

The Improvement Era



JUNE 1948

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economical gas

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STORAGE TANK CAPACITY GUIDE

Number Bathrooms	Number Bedrooms	Storage Cap. Gallons
1	1 or 2	30
1	3 or 4	40
2	2 or 3	40
2	4 or 5	50
3	3	50
3 or 4	4 or 5	75

And a speedy automatic gas water heater costs less to buy—less to operate. If your present water heater is not of adequate capacity arrange to install one of proper size to meet all of your hot water needs.



See your **GAS** appliance dealer or

MOUNTAIN FUEL SUPPLY COMPANY

EXPLORING THE Universe

By DR. FRANKLIN S. HARRIS, JR.

To taste table salt or sugar there has to be seven to fifteen parts in 3,000. But monosodium glutamate made from wheat gluten can be detected with one part in 3,000, making it a potent flavoring material. This future household condiment has long been used in the Orient to add meat flavor to vegetarian diets, and is now being added to American soups and sauces.

SAFFLOWER is a potential oilseed crop in the western United States. This plant has been grown in parts of North Africa and the Middle East on a small scale, and seeds have been found in tombs of the Pharaohs of 3,500 years ago. Recent extensive research at the University of Nebraska indicates that safflower oil would be satisfactory in the paint, varnish, and allied industries and the meal is at least equal to soybean meal in feeding value. Commercial market for the seed has been established.

THE smallest radio receiver ever made can fit into an empty lip-stick case. It has one tube and the circuit is printed on with metallic ink instead of using conventional wires.

A NEW rat poison, "Castrix," has been developed by Professor K. P. DuBois. It is five times more effective than "Antu" and "1080" and does not produce a tolerance if it fails to kill the first time. Though poisonous to domestic animals it has effective antidotes in the barbiturates.

BACITRACIN, a disease fighting chemical found in a badly infected leg wound has been found to be effective against boils, carbuncles, styes, and ulcers.

DR. G. F. KNOWLTON of the Utah State Agricultural College has estimated that honeybees are worth twenty times as much for their pollination of crops as for the honey and wax they produce.

A HELICOPTER has now been licensed by Civil Aeronautics Administration to dust agricultural land with sulfur in the fight against disease and insects.

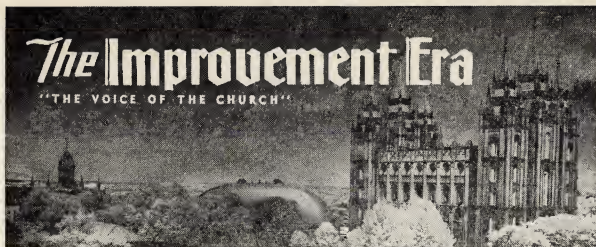
(Concluded on page 411)



Clamorous hunger must be appeased . . . right now! Yet prudent mothers must hold their growing children to the rule of regular meals. What to do? The answer is SNAX. Those dainty, golden-brown crackers with the wheaty goodness and buttery taste. Just enough nutriment to satisfy — just enough salt-tang to keep an edge on appetite. For between-meal bites, have a package of SNAX always within easy reach. Now at your grocery store in the new, bright red package.



PURITY BISCUIT COMPANY
SALT LAKE



June
1948

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

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The Cover

ON a prominent hill overlooking beautiful Cache Valley stands the stately Logan Temple. Since its dedication by President John Taylor on May 17, 1884, it has been a constant source of beauty and inspiration to Latter-day Saints in the valley as well as members of the Church from many states who have passed through, or even by it. Last year, when it was lighted as a Centennial project, it became one of the most inspiring night sights in the state.

This picture is especially appropriate as a cover for June, the traditional wedding month. When Latter-day Saint couples contemplate marriage, it is right for them to turn their thoughts and eyes toward the temple.

The photograph was taken by J. M. Heslop, former combat war photographer in the European theater who is being graduated from Utah State Agricultural College this spring. We are indebted to the Logan *Herald-Journal* for sending the picture to us.

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ECA: The Foreign Assistance Act of 1948

By DR. G. HOMER DURHAM
Head of Political Science Department and
Director of the Institute of Government,
University of Utah



THE period June 5, 1947, to April 3, 1948—almost ten months to the day—witnessed the development of the Marshall Plan for European recovery from a Harvard commencement speech into an Act of the United States Congress, signed by President Harry S. Truman. In the British House of Commons, Sir Stafford Cripps, Chancellor of the Exchequer, stated: "Passage of the European Recovery Program comes as a beacon of light and hope to the freedom-loving peoples of the world." The measure, officially cited as "the Foreign Assistance Act of 1948," may be one of the significant statutes of history.

FROM June 5, 1947, to the President's signature on April 3, 1948, the plan ran the gantlet (1) of a meeting of the Council of Foreign Ministers, Mr. Molotov, on July 2, 1947, renouncing the scheme, and the soviet satellites withdrawing reluctantly from a European conference inspired to discuss the idea; (2) the Paris conference of sixteen nations, chaired by Ernest Bevin, the British Foreign Minister, July to September; (3) the House Committee on Foreign Aid, led by Representative Christian Herter of Massachusetts, who toured Europe to see for themselves; (4) the "Krug report," a study by the U. S. Department of the Interior which examined the ability of the United States economy to stand the drain of approximately twenty billions in four years; (5) the Council of Economic Advisers, the official staff arm of the President in economic matters; (6) the "Harriman Committee" of private businessmen, led by the former United States Secretary of Commerce, who reported favorably, and (7) finally, the Congress of the United States and American opinion. Few matters have been as thoroughly scrutinized by world opinion.

THE Congress, both houses acting separately, completed the principal action on the bill by March 31, 1948. Minor differences between the Senate and House of Representatives were adjusted in a conference committee April 1. On April 2, 1948, the House of Representatives accepted the conference bill by a vote of 318 to 75. The House majority consisted of 167 Republican representatives and 151 Democrats. The 75 negative votes

came from 62 Republicans, 11 Democrats, and the two American Labor Party representatives, Marcantonio and Isacson. In the Senate, the final measure was accepted by a voice vote, with no tabulation of record. President Truman's signature followed the next day.

THE measure creates a new agency, "the Economic Cooperation Administration" (ECA). As the head of the agency, President Truman named Paul G. Hoffman, 56, president of the Studebaker Corporation. Mr. Hoffman's new title is "Economic Cooperation Administrator." His salary, for one of the most responsible tasks in history, the waging of peace, is \$20,000. He will be assisted by two advisory boards, a deputy administrator, and necessary staff.

MR. HOFFMAN was confirmed by the Senate in his position April 7, 1948, without dissent. The Senate Foreign Relations Committee previously recommended confirmation by unanimous vote, 13-0. President Truman immediately made available \$1,105,000,000 from the Reconstruction Finance Corporation: \$1,000,000,000 for Europe; \$50,000,000 for Turkish-Greek military aid; \$50,000,000 for China; and \$5,000,000 for Trieste, which is administered by the U.N. This sum is to carry the ECA until the general appropriations acts of the current Congress make available the \$6,098,000,000 guaranteed for the first twelve months. Of the total \$6,098,000,000, \$5,300,000,000 is earmarked for the sixteen European, cooperating nations, the bulk of which is designed for the United Kingdom, France, and Western Germany in that order. Turkey and Greece will together receive \$275,000,000, and China is eligible for \$463,000,000 under the act. A \$60,000,000 contribution to the International Children's Emergency Fund of the U.N., and another \$20,000,000 (total authorization) for the U.N.'s Trieste, make a total contribution of \$80,000,000 to the U.N., which, in view of the fact that this sum triples the regular U.N. annual budget, should demonstrate to the world that the United

(Concluded on page 415)

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THIS NEW GRATED
TUNA FOR
EVERYTHING?



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The Church MOVES ON

Samoan Mission President

THE First Presidency has announced the appointment of Golden H. Hale, bishop of the Groveland Ward, Blackfoot, Idaho Stake, as president of the Samoan Mission, with headquarters at Apia, Upolu, Samoa. He succeeds President John Q. Adams who has returned to his home in Centerville, Utah.



JOHN Q. ADAMS

GOLDEN H. HALE

President Hale served a mission in this group of islands, located about two thousand miles south of Hawaii, from February 1917 to October 1920. The islands are mostly volcanic in formation, having an elevation of as much as four thousand feet.

The first missionary activity in this dispensation in Samoa was performed by Elder Kimo Belio and Samuela Manoa, native converts from Hawaii, who arrived in Samoa on January 24, 1863. The Samoan Mission, therefore, ranks as one of the oldest missions of the Church. Most of the missionary activity has been among the natives.

Mrs. Hale will accompany President Hale to this field of missionary endeavor.

Isaac Hale Property

THE Church has purchased the old Isaac Hale home and eighty acres of land near Harmony Township, Pennsylvania. The home, now run down, is where the Prophet Joseph Smith translated a portion of the Book of Mormon. The home will be restored. Elder Wilford C. Wood acted for the Church.

The property adjoins the eighty acres purchased for the Church in 1946 by Elder Wood. Here, it is believed, John the Baptist restored the Aaronic Priesthood to Joseph Smith and Oliver Cowdery on the banks of the Susquehanna River, May 15, 1829.

German Primaries

NINE branches of the Primary Association of the Church are functioning in Russian-occupied east Germany, according to a report announced by Mrs. Dessie G. Boyle, chairman of the Primary Association mission committee of the Church.

Mrs. Hedwig Wolf, East German Mission Primary supervisor, reported an average attendance at the Primary meetings of 269 Latter-day Saint children and 292 non-Latter-day Saint children. The report continued:

Because of present conditions and scarcity of materials, the children of our mission have a minimum of interesting and worth-while reading material.

Two additional Primaries are being organized in the Berlin district, she said, to serve children, all of whom attend school only half a day.

Cedar Stake

CEDAR STAKE—172 in the roll call of stakes now functioning in the Church—was organized May 2, from parts of the Parowan Stake, in southern Utah. Elder Henry D. Moyle of the Council of the Twelve and Elder Clifford E. Young, Assistant to the Council of the Twelve, effected the organization.

President of the Cedar Stake is D. L. Sargent, who presided over the Parowan Stake before its division. His counselors are W. Arthur Jones and Kumen S. Gardner. Wards of the Cedar Stake include the Cedar City First, Second, Third, Fourth, Fifth, and College, Kanarra, and New Castle wards.

President W. Clair Rowley was sustained in the Parowan Stake, with J. Harold Mitchell and Taylor Miller as his counselors. The stake now includes the Parowan East, Parowan West, Paragonah, Summit, and Enoch wards.

Before the division the stake had a membership of approximately 6,800.

Cedar City, the hub of the new stake, is the gateway to nature's wonderland of southern Utah.

Parowan Stake is the fourth oldest now functioning in the Church, having been organized in May 1852 with John C. L. Smith as its president. It is preceded in years of service by only the Salt Lake, Weber, and Utah stakes. The city of Parowan, one of the first

five to be chartered in the Territory, was established as a halfway city between Salt Lake City and the southern California settlements.

San Joaquin Stake

Elders Albert E. Bowen and Harold B. Lee organized the San Joaquin Stake from portions of the Sacramento Stake and the Northern California Mission, Sunday, April 25.

Sustained were President Wendell B. Mendenhall of Stockton, and Ernest Landward of Stockton, and Albert B. Crandall of Tracy as his counselors.

The members of the stake are in the Stockton, Modesto, Tracy, and Turlock wards, from the Sacramento Stake, and the Oakdale and Ione branches from the Northern California Mission. The Tracy and Turlock Wards were formerly branches of the Sacramento Stake.

The Sacramento-Gridley District of the California Mission is the parent organization of the Church in this area. Records show that on December 31, 1930, there was a total of 1,914 Saints, including 221 children, in the district. Embracing all of the Sacramento Valley, it then consisted of the following branches: Grenada, Gridley, Homestead, Liberty, McDoel, Oroville, Roseville, Sacramento, Stockton, Sutter, and Yuba City. Sunday School organizations were functioning at Mount Shasta and Woodland on that date. The Latter-day Saints at Homestead, Liberty, Sacramento, Yuba City, and Gridley owned their own chapels.

On November 4, 1934, Elders Melvin J. Ballard and Alonzo A. Hinckley of the Council of the Twelve organized the Sacramento and Gridley stakes, which for administrative reasons remained in the California Mission until December 31, 1934. The Sacramento Stake, with a membership of 1,611, was then comprised of the Homestead, Roseville, Stockton, Sacramento, and Sutter wards.

Before the creation of the San Joaquin Stake, the membership of the Sacramento Stake was approximately 4,500. The Sacramento Stake, now with a membership of approximately 2,500, has the following wards and branches; Arcade, Homestead, Sacramento, and Sutter, all wards in California's capital city; Roseville Ward, and the Carmichael and Woodland branches.

There are now approximately 7,000 members of the Church in the area of the old Sacramento-Gridley District of the California Mission.

Ricks College

PLANs to provide the 121,000 Saints in the state of Idaho with a four-

(Concluded on page 396)

Better than a Silver Spoon

They say "he was born with a silver spoon in his mouth." Wouldn't you choose for your baby the better birthright of the sound physical development that only proper care and proper food can provide?

You can assure him of this better birthright now — by giving him the kind of milk that will enable him to grow sturdy and strong and to have the security that comes from vigorous health.

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CITY

STATE

SIXTY-FOUR EXPLORER LEADERS AND SCOUTMASTERS WIN

Honor Certificates

By Dr. George Stewart

CHAIRMAN, COMMITTEE ON SCOUTING,
GENERAL BOARD Y.M.M.I.A.

THE Scout committee of the Young Men's Mutual Improvement Association general board in behalf of the general superintendency has announced the winners of 1947-48 honor awards for outstanding leadership among Explorer leaders and scoutmasters. The fact that this year sixty-four men are to receive this award is in itself significant.

It is the responsibility of the world in these unsettled times to integrate for our boys and young men the stabilizing and enriching influence of active religion with handicrafts, skills, love of the outdoors, and a clean, moral life. When the currents of worldly living run so strong in the channels of relaxed standards and love of waywardness, it takes clear ideals and high courage to breast the current as these leaders have done. Youth will carry the torch of higher living if they but once understand that it is the only bulwark against personal and spiritual disintegration. Our appreciation is extended to the men who have taught these truths so nobly and so unhaltingly. They are indeed pillars of strength in Zion. May the Lord grant them courage, strength, wisdom, and a continued testimony of the gospel.

WE are happy in this group of vigorous leaders, but at the same time we regret that the group to receive the award is not larger. It is likely that many more leaders in the Church have fulfilled most of the requirements for the award. It is the responsibility of Mutual Improvement Association officers to stimulate these men to complete the details and to make application for the certificate. Since the task, and the joy, of leading youth along the upward path is never completed, it is hoped that an even larger group will begin now to prepare to receive the award a year hence.

But, after all, the certificate of

award is a token acknowledgment of the high worth of the job itself. What counts most is saving young men and boys from a less worthy life, and directing them along a way that ends in better achievement and richer spiritual living. In our vast need for a host of such leaders, we welcome this vanguard. We delight to honor them now in THE IMPROVEMENT ERA.

Before announcing their names, let us take a brief look at the work they have done. These Explorer leaders and scoutmasters (1) have participated in the ward youth leadership program; (2) have actively aided in the Churchwide campaign for the non-use of liquor and tobacco; (3) have promoted the reading of the reading course book by the boys and young men; (4) encouraged and developed the M.I.A. theme project; (5) have definitely encouraged camping, pioneer, and outdoor activities; (6) have used effective measures to achieve progress in the advancement program of Explorers and Scouts; and (7) have organized a program to give public recognition for advancement of boys. In addition Explorer leaders have constantly advised young men in activities of the rounded-out man and in joint social activities with Junior Girls.

Following are the men who have earned the honor certificates for 1947-48:

SCOUTMASTERS

Salt Lake Area Council: Walter A. Christensen, Harry L. Bodell,* Willie O. Milius, John V. Wasescha, Louis R. Hertig, and Clyde D. Glad.* Salt Lake City; Horton D. Hess, Farmington, Utah.

Ogden Area Council: Ray M. Cottle* and Arlo B. Seegmiller, Ogden; Harold T. Jones, Slaterville; Merlin Larsen, Mantua.

Utah National Parks Council: Glen Otterstrom, Castle Dale; B. H. Curtis,

*Second year winners

(Concluded on page 415)

THE IMPROVEMENT ERA



SIX O'CLOCK VIGIL

*S*HE watches, my little half-past-four,
From the narrow porch beside the door.
The shadow before her on the lawn
Is dark and cool, now the sun is gone
Back to the garden. Her blue eyes keep
Close to the path where lush vines creep
High on the gate. At last she sees
The tall man nearing through the trees,
A brief case swinging from his hand.

By Dott J. Sartori

This is the sign. Her bare legs tanned
By suburban sun are quick and strong,
Yet, to her, the cutoff now seems long.
She flies toward the welcome in his face,
Reliant upon his steady pace.
He makes a fence of arms held wide
And corrals the rush of her inside,
The charge of all her baby charms
Safe-circled in her daddy's arms.



I THANK THEE, LORD!

By Helen Maring

HE told me, and he told me, and he told me once again—
The pressure of a hand in his; a look of joy, or pain . . .
The busy years between came up, like sea that broke and poured.
I don't deserve a love like his—and yet, I thank thee, Lord!

He told me words that stirred the dream;
he told me things I knew.
His words were like the seeds in fall that rooted well, and grew;
And words were like the bulbs of blooms, and like the tunes of song . . .
While I knew that I loved him well, for long, for oh, so long.

Sometimes it isn't what you say, or what you think or dream;
It isn't how you catch a star, or fight against the stream;
It isn't anything within that moulds the clay to form . . .
But I am glad I have his love to keep me safe and warm;
To keep me from the depths of doubt; to help me see the sun.
It isn't anything I earn, or any prize I've won.
It's only treasure-trove of time—I marvel at its sheen—
That love of man and wife should be a song with years between.

PRAYER FOR COMPENSATION

By Lillian Livingston

LET not the sufferings of these years be vain;
Let something splendid come of all this pain
That wracks the mind and body, tears the heart,
And worthy ambitions seems to thwart.

Because youth is precious, calm our fears
And let these not be wasted years.
If patience, sympathy, and love might hurt
(Please let love thrive, for emptiness hurts so)

And understanding that thy ways are best,
That he who loves most is most blessed;
If new humility and gratitude
Be shown in service and in cheerful mood;

If these, or even some, these years might bring,
I think, Lord, that would be a wondrous thing.

LOVE'S MONUMENT

By Edwin E. McDonald

THE house torn up and all askew;
A dirty sock, a misplaced shoe;
Unwashed dishes on the drain
Where, piled up they have often lain
For hours, while other tasks are done.
And yet, you make your work seem fun.
Are wives and mothers all like you?

STAR SONG

By Lucine Clark Fox

LIFT up your heads,
All who would fear
And doubt—
Search with your eyes
The deep, unfathomable mystery of night
Set free your mind;
Unleash your senses;
Prepare your body.
Let it be a vessel
To receive the endless message of the stars:
Unnumbered millions of eternal lights
In whose uncharted winging
May be seen the moving power of the
Author of the Universe
And of eternities of worlds beyond
The wildest dreams of Man.

Let every pore and sinew
Of yourself—
Be drenched with all the
Mysticism
Hidden in the dark.

Now drink your fill
And let it spread in slow, suffusing coolness
Deep within you.

Listen, now—
And let the Spirit whisper to your soul,
"Be still—and know that I am God."

You have seen him—
Moving in eternity.
And mighty are his works
And endless is his name
And he is . . . even he!
Above them all,
And in them all
And through them all—
For he is God.
The Master of them all.

Lift up your heads,
O man—
And learn to walk with God.

LOVE WRITES A BOOK

By Courtney Cottam

FORBIDDING and black
Is the canyon at night,
Slashed by thin ribbons
Of steely moonlight;
And this I shall tell in my book.
Stars are the torches
The granite peaks hold;
Then plush-soft their angles,
And silver and gold;
Of this I shall write in my book.

Waters in mist-light
Are rucked in white lace
When they break on a boulder
Or lap at its base;
This, too, I shall write in my book.

Heart cease this weeping—
Tears are for the young.
Once love walked this way,
But love's song is sung—
And closed, closed is my book.

ENCHANTMENT

By Sara Smith Campbell

HERE is an age-old trinity:
A boy, a book, an apple tree;
Between them an affinity
Always has been, always will be.
For if a boy be ten years old,
The tree's gnarled branches form a nook
Wherein to capture and to hold
The enchantment that lies in a book;

And if the book be one to tell
Of knights and thieves and buried treasure,
High above earth he feels the spell
Of bold adventure, dear-bought pleasure.
If, above all, the month be June,
A magic chain will bind the three
Through many a long gold afternoon . . .
The boy, the book, the apple tree.

POPPIES

By Queena Davison Miller

A RACK of postal cards—and there,
Red poppies in a sudden snare
Of color, tangled like a knot to tie
This day to another day gone by . . .
There was a baby,
A neighbor's baby, yes—
And over its tiny coffin
Flowed its white, long dress . . .
I, clutching my scarlet gift
From a cool garden corner,
Stood in the grief-dark parlor,
A small, unnoticed mourner.
Others offered flowers,
Why not I . . .
How strange it was to know
A child could die.
One bit of time . . . one fine prismatic shard
Brought from the past by poppies on a card.

WOOD ROAD

By Pauline Havard

THE road was a runaway who knew
Jays with tails of blazing blue;
Quail, who people solitude;
Rich gifts hidden in the wood.

And since I knew these gifts were there,
In search of moss and maiden-hair
I, too, became a runaway
In the gold thickets of the day.

The small road soon became a friend.
I knew that with torn dreams to mend,
The road and I would often trace
Beauty's secret hiding-place.

A HOUSE WILL NEED A WOMAN

By Elaine V. Emans

A HOUSE will need a woman, long as there
Are houses to be kept their shining best,
For a woman is inherently aware
Of when the curtains hang their loveliest,
Of how the glass and silver need to shine,
Of where to place a print, or shelf of books,
Or scatter rug. She quickly can divine
When houses call for color, and she looks
At rooms and seeks a way to give them calm.
All houses need some woman, from their front
Doors through to kitchens, fragrant, clean,
and warm
In wintertime—and, though a woman wants
A vastly different career, still deep
Within her heart she needs a house to keep.

What We Have Been Taught

By President George Albert Smith

THE LORD has told us that there are certain requirements that are made of us, and that if we fail to take advantage of his advice and counsel, it will be to our sorrow and regret.

This people have been advised to conserve their energies and their means. We have been taught by those whom the Lord has raised up to instruct us that we should live within our income, that we should not spend as rapidly, and certainly not more rapidly, than we can earn the money that comes into our hands, to take care of ourselves and our families.

I fear that the Latter-day Saints, in many cases, are blinded by their own vanity, by their desire to be what the world is. But we have been told in plain language by our Heavenly Father that we cannot live as the world lives and enjoy his Spirit.

We read in the Old Testament and in the New Testament, we read in the Book of Mormon and in the Doctrine and Covenants, the advice and counsel of our Heavenly Father through his servants, directing us to be consistent in our lives, not to be selfish, not to desire those things that belong to others, to take care of our bodies, to have our houses in order, to exemplify in our lives those virtues that will enrich us here and prepare us for eternal life hereafter. And if any of us fail, it will not be because we have not been well taught.

I have often observed the tendency to follow after the world in many ways. I fear that if we are not careful, some of us may be tempted beyond our power to resist, and will lose the gifts the Lord desires to bestow upon us. In his wisdom he has warned us that some things commonly used by the world are not good for us.

For instance, we read in section eighty-nine of the Doctrine and Covenants that in our day certain evils and designs would exist in the hearts of conspiring men; and as I see the increase in the use of tobacco and

liquor among the people of the world and realize their baneful effects upon the human family, I am concerned for our youth.

The harmful use of stimulants and narcotics among the Latter-day Saints ought not to prevail. These habits should not be customary with us as they are in the world, for we have been better taught.

We ought not to be among those who violate the Sabbath day, because the Lord has told us what we should do in order properly to honor his holy day.

We ought not to be among those who neglect their prayers and fail to seek the Lord for his advice and counsel, for he has told us that if we will come to him, he will hear us and bless us; and if we in our families neglect our prayers, the loss will be ours.

I do not feel like criticizing people in the world because of conduct that is prejudicial to good health and good morals as much as I feel like warning the members of this Church when we fail. We have been divinely instructed. Not only do we have the advice that has been given through the Old and the New Testaments, but we also have the teachings contained in other sacred records, supplemented by the inspired counsels of men whom we have sustained as prophets, seers, and revelators.

With these things confronting us, surely the members of this Church should ever be on the alert. We should think seriously of our privileges and our opportunities, and we should not be willing to do what others do, just because it is popular.

It is the duty of fathers and mothers to call their families together and instruct them. It is our duty to bow before the Lord in prayer in our homes. It is our duty to ask the blessing upon the food we partake of and to thank him who gave us all these things. It is our duty to be honest with our neighbors, not to incur obligations thoughtlessly that we may not be able to meet. It is our duty to teach

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The Editor's Page

SURVIVAL



come slaves to the state. The dignity and value of the individual, except as a tool of government, have vanished in many parts of the world. We have experienced in years past in many nations, including America, slavery of one state to another and the slavery of person to person. We fought two great wars to settle these issues in our own land: The first was a fight for national freedom;



THE theme "Survival of the American Way of Life" will carry a somewhat different connotation to various groups even within the United States. Probably to no other group will it bring a more significant meaning in terms of the future welfare of our country than to groups who live on the ranches and farms of America. As one who has been reared among them, served them, and been served by them, I declare that our rural people are today the strongest bulwark we have against all that is aimed, not only at weakening, but also at the very destruction of our American way of life. It seems that man must get his feet into the soil to keep sane. In any event, no other segment of our population knows so well that "as ye sow, so shall ye reap." America and the world must learn this eternal truth. Failure to do so can bring only disappointment, suffering, and desperation.

It is not surprising that we should turn our thoughts to a consideration of those factors which will determine in large measure, our future success and happiness as a nation through the preservation of the American way of life. What, then, is the American way of life? What are its fruits? Do we really want our free enterprise system to survive?

If you could have spent a recent year with me in war-torn Europe, that alone which you would have seen would have given the answers. It is heart-rending to see people who have lost their freedom of choice—their free agency—who feel no security; who have no

home they can call their own, and who own no property; whose hearts are filled with hatred, distrust, and fear of the future.

The outlook for free enterprise in the world has never seemed so uncertain as now. A world survey by the *New York Times*, reported in

"As ye sow, so shall ye reap."

the March 3, 1947, edition, shows that nationalization is growing rapidly, especially outside the western hemisphere. Many nations have a mixed economy brought about by an increase in state control and a corresponding weakening of the private enterprise system. Under various forms of socialism and communism, the growth of governmental restrictions and nationalization goes on apace. The seriousness of the situation demands careful reflection by all interested in the preservation and perpetuation of our system of individual free enterprise, predicated, as it is, on a democratic capitalistic economy under a republican form of government.

THE *New York Times* printed the results of a survey of twenty-two nations, made by correspondents—and of all of the countries, Canada appeared to be the only one in which private enterprise "can be said to be functioning today with anything like the freedom from governmental controls that obtains in the United States."

Millions of people today have be-

come slaves to the state. The dignity and value of the individual, except as a tool of government, have vanished in many parts of the world. We have experienced in years past in many nations, including America, slavery of one state to another and the slavery of person to person. We fought two great wars to settle these issues in our own land: The first was a fight for national freedom;

the second was a fight for freedom of person from person. The current question, and one that has brought and is bringing so much sorrow and misery to people in many parts of Europe, is that of slavery of the individual to the state.

