lowland neets,
Limps the crippled fleeing breeze,
Shines the sun on dreams you seize.

NEW YEAR

By Rena Stotenburgh Travaix

BEYOND my cabin window
The snows lie cold and white;
I shall not hear the ringing
Of New Year bells tonight.
I shall not stand with Christians
Who glad hosannahs sing,
Shut in by drifts that deepen
And isolation bring.

But in the midnight silence
Remembering, I shall hear
The dear familiar music
That welcomes in the year.

Beyond my cabin doorway
I cannot hope to go,
But soon will come the New Year
For all the world to know.
With promise and with blessing
With comfort for each heart
In all its celebration
I cannot have a part;

But when my clock says midnight
I shall not lack for cheer;
With memories all about me
I'll welcome the New Year.

ASSURANCE

By Elaine V. Emans

ORDER has fled, they say, there is no room
For her in this confusion—and we listen,
Smiling, and know with work and cloth and
broom
We have brought houses peace again, and
glisten,
We have brought order back. And this we
know.
We who are order-lovers, that a mind
Yearning indeed for lovely quiet ways,
By reasoning and praying and by slow
Determining can leave chaos behind.
Think not that order would desert these
days.



The Church Moves On

President Grant Broadcast

THE regular Sunday evening Church radio hour broadcast over KSL on November 26, featured a message from President Heber J. Grant—selected by him and presented by his own recorded voice from his previous recorded messages.

The eight-minute recorded address touched upon the fundamental beliefs of the Church as set forth in the Articles of Faith and elsewhere.

During the week President Grant had marked, on November 22, his eighty-eighth birthday, and on November 23, the completion of his twenty-sixth year as president of the Church.

Y.W.M.I.A. Jubilee

THE seventy-fifth anniversary of the founding of the Young Women's Mutual Improvement Association was noted at appropriate Sunday services, November 26, and at Mutual meetings on Tuesday, November 28, in wards and branches throughout the Church.

A plaque commemorating the founding of the organization was dedicated at the Lion House, place of organization, on Tuesday November 28, by President George Albert Smith of the Council of the Twelve. Speakers here were Ruth May Fox, only living past president of the Y.W.M.I.A., and Joseph F. Smith, Patriarch to the Church, who read Brigham Young's words to his daughters. Mrs. Lucy Grant Cannon, present general president of the association, conducted the program, and traced the history of the organization from its beginning, November 28, 1869, by President Brigham Young.

"Era" Manager

JOHN D. GILES began his duties as business manager of *The Improvement Era* in mid-November. He succeeds John K. Orton, who has moved his home to Phoenix, Arizona. Elder Giles returned from the Hill Cumorah, Palmyra, New York, where he was director of the Bureau of Information.

Medical School Gift

AS a tribute to President Heber J. Grant on his eighty-eighth birthday, November 22, the Church presented an endowment of twenty-five thousand dollars to the University of Utah Medical School, to be used to equip a laboratory for the department of pharmacology and physiology. An appropriate plaque will be placed in the laboratory, and the endowment will be used entirely for the equipment and its installation.

President LeRoy E. Cowles of the university and Dean A. C. Callister of the medicine school said:

... It is with a sense of deep gratitude that the University of Utah in behalf of its Medical School accepts this generous en-

dowment from the Church of Jesus Christ of Latter-day Saints. . . .

This gift is very significant . . . in indicating the faith and confidence that the presidency of the Church has in the university in general and in the medical school in particular. We are inspired to put forth every effort to merit the confidence which the gift indicates. . . .

Cyrus E. Dallin Dies

CYRUS E. DALLIN, native-born Utah sculptor, died at his Arlington, Massachusetts, home, November 14. He was eighty-two. His works include the Brigham Young statue at South Temple and Main Streets, and the figure of the Angel Moroni atop the Salt Lake Temple.

U.S.A.C. President

PRESIDENT FRANKLIN S. HARRIS of the Brigham Young University, Provo, has been chosen president of the Utah State Agricultural College, Logan, by the latter school's board of regents to succeed Dr. E. G. Peterson. Dr. Harris will take over his new duties on July 1, 1945, the beginning of the fiscal year.

Dr. Harris, a world-known authority on agriculture and irrigation, has been president of B.Y.U. since 1921.

Stake Number 148

THE one hundred forty-eighth stake of the Church was brought into existence November 12 when the Box Elder Stake was divided to form the North Box Elder Stake and the South Box Elder Stake.

John P. Lillywhite was named president of the North Box Elder Stake with Vernal Willie and Eberhart Zundel as counselors. The stake has a membership of 4,333, which includes the Brigham City Third and Fourth, Harper, Honeyville, Bear River City, and Corinne wards and the Evans Branch.

The South Box Elder Stake has a membership totaling 4,448 members residing in the Willard, Perry, Mantua, Brigham City First, Second, Fifth, and Sixth wards. President Abel S. Rich and counselors, Glen M. Bennion and J. Edwin Baird, were sustained as the stake presidency, having held the same positions in the Box Elder Stake.

Elder John A. Widtsoe of the Council of the Twelve directed the organization proceedings, assisted by Elder Samuel O. Bennion of the First Council of the Seventy.

Symphony

THE Rhapsody for piano and orchestra, written by Professor LeRoy J. Robertson director of the Brigham Young University symphony orchestra was played November 28 and 29 in Kingsbury Hall at the University of Utah campus, Salt Lake City. It was

played by Andor Foldes, internationally known pianist, to whom the rhapsody was dedicated. Mr. Foldes has appeared many times in Provo on concert tours.

Primary Secretary Released

LILLIAN JENSEN, secretary and treasurer of the general board of the Primary Association since August 1943, was released from her duties in mid-November, when she married and moved to California.

Primary General Board Changes

MRS. LEONE POULTON COWLEY and Mrs. Mary Pratt Parrish have been appointed to the Primary general board. Mrs. Cowley, a member of the Salt Lake City Twenty-seventh Ward, has been a lifelong ward and stake Primary Association worker. Mrs. Parrish has labored in the Sunday School, Relief Society, and M.I.A. at Centerville, Utah. She has served as a member of both the Bonneville and Highland Stake Primary boards.

Mrs. Edith Smith Patrick has also been named to the Primary board. She brings a wealth of experience gained in the Primary Association, M.I.A., and seminary of the Ensign Stake.

At the same time three general board members were honorably released: Mrs. Grace Wahlquist, state chairman of the Utah Minute Women affiliated with the War Production Board, and Jessie Schofield, recreational director at Provo, Utah, both of whom have been on leave of absence since 1942; and Ruth B. Coon, who recently moved to Phoenix, Arizona.

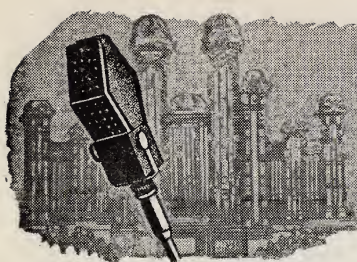
Sunday School General Board

APPOINTMENT of James L. Barker, former president of the Argentine Mission, to the general board of the Deseret Sunday School Union has been announced by General Superintendent Milton Bennion. Elder Barker was a member of the general board from 1928 until the board was reorganized several years ago. At that time he was appointed as president of the Argentine Mission.

Genealogical Society Head

ELDER JOSEPH FIELDING SMITH of the Council of the Twelve has been re-named president of the Genealogical Society of the Church of Jesus Christ of Latter-day Saints, as the name of the organization was changed from the Genealogical Society of Utah in late November. The following directors were reappointed: Elders Joseph Fielding Smith, John A. Widtsoe, and Mark E. Petersen of the Council of the Twelve, Joseph Christenson, Archibald F. Bennett, A. William Lund, and James M. Kirkham.

(Continued on page 43)



The Spoken Word

By RICHARD L. EVANS

HEARD FROM THE "CROSSROADS OF THE WEST" WITH THE SALT LAKE TABERNACLE CHOIR AND ORGAN OVER A NATIONWIDE RADIO NETWORK THROUGH KSL AND THE COLUMBIA BROADCASTING SYSTEM EVERY SUNDAY AT 12:00 NOON EASTERN WAR TIME, 11:00 A.M. CENTRAL WAR TIME, 10:00 A.M. MOUNTAIN WAR TIME, AND 9:00 A.M. PACIFIC WAR TIME.

On Probing the Future

MEN, it would seem, have in common an urgent desire to know more about the future—a desire which demonstrates itself in many ways, and for many reasons. And in some respects and to some extent the future may and should be known. For example, a science has grown up to help us forecast something as to the future of weather conditions, which is of much value to all of us. To know something concerning the future of private wants and needs helps the manufacturer and the merchant to avoid some of the hazards of chance—and to this end we have our business forecasts. The broad lines of the future, so far as the plan and purpose of life are concerned, as well as specific forthcoming events, have often been foretold by the prophets, when the purposes of God were served thereby. But the desire to know the future may become an inordinate desire—so much so that there are some who feel they cannot rest unless they can know the unknowable and see the unseeable, and who, to this end, place their confidence in those who profess, for a price, to tell what irrevocable events the fates have decreed, as revealed in the stars, the tea leaves, in the cutting of the cards, in the crystal, or by some other occult means. In our learned twentieth century we have sometimes given ourselves to believe that we have left witchcraft and mummery and superstition behind—and then we cling to much of it. In the wisdom of God it has not been given to us to pry the lid off the future at our indiscriminate discretion. It has been so ordered that in many things we shall live by faith, and meet the events of life as they come. If the stars were fixed and the pattern of our lives were fixed with them—if the future were already set in its mold—then the next logical conclusion would be that it doesn't matter how we live or what we do with our lives—the result would be the same anyway. But such philosophy is false and untenable. This is a world of causes and effects in which free will operates and in which men may expect with certainty to realize the effects of the causes they set in motion. And if there are things in our lives that ought to be changed, it's up to us to change them. If there are pitfalls that should be avoided, it's up to us to do our best to avoid them. A fatalistic attitude toward the future is a destroyer of initiative, a breeder of despondency, an enslaver of men, a false premise of life. There is a law irrevocably decreed in the heavens on which all blessings are predicated, and our future will be what we make it, according to our conduct and within the limits of law, and not because the stars are fixed, or the cards fall black or red.

—November 5, 1944.

On Knowing the Future

AMONG the frequent and persistent questions concerning the future are these: "Why can't we know the future?" and "Why shouldn't we know the future?" There are a number of possible answers, perhaps none of them fully satisfying—but all of them very much in point—and one possible answer would seem to be that oftentimes we can't know more about the future because oftentimes it doesn't exist. By this we mean that many things that will happen in the future will depend upon what we do and upon what others do, and since neither we nor they may yet have made decisions in these matters, the results that are to follow those decisions may not now be known. Yet another reason, and an all-sufficient one for many, is that he who directs the affairs of the universe, he who is the author of the plan of life, and the Eternal Father of men, has decreed in his wisdom that we should not in most instances know what the future shall bring, even as it is not now given to us to have remembrance of what preceded birth. For those who would like still other reasons, suppose we ask ourselves what kind of life it would be if we did know everything that was going to happen to us. Actually, a detailed foreknowledge of trials and tragedies to come might well be expected to destroy much of the happiness that is. Also, in knowing the future, there would be less of the joy of discovery and less of the growth that comes with faith and struggle. Imagine the monotony, the humdrum of a life in which each hour, each day, each year, everyone knows everything he is going to do, everything that is going to happen—nothing of the unexpected, nothing of the unforeseen, no pleasant surprises, no unlooked-for joys, no merciful concealing of the sorrows and heartaches to come—everything in a lump sum right now, and nothing in reserve. This, of course, is carrying speculation to an absurdity, but it does invite attention to the wisdom of things as they are. And if there were some clandestine means of acquiring a detailed knowledge of the events to come in our own lives, it still wouldn't bring us happiness. We had better learn to live by faith from day to day, and by good works coupled with our faith, ready to meet the future whatever it brings, confident that the mercy and the wisdom and the justice of God will give to each of us, all that we could ever hope for or expect, for our good and our eternal happiness. They who know what it were better not to know, are much less happy than they who think they would like to know some things they don't.

—November 12, 1944.

from Temple Square

On Disregarding the Future

ALL of us at times deplore mistakes we have made in the past and ask why we couldn't have known the future and thereby have avoided our mistakes. Of all the reasons given by men for their desire to know the future, this one would seem to be the most valid—to help us avoid mistakes. But even this reason might readily be ruled out when we remind ourselves how often we ignore even those things we do know—both about the present and the future—and how often we ignore those things which the past has taught us about the future. We already know the future in principle. Causes which have once produced specific effects may again be expected to produce the same effects. This is the process of law. This is why man may, in some respects, plan for things to come. But the fact that the future may in some degree be judged by the past does not prevent our repeating the mistakes of the past, and disregarding its lessons. Even when the prophets have opened the future and forewarned their own generations of things to come, they have been rejected more often than not. Indeed, we often repeat our own mistakes, knowing full well that they are mistakes, and much of what we know with certainty, even about the present, we often ignore in practice. We know many of the rules of health, but often fail to observe them. We know many of the rules of happiness, which we often ignore. We know that if we disregard law, we shall pay the consequences—but still there are many who disregard the law. It would seem, then, that a certainty of knowledge of the past, the present, or the future does not keep us from our mistakes, because, in our conduct and in all the pattern of our lives, we disregard so much of what we do know. And this admission leads to the conclusion that greater knowledge of the future is not our most urgent need. It is more important to know correct principles and to observe them, than it is to know the future. Observing correct principles will save us materially and spiritually, but merely knowing the future and then ignoring correct principles will never save anyone, materially or spiritually. To know how to live, and to live that way, is so much more fundamental than to know a few fragments of the future pertaining to ourselves or others. To know the commandments of God and to keep them, to know the rules of life and to live them, will lead to the certainty of a glorious future whether we know it in detail or not.

—November 19, 1944.

"An Idea Whose Time Has Arrived"

A MUCH-QUOTED thought, recorded by the pen of Victor Hugo, has come down the years for our pondering: "There

is one thing stronger than all the armies in the world; and that is an idea whose time has arrived." We are so accustomed to think and to speak in terms of money and lands and goods that we may lose sight of the fact that behind all tangible forces is the greater force of intangibles—the thoughts of men, the forces beyond men, and the ideas and motives and principles that put tangibles to good or evil purposes. Behind any physical contest there is always inevitably a contest of wills. Behind tangible weapons, the impact of which we can readily see, there is always the force of ideas which is not so readily observable but which is more formidable, more persistent, than the effect of physical force. The most effective character who ever lived among men, Jesus the Christ, is seldom recorded to have dealt in tangibles or to rely upon the physical forces of this earth—and yet he transformed the humblest of men into mighty movers of the world; he modified the thoughts of men, and, therefore, modified the shape of tangible things for all time to come. It is thrilling to be able to reshape the face of mountains, to bridge rivers, to link oceans, to rear structures for the comfort and convenience of men. It is glorious to harvest abundantly, to fill the world's storehouses with the gifts of Providence; to feed and to clothe, to provide man's needs and comforts, and even luxuries. The physical forces of earth and the tangibles that we may see and touch all about us are a blessing to our lives, or may be so—but behind all this is, first, the thinking and planning of someone—of men or of God or of both—the ideas, the ideals, the creative gifts, the intangible forces which move and shape the world and shape the lives of men. There have been many characters of history who have come near to conquering the world in a physical sense, and many who have tried to force wrong ideas upon mankind, and who have created much of disturbance in their attempts. But there have been none who could stop men from moving toward the knowledge of truth, none who could stop the emergence of an idea whose time had arrived. But the time for an idea never arrives, unless it is founded in truth, in justice, and in freedom. This much, and no less, we must ask of all the ideas that present themselves for our acceptance.

—November 26, 1944.

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EDITORIALS

"And the Books Were Opened"

"BEHOLD, there shall be a record kept among you. . . ." (D. & C. 21:1.)

This revelation was received by the Prophet Joseph Smith on April 6, 1830. It is vitally significant that on the very day the Church was organized, the question of record-keeping was made a matter of commandment. There were many other matters of instruction for which the Church had to wait for a later time, but the instructions to keep records was immediate, which would seem to give some indication of the importance which the Lord places upon records.

Also, from a revelation given November 27, 1832, at Kirtland, Ohio, we read:

It is the duty of the Lord's clerk, whom he has appointed, to keep a history, and a general church record of all things that transpire in Zion. . . .

And also their manner of life, their faith, and works. . . .

And they who are of the high Priesthood, *whose names are not found written in the book of the law*, or that are found to have apostatized, or to have been cut off from the church, as well as the lesser priesthood, or the members, in that day shall not find an inheritance among the saints of the Most High. . . . (D. & C. 85:1, 2, 11.) (Italics ours.)

Later, in section 128 this appears:

Whatsoever you record on earth shall be recorded in heaven. . . .

It may seem to some to be a very bold doctrine that we talk of—a power which records or binds on earth and binds in heaven. Nevertheless, in all ages of the world, whenever the Lord has given a dispensation of the priesthood to any man by actual revelation, or any set of men, this power has always been given. Hence, whatsoever those men did in authority, in the name of the Lord, and did it truly and faithfully, *and kept a proper and faithful record of the same*, it became a law on earth and in heaven, and could not be annulled, according to the decrees of the great Jehovah. This is a faithful saying. Who can hear it? (D. & C. 128:8, 9.) (Italics ours.)

From the earliest of times our Father in heaven has commanded his children to keep records of all their doings, and especially of their official acts in relation to his works and ordinances, and of their lives as it may concern their obedience and faithfulness to the principles of the gospel. The statement that "whatsoever shall be recorded on earth, shall be recorded in heaven," is one which no man may ignore. The testimony of witnesses and of records will assuredly play an important part in the judgments to come, both here and hereafter.

There are many other scriptural evidences available to the Latter-day Saints of the prime importance of records, both in the plans and purposes of God and in the lives of his children. It may be recalled that the Lord sent Nephi and his brothers back to Jerusalem to risk their lives for the purpose of obtaining a record of their fathers in order that a nation would not "dwindle and perish in unbelief."

It is by records that we are linked with the past. It is by the keeping of records by faithful and inspired men that we have our scripture of the eternal truths of life. It is by the keeping of records that we may pass on the experiences of all time from one generation to another, that we may know the mistakes of history, that we may know the errors into which other men have fallen and so avoid them ourselves—if the records have been faithfully kept, and if we are wise enough to give heed to the records.

