

The Improvement Era



LEONARD
BURLAND

MARCH, 1941

VOLUME 44 NUMBER 3
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SALT LAKE CITY, UTAH

Things are looking up for Western Slope fruit growers — thanks to modern transportation and distribution methods. One interesting new development is the bulk shipment of fruit which Mr. Goess explained to me like this: "For the last few years," he said, "all this area has been selling part of its fresh fruit crop, except cherries, to truckers who haul it in bulk to midwestern and southwestern states — as much as 15 tons to the load. These truckers usually leave here in the evening. The night trip through the Rocky Mountains chills the fruit, and at dawn the next morning the truckers pull a heavy canvas over their load. This keeps the fruit chilled and firm until it reaches the end of its journey — sometimes a thousand miles from here"

ON COLORADO'S WESTERN SLOPE
I CHECKED WITH A

HIGH ELEVATION FRUIT GROWER

I sat with Al Goess and Mrs. Goess on their front porch of a summer evening and we were exactly 6180 feet above sea level. "This is real high elevation farm country," Al Goess remarked. And I could see it really is. Al Goess came to Colorado because of serious illness — with no idea of becoming a farmer. But today he raises some of the best fruit on the western Colorado slope and he is a well-known farm leader.

Average fruit production yearly on his 55-acre ranch near Paonia runs around 14 tons of cherries, 50 tons of apricots, 200 tons of peaches.

"I LIKE THE Western Slope country," Al Goess told me, "and I like the progress we farmers are making in this section. Working in local and state affairs I've met lots of farm leaders and swapped views with them. Naturally, Safeway and the other food chains come in for a good deal of discussion, and I find they're making new friends all the time.

"Every little while you hear how

Fruit operations start about the first week in July, with cherries, and wind up late in September with freestone peaches. Mr. Goess has his own packing shed on the ranch and believes in packing only number one fruit. All his fruit is sold fresh. Packed fruit is shipped through the Union Fruit Company, a farm cooperative.

Mr. Goess is a former vice-president of the Colorado State Farmers Union, president of the North Fork Public Irrigation District, a director of the Colorado State Chamber of Commerce. I think you'll enjoy his story as much as I have.

the chains have moved big quantities of some crop that is in oversupply — and thereby supported the market. They buy constantly at fair market prices, then distribute direct so they can offer a money-saving. I say the farmers of the country can be glad that chain stores like Safeway are on the job nowadays. They've shown that they sincerely want to help us."

THE SAFEWAY FARM REPORTER

A Safeway Farm
Reporter Interview
of interest to
Utah Farmers



Mr. Goess (shown here loading boxed apricots) and one hired man do all the work on his 55-acre ranch except at harvest

Exploring the Universe

By Franklin S. Harris, Jr.

A SIMPLE means of measuring the intensity of ultra-violet rays, which cause sunburn, has been found in glass rods, light green in color, which turn purple when exposed to daylight. In the region of Pennsylvania State College, where they were developed, the rods complete the color change in about six hours of summer midday sun. The time for a change depends on the location of the exposure and amount of dust in the air.

THE stinging hairs of the common nettle have been investigated by Dr. Leonard Dobbin. He found that they contain free formic acid, which is part, at least, of the poison that ants, bees, and wasps inject when they sting.

THE male of a small Chilean frog swallows the ten to twenty eggs as fast as they are deposited. The eggs develop within the frog's large throat pouch, and the young frogs are retained inside until they are able to take care of themselves.

THE amount of liquid water in a fog is only three to eight per cent of the total amount of water present in vapor.

SHELLS have been specially developed to make holes for peace purposes. A small charge of explosive produces the required hole for tree planting and in addition breaks up the ground underneath so as to make the work of the roots of the newly planted tree easier.

SOME materials exert enormous pressure when they swell in taking up water. Rocks have been split by inserting dry wooden wedges in a seam and moistening the wood. Starch will swell against a pressure of twenty-five hundred atmospheres.

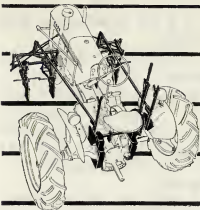
GAS dispersed in a solid is frequently found in nature. Volcanic ash often consists of an obsidian glass filled with minute gas bubbles so that large pieces will float on water. The blue color of many feathers is due to the presence of minute bubbles in the horny part of the feather.

WE have not just one sense of hunger, but about ten different specific hungers, such as for protein, fat, carbohydrate, water, oxygen, salt, phosphorus, sodium, calcium, and the vitamin B complex.

(Concluded on page 132)

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The Improvement Era

"The Glory of God is Intelligence"

MARCH, 1941

VOLUME 44 NUMBER 3

"THE VOICE OF THE CHURCH"

OFFICIAL ORGAN OF THE PRIESTHOOD QUORUMS, MUTUAL IMPROVEMENT ASSOCIATIONS, DEPARTMENT OF EDUCATION, MUSIC COMMITTEE, WARD TEACHERS, AND OTHER AGENCIES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

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The Cover

Gulls in the wind are reminders of the clean sweep of spring, as March ushers it in. This original design is the work of Leonard Burland.

Do You Know—

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What a Kentucky-bred writer who claims he is "one of the toughest" says about tobacco? 140

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EXECUTIVE AND EDITORIAL OFFICES:

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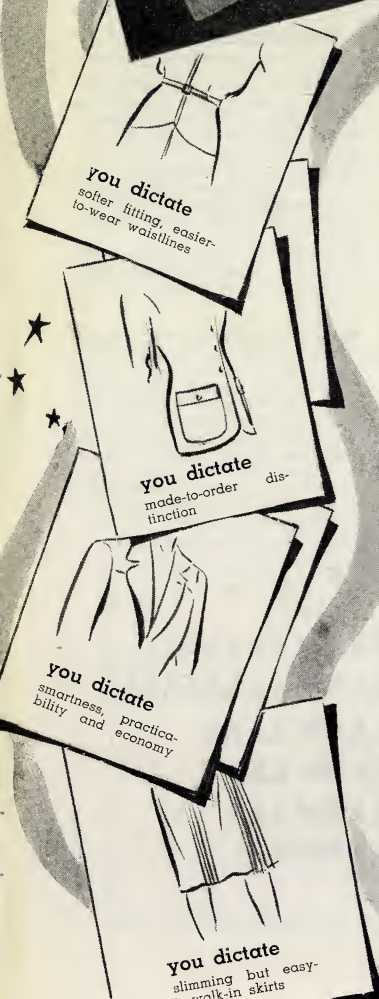


There's a Dictator in the Land

(in fact, millions of them)

Who's a dictator! Well, YOU are . . . you and the millions of other American women are the dictators of fashion in this land of the free! Come now . . . don't you tell your friends what you like and what you want to wear? Don't you wholeheartedly accept one fashion . . . and just as forcibly reject another? Well, that's dictating . . . and to Z C M I your edict is fashion-law! By your acceptance of fashions you have told us that the clothes you want to wear must be youthfully flattering, they must be individual, above all serviceable and comfortable! And those are the fashions Z C M I brings you . . . a whole store full of glorious new spring beauties fashion-dictated by YOU.

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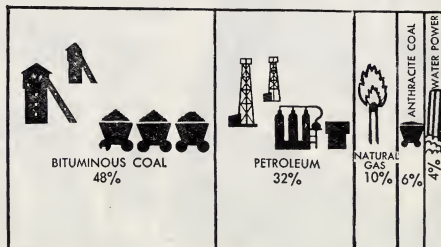
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T E L E F A C T

SOURCES OF ENERGY



Science Service-Pictorial Statistics, Inc. 1-19

Exploring the Universe

(Concluded from page 129)

GLUCOSE has been converted into starch in the laboratory, duplicating the natural process in plants and bringing nearer the synthesis of foods.

AN interesting illusion is obtained when a series of lights such as the overhead lighting system of a long boulevard is illuminated at the same time. Many observers will report that the lights went on one after the other, the closest one first. Inconclusive evidence seems to explain the apparent lag in the turn-on time of the more distant lights as due to the smaller amount of light reaching the eye from the greater distance.

HOUSEHOLD mercury switches that will last are available to give silent service. The first household mercury switch has finally been worn out by motors which flipped the switch

two hundred and twenty million times to turn a lamp on and off before the switch failed. This is equivalent to many centuries of household service.

THE human nose can detect a concentration of six parts of butyric acid in a hundred billion. Butyric acid is found in rancid butter and perspiration.

It would take eight million galley slaves to propel the *Queen Mary*, according to an estimate by Dr. A. H. Compton.

MAGNETIC storms affect compass needles all over the earth at the same time. A violent magnetic storm in April, 1938, changed compass direction by several degrees within an hour, and in London, England, more than five degrees. The energy in the storm and the accompanying display of northern lights was about twenty times as much as all the electric power plants in the United States could produce all working at the same time.

T E L E F A C T

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SCIENCE SERVICE-FIGTOGRAPH CORP. 3-13



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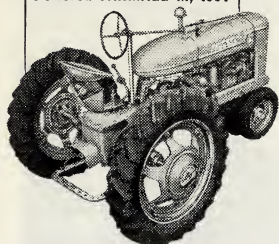
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"LIFT-ALL"—The new pneumatic power lift on the FARMALL-A lifts and lowers the implements with a flick of the finger on the control. It's another *exclusive* feature with FARMALL-A—and also with FARMALL-B, which cultivates two rows.

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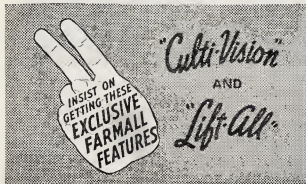
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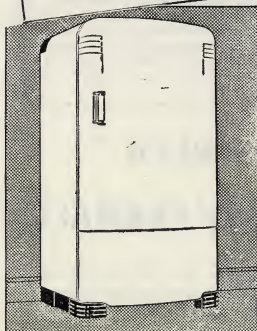
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• LOOKING BACK AT •

Ancient America

By WILLIAM and DEWEY FARNSWORTH

Publishers of "Buried Empires of South America"
and "Grandeurs of Ancient America."



THE BEAUTIFUL MOSAICS INLAID ON THE WALLS OF MITLA, OAXACA

In the district of Zapoteca, ten leagues from Oaxaca, occur the ruins of Mitla, consisting originally of five structures symmetrically arranged. A gateway opens upon a court one hundred and fifty feet square surrounded by four oblong buildings, in one of which the remains of two columns are still visible. The fifth building rises above the court on an elevated platform. One hundred and thirty feet in length, the interior walls of its spacious halls and apartments are covered with paintings, representing weapons, trophies, and sacrifices. The exterior walls are inlaid with intricate, geometric carvings of most astounding beauty which have endured through the ages almost perfectly preserved. These beautiful arabesques are almost identical with the carved relief work found upon the walls at Chan-Chan in Peru.

TEMPLE OF EL TAJIN

The beautiful terraced pyramid temple of El Tajin, near the village of Papantla, in the former state of Vera Cruz, is constructed of enormous blocks of stone, regularly laid in cement. Three staircases decorated with small niches of supposed astronomical significance lead up its sixty-foot height. This temple is most unusual for its numberless windows and intervening beautiful carved work—the best example of window structure of ancient architecture yet discovered. Intermingled with the masonry is an immense amount of destructive vegetal growth. Pyramidal elevations formerly faced with stone have been thrown down by the growth of great trees whose roots have penetrated between the masonry.

PYRAMID OF CHALULA

(Below)

The world's largest pyramid, at Chalula, in the state of Puebla, is four times larger than the largest pyramid of Egypt. It now has three and one-half miles of tunnels. This pyramid was enlarged by the Toltec and later by the Aztec nation. A cement and stone stairway has just been found on the second or Toltec period of construction.



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This picture shows four John Deere No. 36 Hillside Combines cutting harvest costs on the Anderson Brothers' big wheat ranch near Walla Walla, Washington.

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FARMER.

FOR him but one career will claim the gift

Of every portion of his heart's desire.
His pulse has known the satisfying lift
Of travel, though rising steel and spire
Of city streets, loud and traffic-lined,
He does not understand, and leaves behind.

By
JEAN
RASEY

BUT show him plow and acre, hoe and rake,
Seed to plant, and orchard needing care,
And all the dust upheavals cannot shake
His kinship with the earthy places where
He furrows shining rows of dark brown soil
While earth-worn hands are cupped in prayerful toil.

Photograph by G. M. Relgea



The Editor's Page

Self-Judgment

By PRESIDENT HEBER J. GRANT

I WANT to reprint a poem that nearly sixty years ago was repeated to me in Idaho, or rather, it was not repeated as a poem; it was sung as a song by the late Francis M. Lyman. It so happened that from Tooele I had to travel thirty-six miles to Salt Lake City and then on through Davis County, Weber County, and up to Brigham City, and then two and three-fourths days' journey west out to Oakley to what was then a branch of the Grantsville Ward of the Tooele Stake of Zion, over which I presided. The first motion I made as an Apostle was to present that whole country to the Box Elder Stake of Zion. Now, when I was on that trip, Brother Lyman sang a song to me, and that very night I sat down and asked him to repeat it to me while I wrote it down, and the next day I learned it:

Let each man learn to know himself;
To gain that knowledge let him labor
To improve those failings in himself
Which he condemns so in his neighbor.
How lenient our own faults we view,
And conscience' voice adeptly smother;
Yet, oh, how harshly we review
The selfsame failings in another!

And if you meet an erring one
Whose deeds are blamable and thoughtless,
Consider, ere you cast the stone.
If you yourself are pure and faultless.
Oh, list to that small voice within,
Whose whisperings oft make men confounded,
And trumpet not another's sin:
You'd blush deep if your own were sounded.

And in self-judgment if you find
Your deeds to others are superior,
To you has Providence been kind.
As you should be to those inferior.
Example sheds a genial ray
Of Light which men are apt to borrow;
So first improve yourself today
And then, improve your friends tomorrow.

I did some work for a man once, and he sent me a check for five hundred dollars with a letter apologizing for not sending me a thousand. Subsequently, I did for another individual some work which was ten times harder, involved ten times more labor and a great deal more time; and he sent me a check for one hundred fifty dollars, and told his friends he had rewarded me handsomely.

I wrote him a letter about as follows: "My dear friend: Enclosed find your check. Please take it and go to 'H,'" and then I drew a long line, but never added the 'I's and I never mailed the letter. Subsequently, I showed that check to a dear friend of mine, first explaining the work I had done and asking him how much it was worth. He said: "Ten thousand, three hundred dollars."

I pulled the check out of the drawer and handed it to him. I said: "It is only ten thousand, one hundred fifty dollars short."

He said to me: "Mr. Grant, you are a young man. 'Old men for counsel and young men for war'; I want you to give me your word of honor that you will take my advice."

I said: "I will make no such promise, but if I can take it without violating my conscience, I will try."

He said, "O, your conscience will be all right. Deposit that check quick." I did it.

Then he said: "Did that man intend to insult you?"

I said: "No. He told my friends he had rewarded me handsomely."

To this he replied, "A man's a fool who takes an insult that isn't intended. I have prolonged your life; I have rendered you a great service, because you could never look at that check but what you wanted to swear, and I believe it is worse to keep it in than to let it out; I have heard that anger creates a fluid in the body that poisons the blood and shortens the length of life. Now, you have promised to do what I say if you can in good conscience; when you go home tonight get down on your knees and say: 'O Lord, I am a man who can generally express myself so that everybody understands; I am not usually at a loss for words; I have sufficient vocabulary so that I can generally talk my ideas into the other fellow. But, O Lord, tonight I am utterly and absolutely at a loss to find the words to express my gratitude to you that when you made me you gave me a bigger heart than you gave that fellow who sent me a check for one hundred fifty dollars.'"

I immediately opened the drawer where I kept scores of copies of this poem, which I have distributed from Japan to the Hawaiian Islands, from the midnight sun country down to Italy, and all over the United States—I immediately took this poem out and gave it to this man, and said: "I have not had sense enough to learn but one half of the words; this part I have overlooked:

And in self-judgment if you find
Your deeds to others are superior,
To you has Providence been kind,
As you should be to those inferior."

Those four lines have been of more value to me since that man pointed out to me the force of them. Why, I had been preaching that poem and distributing it and had not learned to apply it to myself. I have since tried to remember this, and commend these lines to all my friends and brethren.

REED SMOOT AND HIS MOTHER

By DR. JOHN A. WIDTSOE



ANNA K. M. SMOOT

here, this farm ran only two cows; I run six"), we had a most delightful meal. In the little livingroom on the center table lay a fine copy of the Bible, upwards of two hundred years old, printed beautifully on paper made to last long. A book lover. I looked through the Book with delight. On the flyleaf the original owner of the Book had written his name and date of his birth, then the name of the girl he married, and the date of the wedding, then the names and birth-dates of the children; and other pertinent information. In another hand came the story of the next owner, and so on down to the family now living on the farm. It was a quite complete Mouritzen genealogy, which was copied for Brother Smoot.

I was about to return the Book to the table when in closing the covers I thought I saw writing on the blank pages at the end of the volume. Sure enough! there were two pages of writing in the old script formerly used in Scandinavia. Fortunately, I had learned to understand the old script in my earlier life in Europe, and read with joy the message there written.

It was a message which Anna Kirstine Mouritzen, the mother of Reed Smoot, had written to her parents the evening before leaving her parental home for the unknown world. Her parents had practically cast her adrift because she would not renounce the new-found Gospel. I told Brother Smoot of the find. His eyes glowed. "Copy it for me," he said, which I did. When on the way

(Concluded on page 186)



WHILE THIS OLD TINTYPE HAD NO NAME ON IT, FAMILY TRADITION ACCEPTS IT TO BE REED SMOOT AS A BABY, AND HIS YOUNG MOTHER, WHOSE ELDEST SON HE WAS. THE TINTYPE IS IN THE POSSESSION OF MRS. CHLOE SMOOT CARDON, ELDEST DAUGHTER OF REED SMOOT.

that made the trip most enjoyable.

In the middle of the forenoon we drove up the small valley between two hills toward Sister Smoot's ancestral home. There it stood, on the hillside, as described to the boy. "See," he exclaimed, "there is the cherry tree." It was an ancient tree with wide, spreading branches. He looked upward. "There is the lookout where mother dreamed her girlhood dreams of life." He was greatly pleased to recognize the things his mother had so vividly described.

His cousin came out to greet us; tall and lean like his distinguished relative, they were clearly of the same blood. It soon developed that they were alike in temperament also. The prohibition question was then a live issue in Norway. The Norwegian cousin did not believe in prohibition; the American cousin did. I had to use much diplomacy as interpreter in softening the opinions from one to the other. Oh, yes, there was no doubt that they were two of a kind.

AFTER a walk over the little estate (the owner said with distinct pride, "When your mother lived

THE mother of Reed Smoot was converted to Mormonism when in her teens in her native Norway. She was twenty-nine years old when her son Reed was born. Between mother and son a most affectionate relationship developed. The vigorous, strong-willed lad was encouraged to enter into action or held in safe paths by the wise and loving mother. Reed Smoot spoke throughout his life, privately and publicly, of the counsel of his mother as a determining influence upon his life. To her he gave a full meed of praise for the achievements of his life.

He often mentioned sadly an unfulfilled promise to his mother. She frequently relived with her boy the scenes of her girlhood. She described the cottage on the side of the hill, the barn, the cherry tree at the corner of the house, the flower-covered meadow in June, the lookout on the hill, and the early experiences of her life. He promised her that some day he would take her back for a visit to her girlhood home. Before that promise could be fulfilled, the mother passed from this life into the next.

In the summer of 1923, Reed Smoot, then, among other appointments, Chairman of the Finance Committee of the United States Senate, visited Great Britain and the countries of continental Europe to perform important missions for the Nation and the Church. I was assigned to travel with him. During the several months of close companionship we naturally discussed many things, personal and impersonal. Seldom did a day pass that he did not speak of his mother in loving remembrance, and express the delight it would be to him, when we reached Norway, to visit his mother's girlhood home.

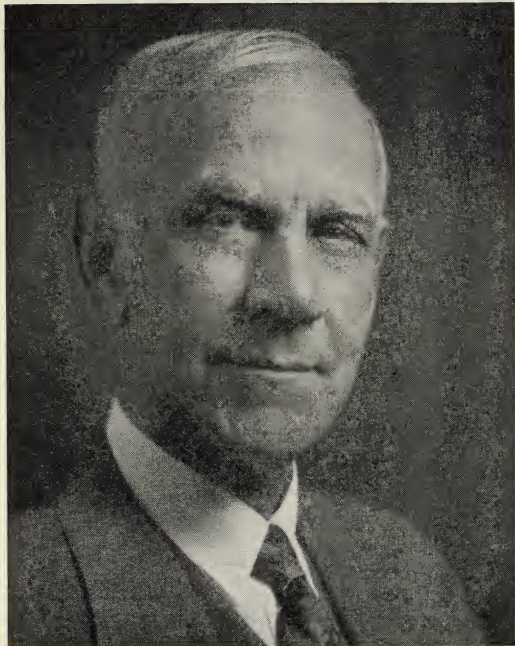
At last we were in Oslo. A car was secured, and early in the morning we set out to travel to the Mouritzen homestead. It was a damp and foggy day; the lanes, rather than roads, were narrow and winding; but there was a clean beauty in the rolling hills and well-cultivated land

REED SMOOT

The PASSING OF A GREAT AMERICAN

By RICHARD L. EVANS

Of the First Council of the Seventy



RECENT PHOTO PORTRAIT OF REED SMOOT

SUNDAY afternoon, February 9, Reed Smoot passed on to that life, the certainty of which he knew so well.

Death came in St. Petersburg, Florida. Radio flashed the news of his passing and the Nation knew that it had lost a great American. The Church knew that a man of God had started out upon a new career.

Having suffered for some weeks from the effects of a fall, which painfully injured his arm and shoulder, he had gone with his wife, Sister Alice T. Smoot, to St. Petersburg only shortly before, to rest and recuperate. Death came at the home of his stepson, Dr. Walter T. Sheets. The journey by train brought the mortal remains of this great man to Salt Lake City, Thursday morning, February 13.

From throughout the nation came expressions of sympathy and superlative praise. From the floor of the United States Senate tributes were read into the Congressional Record. The Utah Legislature, in regular session, passed resolutions of high

praise. The nation's press, and Church, government, civic, and business leaders voiced their regard for a life of unusual service and distinction, and the funeral service in the Salt Lake Tabernacle at noon on Friday, February 14, was the scene for the voicing of many such tributes, as expressions from President Heber J. Grant, President J. Reuben Clark, Jr., President David O. McKay, Elder George Albert Smith of the Council of the Twelve, and Mr. E. O. Howard, President of Walker Bank and Trust Company, told of the character and work of this man who rose to high places in Church and Nation. There followed the journey to the family burial ground in Provo, Utah, where old neighbors and townsmen of "Brother Smoot" added their sincere messages of regard.

No mere chronology of events can portray the essential greatness of a man, nor can the ever-widening effects of his service be calculated by any human agency, but until a bet-

ter record is written and a better appraisal is handed down, we here recall, as gleaned from the press, from the funeral, and from family and friends, some of the milestones in a life which had entered upon its eightieth year on January 10, 1941—a month before his death.

Elder Smoot was born in Salt Lake City, January 10, 1862, the son of Abraham Owen and Anna Kirstine Mouritsen Smoot. His father, a native of Kentucky, was a Utah pioneer and was mayor of Salt Lake City and of Provo successively for several years.

At the age of ten, young Reed accompanied his parents to Provo, which thereafter he looked upon as home, though affairs of Church and State took him afar.

He attended elementary schools in Salt Lake before going to Provo, and attended the Timpanogos branch of the University of Deseret, which later became the Brigham Young Academy. He graduated from the academic department of that institution in 1879.

BUSINESS CAREER

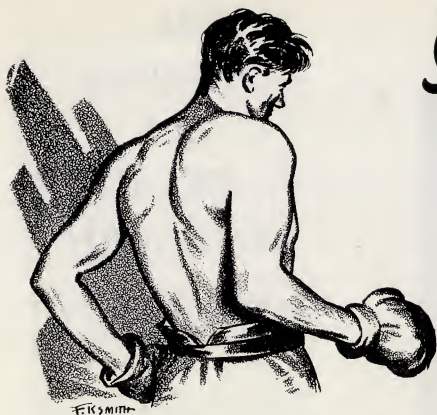
FROM his boyhood, Reed Smoot determined to become a businessman. He gained an insight into the woolen milling business by working in every department of the Provo Woollen Mills, an institution founded by his father. His achievements in this activity have been the subject of special mention by President Grant.

His first position after leaving school was in the "Provo Co-op," where he did odd jobs. Less than eighteen months elapsed, however, before he was appointed superintendent of the institution in September, 1880.

Elder Smoot was one of the principal promoters of the Provo Commercial and Savings Bank, was its first president and remained active in it for many years, and did much to build Provo physically and commercially.

In addition to his activity in business in Utah County, he had served

(Continued on page 179)



I WHIPPED AN ENEMY

By JESSE STUART

A YOUNG AMERICAN ATHLETE AND WRITER, BORN AND REARED IN KENTUCKY WHERE TOBACCO IS GROWN, SAYS: "I AM NOT A SISSY OR A SOFTY. . . . I AM ONE OF THE TOUGHEST. . . . I KNOW WHAT I'M TALKING ABOUT. . . . I FEEL LIKE SHOUTING TO THE BOYS AND GIRLS OF THIS NATION TO 'LAY OFF' TOBACCO."

TOBACCO is the slave-driver of man. I don't care what advertisements say about "good taste" and "settle your nerves." There's nothing to it. Tobacco doesn't settle anyone's nerves unless you have already started using tobacco and it gets a hold on you and you get nervous and have to have a smoke. Why be a slave to tobacco? If you use it, that's what you'll eventually be.

After I had been superintendent of county schools for one year, and principal of two large public high schools, and had warned hundreds of boys and girls of the bad influences of tobacco, I started using it myself. I didn't really know what the "bad" influences of tobacco were. I had never experienced them. I was talking through my hat to my students, but yet I was giving them good advice and didn't know it.

This is how it all came about. I went to my home in W-Hollow one Friday evening after school was out. My brother told me that there had been a wedding in W-Hollow and that we ought to go to the belling. Bellings have always been delightful social functions to attend among the hills. James and I took our automatic shotguns, saddled our mules and rode to the belling. The young married couple stood on the porch and watched us circle around the house—fifty boys or more with our guns pointing high in the air with blazes of fire shooting skyward from their muzzles. Many smaller boys beat on dish pans with sticks, buckets with rocks; many rang cowbells and sheep bells; but the guns supplied most of the noise.

After we'd fired our guns until they got so hot we couldn't hold

FOR this article we are indebted to *Scholastic*, the American high school weekly, in which it first appeared. They describe Jesse Stuart as "a husky and versatile young man who finds time and energy to write a great deal of creative literature, run his farm at Riverton, Kentucky, teach at the Greenup County High School, and thoroughly enjoy life—all at once. Besides all these other activities last year he even managed to find time to make a lecture tour to the West coast. . . ."

"Mr. Stuart is a native of the Kentucky hills he loves so much. He was born at Riverton, Kentucky (1907), and rode mule back or walked miles to school when his farm chores would allow. He finished college at Lincoln Memorial, Tennessee, in three years, having worked his way. His first book, *Man With a Bull Tongue Plow* (poems), his autobiography, *Beyond Dark Hills*, his collection of short stories, *Head o' W-Hollow*, his novel, *Trees of Heaven* (all published by Dutton), and his many, many short stories published in a wide variety of magazines, have earned him a high place among America's young writers."

them any longer, the Captain of our "Bell Crowd" asked for our treat. We were given cigars and candy. I didn't care for the candy. The two cigars that had been given to me were long, green, two-for-a-nickel cigars. They were better known among cigar smokers as "Twoifers." I looked at the cigars and wondered how the little weed that I had helped grow all my life in W-Hollow could enslave millions of people. A weed that is pretty growing in winding rows around the east-Kentucky mountain slopes—green in its growth in summer—beautiful white blossoms in August—and in September it changes and rechanges in the most gorgeous brown colors.

"What's the matter, big boy?" a small pale-faced lad asked me. "Can't you smoke that cigar? Can't you take it? Ain't you a man yet?"

"If you can't smoke that cigar," he said, "let me have it! Don't throw it away."

"Thank you," I said. "I can smoke a cigar."

"You can't do it," he said. "I dare you."

AFTER he'd moved along, what he said stirred me. He had dared me to smoke a cigar. He had said that I couldn't. I didn't like it. I wouldn't take a dare. I wasn't a sissy. I have never been. I remember the boys in the past who had dared me to smoke and I had never smoked. Not one had ever called me a sissy, though. They knew that I wasn't because they played football with me. I believe now that it was because I had never smoked that made me so long-winded and tough on a football field. I didn't know what it was to tire. I walked five miles to school and five miles home. And before I left home I fed twenty hogs and milked four cows. When I came home I milked four cows, fed twenty hogs and cut wood for our cookstove and fireplace. Yet, during that day I had played a hard game of football and I was not tired. Now a weakling had dared me to smoke, and I had accepted his challenge.

My brother and I rode our mules home up the hollow with our guns across our shoulders. I smoked both cigars. I didn't feel a bit dizzy. The smoke hadn't bothered me. I felt fine, and I had that feeling of supreme confidence that I had con-

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FAITH

*and courage and
the story of a girl
who had both*



THE RUSH OF THE WIND FILLED HER EARS;
ITS FORCE ENIRCLED HER LIKE GIANT ARMS.

By
MARGARET JOHNSON

"N^Ow it's your turn, Ellen," Mary announced. She stood up and swayed as she tried to hold her balance against the wind. "I posed as faith; now you pose as hope."

Ellen stopped laughing. "I don't call that faith," she said. "Can't you think of a better way to symbolize faith than that, Mary?"

"Why, that was good!" Mary said indignantly. "Faith is something you can't see, so I can't see any better way to do it than hiding in the grass. Now let's see you do hope."

"No," Clara objected dolefully. "Do dejection or failure or something like that."

"Clara's tired from running," Mary said, looking scornfully at her sister.

"Well," Clara sniffed self-righteously, "if you hadn't taken so long to do faith we wouldn't have got so far behind, and we wouldn't have had to run so far to catch the wagons. It's awfully windy, and I'm tired."

"I'll do hope," Ellen said hastily, "as soon as I think of a way."

The three walked on in silence.

"I know," Ellen said. "See that hill just ahead? I'll pose on the top of it. You know hope is always pictured on a hill, poised for flight like a bird, and looking forward. I'll do it that way."

The girls scrambled up the hill. Ellen felt a little guilty about playing such a childish game, but mother had told her to watch the children, and besides, it was fun.

Hope. There was nothing that could be more appropriate for her to portray. Hope was the symbol of their entire band. Hope that the Indians wouldn't kill them. Hope that they wouldn't starve before they reached their destination, wherever it was.

Mother said it was faith, not hope, that kept them going, but Ellen wasn't so sure. Everyone in camp seemed to have faith in faith except

Ellen. There were camp prayers night and morning, and then every family had private ones besides. Mother seemed to be praying all the time. Ellen couldn't really see what good it did.

In meetings the men were always talking about faith. The faith they had had in leaving their homes to venture into unknown territory. The faith they had. The faith they would have. Faith . . . faith . . . faith! What was this faith anyway? What did one have to do to have it? Was it something real that was worth having, or something imaginary? Maybe Mary had portrayed it correctly. A belief in something that was beyond our senses, that lay out of sight and sound.

It was hope the people had, not faith, Ellen decided, and blushed. Mother would feel bad if she knew what Ellen was thinking. But then, Ellen had always been given to perverse thoughts.

UNTIL three years ago when she was thirteen, Ellen had been told she was a Baptist. She and Victoria Greenwood next door had both been Baptists and gone to church together.

