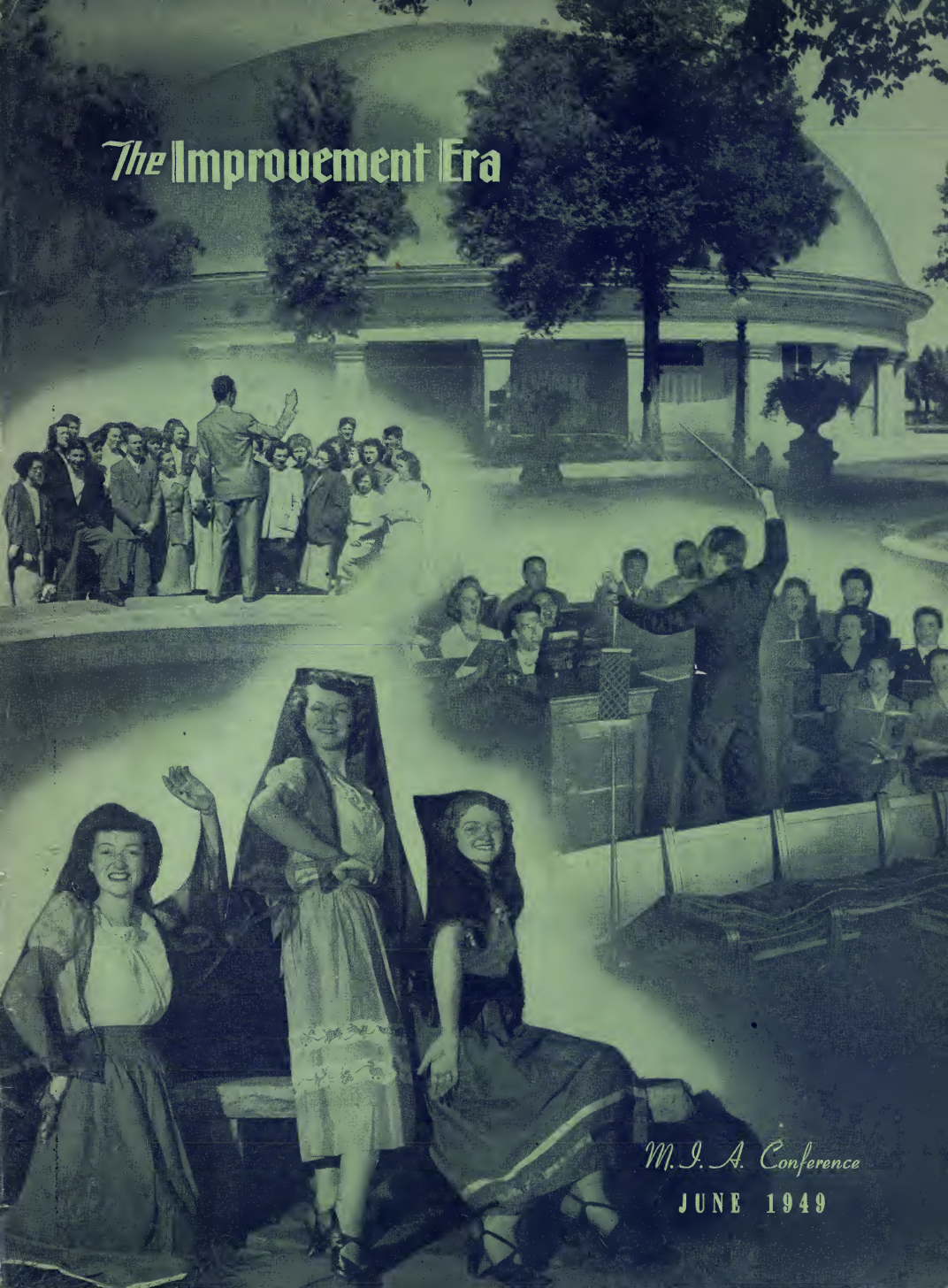


The Improvement Era



M. I. A. Conference

JUNE 1949

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EXPLORING THE Universe

By DR. FRANKLIN S. HARRIS, JR.

DR. L. F. WIGGINS of the University of Birmingham, England, with his colleagues have worked out methods of making nylon from sugar. Also from sugar they have made an anti-freeze preparation called sodium levulinate, chemicals that are useful in reducing high blood pressure, and drugs of the sulfa type.

RADIOACTIVE isotopes made at Oak Ridge, Tennessee, are now being used for medical research in 229 institutions in the United States.

PRELIMINARY results indicate that copper sulfate when used as a dust or spray will check the cracking of fruit due to rains.

BULLFROGS may lay as many as 30,000 eggs in one season.

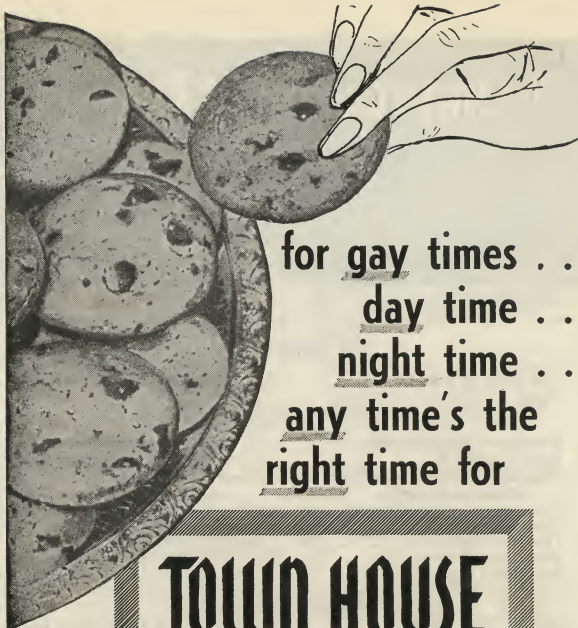
A RADAR type device has been developed to enable a blind person to detect obstacles ahead.

A NEW acid-and-abrasive-free liquid which can remove the shine from clothing without injuring the fabric has been developed. The cloth fibers are restored to natural appearance by a process similar to cold permanent wave lotions. By chemical action the fibers are temporarily softened and by brushing are brought back into their original position.

ASPHALT makes a much better road if five to ten percent rubber powder is added. The British Development Board reports that longer life, better anti-skid properties and resistance to wear have been found in the rubber-asphalt roads given a ten year trial in the Netherlands.

A NEW collapsible, disposable nursing bottle has been invented which requires no cleaning or sterilizing. Since the bottles collapse as the milk is drawn by the baby, there is no air for the baby to swallow.

NINE of ten babies who have trouble with the rh blood factor can now be saved by modern treatment which includes replacement blood transfusion, according to Dr. Louis K. Diamond. In replacement blood transfusions all the baby's blood is drained and replaced with healthy blood.



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June
1949

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VOLUME 52
NUMBER 6

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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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Change of Address:

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

The Cover

JUNE conference always brings into glorious culmination the activities of the Mutual Improvement Associations and into stirring prospectus the possibilities of activities for the coming year. This cover, a montage of several of the activities, indicates the great joy that comes from participation in dancing, music, speech when entered into with the right spirit. The Tabernacle is the center for the general sessions at June conference.

The cover is the work of Charles Jacobsen from photographs by Hal Rumel, Jeano Orlando, the *Deseret News*.

NIGHT LETTER

By Rose Lewis

THOUGH typing fingers of the rain
Tap leafy keys all night,
It takes the sunshine to explain
The flowery message right!

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George Albert Smith
John A. Widtsoe

Managing Editor

Richard L. Evans

Assistant Managing Editor

Doyle L. Green

Associate Editor

Marbo C. Josephson

General Manager

Elbert R. Curtis

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THE ATLANTIC PACT

By DR. G. HOMER DURHAM
Head of Political Science Department,
University of Utah

A FEW weeks ago the Department of State of the United States of America released a statement, opening with the cryptic words:

The conversations begun in Washington in the summer of 1948 among representatives of the governments of Belgium, Canada, France, Luxembourg, the Netherlands, the United Kingdom, and the United States have resulted in agreement on the specific terms of a treaty providing for a collective security arrangement among nations of the North Atlantic area.

On Monday, April 4, 1949, twelve nations, through their plenipotentiaries, signed the treaty. In alphabetical order they are: Belgium, Canada, Denmark, France, Iceland, Italy, Luxembourg, Netherlands, Norway, Portugal, United Kingdom, and the United States of America.

The treaty now has to be ratified by the United States Senate and by the parliaments of Belgium, Canada, France, Luxembourg, the Netherlands, the United Kingdom—the original sponsors of the treaty. Ratification by the American Senate seems assured but its implementation by an appropriation for military "lend-lease" appears somewhat in doubt at this writing. However, American willingness to organize with its "European neighborhood" seems apparent.

THE pact has a long history in the past. Its bearing on the future is fateful. Granted the assumption that American intervention in the great wars of 1914-1918 and 1939-45 was correct policy, and taking into account that what we learned from this experience is to discourage aggression by confronting it with overwhelming force and determination to use force, the Atlantic treaty is logically sound. To those idealists who hoped that the United Nations would provide a successful, general means of collective security in an undivided world, the pact is a matter ranging from chagrin to distaste. The Soviet government in an official memorandum to the sponsors, March 31, 1949, charged that the treaty is aggressive and aimed at the U.S.S.R., that it violates the aims and principles of the Charter of the United Nations.

It is wholly unrealistic to view the North Atlantic Treaty in legalistic

terms. The treaty reaffirms the Charter of the United Nations in the preamble, in Articles I, IV, VII, and XII. Article VII specifically states:

This Treaty does not affect, and shall not be interpreted as affecting, in any way, the rights and obligations under the Charter of the Parties which are members of the United Nations, or the primary responsibility of the Security Council for the maintenance of international peace and security.

Article V also respects the prerogatives of the Security Council of the United Nations, as stated in Article 51 of the Charter (UN), in invoking the pact. Some critics say all this amounts to is "lip service" to the UN. To deal with the pact as a purely legal document, quoting this article or that, ignores the basic political circumstances and the events of recent history. Only the future will reveal the outlines of these political circumstances in fulness and clarity of vision. For the moment, at least, the government of the United States and those responsible for its direction, chose to move in this direction.

WHAT circumstances and events seemed to prompt this choice? In general, "the cold war," including the following elements (from the U. S. point of view):

1. The breakdown, or rather the failure to arrive at any post-war agreement with the Russians
2. The nature and threat to the Atlantic community of international communism and the expansion of Soviet territorial jurisdiction, directly, or by means of Communist-controlled governments
3. The inability of the British government to maintain at full strength, its traditional worldwide sea-power control system, representing legal and political traditions to which Americans are accustomed
4. The announcement in March 1947, respecting Greece and Turkey, of "The Truman Doctrine"
5. The implementing of the Truman Doctrine in western Europe by means of the Marshall Plan, now ECA
6. The refusal, latterly, of the Russians and their satellites, to cooperate in European recovery, and their establishment of the "Cominform" as an antidote to the ERP
7. The formation of "Western Union" in March 1948, a military al-

(Concluded on page 414)

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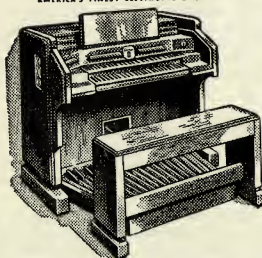
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JUNE M.I.A.

Conference Visitors:

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- Hear It!
- PLAY IT!

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Experience

By S. Eugene Flake

TALL, silent Navajos, more sober today than usual, stood like statues by the low fence which surrounds the red stone wall of the Fort Defiance Government Hospital. There was no word of greeting as I approached. Their tenseness seemed to increase until I inquired of Marshall Begay, "How are you?" His answer came in two short words, "She's dead." I gathered him into my arms as he relaxed and wept, wetting my shoulder with his tears. His aged father of sedate, dignified bearing with noble countenance and pleasing personality, a stranger to me, seeing that someone had come who was a friend to his son, and shared their grief, was noticeably moved.

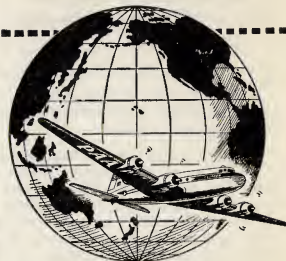
Ruth Sherman Begay was the faithful wife of Marshall, and the devoted mother of seven bright-eyed, beautiful children. The youngest, Michael Larry, "Mickey," will be two years old November 19th. Ruth had written me just the night before from the hospital telling of her condition. Among other things she said, "Please do me a real favor. Please see that my little children are cared for; I am worried about my little Mickey."

That appeal will be with me to my last day.

Mother love is the nearest approach we have to the pure love of the Son of God, who said, "Feed my sheep." "Feed my lambs." The duties of this life require that we do look after one another's needs, spiritual and physical. Has the Master not said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me?" (Matt. 25:40.) Again, "And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." (Matt. 10:42.)

Brother and Sister Begay were baptized into the Church January 24, 1948, in the font of the Snowflake chapel.

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THE CHURCH MOVES ON

A Day To Day Chronology Of Church Events

APRIL 1949

1 PRESIDENT GEORGE ALBERT SMITH broke the ground for the new Primary Children's Hospital on a tract of land in the northeast portion of Salt Lake City. The structure begun now will be a seventy bed "daylight" unit. At the Primary conference, which was held April 1 and 2, Elder Spencer W. Kimball charged the Primary with the responsibility of carrying the gospel to the Indian children.

3 THE one hundred nineteenth annual general conference of the Church convened at the Tabernacle in Salt Lake City. Sessions were held April 3, 4, and 6. President George Albert Smith had returned from a two months' convalescence in southern California to preside at the general conference. President George F. Richards of the Council of the Twelve was at home after a several weeks' stay at the hospital; Elder Albert E. Bowen was in attendance at the conference sessions, but on the advice of his physician, did not speak; Elder Matthew Cowley was in the islands of the Pacific, attending to his duties as president of the Pacific Mission; and Elder Alma Sonne, assistant to the Council of the Twelve, was in Europe presiding over the missions there.

The Sunday School centennial conference featured the five hundred voice youth chorus made up of Sunday School students from the Salt Lake Valley wards. At this session a box which was sealed by Sunday School officers at the golden jubilee fifty years ago, for this purpose, was opened. It was found to contain greetings from the Sunday School authorities and copies of lesson aids of that day.

5 AT a special welfare meeting in the Tabernacle, the Church welfare program was declared to be a permanent part of the program of the Church.

6 THE financial report read by President J. Reuben Clark, Jr., advised that the total cash budget expenditures for the year 1948 amounted to \$15,467,080; that there were 32,779 persons assisted by the Church welfare program in 1948 in stakes, and an additional 17,000 assisted throughout the world by Church welfare shipments.

In a statistical report, read by Joseph W. Anderson, clerk of the conference, the Church membership was announced as 1,041,970. Stakes number 172; wards, 1313; missions, 42. Birth rate a thousand was calculated at 38.95; marriage rate, 10.02; and death rate, 6.37. Full-time missionaries number 4,759; and stake missionaries, 3,836; making a total missionary force of 8,595.

17 PRESIDENT DAVID O. MCKAY dedicated the Long Beach Ward chapel, Long Beach Stake, California. Elder Spencer W. Kimball dedicated the Maywood Ward chapel, South Los Angeles Stake, California.

20 THE First Presidency announced the appointment of Frank J. Fullmer as president of the Tahitian Mission, succeeding President Edgar B. Mitchell. This is the third mission to Tahiti for President Fullmer, he having served in the islands from 1903-07, and as mission president from 1908-11. Currently he is the contractor of the chapel now under construction in Tahiti. (See cover of the May ERA.)

John D. Giles, executive secretary-treasurer of the monument commission, announced plans to instal flood-

lights at the "This Is the Place Monument" which will light the figures each night to almost daylight brilliance.

It was announced that cards would soon go out to the ward organizations of the Primary Association in the "Dimes for Bricks" plan to help build the Children's Hospital. The dimes are to be given voluntarily, and the drive is to be given special attention during the month of June.

23 THE receipt of the microfilms of some 80,390 pages of Protestant records of the seventeen Vaudois parishes in Italy is announced by the Genealogical Society. The records, photographed last fall (see "Vaudois Records Microfilmed," the ERA for December 1948, page 790), have been delayed in Basel, Switzerland, for processing.

Harold H. Jensen, speaking before the Los Angeles group of the Sons of the Utah Pioneers, called for a re-enactment of the trek of the Mormon Battalion some time this year or early in 1950, as part of the California centennials now in progress. The trek, which would follow the route taken by the Mormon Battalion in 1846-47, would be similar to the trek from Nauvoo to Salt Lake City, planned and completed by the S.U.P. in 1947.

27 THE appointment of Chester W. Hill as director of the bureau of information and as organist at the Washington, D.C., chapel was announced. He succeeds Wade N. Stevens, who has returned to Utah, after completing a medical course in the nation's capitol.

28 A special Tabernacle choir and organ radio program was transcribed in Salt Lake City, for use over Radio Stuttgart on June 5, to mark the fourth anniversary of the bi-weekly Tabernacle radio programs over that station, which anniversary occurs June 3. Mayor Earl J. Glade of Salt Lake City, a former missionary to Germany, did the radio announcing in German.

An Associated Press dispatch from London quoted the Soviet news agency Tass as saying: "American agents acting under guise of 'Mormon priests' are spying in Finland." Quickly came the Church reply:

The First Presidency states that these missionaries, as are all other missionaries of the L.D.S. Church, are instructed to take no part whatever in local politics, even avoiding the discussion thereof, and that the missionaries are to engage only in regular missionary work, disseminating the principles of the restored gospel.

MAY 1949

1 THE L.D.S. hospital at Mt. Pleasant, Utah, was dedicated by Bishop Joseph L. Wirthlin of the Presiding Bishopric.

Presiding Bishop LeGrand Richards dedicated the Summit Ward chapel, Parowan Stake, and the Scipio Ward chapel, Millard Stake.

South Bear River Stake, 173rd stake of the Church, was organized from parts of Bear River Stake in Box Elder County, Utah. Clifton G. M. Kerr, formerly second counselor of Bear River Stake, was sustained as president of South Bear River Stake, which has its headquarters at Tremonton. President Robert J. Potter continues as president of the Bear River Stake, with headquarters at Garland.

(Concluded on page 360)



MISSIONARIES ENTERING THE MISSIONARY HOME FEBRUARY 14, AND DEPARTING FEBRUARY 23, 1949

Reading from left to right, first row: Keith Bendixen, Carl S. Bodily, Shirley Abbott, Marion Belles, Don B. Colton, director; Valta Rogers, Colleen Walker, Marjorie Golder, Adele Douglas.
 Second row: Albert E. Fitzpatrick, Martha R. L. Fitzpatrick, Wayne D. Bosworth, Betty Y. Matheson, Janeth A. Evans, Irene J. Barr, Loree Brown, Hazel Rasmussen, Hazel McLean, Oliver McLean.
 Third row: Eli Dee Chase, Alan A. Hyde, Stanley A. Hall, Keith K. Mortensen, Myron L. Bowen, Kenneth R. Forby, Hugh Lynn Oldham, Robert A. Smoot, Dawn M. Reader.
 Fourth row: Marvin P. Barnes, Rex B. Thomason, William D. Dutton, L. Gale McLaws, Robert M. Heath, Orville B. Petersen, Viljo Aase Neegle, Edward Smith Tolman, Jay Wilson, Byron C. Palmer.
 Fifth row: Richard Benson Hyer, Valda Massey, David Roskelley, Robert S. Anderson, Delores H. Knight, Pauline Hanks, Alton Riedrup, Jorgen P. Olsen, Joyce Bohl, Edna Allen, Neill C. Jensen.

Sixth row: Wayne B. Hale, John Reed Call, Darwin Boyd Christensen, Boyd Clifton Harper, Donald Heiner Boyce, Elmer H. Ericson, George A. Horton, Jr., Herb T. Van Noy, Miriam Lee.
 Seventh row: Logan W. Barnard, Albert R. Potter, Edward H. Haggen, Robert E. Griffin, Donald G. Millett, Carl Dixon Anderson, William Kent Waddell, Delma Tuttle, Norman E. Lundell.
 Eighth row: Duane T. Erickson, Newell K. Rymer, Samuel Darrell Handy, Marvin D. Follett, Fahn Shippen, Leo Vance, Burt H. Oliphant, Clifford Clark, Elden H. Mechem, Jesse T. Yancey, David J. Hadam, Jr.
 Ninth row: Clyde C. Edwards, Russell F. Groesbeck, Nala Davis, Merrill J. Langford, Gene Barnes, Kent Barsley, Heber J. Davis.
 Tenth row: Sherman Thompson, Gerwin Bowen, Verla Merrill, Edward Waters, Wanda Tolman, Arlan E. Winterton, Robert Crandall, James Mills, Vernon J. Chapman.
 Eleventh row: Gordon K. Theurer, Joseph Dean Rickenbach, Jacob Morris Dastur, Oleane Marie Wood, Donna Sorenson, Robert H. Powell, Duncan

H. Davis, Jr., Garth H. Wright, Derrell G. Hill, Arlew L. Freestuna.
 Twelfth row: Keith R. Garner, Keith T. Borup, Gloyd R. Stanton, Charles E. Bennett, Donald B. Denney, Gerald Larsen, Wayne Leevitt.
 Thirteenth row: Lynn Lofgren, Fred Chase, Helen Becraft, Geraldine White, Douglas Taylor, J. Earl McArthur, Guy W. Hincley.
 Fourteenth row: Gordon F. Sanderson, Reed Channell, Floyd Sweeten, Carlo M. Perkins, Dewey L. Mangum, Ralph L. Hawkins.
 Fifteenth row: Zan J. Winn, Murray H. Stringham, Raymond F. Whitworth, Don B. Tolman, Max W. Craner, Dale Harward Curtis, Blaine O. McKinlay, James Keller.
 Sixteenth row: Glenn O. Stapley, Harry W. McSwain, Elmer Farr Hatch, Milton S. Bywater, Robert P. Thorn, D. Richard Moench, J. Earl Russell, Jr., Robert P. Pyper, Lewis L. Arlington.
 Seventeenth row: Bennie L. Olsen, R. H. Magleby, Gilbert L. Phillips, U. Dean Simmons, Jack W. Wilson, Ortho Fairbanks, Marvin Bushman.

DEPARTING MISSIONARIES—February, March

MISSIONARIES ENTERING THE MISSIONARY HOME MARCH 7, AND DEPARTING MARCH 16, 1949

Reading from left to right, first row: Gloria Antiveras, Elden Boyd Beagley, Wayne Dean Cheney, Leah A. Gibson, Don B. Colton, director; George Jones, Leland Dale Steiner, Ardella Bettinger, Carol McGavia.
 Second row: Verlan W. Corbridge, Marvin R. Brower, Don A. Barrett, Elmer G. Baumgart, Alan Peck, Don Bingham, Alene Edwards, Warren J. Eskelson, Norma V. Welding, Thomas P. Wilding.
 Third row: Alice A. Musser, Roscoe S. Musser, Edwin L. Higham, T. Joel Cook, Tassilana D. Hansmann, Robert K. Passey, Lowell S. MacKay, A. Neale Zwahlen.

Fourth row: Junius Gibbons, Edith M. Gibbons, Owen Delos Barton, Martin H. Burnett, Val J. Hancock, Horace J. Yause, Manon L. Smith, Phillip Ralph Green, Anna Belle Thayne, Merlin H. Hinton.
 Fifth row: Newell Bryson, John Stosich, Duain Simmons, Horace L. Richards, Elden Dean Okeberry, Carl L. Betts, James K. Seastrand, Marie Griffin.
 Sixth row: Marion F. Pearce, Max J. DeLewy, Alfred E. Jordan, Richard G. Bishop, Allen D. Patterson, J. Stanley Nuffer, Charles D. Tate, Jr., Glover C. Atkin, Val T. Solomon, Wayne L. Bramall.
 Seventh row: Clair Olson, Bernard Larsen, James Wright, Ione Lewis, Reed Harris, Leah Y. Phelps, Clyde K. Cook, Bryce J. Smith.
 Eighth row: Norval R. Whitehead, George H. Stott, Gilbert M. Stevenson, Aldus D. Chappell,

Richard LeVan Church, Robert Thomas Martin, Kenneth F. Godfrey, Clayton R. Hurst, Mack J. Bowen, Louis W. Jensen.
 Ninth row: Dale B. Reeve, Dean J. Manning, Joseph K. Heaps, William J. Harris, Robert Dix Asay, Rolf T. Tanner, Vernal E. Anderson, John S. Berge.
 Tenth row: Darold H. Chambers, Robert L. Jex, Beth Sorenson, Gene T. Swaner, Joseph Nalon Hanson, Lee Maxwell Shumway, Earl T. Decker, Clair Wilcox, J. Beason Lewis.
 Eleventh row: Dale F. Pearson, Martin C. Nalder, G. Bruce Smith, Gene L. Viehweg, Dean G. Almond, Don H. Malan, Blaine F. Anderson, John R. Sammons, Kenneth E. Bergener.
 Twelfth row: Melvin Boyd Atwood, Lloyd J. Carry, William C. Marz.