Every man faces his own record in life. Every position, every appointment, every decision made by others

and affecting us is based partly on what they know of us by first-hand knowledge, and partly on what the records show. Every man who enters the armed forces of his country carries with him wherever he goes a record of his military conduct in all its phases, which qualifies all decisions concerning him. Every student must carry with him a transcript of his record wherever he goes to pursue further academic activities.

The beginning of the new year is the traditional time for beginning new records. The priesthood quorums of the Church, in accordance with the recommendations of the Melchizedek Priesthood committee acting under the direction of the quorum of the Twelve and the First Presidency, have been asked to begin a new system of record keeping and reporting for those holding the priesthood. The effectiveness and usefulness of these reports will depend upon the faithfulness and accuracy of those who keep the records. If the records are incomplete, conclusions and future actions based on those conclusions, may be necessarily incomplete. If the records are inaccurate, the findings of those who interpret the records, and the recommendations they may make for the future, may likewise be inaccurate.

Those who keep the records of this Church have a sacred trust, one which was imposed by the Lord himself. And it is vitally important that everyone who is charged with record keeping be diligent and faithful, as to personal records, family records, class records, quorum records, and ward and stake and general records—whatever their private or official capacity and responsibilities, for it is written:

And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. (Rev. 20:12.)

And again, let all the records be had in order, . . . to be held in remembrance from generation to generation, saith the Lord of Hosts. (D. & C. 127:9.)

—R. L. E.

New Year's Wish

PROBABLY no season of the year has more of promise than the New Year, for it seems to exert a kind of magical influence that makes the wished-for, a reality, and the dreamed-of, a fact. Resolutions at this season of the year seem easy of accomplishment; and their mere statement seems to assure their realization. In many ways, this quality of being able to live in dreams is a virtue. Shakespeare said, "We are such stuff as dreams are made on," and truly dreams shape life, individually and collectively, for the dream of what is to be must always precede reality.

Today the world needs dreams; and the time has arrived when the dream of peace, which has persisted since the world began, should become a fact. This especial dream is a peculiar one: it cannot be dreamed by one person alone; it must be dreamed by all people everywhere. It must be accepted as the best possible way of life by all folk regardless of race or color or creed, regardless of nationality.

A fitting New Year's wish for this and every year would be that mothers throughout the world accept this dream of peace, and labor to instill into their young folk the necessity of making this dream a reality in their lifetime. It is time that mothers of the world, in addition to bearing children, should indoctrinate them with a love of their fellow men and a desire for peace that will make the connivings of selfish men impossible. Mothers of men can teach the ways of peace in their own homes, at their own firesides.

This New Year's wish is that throughout the years ahead the dream of peace may become a reality—a way of life, as the Savior taught so long ago.—M. C. J.

EVIDENCES AND RECONCILIATIONS

lxxxviii. Why is Reincarnation a False Doctrine?

REINCARNATION, often known as metempsychosis, is an ancient doctrine. It dates from the earliest corruption of truth, from the very dawn of human history, when mankind first departed from the simple principles of the gospel. In some form it has existed at all times in all lands. It is an excellent example of the distortion of beautiful, fundamental truths.

Reincarnation, as commonly taught, means that the spirit or "soul" of a human being, after the death of the person, and after intervals of varying duration, returns to earth in another body. This may occur frequently, indeed may be a continuous, unending process.

Usually it is taught that the spirit inhabits from time to time bodies of the same species. That is, the spirit of a man will reappear on earth as a man; a woman as a woman; a human being as a human being. This may not, however, always be the case. Many believers in reincarnation hold that a "soul" which is a man today, may be a woman tomorrow, or vice versa. It is also often taught that the spirit of a man may in the next earthly incarnation, inhabit the body of a lower animal, say a dog or a cat. There is not full agreement among reincarnationists on many of these matters.

Under this doctrine our next-door neighbor may be the reincarnation of a man or a woman who lived centuries ago; our bootblack may be the reincarnation of one of the great philosophers of the past; our school-teacher may have been an untutored savage a thousand years ago; our present dog, Sanko, may be nothing else than our dog, Fido, long since dead in a more recent incarnation. And what is worse, the animating essence, the "soul," of Sanko, may be the former "soul" of a Newton, or a Galileo, or a Plato! Or, the wife who cooks our meals for us, may have been in an earlier reincarnation, the Queen of Sheba. Or, still more to our confusion, a man's wife might have been his husband when he was a woman in an earlier reincarnation.

Three doctrines lie at the foundation of belief in reincarnation. First, the pre-existence of the "soul" of man; second, the indestructibility of the "soul" of man after death; and, third, the possibility of constant development of the pre-existent, eternal "soul." These are all necessary doctrines to the thinking mind. They are supported by divine revelation. But in the explanations and applications of these truths, the proponents of reincarnation have failed dismally, and have shown how the semblance of truth, becoming untruth, may lead men into vast fields of deception.

The basic doctrine of pre-existence is always presented in an incomplete form. Clearly, if the "soul" of man has occupied from time to time successive and distinct bodies, birth cannot be the beginning of his "soul." There must be existence before each successive embodiment.

But what about the first incarnation?

One group sidestep the question by saying that before the first appearance on earth, God created the "soul." That merely means that after all, the spirit is not really eternal. Since it began on earth, it may end with the earth.

Another group of believers in reincarnation, sensing

the inadequacy of this explanation, seek refuge in the doctrine that the "souls" of men began their existence as lower animals, and then they add that "in the lower kingdoms consciousness evolves in the mass, . . . as these group souls slowly develop, . . . they continually divide and subdivide."¹ Finally, by some mysterious process these animals, subdivisions of the mass, acquire a "soul" and become human beings. All of which is merely saying that there is an "ocean of consciousness," out of which God dips individuals.

Contrast these feeble, lame, and incomprehensible explanations with the true doctrine of pre-existence, as taught in the gospel of Jesus Christ. The spirit of man is co-eternal with God. In the eternities before he came on earth he has been a personality, possessing the power to think and learn, to accept or reject the means by which he could ascend or descend, progress or retrograde. He has been himself from the endless beginning through all the waiting eternities.

Reincarnation rests upon an unsound foundation; hence is dangerous, and should be avoided.

The conditions of reincarnation by which the immortal "soul" may progress are equally unacceptable. "Reincarnation . . . is a plan whereby imperishable conscious beings are supplied with physical bodies appropriate to their stage of growth and through which they can come in contact with the lessons of physical life."² This supplying of bodies is repeated endlessly. By this doctrine, the body of man is of little consequence. We take it on, cast it off, and put on another one, much as we do with our old suits of clothing. The "soul" of man is then really confined to this earth as in a prison. Why this should be so, baffles the mind. His sojourn between incarnations can be of no value to him, since he must return to earth in a mortal body to gain further experience. He is of the earth, earthy. He cannot in reality go beyond the earth or physical experiences. Therefore, an infinity of experiences are beyond his reach. The universe is not his. Such an eternal "soul" demands a vaster area of understanding and action than the earthly life affords. There is no freedom in reincarnation.

Reincarnation fails utterly to comprehend the meaning of the human body.

The gospel of Jesus Christ declares that man, an eternal spirit, acquainted with the spiritual world, came upon the earth when he was fitted and permitted to become acquainted with the material world. To this end he was given a body of material elements. This body belongs to him eternally, to be used by him, in a purified form, in his endless progressive journey among spiritual and material realities. He does not need another. It is a sacred possession, the home of his eternal spirit. With it, composed of celestialized material elements, he may forever explore the universe, in all its aspects, even to the limits of eternity. Without such a body, the immortal spirit would be handicapped in its victorious progress, in the midst of universal elements, towards the likeness of God. Reincarnation has gone far afield to explain that which the Lord has made clear to the human mind.

The doctrine of reincarnation really destroys personality as connected with earth life. The perpetual passage of spirits from body to body on earth, implies that the Lord is using the earth as a playground for a few spirits. As one writer remarks, the soul of the ancient patriarch Seth was probably the spirit of the great prophet Moses. Thus, individuality on the earth is lost. Temporal identification is hopelessly confused. There is no end to the disorder, for the process of reincarnation is unending. That violates the innate desire, even

(Concluded on page 55)

¹Cooper, *Reincarnation*, p. 48

²*Ibid.*, p. 17

Melchizedek Priesthood

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

Confidential Annual Reports

ON December 15, 1944, a supply of the new confidential annual report forms were mailed to all stake presidencies in quantities sufficient for distribution to all Melchizedek Priesthood

general Melchizedek Priesthood committee of the Council of Twelve and Melchizedek Priesthood quorum officers and group leaders in the stakes will be through the stake Melchizedek Priesthood committee which has general stake direction of Melchizedek Priesthood work.

May we again urge stake committees to study carefully the instructions with quorum and group officers before attempting the use of any of the new forms. Such preliminary study will save the time of priesthood officers and increase the accuracy and value of the reports.

CORRECTION

Through an inadvertence, reference to Alma (Book of Mormon) item 11, Part Two of the Confidential Annual Report should read Alma 34: 18-27.

quorums. Stake presidencies have been urged to make distribution promptly, through stake Melchizedek Priesthood committees, to all quorum officers.

It will save time and result in more accurate reporting if quorum officers read carefully all instructions in the report forms before attempting to complete the report. These reports are to be completed and mailed to the Council of the Twelve, 47 East South Temple Street, Salt Lake City, Utah, on or before January 15, 1945.

Stake Melchizedek Priesthood committees are charged with the responsibility of directing the completion, assembling, and mailing of these reports. In order to expedite this work stake committees will no doubt wish to call quorum officers together promptly or visit them in order to give direction and impetus to this important work.

The instructions should be detached and kept in quorum files and the single page report mailed to Salt Lake City.

Distribution of the New Melchizedek Priesthood Supplies

ALL Melchizedek Priesthood group and quorum supplies will be mailed to stake presidencies from the Melchizedek Priesthood Committee of the Council of Twelve for distribution through stake Melchizedek Priesthood committees, of which a member of the stake presidency is chairman. The new Confidential Annual Report forms were mailed to stake presidencies December 15, 1944. The rolls, reports, minute books, etc., will follow as they come from the press.

Future orders for quorums within a stake should be pooled and placed through the stake committee. If in special cases stake committees desire a modification of this plan, they should state their request in placing the order. Generally speaking, however, all correspondence between the office of the

Melchizedek Priesthood Outline of Study, February, 1945

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

LESSONS 52-53

THE IDEA OF THE KINGDOM OF GOD

Text: pp. 205-216. Topics: A Theory of Government. A Christian Concept. Mormon Political Thought. Priesthood: The Government of the Kingdom of God. A Literal or Spiritual Kingdom. John Taylor's Belief. Relation of the Church and Priesthood (major topic). The Role of the People (major topic).

Suggestion: An article in the December 1944 *Era*, "The War, The Church, and the Future" brings together in fragmentary form a number of unusual source materials on the Latter-day Saint idea of the kingdom of God. This and other book materials (consult the indices of leading doctrinal works) will help provide background for this important subject. The index to the Doctrine and Covenants should not be overlooked. It is a standing source-book for every teacher.

Questions for discussion: What is the form of government for the kingdom of God? How would, how does it, compare with the patriarchal, monarchical, republican (representative), dicatorial forms? How does Mormon political thought "differ from the world"? (p. 206.) Does the form of government for the kingdom of God now exist on the earth? What is the relation of the kingdom of God to the Church of Jesus Christ of Latter-day Saints? What is the role of "the people" in the kingdom of God? (Note: The questions of Church-state relationships, of the relation of the "kingdom of God" to American government and to the political systems of the modern world, will be treated in subsequent lessons. An important statement on this subject by President Wilford Woodruff in 1889, countersigned by the First Presidency and Twelve, is quoted briefly in the *Era* article, December 1944, referred to above, and in subsequent declarations by the Church-in-conference assembled.)

LESSON 54

EFFECTS OF ESTABLISHING THE KINGDOM OF GOD

Text: pp. 216-220. Some Effects of Establishing the Kingdom (major topic). The Kingdom of God and the Nation-State System. The American Constitution and the Kingdom of God. Problems of Church and State. The Future.

One effect of the establishment of the kingdom of God on earth, always noted, is persecution. With persecution comes the

task of reconciling God's kingdom as a society of human believers on earth, with the social institutions of the age in which the kingdom is restored. These effects receive larger treatment later. This chapter is concerned with presenting President Taylor's broad outlines of the meaning of the kingdom.

Discuss: What is the relation of "Zion" to the kingdom of God? What is the significance of the great council at Adam-ondi-Ahman? "How can we live under the dominion and laws of the United States and be subjects of the kingdom of God?" (p. 218.) How does President Taylor answer this question? What is the true meaning of the Constitution of the United States in view of this doctrine? (Instructors and class leaders are advised again to read carefully the footnotes on page 218 and remember that this chapter merely attempts to "outline" the major framework of the "meaning of the kingdom of God." Book Five contains the larger discussion of the details.)

LESSON 55

THE ROLE AND PURPOSE OF THE CHURCH

Text: pp. 221-224. Topics: To Build the Zion of the Latter Days. The Lord's Work Temporal. To Establish the Kingdom of God. Another Mission of the Church: To Perpetuate the Liberty and Rights of Man. The Work of God. Respect for Officers. Calling of the Ministry.

Discuss: A great amount of the work the Lord is going to accomplish is generally called temporal. . . . That is the government, laws, and general direction of affairs among the nations that are not now fallen under the control of the Almighty, will have to be so changed and altered as to come under his entire control, government, and dictation in every respect." (p. 221.) What does this mean? When does a nation come under the control of the Almighty? How? If the mission of the Church is "to perpetuate the liberty and rights of man" as well as to "establish the kingdom of God," why has the Mormon doctrine been unpopular in the past? Have we succeeded in convincing the world that we are working to perpetuate the liberty and rights of man? What have we done, what are we now doing, to fulfill this mission? In view of the foregoing lessons, what reasons can be advanced for respecting Church officers? (See p. 223.) And, from the standpoint given, what of the "calling of the ministry" in the Church and kingdom of God?

NO FOURTH QUARTER REPORTS

THE printing labor and materials shortage continues acute. In order to relieve this situation somewhat and give quorum officers added time to complete their surveys and Confidential Annual Reports *there will be no quarterly group and quorum reports required for the fourth quarter of 1944.* This action will also hasten somewhat the completion of the printing of the new 1945 quorum rolls, reports, minutes books, etc., which have been in course of printing since mid-November.

Questions and Answers Regarding the New Melchizedek Roll and Report Books

Question 1: Is it the intent to have the new Melchizedek Priesthood roll and report forms used in the missions of the Church?

Answer 1: The new roll and report books are not intended for use in the missions, but only for Melchizedek Priesthood quorums in the stakes. It is not recommended that Melchizedek Priesthood quorums be organized in the missions.

Question 2: Should quorums continue to use the individual record card system or has it been discontinued?

Answer 2: The instructions which will accompany the Confidential Annual Report now being mailed will state, "No record, except for the confidential use of the quorum presidency, outside of this report, should be in evidence which will identify any member with the answers made." The use of the individual record cards is optional with quorum presidencies.

Question 3: The new quarterly group and quorum reports call for the number of members present (in person) at weekly meetings, and also the number excused from weekly meetings because of other Church work during the priesthood meeting hour, including members away on missions. How should members of the bishopric and other Melchizedek Priesthood members, who are acting as Aaronic Priesthood advisors or teachers, be credited in case they attend the opening exercises of the priesthood meeting, but do not attend the weekly Melchizedek group or quorum meetings?

Answer 3: Bishops and others working with the Aaronic Priesthood during the Melchizedek Priesthood meeting hour will be given credit for attendance in the Aaronic Priesthood roll books. The record of attendance of Melchizedek Priesthood members is recorded in the group and quorum meetings, and not in any general assembly of the ward priesthood. Only those should be given credit for attendance who attend the weekly group and quorum meetings. Questions 2, 4 and 5 on the quarterly group and quorum reports are totaled to obtain item 6 "Number of members active and accounted for." It is not the primary objective to show all members attending the weekly meetings. It is the primary objective to show all members active and accounted for.

Question 4: Question No. 9 on the quarterly group and quorum reports asks for the number of members away from home corresponded with by group officers during the quarter. Must a group or quorum officer write these letters personally, or can credit be taken for letters written by others upon

NO-LIQUOR-TOBACCO COLUMN

Conducted by
Dr. Joseph F. Merrill

Shall We Have Military Conscription?

THE radio and newspapers have announced that the president has recommended, at least suggested, that we have military conscription after the current war for all our boys and call them for one year into military training. Do you who have heard or read of this approve the recommendation? There is so much involved in this proposition that this column believes you should give the question careful study and make a decision concerning it.

Would this year of training contribute to the social, moral, and spiritual good of the boy? If it should fail in any one of these respects, should we not oppose it? Let us make a few observations.

The sentiment of the country is now overwhelmingly in favor of some kind of understanding and set-up that shall eliminate the likelihood of another world war during the lifetime of people now living. Then why go to the enormous expense of preparing for something that will not happen? But if in the distant future, it does happen, the methods and equipment then used would render obsolete those now employed. Hence the folly and the waste of continuing training in this generation.

But more important things than waste of money are involved for the boy—his moral and spiritual good. That's why we speak of the matter in this column. The practices of the army encourage rather than discourage smoking and drinking, especially of beer. What Latter-day Saint wants his boy to live in an environment devoid of influences of total abstinence—devoid of influences that ban profanity and foul language—devoid of influences that do not uphold chastity and moral rectitude in sex matters? The military teach how to avoid social diseases, but not self-control and personal purity. Indulge if you will, but submit to treatment immediately afterwards is the military attitude.

Again, we teach the highly spiritual second great commandment—love our neighbors (the human family) as we love ourselves. We believe, therefore, in the brotherhood of man—in living the golden rule in all our associations with our fellows. We hate war and all its evils. War is destructive of all our spiritual aspirations and ideals. Hence, why prepare our boys for war when no war is in sight? We will cross the bridge if and when we get to it. In the meantime, let us do everything we can

direct assignment from the group or quorum officer?

Answer 4: Quorums or groups may be given credit for letters written by members of the quorum to quorum members away from home if done under the direction of

to train our boys to be clean, capable, lovable, and righteous. This can best be done by keeping them away from army environment when war no longer makes it necessary for the boys to be there.