Then something had happened.

People started coming to the house and talking to father and mother. Often Ellen would wake up at night and hear their voices going on and on. One night they talked about baptism. The next day they were all baptized except Mary, who was only seven.

Everything had changed immediately. Victoria Greenwood had called Ellen an awful Mormon, and they had parted with angry tears on both sides.

Father and mother hadn't minded leaving. They were sure everything was all right. They were happy

and contented. Mother sang and father joked. But Ellen couldn't get some of the things Victoria had said out of her mind.

What if father and mother and the rest of the people in the company were all mistaken? What if they were going out into the desert to die? Even father said that of course the trip "wouldn't be without casualties." Well, what if she, Ellen, were to be one of the casualties? If only she could be sure that it was all right, that the people were not being blindly deceived, she could be happy and wouldn't care what happened.

"Whew! that was a climb," Mary said, opening her eyes very wide.

They sat down on the top of the hill. The wind blew suddenly stronger, and Mary and Clara, unable to stand the force of it, flopped down on their faces.

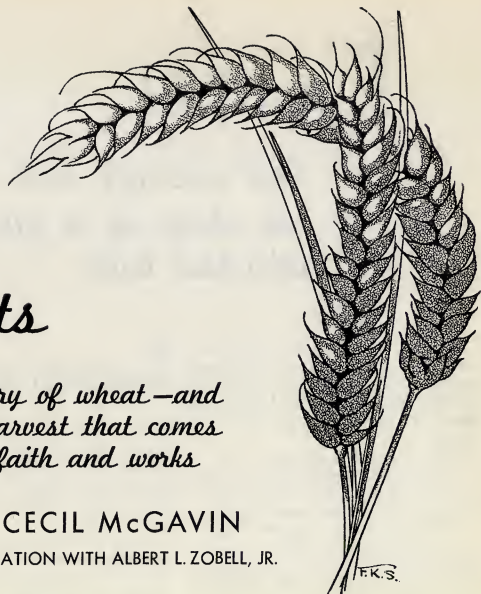
"You'll never be able to face that wind," Clara said pessimistically.

Ellen felt a thrill run down her back. She loved doing things that were hard. She loved the wind. It was so clean and strange and

(Continued on page 189)

GRAIN STORAGE

AMONG THE *Latter-day Saints*



*A story of wheat—and
the harvest that comes
with faith and works*

By E. CECIL McGAVIN

IN COLLABORATION WITH ALBERT L. ZOBELL, JR.

WITH the construction and subsequent dedication of the first grain elevator at Salt Lake City on August 27, 1940, as part of the Church Welfare Program, the Church has returned to its traditional task of storing grain. The story of wheat and Mormonism suggests a more than figurative parallel; the modern history of the Staff of Life and of Life Eternal is interwoven. Both Mormonism and wheat obtained their footholds in this country on the rock-bound farms of New England; both achieved fame and importance after being transferred into the Ohio and Mississippi River valleys. But here the westward, relentless march of wheat and of the Mormons into the trackless wastes was temporarily

halted; the Church swelled its membership with converts from Europe, and moved on west into that region characterized by Daniel Webster in the halls of the United States Congress as a "... vast, worthless area, a region of savages and wild beasts, of deserts, of shifting sands

and whirlwinds of dust, of cactus and prairie dogs" when he asked, "To what use could we ever hope to put these great deserts or those endless mountain ranges, impenetrable and covered to their very base with eternal snow?"¹ Into the valleys of those western mountains went Mormon pioneers and planted the seeds of faith and of grain, for under the leadership of the practical-minded Brigham Young, the Mormons launched an economic program devoted to their temporal welfare even as they already planned temples and churches for their spiritual welfare.

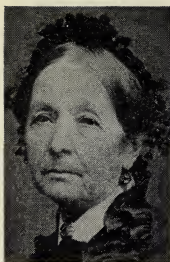
In those pioneer times when the markets of the world were a thousand miles away and transportation depended largely upon the slow tread of ox teams, a local crop failure would result in serious consequences. Aware of the grave danger of a shortage of grain, President Brigham Young and the leaders of the Church encouraged the brethren in all the settlements to store up grain against a time of scarcity.

With a minimum of comment we shall present several excerpts from sermons which are typical of the wisdom and vision of the inspired leadership of the Church. It is significant that President Young was greatly concerned about this important problem even before the exodus from Nauvoo. We read in



Emmeline B. Wells as she appeared in 1878. Upon her Brigham Young placed responsibility for launching the Relief Society wheat storage project.

¹Quoted by Pres. Heber J. Grant at the Institute of Human Relations; Estes Park, Colorado, August 10, 1936.



PRESIDENTS OF THE RELIEF SOCIETY WHO HAVE HEADED THEIR ORGANIZATION SINCE THE BEGINNING OF ITS GRAIN STORAGE ACTIVITIES.

Left to right: Eliza R. Snow, Emmeline B. Wells, Clarissa S. Williams, Louise Y. Robison, Amy Brown Lyman.

the *Journal History* under date of July 16, 1845, that "President Brigham Young attended a council meeting in Nauvoo, at which he counseled the brethren to store grain in Nauvoo and not sell it to their enemies."

Soon after arriving in Salt Lake Valley, Brigham Young specified:

I want to engage fifty thousand bushels of wheat and the same amount of corn and other grain in proportion. I will pay you one dollar and twenty-five cents for wheat and fifty cents for corn. . . . Raise all the grain you can, and with this you can purchase sheep, cows, teams, etc., of those who come here later on.²

With these words Brigham Young left the valley to return to Winter Quarters to take charge personally of the multitudes planning the westward trek. In the new West the problem of food was urgent, for by the spring of 1848, nearly five thousand immigrants had poured into the valleys of the Rocky Mountains. The first consideration attracting President Young's attention after his second arrival in the valley, in the fall of 1848, was the small supply of food. The people were now stirred to activity. Over five thousand acres of land were plotted for fencing and cultivation. Over eight hundred were sowed in winter wheat. The

Council House was projected, and a proposition was made to bring the waters of the Big Cottonwood to the city.³

The struggle against hunger was real, and the conservation of foodstuffs imperative. Wheat ranged from four to five dollars a bushel in the winter of 1848-49, in the Mormon settlements.⁴ A failure in the wheat crop would have brought famine to this people in the Rocky Mountains, a thousand miles from civilization, and finally extermination, as the mobs in Illinois had desired.

In an address delivered by President Brigham Young in the Tabernacle,⁵ June 5, 1853, he said:

Were I to ask the question, how much

²Op. cit., *The Life of Brigham Young*, p. 95.

³*Brigham Young, the Man and His Work*, Preston D. Nibley, p. 130.

⁴A temporary tabernacle was constructed on the south side of the Temple Square. However, meetings were held, weather permitting, in an open-site bowery.

THE FIRST PRESIDENCY UNDER WHOSE DIRECTION THE CHURCH WELFARE PLAN HAS BEEN ESTABLISHED AND CHURCH GRAIN ELEVATORS NUMBERS ONE AND TWO HAVE BEEN BUILT.

wheat or anything else a man must have to justify him in letting it go to waste, it would be hard to answer; figures are inadequate to give the amount. Never let anything go to waste. Be prudent, save everything, and what you get more than you can take care of yourselves, ask your neighbors to help you. . . . The time will come that gold will hold no comparison in value to a bushel of wheat. Gold is not to be compared with it in value. Why would it be precious to you now? Simply because you could get gold for it. Gold is good for nothing, only as men value it. It is no better than a piece of iron, a piece of limestone, or a piece of sandstone, and it is not half so good as the soil from which we raise our wheat, and the other necessities of life. . . .⁶

And on another occasion two years later, October 8, 1855, he admonished:

I say to every man who has wheat, set the poor to building your houses, to making fences, opening farms, or doing something, and hand out your grain to them. And if those who wish to speculate in grain, in consequence of scarcity through drought and the ravages of the grasshoppers, come and offer you money for your grain, do not sell a bushel for five, ten, or twenty dollars, but tell them, "No, our wheat is to feed the poor Saints, and no one else."⁷

President Heber C. Kimball, first counselor to President Young, also advocated the preservation of grain. In a sermon delivered in the Tabernacle, March 2, 1856, we read:

You have been warned beforehand, and that by revelation from God through Joseph Smith, and afterward through Brother Brigham, who is our Prophet, you have been warned, time and time again, to take care of your grain. In the future build yourselves good storehouses and save your grain for a time of famine, and sickness, and death upon the nations of the wicked, to get rid of the evil doers.⁸

To show just how urgent the needs of the poor were upon the tithing office, President Kimball said in a Tabernacle address, March 9, 1856:

Some may think that there is a great supply of wheat, corn, barley, etc., now in the Tithing Office. I was there myself, two or three weeks ago, and I asked Brother Hill to show me all the grain there, and the whole amount would not exceed six hundred bushels. How long will it take to feed that out? I deal out over one thousand pounds

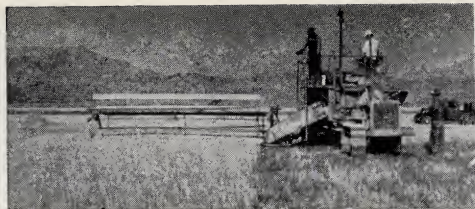
⁵*Journal of Discourses*, 1:250.

⁶*Ibid.*, III:122.

⁷*Ibid.*, III:227.



²*The Life of Brigham Young*, George Q. Cannon and Sons, Publishers, p. 88.



Photos Courtesy Deseret News.

LEFT: HARVESTING "CHURCH WELFARE" WHEAT GROWN IN JUAB COUNTY AS A PRIESTHOOD PROJECT.
RIGHT: A GROUP OF GENERAL AUTHORITIES AND STAKE OFFICIALS AT THE CENTRAL STOREHOUSE.

every week, and sometimes over fourteen hundred pounds.⁹

A few months later, June 29, 1856, he spoke again on the same subject:

Brethren and sisters, take care of your grain; do not waste any of your grain, for you will need it all; and do not make an unwise or unsanctified disposition of it. I beg of you to attend to this counsel, for I have told it three or four times; not because I profess to be a Prophet, but because I naturally see the necessity for so doing. The people are out of grain and out of bread, and I have but little myself; and from what I see, I should think that very many had none, for if you were to go to my house and stay for one day, you would see enough to craze you, for they come in crowds and are hungry, and I feel to pity them, but I cannot feed all creation.¹⁰

THAT Heber C. Kimball had followed his own advice there is no doubt. Prior to the scarcity in Utah in 1856, President Kimball had stored up grain for the famine he had predicted, and when the scarcity came he had thousands of bushels of wheat on hand with which to feed the poor and hungry. He and his wife, Vilate, fed from twenty-five to one hundred persons daily from their table, and besides, made many presents of flour and other necessities to people who called for help.

The famine passed, and spring brought green fields, bright futures, and the twenty-seventh annual conference of the Church, which convened at Great Salt Lake City, April 6, 1857. Brigham Young counseled the building of storehouses and went on to say:

If we have a fruitful season this coming summer, we shall have a large amount of surplus grain which we cannot carry out of the country to market; it must tarry here. And if the people do their duty in this matter, they will continue to lay up grain for themselves and for this community throughout this Territory, and for fifty or a hundred times as many more, until they shall have enough to last seven years. . . . If we have, as I believe we shall, a few seasons fruitful in grain, the staple articles that we can cure and preserve, it is our indispensable duty to safely store it for a time to come.¹¹

Brigham Young had a very real opinion on the giving of charity:

⁹Ibid., III:251.

¹⁰Ibid., IV:3.

¹¹Ibid., IV:307.

My experience has taught me, and it has become a principle with me, that it is never any benefit to give out and out, to man or woman, money, food, clothing, or anything else, if they are able-bodied and can work when there is anything on earth for them to do. . . . To pursue a contrary course would ruin any community in the world and make them idlers.¹²

This policy created the need for the term "Public Works" found in this discourse of President Heber C. Kimball delivered in the Bowery, Great Salt Lake City, June 7, 1857:

Now seven tons or fourteen thousand pounds of flour are dealt out of the Tithing Office every week to the hands upon the Public Works; and can they reduce the supplies that are in that office? They have

¹²Op. cit. Address by Pres. Heber J. Grant at the Institute of Human Relations; Estes Park, Colorado, Aug. 10, 1936, p. 19.

GRAIN ELEVATOR NO. 1 AT WELFARE SQUARE, CENTRAL STOREHOUSE, SALT LAKE CITY. CAPACITY 318,000 BUSHELS; BUILT AND OPERATED BY WELFARE LABOR.

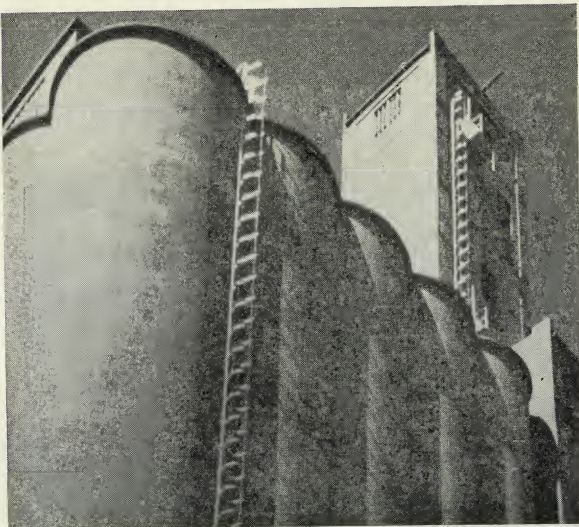
not been able to yet, for some of the cellars are being dug out to put in grain. We have not store room enough to hold it, and we are obliged to go to the flouring mills to get storage for it. . . . Let us go to work, every man and woman of us, and lay up our stores, and build good store-houses. . . . If we will do this . . . each one of us will be like Joseph in Egypt was in his father's house. They [the world] will come to us and buy grain and the good things of this world; for I know that we are the people who have got to do that thing.¹³

The wheat field at harvest time was the center of attraction that fall. Men were invited to close their stores and machine shops to take their families and join their country brothers in the wheat fields, first to gather the grain, and then to retrace their steps to glean the fields bare.

In July, 1857, the Federal Government ordered an army under the command of General Albert Sidney Johnston from their base at Fort Leavenworth, Kansas, to Utah to quell an alleged rebellion.¹⁴ The Saints were prepared for a fight to

(Continued on page 180)

¹³Op. cit. Journal of Discourses IV:337-339.
¹⁴Essentials in Church History. Joseph Fielding Smith, 1922, p. 302.



Orrin Porter Rockwell

CHAPTER VI—THE VIGILANTE

ON March 29, 1849, Porter was appointed a deputy marshal. For the remainder of his life, he acted as a peace officer in Utah. In performing the duties of his office he brought many criminals to justice to be punished by the law. He killed criminals and outlaws, but it was always in the performance of his duty as an officer of the law. Notwithstanding the attempts of Rockwell's critics to slander him, there is not a single proof of his ever having taken a life except as deputy marshal or in self-defense.

There have been writers who have accused Rockwell of most of the major crimes west of the Mississippi. As late as the year 1934, one of these books, under a dual authorship, could not resist the emotional nineteenth-century prejudices. By these writers Porter is branded as the official Church trigger-man, whose capacity it was to "bump off" anyone who "stepped over the traces" of Church discipline. One very amusing account in this book is the case of a married woman who was, according to the writers, guilty of infidelity. Thus it became necessary for her blood to be shed. This fell allegedly within the realm of Porter's official duty, so he is to have taken care of the little matter of cutting the woman's throat. The writers apparently overlook the fact that the woman in question, whose name they boldly publish, died thirty-three years after

she was supposed to have been murdered. She died in 1890, at Spanish Fork, Utah, from an abdominal injury caused by an overturned carriage. She outlived Porter twelve years.

The incident just briefly related is a characteristic example of the extremes men have gone and will go to in order to have a book published they think will sell, even though it may be at the expense of character.

Porter was a man born for his era; he fitted perfectly into his very important calling. Our country has been proud of the courageous and effective work of the officers of the U. S. Department of Justice; their names are respected because they have made society a safer place for humanity; their work was effective because they "out-gunned" the gunmen. Porter would win fame among such a group, just as he won the respect and admiration of the good citizens of early Utah. He was the "G-man" of the nineteenth century in Utah. He was hated and feared by the criminals because he could shoot faster, ride harder, fight better, and track them to the remotest corners of the deserts. There has been much said against him, but these accusations did not find their origin among the citizens who continually depended on Porter to return their stolen stock and rid them of the scourges of outlawry.

Porter invariably won the admiration of those who knew him because of his responsiveness when a friend or any good citizen was in need.

By

NICHOLAS VAN ALFEN

Ogden Seminary

His own interests were neglected upon such occasions. One is further prompted to eulogize him in discovering that his circle of friends was large and includes both Gentile and Mormon. Some of his neighboring ranchers at Skull Valley were Gentiles, and some were not without some bitterness towards the Church, but Porter received their hearty support.

Rockwell was hired by the Wells-Fargo Express Company for many years to protect the stage line from Salt Lake City westward. This proved to be the source of many of his good horses. Often the stage horses would get crippled so that they were useless for further travel. These Rockwell would buy for a small sum, usually the mares. At his ranch in Skull Valley he had well-bred stallions. The colts were therefore fine animals which found a ready market and a good price.

It was Porter Rockwell who sped the fateful news from Fort Laramie to Salt Lake City of the approach of Johnston's Army. There were two others with him. The horses were relayed at each mail station, and the buckboard covered more than one hundred miles a day.

During the trying and fearful months when an invasion by a

(Continued on page 179)





A GROUP PICTURE OF THE LIBERTY STAKE MISSIONARIES. PRESIDENT A. MERZ IS IN THE FRONT CENTER.

The Story of One STAKE MISSION

FIVE years ago, in March, 1936, the first instructions in relation to the organization of a missionary system in the stakes of Zion were issued by the leaders of the Church. Prior to this time missionary work had been performed in some of the stakes with varying degrees of success. In those instructions addressed to the presidencies of stakes there appeared over the signature of President Rudger Clawson of the Council of the Twelve the following statement:

The General Authorities of the Church fully appreciate the fact that successful missionary work has been and is now being carried on in some of the stakes of Zion. It is the considered judgment of the Council of the Twelve Apostles and the First Council of the Seventy that the stake missionary work of the Church can be made to rival in importance, in the number of missionaries employed, in the number of converts to the Church, and in the general spiritual uplift of all the people, the foreign missionary work for which the Church is so universally noted. Here is a missionary work not dependent on extensive financial support. All that is required is energy, love of fellow men, and God-given knowledge to teach. . . . Strong and capable men and women are needed in this service. That the Gospel may be brought to bless our neighbors in their homes is the consummation we confidently anticipate.

That the stake missionary system came into existence by the inspiration of the Lord through His servants there can be no doubt. The results of the labors of the men and women engaged in preaching the Gospel at home bear out this statement. It was most encouraging to the stake missionaries to hear Elder George F. Richards of the Council of the Twelve at the October, 1940, General Conference of the Church declare that among the many great achievements of the administration of our beloved President Heber J. Grant was the organization of a local mission in every stake of the Church.

These missions, now more than one hundred and thirty of them, are under

NINE HUNDRED NINETY-SIX BAPTISMS—SIX HUNDRED TWENTY-THREE INACTIVE MEMBERS RETURNED TO ACTIVITY—ONE THOUSAND, SIX HUNDRED MEN, WOMEN, AND CHILDREN RECLAIMED FOR THE CHURCH—THAT IS THE FIVE-YEAR RECORD.

the direct supervision of the First Council of Seventy. Their annual report of the accomplishment of these missions is most interesting and inspiring. (See page 167.) Thousands of our neighbors, both young and old, have been baptized into the Church and inactive members brought into active service since they were established, and the work has barely begun.

It has been my privilege during the past five years to be associated in the Liberty Stake with the men and women who have been called into the stake missionary service of the Church. These years have been among the richest and best of my life. I have found as much joy in my labors at home as I have in the mission field abroad. The brethren and sisters who have been my missionary companions here have for the most part been valiant and faithful in their work, and I have learned to love and esteem them for their devotion to the work of God. Our labors together have been harmonious and most pleasant. Their combined efforts for the last five years have resulted in 996 baptisms; 623 inactive members have been brought into active service, a total of 1,619 souls won and reclaimed for the Church.

To accomplish this labor the missionaries have gone out on regular visits twenty-nine thousand times; they have spent 54,682 hours in missionary labor and have engaged in over 53,500 Gospel conversations.

Their testimonies have been borne in the homes of members and non-members, on porches and lawns, on the streets, one in a sectarian church, and many of them in tourist camps. Among our converts are found the young, the middle-aged, and the old, and we are gratified that the majority of them have

By ADOLPH MERZ

President of Liberty Stake Mission

EDITOR'S NOTE

RECENTLY we requested President Adolph Merz of the Liberty Stake Mission to give us in writing the benefit of some of his rich experience in this field. The mission over which President Merz has presided for the past five years is one of the outstanding missions of the Church, stake or otherwise, in terms of baptisms per missionary, results per man-hour, and in many other ways. Brother Merz has been much too modest in his report, both concerning his mission and his own vital part in its success, but he finds his reward in other ways, as do all great missionaries. It is with gratitude and admiration that we here acknowledge the accomplishments of Brother Merz and his associates in the Liberty Stake Mission.

turned out to be faithful Latter-day Saints. Many of the brethren baptized have later been ordained Elders, Seventies, and High Priests and are now active in the various organizations of the Church.

Many of the sisters are now teachers and officers in the Relief Society and workers in other Church auxiliaries, and a number of our converts are seen almost daily laboring in the temple of the Lord.

A considerable number of young people, neglected by their parents as far as the Gospel is concerned, would in all probability never have been baptized, were it not for the efforts of our

missionaries to bring them in. These young people often reach the age of fifteen years and over before they are baptized. As a rule they attend our Church gatherings and are glad to come into the Church when help and encouragement are given them by the missionaries. A considerable number of them come from homes where only one, or perhaps neither of the parents is a member of the Church, and they lead the way for their parents to come in later.

There are some difficulties which have stood in the way of our progress since we began. Chief among these is the difficulty of making available suitable material for stake missionary work, which is the responsibility of stake presidents, with the cooperation of the bishops, of course. I have had the pleasure of meeting with every bishopric in our stake, repeatedly, and, as far as I know, in my search for new missionaries, there has never been any intention on the part of the stake mission to interrupt the activities of the auxiliary organizations or the quorums of the Priesthood by taking away their leaders. The only Priesthood organization we have invaded rather vigorously is that of the Seventies, upon whom the major responsibility of this work rightly rests.

What we have always pleaded for and sorely need now is suitable material for missionary service. Too often the need has been supplied from the bottom of the list, because there was a reluctance to let men go from other positions. Long, unnecessary delays in replenishing our depleted ranks have hampered the progress of the work.

When efficient men are recommended—and we have a number of them as well as women, thanks to the good will and vision of our stake and ward authorities—they are usually loaded down with so many other responsibilities that they cannot do justice to their missionary job. A recent check on this situation showed that over forty per cent of our stake missionaries have other ward obligations besides their regular missionary work. This, of course, is contrary to the plan approved by the General Authorities of the Church. The General Authorities have asked that the stake missionaries be relieved of all other work, except attendance at quorum and sacrament meetings, and then that they give a minimum service of two evenings a week, which many of them cheerfully give and some do much more. But our missionaries at home have difficulties to meet which those who labor in foreign fields do not have. They have obligations to their families and dependents which require much of their time and attention, a fact which we are inclined to overlook and underestimate in connection with the stake missionary calling.

Most of their work has to be done during the evenings. During the month of September, 1940, twenty-three Lib-

erty Stake missionaries reported that their employment prevented them from giving the required time to their missionary service.

Then, they are confronted with the problem of preparation. The missionaries who leave home are, before their departure, taken through a short, but intensive course of study and training by competent teachers, appointed by the Presidency of the Church. When they arrive in their fields of labor a great deal of their time is spent in further reading and preparation, an opportunity which to a great extent is denied the inexperienced missionary at home. He must make a living for himself and his dependents and the time he has to spare he is expected to spend in visiting among the people.

At our stake missionary conference in December, fifty-three out of sixty-eight missionaries present reported having had no missionary experience prior to being called into missionary service. It has therefore been our constant appeal to the presiding stake and ward authorities that the stake missionaries be selected with care and with due consideration to their circumstances and ability to serve. Frequent changes in the personnel, often due to a lack of interest in the selection of new missionaries, is a serious cause of retarding the progress of the work. Careful and wise selection would save some of our brethren and sister missionaries from many an embarrassing and humiliating situation when they visit the homes of our better informed non-members, for I know that preaching the Gospel in Zion taxes the faith and resourcefulness of the very best trained men and women who are engaged in this service. It should be remembered, too, that those who are sent to our neighbors' homes represent the Church and its people. They must be such as we would be proud to have represent us.

As a source of encouragement to the missionary who labors at home, some timely and appreciated counsel has come from the General Authorities.

He should have accorded him by his bishopric the same courtesies and recognition that foreign missionaries receive. He should be permitted to bap-

tize converts, to take part in confirmations at Fast meetings and to be called occasionally to address the people in Sacrament meetings. He should also have the privilege to report his labors among the people after his release from his two-year mission at home. If the names of foreign missionaries are presented in ward conferences, he who labors at home in the same capacity should also be included in the list, for his calling is the same as that of his brother who labors abroad and there is no valid reason that can be given for any discrimination. The joys experienced in preaching the Gospel of Christ are not confined to those alone who labor outside of the confines of the Church. The faithful stake missionary, when given an opportunity and inspired by the Holy Spirit, is as capable of bearing a fervent testimony of the truth of the Gospel as he who has labored abroad. We witnessed with satisfaction a demonstration of this fact at our recent stake quarterly conference. Recently, one of our sister missionaries, in expressing her appreciation to her bishop for recommending her for a stake mission, said: "I have worked in a number of other organizations of the Church, but I never knew what joy was until I was called into the missionary service."

The wife of a missionary whose early release became necessary because of his business interests, remarked, "I regret that my husband did not finish his mission; we had a much better spirit in our home while he was attending to his missionary duties."

In spite of many handicaps, the majority of our missionaries are striving to magnify their calling and to arrange their daily affairs to enable them at least in part to honor it consistently. Many who have had no missionary experience and who could not go on a mission away from home for lack of finances have struggled along until they have become efficient and valiant servants, and God has blessed them with a testimony of the Gospel which before they did not possess. Thanks be to the Lord, that it has pleased Him in His wisdom to reveal to His servants a way through which a host of young and middle-aged men and women of His Church could realize the blessings of missionary labor. Many who, through no fault of theirs, are prevented from going into the foreign mission field, but who have a desire thus to serve their Redeemer and have prayed for this privilege to come to them, (and many who have had a promise made to them in their patriarchal blessings that they should be called into the missionary service of the Church and have wondered how these promises could ever be fulfilled), are now permitted to taste the sweetness of the missionary spirit and to feel the joys that come to those who are earnestly engaged in bringing the Gospel message to the stranger within the very gates of Zion.

SOUL BEAUTY

By Philip F. Low

MY SOUL is not an artist
With canvas and with brush:
It cannot paint its beauty.

In the sunset's mellow flush.
My soul is not a sculptor
With scalpel and with clay:
It cannot carve its beauty
And put it on display.

My soul is not a poet
With parchment and with pen:
It cannot verse its beauty
To be read, and read again.

But my soul can show its beauty
In a clear and simple way—
And this is by my actions
Each and every day.



DETROIT MALE CHORUS

Front row, left to right: George Cox, Pocatello, Idaho, district president; Ray Smith, Logan, Utah; Wayne Anderson, Corinne, Utah; Russell Hansen, Syracuse, Utah, chorus director; Thomas Lefler, San Francisco, California; Fred Adams, Lehi, Utah; and Walden Johnson, Idaho Falls, Idaho.
Back row, left to right: Lawrence Cooper, Salt Lake City, Utah; Jarvis Petersen, Brigham City, Utah; Edward Lingwall, Salt Lake City, Utah; Martin Koolin, Salt Lake City, Utah; Forest Meservy, St. Anthony, Idaho; Eldon Bitter, Salt Lake City, Utah; Alton Smith, Idaho Falls, Idaho; Ted Tuttle, Manti, Utah; and Arnold Bangter, Bountiful, Utah.

Detroit Male Chorus

By BERNICE GIBBS ANDERSON

A STORY OF CARRYING THE GOSPEL MESSAGE IN SONG

VERSATILE and accomplished, the Detroit Mormon Male Chorus, a group of young men missionaries of the Northern States Mission, which is under the direction of President Leo J. Muir, has created considerable favorable comment and interest in the Church in Detroit and the adjoining city of Windsor, Canada. Under the leadership of the nationally known Russell Hansen, formerly organist at the Church exhibit at the Golden Gate Exposition, they are attracting the attention of, and making friends with, influential persons and groups that could be reached in no other manner.

An indication of the changed attitude toward the Latter-day Saints in this region was given recently when the chorus was asked to present a musical program at a special meeting commemorating the one hundredth anniversary of the Evangelist Church in Detroit. Two talks on Mormon doctrine were specially requested, and were given by chorus members.

During the last few months the chorus has made successful appearances before more than two hundred fifty organized groups and clubs in and around Detroit and in Canada, singing to an estimated 50,000 persons. They have appeared before Lions, Kiwanis, Rotary, Exchange, and the aristocratic Colony Town Club; before several churches, many radio stations, and in private homes upon request. Recently they sang to six hundred fifty members of the General Motors Men's Club at

a luncheon at which the poet, Edgar A. Guest, was the invited speaker.

In November, the chorus sang for Canadian soldiers in the barracks at Windsor. Previous to this, a program was given before the Daughters of the Empire, a Canadian patriotic ladies organization. They appeared on the Church-of-the-Air program over the nationwide Columbia network, February 2, 1941.

In September, members of the chorus were guests of the Chevrolet Company in Flint, Michigan, at a special entertainment and dinner, when they were publicly honored before some six thousand people.

Composed entirely of missionaries ranging in age from nineteen to twenty-five, largely without previous vocal training, the group is making a deep impression.

The personnel of the chorus changes with release and transfer of the Elders, but the size of the group is kept at about sixteen members, including the director, Russell Hansen, and the accompanist, George Cox.

The following is from the Detroit News:

The Mormon Male Chorus entertained at the Tuesday noon meeting of the Southwest Exchange Club on November 5th. The chorus is composed entirely of missionaries, fifteen in all, most of whom have recently been recalled from foreign lands due to the war. The Exchangites were unanimous in proclaiming this their best entertainment of the year. . . . These boys will sing again in this community . . . and sing they really can!

CHILD EDUCATION AMONG THE AZTECS

By Charles E. Dibble

ONE of the plates of the Codex Mendoza—written by a native Indian shortly after the Spanish Conquest of Mexico—faithfully depicts the careful and systematic training of the Aztec children by their parents.

The activities of the early years are represented in the four sections of the plate below. At the age of three years (indicated by the three dots) the father counsels his young son. The mother,



kneeling to the right, advises her daughter. The boy and girl each receive a mealtime ration of one-half of a corn cake, which is shown in the drawing.

At the age of four years the boy is taught by his father to perform easy tasks and carry light burdens such as a vessel of water. The girl receives instruction in the fundamentals of spinning from her mother. The mealtime ration is increased to one corn cake.

On becoming five years of age, the boy carries light burdens and sweeps the streets under the supervision of his father. The girl receives additional instruction in the art of spinning.

When six years of age the boy goes to the market (indicated by the circular glyph in the lower left corner) and busies himself gathering up the scattered corn and beans. The girl, having received sufficient instruction, begins the actual spinning under the supervision of her mother. Their food ration is increased to one and one-half corn cakes for each meal.