Should we as American citizens be concerned? We need not think it cannot happen here.

Fortunately, the founding fathers of this great land, under the benign influence of a kind Providence, established a solid foundation aimed to guarantee a maximum of individual freedom, happiness, and well-being. "We hold these truths to be self-evident," they said in the Declaration of Independence, "that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pur-

THE IMPROVEMENT ERA

of the AMERICAN WAY of life*

By Ezra Taft Benson

OF THE COUNCIL OF THE TWELVE

suit of happiness. That to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed." This inspired document proclaims clearly that governments should be established on such principles as "seem most likely to effect" the "safety and happiness" of the people. The Constitution of the United States, which Gladstone has described as "the most wonderful work ever struck off at a given time by the brain and purpose of man," was aimed to "establish justice, insure domestic tranquillity, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity."

In these sacred documents are embodied eternal principles which no man, group of men, or nation has

"The price of freedom is eternal vigilance."

THOMAS
JEFFERSON

the right to withhold from others. Here is our basis for freedom of individual achievement. Our Constitution with its Bill of Rights guarantees to all our people the greatest freedom ever enjoyed by the public of any great nation. This system guarantees freedom of individual enterprise, freedom to own property, freedom to start one's own business and to operate it according to one's own judgment so long as

the enterprise is honorable. The individual has power to produce beyond his needs, to provide savings for the future protection of himself and family. He can live where he wishes and pick any job he wants and select

any educational opportunity. In the United States today there are nearly 3,000,000 unincorporated enterprises and 500,000 corporations doing business, besides more than 6,000,000 independent farmers and ranchers who operate their own concerns. Any of these operators have been and are, to a high degree, free through their own hard work and wise management to make a profit, to invest in any enterprise they may choose, and to leave a part of their accumulation to be inherited by others as they may, in large measure, determine. They enjoy the sacred rights of freedom of speech, freedom of assembly, freedom of the

*Adapted from an address presented at the 41st annual convention, Utah Wool Growers' Association, January 20, 1948

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Signing of the Constitution of the United States of America. After painting by Howard Chandler Christy.



SURVIVAL OF THE AMERICAN WAY OF LIFE

(Continued from page 363)

press, and freedom of worship. To this American entrepreneur his home is his castle, and, in the event that he is accused of an offense against the laws established by the people, he has the right of trial by a jury made up of his own fellow citizens.

ALL THESE and more, embodied in written documents which cannot be changed easily and quickly to suit the whim of some would-be dictator, are our heritage under the American way of life. Here is freedom guaranteed by the limitation of government through a written constitution. Do we recognize and fully appreciate the priceless value of this legacy? As a means of trying to focus some attention on this, our heritage, are millions of Americans boarding a special seven-car train in three hundred and six cities in forty-eight states to inspect a collection of some one hundred invaluable documents. Among these are Washington's personal copy of the Constitution, Jefferson's rough draft of the Declaration of Independence, and the original copy of the Bill of Rights. This is but another effort to focus the attention of Americans on the foundation principles which have, in large measure, made possible our present way of life. It is an endeavor to direct our attention to our heritage. Now, while the world is in commotion and turmoil over ideologies and political philosophies, is a good time to reflect upon the past. It is a good time to draw a few comparisons—to take stock.

Under these principles of freedom and enterprise America has become the richest nation under heaven, has grown to be the most powerful and influential nation in the world, using an economy based upon freedom of individual achievement. Here has been established the most highly developed industrial system in the world together with the technological equipment, human and otherwise, to support it.

Our republic has now been an operating unit for almost one and three-quarters centuries. During that period we have developed a productive plant and a way of life which have given the highest standard of living for the masses known to the civilized world. In the long

run, a nation enjoys in the form of goods and services only what it produces. We have established an all-time record of production.

In the United States we have approximately six percent of the world's land area and seven percent of its people. With the application of the private enterprise system to the resources available, this seven percent of the people of the earth possess fifty-eight percent of the world's telephones, eighty percent of the world's automobiles; produces sixty percent of the world's petroleum, forty-eight percent of its copper; and fifty-eight percent of its cotton.

This seven percent goes out onto

"Our Way of Life Is Based Upon Eternal Principles"

the markets of the world and purchases seventy-five percent of the world's silk and sixty percent of the world's rubber. Other luxuries have likewise gravitated in good proportion to this seven percent of the world's population.

The per capita income in the United States in 1939-1940, was \$587.00; the United Kingdom, \$454.00; Germany, \$244.00; Russia, \$130.00. In 1942, the per capita income in the United States had risen to \$852.00. In reasonably prosperous times, our income is sufficient to enable us to spend \$10,000,000,000 a year for recreation in all its forms.

Within the past century we have received a five-fold increase in net output per man-hour, and in 1944 the net output of our economy was twenty-seven times as large as in 1850. These vast gains in human welfare have lessened human toil. At the time of the Civil War the average work week was seventy hours. In America the inventive genius provides horse-drawn and tractor-drawn equipment, and one family can cultivate 50, 100, 200, or even 400 acres and more. A man working by hand has the physical force of one-tenth of a horse. A man with a ten horsepower tractor has ninety times that much power and earns forty times more pay. American ingenuity under freedom of choice has harnessed tremendous

amounts of mineral energy to do physical work. By 1940, fully ninety percent of our energy output came from minerals and only ten percent from human and animal workers combined. From 1850 to 1940, national income increased more than sixteen times, while total man-hours worked increased less than four times. Output of mineral energy on the other hand was 260 times as large in 1940, as in 1850. Most occupations in the United States today require more horse-sense than horsepower. Under our free enterprise system there are good reasons to believe that the technological progress of the past will continue in the future, perhaps at an accelerated rate.

OUR free enterprise system also allows for all necessary flexibility. No other economic program responds so readily to changes in wartime and peacetime demands. Witness what happened after the fall of France in 1940, when the President asked Congress for 50,000 planes to strengthen America's defense in a dangerous world. Other nations and some of our people cried, "Impossible! We haven't the plants, money, or materials." What was the answer of America's free enterprise system? By June 1945, 297,000 war planes had been produced, nearly 100,000 of them bombers.

No fair-minded person contends that the private enterprise system is perfect. It is operated by human beings who are full of imperfections. Many of us deplore the fact that a few of our corporate entities seem to lack that social consciousness proportionate to their power and the privileges granted them by the state. Some businesses apparently still fail to recognize that there are social and spiritual values as well as profits that should be considered in their operations. Neither do our needs always correspond to our demands under the free enterprise system. For example, the American male still prefers steak and potatoes and apple pie to a better balanced diet. Many American families often prefer housing below a decency level to the "indecentcy" of getting along without a family car. As a nation

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THE IMPROVEMENT ERA

Increasing Happiness and Solidarity

of the Family

By DR. REX A. SKIDMORE

DIRECTOR, BUREAU OF STUDENT COUNSEL,

UNIVERSITY OF UTAH

THE family is regarded by sociologists as the basic institution of mankind. It is more influential in molding personality and character than any other type of association. The family offers the most intimate and cherished companionship known to man. Yet, at the present time family disorganization and discord are rampant throughout the country.

Divorce is on the increase, and desertion is too often prevalent. Additional family units are disintegrating and resulting in separations and heartbreaking lawsuits. The sacredness and sanctity of the home and marriage covenants are being cast aside by multitudinous couples. Studies indicate that numerous additional marriages are not successful and happy, although many of these couples remain together due to obligations and social pressures.

Although divorce is generally not the cause of family breakups—but usually the end result—it is partially indicative of family disorganization and lack of happiness and solidarity in family units. Historically, divorce has made a tremendous increase in this country. In 1867, there were 9,937 divorces¹ in the United States, making a rate of only .3 for each 1,000 population. There has been a gradual steady increase in the rate since then. By 1900, there were 55,751 divorces with a rate of .7. In 1930, the rate had risen to 1.6; by 1940, to 2.0; and in 1946 (the last year reported) an all-time high was reached with a total of 613,000 divorces and a rate of 4.3. From 1867 to 1946, the divorce rate increased one thousand and three hundred percent in the United States!



"It is essential that all that is possible be done to strengthen family love and solidarity."

IN the state of Utah there were 2,651 divorces² granted in 1945, and 3,433 in 1946.

In 1946, there were 9,781 marriage licenses issued, which resulted in a ratio of about one divorce for each 2.8 marriages performed.

President David O. McKay in an address at April 1945 general conference, reported that a study of divorce in the Church, from 1920-44,

indicated that there were fewer divorces among couples married in the temples and by stake and ward authorities than among couples married by civil officers and other church leaders, yet divorces were increasing in the Church. For example, during the period 1920-22, there was one divorce for every 38.24 marriages among couples married in the temples and by stake and ward authorities; but there was, during those same years, one divorce for every 13.20 marriages among couples married by civil authorities. For the period 1938 to 1940, there was one divorce to every 26.61 of the first type of marriage performed and one divorce to every 10.13 of those married by civil officers.³

A study made by Elder West of 1,374 Mormon families living in villages in Utah as related to the Church standards, indicated that only 11.9 percent were rated as being very successful in home and community living, 34 percent were successful, 38 percent were average, 10.2 percent were unsuccessful, and 5.8 percent were considered failures.⁴ Even among families living under the same roof, disharmony and dissension are too often present.

SUGGESTIONS FOR STRENGTHENING THE HOME AND REDUCING FAMILY BREAKUPS

VARIOUS leaders of the Church of Jesus Christ of Latter-day Saints have stressed salient ideas for enhancing solidarity of the family. Brigham Young admonished the people as follows:

The father should be full of kindness, and endeavor to happyify and cheer the

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¹David O. McKay, "Marriage and Divorce," *The Improvement Era*, 48:239

²Roy A. West, *Family Eternal*, Bookcraft, Salt Lake City, 1946, p. 171.

³Marriage and Divorce Statistics, United States, 1946, Federal Security Agency, U.S. Public Health Service, Vital Statistics—Special Reports, Vol. XXVII, No. 10, October 24, 1947, p. 175

⁴Ibid., p. 166

The Spirit of God AND THE DEVELOPMENT

WITHIN the past century more scientific knowledge has been accumulated than in all the time prior to the early 1800's. Preceding centuries have contributed, of course, to truth, but history records no age of the world's history so characterized by knowledge as this one in which we are privileged to live. On every hand are to be seen tools and devices produced by the ingenuity of man using his knowledge of natural laws.

Wherever we are able to practise public health procedures, our lives are made more efficient, pleasant, and secure than were those of our forefathers. Our hospitals and medical facilities also help to lower the death rate especially among mothers and babies, and have extended the life span.

Development along technological lines has been phenomenal. Automatic conveniences have made living a relatively simple thing so far as the menial tasks are concerned. There seems to be no speed limit in the matters of cleaning a house, cooking a meal, or washing and ironing clothes.

We might think that we are brighter than our forefathers, yet their brains were capable of as much thought as our own. We should look deeper than the brilliant surface of our luxury and wonder why we are the favored darlings of the ages; why it is our privilege to speak in Dan and be heard in Beersheba—or Australia—or Alaska, and cross the oceans with rocket speed.

THE thinking person will own that all truth originates with God. He has blessed this generation with all this knowledge, and for a wise purpose has withheld much scientific information from those who lived before our time. Joseph Fielding Smith put his finger on the reason by saying:

It is a very significant thing that most of the modern discoveries and inventions have come to the world since the opening of the heavens to the Prophet Joseph Smith.¹

And from the same source:

The angel revealed to Daniel many things concerning our day and said to him:

¹Joseph Fielding Smith, *Signs of the Times*, p. 154. Independence, Mo., 1947.

"Shut up the words, and seal the book, even to the time of the end: Many shall run to and fro, and knowledge shall be increased." . . . Surely these two predictions are being fulfilled on the earth today. Joel, also, was shown the last days and predicted many things that would take place preparatory to the second coming of our Redeemer. Among other things he said, "And it shall come to pass afterwards, that I will pour out my spirit upon all flesh, and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: And also upon the servants and upon the handmaids in those days will I pour out my spirit."²

There are people who will object to such an explanation, just as they refuse to give God credit for anything except when they use his name in vain. They attribute this great increase of knowledge to chance discovery of basic truths, which, then, lead to numerous lesser discoveries. The mariner's compass, for example, made possible many geographical discoveries; Harvey's disclosure of the circulation of the blood laid the groundwork for other facts to be uncovered in physiology and anatomy.

Other people will explain that chance discovery of new continents,

greater because we have more people, more resources, more knowledge to work with. The more we know, the more we can assimilate and understand."

There is more than a grain of truth in the foregoing, but let us see what scientists have found about the development of science itself. Dr. Pitirim A. Sorokin, Russian-born head of the Sociology Department at Harvard University, made an exhaustive study³ of the number of scientific discoveries made in different periods of the history of the western world. Some of his findings are given in the accompanying graph.

The reader will please note that the scale is not the same throughout the graph, but decreases as the number of discoveries gets larger. Thus the same amount of space is between line ten and one hundred as between 100 and 1,000. The number of discoveries made in the seventh century was four, whereas 8,527 discoveries were made in the nineteenth century—more than 2,000 times as many. This type of graph enables small values to be

"The Spirit of God rested upon Columbus when he discovered America as was prophesied by Nephi in the fifth century before Christ."

interchange of ideas with other peoples, intermarriage to produce new strains, and more vigorous and resourceful races, etc., have brought about this wonderful flowering of science. Naturally, these factors have helped the process, but each in its turn is under the all-seeing command of the Almighty. When he bestows his Spirit upon man, man is fired with insatiable curiosity; he desires to find answers to his questions, and he understands more clearly what he reads and sees.

Some even will cast doubt upon the statement that today's progress is proportionately greater than that of previous periods. They will say: "Consider the greater number of people today in proportion to previous ages. Perhaps our progress is

seen, whereas, if they were proportionate to large values, they would be invisible.

It appears that the left side of the graph represents a decline from some period of greater knowledge. The scriptures tell us that Adam, Enoch, Noah, and others were men of great knowledge. Most of what they had, however, was lost and their descendants not only "languished in unbelief" but also descended to ignorance of natural science and how to apply it.

WITH respect to ancient science, Professor Sorokin says:

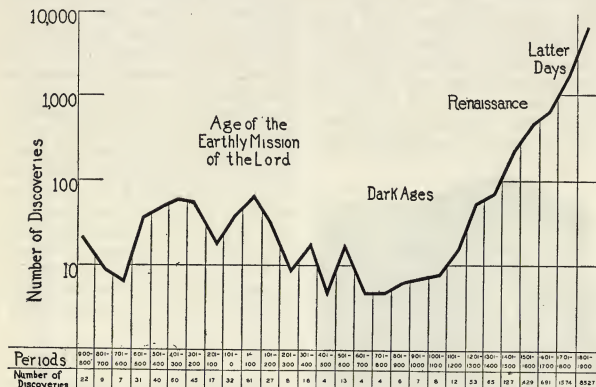
The very fact that these ancient cultures possessed great cultural achievements makes it improbable that they were so

³P. A. Sorokin, *Social and Cultural Dynamics*, Vol. II, American Book Company, New York, 1937.

OF SCIENCE

By Orson Whitney Young, Ph.D.

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Number of scientific, technological and geographical discoveries made in the western world. Based on data from Sorokin, "Social and Cultural Dynamics," vol. 2.

nearly sterile in discoveries. It does not seem likely that they were so backward in this respect, in view of the fact that they constructed great buildings, performed marvelous engineering feats, successfully treated (as we now know, after several recent archeological findings) many ailments and maladies, possessed medical and biological treatises, surprisingly accurate calendars, and the like. In brief, due to the effacing role of time and other circumstances, we do not have as complete a record of their discoveries as of those in recent centuries. Therefore, the more remote the period, the more markedly do our data underestimate the number of discoveries.⁴

Aristotle (384-322 B.C.), Greek founder of natural history, must have drawn information from a long line of predecessors in the study of nature, "who had accumulated facts of observation and had molded them into a system before he perfected and developed that system. We are reminded that all things are relative when we find Aristotle referring to the ancients; and well he might, for we have indubitable evidence that much of the scientific work of antiquity has been lost. One of the most striking discoveries pointing in that direction is the now famous

papyrus which was found by Georg M. Ebers in Egypt about 1860. The recent translation of this ancient document shows that it was a treatise on medicine, dating from the fifteenth century, B.C. At this time the science of medicine had attained an astonishingly high grade of development among that people. And since it is safe to assume that the formulation of a system of medicine in the early days of mankind required centuries of observation and practice, it becomes apparent that the manuscript in question was no vague, first attempt at reducing medicine to a system. It is built upon much scientific knowledge, and must have been preceded by writings both on medicine and on its allied sciences."⁵

It was in 547 B.C. that Daniel was told to "shut up the words, and seal the book, even to the time of the end." There were two upsurges of scientific activity after that, for

the graph shows one occurring around the third century B.C. and the other at the time of Christ. It is to be expected that considerable scientific advance should be made during Christ's sojourn on earth, since it is by his Spirit that truth is given to man. Since his Spirit is the Light of Truth, his presence should encourage scientific as well as religious progress.

After the time of Christ occurred a great decline in both religious and scientific activity. Then it was that the "words" were "shut up" and the "book" was "sealed," for the Dark Ages were a time of stagnation in both faith and knowledge. The true principles of the gospel were lost or perverted imitations were substituted, such as sprinkling as a method of baptism instead of the true process of immersion. The same thing happened in science. Instead of the clear thinking and original observation practised by Aristotle, ancient authority was slavishly quoted to prove a point of doctrine or a fact of nature. Historians tell of a debate being waged about the number of teeth in a horse's mouth, and ancient tomes being consulted while the horse—and his teeth—stood outside unnoticed.

We smile when we read of the ignorance and superstition which characterized the Dark Ages. We wonder why men did not see when they looked and *understand* what they read. The Lord told us he would pour out his Spirit upon men—a thing which evidently began around the eleventh to the thirteenth centuries. It was then that the first dawn-streaks of the new day were becoming visible; the

first few stirrings of the Renaissance, the awakening in the field of literature and art, later in science.

Andreas Vesalius (1514-1564), Belgian-

born anatomist, impetuously thrust aside clumsy substitutes and by his own dissection found error after error in the ancient writings. At first he doubted his own eyes, then later published his own *Structure of the Human Body* in 1543 and brought down on his head the opposition of his colleagues and the disfavor of the churchmen of that day.

"The thinking person will own that all truth originates with God."

⁴Lacey, *Biology and its Masters*, Henry Holt & Co., New York, 1930, p. 9.

"Beyond The Alps" By Mary Brentnall

VALEDICTORIANS chosen to inspire their fellow classmates at graduation are becoming a rare species. Symposiums and panels—the modern and very solemn struggles of the mind to solve the modern and very solemn struggles of the moment—are taking their place. But while valedictories are now becoming a little old-fashioned they were once deservedly popular. Hours of inspired effort went into their preparation, as evidenced by the fact that though they sometimes failed in being eloquent, they largely succeeded in being joyful—a very valuable quality indeed. This joy came to be keyed in the words, "Beyond the Alps lies Italy." This was a fairly good summation of the spirit of nearly all valedictories.

A TALK WITH GRADUATES

"Beyond the Alps" was a catch phrase in the early third of this century—good for laughs. But it was a lovely phrase too, exemplifying as it did the fountain of hope that bubbles triumphantly in the human heart. It was an eager phrase, eager for danger and hardship and toil—eager for the rigors of Alpine climbing—because beyond hardship lay the beauty of art, music, poetry, and romance. It was a delightful phrase—the eternal promise of good.

Let me talk with you today using a "symbol symposium" on the subject near to all of our hearts—graduation. And let me try with you to weave into it some of the old spirit of the valedictory, not just the catch phrase for laughs, but the delight and promise of life ahead.

YOUR GRADUATION DRESS

You wanted a flame-colored "ballerina," but it couldn't be. The dean had set up certain procedures and regulations which did not include flame-colored "ballerinas." This was her prerogative. She did it with the best interests of the entire graduating group in mind—plus the parents, plus the faculty, plus the school officials. She saw the whole picture. Well, that is all past now anyway, but the important thing to remember is that it was a whole picture, just as college caps and gowns present a whole picture, and you are glad that you were part of it—looking

Let's TALK IT OVER

your individual best in a complete plan. You learned to "fit in." It may have been your own little hardship, but it ended in satisfaction and order. To lay aside your own personal whim and "fit in" at the right moment is a wonderful thing to have learned from graduation. It is part of the delight of life.



GRADUATING GIFTS

IF you read *Mama's Bank Account* or saw *I Remember Mama*, you will recall Katherine's delight over the celluloid dresser set—"complete with hair receiver." It was the gift she most desired for her high school graduation. But what a price was paid for it—the heirloom brooch her mother cherished and meant to pass on to Katherine. The brooch was of some monetary value, but most of all it stood for the best in family tradition. Katherine, of course, knew nothing of her mother's sacrifice and upon inadvertently discovering it, promptly gave up the dresser set and regained the prized pin—not because she herself valued the pin, but because she had "grown up" and could not bear to achieve her own desires at the cost of her mother's loss. We perfect our sense of values as we grow up. We progress from a love for the baubles of infancy and the gadgets of childhood to an appreciation of the in-

estimably valuable gifts of the spirit, in maturity. If we develop properly in life, our desires shift from costume jewelry to family loyalty and unselfishness. We move from the gifts of a dresser set to the gift of knowing we have done our full share. It is a bit of an "Alp" to cross, but the greatest joys in life spread out before our eyes when we have learned to value the choicest graduation gifts. The best graduation gift is the love and support of our family—their interest and pride in our accomplishment. And the next most valuable gift is anything which is intrinsically real and lasting—that can be treasured and prized through the years. Perhaps it will help us when we long for something trivial if we ask ourselves, "What will this mean to me ten years from now?"

THE GRADUATION EXERCISES

Did they seem interminable or did you love every moment of them? However you felt, several elements were involved: your own physical comfort—your chair, your clothing, the temperature of the room; your mental comfort—were you happy, worried, nervous; the program—was it interesting—above all, did it end at the allotted time? Even the best of things should terminate. Few programs are good enough to stand prolongation. I hope your exercises were wonderful—with the finest speaker and the loveliest music, but if there were aspects which disappointed you, try to decide what and why. Was it your own physical or mental discomfort, the quality of the program, or its timing?

You'll learn a great deal by thinking this over. You'll be a better host, a better business or professional man, a better wife and mother, a better speaker—a better everything—if you learn to make others comfortable, learn to make your performances worth while and learn, above all, when to end things—evenings, speeches, bad habits. Timing is a mountainous lesson to master, but how smooth and serene life becomes for those who have perfected this art. Did you learn this from your graduation exercises? Praise be if you did!

(Continued on page 408)

THE IMPROVEMENT ERA

LOOKING AHEAD

with greater hope

By A. F. Bracken

UTAH has for years supplied other states with a part of her choice crop at great expense. To the geneticist, this presents a challenging problem. If a farmer continues to sell some of his best livestock or disposes of his choicest seed, he will finally reach a point where such practice will measurably affect production. It is well-known that human germ plasm possesses great resilience, but whether it can stand continual drain without impairment is a question. If a cultivator is to improve his land, he must plow under soil-enriching crops, otherwise the farm will gradually deteriorate. Similarly, Utah must turn back into the genetic reservoir her best talent if those characteristics of the pioneers are to be maintained. This problem is not unique to Utah alone; other states may suffer likewise.

John A. Widtsoe and Richard L. Evans state that the life-philosophy of Latter-day Saints is a contributing factor to educational interest and advancement.¹ The basic belief of Latter-day Saints is eternal progression as expressed by the statement, "As man now is, God once was; as God now is, man may be."²

The expression, "A man is saved no faster than he gets knowledge,"³ confirms this belief. Another statement, "The glory of God is intelligence,"⁴ puts divine approval and sanction on man's effort toward enlightenment. These are some of the fundamental and basic beliefs of Latter-day Saints. Thus it is apparent that the life-philosophy of these people, if put to constructive use, contributes toward their educational and intellectual accomplishments.

At the very beginning of the Church in this dispensation, a missionary

system was instituted. Many people from New England became converts and brought to this new faith, along with alert minds, a stability of purpose, a conservative attitude, and an unflinching sense of duty characteristic of these descendants of early English settlers. Brigham Young was one of these converts. Later, mis-

PROFESSOR
BRACKEN



A. F. BRACKEN, a member of the Utah State Agricultural College faculty, has been on leave acting as consultant for the Syrian government on agricultural problems for the past year and a half. In that far-off land he received a copy of the July *Improvement Era* and was stirred particularly by the article "The Educational Level of the Latter-day Saints" by John A. Widtsoe and Richard L. Evans.

Professor Bracken's article contains further observations concerning the educational accomplishments of the Latter-day Saints.

sionaries were sent to England, Denmark, Sweden, Norway, Germany, Holland, Belgium, and France. In fact, all nations were explored for converts by men who carried a gospel of their own deep convictions to people who were seeking the truth. Soon this faith began to be looked upon with concern and suspicion by leaders of other churches. Many pastors could see

their followers leaving the fold. Both in America and Europe, resentment reached such a high pitch that it took a brave soul to declare himself a member. Conversion often resulted in the breaking up of families.

My maternal grandmother, at the age of eighteen, in company with an older sister, left parents and brothers in Norway and, after a sea voyage of six weeks, walked across the plains to Utah. My wife's grand-

THE life-philosophy of the Latter-day Saints, if put to constructive use, contributes toward their educational and intellectual accomplishments.

mother and a sister left England under almost identical circumstances. Similar instances among both men and women were repeated many times in the early history of the Church. The heritage of present-day Mormons may certainly be said to exclude lassitude and indecision. Currently there are more than four thousand missionaries in the field.

Under the urge of religious conviction, and fearing rebuke for ignorance by the persons approached, they study as never before. In two years these boys grow into men. They must learn to talk clearly and forcefully, think on their feet, and forget self-consciousness and fear, without being overbearingly bold. They are expected to preach sermons from street corners in many places, and before assemblies of people at every opportunity. House to house calls are a daily routine. This is rigorous training. On returning home, those with the necessary ability become leaders in their respective communities. A number become teachers at all levels of the educational system from elementary school to college and university. With training in agriculture these men make good county extension agents.

Utah has always demanded well-trained teachers who have the ability to guide inquiring young minds. Standards for qualifying as teachers have gradually increased until no one is now considered for a position except a graduate of a recognized

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¹The Improvement Era, July 1947, p. 444

²President Lorenzo Snow—in spring 1840

³Teachings of the Prophet Joseph Smith, second edition, p. 217

⁴Doctrine and Covenants 93:36

The Church in



Delivering milk in Santa Ana, Costa Rica

CENTRAL AMERICA, long of interest to Book of Mormon students because of its wealth of ruins from pre-Columbian empires, has now been opened to missionary activity, under the direction of the Mexican Mission, whose geographical jurisdiction now extends from the Rio Grande to the Panama-Colombia border.

It would be difficult indeed to turn back the calendar to a place and say: "This is the beginning . . . the beginning of this new field of labor," because the beginnings here were probably not made by missionaries, but by those members of the Church who went into this part of the world for employment or in answer to military call, and did their job so well that they built good will for the Church as well as for themselves.

One of the first of these was H. Clark Fails, warrant officer, United States Army, who arrived in San José, capital city of Costa Rica in August 1943, to work in the military attaché office of the American Embassy. Both he and his wife, who accompanied him, were former Spanish-American missionaries. A little over a year later, Sergeant Robert H. Burton, who was also a former Spanish-American missionary, was assigned to the United States military mission to Costa Rica.