Are We Alive and Energetic?

SIX years have passed since we began a special campaign by direction of the First Presidency to teach our people total abstinence from the use of liquor and tobacco and to win users of these narcotics to total abstinence. Of course the Church had been teaching the Word of Wisdom to its members and the world for more than a hundred years and is still doing it. All Church members know, therefore, that indulgence in the use of alcoholic beverages, tobacco, as well as other narcotics, is contrary to the doctrines of the Church. But so prone are we to engage in worldly practices that the First Presidency felt special efforts should be made among our people against the use of liquor and tobacco.

In the revelation to the Prophet Joseph Smith, known as the Word of Wisdom, the Lord said liquor and tobacco are not good for man. He did not tell us why. No general gives his men the reasons for his orders. It is enough for them to know the orders. They are expected to obey, or suffer the consequences of disobedience. But since the Word of Wisdom was given in February 1833, man has found out why liquor and tobacco are not good for man. Hence revelation and science agree on this matter.

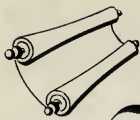
So the Latter-day Saints have the joy of knowledge, divine and human, that makes it impossible for any of them, howsoever weak in the faith any member may be, to deny the bad effects of either liquor or tobacco. Among these effects is a deterioration of faith. So we say the cigaret is a faith killer, an effect that all workers should be willing to do anything in their power to prevent.

Hence the call is made to all priesthood officers, Melchizedek and Aaronic, to push forward the work of winning addit members to total abstinence. The method, does someone ask? The answer is easy—the method used by all missionaries of the Church, that of personal contact. But this method to be successful must be characterized by wisdom, tact, sympathy, persistence, and faith. The Lord helping (and the Lord will help all worthy of his help) the job can be done in the great majority of cases of quorum members. But usually it will be a delicate if not a hard job. Let no worker be discouraged. Let no officer fail in his duty to those who have been so unfortunate as to have acquired the smoking or drinking habit, regular or intermittent.

group or quorum officers. Credit should not be taken for letters written to quorum members by persons outside the group or quorum.

Question 5: Our stake is very scattered with branches and wards extending as far

(Concluded on page 32)



Genealogy

Letter to Stake Chairmen

DEAR Stake Chairman:

On November 21, 1944, the Genealogical Society of Utah was reincorporated for one hundred years under the name of the Genealogical Society of the Church of Jesus Christ of Latter-day Saints. The First Presidency reappointed Elder Joseph Fielding Smith as president, and the same board of directors was continued in office.

One amendment made at the time of change is of general interest. No more life or annual memberships are to be granted in the Society. Instead, all members of the Church of good moral standing and others of good moral character may use, subject to the rules of the Society, any book or other record belonging to the library.

The board of directors now recommends that the membership of your stake committee be increased to include a secretary and also a stake supervisor of baptisms (a position which can usually be filled most acceptably by a woman).

Superseding previous instructions, home teaching is now definitely assigned to stake and ward committees as one of their major responsibilities, along with the organizing and fostering of temple work, research and record keeping and the formation of family organizations. Please take steps to see that this helpful activity is initiated in every ward of your stake, with one member of each committee definitely assigned jurisdiction over this work. All members of the ward committee should participate in these home teaching visits and give direct assistance to ward members in preparing their family group sheets and pedigree charts, and in providing them with guidance in the elementary phases of research.

Realizing the urgent need for closer contact between general, stake and ward workers, we are planning to hold a limited number of meetings with groups from stakes that are within convenient travel distance from a chosen center. . . .

We are also preparing, for the guidance of all, circulars of instructions on the organization and duties of temple and genealogical committees, our relationship to the Sunday School Genealogical Training Class, and detailed suggestions on the preparation and sending in of family group sheets for temple work and problems involved.

Recently our library was given the opportunity to make copies of unprinted transcripts of marriages from about 350 English parishes. We have also been able to purchase and add to our library during the past year or two a considerable number of valuable family genealogies and place records. Our

library is rapidly becoming recognized as one of the principal sources for genealogical research in America.

Our research department has been augmented and new researchers have been given a regular period of training. They are now equipped to give prompt and efficient service on research orders placed with the Society. It is our recommendation that all research in the unoccupied European countries be sent through our Society.

Sincerely your brethren,

JOSEPH FIELDING SMITH,
President
ARCHIBALD F. BENNETT,
Secretary

Melchizedek Priesthood

(Concluded from page 31)

as one hundred thirty-five miles from stake headquarters. Many of these distant wards find it difficult to attend monthly priesthood quorum and priesthood leadership meetings. Will our new quarterly reports reflect such conditions?

Answer 5: A number of the stakes in the Church are scattered over a wide area. The reports are intended to reflect the actual conditions as to the attendance at the various meetings of the priesthood. In interpreting the reports consideration will be given to unusual conditions which may affect the showing in each of the respective stakes. It is not practical in the quarterly reports to attempt a reflection of the peculiar conditions in each stake.

Question 6: In stakes with quorums and groups widely scattered, the problem of a personal interview with each quorum member becomes somewhat burdensome. Do you have any suggestions to offer in this regard? Answer 6: Beginning in 1945 quorum presidencies will have a much longer period to complete their annual survey. This year the time has been limited because the announcement of the new program was not made until October conference. Many of the quorums, however, have their work practically completed. Quorum officers in their visits to the wards and branches might well arrange to interview, individually, those in attendance at the quorum or group meetings. Quorum presidencies, particularly of the high priests quorums, may use, for this year only, tactful and wise group leaders to assist with the personal interviews.

Question 7: What should be done in case some quorum does not complete the interview of their members 100% by the first of 1945 when the annual confidential report is to be made? Must the quorum suffer in the percentage shown when one of the officers fails to complete the interviews?

Answer 7: Any quorum suffers when quorum officers fail to discharge their responsibilities. The report should reflect accurately the number of quorum members actually interviewed personally to obtain the information called for in the report.

Question 8: Will distribution of quorum roll and report books be made directly to quorums and groups or through the stake Melchizedek Priesthood committee?

Answer 8: The December Improvement

LEARNING TO THINK

By Mabel-Ruth Jackson

WAITING at a railway station, I became interested in watching a small girl and her father. The child asked many questions—about the steel tracks, the clouds, the distant mountains—passing from one question to another so rapidly that I doubted if she were listening to the answers. Her father did not put her off but answered each question carefully.

"Oh, I'm tired standing!" she cried and darted off to sit down abruptly on the step of a closed side door of a building used for freight. But she jumped up in a hurry.

"That hurt!" she exclaimed resentfully and turned to look at the step. An oblong strip of iron studded with small blunt spikes had been screwed on the top, covering it completely.

"Why did they put that there, Daddy?" she demanded of her father, who hid an amused smile.

"Why do you think they did?" he counterquestioned.

She turned and looked again. "Well, I can't think why," she said. "You tell me, Daddy."

"That's one question you can answer yourself if you try hard enough, Anne," he said. "From now on, I'm not going to answer any questions you can find the answers to yourself."

I could see that she didn't know whether she liked that or not. It wasn't so easy to put her own brain to work as it was to let "Daddy" do it.

"Please tell me, Daddy," she teased. "I'll help you a little," he offered. "Now when you sat down there, you stood up again quickly—"

"Oh," she broke in, her eyes shining, "they didn't want me to sit there!"

"That's it exactly," her father answered, smiling.

"But why don't they want people to sit there?" came the inevitable question.

"Why does Mother sometimes shoo you out of the kitchen when she's getting a big meal?"

"Because I get in her way," Anne said. "Oh, I—"

Just then the train came in and I didn't hear any more, but the incident set me to thinking.

We see that our children have exercise to make their muscles grow strong, but how much attention do we pay to the process of strengthening their mental growth? We read them instructive stories and try to answer their questions intelligently, but do we not sometimes forget that, primarily, education should be a whetstone to sharpen mental activities, to teach children to think for themselves?

Era, page 776, states, "All supplies will be mailed to the chairmen of the stake Melchizedek Priesthood committees." In order to obviate changes in stake chairmen through stake reorganizations and for other reasons, supplies will be mailed to the chairmen of the stake Melchizedek Priesthood committees through the respective stake presidents.

Aaronic Priesthood

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

WARD BOY LEADERSHIP COMMITTEE OUTLINE OF STUDY FEBRUARY 1945

Text: HOW TO WIN BOYS

Chapter XXVI: The Great Objective

Quotations from the Text:

1. So to you who are timid about personal work with boys, here is sound advice. It is the wisdom of the ages and merely is coming to you through a very human agency. Ask a boy what he thinks Jesus would want him to do. If he, in turn, is also timid, merely direct his thinking.
2. So here is that fine young person, an immature boy. Natively he is religious. But he fears to seem pious. He fears any suggestion of the "goody-goody." He is no faker. His young heart overflows. His breath comes in short gasps at every invitation given in the church service. He knows what he wants to do and doesn't quite know how to start doing it.

Will he grow into manhood and become hardened by worldly forces and feel the urge of new and vicious desires—without Christ?

Manhood will find him formed. Manhood will see in his mental set-up much of the innocent faith gone. Friends will have proved untrue—some of them. He'll feel the selfish grasp of money-getting. He'll be the victim of a thousand and one forms of propaganda, both the good and the bad. Other lives will have touched his and left upon his soul their beauty or their stains.

3. Save another boy for Christ and his work! For after youth passes, every major decision in his life will be made with great difficulty.
4. "I can do all things through Christ which strengtheneth me."

There is the answer. There is the heart's solution to any problem in any approach to boyhood!

5. You and I, as teachers, or would-be leaders, are rather powerless. But by the divine plan of the Creator, our small talent linked through prayer to the powerhouse of an Almighty can actually perform human miracles!

Helps for the Class Leader:

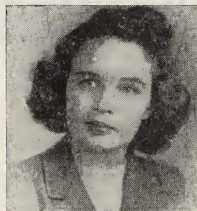
This chapter, "The Great Objective," has been treated in two lessons. There is much food for thought in this summary of the book we have been studying for over two years.

In addition to the quotations above, review this final chapter and give to your class a full picture of their responsibilities in the work of teaching boys. Why do we spend so much time with our young men? Why are we so much concerned about them? Why should we increase the measure of talent and time devoted to their interests?

Raise the spiritual sights of your class members. You have a glorious opportunity to make this an outstanding lesson.

Youth Speaks

SHIRLEY
MILES



PRIESTHOOD'S BLESSINGS TO WOMANHOOD

(Address delivered during the Carbon Stake quarterly conference.)

WHEN the sun shines upon the earth, it casts its warming rays equally upon both men and women, brightening their days and giving them light and warmth and sustenance.

Thus it is with the priesthood. Like the sun, its blessings reach out to all members of the Church, men and women alike. And like the sun, it brightens our days and gives us light and warmth and sustenance of a spiritual sort.

For as we walk through life, we find that we must have some standard, some guiding set of principles by which to govern the order of our lives. It is as if we started out in the early morning before the sunrise, when the earth is darkest, searching for a path. With the rising of the sun, we are able to see the correct road upon which to set our feet.

So it is with those who are privileged to bear the priesthood, or with those who share in its blessings. We look to it for our guide in life; and there we find the standards for which we are searching, the light which shows us the way to go.

To young people who have had the opportunity to live in the light of the gospel and of the priesthood, life has a different meaning. An L.D.S. boy who holds the priesthood, or an L.D.S. girl who associates with members of the priesthood, and who knows what it is to have a clean spirit and to understand the teachings of the Lord, is set apart from youth who are denied these great blessings.

God has said, "Be ye clean that bear

NOTE:

The succeeding lessons will be based upon a review of the chapters of this book. The lessons for future meetings of the ward boy leadership committee will be published each month as in the past.

STANDARD QUORUM AWARD FOR 1944

APPLICATION blanks for the Standard Quorum Award and for the Individual Certificate of Award will be sent to bishops and stake chairmen only on request.

A new application form is being used for 1945. Any old forms on hand should be destroyed.

Stake and ward committees are urged to make every possible effort to see that no deserving quorum, group, or boy, is overlooked in these award programs.

the vessels of the Lord." To L.D.S. young people this is as the sun which lights our days. It is a thought that should greet us each morning with the rising of the sun, and stay with us throughout each day. A young person who guides his life in being clean enough in heart, soul, and mind, to be a servant of God has truly found the right path.

A Mormon boy knows that in order to hold the priesthood, he is expected to abide by the laws of the gospel and the Word of Wisdom. He accepts this as his responsibility to God and to himself. With an L.D.S. girl, it is purely a matter of looking into her own heart, and finding there the reasons for which she keeps these same standards.

An L.D.S. girl has the opportunity each day to mingle socially, spiritually, and intellectually, with the kind of young men who will be worthy husbands and fathers. These young members of the priesthood are of the highest order of young men in the nation and in the world. When an L.D.S. girl associates with them, she is standing full in the light of the sun. It is then that she may see and understand why she must be as clean and pure in heart as if she were a member of the priesthood herself.

The blessings of the priesthood to young womanhood then, are many: There is the blessing of associating with the highest type of manhood and of being guided by their principles. There is the blessing of knowing that she may always find understanding and helpfulness in these young men, and of knowing that she need look no further than her daily associations with them for happiness and fulfillment. There is the great blessing of being able to share the joys and the spiritual uplift of walking beside these servants of God through time and throughout all eternity in the sunlight of purity and righteousness.



Ward Teaching

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

A Message to the Ward Teacher

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

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

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

"BE WITH AND STRENGTHEN THEM"

THE Lord was speaking when the injunction—"be with and strengthen them"—was included in the duties of the teacher. To whom was he referring? Whom is the teacher to "be with"? Whom is the teacher to "strengthen"? "Them" refers to "the Church" as stipulated in a preceding injunction recorded in the same verse of this revelation. (Doc. & Cov. 20:53.) "The Church" to a ward teacher, therefore, is "them" or the family or families for whom he is responsible to the bishop. Knowing whom the teacher is to "be with" and whom he is to "strengthen" is one thing, but knowing *when* he is to perform these duties is the purpose of these suggestions.

Having a perfect knowledge of human nature our Lord knows that we are all subject to weaknesses. He recognizes that sometimes we are strong and confident and that at other times we are weak and need support. Those moments when we are weak and have need of strength are his greatest concern for us.

He knows the deterrent influence of temptation, and of discouragement. He knows how the loneliness of bereavement frequently leaves the mind disarmed against Lucifer's subtle suggestion of injustice. He knows how the pinch of poverty, the children's cry for bread or their plea for clothing, may distort men's notions of where right ends and wrong begins. He knows how a thoughtless act or the deadly tongue of gossip may destroy righteous ambition in the hearts of men. Yes, he knows all the tricks in Satan's catalog. He knows full well how great is Lucifer's power to sell his devilish ideas to unsuspecting souls in moments of weakness.

Does any ward teacher suppose that these temptations and conditions hold back their weighted influence during the month and then burst upon a family just when he decides it is time to make his monthly visit? Does any ward teacher suppose that, if such things did happen, he could, by some magic sweep, cure the month's accumulation of ills in the few moments he spends with the family every thirty days?

Perhaps some may think that such questions are quite unnecessary. Well,

it is hoped they are, but it is believed they may stimulate some good thinking on the part of teachers who may entertain the notion that a visit once a month is ward teaching.

It requires only a little thought to know that the Lord expects ward teachers to "be with and strengthen them" *whenever they need strength*. It requires even less thought to know that weaknesses, sorrow, and unfortunate circumstances may overtake men at any time. Really to "strengthen them," we must be "with them" *when* they need us. Belated assistance, when the need has passed, excuses not the slothful.

What greater assignment, what greater call, can come to man than to be "with and strengthen" the discouraged, the bereaved, the sick, the maimed, the lonely, the inactive. What greater satisfaction than to give such strength and sustenance *when* it is needed?

In your visits have you so endeared yourself to the Saints that when they need comfort, assistance, or encouragement, they instinctively think of you and wish that somehow you could know they were needing you and that they would appreciate your call? If they desire that you speak at the funeral service of a member of the family, does the bishop have to bring you the word, or are you there in person to offer your condolence and to hear their request? If there is a "shut-in" among your members, do you call frequently to cheer him along? Thirty days between "messages" from the ward teacher whom they love is a long time to wait. How long since you, with the approval of your bishop, administered the sacrament to members long detained at home through illness?

Think of all the times you could have helped "them" and then count the number of times you really did assist. What is your score? Do you have room for improvement? The Lord will sustain and bless you in any additional effort you make to increase the *quality* of your teaching.

Only the ward teacher who is willing to "watch over the Church always" will be in a position to "be with and strengthen them" *when* they need strength.

WARD TEACHERS' MESSAGE

THE Ward Teachers' Message for January 1945 is "The New Year and Repentance," and was published in *The Improvement Era* for December 1944. The message for February will be published in the *Era* for the same month.

This change in publication time will bring the announcement of the message into the month during which it is to be discussed by the ward teachers.

The leaflets will be sent in the future as they have been in the past.

Mr. Church Officer

(Concluded from page 21)

in unison and marched out as soldiers. In fact, the entire program was so orderly, and each one fitted his place in the program so well that the visitor was astounded. How did that teacher do it? The visitor was going to find out. After dismissal he accosted one of the boys of this unusual group of children where he had been visiting. Asked he, "How did all you boys and girls know when to arise? How did you all know so well when to march?" Then came the answer, "Didn't you see the teacher's thumb signal us?"

A Mormon Wife

(Concluded from page 19)

Many and many a time they walked the three blocks from the Cannon home to the depot and came back, dragging between them a five gallon can of milk which their father had sent to help out with their board. Although the "big house," as they called it, boasted a pump in the yard, the water was somewhat brackish; so in order to get fresh water for drinking, it was necessary to scramble down the bank of City Creek, which flowed past the home. In winter, the sides of the stream were not only steep, but icy as well and sometimes our young ladies fell in. On such occasions Augusta wrote: "No damage done, except wet feet."

In reminiscent mood she tells that "we never had ready money enough to pay our board when we were going to school. We rented a room or went into the home of friends. Father furnished our food, and we all did the work. When we had graduated and were real professors, and got as much as fifty dollars a month salary, we could afford to pay for our board."