Other plates of this same Codex Mendoza follow the training of the child through to maturity, showing various duties as well as punishments for transgressions. They also depict his occupational activities in later life.

TELEGRAPH POLES

WE OF today, with our modern system of trucking, would think very little of signing a contract to deliver approximately eight thousand telegraph poles, to be strung along a desert road for the distance of nearly two hundred miles.

However, when the poles were being strung along the Overland Telegraph Line, which extended from the Missouri River to California, that was a considerable undertaking, especially where water was scarce with the small springs many miles apart and the desert heat terrible, not to mention the countless thousands of sand gnats, the alkali dust, and the possibilities of Indian troubles.

The contract was let for delivery of the poles from Salt Lake City to Deep Creek. A base camp was established in Rush Valley in charge of an old freighter, one of the contractors, who was a Scotchman. From this camp the long wagon trains were cut up into smaller units, each unit being about twenty wagons, each loaded with from thirty to forty poles, and drawn by three and four yoke of oxen. This division was necessary, for if one of these long trains went into a small desert spring it would take many hours before all of the cattle could get water.

Every unit had its wagon boss who took charge and saw to it that the oxen were properly cared for and the wagons greased. Now, dividing those long trains into smaller units made it necessary to hire extra men to take charge. Usually after one trip into the desert the drivers were ready to quit.

Finally, a group of negroes (those old timers called them "niggers," so "niggers" they will be) applied for the job. There were some twenty odd, who had as their spokesman a large black who stood over six feet tall. They were told about the desert heat, alkali, gnats, Indians, and all, but they still wanted to drive. The spokesman said they were not afraid of anything, including Indians, for each of his men carried a revolver besides his trusty "rawzer."

A SHORT SHORT STORY by JAMES P. SHARP

This train arrived at the base camp, and the wagon boss refused to go with "niggers." No other man was available. Now, the contractor had his son with him, a lad of eleven years, and his nephew, a boy of the same age. Those boys had been around the base camp for some time and had helped with the oxen and with all kinds of work. The contractor asked them if they thought they could take the train through. "Sure we can," they answered. They received their instructions and the following morning headed west.

Nine miles to Lookout was an easy drive for the first day. The following day they made it to Simpson Springs, about twenty miles, where they were to stay that night, and the following day and night, and were to leave the next morning early for Fish Springs, the next water, forty-five miles distant.

ALL went well until late in the afternoon of the third day. They were resting their oxen at Simpson, when a small party of men came in from the west. The boys talked with them and inquired about certain units. The men told the boys where they had met the other units. When the men walked back to their camp, the big leader of the blacks visited them and what a tall tale they told him of the heat's being so intense it burned holes in their hats, sand gnats so thick they had to shovel them aside to get through, and Indians—literally thousands of them. He walked back to the other "niggers," had a long talk, and then went over to where the boys were eating their supper. "Mr. Boss Man, we's goin' back in the maw'nin'."



THE SCOTCHMAN JUMPED OUT, A BULL WHIP IN ONE HAND, A LOADED REVOLVER IN THE OTHER.

The boys tried to reason with him, but it was useless. They were going to unload the poles and go back as soon as it was daylight, for they were afraid in the dark.

The lads got on their horses and rode out to the cattle to think and to talk things over. Then one rode east in the gathering twilight while the other rode back to camp.

That horse covered those twenty-nine miles in good time. The boy aroused the boss and told his story. A few orders were given to those remaining there, a span of mules hitched to a light buckboard, and the Scotchman climbed in, saying to the boy: "Lad, tee yer horse behin'. Gee there afore they unload."

Up the road to Lookout those mules went on a brisk trot, and down the other side on a swinging lope as mile after mile they traveled.

The sun had not topped Indian Mountain when they drove over a small hill and came in sight of Simpson. The oxen were all yoked to the wagons. They saw the big black climb on the lead wagon and start to untie the binding rope. Just then the loping mules came to a sudden stop, unnoticed by any except the other boy, who had stood there insisting on the trains going on. The Scotchman jumped out, a bull whip in one hand, a loaded revolver in the other. He cracked the whip uncomfortably close to the big boss "nigger," who thought someone had taken a shot at him. Then snapped out the Scotchman: "I'll gee ye yer pick a three things: Go on peacefully—go on by force—stay here fer coyote bait."

(Concluded on page 177)



THE GUIDES AT CARLSBAD CAVERNS

CARLSBAD PARABLE

By WILLIAM W. SEEGMILLER

*President of the Western
States Mission*

PROBABLY the largest, most beautiful caves in the world are the Carlsbad Caverns in southern New Mexico, under the Guadalupe Mountains, established as the Carlsbad Cave National Monument in 1923 by proclamation of President Coolidge. Later, by act of Congress, approved May 14, 1930, the area became the Carlsbad Caverns National Park.

The extent of the Carlsbad Caverns is not known. They have been explored for over thirty miles. There are three main levels already discovered; how many more exist nobody knows. The first is at the 750-foot level, now open to visitors. Below this is another apartment at 900 feet, and below this still another at 1,320 feet. All of these massive underground rooms have been carved out by Nature through the action of water on soluble lime.

Scores of other dramatic facts and figures can easily be ascertained by reading the history of the Carlsbad Caverns which is distributed to the public free. These we will not take time for now, as we invite you to leave White City, and travel up the road, winding, curving, and twisting in paved luxury through all the beauties of the day under the inspiration of nature's desert creations.

Here is the great opening to the Carlsbad Caverns. The trails are the best—the descent now gradual, then steep, here a stairway, there a dugway, here an underground green lake and now a wonderful cave. As we arrive at the first room, under-

ground, we are suddenly halted by a genteel and accommodating guide who assembles the many visitors (sometimes three hundred, sometimes seven hundred at a time) in a spacious auditorium where he speaks from a platform of solid limestone and informs us of the rules of the Caverns.

Among other things he reminds us that we must not put our hands on the delicate formations of onyx that we are about to approach because our fingerprints will remain ineradicable as long as the stalactite or the stalagmite exists. How like the soul of man is an onyx stalagmite! Soil it with sin and corruption, repent as you may, the prints will remain as long as life itself.

When the guide told us that we were not to cut corners or go carelessly from one curve of the trail over to the other because of the danger of rolling rocks, I was reminded of the trail of life which is up hill and down hill, around curves, and over rough places, where carelessness in our conduct might easily destroy a life or break a heart.

Slowly, yet steadily, we followed the guide who constantly with his flashlight spotted the dangerous places and revealed those of greatest interest and beauty, and then I was reminded again that in our lives we always have a guide. There is always a light in front of us reveal-

ing, not only the dangers of life, but also the beauties. I was reminded of the great Leader who brought light into the world, who lived for others, who always revealed the danger of the pitfalls, but never forgot the beauties along the trail of life. We also have His representatives who are our guides and our leaders.

But here we are already at the Green Lake Room and we marvel to see this beautiful mirror-like green lake, ten feet deep, along the side of the ever-winding trail. And now we enter the King's Palace, carved by nature, the beauty of which stops every man in his tracks, overcome with awe by the grandeur of God's creative power. There from the ceiling we see hundreds of thousands of stalactites in every imaginable form. This King's Palace is one large circular room hung with draperies of every form imaginable: curtains of gleaming onyx, all well-nigh transparent. The lighting system of the cave brings illumination behind them, and we strain our eyes with the hope that we may see through the gleaming onyx of pink and old rose, delicate shades that only nature can produce. As we walk around this circular cave, we are overcome with the creation of the King of Kings, the Artist of Artists, the Creator of everything good and beautiful.

SUDDENLY we find ourselves in the lovely chamber known as the Papoose Room, with its life-like papooses, some sitting, some reclining, some standing, some gazing! And here before us stands the stone likeness of an elderly squaw with a little copper-colored baby swung between her shoulders from a strap around her forehead!

This trip afoot extends for seven and one-half miles, beneath seven to eight hundred feet of solid limestone. We now enter the Keyhole which appears more like the eye of a needle in these great caverns. I was reminded of what God said, that it is more difficult for a rich man to enter the Kingdom of Heaven than it is for a camel to go through the eye of a needle, and I thought of the entrance through that great wall in Jerusalem to which the Savior referred, and I began to wonder if I could get through the eye of a needle.

We enter the Queen's Palace, famous for the great draperies which hang from wall and ceiling, drawn back apparently by some unseen Power to hold them in folds before great windows. These beautiful translucent draperies remind one of the colors in a garden of roses. The

small, thread-like stalactites hang everywhere as if almost suspended in space. Here they hang from the ceiling everywhere. Among the massive draperies and from the floors we see the more sturdy stalagmites. What a marvelous artist God is! One could not behold this without being moved to a spirit of worship.

Notwithstanding all this beauty, some women are smoking cigarettes; men too. We hear some rough language. Some forget that they are in the presence of the Master of Artists, the God of Heaven and Earth and the Creator of all beauty and all good. We wonder why there isn't another rule in these Caverns requiring men and women to abstain from the filthy, obnoxious weed until they are again out in the open valley, where people who do not enjoy the stench of the cigarette or cigar or the pipe may free themselves from the presence of those who have thus defiled their bodies.

As we leave the Queen's Chamber we are attracted by streams of water, foam-tipped brooklets, pouring over and through the ledge of onyx as natural as the rippling brooks in the Rocky Mountains. We approach as if to sip, and then we discover that this is not a stream of water at all, but it is where water once flowed and where the crystalline lime consolidated into onyx and still had the appearance of rippling water, eight hundred feet under the surface.

It is nearly noon and the guide reminds us that luncheon is prepared not far ahead on the trail, so we quicken our step because the hike through miles of beauty underground has sharpened our appetites.

Luncheon over, we are eager to go our way. We wonder what next we may see when suddenly we are ushered into the Big Room, the most impressive of all the chambers of the Caverns. It is nearly 4,000 feet long and 625 feet wide and at one place the ceiling is 350 feet above us. In this room the stalagmites and the stalactites are massive, magnificent, and awe-inspiring. From the ceiling we see huge chandeliers varied in all the colors of a flower garden; their sizes and contours are as varied as the shades of the onyx.

Now we pass on the right side of the great giant dome which bears resemblance to the leaning tower of Pisa. On every side we see these giants, and are reminded that this is the room of the stalwarts. Here is one still growing! A film of water

dripping from the ceiling encases it in the finest crystalline lace; and slowly, ever so slowly, this film of water is depositing minute crystals of lime; and so the stalagmite is still growing. No matter how small, no matter how large the understanding of man may become, it may grow and expand and go on forever.

How like the giants of the Lord! Here we can imagine that we see Peter, James, and John, and John the Baptist, and while this is known as the Big Room we are inclined to call it the Chamber of the Disciples because here we see the Rock of Ages, their leader, and we know that the Rock of Ages is cleft for us wherein all may find solace, forgiveness, love, and charity, and we are brought again to the spirit of worship.

Here we are at the base of the Rock of Ages. How impressive!

And here we are led to hope that we can be one in spirit and that we can bow our heads in worship for all the good things that God has brought into our lives and all the beautiful things which He has made to temper our souls, to refine our spirits, to overcome our anger, to rebuke our vulgarity, to strengthen our determination to walk firmly and steadily in the path of life and finally enter into His Kingdom in the great chamber of eternal existence.

But now we are in total darkness! Eight hundred feet under solid limestone and not a ray of sunlight! Darkness envelops us so dense that we imagine that we can feel it, and then four thousand feet away we hear voices—a quartet singing "Rock of Ages."

But here we are, left under all this massive limestone, and we are tired. We've walked miles. We are even tired mentally, because we have tried to retain all of nature's grandeur. We have discovered the impossibility of absorbing it all and the utter futility of trying to remember and describe it.

Now it is too far to walk back. What shall we do? Why there is the elevator! We saw the sign as we passed. Can it be that there is an elevator 750 feet through solid limestone! We discover that there are two elevators, modern in every detail, second largest single lift elevators in the United States, surpassed only by those in the Empire State Building in New York City. The speed of the elevators is eight hundred feet a minute.

One minute and we are landed right beside our automobile in the beautiful sunlight of southern New Mexico.

LEFT, THE TEMPLE OF THE SUN, AND, RIGHT, CHINESE TEMPLE, TYPICAL FORMATIONS IN CARLSBAD CAVERNS.



Reminiscences of THE CHURCH IN THE NORTHWEST

By JAMES C.
WESTERGAARD

BEING past eighty years of age and a resident and homeowner in Portland for a period of fifty years (except about two and one-half years on a mission), I feel it would not be amiss while my faculties are still unimpaired to relate some of my reminiscences of Portland Mormonism.

While I am oftentimes recognized as Portland's original stanchion, (I became the first member of the Portland Branch by baptism in the Willamette River, August 30, 1898; my wife was baptized the following month), it should be remembered that the Oregon Lumber Company prior to the above date was established in the Hood River District by David Eccles and his associates; and Stewart, William, and Sam, brothers of David Eccles, with their families were there during the summer of 1898. Also, in Vancouver, Washington, there lived prior to that time a venerable old lady, Sister Ann Louise Bozart, who deserves special mention. She was more than ordinarily intelligent and unusually interesting. Her memory and faculties were unique. She was born at Clinton, Iowa, August 18, 1826, and came to the Oregon Country (Oregon and Washington) with her people, who were some of the most distinguished pioneers in the early forties. For many years she was

queen of the Northwest Pioneer Society and presided at their annual gatherings. Sister Bozart told me that Mormon Elders had made attempts to proselyte and get some of our people to settle with the early pioneers, but they were persecuted and forced to leave.

Two Elders, George and Sam Parkinson from southern Idaho, were sent out to Portland early in the summer of 1898 to survey and determine if conditions were favorable to send missionaries to Portland.¹ Unknown to us, these two Elders advertised and attempted to hold meetings at different times and places, seemingly without response. One Sunday afternoon Sister West-

¹In the spring of 1896-7, Elders were called to go into the Northwest to help open up what was to be known as the Northwestern States Mission. These Elders were to meet at Marsh Centre on January 25th and 26th, where they were to be set apart, which was done on July 25, 1897.

The following reference is found in Church Chronology, page 215, under the date of July 26, 1897 (should be July 25th, 1897): "At the Oneida State Quarterly conference held at Marsh Centre Ward, Elders Lewis S. Pond, Thomas Preston, Denmark Jensen, George Z. Lamb, Gaston Bralley (should be Brawley) and James R. Smurthwaite were called to open up a mission in the states of Oregon, Washington, and Idaho. Elders Pond and Preston were sent to Boise City, Idaho. Elders Jensen and Lamb to Baker City, Ore., and Elders Brawley and Smurthwaite to Walla Walla, Washington. The mission was named, 'The Northwestern States Mission,' and agreeable to instructions from the First Presidency." George C. Parkinson was president. (Information according to Elder George Z. Lamb.)



BROTHER AND SISTER JAMES C. WESTERGAARD ON THEIR GOLDEN WEDDING ANNIVERSARY IN 1937.

ergaard and I were visiting with friends in East Portland. I took time to glance over an *Oregonian*, and I read, "Two Mormon Elders have appeared in Portland attempting to proselyte, but without success." I pointed out the article to Sister Westergaard (she had been baptized in Denmark some years before emigrating) and she said, "Don't talk about that here; wait until we reach home." After returning home she directed me to find these Elders and bring them to the house with me. I went on my bicycle from place to place until late the following day and found where they were to stay at night, but they were booked to leave by boat for home via California the next day. However, I left a written message for them to call at my house before their departure. They reported the following day, and informed me that they intended to make an unfavorable report about sending missionaries to Portland. But Sister Westergaard and I advised them to send Elders out shortly. On July 19, 1898, Elders Joseph G. Nelson and W. J. Barnes arrived. They came on foot and informed us that their first night and last money had been spent at the St. Charles Hotel, and so I became to them as Frederick the Wise of Saxon was to Martin Luther. By these Elders I was baptized.

Persecution was equal to what it had been at other times and places; but the spirit of God was manifest well equal to the opposition, and soon the Elders saw results of their efforts. The family of Henry C. Simmons (my close neighbors)



WILLAMETTE RIVER, WHERE THE FIRST BAPTISM WAS PERFORMED IN NORTHWESTERN STATES MISSION.



ALISKY HALL, PORTLAND, FIRST MEETING HALL IN NORTHWESTERN STATES MISSION.

were baptized. The family of Jacob Beverly, with fourteen members, moved to Portland from Idaho. Brother and Sister Becker with their two adopted daughters were baptized, and in the Hood River District Brother Jeremiah Davenport with his numerous family led the way. Much credit is also due Stew-

Pharaoh. But, said one, "Just leave them alone. If you persecute and make them martyrs, the seed of any church grows and flourishes in the blood of its martyrs. This was the mistake in the early history of these people. If they had not been subject to persecution there would have been no Mormons today." Ex-

Brother Ballard, but the gifted minister could not be persuaded by his many visiting and local associates and admirers to meet Elder Ballard in a religious discussion. A Danish cayuse preacher attempted to enlighten the Scandinavians here in Portland concerning the religious suffering that had come to our people from Denmark because of Mormonism. I attended to him in the same Scandinavian paper and later some of his own flock also objected to his lack of knowledge and tradition concerning the Danish people in Denmark and Utah.

Some of the Elders who deserve honorable mention for conspicuous service in the first years of the Gospel's spread in Portland besides W. J. Barnes and Joseph G. Nelson were Walter P. Monson, who by his rare qualities became a friend of Mayor Story; W. H. Garner, J. M. Workman, A. F. Flander, J. E. Jenkins, Charles O. Dixon, A. O. Johannesen, Elijah M. Hiatt, J. W. Ure, Jr., L. P. Oveson, H. B. Hawkes, H. P. Madsen, George A. Sims, Albert Call, David Parkinson, N. Jorgensen, Ira M. Skow, N. Dalstrom, Orson Hogen, W. F. Bromley, L. J. Garner Clayton from Provo, expert on a tin whistle; and many others I know deserve honorable mention without detracting from any.

AT THE organization of the branch, I was made branch president with Henry C. Simmons and an old man by the name of Robinson as my counselors. Shortly after, we discovered Mr. Robinson was a Josephite. When I left for my mission in 1902, I was succeeded in the branch presidency by Marcus F. Holling. On my return in 1905, I again became branch president. At the organization of the Oregon-Portland Cement Company, LeGrand Richards came out to function
(Concluded on page 178)

art Eccles, who had missionary experience and was well and favorably known in the Hood River vicinity.

PORTLAND was the storm center. Here persecution was rampant, especially after it became known that converts had been made. I well remember some of those who impeded and put forth effort to disturb the work of the Lord. The most bitter opponents were members of the Northwest Ministerial Association, who had whole pages of the *Oregonian* at their disposal for malignant purposes against the Mormons: "Their propaganda only hurts their case, as no one but silly women and lustful men will join them." "If that foul monster Mormonism pricks up its head and breathes its foul breath in our faces, we shall resort to real violence worse than in Missouri or Illinois." One would turn the Mormon missionaries over to the tender mercies of his Great Dane dog. One likened them unto the frog plague in the time of

ceptionally gifted anti-Mormon speakers were sent for and widely publicized.

As late as mission president Melvin J. Ballard's time was a signal attempt made by a gifted orator at a monstrous Epworth League national gathering to defame Mormonism. The divine recoiled. A public debate at any stadium in the city, hall rent, advertising, the musical attractions to be defrayed by the Mormons, was offered by



THE L. D. S. PORTLAND CHAPEL

PRESENT NORTHWESTERN STATES MISSION HOME



DREAMER'S GOLD

By Helen Maring

DREAMS shall lure the fancy
Anywhere we choose;
There is much for gaining,
And nothing we may lose.

Dreams shall guide us brightly
Beyond the town of gray
To fields of round red clover,
To white sails on the bay.

Always and forever,
The treasure-trove will be
Uncovered in the musing
For dreamers such as we.

Always and forever,
The road of dreams empowers,
So, take it for a moment—
The universe is ours.

CHAINS

By Cristel Hastings

ALWAYS in these mountain lands
I thought of a rolling sea,
Of white-sailed ships and a sea gull's cry
That seemed as part of me.

I sailed the seas to other lands,
But the way was endless, long—
And, oh, to barter a homesick heart
For the note of a robin's song!

MIDDLE AGE

By Hortense Spencer Andersen

SOME say it is dreary, if not a bit eerie,
An age of fatigue and repair,
Of spent wit and laughter, with naught to
come after

But boredom, deep wrinkles, gray hair.
How could they forget that life is beset
With wonder and surprises far flung,
Yes, middle age is strange, but such a nice
change
From being eternally young!

BIBLE BOOK MARK

By Cornelia Kinder

IT kept its royal guard through years of
dark.
Its simple duty was to separate
A page with one long purple mark
For fingers seeking love instead of hate.

WHEN ERROR IS SLAIN

By Ruby Leonard-McCall

ASK the Saints among the southern hills.
Ask the Saints of the coastal plains.
Ask the missionaries laboring day after day
The price—when error is slain.

Their voices resound from the red hilltops
And echo back from the sandy plains.
Vile slander, abuse, the neighbor's contempt
The price—when error is slain.

Listen! Again their voices you hear
In a loud and joyful refrain.
Happiness, peace, a vast content
The reward—when error is slain.



Photo by Maud Mero Doolittle.

SONG

By Maud Mero Doolittle

GRAY pussy willows
In a vase
Of scarlet
Eloquently grace
A sober shelf
That hearts may sing
The first glad melody
Of spring.

THE MARCH WIND

By Edna S. Dustin

THE March Wind jumps down over the
trees;
As he whistles he strums on the rain's banjo
keys;
He kicks tumbleweeds, pulls off hats on the
sly,
Then snatching boy's kites, he leaps back
in the sky.

LIGHTS BEYOND

By Anna Johnson

THE white-robed trees are kneeling
With arms outspread in prayer.
Their slender figures tremble
Within the crystal air.
The snow-draped boughs are bending
In grayling rays of light,
And slender aspen beauty
Is robed in silver white.
The fragile veil of darkness
Enfolds night's tender charms
Where naked rocks age-fingered
Are sheltered in her arms.
The pale stars send me kisses;
The snowflakes catch my tears;
Your voice steals through the silence
That echoes from the years.
My love awakes to singing;
My heart throbs longingly;
In glimmered gold of moonbeams,
Your smile drifts back to me.
Your love of tender music,
The song of gentle rain.
The soul that feels life's gladness
Must also know its pain.

MORE STRING

By Marvin Miller

KITES rise against, not with the wind;
More string will put them higher.
The laughing boy who longs to send
His kite above the wire
And trees and buildings can depend
On winds that seldom tire.

And youth who lifts into a height
From lower levels, learns
To face the wind as does the kite.
Though broken twine returns
Some kites to earth, he knows a flight
Is worth the string it earns!

THE INNER MAN

By Lavin H. Cluff

I FEEL that I should like to see
The man that I appear to be.

I fear that I would find me, though,
A trifle smaller than I show,

For man, in keeping with his pride,
So off his pretty self would hide.

I'm sure that I would rather be
The man that only God can see.

MOLEHILL

By Katherine Fernelius

PRIDE is such
A pretty thing.
And loneliness
So frightening—
Dear friend, if only
You could see—
Your mountain, Pride,
Seems naught to me!

IRONING DAY

By Genneva Dickey Watson

WHEN I was young—too young to find
life swift—
Then ironing day meant something new to
learn.
I'd watch as Mother's slender hands would
lift
And ease each wrinkle with a mild con-
cern,
Then take the iron and let it lightly drift,
Leaving a path for clear and swift return.
Her gentle movements seemed somehow to
smooth
And still all troubled thoughts a child
might think.

My ironing hands . . . they, too, have
power to soothe
My small one's grief . . .

Ah, we must keep this link
That runs through hands of women every-
where—
This fostering love that helps each man and
child
To start the days in harmony, old care
Left off, and overburdened hearts beguiled.

The Church Moves On

New Stakes Organized In San Diego, Reno

STAKES in the Church numbered 136 with the organization, Sunday, February 9, of two new stakes, one in San Diego, California, and one in Reno, Nevada.

In San Diego, Wallace W. Johnson was sustained as stake president, with Willard Kimball, first counselor; Lawrence Crandall, second counselor; and Vincent Willardson, clerk. Wards and ward bishops included in the new stake, the twelfth to be formed in California, are: Hillcrest, Brazel Hawkins; North Park, Anthony B. Samuelson; Fairmont, Terrance Heaten; Logan Heights, Daniel Kristiansen, all in San Diego; National City, George S. Wright; and the La Mesa Branch, Ralph Stobbs, president.

Present at the organization were Elder Stephen L. Richards of the Council of the Twelve; Henry H. Blood, new president of the California Mission; and W. Aird MacDonald, outgoing president of the California Mission.

Comprising four wards and four branches with a total population of twenty-three hundred Church members, the Reno Stake was formed from the Nevada district of the California Mission, including northwestern Nevada and that northeastern portion of California which lies east of the Sierra mountains. Nathan T. Hurst was named stake president; Robert J. Jamieson, first counselor; and William A. Shipper, second counselor. The new wards and their bishops are: Reno, E. Vaughn Abbot; Susanville (California), William G. Porter; Fallon, George G. Miller; and Winnemucca, Gordon W. Clark. Wards will be organized at a later date at Sparks and Westwood. Carson City and Portolo will continue to function as independent branches in the new stake.

Directing the Reno organization were Elders John A. Widtsoe and Joseph F. Merrill of the Council of the Twelve.

Lydia E. Spencer Clawson Taken by Death

MOURNED by all who knew her, Lydia E. Spencer Clawson, wife of President Rudger Clawson of the Council of the Twelve, died, February 1, in her eighty-first year. Tribute to her long life of faithful devotion to family and Church was paid her by members of the First Presidency speaking at funeral services conducted in the South Eighteenth Ward, Salt Lake.

Married to President Clawson in 1883, she became the mother of nine children. In Brigham City, where her husband presided over the Box Elder Stake for eleven years, she augmented

the family income with dressmaking. In 1910, Sister Clawson accompanied President Clawson to Great Britain, taking her entire family with her and acting as "mission mother" to the Elders. While her husband directed the affairs of the European Mission she identified herself with Relief Society work. President and Sister Clawson celebrated their fiftieth wedding anniversary in 1933.

Survived by her husband, Sister Clawson also leaves two daughters and three sons: Mrs. Gay Clawson Bond, Mrs. Lydia Clawson Hoopes, of Washington, D. C.; Hyrum Bradley Clawson, and Lorenzo S. Clawson of Salt Lake; and Samuel G. Clawson of Chicago.

President Clawson Nears Eighty-fourth Milestone

ON March 12, Elder Rudger Clawson, for twenty-two years president of the Quorum of the Twelve Apostles, enters the eighty-fifth year of his life. The years have seen no cessation of Pres. Clawson's faithful devotion to his Church duties. As missionary, as stake president, mission president, and now for forty-two years as an Apostle, he has served the Church.

Afflicted by the recent death of his life-long companion, Sister Lydia E. Spencer Clawson, President Clawson nevertheless carries on his work with characteristic steadfastness and thoroughness. Grateful for the contributions his faith and industry have made and continue to make, the membership

of the Church congratulate him upon the approach of his eighty-fourth birthday.

New Regulations Govern Use of Temple Recommendations

WARD lists having been discarded, admission to temples of the Church will be by individual recommend only, a recommend which will have to be issued twice yearly, with expirations for the current year falling on July 1, 1941, and January 1, 1942. Recommendations are made out in triplicate, one to be kept by the local authority, one to be mailed by the stake president to the temple concerned, and one to be taken by the applicant as his identification.

Under the system of careful inquiry into the worthiness of the applicant, it is necessary that anyone desiring to visit a temple shall make application to his bishop at least ten days before it is planned to use the recommend. Formalities involving both the bishop and the stake president, and the transmittal by mail of the copy to be sent to the temple require at least that much time. No one can be admitted unless the recommend has been received at the temple.

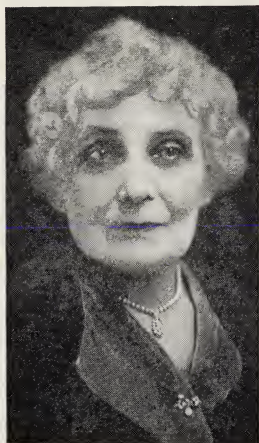
Relief Society Approaches Ninety-ninth Anniversary

CHURCHWIDE observances on March 17 will commemorate the ninety-ninth anniversary of the founding of the Relief Society, which had its beginning

(Continued on page 156)



PRESIDENT RUDGER CLAWSON, EIGHTY-FOUR,
MARCH 12



LYDIA E. SPENCER CLAWSON, MOURNED

The Church Moves On

(Continued from page 155)

ning at the hands of the Prophet Joseph Smith in Nauvoo in 1842.

As part of extensive plans for a huge centennial observance in 1942, a search is being made for an appropriate insignia to mark the one hundredth year of the organization. Sister Amy Brown Lyman, president of the Society, which has national status and which annually sends delegates to the Women's Congress, announces that letters have been sent to art departments of several colleges and universities inviting students to submit sketches in the insignia drive.

Membership in the Relief Society, including units in the missions, now numbers nearly one hundred thousand women.

Six Thousand Attend Central Regional Welfare Meet

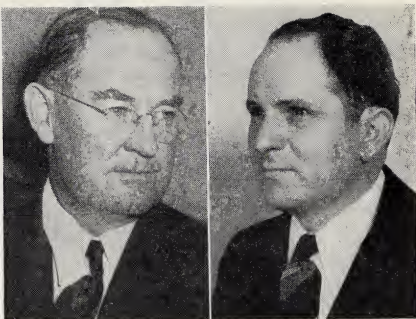
THE fifth annual meeting of the Salt Lake Region of the Church Welfare Program, which convened Sunday, February 2, in the Salt Lake Tabernacle, was significant not only for its impressive review of the year's accomplishments and its portentous forecast of what lies ahead, but also for the unprecedented attendance of nearly six thousand people from the nineteen stakes of the region, whose presence manifests a growing interest in the Welfare work of the Church.

Presided over by President J. Reuben Clark, Jr., who urged members of the Priesthood to work shoulder to shoulder in manual labor because brotherhood is obtained "only when brother meets brother on the common ground of service to the Lord," the meeting heard illustrated reports of Welfare activities in the nineteen stakes in Salt Lake, Tooele, and Davis counties. Bishop J. Leonard Love, chairman of the Bishops' Executive Committee of the region, gave an account of distribution from the regional storehouse; Lester F. Hewlett, a member of the executive committee, reviewed outstanding projects: the building of a poultry farm, the erection of grain elevators at the Central Bishops' Storehouse, the establishment of plants for dehydrating fruit and curing meat, the building of low-cost homes, and plans for Fairfield Village. Announcement was made of the organization of a milk processing committee.

Ezra C. Knowlton, regional chairman, who conducted the meeting, announced the budget assignments for each stake and outlined plans for the coming year. President Amy Brown Lyman of the Relief Society also spoke, stating that by the one hundredth anniversary of the organization next year, each of its one hundred thousand members will have pledged to support the Welfare Plan.

In his concluding address, President Clark characterized the Welfare Pro-

James Judd, left, and Elvon W. Orme, right, outgoing and incoming Australian Mission Presidents.



gram in his judgment as "permanent because we shall always have widows, orphans, and the poor." In a spirit of warning, he spoke of a coming crisis in the world's history. He saw a period of what would be called prosperity, "and then we may look for something else."

Church of the Air Hears Northern States Mission

SPEAKING on the subject, "America Must Put on the Armor of God," President Leo J. Muir of the Northern States Mission was heard Sunday, February 2, over the nationwide network of Columbia's Church of the Air. Supporting the program, which originated from station WJR, Detroit, Michigan, was a missionary male chorus, the Detroit Singers, which sang several well-known Mormon hymns. (See also page 146.)