Meetings were begun in August 1944 in the Fails' home. In November a Mutual was added to the weekly schedule of Sunday School and sacrament meeting. Sister Burton soon joined her husband, and the membership of this small Latter-day Saint group was further augmented by Gardner H. Russell and

Rex E. Beck, former Argentine missionaries, and Brother and Sister M. Taylor Abegg. Elder Fails presided over the group, being set apart as an M.I.A. service group leader. Hildegard Hickhardt, who had been baptized in Germany in 1908, and who, since 1913, had been in South and Central America, was located in San José. These members of the Church invited friends to join with them,

Guatemala's Minister of Interior Francisco Villagran, receiving a "Libro de Mormon" from President Pierce.



many of whom accepted the invitations and attended regularly.

Brother Jesse S. Allen was found working for the United States public roads administration. His wife and daughter were the first persons to be baptized in Costa Rica, in a small stream in the beautiful mountains surrounding San José.

At the close of the war all of the

First persons to be baptized into the Church in Costa Rica are Sister Jessie S. Allen, right, and daughter Patsy. Brother Allen, who baptized his wife, is in center.



In front of the Mission Home in Mexico City, August 27, 1947, day before departure for Central America, left to right, Elder Seth G. Matlock, Pima, Arizona, and Elder Earl E. Hansen, Idaho Falls, Idaho, assigned to Guatemala City, Guatemala; Arwell L. Pierce, president of the Mexican Mission; H. Clark Fails, second counselor; Elder David D. Lingard, Salt Lake City, and Elder Robert B. Miller, Saint David, Arizona, assigned to San Jose, Costa Rica.

American members returned to the United States to live, with the exception of Elder and Sister Fails, who returned to Costa Rica in March 1946, he to teach English, and she to be secretary of the Lincoln School. They remained until September, but it was long enough to realize the partial fulfillment of their dreams—that missionary work would be opened in that republic. During those war years the complete reports of activities were sent



CENTRAL AMERICA

By Albert L. Zobell, Jr.

to the servicemen's committee of the Church, and the missionary committee was favorably impressed.

IN July 1946, the First Presidency added Central America, including Panama and the Canal Zone to the territory of the Mexican Mission. President and Sister Arwell L. Pierce of the Mexican Mission toured this region in September 1946, just before the Fails left Costa Rica.



Country girl with bananas.

Oxcart and oxen hauling cacao beans in Costa Rica. Most Costa Rican oxcarts are brightly painted with intricate designs.



During the visit, President Pierce and Brother Fails had a very successful interview with Julio Acosta, Secretary of Foreign Relations (and a former president of the Republic), who granted permission for the missionaries of the Church to enter Costa Rica.

Reaping the benefits of those seeds of good will for the Church, President Pierce returned to Costa Rica in September 1947, with a corps of missionaries, including Elder Fails, who had been called to the mission field and selected as second counselor in the mission presi-

dency. They visited Senor Acosta, and Sub-secretary of Public Security, Colonel Rogelio Granados, and during their stay the President of Costa Rica, Lic. (Attorney) Teodoro Picado, received them twice. President Picado, who was given a Book of Mormon, was particularly interested in the volume, reading and commenting on several passages at the time the book was presented to him.

Elders Robert B. Miller of Saint David, Arizona, and David D. Lingard of Salt Lake City, Utah, were assigned to labor in Costa Rica.

IN much the same manner the gospel message was brought to Guatemala. J. Forbes O'Donnal was assigned by the U. S. Department of Agriculture to go to Guatemala. Letters were soon on the way bearing his return address, pleading for missionaries to be sent to that little country that has long enjoyed religious freedom, and where missionaries of various faiths are welcome. President and Sister Pierce visited Elder O'Donnal in their original visit to this new area

September morning Elder O'Donnal was set apart as a local missionary to assist the regularly assigned missionaries, five years after he had come to Guatemala.

President Pierce and President Fails, after leaving Guatemala and Costa Rica, flew to the Canal Zone to visit the branch there. It is the only English-speaking branch of the Mexican Mission. It was organized on May 18, 1941, by President Antoine R. Ivins of the First Council of the Seventy, and for more than five years, until it became a part of the Mexican Mission in September 1946, it was under the direct supervision of the First Presidency. The branch membership, now numbering forty, is composed entirely of government and service personnel and their families. All the auxiliaries of the Church are functioning in the branch, but one of its great problems is the turnover of members, partially seen in the fact that it has had six branch presidencies since its organization.

FOR the present time, at least, missionary work in both Guatemala and Costa Rica will be limited to the "white" population. Perhaps one of the reasons for the limiting of the scope of the missionary endeavor is that in Guatemala, while Spanish is the official language, between fifty-five and sixty percent of the population is Indian, and there are no fewer than eighteen dialects spoken in this nation of 42,353 square miles, or about half the size of Utah. Five percent of the Guatemalans have been classified as "white." On the other hand, Costa Rica, about half the size of Guatemala, is composed of a population said to be ninety-seven percent white (including mestizo), two percent negro, and one percent Indian. Spanish, too, is the language of the Costa Ricans, and the Roman Catholic faith is the predominant religion of both countries.

Guatemala is the site of the ancient Mayan civilization. Like Costa Rica, its sister republic, it is mountainous, and the mountains are commonly called the Cordillera of the Andes, or simply Andes, although

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CAMPFIRE

Legend of the TETONS

AS TOLD BY VERNON L. STRONG
SCOUT EXECUTIVE, TETON PEAKS COUNCIL

MANY, many years ago on the great plains of America lived a tribe of Indians so great and important that they were called the Nation of the Tetons. One day a lone runner was sighted far to the west. He approached the teepees, coming to the largest in the group, where he fell from exhaustion. When he was revived sufficiently, he told the head chief that he came with bad news from the Indians far to the west in the great mountains;

cil of the other three great leaders, Big Dog, Hunting Teepees, and Thunder Cloud, where they were in council for many hours in his big teepee. They were not discussing whether to go to the aid of their brothers in the mountains, but rather how soon they could be on the march and how best to be organized.

Finally Two Eagles summoned runners who were sent to the many other camps of the Nation with instructions for the lesser chiefs, the warriors, and the braves to come at once, prepared to go to the rescue of the Indians in the mountains. Instructions were also given for the squaws, the papooses, and the old men to come as fast as they could, for the chiefs knew that they, too, would be needed.



—Photograph, courtesy "U. S. Forest Service"

did, they too would be killed by his people. Then he left. Thunder Cloud was much disturbed by this appearance but finally was able to go back to sleep. He was again waked by the devil man who repeated his message a second time. This happened again, after which Thunder Cloud was so disturbed that he went to the teepee of Two Eagles, the head chief, and told him what had happened. But Two Eagles was still determined to go forward to the rescue of the Indians in the west.

IN a few days the great band of chiefs, warriors, and braves started on the long trek to the westward. Just before coming into the great mountains, Thunder Cloud again was visited by a devil man while asleep in his teepee. This time the devil man did not warn them not to come to the rescue of the Indians in the mountains, but rather taunted and chided Thunder Cloud and his people for being so foolish. Thunder Cloud was very much disturbed, and again went to the teepee of Two Eagles where the two discussed the battle that would ensue when they arrived at the battlefield.

Soon the great band of Indians came into a large valley surrounded by high mountains, and as they came into the valley, they heard the cries of the men in battle far to the west side of the valley. The younger Indians were anxious to proceed at once to the rescue, but the wise old chiefs gave orders to camp for the night with instructions for all to rest, for they would need their strength on the morrow. Chief Two Eagles called a council of war in his teepee that night. The instructions for the battle were sent to the lesser chiefs. Shortly before daybreak the Indians broke camp and headed for the great canyon to the west where, soon after daybreak, they fell upon the devil men with such tremendous



—Photograph by Vernon L. Strong
THE GRAND TETONS IN SUMMER DRESS

that a great horde of men of short stature and darkened skin had attacked his people and were destroying them. He called them devil men. He had been sent as a runner to the Nation of the Tetons for help.

Two Eagles, the head chief of the Nation of the Tetons, called a coun-

That night, as Thunder Cloud, the medicine man, was lying asleep in his teepee, he was waked to see standing before him one of the devil men, who spoke to him and told him that he and his people should not go to the rescue of the Indians in the mountains; for if they

TALES

impact that they forced them backward, westward through the canyon with sheer cliffs on either side, where none could escape. As they approached the elbow of the canyon where it veers to the left and south, many of the Indians had circled to the rear of the devil men and had cut off their retreat. And so they forced them to retreat up the north wall in the elbow where the wall at this point is not a sheer drop. Across the great plateau to the north they forced them into another box canyon, where only two small places could be used for retreat down these precipitous trails. (These two places are now called the Upper and Lower Devil's Staircase.) The Indians pursued the devil men as fast as possible. Down through the canyon they forced the devil men in retreat. It all looked as though it was nearly over when they came to the mouth of this great canyon as it opens into a beautiful valley covered with luxuriant grass, surrounded by forest-covered mountains. As they approached the valley, it seemed that thousands upon thousands of devil men came out from behind trees and rocks and fell upon the Teton Indians with such force that they caused them to retreat back up the canyon.

MANY of the Indians had fallen, as had the devil men, and as the devil men forced the Indians back up to the sheer cliffs on the sides of the canyon, the great leaders began to fall. Stalwart warriors who had seen many, many battles lost their lives. Finally only the four great chiefs were left, and then one by one Hunting Teepees, Big Dog, Thunder Cloud, and Two Eagles were slain.

The Great Spirit then noticed what had happened and caused all of the devil men to be driven to the north into a great wood-studded valley in the center of which was a great lake. As the devil men came near the lake, the Great Spirit caused a violent storm to come. Lightning flashed and set fire to the

great forests around the lake, and as the fire was at its height, tremendous earthquakes struck down the mountains and caused the great lake, all the devil men, and the burning forests to be entirely covered over. (This is where the geysers and paint pots of Yellowstone Park now belch forth.)

Soon the squaws, the papooses, and old men arrived at the scene of the battle in precipitous Death Can-

yon, and as they followed the trail of the battles a great wailing went up for the loved ones who had fallen! Their grief was so intense that the Great Spirit formed four great peaks at the head of the canyon. The north one, Thunder Cloud, the medicine man; the tallest peak, Chief Two Eagles; farther to the south Chief Big Dog; and next Chief Hunting Teepees. Across a

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Legend of TIMPANOGOS

AS INTERPRETED BY W. BERT ROBINSON, VICE PRESIDENT AND TREASURER
UTAH-IDAHO SUGAR COMPANY

FORMING part of the Wasatch Range of mountains in Utah, and located immediately south of Salt Lake City, imposing in its towering magnitude, Mount Timpanogos stands in majestic grandeur, as though to symbolize, perpetuate and protect the tranquility and beauty of the surrounding countryside.

Timpanogos is an Indian word meaning Sleeping, or Reclining Maiden, and from the floor of the valley below, upon the topmost crest of this magnificent monument, the outline of a woman's figure is plainly visible. Centuries ago, before the coming of the white man, this section of the earth was inhabited by a group of North American Indians. The particular tribe of which I speak was a peace-loving people, believing in God, and recognizing his presence here upon the earth as

being in the form of the Great Spirit of the universe, possessing the power to create life and to administer death to every living thing.

The luxurious growth of foliage and vegetation of the magnificent forest nearby was abundantly inhabited by deer, elk, antelope, and other wild animals from which the Indians gathered their supplies of food and clothing. Within the forest, bubbling streams gave forth springs of sparkling water, forming rivers and lakes, upon and within which, wild fowl of the air and fish of the sea were plentiful. The Indians lived in tranquility, contentment, and happiness.

BUT in the course of time, a great drought visited this section of the earth. The rainfall ceased; the

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SNOW-CAPPED MOUNT
TIMPANOGOS

—Photograph by
Richard G. Thayne



Era GOLDEN JUBILEE CAMPAIGN

Outstanding
Success

By JOHN D. GILES
BUSINESS MANAGER

"THE King is dead. Long live the King." In foreign lands when the old ruler passes and a new one is crowned, the people gather and shout the traditional, "The King is dead. Long live the King."

This year the customary cry of the Old Country lands becomes especially appropriate in reporting *The Improvement Era* Golden Jubilee

LONG BEACH STAKE
Double Citation Winner
President Virgil H. Sponberg; Y.M.M.I.A. Superintendent, Dr. F. Glade Wall; Y.W.M.I.A. President Luella S. Barnes; Y. M. M. I. A. "Era" Director Clay A. Miller; Y. W. M. I. A. "Era" Director Grace Johnson.

MESA STAKE
President Lucian M. Mescham, Jr.; Y.M.M.I.A. Superintendent E. R. Brimhall (no photo available); Y.W.M.I.A. President Lucille M. Taylor; Y.W.M.I.A. "Era" Director Ruth Brundage.

UNION STAKE
President Lloyd Welch; Y.M.M.I.A. Superintendent Marston N. Stoddard; Y.W.M.I.A. President Pearl Bruce; Y.W.M.I.A. "Era" Director Julia Hiatt.

MARICOPA STAKE
President L. Harold Wright; Y.M.M.I.A. Superintendent Rulon T. Shepherd; Y.W.M.I.A. President Margaret S. Herwood; Y.M.M.I.A. "Era" Director J. Lovell Hibbert.

POCATELLO STAKE
Double Citation Winner
President William P. Whitaker; Y.M.M.I.A. Superintendent Claude I. Ashton; Y.W.M.I.A. President Dorothy Basquet; Y.M.M.I.A. "Era" Director Lawrence J. Denkers; Y.W.M.I.A. "Era" director, Mrs. L. J. Denkers.



SOUTH CAROLINA STAKE
President W. Wallace McBride; Y.M.M.I.A. Superintendent James C. Graham; Y.W.M.I.A. President Alice Timmons; Y.M.M.I.A. "Era" Director Jonas S. Groves; Y. W. M. I. A. "Era" Director Urell Margan.

FLORIDA STAKE
President Alvin C. Chace; Y.M.M.I.A. Superintendent Thomas A. Hill; Y.W.M.I.A. President Altaba B. Chace; Y.W.M.I.A. "Era" Director Jessie V. Rehkopf.

SOUTH LOS ANGELES STAKE
Double Citation Winner
President John M. Iversen; Y.M.M.I.A. Superintendent Owen B. Robinson; Y.W.M.I.A. President Hortense Steed.

PHOENIX STAKE
Double Citation Winner
President Delbert Leon Stapley; Y.M.M.I.A. Superintendent Dow Oustland; Y. W. M. I. A. Superintendent Edna K. Larson; Y.M.M.I.A. "Era" Director L. L. Driggs; Y. W. M. I. A. "Era" Director Cora Mack.

CHICAGO STAKE
President John K. Edmunds; Y.M.M.I.A. Superintendent Wayne C. Durham; Y.W.M.I.A. President Reeta Turner; Y.M.M.I.A. "Era" Director James E. Bradley.

lee subscription campaign. For several years the campaign has been ruled by South Los Angeles Stake, the pioneer in modern type *Era* campaigns. Year after year this progressive stake in Orange Land has bided its time and then conducted a campaign which has sent it to Church leadership. In the present campaign, however, the old one has been dethroned and a new king appears. Not only has a new king emerged in the campaign, but two aspirants to the crown waged a titanic struggle right up to the last minute.

South Carolina Stake, one of the newest in the Church, will be crowned as leader of all the Church in percent of quota at the forthcoming June conference. With a total of 639 percent of its quota, this baby stake outdistanced all competitors and set a new record for the proportion of subscribers to quota. South Carolina finished in fifth place in total subscriptions, with 933.

Expected by many to be the win-

THE IMPROVEMENT ERA





IDAHO FALLS STAKE
President William Grant Ovard; Y. M. M. I. A. Superintendent Paul Ahlstrom; Y. W. M. I. A. President Blanche Wood; Y. W. M. I. A. "Era" director, Mrs. Robert Egbert.

INGLEWOOD STAKE
Double Citation Winner President Alfred E. Rohner; Y. M. M. I. A. Superintendent Ervin J. Dintzer; Y. W. M. I. A. President Marian V. Peterson; Y. M. M. I. A. "Era" Director E. J. Sorensen; Assistant "Era" Director Charles DuBois.

SNOWFLAKE STAKE
President David A. Butler; Y. M. M. I. A. Superintendent William Clark Gardner; Y. W. M. I. A. President Lenora P. Hansen; Y. M. M. I. A. "Era" Director Virgil Flake (no photo available); Y. W. M. I. A. "Era" Director Winona Brookbank.

JUAREZ STAKE
President Claudius Bowman; Y. M. M. I. A. Superintendent, Dr. E. LaRoy Hatch; Y. W. M. I. A. President Ella R. Farnsworth; Y. W. M. I. A. "Era" Director Rita S. Johnson.

BIGHORN STAKE
President Frank H. Brown; Y. M. M. I. A. Superintendent Ross H. McCune; Y. W. M. I. A. President Fern Taggart; Y. M. M. I. A. "Era" Director Wallace Baird; Y. W. M. I. A. "Era" Director, Mrs. Bertha Baird.

BLACKFOOT STAKE
President Joseph F. Williams (no photo available); Y. M. M. I. A. Superintendent Orson Packham; Y. W. M. I. A. President, Mrs. Annis Calk; Y. W. M. I. A. "Era" Director Tom Hemming; Y. W. M. I. A. "Era" Director Mary Hemming.

MT. OGDEN STAKE
President Earl S. Paul; Y. M. M. I. A. Superintendent Ross H. McCune; Y. W. M. I. A. President Cleone R. Eccles.

WEST POCATELLO STAKE
President Twayne Austin; Y. M. M. I. A. Superintendent Alex J. Tubbs, Jr.; Y. W. M. I. A. President Eurla Dunn; Y. M. M. I. A. "Era" Director Ralph Robbins; Y. W. M. I. A. "Era" Director Jennie Robbins.

EMIGRATION STAKE
President George A. Christensen; Y. M. M. I. A. Superintendent J. Verne Taylor; Y. W. M. I. A. President Matilda Gerard; Y. M. M. I. A. "Era" Director Reuel J. Alder; Y. W. M. I. A. "Era" Director Vida Fox Clawson.

BEN LOMOND STAKE
President William Arthur Budge; Y. M. M. I. A. Superintendent Earl J. Rheas; Y. W. M. I. A. President Addis Thomas; Y. M. M. I. A. "Era" Director Robert R. Hull (no photo available).

South Carolina, South Los Angeles North Central States and Southern States

are

CHURCH LEADERS

South Carolina Stake was also a double citation winner, being first in percent of quota and fifth in total subscriptions.

Long Beach Stake, traditionally among the leaders of the Church and one of the perennial challengers, emerged with double citation honors—second in total subscriptions with 1,259, and sixth in percent of quota with 273 percent.

Other double citation winners included Phoenix Stake, just behind

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ner of the campaign, Florida Stake, which early announced its goal as 500 percent of its quota, a mark never before reached by any stake, notwithstanding a new all-time record which stood for only a few days had to be content with second place to its neighbor-rival South Carolina. But to Florida goes the distinction and credit of having been the first stake in the Church to reach 500 percent of its quota. In total subscriptions Florida was in eighteenth place with 648 subscriptions.

Even though South Los Angeles Stake was dethroned in percent of quota, it emerged the victor by a very wide margin in total subscriptions. With a total of 1,686 subscriptions, South Los Angeles Stake for the first time in several years was the highest unit of the Church, leading all the missions in total subscriptions as well as all the stakes. In addition South Los Angeles Stake emerged as a double citation winner, being first in total subscriptions and third in percent of quota with 371 percent.





NORTH CENTRAL STATES MISSION
President William L. Killpack; Harold S. Coleman, M.I.A. supervisor, second counselor in mission presidency; Norma J. Critchfield, "Era" director. Melvin J. Hodgkinson, first counselor and "Era" director.

CENTRAL PACIFIC MISSION
President Melvin A. Weenig; Grant E. Colard, M.I.A. supervisor; Stella Takaki, "Era" director.

WESTERN CANADIAN MISSION
President Glen G. Fisher; Bud H. Hinckley, "Era" director; Dorothy Gardner, "Era" director.

EASTERN STATES MISSION
President Ray W. Doney; Douglas H. Parker, "Era" director and second counselor; Katherine Stanford, "Era" director.

the citation list, making a total of ten stakes winning citations in each class or group.

MISSIONS MAKE GREAT RECORD

Mission honors were shared in the Golden Jubilee Campaign with North Central States placing first in percent of quota at 365 percent and Southern States leading the list in total subscriptions with 1,439. The forming of two new stakes out of the Southern States Mission naturally reduced its performance of other years, but notwithstanding this the big mission in the South led all other missions by a substantial margin.

There were no double citation winners in the missions for the first time in years. In the Golden Jubilee Campaign honors were divided and eight missions will receive citations—four for highest percent of quota and four for highest total subscriptions.

Winners of citations in the missions are as follows:

PERCENT OF QUOTA

1—North Central States, 365%; 2—Central Pacific, 361%; 3—Western Canadian, 325%; 4—Eastern States, 311%.

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Era Golden Jubilee Campaign

(Continued from page 375)

the Church leaders, being third in total subscriptions with 957 and fourth in percent of quota with 336 percent.

Inglewood Stake for many years past a consistent citation winner, won double honors again, finishing fourth in total subscriptions with 942 and twelfth in percent of quota with 211 percent.

Pocatello Stake won double honors, finishing sixth in total subscriptions with 913 and tenth in percent of quota with 219 percent.

The complete list of stakes winning citations is as follows:

4—Inglewood, 942; 5—South Carolina, 933; 6—Pocatello, 913; 7—Blackfoot, 845; 8—Mt. Ogden, 795; 9—West Pocatello, 764; 10—Emigration, 758; 11—Ben Lomond, 747.

NOTE: Ten stakes in each category are declared citation winners. Where one stake wins double citations, other stakes are moved into

SOUTHERN STATES MISSION
President Albert Charles; Heber Meeks, former president; Ivy Mae Wagstaff, former M.I.A. supervisor; Loraue Hadlock, present M.I.A. supervisor.

TEXAS-LOUISIANA MISSION
President Glenn G. Smith; Dorsel D. Anderson, M.I.A. supervisor and "Era" director.

NORTHERN STATES MISSION
President W. Creed Haymond; Velma Bates, "Era" director.

NORTHWESTERN STATES MISSION
President Joel Richards; Theda Barrett, "Era" director.



PERCENT OF QUOTA

1—South Carolina, 639%; 2—Florida, 510%; 3—South Los Angeles, 371%; 4—Phoenix, 336%; 5—Chicago, 305%; 6—Long Beach, 273%; 7—Mesa, 239%; 8—Union, 233%; 9—Maricopa, 221%; 10—Pocatello, 219%; 11—Idaho Falls, 212%; 12—Inglewood, 211%; 13—Snowflake, 210%; 14—Juarez, 205%; 15—Big Horn, 201%.

TOTAL SUBSCRIPTIONS

1—South Los Angeles, 1,686; 2—Long Beach, 1,259; 3—Phoenix, 957; 376

...AND SO THE Movies!

By A. Hamer Reiser

2nd ASSISTANT GENERAL SUPERINTENDENT
DESERET SUNDAY SCHOOL UNION

"PICTURE POWER is greater than atomic power," said Arthur H. ("Red") Motley.¹ The great popularity of the national pictorial magazines, of liberally illustrated books, and of motion pictures attests the great potency of pictures and confirms everyone's experience and interest in them.

During the war, millions were trained for war production and military duties through the use of pictures, organized in well-prepared and equipped programs of visual instruction. Throughout the United States this marvelous training job has given great impetus to the application of audio-visual tools of teaching to general education at all levels of learning. Schools, churches, and industries are now reaping the benefits from the phenomenal wartime development of the 16 mm. motion picture industry.

For many years the General Authorities of the Church have been keenly interested in effective visual and audible methods of presenting the story of the Latter-day Saints to the world. As the Church has been a leader in the use of radio and more recently of television in communicating its message to the world, so now it is in the forefront of the use of motion pictures for ward recreational and educational programs.

More than 350 wards and some missions have portable 16 mm. motion picture (Bell and Howell) projectors, which are being utilized to provide recreational programs in furtherance of ward budget arrangements. Many of these also have record players which operate at 33½ and 78 r.p.m. and will reproduce music, dramatizations, and addresses recorded on regular commercial phonograph records or on radio electrical transcriptions. Dance music, recorded by dance bands on records or on the sound track of 16 mm. films, can be reproduced by this equipment for ward dances and other entertainment programs.

The vast field of entertainment films and recordings, including full length motion picture features, and all phonograph records, is so great that many people easily and understandably become absorbed in it to the exclusion of the greater field of educational materials.

RECENTLY the First Presidency appointed a film reviewing council to advise the directors of the Deseret Book Company in the performance of its function of serving the Church with

WE of the Presiding Bishopric are vitally concerned over the kind of recreation given for the youth of our wards. Where the wards have picture shows, we are especially eager that they have good shows that will raise the cultural tone of the recreation of the ward members. To that end we are glad to cooperate in every possible manner.

THE PRESIDING BISHOPRIC

suitable equipment and films. This council is earnestly at work screening 16 mm. entertainment pictures and recommending to the wards those considered suitable and wholesome for ward recreational programs. The council is divided into several work teams. Each night for many weeks teams have been meeting and previewing films at the motion picture auditorium of the Deseret Book Company at 1400 Indiana Avenue in Salt Lake City. The recommendations of the council as to approved films may be obtained from the Deseret Book Company, as well as films for teaching purposes.

The great accumulation of work for the council has required concentration upon entertainment motion pictures. The council hopes soon to be free to begin exploration of the larger field of educational motion pictures, film strips,

and recordings. Already some organizations of the Church have explored this field and found films and recordings which promise to be useful in furtherance of their teaching programs.

DESERET FILM PRODUCTIONS, a department of the Deseret Book Company, has been commissioned to make 16 mm. sound motion pictures of several subjects of Churchwide interest. "Where the Saints Have Trod," a four-reel record in sound and color picture of President George Albert Smith's 1946 trek over the pioneer trail, was the first of these productions. "A Tribute to Faith," the motion picture story in sound and color of the building of the "This Is the Place" monument, from the first breaking of the ground through every stage of construction, including clearing the ground, quarrying and preparing the granite, placing the bronze plaques and figures and concluding with the dedicatory services on July 24, 1947, is now available. A one-reel motion picture of the Centennial Boy Scout Camp at Fort Douglas in Salt Lake City is ready.

Also commissioned for production by Deseret Films is a motion picture of Temple Square in Salt Lake City. This picture in sound and color will include the story of the historic monuments and buildings, the Tabernacle organ and choir, which draw hundreds of thousands of visitors to Temple Square every year.

Deseret Films has recently recovered and produced in 16 mm. sound film an old 35 mm. silent motion picture of the General Authorities of the Church of twenty-five years ago. This will be released soon for showing in the wards under the title "Latter-day Saint Leaders—Past and Present." Production has started on a series of intimate pictures and messages of each of the present General Authorities of the Church.

In addition to motion pictures many excellent film strips are available or are in production. A new project promises to make available sound recordings of historically significant events and possibly of famous passages from the Book of Mormon, the Doctrine and Covenants, and Pearl of Great Price. The first of these is an impressive reading of "Joseph Smith Tells His Own Story." Already beau-

(Concluded on page 394)

WITH this issue "... And So the Movies" comes to an end—not that there is an end to movies or that there couldn't be a continuous series—but only that a point of view has been aired, and you may have been stimulated to think more critically about movies. This series was made especially enjoyable since so many alert readers have sent in challenging letters and comments concerning the articles or telephoned to let us know that you agreed or disagreed. The matter of agreement or disagreement was of little matter, but the fact that you readers were concerned enough to write mattered a very great deal, and stimulated us to try to do better.