Music

The Ward Music Guild

FOURTH SESSION
(January)

By Gerrit de Jong, Jr.,
Dean of the College of Fine Arts,
Brigham Young University,
and Member of the General
Music Committee

Two months ago we discussed together certain hymns which offered difficulties for the chorister. This month we are discussing certain problems which concern particularly the organist and his work. The assumption in this discussion on hymns is that the work done by both chorister and organist must of necessity rest on such close co-operation that each can profit from an occasional discussion of specific problems of the other.

WHY USE THE ORGAN?

The question is often asked, why it is generally recommended that we use the organ rather than the piano in our worship meetings. The answer is simple: the organ is more appropriate to a worship gathering. The organ was actually born in the church; that is, it developed out of the attempts made to improve the vocal music used in the church. The objection to the use of the organ because most of our Church musicians are at present better pianists than organists, is removed by having our pianists deliberately set out to become good organists as well.

AN IMPORTANT DIFFERENCE

Since the keyboards of the piano and the organ look somewhat similar, many people assume that these two instruments are the same. They are not even of the same general kind. The piano is a percussion instrument; that is, its tones are produced by hammers which strike strings. The organ, however, is a wind instrument, more akin to the human voice, and produces its tones by blowing.

This fundamental difference in construction calls for a corresponding difference in the techniques used in playing these instruments. Every pianist who has made an honest effort to acquire an "organ technique" knows that on the organ a tone is sustained no longer than we actually hold the key responsible for it depressed. There is no sustaining pedal to prolong tones after the finger has been lifted from the key. The most important, though not the only, item for the pianist who changes to the organ, therefore, is the acquisition of a good legato; that is, the ability and habit of holding each tone the exact length of time its relative value calls for.

It will be noted that most of the music the organist is called upon to play is really written for four-part singing. When the four parts have note values of differing lengths, it becomes all the more difficult to play absolutely legato. But this proper sustaining of the notes should be practiced until the new organist has developed the habit of playing legato in each part.

DIFFICULTIES

Let us consider a few of the hymns that are often pointed out by young organists as being particularly difficult. It will be observed that the difficulties of these hymns are typical of those of most of the other hymns frequently used.

In No. 167, in the *Latter-day Saint Hymns*, the well-known "Praise to the Man," we find many places where the tenor and bass parts are not within the reach of the left hand. In such a case we must always make sure of the bass part first, for the bass part must never be omitted for any reason. The tenor part is then played by the right hand, together with the alto and soprano. (See, for instance, measures 5, 13, and 29.) In measure 3 (and 11 and 27) it is not possible to reach C sharp of the tenor and add it to the right-hand part below the alto. Under those circumstances it is better to transpose the tenor an octave higher, and

put the C sharp of the tenor between the alto and the soprano.

In No. 191, "O Say, What is Truth," much of the tenor will have to be played by the right hand, as in the previous hymn. (See first full measure, tenor C-B-B; and next to the last full measure, where the tenor sings D on the word "Is.")

In No. 30, "Lord, Thou Wilt Hear Me," we must play the soprano and alto parts perfectly legato, to make them into a smoothly flowing duet. The bass and tenor parts should be played non-legato (but not staccato) in order to give the piece movement and rhythmic beauty. Watch especially the one measure where the left hand has come to the help of the right.

In No. 118, "For the Strength of the Hills," most organists get confused at the beginning of the second line. The scale passages in the soprano and bass parts probably frighten them. The fact that both alto and tenor parts sing the same middle C further adds to the confusion. It is, of course, sufficient to play this middle C with one hand only, with whichever hand it is most convenient to play it.

No. 127, "The Spirit of God Like a Fire," has only a few places where the tenor part has to be worked into the right hand. It is, however, one of the most difficult hymns to

(Concluded on page 45)

Marlborough Ward Choir

TWENTY-EIGHT singers comprised the choir of Marlborough Ward, Granite Stake, when the choir was organized in a new ward in September 1943. To-day there are fifty-five members. This shows splendid activity in the period of one year.

This choir has produced three cantatas, the last being a Christmas one, "The Nativity Song." Choir members are called by telephone when they miss a rehearsal or a sacrament meeting. A spirit of friendship and kindness characterizes all the choir activities. A special fund is provided by the members for occasional social events.

Benjamin Bullough is director; Fred E. Curtis, choir president. Althea Frewin Thomson, Irene Jacobson, and Emma Schreiner Stringham are accompanists.—Alexander Schreiner.

MARLBOROUGH WARD, GRANITE STAKE, CHOIR



Homing

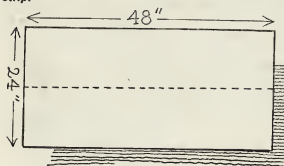
Christmas Cards and Sugar Sacks

By Gladys Fuller Rasmussen

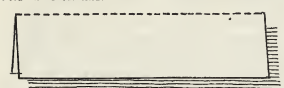
WHAT are you doing with your five- and ten-pound sugar sacks? And all those hundreds of lovely Christmas cards? You aren't putting them in the furnace, are you? Well, don't! Because out of the two you can make as clever a scrapbook as you could wish to see. And what children's hospital isn't crying for more scrapbooks for little folk? It's an easy and pleasant job, too, making them.

First, of course, the sacks, must be ripped open and the printing removed.

Strip:



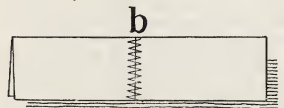
Fold on dotted line:



Bring a to b (a little past) and c to b (a little past):



Then stitch up and down on b:



Fold as a book:



To do this, dampen each sack slightly, then make a paste of either bar soap or powdered soap and put it over the lettering, thickly. Roll up and let lie for a day or even two days. Put into cool water, then rub by hand or on a tiny washboard until the letters come out or

mostly out. Sometimes machine washing is satisfactory, but usually hand washing gives better results. Next, put the sacks in a pan of cool water and bring to a boil. Boil a few minutes. Use a bleach if desired. Rinse well, starch stiffly with cold starch, dry partly, and iron.

Now you are ready to make your books. Take your sacks and sew them together with flat fell seams. Cut into strips twenty-four inches by forty-eight inches. Plan on at least twelve pages, more if you wish, to each book. Fold lengthwise through the middle, then through the center. Next, bring each edge a little past this center, so it laps. Stitch well, up and down the center. This makes two leaves for each strip of strong, double thickness leaves.

Choose from your box of old Christmas cards the largest and prettiest one for the cover, trimming it to suit. Fill the rest of the book, picking out the cards which you think would be most pleasing to a child, using only the picture parts of them.

You will be amazed at how attractive this pick-up scrapbook can be. Pictures cut from magazines can be used in the same way, just as satisfactorily.

Here's How

The Romance of Starch History

Here's a bit of the romantic history of the starch you use each week and take so much for granted.

A Mistress Dingham van der Plaszen, a Fleming, was brought over to London in 1564 to teach publicly the art of starching as "professor of laundry work"—her reception was comparable to that now given to persons of highest rank! Soon after her visit, tubs and other starching utensils were seen in the most aristocratic residences, and washing, drying, and ironing were performed in the presence of nobles, as are music and the other arts today! Then, starches of various colors were introduced, the yellow variety being esteemed best for ruffs and other articles, although a blue-colored starch was affected by the Puritans.

U.S. Cadet Nurse Corps

The U.S. Public Health Service announces that 60,000 new student nurses must be recruited by June 30, 1945, if adequate nursing service is to be maintained. Enrollment for spring classes is starting now. The corps is the largest and youngest of all women's uniformed organizations, with an enrollment of over 100,000 first, second, and third-year students.

Cook's Corner

Josephine B. Nichols

EVERY child is entitled to a hot school lunch. Does your child receive a hot noon lunch which meets one third of his daily food requirements?

Menus and recipes for a good hot lunch follow:

Fish Chowder	Crackers
Carrot Strips	Apple Pudding
Milk	
Baked Beans	
Gelatin	Vegetable Salad
Corn Meal Muffins	Butter
Orange Milk	
Spaghetti Meat Casserole	
Cooked Greens	
Whole Wheat Bread	Butter
Canned Fruit	Oatmeal Cookies
Milk	

Fish Chowder

- 2 pounds fish, salmon, halibut, or cod
- 1 quart hot fish stock or water
- 3-inch cube salt pork
- 1 onion, sliced
- 1 teaspoon salt
- 1/4 teaspoon pepper
- 1 tablespoon flour
- 3 cups potatoes cut in 3/4-inch cubes
- 1 cup hot milk
- 2 hard-cooked eggs

Cut pork into small pieces, and fry out. Add onion and fry five minutes.

In bottom of stew pan arrange a layer of fish; sprinkle with salt, pepper, and flour. Arrange next a layer of potatoes; scatter over with onions and pork. Pour hot fish stock over this. Cook slowly for forty-five minutes. Add hot milk; slice hard-cooked eggs over top.

Apple Pudding

- 2 cups enriched flour
- 2 teaspoons baking powder
- 1/2 teaspoon salt
- 1/2 cup shortening
- 3/4 cup milk
- 2 tablespoons butter softened
- 1 cup firmly packed brown sugar
- 1 teaspoon cinnamon
- 1 quart sliced apples
- 1/2 cup honey
- 2 tablespoons butter (for top)

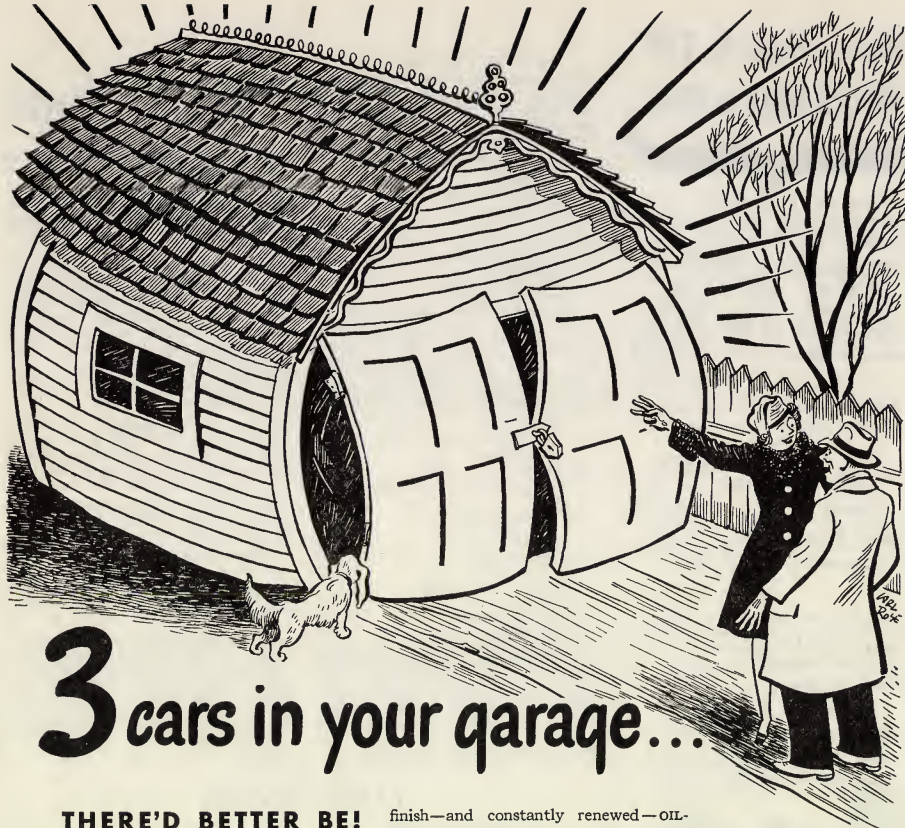
Sift flour, measure; add baking powder and salt. Cut in shortening until mixture resembles coarse meal. Add milk all at once; mix until all flour is dampened. Turn out on floured board; knead lightly. Roll into rectangle 1/4 inch thick. Spread with softened butter; sprinkle with combined brown sugar and cinnamon. Roll up as for jelly roll. Cut in eight to ten pieces. Put apples in buttered two-quart casserole. Add honey, dot with two tablespoons butter. Place cut rolls on top of apples; bake in hot oven (400° F.) for fifty minutes. Serve with plain or sweetened cream.

Corn Meal Muffins

- 1 cup yellow corn meal
- 1 cup sifted flour
- 1/4 cup sugar
- 1 teaspoon salt
- 1/2 teaspoon soda
- 1 cup thick sour milk or buttermilk
- 1 egg beaten
- 2 tablespoons melted fat

(Concluded on page 38)

THE IMPROVEMENT ERA



3 cars in your garage...

THERE'D BETTER BE!

—and that's not exactly fooling, for the *pre-war* car and the *wartime* car now in your garage must still make good a third time...*postwar*! Not even prompt fast new-car production can assure you of delivery before 1946 or '47! That's how big the demand is. To avoid the rush you must see that your present car is blessed with strictly superior endurance—and here is why you can expect just that, as soon as you have your engine **OIL-PLATED**.

Protective **OIL-PLATING** comes from changing to Conoco **Nth** motor oil. Like an extra surfacing added direct to your engine's fine inner

finish—and constantly renewed—**OIL-PLATING** defies corrosion; defies friction. Now consider that highly refined Conoco **Nth** oil, made of superb paraffin-base stock, provides a most durable oil film of liquid type, as well as **OIL-PLATING** besides! Then you can begin to picture the full ability of this patented oil to resist engine wear. Wear-resistance is the true basis of carbon-resistance... sludge-resistance... engine cleanliness... and quick starts that save your battery. Keep your engine **OIL-PLATED** and

keep up your confidence in your car. Change to **Nth** oil now at Your Mileage Merchant's Conoco Station. Continental Oil Company

WHAT MAKES OIL-PLATING?

Brilliant advanced research by the makers of Conoco **Nth** perfected an unprecedented motor oil ingredient. Added to Conoco **Nth** oil this forms the close bond between metal and **OIL-PLATING**. While your engine runs, the **OIL-PLATING** and the liquid oil are teamed up against wear. And when no mere liquid oil can serve—during standing or ice-cold starting—your engine's protection is still maintained by faithful **OIL-PLATING**. With higher prices on new cars you want your car in shape for a good trade-in... What if Conoco **Nth** oil does cost a trifle more?

Be sure to read this whole ad

CONOCO
Nth
MOTOR OIL

Here's How to Tell Which Milk is Best

Buy several brands of evaporated milk, open each can wide. Check each milk for color, texture and flavor. Note Morning Milk's natural, appetizing color!

Look at Morning Milk's Natural Color!



Pour each brand of milk into a pitcher or sauce dish. Look at Morning Milk's rich, creamy texture.

Note Its Creamy Texture!



Then, with a spoon, taste each milk undiluted—just as it comes from the can. There's the real test! Morning Milk has a finer flavor—a quality flavor. You can taste the difference!

Taste Morning Milk's Finer Flavor!



Make This 1-2-3 Test and You'll Always Buy Finer-Flavored

MORNING MILK

MUSIC

We carry large stocks of music suitable for churches, schools and home use, arranged for vocal and instrumental solos, choirs, bands and orchestras. We specialize in L. D. S. Church music. Write to us for suggestions and material available.

Dealers in Steinway and Lester pianos, band and orchestra instruments, talking machines, records and musicians' supplies.

DAYNES MUSIC CO.

47 So. Main St.

Salt Lake City 1

38

(Concluded from page 36)

Sift the dry ingredients together. Add the milk to the egg. Combine the mixtures. Add the fat. Beat only enough to mix. Fill greased muffin tins $\frac{3}{4}$ full. Bake at 425° F. for twenty minutes.

Spaghetti Meat Casserole

- $\frac{3}{4}$ cup spaghetti
- 2 quarts boiling water
- $\frac{3}{4}$ teaspoon salt
- 1 onion
- 2 tablespoons fat
- 1 pound hamburger
- $\frac{1}{2}$ teaspoon salt
- 2 cups grated cheese
- 2 cups tomato juice
- 1 tablespoon chopped green pepper

Add spaghetti to boiling salted water. Cook until tender. Drain. Melt fat and add onion. Add hamburger and cook until brown. Add green pepper and tomato juice. Mix together in a buttered casserole and cover with grated cheese. Bake at 300° F. for one hour.

Oatmeal Raisin Cookies

- $\frac{1}{2}$ cup shortening
- $\frac{1}{2}$ cup sugar
- $\frac{1}{2}$ cup firmly packed brown sugar
- 2 eggs
- 1 cup dried raisins
- $\frac{1}{2}$ cup chopped nuts
- $\frac{1}{2}$ cup milk
- 1 teaspoon vanilla
- $\frac{1}{2}$ cups sifted flour
- 1 teaspoon baking powder
- $\frac{1}{2}$ teaspoon salt
- $\frac{1}{2}$ teaspoon cinnamon
- 2 cups rolled oats

Cream shortening; add sugars gradually, beating until light. Add eggs one at a time, beating well after each addition. Add raisins and nuts. Add dry ingredients alternately with combined milk and flavoring. Drop by spoonfuls onto greased baking sheet. Bake in moderate oven (375° F.) for fifteen minutes. Makes three dozen.

(Concluded from page 3)

about equally divided between hunting and farming. Their methods of hunting and trapping were ingeniously devised. Small rodents and birds were snared and rabbits were driven into a woven net very similar to a modern tennis net.

Handy Hints

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

* * *

By now the little celluloid Christmas gifts such as rattles and dolls, probably have a few bends in them. The crushed side can be drawn out to normal by holding the damaged article about one to two inches from extreme heat (not flame). Remove from heat every few minutes, then repeat until the heat has drawn out the bent sides to the original shape.—Mrs. E. C. K., Olympia, Washington.

When preparing chicken for frying, try folding the tip of the wing under the first joint. The wing then will make a neat piece easily cooked and tempting to eat.—Mrs. E. L., Glenwood, Alberta, Canada.

Don't throw out your son's old tennis racket. It makes a good carpet beater.—Mrs. E. P., Salt Lake City, Utah.

If brown sugar is hard in the package and you wish to soften it to measure, simply put it on a pie tin in the oven for a minute, not any longer, and it will be ready for use.—T. B. P., Aurora, Utah.

To the housewives who make their own butter, but who have not enough cows to justify using a butter worker. I find that by using a rolling pin and a good, clean bread board or a well-planned board about twenty-two inches square, I can mix my butter more evenly, easily, and in less time than by using a paddle.—Mrs. E. V., Bradfordville, Kentucky.