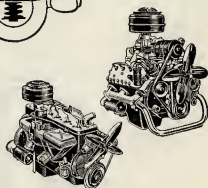


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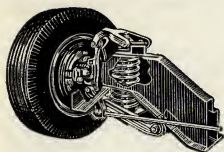


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Feel those "Magic Action" Brakes!

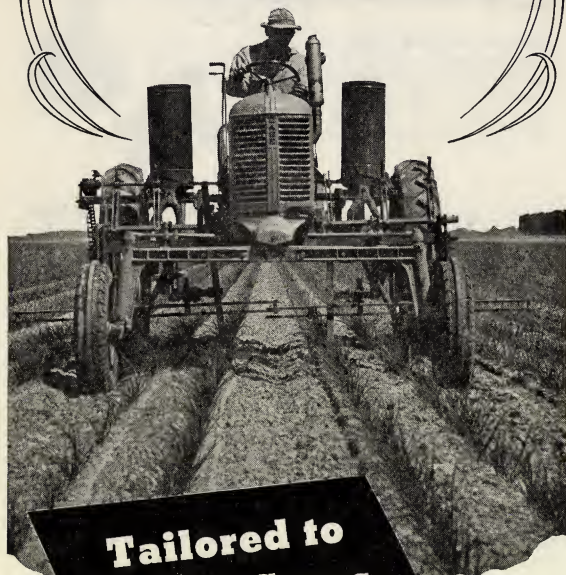
They're King-Size and 35% easier to apply. "Magic Action" uses part of the car's own momentum to assist.



"Come in today and
take the wheel"

White side wall tires, optional at extra cost.

Just the Tractor You've Been Wanting



**Tailored to
Truck Crops**

● Here's a high-stepping tractor with all the "get up and go" that you expect from a Case. This Model "VAH" has nearly 27 inches of crop clearance at the middle, more than 30 inches under rear axle housing. Inside clearance between bottoms of bull-gear cases is over 50 inches. It's cut to measure not only for tillage but for dusting and spraying of tall-growing truck crops.

Rear wheel tread adjusts from 60 to 88 inches, front wheels to correspond. You can work any width of row from 72 down to 18 inches before you need to leave blank rows. You can work over beds 17 inches high and clear out to the tires—higher beds up to four feet wide.

Like all Case tractors, the "VAH" has a heavy-duty Case-built engine that develops full power at moderate piston speed, pulls still stronger when slowed down. Ask your dealer for full information about the "VAH."

CASE



Send for latest catalog. Mention size and type of tractor to fit your farming—also anything you need in implements or farm machines. J. I. Case Co., Dept. F-44, Racine, Wis.

The Church Moves On

(Concluded from page 357)

2 President George Albert Smith was awarded a special thirty-year veteran award by Dr. Ray O. Wyland, national director of relationships of the Boy Scouts of America at a meeting of the Salt Lake Council executive board. Similarly honored were Malcolm A. Keyser and William R. Wallace.

3 The first shipment of genealogical microfilms from Finland arrived in Salt Lake City. The shipment contained 186,925 exposures (about 400,000 pages) of parish registers at Abo, Finland.

4 Will B. Gillespie was appointed to the general board of the Young Men's Mutual Improvement Association.

Mrs. Nellie Ward Neal was appointed a member of the general board of the Relief Society.

5 Hardwoods from throughout the world were requested from the various missions by the Deseret Sunday School Union, to build an appropriate box to hold Sunday School treasures which will be opened by the general Sunday School officers in 1999. A request was made of the missions sending the wood that each slab be well seasoned, but unpainted and unvarnished.

8 Elder Joseph F. Merrill of the Council of the Twelve dedicated the Howell, Utah, Ward chapel of the Bear River Stake.

Big Cottonwood Ward, Big Cottonwood Stake, was formed from portions of the Cottonwood Ward, in southeastern Salt Lake Valley. James E. Faust was sustained as the first bishop of the ward.

12 The First Presidency announced the appointment of Thomas W. Gardner as president of the North California Mission. He succeeds President German E. Ellsworth who has presided over the mission since its creation in January 1942. President Gardner served in the British Mission from 1910 to 1912. He is a former member of the Salt Lake City Thirty-third Ward bishopric, and for thirteen years he served as branch president at Grand Junction, Colorado, and for three years as president of the Western Colorado District, Western States Mission. At the time of his appointment as mission president his home was in Salt Lake City. He and Sister Gardner and a daughter, Marion, will go to San Francisco where he will direct the mission beginning in June.

30 MILLION KIDS OVERSEAS NEED SOAP!



You can help! Here's how you can send them Swan Soap through CARE—at no cost to you!

LEVER BROTHERS COMPANY WILL SEND A REGULAR CAKE OF SWAN OVERSEAS FOR EVERY TWO SWAN WRAPPERS YOU SEND IN!

Next to food, one of the scarcest and most desperately needed things in Europe today is *soap*.

The health of babies and little children is endangered by lack of soap. As you know, cleanliness helps prevent disease. Nothing combats dirt like soap.

Give those poor kids in Europe a break!

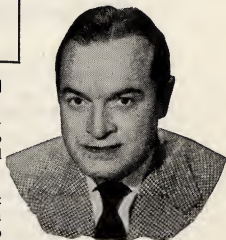
Send lots of wrappers! For every 2 Swan wrappers, we will send a regular size cake of Swan to some kid over there. The soap will be turned over to Church World Service, the Protestant and Orthodox International Relief Agency.

Here's all you do: Buy 2 or more cakes of Swan today. Buy a dozen! Keep the soap, and mail in the wrappers. Just fill out the coupon below and mail it and your Swan wrappers.

BOB HOPE says: "This is a wonderful idea. I hope everybody takes full advantage of this opportunity to help the kids overseas get the soap they need."

Lever Brothers Company will then send Swan—1 cake for every 2 wrappers—to CARE, the great, nonprofit, government-approved organization which delivers CARE Packages to the needy in Europe. CARE and Church World Service *guarantee* delivery.

Your cakes of Swan for needy kids cost you only the tiny chore of sending in your Swan wrappers. Send 'em in NOW! You'll help millions overseas get a better break! So get some Swan. It's the best soap afloat.



**PURE MILD
SWAN**
the best soap afloat

Another fine product of Lever Brothers Company, Makers of Lux and Rinso

TEAR OUT AND SEND IN WITH SWAN WRAPPERS ---

Church World Service, CARE Soap Campaign, Boston 3, Mass.
I want to send . . . cakes of SWAN to the needy children overseas. Enclosed are . . . SWAN wrappers. (One regular size cake of SWAN will be sent for every 2 wrappers received.)

CONTRIBUTED BY _____
STREET _____
CITY _____ STATE _____

All wrappers must be mailed before August 1, 1949



How George and Jean won \$2,000 college scholarships

These two young Westerners, Jean Hathaway of Chico, California, and George Emde, Jr. of Lodi, California, will begin college next fall with the help of \$2,000 scholarships awarded by Standard of California.

They were chosen as outstanding among 4-H Club and Future Farmers of America members who raised and showed their own livestock at the recent Grand National Junior Livestock Exposition in San Francisco. Four other scholarships of \$1,000 each were also awarded—to Mary Lee Hay of Lovelock, Nevada; Robert Young of Quincy, California; Ralph Boyd of Lancaster, California; and James Buell of Buellton, California.

Scholastic ability, leadership, personality, records in club projects were all considered by 4-H Club and F. F. A. judges.

We'd like to say "Good Luck!" to George, Jean, Mary, Robert, Ralph and James. We know they'll do a fine job in school...and later as good citizens of the West.



Standard Oil Company of California



—Photograph from Hobart of Monkmeyer

Farm Wife

(A Portrait)

By Gene Romolo

SHE stands beside broad fields of billowing grain,
Alert as one who listens to the sound
Of long-awaited steps or a refrain
From some rare melody. The fruitful ground
Beneath her feet is hers and her good man's—
A heritage God-given to the race:
Acres to plow and sow each spring with plans

For fuller seeding year by year. Her face,
Untouched by art of superficial taint,
Wears on the cheeks and lips health's ruddy bloom,
And time has not etched there lines of complaint
Or discontent. This farm wife has no room
In her abundant life for trivial things,
For she has reaped the strength soul culture brings.



WHEN SUMMER'S FIRST COME IN

By Mildred Tenney Handy

THERE'S a deep down murmur
In the warm, supple earth
And its pungent, root-aroma in the air;
There are flowering clumps of color
On the sun-soaked hills
And fairy-fingered breezes
Everywhere.

There's the interminable cicada's
Heady, steady din,
And a beckoning of nature
Where woodland trails begin.

There's a deep down responding
In the veins of men
When summer's first come in!

LOST JUNE

Georgia Moore Eberling

I LIKE to think that somewhere there's a
place
Beyond the rim of earth and sky in space
Where all the roses of lost Junes are bloom-
ing,
Where heat nor drouth nor sullen cloud's
gray glooming
Can touch the butterfly on Queen Ann's
lace,

I hope there is a spot beyond our day
Where ghosts of all fruit orchards find
their May,
With many fragrant, shaded purple bowers,
Where wild plum waves her fragile misty
flowers,
And lilac tosses high her mauve bouquet.

Earth's springtime is too delicate and fleet.
Our mortal senses scarcely grasp the sweet,
Glad hours, before the summer's yellow
shawl
Drapes field and plain in golden tints, and
fall
Defines pale winter with his winding sheet.

It may be that the soul, new-winged and
free,
May sight some haven of eternal spring,
and see
It is the outpost of eternity.

TRAILS

By Anna Prince Redd

HIGHWAYS are such urgent things!
They race straight on,
As swift as planes with silver wings
That crash the dawn!

My feet love trails that wind about
Where waterfalls and lichens cling:
Where I can wander in and out
Between old trees, abandoning
Myself to dreams.
A child again in fairyland,
I cup cool water in my hand
And hear the plash of streams
As speckled trout dart by
And winds meander treetop high:
Pleasures I have time to heed
And hold against a greater need.

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THINGS I LOVE

By Josephine McIntire

I LOVE to see a willow tree
In filmy Maytime dress,
Swaying before the amorous wind's
Caress;
I love to hear the swish of her
Long garments on the lawn
Where feathered choristers sing to
The dawn;

I love to see the daffodils
All standing in a row
Like little soldiers marching in
The snow,
I think their loyal hearts are stout
And loving, one and all,
And glad to hear spring's voice, and heed
Her call;

I love the reckless prairie wind
That sweeps across the moor
And rolls the tumbleweed against
The door,
And giggles as it follows prim
Old ladies to their teas,
And blows their petticoats about
Their knees!

LOVE MULTIPLIED

By Wanda Warren Lund

WHEN my firstborn, with pink, small,
wrinkled face,
Lay nestled in the circle of my arm,
Love, born with him, filled up the empty
space
Within my heart and made it tingly warm.

Again a baby's fingers clutched at mine—
A girl, who when she came, brought love
along.
My swelling heart knew no dividing line
Between the two, and joy was in my song.

Another son—the miracle persists,
And tenderly my heart is opened wide.
Oh, great, wise God! Where need for love
exists—
How wonderful, to have it multiplied.

SPRING CLEARANCE

By Lucretia Penny

HER purpose was—or so she'd always
say—
To clean her attic thoroughly in May
And rid her place of that expanding heap
Of things that she no longer cared to keep.
All houses need their bonfire in the spring.
She'd say, Then picking up some unused
thing

She'd wipe away the long year's gathered
dust
And hunt for moth or warp or any touch
of rust.
She'd unroll calendars, scrutinize old ket-
tles,

Test a strawflower's stiff, determined petals,
Shake out the gloves she wore
When she was married—June of '84—
Touch time-smoothed wood of buttermold
and tray.

Touch all she'd stored and put it back and
say
With light defiance, "It's not eating any-
thing."
Let the bonfire wait. There'll be another
spring."

SONG FOR MY FATHER

By Anobel Armour

MY father's wisdom was simplicity
Which any small brown child could
understand.

For we walked woodlands thick with
papaw trees
Or learned the springtime smell of thaw-
wet land,
Or from a twig where blossoms lately
stood

Watched the green way that nubbin apples
grew,
Or running out to meet the winter wind
Were crystal-starred with hexagons of
snow:

Hand locked in hand he taught me happi-
ness
And taught me, too, the simple joy of duty,
Shaping securely my small hemisphere
So that, today, grown tall, I walk with
beauty

And have a heritage of song for things
Whose loveliness each lovely season
brings!

OBEEDIENCE

By Opal Winstead

WHEN love walks in the garden of our
hearts,
Each tiny seed of goodness, hope, or
prayer
Thrills to the mighty purpose mind imparts.
And blooms for him who blessed and put
it there.

OF FEAR

By Edna Hamilton

FEAR is a lonely child,
Her heart full of despair;
She wears a cloak of malice
And thistles in her hair.

She sleeps on a hard bed
With hate hugged to her breast,
She dislikes her sister, Hope,
But I like Hope the best!

DORMANT SEASON

By Frances Hall

THOUGHT is a lovely tree
From which the words drop silently
Like useless leaves, wind-blown and dry,
That drift down meadows of the mind
Till clean dark boughs are left defined
Against a lucent sky.

Thought is a lovely tree
From gusty sibilance set free;
It stands in stillness like calm snow,
Unanxious for noisy leaves to grow.

CHARACTER

By Elizabeth Reeves Humphreys

THE whining wind of adversity
Squallied around his knees,
But he strode on, strode swiftly,
For in his hand were keys
To open wide his treasure house
Where he had weapons stored
Of courage, love, and laughter
To use as shield and sword.

A STORY OF TWO BOYS

By President George Albert Smith

A NUMBER of years ago I went into the County Hospital in Salt Lake City for the purpose of administering to the sick. Lying on a bed was a boy nine years old, a charity patient of whom I had heard. He was emaciated, and had pneumonia, among other things. I said, "Lawrence, do you feel very sick?" He answered, "Yes." I said, "Have you suffered much pain?" "Awful pain," he replied. I said, "Have you asked the Lord to take the pain away?" The little fellow looked up in amazement and said, "I don't know how."

He had never been taught to pray. He had never been taught that there is a power greater than man's power. I explained to him that he could ask the Lord to bless him. Then we asked the Lord to bless him.

I asked myself this question: "How many homes are there where husband and wife, father and mother, understand the gospel? How many children growing up in those homes do not know how to pray?"

A few days after that, I heard of another nine-year-old boy, an orphan, who was hurried off to the hospital, where examination indicated that he had to be operated upon without delay. He had been living with friends who had given him a home. His father and mother (when they were alive) had taught him to pray; thus, when he came to the hospital, the thing he wanted was to have the Lord help him.

The doctors had decided to hold a consultation. When he was wheeled into the operating room, he looked around and saw the nurses and the doctors who had consulted on his case. He knew that it was serious, and he said to one of them, as they were preparing to give him the anesthetic: "Doctor, before you begin to operate, won't you please pray for me?"

The doctor, with seeming embarrassment, offered his excuses and said, "I can't pray for you." Then the boy asked the other doctors, with the same result.

Finally, something very remarkable happened; this little fellow said, "If you can't pray for me, will you please wait while I pray for myself?"

They removed the sheet, and he knelt on the operating table, bowed his head and said, "Heavenly Father, I am only an orphan boy. I am awful sick. Won't you please make me well? Bless these men who are going to operate that they will do it right. If you will make me well, I will try to grow up to be a good man. Thank you, Heavenly Father, for making me well."

When he got through praying, he lay down. The doctors' and the nurses' eyes filled with tears. Then he said, "I am ready."

The operation was performed. The little fellow was taken back to his room, and in a few days they took him from the hospital, well on the way to complete recovery.

Some days after that, a man who had heard of the incident went to the office of one of the surgeons, and said, "Tell me about the operation you performed a few days ago—the operation on a little boy."

The surgeon said, "I have operated on several little boys."

The man added, "This little boy wanted someone to pray for him."

The doctor said very seriously, "There was such a case, but I don't know but that it is too sacred a thing for me to talk about."

The man said, "Doctor, if you will tell me, I will treat it with respect; I would like to hear it."

Then the doctor told the story about as I have retold it here, and added: "I have operated on hundreds of people, men and women who thought they had faith to be healed; but never until I stood over that little boy have I felt the presence of God as I felt it then. That boy opened the windows of heaven and talked to his Heavenly Father as one would talk to another face to face. I want to say to you that I am a better man for having had this experience of standing and hearing a little boy talk to his Father in heaven as if he were present."

Remember there is a God in heaven—and parents "... shall ... teach their children to pray, and to walk uprightly before the Lord." (D. & C. 68:28.)

The Editor's Page



YOUNG STAKE
President Willard C. Stoworthy; Claude A. Decker, Y.W.M.I.A. superintendent; Sally P. Decker, Y.W.M.I.A. president; Virgil W. Slade, "Era" director, and Mel H. Slade, Y.W.M.I.A. "Era" director.

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DEMONSTRATION OF COOPERATION

★
IMPROVEMENT ERA

"Every Home Campaign"

REACHES NEW GOALS
AND
SETS NEW RECORDS

★

By JOHN D. GILES
BUSINESS MANAGER

ONE of the most important and successful ERA subscription campaigns in ERA history has come to a close. In many ways the EVERY HOME CAMPAIGN, starting last October and ending in April, was truly remarkable. Reaching old goals and setting new records were striking features of this annual cooperative effort.

Outstanding in the results of the campaign were the achievements of two stakes which reached a twenty-year-goal and accomplished what many had considered the impossible—having THE IMPROVEMENT ERA placed in every home in every ward in the stake.

In 1929, just twenty years ago, when THE IMPROVEMENT ERA was combined with *The Young Woman's Journal* and a new size, style, and format adopted, the slogan "The Era in Every Home" was chosen. Admittedly it was an ideal, the achievement of which lay somewhere in the future. Even so, it was not so idealistic as many had thought. Almost immediately small and medium-sized wards and





SOUTH LOS ANGELES STAKE
President: William Noble Waite; Marvin E. Jacobsen, Y.M.M.I.A. superintendent; and Stake "Era" director; Hortense Steed, Y.W. M.I.A. president.

LOS ANGELES STAKE
President John M. Russon; J. Grant Brazier, Y.W. M.I.A. superintendent; and "Era" director (recently released); Erna Nielsen, Y.W.M.I.A. president.

LONG BEACH STAKE
President Virgil H. Sponberg; Dr. Floyd Carlson, Y.W.M.I.A. superintendent; Clara Schomer Douglas, Y.W. M.I.A. president; Ernest Ingalls, Y.W. M. I. A. "Era" director; Vivian Ingalls, Y.W. M. I. A. director.

MOUNT OGDEN STAKE
President Earl S. Paul; Ross H. McCune, Y.W. M. I. A. superintendent; Clara Price, Y.W.M.I.A. president; Phyllis Peterson, stake "Era" director.

EMIGRATION STAKE
President George A. Christensen; George LaMont Richards, Y.W. M.I.A. superintendent; Matilda Gerrard, Y.W. M.I.A. president; Retel J. Alder, Y.W.M.I.A. "Era" director; Vida Fox Clawson, Y.W. M.I.A. "Era" director.

campaign that has been unique and notable in ERA history, Snowflake Stake finally reached its high objective of having THE IMPROVEMENT ERA go into every home in every ward in the stake. Snowflake Stake became a double citation winner, finishing sixth in both total subscriptions and percent of quota.

To these two stakes and all their ERA workers, we extend our commendation and congratulations.

IN many other stakes and in many wards and in the missions and branches, the EVERY HOME CAMPAIGN brought most satisfactory results. In many cases stake and mission groups exceeded past achievements by wide margins and new records were established.

South Los Angeles Stake, veteran and leader in ERA campaigns for many years, again demonstrated its outstanding leadership by securing the highest total subscriptions in the campaign, exceeding all other stakes and being surpassed by only one mission. The lead of the South Los

(Continued on page 368)

branches reached this goal, but there were many who thought it would never be accomplished in an entire stake.

To Young Stake, located near the "four corners" where Utah, Arizona, New Mexico, and Colorado join, and including within its borders portions of New Mexico and Colorado, goes the honor of being the first stake in the Church to reach this goal. With 411% of its quota, this isolated stake actually accomplished the "impossible" and today THE IMPROVEMENT ERA goes to every home in every ward of that stake.

Young Stake, in setting a new standard for ERA campaigns, emerged as leader of all the stakes in percent of quota and was exceeded by only one mission—Western Canadian.

Within a short time after Young Stake reported its almost unbelievable achievement, Snowflake Stake, much larger in membership, reported the same outstanding achievement, with the ERA in every home in each of its twelve wards. Following a

JUNE 1949

INGLEWOOD STAKE
President Alfred E. Rohner; Robert L. Simpson, Y.M.M.I.A. superintendent; Marian V. Peterson, Y.W. M.I.A. president; E. J. Sorensen and Charles Du Bois, "Era" directors.

SAN FERNANDO STAKE
President David H. Cannon; Elmer L. Peterson, Y.M.M.I.A. superintendent; Thelda Richardson, Y.W. M.I.A. president; Osborne E. Kerr, stake "Era" director.

BEN LOMOND STAKE
President William Arthur Budge; Clarence A. Neuvastwender, Y.W.M.I.A. superintendent (no photo available); Adis Thomas, Y.W. M. I. A. president; Robert R. Hill, stake "Era" director (no photo available).

OGDEN STAKE
President Laurence S. Burton; David E. Clarke, Y.W. M. I. A. superintendent; Lynette Taggart, Y.W. M. I. A. president; Merrill W. Bird, Y.W. M.I.A. "Era" director; Beth Oborn, Y.W.M.I.A. "Era" director.

PASADENA STAKE
President William A. Pettit; Grant E. Sylphers, Y.W.M.I.A. superintendent and "Era" director (no photo available); Oyena R. Stonebreaker, Y.W.M.I.A. president (no photo available).





SOUTHERN STATES MISSION
President Albert Chaulas; Dorena Watson, "Era" director.

NORTHERN STATES MISSION
President W. Creed Haymond; Marjorie McIntire, "Era" director, and Shorol Joy Duffin, "Era" director.

WESTERN STATES MISSION
President Francis A. Child; W. Scott Barrett, second counselor, and "Era" director; LaRue Williams, "Era" director.

TEXAS-LOUISIANA MISSION
President Glen F. Smith; Theron P. Folsom, "Era" director; Jay A. Ferrell, field worker; Virgil L. Black, field worker.

WESTERN CANADIAN MISSION
President Glen G. Fisher; Ramon M. Child, "Era" director; Marjorie A. Child, "Era" director.

CENTRAL PACIFIC MISSION
President Melvyn A. Wong.

EASTERN STATES MISSION
President George Q. Morris; Georgia R. Livingston, "Era" director.

NORTH CENTRAL STATES MISSION
President John B. Hawkes; Kent Peterson, "Era" director.



Demonstration of Cooperation

(Continued from page 367)

Angeles Stake over all the other stakes was impressive. In percent of quota South Los Angeles Stake was second only to Young Stake which proved to be the "Cinderella" stake of the EVERY HOME CAMPAIGN. South Los Angeles Stake exceeded even its best record of previous years with 1,786 subscriptions.

Climaxing a remarkable campaign, Los Angeles Stake, twin sister of South Los Angeles, registered the second highest total subscriptions, excelling Long Beach and Phoenix, both of which had good reasons for believing that they would be second only to South Los Angeles, perennial campaign leader.

Space limitations make it impossible to mention the outstanding campaigns in various stakes and missions, but a glance at the citation lists on another page will show which stakes were leaders of the Church in a glorious subscription campaign which carried THE IMPROVEMENT ERA into thousands of new homes.

Special mention must be made of Phoenix Stake in which six wards reached the equivalent of the ERA in every home. These are listed in 368

another column and in the *Era Digest* in the one hundred percenters group.