Circleville Chapel Makes Way For Welfare Center

THE old Circleville Ward chapel, a frame structure built more than thirty-five years ago, will soon be replaced by a new Welfare building to serve the Circleville, Junction, Kingston, and Antimony wards of the Garfield Stake. Lumber and materials are being salvaged for use in the new building. The old chapel had not been used as a meeting place since completion two years ago of a \$30,000 native stone structure.

Canadian Soldiers Attend London L. D. S. Services

A LETTER from Elder A. K. Anaslaw, acting leader of the British Mission, states that "quite a number" of Canadian soldiers visit mission headquarters in London and attend services. Most of them are Elders.

Districts and branches in the mission have been functioning as usual, is the report. Tithing and fast offerings have increased. The Relief Society groups are assisting those who have suffered in the war.

New President Named to Australian Mission

APPOINTED to succeed President James Judd as head of the Australian Mission, Elder Elvon W. Orme, first counselor in the Tooele Third Ward bishopric, will leave early in March to preside over the mission where thirty years ago his father, C. Alvin Orme, presided before him. The new president himself served a first mission term in Australia from 1932 to 1934.

President Orme attended Brigham Young University and has served as deputy county recorder in Tooele for several years. His Church activity, in addition to his previous mission and recent service in the bishopric, includes service as first counselor in the Tooele Stake M. I. A. and as counselor in the Stockton Branch presidency.

Because American missionaries have been recalled to home fields of labor, President Orme will have only local leaders serving under him.

President and Sister James Judd, who will return in March, have presided over the mission for three years.

President Bowman Named Independence Chamber Head

ELDER JOHN F. BOWMAN, president of the Central States Mission and former mayor of Salt Lake City, was accorded what was described as a "unique" honor when he was voted president of the Independence (Missouri) Chamber of Commerce. As head of the Central States Mission, President Bowman is also vice president and manager of the Zion Printing and Publishing Company in Independence.

Flag of Nauvoo Legion Flies at Guard Rites

PROMINENTLY displayed during the program marking the one hundredth anniversary of the Utah National Guard was a flag which is a memento of the organization which gave the Utah Guard birth—the famed Nauvoo Le-

The Church Moves On

gion, which was organized in 1841 under the laws of Illinois, whose members saw service with the Mormon Battalion in 1846-47, and who finally formed the basis of the territorial militia in Utah, predecessor of the National Guard.

The tattered old flag bearing thirty-nine stars is now owned by Lieutenant Colonel Irwin Clawson of Salt Lake.

Roosevelt Stake Gets New Presidency

SUCCESSING Byron O. Colton, Ray E. Dillman was appointed president of the Roosevelt Stake at a recent quarterly conference. Counselors named to serve with him are William R. Todd, of the old presidency, and Joseph T. Bentley.

With Elder Joseph Fielding Smith of the Council of the Twelve directing the reorganization, several new bishops were also named at the same conference: Arthur Wiscombe, succeeding Leland M. Angus, in the Ballard Ward; Horace L. Richy, succeeding Heber T. Hall in the Roosevelt Ward; and John A. Olsen, succeeding William K. Dye in the Neola Ward.

Church Progress Noted in Stakes of Southwest

AN UNUSUAL stake missionary project was established in Phoenix recently after a Protestant church survey found one hundred fifty people not belonging to the Church yet expressing a preference for Latter-day Saint doctrines and organization. President of the Phoenix Stake, J. R. Price, called one hundred fifty missionaries to go two and two to visit the newly discovered "investigators."

Elder John A. Widtsoe, who makes this report following a tour of the Mt. Graham, Juarez, Phoenix, and Los Angeles stakes, also commented that Church Welfare farm products from the Juarez Stake are being sold in Mexico City. At the Juarez Academy of the Church, he found, members of prominent Mexican families have applied for enrollment, but facilities are already crowded. Buildings at the academy are being enlarged and renovated.

New Stake Presidency Named In Sacramento

I. HOMER SMITH, former first counselor, has been named to succeed Mark W. Cram as president of the Sacramento Stake. Second counselor Charles R. Dana has been appointed first counselor in the new presidency, and Stephen E. Busath, second counselor. Stake membership today totals nearly three thousand members, as compared with an original sixteen hundred.

"The Defense of Truth" Forms Theme of B. Y. U. Leadership Week

NEARLY three thousand Church and community leaders from one hundred five stakes and seven missions and representing thirteen states, Mexico, and Canada, thronged the campus of Brigham Young University during the last five days of January in attendance at the school's twentieth annual Leadership Week. With "The Defense of Truth" as its theme, the institute, grown to a significant adult educational event, was addressed at general assemblies by President J. Reuben Clark, Jr., President David O. McKay, Elder Stephen L. Richards; by members of the Presiding Bishopric: LeGrand Richards, Marvin O. Ashton, Joseph L. Wirthlin; and by Dr. Franklin L. West, Church commissioner of education, and Dr. M. Lynn Bennion, supervisor of seminaries.

Short courses meeting one period each day taught subjects in religion, social and international problems, teaching methods, science, art, and were augmented by seventeen departmental exhibits. Members of Brigham Young University faculty with the co-operation of visiting auxiliary general board and other leaders conducted the lectures and discussions.

President Franklin S. Harris, who inaugurated the first Leadership Week in 1922, directs the proceedings of the annual event. Chairman of the 1941 meet was Dr. Carlton Culmsee, director of the B. Y. U. Extension Division.—*Reported by Oliver R. Smith.*

George F. Richards Approaches Eightieth Birthday

AS he goes to press, Elder George F. Richards, for thirty-five years a member of the Council of the Twelve



GEORGE F. RICHARDS

and present acting Presiding Patriarch of the Church, plans the observance of his eightieth birthday, on February 27. Most of these eighty years he has devoted to Church service: as stake patriarch, as counselor in the Tootle Stake presidency (1890-1906), as head of the European Mission (1916-1919), and for many years as president of the Salt Lake Temple.

Before his call to the Apostleship, as a successful farmer and stockraiser (although he graduated from the university with a degree in English), Elder Richards built on solid foundations the enviable structure of his family life: married to Alice A. Robinson in 1882, he is the father of thirteen living children—eight daughters and five sons, whose children, like the olive plants in David's psalm, have sprung up round his table to bless him, "who feareth the Lord."

For his position not only as Patriarch to the Church, but as patriarch to such a posterity, for the persuasive and wise use of the authority of his office, for his clear understanding of the Gospel, for the poise and inward sweetness and strength of his personality, and for the peace and conviction of all these eighty years, the membership of the Church wish Elder Richards and his family well.

Religious Education Teachers in Annual Meet

"THE College Student and His Worship," "Effecting Genuine Religious Living in the Lives of College Students," reports on curriculum, and a proposed program of insurance for Church school teachers were among the topics discussed by some sixty instructors in religion for students of college level who met in a three-day annual convention in Salt Lake during January. The teachers, accompanied by their wives, came from Church institutes in five western states, and from Brigham Young University and the L. D. S. Business College.

Dr. Franklin L. West, Church commissioner of education, announced that the Mesa, Arizona, school board has decided to grant high school credits for Bible study courses in the Mesa L. D. S. seminary, the first instance of such credits being allowed for Church seminary courses in Arizona. The University of Arizona and three Arizona state teachers' colleges are already giving credits for institute courses, as are several universities and colleges in Utah, Idaho, Wyoming, and the University of Southern California.

Last of Australian Elders Receive Transfers, Releases

WITH the exception of President and Sister James Judd, who will return to the United States in March upon the arrival in Australia of newly appointed

(Concluded on page 158)



MISSIONARIES LEAVING FOR THE FIELD FROM THE SALT LAKE MISSIONARY HOME
ARRIVED JANUARY 20, 1941—DEPARTED JANUARY 29, 1941

Left to right, first row: Vern Dean Eschler, Maxine Andrus, Cleora Kelsey, Bertha Openshaw, Pres. Don B. Colton, Maurine Robison, Leona Nicolayson, Irene Morrison.
Second row: Floyd Stettler, Joseph E. Eley, David H. Yarn, Jr., Vera Gleason, Laura Larkin, Blanche Zollinger, Don A. Hansen, Robert D. Brown, Rudger M. McArthur.
Third row: Orville Merrell, LeRoy Woolstenhulm, Royal S. Jensen, Horace S. Gann, LaVerne Dutschik, Roderick W. Millar, Gilbert H. Nelson, Blaine M. Poulsten.
Fourth row: J. Grant Burk, Rex D. Cook, Merlan H. Latimer, Raymond G. Burton, Maurice Buttkofer, Leland H. Tuft, Wayne N. Clement, Paul S. Dixon, Edward L. Packham.
Fifth row: Delbert E. Barnes, A. Grant Weaver, Vaughn Hunter, Genera Ricks, Harmon J. Campbell, Glenn L. Pearson, Roy R. Wright, Thomas May Smart.
Sixth row: H. Lavern Reynolds, Aquila C. Nebeker, Preston Atwood, Howard White, Hal L. Coleman, Dale T. Rigby, Mathew D. Hale, Wayne L. Smith, Quinn A. Hatch.
Seventh row: Karl McKee, Thomas Hunt, Ted R. Nower, Lorin J. Crandell, David William Clayton, Clyde Joseph Van Seters, John Daniel Stratton, William E. Berrett, instructor.
Eighth row: Lane A. Compton, DeWayne H. Falk, Lloyd George, William D. Pack, Denny L. Andreasen, Edwin A. Jensen, Junior McKay, Hans Bostad, James E. Borg, Dwaine A. Jacobson.

zona; Madge Pierce, Aberdeen, Idaho; Elmer B. Smart, Sandy, Utah.

Northwestern States: Eugene W. Bringhurst, St. George, Utah; Thomas A. Gunderson, Murray, Utah.

Southern States: Stanley L. Arnell, Logan, Utah; Harold A. Dalebout, Ogden, Utah; Isaac B. Holt, Raymond, Canada; Joel R. Huff, Salt Lake, Utah; Rulen E. Morris, Safford, Arizona; Nedrugh W. Woodruff, Glenwood, Canada.

Spanish-American: Robert E. Threet, Lovell, Wyoming.

Texas: Meldra A. Cheney, Renton, Washington; Ward M. Hicken, Raymond, Canada; Grace Holley, Springville, Utah; Emerson H. Kennington, Preston, Idaho; Wallace G. Trotter, Salt Lake.

Western States: Ralph W. Kauer, Rexburg, Idaho.

Bishops Named

EAST GARLAND Ward, Bear River Stake, Robert J. Potter succeeds Lester Holman.

Yuba City Ward, Gridley Stake, Harry E. McClure succeeds William H. Matthews. Superior Ward, Lyman Stake, Foster L. Gordon succeeds Lawrence E. Harris.

Acequia Ward, Minidoka Stake, George Williams succeeds Isaac J. Larsen.

Boulder City Ward, Moapa Stake, Dudley Leavitt succeeds Clifford Knudson.

Mesquite Ward, Moapa Stake, Max Hafen succeeds Howard Pulsipher.

New Castle Ward, Parowan Stake, Kuman S. Gardner succeeds John Tullis.

Roseville Ward, Sacramento Stake, Antone Van Drimmelen succeeds Samuel D. Sandusky.

Romeo Ward, San Luis Stake, Ramus M. Mickelsen succeeds Albert R. Hawkins.

West Seattle Ward, Seattle Stake, Ben E. Young succeeds Francis M. Lee.

Etna Ward, Star Valley Stake, Calvin A. Bateman succeeds Lyman W. Fluckiger.

Driggs Ward, Teton Stake, Clarence C. Murdock succeeds Voss C. Cordon.

Lake Point Ward, Tooele Stake, Samuel W. Clark succeeds William G. Yates.

Farnum Ward, Yellowstone Stake, Lester C. Hendrickson succeeds Percy Hawkes.

Independence Ward, Rexburg Stake, John L. Nelson succeeds Reinhart Walz.

The Church Moves On

(Concluded from page 157)

mission president Elvon W. Orme, all of the missionaries serving in the Australian Mission have now been evacuated.

Transferred to the California Mission recently were Elders John D. Petterberg of Preston, Idaho; Albert L. Taylor, Jr., and Raymond H. Walton, both of Salt Lake City. Robert T. Johns, also in the last group to return, was assigned to the Hawaiian Mission, and three Elders were released: Seymour J. Godfrey, Murray, Utah; and Squire W. Cannon and William G. Mason of Salt Lake City.

Roll Call of Missionaries Released in January, 1941

WITH their names entered as a final official gesture in the big register of "Missionaries Honorably Released," at Church headquarters in Salt Lake City, the following men and women have returned to their homes after a period of faithful service in various mission fields:

Brazilian: Emmanuel H. Ballstaedt, A. McFarlane Erskine, Salt Lake; Paul D. Williams, Burley, Idaho.

California: Don C. Archibald, Rexburg, Idaho; Asael M. Butters, Cornish, Utah; Jesse Z. Chandler, Westwood, California; E. J. LaMar Fairbanks, Caldwell, Idaho; Grant E. Gardner, Detroit, Michigan; John N. Jackson, Thornton, Idaho; Alonzo A. Kennington, Fairview, Wyoming; Lorin B. Owens, Thatcher, Arizona; George Peterson, Elsinore, Utah; Paul R. Stoddard, Logan, Utah.

Central States: Charles S. Anderson, Homer G. Birdsall, Salt Lake; Maurice L. Butters, Lewistown, Utah; William R. Henson, Orderville, Utah; Eldon I. Heddon, Rigby, Idaho; Arnold Hildebrandt, Milwaukee, Wisconsin; Joseph A. Jolley, Idaho Falls, Idaho; Lawrence E. Larsen, Fairview, Utah; William E. Morrill, Bicknell, Utah; John G. Olson, Payson, Utah; Jennie

Pearce, Linwood, California; Allen H. Richman, Dayton, Idaho; Alma Bartlett Rigby, Aberdeen, Idaho; Alva Emanuel Thatcher, Eden, Arizona; William H. Thompson, Salt Lake; Louise A. Totgerson, Sacramento, California; Morris C. Whitlock, Mayfield, Utah; Dorothy Wood, Holden, Utah.

East Central States: William F. Adams, Delta, Utah.

Eastern States: L. Marcel Anderson, Salt Lake City.

Mexican: Adela Pacheco, Morelos, Mexico; Elena Parra, San Marcos, Mexico.

New England: Glenn R. Hawkes, Preston, Idaho; Frank V. Nelson, Salt Lake, Utah; Ada N. Olsen, Mary P. Olsen, Logan, Utah.

North Central States: Ethel Black, Kirtland, New Mexico; Lionel A. Keller, Mink Creek, Idaho; Paulus B. Svedin, Deeth, Nevada.

Northern States: Esther J. Nemelka, Salt Lake; Ellis G. Nielsen, Tucson, Arizona.



MISSIONARIES LEAVING FOR THE FIELD FROM THE SALT LAKE MISSIONARY HOME
ARRIVED FEBRUARY 3, 1941—DEPARTED FEBRUARY 12, 1941

Left to right, first row: Walden M. Bybee, Verna Hansen, Mildred Lippold, Margaret Barton, Pres. Don B. Colton, Margaret Thomas, Edna Klieben, Worth P. Wheelwright.
Second row: Nephi Walter Burgener, Elliott Earl Randall, Zane Wightman Ross, Elaine Perkins, Pearl Cox, Vera Teeples, Marie Taylor, Warren A. Crane, Wayne C. Parkin.
Third row: Mont K. Jensen, Wallace Stuchi, Martha Facer, Lola Winward, Fern Rust, Arnold Green, Deane Hunt, James Reid.
Fourth row: Ray Roghaar, Darrel Svensen, Deloris Stokes, Marcus J. Orton, Vernie C. Swenson, Don M. Willis, Arthur Quist, Gene Cape, Edwin Sandquist.
Fifth row: Ralph Sherman Russell, Raymond J. West, Evard C. Gibby, Lee B. Nielsen, Maurel D. Eckersley, Joseph Van Seters, John Daniel Stratton, William E. Berrett, instructor.
Sixth row: Grant Jolley, Frank B. Fox, Burt F. Booth, Ross C. Nelson, Walter C. Powell, Clyde M. Fife, DeVar Shumway, Fred J. Robertson, Bill L. Nalder.
Seventh row: Harold Wiese, James Davis Wilde, Clarence Teerlink, Martin Harris, James Prince, A. Eugene Andersen, LaGrand Morrison, John M. Crafts.
Eighth row: John Keith Kittell, Henry Alexander Wood, Voyle B. Sorenson, C. Woodbury.

On The Book Rack

CHART FOR HAPPINESS

(Hornell Hart. The Macmillan Co., 1940. 198 pages.)

THIS is a sensible, reliable treatment, in simple language, of the age-old quest of man. The first half deals with the principles and practices to be observed in the pursuit of happiness. Play, work, love, home, religion, and other concerns of life are placed wisely in their relationship to human happiness.

The measurement of happiness, to which the second half is devoted, makes this a unique happiness book. A series of easily understood charts and tests are set up, under the name of Euphorimeter, by which an individual may measure the degree of his happiness, and discover the causes of his unhappiness. That is, the methods of science are applied to the elusive subject of happiness. That is greatly worthwhile. *Chart of Happiness* would be good reading for the multitude in this day of unrest.—J. A. W.

INTRODUCTION TO YOUTH

(Erdman Harris. Macmillan Company, New York, 1940. 221 pages. \$1.75.)

IN this book, the author quotes an Oriental proverb: "Daylight will peep through a very small hole." He feels that this book, although only a very small hole, will open the way for new light on how youth should be considered by older folk. In it, he includes discussions on The Springs of Action, The Making of Speeches, Teaching

and Learning, Talking Things Over Personally, and Guiding the Search for a Way of Living. Each Section is replete with concrete illustrations which will prove of inestimable value to those who are privileged to work with youth.—M. C. J.

FAME IS THE SPUR

(Howard Spring. Viking Press, New York, 1940. 726 pages. \$2.75.)

HOWARD SPRING endeared himself to many readers with his previous book *My Son, My Son*; in this, his latest book, he will widen the circle of his readers who will almost to a person declare that this is his better book. The story centers around John Harmer Shawcross, born to poverty, who by diligence won the position of minister in England.

In Howard Spring's books there is a message of warning—and it is an important one today when the world seems to have gone mad in the search for power. It is that fame itself should not be the ultimate

goal of any person. For if fame becomes the end in itself, tragedy will result, no matter what the acclaim of the world.

Into this well-written book, the author sums up the England of one man's lifetime, ending in 1940. The story is a poignant one, bringing into its plot the development of the labor party, the battle for woman suffrage, the World War, and the crowning of George VI. The book is a full one and an interesting one.—M. C. J.

DESERT WILD FLOWERS

(Edmund C. Jaeger. Stanford University Press, Palo Alto, California, 1940. 314 pages. \$3.50.)

DR. JAEGER is head of the Department of Zoology of the Riverside, California, Junior College. For twenty-five years he has covered the deserts of the southwest, making sketches and recording plant and animal life. This book includes the illustrations and descriptions of seven hundred and sixty-four desert plants, making it a most complete guide to the flowers, trees, and shrubs of the southwestern American deserts as well as to the three parks: Death Valley National Monument, Joshua Tree National Monument, and Borego State Park. This study is an invaluable guide for those who would gain not only a knowledge of the wild flowers but also of the general natural history of birds and animals. As spring comes, have a copy to carry with you as you travel through our deserts.—M. C. J.

LIBRARIES, students, wards, and private collectors will be interested in knowing that a Master Index of the *Era*, with subjects, authors, and cross references, will soon be released for the years 1897 to 1940 inclusive. This promises to be one of the most useful reference works in the Church.

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Editorial

Reed Smoot

REED SMOOT was the duly elected senator from Utah. His right to take his seat was challenged by a shameless hate of the Church to which he belonged. The investigation of his fitness was under the limelight of a nation's scrutiny. He emerged, a man clean in all phases of life. He won the battle, and was seated by a majority, but not a unanimous vote. He was now a senator of the great republic, but he was looked upon with some distrust by many, even among his colleagues. He was alone.

Sunday came. He asked all of his faith to join him in worship in his living-room. He did not forget his obligations as a member and Apostle of the Church of Jesus Christ. The congregation consisted chiefly of himself, Congressman Joseph Howell, and their families. Sunday after Sunday the little group met in faith and prayer. The week was made happier by their approach to God.

Then he set to work. By natural endowment he was a business man, orderly, precise, accurate, and thrifty. The Sisterhood of States would profit if its many transactions were subjected to business methods, so he thought. To that end he toiled for thirty years. But always on the Sabbath he met with the flock in worship.

Then a miracle gradually developed. The almost discredited senator from Utah became recognized as a statesman of acknowledged power. Presidents, colleagues, and men everywhere turned to him for help. His honor was known to be as granite. His knowledge of governmental affairs was encyclopedic. He rendered stupendous service to his country. His influence was second to none. His fame crossed the ocean. In all civilized lands his name was known—the great American senator. But always he sought the Lord for help; and on Sundays he sat with the growing congregation in worship.

Thus, with the years, hate of his Church was changed into respect. Those who had maligned him, and offended truth in their opposition, became the discredited ones. When countries closed their doors against "Mormon" missionaries, he called on the kings and leaders, and the doors were opened. When enemies poisoned the British mind with anti-Mormon drivel in the newspapers, it was Reed Smoot who secured a gentleman's agreement under which anti-Mormon articles have seldom appeared in the British press during the last seventeen years. He became in this sense, and in fact, the foremost missionary of the Church. He still continued his humble prayers every day, and his formal worship on Sunday. The assemblage no longer met in his home; a larger hall was required.

How his heart must have warmed as honors

came to him, and the worshipping group ran into hundreds, and, in the vicinity, into thousands! He knew that the Lord had heard his prayers. He did much to beautify Washington, and he dreamed of a Church building there, befitting the Capitol of the Nation. In time it arose, and stands in beautiful stone, a monument to the integrity of the Church and to the service of Reed Smoot.

His life and labors in Washington are but the story of his every activity, before and after his senatorship.

He was one of a generation, in capacity, opportunity, and service. His figure will loom larger with the passing years. The history of America and of the Latter-day Saints must of necessity include the story of the achievements of Reed Smoot.

He was true to his convictions, loyal to his friends, a lover of all mankind, an acceptable servant of God—blessed be his memory!—J. A. W.

The Friendly Heart

"IF we only had money enough," we frequently moan. Yet we do not stop to realize that even with the little we now have, we do not accomplish all that we could. Generosity isn't dependent on the financial status of persons; it is predicated on the giving heart. Those who have the truly generous heart will find ways of proving their love for humanity. It doesn't take much money to mix a batch of cookies for the neighbor children who are locked up with the measles. It doesn't take any money to pick a bouquet of flowers from your garden for the friend who has just returned from burying a member of her family. It doesn't take much money to motor the neighbor children who haven't a car to the zoo or the canyon for an afternoon's outing. And all of these little gestures can bring so much happiness to both the receiver and the donor.

Too often we postpone doing the things that we could afford right now. Instead of opening up for greater benevolence later, we atrophy and cling miser-like to that which we have. Right now, there are things that we could do which would help friends and neighbors in their need. When a friend is in the hospital, we could visit him. If we are not close enough to visit, a friendly note with good wishes for speedy recovery would prove our friendship. Many foolishly stay away because they can't afford the flowers which they would like to send. Flowers are beautiful, but friendship is much more beautiful. If we don't express friendship in thoughtfulness now, we probably shan't give the flowers when we can afford them.

A kindly frame of mind is needed these days much more than the money, which we frequently make too important in a world hungering for a friendly gesture.—M. C. J.

EVIDENCES AND RECONCILIATIONS

xxxv. Can the Experimental Method be Employed in Religion?

CIVILIZATION and enlightenment, in any form, at any time, have come when men, using the experimental method, have begun to test the correctness of their beliefs. The highway to truth is paved with such rigid tests.

On the contrary, the black cloud of superstition and confusion, twin enemies of progress, has obscured human vision when untested opinions or unverified claims or personal guesses have ruled human actions, or when assumed authority has claimed precedence over patient inquiry. The blind acceptance of unsupported statements, or placing theories upon a pedestal for human worship has always been a source of sorrow.

Whenever men have set up devices or experiments to test the validity of their opinions, whenever men have demanded proofs of the verity of offered teachings, the world has moved forward. To test current beliefs, Galileo dropped stones of unequal weights from a height; Lavoisier weighed mercury before and after heating; Pasteur filtered air through tufts of cotton; Lister washed wounds with a solution of carbolic acid—and each destroyed a false belief and revealed a new truth: stones of all sizes fall through the air with equal velocity; mercury becomes heavier when heated in air; microscopic living things, in the air, are often capable of injury to man; in wounds are germs which if not destroyed may delay healing. Out of each of these experiments a vast volume of truth has grown. Our civilization rests upon innumerable such experiments.

The same principle appears in the fields of living things, from animals to men. The complex relationships of social living must be tested for their value, if the path of safety is to be found. Though experimentation in this field is somewhat more difficult because of the human will, the power to accept or reject, yet, for example, the desirability of organization, cooperation, and democracy, and the ill effects of autocracy, tyranny, and dictatorships, have been demonstrated by actual trial.

Spiritual principles, that claim to affect human life, are likewise subject to experiment. Prayer, attendance at Church meetings, the Word of Wisdom, tithing are but remote beliefs until put into practice and thus tested for their value. Intelligent man cannot pass worthwhile opinion on these and other principles, until he has tried them himself or observed their effects on others.

Authority, itself, must bow before the experimental method. The reality of authority is best established by the efficacy of that which it declares and commands. Authority which is not willing to

submit to such a test may well be questioned. There are today innumerable fantastic cults, leading thousands astray, which have no foundation beyond the unsupported claims of their originators.

This does not mean that the experimental method is the only approach to truth, but that it is one of the most important. Nor does it mean that every man must get drunk to learn the evils of alcohol. Human experience is filled with the sad examples of those who have toyed with evil and have been destroyed by it. We can learn from the experience of others, as from our own, as to that which is good or evil.

The Gospel of the Lord Jesus Christ advises men to test its truths in human life. It approves distinctly of the experimental method. The Savior laid down the principle in a luminous statement: "My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (John 7:16, 17.) The words of the Apostle Paul, "Prove all things; hold fast that which is good," (1 Thessalonians 5:21) are of the same import. There is constant advice in the scriptures to let the effects of Gospel living be evidence of its truth, as for example: "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven," (Matt. 5:16); or "Having your conversation honest among the Gentiles: that, whereas they speak against you as evil-doers, they may by your good works, which they shall behold, glorify God in the day of visitation." (1 Peter, 2:12.)

Joseph Smith, the Prophet, recognized this method of testing truth. He read the words of James, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him," (James 1:5); and, believing in God, he went into the grove to test the reality of the promise there made. Thus came the great First Vision.

The constant promise, "Ask and ye shall receive, knock and it shall be opened unto you," is a form of testing truth, as well as a promise from God. Similarly, "Search diligently, pray always, and be believing, and all things shall work together for your good." (Doctrine and Covenants, 90:24.) Promises are made for our good, and we are but asked to try them out. The law of cause and effect is as operative in the spiritual as in the material world.

Running through the scriptures is the doctrine that truth as well as untruth may be recognized by their effects, and the counsel is given to test the claims of the Gospel by rendering obedience to its principles of action. Obedience itself becomes but a call to do certain things so that certain rewards may be received. Obedience may therefore be counted as a phase of the experimental method.

All should test their religious beliefs. But all such testing must be done in the right spirit and by the right method. Every testing must be a sincere and honest search for truth. The truth or the goodness, not the untruth or the evil, of a system must be sought; then untruth or evil, if it exists, is automatically

(Concluded on page 191)

CONDUCTED BY MARBA C. JOSEPHSON

HERE'S TO THE DRINKS OF TOMORROW!

FRUIT JUICE . . . VEGETABLE JUICE
. . . BERRY JUICE IN A THOUSAND
NEW TASTE-TWISTING COMBINATIONS

By Bert H. Davis

SOMETIMES a writer pushes back his hair, affixes his longest-visioned spectacles, and peers curiously into the far future. . . . When novelists were writing, early in the century, about those far-away denizens who are us, they saw us too busy and harried to eat at even the fast-motion lunch counters on the Wall Street district. For sustenance and health, we of the mid-twentieth-century were to munch a few dark-brown capsules and call it a meal.

It looks from my window on Main Street as if those guesses were far-fetched. The hamburger house, the soda fountain luncheonette, the nickel-in-a-slot restaurant might not flourish forever. . . . Too, the kitchens in millions of homes may shrink to a size not

much above that of the old coal stoves of grandmother's day. Such changes are not too impossible.

Yet it won't be a concentrated pill, a whole meal in a capsule, that will doom the public and private kitchens of America.

DINNER THROUGH A STRAW

More likely, if we're to become a nation of five-minute diners, we shall sip our nutrition through a straw. It is on juices—vegetables and fruit essences—that the prophet of future revolutions in the dining habits of civilization had best rely. The churn and gurgle of the juice extractor may become the successor to sounds that now suggest the preparation of dishes for the dinner—such sounds as the spattering of fat in a frying pan, the lazy bubbling of soup in a great pot, the sharpening of knives before a roast is cut, the mechanical prelude to the serving of toast and eggs at breakfast time.

The strengthening quest of vitamin C and its happy family of health-bringers

is seeking the juiciest of the vegetables and squeezing their ripeness into bottles, jugs, and cans. We are becoming accustomed to such fruit juices as prune, cherry, raspberry, pineapple. The grapefruit juice business has increased nearly forty-fold in ten years. Orange juice is dispensed as liberally to football heroes and lumberjacks as to invalids and infants. We are not far from the record-shattering total of ten million gallons of canned fruit juices as our annual consumption of bottled sunlight.

NEW ENERGY FOODS

As fast as smart stores can get their supplies, celery juice, carrot juice, spinach juice, parsley juice, and others, are catching up with the ruddy tomato (one of the most rapidly acting energy foods) and the juicy fruits. "Macerates," as some packers call them, not only offer such vegetables in a simple, ever fresh, easily consumed form, but the combinations of juices are practically endless. Here's garlic and parsley with honey, in one manufacturer's offerings, and beet juice with spinach and carrot in another!

* And many an amateur juice mixer seeks for new health flavors, with the zeal that other folks apply to photography, golf, or landscape gardening.

Looks as if glasses quite as attractive and varied as the rituals of wine-serving seem to demand will be called for, presently, when Americans in even greater numbers discover even more juices and demand new ways in which to serve them to admiring guests.

ALCOHOL ON THE WAY OUT?

And that reminds me! . . . We have good reason to retire all the alcoholic beverages from active service, now that the legions of fruit and vegetable essences have arrived.

For in these non-alcoholic juices are vitamins and other food values unimpaired and unimpaired by fermentation—which, to be quite rude, is a form of decay! In these unfermented "diffusions" are the life and richness of dead-ripe fruit crops and picked-this-morning vegetables. What a different object the "juicer" is from the still, damp and sour, or the brewer's vat, a poor appetizer indeed! Even better than in the quickly-frozen foods and considerably more cheaply, rapidly growing industries prepare for us thrilling combinations of flavor and substance that do not need the alcoholic kick in order to win friends.

The most carefully prepared dishes often go almost untasted and thoroughly unappreciated among the group that drinks before it eats. Well, these new juices for joy—with new adventures

I GET SO MANY COMPLIMENTS ON MY BANANA-NUT CAKE NOW!

It's easy to bake cakes that win praise when you use Globe "A1" Special Cake Flour! Try it for this famous Banana-Nut Cake. See how tender and light your cake turns out! See how much longer it stays fresh and moist!

RECIPE ON PACKAGE
Buy a package of Globe "A1" Special Cake Flour today. Delight the family with this Banana-Nut Cake tomorrow!