In many of the letters there was one recurrent theme—that of the ward movies. And since it is a practical situation, a call was made on Bishop LeGrand Richards of the Presiding Bishopric, who was most willing to take time from his busy days to explain the situation.

Then a plea was made to A. Hamer Reiser of the Deseret Book Company to let you know what the score is—and he like Bishop Richards gladly acceded to the request. He also gives a list of the interesting Church films that will be available for use in ward programs.

From now on we hope your ward movies will be much improved.

—M. C. J.

¹President of Parade publications, in an address before members of the National Association of Visual Education Dealers in Chicago, August 1947.



MULEK of Zarahemla

By J. N. WASHBURN

SYNOPSIS

MULEK loved Zarahemla, the city of his forefathers, where two factions were striving for power, one ruled by Amalickiah, a man of tremendous powers and winning manners, who had caused a rupture in the country, and the other by Moroni, young chief captain of the armies of the Nephites who went everywhere, encouraging, instructing, pleading with the people to unite in the country's defense. Accustomed to receiving the adulation of the people, Mulek was consumed with jealousy at his fall from favor. In order to call attention to himself he had mocked the priests of the church and allied himself with Amalickiah. Then to win their adulation he decided to support Moroni's projects. Mulek was eager to win the favor of the girl, Zorah, niece of Amram, a boatmaker. He devised ways of meeting her, but Zorah was too intent on the political unrest to be interested in him, and was lavish in her praise of Moroni, which added to Mulek's envy. Was he never to be free of this sense of his inferiority? But he determined in some way to win Zorah's approval. While in this mood he was approached by Pachus with the subtle suggestion that he, Mulek, should be made king.

CHAPTER VI

IT is not difficult to follow, imperceptible though the changes were, the progress of the course by which Mulek permitted himself to be convinced that he was destined to restore the kingship to the Nephites, to bring again, and for good, law and order to a people fretting under incompetent government. The process was long, and the reasoning subtle, but the end was certain.

From the easy-going, contented youth he had been, he was transformed into a forceful, driving man. Throughout it all he did not once notice that nobody but Pachus ever spoke of his becoming the king. Others talked of a decision as to the form of government to be preferred, discussing the matter freely and openly.

One day, after much time spent in conferences and study, a group of influential citizens sent a delegation to Pahoran with a memorandum. Governor Pahoran received the group ceremoniously, if stiffly, for he was worried, knowing full well the reason for the visit.

"What is it that you would have at my hands?" he inquired. "Is it something pertaining to the welfare of the nation?"

"Most noble Pahoran," the spokesman said, "we represent a large body of citizens who have prepared a schedule which we respectfully submit for your consideration. We urge, most learned judge, that you give it your immediate attention."

Pahoran took the scroll and gave his promise that the petition would receive his earnest and prompt consideration.

No sooner had his visitors gone than Pahoran put aside all other matters that he might devote himself to the perusal of the weighty

document. He was a young man to be confronted with so formidable a business. He had a regular, intellectual face, a brow of depth and flexibility, a chin that signified to any discerning person that he would not be easily imposed upon. He was an honest man, and godly, having no desires but for the welfare of his country.

He opened the record he had received and read it with a sinking heart. Here was a matter that might easily lead to serious trouble for his cherished country. It set forth with reserve yet with perfect clarity and seemingly unerring logic the facts which Pachus had rehearsed to Mulek, and a great deal more to the same purpose. One point in particular was driven home convincingly.

"We direct your notice to this fact: namely, that most of the political troubles of this nation have arisen from discontent over the government of the judges. While the kings yet directed our affairs, there was little difficulty in national management. That which one generation, for conditions peculiar to it, may deem expedient, the next may not approve, once affairs have resumed their normal posture.

"It would seem to be fundamental to any system of good government that it be responsive to the will of the people." The petition urged that the chief executive voluntarily retire from office in order that another might be chosen to direct the nation's affairs. It was, all in all, a blunt, fair, and challenging proposal.

After he had studied it, the governor shut himself in and gave his thoughts to study and devotion. There was none to whom he could turn but God. He had no human counselors at hand. Moroni and Helaman were busy with national affairs. Alma and his own father Nephihah had gone the way of all the earth. Was ever a man in sorer straits?

All that day, and most of the night, in the kindly atmosphere of his home, he grappled with his worry. For a short time in the early morning he slept. Next day he returned to his public office a calm man. It did not take long for him to word the message he sent to the embassy.

"Were I to consult my own desires in this thing which you have asked of me, I should gladly step aside, for I have found that he who stands out from the people stands alone, save God be with him. His time is not his own; his dearest motives are questioned; his life is public property.

"But in this matter I have no choice. I did not appoint myself to this thankless task. If it is your pleasure that I resign in order that another, of himself, or at the behest of a small group, assume my duties, to this I cannot accede.

"I am here by mandate of the people, whose will is sovereign, and only they can justly request my removal. The people are supreme in a government such as ours, as you yourselves have so pertinently observed. I humbly submit my case to them and suggest that you do likewise.

"Pahoran, Governor and Judge."

THERE was some gloom in the gathering to which this letter was brought and read. The members broke out into confused wrangling. Some had confidently expected that Pahoran would leave of his own free will and that they could easily put another into his place without too much public fuss. A few maintained that the governor was absolutely sound in his statement of the case. Others began at once to clamor for a decision by the vote of the people in compliance with Pahoran's expressed demand. A handful became abusive.

The blow to Mulek's hopes and pride was almost a mortal one. He had built the structure of his dreams, not on the secure foundation of reason and probability, but upon the sands of desire, shifting sands at that. By degrees he had come to look upon himself as practically enthroned, so insidious had been the lessons that were hammered into his eager ears.

Zorah had returned to Zarahemla, and he had seen her frequently. Each time her reserve had seemed to lose something of its earlier strength. Each time she appeared new and different even while she remained eternally and unchangeably feminine. To Mulek she was womanhood personified. He came almost to worship her and grew thoughtful toward all women.

Zorah was tolerant, at times even friendly toward him. Never had he known such exquisite torture of happiness. He dared not go too often to her home, and he could hardly stay away.

One thing more than all else had occupied his thoughts, and to that all other thoughts were related. If he could receive the appointment to which he was entitled, the office of king, he would ask Zorah to be his wife, his queen. Then let Moroni look to his honors! Day and night he was obsessed with this dream. He would tell Zorah of his plans as soon as it became practicable. Meanwhile he burned up his energies in impatience. To have this bright prospect shattered was almost more than he was able to endure.

IF the matter of the change in the government had been discussed freely before, it was now broadcast throughout the country, and such a commotion as it stirred up had seldom been known. It was discussed eagerly, gaily, soberly, despairingly, flippantly, according to the tempers of those who talked, but it was discussed.

Little time was needed to convince everyone that there was but
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MULEK OF ZARAHEMLA

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one way out of the difficulty—to have a general election. The officials promptly set about appointing a day for the balloting. Meetings were held everywhere; the whole land was in a perfect tempest of excitement.

On the last night before the election, a great public meeting was held in the park in Zarahemla. Men were assigned to present final arguments for both sides in the controversy.

An exponent of the democratic principle spoke long and powerfully on the virtues of the existing organization. He seemingly settled the matter when he read from the history the words of that Mosiah who had brought about the change in the form of government.

"Now I say unto you, that because all men are not just, it is not expedient that ye should have a king or kings to rule over you.

"For behold, how much iniquity doth one wicked king cause to be committed, yea, and what great destruction!"

There was shouting and mumbling, cheering and grumbling at the close of the forthright argument. There were smiles on many faces and dark frowns on others.

Then the defender of the kings rose to speak. He too gave a forceful address, and he too closed by reading from Mosiah, from the same proclamation, indeed.

"Therefore, if it were possible that you could have just men to be your kings, who would establish the laws of God, and judge this people accordingly to his commandments, yea, if ye could have men for your kings who would do even as my father Benjamin did for this people—I say unto you, if this could always be the case it would be expedient that ye should always have kings to rule over you."

Were there not righteous men among the Nephites? The speaker grew passionate. Did not the Nephites still have good men who could rule in righteousness? Were all the honorable and wise men dead and in their graves? Were the sons worse than their fathers? Had there ever been a wicked king in the history of Zarahemla? On this note the discussion ended.

Again there were cheers and long

faces, but now those frowned who before had smiled, and they complained who had previously exulted. And it went from one end of the land to the other throughout the night.

THAT evening Mulek walked home with Zorah. Mulek was again confident enough to have his blood racing. His very nearness to the girl seemed to set him on fire.

"But could we make such a change without war?" she asked.

"Was there war when the kings were done away with?" He was eager to get her views on the subject of the kingship, to sound her out regarding the magnificent project in his mind, but he did not know how to go about it.

They walked slowly and quietly homeward. The freighted words each might have spoken would not rise to utterance. The only messages were spoken by the stars, the trees, the wind, and the darkness, and these both understood.

He bade her good night at her door and turned away, his steps borne as on wings.

The commotion and excitement that came the next day were unparalleled. People flocked to the voting places. Strong, sober, industrious people they were in the main, mindful of their obligations to themselves and posterity. Whatever the outcome, it would be a triumph for peaceful processes.

All that day the balloting rooms were thronged, and at night a nation returned to its homes, subdued and content. When the votes were counted, it was found that the free-men were in the majority. The king-men were beaten, and Pahoran remained governor and chief judge.

To most of the people, naturally, the victory of the free-men at the balloting was welcome. They rejoiced that the government was still solid, the system still sound. They returned to the business of defending the country and supposed things to have resumed their accustomed state. This, however, was far from the case, though not many knew it. The king-men, in extreme bitterness, began to meet secretly and to plan a course of their own, a course that was wholly selfish and treasonable.

THE blow to Mulek's pride and hopes—the loss of the election—was devastating. At first he was stunned and unbelieving, pale and inarticulate, like a numb body. Only by degrees did feeling and complete comprehension come back to him, first the realization of emptiness in his heart, then the full awareness of his new position with regard to Zorah. That was the point at which he was most grievously affected. After a brief period of inaction and dullness he passed into a mood in which he was as he had never been before, hot with a fierce anger, an unreasoning upheaval of spirit.

His people had rejected him!

Pachus, for purposes of his own, piled fuel on the fires of his wrath until the one time idler became obsessed. His people had rejected him! He would make them pay if he could. At that very hour the Lamanites, with Amalickiah at their head, swarmed into the land! They came in such numbers that they could not be estimated, much less counted. They spread over the country like a spring flood from the high mountains. Nothing could stand against them, neither city, army, nor fortification.

Whether the king-men had foreknowledge of this dire invasion no one knew, but if they did not, it came at a most opportune time for them, a most unfortunate time for the people of the Nephites.

The government called upon all eligible fighters to respond immediately for the defense of the fatherland. The king-men refused to heed the call. This was almost a mortal blow to the nation. To a man, thousands strong, they stubbornly, even gloatingly, maintained their unwillingness to help their country.

Pahoran was beside himself. He sent at once a message to Moroni, telling him of the new and unprecedented threat to the country. Moroni, preparing his defenses in Bountiful, was incredulous.

He wrote to the governor asking for permission to march his army into the capital to bring the rebels to time. Pahoran replied at once, feverish with anxiety for the welfare of his people, bidding the captain rush.

(To be continued)

the spoken word

FROM TEMPLE SQUARE

By RICHARD L. EVANS

"A Little Learning"

IT has often been observed that a little learning is a dangerous thing. But if a little learning is dangerous, surely a little ignorance is dangerous also. And then think how great must be the danger of a lot of ignorance? If we want some idea of how little we know of what there is to know, to begin with we need only look into a large library and see the almost endless shelves of books that no man in this life will ever have time to read. We sometimes marvel that all the men who ever lived, ever found time or reason to write them. In the Library of Congress there are about nine million books and pamphlets. Add to these all the other written works in all the other libraries of the world; add to these all the written works that have been lost or destroyed in all ages past—and we begin to have some inkling of an idea how little we know of what all men have known, or have thought they have known. But this isn't all: Add to this all there is to learn that isn't to be found in books; add to this a list of all the questions that no man can answer, all the things that no man can do, and we may begin to have some small idea of our inadequacy. "Man," remarked Montaigne, "is certainly stark mad; he cannot make a worm, and yet he will be making gods by the dozens." We marvel at the mind of man. But how much more should we marvel at the mind that made man, and that made so many things beyond man's comprehension. We are but the merest children scratching at the surface of truths so profound, so illimitable, so beyond our present understanding that conceit of learn-

ing ill becomes anyone. We may know some of the answers; we may think we know many more; but there is still so much that no man knows, so much that all of us together do not know—so much for which we must venture forth in faith. "He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

—April 4, 1948.

—Micah 6:8

Rebellion Against This Mad Rush*

SOMETIMES in the confusion with which we live, we find ourselves longing for quiet places. The intensity of everything we do leaves us breathless from day to day, and before we have emerged from one whirlwind, we find ourselves in the midst of another. The acceleration of all things leaves us little time to pause, to linger, to think. For some these things are so because they would have them so. Some there are who remind us of Hamlet in his dread of death, because to die was to sleep, to sleep was perhaps to dream, and he was afraid of his dreams. There are those who have this same fear of thinking, who are reluctant to slow down the pace of their lives, because to pause would mean to think, to think would mean to face reality, and reality might not be so pleasant as the opiate of a

constant whirl. There are others who rebel against the madness of this rush—a rush that is often quite apart from arriving at any particular destination. And in rebelling against it we sometimes go to the extreme of thinking that we would like everlasting repose. But that, fortunately, is not the heaven we shall inherit, nor should we want it if we did. Endless and enforced repose would likely become as trying as the din of our own lives. Somewhere between these two extremes is to be found that which we have reason to hope for—a life that provides for refreshment of mind, for refreshment of spirit, for enjoyment of family and friends, for time to think, for time to work—and then time to pause, not too long, but somewhat free from the always breathless haste, somewhat free from the ever-present pressure. No, we do not look for a heaven of unbroken repose, not useless, indolent repose, but only a little repose, that we may think clearly, that we may be at peace, that we may rest briefly, and then have greater zest for work yet to be done, which there will always be, worlds without end. Said the Savior of men to those who were with him: "... Come ye yourselves apart into a desert place, and rest a while." We feel sometimes that we should like to respond to that invitation—to get out of the rushing stream just long enough to catch our breath, and then, gladly would we set to, and work again so long as life shall last here, and in that place to which we shall be called home, hereafter.

—April 11, 1948.

*Revised
Mark 6:31

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

THE SPOKEN WORD

(Concluded from page 381)

Doing What Others Do

"HE who imitates an evil example generally goes beyond it; he who imitates a good example generally falls short of it."¹ These words from a sixteenth century philosopher suggest some further observations. One of the most common excuses that we make for ourselves when we want to do something we shouldn't do is that others are doing it. We are very sensitive to the example of others, especially when we want to be. This is true from our earliest years. Indeed, almost the first response we receive from a child whose conduct is being questioned is to point to someone else and say: "He did it first." And by some unexplained logic, this is supposed to make wrong right. But if we have any idea that it is all right to do what other people do just because other people are doing it, let's look for a moment where this false philosophy could lead us: Suppose we could point to a million men who had stolen money. A million is a lot of men. But would that justify us in theft? Suppose we could point to a million men who had perjured themselves. Unquestionably, there

are people who do perjure themselves. But does that give license to us to lie? Before we do what others do, good or bad, we must remember that there are many in jails and in all manner of trouble, often merely because they have done what others have done, without due discrimination. Of course, often people who pretend to be influenced by the actions of others actually aren't influenced so much as they pretend to be. They may merely be looking for justification for what they want to do. And they may think they find their justification simply in saying that others are doing as bad or worse—why shouldn't they? Such reasoning may explain why they did what they did, but it doesn't change the nature of what they did. Multiplying a fallacy doesn't make it less false. If everyone had always done only what everyone else had always done, there would never have been any progress. And if everyone had always imitated the worst example, we would never have known any of the finer things that make life worth living. And pointing to what other people do doesn't change wrong into right.

—April 18, 1948.

¹Francesco Guicciardini: *Historia d'Italia*, 1564

Trial and Error*

ONE of the methods of determining the truth or falsity of any theory is by "trial and error"—which is to say, if you want to prove something, try it, put it to the test. If it works, it is true; if it doesn't, it is false. In the physical world such experimentation has led to many great factual discoveries. But every man cannot always prove all things by trial and error—not is it necessary. For example, a long time ago we learned that if we explode a bomb near people and property, injury and destruction and even death follow. This, having been demonstrated, becomes an accepted fact. The experiment is conclusive, and it isn't necessary for millions of us to run around with high explosives just to see what they will do. In other words, the method of trial and error is a useful way of prying into the unknown, but it is pointless and foolish and

costly, once things are known. And what is true of inanimate things is also true of life and people and human happiness. Sometimes we hear those who justify unconventional conduct and foolish ways of living on the ground that one has to experiment in order to know what life is like. But such experimenting with life is like indiscriminately setting off dynamite just to see what it will do. There are books that will tell us what such things will do; history will tell us; scripture will tell us; and the broken lives of foolish experimenters, both living and dead, will tell us. Some things we must learn by first-hand experience, it is true. But the principles and practices that make for human happiness and unhappiness have long been known—and when the laws of men and of God and all the experience of all the ages have proved these things, those who persist in trial and error are as foolish as the meddler with high explosives. Experience is a

The Editor's Page

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our children that honesty even in minor things is important.

If any of us in the past have ignored the kind and loving advice of our Heavenly Father with reference to these things that so many think are not important, let us repent of our sins, and ask forgiveness for our weaknesses. Then let us turn to him and obey his wise counsels; thereby enriching our lives and earning the right to the companionship of his Holy Spirit. We will then radiate an influence among all men for the good and blessing of all our Father's children.

Our ministry is one of love. If we are living as God intends that we should live, if we are ministering as he desires that we should minister, every day of our lives is enriched by the influence of his Spirit, our love of our fellow men increases and our souls are enlarged until we feel that we could take into our arms all of God's children, with a desire to bless them and bring them to an understanding of the truth.

This is our Father's work. He gave it to the world for the salvation of the human family. He has counseled and advised us in loving tenderness. Now let us be wise; let us be consistent. Let us put our own house in order. And then by the power that will come to us as a result of our faithfulness and devotion, let us carry the message of life and salvation among the children of men with greater power, with greater strength, with greater determination than we have ever done before, to the honor and glory of God and the blessing of his children, and to our own salvation and the salvation of those we love.

great teacher, but it is too costly to learn everything by personal experience. It is part of our heritage that some things we already know before we make the mistake of tampering with them. And even if it were possible for each of us individually to prove or disprove all things by trial and error, he who undertook to do so would find himself, both here and hereafter, far behind those who accept what is known, and proceed from there to the unknown.

—April 25, 1948.

*Revised



ON THE Bookrack

BRIEF STUDIES OF THE LIFE AND TIMES OF LEHI

(Karl Eidman. Liahona Book Shop, St. Paul, Minn. 40 pages. 1947.)

WHY was the language of the Egyptians used in the record from which the Book of Mormon was translated? In seeking the answer, much light was thrown upon the life and times of Lehi. The author concludes that Lehi became acquainted with Egypt because he lived there for some time after the fall of the kingdom of Israel; later, after settling in Jerusalem, he made visits to Egypt to sell his wares and to see his relatives. The author estimates the ages of Lehi, Sariah, and their sons when they left Jerusalem. The brochure is unusually well done from the point of view of scholarship.—J. A. W.

MEDICINE FOR MODERNS

(Frank G. Slaughter, M.D. Julian Meissner, Inc. 246 pages. \$3.50.)

THIS is the story written for the non-professional man, of the new advance in medicine called psychosomatic medicine—that disease may be caused or cured by mental and emotional disturbances or placidity. The more common diseases of lungs, stomach, colon, heart, kidneys, and others, are said to be measurably dependent upon the emotional tensions of the patient. Worry or emotional tension of some kind may actually, after a long enough time, cause physical and physiological changes in the body. The treatment of upset emotions (psychotherapy) to avoid long suffering and needless operations, is given consideration.

That the condition of the mind and the emotions affects bodily welfare has long been known, though often forgotten in daily life. Now it appears that this knowledge, enlarged and systematized, may become a valuable tool in the hands of the doctor. The question remains, if the body is in good health, will not the mind be so, also?

—J. A. W.

SOME NOTES ON THE ALCOHOL PROBLEM

(Deets Pickett. The Board of Temperance of the Methodist Church, 100 Maryland Ave., N.E., Washington, D.C. 1947. 128 pages.)

IN this conscienceless age of drunkenness, any help against the alcohol demon is welcome. This book however is doubly welcome, for it is one of the first produced for general use. It

touches intelligently upon every "drink problem."—J. A. W.

RELIGION IN THE TWENTIETH CENTURY

(Edited by Vergilius Ferm. The Philosophical Library, Inc., New York. 445 pages. \$5.00.)

RELIGION in the Twentieth Century is a compilation of papers on the more important historic living religions which have come down from a long past, together with those younger in age which are thriving healthfully in our day, and an appraisal of these religions in terms of our times.

Its various sections were written by twenty-eight well-known authorities, in most cases, actual representatives of their respective religious faiths.

It includes both Christian and non-Christian religions, both ancient and modern, and in addition to the traditional religions, it includes "such Christian religious ideologies as lay claim to special divine revelations, the Latter-day Saints, Christian Science, Swedenborgianism, and the . . . Quakers."

The chapter on the Church of Jesus Christ of Latter-day Saints was written by Dr. LeRoy Eugene Cowles, president emeritus of the University of Utah.

The bibliography on the Church of Jesus Christ of Latter-day Saints is very limited.

One of the challenging parts of the book is the editor's preface. One cannot read it without being stirred on the question of religion, whatever his faith and whatever his conclusions.—R. L. E.

THIS MAN AND THIS WOMAN

(Frederick W. Brink. Associated Press, New York. 1948. 79 pages. \$1.50.)

MANY people have requested books that could be given to young folk contemplating marriage. It has been regrettable that so few books have been available that adequately treated this subject. This volume by Dr. Brink is really an exceptional book, and one that will help satisfy a long-felt need. One bit that recapitulates a careful, thoughtful, and sincere discussion is worthy of being printed:

When a marriage is established without haste and is based on more than just physical attraction, when it is entered into with the intention of establishing a home and including God in all of its activity, then it becomes more than a passing relationship. It becomes the lifelong engagement of a man and a woman to belong to each other.

The balance of proof in this book is that marriages that involve different religious faiths should not be entered into, not only for the children who would result from the union, but also from the participants themselves.—M. C. J.

THE RISE OF THE SPANISH-AMERICAN EMPIRE

(Salvador de Madariaga. Macmillan Co., New York. 1947.

408 pages. \$5.00.)

PROBABLY no one is better qualified to write on this subject than Dr. de Madariaga, a distinguished statesman and former ambassador to the United States and to France. Since the rise of Franco, he has lived in England where he has devoted himself largely to writing and has contributed greatly to the knowledge of Christopher Columbus and Hernan Cortez through his scholarly biographies of these great men.

The prologue of this book is a masterpiece and should be read by all folk. It will prove thought-provoking and satisfying, and should help point the way to a more accurate way of writing history. The author writes with imagination, too, and thus throws a library of information—and literature—into this one book. He stresses the culture which Spain brought to the new world. He emphasizes also that economically the Spaniards encouraged the Indians to develop new industries. And he concludes that the parts of the New World governed by Spain were much better managed than those parts governed by other countries.—M. C. J.

NUTRITION IN HEALTH AND DISEASE

(Cooper, Barber, and Mitchell. Illustrated. J. B. Lippincott Company, Philadelphia. Tenth edition. 1947. 718 pages.)

THIS book is a comprehensive study of the most important subject of human nutrition in health and disease. In part one are discussed the principles and application of normal diet; in part two, diet and disease; in part three, food selection and preparation; and in part four, tabular material and special tests. It will be found helpful as a textbook and reference book for students, nurses, dietitians, and home-makers.

Since "dietary surveys have indicated that one-third of our population are eating diets below the optimum level in one or more respects," it behooves everyone interested in human welfare to study this most important subject. Members of this Church, however, and others, should know that tea, coffee, or chocolate should not be used by those who may be well or ill.

—L. D. W.

(Concluded on page 413)

Editorials

Preparing for the Future

MANY leading economists say that a period of lean years ahead is by no means impossible. Some think it is inevitable, for such has been the course of history. Remember the seven years of famine which followed the seven fat years in the Biblical account of Joseph in Egypt? Remember the depression of fewer than twenty years ago? Between these two classic examples of hard times were continuous cycles of "boom and burst."

None of us want another depression, but judging from history, no one can be certain how long the present period of prosperity may last. What can we do to prepare for what may lie ahead? Answers to this question have been repeated to our people many times, over the years. Here are some of them:

1. To get out of debt and live within our means.
2. To save what we can from our income.
3. To store at least one year's supply of food, clothing, and other household necessities.
4. To pay our tithes and offerings.
5. To support the welfare plan.

Joseph F. Smith, giving advice to the young men of the Church in 1900, one year before he became President, wrote:

It is better to live simply, dress plainly, be sparing in every indulgence, even if it is harmless, than to replenish your purse for luxuries, by going into debt. Let this rather be done by lessening your desires, and by curtailing your needs. We have come to think that there is only one way to change the course of events, if your expenses are greater than the income. But there is another way to make ends meet which does not seem to have been seriously or often considered. It is to cut expenses, lessen desires, curtail needs; and without being penurious compel them to come, as far as desirable, within the line of one's income, small though it be. (*THE IMPROVEMENT ERA*, Volume 3, 624.)

President Heber J. Grant often spoke against going into debt. On one occasion he observed:

If there is one thing that will bring peace and contentment into the human heart, and into the family, it is to live within our means. And if there is any one thing that is grinding and discouraging and disheartening, it is to have debts and obligations that one cannot meet. (*Relief Society Magazine*, Vol. 19, 302.)

Speaking in general conference in April 1938, President J. Reuben Clark, Jr., warned of the burden of interest, instalment buying and longtime debts. He said:

... in my view no home is too good, no comfort too great, no luxury too rich for the very humblest family that can afford them; but for the least essential comforts and for all the luxuries, let me urge you to pay as you go. (*THE IMPROVEMENT ERA*, Vol. 41, 328.)

Again, in the general conference just past, President Clark observed:

As individuals our standard has become, not our need, nor our comfort only, but our luxury. Many of us are not yet willing to bring ourselves under control and to quit spending not only all of our savings, but also all we are making, and in addition, running into debt on instalment buying.

As to Church spending, for my own part, I should like to urge the people to cease building cathedrals for ward meetinghouses, and to stop furnishing them as if they were palaces. I think I should say to you, that the First Presidency is not urging the building of these expensive, luxurious buildings; indeed, they consider that often the load placed upon the people thereby is both unfair and unwise; they feel we could be much more moderate in many of our expenditures. (*THE IMPROVEMENT ERA*, Vol. 51, 270.)

At least three values will come from being especially frugal in these times of doubt and uncertainty:

1. We will not run up against the danger of losing all we have should inflation hit or should a depression come.

2. We may be able to save a part of our present income.

3. We shall be aiding in the nationwide fight against inflation.

When we save money in times like these, we postpone the purchase of goods that are scarce. Doing this lessens the demand for scarce commodities. It is that demand that is helping to drive prices up. It is the lessening of that demand that will help to bring them back down.