EARLY INDIANS

As these early inhabitants of southern Utah became more agricultural, their culture became more involved; and their artistic attainments became more varied. We will follow their development down to the present-day Indians.

TEA GARDEN Menu Hit



Sunday's Main Course

- Roast Chicken
- Baked Squash
- Drop Biscuits
- Tea Garden Bing
- Cherry Preserves

When nothing but the best will do... serve Tea Garden Bing Cherry Preserves. Made of finest table cherries, picked when they're deep red-ripe and sweet. Tenderly handled, carefully pitted, simmered slowly and gently, they become preserves of superlative excellence!



THE IMPROVEMENT ERA

News from the Camps

India

Dear Editors:

I HARDLY know how to begin but I will try to make a good attempt at expressing my thoughts and gratitude to the editors of *The Improvement Era*.

I received a recent issue a few weeks ago and was very happy to see that the conference addresses were there. And that is whom I wish to write to—those, who gave those talks—the leaders of our Church.

When I was home I always looked forward to the annual conferences, the wonderful talks given, the enjoyable music given by the Tabernacle Choir.

The past year I have missed these meetings greatly. Also the priesthood meetings of our ward. I miss all of these and our own members of the Church more than I ever realized.

As I read the conference addresses, my mind went back to the beautiful tabernacle, and I imagined myself sitting among the brethren and sisters at this meeting. As I read these talks, tears came into my eyes from appreciation and thankfulness to the leaders of our Church for the glorious teachings which they have given us, the blessings they bestowed on us the Latter-day Saints.

At present where I am I have found but two boys from Utah—one who had been on a mission, who was from Salt Lake, and the other one from Ogden. So you see how scattered we are.

Never before have I had such a strong testimony of the gospel. I am so proud and thankful to be a member of the Church of Jesus Christ of Latter-day Saints.

My appreciation again to you, the editors, for the wonderful teachings you have in the *Era*. Howard Zaugg, Pfc.

* * *

Camp Hann, California

WE tramp along in the dust. We fill the monotonous routine of a soldier's life—deprived of many things that make life rich and beautiful. We feel the lack of surroundings of culture and refinement—gardens and trees, music, the companionship of parents, or sweethearts, or wife, or children. We do not enjoy the full utilization of our talents. Our minds are focused on material things. We live in the dirt, and look at the dirt until we feel a part of it. There is a tendency for all of us to lose sight of who we are, and why we are, and what our responsibilities are (and if that is not enough—some of our associates try to talk us out of it and help us forget who we are). For we are more than men—more than soldiers—we are sons of God, our Eternal Father, born to a glorious destiny.

With this consciousness of our own dignity and worth, with the calm assurance that comes from righteous living, with the companionship of the Holy Ghost, our hearts are not depressed nor our vision clouded by any circumstance we face. Life becomes sweeter. We gain a certain nobility of purpose that keeps us from doing those things which retard and interfere with our eternal progress. Without spirituality we lose hope, we cannot see clearly and life becomes something to endure rather than to enjoy. The Savior said, "I am come that ye may have life, and that more abundantly." This means "life more abundantly" now and life more abundantly hereafter.

1st Lt. Douglas Christensen

HELP US REMEMBER

FOOLISH days perhaps; foolish days

When taps and reveille were unknown. Carefree kids we were, always very sure "That time reaps not what you have sown."

Movies, parties, dances, puppy love romances

That broke our youthful hearts in two. And older folks looked on, and dreamed of days long gone

When they were young and cares for them were few.

And we away from home, don't want to feel alone

In this great struggle to protect our rights. Ah, we're not losing trust. It's—well, it's just

That it's kinda lonesome here some nights.

And we get to thinking back, as we lay here on our 'sack,

Back to days we spent at home with you. And we're homesick for 'em, wishing for 'em.

And thinkin' of 'em makes us sorta blue.

So please drop us a line, when you can find the time.

And help us, just a little note.

For when all this is through, we're coming back to you.

To thank you for those "memories" that you wrote.

Hyrum Edwin Dewsnup Redford.

Pfc. U.S. Marine Corps Reserve

* * *

Somewhere in the Pacific (Delayed)

SPEAKING from the pulpit of a tiny Mormon chapel in the mid-Pacific, Marine Private First Class Ovis Dilworth of Carey, Idaho, has preached his fourth Mormon sermon since arriving here from Tarawa.

The stocky youth hardly looked the part of a preacher with his G.I. haircut and khaki uniform, but he is already well known here for his interest in religion.

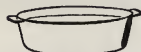
His congregation included the natives of the Latter-day Saint Church branch organized here at an earlier time by missionaries, and about twenty Mormon members of the famous Second Marine Division, which was awarded a Presidential Unit Citation after the Tarawa campaign.

Most of these Mormon boys, including Private First Class Dilworth, are members of the "Modern Mormon Battalion," recruited in the summer of 1942 in the mountain area.

The Mormon Battalion members were particularly pleased at finding an L.D.S. chapel on the island, since there is no Mormon chaplain attached to the Second Division, and it has been their first opportunity for organized worship in a long time.—Reported by John D. Thornley.



Soaks clothes **WHITER**



Leaves **no rings** on dishpan or washtub



Keeps **baby things** immaculate

LOTS OF SUDS

EVEN IN HARD WATER



Courtesy and Friendliness

Will Not be Rationed in 1945

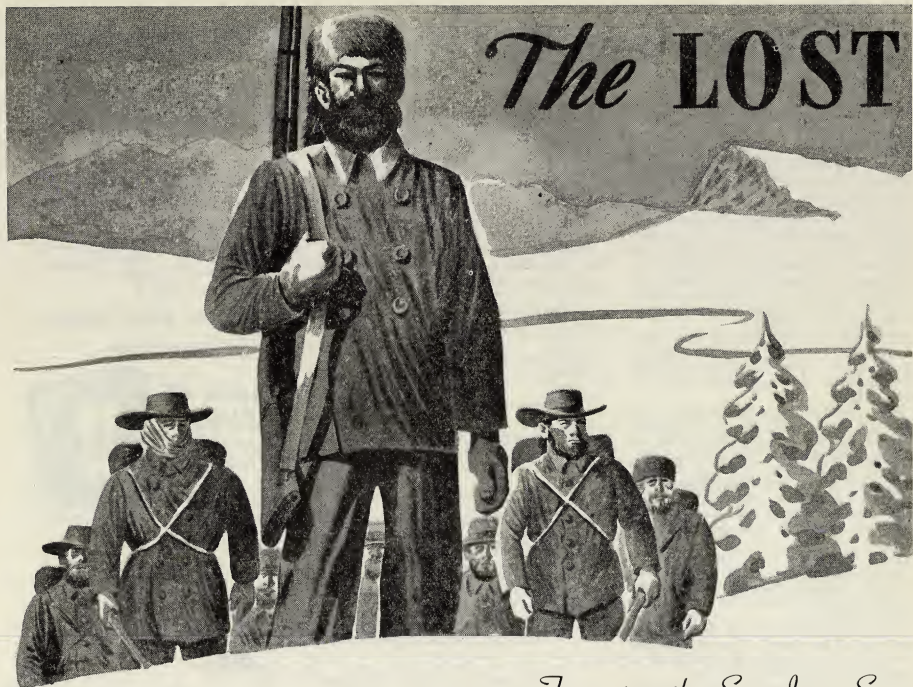
In fact, during these troubled times, we have tried to serve double portions of courtesy and friendliness. And we never like to say "Sorry, no accommodations." So won't you please continue to make your reservations in advance? Thank you!

Hotel Temple Square

Salt Lake City

CLARENCE L. WEST
Manager





Fremont in the San Juan Snows Seeking a Railroad Route (1848)

PART I

"WILLIAMS, I thought you *knew* these mountains after trapping in them for twenty years!"

At Fremont's stinging rebuke, Bill Williams, guide of the expedition quietly swept the confusing snowland with red, squinted eyes.

"Our trappin', Captain, was done in the valleys and in the early spring. This here blindin' snow has went and hid all the landmarks." Then with a click of his lantern jaws the tall, stoop-shouldered mountain man turned on Fremont. "At Fort Bent they told you it was plum' useless tryin' to cross these mountains in the dead of winter. Looks like it's true!"

Fremont's blue eyes flashed. "Four years ago they said I could not cross the Sierras, but I did." Then pinning the old guide, with a challenge in his blazing eyes Fremont declared: "There's a low pass somewhere in these mountains, Williams, and you know it. If you lead us to it, the expedition will succeed. If you blunder—"

It was a bitter cold day in mid-December, 1848. Thirty-three men, headed by Fremont, the historic Pathfinder, were struggling up the eastern side of the snow-swept San Juan mountains. Since leaving Bent's Fort on the Arkansas, already they had plunged waist-deep in the snows of the Sangre

de Cristo and had crossed that mountain range successfully. They had waded the shallow snows of the broad and beautiful San Luis valley; had camped on the banks of the Rio Grande; and now were buffeting the deeper snows of the San Juan range.

There's was no dramatic rescue expedition. Nor was it a gold-seeking miner's cavalcade. But it was of epic importance. Upon the success or failure of this winter trip across the mountains, a vital question hung.

Where should the first transcontinental railroad be built?

While that question for years had been puzzling Congress, it was burning the rival sections of the country, too. The North, the South, the Central—each was pressing its respective route.

Senator Benton of Missouri, Fremont's father-in-law, declared his, the central route, was the most logical location for a railroad since it could conveniently serve all sections. But Congress doubted that this central route could be open and usable for year-round travel. Fremont was here to find out. If he succeeded in getting through the mountains in winter, in surveying a route from Fort Bent to the Pacific

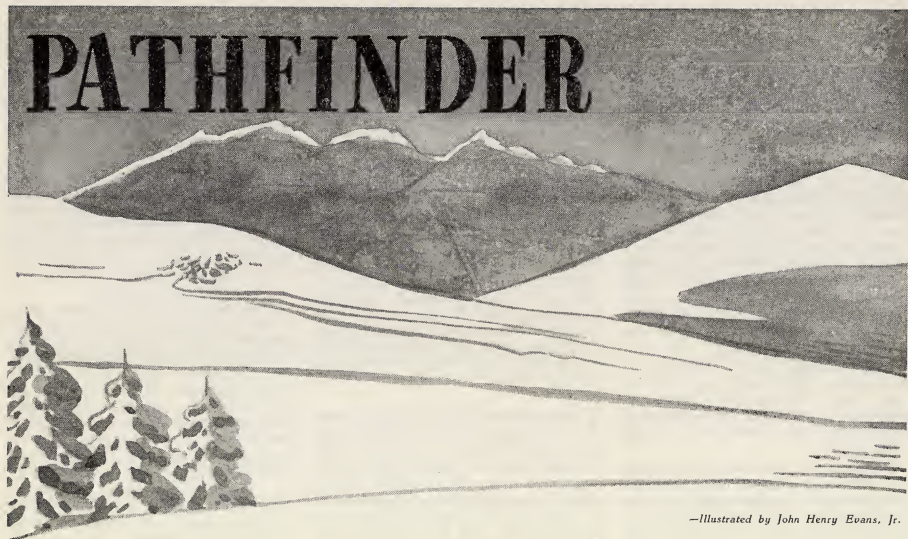
Coast, then Missouri, his adopted state, should receive the wealth and advantage which the government railroad would promote.

By heaven, this expedition must not fail! But this unusually heavy snow was baffling. Never in years, said the trappers, had there been such a winter. Well, if he succeeded in making the trip through this, what stronger proof could be desired for the route's feasibility?

CAREFULLY Fremont replaced the field glasses in the case. "We're not heading for the pass that was pointed out to me from the valley, Williams. That's to the right of us," he said grimly.

"We're heading for the right pass all right," asserted the guide. "It's just this blazin' snow that I ain't likin'." Then as he saw the wavering look on Fremont's troubled face, he added: "Do you want me to lead this party, or don't ye? If ye can't take my say-so, I'm quittin'."

Fremont had never been in the mountains. There was naught that he could do but follow the guide and trust that the mountaineer would not blunder.



—Illustrated by John Henry Evans, Jr.

And yet—he turned and gave the order to proceed.

The wind, whistling through the pines, whipped tiny icicles about the men, stinging their faces like pinpricks. The pack mules, one hundred twenty of them loaded with equipment and supplies, continually tried to turn back. Their instincts told them that unless they went back down into the warmer valley, they would surely freeze. They knew.

Four days now men and mules had been fighting their way up a mountain pass. They were nearing timber line. Not far beyond, a mile or so, was the naked treeless summit of the range, and then—or so they hoped—then they must surely see a temperate valley of a tributary of the Colorado far below to the west. With the sight of that valley would come an assurance of safety—if the guide had led them aright.

Spurred on by the defiant courage that quickens on nearing a goal, the party kept their efforts to make the summit before dark should fall. But a blinding blizzard met them on the top lands. The wind that swept the ridges roared off arctic glaciers. It slapped the hungry men and tired mules with relentless fury. Ears, noses, fingers, and toes in ragged shoes, burned under its hot blasts. Even Williams the mountain guide grew drowsy and would have sunk in the drifts, but Fremont caught his arm. They must back down to timber line or the storm would claim them all. Fremont's desperate order to reverse was but vapor in the slashing of the winds.

But already man and beast were falling back toward shelter. What need of human orders when instincts, born wis-

dom of centuries of pain, commanded the retreat? Back down the trail they went, that trail they had labored so to make.

WITH the sun lost in the snowstorm, darkness came early. The retreat stopped in the fringe of the timber line. With painful frosted hands the men dug pits in the deepening snow to shelter them from the storm. They unloaded packs and camped. With dry limbs broken from trees, each pit soon had a crackling fire. The chilled explorers held out their hands to the friendly blaze. And in the glow of the leaping flames, their stiff, wet clothes were dried, their spirits comforted. The hoary bristles of their unkempt beards dripped moisture under the melting warmth.

Soon the odor of boiling coffee and sizzling bacon made mouths water, and helped the men to endure the piercing

on previous trips, sat with him in the circle. Fremont's face was grim.

"Barometer reads 12,000 feet, Williams. Pretty high for a low mountain pass. Any use trying to cross the summit?"

"I ain't said we're at the wrong pass, have I, Captain?" Bill Williams sat with his back to the circle, his greasy buckskin suit shiny in the fire's glow. Then twisting his lanky neck, he glared at the Pathfinder. "I told ye if I was guide my say-so went. If we buck this nor'wester at the summit, and get goin' down'ards to the west—if the mules pull through—we're sure to have better goin' from then on. That so, Godey?" Bill's huge jaw clicked.

"Williams ought to know what he's doin', Captain," counseled Godey.

But King looked dubious. "Too high for Cochetopa Pass," he asserted.

Through the long night the cold grew colder. Mule after mule froze

• By ANN WOODBURY HAFEN

cold. Outside, the mules were fed their little rations of shelled corn. Then with dejected heads they huddled together to share the warmth of their bodies, while the snow beat on their helpless backs.

The mercury descended to the bulb in the camp thermometer. No one knew how cold it was that night. In one of the fire-lit pits, with the ice blizzard roaring just above their heads, Fremont and three of his men discussed plans for the morrow. Guide Williams and two mountain men, Godey and King, who had accompanied the Pathfinder

stiff as he stood, and fell over with a thud like a heavy wooden block. Beside the fire, or under a snow blanket, the men took what sleep they could, and shivered for their freezing animals.

IN the cold gray morning, one third of the one hundred twenty mules lay dead. Not gaunt gray heaps of mule-bones, but softly rounded white hillocks they lay, where gnawing hunger and stinging winds could distress them no more. The blizzard was stilled, but the air hung cold as an arctic moon.

(Continued on page 42)

THE LOST PATHFINDER

(Continued from page 41)

"Captain, we oughter cross this summit 'fore any more critturs gits rubbed out," asserted Williams.

Every man was willing to make the try. For after the summit, perhaps comfort in a valley below.

To spare the trembling mules left alive, the men made mauls, wooden hammers of pine tree limbs, and beat down the snow to form a solid trail on toward the crest of the mountain. They worked in reliefs. Panting, perspiring in the high altitude, the advance shift smashed down the snow for a few yards; then gasping, fell to the side, while the next group took its turn at breaking trail.

In this miniature snow canyon, sometimes above their heads, on foot by foot, with a dry powdery snow, icy cold, beating upon them, men and mules climbed the barren timber line. At last the summit!

But nothing could they see through the white sky blizzard obscuring the western scene. A sudden gale from the northlands cut each man's world to a dizzy pale four-foot battlefield, with the snow-caked heels of a pack mule or the print of a companion's foot as its only distraction.

"On!" Blindly all pushed on. No stopping here. Over the crest they battered their way, clubbing the snow; and down, slowly down the western side to the timber line. There the snows stopped them, held them prisoners, in the soft deep drifts. The mauls were useless. Through these miles of frozen feathers nothing could go. Higher than their heads, deeper, deeper, and deeper. To go into this snow powder was to smother. The white down, swirled by the gale, choked them. To breathe this snow dust seared the lungs and hurt the

teeth. Behind, exhausted mules glugged the narrow trail, or floundered a little in the downy-white graves of death.

Benumbed hands shoveled snow pits again. Frost-split fingers, that did not bleed, again broke tree boughs for fires. Stupefied snow men unpacked numbed mules, and lugged blankets and provisions to the tiny safety pits. With an axe one man chopped up a frozen mule. As night fell, steaming mule soup and macaroni thawed bewildered brains. Half-thankful, half-fearful, the men whispered around the sputtering fires. They had crossed the summit. But what was before them? Down there? Go on or back? Go back over that awful summit? Only dawn and a clear sky could answer their questionings. But this bitter night was not yet done.

THROUGH the night the starving mules could find no peace. With snow deep enough to bury them, they could not nose around for pine needles or dry grass near camp. Only on the summit where the wind swept the ridges free of snow could any grass be found. But there the raw cold was so intense no life could long survive. Desperate for food, however, they sought the barren upland. When arctic gales lashed, they huddled together or gave weird cries and, panic-stricken, rushed downward towards the timbers, to be lost in the twenty-foot drifts. Sightless swords were driven into their vitals by the arctic that knew no mercy. The men, in their pits, heard the lost cries of their faithful mules, and shuddered for the morrow.

