

MARCH 1947

VOLUME 50 NUMBER 3

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EXPLORING The UNIVERSE

By DR. FRANKLIN S. HARRIS, JR.

THE French writer Marie-Henri Beyle, known commonly under the name of Stendhal, wrote under sixty-two known pseudonyms.

NOAH WEBSTER, known in our day for his dictionary, was also the author of a speller. Harry N. Warfel, Webster's biographer, has estimated that nearly one hundred million copies were sold before the speller went out of use, an important influence in making the American language uniform.

A NEW photo-flash bulb filled with the noble gas xenon will last for ten thousand exposures. Batteries and electronic controls can be carried in a case slung over the shoulder.

IF an epileptic has a child, the chance that the child will be epileptic is only one in forty, Dr. W. G. Lennox has found, in a study of two thousand cases. The disease is not directly inherited, though the tendency may be passed on.

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THE latest measurements of gold in sea water find there are about seventy-three pounds in a cubic mile or about \$68,000.00 worth.

COLOR-BANDING of young sea gulls at the Great Salt Lake by Dr. A. M. Woodbury, Dr. W. H. Behle, and J. W. Sugden, has been carried on for four years. Of the over forty-four hundred marked, seventy-one have been observed in Pacific Coast states, two in British Columbia, two in Lower California, thirteen in Utah, three in Idaho, and one in New Mexico. The young gulls began to move as soon as they could leave their parents, most of them reaching the coast in late summer. In general they do not return inland until after three years when they are mature, but when they do return to breed, it is not necessarily to their birthplace colony.

MARCH 1947



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The Cover

Two great programs for youth were initiated twenty-five years ago through the Mutual Improvement Associations of the Church. Through activity and lesson work the young men and women, who are called M Men and Gleaners, are encouraged to live purposefully and happily. In their joint and separate programs they mature into well-integrated adulthood. To honor them further an article appears on page 142 of this issue, and on page 131 a special letter from the Gleaner committee is written for the Gleaners of the Church.

The cover was designed and executed by Keith Montague and Goff Dowding.

✱

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MARCH 1947

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"THE VOICE OF THE CHURCH"

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

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Dear Gleaner:

HAPPY BIRTHDAY! It may seem strange to be congratulated on your twenty-fifth birthday when so few of you have "arrived," but just as the whole Church celebrates the establishment of Zion in the Utah mountains one hundred years ago, so all Gleaners rejoice in the beginnings of "Gleanerdom" twenty-five years back.

We have felt lucky this year—overflowing with special treats for you. Our song, "Sing Glad Heart," by Vilate Raile and Florence Madsen is a constant joy to us. We are truly proud of it. We hope you all have a copy of the 1947 sheaf. It is lovely as a picture for either your wall or desk. "A Gleaner of the Latter-days," the playlet by Lucaine Clark Fox, is another of our treasured offerings. Our new bulletin, which outlines plans for the year, is now in the hands of your leaders. Find out what is in store for you in 1947!

The *Era*, also, has joined with us in our gift giving. First, the cover on this issue: It took months to work out a design which we all felt was "right"—formal enough for so great an occasion, simple enough for youth, symbolical enough to please the poetic—and so real that each of you would be able to see yourself in that fresh Gleaner look—and find your ideals in that Gleaner sheaf of wheat. The cover is *you*! Then the *Era* is giving you the M Men and Gleaner article on page 142—the story of your background and hopes. Finally, we give you this column, "Dear Gleaner."

That simple salutation is packed with meaning. To be a Gleaner has special significance. You now have a real heritage. Perhaps some of your mothers were Gleaners. Perhaps some of your daughters will be Gleaners. What wonderful memories will belong to all of you! We hope you who have Gleaner mothers will ask them about old Gleaner days—what they did, what they wore, how they felt. Ask them to show you their pictures. Perhaps you

will laugh together over the demure dresses and the swathed hair styles. Twenty-five years from now perhaps—as you show them the pictures of today—your daughters will be astonished at your "upsweep" or amused at your "awfully short skirts." Or maybe they'll be wearing them themselves! Who knows? But all of your mothers, you, your future daughters will be part of the Gleaner tradition.

That is what the "Gleaner" part of our salutation means—the Gleaner tradition. And the "Dear." That, too, makes us pause. Perhaps we're getting a little sentimental, but you seem very, very special to us. Knowing you individually or in groups gives us a genuine lift. We see life at its fullest and best when we think of you. You are to us, indeed, "Dear Gleaners." We want this column to be worthy of you, and so we are asking some of the finest women we know—(it's hard to choose because we know so many)—and perhaps we'll ask an M Man too—to write you, personally, each month in this column. Look for it every issue—your own letter. And this year—may it be wonderful—full of fun, encouragement, accomplishment, joy. A happy, happy, anniversary year!

With love,

*Thelma B. Pinckney
Hazel Brockbank
Emily H. Bennett
Lillian A. Schwendeman
Myrtle Bell
Norma P. Anderson*

Your Gleaner Committee

WHERE MAN SOWS

By Ruby Zagoren

THIS earth is hallowed
Where man sows time and hope
In rich, moist furrows.
While his head bends to the quickened seed
With a mother's tender concern for her newborn,

His eyes see beyond the seed,
Beyond the clean brown stain
On his hands, into skies.
There is something intimate in the feel of soil

That gives assurance of the hoped for;
That relates man to his heavenly source,
That endows him with spiritual wealth.
The man who works the soil knows
Association with divinity,
For he contributes to the earth's fulfillment.
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March IN CHURCH HISTORY

A REVELATION relative to the gifts of the Holy Ghost was given March 8, 1831. (D. & C. 46.)