As President Joseph F. Smith said:

The law of tithing is a test by which the people as individuals shall be proved. Any man who fails to observe this principle shall be known as a man who is indifferent to the welfare of Zion, who neglects his duty as a member of the Church, and who does nothing toward the accomplishment of the temporal advancement of the kingdom of God. (*Gospel Doctrine*, page 226.)

President John Taylor had this to say:

We have been taught to pay our tithing, that we might acknowledge to God that we are his people, and that if he gave us all we ask, we might give one-tenth back to him, and by that act acknowledge his hand. Does the Lord care about these things? ... No. He does not care about them, so far as they benefit him, but he does, so far as they develop perfection in the saints of God, and show that they acknowledge his hand as the author and the giver of every blessing they enjoy. (*Journal of Discourses* 11:164.)

Since pioneer days we have been taught to store household goods against a time of need. During the past few years added emphasis has been placed upon this counsel. In addition, we are constantly being reminded of the value of the welfare program and the necessity of paying our tithing and fast offerings.

Should bad times come, the Latter-day Saint family which is out of debt, has some secure savings, has its storage room filled, and has aided in providing for the wants of others through the Church programs, will be better prepared than most to face the future.—D. L. G.

Evidences and Reconciliations

cxiv. How Does Work for the Dead Promote World Peace?

IT is significant that the earliest revelation to the Prophet Joseph, after the first vision, concerned itself with work for the dead. In the restoration of the gospel of peace, the proclamation of universal salvation was first emphasized! That could not have been an accident.

During the evening or night of September 21, 1823, Joseph Smith received a visitation from Moroni, a resurrected ancient Nephite prophet. The visitor rehearsed the work to be done by the young chosen prophet—the need for the restoration of the gospel, and the means by which it would be accomplished. In his discourse Moroni quoted several times from the Bible without any change from the existing text, except in one case. The fifth and sixth verses of the fourth chapter of Malachi were rendered with notable changes, which now appear as Section 2, the earliest section in point of time, in the Doctrine and Covenants. It reads as follows:

"Behold, I will reveal unto you the Priesthood, by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord.

"And he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers.

"If it were not so, the whole earth would be utterly wasted at his coming."

This brief but remarkable revelation clearly fore-shadows the work later authorized to be done for the dead in the temples of the Lord. It declares with unusual emphasis that unless this is done the plan of the Lord will not be achieved—"the whole earth will be utterly wasted" at the coming of the Savior. The importance of the work could not be more strongly stated.

Aside from the service to the dead, and the consequent assistance in completing the plan of the Lord for the human race, such work if sincerely done has a powerful effect upon the living who perform the work. Temple work for the dead is incomparably unselfish. The persons for whom work is done in the temples are often to the worker nothing more than names of people who lived perhaps hundreds of years ago. We may know little or nothing about their lives. Yet, thought, means, and time are expended for them in doing work necessary for their salvation, but which in the spirit world they cannot do for themselves. We do for them what we would have them

do for us, were we in the spirit world, and they on earth. As this work is done and repeated, the participators increase daily in love of others, become more unselfish in their daily walk and talk among the living. They approach steadily the likeness of God, which is the high objective of the gospel.

Only such people can really prepare the world for the coming of Jesus Christ. Only such people can capture peace and return it to the peace-hungry earth. It is for people of high unselfishness that the world is waiting. Without them there can be no peace.

Was not this the message of the Lord Jesus Christ?

The world has always had its troubles. It was so in the days of Jesus. The Roman yoke was heavy, political and religious differences divided the people; there was the bitter contrast of poverty and wealth, of ignorance and learning. Uprisings among the people gave governmental agencies concern. Life was anything but peaceful and fully happy in the Holy Land in the days of the Savior on earth.

How to solve these questions was the chief subject of discussion, whether in Jerusalem or in the humblest Palestinian village, whether among the common people or the rabbis.

Such questions in their various ramifications were asked in simple sincerity by the followers of Jesus, but more often hurled at him in deceiving forms by his enemies. One day a clever but avowed enemy put a question which he thought would silence the man who announced himself the Messiah, and who was stirring up the people into rebellion against established forms of living. In the opinion of the questioner the answer could not be a simple one, and in its complexities would ensnare Jesus as in a net.

"Master, which is the great commandment in the law?"

"Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy mind.

"This is the first and great commandment.

"And the second is like unto it, Thou shalt love thy neighbour as thyself.

"On these two commandments hang all the law and the prophets."¹

In its simple direct comprehensiveness, this was a disarming answer.

The law of Moses demanded that men love God with all their might.² That was well understood. But there was a challenge in the answer. One must also love his neighbor as himself. That

(Concluded on page 400)

¹Matt. 22:36-40
²Deuteronomy 6:5



Does He Like to Read?

By Irma Dovey

HOW WELL does your child read? Where does the responsibility for this lie—with the school or with the home? The school would do its part. Teaching reading is its big task, particularly in the first three grades.

Are you doing anything about those three-month periods every summer? Do you know that teachers expect classes to spend a month or six weeks having a review in reading, and getting caught up with themselves in the fall? Some of this is inevitable, but need it be so long a period, with so much backsliding?

Some parents encourage the library habit through the summer. If you have not tried it, a half hour in the juvenile room of a library will convince you that the age of four is not too young to begin fostering the book habit. Picture books are followed by fairy tales and realistic stories to be read to the children. Soon they will be reading for themselves.

If you could see the amazing difference in children from reading and non-reading homes, you would be ready to advise every non-reading father and mother to pose with a book for an hour every evening just for its psychological effect. If the child grows up with books, he will have a strong push toward becoming a good reader.

WHAT magazines come into your home? Are comics the only things your child sees on a newsstand? It may be that we can best deal with the comics by letting them come into the living room, but let us give them a little competition by subscribing to good magazines for children. While granting that some features of the juvenile magazines are not of the highest quality, and granting that they are slanted for sale rather than being based on true literary worth, a home that shares responsibility for reading with the school will subscribe for at least one

children's magazine. Ownership of both books and magazines results in a special interest in them.

Listen to the informal book reports that your child gives; and listen patiently. Mary's interminable tales of what Frisky Squirrel said to Bunny Rabbit may bore you, but listen, and encourage the reading habit.

Too many responsibilities have been shifted to the school. You feel overburdened, and you are. So is the school. But one thought of the needs of a young person growing up in this print-conscious world will make you eager to share with the school the job of getting the child ready to read, to read fluently and happily from the flood of books and magazines now growing so rapidly. He will need guidance in choosing wisely, but before he has that, he needs enthusiasm for books and reading.

For a Gay Kitchen

By Katherine Dissinger

I MADE a canister set out of empty two-pound shortening cans. First, I enameled the cans a lovely shade of aqua to contrast with my pink and white kitchen.

I bought several yards of wallpaper border from which to cut identical flower cutouts. These were pasted onto the cans. Kettle lid knobs were attached to the lids, a nail being driven through the center of the lid to make a hole.

Then I wrote beneath the flower cutout what the can was to contain—raisins, rice, prunes, beans, sugar, etc., outlined the script in rose enamel with a small water color brush, and painted the lids to match. The cans were then given a coat of clear shellac.

I also made a matching wastebasket from a large tin bucket, re-decorated my tin breadbox in the same color and motif, and made a pair of ornamental wall plaques by painting the tops cut smoothly from large tin fruit cans and pasting flower cutouts in the center.



Josephine B. Nichols

PRETTY salads and desserts add zest and beauty to your June meals.

Tuna Filled Tomato Salad

- 6 medium-sized tomatoes
- 1 7-ounce can tuna, flaked
- 1 cup diced celery
- $\frac{1}{2}$ teaspoon salt
- $\frac{3}{4}$ hard cooked eggs, diced
- $\frac{1}{2}$ cup chopped sweet pickles
- 1 tablespoon lemon juice
- $\frac{1}{2}$ cup salad dressing

Peel tomatoes; turn blossom end down in lettuce cup; cut almost through in six sections. Sprinkle with salt. Chill. Combine tuna, celery, one-half teaspoon salt, eggs, pickles, and lemon juice. Moisten with salad dressing. Serve in tomato cups. Garnish with parsley and olives.

Salad Luncheon Plate

Arrange three cup-shaped lettuce leaves on luncheon plate; fill one lettuce leaf with potato salad; one with chicken salad, and fill the third lettuce cup with shredded cabbage tossed with French dressing.

Potato Salad

- 2 cups potatoes diced
- 1 tablespoon finely minced onion
- 2 hard-cooked eggs
- 1 tablespoon diced pimiento
- 1 tablespoon chopped parsley
- salad dressing to moisten

Chicken Salad

- 2 cups chicken, cubed
- 1 cup celery, diced
- $\frac{2}{3}$ cup mayonnaise dressing
- $\frac{1}{2}$ cup almonds, chopped
- 2 sweet pickles, chopped

Combine meat, celery, and nuts, moisten with mayonnaise. Let stand in refrigerator one hour before serving.

Melon Cocktail Salad

- 1 large chilled cantaloupe
- 16 watermelon balls
- 16 cantaloupe balls
- ginger dressing
- 1 cup sugar
- $1\frac{1}{2}$ cups water
- 1 tablespoon lemon juice
- 2 tablespoons vinegar
- 1 teaspoon ginger

Boil sugar, water, lemon juice, vinegar, and ginger together five minutes; strain and cool. Pour over melon balls and chill two hours. Cut cantaloupe in one-third inch slices; peel. Place slices on salad plates. Fill center with melon balls, surround with mint leaves.

Raspberry Ice Cream Pie

- 1 package raspberry flavored gelatin
- 1 $\frac{1}{2}$ cups hot water
- 1 tablespoon lemon juice
- 1 pint vanilla ice cream
- 1 cup fresh raspberries

Dissolve gelatin in hot water, add lemon juice. Chill until partially set. Beat in ice cream. Fold in berries. Turn into meringue shell. Chill until firm, about one hour. Garnish with whole berries.

Meringue Shell

- 2 egg whites
- $\frac{1}{8}$ teaspoon salt
- $\frac{1}{4}$ teaspoon vanilla
- $\frac{1}{2}$ teaspoon vinegar
- $\frac{2}{3}$ cup sugar

Combine egg whites, salt, vanilla, and vinegar; beat to a stiff foam. Add sugar slowly; continue beating until very stiff and sugar is dissolved. Spread in well-greased nine-inch pie plate. Bake in slow oven 300° F. forty-five minutes.

Lemon Frozen Cream In Caramel-Rice Tarts

- $\frac{1}{2}$ cup sugar
- 2 well-beaten eggs
- $\frac{1}{2}$ cup light corn syrup
- 1 cup milk
- 1 cup top milk
- $\frac{1}{4}$ cup lemon juice

Gradually add sugar to eggs, beat until light and lemon-colored, add corn syrup, milk, top milk, lemon juice; mix thoroughly. Freeze until firm in refrigerator; turn into chilled bowl; beat until fluffy-smooth. Return to tray. Freeze firm. Serve in Caramel Rice Tarts.

Caramel Rice Tarts

- $\frac{1}{4}$ cup margarine
- 1 cup brown sugar
- 3 cups crisp rice cereal

Melt margarine and sugar. Cook until mixture bubbles, stirring constantly. Slowly pour mixture over rice—toss with fork to coat thoroughly. Quickly press into greased individual pie pans. Cool. Makes six tarts.

Strawberry Meringue Roll

- 4 egg yolks
- $\frac{2}{3}$ cup sugar
- $\frac{1}{2}$ teaspoon vanilla
- $\frac{2}{3}$ cup cup sifted cake flour
- $\frac{1}{4}$ teaspoon salt
- 4 egg whites
- $\frac{1}{4}$ teaspoon cream of tartar

Beat egg yolks until thick and lemon colored; beat in sugar. Stir in flour, salt, and vanilla. Beat egg whites until frothy, add cream of tartar and continue beating until whites will stand in peaks. Fold in egg yolk mixture. Bake in greased ten and one-half by fifteen inch pan, in moderate oven, 325° F. twenty-five minutes. Turn onto cloth; trim cake edges. Roll quickly. Wrap in cloth; cool on cake rack. Unroll; spread with strawberry filling. Roll up and chill. Frost with strawberry meringue.

Strawberry Filling

Whip $\frac{3}{4}$ cup whipping cream; fold in two tablespoons sugar and one cup sliced berries.

THE LARGE ECONOMY PACKAGE



Fels-Naptha Soap is made and sold in just this one size . . . millions of women agree that this big bar of mild, golden Fels-Naptha holds more cleaning energy than any laundry soap on the market.

Recommended Commemorative Program for Melchizedek Priesthood Restoration

STAKE PRESIDENTS recently received a letter from the First Presidency dated April 15, 1948, in which special exercises commemorating the restoration of the Melchizedek Priesthood were authorized to be conducted on the second Sunday in June.

In accordance with these instructions the following suggestions are made as an aid to bishops in planning this program in their regular sacrament meeting services on Sunday, June 13:

1. Songs: "We Thank Thee, O God, for a Prophet"; "Come, All Ye Sons of God"; "Praise to the Man"; "The Seer" (a solo) optional.

2. Topics for Speeches:

- a. The Great High Priests and the Keys They Held. (Christ, Adam, Noah, Moses, Elijah, Joseph Smith, and others.) 10 minutes.

References: Joseph Smith, *History of the Church*, vol. 3, pp. 382-392; vol. 4, pp. 207-212; Joseph Fielding Smith, *Teachings of the Prophet Joseph Smith*, pp. 157-162; 166-173; Joseph Fielding Smith, *The Way to Perfection*, pp. 287-291.

- b. Melchizedek and His Priesthood. 10 minutes.

References:

And Melchizedek lifted up his voice and blessed Abram.

Now Melchizedek was a man of faith, who wrought righteousness; and when a child he feared God, and stopped the mouths of lions, and quenched the violence of fire.

And thus, having been approved of God, he was ordained an high priest after the order of the covenant which God made with Enoch.

It being after the order of the Son of God; which order came, not by man, nor the will of man; neither by father nor mother; neither by beginning of days nor end of years; but of God:

And it was delivered unto men by the calling of his own voice, according to his own will, unto as many as believed on his name.

For God having sworn unto Enoch and unto his seed with an oath by himself; that every one being ordained after this order and calling should have power, by faith, to break mountains, to divide the seas, to dry up waters, to turn them out of their course:

To put at defiance the armies of nations, to divide the earth, to

Melchizedek

HOME MISSIONARY PROGRAM RE-EMPHASIZED

AMONG the greatest satisfactions for Latter-day Saints is the privilege of listening to good gospel discourses and humble testimonies. The home missionary program, as outlined in the following letter from the First Presidency, has contributed much toward this objective and is being re-emphasized as a means of promoting this splendid sacrament meeting factor in all stakes and wards where it is not already in vogue. The use of returned missionaries to instruct the Saints as they did in the mission field will be uplifting and very stimulating. Bishops are invited to wholeheartedly cooperate with their stake presidencies and support this recommendation.

To Presidents of Stakes

Dear Brethren:

Some time since, the Council of the First Presidency and the Quorum of the Twelve adopted a recommendation from the Council of the Twelve that in the stakes of the Church the members of the high council and the returned missionaries be used as home missionaries to make monthly visits to the wards of the stake. These brethren should carry on the same sort of work regularly performed by stake home missionaries, that is, they should go to the wards to which they are assigned to speak, and give to the people instruction, encouragement, and admonition as the Spirit may move.

We should like you to proceed to put this plan into operation at your early convenience. If you already have such a plan in operation in your stake, then obviously it will not be necessary for you to take any special action except that you should be sure that the missionaries that you now have are carrying on in the way suggested above.

We trust that the Lord will bless you in carrying on your very arduous and exacting duties and that he will give you his Spirit to guide and direct you in his work.

Faithfully yours,

E. A. Tamm
John A. Clark
David O. McKay

The First Presidency

break every band, to stand in the presence of God; to do all things according to his will, according to his commandments, subdue principalities and powers; and this by the will of the Son of God which was from before the foundation of the world.

And men having this faith, coming up unto this order of God, were translated and taken up into heaven.

And now, Melchizedek was a priest of this order; therefore he obtained peace in Salem, and he was called the Prince of peace.

And his people wrought righteousness, and obtained heaven, and sought for the city of Enoch which God had before taken, separating it from the earth, having reserved it unto the latter days, or the end of the world;

And hath said, and sworn with an oath, that the heavens and the earth should come together; and the sons of God should be tried so as by fire.

And this Melchizedek, having thus established righteousness, was called the king of heaven by his people, or, in other words, the King of peace.

And he lifted up his voice, and he blessed Adam, being the high priest, and the keeper of the storehouse of God;

Him whom God had appointed to receive tithes for the poor.

Wherefore, Abraham paid unto him tithes of all that he had, of all the riches which he possessed, which God had given him more than that which he had need.

And it came to pass, that God blessed Abram, and gave unto him

Priesthood

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

riches, and honor, and lands for an everlasting possession; according to the covenant which he had made, and according to the blessings wherewith Melchizedek had blessed him. (Joseph Smith, Translator, *Inspired Version of the Bible*, Genesis 14:25-40. See also Alma 13:14-19; D. & C. 107:1-4; John A. Widtsoe, *Gospel Interpretations*, pp. 221-224; THE IMPROVEMENT ERA, December 1945, p. 761.)

- c. The Oath and Covenant Pertaining to the Melchizedek Priesthood. 10 minutes.
- References: D. & C. 84:33-41; Hebrews, chapter 5, 6, 7, 8.
- d. The Calling of an Elder. 5 minutes.
- e. The Calling of a Seventy. 5 minutes.
- f. The Calling of a High Priest. 5 minutes.

General References for d., e., f.

They are required to be special witnesses of the Lord Jesus Christ. It is expected of this body of men that they will have burning in their souls the testimony of Jesus Christ, which is the spirit of prophecy; that they will be full of light and of the knowledge of the truth; that they will be enthusiastic in their calling, and in the cause of Zion, and that they will be ready at any moment, when required, to go out into the world, or anywhere throughout the church and bear testimony of the truth, preach the gospel of Jesus Christ, and set examples before the world of purity, love, honesty, uprightness, and integrity to the truth. (Joseph F. Smith, cited in B. H. Roberts, *First Year Book, The Seventy's Course in Theology*, 1931 reprint, p. 23; see also D. & C., section 107: 124-138-143.)

For general references on the Melchizedek Priesthood see the following books: Joseph Fielding Smith, *Teachings of the Prophet Joseph Smith*; John A. Widtsoe, *Discourses of Brigham Young*; G. Homer Durham, *The Gospel Kingdom*; G. Homer Durham, *Discourses of Wilford Woodruff*; Joseph F. Smith, *Gospel Doctrine*; John A. Widtsoe, *Priesthood and Church Government*.

JUNE 1948

Melchizedek Priesthood Monthly Quorum Lesson for July

LESSON SIX: July 1948

"Quorum Records and Finance"

Reference: Melchizedek Priesthood Handbook, Section VII-A, p. 41 to Section IX-A, p. 55.

1. Discuss the importance and work of quorum and group secretaries.
2. It is suggested that a copy of each of the five roll and report books (B-1, B-2, B-3, B-4, and B-5) be brought to the class to show the priesthood members how the records are kept.

3. How often should a group report be made out and to whom should it be given?

4. How often should a report be made where the entire quorum lives within one ward? To whom should this report be sent? Also, answer the same questions where quorum membership resides in two or more wards.

5. What is the responsibility of the stake Melchizedek Priesthood committee in regard to priesthood reports?

6. Discuss the purpose, use, and contents of the minute book for quorums and groups of the Melchizedek Priesthood.

7. What is the purpose of the re-organization audit and transfer report and when should this report be used?

8. Discuss the five statements outlining how to use the re-organization audit and transfer report. Also, show the priesthood members the form printed on pages 46-47.

9. How are the quorum and group secretaries to receive their copies of supplies, (reports, etc.)?

10. Is it ever permissible for high priests, seventies, and elders to keep their records in the same roll book?

11. Describe Form No. B-4-G and state its purpose.

12. Is it necessary to use the "Individual Record of Quorum Membership" cards?

13. What is expected on part one of the Melchizedek Priesthood quorum annual confidential report?

14. Outline the advised procedure that a quorum presidency should fol-

NO-LIQUOR-TOBACCO COLUMN

Conducted by
Dr. Joseph F. Merrill

REMARKABLY FRANK

THE story we give herewith is factual in every respect, according to President Reed Millar of the Boise Stake of the Church of Jesus Christ of Latter-day Saints, who was gracious enough to verify it for this column.*

This is a reprint of an ad that appeared in the Boise Democrat, February 24, 1886. It is as follows:

THE NAKED TRUTH SALOON

A Message from James N. Lawrence,
Proprietor

Friends and Neighbors: Having just opened a commodious shop for the sale of liquid fire, I embrace this opportunity of informing you that I have commenced the business of making: Drunkards, paupers, and beggars for the sober, industrious, and respectable portion of the community to support. I shall deal in family spirits which will incite men to deeds of riot, robbery, and bloodshed, and by so doing, diminish the comfort, augment the expenses, and endanger the welfare of the community.

I will on short notice, for a small sum and with great expectations undertake to prepare victims for the asylums, poor farms, prisons, and gallows.

—See also THE IMPROVEMENT ERA, Vol. 42, p. 475.
(Concluded on page 390)

low in obtaining the information from quorum members asked for in part two of the Melchizedek Priesthood quorum annual confidential report.

15. What is the responsibility of the chairman of the stake Melchizedek Priesthood committee regarding the confidential annual report?

16. What should be the final disposition of old roll and record books?

17. Should all quorums have quorum funds?

18. What are the purposes of such funds?

19. Discuss the seven points regarding the regulations governing funds.

20. What policy should govern the expenditure and handling of quorum funds?

21. List the three methods which could be followed in depositing quorum funds.

22. Outline the purposes, handling, and expenditure of seventies' funds.

23. Should priesthood groups collect and spend their own funds or should funds collected by groups be administered by the quorum?

24. What policy should govern the dividing of quorum funds when a quorum is divided?

FREE

VACATION FOLDER

IF YOU SEND NOW

These free, colorful folders give day-by-day description (and cost) of Greyhound tours to many fascinating vacationlands, such as:

SOUTHERN CALIFORNIA

8 Days - \$53.80 (Add Tax)

Hotel accommodations every night; transportation; Hoover Dam; tours of Los Angeles, Hollywood, Beverly Hills, Santa Francisco, and Chinatown.



*Fare from Salt Lake City—Ask About Low Fare from Your City.

MAIL ON A PENNY POSTAL CARD TO—

Greyhound Travel Bureau
W. Temple & So. Temple St.
Salt Lake City 1, Utah

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Address _____

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GREYHOUND

Operated by INTERSTATE TRANSIT LINES
and UNION PACIFIC STAGES, INC.

See How Easily MORNING MILK WHIPS To Serve On SHORTCAKES



Just chill Morning Milk ice crystal cold, chill bowl and beater—then whip. Add sugar and vanilla to taste. Double-rich Morning Milk is so economical you can delight your family with big, heaping servings on shortcakes, salads, gelatins and other desserts.



Smooth-Rich

MORNING MILK

NO-LIQUOR-TOBACCO COLUMN

(Concluded from page 389)

I will furnish an article that will increase accidents, multiply the number of distressing diseases, and render those who are harmless, incurable.

I will deal in drugs which will deprive some of life, many of reason, most of property, and all of their peace; which will cause fathers to become fiends, and wives widows; children to become orphans; and all, mendicants.

I will cause many of the rising generation to grow up in ignorance and prove a burden and a nuisance to the nation. I will cause mothers to forget their offspring, and cruelty to take the place of love.

I will sometimes corrupt the ministers of religion; defile the purity of the church and cause temporary spiritual and eternal death; and if any be so impertinent as to ask me why I have the audacity to bring such accumulated misery upon the people, my honest reply is, "Money." The spirit trade is lucrative and some professing Christians give their cheerful countenance.

From the United States government I have purchased the right to demolish the character, destroy the health, shorten the lives and ruin the souls of those who choose to honor me with their custom.

I pledge myself to do all I have promised. Those who wish any of the evils before specified upon themselves or their dear friends, are requested to meet me at my bar where I will for a few cents furnish them with the certain means of doing so.

Will any honest friend of drink and of the alcoholic beverage industry deny the truthfulness of the statements made by Mr. Lawrence in this ad?

How different are the liquor ads today from that of Mr. Lawrence. His ad was frank and truthful; today's ads are deceptive and untruthful. They are intriguing, appealing, and glamorous. Multitudes "fall" for them, particularly the youth. Due to their inexperience and ignorance of the misleading and cunning ways of evil designers they are unwittingly trapped. According to Dr. E. M. Jellinek, director of the Yale University School of Alcohol Studies, two-thirds of the three million alcoholics in the United States—drunkards who have lost control of their drinking—have drinking habits during their high school years.

Among the results of this drinking, about one-third of these youths, between the ages of seventeen and twenty-one, it is said, show definite signs of alcoholism. Juvenile delinquents on an average, have become younger and younger. As the crime rate goes up the average age of criminals goes down. Fifty years ago the average age of those arrested was forty-eight. Last year (1947) it was seventeen. "The F.B.I. tells us that the cost of crime is the gigantic figure of sixteen billion a year, or two million an hour and that 23 percent of the cost is due to drinking."

The picture is black; the situation is appalling, judged by our Latter-day

Saint standards. Now the question is: what are we doing about it—what can we do? Every one of us can be a total abstainer and help others to be or become likewise. It will cost not a penny to teach by example—the most effective way to teach. We can be sympathetic with, pray for, and assist in feasible ways every wise movement designed to teach the evils of indulgence and encourage people to avoid them. To this end, temptation should be kept as far away as possible.

ANDREW C. IVY, PH.D., M.D., D.Sc., vice president of the University of Illinois, authored a brief article in the April number of *The National Temperance Digest* in which he called the attitude of our people toward the alcohol problem a paradox. He points out that alcoholism is called a disease as is tuberculosis, malaria, etc. It is strange, he truly says, that alcoholism is the only disease where it is considered illogical and unethical to annihilate the cause. To prevent malaria, we destroy the mosquito; to prevent germ disease, we kill the germ; to prevent smallpox, we vaccinate. But to annihilate beverage alcohol is considered an infringement on one's personal liberties.

He writes that a real cure of alcoholism "does not exist." Once an alcoholic, always an alcoholic. *Complete abstinence* is the only way to prevent a relapse. But the ideal goal is the prevention of the disease. And prevention can be attained by prohibition of manufacture and by education. But the only sure method of prevention is abstinence. In 1847, Abraham Lincoln wrote:

Whereas, the use of intoxicating liquor as a beverage is productive of pauperism, degradation and crime; and believing it is our duty to discourage that which produces more evil than good, we therefore pledge ourselves to abstain from the use of intoxicating liquors as a beverage.

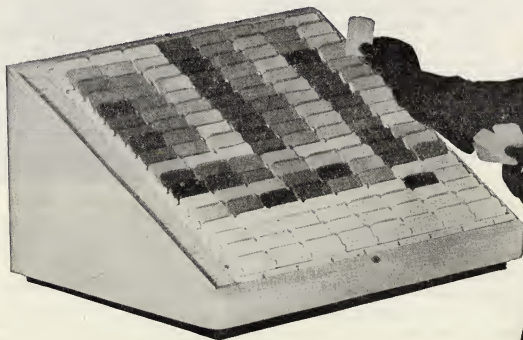
Dr. Ivy points out that the teaching of abstinence must originate in the home by example as well as by precept and continue in the school and the church.