Agony seemed, but the dawn came. And with it a lull in the driving snow. The cold was bitter, Fremont, long awake, had waited fearfully for the morning's revelations. His heart turned

cold as he looked. The gray curtain lifting showed only the impossible. Instead of the welcome valley, only snowy mountains pile on pile, in their ghastly magnificence. Impossible! Williams had blundered. Instead of the low Cochetopa Pass, Williams had led them into the very heart of the highest San Juan mountains in the dead of winter. Ahead there was no hope. Back was the only escape from the eternal snows. Nothing to do but return. Fremont the conqueror, faced defeat. He looked long over that white inferno, so far, so silent, and so fatal.

Time and again in the thirty-six years of his young life he had done the impossible. He had crossed rivers rolling with flood, or blocked with floating ice. He had charted a way to the west of the Great Salt Lake, across a thirsty desert of crusted salt and alkali, white as the San Juans ahead. He had explored dark precipitous canyons, navigated rivers perilous with cataracts. Through hostile Indian country he had forced his way, nor turned back when red danger crossed his trail. But now he was facing his most severe test. He, the historic Pathfinder of the nation, was lost in the San Juan snows.

No time now to mourn for a railroad route. The lives of his men must be saved. That now was his one objective. The nearest relief lay in the Red River settlement of New Mexico, behind him, back across the pass. That could be reached only by ten days' travel through snows waist deep. Too, the journey must be made on foot, for not one of the eighty mules remaining when camp was made had survived the terrible night. Two days of this had killed every one of the one hundred and twenty mules, and two more days of this would kill every man.

(To be concluded)

ON THE BOOKRACK

(Concluded from page 7)

with gifted artist, this poem becomes an experience—that both adult and child should enjoy, preferably together. There is something of humanity in the earnest prayer, in the lines:

Bless other children, far and near,
And keep them safe, and free from fear.
—M. C. J.

BRIDE IN THE SOLOMONS

(Osa Johnson. Houghton Mifflin Company, Boston. 1944. 251 pages. \$3.00.)

Osa and Martin Johnson won a deserved reputations for their fearless pursuit of the unusual in picture and word. Two earlier books of Osa Johnson have already assured her of an avid reading public in this latest book, *Bride in the Solomons*.

Complete with sixty illustrations, the book is surely a release book which will offer escape from too emotional situations and send the reader back after reading, able to reach better conclusions as a result of the release. In point of time, the book is a successor to *I Married Adventure* and *Four Years in*

Paradise. In location, the names have a familiar ring, for it is in this very section of the Pacific that the war against Japan is being and has been fought.

And in the light of the present war, one cannot help wondering whether the cannibals the Johnsons went to photograph and study are any worse than so-called civilized man who with all the trappings of modern living can turn the technological achievements to weapons of devastation.—M. C. J.

BEQUEST OF WINGS

(Annis Duff. Viking, New York. 1944. 204 pages. \$2.00.)

To a family, nothing can compare to the pleasure that derives from the reading together of good books. Such experiences weld a family into a oneness that no exterior force can break or change—no matter what distances later separate the members. A treasured sentence or a remembered phrase written into a letter will serve to call to mind a whole series of pleasant evenings spent in the home while one or another person read a story. This book indicates that this relationship will lead naturally from

the story angle into art, music, nature, as well as other fields in which children might be interested.

The author indicates that different kinds of books should be read: including funny books which will delight young and old. Appended to the book is a complete list of books which will direct to a wise beginning in family reading.—M. C. J.

SEA BEE

(Henry B. Lent. Macmillan Company, New York. 1944. 176 pages. \$2.00.)

FULLY illustrated with official U. S. Navy photographs, this is a book that the older boy will be proud to discuss with his dad, and vice versa. Through the training of Bill Scott, from his boot camp, the author has traced all the steps of the military training of Bill and his shipmates until they are permanently assigned and embark on their secret mission. This book will make all folk respect the training that these young people receive and will build confidence in the preparedness with which the Sea Bees enter into their service for the United States.

—M. C. J.

The Church Moves On

(Concluded from page 25)

Peter Munk

PETER MUNK, the third resident of Utah known to the Old Folks' Central Committee to have reached his hundredth birthday September 21, at



PETER MUNK

Manti, Utah, was honored on the Sunday following, by a pageant given in the Manti Second Ward. A native of Bornholm, Denmark, he emigrated to Utah in 1852, and in the early days was an Indian fighter.—Reported by Harold Jensen.

Missionaries Released

NOVEMBER

East Central States: Gale William Lindstrom, Salt Lake City; Robert Gail Muddock, Salt Lake City; George Robert Quist, Salt Lake City; Roy Speirs Jensen, Brigham City, Utah.

New England: Henry George Lawrence, Salt Lake City.

Northern States: Marie Egbert, Idaho Falls, Idaho; Chloe Eugene Rainey Harrison, Richmond, Utah; LeGrande Mangerson, Levan, Utah; Hannah Maria C. Saunders, Hyde Park, Utah; Alma Saunders, Hyde Park, Utah; Luella Isabelle Nelson, LaGrande, Oregon.

North Central States: Loa Elna Nelson Steed, Sandy, Utah.

Southern States: Charles Henry Pearce, Salt Lake City; Elzina Larsen Pearce, Salt Lake City.

Spanish-American: Melvin Richard Brooks, Salt Lake City; Earl Dean Evans, Rigby, Idaho; Byron Austin Haws, Vernal, Utah; Lloyd William McArthur, Twin Falls, Idaho; Thomas Pool McFarland, Casper, Wyoming; Kenneth Dale Phillips, Ogden, Utah; Roland Chambers Wright, Ogden, Utah; James Richard Parkhurst, Wilmington, California.

Texas: Henry Thomas Maw, Plain City, Utah.

Western States: Marcia Grace Herron Davis, Salt Lake City.

Western Canadian: Clair LeRoy Phillips, Salt Lake City; Robert Lenox Pratt, Salt Lake City; Elizabeth Briggs, Magrath, Alberta, Canada.

Excommunications

MARTHA ELLEN CORNWALL WAITE, born September 28, 1891. Excommunicated November 1, 1944, in the Twenty-first Ward, Emigration Stake.

JANUARY, 1945



AN UNUSUAL FAMILY

Ten children of Bishop and Mrs. William Keith Clark, Inkom Ward, from left to right, back row: Louise Clark, Primary organist; Donald Clark, elder, has an honorable discharge from navy, counselor in Y.M.M.I.A., ward missionary, counselor in elders quorum; Marcell Clark Warner, (husband in service in France), ward missionary, chorister in Primary, teacher of Junior class in Mutual, literary teacher in Relief Society; Glen Clark, elder (now in army, Camp Hood, Texas), was secretary of Aaronic Priesthood, president of priests quorum; Betty Clark, secretary of Sunday School, Primary teacher.

Front row: John Clark, deacon and Boy Scout; Dorothy Clark, two years old; Mrs. Ellen Clark, ward missionary, ward organist, Sunday School chorister, Relief Society chorister, Genealogy class leader in Sunday School, Relief Society visiting teacher; Bonnie Clark, five years old; Bishop William Keith Clark; Myrna Clark, seven years old; and Elaine Clark, ten years old.

All are full tithepayers and keep the Word of Wisdom.

Y.W.M.I.A.
CHORUS,
ORANGEVILLE
WARD



The Orangeville Ward Juniors and Gleaners were recently organized into a chorus by Elva Killian with Elizabeth Cox as secretary, singing at numerous church gatherings, including sacrament meeting, at farewell parties for departing soldiers, for July 4th and 24th programs, and at funerals. They have also visited most of the other wards in the stake.

A musical program at Christmas time with soloists, trios, and the chorus proved very successful. The girls continued singing at many gatherings and recently presented "Sunday Evening Service In Song."

MISSIONARIES ENTERING THE MISSIONARY HOME NOVEMBER 6, AND LEAVING NOVEMBER 16, 1944



Reading from left to right, first row: Esther Y. D. Camp, Hulda W. Peterson, Alice Servass, Martha Grace Nelson, Don B. Colton, Mable M. Winn, Heber E. Winn, Matthew F. Bird, Samuel Keiser.

Second row: William P. Camp, Jr., S. W. Peterson, Guy Servass, M. D. Provost, Joseph Davies, Leroy S. Fairbanks, Iva Adell Fox, J. E. Hansen, Heber C. Butler.

Third row: George C. Manning, Eliza E. Manning, Charles W. Brown, C. A. Holm, Bert U. Dickerson.

Fourth row: Hyrum T. Moss, Lula Moss, W. R. Nash, Murie Nash, Mary Watson, Henry D. Watson, Lena Johnson, John E. Johnson.

Fifth row: Calvin D. McOmber, Sr., Achsah S. McOmber, Henry M. Zollinger, Eliza Zollinger, Austin Earl Hollingsworth, Irene Jasperson, Derrald Ricks, E. Y. Moore.

Sixth row: Graver F. Cashow, Edward A. Everett, Sam J. Black, Thomas Thorpe, Thomas L. Redford, Harry D. Wells, Albert W. Harrison, Granville Oleson.

George Wallace Bird, born January 7, 1914, elder. Excommunicated October 24, 1944, in the Edmonton Branch, Western Canadian Mission.

Claire Cross Olmstead, born July 12, 1908.

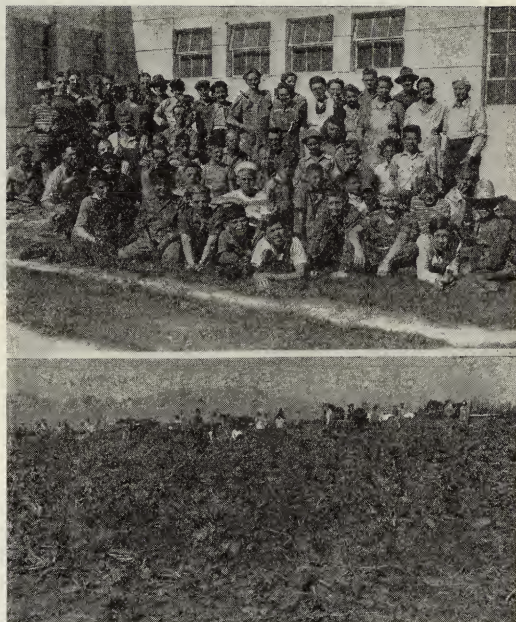
Excommunicated October 4, 1944, in Buffalo, Eastern States Mission.

Lois Virginia Long Whitlock, born July 13, 1923. Excommunicated in Thatcher Ward, St. Joseph Stake.

(Continued on page 44)

THE CHURCH MOVES ON

PRESTON
FIRST
WARD
ACHIEVES



Top: Welfare workers of Preston First Ward. Below: the crop of sugar beets which was harvested by the members of the ward.

On October 7, under the direction of Bishop C. Earl Gosling, the Church welfare project of the Preston First Ward was brought to a conclusion with the harvest of the four-and-a-half acre sugar beet crop and a ward social at night.

A ten-acre irrigated farm was rented last spring. It was already planted to two acres of alfalfa. The remainder was planted to three and one-half acres of peas and four and one-half acres of sugar beets.

Melchizedek Priesthood members did the plowing, planting, and harvesting, and the Aaronic Priesthood members did the thinning and the topping, and assisted with the loading. Stanley Winn is work director.

Hawaiian Conference Report

IN accordance with a letter sent to all districts of the Hawaiian Mission by President Castle H. Murphy, a number of the Saints of the mission and all of the missionaries laboring in the Islands arrived at Honolulu by Friday, June 23, 1944. We were happy that even during these times of war, transportation was afforded many of our Church members.

A special missionary meeting was held in the tabernacle. The plan of the conference was explained to all the elders from the outside islands. We had been informed prior to leaving our districts that we would be expected to

speak in the various meetings. Twelve missionaries who were to be released were reminded that this would be the last time that we would be able to address the fine people with whom we had been working for the past thirty months. One very unique thing about this group of elders is that each one has held some position of responsibility during his mission here in the Islands.

A temple session was held both Saturday morning and afternoon in which the Saints and the missionaries enjoyed the wonderful spirit of Elijah. Among the Hawaiian members present were a

HAWAIIAN CONFERENCE HELD AT HONOLULU
JUNE 23, 24, and 25, 1944

few from each of the outlying districts who will participate in a temple excursion from their individual districts during the latter months of this year. It is the custom that each year every district of the mission journey to Laie for temple work and spend about ten days at Laie living in the Lanihuli home. Last year every island with the exception of the Island of Hawaii was able to take part in this excursion. One district has made this annual trek for the past eleven years. This year it is planned that each district of the mission will participate in such an excursion.

The attendance at our morning meeting totaled 1085. Here in Hawaii under one roof meet people of various nationalities, whose membership is represented in the Central Pacific Mission, the Hawaiian Mission, and the Oahu Stake.

The remainder of the conference consisted of an afternoon and evening session. Throughout the day various missionaries and local leaders were called upon to talk. Before the day was over we realized that we had only five elders serving as missionaries who were from the mainland. We are fortunate in having two local Japanese boys filling full-time missions and during this conference two more Japanese boys were called to fulfill missions among their people here in the Hawaiian Islands. It was a time of rejoicing when we were told that Brother George Needham had been placed in charge of the affairs of the Church in the Hamakua District with the duties of a district president. At the same time announcement was made that Brother William Sproat had been placed in charge of Kohala district and Brother E. K. Simmons in charge of Kona district. Each of these brethren will assume the duties of district president.

Monday morning all the missionaries of both missions assembled at the tabernacle for a testimonial meeting. Also with us were the local district presidents and the brethren called to preside over the Central Pacific Mission work on the Island of Maui. President Murphy presided over this meeting which lasted for nearly four hours and never have such humble and sincere testimonies been borne. We are indeed grateful that we have had the privilege of laboring among these fine people; partaking of their kindness and hospitality; and in turn teaching them the principles of the restored gospel of Jesus Christ.

Tuesday morning a number of the



THE IMPROVEMENT ERA

THE CHURCH MOVES ON

young people who had come to Honolulu from the outside islands assembled at the tabernacle where transportation was arranged in order that they might go to Laie to perform baptisms for the dead. In this group were members of both the Hawaiian and the Central Pacific Mission and they were very joyous for the events of the day. This is the second time that a group of Japanese members of the Church have been able to make arrangements possible to carry forth this work. For most of the young people assembled today it was their first opportunity to be able to participate in this work. A total of eighty-two baptisms for the women and forty for the men were performed. We know that this is a realization for many of these young people of the greatness of this work. It is a reward of diligent work for most of them have affiliated themselves with genealogy classes held in their districts.—*Reported by Elder Edward Barnes.*

Pioneer Stake Manual

PIONEER STAKE has recently published a manual of lesson helps to be used

by members of their stake in teacher-training programs and in the actual preparation of lessons.

Stake Presidencies

PRESIDENT LESLIE V. MERRILL and counselors have been released in the Franklin Stake. Henry H. Rawlings, former first counselor was sustained as stake president with the former second counselor, Karl H. Cutler, as first counselor, and Weldon A. Nash as second counselor.

President Charles S. Hansen and counselors, Hans C. Olsen and Sidney J. Fjelsted, have been released in the Gunnison Stake. Elmo S. Sorensen was sustained as president with Lester Hansen and Luris Porter Allen as counselors.

Branches Discontinued

STRAWBERRY INDEPENDENT BRANCH, Duchesne Stake, has been discontinued, and its membership annexed to the Duchesne Ward.

MUSIC

(Concluded from page 35)

play, mainly because all four parts are unusually active and few notes are repeated. This hymn is well worth a considerable amount of practice time.

No. 179 in the Sunday School songbook, "True to the Faith," by popular acclaim easily heads the list of difficult hymns. In the verse part we find unusually active part leading. This can be mastered, however,

with a little persistent practice. In the chorus we do well to rearrange the first four measures so that the left hand will be completely free to play the bass part alone, which is composed entirely of scale and arpeggio formations. In the first measure use the following fingering in the left hand: 12312345. In the third measure change this to 123412345. It will be found relatively easy in the first four measures of the chorus to add the tenor to the right hand.

THE PROPHET JOSEPH SMITH

(Continued from page 15)

tunity to hear the name of Jesus?" The minister answered: "They are lost." Said the student: "I will have nothing to do with a religion so unjust as to condemn to eternal punishment men and women who are just as noble as we, perhaps nobler, but who never had an opportunity to hear the name of Jesus."

One who understands the truth, as revealed to the Prophet Joseph regarding this doctrine, would have answered: "They will have an opportunity to hear the gospel, and to obey every principle and ordinance by proxy. Every man here or hereafter will be judged and rewarded according to his works."

THE ETERNITY OF THE MARRIAGE COVENANT

I WILL give one more illustration:

Marriage is an institution as old as the human race. Among civilized people it has a legal status, and among most people it is sanctified by the Church. Although there is evidence that some people have looked upon the marriage ceremony as continuing after death; yet, generally, the ceremony is valid only

"until death dost thou part." Joseph the seer, grasping the eternal nature of love as the divinest attribute of the human soul, as an everlasting attribute of the spirit, revealed the eternity of the marriage covenant, a doctrine so beautiful, so logical, so far-reaching in its significance that if it were adopted in its entirety, many of the present evils of society might be abolished.

THE ORGANIZATION OF THE CHURCH

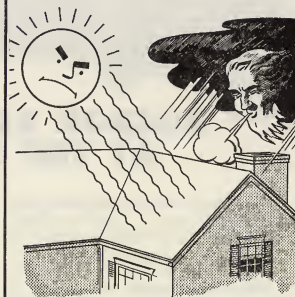
BUT I think the greatest evidence of Joseph Smith's inspiration is found in the organization of the Church itself.

During the early part of the nineteenth century; that is, between the years 1805 and 1830, there was ample evidence of dissatisfaction among men with social and economic conditions, and it is interesting to note the efforts that were put forth by sincere, able, intelligent men to improve conditions.

About 1777, a few years before Joseph Smith's birth, there was a man born in England by the name of Robert Owen who came of worthy parentage. He was a man of exceptional ability, shown in the fact that when he is only about nineteen years of age he is

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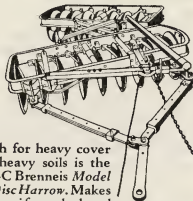


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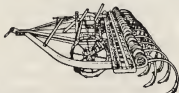
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The Prophet Joseph Smith

(Continued from page 6)

reported to have had two hundred men under him in his factories in Manchester. About this time he became dissatisfied with the churches. He was a religious man, but he decried the departure of the churches from the simple teachings of Jesus. Economic conditions offended him also. He saw little children, and had some of them working in his factories who were only eight and ten years of age. He introduced the law which required the prohibiting of little children from working at night, and limiting others to ten hours a day. That gives you an idea of conditions then and of labor problems. His soul rebelled against this, and he sought something better.