South Los Angeles Stake reached approximately the equivalent of the ERA in every home in making its unusual record, being only one hundred subscriptions short of the goal, or approximately five percent.

IN the missions, the "old reliable" Southern States Mission in the Southland led all other missions by a big margin, securing 2,106 subscriptions, which is more than were going to all missions of the Church combined twenty years ago, when the present ERA style and size were adopted.

Northern States, Western States, and Texas-Louisiana Missions, each with well-organized and well-conducted campaigns were next in order in total subscriptions.

In percent of quota, Western Canadian Mission led all other missions by a substantial percentage. Several features of the campaign of the Western Canadian Mission were truly remarkable, particularly that of Saskatoon Branch in Saskatchewan.

Central Pacific, Southern States, Eastern States, and North Central States also became citation win-

ners through well-managed campaigns. They carried the ERA into hundreds of homes where it had never been received before.

Total subscriptions in the missions now reach 12,269 homes. This is nearly as many as the total subscriptions twenty years ago. Mission presidents indicate that THE IMPROVEMENT ERA is one of the most important allies of the missionaries in their work.

The Scroll of Honor, representing stakes and missions reaching their qualifying quotas, contained 143 names. Considering the conditions existing during this campaign, this is a most satisfactory showing. In the year ahead, an effort is to be made to have this listing include every stake and mission in the Church. Florida Stake led all groups in the Scroll of Honor, with Star Valley, Oneida, and Snowflake Stakes following in that order.

THE Hall of Fame, reserved as a place to honor stakes and missions, wards and branches reaching the goal of THE IMPROVEMENT ERA in every home, was the largest in history. Notable in this connection is the fact that while heretofore achievement in this field has been

(Continued on page 410)

THE IMPROVEMENT ERA.



—Photograph by D. Elden Beck

THE RIGHT AGE TO MARRY

By Mary Brentnall

STEPHEN and Margaret are being married this month. Stephen is twenty-seven, and Margaret is twenty-four. Some of their friends and relatives are taking a deep, relieved breath.

"It's about time," they say. "Things don't turn out so well when young people wait too long. They get set in their ways, and they expect too much of life and too much of each other, and all the books say that it's much better to marry early." They go on and on in this vein.

I, too, am glad they are marrying now but not for any of these reasons. I am glad because I have a great affection and respect for both of these fine young people, and I am glad that they are going to have a chance at the most glorious experience and the greatest opportunity for happiness that I know. I am glad that they have seized this opportunity after waiting six years in a world where few people are willing to wait six months and after being considerate of others at a time when too few concern themselves with consideration. Stephen and Margaret have been the best of friends for eight years—since she was sixteen and he was nineteen. They have known pretty well that they wanted each other since she was eighteen and he twenty-one—the legal age for marriage in the state in which they live.

Stephen has received no financial help from his family since he was fourteen. In fact he has had to help

support his invalid father and younger sisters. Like a great many young men of his age, he spent four years in the army. Then he went on a mission because he wanted to share his convictions of truth with others, because he had grown up with the idea that a mission was an essential part of his life, and because he had managed to save almost enough for it out of his military earnings. He came back from his mission penniless but anxious to finish his final years at his state university. With the help of his G. I. allotments and what extra money he could earn, he has now been graduated. He would like to go on specializing in his particular field, but he isn't sure that he is justified in trying it until his other plans are better secured. Margaret was graduated three years ago and has since been teaching. She has saved a little, which is all to the good.

PERHAPS Stephen and Margaret could have been married a year ago. Perhaps they could have struggled through his last year of college together. But they both say that they are glad they waited. They want to accept marriage as the basis for family life, establish a home, and become parents. They want to be self-sustaining. As Margaret states, "We're willing to make every sacrifice excepting the ones that compromise our principles. We weren't willing to marry and then postpone having children. We would rather be considered a little 'old' by our friends."

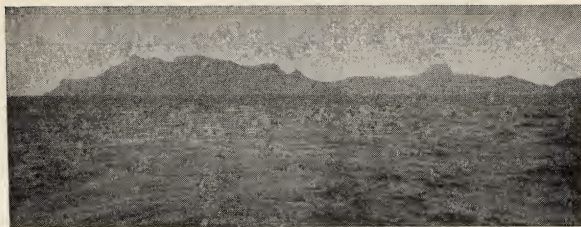
And this of course leads up to the question that so many young people are asking today, "What is the

right age to marry? Am I too young for it? I've found my girl (or man), and I know I'm in love—truly I do, but I'm only eighteen (or seventeen or even sixteen—as the case may be)." Then there are those who write, "I am thirty-five. Is that too old to hope for happiness? I couldn't be happy without real love and some romance in marriage." "How old is too young? How old is too old? How old is just right?" Honestly, I don't know, but I've been thinking a lot about it recently—mainly because I have never thought a lot about it before!

Perhaps the reason I have never thought too earnestly on the subject is because of the wide range of ages found in the many successful marriages I have seen. One of my grandmothers was married at eighteen and the other at thirty-six, and, as far as I know, they both were good wives and mothers and reasonably happy women. Certainly they were both lovely, delightful grandmothers. Divorce is practically unknown in my circle of relatives and friends and because of this great good fortune a happy marriage to me seems quite usual and relatively simple—regardless of age.

There is another thing that keeps my thinking from becoming too airtight. I know a charming, competent woman who married at nineteen. Her husband was one month older than she. Within five years her husband died—a victim of an organic weakness. He left three children which their mother reared and educated. She did not remarry. She has done a beautiful job of caring for her young people and of developing herself but, at times, she

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—Photograph by George E. Magnusson

This is the island of Tubuai, which Addison Pratt saw by moonlight in the early-morning hours of April 30, 1844.

III

IT is October 10, 1843. The whaler ship *Timoleon*, just leaving New Bedford, Massachusetts, is bound on a whaling voyage to the South Pacific. On the deck stands Addison Pratt. Beside him are three companions—Noah Rogers, Benjamin F. Grouard, and Knowlton Hanks. As he leans on the rail watching the shores of his beloved homeland grow dim in the distance, Addison's mind goes back over the years.

How different are his circumstances now from what they were some twenty-one years earlier when he left these same shores of Massachusetts on another windjammer on his first trip to the Pacific. Then he was a lad of twenty, a green hand on a ship's crew. Today he is a mature man, a husband, the father of four daughters, and a missionary, representing the Church of Jesus Christ of Latter-day Saints, called with three other elders to open the first foreign-language mission of the Church.

Many were the events leading up to his present assignment. In fact, it seemed to him that nearly everything that had happened to him during his lifetime pointed toward this mission to Polynesia.

Why had he become a sailor in the first place? Why did conditions develop which caused him to spend several months in Hawaii—enough time to learn to love those dark-skinned people and to understand some of the fundamentals of their language? Was it all part of a plan to have the revealed gospel of Jesus Christ carried to the South Seas? Was he an instrument through whom the Lord was bringing these things to pass?

For a number of years, he recalled, after he left Hawaii in the ship, *Hope*, in October 1822, he had sailed the seas, touching at many ports all over the world, and returning to his home in New Bedford, Massachusetts, only for short visits. It was on one of these visits, in 1828, that he met a lovely young girl, Louisa Barnes,¹ a friend of his sister, Rebekah. She was

a refined and cultured girl, full of life and ambition, an expert seamstress, and an accomplished teacher. To her this man of the sea seemed rough and unpolished, but an attraction developed between them, the flame of which was kept lighted by letters while Addison was away and by his occasional visits home. Three years later they were married, April 3, 1831.

AFTER several more trips to sea, Addison decided to abandon his life as a sailor so that he could make a better home for his young wife and growing family, so, joining with Louisa's brother, he bought a farm in the Town of Ripley, New York. Here, they thought, they would spend the remainder of their lives. But in the winter of 1835, Louisa's sister, Caroline, and her husband, Jonathan Crosby, stopped at the farmhouse on their way to Kirtland, Ohio. They had been converted to a new and strange religion and were going to join the main body of the Church. During their stay of a month they told Addison and Louisa the story of Joseph Smith, and many other things pertaining to this religion. And when they went on their way, they left behind them a copy of the Book of Mormon. Soon afterward the Pratts learned that Caroline and her husband were shortly to leave with the Church for Jackson County, Missouri. Desiring to see their sister before she went west, Louisa and her brother went to Kirtland to visit her, leaving Addison to care for the home and three daughters. In Kirtland they learned more about the Church of Jesus Christ of Latter-day Saints, met leaders of the Church, and listened to many testimonies. When they returned and told Addison of their experience, he was determined to go to see and hear these things himself. His wife records the event simply as follows: "He went, returned, and lo, had been baptized." Louisa and her brother were baptized shortly afterward, in June of 1837, in the waters of Lake Erie.

Nothing would satisfy them now but to join with the Saints in Jackson County. So they sold their farm and stock, made preparations for the jour-

ney, and left their comfortable home in the dead of winter to travel, with their three small daughters, one thousand miles by horse and wagon. Before they reached Missouri, however, word came of the mobbings and persecutions of the Saints, and of the imprisonment of the Prophet. So they had no choice but to stop where they were in Indiana. With great disappointment in their hearts, they purchased a farm in Vincennes and settled down again to the business of making a living. Here, in the spring of 1840, their fourth daughter was born.

In the meantime the Church had moved to a site on the Mississippi River, and commenced building the beautiful city of Nauvoo. When this joyous word reached them, the Pratts again gave up a good farm and a comfortable home, renting because they could not sell, determined to cast their lot with the Saints. When at last they arrived in Nauvoo, Addison started working on the building of the

MISSION to

temple. His wife wrote: "Never was I happier than when my husband was employed on the beautiful structure for \$1.00 per day and board."

Then came the mission call, May 11, 1843. For a time Louisa's heart was very heavy. Even though she had thought that some day her husband might be called to carry the gospel message to their relatives in the East, never had she dreamed that he would be called to the ends of the earth! Why should he? Missionaries had preached the gospel in the States and Canada, and even in Great Britain, but no one had gone farther—not even to France or Germany; not even to Scandinavia. Why the South Seas? Why her husband? And she to be left alone, with no means of support, and with four daughters to care for! "... but I determined to trust in the Lord," she writes, "and stand bravely before the ills of life, and rejoice that my husband was counted worthy to preach the gospel."

The four men were ordained seventies, blessed, and set apart on May 23, 1843, by Brigham Young, assisted by Heber C. Kimball, Orson Hyde, and Parley P. Pratt.

Addison's family accompanied him to the steamboat landing on the river. He carried three-year-old Louise in his arms. Even now a lump arose in his throat as he recalled kissing and embracing each of his four daughters in turn, and then his wife. How long would he be away? What might happen to them before he returned? Only a deep and abiding faith in the gospel could have separated him from his family or could have reconciled them to his going. But so thoroughly were they engulfed in the gos-

¹Louisa Barnes was the daughter of Willard and Dolly Stephens Barnes, born in the town of Warwick, Franklin County, Massachusetts.

pel stream that they brushed aside their doubts, smiled through their tears, and put their trust in the Lord.

In New Bedford, Massachusetts, Addison could find no ship going to the Sandwich Islands (Hawaii) so he booked passage at one hundred dollars each for himself and his three companions on the *Timoleon*, scheduled to stop at the Society Islands.

Now they were on their way.

THE first few days at sea were pleasant, but on October 13, the ship experienced rough seas and heavy gales from the north. All the passengers, except Addison, became seasick. He did all he could to bring them comfort, and within a few days they were well and back on their feet—all except Elder Hanks, who was also suffering with a severe case of consumption. His companions took turns sitting up with him and administering to his wants. About midnight of November 2, Addison was called by Brother

Elder Hanks was the first Latter-day Saint missionary ever to die and be buried at sea.

From this spot in the Eastern Atlantic where the burial took place, the course of the *Timoleon* lay almost directly south of the island of Tristan da Cunha, eastward past the Cape of Good Hope and New Zealand, and among the islands of the Eastern Pacific.

DURING those two hundred and three days which they spent on board the ship, the missionaries were not permitted to do any public preaching, but they spared no effort to strike up private conversations with individual passengers and members of the crew, to encourage them to read books pertaining to the Church, and to mark passages in their Bibles which supported the teachings of the Church. The missionaries also read much, studied, and preached to each other. For amusement they spent much time fishing.

Dec. 2. Lowered the boats in the morning and caught two blackfish. . . . P.M. I caught a shark from the taffrail and a dolphin from the head of the bowsprit and read thirty-five pages in the Book of Mormon.

Dec. 23. Some symptoms of the gout among us from sumptuous living. Today dined on boiled bread and a piece of salt beef pork. . . .

Jan. 13. A foggy and misty morning. Wind to the N.W. continues so through the day. Some of the crew caught a porpoise. In the evening Br. Rogers lectured on the Apostasy of the Church.

March 4. Exchanged some books with Mrs. Winslow. Loaned her the Voice of Warning.

March 7. Spent some time in the fore-castle, explaining the Gospel, from the Scriptures, to the sailors.

The influence the missionaries had on the crew was so great, that before the journey was over, they agreed among themselves, to stop using profane language, and even levied penalties on each other for not living up to their agreement.

AT 2:00 a.m. in the morning of April 30, Addison was lying awake in his bunk, when he heard the cry "Land-ho!" from aloft. Going on deck, he scanned the moon-drenched horizon and saw, about forty-five miles to the north, the peak of a mountain rising above the ocean. It was the island of Tubuai in the Austral group, 355 miles south of the island of Tahiti where the missionaries intended to land, and probably some 20,000 wind-jammer miles from the eastern coast of the United States where their journey began nearly seven months before. What kind of people inhabited the island, he wondered. Were they Polynesians? He would have to wait a few

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POLYNESIA

The Story of Addison Pratt And The Society Islands Mission

By Doyle L. Green

ASS'T MANAGING EDITOR

Rogers to stand his watch. Alarmed at the apparent poor condition of his friend, he found his limbs cold, with large drops of cold sweat covering his body. During the day he revived somewhat, enough to ask to be shaved and have his hair combed. But he soon relapsed, and at 5:30 in the morning on Friday, November 3, 1843, he died.

Rough but tender hands of the three remaining missionaries prepared his body for burial, clothing him in a neat robe, and wrapping him in a large sheet. Then they lifted him gently and carried him on deck.

Describing the scene, Addison records:

A plank was laid in the starboard gangway. On it was prepared a piece of canvas. There we laid him, and in it we sewed him up. To his feet was attached a bag of sand, of about sixty pounds weight. Then the top gallant sails were furled, the courses hauled up, the main and mizzen top sails were hove aback. The noble ship stopped her headway, and lay in gentle motion, as if to witness the solemn scene. The American flag was hoisted at half-mast as a signal that one of her noble countrymen had gone the way of all the earth. Then her generous crew gathered around and with uncovered heads, listened in breathless silence to a very appropriate prayer, which was made by Bro. Noah Rogers. Then they gently raised the end of the plank, till the corpse slid off and struck the water feet-foremost in Lat. 21° 34' North, Lon. 26° 11' West from Greenwich. As he sank, my eyes followed him till a white speck vanished in the blue waters below. . . .

Typical entries in Addison's journal follow:

November 1. Finished the Book of Covenants and commenced the Book of Mormon. Some interesting conversations with the passengers on salvation.

This is a print of an old water color painting of the whaleship "Eagle." The "*Timoleon*," on which Addison Pratt and his companions made their voyage to the South Seas, was similar in size and structure to this vessel.

—Courtesy, Old Dartmouth Historical Society and Whaling Museum





W. O. ROBINSON

Service in M. I. A.

By Marba C. Josephson

ASSOCIATE EDITOR



CLARISSA A. BEESLEY

FOR twenty-six years W. O. Robinson—familiarily called W. O. by his many admirers—has served the activities of the Mutual Improvement Associations as field secretary. In this capacity he has directed music, dancing, drama, and speech. His position has called him into the stakes and wards of the Church where he has trained and encouraged the various groups to do a more nearly professional job in the recreation field.

Elder Robinson has been recognized nationally for the great dance festivals which he has organized and directed in connection with the annual June conference of the M.I.A. This colorful event, climaxing months of creative work and training, has called into activity dancers from throughout the Church. This festival was held at Saltair for many years, but it outgrew even this large hall and for the past two years it has been held at the University of Utah Stadium where it has enthralled all who have been privileged to see it.

In order to direct the wards and stakes that they might prepare for the great festival and have their own featured dances, a dance manual with the basic steps as well as newly created and popular dances has been prepared under the direction of Elder Robinson and distributed throughout the Church that the dancers would have the same basic understanding of the steps. This manual titled *Dancing in the M.I.A.* has been a real contribution to the social and special dancing programs in the Church.

As field secretary Elder Robinson has initiated other activities of which he can justifiably be proud. For twenty years under his direction an *M.I.A. Book of Plays* has been published, in which one-act and three-act plays have appeared, edited to our standards and for which royalties have been paid for one year. This saves the wards and stakes tremendous expense and effort. Since the plays have been in one compact cover, with the possibility of ordering single copies at nominal cost, this publication has been of real importance for drama.

Another part of the Mutual program which has lain close to the heart of Elder Robinson is that of the operetta in which all of the arts may function simultaneously. In connection with J. Spencer Cornwall, Elder Robinson adapted and condensed into two acts, *The Chimes of Normandy*, a light opera by Robert Planquette. This opera was widely produced and highly enjoyed in many stakes of the Church.

No tribute can be greater than that which comes from someone with whom he has worked. Such a

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CLARISSA A. BEESLEY has given wholehearted and capable service to the Young Women's Mutual Improvement Association during her mature life, having become president of a ward Y.W.M.I.A. when she was seventeen. She later became a stake secretary and a stake president of the organization. In January 1912, she was called to the general board of the Young Women's Mutual Improvement Association. In 1914, she was made general secretary, which position she held until 1929. At the same time she served as associate editor of *The Young Woman's Journal* until 1923 when she was made editor, a position she held until the *Journal* and the *ERA* were combined.

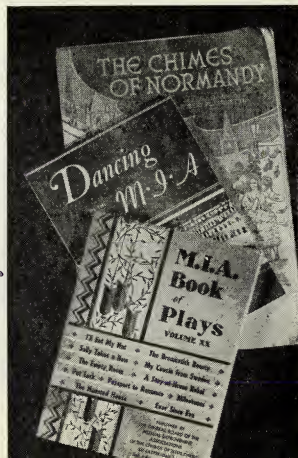
During her service on the general board, Sister Beesley has had much of the responsibility for the editing of most of the M.I.A. publications and has also written several manuals and prepared others. She has also been a successful teacher of special religious classes at the Lion House Social Center.

She was a counselor to Sister Ruth May Fox, when she was general president of the Y.W.M.I.A. and executive secretary until the time of the reorganization. Her activities have carried her into most of the missions and the stakes on the North American continent and Europe where she has added much to the M.I.A. cause.

In her positions on the general board, she has done a great deal to mold the thinking of the Church so

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THE IMPROVEMENT ERA



The Quest For ECONOMIC SECURITY

By G. Homer Durham, Ph.D.

HEAD OF POLITICAL SCIENCE DEPARTMENT, UNIVERSITY OF UTAH

THE necessity for labor as the basis for economic security is implicit in the account given in Genesis of the origins of society.

In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return. (Genesis 3:19.)

In return for the produce of their toil, men were instructed to offer sacrifice to the Lord as the author of productive nature. This was fundamentally sound procedure. If man must labor, he may as well labor with the advantage of God's help. In this vein, the modern practice of tithes and offerings has meaning.

The ancient record, so true to idea and experience, further illuminates man's economic problems. Nature's ravages as well as bounty had to be contended with in the form of flood, drouth, pestilence, war, and famine. In the quest for economic security the biblical scenes run from the individualistic economies of pastoral herdsmen, to the state-planned economy administered in Egypt (Genesis 47), with Joseph as its economic advisor, under Pharaoh.

Food is basic to economic security. Without it physical existence is impossible. A preceding discussion on food, hunger, and poverty disclosed some aspects of the situation on a worldwide basis. (See *THE IMPROVEMENT ERA*, April 1949, p. 216.) The present article is based on the premise that the general conditions aiming at adequate food supply can be met; that basic agricultural production can be achieved. Assuming this, what arguments can be made in modern industrialized societies whereby the basic necessities of life may be obtained by all? For this discussion we shall utilize the national situation in the U.S.A. as example.

The American productive system, based extensively on the private enterprise system, is somewhat unique. However, in recent years, the United States government has come to play an increasingly predominant role in American economic life. This has been done, according to the express proviso in most of the governing statutes, in order to help "foster and promote free competitive enterprise

and the general welfare."¹ The American economic system has attempted to resist "socialism," or outright government ownership and operation of the means of production. However, the same fundamental social forces have played upon American institutions as upon Canadian, British, French, German, Russian, Japanese, and other modern nations—industrialization, collectivization of ownership by corporations, cartels, trusts, and combines; collectivization of labor supply by means of huge labor organizations; urbanization's removal of the overwhelming masses of the people from the land, from independence for their own food production to work at hourly wages; technology; social unrest; and especially international war. These forces emerged powerfully about the time of the Civil War. They have accelerated every decade. The Amer-

of its legal sphere by the radio station brings regulation by the F.C.C. If required, the station's license may be revoked and the private operators forced to liquidate their investment. This is the typical pattern within which modern American industry, agriculture, transport, communication, banking, finance, and other economic activities operate. In such manner we attempt to use the government to maintain the general welfare and prevent abuses. But we rely on private initiative for direction, growth, and progress.

WITHIN the states, local power companies manufacture and sell electricity. But rates and methods must fall within the sphere assigned by the state public utility commission. The barber is a private businessman. But he ceases to remain in business if he violates the sphere of his license.

At the federal level, the following activities typify "regulationism." Labor unions, to enjoy legal status in collective bargaining, require "certification" from the National Labor

Part V The Church and Modern Society

Relations Board. Railroads and interstate motor carriers operate within the sphere policed by the Interstate Commerce Commission. National banks are subject to the powers of the Federal Reserve Board and the Comptroller of the Currency, Department of the Treasury. All companies issuing stocks, bonds, and securities must have such issues approved by the Securities and Exchange Commission. Flights on the airlines are regulated and the fare approved by the Civil Aeronautics Board and the Civil Aeronautics Authority. The advertisements in this issue of *THE IMPROVEMENT ERA* and the products sold come under the scrutiny of the Federal Trade Commission, in the interests of maintaining fair competition. The beef roast at last Sunday's dinner probably came under the inspection powers of the Bureau of Animal Industry of the U. S. Department of Agriculture. The Packers and Stockyards Act, administered by the same department, contributed to its eventual condition, quality, and cost; and it was probably fed with grains regulated for production under the terms of the

¹The quotation is taken from the Declaration of Policy (section 2) of the Employment Act of 1946, Public Law 304, 79th Congress, approved February 20, 1946, discussed below.

²The expression is adopted from the standard text by Frederic A. Ogg and P. Orman Ray, *Introduction to American Government* (9th ed., 1948), which has been utilized extensively as reference for this article.

³Also the sphere of government ownership is gradually expanding. Atomic energy is completely "socialized" in the U. S. at present, since the passage of the Atomic Energy Act of 1946. International finance falls virtually into the same category since the war and E.C.A.

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THE QUEST FOR ECONOMIC SECURITY

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Agricultural Adjustment Acts—and so on.

Some poorly informed people have felt that this American economic system, compared to socialism, is unstable, rickety, and subject to all the evils (and none of the benefits) of uncontrolled jungle law. The reverse has shown itself to be true. American enterprise has demonstrated not only its productive capacity, but also its success as a system of political economy. Our basic problem is not in the pattern, but in adjusting the pattern so that private initiative and human energy are permitted their optimum creativity in the public interest. The balancing of *individual* with *public* interest is the problem. To date, the American businessman, farmer, and railroad man, have been getting along pretty well with the American civil servant, and vice versa. Fair play, good will, restraint, toleration, and compromise on both sides are largely determined by the qualities, moral and spiritual, of the American people. We have to be good people to get good government and a good economic system. Textbooks on the subject usually overlook this point because most textbook writers in recent decades have been unable to free themselves from an environmentalist philosophy, and from the assumption, while ignoring such things as God and angels, that men will act like angels "if they only have the facts." Those writers who have survived two world wars are now feeling the bumps on their heads to try and decide whether to proceed in the same vein, or perhaps face the problem that men, possessed with some "facts," often act like devils.