However, he gloomily writes, the drinking evil will exist as long as magazines, newspapers, motion pictures, and the radio continue to present the most appealing advertising ever conceived. Should not all such advertising be made illegal?

In any case, Dr. Ivy asserts we must intensively educate and propagandize the fact that drinking is not smart, that it handicaps instead of helps to gain distinction, that intoxication is a disgrace and there is nothing funny about it.

COLORS THAT GIVE YOU IDEAS

Now—the practical way to choose interior wall colors! Fuller's Jewel Case—144 color chips in self-help slots. Take home the chips you choose. Compare with drapes, rugs, upholstery—before you buy! Jewel Case colors created by famous Color Consultant Elizabeth Banning—each color authentic, after surveys among architects, decorators and fabric designers. W. P. Fuller & Co.



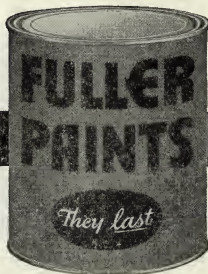
Think of *any* color scheme—from a magazine, a model home, or just one you *think* would be exquisite. You can have it! Fuller's Decorator Wall Colors—America's *newest* interior deep tones—fit modern color-styling by decorators and fabric designers. Fuller's Softlite go-together colors fill in the need for lighter tints. Fuller's deep tones and pastel tints, with *thousands* of variations possible, now give the widest color choice for wall decoration. See Decorator Wall Color deep tones. See Softlite go-together tints. Welcome *new* beauty for your home!



DECORATOR WALL COLORS

"Go-together" colors also come in—

FULLCOAT—Soft, flat finish
FULLERGLO—Semi-gloss finish
FUL-GLOSS—High-gloss enamel



THERE'S A FULLER PAINT
DEALER NEAR YOU

If you need a
professional painter,
Fuller will be glad
to help you



The Presiding

Ward Teaching

How Often Are Changes Necessary?

"HOW LONG should ward teachers serve in one district," is a question of vital importance to the success of the program. With the varied conditions that exist in country and city wards and membership factors of large and small wards, it would be difficult to issue instructions that would be uniformly applicable in all wards. However, since the suggestions offered may be applied with latitude, they doubtless can be made to fit the majority of cases.

Those responsible for this work are cautioned to avoid extremes. Assigning teachers to the same district year after year or for a period of only two or three months will not produce maximum results. Either of these practices should be discouraged. Ward teaching is essentially a missionary work where some sow and others reap. The personality and approach of certain teachers may appeal strongly to one family, but they may fail to impress the family next door, and consequently, have little if any influence upon them.

Repeated assignments of two or three months' duration in several districts each year are impractical. Such short periods do not give adequate time in which to accomplish the real objective of ward teaching. Faith, confidence, and respect are not built upon the basis of short friendships. Teachers should have sufficient time to become thoroughly acquainted with children as well as parents. The esteem in which teachers are held will in a large measure determine their success.

The ideal teachers are those in whom the children as well as the parents

WARD YOUTH LEADERSHIP OUTLINE OF STUDY

JULY 1948

THE lesson for July will be a review of the study material presented in this column for January and February 1947.

Mimeographed copies of the lessons will be sent to each bishop one month in advance. Bishops are requested to place immediately the material in the hands of the leader who presents the lessons during the monthly meeting of the ward youth leadership committee that he may have ample time to make adequate preparation.

would confide their problems, and seek counsel and advice. The element of time is an important factor in such an achievement. Without it, the teachers are not in a position to demonstrate sincere interest in and love for their family, and to render worth-while service.

While there may be exceptions, it seems that under normal conditions, teachers should serve in one district a minimum of one year. There are circumstances and conditions that make changes imperative in many instances, but where transfers are made, the teachers leaving a district should inform the bishopric of any unusual conditions or follow up that is necessary. Bishoprics and supervisors keeping in close touch with the program will be able to determine when and if changes are necessary.

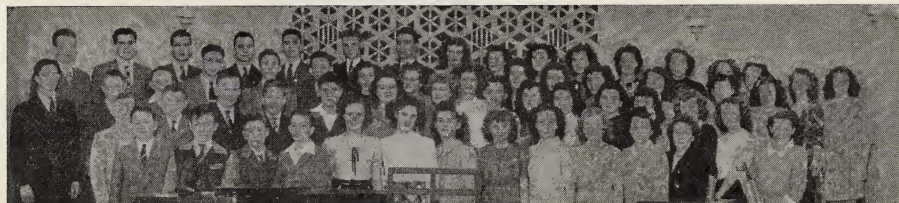
Why I Respect the Ward Teachers



DAVID L. PRICE

(The following was taken from a letter recently received from David L. Price, Sixth-Seventh Ward, Temple View Stake.)

"DURING the early part of my life I wandered away from the Church and was lost to it for twenty years. I made myself believe that I had no need for the Church or those who belonged to it. The ward teachers called on me several times, and after hours of persuasion convinced me that I should return to activity. I promised to meet them at sacrament meeting the next Sunday. I kept my word and they welcomed me very warmly. Later I was sustained as superintendent of the Sunday School, which position I held for five years, then five years as a member of the ward bishopric, group leader of the high priests in two wards, and have served fifteen years as a ward teacher. I am grateful to those ward teachers and hope that I may do something equally as good for others."



AMMON WARD YOUTH CHORUS, South Idaho Falls Stake, has the distinction of having furnished the singing for two of the most recent quarterly stake conferences. Bishop Clifford Judy reports that twenty-six of the girls and sixteen of the boys received the individual certificate of award for 1947.



FLORIDA STAKE ACHIEVES IN WORK AMONG ADULT MEMBERS OF AARONIC PRIESTHOOD

The newly organized Florida Stake presents another challenging record. During 1947, there were twenty-six adult members of the Aaronic Priesthood ordained elders—thirteen of these brethren and their leaders are shown in the above photo. If every stake in the Church were to do this for one year, there would be 4,420 fewer adult members of the Aaronic Priesthood and that many more brethren and their families placed in a position to receive the greater blessings of the gospel.

Adult Members of the Aaronic Priesthood

The New Approach

THE new approach is a revitalized program designed to arouse the interest of the brethren over twenty-one years of age who are members of the Aaronic Priesthood and also stake and ward committees who have the responsibility of bringing these men into Church activity.

The new approach is introduced by the writing of a personal letter, signed by the Presiding Bishopric, addressed to each adult member of the Aaronic Priesthood. The letter is friendly and warm and reflects a real concern for the welfare of the brethren of the Lesser Priesthood over twenty-one years of age, and indicates a heartfelt desire to win their confidence and love. It expresses the thought that each one has a contribution to make to the work of the Lord and that each of us can cast a ray of sunshine across someone's pathway. An invitation is extended to correspond with the Presiding Bishopric and to respond to the solicitation of the ward bishop or the group adviser to join them in Church functions.

Results of the new approach are gratifying. Many of the brethren have personally acknowledged the letter addressed to them. Stakes and wards report increased activity in the promotion of the program. In the seventy-nine stakes to which these personal letters have been sent, there is a noticeable enthusiasm among stake and ward committees. The adult members of the Aaronic Priesthood are being visited in their homes more frequently; many cottage meetings are being held; priest-hood classes are being organized and a

Aaronic Priesthood

Lessons from Experience

WE are now in the thirteenth year of the Aaronic Priesthood standard quorum award program. There have been many lessons learned from the experiences of those years which should assist in avoiding some of the disappointments and misunderstandings which sometimes prove to be quite serious.

For instance, some boys, individually and collectively, have been made to feel unfriendly toward stake and ward leaders, because they have failed to either assist the boys in earning award recognition, or in securing their awards after they have been earned. This is costly, and far beyond the price any leader can afford to pay. But the person who really pays is the boy; he sometimes goes on paying and paying as long as he lives.

This can all be avoided if leaders really put forth the effort required to promote the Aaronic Priesthood program "in the season thereof." When is

general awakening in the welfare of these brethren is in evidence.

Scores of these long-forgotten brethren are warming up to their leaders, and are being made to feel they are wanted and that they have a place in the Church.

If present attitudes and enthusiasm continue, the program with the new approach will reach its goal of ninety percent activity on the part of the adult members of the Aaronic Priesthood by the end of 1948. Let each leader do his full part in realizing our objective.

Aaronic Priesthood

L.D.S. Girls

Girls Win Over Boys In Individual Awards

LATTER-DAY SAINT GIRLS are now the acknowledged winners over Aaronic Priesthood members in the number of Individual Certificates of Award for 1947, and by an astonishing margin.

As of May 1, the Presiding Bishopric approved 13,047 individual awards for girls and 9,950 for members of the Aaronic Priesthood.

Thus in two years, since the inauguration of the program, the girls have become the winners over the boys who had already been in a companion program for three years when the girls began. They're the champions, boys! And we congratulate them.

the season? It extends from January 1 to December 31, each year.

Leaders have done a magnificent work in this program; some have done better than others. A great majority have given their best; some would be much happier if they gave more. In which of these groups are you, as a leader of boys?

Let us now resolve that not one boy, group of boys, or quorum will fail to achieve in 1948 because leaders did not keep their boys informed of the standards and work with them in patience and love in assisting them to be successful. Check now, and every month through the year, each boy's record and lift him up through the power of your leadership. If there is any failure, let it not be on the part of leadership.

THE SPIRIT OF GOD AND THE DEVELOPMENT OF SCIENCE

(Concluded from page 367)

ANOTHER great landmark in the progress of science was the discovery by William Harvey (1578-1657) of the circulation of the blood and the role of the heart as a pump. Until his day it was taught that blood ebbed and flowed like the tides; that it seeped through the heart, became endowed with "animal spirits" and then flowed out through the arteries to the body. This theory had originated with Galen nearly 1,500 years before Harvey's time.

Harvey's method of proof was revolutionary and set a pattern for all scientists to follow. He measured the quantity of blood the heart could hold, noted the direction of flow permitted by the valves in the heart, veins, and arteries. He concluded that the blood goes from the left heart to the body and back to the right side of the heart. Considerable opposition met even such a harmless explanation as this. The darkness of ignorance and superstition gave way but stubbornly.

In the two famous cases cited, the

investigators went directly to nature—not to so-called authorities. This attitude, which is the essence of the scientific method, came more and more into general use and is the basis of our modern scientific advance. We must remind ourselves, however, that the Spirit of God rested on these men, so that they were eager to investigate and find the truth about the human body. The same was true of Columbus when he discovered America as was prophesied by Nephi in the fifth century before Christ. Such opposition as these men had to bear came mostly from the false conception men had of Christianity. The true Christian doctrine supports and fosters the increase of knowledge and diffusion of truth.

The same attitude prompted Joseph Smith to go directly to the throne of God with his question about what church he should join. He received the answer from the Source of Truth, because the Lord Jesus Christ himself told Joseph that his Church should be re-established in this day. Thus the nineteenth century saw not alone great increase of scientific truth as is shown by the graph, but also the restoration of religious truth as it was originally understood by the ancient prophets.

It is questionable whether the twentieth century will have as great a record of scientific achievement as the nineteenth. For one thing we have only a portion of it with which to judge. Even so, the feat of harnessing atomic energy, both for destructive use in war and for saving lives by physiological research, will rank with the great accomplishments of all time. Even that advance has its roots in the nineteenth century because Mme. Curie discovered radium in its closing years (1898). The use of radio-active salts to trace the movements of elements like carbon and phosphorus through the

body ranks with the discovery of the microscope in its scientific importance.

However, Sorokin concludes from a study of the number of patents issued in America and England that the rate of scientific advance showed a decrease in the latter part of the nineteenth century. Further study will tell us whether that decline in productivity of inventions was merely a temporary lag or whether it represents an evidence of a deepening cause.

To live in these latter-days is a great privilege. Righteousness is the price of security and peace as never before. If all men recognized that such blessings depend upon the favor of the Almighty, they would turn from their strife, loose morals, and injustice in order to gain his esteem. Security and peace are necessary for the increase of knowledge.

Screenings

By F. M. Root

MANY a lovely theory goes 'round with a black eye and a skinned nose, due to bumping into a half-open fact in the dark.

Practically nothing can be done with the smart aleck who is "stuck on himself" until he gets into hot water.

Why worry about what people think of you, unless you have to some extent more confidence in their opinion of you than you have of your own?

Marriage is said to be an educational institution wherein a man learns by degrees what kind of husband his wife wishes she had married.

A bride is a symphony, and the man who conducts her from the altar faces the music.

Don't hesitate to get married just because you want your own way in everything. After you're married there won't be anything to prevent your keeping right on wanting it.

What if the world does laugh at you? Laugh right back at it—it's just as funny as you are.

Conscience is that still small voice that tells some people in time that maybe, after all, they shouldn't have done it.

The worst thing about having a lot of money is that it often makes the person having it feel that he is worth it.

... and So the Movies!

(Concluded from page 377)

tiful recordings from the Old and New Testament, notably from the Sermon on the Mount are available.

The centennial pageant, "The Message of the Ages," was photographed in color for reproduction on film strips. The complete score of the pageant was recorded, including all the lines, and music, both instrumental and choral. Excerpts from this presentation can be made available, if there is sufficient public interest.

ORGANIZATIONS of the Church, utilizing the facilities and affiliations of the Church-owned Deseret Book Company in this field, have available the rapidly increasing tools-of-teaching resources, which are resulting from the phenomenal national development of picture power.

Aware of the potency of these great modern means of communication, the General Authorities of the Church have helped more than 350 wards to purchase the necessary equipment. Bishops interested may obtain information about equipment, films, and how to obtain them by inquiry addressed to the Presiding Bishopric or the Deseret Book Company in Salt Lake City, Utah.



HOW *Connsonata's* ... RICHER TONES ARE PRODUCED



NOT WITH
WHEELS



NOT WITH
REEDS



NOT WITH
A BLOWER

The distinctively beautiful tone of CONN-SONATA is created by purely electronic means, without the use of blowers, vibrating reeds, revolving wheels or other moving mechanical parts. Only the electrons move! Each tone has its own characteristic and complete series of natural harmonics, or "overtones," and each has its own individual source, providing rich ensemble effect. All tones "speak" naturally—no "pop" nor "lag."

Through the use of the vacuum tube it is possible on CONN-SONATA to get a more complete spectrum of tone color than is possible in any other instrument. In organ language this means that the player can obtain all the four families of organ voices—Diapason, Flute, String and Reed—simultaneously and independently of each other.

BUT
WITH
VACUUM
TUBES

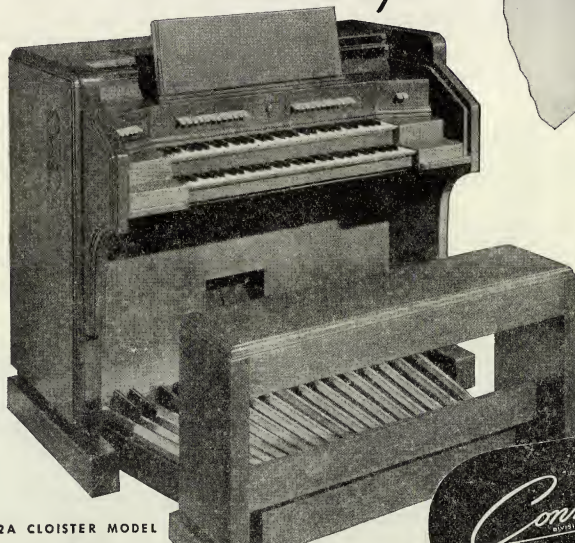


The Most Prolific Source
of Musical Tones Known
to Modern Science!

Other features include: Natural tremulant, like voice vibrato. Separate expression pedals for Great and Swell manuals. Separate speaker channels, one for pedal and one for each manual. Full range down to 16-foot 32-cycle Great C. Intonation accurate to 1/100 of semitone. Cabinet in hand carved oak or walnut, with bench, speaker cabinet and A. G. O. pedal board to match.

Write or call today for descriptive literature and information on store or personal demonstrations.

America's Finest
ELECTRONIC *Organ*



2A CLOISTER MODEL

Rogerson's

259 South State

SALT LAKE CITY



THE CHURCH MOVES ON

(Concluded from page 357)

year Church college have been announced by Dr. Franklin L. West, Church commissioner of education. Ricks College, at Rexburg, a junior college for several years, is to extend its curriculum to three years in the 1948-49 academic year, and to a full four years in 1949-50.

Dr. John L. Clarke, president of the college, has announced that a \$250,000 heating plant is being installed this summer and that plans have been drawn for new buildings which will include dormitories, library, auditorium, ballroom, student union facilities, and offices for student and school administrative units.

While all basic subjects now will be offered to meet the needs of the young people, Ricks College has been primarily a teacher-training school, and this phase of education will receive added emphasis. The state of Idaho has recently passed legislation requiring that Idaho teachers must hold four-year teaching certificates by 1955.

Ricks has a long history, being the first one of the academies established by the Church for weekday education. It began in November 1888 under the name of Bannock Stake Academy. Thomas E. Ricks, as president of the Bannock Stake, presided over the school board. The academy spent the first ten years of its existence in three rooms of the Rexburg First Ward meetinghouse. At the division of the stake in 1898, the institution became

known as the Fremont Stake Academy. The name was again changed, in October 1903, to Ricks Academy. It has since become a college.

Ricks College will become the second institution of the Church to offer a full four-year college course. Brigham Young University, Provo, Utah, is the other. The Church also operates the L.D.S. Business College, Salt Lake City, the Juarez Stake Schools, for the members of the Juarez Stake in Mexico; and numerous seminaries and institutes for high school and college students.

L. D. S. Business College

KENNETH S. BENNION has been appointed president of the L.D.S. Business College, Salt Lake City, Dr. Franklin L. West, Church commissioner of education has announced. The new president succeeds Dr. Feramorz Y. Fox who retired May 31, after twenty-two years as president of the school, and having spent more than thirty-five years at the school in teaching and administrative positions.

President Bennion was a teacher at the business college for twenty years. His Church activities include being a member of the bishopric of the Vernon Ward, Tooele Stake; a member of the Ensign Stake Sunday School board, a member of the West Ensign Ward bishopric, Salt Lake City; and, at the time of this appointment, a member of the general board of the Sunday School.

B. Y. U. Speech Center

BRIGHAM YOUNG UNIVERSITY, the Church university at Provo, Utah, is making a collection of pictures of productions of plays in the Church. The collection will be housed and displayed at Spencer Hall, the nerve center of dramatics on the Y campus. This building was named in honor of John D. Spencer, whom many consider to have been Utah's greatest actor.

It is planned that this dramatic library will include pictures of all the old dramatic companies of the state, much of the greatness of the old Salt Lake Theater, and as many pictures as possible of Mutual Improvement Association productions, taken since the inception of those organizations.

The university solicits your help in obtaining appropriate pictures, and descriptive statements. Only by the help of many can this collection be made as complete as possible.

General Welfare Committee

WILLIAM T. LAWRENCE of Ogden, Utah, has been appointed a member of the general Church welfare committee by the First Presidency.

Elder Lawrence is the manager of the Deseret Mills and Elevators, operated by the Church welfare program at Kaysville, Utah. For several years he has been active in the grain production program as carried forward by Church welfare.

MISSIONARIES ENTERING THE MISSIONARY HOME APRIL 12, AND DEPARTING APRIL 21, 1948

Reading from left to right, first row: George D. Harding, Joseph W. Payne, Manuel A. Trujillo, Juan F. Gonzales, Don B. Colton, director; Phyllis A. Roundy, Myrl P. Pond, Orlita Miller, Betty Mae Isaac.

Second row: Malvin C. Hartshorn, Howell M. Williams, Anna H. Williams, Bert F. Hovik, Lydia E. Hovik, Reed John Jensen, Elva F. Peterson, Joyce H. Henderson, Robert C. Parker, Max C. Robinson.

Third row: Jack E. Miner, Lena P. Miner, Wallace D. Stevens, James William Stewart, Joseph A. Schutz, Alden L. Romney, George W. Quick, Albert J. Cleaverley, DeVoi Bunn, Jeannette Parrish, Roberto Reed.

Fourth row: Keith H. Skousen, B. Irene Olsen, Olive Putnam, Morrell Bunn, Ray Zobrist, Herbert G.

Wilcox, Jr., LaBriel Pickett, Sarah Pickett, Kaoli Okouchi, Phyllis Boejack, Myrtle M. Clark, Elmer Dean Clark.

Fifth row: Chloe Belle Hodge, Valmai R. Long, Don W. England, Ralph E. Wagner, Allen R. Schwaneveldt, Lloyd E. Nielsen, Roy L. Scott, Sylvie Powell Muir, Royal B. Muir, Joseph C. George, Clinton P. Bowler.

Sixth row: Richard Lee Kneeland, V. Lyle Walton, Emily Parks, Lowell Baker, Gaylen Johnson, M. F. Miner, Richard N. Adams, Darrel J. Wasden, Richard W. Chipman, Victor Lee, Harold Gibbons, Donald H. Jones, Joseph C. Goodman.

Seventh row: Garth O. Rogers, J. O. Kartchner, Stewart H. Parker, Lynn Roberts, Donald H. Howard, Stephens Peter Meyer, Glenn R. Borluss, Robert Lavire, Dale C. Shaw, Merrill Cowley, Larin E. Barrett, Glendon C. Johnson, Adelbert A. Lott, Paul G. Crane.

Eighth row: Don Carol Carter, Hugh S. West, Ray Denney, Shird Cornwall, Russell Ballard, John D. Sherwood, Robert D. Chipman, W. D. Severson, C. K. Bennion, D. Elden Ball, P. W. Erekson, D. A. Peterson, David W. Duket, Eugene W. Sinclair, Laura M. Coff, LaVer W. Bentley, D. J. Carlisle, Richard R. Black.

Ninth row: Clayce S. Zollinger, Reid T. Richey, Wallace Denel, Samuel V. Miera, Lorence Martineau, Glenn Clarence Hiett, Lavell M. Rich, Merrill Y. Willis, Alvin J. Reber, Lamond Rigby, Albon C. Johnson.

Tenth row: Edward L. Robins, Frank Haws, Hamilton F. Wilson, Eugene J. Barnes, Lyle C. Satterly, Daniel F. Wood, Norman Black, William Layton, Rupert C. Lindsay, Theron T. Wiser, Laurie C. Pearson.

Pedestals: Raymond Price, Duane Kump.



LEGEND OF THE TETONS

(Concluded from page 373)

great chasm to the west an altar was placed where the Indians might come to worship the Great Spirit near the giant peaks. Each year as soon as the snow would leave this great mountain, the Indians came by the thousands to worship the Great Spirit from the altar. This still did not quiet the wailings of the Indians nor satisfy their grief.

Finally the Great Spirit told them that if one of their number could climb to the top of the topmost peak and return to the valley that the four great chiefs would return to them. Finally the Indians selected a beautiful Indian maiden to make the attempt. Very early one summer morning this Indian maiden left the valley and started up the steep sides of the great range of mountains. By early morning she had left the saddle and was ready to try the almost impassable cliffs of the great peak. Hour by hour she laboriously toiled up the craggy slopes. At times she would inch her way up the precipitous granite ledges, clinging to what possible crags she could reach. At one point she crawled on hands and knees for a long distance around a very narrow ledge—one false move and she would hurtle thousands of feet through space to the jagged cliffs below. Upward through a split rock she forced her body.

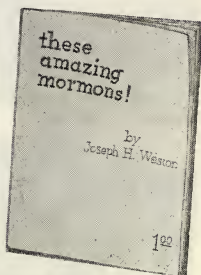
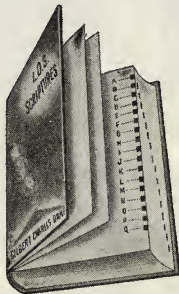
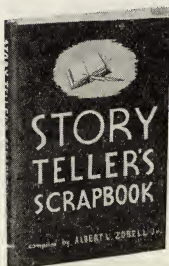
Finally in the early afternoon of this beautiful day, the Indians from the altar in the west, in the canyons below, and in the valley to the east, saw her crawl to the top of the peak. As she rose to her feet, they could see her unfold her arms in a gesture of worship to the Great Spirit. After a short rest she started the perilous descent. After trying for a long time she came to an impassable cliff and was forced to return to the top of the mountain. Again she tried a different route, getting down several

hundred feet, but again she was forced to return to the top. The third attempt was made, but it too was unsuccessful, and as the sun set in the west, the Indians in the valley could see that she would have to spend the night on top of the peak. The second day at daybreak the Indians again came to watch her descent. All day long she attempted first one place and then another, but was forced to spend a second night on top of the peak. On the third day she was able to get much lower

than either of the previous days, but again sheer drops of hundreds of feet forced her to return. On the fourth morning the Indians were startled to see that there was no Indian maiden on top of the peak. Some think that during the night the Great Spirit rescued her from the mountain peak. Others think she slipped and fell the thousands of feet to the great glacier below where she was buried, and that some day her body may yet emerge from the bottom of the glacier.

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2



3

1. West Pocatello Stake held their Gold and Green Ball and all wards participated.

2. In South Los Angeles Stake, President John M. Iversen crowned the queen chosen to reign at the Gold and Green Ball.

3. Provo Stake Gold and Green Ball. The attendants to the stake queen were ward queens.

4. Gresham Branch, Northwestern States Mission, Gold and Green Ball.

5. The Mexican Branch of Juarez Stake, held its Gold and Green Ball at Dublin, Chihuahua, Mexico.

6. Nebo Stake Gold and Green Ball held in Payson, Utah.

7. Dublin Ward, Juarez Stake, Gold and Green Ball queen and attendants.

8. Gleaner Sheet Binding ceremony in Redding Branch of Shasta District, Northern States Mission.

9. San Pedro Ward, Long Beach Stake, youth chorus, consisting of thirty-one singers, an organist and a director. About half this group attend a ward musical director's class. November of last year they made an excursion to the Mesa, Arizona, Temple where they did baptisms for the dead, and were privileged to sing in the morning temple chapel meeting.

10. Ely Ward, Nevada Stake, Gold and Green Ball.

11. Eleven queens of the Gold and Green Ball who reigned at the San Fernando Stake Gold and Green Ball. The theme was "Stairway of the Stars."

12. Junior Girls of Archer Ward, Rexburg Stake, tied their Rose Bouquet.

13. Gold and Green Ball of Columbia, South Carolina, in which nine wards, with queens from each ward, participated.

14. Ogden Stake Gold and Green Ball at which the eight couples in costume staged a dance.

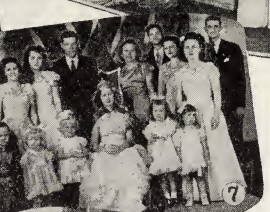
15. South Sanpete Stake Rose Program, held at Manti Center Ward chapel. Of the seventy-seven girls in the stake, all are enrolled and active in M.I.A.



5



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8



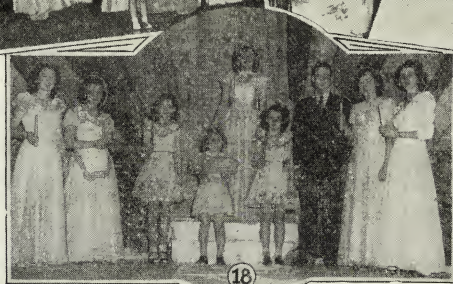
10

CHURCHWIDE ACTIVITIES IN PICTURE



16. San Antonio Branch Gold and Green Ball, Texas-Louisiana Mission.

17. First Gleaner Cameraderie ever held in Kauai District at Kapaa, T.H., was enjoyed by the Gleaner Girls.



18. LaVerkin Ward, Zion Park Stake, Gold and Green Ball. The scene was a snow storm in a forest with a rainbow burst of color behind the throne of the queen.