He won the confidence of leaders and the Duke of Kent (Queen Victoria's father) became Robert Owen's patron. He was desirous of establishing conditions which would at least ameliorate some which were almost unbearable in society at that time. With a fortune in his hand, he came to the new world about 1823. He purchased thirty thousand acres of land in what became New Harmony, Indiana, and established what he hoped would be an ideal society. Within three years he lost two hundred thousand dollars, and his experiment failed. Please note the date of this experiment, his aspirations, his wealth, his popularity with influential men, his acquaintance with legislators, and with royalty.

THE "GREAT EXPERIMENT"

A FEW years later, George Ripley, a Unitarian minister, conceived a plan of plain living and high thinking. He had as his associates such able men as Nathaniel Hawthorne, Charles A. Dana, afterwards assistant secretary of war in the cabinet of the president of the United States, John S. White, and others equally able and sincere.

Ralph Waldo Emerson, styled "The wisest American," Amos Bronson Alcott, Theodore Parker, William H. Channing, were interested visitors, and James Russell Lowell and Horace Greeley contributed to the community paper.

These were able men, inspired by high ideals. Ripley and his associates became the founders of what was known as the "Great Experiment," the purpose of which was to make the world an agreeable place in which to live. It came to an end in 1846, and the land and buildings sold at auction April 13, 1899.

THE CHURCH OF JESUS CHRIST ORGANIZED

ABOUT 1820, religious excitement led Joseph Smith to seek the right Church, the proper mode of worship, the right way to live. The desire to know impelled the youth to seek the Lord in earnest prayer. One result of the answer to his prayer was the or-

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THE PROPHET JOSEPH SMITH

ganization of the Church in Peter Whitmer's home on April 6, 1830.

In that organization may be found the comprehension of the whole plan of man's salvation.

Joseph Smith did not have the backing of any prominent men. He had no wealth. He had around him no influential legislators nor men who were styled the wisest thinkers of the time—elements surrounding those others—which would be contributing factors in achieving success.

Joseph Smith was very humble, financially speaking. He was not schooled in the literature of the day. He did not have prominence in the society in which he moved; he was unschooled and had only limited acquaintance with men and things.

The original members of the Church were practically unknown. They were financially poor and had no political or social standing. Yet, for over one hundred years, this organization has survived financial panics, social upheavals, and religious turmoil, and today stands as a means of supplying the highest needs of mankind as it conforms to the best concepts of men who understand government and who are seeking social betterment.

Kirkpatrick, in his book on sociology, says:

Efficiency and progress are favored when the government is such that the local community has a good deal of responsibility for its own affairs and the central government has final authority to legalize those institutions and rules of procedure which have been shown to be permanently useful.

A careful analysis of the organization of the Church reveals the fact that it imposes all the strength of a strong central government, and every virtue and necessary safeguard of a democracy.

First, it has the authority of the priesthood without the vices of priesthood. Every worthy man in the organization is entitled to a place and a voice in the governing quorums.

Secondly, it offers a system of education universal and free in its application; the safety valve, the very heart and strength of true democracy. For example, in the quorums and auxiliary organizations of the Church, there are roughly speaking fifty thousand men and women engaged in teaching children, youth, and adults. Not one of these fifty thousand receives a dollar in monetary compensation. Every week lessons on the gospel, or on literature, art, proper decorum, etc., are prepared and presented to the half million members who are invited to participate in the groups enrolled. In addition, there are seminaries, institutes, colleges, and a university supported at an annual expenditure of over a million dollars—all these independently of the public school system heartily fostered by citizens of the state.

Thirdly, it offers a judicial system that extends justice and equal privileges

to all, applicable alike to the indigent and to the millionaire.

In the ecclesiastical grouping of the Church, efficiency and progress are enhanced because every local group attends to its own affairs, and, yet each is closely united with the central government so that every mode of procedure that is proved to be useful and beneficial to the people may be adopted without delay for the good of the entire group.

Truly, from the standpoint of efficiency and progress, the Church of Christ has that form of government which will best contribute to the peace and happiness of mankind.

"How knoweth this man letters, having never learned?" questioned the Jews as they marvelled at the wisdom of Jesus. So may we repeat the question regarding Joseph Smith as we consider his outstanding accomplishments during the brief span of fourteen years between the organization of the Church and his martyrdom: as we contemplate the perfect harmony of the restored gospel with that of the primitive church established by Jesus and His apostles; as we note his penetrating insight into principles and doctrines; and as we see the incomparable plan and efficiency of the Church established by the inspiration of the Christ whose name it bears—the answer to the question, whence this man's wisdom? is given in the stirring stanza:

Praise to the man who communed with Jehovah!

Jesus anointed "that Prophet and Seer"—
Blessed to open the last dispensation;
Kings shall extol him and nations revere.

CONCLUSION

TONIGHT when darkness envelops the earth, each of you will retire with absolute confidence that the night will pass and that the earth will be filled again with the light of day. Of this you have not a shadow of doubt.

This old world is enveloped in the darkness of bigotry, intolerance, disbelief in God and suspicion of fellow man resulting in ill will and madness. For four thousand years and more, the human race has groped in this darkness, vainly seeking a Light that would dispel it. Blindly have they brought themselves the evils of antagonism, the misery of contention, the bitterness of strife, and the horrors of war.

As absolute as the certainty that you have in your hearts that tonight will be followed by dawn tomorrow morning, so is my assurance that Jesus Christ is the Savior of mankind, the Light that will dispel the darkness of the world, through the gospel restored by direct revelation to the Prophet Joseph Smith.

O living Christ who still
Dost all our burdens share,
Come now and dwell within the hearts
Of all men everywhere,

for this I earnestly pray, in the name of Jesus Christ. Amen.



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Mission Spirit Kept Alive

(Concluded from page 24)

continued for so long a time. In the first place, the members are bound together by a great common interest—a deep love for the gospel and a sincere desire to strengthen the testimonies they acquired in the mission field. To do this, they realize, requires constant effort and a perpetuation of the mission spirit. Secondly, they have had with them always the guidance and wisdom of mission parents who did not cease their efforts when they were released from the mission to which they were called. They have regarded their missionaries as a permanent family and have continually watched over them devotedly. Their confidence and interest have kept the missionaries at their best, inspiring them to greater devotion and loyalty to their Church and fellow companions.

A third reason for this group's success has been a definite study plan which they have followed. Elected officers assume responsibility for planning a study course and seeing that it is consistently ready for presentation at each meeting. Such subjects as the Articles of Faith, Church Presidents, L.D.S. Hymns, and Outstanding Women of the Church have been treated. Although occasional guest speakers have been invited in, most of the study and preparation has been made by the class members. Recently an entire evening was turned over to testimony bearing, and it equalled in spirit those remembered in the mission field. Several servicemen were present and did much to stimulate the group.

Just before October conference, the



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MISSION SPIRIT KEPT ALIVE

accompanying picture was taken. Forty-two members were present to hear their mission mother present the lesson. This attendance is typical of the support the officers have been receiving for the last four years, and the support which will probably continue for many years to come. Associations such as these

serve to remind the members that they are never released from the call to learn, live, and teach the gospel. A mission experience is only the beginning of what can lie ahead if returned missionaries will make the effort to keep alive and strengthen the testimonies with which the Lord has blessed them.

SOME EXPERIENCES WITH GENERAL VILLA

(Concluded from page 23)

have been in their colonies many times; they are a good and peaceful people. It is all right for them to do what they are doing, but this is no time to be doing missionary work. They should go home where they will not be in any danger. Nobody knows what might happen to them around here during times like this."³

President Bentley finally had an opportunity to talk with Villa and learned that he had once lived with a Mormon family in Sonora and had heard a great deal about the gospel. Villa said:

Many times I might have entirely cleaned up on all of your Mormons, and destroyed the colonies, but I have never had any desire at all to do you any harm. I would like to help you, and I will help you all that I can, but during times of trouble there is no guarantee of safety. You gentlemen should return to your homes and stay there until we get these things settled. Then will be the time for you to do the thing that you are doing now.⁴

The general gave the brethren a pass through his lines and directed his men to render all assistance possible to the Mormons. He stated that he felt hard toward the United States for permitting the Carranza forces to pass through U.S. territory in 1915 in order to surprise and defeat him at Agua Prieta. But he added:

I like the Government of the United States, and I like the people who live there. If any foreign enemy should try to invade the United States, I would be ready to defend her from such. We do not want any foreign power to come on to this American continent. I hope to see the time when

³Joseph F. Moffett, "An Incident with General Francisco Villa," an unpublished manuscript based on the account related to the writer by James E. Whetten, p. 7.

⁴Ibid., pp. 7-8

these two countries will be at continual peace one with the other, and when we get this affair settled, I would like to see the influence of Mormon communities in every part of this republic.⁴

When the mules were harnessed and hitched to the buggy, the three brethren went to take their leave of Generals Angeles and Villa. After the usual polite expressions were exchanged, the latter turned to President Bentley and said:

"I want you to give my regards and best wishes to all of the Mormon people and tell them that they can expect to have as much help and protection from me and my men as it is possible for me to give them in these times of trouble. They have been my friends, and I want them to feel that I am their friend."

He asked Elder Whetten if all of his outfit was all right, and if anything was lacking, or if anything had been bothered in any way. He said that he wanted to be sure that they were going on their way with all that they had had before. He inquired especially about the mules, and if they were the same ones.⁴

With their departure from Villa's camp, the adventures of the three brethren were not yet over. As they approached the nearly deserted town of Namiquipa, they were seized by a group of *Rurales*, who mistook them for American spies. Here they were held prisoners for nine days before they succeeded in convincing their captors of the peacefulness of their mission. Eventually, however, the brethren were given a pass from the commander of the *Rurales* and set out on their return journey, taking with them Elders Pleasant S. Williams and George Sloan who had been laboring in Namiquipa.

⁴Ibid., pp. 8-9

⁴Ibid., p. 9

THE HARDCRABBLE GRIZZLIES

(Continued from page 20)

long enough to see the two bears on top of his companion. The yell became a sickening moan; and then as he sped on he could hear no more.

WHOLLY unstrung and unarmed, Wilson did not cease running until he reached one of the horses on a hillside above the sheep. From this vantage point he caught sight of the larger grizzly beating, clawing and biting the herder, who appeared limp and dead, and the she-bear first shambling distractedly to her walling cub and then back towards the stricken man. This he

caught at several glances, for with all speed he was taking the hobble from the horse's feet and preparing to escape. With the hobble rope for a bridle he quickly mounted and was just on the point of fleeing when the big grizzly espied him, and charged. One thing saved him; the horse caught sight of the oncoming grizzly; and if there is anything that a horse fears it is a bear. It lunged frantically; over bushes, over rocks, down slides, through a grove of quaking aspens, wildly it scampered down the canyon. There was no need to urge; and in fact it was all that the

(Continued on page 50)



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(Continued from page 49)
the animal's back by clinging to its mane.

A mile or more was covered before the excited horse slowed to a trot, and even then it was with many a snort. Finally it stopped, looked back and listened, just as a human being would be apt to do under such circumstances. Apparently satisfied, it seemed for the first time to become conscious of its rider's presence, for it turned one ear back and responded to Wilson's command to continue.

Almost overcome with fear and grief, convinced that Leavitt was dead and that, unarmed, he himself was helpless anyhow, he decided to rush with the sad news down to the little village of Porterville.

It was nearly midnight when he reached the settlement; but soon a few inhabitants of the community were assembled about him, listening to his tale of horror and sadness. Among his listeners was one who had only that day arrived—John Burton.

"Are you sure he is dead?" inquired an old mountaineer. "Many a man has been mauled by a bear and has lived to tell the story."

"Not certain," replied Wilson, "but the big grizzly was surely tossing him around enough to kill him."

There was some discussion concerning the advisability of going up the mountain before daylight, when to the amazement of all John Burton said quietly:

"Gentlemen, I'm not wanting to presume, you understand, but I have a good rifle here, and if it wouldn't be asking you too much for a horse, I'll go right now."

"A she-grizzly with a cub is a devil," cautioned one. But when it was apparent that he was determined not to wait, a horse was provided, and he rode into the darkness on the rash and perilous undertaking.

TRAVELING up a mountain alone after dark was no new experience for Burton; in fact, being a sheep-owner himself, it was his custom when visiting his own herd, to walk alone and unarmed after dark up the canyons of the Wasatch. On several occasions, at such times, he had come suddenly face to face with a bear, always, however, with a resultant "woof!" and quick departure of the animal. Strange to say, the only animal he really feared was a female wolverine with her cub—a result of an experience that is another story. If anyone had asked him why he consented to go up Hardcrabble on this thrilling adventure he would have replied merely that there was a possibility of saving the life of a fellow mountaineer. He appreciated the danger; he knew that, the cub being wounded, the she-bear would still be on hand either caressing its dead body or trying with soft sounds to quiet its whines. He imagined also the mood she would be in, that she would with-

out provocation charge unexpectedly and furiously upon anything that even resembled an enemy. In fact, probably the most dangerous animal in the world is a she-grizzly with a wounded cub; for not only is her courage unlimited but also the peculiar conformation of her skull makes a fatal wound most difficult to place. A shot through the heart, at a time when every second counts, is usually ineffective, for a grizzly will often fight for five or ten minutes after its heart is bullet-torn.

He carried a repeating rifle of 30-30 calibre, one that he had used for several years and had never known to fail him. Slowly he trudged up the canyon, realizing that he must not arrive on the scene before daylight. The horse apparently knew the way well; and, the canyon being narrow, there was of course only one trail, which crossed and recrossed the noisy creek, and penetrated groves of willows, quaking aspens, alders and narrow-leaved cottonwoods. Often he was compelled to bend low with his head pressed against the horse's neck in order to avoid overhanging limbs and whipping branches.

When about half way up the mountain, he noticed some big dark object in motion a few yards up the trail. He checked rein instantly; but his horse was not frightened. He hesitated, his horse whinnied, and to his great relief the object whinnied in reply. It was one of the other horses, ambling down the path as well as it could with hobbles on. He released it and led it behind him up the canyon.

FINALLY the grays of dawn appeared, lengthening his vision along the creek; then trees began to take definite shape, and a disturbed magpie flew with a loud cry from a grove of cottonwoods. A long-crested jay rasped its loud call from the oak copes of the hillside; and from the mountains above him came the faint bleat of the sheep herd.

After daylight he rode more rapidly for a time; and then, as the bells of the sheep became very distinct, he proceeded slowly and held his rifle constantly in readiness. When he arrived in sight of the sheep, which were beginning to trail up the canyon side, he dismounted and led his horses, knowing that a skittish horse is a very uncertain quantity before a grizzly. At last, however, he tied the horses to a pine tree and proceeded alone. He was not very particular about making a noise with his feet, for he knew the bears, if present, would fight; and he even preferred giving them some warning to coming on them unexpectedly and too close for effective work with the rifle. A wounded buffalo in Africa has the habit of hiding beside its own trail to wait its pursuer, and of charging most suddenly as he passes by; but the grizzly does not ordinarily resort to such strategy. It hides sometimes for the purpose of evasion but not for aggression.

The Hardscrabble Grizzlies

Burton's heart beat fast as he discovered the tent, which was torn down; he did not approach it at once but on the contrary stood for several minutes surveying the clearing, listening, and gazing into the bushes and balsams. Nothing attracting his attention, he walked slowly to the camp, which a mere glance proved had been strewn about by the angry bears. The thing that struck him with horror, however, was the sight of pieces of Leavitt's body scattered about the clearing several yards up the ravine.

He took quick glances at the horrid mess as he walked towards it; but his alert eyes were for the most part on the bushes and trees. With his gun in readiness he waited and listened, then moved towards the serviceberry bushes. Nothing occurred, so he threw a stone into them without effect; finally he walked by them.

He was about to believe that the cub could not have been wounded after all, and that the bears had strolled away, when he heard the breathy "woof!" of an angry grizzly rushing from behind a thick balsam about fifty yards up the trail. It charged towards him with incredible speed, the hair of its back standing up with fury. Quickly but carefully he shot. It rolled over, bit at its breast and rushed on again. A second shot did not stop it at all, and the lumbering, angry brute was within a few feet of him when the third shot hit it squarely beside the left eye. It stumbled, but so great was its momentum that it rolled directly towards him, compelling him to dart aside as it rushed by. It lay gasping and kicking, and he cast a glance first towards it and then up the trail. The dying bear tried to arise; in fact it did get up on to its haunches and tear at a group of serviceberry limbs with its teeth, breaking them off and pulling them out as if they were straws. Burton was aiming at it to give it a finishing charge when the inexplicable sixth sense that we all at times seem to possess caused him to glimpse up the canyon. There she was, the she-grizzly, charging down upon him exactly as the other had done, with the exception that one of her front legs dangled helplessly. In spite of that she was making fearful speed and was only about twenty-five yards from him. Aiming at her swaying head he fired, but only for an instant did it cause her to hesitate. She sniffed loudly, bit at her shoulder and again lunged at him. Just before she reached him she arose on her hind feet, and her great jaws opened. As she towered above him he fired directly into her mouth and then darted to the right. He was too late, however, for the swipe of her forepaw caught his rifle and sent it spinning over into the rocks of the creek bottom. Then she lunged forward and fell over dead.

(Concluded on page 52)

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THE HARDCRABBLE GRIZZLIES

(Concluded from page 51)

Burton scrambled for his gun, and when he had recovered it the big bear was still biting mouthfuls of service-berry limbs, frothing at the mouth and tearing around aimlessly. A shot behind the ear put an end to its aimless struggles.

For a time he rested as if half expecting some other attack from other grizzlies, but he was really listening and waiting for the cub, which, however, did not appear. He examined the big bear, finding that one bullet had entered its chest, another its brain. The she-bear had been hit in the left shoulder by his first shot and in the roof of her mouth by the second, which tore away the back of her head. Probably no other part of her body except the neck could have been struck with such instantaneous result. Her leg had been broken

by Leavitt's rifle shot, the night before.