Today, in general, it is upon the American private but regulated system, that not only the American citizen depends, but also most of the world, for economic security. Because of the complexity, however, it is proposed only to examine here two phases of recent American activity, (1) promotion of employment, and (2) social security legislation. There is much to be said on both these subjects as they relate to *private* management. But since private enterprise has to operate within the framework of these two recent *public* policies, space will be devoted largely to the *governmental* aspects of these two situations.

By means of tariffs, the federal government has followed a policy aimed at promoting work for American laborers since the administration of George Washington. In 1882, the Chinese Exclusion Act was passed, the first of many immigration laws aimed at further restricting the American market to workers already inside the country. To have had these policies always in effect, of course, might have made it difficult for Lehi, Columbus, the Pilgrim Fathers, and our own

forefathers to have landed on our shores. But tariffs and immigration laws, particularly since the 1880's, are symptomatic of the fundamental forces which in nearly all modern nations have expressed themselves in economic nationalism, internal business regulation, and controls. Statutes to confine employment on public works to persons of citizen status were readily added. World War I saw the beginnings of a national effort to organize the labor market within the country by means of public employment offices—a government office where men and jobs might find each other. The Wagner-Peyser Act of 1933 extended this system. The Social Security Act of 1935 geared it into a nationwide system of unemployment insurance. Today, the local offices of the United States Employment Service are a well-known feature of every urban and many agricultural communities. During World War II "certificates of availability" issued by these offices were necessary in changing employment, demonstrating how the labor market could be organized and even controlled. Accompanying the rise of the public employment office after 1933 were the Public Works Administration, the Civil Works Administration, the Works Progress (later Work Projects) Administration, the Civilian Conservation Corps, and the National Youth Administration, as government-sponsored employment possibilities. The relation of the private employer's right to recruit and hire his own labor force could easily be wiped out by a law requiring all employees in peace time to be certified by public employment offices. This development, like any other, has to be carefully safeguarded. The weight of government is heavy and can be democratically controlled only if the weight of private society can effectively counter-balance and make government flexible.

World War II saw the demise of W.P.A., C.C.C., and N.Y.A. but the closing years of the war saw many people viewing with apprehension war's end and the return of unemployment. If nearly fourteen millions of the most vigorous people, aged 18-38 years, could be taken out of the labor market and put into the armed and related services; and, if the remainder of the population could produce enough goods to maintain our standard of living and superimpose on top of that, forty-five percent of the world's war production, then it was argued, only unemployment can result when the men return from the armed services. Such calculations did not prove correct from 1945 through 1948. But the specter of insecurity was sufficient to lead to the demand for a federal guarantee of "full employment." So, we now have obliged the federal government to assure jobs for all people able and willing to work. Similar measures were in process in

other nations. The United States result was the Employment Act of 1946 (Public Law 304, 79th Congress) approved by President Harry S. Truman on February 20, 1946. Section 2, the statute's declaration of policy, follows:

The Congress hereby declares that it is the continuing policy of the Federal government to use all practicable means consistent with its needs and obligations and other essential considerations of national policy, with the assistance and cooperation of industry, agriculture, labor, and state and local governments, to coordinate and utilize all its plans, functions, and resources for the purpose of creating and maintaining, in a manner calculated to foster and promote free competitive enterprise and the general welfare, conditions under which there will be afforded useful employment opportunities, including self-employment, for those able, willing, and seeking to work, and to promote maximum employment, production, and purchasing power.

The Employment Act of 1946 further provides the machinery through which such policies shall be implemented. The President is required to transmit to each Congress (commencing with 1947) what is called the "Economic Report." This report represents an effort to apply scientific prediction and control in the realm of social phenomena. A new agency, the Council of Economic Advisers (three economists at \$15,000 a year, plus a staff of about sixty) is created as the President's arm for preparing the report. The "Economic Report" thus prepared aims at what are some of the fundamental problems of social sciences: (1) accurate description of economic phenomena, in this case, "the levels of employment, production, and purchasing power obtaining in the United States . . ."; (2) accurate prediction as to the "current and foreseeable trends" in the levels of employment, production, and purchasing power; (3) accurate description of the program of the Federal Government "and a review of economic conditions affecting employment in the United States . . . during the preceding year"; (4) and finally, the Economic Report is to contain a program for carrying out the policy quoted from section two of the act, together with such necessary legislation as the President "may deem necessary or desirable." It is then up to Congress to decide what to do, with the consequences for public administration and private management in their respective fields. Serious obligations are involved. Agricultural man depended on his physical body and a few crude implements for his economic security. To these, industrial man has added a complex productive system, e.g., General Mills, Inc.; a complex distributive system, e.g., Safeway Stores; and now, new governmental devices.

(To be continued)

Dawn's Choice

By Algie Herbert Winn

IF you travel westward toward the setting sun, you will come to a country called Beata, where the sands in the narrow streets glisten like gold, where the warm breezes that fan your tired face are perfume laden from the many flowers blooming in the brilliant sunlight.

The gates of the city are closely guarded and unless your wants are great and desires real, you will never be allowed to enter. But when the heavy gates close behind you, you find yourself in a new world, so fantastic it is hard for you to believe it is real.

The houses there hold a certain whiteness. The architecture is all the same, the only difference being the personal touches one man gives to his home and another man forgets.

In the center of the city you will find one house more elaborate than the others. I surmised that it belonged to a king or the ruler of the city. But as I learned of the ways of these people, I found the only distinction between the man who lived in this house and the others was his superior understanding of his fellow men.

The first morning of my stay in the strange city, just as the feeble rays of a new dawn crept over the hillside, I heard the toll of a low bell, nothing harsh in the tone to awaken from sound slumbers, just a soft tone like a gentle nudge to a sleepy brain at the awakening to another day.

I dressed quickly and found myself outside my door watching as the people from every house in the village gathered in front of the center house. Night shadows were hardly gone, and the light of a new day was too young to distinguish plainly one man from another as they assembled in the courtyard.

Then as the bell ceased tolling, the door of the house opened slowly, and the Master came and stood before us. In his arms he carried a huge basket, almost too heavy for his frail body. Each man, woman, and child filed by the basket reaching into its depths and gathering whatever he wished to take along with him for this day.

My curiosity knew no bounds as I could see from my vantage point that it was not food the basket contained, and yet each gift seemed to be labeled, and each man had his own choice, even the children made their own selection unaided by word or look from the leader.

I fell in line behind the last of the villagers, deciding at least to have a look into the magic basket. As I drew nearer, to my amazement I saw the gifts were very small, and the basket contained much more than I had anticipated from a distance. Each was labeled clearly: wealth, success, honor, happiness, love, faith, right thinking, kindness, pity, benevolence, charity, helpfulness, mercy, forgiveness, and devotion.

I stared in silent wonderment, unable to make my choice. And as my hands fumbled through the packages, I noticed near the bottom some were labeled laziness, anger, revenge, gossip, deceit, crime, and hate. To my astonishment these were wrapped more gaudily than the others, and the wise master made no move to guide my hand as I reached into the basket and appropriated for my own the parcel of understanding.

I filed along with the others just as the first rays of the new day broke over the mountains and the wavering streamers of sunlight filtered through the green branches of the trees, and I found myself with a new day and a decision in my hands as to what I should make of it.

I sought out a lonely hillside where I could be alone with my parcel of understanding and pondered over the many things I had seen. Here I spent the day watching the people of the village go about their tasks, each in his own way building his day from his decision at early dawn.

There were laughing and merriment from the playing children in the streets; soft singing from the fields where the workers toiled in the sun; the low hum of a mother as she rocked her baby in the cool afternoon shade; now the guarded murmurs of lovers strolling down the shady lanes.

And I studied my parcel trying to grasp the understanding of the things I saw. As the sun began slowly sinking in the west, the people began again to gather in the courtyard. The notes of the bell were clear now as it summoned the people together. Each chime seemed to peal out peace, power, or penance, and punishment for a day's work finished and done-with-for-



ever. Again on the doorstep appeared the Master. In his arms he held the magic basket. This time it was empty, and each man as he passed by, dropped into its depths either a larger, fuller measure of the gift he had taken or a smaller portion.

And some there were who came slowly with halting steps, and their arms were empty, for they brought nothing at all to show for a day's work done.

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Young Men and Women of the Church— YOUR DAY IS NOW!

We may assume, *Ademantus*, that the direction in which education starts a man will determine his future life. (*Plato's Republic*, Book 4, Jowett's Translation.)

(The Second of Two Articles)

By Wesley P. Lloyd, Ph.D.

DEAN OF STUDENTS, BRIGHAM YOUNG UNIVERSITY

YOUNG MEN and young women of the Church, *your day is now.*

By this we are not fooled into assuming that you are ready to take over the affairs of the world, but one day when that time shall come, your happiness and success will rest upon your days of formation, which are now. Having talked about personal characteristics of youth and about the function of education in our lives (see April ERA, p. 202), we turn to social relations involving friendship and marriage, and to the religion of youth.

Jim had come to the Church university primarily for academic reasons. Already as he participated in his first student assembly, it seemed clear that true education included more than could be found in books. It included his studies, his friendships, his cultural advantages, his experiences in the residence hall, and student-body activities. He was finding new meaning for life.

In the Church university he could expect that the religious way of living would be given special attention and consideration and that his Church as the social vehicle of his religion would be seen in its proper place. Later as the weeks sped along he learned anew that there is no substitute for intense, academic work. Since the war it is more commonly recognized by students and faculty alike that the university is a place for serious minds, and in it there is no place for the "Joe College" kind of education.

Yet along with his work Jim had found time for friendships. These friendships were not made in a social vacuum but were by-products of work and interests common to others. He was discovering, also, that education at its best and religion at its best are not opposites, but rather are mutually supporting elements of significant living. Following a devotional period in the

Joseph Smith Building, Jim and his roommate had discussed the problem of religion and education. From this discussion he had concluded that education without religion lacks emotional tone and value judgments, and that religion without education might easily degenerate into mere superstition. Jim was not sure that he had found the right answer to this problem, but at least for this developing thought he felt grateful.

This recognition of the important place which friends and religion have in life is not uncommon in the experience of the thousands of young people of the Church. Whether in Europe, America, or on the islands of the sea, you, the youth of the Church, speak a language of your own. To you, to your friendships, and to your religion, we give our second salute. Daily you demonstrate that friendships can be real and urgent, that you have faith in others, and that minor incidents do not mar the growth of friendships. Were it not for you we may forget that "a man who has friends must show himself friendly," and that from companions of the right kind we may derive our greatest joy. But your successes do not blind us to the fact that each day you are deprived of satisfying experience through some thoughtless or inconsiderate word or act. To this problem of the basis of friendship we turn our attention.

CAPACITY FOR FRIENDSHIP

SO much has been said about the techniques of making friends that it is well for us to consider some of those underlying qualities which are deeper than technique or method, and which strike to the very heart of friendliness. One can-

not feel the urge to be friendly unless he has faith in people. The individual who sees life as defeat and the world as a cutthroat social order cannot possess the vital attitude of friendliness. The ugliness of his social vision is manifest in his looks and actions. Soon his acquaintances have as little trust in him as he has in them. Taken alone, an expressed desire for friendship is not a cloak thick enough to cover the real attitude of a person who has learned to distrust others.

With some exceptions, the lonely boy or girl who complains that in spite of a desire for friends he cannot gain them may be engaging in self-deception. In the world of friendliness there is little lost motion. Here, as perhaps nowhere else, the acts of genuine love and kindness are reflected in the lives of others. To radiate happiness and good will, to defend an acquaintance against slander or gossip, actively to promote the welfare of a brother or sister without demanding recognition for it, to take no unfair advantage in school, in business, or in play—these are among the qualities of character which insure friendship.

How many intimate friends may a young man or woman have? Some people are physically big; some are mentally big; some are big in their capacity for friendship. Multiplied friendships, however, may come in for their share of misunderstanding. The college boy imagined that his girl friend was interested in too many other young men. He reasoned that her interest in others was a sign that she was dissatisfied with him. Although the girl's interest in others was wholesome, the young man felt that he would welcome a greater monopoly on her attention.

At this point, it is easy for any fellow to deceive himself. Until a young man or woman is ready for engagement or marriage, there are demonstrated advantages in multiplied friendships. The girl who is easily satisfied to center her attention on one boy may not be complimenting the boy but merely demonstrating a lack of capacity in friendship for others. Likewise, the boy who knows only one girl and is uneasy in the presence of any others demonstrates no superior loyalty by giving one girl all of his attention. In the minds of many young people today is emerging a social ideal which demands a greater number of friends and a larger capacity for friendship. This quality may often be the safety signal in social relations, rather than the danger sign of lost affections.

FROM LOVE TO MARRIAGE

IN a social gathering Bob had met a girl who had only recently

moved into his town. This had been less than a week ago and already his friends were being impressed that Bob had a case of love at first sight. Two weeks later he told his friend, George, that he had decided to get married. When George ventured the advice that it might be well to wait a few months and become better acquainted, Bob said: "That's what I used to think, but when you are in love, you are in love, and you can see more clearly than when you are not." There are many young men and women who would like to give Bob an answer to his easy conclusion, for in the experience of the race there develops a new sense of responsibility in the transition from friendship to love, and wherever communities are found, there are examples of young men and women who have sensed the importance of careful selection before taking the marriage step.

One may easily confuse physical attraction with a sustaining love. Marked physical appeal is a normal affair in human relations—the hair,

eyes, mouth, form, voice, stature, size, or complexion of one individual may have an extremely powerful appeal for another. These appeals in their extreme form, physical or mental, have been called the love fetish because of their extraordinary powers of attraction. One individual may be attracted by certain physical qualities of another which may not have the same appeal to all. A simple recognition of this fact is imperative in the choosing of a life's companion. As certain physical attractions grow, it is important that we supplement them with social experiences. An hour's discussion of a social problem, a common interest in music or painting will broaden the basis of friendship or love and prevent overemphasis on the physical alone. Certain social and mental characteristics are quite as significant as the physical ones in their power to attract or repel us. Attraction, then, in the broader meaning, is basic to the building of successful marriage.

It is not our purpose here to present an exhaustive treatment of major factors of friendship, courtship, and marriage. Complete courses of study in colleges and universities, together with numerous textbooks, are available for such purposes. This fact alone should impress all young people that marriage is a serious business and that there is an artistic element in friendship and courtship when it takes place in the better way.

When young people have come thoughtfully to the problem of marriage, they are anxious that the ceremony be performed in the finest possible manner and in a place commensurate with the importance of the event. In this, there should be little thought of taking second best. The religious ideals of the Latter-day Saint family and the Church give point to the temple marriage. To have demonstrated socially acceptable conduct and to be morally and spiritually worthy to marry in the temple is a blessing and a compliment to be desired by every young man and woman in the Church whose religion is a vital part of his life. Such a marriage constitutes the basis of family life, now and for eternity, and is fundamental in the teachings of the Church.

—Photograph by Harold M. Lambert



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SYNOPSIS

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

IX

THE second year of the fort, like all its early years, was a year of major calamities. Exasperated to the limit, Haskell sought out Frank, and warned him again in solemn words, "If you don't quit stealing our horses, you'll die."

Husky and rugged with never a pain nor symptom of decay, Frank laughed loud in contempt. The Mormons could never spring any such cheap scare as that on him. In bantering gusto he went right on with his thievery enterprise.

Haskell went also to the camps of the Piutes—it was with bowed head, slow step, and stooping with age, his hoary hair in full keeping with one who pleads. He told them why his people had come: "We were sent all this long way to be your friends—to help you, to show you a better way of life."

He spoke their dialect as one born among them. He knew their customs, the meaning of certain tones and gestures which gave color and force to their speech. His words were few, and he drove them in like arrows by the courageous glance of his penetrating black eyes. He even knew how to be silent in the Piute language, which may seem like a contradiction, but his timely silence added double potency to what he said. He knew the resistless power exercised by Jacob Hamblin when their pathway was dark with danger and death.

"If you steal our horses or our cattle, you will die," he affirmed, nailing them with his unblinking gaze.

They flinched. They felt the thrust of his unusual power, the majesty of his prophetic appearance. Some of them declared they had

never stolen from his people; some of them hung their heads in silence.

IN the midst of the growing season, that year, with crops of corn and cane giving bright promise of cow feed and molasses in the fall, the ditch broke in one of its bad elbows three miles up the river. The ditch, in this nearly-level valley, was five miles long, and even with that length it had very little fall. That was five miles of daring challenge to the age-old supremacy of the San Juan—more than the river had ever endured, more than it would endure then. So it spit out its thick blue sediment to fill the ditch up, and not content with that, it reached out through its sand to a big section of that ditch and licked it up clean.

The fields of precious crops began to wither. Much of Bluff's man power was in Colorado or elsewhere working for provisions or trying to save the remnant of their cattle, and the withering had to continue, no matter if they might wring their hands in anguish at sight of it. Flour sold in Durango that summer for sixteen dollars a hundred. If the trail over which they hauled it with their pony teams all the way to Bluff be taken into account, the journey required more time than that it now takes to circumnavigate the globe.

The Fort on the

Not only was that flour an indispensable item of food in Bluff, but the sacks in which it came were also a big item of clothing. It was a common joke that on the underwear of children you would find in red and blue letters in spite of the washings, "Pride of Durango."

A freight-team consisted then of never fewer than four horses, very often six, and seldom with one wagon only. The "trail-wagon" arrangement enabled the freighter to make the steep hills by taking one wagon at a time, where otherwise he would have to unload and carry the freight up the hill on his back, an extremity to which all freighters had to become inured. With their "three span and trail," they followed that devious old track to and from Durango as if their very lives depended on it. The fact is that as their San Juan Co-op became a paying institution through the purchase of wool and pelts and blankets from the Navajos, and the sale to them of merchandise from Durango, freighting was one of the very important factors on which the lives of the people did depend.

That break in the dangerous elbow of the ditch could not be repaired in time, and the fidgety old San Juan, chewing ever with unsatisfied cravings on its banks, ate

Bluff in the late nineties, the Navajo Twins in the foreground



Firing Line

By Albert R. Lyman

away a merciless stretch of ditch and reached for more. It not only slicked up that segment of ditch, but it also took away all the land for a long way where a ditch could be made and boiled victoriously against the valley wall, a hundred rods of smooth, vertical rock.

Sickening prospect! No more water that year. Apparently no possible way of getting water along there again. And that would mean the end of Bluff. Yet the river was not one of the three evils they had been sent to overcome; they were compelled to fend themselves from it while they fought, but it is still a blustering outlaw while the other three have been licked to a whisper.

It mattered little that no one could break the contrary old San Juan of its mean tricks, but if a pirate's empire should take root on the river's banks, and if the two wild tribes should be left to spread their depredations beyond their homeland, that would matter much to all the surrounding states and territories. If the scum of the earth should be allowed to collect in the impregnable rocks of San Juan, it would be the most dreadful den ever known since the time of the old buccaneers.

ONE DAY in September two fellows came riding in through the gate of the fort on jaded horses. They wanted to trade horses, though they saw no horses in the fort. They contrived by sly and apparently indifferent questions to ascertain where the horses of the people were, and nobody realized till afterwards that it had been made altogether too clear that most of the Bluff horses were in Butler Wash, and that the wash was ten miles off to the northwest.

The strangers rode leisurely out through the gate and headed without concern for nowhere. Two weeks later some of the riders came in from Butler Wash to report that the horses for which they had been sent were not to be found.

By "cutting a sign" twenty miles wide, the hunters found at The Twist the dim tracks of horses go-



The breaks of Grand Gulch looking northwest, from Slick Rock to the buttes of Mossback Mesa, San Juan County, Utah.

ing westward which they believed to be their own because of a solitary mule track among them. What should they do? Following these tracks into the maze of trees and rocks was dangerous business, but without these horses everything at Bluff would be brought to a standstill. They were needed at once to begin on the ditch, if ever they were to begin again at all, and if they made no start again at the ditch, they would need these horses to get them out of the country.

Hurrying home the hunters reported to Bishop Nielson, and he advised that they follow the tracks very slowly, keeping safely behind till the thieves reached the towns in western Utah where help would be available in making the arrest. Lem Redd, Jr., Hyrum Perkins, and Joseph (Jody) A. Lyman were to undertake this dangerous assignment.

Friends and loved ones watched the three men leave the fort and ride off over the sandhills to the west. All they could do was to watch with aching hearts, realizing that the three men might follow the tracks a month or six weeks and return in safety after all that time, or they might be waylaid in three or four days and lie wounded or dead a month or six weeks before a searching party would go to find them.

When Lem Redd and his party took up the trail at The Twist,

they wondered that the tracks were so much more fresh on top than at the bottom of the hill. At Cane Gulch and other places beyond they were disturbed at the increasing newness of the trail, and they waited deliberately at different places to let the two fellows get well beyond the river before they appeared at the crossing.

The crossing now was not Hole-in-the-Rock; the rains had scooped the deep cleft clear of all its hard-shoveled sand, played havoc with "Uncle Ben's" peg-anchored dugway along that "slantindicular" surface, and no wagon was ever to slide down nor to toil up through the chute at Hole-in-the-Rock again. A place had been found thirty or forty miles up the river near the mouth of Bull Frog at what came to be known as Hall's Creek, and the crossing that was improvised there by the two Hall brothers, was known as Hall's Crossing.

Approaching this Hall's Crossing after making what they thought was sufficient delay, when the men from Bluff reached the east brow of the cliff overlooking the Colorado River, they saw one of the horse thieves and his string of stolen horses leaving the west bank. That was a strong signal to the men from Bluff to go into the delaying business again, for there were still seventy-five miles of uninhabited

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THE FORT ON THE FIRING LINE

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wilderness between them and the first little frontier towns west of the river. So they deliberately killed time in getting their outfit across; they traded stories with the Hall brothers and learned all they could about the thieves, imagining all the time that those thieves were hurrying away, now that they had seen someone in pursuit.

WHEN at length the three left the river, they decided to make still another delay for good measure, and coming to a little cutoff trail across a gravel bench, they dismounted and sat down to play jacks, a popular way at that time of disposing of unwanted minutes or hours. The thieves had not known of this cutoff, and had followed the wagon track out around the rocky point of the bench, which was at what could be called the toe of a kind of horseshoe bend in the road. The fact that the thieves had lost time in following that long crook in the wagon track, made it all the more necessary to give them extra opportunity to get a good head start.

The two wanted no head start, and refused to take it. When they saw the big rocks at the point of the bench, they decided that was their ideal place for an ambush. They took their horses and outfit on a safe distance farther, tied them all to some brush and trees, and went back afoot with their guns to the big rocks at the point to wait for the men whom they had seen as they left the river.

When that jack game had given the outfit ahead ample opportunity to a good distance in the lead, the Bluff men rode on across the gravel bench, and at the other heel of this horseshoe bend in the wagon track, they ran right into the whole outfit of the thieves—packs, horses, everything but the two fellows themselves and their guns. The Bluff men cocked their guns, rode into the outfit and loosed them all from the trees and brush, and started back with them in a rush for the river, while the horse thieves waited eagerly behind the big rocks at the point of the bench.

Down Hall's Creek in a thundering herd Lem Redd and his companions drove their horses to the west bank of the river, and pre-

pared to get them across with all possible speed to the east side. But the roar of violent hoofs on the gravel drifted away to the ears of the thieves behind the rocks, and they crept cautiously out to investigate. Finding that cutoff trail and the deep-cut tracks leading back to the river, they knew they were afoot, no blanket in which to sleep, not a bite to eat. They ran frantically towards the crossing and sneaked into some thick willows to fire on the boat.

Lem Redd, cool and resourceful had anticipated this very thing, and he lay hidden with his gun to protect his men while they worked. When he saw the willow moving, he sent a bullet in there, and the two sneaks got back. Then the five men worked in feverish haste to get everything, including the belongings of the Hall brothers, to the east side of the river, before the thieves could fire on them from some other quarter.

Leading a string of horses behind the boat, they shoved out into the river with the last load, the coast apparently clear. The towering wall of the river to the west of them reached up and up, sloping gradually near the top to a half-level brow from which the base of the cliff was not visible. The middle of the river was the nearest point to the bottom which could be seen from the top. When that last boatload of men and swimming horses reached the middle of the big stream, two shots rang out above them, and two bullets struck in the boat-seat, barely missing one of the Hall brothers where he sat pulling at one of the oars.

Lem Redd, wary and watchful, was ready to return the fire at once, but shooting with a pistol and from the unsteady boat he had little

chance of hitting one of the two heads peeping from the top of the rock so far above. His shooting did, however, have the merit of keeping those two cowards from staying up in sight long enough after their first shots to take careful aim.