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Why Don't YOU Read the ERA?

EVIDENCES AND RECONCILIATIONS

(Concluded from page 385)

was not so well understood. Was it indeed possible? In the face of existing human relationships, that seemed questionable. Yet this Jesus of Nazareth, this Galilean, declared that these two commandments, love of God, and love of one's neighbor, summarize every law of the gospel, every utterance of the prophets.

The Lord did not leave the people in doubt as to how a man might learn to love his neighbor as himself. He said:

"Therefore all things whatsoever ye would that men should do to you, do ye even to them: for this is the law and the prophets."^a

Again the Lord cut through the maze of man-made difficulties with a simple, workable practice. It may not be so difficult after all to learn to love our neighbor as ourselves!

This is the divine solution of the

^a Matt. 7:12

world's distress, of man's unhappiness. Only such desires for peace as have this objective in ultimate view will succeed—all others will perish.

Work for the dead, requiring a high degree of unselfishness, trains people to think of others, and to serve them. This training will carry the use of the golden rule into the daily affairs of men. It will develop and fit a group of God's children who eventually will lead in bringing peace to an unhappy world.

There is great virtue in the opportunity that has been granted us to serve the dead. It will turn man from hate to love. It is part of our great destiny. We must not let it pass us by! It was one of the earliest gifts of the Lord to his people of the latter days; and will determine the acceptance by him of our work on earth.—J. A. W.

LEGEND OF TIMPANOGOS

(Concluded from page 373)

bubbling springs no longer gave forth their streams of sparkling water, leaving the lakes and the river beds entirely dry; and as the parched earth absorbed the last drop of moisture, the foliage and vegetation withered and turned brown, as though no longer able to fight for its life, and inevitably yielded to the hand of approaching death. The wild animals and the wild fowl of the air migrated to other areas in search of food, leaving the Indians confronted with destitution, misery, starvation, and death.

In desperation, the tribal chieftain summoned his one and only beautiful young princess daughter, Timpanogos, and instructed her to enter the forest, and to ascend to the highest peak of the mountain, there to pray to the Great Spirit for the return of rainfall and for the liberation of her people.

Timpanogos did as she was instructed. She entered the forest; she ascended to the highest peak of the mountain; and there, for days and days she prayed. Finally, her prayers were heard and answered. The rainfall did again descend; the bubbling springs again gave forth their streams of sparkling water, filling the lakes and the river beds to overflowing. The foliage and

vegetation of the forest resumed its beautiful green summer coloring. The wild animals and the wild fowl of the air returned to their former habitation, and again all was peace and contentment with the Indians.

As a symbol of gratitude which she and her people felt for their liberation, Timpanogos offered herself in sacrifice, and was thereupon transformed into an Indian goddess of pure white and gray quartzite, and today, as for centuries past, Mount Timpanogos which bears her name, proudly and reverently supports the outline of her beautiful figure upon its topmost crest . . . twelve thousand feet above the sea. And there, with a smile of gratitude upon her face, and as though in communion with God himself, and throughout eternity, she lies, gazing straight into the blue of heaven. . . .



THE IMPROVEMENT ERA

ERA GOLDEN JUBILEE CAMPAIGN

(Concluded from page 401)

while Ridgcrest Branch of the California Mission was second with 800 percent.

In the smaller branches in total subscriptions Montgomery Branch of the Southern States Mission led with 34 subscriptions. Alamogordo Branch of the Western States Mission, a double citation winner, was second with 31 subscriptions, and Huntington Branch of East Central States Mission was third with 27 subscriptions.

Among the larger branches Cincinnati Branch of Northern States Mission led in total subscriptions with 154, and Minneapolis Branch of the North Central States Mission was close behind with 147 subscriptions.

Final listings of citation winners in wards and branches are as follows:

WARD CITATION WINNERS

Group "A" Wards—Percent of Quota
1. Augusta—South Carolina.....2,033%
2. Greenville—South Carolina.....1,631%

Group "B" Wards—Percent of Quota
1. Park View—Long Beach.....519%
2. North Long Beach—Long Beach.....500%

Group "A" Wards Total Subscriptions

1. Gaffney—South Carolina.....218 Subs.
2. Greenville—South Carolina.....212 Subs.
3. Springfield—Florida.....123 Subs.

Group "B" Wards Total Subscriptions

1. Manchester—South Los Angeles.....279 Subs.
2. Park View—Long Beach.....275 Subs.
3. Lovell—Big Horn.....268 Subs.

MISSION BRANCH CITATION WINNERS

Group "A" Branches Percent of Quota

1. Alamogordo—Western States Mission.....1,550%
2. New Bern—Central Atlantic States Mission.....1,200%

Group "B" Branches Percent of Quota

1. High Point—Central Atlantic States Mission.....1,217%
2. Ridgcrest—California Mission.....800%

Group "A" Branches Total Subscriptions

1. Montgomery—Southern States Mission.....34 Subs.

2. Alamogordo—Western States Mission.....31 Subs.
3. Huntington—East Central States Mission.....27 Subs.

Group "B" Branches Total Subscriptions

1. Cincinnati—Northern States Mission.....154 Subs.
2. Minneapolis—North Central States Mission.....147 Subs.

IN the mythical 1,000 Club four members qualified in the following order: South Los Angeles Stake as president with 1,686 subscriptions; Southern States Mission as vice president with 1,439 subscriptions; Long Beach as secretary with 1,259; and Northern States Mission as treasurer with 1,190. Several other stakes were within striking distance, but failed by narrow margins to win membership.

The feature of the campaign was the variation among stakes and missions as compared with recent years. Some of the former "pillars" of *Era* campaigns fell slightly behind former records while other groups surged ahead bringing the total subscriptions for the year to practically the same level as last year's all-time record number.

HALL OF FAME

The Hall of Fame shows fifty-four groups, including several large wards reporting the *Era* in every home. Several other groups reported the equivalent in number of Latter-day Saint homes. Particularly grati-

fying was the fact that the Hall of Fame continues to demonstrate the fact that where the missionary attitude and conversion to the missionary value of the *Era* are present it is possible to have "the *Era* in every home."

ROLL OF HONOR

The Roll of Honor likewise was particularly gratifying—145 stakes and 16 missions reached their full quotas, with most of them going far beyond, establishing new all-time records for percent of quota in *Era* campaigns.

The missionary spirit which has been responsible for the remarkable success of *The Improvement Era* in the past fifty-one years was definitely in evidence during the entire Golden Jubilee Campaign. Many stories of outstanding achievement and in some cases real sacrifice were reported during the season. It is doubtful if the record of devotion to an unselfish service rendered by *Era* directors in stakes, missions, wards, and branches during the past season has ever been exceeded in a magazine campaign.

At the June conference, citations will be presented to the ten stakes in each category, twenty in all; to four missions in each class, eight in all; to four wards and four mission branches. In addition there will be special recognition for these groups in the annual *Era* Year Book which is distributed widely throughout the Church.

INCREASING HAPPINESS AND SOLIDARITY OF THE FAMILY

(Continued from page 365)

mother, that her heart may be comforted and her affections unimpaired in her earthly protector.⁵

On another occasion he stressed the beauty and worth of the home:

Young men, fit you up a little log cabin, if it is not more than ten feet square, and then get you a bird to put in your little cage. You can then work all day with satisfaction to yourself considering that you have a home to go to, and a loving heart to welcome you. You will then have something to encourage you to labor and gather around you the comforts of life, and a place to gather them to. Strive to make your little home attractive.⁶

⁵Discourses of Brigham Young; ed. John A. Widtsoe, Salt Lake City, Utah: Deseret Book Company, 1925, pp. 307-3 (1943 ed., p. 199).
⁶Ibid., p. 301.

President John Taylor instructed the Saints to strengthen their homes by the following admonition:

Husbands, do you love your wives and treat them right, or do you think that you yourselves are some great moguls who have a right to crowd upon them? They are given to you as a part of yourself, and you ought to treat them with all kindness, with mercy and long suffering, and not be harsh and bitter, or in any way desirous to display your authority. Then, you wives, treat your husbands right, and try to make them happy and comfortable. Endeavor to make your homes a little heaven.⁷

⁷John Taylor, *The Gospel Kingdom*, ed. G. Homer Durham, Salt Lake City, Utah: Bookcraft, 1943, p. 284.

President Taylor stressed the importance of recreation in the home when he stated in 1886:

Books and musical instruments are now so cheap as to be within the reach of the most humble. By furnishing means of instruction, amusement, and enjoyment at home, parents can . . . tie their children to them by bonds of affection that can never be broken. In after years those children will think of that home as the brightest and dearest spot in their memories; in their minds it will always be surrounded by a heavenly halo.⁸

SPECIFIC SUGGESTIONS FOR ENHANCING FAMILY LOVE AND SOLIDARITY

SINCE the breakup of the family is one of the major social problems of our era, it is essential that all that is possible be done to strengthen family love and solidarity. Here are a few salient suggestions which if put into practice should help.

1. Great care should be taken in choosing one's husband or wife. Scientific studies on happiness in marriage generally substantiate the following factors as desirable for couples contemplating marriage:

- Similarity of religion
- Marriage between the ages of 20 and 30
- Courtship of about two or three years
- Many interests in common
- Common ideals and a similar philosophy of life

2. Each marriage partner should sincerely endeavor to make the other person happy through love and service. True love and joy grow as mates relegate "I" and "me" to background positions and develop primary interests in making their partners joyful.

3. Each should look for the good in his mate. Numerous studies by sociologists indicate that nagging and trivial differences are basic in causing trouble in the home. There is plenty of good in the worst of us if we but look for it.

4. They should confide in each other, sharing their successes and problems. It is therapeutically sound to "air" one's problems, and it strengthens family solidarity to share the pleasures and sorrows of life.

5. One function of marriage is to bring children into the house and

make it a home. Studies indicate that most couples who obtain divorces are without children. Children bring a glorious opportunity for parents to demonstrate love, unselfishness, service, and affection—which feelings and activities are basic for human happiness, satisfactions, and security. If parents are unable to have children of their own, they should adopt them.

6. One should not expect the mate to be perfect. There are no such persons today. If one tries to make the mate perfect, he "may sprout wings and fly away."

7. The married couple should pay compliments to each other. There are ample opportunities for commendation with sincerity. The avoiding of this might be likened to the situation of a person in a cold climate knowing that somewhere the sun is shining although he is shivering from lack of its warmth and cheer. All men and women need to achieve in life and receive recognition and approval for such achievement.

8. The development of a sense of humor is essential. Many a rough jolt or bump has been absorbed in the home through cheerfulness. People who are always serious often misinterpret acts of others, and their feelings are consequently easily hurt.

9. Important for Latter-day Saints is the principle of eternal marriage. One of the main reasons the divorce rate among Church members is relatively lower is that the family unit is regarded as potentially existing in love and eternal growth. When such marriages are consummated, the temporary injunction, "until death do you part," is replaced with the lofty ideal and hope of family interactions and love forever and ever. Thus marriage becomes an even more sacred and rich spiritual experience.

10. Marriage is a process, not an event. Although the wedding and reception are "out of this world," they are only the beginning of a life of adjustments. Couples do not marry and live happily ever after—without effort. For the home to become really a noble temple of love and beauty, it is essential for sacrifice, growth, and service to permeate its structure from the foundation.

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HALL'S REMEDY

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Read

THE IMPROVEMENT ERA
"The Voice of the Church"

⁸Ibid.

SURVIVAL OF THE AMERICAN WAY OF LIFE

(Continued from page 364)

we have spent twice as much money for liquor and tobacco as for medical care, about the same for movies as for the support of the churches, and almost as much for beauty parlor services as for the private social welfare. Whether wise or unwise these decisions on the part of individuals as to how they spend their money are, however, the result of free consumer choice which is a part of the free enterprise system.

With all of its weaknesses, our free enterprise system has accomplished in terms of human welfare that which no other economic or social system has even approached. Our freedom of individual opportunity permits us to draw upon our natural resources and upon the total brain and brawn power of the nation in a most effective manner. This freedom of individual choice inspires competition. Competition inspires shrewd and efficient management which is conducive to the production of the best product possible at the lowest price.

ARE we to discard a system that has produced so much simply because it has not worked perfectly? We all admit there are abuses. One should not condemn an entire system because of the abuses of a handful of those who do not play the game according to established rules. We often refer to the family unit as the very basis of civilized society, and yet all will agree that family life is not perfect—divorces are too frequent, some homes are unhappy—but our objective is not to throw the family overboard, but rather to work for the improvement of family relations. Even the churches of America are not perfect, but no sane American would recommend that the churches be discredited and discarded. We all recognize religion as the basis of true character-building for which the world is starving.

The evidence clearly indicates that our most cherished rights and interests—freedom of religion, freedom of speech and of the press, right of assembly, right of petition, right of trial by jury, protection from search and seizure, freedom of enterprise—are all a part of the American way of life. Can communism, socialism, fascism, or any

other coercive system provide these priceless blessings which flow to us as a part of our American way of life? The common denominator of all these coercive systems is the curtailment of individual liberty. Surely, we will all agree that our Constitution provides the basis for the only economic system acceptable to true Americans.

Although we all cherish the material blessings which flow from the American system of individual achievement, it would be folly for us to close our eyes to certain challenging and dangerous trends which are in evidence and which strike at its very foundation. As Americans, far removed from the struggles which won for us our freedom, we are inclined to take the inevitable blessings of freedom for granted. It has been five generations since the adoption of the American Constitution. Many in America today seem to have forgotten the cost and the value of freedom.

"History records that eventually a people gets the form of government it deserves."

IN addition, during the past twenty-five or thirty years, particularly, loud voices have been calling attention to the weaknesses of private enterprise without pointing out its virtues. For a generation now we have been teaching our people to depend upon government instead of relying upon their own initiative as did our pioneer forefathers. Our freedom to work out our individual destinies has already been abridged. We have been looking upon government as something apart from us and have failed to realize that we, the people, are the government. For a generation we have also been making individual success unpopular. There has been a tendency to refer to men who have cash to invest in tools and equipment for the use of workers as "coupon clippers, economic royalists, capitalists, and profiteers"—as though there were something inherently bad in it. Evidence of this fact is found in the writings and discussions of our high school and college students, the majority of whom, it is reported, believe private enterprise is a failure

although they don't have a clear understanding of what private enterprise is. With them, as with many of the adults, there is a vague notion that it is some unfair system which tends to give special advantage to big corporations and wealthy individuals. This attitude is encouraged by certain textbook writers who hold the idea, in many cases, that a government-planned economy is the remedy for all of our economic ills and the weaknesses in our American way of life, to which they readily point without referring to the beneficial fruits of the system. We are rearing a generation which does not seem to understand the fundamentals of our American way of life, a generation which is no longer dedicated to its preservation. A long-range educational program beginning with the adult level is, of course, the only answer. Our people, both before and after they arrive at the age of the right of the ballot, should understand what it is that has made America great. We can only appreciate freedom if we understand the comparative fruits thereof. It was Jefferson who said: "The price of freedom is eternal vigilance." It is one thing to win freedom; its preservation is equally important. If reference is made continually to weaknesses of the private enterprise system without any effort to point out its virtues and the comparative fruits of this and other systems, the tendency in this country will be to demand that the government take over more and more of the economic and social responsibilities and make more of the decisions for the people. This can result in but one thing: slavery of the individual to the state. This seems to be the trend in the world today. The issue is whether the individual exists for the state or the state for the individual.

In a democracy the real danger is that we may slowly slide into a condition of slavery of the individual to the state rather than entering this condition by a sudden revolution. The loss of our liberties might easily come about, not through the ballot box, but through the death of incentive to work, to earn, and save. Such a condition is usually brought about by a series of little steps which, at the time, seem justified by a variety of reasons and which may

on the surface appear to be laudable as to intent. It has been pointed out that the more basic reasons offered by would-be planned economy advocates are: (1) "The desire to change and control others, (2) the search for security, and (3) the desire of individuals or groups to improve their own economic status or that of others by means of direct governmental intervention." Europe today is evidence of the fact that one of the most common routes towards serfdom is followed by those in search of economic security. Never has there been so much apparent interest in security. Many programs so labeled have wide appeal. In order properly to appraise any so-called governmental security plan, however, we must look behind its name. Many so-called "progressive" programs are attractively labeled, and if we are to preserve our freedom and liberty, we must constantly analyze the nature of issues and programs and ignore labels that have been attached to them.

"Equality" is also a favorite term. Most people believe themselves to be below the average in income; therefore they feel they stand to gain through equalization via governmental intervention. All would like to equalize with those who are better off than they themselves. They fail to realize that incomes differ, and will always differ, because people differ in their economic drive and ability. The evidence clearly indicates that government has been unable to prevent inequality of incomes and, further, that equalization efforts usually stifle initiative and retard progress to the extent that the real incomes of everyone are lowered.

Many of our problems and dangers center in the issues of so-called fair prices, wages, and profits and the relationship between management and labor. We must realize that it is just as possible for wages to be too high as it is for prices and profits to be excessive. There is a tendency, of course, for almost everyone to feel that his share is unfair whether it is or not. An effort to adjust apparent inequities often calls for government subsidies. Too often these are authorized without asking the question, "Who will pay for them?" Much of our program of letting the government pay for it,

(Concluded on page 406)

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Survival of the American Way of Life

(Concluded from page 405)

"can be described as an attempt to better yourself by increasing your pay to yourself and then sending yourself the bill." The only safe and solid answer is the mechanism of a free market operating in an environment of really free private enterprise and free competition. Here everyone has a chance to cast his vote in the election which will decide what is a fair price, fair wage, and profit, and what should be produced and in what quantities. To contradict the justice of that decision is to contradict the whole concept of justice by the democratic process. All will agree that the democratic processes and the free market—both parts of our American way of life—are not perfect, but they are believed to have fewer faults and to do a better job than any other known device. A sure way to take a shortcut to serfdom is to discard the sovereign rights of all the people in either the political or economic realm.

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WE must remember that government assistance and control are essentially political provisions and that experience has demonstrated that, for that reason, they are not sufficiently stable to warrant their utilization as a foundation for sound economic growth under a free enterprise system. The best way—the American way—is still maximum freedom for the individual guaranteed by a wise government which establishes and enforces the rules of the game. History records that eventually a people gets the form of government it deserves. Good government, which guarantees the maximum of freedom, liberty, and development to the individual, must be based upon sound principles, and we must ever remember that ideas and principles are either sound or unsound in spite of those who hold them. Freedom of achievement has achieved and will continue to produce the maximum of benefits in terms of human welfare. Our way of life is based upon eternal principles. It rests upon a deep spiritual foundation which was established by inspired instruments of an all-wise Providence.

THE CHURCH IN CENTRAL AMERICA

(Concluded from page 371)

the term is misleading because the South American Andes, which terminate in northern Colombia, have no genetic connection with the mountains of Central America. The Rocky Mountain chain of North America properly terminates in southern Mexico. If the trends of the Andean and Rocky Mountain systems were carried forward from their present termini, they would not connect with each other but would pass the latitude of Guatemala in parallel lines almost two thousand miles apart. The Guatemalan peak, Tajumulco, which pierces the sky at an altitude of 13,821 feet, is the loftiest in Central America.

Pedro de Alvarado, one of the lieutenants of Cortez, conquered Guatemala in 1523-24, and on July 25, 1524, proclaimed the sovereignty of Spain over it. After the conquest all the territory now divided among the Central American countries was included in the captain-generalcy of Guatemala, one of the four governing units devised by Spain to keep her New World holdings intact. (The other nerve-centers of Spanish rule were located at Mexico City, Mexico, in Peru, and in Argentina.)

The old Spaniards came to the New World for "gold, glory, and gospel." And when there was work to be done, they exploited the Indians. And when the Indians as a race sickened and died (the white man's disease of measles was more than a contributing factor in many regions), the Spanish imported the African Negro to take his place. That is why there are so many Negroes and mestizos in some countries of Latin America.

Independence from Spanish rule was proclaimed on September 15, 1821, but was short-lived as the people joined the Mexican empire under Iturbide on January 5, 1822. An assembly of representative citizens of Guatemala and the other Central American provinces declared themselves to be independent with reference to Mexico, Spain, and all other nations, "whether of the Old or of the New World," on July 1, 1823. Accordingly, one more experiment was tried when the United Provinces of Central America came into existence soon afterwards. Guatemala seceded from

that Union on April 17, 1839. The present name, *Republica de Guatemala*, was proclaimed in March 1847.

Today ninety percent of the Guatemalans are engaged in agricultural pursuits. Coffee accounts for one-fifth of the cultivated land, and two-thirds of the exports, followed by bananas, sugar cane, corn, beans, wheat, and cotton. Her forests are important for the production of chicle (chewing gum), a small amount of rubber, and for dye-woods and cabinet woods, such as cedar, mahogany, and logwood.

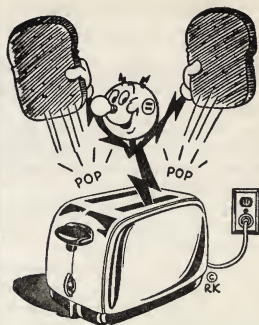
COSTA RICA is not unlike Guatemala in that it has mountainous regions within a surprisingly short distance from the seacoast. The crater atop Poas Volcano is the largest in the world. Its lowlands have a tropical climate, while above an elevation of four thousand feet, the climate is temperate. Like Guatemala, it has a railroad crossing its country, but when one desires to go north or south, the finely developed air lines must be used.

Costa Rica was discovered and probably named by Columbus in 1502. It was established by the Spanish crown as a colony in 1540. It has gone through many phases of national development until today it has a well-earned heritage and tradition of solving its own problems and avoiding complications with other countries.

Voting is a privilege as well as an obligation in this small nation. For failing to vote the first time there is a fine of five *colones*, the second time, fifty.

Coffee, bananas, and cacao are the basic products of Costa Rican agriculture and export. The mountains yield such minerals as gold, silver, manganese, mercury, and sulfur, and there is an abundance of balso, cedar, dyewood, mahogany, and rosewood.

The Canal Zone is a United States government reservation extending for five miles on each side of the Panama Canal, but it does not include the cities of Panama or Colon. It was purchased from the Republic of Panama in 1904 by the United States for ten million dollars plus a quarter of a million dollars annually. In 1945, the area had a civilian population of 48,351.



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BEYOND THE ALPS

(Continued from page 368)

DIPLOMAS FOR DIPLOMATS?

ONCE UPON A TIME I knew a young man who was graduated from an engineering school. This was in June, and when I asked him about his plans for the summer, he replied that he intended to learn something about engineering.

"After all," he said, "I expect to make it my profession, and I must know something about it."

I thought he was being funny and made blithe comment about "diplomas not usually being awarded to the completely ignorant."

But Paul was serious. A little bluffing, a little "edging," a little "apple-polishing," he said had got him his diploma. "Oh, I did some studying, of course, but not nearly enough. I was thinking mainly of marks, and I've had too good a time."

That was several years ago, and I cannot believe that Paul's ignorance was quite as complete as he indicated. Nor do I think that his experience is common. But neither do I think that every young man or woman who graduates from high school or college is as trained as he should be or has a diploma's worth of education "on tap." If your diploma stands for real accomplishment, as well as diplomatic triumph and a very good time—then treasure it and take pride in it. But if it doesn't, better get out your engineering books and make them your summer Alpine trip. Time passes, and only by crossing this year's Alps, can you enjoy next year's green fields.

HONORS FOR A GRADUATE

Were you chosen most outstanding girl of Polytechnic? Did you make Phi Beta Kappa? Are you graduating *cum laude*? Congratulations! Everyone is happy for you. The other day, a young friend of ours was writing a paper for an education class.

"What's it all about?" I asked.

"Moral education in Primary schools."

"Just what does that mean?"

"Being a good kid—learning to get along with others—to be fair and just and unselfish—as well as to learn to read and write."

It's a good idea to think along these lines in the Primary schools, though, of course, moral education should rightfully be the field of home and religious training.

Schools should be built on solid foundations, and by the time high school and college are a part of life, fundamental moral values should be so integrated with personality that no one need worry about them. Unfortunately, this is not always the case. Perhaps to encourage this integration, we need to give our graduates recognition for these moral values. "Mary Smith graduates with highest honors in unselfish devotion—above and beyond the call of duty." . . . "John Brown

Let's

TALK IT OVER

graduates as most outstanding man in establishing and living his ideals." . . . "Jane Doe receives the gold medal for the most understanding heart." . . . "Richard Roe wins the Altman trophy for clean living." It would be a little hard to set up academic indexes and criteria for all this, but perhaps we should try, and maybe you are the group to bring it about. The place to start is within your own souls. Did you graduate with high moral honors? If you did, the bounties of life are spread out before you—as a feast!

GOOD-BYE TO DEAR OLD SHERIDAN HIGH

IF you are leaving high school, your yearbook is filled with the autographs and the funny or fond sentiments of your friends. Upside, downside, all around the edgeside, run these missives. "You're a swell gal, Joan." . . . "It's been great knowing you." . . . "Never forget chemistry lab, old bean." . . . "To the best sport and the truest pal." . . . "You're one of the sweetest and friendliest girls ever." . . . So they go. Maybe they're a little overdone, but they're wonderful anyway. You've outgrown most of this in college except for the underlining of a few choice friends. You'll never forget these school friends, never

find any so wonderful—never, never cease to see them or to write to them. Some of this will be true. I know a woman who still writes to an old school friend she hasn't seen for forty years. Some mature friendships are as tender and meaningful as when their owners wandered the halls of Bryan High together fifteen years ago. Some men are as loyal after twenty years as when they made the tennis team or worked over a debate angle together in college.

But all of these friendships can't last in full force. Time and circumstances are sometimes too destructive. Other interests crowd out best intentions. Death and distance sometimes speak firmly, and we can only resign ourselves to losses and lessenings. Friendship is an Alpine trail that, if trodden with care, flows constantly under foot. We enjoy our vistas as we go. We need to give unstinted affection and sympathy and understanding right now, but we need also to learn to relinquish our hold when necessary. Few have time and energy to maintain intimacy past the time when life demands our full powers in other directions. Keep the old friends, of course, if you can, but open your life to new ones. Make friends wherever you are, among the true, the noble, and the congenial who will surround you all of your life.

GOING HOME

Did you walk home from graduation or did you ride? How many corners did you turn? Even one corner put the old school buildings where you have spent so many happy hours completely out of your sight. Do you remember the other corners you've turned? The first day you went to kindergarten alone, your mother waved until she was lost to sight around the first corner. And the day you moved from Kansas to Utah—what a corner that was—sometimes you feel that you took it on two wheels! Sometime, during its length, the war created a sharp-angled turn for nearly everyone. Mine came in 1939. Perhaps you took the turn on Pearl Harbor Sunday or perhaps when a brother or boy friend went overseas. Values and relationships shifted around—and fast. Life will con-

tinue to make corners for you, and your big mountain problem will lie in meeting these angles crisply and going on without too much regret. Remember that even though you've left school, and the old buildings are out of sight, you're on your way home—home to success, to joy, to happiness, to love, to work—to everything good.

NEXT MORNING

I HOPE you stretched lazily and took another snooze—just luxuriated. Because if you are like most of the young graduates I know, you've been busy for months—strenuously busy. There were music festivals and art posters, and programs, and parties, and committees, and comprehensives, and other exams, and feverish early morning till late night working and studying. Now for a little relaxation—a little relief! Now for a chance to stretch, lie in the sun, and invite your souls!