SPECIAL CAKE FLOUR GLOBE "A1"

GLOBE "A1" CAKE FLOUR

Homing

in taste, offering new material for conversation—may even invade those dining rooms where the decanter and the cocktail mixer now reign supreme. We shall watch with interest to see.

At any rate, millions of us to whom life itself gives kick and thrill enough, without alcoholic accompaniment, will be on the *qui vive* for new flavors, new combinations, new taste-twisters, in the growing family of health juices.—From *The Allied Youth*.

Handy Hints

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

How to cook every vegetable that grows: If it grows beneath the ground (root vegetables), it grows covered in the cold earth; start it in cold water, and cover the pot with a lid. If it grows above the ground (green vegetables), it grows uncovered in the hot sun; start it in boiling water and leave the pot uncovered.—Mrs. F. H. B., Salt Lake City, Utah.

If you are painting, smear a light coat of grease on doorknobs or anything you don't want paint to stick to; then wipe the knobs when you have finished painting and stray drops will come off without any scraping.—J. S., Downey, Idaho.

When one is using a yard stick for measuring a skirt hem, accuracy, minus eyestrain, can be attained by slipping a small, brightly-colored rubber band around the stick at mark for the desired length.—E. C. J., Salt Lake City, Utah.

BAKERS like to form their loaves of bread on canvas or other cotton cloth. Try the bag your flour came in. When you empty the flour, turn the bag in wrong-side out. It is clean, stiff, and resistant to sticking. Dust lightly with flour to use. Keep handy in flour bin.—Mrs. G. M. H., Cedar City, Utah.

If you splash grease on your range, go over the spotted area with vinegar. It cuts the grease.—Mrs. C. S., Parrish, Wis.

Cooks' Corner

By Barbara Badger Burnett
Sea Food in Ramekins

- 2 cups tuna fish
- 2 tablespoons butter
- 2 tablespoons flour
- 1/2 teaspoon salt
- 1/2 teaspoon paprika
- 1/2 cup evaporated milk
- 1/2 cup water
- 2 tablespoons chopped pimento
- 1 tablespoon chopped parsley
- 3/4 cup canned mushrooms
- buttered bread crumbs
- grated cheese

(Concluded on page 164)

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PRICED AT ONLY
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A QUART
IN MOST CITIES



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VANO (pronounced VAN-O) is a brand new chemical discovery—not a soap. It is a clear, odorless liquid, especially developed to remove grease and grime, finger marks and smudges from all painted and enameled surfaces—such as walls, woodwork, furniture, Venetian blinds, linoleum, stoves, refrigerators—to name just a few.

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BE GOOD



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A Utah Product

Homing

(Concluded from page 163)

Flake the tuna. Melt the butter and blend in flour and seasonings. Stir in milk and water and cook slowly, stirring constantly until thick. Add the tuna, pimiento, parsley, and mushroom. Place in greased ramekins or a casserole. Cover with buttered bread crumbs, and sprinkle with grated cheese. Bake in moderate oven (350°) until brown and thoroughly heated.

Spinach Luncheon Dish

- 2 cups cooked spinach
- 1 cup cooked chopped meat
- 3 hard-cooked eggs
- ½ cup milk
- 1 tablespoon flour
- ½ teaspoon salt
- ¼ teaspoon pepper
- 2 tablespoons pimiento cheese
- 1 tablespoon butter

Make white sauce of butter, flour, and milk. Add salt, pepper, cheese, and cooked meat. In a buttered casserole arrange alternate layers of spinach, sliced eggs, and sauce. Finish with sauce and bake in a moderate oven until brown.

Macaroni and Lamb Curry

- 1 package macaroni
- ¼ cup melted butter
- 1 pound lamb diced
- 2 tablespoons butter
- 2 tablespoons flour
- 2 tablespoons curry powder
- ¼ teaspoon pepper
- 2 cups milk

Cook macaroni in boiling salted water until tender; drain and blanch. Sear meat in the melted butter, barely cover with water, and cook until tender. Blend butter and flour in a saucepan, add curry powder, salt and pepper. Add milk gradually, and cook until thick, stirring constantly. Into a buttered casserole put a layer of macaroni, a layer of lamb, and some of the curry sauce. Repeat layers until all ingredients are used. Bake about one hour in a moderate oven (350°).

Pimiento Cheese Pockets

- 2 cups prepared biscuit flour
- ½ cup milk
- ⅓ cup water
- pimiento cheese

Measure biscuit flour, add liquids, and mix thoroughly. Turn on a floured board, knead for about ½ minute, and roll to ¼ inch thickness. Cut with a 2½ inch round cutter, crease dough through the center, and spread ½ of each round with cheese. Moisten edge of dough and fold over, pinch edges together and bake at 425° about 15 minutes.

Chocolate Angel Food

- ¾ cup cake flour
- ¼ cup ground chocolate
- ½ cups sugar
- 1½ cups egg whites
- ½ teaspoon salt
- 1 teaspoon cream of tartar
- 1 teaspoon vanilla

Beat the egg whites with egg whip until foamy, add cream of tartar, and beat until whites are stiff enough to stand up in peaks, but not dry. Fold in the sugar, flour, chocolate, and salt which have been sifted together several times. Add the flavoring and pour in ungreased tube tin and bake in a slow oven (325°) for one hour.

Music

THE CHOIR LEADER

By Dr. Frank W. Asper

FOR several years it was the custom in many of the wards for the bishop to say, "Whom shall we have for choir leader?" And the answer would be, "Let's have so-and-so. He has a good voice." But nowadays, with our ever-rising standards, the selection of a choir leader is made carefully, with other qualities in mind. It is necessary now to have as choir leader the very finest man that we can find in the ward. In addition to his training as a musician, the choir leader also needs knowledge and experience in lines other than music, and also a very broad experience in handling people.

One of the most important factors in choosing the choir leader is to have one who has the ability to get along with all the other ward organizations, so there will be no conflict between their program and that of the choir. He should discuss his plans with these organizations, to avoid friction. He should know the names of everyone, not only of those in the choir, but also of the choir's enthusiastic supporters, and should be able to talk with them about their business as well as their home life. This means that he must be able to talk on equal footing with both young and old. In the choir there are often many ambitious would-be soloists. These he will have to comfort. He may also find many people who have outstanding musical ability, but who are luke warm in their attitude and obligation toward the Church. From this source he can very often find some of his best talent.

The choir director naturally hears many criticisms or suggestions about what the choir should sing, their deportment, and so forth, and many times these suggestions are of the fault-finding type. The man who can keep his courage and inspire his organization despite these criticisms is a very valuable man.

The choir director will also find it very much to his advantage to be a good friend of the custodian of the building so that things will always be in proper order, for rehearsals and those occasions when the choir appears in public.

Very often the first appearance of anyone will mean either success or failure in his undertaking, and in the matter of choir leading the director cannot afford to get a poor start. Too much stress cannot be laid upon his physical appearance and manner. The day of slouchy-appearing, disheveled musicians is long past. The choir leader should at all times be neat and conservative in dress, avoiding the flashy and extreme. He should be especially particular to see that his hands and linen are always clean and his shoes polished. There are many mannerisms, not only in dress but in speech, that everyone acquires from time to time, and often these are very annoying to those who have to see or listen. One of the worst offenses is to be forever helplessly sighing, boasting about himself, or always calling for help. Mussing up the hair, stroking the chin, grinding the teeth, licking the lips, "er-er-ing" when hesitating for a word are all unwelcome in the presence of any organization. One director, when the organization sings badly, walks up and down and says he is going to quit. This performance happens every week, much to the amusement of the members. Other leaders express a hurt feeling, and others continually complain about lack of support. If a choir leader deserves support, he will get it.

One cannot be a leader in any way unless he has adequate training and knows his subject well. Choir members come to rehearsal for two reasons: because they wish to serve the Church, and because they want to advance musically. The director cannot hope for success of any kind unless he can really give the people something worth while. Very often our boys and girls graduate from high school where they have had excellent daily vocal training. These students are a vast reservoir of talent and should not be neglected. But many times these eager boys and girls enlist their services only to find that the training of the choir leader is very inadequate and that he is unable to hold their interest.

Now that the Church is offering courses in both conducting and organ-playing in centers which are convenient to almost every stake in the Church, there is no excuse for poor musical leadership. These courses, for many years the dream of Tracy Y. Cannon, General Chairman of the Church Music Committee, have been given for the past six years and have proved very successful. They are given with the intention of training people for their specific positions in the Church. Much additional work can be done by serious study. In fact, one cannot expect to do his full duty in the position of ward choir leader unless he is continually trying to improve himself and his choir.

Razor Clam* Soup



Cook one slice onion in two table-spoons of butter. Remove the onion.



Make a white sauce of butter, 2 tablespoons flour, $2\frac{1}{2}$ cups milk . . . add salt, pepper, one bay leaf and one tablespoon parsley, pimiento or paprika.



Pour the natural clam nectar from one 7 oz. can of Pioneer Mined Razor Clams into soup . . . stir.



Now add the minced white razor clam meat from the can. Garnish with paprika or toast squares. When they ask, "How come that flavor?", tell them Pioneer Razor Clams are the choice white meat of the rare razor clam, sealed in natural nectar. And they'll love it!



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Melchizedek Priesthood

CONDUCTED BY THE MELCHIZEDEK PRIESTHOOD COMMITTEE OF THE COUNCIL OF THE TWELVE—
JOSEPH FIELDING SMITH, CHAIRMAN; JOHN A. WIDTSON, JOSEPH F. MERRILL, AND SYLVESTER Q. CANNON

The Stake Priesthood Committee

THE following important letter by President Rudger Clawson was sent to the field under date of December 20, 1940. Because of its great importance it is given in these columns so that all officers of the Priesthood may easily become acquainted with it. They will thus understand why the committee in their stake is organized as it is and what its duties are. Knowing these things they will want to do their part so that the purposes of setting up the committee may be readily achieved.

This is the letter:

December 20, 1940

To Stake Presidencies

Dear Brethren:

The welfare of Priesthood quorums and their members is and has been a great concern of the Council of Twelve. Three years ago you were asked to organize in each stake a Melchizedek Priesthood Committee to supervise and stimulate the quorums to greater activity. Since that time *The Improvement Era* has published in the Melchizedek Priesthood Department of each issue pertinent matter. But experience gained during these years indicates the need of a more specific statement of the duties of the stake committee. Hence the Council of Twelve has recently approved the following statement:

ORGANIZATION AND FUNCTIONS OF THE STAKE MELCHIZEDEK PRIESTHOOD COMMITTEE

The stake presidency with the approval of the high council shall appoint a Melchizedek Priesthood committee with a minimum of five members, consisting of a member of the stake presidency who shall be chairman, a high counselor, a High Priest to represent the High Priests' quorum, a Seventy, and an Elder. Additional members may be appointed if necessary to do well the work of the Committee. From the committee the chairman shall choose, with the approval of the stake presidency, three assistants—a High Priest, a Seventy, and an Elder. A secretary of the committee may also be appointed.

It shall be the duty of the committee:

1. To train quorum officers in their duties so that they might become effective in their leadership.
 - a. By conducting a monthly leadership meeting with the officers and leaders of the quorums and groups. (See Dec., 1940, *Era*, p. 744.)
 - b. By stimulating and assisting them to make their work more effective. (As to the Seventies, this relates exclusively to local activities in stakes and

wards, and does not conflict with the system of supervision of the First Council of Seventy.)

- c. By keeping in touch with the work and activities of all Melchizedek Priesthood quorums in the stake.
 - d. By visiting the meeting of every quorum and group at least quarterly.
 - e. By encouraging regular council meetings of the quorum presidency.
 - f. By seeing that instructions of the Council of Twelve relative to quorum activities are carried out.
2. To report promptly to the stake presidency any vacancy in a quorum presidency.
 3. To make a quarterly report and to collect quarterly quorum reports and send them to the Council of Twelve.

Will you kindly organize your committee as indicated, if it is not now so organized. This committee is of course to aid the stake presidency, upon whom rests the responsibility of seeing that the Priesthood quorums are thriving. The chairman of the committee and his three assistants are to act as an executive and planning group of the stake committee. This planning group will need to be very active, and in the case of the smaller stakes it may be large enough to serve as the committee without additional members.

The objective is to bring all the Melchizedek Priesthood quorums into full activity. We ask that you do everything practicable to attain this objective.

Praying you will make yourselves fully worthy of abundant divine blessings, we are,

Sincerely your brethren,

THE COUNCIL OF TWELVE
By Rudger Clawson,
President.

NO-LIQUOR-TOBACCO COLUMN

NOTE TO ALL

"I WHIPPED AN ENEMY," on page 140 of this issue of the *Era*, should be read by every member of the Church, young and old, and should be widely circulated among our young people.

Sums Foolishly Wasted

THE following official figures indicate the challenge to our liquor-tobacco abstinence campaign in Utah. The State Liquor Control Commission furnishes the figures for the sale of hard (distilled) liquors; and the State Tax Commission, those for beer and cigarettes. Amounts paid for cigars and forms of tobacco other than commercial cigarettes (not taxed in

Utah) and "bootleg" liquor are not included.

The comparative figures on their face are not encouraging. They do not indicate that our campaign is succeeding. But all workers know that it is succeeding—at least in making our people better informed of the evils of liquor and tobacco, and in arousing a determination especially among the youth of the Church to avoid the use of these poisons.

Faith in the divinity of the Word of Wisdom was never stronger among our people than it is today. Neither were the temptations to violate it ever more alluring than they are today. And though the people of the world appear to be yielding more and more to these allurements the Latter-day Saints are undoubtedly growing in power to resist them.

Let us make total abstinence triumphant in all L. D. S. homes.

UTAH CONSUMPTION FIGURES			
	1938	1939	1940
Paid for			
Cigarettes	\$ 2,672,656	\$ 2,823,383	\$ 2,933,188
Beer	3,959,922	4,090,464	4,073,061
Hard Liquor	3,938,565	3,966,035	4,302,048
Total	\$10,571,144	\$10,879,882	\$11,318,297

Sale By Drink Versus Sale by Package

SHALL hard liquors be sold in Utah by the drink as well as by the package? A bill making this provision was introduced in the Utah legislature. Chairman James W. Funk of the Utah Liquor Commission wrote the following in opposition to the passage of the bill:

There are eleven states in the Union where sale of alcoholic beverages is not permitted except by package. In other words, "sale by drink" is not legal in North Carolina, Washington, Oregon, West Virginia, Virginia, Arkansas, South Carolina, Texas, Iowa, Idaho, and Utah.

The thirty-three states which legalize some form of traffic in liquor permit "sale by drink." The average per capita consumption of distilled spirits in the thirty-three so-called "sale by drink states" is 1.30 gallons. The average per capita consumption of distilled spirits in the eleven states which permit "sale by package" only is .95 gallons. In other words, the average consumption in states which permit "sale by drink" is one-third more per capita than in the states which do not legalize "sale by drink."

From the above, it would seem that those who are anxious to increase the consumption of alcoholic beverages are fully justified in advocating "sale by drink." It is not strange that in their efforts to increase consumption that they would devise arguments such as "Buy a drink and not a drunk," etc. It is probable that some who advocate "sale by drink," though moved by good intent, are

nevertheless misled in their belief.

The national average per capita consumption of distilled spirits is 1.21 gallons. The states where "sale by drink" is legalized are above the average per capita consumption. The states where "sale by package" only is legalized are below the average per capita consumption.

Do friends of moderation need further argument against "sale by drink"?

We stand for tightening up provisions relative to the sale of liquor and against loosening up. Further, total abstinence is our goal.

QUORUM PROJECTS

WHAT IS YOUR QUORUM DOING?

Tropic Ward Reports

IN THE little town of Tropic at the mouth of Bryce Canyon, the Tropic Ward, Panguitch Stake, during 1940 undertook a program of activity that reached every member of the ward and accounted for some rather remarkable accomplishments. Bishop Samuel Pollock and his counselors, Bernard A. Johnson and J. Oral Christensen, sum up their work and the spirit of it:

The chapel and grounds were beautified in a project in which every member of the Priesthood participated.

In addition to carrying on a Welfare project during the summer, the Elders assisted in building and repairing several homes; and the Relief Society, as their contribution to the Welfare program, made twenty-two quilts.

Two missionaries returned, three were sent into the field with substantial contributions, and three missionaries are now preparing to leave.

Ward Teachers, sixty-four in number, accomplished their work 100% each month, with a resulting increase in tithes and offerings and in attendance at ward meetings. Sixty per cent of the membership paid \$1.00 per capita fast offerings.

Adjacent to the high school, the ward established a seminary which is proving a source of inspiration to ward members as well as an aid to the students. At each Sacrament meeting, seminary students present two short talks.

As special duties, the Elders' quorum was assigned to raise one hundred dollars for the seminary; the Relief Society, the Elders' quorum, and the M. I. A. were each assigned a missionary for whom they were to raise one hundred dollars or more, and give a party and testimonial; the quorum of Seventy was asked to stage homecomings for the two returning missionaries.

Each sacrament meeting was definitely planned. Hidden talent was sought out; good music was provided; all were given an opportunity to participate. Fifteen family programs were presented in which each family cared for the sacrament, did the singing, the praying, and the speaking. In these

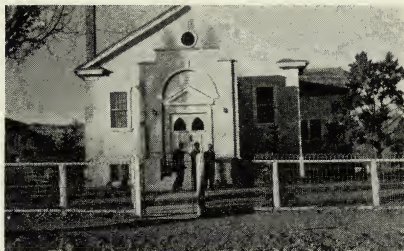
ANNUAL REPORT OF L. D. S. STAKE MISSIONS

Made by The First Council of Seventy to The Council of the Twelve Apostles
For the Year of 1940

MISSIONARY ACTIVITIES		1940	1939
1. Number of times out doing missionary work		128,212	100,043
2. Hours spent in missionary work		279,976	217,801
3. Number of homes entered for the first time		84,154	75,649
4. Number of revisits		81,018	61,775
5. Number of invitations to return		104,213	75,198
6. Number of Gospel conversations		214,186	175,337
7. Number of standard Church works distributed:			
	Loaned	Sold	
Copies of the Bible	167	253	
Copies of the Book of Mormon	1,836	2,043	
Copies of the Doctrine and Covenants	214	651	
Copies of the Pearl of Great Price	164	405	
(No designation—181) TOTAL	2,381	3,352	5,914 4,951
8. Number of other books distributed		7,706	6,179
9. Number of tracts and pamphlets distributed		225,774	195,888
10. Number of hall meetings held by missionaries		3,806	3,391
11. Number of cottage meetings held by missionaries		9,426	7,748
12. Number of missionaries who attended cottage and hall meetings		30,877	24,909
13. Number of investigators present at cottage and hall meetings		43,773	35,653
14. Number of baptisms as a result of missionary work:			
(1) Of people over 15 years of age	1,002		
(2) Of people under 15 years of age:			
a. Both of whose parents are members	679		
b. Others under 15 years of age	459		
Classification not designated	63		
TOTAL		2,203	2,220
15. Number of inactive members of the Church brought into activity through stake missionary service during the month		4,621	3,806
Number of stakes in the Church (As of Dec. 31)		134	129
Number of stake missions organized (As of Dec. 31)		131	128
MISSIONARIES			
Number of stakes reporting		118	103
Number of districts		384	361
Elders		374	285
Seventies		1,281	1,169
High Priests		272	252
Women		540	395
TOTAL (not classified—38)		2,469	2,101
Number of missionaries making minimum requirement		619	561
Number of missionaries making less than minimum requirement		1,118	1,111
Number of inactive missionaries		564	379
Number not classified		168	50
Total (Agrees with total above)		2,469	2,101

TROPIC WARD CHAPEL
BEAUTIFIED

Bishop Samuel Pollock (center),
Bernard A. Johnson, First Counselor
(right), and J. Oral Christensen,
Second Counselor (left).



fifteen meetings, one hundred and seventy-eight members participated, bringing many more to perform and many to listen.

Fast Day testimony meetings were assigned to the Ward Teaching districts in turn. The district head had a theme discussed at the beginning of the meeting and arranged for musical numbers.

The auxiliary organizations were as-

signed turns to aid the home missionaries on the third Sunday of each month with musical numbers and readings.

At the beginning of every month, sacrament meeting assignments, the Ward Teaching message, a calendar for the month of all activity, and special instructions were included in a mimeographed ward message prepared by the bishopric and distributed to each home by the Deacons.

Melchizedek Priesthood Outline of Study, April, 1941

TEXT: *Priesthood and Church Government.*

LESSON XLVI

CALLING AND ORDAINING TO OFFICE

(Read chapter 18, pp. 238-240; 242)

I. Nominating

- a. "An aristocracy of nomination with a democracy of consent"
- b. Officers nominated by those holding proper higher office
 1. Church presidency for the Church
 2. Stake presidency for stake
 3. Bishopric for ward, etc.

II. Accepting and sustaining

- a. Officers responsible to people
 1. "And all things shall be done by common consent"
 2. No officer can lawfully serve unless sustained by voice of particular body concerned
- b. People to support officers once accepted
 1. By the "confidence, faith, and prayer of the Church"
 2. By the sustaining vote: general, ward, and stake conferences
 - a. A responsibility for the member in good standing
 - b. Not necessary to violate conscience

III. Releasing

- a. Authority to release
 1. Power to nominate is power to release
 2. With approving vote of people
- b. Tenure of office indefinite
 1. Eliminates office-seeking
 2. Rotation in office makes for equal opportunity, experience

Problems and Projects:

1. Explain the term "an aristocracy of nomination with a democracy of consent" as it applies to appointment to Church office. How nearly does the operation of this principle approach ideal self-government?
2. Trace the calling to any office in the Church through the steps of nominating, accepting and sustaining, and releasing. Discuss the two-fold obligation of (1) officers' responsibility to the people and (2) people's responsibility to the officers.
3. Call on members of the quorum to speak on the opportunities and experience the system of rotation in office has brought to them.
4. Discuss the significance of "the uplifted hand" in voting on Church appointments and policies. How vital may such an expression be? What provisions are there whereby officers may be brought to account other than on conference occasions?

LESSON XLVII

CALLING AND ORDAINING TO OFFICE (Cont.)

(Read chapter 18, pp. 240-244)

I. Fitness for ordination: "Lay hands suddenly on no man"

- a. Officers to be "men of good report"
- b. Must be so situated to be able to discharge duties
 1. Diligence a safeguard
 2. Idle council-sitting leads to fault-finding

II. Duties of ordained officers

- a. To observe law of God

- b. To forget self, serve others: Church officers and leaders are servants of the people

III. Jurisdiction of officers

- a. Authority limited to particular unit or division which officer has been called to serve
- b. Subject to direction of corresponding higher authority
- c. Authority in particular sphere unquestionable
 1. When calling magnified
 2. When in harmony with proper spirit

IV. Manner of ordaining and setting apart

- a. Three essentials
 1. Laying on of hands
 2. By authority of the Holy Priesthood
 3. In the name of Jesus Christ
- b. Conferring Melchizedek Priesthood: ordination directly to office
- c. Conferring of Aaronic Priesthood: ordination directly to office
- d. Certificate of ordination important document of record

V. Tracing Priesthood authority: ability of every Priesthood bearer to trace his authority through successive ordinations

Problems and Projects:

1. Discuss the importance of Paul's advice: "Lay hands suddenly upon no man." Describe conditions which result from neglect of this caution.
2. Illustrate the truth that individuals who are diligent in the discharge of their duties seldom find fault.
3. Cite the limits of authority of a ward M. I. A. superintendent, a stake M. I. A. superintendent, the president of a quorum of Elders, one of the seven presidents of a quorum of Seventy. What is the relationship of each to corresponding higher authority?
4. Call on several brethren to trace their Priesthood lineage. What pride, what assurance does this ability bring? What makes the ordination ceremony to the Priesthood or an office in the Priesthood particularly impressive? Contrast this procedure with the "sign-on-the-dotted-line" formalities in other fields.

LESSON XLVIII

CALLING AND ORDAINING TO OFFICE (Concluded)

(Read chapter 18, pp. 244-250)

I. Aaronic Priesthood ordinations under direction of ward bishopric

- II. Appointment and ordination of ward bishops and bishops' counselors
 - a. Recommended by stake presidency to First Presidency
 - b. Ordained by member of First Presidency or Council of Twelve
 - c. Approved by people of ward
 - d. May choose own counselors with approval of stake presidency

III. Ordination of Elders

- a. Recommended by bishopric
- b. Ordained under direction of stake presidency
- c. Quorum presidency under jurisdiction of stake presidency

IV. Calling and ordaining Seventies

- a. First Seventy to call other Seventies as needed
- b. Recommended by stake presidency to First Council of Seventy
- c. Interviewed by member of First Council or of Council of Twelve

V. Ordination of High Priests

- a. Recommended by ward bishopric to stake presidency
- b. Ordained under direction of stake presidency and presidency of High Priests' quorum
- c. Quorum presidency under jurisdiction of stake presidency

VI. Patriarchs chosen and ordained by Council of the Twelve

VII. Presidents of independent branches under jurisdiction of stake presidency

VIII. High Councilors and stake clerks

- a. Chosen by stake presidency
- b. Approved by High Council, visiting members of Council of Twelve

IX. First Council of Seventy

- a. Selected and ordained by members of First Presidency
- b. The Twelve and the First Council may make suggestions

X. Presiding Bishopric

- a. Selected by First Presidency
- b. Presiding Bishop may select counselors, subject to approval by First Presidency

XI. Patriarch to the Church

- a. Right to office inherited
- b. Subject to fitness
- c. Must be appointed and ordained by First Presidency, sustained by people

XII. Apostles

- a. Appointment by direct revelation
- b. By First Presidency through inspiration
- c. Ordained to ministry by First Presidency and Council of Twelve
- d. Approved by people

XIII. First Presidency

- a. Successor to president chosen by Council of Twelve
- b. Senior member, if qualified, succeeds to office
- c. Ordained by Council of Twelve
- d. Approved by membership
- e. May select own counselors

XIV. Appointment of general officers under authority of First Presidency

- a. Mission presidents
- b. Temple presidents
- c. Auxiliary officers
- d. Other general officers

XV. Stake auxiliary officers appointed by stake presidency

XVI. Ward auxiliary officers appointed by ward bishopric

Problems and Projects:

1. Name the ordinations which come under the direction of the bishopric; name those which come under the direction of the stake presidency; under the direction of the First Presidency.
2. Explain the peculiar relation of a Seventy to his ward organization, his stake, the First Council of Seventy. How does the stake organization of the Seventy differ from that of the Elders, the High Priests?
3. Point out the role of common consent in typical Church appointments.
4. Support from scripture the ordinance of the laying on of hands. Make the mastery of acceptable ordination prayers to the Aaronic and to the Melchizedek Priesthood a special project.

Aaronic Priesthood

CONDUCTED UNDER THE SUPERVISION OF THE PRESIDING BISHOPRIC—EDITED BY JOHN D. GILES

THE AARONIC PRIESTHOOD

Twelfth in a series of articles written by the late Elder Orson F. Whitney of the Council of the Twelve. Published originally in "The Contributor."

SAUL and his son, Jonathan, having fallen in battle, David and his outlawed comrades returned from banishment. After seven years of civil war, resulting from the rival claims of himself and Ishbosheth, a son of Saul, upon the crown (during which the latter was assassinated by two traitors of his own party), David ascended the throne to which divine favor had appointed him, and which his own valor and integrity had won. He was crowned at Hebron, 1048 B. C. His reign marks a period among the most illustrious in Israelitish history, and he was undoubtedly the most powerful monarch that ever ruled the Hebrew nation. He was a zealous and devoted servant of God all his days. Though his fair name is tarnished by more than one act of wickedness, the sin of idolatry cannot be laid to his charge, nor the faintest suspicion that his soul ever swerved from its allegiance to the God of Israel. This fact, with his inherent humility, many acts of goodness, and sincere penitence for his evil deeds, goes far to redeem his character, which, stripped of its defects,

shines out as one of the grandest in the history of the world.

Under his regime, the Priesthood was purified, honored, and exalted. The prophets, Gad and Nathan, were his intimate friends and associates, whose counsels he sought and whose reproofs he accepted without a murmur. This was one of the most admirable traits of his character. David was himself a prophet, and withal a gifted poet and musician, and to his lofty genius was due the gorgeous ritual suggested by the Psalms, which were undoubtedly employed in the worship of Jehovah.

One of the king's first thoughts was to fetch the Ark of God from Kirjath-jearim up to Jerusalem, which he had captured from the Jebusites and made his capital. The tragic death of Uzzah who put forth his hand to steady the ark, which shook upon the cart as it was carried along, has passed into proverbial history.

Having subdued and put under tribute many of the neighboring nations, and formed advantageous alliances with others, David's next plan was to erect a magnificent temple at Jerusalem in honor of Jehovah, to supersede the tabernacle as a receptacle and permanent place of rest for the Ark of the Covenant. He was prevented from carrying the design into effect by the interposition of the Almighty, who, speaking through His prophet, Nathan, commended the project, but forbade

David to execute it, as he had been a warrior, "a man of blood," all his days. He was comforted, however, by the assurance that the temple would be built by his son and successor, a man of peace, and was instructed to continue the work of collecting materials for the great purpose in view.

The darkest stains upon David's life, which caused him untold misery and torment, and sowed the seeds of his kingdom's dissolution, were the seduction of the beautiful Bathsheba, and the treacherous murder—for it was nothing less—of her valiant husband, Uriah the Hittite. If David supposed his crime was less heinous, or that God would look upon it with more allowance because committed against an alien and not an Israelite, he was woefully deceived. The prophet, Nathan, pronounced death upon him as his doom, and upon the issue of his adultery; he was told also that his children should rise up in rebellion against him, and his wives, whom God had given him, should be taken away and bestowed upon another. The sentence of death was commuted as to himself, owing to his immediate and deep contrition, but the child born of adultery God cursed and destroyed. History made good the rest of the prophecy. The next child borne by Bathsheba, after she became David's wife, was favored of the Lord and ordained to succeed his father as king over Israel.

(Continued on page 170)

GRANITE STAKE CELEBRATES ACHIEVEMENT: EVERY AARONIC PRIESTHOOD QUORUM IN EVERY WARD WINS STANDARD QUORUM AWARD. (See page 170)



Ward Teaching

CONDUCTED UNDER THE SUPERVISION OF THE PRESIDING BISHOPRIC—EDITED BY JOHN D. GILES

Aaronic Priesthood

(Continued from page 169)

Standard Quorum Awards Set New Record

GRANITE AND OGDEN STAKES LEAD

MARKING the fifth consecutive year of encouraging progress, reports from the Presiding Bishops' Office indicate that more than double the number of Standard Quorum Awards issued in 1939 will be presented for 1940.

The Standard Quorum Award is a recognition presented by the Presiding Bishopric to every Aaronic Priesthood quorum in the Church that reaches certain minimum standards in seven specified activities. A number of quorums have reached these standards for five consecutive years, and this year receive a special blue ribbon award.

Celebrating its achievement as the first stake in the Church to qualify every quorum in every ward, Granite Stake Aaronic Priesthood members and leaders and special visitors attended a banquet as guests of the stake presidency. Approximately six hundred persons participated.

Special guests included President J. Reuben Clark, Jr., and President David O. McKay of the First Presidency; Elders George F. Richards, Joseph Fielding Smith, and Joseph F. Merrill of the Council of the Twelve; Presidents Antoine R. Ivins and Samuel O. Bennion of the First Council of Seventy; Presiding Bishop LeGrand Richards and his counselors, Bishop Marvin O. Ashton and Bishop Joseph L. Wirthlin; John D. Giles, Field Supervisor, and Lee A. Palmer, Associate Field Supervisor of the Aaronic Priesthood.

A special program followed the banquet. Presidents Clark and McKay, President Lorenzo H. Hatch of Granite Stake, and Elder Theodore E. Curtis, Jr., representing the Aaronic Priesthood, were speakers. Presiding Bishop LeGrand Richards presented the Standard Quorum Awards to the presidents of the twenty-seven quorums which had qualified—a 100% record.