The two first bullets striking so near to that oarsman threw him into a panic of alarm, and springing from his place he ran to the other end of the boat, leaving the boat to begin turning aimlessly in midstream, and drifting towards a pass between vertical walls below, from which they could not return. A few minutes more and they could not possibly make it to the bar on the east side but would hit the smooth wall, and nothing could save them from the narrows and the rapids of the winding canyon below. As well be shot as to drift around that bend and capsize in a whirlpool! Lyman and Perkins had their hands full with the swimming horses, and an oar going on one side of the boat only. Lem Redd grasped the situation—something drastic had to be done at once. He had unusual power of rising to emergencies, and turning his gun on the oarsman he ordered him on pain of immediate death to get back to his oar.

They headed again for the bank with a fighting chance of working their way through the current to a landing, and they strained at the oars till the veins stood up big and blue on their temples. All this time the bullets came whistling down into the water or in the boat with such accuracy of aim as they dared to take in the face of Redd's vigilant fire.

The thieves fired thirty or more shots while the boat was on the water, although it was a big target as seen from above, it was moving, and its return bullets prevented any careful aim. But the minute the boat struck the bank, it became still, and the return fire stopped, for all five men were busy getting the horses out of the water and the boat anchored. With less fear now of getting hurt by the hot lead from Lem Redd's pistol, the two fellows above took more deadly aim, and one of their bullets shattered the bone in Jody Lyman's leg just above the knee. The four

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THE IMPROVEMENT ERA

CURTAINS ON A WOMAN'S WINDOW

By Christie Lund Coles

CURTAINS on a woman's windows
Can tell so many things—
Starched and ruffled curtains say
Someone here most surely sings.

Curtains primly white and simple
Say there's order here and peace.
While richly satin flounced ones tell
Comfort lies within . . . and ease.

Every curtained window speaks
The story of the woman there:
She hangs them with the same delight
That she pins flowers in her hair.

the spoken word

FROM TEMPLE SQUARE

By RICHARD L. EVANS

"The Pursuit of Happiness"

THERE are some fine distinctions to be found in the now immortal phrase, "Life, liberty, and the pursuit of happiness." Life is an eternal fact; liberty, an inalienable right. But with happiness—we are offered only the right to *pursue* it! We can give a man his liberty. He may not use it well or keep it long, but we can give it to him. But not so his happiness. We can help, but ultimately he has to help himself to happiness. But this all men have in common: we are all looking for it. No one wants to be unhappy; no one deliberately sets out to try to make a muddle of his life. But some of us may be so hotly in pursuit of some counterfeit kind that the real thing isn't recognized. Some of us may be looking for the right thing in the wrong way. And among the many misconceptions concerning this thing so much pursued are these: One: That money makes happiness. False. It may help or it may hinder. Some men have sold their happiness, but no one was ever able to buy it. Two: That pleasure is the same as happiness. False. You can wear yourself ragged in pursuit of pleasure—and still wake up in dull despair. Three: That fame brings happiness. False. The record eloquently indicates otherwise. Four: That happiness must be found in far places. False again. We carry it with us—or we don't have it. And sometimes after we've pursued it in far places we find that we have left our happiness behind. There is a long list of things that have helped to make men happy—from which we mention these: A quiet conscience; useful work well and willingly done; an awareness of being wanted and needed; an earnest appreciation of other people; conformity to the laws of honor and of honesty, to the laws of the land and the laws of God. If there were no reasonable chance of finding happiness, we had just as well ring down the curtain on

time and eternity, for happiness is properly the chief business and ultimate aim of life. "Men are that they might have joy." But there is no point in pursuing it where it never was and never will be found. No one ever overtook anything—including happiness—by pursuing it on the wrong road. If we want it, we had better look for it where it is.

—April 3, 1949.

Impatience With Imperfection

SOMETIMES when we see what others have done, we wonder why they didn't do better. We often wonder why past generations didn't do things differently. When some new improvement comes along, we wonder why someone didn't think of it sooner. We look back at early inventions and compare them with present-day products and wonder why they weren't made better to begin with. And when we travel old roads that wander a long way around, we may wonder why the men who made them didn't make them straighter. But we must remember that most things have humble beginnings. Neither men nor methods, nor ideas, nor edifices are born full grown. Improvement in people or in processes rarely comes all at once. And anyone who thinks he can quickly remake men or quickly move the world is due for disappointment. We have to take men as they are and help them to move on from where they are.

We have to let children learn. Sometimes we have to let them fumble with knots that we could easily tie and untie for them in much less time. But our doing it for them wouldn't be like letting them learn for themselves. It is easy enough to say, "Why don't they do it better?" But progress is an eternally slow process. And perhaps it is just as well that it is. There may be dangers in a too rapid rate of change. Perhaps from our perspective almost all of us could live other people's lives better for them than they live their own lives. From our perspective perhaps it would seem that almost every generation could have solved their problems better than they did. But before we ask why others haven't done better, we shouldn't forget that we ourselves haven't yet abandoned all our errors. And whenever we expect perfection in the present or in the past, in friends or in strangers, in our own children or in other people's children—or even in ourselves—we must remember that progress is an eternal process and that perfection is an ideal as yet unattainable among men. Surely we must reach for perfection; but surely also we should not be too impatient when we fail to find it in others—even as we hope that others will not be too impatient when they fail to find perfection in us.

—April 10, 1949.

Of Death—and of Life

DEATH means different things at different times to different people: To one who has long been

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

THE SPOKEN WORD

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weary in well-doing, it may mean blessed release—the sweet sorrow of parting, but without bitterness. To one whom we feel has not had a fulness of time, it is an unwelcome intruder. To all of us it is something which we may ultimately expect. But to those we love—to families, friends, to beloved companions—death is an acute loss, a sorrow that softens only with time, and the memory of which is never completely erased. And when death comes near, it strips from life all of its superficialities and puts us face to face with the meaning of things as they are. It is then that we have an urgent awareness of what is worth while and what is not, what we can take with us and what we cannot take, what matters much and what matters little. There is no compromising with death. It comes when it comes with inexorable finality so far as the present scene is concerned. And the prospect would be dark indeed except for the reality of those events which Easter commemorates—except for the experience of him who passed through death to life so that all mankind could travel a like course, into a life which death can touch no more. And while those who grieve for the departed may not altogether silence their sorrow or leave behind their loneliness, they need never doubt that those whom death has taken, yet live; and that the renewal of cherished associations is part of the plan and purpose of God, our Fa-

ther, in whose hands we all are, here and hereafter. To you who have lost those you love, take this comfort to your hearts this day: that if a man die he shall also rise again. There is no parting in this life that may not look toward another meeting, in the Lord's own time and place. And neither the uncertainty of life nor the certainty of death can destroy the peace of those in whom is found this solid assurance. Said our Lord: "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: . . . Believest thou this? . . . Yea, Lord: I believe."

Revised
1 John 11:25-27

—April 17, 1949.

You Can't "Save" Time

ONE of the relentless things about life is that it is passing. Time spends itself no matter what we do with it. It moves at its own pace, and we can't "save" any part of it. The only part we play in its passing is the purpose to which we put it. We can waste it or use it well. We can fill it full or leave it empty and idle. We can use it for the right things or for the wrong things. And since we can't "save" it, since it is going to pass at its own pace anyway, we had just as well decide to make the most of it. Young people sometimes let the best years for practice and preparation slip by.

And perhaps most of us who are older have realized later in life that some things would have been much easier for us if we had taken time for them when we were younger. Increasing responsibilities force us more and more to care for pressing problems rather than pursue our own preferences. More and more we are crowded into making a living, with less and less time for preparing to make one. And it is discouraging when a man with heavy obligations must try to acquire the training that he could have had and should have had in his youth. Of course many men have recovered from a late start, successfully and heroically—and it can and will be done by many more. But often, much of what we have to do could have been done easier earlier. And in looking back we can sometimes see how much time we wasted in doing things that didn't mean much. Time is much like manna: We can't hoard it. We can't save it. The Lord allots each day its own supply. We can use it as it comes or let it waste away. And in making our choices we must remember all along the way that if we choose to do some things, we choose in effect to pass up other things—because time is too short to do everything we would like to do. Time is the very essence of all our opportunities. And we had better do earlier the things that are easier to do earlier, and not forever be living our lives just a little too late.

—April 24, 1949.

THE RESTORATION

By Charles A. Larson

TO God in the highest give honor and glory

For prophets he sent us, his truths to unfold.

The records kept sacred in hill of Cumorah
Were written and sealed by the prophets
of old.

Containing the gospel and plan of salvation
Translated by Joseph in these latter-days.

A gift, oh, how precious, was this inspiration.

True knowledge of God and his wonderful ways.

The Father and Son have revealed this
from heaven

To mortals, worth more than all silver and gold.

382

To Joseph, the Prophet, this message was given,

How often to you hath this message been told?

Rejoice then, ye Saints of this last dispensation!

Thefulness of times ushered in by the Lord.

This message we bring to all people and nations:

The gospel of Christ in its fulness restored.

Then praise ye the Lord for this great restoration:

Elijah, the prophet, to Joseph hath said;

In temples of God where the plan of salvation

Is performed by the living for those who are dead.

The Master, himself, before he had risen,

To spirits who slept took the sound of his voice;

The time now has come when the spirits imprisoned,

Each soul when released will come to rejoice.

What more can he give than to you he hath given?

Repent of your sins and come into the fold;
If faithful and true to your Father in heaven,

In the Lamb's Book of Life your name is enrolled.

With a spirit of love God's servants are calling,

Now calling repentance to you and to me:
Kind brother and friend, give heed to this warning

Then some day the glory of God you shall see.



ON THE Bookrack

BOOK OF MORMON GUIDE BOOK

(Verla L. Birrell. Birrell Book Company, P.O. Box 952, Salt Lake City, Utah. 1948. 583 pages. \$5.00. Distributed by book dealers everywhere.)

IN this unique, comprehensive, and correct study of the Book of Mormon the contents of the book are so arranged under the topical headings as to be a useful handbook for all who read and study the book. The text is chiefly in the words of the Book of Mormon itself with dependable, simple, and helpful comments by the author. The introductory chapters deal with the prophecies in the book and the source of the Book of Mormon. Then follows a discussion of the topography of Book of Mormon lands, the major and minor migrations of the peoples, and their governmental, military, and social customs. An interesting study is then made of the types of human, animal, and plant life in the western hemisphere according to the Book of Mormon. The ancient clothing, existing artifacts, religious traditions, doctrines, and practices of the people are given consideration. One chapter deals with the religious leaders in the book. The seventeen chapters form altogether an excellent study of the book. Its title, *Book of Mormon Guide Book*, is justified. Those interested in the Book of Mormon would do well to have this book at their command for frequent reference. There are also six maps and twenty-eight charts dealing with the Book of Mormon matters. Four appendices discuss Joseph Smith and the Book of Mormon and the geography of Book of Mormon countries. The index is well made and will save the student much labor. The author has spent some time in Central and South America which has helped in this arrangement of Book of Mormon material. The book takes a high place among published studies of the Book of Mormon. It can be highly recommended.—J. A. W.

WEST AFTER WAR

(James E. Asper. Illustrated. The Decker Press, Prairie City, Illinois. 73 pages. \$2.00.)

WITH this first volume of verse, the author assures himself a place among the poetic spirits of this generation. From a varied experience and wide travel he brings a freshness of expression as well as of experience that makes his writing an event. One

of the best poems—or at least that appealed most to this reviewer is "God is a Brazilian" in which form, matter, and expression are indissolubly wedded to make a cameo of delight. One of the most touching of the poems is the "Killer of Doe." Each poem in the collection has something special to offer to those who read the slender book of verse by this talented Latter-day Saint.—M. C. J.

THE WESTERN HUMANITIES REVIEW

(Published at the University of Utah, January 1949, Vol. III Number 1.)

"READING and Being" by Harold F. Folland deserves careful attention from all who read—as well as from all who teach. His conclusion is one that needs to be stressed in all avenues of life: "... the degree should be ... a symbol of a student's hard-won integration within himself, and of himself with his fellow men and their history." "Nicknames of the Ephraimites" by Hector Lee in collaboration with Royal Madsen brings to light an interesting custom of nicknames, not limited, as the author so clearly points out, to Ephraim which provided a fertile field for the custom to grow.

"Utah Saddles the Iron Horse" by Albert L. Zobell, Jr., deals with the early railroad in Utah, and gives the authentic, and yet romantic, picture of that great event. "The Western Story" by W. H. Hutchinson is also an experience.

Other features, not the least of which is a poem, "Desert Ride" by Lowry Nelson, add color and interest to this issue of the *Humanities Review*. —M. C. J.

ALBERT EINSTEIN

(Elma Ehrlich Levinger. Julian Messner, Inc., New York. 1949. 174 pages. \$2.75.)

ALTHOUGH this book is written for young people, most adults will find it fascinating and helpful in learning of this man who has so completely revolutionized the thinking of the world. As someone said Einstein is "A Columbus of science voyaging through the strange sea of thought alone."

Many lessons may be learned from this man's life. To teachers and parents there is the direction of finding something to interest even the most uninterested of children. To nations there is the lesson of assuring true freedom to all who live within its boundaries. To people everywhere there is the admonition to accept completely the brotherhood of man.

—M. C. J.

ALBERT EINSTEIN

(Catherine Owens Pearce. Henry Holt and Co., New York. 1949. 152 pages. \$2.50.)

PROBABLY it isn't so strange that within a few weeks of each other two publishing houses independently should bring out a book on Albert Einstein, whose rare ability is recognized throughout the world. Although the material is essentially the same, which of necessity would be true, the approach in each case is different and of great interest. Even the difficult question of relativity is discussed so that even young people will be able to understand it. To Einstein, fame was not important; but work was and is. His creative imagination was what he had to offer the world—and this imagination is what all of us need to cultivate.—M. C. J.

CHINA CHANGED MY MIND

(David Morris. Houghton Mifflin, Boston. 1949. 202 pages. \$2.50.)

THE author, at the outbreak of war a pacifist, helped in England and finally joined with the Friends' Ambulance Corps, in which capacity he sailed for India on his way to China. The author states, "It is unfortunate, not only that China is often judged by the West, but that any news about China is usually two years late reaching the West." The author states also that the Chinese "dislike foreigners because of the way the latter have behaved until recently." The book is a delightful exposition of the Chinese customs and thinking by one who admires their strengths and smiles helplessly at their weaknesses. And in China, the author learned that he had to join the army in order to live to his self-respect.—M. C. J.

THE REIGN OF QUEEN VICTORIA

(Hector Bolitho. Macmillan Co., New York. 1948. 437 pages. \$5.00.)

THIS authoritative biography by a man who has spent many of his adult years in research concerning this queen, will prove valuable to the careful historian and fascinating to the general reader who will be engrossed in the story of this queen whose domestic life was all that any woman could wish. The author tells the story of Victoria from the time she was a self-willed child until she died, having learned to think in terms of empire rather than of self. Best of all, perhaps, he makes us realize how great was the man whom she married, Prince Albert, who helped steer her in wisdom to intelligent leadership. In this book one comes to see royalty for what it really is: the common man written large—with responsibilities and tragedies that the common man would gladly forego.

This book, in addition to being excellent biography, is exceptional history and weaves the background of modern Europe and present-day events clearly but interestingly.—M. C. J.

Editorials

Selectiveness

IN the more than a century that has passed since the entrance of the Pioneers into Salt Lake Valley, certain tendencies have had an opportunity for deep rooting. Some of these tendencies could well be dug up with a view to bringing a new flowering, of reshaping, or even, in some extreme cases, of discarding the growth entirely.

In the beginning of our history in Salt Lake Valley, the Saints were bruised and suspicious because of the buffeting and persecution that they had endured at the hands of those who resented the tenets of the Church of Jesus Christ of Latter-day Saints. The Saints were happy to be excluded from an inimical world and to be gathered together in a solid front where all accepted the same ideas and all tried to live to the same commandments. And they were right, for they needed the solidarity that this gave them.

One hundred years later conditions have changed somewhat. The old principles and commandments are the same—and must ever be so; adherence to the principles should be as rigid as it ever was. However, people have moved among us, or we have settled among others than Latter-day Saints, if we move from what we have chosen to call “the center stakes of Zion.” If we have the right spirit, we can do a remarkable missionary work among these folk, but we must have the right spirit. It is difficult to define the right spirit in its entirety, but one large part of it is expressed for us in the Thirteenth Article of Faith and which captured a quality that we Latter-day Saints sometimes overlook:

If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.

Many of those who come to live with us or among whom we live if we abide in places other than “the center stakes of Zion” have qualities and ideals which it would be to our advantage to emulate. They likewise may have some habits and ideas which we can never accept. A true Latter-day Saint never compromises with principle, but he learns to discriminate between the good that lies in the person and to eliminate that which is unworthy of acceptance.

The way of growth is the wise inclusion as well as the careful exclusion of ideals and ideas and information and habits. If we as Latter-day Saints have obtained any integrity within ourselves, we should welcome those of different backgrounds from our own since we shall in this way be able to crystallize and substantiate our own beliefs in

order that we can become more certain of our religion. We have also, if we are true Latter-day Saints, the additional opportunity to give our message to others. We should then be able to recapture the early-day missionary spirit when every stranger was viewed as a potential member.

What we say so far as people are concerned, we can apply to institutions and to books. Some institutions outside our Church have good qualities that we shall be the better for understanding and to which we may add our enlightenment. Most books that are written cannot be accepted in their entirety by Latter-day Saints who have had new and absolute knowledge given to them. Shall we let the book be thrown into the discard because it has one or two things to which we object? Can we not teach ourselves and those with whom we live and work to discriminate in their reading, even as we discriminate in the choice of friends and associates? It is rarely possible to find someone who is entirely free of faults; it is folly to assume that the works of men who are fallible should assume infallible proportions. Rather we as readers must recognize—and this means study of the principles which we accept—those factors which should be dismissed from our minds and those which should be retained as conducive to our better growth.

In more than a century since the Church has been established we should have learned to be selective, which is probably one of the best qualities to encourage in ourselves and others if life is to be lived and enjoyed to the full.—M. C. J.

Brigham Young Said:

WE had to have faith to come here. When we met

Mr. Bridger on the Big Sandy River, said he, “Mr. Young, I would give a thousand dollars if I knew an ear of corn could be ripened in the Great Basin.” Said I, “Wait eighteen months, and I will show you many of them.” Did I say this from knowledge? No, it was my faith; but we had not the least encouragement—from natural reasoning and all that we could learn of this country—of its sterility, its cold and frost, to believe that we could ever raise anything. But we traveled on, breaking the road through the mountains and building bridges until we arrived here, and then we did everything we could to sustain ourselves. We had faith that we could raise grain; was there any harm in this? Not at all. If we had not had faith, what would have become of us? We would have gone down in unbelief, have closed up every resource for our sustenance and should never have raised anything.—*Journal of Discourses*, xiii:173.

Evidences and Reconciliations

xxxiv. Which Comes First— Church or Home?

THE Church is composed of homes. Church and home cannot be separated. Neither one comes first. They are one.

Therefore, a home not properly cared for weakens the Church; one cared for strengthens the Church. The condition of the Church as a whole is but as a reflection of the homes of the people.

The question, however, is asked sincerely by persons who, voluntarily or under call, would divide their time, wisely, between the official work of the Church, the assemblage of homes, and the work required in the home.

Fathers, mothers, and children who earnestly strive to make a happy home are really doing Church work—the most important, because it is the most basic work in the Church.

Mothers are especially important in building happy homes and an acceptable Church. They are called divinely to rear children toward maturity, in the spirit and practice of the gospel. Great men have always given tributes to their mothers. Mothers are the makers of men.

Note these words from President Brigham Young: "When I reflect upon duties and responsibilities devolving upon our mothers and sisters, and the influence they wield, I look upon them as the mainspring and soul of our being here."¹

This of course does not absolve the father from parental duties. A mother who does not have the cooperation of her husband faces a difficult task in her home. Cooperation of mother and father is indispensable for full home success. The father must do his part, support the mother, and add to her attempts to make of the children Latter-day Saints, and worthy citizens of Church and state.

To quote again from Brigham Young: "If parents will continually set before their children examples worthy of their imitation and the approval of our Father in heaven, they will turn the current and the tide of (the) feelings of their children, and they, eventually, will desire righteousness more than evil."²

In the home lies the beginning of wisdom in making the Church acceptable to the Lord. The Church, organized from the homes and for the people in them, has its special obligations and responsibilities. It must help provide means by which the homes may function most completely. It must be as arms for the fathers and mothers of the many homes. Through its various organiza-

tions, priesthood and auxiliary, and by its publications, the Church must teach its members the principles of the gospel. It must carry the gospel message to the world. It must open the doors of salvation to the dead. Every member of the Church must learn to understand the principles involved in these activities, and must devote some time to one or more of these activities.

However, this work should not be done at the sacrifice of the home; it should rather stimulate home activities. At times fathers and especially mothers give themselves so assiduously to the tasks of business or of home, that they eliminate all outside activities. They become slaves to a daily routine, when they should be its masters. This is not wise. The mother, as every member of her household, needs change from the daily routine of required tasks. Some time should be found by everyone for relaxation or recreation. The Church activities offer the best outlet for required change. Some mothers, and others, sensing the need of change forget the opportunities the Church offers, and try to find most of their release from routine duties in recreation away from both home and Church. This is equally undesirable. It is unwise.

Latter-day Saints should remember that the Church is so organized that all normal desires may find expression in its program. By entering heartily into this program, love for the Church is not only maintained, but also increased. Moreover, only homes that are active in the affairs of the Church are really happy. The Church is ours—as homes and individuals. We should ever seek to build the Church by our individual efforts.

Most members of the Church are at one time or another called to serve as teacher or officer in some Church organization. This is of necessity so in a Church without a paid ministry, in which the required work is done voluntarily by the members. Naturally the most willing or most capable are likely to be called most frequently to such service.

Sometimes, especially in smaller wards or stakes, the same person may be called to fill several offices at the same time. This is not in full harmony with the spirit of the Church, which provides that one of the functions of the Church is to help develop the innate powers of all of its members. There are usually a sufficient number of members to fill offices, if they are but trusted. The weak become strong under the labors to which they may be called. Presiding officers everywhere should distribute the work to be done among the members. It is often remarkable how well a back-ward person does work when given the opportunity.

(Concluded on page 398)

¹Discourses of Brigham Young, p. 199.

²Ibid., p. 208.



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Homing Meals for the Multitudes

By Mildred Bowers Hunter

I. PLANS

"**H**ing Ho, Heigh Ho, a camping we will go!" Summer is a glorious time of the year. The days of June, July, and August not only stimulate abundant and productive work but also impel enjoyment of the great outdoors. Family picnics, ward outings, and auxiliary activities invite frequent visits to the city parks, the mountains, the lakes, and to other outdoor recreation areas.

"What we are to eat" is of supreme importance to the enjoyment and success of every outing. A lusty appetite is a ticket to any outing whether the size of the group be large or small and whether the number of meals to be eaten in the open be one or many.

Early, sound, and practical planning assures a happy, relaxing time for leaders and group members alike. Interestingly, planning for and the preparation and service of camp meals can be an invigorating, instructive, and enjoyable activity. When well-organized, the work of preparation and service of meals is distributed among many people, thus reducing the amount of effort demanded of any one person and eliminating the drudgery for all. The secret of executing carefully developed plans is to select capable project leaders and to enlist the co-operation of the entire group of people. This rule applies whether the group is to include ten or one thousand people.

Let us consider factors which determine what we are to eat when we go picnicking or camping:

1. What is the purpose of the outing—recreational, welfare, work project, educational?
2. How large is the group—10, 50, 100, 500?
3. What kind of group—priesthood group, "old folks," Scouts, Gleaners, fathers and sons?
4. How long will the outing last—one meal, meals for three days, meals for one week?
5. Where will the outing be held—city park, mountain recreation area, Scout

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RESERVATIONS NECESSARY FOR WINTER

THE IMPROVEMENT ERA

camp, M.I.A. Girls' Home, wilderness, welfare field?

6. Is the camp accessible and what kind of transportation will be needed—walk, ride in automobile or truck, ride on horses, hike, and carry supplies?

7. What facilities for food service are available in the camp? Is there a water supply? Are there provisions for sanitary maintenance? What kind of stoves, if any, are available? Are there provisions for storage of perishable foods? Are there tables and benches available? What pots, pans, preparation equipment, dishes, silverware, will be needed? What is the capacity of the facilities provided by the camp?