And then get busy—Mother might like a lift with the housework or Dad with the yard. Or maybe you've a job lined up. And beyond that—what? If you're a college graduate, you majored in something. Maybe you weren't sure then and aren't sure now that you want it for you're life work, but it's a start. So do just that—start! You've a tremendous advantage over the unschooled because you have the student's approach to life. Don't lose it. Never give up studying, reading, weighing, valuing—first in your own field, secondly in kindred fields, and then in many fields. Keep an alert mind. Graduation is not the end. It should be the "commencement" literally of steady growth in the laboratory of reality. And this holds whether you are getting married, going on to further schooling, or taking a job. Move on with the world.

The girl who graduated twenty years ago in home economics is woefully behind the times today unless she has remained an ardent student. It would take some kind of special mental insulation to escape all knowledge of development in the last two decades but supposing it possible, such an insulated mind would have no knowledge of solar heating, home pressure cooking, frozen food, detergents—or many other developments. The doctor

(Continued on page 410)

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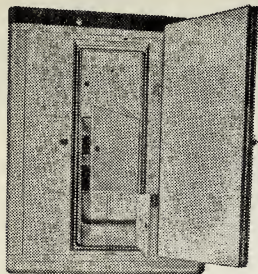
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in Europe"*

by

Alma Sonne
President, European Mission

BEYOND THE ALPS

(Continued from page 409)

who gave up studying twenty years ago and closed his mind in 1928, would know nothing of the sulfas, penicillins, streptomycins; nothing of the new ideas regarding baby care; nothing of the ambulatory treatment following operations. The man or woman interested in clothing manufacturing would be without knowledge of the new teen age, junior, and half-size production. Industry would have little awareness of public relations and labor relations as they are practised today. The merchant would be woefully lacking in information regarding new unit control methods, cycle billing, fashion co-ordination, or advanced personnel work.

Similar ignorance would be found in every field and profession. Knowledge has advanced everywhere, and this advancement will continue. We are constantly learning. In every successful man or woman—even those who boast of little formal schooling—you will find an alert student. If you are tired of school today, the thought of a lifetime of study may make you groan. But don't. Call this particular mountain an Alp or just a tall peak in the Rockies, it still makes a fascinating and stimulating climb. You'll love every step of the way.

YOUR GRADUATION SLANT

IF you are graduating from high school, perhaps you plan on college. If so, resolve to get an intelligent lead on where you're headed and what you want to study. Take some aptitude tests. They aren't perfect, but they help. Consult your own feelings. What studies make you feel happy and at home (of course, discounting the effect of the handsome or charming teacher)? Pray about it. You'll find your bent—there's nothing surer.

If you're a girl and hope to marry, investigate the home economics courses. I am numbered among those who believe that any intelligent person can learn to cook, to budget, to organize work and manage a home without benefit of the classroom. But I am also convinced that there is less opportunity for the everyday training in a busy home than there once was, and that much trouble and heartache can be avoid-

ed by learning all that is possible ahead of time. So even if you decide not to major in domestic management, look the department over. Perhaps you'll want a few courses in child development or family relations. Even the boys might be interested in and profit by these.

NEXT MONTH

In about a month after graduation or maybe less, you'll be thinking about what you have learned—not necessarily in chemistry or psychology, though that too is possible—but in other ways. Perhaps you'll ponder the problem of the individual versus the group, or just how much humility can be practised without "hiding one's light under a bushel." Or just where is the fine line drawn between confidence and conceit?

Or perhaps you've learned to use "ill winds." Because of high clothing prices, you learned to sew ably. You know too that you would never have chosen that odd and exacting professor of history, but from him you learned a great deal about getting along with difficult people and about systematic study. Or remember the morning following the last heavy snowstorm. You were disappointed. You had planned a spring hike that Saturday, but instead you went skiing, and on that day finally got the hang of stem turns. Perhaps you have learned to convert all your disappointments to some good.

Or you've learned that work cannot wait on ideal conditions. At first maybe you thought that studying could be done only when the room was quiet and your mind composed—when you weren't worried about the basketball game coming up tomorrow, the Sunday School report waiting for you to compile, or the baffling moods of your best girl. But you learned finally that "deadlines" arrive, that time and tide wait not upon man's convenience. You learned to disregard your headache and write that book report regardless of a chilly room and inadequate elbow space. Or you learned to study your astronomy with fingers in your ears while Father listened to the radio. When you are much older, you may rate a private study and a secretary to divert telephone calls and keep ev-

everything hush-hush. But until then you've learned to do what must be done when it must be done—regardless. Or have you?

And I know you've learned something about faith, for by prayer you were able to recall things in your "finals" you had forgotten, and honest effort gave you power to ask help and to receive it.

Try this summer thinking such things through. Maybe you'll become a wise and vital person as well as a graduate. Maybe you'll become the best mountain climber of all time with the most glorious viewpoint ahead—"Beyond the Alps!"

Exploring the Universe

(Concluded from page 353)

AN electronic metal detector has been developed to find unexploded projectiles in the timber being cut at Fort Lewis, Washington.

ONE of the most interesting recent developments is the discovery of a relation between heat rays and the sense of smell. The sense of smell detects odors by those substances filtering out heat rays inside the nose.

PEACH yields can be increased sometimes as much as 150 to 200 bushels to the acre by improved soil management practices it has been found at the Utah Agricultural Experiment Station.

THE Portuguese man-of-war is a kind of jelly fish, disk-like in shape, which feeds on common sea fish. It floats on top of the water and has a sail, or bladder. This bladder is only a small part of the animal but about half the size of a football. Below the surface of the water hang long tentacles or feelers, some up to sixty feet long, which contain a poison that is released when touched by a fish. The poison paralyzes the fish and the tentacles pull it up to the bladder for digestion.

IN polar regions the sound and noise levels may be so low that footsteps on the snow several hundred yards away can be heard, Dr. M. C. Sheslesnyak reports.

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LOOKING AHEAD WITH GREATER HOPE

(Concluded from page 369)

institution of high learning. Also required are certain credits in psychology, health education, practice teaching, and other subjects fitting the individual for a professional career in this field. Extra salary inducements are offered for post-graduate training, and some districts place additional value on travel. But most young people preparing for teaching have had experience before finishing college training. Church leaders are continually seeking talented young people to teach in the priesthood as well as the Sunday School, Young Women's and Young Men's Mutual Improvement Associations, and Primary. By the time many of these young men and women are prepared to go into the state school system, they have had from one to four or five years of teaching experience where conditions for success depend entirely upon their own resourcefulness. And when teachers of the Latter-day Saint faith go into a community, they are often called upon to do double duty—to teach not only the regular secular course of study in the school, but also to teach religious subjects in the priesthood or one of the auxiliaries.

How much this training for teaching, along with the personal attributes of the teachers, affects school attendance is difficult to say. It probably helps, but this is hard to establish quantitatively. Certainly it does have an influence in stimulating students to greater effort. In this, other factors are also involved, but few persons cannot recall a teacher who stands out as a guiding light. In my own case, I experienced this in a one-room school in western Wyoming. The teacher was well mannered and mentally stimulating. After two years under this man, I was headed for high school and college.

I SHOULD like to mention some of the leaders at the college level who I believe have been influential in directing education in Utah during the latter part of this centennial period. It is difficult to single out individuals and say that one has had more influence than another, but judging from results, Dr. Karl G. Maeser, a Latter-day Saint convert from Ger-

many and for many years president of Brigham Young Academy (now Brigham Young University), may well be called the dean of Utah teachers. He and his students have dominated the molding of Utah's educational efforts for fifty years. President Maeser's place is being filled by one of his students, Dr. John A. Widtsoe, formerly president of the Utah State Agricultural College, later president of the University of Utah, and an apostle in the Church since March 17, 1921. He is a brilliant scientist and has continued as a great educational leader.

Dr. George Thomas, president emeritus of the University of Utah, a fine teacher and scholar, has been a dominant figure in the field of higher education for more than thirty-five years. At Utah State Agricultural College, Dr. E. G. Peterson, the immediate past president, has championed the dignity of farm people and their way of life. His influence extends far beyond the borders of the college campus. Franklin S. Harris, formerly president of Brigham Young University and now directing the destinies of the Agricultural College, is a man of international reputation in the field of agricultural development. But what is probably even more important, as a teacher he has stimulated hundreds of students to greater accomplishment. William Peterson, former geologist and Experiment Station director, recently retired as Agricultural Extension director. He is an authority on land problems and is considered by many students as one of the great teachers of the state. Many other outstanding teachers could be mentioned.

Younger men are now emerging who later will be remembered for their able direction. Educational leaders are much like artists: their worth in many instances is not recognized until near the end or after the close of their careers. Unquestionably, inspiring leaders and well-trained, skilful teachers can be counted as factors responsible for Utah's educational accomplishments.

Every achievement of this kind has its economic aspects. Utah is a state of small farms. Brigham

Young following the plan of settlement laid out by Joseph Smith, proposed that each family should own a building lot in the community with twenty acres of farm land out in the "fields," and a common pasture for livestock. These twenty-acre fields in some instances, have been enlarged; in others, divided into smaller units; but essentially this pattern of land ownership has not changed. The department of agricultural economics at Utah State Agricultural College has found from research that the present units are too small to supply an adequate income for the average family. Expansion of agriculture, however, has reached a limit beyond which it will be expensive to develop additional acres of cultivated land. Industrial expansion offers some hope, but opportunities under normal conditions do not develop fast enough to absorb the young people who are becoming available. Further division of land holdings would bring about a condition approaching peasantry—the ill effects of which I have seen in this part of the world—and division of other sources of livelihood is likewise not desirable. The result is that Utah's young people and their parents realize that there is only one solution—training. Straining resources, parents make every effort to provide education for their children; and furthermore, the student knows that he may have to leave the state to find a market for his services. This means keen competition, and to meet the future with assurance, he puts forth greater effort in preparation. This is one of the reasons for the proportionately larger numbers of students attending college in Utah, and the high accomplishment of those who have completed their basic training.

In presenting the data herein discussed and other facts as a possible explanation of Utah's position in the education field, I had no intention of implying that Latter-day Saints are a superior group of people. The accomplishments have come about largely as a result of a combination of factors and circumstances involving good health, hard work, fine teaching, economic necessity, and a stimulating religious philosophy, associated with rigorous missionary experience.

On the Bookrack

(Concluded from page 383)

LOUIS PASTEUR

(Laura N. Wood. Illustrated. Julian Messner, Inc., New York. 1948. \$2.75.)

ONE OF the rare biographies of this year, the book on this great scientist, deserves to be widely read and his precepts followed. He was truly a great person, one who loved his fellow men, and dealt justly with them—but more than that—was kindly to them. He genuinely suffered when others suffered, and it was this intense capacity for suffering that probably set him on his humanitarian path. His family life, both as son and as husband and father, furnishes inspiration in this day of easy divorce. His great contributions to science, and through science to life are discussed intelligently and interestingly in this exceptional biography.

—M. C. J.

MISS MALLETT

(Burke Boyce. Harper and Brothers, New York. 1948. 247 pages. \$2.75.)

DELIGHTFULLY refreshing is this novel of Miss Mallett who went reluctantly into the teaching profession only to find that she could not leave it. There is a timeliness about the book, too, for it comes when most of us are aware of the inadequacy of the teachers' salaries for the work they give.

If this book does nothing more than send its readers back to some of the best-loved literature of all time, it will have served a very useful purpose. But it does more than that, for it shows how devotion to a cause can be its own reward.

The publishers are to be commended also for the publication of a novel that maintains morality throughout its pages.—M. C. J.

SO YOUTH MAY KNOW

(Roy E. Dickerson. Association Press, New York. Reprinted 1948. 259 pages. \$2.50.)

RECOMMENDED by such agencies as the American Social Hygiene Association, the American Library Association, the Y.M.C.A., *Parent's Magazine*, *American Journal of Public Health*, as well as recognized individuals closely associated with youth, this book has proved invaluable in sex education for the middle and late teens. This edition is the twelfth and is completely revised and enlarged. Parents with boys and girls of this age will find it helpful, both for their youngsters and for themselves.—M. C. J.

JUNE 1948

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Beat shortening, sugar, 2 egg whites and vanilla together in large, deep bowl exactly 2 minutes. Add Fisher's Biskit Mix, milk, and 2 egg whites. Beat exactly 2 minutes. Fill greased cupcake tins 1/2 full. Bake at 350° F. 20 to 25 minutes. Top with Seven-Minute Icing to which has been added a few drops of red vegetable coloring. Sprinkle cakes with shredded coconut. Makes 1 dozen cupcakes.

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Reviewers throughout the nation are commending this thorough, factual study of the great cooperative enterprises by which the Latter-day Saints practiced what they preached about sharing the restored gospel and its fruits with others, and about brotherly love, helpfulness, economic independence through mutual aid and cooperation—a thesis being applied anew in the present Latter-day Saint welfare plan and deserving of application for a famine-stricken world today.

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This Month With CHURCH PUBLICATIONS

The Children's Friend . . .

PRESIDENT GEORGE ALBERT SMITH'S April conference address, in which he announced the erection at an early date of the new Primary Children's Hospital, will be printed in the June magazine. President J. Reuben Clark, Jr., heads the special features for parents with his article, "Need to Instruct Children."

Many stories for young folk also live the pages of this magazine. "Just a Squall" by Hester Hawkes, "The Twiffling Twins" by Faith Y. Knoop, "The Porcupine and the Beaver" by Clarence M. Lindsay are some of the fascinating stories. The serial, *Lonesome Boy of the Bar Bar A* by Charlotte Martin, concludes in the June issue.

Of special interest is "Starring the Birds," pictures from the prizewinning motion picture, *Bill and Co.* "Fun with Music" by J. Spencer Cornwall, illustrated by Fred Wolters, Jr., continues to prove of great value in teaching music appreciation to children.

Cutouts and color pages as well as picture stories, all add zest to the magazine. The regular features, such as the page on good reading by Abbie Wells and good radio programs by Miriam Taylor, and material from young contributors are included in this number of the magazine, which also has material for mission, neighborhood, and home Primaries.

The Relief Society Magazine . . .

THE June issue of the *Relief Society Magazine* reads like a field day for housewives. The lead article is "Women and Narcotics" by Dr. Joseph F. Merrill of the Council of the Twelve and is very stimulating. In addition to the continued story, *Questing Lights* by Belle Watson Anderson, there are two other stories. One has a Mexican theme and is titled interestingly enough, "A House by Friday," written by Fay Tarlock of California; the other story, "Far Country,"

was written by Gladys I. Hamilton of Colorado.

Several special household articles as well as the usual good poetry, including the frontpiece poem, "Petals and Wings" by Eva Willes Wangsgaard, intensify the reader interest of the magazine. The editorial concerns Father's Day.

The cover is from a photograph by L. V. McNeely, photographer for the *Deseret News*, and is titled "Roses."

The Instructor . . .

FEATURED in the June *Instructor* are talks given in the Sunday evening session of general Sunday School conference held April 4 in the tabernacle. The following are included: "The Dynamic Force of Habit in our Lives," Milton Bennion, general superintendent, Deseret Sunday School Union Board; "What the Sunday School Has Done in my Life," Marilyn Robinson, Miss Utah for 1948; "What the Sunday School Habit Has Done in My Life," Crawford Gates, composer of "Promised Valley"; "What the Sunday School Habit Has Done in My Home," Madeline B. Wirthlin; "What the Sunday School Habit Has Done in My Stake," Bryant S. Hinkley; "What Sunday School Has Done in the Isles of the Sea," Catherine N. Kaneko; "What the Sunday School Habit Has Done in Europe," Hugh B. Brown; and "What Habits Will Pupils Learn of You," President David O. McKay. This is a worthy collection of testimonials for Sunday School work and will be quoted widely throughout the Church.

Dr. Milton Bennion's editorial this issue is on "What's the Matter With the Human Race?" Instalments number six are included on the following continued features: "Latter-day Saint Settlement in Canada," by C. Frank Steele; "Latter-day Saint Colonization in Mexico," by Thomas C. Romney; and "The Book of Mormon—A Guide to Religious Living," by Dr. Lowell Bennion. Regular departments are included.



THESE TIMES

(Concluded from page 355)

States, while realistic, nevertheless accepts the principle of international organization.

WITH the exception of current emergency sums made available on the basis of temporary "letters of agreement" negotiated by the Department of State, no cooperating country will receive any loan or grant until (1) a general multi-lateral treaty expressing

the broad principles of the program has been negotiated between the United States and the sixteen European nations; (2) a specific, detailed treaty, conforming to the general treaty, has been negotiated between the United States and each recipient. The Act also provides that aid may be terminated whenever, "because of changed conditions, assistance is no longer consistent with the national interest of the United States." An additional safeguard requires every ECA employee to

be screened by the FBI for loyalty to the United States.

IN assuming office, Mr. Hoffman expressed the determination that "Western Europe can be saved only by Western Europeans," but hoped that with American help, these nations could increase their production one-third, or to about \$135,000,000,000 a year. The general political significance of the ECA will be discussed in a subsequent issue of THE IMPROVEMENT ERA.

Leaders Win Honor Certificates

(Concluded from page 358)

Lehi; Wayne R. McTague,* Darrel G. Hansen, William T. Hyde, III, Elmo Young, William B. Sykes, Will Reinschissel, and John H. Laursen, American Fork; Jack J. Warner and Howard Zabriske, Spanish Fork; Robert Baird and James D. Garner, Payson; Alfred S. Bennett, Provo; Louis H. Cutler, Springville.

Cache Valley Council: Aubrey Griffin, Trenton, Utah; Elbern R. Kent, Lewiston, Utah; Delbert Egan, Richmond, Utah; Charles H. Merrill, Preston, Idaho.

Other: Mark L. Webster, Idaho Falls, Idaho; Dean Devenish,* Pasadena, Calif.; Wendell Payne, Gridley, Calif.; Ben Leatham, Chico, Calif.; Ben L. Cofft, Grass Valley, Calif.; Gene Barrow, Yuba City, Calif.

EXPLORER LEADERS

Salt Lake Area Council: Hal E. Enos, Alfred L. Rueckert, Knight B. Kerr, and Rue Sanders, Salt Lake City; Harold Carpenter, Sandy.

Ogden Area Council: Martella T. Nelson, Brigham; Floyd J. Penrod, Malynn E. Call, and Harold A. Kofoed, Ogden.

Utah National Parks: Vergene W. Ford, Vaughn Wonnacott and Harold Bailey, Provo; Lorin E. Millett,* Orem; Junior McClellan, Blaine W. Allan, and Francis Haskel, Payson; Jay R. Bingham, Springville.

Cache Valley Council: E. B. Pitcher, Cornish, Utah.

Other: Cannon C. Anderson, St. Anthony, Idaho; John L. Parker* and Mark L. Webster, Idaho Falls, Idaho; Norman L. Mathison, Rigby, Idaho; Charles Nichols, Yuba City, Calif.; Thomas Hodgkin, Gridley, Calif.; Carl Carlin, Oroville, Calif.; T. Leroy Lambert, San Francisco, Calif.; John H. Peterson, Blackfoot, Idaho; Richard W. Miller, St. Anthony, Idaho.

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Your Page AND OURS

"SPEAK THE SPEECH"

WHAT is language? Someone said that it is a series of groans and grunts and little, little music. But language is much more than that. It is at once the history of mankind and man's vision of the future. Each of us needs to develop a thoroughgoing respect for words. One way we indicate our respect for words is by our correct pronunciation of them. One word especially we should pronounce carefully. It is the word *Lord*. The heritage of a religious people lies in this simple but all-important symbol. World literature is enhanced by this line:

O, Lord our Lord, how excellent is thy name in all the earth! (Psalm 8.) The beauty of the line depends upon our correct pronunciation of the word, *Lord*. The o should be pronounced as the o in the word *north*—not as an a as in the word *lard*.

Dear Editors:

AFTER reading your article on "Movies" in the January issue of the *Era*, I decided to express my ideas as you suggested. I feel you were right. Most of the pictures are trash just as are most of the current magazines and novels. Yet, I enjoy a good show tremendously, especially as I am a busy mother and get little recreation. The high-class musicals in technicolor are a delight to me.

There is one matter regarding shows which I think needs serious consideration. That is about the shows given in wards as budget recreation. Our ward has them, but ninety percent of them are trash. They major in drinking and smoking, and many hold up wrong ideals. I quit going because they are such trash. I don't like our children to go, but their pals go and it is at the Church, so I haven't had them quit yet. I do wish the leaders could give us more guidance in this regard, and in choosing better shows.

Yours truly,

Mrs. Joseph E. Wells

Edmonton, Alberta

Dear Editors:

YES, you guessed it, I am returning home from a two-year mission, and you can rest assured that I want the *Era* to remain with me, whether in the mission field or at home.

Thank you kindly,

Owen S. Merrill

Dear Editors:

HAVING read your article, "... and so to the Movies," I am puzzled.

I live in a small town where the majority of the people are Mormons. Once a week we have a movie, sponsored by the Church, included in the budget. Now these shows are well attended, but they are not good entertainment, even if we don't consider any of the things referred to in your article. Occasionally we have a good show, but at least three-fourths are "westerns" or detectives and a serial that is always a blood and thunder impossibility.

Mrs. Erna Van Tassel

Provo, Utah

Dear Editors:

CONGRATULATIONS on your article, "And So the Movies," in the current *Era*. It opens up a vital question which concerns every Latter-day Saint family and probably should receive more attention from all of us. . . .

Cordially yours,

Oliver R. Smith

Orem, Utah

Dear Editors:

I ENJOYED "And So the Movies" very much. It is what I have thought for a long time. But how are we to tell what pictures to see? Parents can't go to all the pictures in order to find out which ones their children should go to. . . .

Your brother,

Reed Hacking

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

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1836 Alice St., Oakland, Calif.
615 "F" St., Marysville, Calif.
1594 So. Beretania St., Honolulu, T.H.

Naval Station Services

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

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

Suspicious

Conscientious citizen: "I couldn't serve as a juror, Judge. One look at that fellow convinces me he's guilty."

Judge: "Sh-sh! That's the district attorney."—The Rotarian, Fairbanks, Alaska.

Perfect Cooperation

For several months a jeweler had noticed a man stopping outside his window each morning to check his watch with the jeweler's clock. One morning the jeweler said to him, "I have noticed you stopping here every morning to check your watch, and I'm glad that I can be of some service to you."

"I'm the engineer over at the iron works," the man replied. "I blow the whistle by my watch, which I check every morning with your clock before I go to work."

"That's a good one on both of us!" exclaimed the jeweler, "for I set my clock with your whistle."—Submitted by Homer Bradley Miller, San Antonio, Texas.

Covered Up

"Poor man, he was ruined by untold wealth."

"How?"

"He didn't tell about it in his income tax report."—The Wheel of Fortune, San Antonio, Texas.

Word of Caution

Sales manager: "What's this big item on your expense account?"

Traveling salesman: "Oh, that's my hotel bill."

Sales manager: "Well, don't buy any more hotels."—Mar-Rota-Gram, Marietta, Ohio.

—From "Stripped Gears," *The Rotarian*, April 1948.

No Argument

A young woman had been trying on hats for some time when the clerk volunteered:

"Now, that is the most becoming hat you've tried on so far."

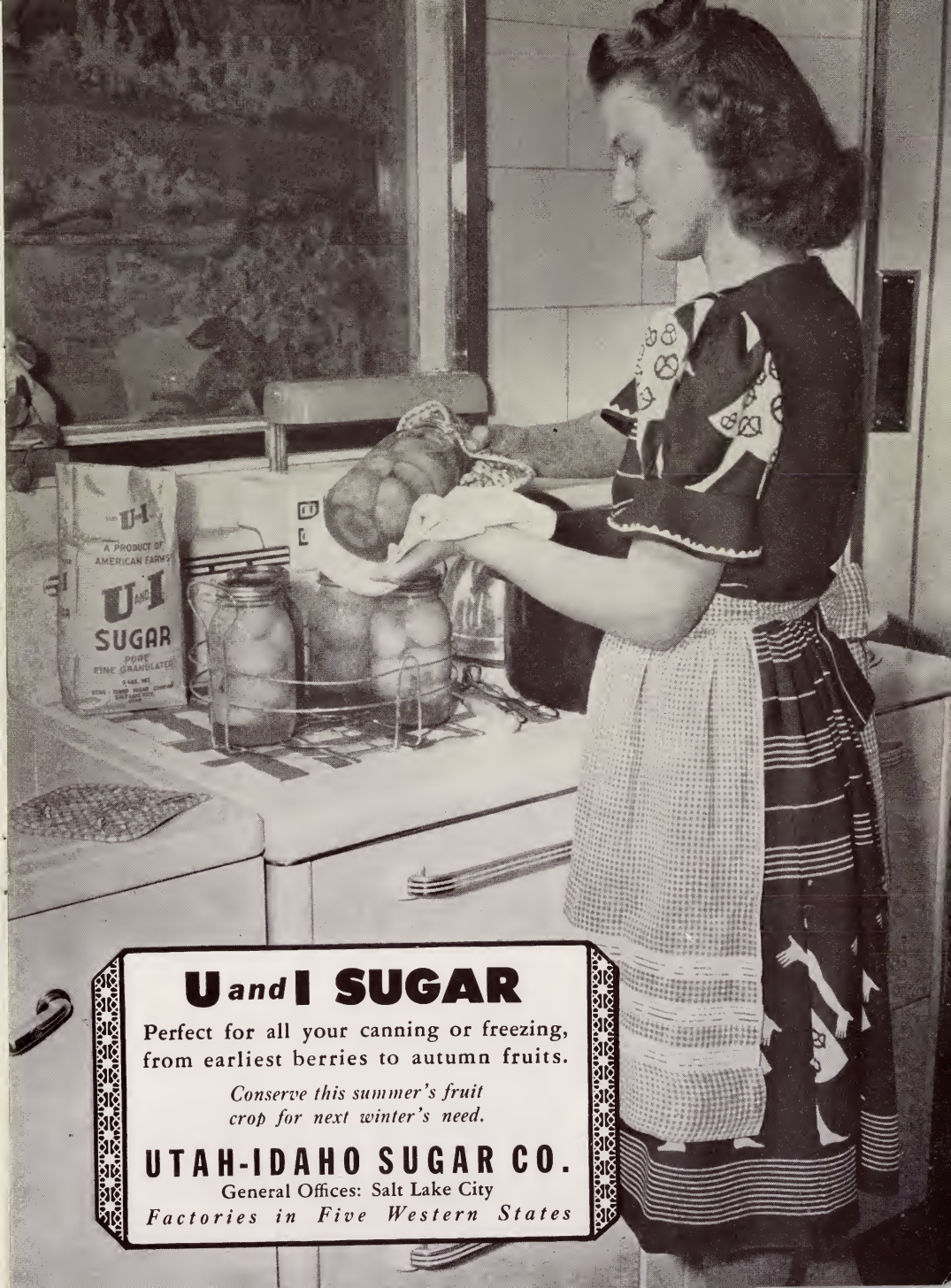
The customer replied: "I agree with you entirely; it's my own."

Dear Editors:

PLEASE permit me to congratulate you and your fellow workers upon your activities in making *The Improvement Era* one of the finest magazines to be found anywhere in the world. I am most appreciative of the high standard and fine quality which characterize the material used in it and the whole spirit of the *Era*.

I am proud to belong to the people whom it represents to the world.

Most sincerely yours,
(signed) L. Weston Oaks, M.D.



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