President Drew Clarke of the stake presidency acted as chairman, and was assisted by President Elbert H. Curtis of the stake presidency, Chairman Leland M. Dayton of the Stake Aaronic Priesthood committee, members of the committee, bishopricks, and quorum advisers of the five wards.

Average attendance of all quorums for the entire year was 66%—believed to be an all-time high record for the Church.

Ogden Stake shared in first honors in Standard Quorum Awards for 1940

WARD TEACHERS

AND if any man among you be strong in the Spirit, let him take with him him that is weak, that he may be edified in all meekness, that he may become strong also.

Therefore, take with you those who are ordained unto the lesser Priesthood. . . . (Doc. and Cov., 84:106, 107.)

SUGGESTIONS FOR WARD TEACHERS

Teachers should be actively interested in their people. They should visit them in times of illness and death. They should be aware of the spiritual, physical, and temporal status of their people to such an extent that distress and want may be reported at once, and appropriate assistance to the worthy be provided without delay.

In keeping with the duties assigned to teachers by revelation, it is highly appropriate, where making a formal visit, to ask each member of the family questions containing the following import:

1. Are you in harmony—
 - a. With your neighbors and associates?
 - b. With ward, stake, and General Authorities of the Church?
2. Are you attending to your Church duties—
 - a. As a member
Attending meeting, fasting once each month and paying Fast Offering, paying tithing, and participating in ward social functions?
 - b. As an officer
Setting proper example, attending council meetings, etc.?
3. Are you attending to secret and family prayers?

Ward Teachers' Message for April, 1941

RESPECT FOR THE PRIESTHOOD

THOSE who respect and honor the Priesthood and who qualify as worthy members of the Church will have an influence constantly operating in their lives that will bring happiness, satisfaction, and promised blessings.

They will yearn for righteousness and follow such a well-ordered course of life that all who are eligible may receive the Priesthood with all its power, authority, and blessings.

They will exercise the power of God which comes to them through receiving the Priesthood by performing faithfully and well all they are appointed to do in the Church.

They will be kind, generous, and forgiving to all, and exercise authority under appointment in the true spirit of love.

They will govern and direct in their homes in keeping with the order of the Church and the will of God, and yield willing, intelligent obedience to those who are called of God to direct in spiritual affairs.

Women and children who are entitled to the blessings and benefits of the Priesthood through their husbands and fathers will receive those blessings and benefits through honoring, respecting, and obeying the Priesthood.

No greater blessing ever has been, or could be, given to any people than has been given to the Latter-day Saints in the Priesthood. It is such a precious and valuable gift that every member of the Church, young and old, male and female, should honor, respect, and obey the Priesthood, its leaders, and its authority in every possible way.

A suitable resolution for any Latter-day Saint is this: *I will show that I honor and respect the Priesthood by that which I do in the daily contacts of life.*

with a new record of 32 quorums qualifying for the year, the highest number yet to be qualified by any stake. Several of the wards qualified all quorums; in some cases a total of five quorums in one ward.

South Los Angeles Stake, with a record of thirty out of thirty-four quorums, is second highest stake on record

in total quorum awards in one stake.

Sharing honors as the first stakes to report Standard Quorum Award achievements for the year were Nebo, St. George, and Ogden stakes, all making their first reports on January 2. The first wards to be reported were: Center Ward, St. George Stake; Spring

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Mutual Messages

Executives

M. I. A. THEME

By Mabel Jones

My son, keep thy father's commandment, and forsake not the law of thy mother;

Bind them continually upon thine heart, and tie them about thy neck.

When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou awakest it shall talk with thee.

—Proverbs 6:20-22

To most of us, the M. I. A. theme specifically means that we should obey our fathers and mothers, that we should respect their wishes, and honor their counsel and wisdom. We, as a people, as a nation, and as a Church, are blessed with a rich heritage from our fathers.

Our history tells us that long before the Pilgrim Fathers set foot upon these American shores, they met together and formed a document which had as its purpose, "to frame such just and equal laws as shall be thought most mete for the general good." To uphold these just laws, their children fought and bled and gave their lives that America might be a land of the free. Then, in September, 1787, the Constitutional Convention met at Philadelphia, and calmly, deliberately, and prayerfully fashioned the code of American ideals, the form of government by which they would bind themselves and their posterity. The Constitution had but one purpose, and that was to perpetuate the American liberty, which had been so dearly won. In February, 1862, on the battlefield of Gettysburg in the midst of a war-torn nation, Abraham Lincoln, tall, gaunt, thoughtful, the Man of the People, declared: "Fourscore and seven years ago our fathers brought forth upon this continent a new nation conceived in liberty and dedicated to the proposition that all men are created equal."

These are the commandments of our fathers. These are the laws to which we owe debt and true fidelity.

And again—on a spring morning in 1820, a young boy retired to the grove near his home seeking divine aid for his problems. A boy prophet returned from that grove with the most startling and astounding statement that the world had heard, or has since heard: that God the Father, and His Son, Jesus Christ, the Redeemer of the world, had appeared unto him and had spoken to him. This is the eternal truth, the eternal law, that our fathers entrust to us: the testimony that God lives and that His

Son, Jesus the Christ, still lives; that the heavens once more have been opened, and angels have spoken to men.

This, then, is our heritage: that we shall keep our fathers' commandments, that we shall cherish and sustain, uphold and defend the liberty, the freedom, the ideals of Americanism, which our fathers have given us; that we shall cleave unto this truth that God lives and His Son Jesus is the Redeemer of the world, and that we shall magnify its significance and forsake not its obligation.

To us, the children of those heroic men who founded this nation and of those noble pioneers who established God's kingdom in the land of the free, is given the challenge of fidelity in upholding our fathers' commandments, of moral courage in cherishing the high ideals of our mothers, of high thinking that this our heritage shall guide our days and bless our nights.

May we as the youth of Zion accept the challenge of these great truths and so bind them upon our hearts that they may lead us to eternal happiness and the world to universal peace.

CONGRATULATIONS TO SAN FERNANDO STAKE!

IN the joint convention held on September 22, with Pasadena Stake, 92% of the San Fernando Stake officers attended the meetings.

Speech—M. I. A. Assembly

THE NAMES IN THE NEWS

WITH the radio blaring at us almost twenty-four hours a day about the great and tragic events that are occurring, we need to be assured of the pronunciation of names in the news.

Strangely enough, Italy's head man was named for a Mexican liberator, Benito Juarez. His first name we seldom hear, but his last name is constantly in the news—and occasionally, very badly pronounced it is. Mussolini is pronounced as if it were spelled moos-so-lee-ne. The single o is pronounced as in the word, *obey*, and the *lee* syllable with the e as in the word *eat*; the last syllable, *ne*, the e is pronounced as in the word *evade*. Since he is at times spoken of as "Il Duce," which means "the leader," you will need to know how to say that also. It is as if it were spelled eel-doo-chay.

The people whom he leads are called Fascists, pronounced as if spelled fash-ist, or fasist, with the accent on the first syllable.

Nazi comes from the German word for national and is pronounced na (a as in arm) tse (e as in ear).

The French commander, Weygand,

is pronounced as if spelled vay gahn' and the *n* is given a nasal value.

Pétain, thus far provisional head of the French free land, is pronounced as if spelled pa (a as in chaotic) tan' and the *n* again is nasalized.

The Irish are coming in for their own now and call their free country, Éire, pronounced as if the first syllable were air' and the final e as in end.

De Valera, president of the Irish Free State, pronounces his name as if the *de* were day va (a as in ask) lay' rah (a as in father).

Dykstra, director of the selective service draft, pronounces his name as if it were spelled dike'stra.

Ciano, son-in-law of Mussolini, pronounces his name che ah'no.

Von Ribbentrop, high-up Nazi official, pronounces his name Fon (o as in obey), rib' en trop. Incidentally, it may interest you to know that when Ciano and Von Ribbentrop meet they experience difficulties in reaching a common understanding. Ciano can speak no German; Von Ribbentrop can speak no Italian. So they speak English, which both understand.

For one of the best treatments of this subject see the current issue of *Word Study*, a pamphlet published by G. and C. Merriam Co., publishers of Webster's Dictionary.

ARE YOU A CHURCH WORKER?

By Vilate R. McAllister

THE opportunities for leadership activity in the Church of Jesus Christ of Latter-day Saints are very numerous.

Assuming then, that you hold an office in one of the auxiliaries, perhaps you have wondered just what characteristics those in authority saw in you that qualified you in their eyes for the particular position. There may be one or several answers in your mind. But whatever you decide, the chances are that you were chosen not entirely for your natural or acquired talents or attainments, nor entirely for your personality traits, but also partly because it was felt that you would welcome the opportunity to serve, and the personal development it would give you.

Efficient service in Church activity is a source of deep inner satisfaction. Slipshod and half-hearted effort robs you and those you serve of the double blessing.

Herewith is a suggested five-point measuring-rod, to test the efficiency of auxiliary workers. It might profit you, and incidentally your organization, to study the chart, readjust the evaluations, if you think some of these have exaggerated relative importance, and

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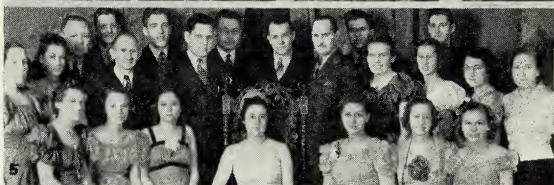
(Continued from page 171)

give yourself an occasional check-up. Given a mental picture of an ideal, most of us will find improvement possible, if not probable. Of course, there are some things in our make-ups over which we have no control. But the points listed here do not fall into this category.

A MEASURING ROD OR EFFICIENCY CHART FOR AUXILIARY OFFICERS

	Pts.
1. Attitude.	
a. Are you thoroughly familiar with and converted to the objectives of your organization?.....	10
b. Do you enjoy your particular work?.....	10
2. Dependability and Punctuality.	
a. Are you <i>where</i> you should be, at the proper <i>time</i> ? (At your regular meetings, prayer and officers' meetings, stake meetings.).....	10
b. Do you take assignments seriously? (Do you notify your superior officer as early as possible if you find you cannot do the thing expected of you?).....	10
3. Preparation.	
a. Have you studied your handbook or manual, your department hints in the Church publication covering your work, and attended your class at leadership meeting?.....	10
b. Are you resourceful and original? Have you developed any ideas for enriching your work, either from your imagination or from sources other than those listed above?.....	10
4. Personality.	
Are you friendly? Sociable? Sympathetic? Optimistic? Fair? Tolerant? Self-controlled? Sincere? Enthusiastic? Cooperative? (2 pts. for each).....	20
5. Spirituality.	
a. Do you make use of opportunities for developing your spirituality? (Through prayer, the study of the Gospel, especially the Scripture, exemplary living.).....	10
b. How many times did you attend Sacrament meeting this month? (2½ pts. for each time).....	10
Total	100

- WARD QUEENS OF THE MICHIGAN JUNIOR STAKE, NORTHERN STATES MISSION.
- QUEEN OF THE GOLD AND GREEN BALL HELD IN BYNUM BRANCH, GREAT FALLS DISTRICT OF THE NORTHERN STATES MISSION.
- CAST OF CHARACTERS FOR "THE CLOSED DOOR," A 3-ACT PLAY PRESENTED BY THE OQUIRH STAKE.
- SILVER JUBILEE HONOR AWARD PROGRAM OF THE NORTH HOLLYWOOD WARD.
- QUEEN AND ATTENDANTS OF THE GOLD AND GREEN BALL WITH M. L. A. AND BRANCH OFFICERS, OF THE INDIANAPOLIS NORTH BRANCH.
- SOUTH LOS ANGELES STAKE THEME FESTIVAL.
- GRIDLEY STAKE GOLD AND GREEN BALL.
- PALMYRA STAKE GOLD AND GREEN BALL.
- OLDEST AND YOUNGEST MOTHER IN THE GROUP AT THE MOTHERS' AND DAUGHTERS' PARTY HELD IN SNOWFLAKE, ARIZONA.



Special Interest

George H. Hansen, Marla C. Josephson, chairmen; Aldon J. Anderson, J. Edwin Nelson, L. L. Daines, Richard L. Evans, Alma H. Pettigrew, Philo T. Farnsworth, Vella H. Wetzel, Minnie T. Anderson, Angelyn Wannick.

Now is the time to make the library plan effective in gathering and keeping of manuals and books which you have been using in your groups this year. Unless you secure some special place in the ward house for their safe keeping, these valuable materials will be lost or misplaced. If right now you will secure a room, you will have the nucleus of a worthwhile library which will grow from year to year with the inclusion of manuals that otherwise would be thrown away. Suggest also that someone who is capable of handling books and insisting that they be returned be placed in charge of the library.

M Men-Gleaners

W. Creed Haymond, Hazel Brockbank, chairmen; Wesley P. Lloyd, Franklin S. Harris, L. A. Stevenson, Homer C. Warner, Werner Kiepe, John D. Giles, Helena Larson, Florence Pinnock, Aurelia Beniston, Marie Waldrum, Katie C. Jensen.

MEMORY WORK

THE two suggested passages from M Men and Gleaner readings for the class to memorize this month are: "And all things, whatsoever ye shall ask in prayer, believing, ye shall receive." (Matt. 21:22.) "Come unto me all ye that labour and are heavy laden and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy and my burden is light." (Matt. 11:28-30.)

How many M Men and Gleaners have read or are reading the New Testament? Now is a fine time to check and to stimulate this project anew.

ELECTIONS

It is suggested that elections for next year's M Men and Gleaner officers be held in March or April in the wards and stakes. By doing this, the new officers can help with the closing activities and can carry on the summer program, having everything ready to go the first night in September. It is especially important for the Gleaners to choose their officers in the spring as a large part of their membership plan must be carried out before the official opening of M. I. A.

If a person elected to office should move away during the summer or should resign for any reason, the other officers would carry on until the vacant office could be filled by election in September. Married M Men and

Gleaners may hold office, but, of course, must be between the ages of 17-24 inclusive.

To be an M Men or Gleaner officer is fun and provides rare opportunity for developing leadership and other talents. It also entails a great deal of work, initiative, and enthusiasm, so when you nominate take time to survey the field carefully and choose the most capable person, not necessarily the most popular. It will be to your advantage. Remember, too, that no person may hold the same office for two years.

CHOOSING STAKE OFFICERS

When choosing stake officers, some stakes have all the M Men of that stake meet in the amusement hall or a large room and all the Gleaners meet in the chapel. This is given for introduction of candidates (nominated previously by the wards), nomination of additional candidates from the floor and balloting. While votes are counted, the two groups meet for a program or dance and refreshments. This meeting, held some night other than Tuesday, is a major event. Be sure in stake elections that each ward has equal representation in voting regardless of its comparative size. For further instructions and suggestions see the mimeographed material which was given to each stake during M. I. A. convention.

Application blanks for prospective Golden Gleaners are ready at the Y. W. M. I. A. office and will be mailed on the request of the Stake Gleaner Manual, or Activity Supervisor. Notice is again called to the fact that all girls twenty-four years old or older must make their applications by October, 1941. None will be accepted later.

FIRESIDES

Firesides have been very successful especially when they have been held in small ward groups. Stake Firesides, however, have a tendency to draw the young people from Sacramento meeting and so should be discouraged. The two objectives of this project are to encourage the M Men and Gleaners to attend Sunday Evening Services in their own wards and to have a place to go afterwards. It should also furnish an opportunity for the young people to study Church doctrine and history, and to develop their own talents in discussions and musical programs. Imported lecturers are interesting, but they do not allow for individual development. Try to hold the Firesides in keeping with the name—small, informal groups.

Explorers

M. Elmer Christensen, chairman; Mark H. Nichols, Axel A. Madsen, Elwood G. Winters, Floyd G. Eyre, John D. Giles.

PIONEER TRAIL TREK

WITH the coming of spring, Explorers direct their attention toward sum-

mer camping. In any considerations of a camping program for Explorer troops, the Pioneer Trail Trek should receive proper emphasis. Every Explorer within reach should be encouraged sometime during his Senior Scout experience to trek the historic Mormon Trail from Henefer to Salt Lake City.

March is none too soon to begin plans for such a trek. Interest in the trail can be developed by bringing in old pioneers in the ward or stake to relate experiences. A study of the trail route and stories of the early pioneer settlers will help to arouse enthusiasm among Explorers to trek the old trail.

Application to make the hike should reach the General Board Explorer Committee at least two weeks before the date of the contemplated hike. Application forms will be provided upon request by the Y. M. M. I. A. Office. Following the trek, every Explorer is expected to file a report which may be made on a prepared form also available at the Y. M. M. I. A. Office.

The following suggestions may be helpful:

- Get in good physical condition for the two-day trek.
- Check on camping outfit as to sleeping bag, pack frame, reflector, canteen, food supplies, cooking utensils.
- Have a pair of shoes with good soles. They should be snug-fitting and comfortable on the feet. New shoes are undesirable.
- Get a map of the Trail at the General Board Office.
- Prepare to go over the trail in small groups of three or more.
- Register at the General Board office and get instructions before making the Trek.
- Inquire and register at Nichols' store in Henefer concerning the trail.
- There are some wood ticks on the trail. Consult your doctor as to treatment for tick bites.

LITTLE MOUNTAIN MONUMENT

THE Explorer Committee of the General Board announced at the June Conference in 1940, that during the coming year it would sponsor the erection of a monument on Little Mountain.

It is contemplated that the monument represent the contribution of every Explorer troop in the Church. All troops therefore are invited to contribute one or more rocks for the monument gathered in their own localities, if possible. Erection of the monument will not commence until after June Conference, 1941, making it possible for a representative of every troop to bring a durable rock, small or large, to the site of the monument. Appropriate exercises will be conducted at a convenient time during June Conference when each delegate may add the rock sent by his troop. Troops may wish to mark their rocks in some distinguishing way.

Explorer troops should commence now to select their rocks and provide for bringing them to Salt Lake in June.

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ATTAINMENT RECOGNITION

STAKES which have qualified for the Attainment Recognition made available by the General Board should notify the Explorer Committee as soon as they have met the requirements. The objectives of the Recognition Plan are found in Log No. 10, page 164.

Stake Explorer officers are urged to examine their membership and advancement records to determine if they have qualified for the Recognition.

ARROWHEAD AWARD

ARE ten percent of the Explorers in your stake or ward Arrowhead Explorers? At least this proportion should qualify for this outstanding M. I. A. Award. The Arrowhead Explorer has not only made satisfactory advancement in the Explorer program, since he must have First Honors to qualify, but he is also an active member of the M. I. A. and his Priesthood quorum.

This award is proving to be very effective in correlating the Teachers' quorum and Explorer programs as well as stimulating increased, wholesome, Church activity.

Not a weekly meeting should pass without some emphasis being placed on the Arrowhead Award program.

Scouts

Gladya Harbertson, chairman; Emily H. Bennett, Grace C. Nielsen, Lucien J. King.

THE Junior Committee of the General Board are happy over the success of many Junior classes throughout the Church, and we commend you leaders for your devoted service and enthusiastic response to the year's program.

You have an added responsibility just now, in your relationship to these choice girls. You must not only give them what is found on the printed page, but you must also help them to get into their hearts an appreciation for the many blessings they enjoy at this time.

If ever your leadership was important and your responsibility great, it is now, when you must help carry these girls through this critical period of the world's history, and bring them through sweet and free from bitterness, with a deeper appreciation for the Gospel and what it means in their lives.

Where warfare is abroad in the earth, greed, misery, hatred, and disease increase. All of these are due to disobedience to God's commandments.

You must put into the hearts of your girls just the opposite—patience, charity, obedience, forgiveness, and love.

Your classrooms offer you an ideal retreat from the sordid things of life, from warfare and contention, a place

where you may lose yourselves in contemplation of your many blessings—the privilege of living in this day of wonders and great achievements—of living in this land of freedom and liberty,—and best of all, of having the blessings of the Gospel, and opportunities to study it and learn of its beauties and its power in the world and in your lives.

MARCH LESSONS

DURING March we have some wonderful and important lessons in our Manual study, *You and Your Light*. The first one, "Your Blessings from the Melchizedek Priesthood." Your responsibility is great in that you must be able through your prayer and study, to show the girls how important the Priesthood is in the Church, that the Church is built around the Priesthood. The Priesthood can exist without the Church, but the Church cannot exist without the Priesthood. The Church is the organized Priesthood of God.

You must show them how important the Priesthood is in their own lives, in the blessings that come to them through it; and to get into their minds the difference in the powers and functions of the two Priesthoods, the Aaronic and the Melchizedek.

Most of you and the girls have fathers or brothers who hold the Priesthood. This should be appreciated by you as a source of strength; and if perchance you do not have the Priesthood in your homes, you do have your bishops, your stake presidents, or missionaries, or others in your midst, on whom you may call for information, for blessings, and for help in solving your problems. And besides these blessings and benefits of the Priesthood, our next lesson, "Your Guides and Helpers," sets forth other sources, which are yours to help you through life and to help you to understand the principles and ordinances of the Gospel and your privilege of approaching the greatest source of all, God the Father, to whom you may go in faith, and through prayer, receive such encouragement and comfort that may only be obtained in that way.

In this lesson we are urged to study the scriptures and learn what God has said to His children in His various dispensations.

JOINT LESSON ON THEME

IN March, also, comes the joint lesson on the theme, for Juniors and Explorers, the only time these groups meet together for the consideration of a lesson. Thorough planning for this should be made well in advance of the evening.

This year's theme seems particularly appropriate at this time, when there is so much disregard for so many of our Heavenly Father's commandments. We hope and pray that through this lesson, the spirit and admonitions of the theme will find lodgment in the hearts of the Juniors and Explorers all over the

Church, and that it will be a living thing with these girls and boys.

Read President David O. McKay's address as given at June Conference, printed in the *Era* for July, 1940.

SPIRITUAL ASPECTS OF TEACHING

YOUR teaching of these choice girls is not effective unless they are fired with enthusiasm for the Gospel and loyalty to the Church.

The spiritual side of one's being must be fed and developed equally with his physical and intellectual natures. The world has made tremendous growth along material and scientific lines. Man is over-developing the physical and mental sides of his being, at the expense of the spiritual. "Man does not live by bread alone."

The girls of the Church are hungry for the things of the spirit, and will eagerly accept these Gospel teachings as they are unfolded to them.

Study carefully the suggestions on Leadership in the Junior Manual, and also "Eight Points of Leadership," by Dr. John A. Widtsoe in June, 1939, *Era*.

Scouts

D. E. Hammond, chairman; Wayne B. Hales, George Stewart, John D. Giles.

SCOUTS AND MISSIONARIES ALL

THE awarding of the rank of Eagle Scout to Reed Paul Thompson of St. George on February 2 stands out as an historic incident in the Scouting program. Reed Paul is the fourth son of Mr. and Mrs. George T. Thompson to attain this rank. Furthermore, the father, himself, reached the Eagle status.

The father has moreover a record of eighteen years as a Scouter, including the position of Scoutmaster during the time that three of his sons attained the Eagle, and the position of troop committeeman when the other son was advanced to the high rank.

The Thompson family also has a missionary record to be proud of, a total of nearly fourteen years having been spent on missions for the Church.

Carlyle left in March, 1929, for the California mission, where he spent 31 months. His wife Josephine Stephenson Thompson spent two years in the same mission. Heber followed his brother's example and left in December, 1931, for the Texas mission. Six months before a sister, Emma, had left for the California mission, where she labored for a year. Heber spent 27 months in Texas. In June, 1933, Emma spent an additional six months in missionary labor with her husband, Wilford Whipple, in Denver. In February, 1936, Mr. Thompson himself received

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a call to spend six months in the Northern States mission. Then in April, 1937, Horace left for the Australian mission, where he labored two years.

In addition to the above, a son-in-law, Carl Shakespeare, spent two years in the Southern States mission; and the Thompsons helped to support him and his wife while he was away.

This phase of the Thompson history is not yet complete, for Reed Paul will not be satisfied until he has honorably fulfilled a mission for his Church.

UNITY AND RESPONSIBILITY IN SCOUT LEADERSHIP

A CHAIRMAN of a troop committee recently called his committee together and invited the bishopric, the Scoutmaster, Assistant Scoutmaster, Senior Patrol Leader, and other troop officials to be present.

He began his meeting by saying, "Brothers, I have recently gone over our registration of Scouts and find there are four boys whom we have failed to reach and who are not affiliated with this great organization. I do not know why we have failed, but I know that they need the benefits which Scouting can give them. I recognize the high quality of work our troop has done and the many boys we contact, but I am not satisfied until we get every boy in our ward registered. What can we do to interest these four boys?" Each member present was given opportunity to express himself on the problem at hand. The rest of the meeting was spent in discussing ways and means of interesting these boys in scouting and each resolved to do his part in the proposed campaign which included:

1. A troop committeeman and a troop officer, not the Scoutmaster, would call on each boy at his home and in the presence of his parents explain the benefits of Scouting and invite the boy to the next Scout meeting.
2. Two companionable Boy Scouts would be appointed to call at the home of the recruit just before the next meeting and take him to Scout meeting.
3. A member of the bishopric and the Scoutmaster would make a special effort to welcome him at Mutual and at the troop meetings when he made his appearance.
4. A well-planned and enthusiastic troop meeting would serve to further the recruit's interest in Scouting.
5. The Scoutmaster, Senior Patrol Leader, and other Scouts that could be used as key men would meet with the four newcomers immediately following the troop meetings and outline a plan of Scout activity for the new Scouts.

Needless to say the four boys soon became registered Scouts and are now living according to the Scout codes and promises and advancing from rank to rank along with their fellow Scouts.

This experience was particularly sig-

nificant and inspiring to the writer because of the many attractive features which characterized the meeting:

The chairman of the troop committee was actively on the job. A large and representative group of Scout leaders were in attendance. Every member of the bishopric was there giving his support to Scouting.

The definite objective for which the meeting was called and the unity of purpose manifested was outstanding.

Every member present recognized his official individual responsibility to save four boys to Scouting.

A plan of procedure was outlined and all present determined to see it succeed.

It is the firm conviction of hundreds of scouters that the boys are always available where our adults are willing to assume the full responsibilities of Scout leadership. The program is perfect, well selected, varied, and adapted to every boy's interest. One Scout organization unit in our Church



THE THOMPSON FAMILY

area multiplied the number of registered Scouts by six, and multiplied the number of registered troops by the same number simply because the leadership of that unit went forward with the determination to find adequate and interested men to fill the various offices in the troop.

Bee-Hive Girls

Bertha Tingey, chairman; Ileen Ann Waspe, Lucy Andersen, Ann C. Larson, Lucine C. Fox, Margaret N. Wells.

THE time now arrives for us to begin making plans for our Sunday Evening Service which is to be held in May this year. Early and thorough preparation for this important event will not only insure an inspirational program, but will avoid last minute rushing when Swarm Day approaches.

The suggested outline for this program is found in the Manual for *Executives and Community Activity Committees* on pages 88 and 89. You may desire to make some changes in preparing your program, but if you choose to follow the outline we have suggested, the following material may be helpful to you:

Scripture Reading: Scripture which pertains to the importance of women in the Church would be especially fitting, such as Doctrine and Covenants, Section 25, in which the Lord commands Emma Smith to assist her husband as scribe, etc., and to make an appropriate selection of hymns for the Church. Also Doctrine and Covenants 132:51 to 56 explains woman's relationship to the Priesthood. If desired, the following passages might be read which pertain to Mary, the mother of Jesus: Luke 1:26-33; Luke 1:46-55, and Luke 2:15-20.

Theme Presentation: If additional information is desired, *The Improvement Era* issue of July, 1940, contains some excellent thoughts from two of our Church Presidents, beginning on page 395.

Stories of Women: The story of a modern L. D. S. mother might be used along with stories from ancient scripture. In the August, 1939, issue of the *Era* there is an article on the life of Dr. Jane Manning Skolfield, a noted Mormon mother, which would be very interesting. (Page 462). "Woman's Greatest Career," by Dr. Witdsoe, in the October, 1940, issue might also provide supplementary material. Many

other worth-while life stories are available in the homes of our Bee-Hive Girls if we will begin inquiring about them. Stories from the Old Testament which might be used are found in 1 Kings 17, (story of the widow woman who assisted Elijah), Book of Ruth (story of Ruth and Naomi), 1 Samuel 1 and 2 (Hannah, the mother of Samuel), Gen. 11:29 to 17:15 (Sarah, the wife of Abraham). If New Testament stories are desired, perhaps something could be told about Martha, Mary, or Elizabeth. If a Book of Mormon story is preferred, Alma 53 and 56 would be appropriate. This is the story of the two thousand warriors of Helaman, who were valiant because of the teachings of their mothers.

Inasmuch as this is the only program in the series, "We Live With Great Characters," which deals with women, we should make it an outstanding one. It should be rich in inspiration and spirituality.

If one of the girls of the group is an especially good reader, it would be well to have her memorize Proverbs 31:10-31 and present it as a special reading.

Let us advertise our service thoroughly, either through ward bulletins, newspapers, personal visits, or the distribution of printed programs. Let us decorate the chapels appropriately; committees should be appointed early to be responsible for this. Instruct girls who act as a reception committee to handle this duty with poise and dignity.

MICROFILMING ENGLISH PARISH REGISTERS

WITH the onslaught of daily destructive bombings of English cities many of our readers must have felt genuine alarm over the safety of the parish registers kept in the various churches. Should these registers be destroyed, Church members would be seriously handicapped in tracing their ancestors in England.

The Genealogical Society of Utah has made, for several years, repeated efforts to obtain permission to microfilm parish registers in England, Wales, and Scotland — both directly and through an American microfilm agency — without avail, because the clergy felt that if copies were made of their registers, they would be deprived of the small search fees to which they were entitled. Then came some distinctly good news.

The following announcement was printed in the *Genealogist's Magazine* of London, England, for September, 1940, page 89:

PARISH REGISTERS IN WAR TIME

Many of our readers must feel concern for the safety of Parish Registers in war time, and the recent enemy air activity has demonstrated that this concern is only too well founded. Already many churches have been bombed, and some entirely demolished. In one parish at least, where the registers were in the safe, the heat from an incendiary bomb has caused them to shrivel, and the pages are stuck together. The damage is in all probability so bad that the contents can now never be read. In this particular instance no copy is known to exist and the loss is irreparable. The Society, in an endeavor to prevent such disasters, has sponsored a scheme, financed at present by the money remaining from the grant made by the Pilgrim Trust for the production of the "National Index of Parish Register Copies," for Parish Registers to be micro-filmed, and already many have been done. This process has the advantage of being very cheap, speedy, and economical of space for storing the micro-film. It is hoped that a further grant may be made to enable the work to be extended, but to apply the process to all uncopied registers will require a very large sum indeed, and donations to this fund will be welcomed.

The Archbishop of Canterbury has already expressed his approval of the scheme, and his hope that the clergy will take advantage of the offer to copy their registers by this process, and several of the Bishops have given their support.

* * * * *

Will members bring the scheme to the notice of any clergy with whom they may come in contact. Full particulars are available on application at Chaucer House.

Upon receipt of this information the

Genealogical Society of Utah sent an airmail letter to the Society of Genealogists, publisher of the above magazine, expressing our willingness to co-operate in this worthy endeavor, with the hope that in return we might receive a positive copy of each register filmed.

A response has just been received as follows:

In reply to your letter of October 30th I do not think that there can be any question of copies of micro-film being available for the U. S. A. or even any library in England. Incumbents of parishes are very jealous in the matter of fees, and we have had to give an undertaking [guarantee] that no use will be made of the film or any copies taken except at the wish of the incumbent concerned. Even so we have experienced attempts in the press to misrepresent our effort, as you will see if you have a recent file of "Notes and Queries" by you.