It required only a few minutes to find the cub, which, shot through the body, lay dead in the balsam grove up the canyon.

Using the tent as a sack he carefully wrapped Leavitt's mangled remains, the very sight of which made him shudder. When that was accomplished he proceeded to skin the bears. This required a long time for one even as expert as he; but at last the three rolled pelts were ready for loading onto the horses. So frightened were these animals at the sight and smell of the bears, that he had to blindfold them both; and even then there was much snorting, shying and bucking before he finally made the burdens secure on the pack saddles. Slowly then he led the way down the canyon.

To this day some recall the adventure of the Hardcrabble grizzlies.

MAN'S ETERNAL BELIEF IN IMMORTALITY

(Concluded from page 19)

Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him.

But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you.

And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they any thing to any man; for they were afraid.

Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.

And she went and told them that had been with him, as they mourned and wept.

And they, when they had heard that he was alive, and had been seen of her, believed not.

After that he appeared in another form unto two of them, as they walked, and went into the country.

And they went and told it unto the residue: neither believed they them.

Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.

And he said unto them, Go ye into all the world, and preach the gospel to every creature.

He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues;

They shall take up serpents; and if they drink any deadly thing, it shall not hurt them: they shall lay hands on the sick, and they shall recover.

So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.

And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen.

(Mark 16.)

"BEHOLD THE LAMB OF GOD"

(Continued from page 13)

presently give me more than twelve legions of angels²⁰, we remember that in the last discourse in the chamber of the Last Supper, He declared, answering Philip's question, the oneness of the Father and Himself²¹, and that to the disciples disputing among themselves who should be greatest, He declared: "For the Son of man is come to save that which was lost."²²

So do we ever hold clear in our memories the words between Jesus and Peter in the coasts of Caesarea Philippi: "But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said

unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven."²³ Also do we ever remember that rarely beautiful scene between Martha and Jesus, returned to Bethany to raise Lazarus from the dead:

"... I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die. Believeth thou this? He saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world."²⁴

We cherish up all these mighty things in our hearts, these witnesses and (Continued on page 54)

²⁰Matt. 26:53

²¹John 14:9 ff.

²²Matt. 18:11

²³Matt. 16:15 ff.

²⁴John 11:25 ff.

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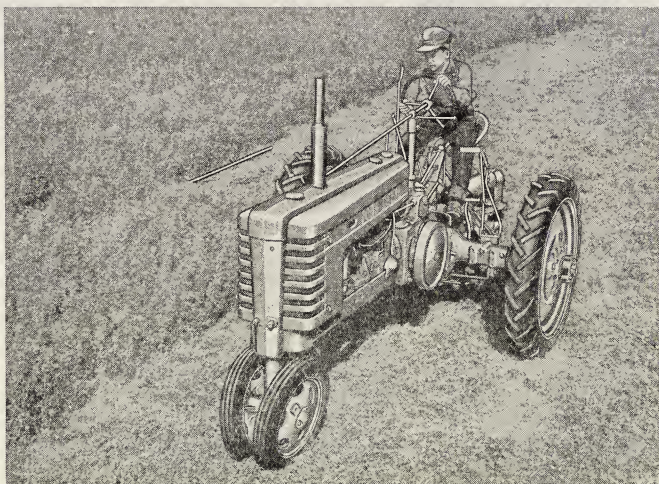
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tion and low cost of maintenance which is money in the bank—all the result of two-cylinder engine design.

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size.

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tractors not
shown.



Saying

Merry Christmas to 40,860 Children

IN every community, there always are many underprivileged children to whom Santa Claus and a Merry Christmas are bleak unrealities. Fifteen years ago, the Salt Lake Tribune created a program to see that children of no family in Salt Lake City would go without a Christmas remembrance.

Appealing to the people of the community to bring Christmas to the underprivileged, the "Sub for Santa" was born. Through the generous assistance of its readers, the cheer of Christmas Day since has been extended to 40,860 children. To them the myth of Santa Claus has become a reality. . . . in their hearts is the true joy of the Christmastide. This exclusive service is another indication of the Salt Lake Tribune's recognition of its trust to the people it serves, a trust that goes beyond the publication of the West's finest family newspaper.

The
Salt Lake
Tribune

"BEHOLD THE LAMB OF GOD"

(Continued from page 52)

these testimonies. They are the light that guides our feet through these dark days that afflict us; they are our cheer and our comfort in our sleepless nights filled with anxieties over our loved ones on the battle fronts; they give us the hope and the faith to go daily to our tasks, never despairing amidst all this woe, misery, and death; they spell our happiness and salvation in the life to come.

Every Christian remembers that as Christ and his disciples left the temple for the last time and went and sat on the Mount of Olives in the evening of the third day of the week, his disciples, recalling his lament over Jerusalem, and his teachings that he should come again, asked him privately, "Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?"

Jesus, answering, broke forth in a mighty prophecy that visioned in a few bold phrases, the signs of his coming at a later day. He spoke of plagues and earthquakes, of wars among the nations and of disturbances in the heavens, of persecutions of the Saints, of false prophets, of betrayers, of false Christs, of deceivers," those of whom John later declared "confess not that Jesus Christ is come in the flesh," and that such a one "is a deceiver and an antichrist."

Speaking of this same time an ancient prophet of this hemisphere said the day would come when men "lifted up in the pride of their eyes" would "put down the power and miracles of God, and preach up unto themselves their own wisdom and their own learning,"—iniquities of which Satan was the foundation.

IN these days when antichrists are abroad, just as Jesus foretold nearly two thousand years ago, denying Jesus, his Sonship and Messiahship, belittling things of the spirit and magnifying all the pleasures of the flesh, it is fitting that we who accept the gospel of Christ should declare our testimonies of the truth, for as he said: ". . . ye shall know the truth, and the truth shall make you free."⁴⁰ We should fail in our duty, be recreant to our trust, did we do less than this.

We do not deny the Christ, we accept and proclaim him as the Son of God, the Redeemer of the World, the First Fruits of the Resurrection.

We do not deny the miraculous conception; we accept the virgin birth with all that this fact connotes and implies.

We do not deny His divinity; we accept it. He is the Only Begotten of the Father. He is the Word; He was with God "in the beginning," having the glory of the Father.

⁴⁰Matt. 24; Mark 13; Luke 21:5-36; 1 John 2:18 ff.; 4:3

⁴¹1 John 7

⁴²1 Nephi 26:20 ff.

⁴³John 8:32

We do not deny he was the "Lamb of God, which taketh away the sin of the world," "slain from the foundation of the world," foreordained to his mission before the world was. We declare in all soberness first, that the fall of Adam brought the separation of man from the presence of God, a spiritual death; and next that it brought both mortality and mortal death. We declare that man may in himself overcome the spiritual death by so living and observing the commandments of God that he may ultimately again stand and live in the presence of God. This is given to man to do, through the exercise of his free agency, also a gift of God. Our Heavenly Father has from the first given man sufficient truth to enable him to do this. But to overcome the effects of mortality and mortal death, it was necessary that an atonement should be made for the failure of Adam, exercising his free agency, to observe the commandment that God gave. So Christ came to earth.⁴⁴ But "Adam fell that men might be; and men are, that they might have joy."⁴⁵ Thus the Only Begotten of the Father came to earth, to make atonement for Adam. For again, as Paul declared, "As in Adam all die, even so in Christ shall all be made alive."⁴⁶

We do not deny His resurrection; we proclaim it, in its most literal sense. We declare that Christ took up the very body He laid down. And that through His death and resurrection, He opened the graves of all God's children, who in due time will all be resurrected,—the good and the bad, who thereafter will stand before the final judgment seat to receive whatever reward is due them for the lives they have led.

We do not deny the miraculous in Christ's life; we accept it as the most natural manifestation of the power and authority of the Son of God, whether the miracles be of healings or those sometimes called "nature miracles,"⁴⁷ which to us testify directly of His creative power.

We do not deny, we accept each and every of the doctrines and teachings of Christ, as they were pronounced by him. We declare they contain a full and complete plan of life and salvation and that exaltation in God's presence will come to all those who shape their lives thereby.

IN that eventful third day of Christ's final week in the temple, certain Greeks came to Philip, saying: "Sir, we would see Jesus." But Jesus, finishing his discourse, went and hid himself.⁴⁸

Many today seek, just as did the Greeks, to see Jesus, as if the view of

⁴⁴D. & C. 29:41; 11 Nephi 9:6; Alma 12:16, 32; 40:26; 11 Nephi 9:5 ff.; Helaman 14:18; Alma 11:12 ff.; D. & C. 29: 42-43; 11 Nephi 2:22-25.

⁴⁵1 Nephi 2:25; Moses 5:11

⁴⁶1 Cor. 15:22

⁴⁷Mackenzie in Hastings Enc. Religion and Ethics, sub voce Jesus Christ, Par. 5 (c).

⁴⁸John 12:21-36

"BEHOLD THE LAMB OF GOD"

him would come for the mere asking. But he is not to be seen from the casual, curious, or doubting desire.

To the millions of the humble and honest in heart who are discouraged, weary, grief stricken, despairing, and who would see Jesus, and who, seeing Him, would know Him, we repeat the words spoken by Jesus to this generation: "... every soul who forsaketh his sins and cometh unto me, and calleth on my name, and obeyeth my voice, and keepeth my commandments, shall see my face and know that I am."¹⁴

"His will" is easy to know. The gospel of Christ is simple. It is the "way of holiness" that is so plain that "way-faring men, though fools, shall not err therein."¹⁵

To you who seek truth, we say leave off, sweep out of your path, the false reasonings, the rationalizing, the spirit-destroying questioning of men, who without faith themselves would kill the faith of others; leave off trying to make your finite mind reach into and comprehend the knowledge and wisdom of the infinite; read the good book yourselves in humility and faith; pray while you read; live the doctrines Jesus

taught,—and God will not leave your soul barren, for it is written, "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."¹⁶

Then shall you see Jesus; you will walk and talk with Him in spirit; and into your lives will come a joy that will fill your being to the brim: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."¹⁷ And Jesus Himself bade us come to Him. For He has said to all men at all times: "Come unto me, all ye that labor and are heavy laden, and I will give you rest."¹⁸ For "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."¹⁹

I leave with you my witness that Jesus is the Christ, the very Messiah that was to come, the Redeemer of the World, the First Fruits of the Resurrection, the Savior of us all.

May God add to and perfect the testimonies of all of us, I humbly pray, in Christ's name. Amen.

¹⁴ Matt. 11:28
¹⁵ John 14:23
¹⁶ James 1:5
¹⁷ John 17:3
¹⁸ Matt. 11:28
¹⁹ John 14:27

¹⁴ D. & C. 93:1
¹⁵ Isaiah 35:8

EVIDENCES AND RECONCILIATIONS

(Concluded from page 29)

need, of man, for an individual, personal identity on earth as in heaven.

By reincarnation the power of God seems also to be limited. He uses the same, relatively few, spirits over and over again, endlessly, to accomplish whatever may be his purpose. He seems to be short of material and vague in his purpose. This is out of harmony with the gospel, which teaches that there is a host of spirits waiting to take upon themselves mortal bodies, and that the next stage of existence will come when this has been accomplished.

This doctrine of confusion presents no final objective in life. It seems to suggest only living over and over again on earth, much the same experiences, sometimes as a man, sometimes as something else. To what ultimate state does it lead us? Even in human affairs, soldiers who may fight many a battle in various places, come at last to an end—victory or defeat. Reincarnation sets up no understandable objective of existence, except that we are advancing; but how and to what end? It reduces the spirit of man to the position of a treadmill worker in the affairs of the universe. Some say that the end is nirvana, first held to be extinction of existence; now a fusion into a mass of security. That does not help.

This is in clearest opposition to the doctrine of progression, which lies fundamentally in the gospel of the Lord Jesus Christ. The objective of life is to move toward the likeness of God. Man rises continually. Once on earth,

he experiences earth life, with its joys and sorrows: then bids it farewell, to enter into another life where he continues with added power, in the advancing program of existence. He outgrows the past throughout eternal existence. Reincarnation moves in a circle; the gospel in an ascending spiral. Existence without a definite objective, but with constant repetitions, is valueless.

Finally, reincarnation is incompatible with the resurrection of the body, through the redeeming service of Jesus Christ. The continuous changing of bodies makes the resurrection and any redeeming act, unnecessary. It places the Christ in the class of fakirs. A Christian cannot believe in reincarnation. That should be, in itself, a sufficient answer to the question at the head of this writing.—J. A. W.

References: *Reincarnation, The Hope of the World*, Rt. Reverend Irving S. Cooper; *Reincarnation, A Study of Forgotten Truth*, E. D. Walker.



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Bring to full boil.
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Your Page and Ours

Dear Editors:

I RECEIVED your greetings a day or so ago, and wish to express my thanks and appreciation to you for your thoughtfulness of thinking of me and other fellows in these far away and lonely countries. I cannot express the joyous blessing it brought to me and am proud of you—the Church and things you are doing, for they are greatly appreciated and more helpful than many individuals may surmise.

By doing these things, great accomplishments have been acquired, and we ourselves are more certain that victory is ours, for the selfish shall be conquered. We know what we are fighting for, and shall not give up till the world is free—peace and happiness restored—and all continents are back to normal.

I am very grateful to you for sending me *The Improvement Era* again this year. Many enjoyable evenings were spent reading each issue of last year's and I know that I will enjoy this year's as well.

May you and members of the Church have the strength, health, and will to carry on your great works.

I remain

Sincerely yours,

Richard W. Naylor

Vancouver, Washington

Dear Editors:

BROTHER BALES and I are local missionaries and we are doing special work with our servicemen. We have formed a group known as "The Lost Tribe Fireside Group." Only servicemen of our faith and L.D.S. girls who are living up to the Word of Wisdom can belong. Now we are studying the Book of Mormon and have a class of one and one-half hours to study each Friday evening, and the rest of the evening is spent in dancing, games, and other activities.

The boys named their own group as most of them felt that in a way they were lost to the Church and so after voting on a name they agreed on the "Lost Tribe." We as a group have been given the assignment of the *Era* drive. As sponsors of the group they are signing Brother Bales' and my name, so we expect to reach at least thirty subscriptions before April 1, and I know we will make it by then. We need just one to be over our quota, and I have that coming in Sunday. Brother Bales and I would like to have our group have the credit for this as we are proud of our young men and young women.

Yours sincerely,

Brother and Sister John W. Bales

India

Dear Editors:

THERE is no other group of men who have their finger on the pulse of the world as do the leaders of the Church of Jesus Christ of Latter-day Saints.

The conference issue answered the wants and questions of us all. The hope and faith in the resurrection, the guidance given those in the service, the reality of conditions that exist, and the steps we are to take if we are to correct them, and finally, our faith in the future has been refreshed.

May the Lord bless you in your endeavors that we may continue to receive the inspired words of our leaders.

Sincerely,

W. O. Karl E. Lingwall

San Francisco, California

Dear Editors:

I HAVE read many a testimony of the good work the *Era* is doing, at home, in the mission fields, and in the armed forces. Many of our own people are finding out just how valuable it really is.

In the days I have spent on the Gilbert and Marshall Islands, reading material has been hard to get. The fellows would read

Italy

almost anything, good or bad. I'm very happy that I was able to pass the *Era* to them. Some just read the stories, others more, and many times I have seen them reach for the Bible to check a scripture, which proves to me they are interested in the subject which they are reading. This has brought about the reading of other books I have.

I might add, the *Era* has proved itself to me as a "silent missionary" on hand at the right times, and will continue to be if we will but lend a helping hand.

Sincerely,

J. Barrett Haws

CORRECTION

IN the December 1944 issue of the *Era* in the article "A Mormon Wife—the Life Story of Augusta Winters Grant," the caption under the picture titled Rebecca Burdick Winters, mother of Augusta, should have read: Mary-Ann Frost Stearns, grandmother of Augusta.

Was That Nice?

Janie: "I just can't bear to think of my thirtieth birthday."
Mary: "Gracious—what went wrong?"

The Truth Will Out

Professor: "I am going to speak on liars today. How many of you have read the twenty-fifth chapter of the text?"
Nearly every student raised his hand.

Professor: "Good. You are the group to whom I wish to speak. There is no twenty-fifth chapter."

Rejoinder

Witness: "I think——"

Lawyer: "We don't care what you think. What we want to know is what you know."

Witness: "If you don't want to know what I think, I may as well leave the witness box. I can't talk without thinking. I'm not a lawyer."

Reciprocal

"I'll give you fifty cents if you'll wash your face," said the college professor to his small son.

"Keep it and get a haircut," was the young hopeful's reply.

Practice Makes Perfect

At the Lincoln County picnic at Vineland, the rolling-pin throwing contest was won by Mrs. W. H. Upsall, who threw the rolling-pin 67 feet. Her husband won the 100-yard dash for married men.

Bit by Bit

Barbara (whose first tooth has just dropped out): "Mummy, mummy, quick! I'm coming to pieces!"

Ah, Me

Little John: "Papa, give me some money."

Papa: "Why do you want money, Johnnie?"

Little John: "Well, suppose a robber was to stop me and say, 'Your money or your life,' and I hadn't any money."

Mannerly Little Man

"What dirty hands you have, Jimmy," said the young teacher.
"What would you say if I came to school without washing my hands?"

"Shouldn't say nuffin'," replied Jimmy. "I'd be too polite."

He Was Right at That

Johnny was learning the alphabet and was asked by his teacher what letter came after "H."

"I dunno."

"What have I on each side of my nose?"

"Freckles."

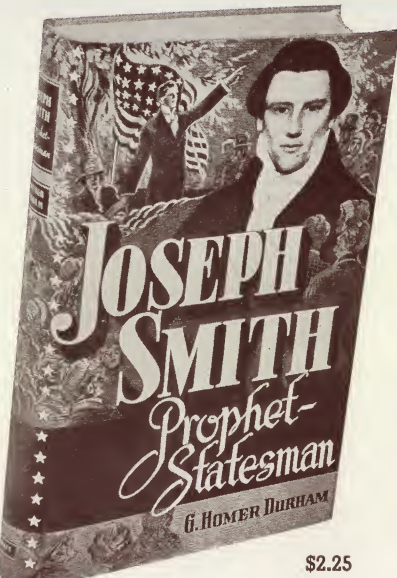
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