8. What activities are being planned—welfare work, hiking, sports, bird walk?

9. What kind of food is available and how much will it cost? Will the food be donated by members, be purchased from commercial sources, or will part be donated and part furnished?

10. How will the outing be financed? Will the funds come from the ward or an organization budget or will the individual members contribute?

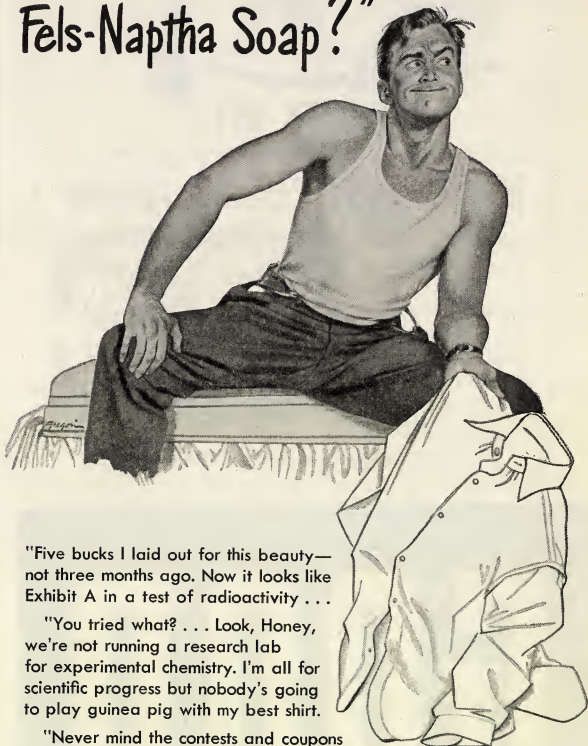
Assembling specific information in response to the above questions is the first step in planning for an outing. When the time, the place, the budget, the kind and the size of the group, and the source and kind of facilities have been determined, the menu or menus can be planned.

MENU planning is an important process. It involves more than merely deciding upon a group of dishes to be served at one meal. The menu is the focal point around which all other associated activities revolve. The purpose of any meal is twofold: first, to satisfy the nutritional needs of those being fed, and second, to satisfy the aesthetic and social propensities of the group. When foods are selected to provide the right amount of energy and the right kind and amounts of proteins, minerals, and vitamins, the group will be adequately nourished, provided the foods are prepared with care. The aesthetic sense is appeased when the food is attractive to the eye, has an appealing odor, and is pleasing to the taste. The social urges of the group are usually satisfied by their presence as one of the group.

Menus should be suitable to the occasion and as simple as is compatible with the needs of the group, the budget, the number available to assist in the preparation of the meals, and with the facilities at hand. Both

(Concluded on page 388)

"When did we stop using Fels-Naptha Soap?"



"Five bucks I laid out for this beauty—not three months ago. Now it looks like Exhibit A in a test of radioactivity . . .

"You tried what? . . . Look, Honey, we're not running a research lab for experimental chemistry. I'm all for scientific progress but nobody's going to play guinea pig with my best shirt.

"Never mind the contests and coupons or what-have-you. I bought you a swell washing machine and I can still give you the price of the best laundry soap to use in it.

"Let's get back to fundamentals. And I mean Fels-Naptha Soap."

Fels-Naptha Soap is the proven laundry product for best results with all kinds of family wash. Get some today. Get gentle, quick-cleaning, sneezeless Fels-Naptha Soap Chips for your washing machine or automatic washer.



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Meals for the Multitudes

(Concluded from page 387)

skilled and unskilled people may assist in the preparation and service of a simple meal. It is good management to engage the assistance of a number of people. "Many hands make light work."

The service of meals to large groups is an art and a precision operation. Usually an hour for service of the meal is designated. It is wise so to plan the preparation work that the meal is ready to be served at the appointed hour. It is assumed that other activities will also be coordinated to the same schedule in order that the group will be ready to eat when the meal is ready to be served. Everyone is made happy by this arrangement.

The next step in planning is to draw up a supply list, itemizing the kinds and quantities of each food that will be needed. It is advisable and necessary when planning the menus to secure estimates of cost of foods in order to select a menu which can be procured within the limits of the food budget. Now with the estimates at hand, supplies can be ordered from the agents who can provide the finest quality supplies and the most helpful services under conditions of the budget.

The plans must next be expanded to include detailed work schedules. The use of equipment must also be scheduled. The number of people needed for each work project can be determined ahead of time; work space can be assigned; and a group chairman can be designated to supervise and assume responsibility for completion of a project. The time required to prepare each dish or to complete any other work assignment should be estimated in the interest of efficiency and conservation of work effort.

Plan, plan early for your summer outings. Spend sufficient time with your plans. Sound planning is as essential to the success of your program as the architect's blueprints and work specifications are to the builder in the construction of a house.

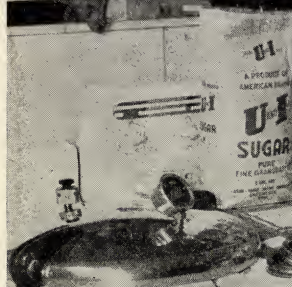
"Feeding the Multitudes" can be fun when we plan to let "our heads save our heels."

Part II, in a coming issue, will include specific helps in camp meal planning.

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STAR-KIST TUNA PATTIES

$\frac{3}{4}$ cup pre-cooked rice
1 7-oz. can Star-Kist Fancy
Solid Pack (or New Chunk
Style Grated) Tuna
1 egg
1 tablespoon chopped
parsley
 $\frac{1}{2}$ teaspoon salt
 $\frac{1}{2}$ teaspoon pepper
2 tablespoons chopped
onion
 $\frac{1}{4}$ cup flour
2 tablespoons salad oil
or melted fat

Cook rice as directed on package, combine with other ingredients except flour and oil. Shape into 6 patties, dredge with flour and fry in oil or fat over medium heat until browned—about 5 minutes each side. Serve with chili sauce or ketchup. Serves 6.



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Josephine B. Nichols

SALADS

THIS is the season for salads. Some make a meal; some are used for salad or dessert. They are all refreshing and delicious summer eating.

Tomatoes filled with Tuna Salad

2 7 oz. cans tuna fish
1 cup chopped celery
1 cup diced cucumber
 $\frac{1}{2}$ cup mayonnaise
1 teaspoon vinegar
 $\frac{1}{2}$ teaspoon salt
 $\frac{1}{2}$ teaspoon sugar
tomatoes
lettuce

Combine mayonnaise, vinegar, salt, and sugar. Add to tuna, celery, and cucumber. Mix thoroughly. Select well-shaped tomatoes; remove skins, sprinkle with salt, and chill. Cut whole tomatoes almost through in six sections and spread open, flower shaped, on lettuce leaf; fill center with tuna mixture.

Chicken Salad in Lemon Ring

3 cups cooked chicken
 $1\frac{1}{2}$ cups chopped celery
3 sweet pickles, chopped
 $\frac{1}{2}$ teaspoon salt
salad dressing

Cut chicken in cubes. Add celery, pickles, and salt. Moisten with salad dressing. Serve in lemon ring.

Lemon Ring

1 package lemon flavored gelatin
1 cup boiled water
 $\frac{3}{4}$ cup pineapple juice
1 tablespoon vinegar
1 cup diced cucumber
1 cup canned crushed pineapple

Dissolve gelatin in boiling water. Add pineapple juice and vinegar. Chill until partially set. Add pineapple and cucumber. Chill until firm. Unmold on nest of lettuce or curly endive. Fill center with chicken salad. Garnish with stuffed eggs.

Pennsylvania Dutch Spinach

4 slices bacon, diced
3 cups chopped raw spinach
3 tablespoons enriched flour
 $1\frac{1}{2}$ cups hot water
2 tablespoons sugar
1 tablespoon vinegar
 $\frac{1}{2}$ teaspoon salt
2 hard-cooked eggs

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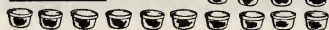
3 quarts (3 lbs.) fully ripe berries... any variety; 4 lbs. sugar; 1 package M.C.P. Pectin; 14 seven-ounce glasses, paraffin; lemon juice for Strawberry and Black Raspberry jams.

HERE'S WHAT YOU DO!

1. Wash, stem, and grind berries, or crush layer at a time so each berry is reduced to pulp.
2. Measure exactly 5 level cups crushed berries into large kettle. Add water to fill out last cup, if necessary. (NOTE: For Strawberry Jam and Black Raspberry Jam use 5 $\frac{1}{2}$ cups crushed berries and $\frac{1}{4}$ -cup fresh or M.C.P. lemon juice.)
3. Add M.C.P. Pectin, stir well, bring to boil, stirring constantly.
4. NOW, add 8 $\frac{1}{2}$ level cups sugar, previously measured, mix well, bring to full rolling boil. BOIL EXACTLY 4 MINUTES.
5. Remove from fire, let boil subside, stir and skim by turns for 5 minutes.
6. Pour into sterilized glasses, allowing $\frac{1}{2}$ -inch space for sealing with fresh paraffin.

HERE'S WHAT YOU GET!

14 DELICIOUS 7-oz. GLASSES



*If you can't get paraffin... seal in jars instead of glasses by the "hot seal" method.



More for your Money IN THE NEW & LARGER PACKAGE

Fry bacon until crisp; add bacon to spinach. Add flour to drippings and blend thoroughly. Add hot water, and cook over low heat until thick, stirring constantly. Add sugar, vinegar, and seasonings. Pour over spinach. Stir well until wilted, and garnish with sliced, hard-cooked eggs.

Garden Salad Plate

1 large head cauliflower
juice of 1 lemon
cucumber
avocado
cooked chilled asparagus spears
tomatoes
endive
French dressing

Remove large leaves and part of stem from cauliflower. Place, stem down, in small amount of boiling water; add lemon juice. Cover. Cook until just tender; (don't overcook) drain. Sprinkle with French dressing and chill thoroughly. Arrange crisp endive on large chop plate. Place cauliflower in center, surround with sliced cucumbers, wedges of avocado, tomato slices, and asparagus spears. Serve with French dressing.

Frozen Fruit Salad

1 package Philadelphia cream cheese
 $\frac{1}{4}$ cup mayonnaise
1 cup whipping cream
 $\frac{1}{2}$ cup graded pineapple (drained)
 $\frac{1}{4}$ cup pecans
 $\frac{1}{4}$ cup chopped maraschino cherries
1 banana, mashed

Work cheese until soft and pliable, gradually work in mayonnaise. Add drained pineapple, pecans, cherries, and banana. Fold into whipped cream. Pour into freezing tray. Let stand in refrigerator until frozen. Cut in squares and serve on crisp lettuce.

Spring Salad Bowl

1 head lettuce
2 tomatoes, cut in wedges
1 cucumber, sliced
 $\frac{1}{2}$ green pepper, cut in narrow strips

Rub salad bowl with one cut clove of garlic. Add lettuce broken in pieces. Arrange vegetables over lettuce. Season with salt. Toss lightly with tart French dressing.

French Dressing

$\frac{1}{2}$ teaspoon salt
1 teaspoon sugar
 $\frac{1}{4}$ teaspoon paprika
 $\frac{1}{4}$ cup cider vinegar
 $\frac{1}{2}$ cup salad oil
2 tablespoons catsup
1 tablespoon chopped green onion

Combine salt, sugar, and paprika in glass jar. Add vinegar and oil. Shake thoroughly. Add catsup and onion. Shake before using.

JUNE 1949



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make him happy.



Your Baby

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milk that enables
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teeth, straight, strong
bones, to make the
best of growth and
to be a sturdy,
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Stake Priesthood Approval of Ordinations

IN modern revelation the Lord has provided that all ordinations to the priesthood receive the vote of the Church to which the individuals concerned belong. It has been the approved practice for many years that all ordinations to and within the Melchizedek Priesthood receive the sustaining vote of the priesthood of the stake at regular monthly Melchizedek Priesthood meetings or quarterly stake conferences.

During the war when travel was materially restricted, it was permissible by way of exception in scattered stakes to present such matters before the monthly stake priesthood leadership meeting for approval. Unfortunately this practice still persists to some extent with the resultant discontinuance of the regular monthly stake Melchizedek Priesthood meeting.

After some extended consideration of section twenty of the Doctrine and Covenants as well as volume II, pp. 394 and 395 of the *Documentary History of the Church*, the Council of the Twelve approved the following:

Under present conditions, the vote of the people required, as a condition precedent to ordination to any office in the Melchizedek Priesthood, should be gained in one or the other of the following ways:

1. At a stake priesthood meeting or
2. At a general session of a stake quarterly conference.

In this connection stake presidents should be reminded of the necessity of holding a monthly stake priesthood meeting as well as a priesthood leadership meeting, in accordance with instructions in the *Melchizedek Priesthood Handbook*, beginning with page 37. Stake presidents should likewise be advised to discontinue the seemingly increasingly prevalent practice of presenting the names of brethren proposed for ordination to offices in the Melchizedek Priesthood at priesthood leadership meeting sessions.

It is further recommended that the candidate should be present when sustained for ordination to offices of the priesthood unless, in the judgment of the stake president, his presence might be waived.

The foregoing instructions are explicit and emphasize the necessity of conducting monthly stake Melchizedek Priesthood meetings (or quarterly in widely scattered stakes) for the purpose of caring for such matters of business as priesthood ordinations. The practice of obtaining approval at priesthood leadership meetings is to be discontinued.

Melchizedek

385th Quorum of Seventy Organized

WITH the creation of the 385th quorum of Seventy on May 12, 1949, in the Mount Logan Stake, the total number of actively operating quorums of seventy is 337. This newest quorum was organized by President Milton R. Hunter of the First Council of the Seventy through a division of the 32nd quorum of seventy.

Seventies residing in the Logan Seventh, Logan Eleventh, and Logan Thirteenth wards will comprise the membership of the newly-formed unit.

Vitalizing Monthly Stake Priesthood Meetings

FOR some time now in the San Bernardino Stake a new approach to successful monthly stake priesthood meetings has been in operation. Recent reports indicate that gratifying results are being achieved. Concerning the general program, President Vern R. Peel has the following to say:

May I say with reference to the priesthood itself, that for as long as I can remember I have heard it said that the priesthood was the backbone of the Church, but too often I have found that it was relegated to the background. We are determined in our stake that it shall come first and that is the objective for which we are striving. We are trying to make the priesthood a real brotherhood; make it interesting, attractive, important, and satisfying. It reaches the pinnacle of its objectiveness when it penetrates the hearts of individuals and moves them to live righteously and be concerned with the material, physical, and spiritual welfare of their fellow priesthood members.

In an attempt to bring home its real value to the priesthood in our stake we have changed the setting of our stake priesthood meeting by the entire priesthood sitting down to dinner together in an atmosphere of real fellowship and a spirit of genuine brotherhood which we feel sure will bind the hearts of our priesthood together. We want this to be more deeply satisfying than any setting they might enjoy or organization they might meet with outside of the Church. Here, we sing together, we pray together, we eat together, we are entertained together (with a brief but quality program from the priesthood itself), we handle our stake business while together, and then we go into our quorum meetings and leadership departments. May we emphasize that in placing the priesthood first we are not ignoring the rest of the Church program, but feel very

The following were selected and set apart as the presidency: R. Leo Rallison, Wilford W. Kirkham, Willis A. Tingey, H. Cleve Hansen, Wendell B. Anderson, Alvin Davis, and Oral J. Nuttall.

The membership of the original quorum are the seventies living in the Logan Eighth, Providence First, Providence Second, and River Heights wards. Chosen as their new presidency were the following: Harvey B. Campbell, Lynn E. Jenkins, Floyd V. Cornaby, Bryce N. Wadley, Grant R. Lamb, Grant Matthews, and Alma L. Barfuss.

strongly that when the priesthood is successful then the whole Church program will reach a new height of achievement and success.

It is of especial interest to learn that at the April meeting over one hundred additional members were in attendance more than any priesthood meeting in the entire history of the stake. Twenty-nine of those present were adult members of the Aaronic Priesthood. Since this meeting several of the bishops have reported that these same adult members are coming with their families to the ward meetings on Sunday where they had never come before.

Details of this rather unique venture have been outlined in a recent report by Donald W. Dyal, chairman of the San Bernardino Stake priesthood committee. It is interesting to note that this one function successfully combines the monthly stake Melchizedek Priesthood meeting, the monthly quorum business meeting and the stake Melchizedek Priesthood leadership meeting. Excerpts from Brother Dyal's report follow:

We meet on the third Saturday night of each month at 6:30, at which time all the Melchizedek Priesthood of the stake are expected to be in attendance, together with the adult members of the Aaronic Priesthood. We meet for one hour beginning with fellowship songs, prayer, dinner, and a very short program, after which we conduct the business of the stake as pertaining to priesthood procedure.

At 7:30 we separate into quorums under the leadership and direction of the quorum presidencies, where they not only transact the business of quorums, but divide into their three standing committees and receive instruction from the quorum presidencies.

At 8:30 we then separate into our monthly priesthood leadership meeting where we meet under the direction of the stake Melchizedek Priesthood committee until

Priesthood

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

9:15. This eliminates the necessity of meeting on Sunday afternoons and the program has received outstanding support and enthusiasm.

We have eleven wards and branches in the stake and the various ward Relief Societies rotate the preparation of the dinner, so as you can see, they have this responsibility but once each year and, therefore, this does not impose a hardship upon any of them.

We have asked our Latter-day Saint girls' committee from all of the wards of the stake to meet with their stake leaders this night and then in turn provide the serving of the dinner. They, too, eat in their own room and then continue with their monthly leadership meeting.

The dinner is furnished by each of the brethren paying fifty cents. The money is collected and reservations are made by the quorum presidencies prior to the second Sunday of each month, at which time they telephone reservations to the secretary

of the Melchizedek Priesthood committee, who in turn notifies the Relief Society how many are to be served. . . .

We feel that we have been blessed with an excellent response to our efforts to provide fellowship and real brotherhood among many who have never before been in a stake priesthood meeting in San Bernardino Stake. The program was devised primarily to interest inactive members and adult members of the Aaronic Priesthood, and in this respect, so far, has been very successful.

Contrary to instructions some stakes have discontinued holding monthly stake priesthood meetings. This tends to weaken materially the effectiveness of the priesthood program within a stake. Here is a vigorous challenge that such meetings can be conducted to serve a vital purpose in the entire priesthood program.

NO-LIQUOR-TOBACCO COLUMN

Conducted by
Dr. Joseph F. Merrill

A Good Service Rendered

THE March number of *The Idaho Challenge* reported how the Idaho legislators voted on six of the moral issues that came to a vote. *The Challenge* is a monthly publication fearlessly devoted to the "interests of temperance, law enforcement, and good citizenship" and in a sense is the voice of the Idaho Civic Forces, for it is the organ of this association. The L. D. S. stakes in Idaho are affiliated with the civic forces, as are a considerable number of other groups—churches, Parent-Teachers' Association, and Farmers' Grange,—that want good morals vigorously enforced.

To know how their legislative representatives vote on important bills—especially those relating to morals—is important knowledge that every right-minded citizen prizes. This knowledge enables him to support in elections those candidates that will, if elected, truly represent him.

The Idaho Challenge has rendered a most worth-while service to the good people of the state by exposing the ways of the underworld, the

laxity of law enforcement officers, calling attention to existing unchecked evils and standing fearless for clean, honest government in all departments of the public service. This column feels that the paper has proved its worthiness of the hearty support of all the good people of Idaho.

Collier's and the Slot Machine

Collier's magazine for February 19, 1949, published a very interesting and informative article on the slot machine racket that is an eye opener to most laymen. It should be read by everyone, especially those living in a community where the slot machine question is an issue. One startling thing, according to the article, is the almost unbelievable magnitude of the slot machine business in this country. During last year, about three billion (yes, billion) dollars were poured into some 200,000 slot machines. Notwithstanding the fact the machine is outlawed in forty-six states, the article asserts it is openly operated in tens of thousands of taverns, restaurants, gas stations, grocery stores, and gambling halls all over the country.

It has become the world's most efficient gambling machine. It never loses for the owner. This has been proved by tests scientifically made. Yet self-deluded multitudes who operate these one-armed bandits—as

they are commonly called—play on and on hoping ultimately to win. And so fascinated do vast numbers of players become that they are practically helpless victims of "slot machinitis." In the long run no player of the machine ever wins. Slot machines are made to give the sucker a break, but no more than is necessary to keep him playing! To keep the article in the realm of reality, Collier's tells of a number of heart-breaking cases, relating how well-to-do, fine men and women, some of them wealthy, became penniless and suicides.

Probably no one can read the article without becoming convinced that the slot machine racket is a widespread evil of the first magnitude and should be eliminated. But efforts to do this meet with the stiffest kind of opposition because the business is extremely profitable to the owners who are willing to pay high license charges and big bribery and corrupting sums in order to carry on. Units of civil government—cities, counties, states—all need money. In order to get it in an easy way, they sometimes are persuaded to legalize and license the slot machine. One persuasive argument used is that the slot machine is here to stay and if not permitted to operate openly it will go underground and governments will get no income but will be under expense in efforts to enforce the law.

This is a devil-inspired argument. Why have any laws at all? The devil and his agents are never law-abiding. No law is self-enforced. For self-protection we must have laws and must see that they are enforced. No government, no community, could exist without them. But most communities that legalize the slot machine have learned to their sorrow of their mistake and have tried to correct it. Let anyone go to the state of Idaho for examples. The slot machine brings no money or other values into the community, but takes much of these out of the community. If people pour their money into slots, they cannot spend it for goods and services. Hence legitimate businesses suffer—a fact experience clearly proves.

The argument above referred to for legalizing slot machines was the argument for repeal of prohibition laws coupled with the assertion that morals do not come by legislation. It is certain, however, that morals are protected by good, enforced laws. When the environment is clean and wholesome and temptations removed, there is less wickedness and crime. No one ever falls over a precipice who does not get near one.

According to Collier's, law-enforcement (Concluded on page 413)



The Presiding

WARD YOUTH LEADERSHIP OUTLINE OF STUDY

JULY 1949

TEACH BY EXAMPLE

ARE your lessons a true reflection of your beliefs? And still more important, are they a reflection of your actions in daily conduct? Must you tell your friends, your students, what you believe in; how strong your faith is; how sure and immovable your testimony of the gospel?

Teachers who believe and practise what they teach, who have faith in the Lord, who love truth, do not have to tell of these things—it is impossible to keep them secret. Our actions are the billboards of character, while our words may often be like “sounding brass or a tinkling cymbal.”

The teacher who does not live as he teaches others to live, fools no one. Students are very quick to discern insincerity, observe inconsistency. Students seem to have an inherent dislike for the person who teaches one way and lives another. And so they should! It is unsafe to follow a person who leads a double life.

Edgar A. Guest's summation of the power of example vs. words alone in teaching, is forceful:

I'd rather see a sermon than hear one any day;

I'd rather one should walk with me than merely tell the way.

The Apostle Paul wrote to Timothy and gave instructions which have application to every teacher in the Church:

... be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. (1 Timothy 4:12.)

It would be impossible for a teacher to be an example in the cross section of teaching standards enumerated by Paul and, at the same time, be found inconsistent in his daily living and habits.

What does it mean to be “an example . . . in word”? A teacher would guard well his words lest a student take license from his unbecoming lead. Profanity, obscene stories, and other degenerating language habits, would never cross the lips of such teacher—he would never have to “be careful” about what he said—he would have only to be natural to be a good example “in word.”

A teacher being “an example . . . in

Bear Lake Stake Youthful Successes



This enthusiastic group of young people from the Bear Lake Stake set an average of ninety-eight percent average attendance at priesthood meeting for the young men, and at sacrament meeting for the young men and the young women during 1948.

According to J. P. Patterson, secretary of the Bear Lake Aaronic Priesthood committee, all of these young people pay a full tithing and observe the Word of Wisdom.

May the years ahead find them as loyal to Church standards and as happy in well doing as they appear now.

conversation,” would aid immeasurably in ridding life of one of its most useless and destructive pastimes—the employment of words in deception, chatter, and idle gossip. He would leave all who heard his words the richer because of his contribution. He would speak well of everyone or withhold his opinions. Anyone could be in his presence, or be the subject of his conversation, without fear of offense.

What can we say of the teacher who is “an example . . . in charity”? He is the living symbol of everything Jesus stood for. How much of charity is there in your make-up, teacher? Compare your life with a careful reading of I Corinthians, chapter 13. Be honest in your analysis and you may be a better teacher from this moment on.