We have, in the past, been given permission to produce four type-script copies of certain parish registers, of which one goes to the church, one to our library, and two are for disposal. We have been making a list of these lately, as with the war risk it is felt that it would be advantageous to get copies out of the country. I have not yet finished listing what is available, but I send the list so far as we have gone, together with the price we expect to receive. This money is devoted towards typing other parish registers as they are offered. If we sell them in America, however, we shall require from the purchaser an understanding that in no circumstances will further copies be made by any means whatsoever. This

we are obliged to obtain, as we ourselves are under an undertaking not to produce more than the number of copies agreed to by the incumbent.

Some of the registers we have micro-filmed are to be typed in due course, and these also will be available for purchase on the lines set out above.

It is quite plain that we shall have to raise large sums of money to continue this work of micro-filming, and we hope that all societies in America which are interested in genealogical and historical records will send donations. It is possible that in the future a long view will be taken regarding these records, and that more copies or printed transcripts will become available. If they are not protected and preserved now, nothing can be done about the future.

Yours faithfully,

K. Blomfield.
Secretary, the Society of Genealogists,
Chaucer House, Malet Place, W. C. 1

TO THE EDITOR OF THE TIMES

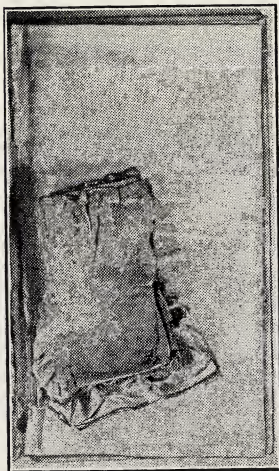
July 12, 1940.

Sir.—On February 21, 1938, *The Times* published a leading article commending the work of this society in its endeavors to preserve the information contained in parish registers, a class of national records whose loss would be irreplaceable unless copies are made. Since then a preliminary survey has been made, and we have ascertained particulars of registers which have already been copied in whole or in part. From this it is clear that while a considerable amount has been transcribed, much more remains to be done, and with the exigencies of modern warfare the matter has become most urgent. High explosives bursting near a church or vicarage may well destroy the local parish registers, together with the buildings, and if no copy exists elsewhere the source of much local history is thus lost for ever.

The method previously used of copying registers by hand can now no longer be solely employed owing to the urgency for carrying out the work before it is too late. This society is therefore prepared to arrange for microfilms to be made of all registers, not hitherto copied, up to the period where the entries are on printed forms (from here it may not be practicable to use micro-film). Owing to the generosity of the Pilgrim Trust and others who have given financial help this work can be begun almost at once. The preliminary stage will be that of photographing the registers and placing the film in a safe place. Later, when the urgent work has been done, and if funds permit, the film will be transcribed on to type-written sheets and copies will be available without cost to the various incumbents. It is felt that the first call on this service concerns those places which are in particularly vulnerable areas and closely populated towns. Those desirous of taking advantage of this offer should communicate with the secretary, when fuller details of the scheme will be sent. Although there need be no charge to those who have their registers photographed, we should be grateful for any donations to help forward this not unimportant work.

Yours faithfully,

K. Blomfield.



PARISH RECORDS IRRETRIEVABLY DAMAGED,
AFTER BEING SHRIVELED BY HEAT FROM
BOMBS.

Genealogy

TO THE EDITOR OF THE TIMES

September 9, 1940.

Sir,—Recently (July 6) you published a letter from this society drawing attention to our offer to micro-film parish registers to preserve the information contained in them should the originals be destroyed owing to enemy action. Many parishes have taken advantage of this offer, but several incumbents have written to say that as their registers are kept in safes they feel that there is no need to have them micro-filmed. This may be true of paper registers, but recently we saw some parchment ones which had been in a safe of a church which was bombed. As will be seen from the accompanying photograph, they are damaged beyond repair, shriveled to one-fourth of their original size, the leaves stuck together and apparently dissolved into glue. The modern millboards in which they had been rebound were unharmed, as were the few pages of entries on paper.

May we again stress the urgency of having parish registers micro-filmed? The cost is small, and where the churches cannot contribute, will be borne by the funds collected by this society. Registers sent to London can usually be returned within 48 hours and are safeguarded while they are here. If preferred they may be sent by messenger, who can superintend the work and take them away again. Where many registers are available in a local center an operator can be sent to do the work on the spot. The scheme has the approval of many of the Bishops.

Yours faithfully,

K. Blomfield.

CONCERNING "JUNIOR" GENEALOGICAL ACTIVITIES UNDER THE NEW PLAN

MANY inquiries come to us concerning the activities formerly carried on by junior genealogical workers. In response to all such inquiries we reprint here our reply to such a letter received from Provo Stake:

H. J. Stagg, Chairman
Temple and Genealogical Activities,
Provo Stake.
Dear Brother Stagg:

Your note of January 17 states that you are constantly being asked what is going to be done in regard to the handling of the young people heretofore engaged in junior genealogical work.

It was anticipated that all such young folk will attend the Sunday School. In every grade of the Sunday School course, beginning with that provided for the children 8-9 years of age, temple and genealogical instruction and training are provided. For instance, in this first course there is a lesson on temples which explains the purpose of these edifices, and the advantages of Latter-day Saints who live near a temple.

The Second Intermediate Sunday School lessons for children of the ages 10-11 have, at the very beginning, a family group sheet and pedigree chart to be made out. Activities are interspersed throughout the course calling for baptism for the dead, etc., and in studying the characters of the Old Testament the children learn that many of these characters were their own progenitors, and that the covenants made with them by the Lord are applicable in the lives of their descendants. In this way the covenants made with the fathers are "planted in the hearts of the children." On pages

154 and 155 are reproduced beautiful illustrations of Solomon's Temple and of the nine modern temples.

Similarly the Senior Sunday School lessons for children 15-16 years of age have such lesson titles as, "Eternal Life and Universal Salvation," "Earth Life—a Preparation for Eternal Life," "The Restoration of the Keys," "The Mission and Spirit of Elijah," "The Nauvoo Temple," "Other Temples of the Church," "Blessings from Temples," "The Genealogical Society of Utah," "Seeking After Our Dead," "Temple Baptisms," "The Church and the Home," and "Chastity—an Ideal of the Church."

Again in the Advanced Senior Sunday School lessons, chapters are provided which include, "Your Marriage," "Your Mate," "Your Courtship," "Your Home," "Your Children," "Your Church Activities," "Your Eternal Progress," and "Your Struggle with Evil."

The Gospel Message Department, formerly known as the Missionary Training Class, will have several lessons on the doctrinal basis for temple work and several others on the technique of record-keeping and research, to prepare in part the missionaries for the demands for help made upon them by the Saints in the mission field.

The above explanation will show conclusively that if teachers are selected who have a sympathetic and helpful attitude toward genealogical and temple work, ample opportunity is provided in the new Sunday School course to give our young people the equivalent of the training they formerly received in our junior genealogical classes.

Sincerely yours,

Genealogical Society of Utah,
Archibald F. Bennett, Secretary.

Aaronic Priesthood

(Concluded from page 170)

Lake, Payson Second and Third Wards of Nebo Stake; and Ogden Eighth Ward of Ogden Stake. Ogden Eighth Ward qualified all five quorums in the ward—three quorums of Deacons, and both the Teachers' and Priests' quorums.

Bishop Frank L. Allen of Ogden 8th Ward, first to actually file application for awards this year presented his papers at the Presiding Bishop's Office at 9:00 a. m., January 2.

All award certificates now being made are provided with a neat, black frame ready for hanging.

Instituted in 1935, the Standard Quorum Award is credited by the Presiding Bishopric with having been an effective means of increasing activity among Aaronic Priesthood quorums of materially increasing attendance and pointing the way to more general participation in Priesthood activities.

All award certificates contain individual signatures of Presiding Bishop LeGrand Richards and his counselors, Bishops Marvin O. Ashton and Joseph L. Wirthlin.

Care Urged in Selecting Aircraft Schools

TAKING advantage of the government defense plan, a number of institutions calling themselves air-craft

schools, or using some other designation, but claiming to give instruction in air-craft which will fit flyers for army service, are sending solicitors throughout the intermountain region inducing young men to enroll in their schools in the belief that when the course is completed they will be qualified for government service.

The following letter concerning this condition has been received from Alice H. Osborn, in charge of the Welfare and Employment Office in Los Angeles, and is called to the attention of all ward bishops:

Many of the aircraft schools here have had solicitors in the intermountain districts selling courses at their respective schools, all the way from \$105.00 to \$200.00 and even more. After spending all their money, the boys went back to the farm discouraged and disillusioned because they did not get the training as outlined to them, and the schools were not recognized by the aircraft industry. Many of the boys called at this office, and they all had the same story to tell. I told them to broadcast it when they reached home, to prevent other boys from making the same mistake.

Telegraph Poles

(Concluded from page 149)

MANY years later there was a reunion of those old-timers. While the women wrestled with dishes, the men sat in the parlor, living over again events of the past. I listened through it all and heard many very interesting stories, still untold. Finally, Father said, "Remember the ride we took behind those little mules from the base camp to Simpson? Now what would you have done if those niggers had refused to go on?"

I still have a mental picture of that old Scotchman sitting there in his favorite chair rocking back and forth. A smile came to his face. He chuckled to himself, as he replied, "They ha' to go on."

Silence, and then, "Well, if they had rebelled, then just what would you have done?"

Slowly the chair stopped rocking. The smile left that face and a stern expression took its place. Determination was written in every line of it as he answered, "I ha' gee me word o' honor to Brother Brigham t' ha'e them poles strung on time. The Powers that be ha' willed it. They ha' to go on."

We bow our heads in reverence for such pioneers who evidently never uttered the words, "Turn back"; who considered their word as good as their bond; who trusted in the "Powers that be"; and who had the courage to back up their convictions, at odds of twenty to one.

THE CHURCH IN THE NORTHWEST

(Concluded from page 153)

tion as secretary for that company. He succeeded me as branch president. Next came Alex Nibley, followed in order by George Bowers, Sorn Peterson, Clifford L. Neilson, Willard G. Burton, Wm. A. Mattice, Donald C. Sloan, and George L. Scott, Portland's last branch president and now president of the Portland Stake.

The mission presidents at the beginning were: George Parkinson, Franklin S. Bramwell, and for a short season Joseph E. Robinson. From October, 1902-1909, Nephi Pratt served; 1909-1919, Melvin J. Ballard; 1919-1922, Heber C. Iversen; 1922-1926, Brigham S. Young; 1926-1934, William R. Sloan; 1934-1937, Joseph Quinney, Jr.; and Preston Nibley, who has been serving since 1937, has recently been succeeded by Nicholas G. Smith.

Today we meet in our magnificent chapel; forty years ago we met in the Alisky Hall, which I rented for eighteen dollars a month. Sometimes—not often—did I have assistance from anyone to defray expenses. Our Church notices are published now without objection and without charge, appearing with notices of all other denominations. I never succeeded in getting free publication and sometimes I was refused with the answer: "No one

wishes to know about you," or "We can't afford undesirable publications." Then we baptized in the river amidst floating ice. One such baptism nearly became fatal. The Elder and the candidate stepped into a deep hole and neither could swim. The by-standers hurriedly joined hands and reached out and brought the two to shore. This was while I was away on a mission in Norway. The first Elders always wore Prince Albert coats and walked. They did not have the five cents carfare. Brother Barnes told me, aside from twenty dollars received from his home, all other of his necessities were donations from friends. Tracts now are free; formerly we had to pay even for small folders. Since we have become more numerous and better known, we oftentimes have favorable recognition and favors accorded us. On May 27, 1934, our new large chapel being insufficient to accommodate the great number of visitors to the general Sunday School convention, we were accorded additional accommodations by use of the fine adjacent Hosford Public School, a favor we highly appreciated.

I have also seen Portland grow from less than one hundred thousand inhabitants to more than three hundred thousand (the requisite for a first-class city). Masts of sailing ships in Portland harbor resembled burnt-over forests. Now we see only steamboats, foreign and coastal. Horses were the motor power on some of Portland's street-car lines when I came here. Portland's commercial water is so pure it can be used for medicinal purposes without distilling. Prior to 1892, the west side (the business district) had filtered river water. Prior to the Lewis and Clark World Fair, Portland had about twelve city councilmen paid twenty-five dollars a month, and now we have a commission form of city government. Forty years ago Portland's municipal debt was one million dollars; now it is fifty million dollars. Our retired mayor and city engineer during their sixteen years in office supervised the expenditure of sixty million dollars, the greatest part of which was spent for widening streets. Some improvements included moving five- or six-story buildings back several feet. As real estate abstracts usually start with donation land claims of 640 acres,

we may wonder why Portland, where rail and sail could meet one hundred miles inland, and therefore a great city, could not have anticipated her growth and been provided with wide, commodious streets. A Brigham Young could have saved Portland half of our bonded indebtedness. Did Brigham Young in wisdom see automobiles, or did he build "better than he knew"?

However, the greatest changes in my observation is Portland's present attitude toward Latter-day Saints.² It is no reproach any more to be called a Mormon. I am well in a position to know, for I function as a missionary. I was set apart for a six months' mission by Elder David O. McKay, January 12, 1931. As I have not yet received my honorable release and never expect to be released, I am still acting under the supervision of the mission president of the Northwestern States Mission, and I am delighted to be counted worthy to devote my remaining years to the Master's service.

I am grateful to the Lord that I have had my days lengthened to accomplish vicarious work which has been especially incumbent on me, being the only one of all my kind and kindred who did lay hold on this then unpopular religion. So also is Sister Westergaard alone in her family. Temple work, its wisdom and beauty, its blessings and benefits, was the incentive to my acceptance of Mormonism. No other Christian religion holds out such rewards for well-ordered, God-ordained lives. The reward of a faithful Latter-day Saint surpasses finite human understanding and expectation, is past the faculties of vision, hearing and comprehension, except, as spoken of in 1 Corinthians 2:9, 10, to those favored by revelation.

²Changed attitude of Portland newspapers toward the Church as noted in an editorial from the Journal, April, 1930, during the centennial celebration of the Church:

"The Pacific Northwest has profited by a share of the growth and influence of the Mormon Church. Latter-day Saint missionaries were first sent to Portland in 1896.

"The Northwestern States Mission was formed the following year. The Church has now a Portland membership of one thousand and a local investment of more than two hundred thousand dollars, including a handsome chapel, dedicated a year ago.

"Wherever they are, the Mormons today should find full measure of appreciation and congratulation on their century achievements."

FIRST CHOICE IN LOS ANGELES
ALEXANDRIA HOTEL
 5th at Spring
 Tariff from \$2.50
 A Tub and Shower in Every Room
 Recognized Utah Headquarters in Los Angeles
 CLAYTON V. SMITH, Managing Director
 Formerly of Salt Lake City



THE TOP GRADE PACKED 2 WAYS:
 FANCY SOLID PACK or READY GRATED
 IN STARKIST'S MODERN SUNLIT PLANT

ORRIN PORTER ROCKWELL

(Continued from page 145)

United States Army into Utah seemed imminent, Porter was a Mormon meteor for night-riding. With others he would stampede cattle and horses belonging to the army, burn their wagon trains and grass, and harass the marching men continually. Porter and his men hung like wolves

upon the flanks of these invaders and without shedding blood forced the exhausted and exasperated army to give up in despair any thought of entering Utah that fall. They camped for the winter near Fort Bridger. And it was this interval of time that allowed for a peaceful entry of the army the following spring.

(To be Continued)

REED SMOOT

(Continued from page 139)

at various times as a director of the Z. C. M. I., Deseret Savings Bank & Trust Company, Deseret National Bank, Hotel Utah, Utah-Idaho Sugar Company, Utah Fuel Company, Beneficial Life, and other business enterprises.

CHURCH CAREER

IN 1890 Reed Smoot accepted a missionary call to the British Isles, where he labored for more than a year as bookkeeper and emigration clerk in the mission headquarters in Liverpool.

In April, 1895, he was appointed second counselor in the Utah Stake presidency, and served in that capacity for five years when he was called to be a member of the Council of the Twelve Apostles of the Church, and at the general conference held in Salt Lake, April 8, 1900, was sustained in that office by the membership of the Church.

Later, his candidacy for the United States Senate precipitated a national incident at Washington. Opponents of his election charged that when he became an Apostle of the Church he took an oath incompatible with the swearing of allegiance as a Senator to the national government. Cleared of these charges he was seated by a majority vote of the Senate after a veritable "baptism of fire," during what was known as the "Smoot Investigation."

On both sides of the Atlantic he was regarded as a leader of outstanding ability. Entertained by high governmental officials abroad as he went to Europe on special missions for the United States government, and hailed in the highest places of honor in American governmental circles, he exhibited rare ability in shaping the affairs of men and nations. Wherever he went he upheld with enthusiasm the standards and teachings of his people. He met with those of low and high estate, and consistently lived and taught the ideals of his religion.

Although away from the main body of the Church for most of the time during thirty years he always kept in close contact with the Church. He participated regularly in the affairs of the

L. D. S. branch at Washington, and in all his travels at home or abroad mingled with the Saints as he met them. Much credit for the erection of the L. D. S. Washington chapel is due him.

At the graveside services in Provo, Bishop Walter Whitehead of Provo First Ward told how Senator Smoot, as a representative of the American government in London on a financial mission, nevertheless sought out the Saints and the missionaries in their humble quarters, and met with them in worship.

Since his return to Utah, following the conclusion of his final term in Washington, he has visited many of the stakes of the Church, holding conferences, and carrying on his duties as a member of the Council of the Twelve.

THE PUBLIC SERVANT

The arduous and dramatic thirty years in the United States Senate constituted Reed Smoot's political career, that being the only public office to which he ever sought election. He was named United States Senator from Utah in January, 1903, and on March 4 of that year was sworn into office at Washington, to gain, during the next thirty years, national prominence as one of the senate's shrewdest financiers and statesmen.

When the U. S. Debt Funding Commission was created in 1922, he was chosen for membership in it, and rendered valuable service in protecting the interests of the citizens of this nation in the funding of foreign debts.

Senator Smoot was appointed chairman of the finance committee in 1924, and in this position rendered the nation some of the most valuable service given by any legislator. He guided the financial destinies of the nation therein during two presidential administrations, and received the plaudits of high officials in the government for his judicious decisions and intelligent deductions.

In addition to holding that chairmanship, he was the ranking member on the appropriations committee, the ranking member on the committee on public lands and surveys, a member of the public buildings and grounds

(Concluded on page 180)

The— Deseret Gymnasium

AIMS to promote health and happiness, to increase efficiency, to build clean, strong bodies, by providing scientific exercise and healthful recreation under wholesome conditions, wise supervision and expert instruction.

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REED SMOOT

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committee, and the committee on rules, and committees on weights and measures, on claims, civil service, retrenchment, national conservation and many others. He also served on several commissions.

In his thirty years of service he made a reputation as a hard worker. He permitted himself little relaxation, and, while in the last few years he became interested in golf, he would go to the course between 4 and 5 a. m., play as many holes as possible until about 6:45 a. m., return to his home for breakfast, and be at his office usually about 7:45 a. m. He rarely let up even at the end of a lengthy day. Almost every night he took work home with him.

The climax of personal effort came with enactment of the Smoot-Hawley bill. In all the history of tariff legislation, no other man had ever undertaken to steer such a measure single-handed. Previously it had been the custom to apportion the task among several members of the finance committee, each being responsible for one schedule or section of a schedule.

The Smoot-Hawley tariff contained some 21,000 items. It had fifteen schedules, the free list, the special and administrative provisions. The committee listened to testimony from 1,232 witnesses.

While the bill was being prepared, Senator Smoot never missed a day at work. It was up to him to try to answer all the questions in the Senate. He stood at his desk almost all the time the bill was being considered.

He had to be constantly on guard, for opponents skilled in their knowledge of the tariff were ever trying to trap the Utahn. Rarely flustered, almost invariably ready with a concise answer, he amazed his colleagues.

When President Hoover affixed his signature to the tariff bill on June 17, 1930, marking conclusion of a job begun by the Senator on June 12, 1929, Senator Smoot was asked how he could explain the almost superhuman endurance he had shown.

"I have a right to demand such endurance," he replied simply. "I have lived in accordance with the principles of right living as taught by my religion. What endurance, be it physical or mental, that I have is due to a strict adherence to those principles."

Senator Smoot's effectiveness on the Senate floor, no less than in committee rooms, rested largely upon his ability to marshal facts, this in turn being the result of a determination to know all details of a subject. He went to original sources for these, refused to be satisfied with facts adduced in debate, and frequently confounded opponents with his summaries of information for or against a bill.

In 1932, when Senator Smoot ran unsuccessfully for a sixth term in the

Senate, President Hoover told the people of Utah that Senator Smoot "knew more about the government than any other man."

Although he was only 41 when first elected, Senator Smoot found early favor with President Theodore Roosevelt. During the Taft administration Senator Smoot was one of the frequent counselors of the President, as was also true during the administration of Presidents Harding, Coolidge, and Hoover.

As the highest ranking senator at the beginning of the seventy-second congress, he was acknowledged "dean" and was the recipient of many other honors bestowed by members of all parties.

Few senators had served as long as Reed Smoot when he retired. Records show only one man exceeded him in point of service at that time. He was Senator Cabot Lodge of Massachusetts, who served thirty-one years.

HIS FAMILY

The passing of Senator Smoot leaves his widow, Mrs. Alice T. Smoot; two daughters, Mrs. Chloe Cardon, Cincinnati, Ohio, and Mrs. Zella Hardy of Washington, D. C.; three sons, Harold Smoot and Ernest Smoot of Washington and Harlowe E. Smoot, Provo, Utah; a stepdaughter, Mrs. J. W. Marriott of Washington, D. C., and a stepson, Dr. Sheets, a physician at the Bay Pines Veterans' Hospital in St. Petersburg; three brothers, Brigham Smoot of Pasadena, Cal., and H. A. and William Smoot of Provo, and five sisters, Mrs. Alice Smoot Newell and Mrs. Ida Smoot Dusenberry of Provo, Mrs. May Smoot Glazier of Los Angeles, Cal.; Mrs. Olive Smoot Bean of Teton, Idaho, and Mrs. Dorothy Smoot Pierpont of Berkeley, Cal.

Reed Smoot married Miss Alpha M. Eldredge of Salt Lake City, a daughter of General Horace S. Eldredge, in 1884, and she died in 1928. He married Mrs. Alice Taylor Sheets, the present Mrs. Smoot, in 1930.

At the graveside in Provo, Dr. John A. Widtsoe offered the dedication, and the Brigham Young University chorus and band sounded the last music.

And so the nation has lost a patriot and one of its most able statesmen; Utah has lost one of its most distinguished native sons, and the Church has lost one of its greatest missionaries—a missionary through his personal life and prestige and world influence. His memory and his good works will continue to live, as will also Reed Smoot in that abode which the Father of us all has prepared for those upon whose life and labors He can pronounce His approval.

Grain Storage

(Continued from page 144)

the finish, but in the quiet of a September afternoon President Young demonstrated that he knew the power of grain in such a war:

I am perfectly willing that the brethren should stop all improvements, if they choose, and spend a few years in seeing what our enemies will do; though their efforts against us will only tend to use them up the faster. If the people prefer it, they may stop their improvements and take care of their wheat; and cache a supply of grain, flour, etc., where no other persons can find it; though we can raise grain here all the time—yes, all the time.¹⁵

This was one of the bloodless wars of history, peacefully settled. However, on June 26, 1858, the Federal troops moved through a deserted Salt Lake City, moving south into Cedar Valley, where they founded Camp Floyd and used it as a base for operations for several years.¹⁶

Meanwhile, President Heber C. Kimball continued to draw attention to the wheat fields as he toured the country. On June 7, 1860, he said in Box Elder County, Utah:

Let it not be said that any portion of the people of this Territory have not wheat enough to last them until harvest. . . . It is hard to improve when there is no bread. When a man has no bread, and his neighbors have none, he must have horrible feelings.¹⁷

With an army post near and eager to buy provisions with real money, the slow system of barter was a thing of the past. Men were eager to sell their golden harvest for golden metal, until on July 1, 1860, Heber C. Kimball said in the Tabernacle:

. . . There are hundreds of men in this Church that would not have believed that this people would have been brought down to the scarcity of wheat they are now. Where is the wheat we boasted about having? The army down at Camp Floyd have got three years' provisions on hand; and in case of famine, they would have to feed us. But don't you see they have got the power in their own hands? And we have placed that power in their possession.¹⁸

THE next few years wrought great changes in the West: the railroad welded the nation in 1869, and with that railroad came greater opportunity for speculation, less chance for famine; the Mormons were no longer a people hidden in the wilderness; they were a group eagerly entering into the nation's commerce. If famine threatened in one part of

¹⁵Op. cit. *Journal of Discourses*, V:233.

¹⁶Op. cit. *Essentials in Church History*, p. 510.

¹⁷Op. cit. *Journal of Discourses*, VIII:89.

¹⁸Ibid., VIII:109.

GRAIN STORAGE

the country the railroad would carry the necessary grain to that section, and great speculation as to the future of grain prices resulted.

Despite the repeated advice and admonition of the leaders of the Church respecting the vital subject of grain conservation and preservation, the brethren of the Church were slow in grasping the timeliness and wisdom of the instruction given so often to them. What were luxuries just a few years before were now considered necessities. Each season at harvest time there was such a demand for money that the farmers were reluctant to store an ample supply of grain for future need. Consequently, in 1876, one year before President Young's death he placed upon the women of the Church the responsibility of storing grain—an important mission which the brethren had not fulfilled as well as he had expected. To show the spirit of this movement and the enthusiasm with which it was undertaken throughout the Church, we quote from the *Woman's Exponent*, announcing the new program:

At the suggestion of President Brigham Young we would call the attention of the women of this Territory to the subject of saving grain. It is one important item which President Young has labored diligently to impress upon this people ever since their residence in these valleys. His advice has ever been to the brethren to cultivate the soil and let the mines, and the mining speculations alone, for the grain was of more consequence than gold or silver. And these people are witnesses to that fact; practically having experienced the scarcity of provisions and especially of breadstuffs, in the earlier settlement of this country.

The Lord has blessed this people abundantly in the few years past in their fields and in their stores of grain and provisions. . . . The people have been careless in regard to taking care of their grain. . . . This year grain is unusually low, yet the grasshoppers have been visiting different parts of the Territory, and it is feared by many, have laid their eggs; therefore it is more than ever essential that such measures be taken as will secure the grain now in market. The Relief Societies and Co-operative organizations in which some of the women of this Territory are interested, have funds at their disposal from time to time, which can be made available to carry out President Young's wishes in regard to buying and taking care of the grain.

It is no doubt the best investment of means that could possibly be made, for if the prophecies, both ancient and modern, and of Joseph Smith are to be fulfilled, . . . there will be a desolating famine in the land; and if the women of this Territory will be wise, and hearken to the counsel given to them now, there is no doubt that the result will be an eminent success. . . . then one point will be gained towards the temporal salvation of this people in case of emergency. . . .

The women of this Territory are capable

of carrying out President Young's counsel in this matter; and if they do not they will be left without excuse; he has called upon the brethren until he has become wearied, and now he appeals to the sisters. Is not this a proof of his confidence in their desire to listen to counsel? The sisters will have ample opportunity now to prove their ability in financing. . . .

President Young further advises the sisters that they . . . build storehouses . . . solicit donations from the brethren to assist in . . . building the storehouses and also in obtaining grain. . . .¹⁹

In the next issue of the magazine the discussion was continued:

Are our good, faithful brethren likely to be left without plenty of employment, if our sisters do all they can to assist in the great latter-day work? I think not, inasmuch as temples are to be built in different parts of the land,²⁰ the gospel preached, and the plan of salvation carried on in its various ramifications. No one need be troubled with the fear of having nothing to do. . . .

The idea of women becoming speculators is nothing to be dreaded . . . even now while I write, a little chubby hand pulls my sleeve, two soft, dark eyes look smilingly up into mine and a pair of cherry lips ask me for some sugar. Could I imagine those pure, baby lips, which with all a mother's tenderness I stoop to kiss, asking for bread when I have none to give, and yet sell one kernel of grain that might be preserved at home! . . . I have no fear of the sisters turning this grain movement into a speculation.²¹

From Sisters Lula Greene Richards and Emmeline B. Wells in the *Woman's Exponent* of November 1, 1876, came this message:

We wish if it were possible, the subject [grain storage] might be agitated in public and private until every mother and every sister should feel the necessity of immediate action. . . .

Why are the people so slow in acting, . . . when they are continually invoked to . . . prepare themselves for the great and eventful future. . . .

What is there that will effectually appeal to human nature as want—want of bread? . . . It would seem that this people's privations in times past would have taught them the necessity of economy and of wisdom in obeying counsel, that it would only be necessary to ask them to do a thing . . . and they would do it. . . . Who is there that can feel these things as deeply as a mother can; think what it would be to hear your little one cry for bread, and worst of all to know you had trifled away the day of grace given you, had thought lightly, or not at all upon the subject. . . .

It has been remarked by some that President Young thought that by doing this, the wives and daughters of this people would cease to ask their fathers and husbands to dispose of their grain for finery, or unnecessary articles for personal or household ornament. . . .

(Continued on page 182)

¹⁹Woman's Exponent, V:76.

²⁰Two temples, one at Salt Lake City, and one at St. George were actually under construction, and two more, at Logan and at Manti, were contemplated at this time.

²¹Woman's Exponent, V:81.



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GRAIN STORAGE AMONG THE LATTER-DAY SAINTS

(Continued from page 181)

To those who have experienced the privations which the saints have passed through at different periods since the organization of the Church, the words of President Young must carry a double force, for they cannot only see the future in prospect but the past in retrospect.²³

Later appeared the following:

The phrase *Temporal Salvation* has been quite a hobby with many practical people

²³Woman's Exponent, V:84.

in this Church and Kingdom. Now the attention of at least the women of this people is called to the subject of a temporal salvation in a real and tangible form: the buying and saving of grain.

If history repeats itself, which wise men aver, and the masses of mankind believe, then somewhere in the future, as in the past, will famine with all her train of attendant miseries and consequences, spread blight and desolation in her path. . . .²⁴

At a convention of Relief Society

²⁴Woman's Exponent, V:92.

workers held in Salt Lake City on November 17, 1876, Sister Emmeline B. Wells gave the following admonition:

It is a very important occasion that has called us together, probably such as never occurred on the earth before. The Lord, through his prophet, has called on the mothers in Israel to prepare for a famine, which makes the subject we are called upon to discuss a grave one. We are well assured that the time is fast approaching when the Lord will pour out His indignation on this country, and although we should escape, we will feel the effects of it in a national capacity. Our hearts must be hard indeed, if we will not feel for those who may come to us for help. The Lord showed his servant Joseph [Smith] that such things would come, and so distressing and revolting to humanity to witness, that he asked the Lord to close it up. . . .²⁵

Here we have again a reference to Joseph Smith. One of the very first revelations after the appointment of a bishop in the Church instructed the brethren to provide a storehouse to store away the surplus of the land.²⁶

AS THE Relief Society grain preservation program spread, word came back from every quarter of the Church heralding new enthusiasm and activity. Sewing bees were held and the fruits of the loom and of the needle were sold and the proceeds turned into wheat; in some communities, all Sunday eggs (with special instructions to gather eggs early on Saturday and late on Sunday) were claimed by the Relief Society to bolster their wheat fund; jellies were made, donated, and sold in the name of the golden harvest; gleaming parties were organized among the membership of the Retrenchment Society (now the Young Women's Mutual Improvement Association) and the Relief Society sisters, and men and teams were enlisted to assist in the gleaming operations in the fields; space in private granaries was donated for Relief Society grain storage, and plans were advanced in the various wards to build permanent granaries; indeed, women strained every faculty to devise new and adequate ways of obtaining and storing grain.