“An example . . . in spirit” would set a teacher apart as one who is humble; one who is prayerful; whose soul seems always in tune with the powers of heaven; whose very presence is refreshing, comforting, uplifting, inspiring.

The teacher who is “an example . . . in faith” is one of the Lord's rarest servants indeed. He can see, where others grope; he trusts, when others doubt; he is unafraid, when others shrink in fear; he gives thanks, when others complain—find fault. Students follow him as they follow light in darkness. Faith is the compass of life—its directions are unalterably associated with all progress in righteousness.

Blessed soul, that teacher who is

The Half-Way Mark

THE month of June is number six—there are six more to go in 1949. You are one-half of the way to the finish line—which line?—failure or success?

Now is the time to check the measure of your progress and strengthen the weak spots. The mid-year check-up is invaluable since there is half the time left in which to make up deficiencies.

“an example . . . in purity.” Perhaps nothing could single a teacher out more than the silhouette of a pure heart against the backdrop of world corruption. Jesus assured “the pure in heart” that “they shall see God.” Really, could anyone else hope to see him, and endure his presence?

SOMETHING TO THINK ABOUT

Example is more forcible than precept. People look at my six days in the week to see what I mean on the seventh.—Richard Cecil.

Teachers, your students will know more about what you say in the classroom by what they see and know of you outside the classroom. Your actions will always command, and receive, more attention than your words. When actions and words blend in perfect harmony—well, was not this the way Jesus taught?

—L. A. P.

Bishoprie's Page

Edited by Lee A. Palmer

DEALING WITH THE ABSENTEE MEMBER

Aaronic Priesthood

Dealing With the Absentee

THE elimination of what has been known as "the Standard Quorum Award enrolment" for 1949, has raised some questions from local leaders. This is not a death blow as some have suggested. It simply means that instead of making it easy to forget all about the fellow-member living away from home, without penalty to the quorum, we now are obliged to keep in touch with him, ascertain the extent of his activities, and give the quorum, and the individual, the proper credit. Of course, it is more work—but when was it ever easy to save a soul? To lose a soul requires no effort at all—but to save one—that's different. We're out to save souls.

CREDITS FOR THE ABSENTEE

The Presiding Bishop's Office supplies a report-return-envelope form for the bishop's use in contacting each Aaronic Priesthood absentee each month. If the form is used regularly, the quorum will receive credit for all activities reported by the member living away from home. Of course, if no use is made either of this particular form or any other, in contacting absentees, the quorum record suffers. But most regrettable, the boy living away from home is made to feel for-

gotten if his leaders manifest no interest.

Only those Church activities actually reported by the absentee can go to the credit of the quorum record, or to his individual record. No pro rata records of activity are acceptable.

We realize that some of our young men are stationed at locations where there are no Church activities whatever available to them. If it were not for this fact, and for other facts of the same general sort, such as illness, isolation because of weather conditions, etc., the award requirements would be much higher than they are.

SO MUCH DEPENDS ON ATTITUDE

During the last general conference of the Church, in a discussion of this phase of the new award requirements for 1949, William Noble Waite, president of the South Los Angeles Stake, was heard to say, in the office of the Presiding Bishop—"We will either qualify every quorum in our stake for 1949, in spite of the increased requirements, or we will know the reason why." When asked how his leaders were taking to the increased requirements, President Waite replied—"Our leaders like the challenge of higher goals."

So much depends on attitude. The 1949 record will be an interesting barometer on the attitudes of Aaronic Priesthood leaders throughout the Church.

Priesthood Assignments Defined

STAKE and ward committees are urged to keep close watch on the matter of priesthood assignments. There will be no difficulty if the Aaronic Priesthood Handbook is used as a guide. Priesthood assignments for priests, for teachers, and deacons, are listed in the Handbook on pages 65-67. Only the assignments listed are to be recognized in quorum records or in individual records looking to the awards.

WARD TEACHING AND FAST OFFERING COLLECTIONS

We offer a special word of definition concerning ward teaching visits and the collection of fast offerings by Aaronic Priesthood members: Regardless of the number of families visited during one month, either in the capacity of ward teaching or of gathering fast offerings, the quorum member is to receive credit for one priesthood assignment filled. Under no circumstances is a member to be given credit for filling a priesthood assignment for each family visited.

CHECK-UP SUGGESTED

We suggest this matter be given careful attention in the Aaronic Priesthood department of your next stake priesthood leadership meeting. The giving of credit for the performance of any assignment not listed in the latest Aaronic Priesthood Handbook, pages 65-67, should be corrected and discontinued.

North Sanpete Stake Aaronic Priesthood Members Enjoy "The Second Mile"

The North Sanpete Stake Aaronic Priesthood committee decided to find out how many young men could measure up to standards even higher than the requirements of the Individual Certificate of Award issued by the Presiding Bishop.

The above lads supplied the answer. Their outstanding record of individual achievement during 1948 was in excess of the following minimum stake committee requirements: (1) Ninety percent attendance at priesthood meeting; (2) Seventy-five percent attendance at sacrament meeting; (3) Revive one or more inactive members; (4) Present a complete plan for quorum activity during the coming year. The remaining requirements were those of the Presiding Bishop's Office Individual Certificate of Award.

What was the special recognition? A 5" by 7" photograph of each individual, framed, to be kept on display in the meetinghouse for one year and then given to the boy.

President Golden D. Carlston of the stake presidency is chairman of the stake Aaronic Priesthood committee, with Loyal Graham as executive chairman.

Young men in North Sanpete are learning early in life, the joy of traveling "the second mile"—doing more than is required—going beyond the line of duty.



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Genealogy

IDENTIFICATION IN WALES

By David E. Gardner

IDENTIFICATION is of great importance in genealogy. Especially is this true in Wales, because of the different surnames under which the same person may be listed.

The Genealogical Society was given the problem of tracing the ancestry of one Elizabeth Morris. She was married to Peter Hughes June 30, 1792, and they were the parents of a son David Peters (born 1810, at Llanfihangel-y-Traethau, North Wales) and a daughter Mary Peters.

In that place no birth record of an Elizabeth Morris could be found. But, in the next village of Llandanwg there was christened August 7, 1764, an Elizabeth Morris, daughter of Morris Rees. Was this the ancestor in question?

To answer this question more facts were needed.

Peter Hughes had died in 1835, and his widow was said to have died in 1853. So a search was made at Somerset House in the voluminous index to death records for the whole of England and Wales. Under the year 1853 there were so many deaths entered of persons named Elizabeth Hughes that it was impossible to determine which one might refer to the individual we were seeking.

The next step was to search the Census of 1851 in the Public Record Office. It was reasoned that if she were still living in 1853 she should be listed in the census of 1851 in the village of her residence. No Elizabeth Hughes was found of her probable age, however, in either Llanfihangel-y-Traethau or Llandanwg. So the search was extended to nearby villages, still without success. But there was an entry found in the adjacent village of Llanfair that appeared significant. It read thus:

Llanfair Village, Tynllidiart Farm: Elizabeth Morris, aged 86, widow of a weaver, born at Harlech and her daughter, Mary Petter,* aged 56, a spinster.

*Spelling of name as it appeared on record.

Since Harlech, the birthplace of above Elizabeth Morris is actually in the parish of Llandanwg, and it was known that a daughter in the family was named Mary Peters, the above census extracted was worth considering. Genealogists are aware that it is customary in North Wales for widows to revert to their maiden surnames. So was this Elizabeth Morris, age 86, widow of a weaver, identical with our Mrs. Elizabeth Hughes whose maiden name was Elizabeth Morris.

To clarify this, a certified death entry stating the name of her late husband was needed. In England and Wales, Registration Districts of Deaths are set up in the nearest large town, incorporating upwards of forty villages in each district. When the village of death is reasonably certain, then a search can be made in the District Register Office; therefore a search was made at Effestiniog, the central office for Llanfair, where Elizabeth Morris, widow, had been recorded in the 1851 census.

Success was the reward for this careful analysis, in our obtaining the following death record:

Died on 13 July 1853 at Tynllidiart, Llanfair, Merionethshire, Elizabeth Hughes, aged 88 years, widow of Peder* Hughes, a weaver.

This was positively our Elizabeth Hughes and harmonized with all the known facts. The place of her death also proved her to be identical with the Elizabeth Morris of the census of 1851, who was born about 1764 in Llandanwg parish, and also established her identity with the child christened August 7, 1764, as Elizabeth, daughter of Morris Rees.

Besides this, our problem illustrates that many persons in Wales obtained their surnames from the given name of their father. Thus David, the son of Peter Hughes was known as David Peters, and Elizabeth, daughter of Morris Rees was known as Elizabeth Morris.

Book News for the Book-Wise

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Evidences and Reconciliations

(Concluded from page 385)

It is when a person, especially a mother, is called to several offices, that the question at the head of this writing appears. No one refuses, or should refuse, a Church call. Every member of the Church, however heavy the duties of home or business may be, could no doubt be active in one Church activity. Should another call come, the person so called has the right to lay before the presiding officer the conditions of his life. Then, the one who has the right to call will determine

whether the person called may be honorably released from service.

By such a procedure there will be no interference with home duties; no person be over-worked in the sacred cause of home and Church; all who are able will have the blessed opportunity to serve in building the kingdom of God on earth.

Every member of the Church should divide his time wisely between Church and home. He should be careful not to neglect either. Both are parts of the Lord's great plan of salvation for his children.

—J. A. W.

The Fort on the Firing Line

(Continued from page 380)

dragged him up a sand bank towards the willows, while bullets from the cliff whined into the sand around them as fast as the thieves could shoot.

When the men reached cover, panting and out of breath, they got safely out of sight and lay still till dark. As soon as the night was too thick for them to be seen, they gathered their horses and packed up, while the thieves called through the

darkness from the other side of the moaning stream, begging them to come over with the boat. They made no answer, no light, and no unnecessary noise. When they lifted Lyman on his horse, he fainted with pain, and they had to hold him in the saddle while they moved slowly off to climb the rugged east wall of the gorge and head slowly away into the dry shadscale desert towards Bluff a hundred miles distant.

(To be continued)

Mission to Polynesia

(Continued from page 371)

hours to find out. He had heard of Tubuai. It was here that the mutineers of H.M.S. *Bounty* had fled and spent several months before going on to Pitcairn's Island. Returning to his berth, he soon fell asleep, but about two hours later he was awakened by a strange sensation in the palm of his right hand. He wondered what it meant.

After daylight the whaler ran down along the barrier reef which encircles the island, and lay to. Soon an outrigger canoe, manned by two natives, pushed off from shore and headed toward the ship. Addison turned a spy-glass on the men in the *vaa*. Then his heart "did leap for joy, for they looked

like old acquaintances—". Their shiny hair, their smiles, their snow-white teeth, their color and facial characteristics were "precisely" like those he had been familiar with in the Sandwich Islands. When they came alongside and one of the natives started to mount the chain plate, Addison shouted, "*Aroha*" and held out his right hand. Taking hold of it with great warmth the native shook it with a cordiality peculiar to the Polynesians, and repeated the greeting many times. And as he did so, the sensation which had awakened Addison that morning, returned to his hand, then spread until he felt it through his whole being. Did this mean that the Lord had chosen this island for the introduction of the gospel to the natives of the South Seas?

(To be continued)

Dawn's Choice

(Concluded from page 375)

I gathered my parcel of understanding and fell into step with the others, but as I reached the basket, I found my arms were full, and my package grew larger. For this I understood.

At the beginning of dawn to each man is given a new day to do

with as he will. To spend in wasting or learning, in delight or debauchery, and at the end of the day he brings it back to God, never again to be able to change one hour—and no other choice until another dawning, while the soft shadows of night bring peace and happiness, or sorrow and despair.

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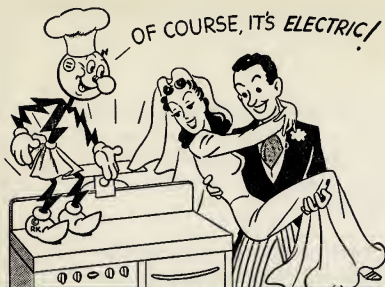


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The Right Age to Marry

(Continued from page 369)

has been extremely lonely, and I have often wondered whether she and her husband would have been better off to have waited. Was the strain of early marriage, of founding a home, and of trying to finish an education too much for Jim's none-too-strong body? Was that the cause of his early death? Would they have done better to have waited? Or—is she extremely lucky to have married when she did and have had her husband and children as the background of a life which, while lonely and strenuous, has been much more satisfying than if she had not married at all and had had no children? Perhaps Jim would have died anyway. No one knows, and it is useless to speculate except to point up the fact that since foresight is quite impossible, hindsight also has little value in arriving at an estimate of the right age to marry.

Yet I feel that it would be well to try to make such an estimate because statistics prove that there is something terribly wrong with some marriages. Divorce is increasing rapidly, and this growth has been greatest during a period that has been marked also by a tendency to marry earlier and earlier. Is there some connection between early marriage and increased divorce? I don't know. But if there is, then it would seem to be a good idea to delay marriage a little. No thinking person is in favor of postponing marriage for many years, especially if the reasons are completely selfish and valueless, but recently I have heard various people talk in favor of, what seems to me, extremely early marriage. I have felt in every case that this talk was merely a reflection of the idea, expressed in current magazine articles, that much of the immorality in the world today is due to delayed marriage. If this is the main reason for advocating teen-age marriage, then I feel that we have not only "put the cart before the horse" but have also fitted the horse with hobbles and blinders.

If it is true—and I believe it to be so—that many young people today are greatly overstimulated, then grown people should do their best—not to rush the young into marriage—but to remove some of the stim-

(Continued on page 402)

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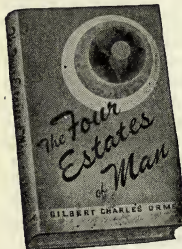
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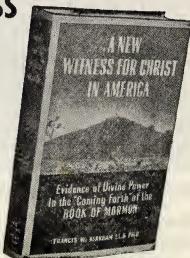


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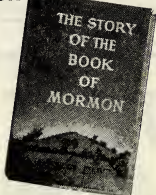


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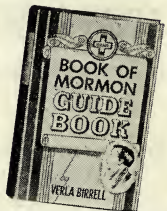


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THE RIGHT AGE TO MARRY

(Continued from page 400)

ulations and to strengthen these youngsters in their determination to resist the emotional cocktail. And young people, in their turn, should recognize this stimulation for what it is and set up strong spiritual forces in opposition. This firm resistance should become so instinctive and natural as to be almost automatic—else we stand in grave danger of accepting marriage as something wholly physical—even brutal—instead of something beautiful, lovely, and destined to play a powerful role in the salvation of human beings.

WHAT age for marriage? It depends upon what you mean by age. If you are thinking of chronological age, then there should be considerable latitude. I would say that the minimum ages set up by law are legitimate safeguards and should be respected. I can think of no reason why any young person would not be better off to wait at least that long. But after this minimum chronological age is reached, other aspects of age should be considered.

There is, of course, physical age. This is easy to estimate. If your heritage is good and you have lived wisely, your physical age should approximate your chronological age. If you have reason to believe that such is not the case, a careful examination will establish your ability or disability to carry the stresses of adult life and the strains of parenthood. Good judgment may counsel waiting a while or perhaps simplifying your life in the interest of more mature strength.

Mental age is yet another thing, but here, also, it should be relatively easy to determine whether or not you are normal—whether you have the ability to meet the adult needs of life intelligently. You will need a good mind in marriage—not necessarily the quickest or keenest in the world, but a sound mind capable of sustained thought, capable of reasoning, capable of evaluating—alert to events. Certainly, to be a little above age mentally is to your advantage and to give your mind as good training, in or out of college, as possible, is greatly to be desired.

Spiritual age is even more significant.

There are always young people who seem to have made no effort to establish their spiritual age. No matter how mature you may be physically or mentally, if you are an infant spiritually, you will be terribly handicapped in marriage. If you have not established religious convictions and principles, you are too young to undertake the responsibilities of guiding children. Better grow up fast if you hope to take a little child by the hand and over the battle-worn terrain of life give that child confidence, peace, and faith. Your spiritual eyes are indicative of spiritual age. If they are not open yet, you are too young. If they are dimmed by spiritual cataracts, you are too old. At any rate, if you cannot see and do not want to see, you are not the right age for marriage because a good marriage is a highly spiritual affair. You are definitely in partnership with your Heavenly Father, and he expects you to take your full responsibility. So open your eyes, remove the cataracts, and make sure that you are of age spiritually before marriage.

EMOTIONAL AGE is a kind of combination of all other ages. It is the great stabilizer—the great balance wheel. It has something of the physical, the mental, and the spiritual in it. It is, perhaps, the truest indicator of composite age and the safest clue to marriageable age. It clearly tells whether your other ages are in harmony. Many books and articles have been written on emotional maturity and stability by the experts. My analysis is in no way expert—in no way academic. It is merely a gathering together of experience and observation. But it is a happy gathering because most of this observation and experience has been happy. Here is my test for your emotional age. Try it.

Are you sensitive—quick with pity, quick with tears, quick with laughter, quick with anger? You can be highly sensitive and still be grown up emotionally provided none (or very little) of this is in your own behalf. You can laugh at yourself—even be a little angry at yourself, but you cannot be angry in order to promote yourself or laugh at another so as to benefit yourself and still be fully mature.

The Right Age to Marry

Can you balance self-respect and unselfishness? If you have complete unselfishness, you probably have complete self-respect. At the opposite ends of the emotional scale, they balance each other perfectly when fully developed, but in the process of growth they tend to get a little out of hand. When they do become unbalanced, your associates may think of you as conceited and "stuck up." Or they may suspect you of "putting on an act" or of being "wishy-washy." But if you can balance these two qualities well during their growth, then you are emotionally mature.

How good is your self-control? If someone makes you "mad," can you count to a hundred and then forget it or must you "tell him off"? If you want two pieces of blueberry pie for dinner, can you eat one and stop or must you have the other even though your digestion and the bathroom scales both rebelled the last time you succumbed to this temptation? If your self-control is good, your emotional age is high—perhaps high enough for marriage.

Are you an independent thinker? You may suppose this question to be aimed at mental age only, but not so. If you have had any musical experience, you will remember that choral directors welcome independent singers who can be counted on under the most unfavorable conditions to sing on key. This requires more than the ability to sing. It is an inner integrity of every musical faculty. So also an independent thinker has a mental and spiritual integrity that holds him true. To be respectful and tolerant of another's opinion, to admit error freely and change when one is wrong—these are good grown-up procedures, but to be easily swayed by one's associates, to follow the crowd like sheep, to get "off key" because the gang is "off key" is to be emotionally immature—much too much so for marriage.

Do you accept responsibility? Do you follow through, take assignments, check details, respect the principle of choice and endeavor to choose wisely—not just once but always—or nearly always? You may think that this, too, is purely

(Continued on page 404)

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The Right Age to Marry

(Continued from page 403)

mental, but actually it is the ability to reconcile all of the age denominators.

Are you frank and honest with your family and friends? Or are you full of pretensions and evasions and little secret dishonesties? Do you subscribe to the popular idea that a fault or a sin isn't a fault or a sin if it goes undiscovered? This is, of course, a moral and spiritual problem, but it is also emotional. You are not old enough for marriage if you follow this pattern.

Have you established work habits? No girl or young man today is old enough for marriage until he or she has held down a job satisfactorily for at least a year. This statement may seem extreme, and I would qualify it by saying that it might be a part-time job while going to school and maintaining good averages, or—if you are a girl—it might be a major housekeeping assignment in your own home during the absence, illness, or during the otherwise occupied time of your mother. But don't qualify this too much, for it is a very real test of emotional stability and should be accepted as such.

Are you reasonably neat? The value of extreme tidiness has sometimes been questioned in very good circles. But there is no question of the value of order and no question of the value of respecting the rights of others in a home or community. Marked untidiness indicates marked discourtesy which in turn indicates marked emotional immaturity.

Are you farsighted? This does not mean physical sight. This means "insight." It has a little of the prophetic in it—the ability to sense the long range values—to plan for them and to sacrifice the immediate pleasures for faraway rewards. Too, if you are farsighted, you have the courage to "stand up and be counted" even though your particular group is much smaller and less popular than the shortsighted gang. But take heart, for you are ever so much more mature emotionally.

I can hear you ask—"What do you expect from us—perfection?" Not at all. A good marriage will help cure a lot of imperfections and faults. That is one of its values. But you should be started on the

The Right Age to Marry

right road, and these are some of the compass points. We are told that nearly all divorce begins before marriage—that it is rooted in emotional instability. Such being the case, we can uproot it before marriage by developing emotional stability. Even the happiest and most successful marriages sometimes fail to meet all of these standards in perfection, but to *believe* in them, to desire them earnestly, to *want* to be responsible, honest, independent, true, farsighted, and noble; to *want* to love with complete unselfishness and full self-respect—to dedicate oneself to perfection instead of to compromise; to know how to laugh and yet be kind; to love deeply and yet keep the light touch—is to be the right age—to marry.

RELIGIOUS ATTITUDES OF NOTED MEN

By Leon M. Strong

John Locke (1632-1704), English philosopher, is famous for his

extensive knowledge of philosophy, medicine, and the whole range of the sciences of his age. Locke extolled the goodness of God, the provision made for salvation through faith in Jesus Christ, and the value, as he had experienced it personally, of the knowledge of our Savior. . . . It is said that Locke's last word was, "Oh, the depth of the riches of the goodness and knowledge of God." (Page 229.)*

Blaise Pascal, French scientist and philosopher, (1623-1662), is ranked by one writer as

"... in sheer genius one of the very greatest writers who ever lived upon the earth." Greatly as he is to be admired he is yet more to be loved. His humility and simplicity, conspicuous as his genius and acquisitions, were those of a very child. . . . Pascal's theory of belief was that it is an affair of the heart. He had a strong personal reliance on Jesus Christ. (Page 227.)

Hugh Miller, Scottish geologist (1802-1856), has written:

In looking on the lower animals, whom instinct never deceives, can we hold that man, immeasurably higher in his place, and infinitely higher in his hopes and aspirations, should be the befooled expectant of a happy future which he is never to see? Assuredly no. He who keeps faith with his humbler creatures—who gives to even the bee and the dormouse the winter for which they prepare—will to a certainty not break faith with man. (Page 315.)

*Extracts from *Christianity and Science*, by Fredrick O. Leete, The Abingdon-Cokesbury Press, 1928.

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Your Day Is Now

(Continued from page 377)

THE RELIGION OF YOUTH

REALISM demands that we recognize at least two trends in the religious thinking of young people. One is a strong desire for release from churches and creeds and from all traditional or conventional thinking, for what some choose to call free rein in religious affairs. Another is toward institutionalized religion with an emphasis on creeds. The freedom trend is very common following major wars. In times of confusion it is easy to assume that the patterns and obligations of the past have been insufficient to meet present needs. There is a tendency to lose faith in the conclusion:

God's in his heaven—
All's right with the world!

An easy abandonment of moral and religious obligations seems to be the order of the day.

Fortunately this attitude does not persist for many years. The release from traditional and mechanical ways of thinking carries with it the opportunity for a re-consideration of all the fundamental values of life, with the common result that a young man's religion moves from mere mechanical acceptance of a creed to a well-thought-out reason for firm convictions. Without this, religion is unreal and morals but a system of shadowboxing.

The sparkling chapter of Latter-day Saint young men and women in the armed forces in their various camps throughout the world, meeting in religious services to renew their spirits and to find new respect for their Church and for their God, carries with it a significant hope for the future. With the close of the war there came new realization that religion cannot be handed to a person but must in reality come from within. The faith and the messages of older people were sufficient for the need of these elders, but the young men and women of the Church, in order to find real meaning in the message of the gospel, had first to face life's crises and learn from bitter experience that "man cannot live by bread alone."

One cannot meet daily with young men and women of the Church who are participating in university experience without hav-

ing renewed faith in the stability and good judgment of youth, and the recognition that their problems are real and their answers the product of good judgment.

EXTOLLING the virtues of religion as it is found on the mountain-side, in the field, or in the forest, is a common practice today. It seems enticing to spend the Sabbath on a mountain hike, to wade through crystal streams, or "to read nature in her flowering fields," and thus feel a closeness to the Giver of all good gifts, which cannot be found in the presence of crowds. Expressing religion in this way is an enticing and an easy way, and in it many have found solace and companionship of their God.