The Priesthood and the Relief Society worked as one. President Daniel H. Wells, second counselor to President Young, said to a body of Relief Society workers in Kaysville:

. . . To some it looked curious to have to ask the advice and aid of the sisters . . . in the storing of grain. Why should it be?

²⁵Woman's Exponent, V:99.

²⁶Op. cit. Doctrine and Covenants 42:34, 55.



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GRAIN STORAGE AMONG THE LATTER-DAY SAINTS

Should famine come, the women would have to suffer hunger as well as the men. . . . It is wisdom that we should treasure up our grain. The sisters have the power to help us in doing this. These things are within the providence and lawful sphere of the sisters' Relief Societies. The women are just as much interested as the men are and their salvation and welfare are just as much concerned. I like to see the sisters bear their proportion of the labors of the kingdom, that they may share in its blessings.²⁰

Less than a year after Brigham Young had given the assignment to the Relief Society he died, but in that year he had the privilege of seeing strong foundations laid for a lasting program from one end of the Church to the other. As the first complete year of Relief Society wheat activity closed, November 17, 1877, thirteen Utah counties reported:

Wheat stored and in good condition	10,465 bushels
Wheat obtained through gleanings	299½ bushels
Wheat obtained by selling Sunday eggs	50 bushels
Flour on hand	7,358 pounds
Cash on hand for the purchase of wheat	\$529.10 ²¹

Upon hearing this report, Sister Eliza R. Snow, then president of the Relief Society, said:

I am pleased to hear the report of what our sisters have accomplished; the subject was new to us; we had many obstacles to meet, but I thank the Lord that we have succeeded as well as we have; still it looks very little compared to what is before us. The Lord never speaks in vain; we can depend upon His word, and we know that a famine is coming. . . . We ought to have at least fifty thousand bushels of wheat next year. . . .²²

So the wheat program under the direction of the Relief Society moved forward and proved to be helpful in many ways. During the Church Golden Jubilee in 1880, celebrating fifty years since the organization of the Church in this dispensation, at the request of President John Taylor the sisters voted to lend their entire store of grain to the ward bishops for the poor, the bishops to give receipts with the promise to return the wheat. The sisters were not strict in the matter of requiring receipts, and the gesture finally resulted in a gift by the Relief Society to the farmers of several thousand bushels. In the beginning of the Relief Society program, wheat was lent or sold almost yearly for planting, which was a great boon to farmers who had exhausted their supply before spring

planting time. One bushel of wheat could plant one acre of irrigated land, and two acres of dry farm land. On these loans the Relief Societies sometimes received one peck to the bushel as interest.

Throughout the Church there has been a spirit of sharing Relief Society wheat with the less fortunate, the needy, and the drought-stricken. The pinching effects of the droughts that hit southern Utah in 1898-99 was materially lessened by this policy.

Outside the Church, people have had cause to be thankful for the blessing of Relief Society wheat. A carload of flour was sent to San Francisco at the time of the earthquake and fire in 1906; a year later a similar amount was sent to China to perform a mission of famine relief.

At the time of the first World War one hundred thousand bushels of wheat were turned over to the United States government at a price set by the government. At the close

(Continued on page 184)

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²⁰Journal of Discourses, V:148.

²¹Woman's Exponent, VI:102.

²²Woman's Exponent, VI:110.

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Grain Storage

(Continued from page 183)

of the war, after all the wheat had been converted into cash, it was decided by the Relief Society, with the approval of the First Presidency, to centralize the fund, which amounted to \$412,000, at the Presiding Bishop's Office.²⁰

Under date of August 26, 1918, the presidents of the various ward Relief Societies received a letter signed by the General Relief Society Presidency, the First Presidency, and the Presiding Bishopric. It read in part:

The policy of storing wheat which was inaugurated many years ago and which has been continued so faithfully is a correct policy, and we should practice it just as soon as the time is opportune to do so.

The money received for the wheat . . . in no case should be loaned . . . as it is a sacred trust fund which can be used only for the purpose for which it was donated.

When the time comes to again invest this money in the purchase of wheat you will be advised of it by the Presiding Bishopric and the General Board of the Relief Society.²¹

The golden harvest for a time was changed in form and laid up in the strong-boxes of the nation—but the spirit in which it was created remained unchanged. By mutual agreement, the interest accruing from this fund was used for maternity and general health purposes. Individuals, clinics, and health centers all have been aided from this fund.²² Each ward received a certificate for a share of this trust fund. When a ward was divided during the ensuing period, the newly created ward received its share of the wheat fund by dividing the certificate with the old ward.

Then, in 1929, came what men call depression. Families accustomed to plenty found themselves in want. Fast offerings which for years in some sections of the Church had built up a strong reserve were now proving inadequate to care for the needs of the people without employment. More than the customary machinery of relief was needed to care for the many who needed help. The principles taught by Brigham Young were tried, first in a ward, then in a stake, and finally they were organized Church-wide as the Church Welfare Program. Co-

²⁰The Deseret News, Church Section, September 7, 1940, p. 5. Text of talk given by Pres. Amy Brown Lyman of the National Woman's Relief Society, at the dedicatory services of Church Grain Elevator No. 1, Welfare Square, Salt Lake City.

²¹Minutes of the General Board of the Relief Society, 1918, pp. 205, 206. Amy Brown Lyman, Secretary.

²²Op. cit. Deseret News, Church Section, September 7, 1940, p. 5.

GRAIN STORAGE AMONG THE LATTER-DAY SAINTS

operatively, Latter-day Saints intensified their willingness to help each other to help themselves.

And now, for the second time within a generation, Europe is at war, and into the minds of men has come the remembrance of the famines that accompany such conditions. "Save for a time of famine—store up provisions to last a year!" has become an insistent warning.

"It is now time to again turn our surpluses and our original wheat fund back into wheat for a day of need," the counsel came from the Presiding Bishop and the Relief Society General Board. The move has been welcomed by the whole Church.

AGAIN the Relief Society and the Priesthood are working hand in hand in the storage of grain. The Priesthood builds modern elevators and cares for the wheat; the Relief Society is to fill them. At the present time the Church has constructed a thirty-three bin elevator at Salt Lake City with a capacity of 318,000 bushels, complete with machinery to wash smutty wheat and to remove barley, wild oats, and weed seed from the wheat. The Church also

has secured a grain elevator at McCammon, Idaho, with a capacity of 80,000 bushels; and one at Sharp, Utah, with a capacity of 8,500 bushels—or a total wheat storage capacity of some 400,000 bushels.

Nearly fifteen thousand bags of cement went into the rock of solid concrete that has been dedicated as Church Grain Elevator No. 1. It would take three hundred railroad cars to carry enough wheat to fill it, but these cars could be unloaded or loaded by one of two like units at the speed of one every ten minutes. The wheat that will come by truck—and there will be much, for quorums are growing wheat in Welfare projects—will be weighed by truck scales with 40,000 pounds capacity and dumped a truckload at a time. All the equipment is designed to do the work in an elevator three times its present size.

President J. Reuben Clark, Jr., of the First Presidency said in his October, 1940, conference address:

The Church has borne the cost of securing and building these elevators. The Relief Society Wheat Fund will be used by the Relief Society to fill the elevators with wheat. The Church will assume the

upkeep, maintenance, repair cost of storage of the wheat in these elevators. It will be necessary from time to time to replace the wheat so stored. The Church will absorb the loss incident to this operation and if at any time such operation yields a profit, this will be applied towards the cost of running the elevator.

So far as it is possible, all labor incident to this storage operation will be Welfare labor.

A relatively small part of the storage space in these elevators will be used by the Welfare Committee for storing various grains in connection with this operation.²²

The Church owns and operates a flour mill at McCammon, Idaho, where Church Grain Elevator No. 2 is located. The daily output of this mill is two hundred barrels. Yet all this is and will be only the beginning of such ventures. If famine should strike the day that the present storage space is filled, there would be only wheat enough to supply ten percent of the Church's members for just one year.²³ The Church has set the example. It is up to the membership to follow that example in every home and community.

In the October, 1940, conference
(Concluded on page 186)

²² Op. cit., *Deseret News*, October 5, 1940, p. 6.
²³ Average annual consumption per person is five bushels of wheat.

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GRAIN STORAGE

(Concluded from page 185)

address of President J. Reuben Clark, Jr., already referred to, he said:

Thus we return to its original form, the donation of wheat made by the people to the Relief Society Sisters themselves, beginning back in the time of Brigham Young. These donations were made at the sacrifice of comforts and sometimes of necessities. In the beginning they frequently represented the result of gleaning the wheat fields by the sisters themselves—a grievous toil sometimes, but one that brought joy to the hearts at the time, and a reward from their Heavenly Father in the hereafter.³⁴

And in speaking at the dedication of Church Grain Elevator No. 1, President Clark said:

. . . This building represents above all else, the spirit of cooperation. I wish that all of us could really appreciate what united

³⁴*Ibid.* Ctt. Deseret News.

effort could mean if we should cooperate in all things as we have in this enterprise.

If we could subordinate all our individual differences and wills to the sole purposes for which the Church was placed here upon the earth—the preaching of the Gospel to the working out of our salvations—then we and the world should have a different story to tell.³⁵

The dramatic story of grain storage in the Church demands a prophetic conclusion. Again in the words of President Clark:

. . . Our fathers and grandfathers, our mothers and grandmothers were fashioned in heroic molds; they were built of the virtues that make mighty empires. It is not too much to hope and pray that we of our day may measure to their stature.³⁶

In this, as in other things, the Church has pointed the way—for the wise and the prudent to follow.

³⁵*Ibid.*, August 27, 1940. Talk at dedication of Church Grain Elevator No. 1, Welfare Square, Salt Lake City.

³⁶*Ibid.*, October 5, 1940, p. 6.

REED SMOOT AND HIS MOTHER

(Concluded from page 138)

back to Oslo, I translated it roughly; his emotions were deeply stirred. His tears flowed. There was little else spoken that afternoon.

When we boarded the steamer on our return home, I handed him a written translation of the message. It seemed that for two days he carried it with him, reading and re-reading it. There was no conversation between us then. He lived with his own thoughts.

At the next General Conference of the Church he read the translation to the people assembled. Here it is. As for me, it was another witness of the power of a mother to shape the life of a son. May all mothers use their power for the making of wholesome men!

A few words from your daughter Kirstine, Dear, my parents: Pray God for courage to accept this great truth contained in this book and now restored, so that rejected knowledge may not be a testimony

against you on God's great day to come. I pray God that on that great day we may be able to gather together in joy and happiness, and that we may then be crowned to God's glory, and that He may say to us all: "Come now, my faithful children, you shall be rewarded for your labors." This matter and my desire that you may know the truth and accept it, have made me shed in secret many burning tears, and they have been increased when I have thought of the ungodliness of mankind. The years are speeding on; the day is approaching when all must listen to the Shepherd and render obedience to His will, or receive punishment. The great King is coming to reign and to rule. Sin and evil will be banished. May God grant that you may be among the worthy ones. My heart grows tender when I think of these things. God give that all mankind may repent. I shall pray to my Heavenly Father that all who read these lines may comprehend the true purpose of His holy book, and may lay down the burden of sin. That which I have written is for all who may read these lines. I pray God to lead you into eternal life.

Kirstine Mauritz-datter,
Drammen, Sept. 1, 1854.

(Conference Report,
October, 1923, p. 77)

I WHIPPED AN ENEMY

(Continued from page 140)

quered something. I had done something that I had never done before.

"Jesse, when did you start smoking?" James asked me as we rode the mules home through the moonlight.

"I started tonight," I said. "I've started smoking now."

"It seems like you've started with

pretty strong tobacco," he said. "It smells strong enough to knock you down—those old cheap 'Twofer' long-green cigars. How can you stand that stuff? Looks like it would make you sick."

"It doesn't bother me," I said. "I can take it on the chin."

"If I were your age and had never

(Continued on page 188)



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I WHIPPED AN ENEMY

(Continued from page 186)

smoked," James said, "I certainly wouldn't start it now."

I laughed at James' advice. He was nine years younger than I. I had taught him in school and had given him advice about smoking when he was quite small. I didn't take his advice any more than he had taken mine. I had to live and learn the way he had. I had to live and learn like other young men.

It was in 1936 that I attended the belling in W-Hollow and smoked my first cigars. That was the beginning. I started smoking. I made men move away from me on buses. I made old-seasoned smokers leave the smoking compartments on trains. I smoked like this for four years and eighty-nine days. I was a one-man furnace. I was a saw-mill boiler's puffing smoke-stack.

I'll give you approximately the number of cigars that I smoked while I was a slave to this weed. I averaged no less than ten cigars a day and some days I smoked as many as twenty-five cigars. I craved them. I had to have them. And not only did I like the smoke but I chewed the ends of the cigars. I had to light another cigar—chew the end of it and smoke it at the same time. At a low estimation I smoked 15,490 cigars. Put this many cigars in a pile and it would be equal to a small haystack. Yet the smoke from all these cigars went into my system. My lowest estimate of cost for my four years of enslavement to the cigar habit was \$875.50. This would have paid up a small insurance policy.

Now, smoking cigars was not all for me. While I was in England on a Guggenheim Fellowship, I learned to smoke a pipe. Cigars were quite small there as compared to the American cigars—and they were much dearer in price since all tobaccos were imported. Many days I have smoked a tin of tobacco in a day. I smoked at least 516 tins of tobacco at a cost of fifteen cents a tin. That made an extra \$77.40 added to my cigar cost of \$875.50. My smoking for four years and eighty-nine days cost me at the lowest approximation \$952.90. (This does not include the three rocking chairs that I went to sleep in and woke up to find on fire. I had to pay for these. Nor does this cost include the one bed I set on fire and had to pay for. Nor does this include the

six suits and two overcoats of my own that cigar ashes set on fire and burnt holes in which I had repaired.)

I looked in the mirror at my once-white teeth, now as yellow with tobacco stain as an October pumpkin. It made me sick to look at them. People had commented about my white teeth. They didn't comment now.

All of my life I had fought against the control of people. I had bragged about my independence. I was an individualist—and now I had bowed not to man—but to a weed—a puff of tobacco smoke.

I got to the place that I had to break away from my master. I couldn't be a subject any longer. I'd gotten into this thing myself and I would be man enough to quit it. I wouldn't stand it any longer. I began to feel the harm it was doing my body. It was ruining my teeth. It had spoiled the taste in my mouth. It had coated my tongue. I didn't have the life and the pep that I'd once had. If I had run one hundred yards at topspeed, I would have fainted. I had run everything from the two miles up in college. I said I would quit tobacco and I meant to quit it. I would hate to be too weak-willed to quit a thing that was hurting me. I said I would quit and I did quit.

It hurt me when I wanted tobacco and wouldn't let myself have it. But I wouldn't turn to it—no matter how much I suffered. I determined not to touch it. The first day I was so on edge when I couldn't get tobacco that if a person said a thing to me I didn't like, I wanted to fight that person. If a person said a thing to me that was the least bit funny, I laughed and laughed hysterically—and once at a sad thing someone said, I wept. I couldn't even write a letter that day. I couldn't do anything. It was the hardest day I've ever lived in my life—that day that I quit tobacco. But the next day I suffered less and the third day I suffered still less. I never went back to tobacco. I didn't retract. I wouldn't give one inch. I intended to fight it through to a finish.

Since I have quit tobacco, I feel like a new man. I am my old self again. The surge of youth—swift as a mountain stream—runs in my veins. My teeth, though not white as they once were, don't look like the back-wall of a furnace. I can sit down at a typewriter now and never get up until I have finished a ten-thousand

I Whipped an Enemy

word short story. I can run a mile without fainting. I am myself—strong as a lion, hearty for food as a hounddog. I feel like shouting to the boys and girls of this nation to "lay off" tobacco. They will sooner or later learn what it will do to the only bodies they will ever have. They will learn it is an expensive habit. I am not a crusader and I am not a fanatic. I am not a sissy or a softie among men. I am one of the toughest. I know what I'm talking about by actual experience.

Faith

(Continued from page 141)

strong. It made her forget herself, almost as if she were a part of it, a unit of something great that had no limitations.

She stood up and faced the wind. It whipped her dress and sent her hair flying back into a long streaming banner. The air surged against and around her with such magnificent force that Ellen had to use all her young strength to remain standing.

It was funny that something could be so strong and invisible.

"Look!" she shrieked suddenly. "Look, Mary and Clara! I'm hope! I'm hope!"

She stood on her tiptoes, flung her arms back, and turned her face up toward the sky. She felt awed and shaken and far away, as though the hilltop had suddenly separated itself from the rest of the world. The rush of the wind filled her ears; its force encircled her like giant arms. The sky was very blue and seemed suddenly full of mysteries. What made it so blue? What was it?

Was God in the wind that it was so strong and invisible? Was He in the sky that it was so blue and far away? Was He in the grass that rippled and swayed in the wind?

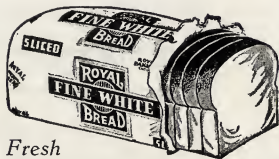
It was perfect, all of it! The plants that came up each spring, that bloomed each summer, that dropped seeds each fall. The bird that suddenly streaked across the blue. The insects that hummed and sang and lived. It was all full of meaning and beauty. In nature everything had a purpose.

SUDDENLY Ellen knew, just knew, without a doubt, that somewhere at the head of everything there was God, a Someone who knew

(Concluded on page 191)

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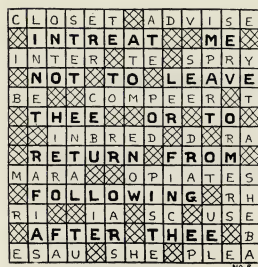
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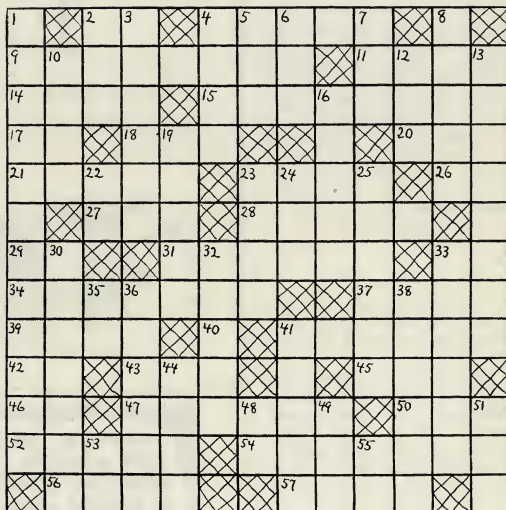
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SOLUTION OF FEBRUARY PUZZLE



Scriptural Crossword Puzzle—A Busy Builder

"Yet they sent unto me four times after this sort; and I answered them after the same manner."—NEH. 6: 4.



ACROSS

- 1 "Should such a man as . . . flee?"
 2 "I . . . the Lord your God"
 4 "Arose therefore, and be . . ."
 8 "the people had . . . mind to work"
 9 "The Busy Builder"
 11 Containers
 14 A couple
 15 Compound of arsenic
 17 Indian Empire
 18 Gaelic form of John
 20 Month
 21 "The work is . . . and large"
 23 "why should the . . . cease"
 26 "that I should be afraid and do . . . and sin"
 27 "Go to the . . . thou sluggard"
 28 Substance derived from aloes
 29 Tantalum
 31 Athwart
 33 ". . . , every one that thirsteth"
 34 "clothed with strange . . ."
 37 Image; coin (anag.)
 39 "they perceived . . . this work was wrought of our God"
 40 "Then said . . . unto them"
 41 "Ye . . . serve God and mammon"
 42 Exclamation of joy
 43 "as the lad . . . , he shot an arrow"
 45 Disease of sheep
 46 Part of the Bible
 47 Medicine
 50 Dove note
 52 Nest
 54 Wearing away
 56 "saying . . . , let us meet together"
 57 "which were broken . . ."
 Our Text from Nehemiah is 1, 2, 4, 8, 21, 23, 26, 39, 40, 41, 56, and 57 combined

DOWN

- 1 Conversing by the fingers; it and I go in it (anag.)
 2 "a reward of their shame that say unto me, . . ."
 3 Middle
 4 "saying, Great is . . . of the Ephesians" (poetic)
 5 "all that handle the . . ."
 6 Monogram for Jesus
 7 Weapon
 8 Mountain range
 10 Observer
 12 ". . . me, and deliver me"
 13 Having teeth adapted for cutting; not codes (anag.)
 16 ". . . , with her towns and her villages" Josh. 15: 45
 19 Perfume
 22 Each
 23 "So the . . . was finished in the twenty and fifth day of the month Elul, in fifty and two days"
 24 Palm leaf
 25 Flying
 30 Without light; poach it (anag.)
 32 Large net
 33 A Jonah (colloq.)
 35 Father
 36 Any of various cavities
 38 Principle of the blessed thistle
 41 Kind of beet
 44 Part of a church
 48 Church of England
 49 Act in a loving way
 51 "every . . . with . . . of his hands wrought in the work"
 53 "what my God had put in my heart to . . . at Jerusalem"
 55 Swedish

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Faith

(Concluded from page 189)

everything and planned all this. His power was in the wind and sky and earth. He had made them, and they were His. Everything was His.

Now Ellen knew why Mother sang and Father was happy, why so many hundreds of people were trudging across the desert, why Mrs. Dugannon hadn't cried when darling little Buddie died.

People shouldn't live in towns. They forgot everything but themselves, what they'd done, what it had done for them. They grew selfish, seeking always for their own pleasure and comfort. They forgot that man wasn't king. People should live in the desert. Money didn't matter in the wind and sky and grass. Life was enough.

The sky blurred and Ellen sat down to squeeze the tears out of her eyes. Mary and Clara were staring at her.

"That was good!" Mary said. "You're good as hope, Ellen."

"That wasn't hope," Ellen said,

"That was faith. Come on. Let's run and catch the wagons."

Evidences and Reconciliations

(Concluded from page 161)

discovered. There must be no bending of means or methods to bolster up prejudice. An honest seeker after truth must accept truth unhesitatingly when found, and yield full surrender to it. The truth-seeker must be single-minded—for truth. Errors must be thrown out, however appealing they may be to man-made appetites.

Only those who have thus tested the principles of the Gospel—for example, the Word of Wisdom, tithing, or meeting-going—have any right to pass opinion on them. Others, who officiously render judgments on Gospel principles without trying them out in the correct spirit, belong to the class who are willing to accept unsupported beliefs, who have, in every age, brought grief to the world.

The experimental method is applicable and should be used in the field of religion as in every other field of human activity. Only then, can a full conviction of its truth be won. "Practicing our religion" is the most direct method of gaining a "testimony of its truth," and that should be the constant concern of every Latter-day Saint.—J. A. W.

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Your Page and Ours

NORTHERN STATES MISSION ISSUES CHALLENGE

PRESIDENT LEO J. MUIR of the Northern States Mission writes in to the *Era* office as follows: "We desire to launch the final drive in the 1940-41 campaign early in February. Please send us sufficient receipt forms and other materials for sixty branches. Our mission goal this year is 1,000 subscriptions."

Era workers will remember that Leo J. Muir was formerly president of Los Angeles Stake, under whose direction that stake set up some of their best records. We wish Brother Muir every success and extend him our thanks for his energetic missionary labors.

THE caramel recipe in your December issue turned out just fine when I tried it today. . . .

Helen McMahan,
Pond Creek, Oklahoma.

Burbank, Calif.

Dear Sirs:

WE ARE enclosing a money order for two dollars to continue your *Era* subscription another year. I believe it expired with the January issue and we hope it will not cause us to miss an issue by being so late with our order.

The article by the late Apostle Ballard [in the January issue] was well worth the cost of the year's subscription. Such articles as that make your magazine priceless to us and should to all Latter-day Saints. Keep up the splendid work. We will always support you as much as we can.

Thank you so much and may God bless you all in your wonderful work. President Grant's messages are always an inspiration to us.

Mr. and Mrs. J. Richard Fluhman.

Taber, Alta.

WE enjoy the *Era* and have always made it a helpful part of our lives. May God continue to bless those who have it in charge that it may always be an inspiration and guide to all of us who need such inspiration daily. . . .

Mrs. Ray Harris.

Colonia Juarez,
Chihuahua, Mexico.

Dear Editors:

IF I should not help my stake go over the top I would have accomplished one thing anyway and that is a realization of what a truly fine magazine the *Improvement Era* really is. I am enjoying very much my first experience as an *Era* Director and welcome any suggestions you may have for someone who is new in the work. It seems that all it takes to sell the *Era* in our stake is to follow the subscribers up and check closely.

Marza Lunt,
Juarez Stake *Era* Director Y. L.

Oregon State College,
Corvallis, Oregon.

Dear Editors:

MANY thanks for a copy of your magazine and the check for my poem, "Give Thanks, O Man!"

May I also express appreciation for La Rene Blecker's "Armistice," and Anna Johnson's "There Is No Death," both of which I regard as especially worthwhile.

Best wishes for continued success of *Improvement Era*.
Beatrice B. Beebe.

Dear Brethren:

IN our ward we have a few non-members taking the *Era*. They like it very much—the finest magazine published. I have helped direct it [the campaign] for eighteen years. We went over the top long ago as you will see by your list of subscribers. Success to you.

John J. Sarbach,
Montpelier 4th Ward Director.

ALL THINGS COME—

A Scotch professional golfer, after fourteen years of retirement, has resumed the game. Evidently he found his ball.

SENSE OF PROPORTION

"If hens weren't intelligent," said Mrs. Newlywed, "how could they lay eggs that exactly fit our egg-cups?"

MARY'S IDOL

Mrs. Magee is not noted as a good cook. But her husband says: "I know Mary adores me. She places burnt offerings before me three times a day."

STARTLING RESEMBLANCE

Henry Peck: "Do you think you can make a good portrait of my wife?"

Artist Schram: "My friend, I can make it so lifelike you'll jump every time you see it."

NOVEL IDEA

"Grocery butter is so unsatisfactory, dear," said the young wife. "I have decided today that we would make our own."

"Oh, did you!" said her husband.

"Yes, I bought a churn and ordered buttermilk to be left here regularly. Won't it be nice to have really fresh butter?"

BREAD CAST ON THE WATERS

"By George, that's what I call rubbing it in," declared the poet.

"What do you mean," asked his friend.

"I sent this magazine two poems and they sent me back three."

SKIN DEEP

She wanted to be in the beauty chorus so she wrote an application, enclosed her photograph, and was asked to come for an interview. Imagine her surprise when she was told by the manager that she was too late.

"Is the position filled, then?" she asked.

"No," replied the manager. "I meant that you should have come when you had your photograph taken."

IT MIGHT HAPPEN AGAIN

Mother: "Junior, why do you always come to the table with dirty hands? You know I always send you away to wash them."

Junior: "Well, once you forgot."

OR WHAT'S SCHOOL FOR?

Teacher: "How is it you cannot answer any of my questions?"

Pupil: "Well, if I could, what would be the use of my coming here?"

BETTER ATMOSPHERE

Producer: "Yes, your movie script is pretty good, but I don't believe it will get any Award of Merit."

Author: "That's all right—I'd rather they said 'Why didn't he get an Award of Merit?' than 'How on earth did he get an Award of Merit for that?'"

WARNING

Teacher: "Yes, Johnny, what is it?"

Johnny: "I don't want to scare you, but papa said if I didn't get better grades someone is due for a barking."

PROFESSIONAL

First Neighbor: "You say your son is making his way through college writing?"

Second Neighbor: "Yes, writing home for money."



ONCE UPON A TIME . . .

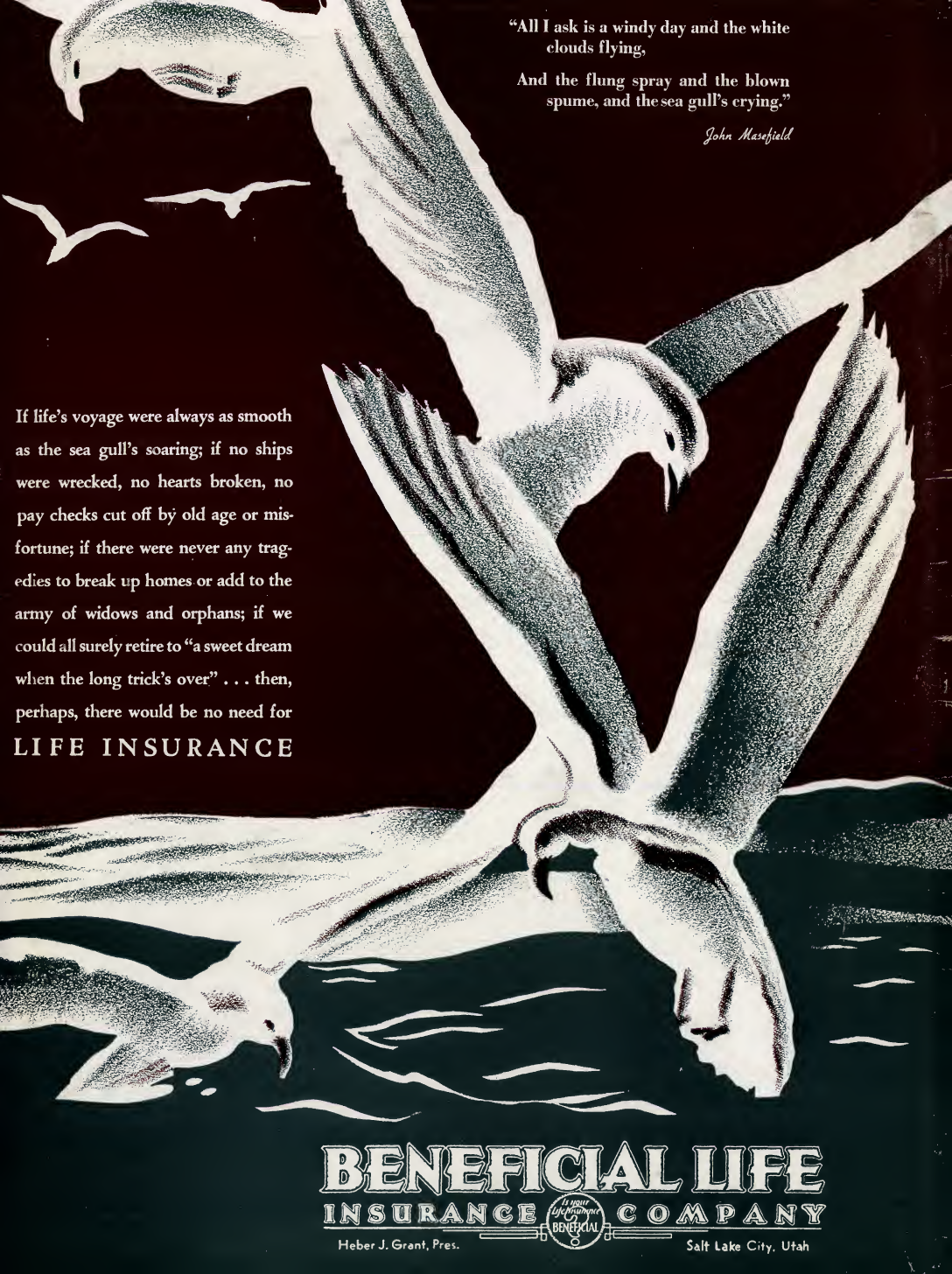
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"All I ask is a windy day and the white
clouds flying,

And the flung spray and the blown
spume, and the sea gull's crying."

John Massfield

If life's voyage were always as smooth
as the sea gull's soaring; if no ships
were wrecked, no hearts broken, no
pay checks cut off by old age or mis-
fortune; if there were never any trag-
edies to break up homes or add to the
army of widows and orphans; if we
could all surely retire to "a sweet dream
when the long trick's over" . . . then,
perhaps, there would be no need for
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