In contrast to these, there are millions in quest of religious companionship with others of their kind. They see romance and interest in people; they thrill as they watch growing children, expectant youth and conservative elders, each in his way wrestling with the problems of life and creation. All normal persons find joy in the association of others. It is normal to long for the sympathetic understanding of others

in our trials and bereavements, and we participate in worship as members of congregations. In this form, religion is dependent upon the Church. As in other forms of organized social life, the Church carries with it responsibilities which often transcend its freedoms. To visit a young people's class in Sunday School or to watch the hundreds of young people in testimony meetings throughout the Church each month shows the vitality of religion when it is carried on as social rather than merely as an individual experience.

In pointing out these two main forms of religious expression it is not our purpose or our intent to suggest limitation of people to one or to the other. Most people with religious inclinations find valuable outlets for expression both in solitary retreat and in the social milieu. Religion does not confine itself to certain situations—it is no respecter of persons nor localities, but is found wherever people devote themselves earnestly to the higher values of life. At times, young people of the Church, religion is our companion in solitude, while on other

occasions it finds appropriate expression in the midst of crowds. The most common social agency of religion, therefore, is the Church.

NO SUBSTITUTE FOR THE CHURCH

In Latter-day Saint religion there is no substitute for the Church. Recently a large group of Latter-day Saint students was discussing religion and the churches. One contended that the Church did not interest him because it was making no contribution to him; another questioned him to see if he really had anything coming from the Church—what had he given to it; had he done anything to help preserve it in his community; was he seeing it as something that might in some mysterious way "give him religion"? The contributions which the Church can give to its people constitute only one reason for the existence of the Church; the other is that people may have an organization to which they may give their best. Under this second division, the people do not act as human sponges for accumulating religious life, nor as mere receivers of churchly blessings. They become the

(Continued on page 408)

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Your Day Is Now

(Continued from page 407)

promulgators of that which is near to their hearts. One girl confessed that she had never regarded the Church as something which she could foster and help preserve. A young man said that when others had criticized the Church in his presence, he had forgotten that he, himself, as part of the organization, was being criticized.

As young people today, several generations removed from those who organized the Church, you may easily forget that all churches are organized around certain human needs, organized through persons, composed of persons, and improved or degenerated by persons. The Church is an intensely human instrument whose success or failure depends to a large extent upon the attitudes and activities of its members.

The give and take between a member and his church are reciprocal. This may be shown in some degree by comparing the church as a religious institution with a bank as a financial institution. Month after month we may give into the bank in accumulating a financial reserve, then a personal crisis comes into our lives—a necessary long journey, an operation, an automobile wreck. We call our bank to our assistance to help us move over the rough spot; we draw on the reserve we have accumulated in better times.

Much as the bank acts as a reservoir of our financial resources, the Church acts as a reservoir of our spiritual resources. Through willing service to others, we accumulate spiritual reserves. In the common process of daily and weekly activities we find friends and neighbors with like interests. Through such associations gradually we find our way into the lives of others. Then comes a personal crisis—a serious illness, the death of a loved one, extreme temporal need, a marriage, or a return from a mission. In any of these events we begin to draw on our accumulated spiritual resources. In sickness our nearest acquaintances and those with whom we have worked intimately call on us to cheer us up. When death takes a member of the family, the Church steps in to solace and assuage. At

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such times there comes to us a feeling of comfort and peace which we accept but are unable fully to explain. We speak of support and comfort from our friends and from our God. In the practical theology of Mormonism there is a teaching of reciprocal relations between God and man:

I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise. (D. & C. 82:10.)

There is evidence to support the view that most of the vital faith found in Mormonism can be found in the lives of its young men and women—young people alert, critical, loyal, and dynamic, with energy to revitalize a sacred and worthwhile cause.

No discussion of the problems of young people would be complete without a recognition of the importance of a balanced life. Young men and young women are sensitive about making themselves independent of others. Although they know that total independence cannot be attained, they like to feel that they are standing largely on their own feet and that each is a responsible unit in society. Whenever problems of vocational choice, educational training, social life, or religion become acute, personality seems somewhat off-balance, and the man or woman is unable to function at his best. Intense anxieties may arise, accompanied by confusion, which will prevent happiness and often cut deeply into the effectiveness of living. Religion of a sane variety can come to the support of men and women and start them on the road to personal reorganization. To perform this service the religion of youth does not confine itself to thoughts of a heavenly realm alone, but reaches into the fiber of human living, and gives point to the here and the now.

Happiness and satisfaction are magnified in the process of achieving a goal, more than in having arrived. In this thrilling adventure, young men and women of the Church, you find challenge and meaning for life. As you pursue your course, using as traveling companions your parents, your schools, your country, and your church, it is possible for you to make a better world than the one into which you came. In building for that world of tomorrow, *your day is now.*

(The end)



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DEMONSTRATION OF COOPERATION

(Continued from page 368)

limited mostly to smaller wards and branches, in the EVERY HOME CAMPAIGN a substantial percent of wards listed are sizable in population making this achievement one of which the leaders may truly be proud. Some wards listed in the Hall of Fame have from 800 to 1,000 population. Two Florida Stake wards, Palatka and Wesconnett, led the Hall of Fame, being first to achieve.

Leading stakes and missions with wards and branches listed in the Hall of Fame are Snowflake, Young, Florida, Teton, Lethbridge, and Big Horn stakes, with Northern States, Southern States, and Texas-Louisiana missions being entitled to special honors. Goal for the coming year in the Hall of Fame will be approximately one hundred units.

In the mythical One Thousand Club there are nine members in this campaign, which is a new all-time

record. In this list are five missions and four stakes. While the highest subscriptions do not quite equal the high marks of Southern States Mission of some other years, the total of the members of the One Thousand Club is the highest on record.

In distributing honors to the nine members of this group, they are awarded positions as follows: President, Southern States Mission, 2106; First Vice President, South Los Angeles, 1786; Second Vice President, Los Angeles, 1205; Secretary, Northern States Mission, 1195; Assistant Secretary, Western States Mission, 1156; Treasurer, Long Beach, 1027; Assistant Treasurer, Texas-Louisiana Mission, 1025; Members: Phoenix Stake, 1020; and Central Atlantic States Mission, 1004. To these nine groups go special congratulations for outstanding service.

In the One Hundred Percenters group, established as a special listing this year for the first time, are a surprisingly large number of wards and branches.

The One Hundred Percent group is distinguished from the Hall of Fame listing in this way: Units listed in the *Hall of Fame* actually have the ERA in every Latter-day Saint home, while those listed in the *One Hundred Percenters* group are those where subscriptions equal the total number of Latter-day Saint homes, but do not include all Latter-day Saint families. In total achievement one equals the other, but in the objective of carrying THE IMPROVEMENT ERA to every Latter-day Saint home the Hall of Fame units are given preference. However, to One Hundred Percenters go the thanks and gratitude of all ERA workers for a magnificent victory.

ONE HUNDRED PERCENTERS FOR 1948-49

Ward or Branch	Stake or Mission
1. Las Vegas First	Moapa
2. Phoenix Second	Phoenix
3. Phoenix Third	Phoenix
4. Phoenix Fourth	Phoenix
5. Scottsdale	Phoenix
6. Capitol	Phoenix
7. Buckeye	Phoenix
8. Grant	So. Los Angeles
9. Maywood	So. Los Angeles
10. Southgate	So. Los Angeles

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CITATION WINNERS

THE principal objective of all stakes and wards, missions and branches, is to receive a citation in this unique and outstanding subscription activity. Under rules established several years ago, while there are to be ten citations in each group—one for percent of quota and one for total subscriptions, equalizing subscription opportunities between large and small groups—provision is made that if one stake or mission or ward or branch wins citations in both groups, only one citation will be given, indicating the double achievement on the citation. Other units are then moved up into the citation group making ten citations in each classification or twenty in all. This rule applies likewise in missions, although only four citations are awarded in each group in the mission areas. Where a mission becomes a double citation winner, it is given the citation in the highest category, and another mission is moved into the citation list. Similar provision is made in the case of wards and branches.

Leaders of the Church among the stakes and, therefore, citation winners, are as follows:

PERCENT OF QUOTA—STAKES

1—Young, 411%; 2—South Los Angeles, 384%; 3—Phoenix, 350%; 4—Florida, 319%; 5—Los Angeles, 307%; 6—Snowflake, 290%; 7—South Idaho Falls, 239%; 8—Union, 237%; 9—Long Beach, 203%; 10—South Carolina, 203%; 11—Minidoka, 197%; 12—Lethbridge, 187%; 13—Taylor, 186%.

TOTAL SUBSCRIPTIONS—STAKES

1—South Los Angeles, 1,786; 2—Los Angeles, 1,205; 3—Long Beach, 1,027; 4—Phoenix, 1,020; 5—Mount Ogden, 969; 6—Snowflake, 921; 7—Emigration, 837; 8—Inglewood, 824; 9—San Fernando, 821; 10—Young, 798; 11—Ben Lomond, 708; 12—Ogden, 766; 13—Pasadena, 643.

Citation winners in the missions by reason of their outstanding achievement are:

PERCENT OF QUOTA—MISSIONS

1—Western Canadian, 535%; 2—Central Pacific, 397%; 3—Southern States, 335%; 4—Eastern States, 293%; 5—North Central States, 254%.

TOTAL SUBSCRIPTIONS—MISSIONS

1—Southern States, 2,106; 2—Northern States, 1,195; 3—Western States, 1,156; 4—Texas-Louisiana, 1,025.

WARD CITATION WINNERS

In the wards citations are awarded in groups according to ward population. Group "A" includes small wards and Group "B" represents larger wards. In the EVERY HOME CAMPAIGN, contrary to past experience, no ward proved to

be a double citation winner. Therefore, four wards are given citations for percent of quota and four for total subscriptions. These are as follows:

Group "A" Wards—Percent of Quota
1. Cortez—Young792%
2. Gainesville—Florida700%

Group "B" Wards—Percent of Quota
1. Huntington Park—South Los Angeles550%
2. Brentwood—Inglewood500%
(Continued on page 412)

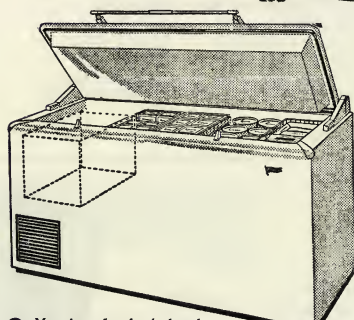


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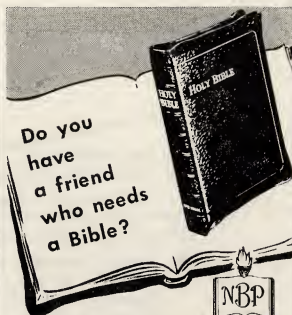
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2. Union—Union111 Subs.

Group "B" Wards

Total Subscriptions

1. Arlington—Los Angeles313 Subs.
2. Wilshire—Los Angeles272 Subs.

MISSION BRANCH CITATION

WINNERS

In the mission branches two double citation winners emerged, Saskatoon (Saskatchewan) Branch of the Western Canadian Mission, where one of the most remarkable and impressive campaigns yet reported to the ERA office was conducted, and Elizabeth City (North Carolina) being outstanding branches in the missions this year.

Saskatoon Branch and Tarboro (North Carolina) of the Central Atlantic States Mission reached the remarkable totals of 3,600 percent and 3,000 percent, respectively. While these are not the highest percentages ever reached in IMPROVEMENT ERA campaigns, they have been reached or exceeded on very rare occasions.

Group "A" Branches

Percent of Quota

- *1. Saskatoon—Western Canadian3,600%
2. Tarboro—Central Atlantic States3,000%

Group "B" Branches

Percent of Quota

- *1. Elizabeth City—Central Atlantic States938%
2. High Point—Central Atlantic States683%

Group "A" Branches

Total Subscriptions

- *1. Saskatoon—Western Canadian72 Subs.
2. Alamogordo—Western States41 Subs.
3. Hattiesburg—Southern States36 Subs.

Group "B" Branches

Total Subscriptions

1. Cincinnati—Northern States170 Subs.
- *2. Elizabeth City—Central Atlantic122 Subs.
3. Kansas City—Central States96 Subs.

As in other years, the EVERY HOME CAMPAIGN had its share of surprises. While some of the stakes and missions finished accord-

THE IMPROVEMENT ERA

ing to precedents set in the past, in other cases new leaders arose and champions of other years were dethroned. South Carolina and Florida stakes, leaders in their field last year, both finished in the citation lists. San Fernando, South Idaho Falls, and Young also won citation honors. By reason of the double citation rule, Ben Lomond and Ogden, both in Weber County, Utah, and Pasadena Stake in California become citation winners in the total subscription classification. Likewise, Minidoka (Idaho) and Lethbridge and Taylor Stakes in Alberta, Canada, are awarded these special honors.

Net result of the EVERY HOME CAMPAIGN was to overcome a forced and long-overdue increase in the subscription rate and other conditions which seemed most unfavorable and still finish in practically the same position as in last year's highly successful campaign.

To the stake and ward officers and the many thousands of ERA workers throughout the Church, the publishers of THE IMPROVEMENT ERA extend heartfelt appreciation and congratulations.

No-Liquor-Tobacco Column

(Concluded from page 393)

ment authorities are agreed that the slot machine business as a whole is tied closely to the underworld. The operation of slot machines is almost entirely in the hands of racketeers.

The reading of the full story in *Collier's* would be profitable to anyone interested in knowing the facts relative to this great demoralizing and destructive racket.

Vote

"WE ARE firmly convinced of one thing: that people of good-will out-number the other kind of people. Why, then, should any American community develop the kind of situation against which the women of Gary, Indiana, were compelled to demonstrate in such a spectacular way? The one and only reason is that good people do not vote as consistently as low and ignorant and vicious people vote. A person of little intelligence and no character votes because he feels that it dignifies him and because his vote is considered to be of value to the unmitigated scoundrels who manipulate it." —*Clipsheet*

JUNE 1949

Time to change...



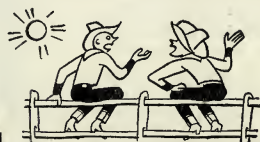
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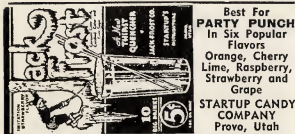
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THE ATLANTIC PACT

(Concluded from page 355)
liance between Britain, France, Holland, Belgium, and Luxembourg

8. Crisis in Berlin, and the American decision to maintain the western position there, within the Russian zone, by means of the "airlift"

9. The expansion of the European recovery system, with its adjunct, "Western Union," into the North Atlantic Treaty.

IN 1796, in his so-called "Farewell Address," President George Washington argued:

The great rule of conduct for us, in regard to foreign nations, is, in extending our commercial relations, to have with them as little political connection as possible. . . .

Europe has a set of primary interests, which to us have none, or a very remote relation. . . . Hence . . . it must be unwise in us to implicate ourselves by artificial ties in the ordinary vicissitudes of her politics. . . .

Our detached and distant situation invites and enables us to pursue a different course. . . .

It would seem, in 1949, that "as little

political connection as possible" involves American responsibility for the economic welfare and military security of Europe! The record of this century demonstrates, at least to the present American leadership, that there has occurred a marriage between European and American "primary" interests. Thomas Jefferson once urged that we should consider "marrying ourselves" to the British fleet. The Monroe Doctrine, after 1823, provided a sort of unnoticed, approach towards a clandestine "marriage" of sorts, under the auspices of the facts of sea-power. Certainly, the present ties conform to Washington's advice in one respect: They are not "artificial" but most real. The B-36 round-the-world non-stop flight suggests a less "detached and distant situation." But many will wonder. Let us hope the Pact ends the "cold war" and proves to be an instrument of international peace, not armed war in these times.

On May 12, 1949, by four-power agreement the Russian blockade of Berlin was terminated to permit re-establishment of land communications between western Germany and the Soviet zone.

SERVICE IN M.I.A.

W. O. Robinson

(Concluded from page 372)
tribute came to Elder Robinson recently:

Perhaps the greatest joy that will come to you, aside from the fact that you have touched the hearts of thousands of us who have had the privilege of associating and working with you, is to know that the influence of your work lives on.

Although no longer engaged in active M.I.A. work, Elder Robinson is continuing to serve the Church as receptionist in the Church Office Building in Salt Lake City.

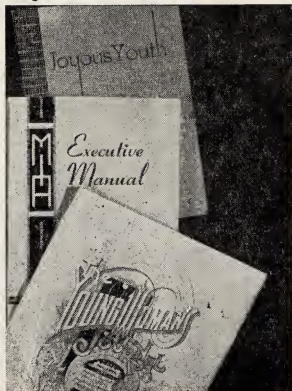
Clarissa A. Beesley

(Concluded from page 372)

far as the Mutual Improvement Associations are concerned. The *Young Woman's Journal* for many years offered much of the reading matter for the young women of the Church. Even today the stories and articles in this magazine bear reading.

Most of the manuals in recent years have had their editing and the executive manual its final arrangement as a result of the capable direction of Sister Beesley. Probably no one in the Mutual has the insight into the history of the Mutual Improvement Associations that Sister Beesley has. She has given generously of her time and talents to the cause of youth through her exceptional contributions to the M.I.A. Sister Beesley, now retired from M.I.A. activities, is devoting her time to working in the Salt Lake Temple.

The gratitude of the Mutual and the thanks of the Church go to these two capable people for their exceptional work in furthering the activity and the spiritual development of youth through the Mutual Improvement Associations.



You've heard about it . . .

but have you
heard it?

This Month With CHURCH PUBLICATIONS

The Relief Society Magazine . . .

THE June issue of the *Relief Society Magazine* includes as special features: A Measuring Rod for Growth by Blanche B. Stoddard, Points for Poets to Remember by Eva Willes Wangsgaard, On Writing a Short Story by Fay Tarlock, El Paso and the Latter-day Saints by Sadie Ollorton Clark, and Orchid Hunting in Honduras by Elizabeth Williamson.

Home features include two articles by Caroline Eyring Miner: More Than Tolerance and Inner Resources; Table Settings and Flower Arrangements by A. J. Neff, as well as other articles of interest to homemakers. The regular features including the exceptional poetry also appear in this magazine. The frontispiece is Sweet Memory by Dorothy J. Roberts.

The Children's Friend . . .

THE *Children's Friend* for June has much to commend it by way of interest and variety. Chestie—A Rob-inhood of the Bird World by Irma Rice Mayer leads out the magazine. Uncle Nathan's Fancy Vest by Nell Goodale Price is one of the stories, together with The Ghost of Last Chance, chapter 4, by Dorothy Clapp Robinson. The Giggling Scarecrow by Mina Snell. The poetry includes some Father's Day poems. The usual features are also included: Fun with Music by J. Spencer Cornwall, The Story of Our Missions by Edith Patrick and Jerry Sain. The section for parents will feature a talk by Elder Harold B. Lee of the Council of the Twelve.

The Instructor . . .

THE *Instructor* for June begins with a tribute to the Sunday Schools by Elder Stephen L. Richards of the Council of the Twelve. Then follows a report of the Sunday School centennial conference held in April—the greeting by General Superintendent Milton Bennion, and tributes to Richard Balantyne, founder of the Sunday Schools in the Rocky Mountains and the general superintendents. A. Hamer Reiser gives a biographical sketch of George D. Pyper, A Danish Neighborhood Sunday School by William Mulder, and The Deaf Shall Hear the Words of the Book, by Clarence S. Barker. The usual Sunday School features and departments abound.



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MINER MIKE SAYS..

"Just think what it means to have that huge copper refinery going up near Garfield! \$16,000,000 is being spent in building it, and most of these dollars are going to Utah workers and Utah businessmen. Then, when the plant is finished, it will mean jobs for 800 men, millions of dollars for supplies and services, and perhaps the bringing of new manufacturing activity to our state!"

UTAH MINING ASSOCIATION

Your Page AND OURS

Gentlemen:

Hanauana, Hawaii

BEING a missionary in an isolated district of Kona, Hawaii, I look forward each month to the arrival of *THE IMPROVEMENT ERA* so I can remain in contact with the rest of the Church. I especially enjoy the conference reports which come out following each conference.

The article which you have been running on "Baptism for the Dead in Ancient Times" is worth the entire subscription price of the magazine. I would like to know if there is any way to get the entire series in book or pamphlet form. I would make a very good book for reference. I would appreciate it very much if you would give me any information which you have pertaining to this subject.

Yours sincerely,

Elder A. Virgil Weatherford

Oakland, California

Dear Editors:

THANK YOU for your careful printing of my article on "The Pony Express." I have had several compliments from friends directly, and by telephone, and a few letters.

As I have mingled among my many patients here, mostly non-Mormons, I have often told them of the high-class literary magazine published each month by the Latter-day Saint Church.

With all good wishes,

Sincerely,

(Signed) Ray H. Fisher, M.D.

Wiesbaden, German

Dear Editors:

I AM so glad to have the opportunity to read *THE IMPROVEMENT ERA*. Each number is for me like a piece from Zion, and I feel like I am there myself and hear all these beautiful words.

At this time I would like to express my thanks to each member who is helping on the welfare plan.

May God bless you.

Your sister in the gospel,

Johanna Wittke

Houghton, Michigan

Dear Editors:

I WISH to take this opportunity to express my appreciation to all who have anything to do with the publication of the *ERA* as it is surely the most excellent magazine of its type I have ever read. And it is especially welcome in our home, where we have little actual contact with the Church.

Very truly yours,

(s) Carl M. Aikele

LOGAN STAKE M.I.A. YOUTH CHOIR



The Logan Stake M.I.A. choir will furnish music for the afternoon session of June Conference in Salt Lake City on June 18, and will participate in the music festival that evening.

The choir was organized in September 1948 with thirty members, and has grown to ninety members. In this short time it has furnished music for quarterly conferences, M.I.A. stake conventions, firesides, and, at Christmas time last year presented a program over Radio Station KYNV.

The choir is under the direction of Ruth Olson and Stanley Michaelson.

—Submitted by Lenna Bingham, Activity Counselor

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

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

Naval Station Services

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

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

Thoughts for the Month

If you pick a tough job for yourself, you won't face much competition.

When you have both feet on the ground, you haven't too far to fall.

Drivers too frequently turn highways into dieways.

"If you don't say anything, you won't be called upon to repeat it."—Calvin Coolidge.

The Perfect Secretary

A business machine company has announced a new mechanical secretary having a mahogany-finished chassis and electronic personality. It is said to be beautiful, faithful, accurate, always on time—and it never talks back. When the boss is away, it will answer the phone by saying, "This is a recorded message. Mr. Smith is out right now. You have thirty seconds to leave a message if you wish." At the end of thirty seconds, it cuts in again and politely informs "Your time is up. If you need more time, please call this number again."

Interesting Facts:

The Linguaphone Institute of America says that speech in New Haven, Connecticut, approaches the "most dignified" in the United States.

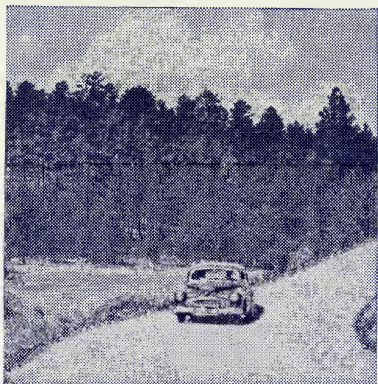
There are still 17,000 horses in New York City—not including those at Belmont and Jamaica.

People with normal teeth can exert 260 pounds pressure with their molars.

"You're not prosperous just because you get enough credit to live beyond your means."—Phil Cook.

"What this country needs is less public speaking and more private thinking."—Roscoe Drummond, from *Hudson News-letter*, May 1949.

Have fun this Summer in "Phillips 66 Countr'y"



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enjoy your Vacation Trips

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ington, Phillips 66 Dealers will help you
enjoy your vacation-by-car this summer.
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WHEREVER YOU DRIVE you'll enjoy it more if
your car is giving peak performance. So de-
pend on Phillips 66 Gasoline...the gasoline
that's *controlled* for easy starts, fast pick-up
and great power, at every season of the year.

PHILLIPS COUNTRY is a fisherman's
paradise. And paddling a canoe will
remind you how sm-o-o-thly your
car performs with Phillips 66 Gaso-
line. Get it at stations where you
see the famous orange and black
Phillips 66 Shield.



WHEREVER YOU DRIVE, STOP FOR

Phillips 66 Gasoline

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***A limpid pool, a rod and line,
A carefree man with leisure time;
The right to eat the fruits of thrift - -
All these and more are freedom's gift.***

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