On the same day John Whitmer was called by revelation to be Church historian.

The order of the Lord in relation to the poor was revealed in March 1832. (D. & C. 78.)

The first First Presidency was organized March 18, 1835, with Sidney Rigdon and Frederick G. Williams as counselors to the Prophet.

The revelation on priesthood (D. & C. 107) was received March 28, 1835.

The Kirtland Temple was dedicated March 27, 1836.

Sections 121, 122, and 123 of the Doctrine and Covenants were received by the Prophet in March 1839 while at Liberty Jail.

A city ordinance, giving free toleration and equal privileges to all religious sects and denominations in Nauvoo, was passed by the city council, March 1, 1841.

March 17, 1842—The Relief Society was organized at Nauvoo.

March 11, 1844—Joseph Smith and the leading authorities of the Church held one of many meetings at Nauvoo, relative to the Saints' moving to the mountains.

At a council held at Apostle Parley P. Pratt's camp, near the east fork of Shoal Creek, the camps of the Saints were perfectly organized March 27, 1846. Brigham Young was elected president over all the "Camps of Israel."

The Great Salt Lake City fort contained 423 houses and 1,671 souls in March 1848. The adjoining farming field consisted of 5,133 acres of land, of which 875 acres were sown with winter wheat.

Provo, Utah valley, Utah, was settled in March 1849.

A post office was established in Great Salt Lake City, March 1849.

The Icarians arrived at Nauvoo, Illinois, in March 1849, and bought the ruins of the Nauvoo Temple, which had been destroyed by fire. They desired to rebuild the temple to be used as a school.

The first public meeting was held on Salt Lake City's Temple Square, Sunday, March 25, 1849.

A branch of the Church was organized at Ogden, Utah, March 5, 1850, with Lorin Farr as president.

Colonel Thomas L. Kane delivered his famous lecture on the "Mormons" before the Historical Society of Pennsylvania, at Philadelphia, March 26, 1850.

A company of settlers for southern California was organized for traveling, at Payson, Utah, March 24, 1851, and commenced their journey the same day under the presidency of Apostle Amasa M. Lyman and Charles C. Rich.

A site for a city at San Bernardino was surveyed by the Saints in California in March 1852.

The residents of Great Salt Lake City and settlements to the north, decided to abandon their homes, March 21, 1858, and to move "south," against the approach of Johnston's army.

The Salt Lake Theater was dedicated March 6, 1862.

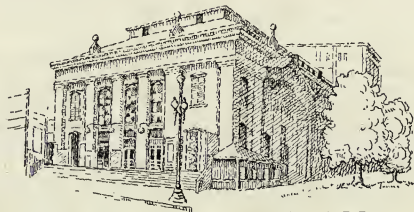
A grand celebration on the occasion of the re-inauguration of President Abraham Lincoln, was held in Great Salt Lake City March 4, 1865.

The Deseret Telegraph Company, incorporated January 18, 1867, was organized March 21, 1867, with Brigham Young as president.

The Utah Central Railway company was organized, with Brigham Young as president, March 8, 1869.

A United States land office was opened in Salt Lake City, March 8, 1869.

The University of Deseret was opened in the Council House, Salt Lake City, March 8, 1869.



—sketch by Joseph A. F. Everett

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THESE TIMES

By DR. G. HOMER DURHAM
Director of the Institute of Government,
University of Utah

THE year ahead may witness the negotiation of the final peace treaties of World War II. Discussions and ratifications growing out of the negotiations will probably mark the tricentennial of the treaties that underlie the modern state system—those of Westphalia, 1648. Concluding the bitter Thirty Years' War, the Peace of Westphalia (1648) marks the formal emergence of the modern national state. In so doing, the Peace of Westphalia rejected any claims of the papacy at Rome to intervene in the internal affairs of the rising national states of Western Europe. Modern public law, accordingly, may be said to commence formally with the peace treaties of 1648, and formal recognition of the doctrine of "national sovereignty."

THE peace settlements of 1948 will continue to recognize the national state and its "sovereignty," but they will emerge within the framework of a new, secular, international structure. From the wars, treaties, agreements, conventions, conferences, and international agencies of three centuries has emerged the entity known as the "United Nations."

The United Nations will be a factor in the life of these times. How much of a factor?

THE answer to the above question may, perhaps, best be analyzed by comparing the United Nations' 1947 "diet" with the "diet" of the existing national states. A government's diet is its budget. Institutions do not live without funds. The amount of money a government has to spend often determines the strength and influence of that government.

FOR 1947 it has been proposed that the United Nations be given a budget of approximately \$23,790,000. This, for the agency representing fifty-five nations, amounts to .0008 percent of the thirty billions reliably estimated as the lowest mean budget figure for the United States during the comparable period. It is perhaps true that the United States, with five percent of the world's population, enjoys fifty percent of the world's income, and that, without the burden of rebuilding Chicago, New York, or other bombed-out areas as is true elsewhere. It is also true that the expenditures of the American na-

tional government in 1947 will be 1,250 times the total cost of the entire United Nations, which cost we will bear to the extent of about forty percent. On the other hand, about eighty percent of the total United Nations purse will be spent in the United States and thus lubricate our economic machine. In comparison to the individual budgets of many of the fifty-five nations comprising its membership, the United Nations budget will be a dwarf. Chicago, New York, and Philadelphia will each spend more on garbage and refuse disposal than the entire world will be investing in international organization.

DURING the war years, 1941-1945, the people of Utah, through their state government, spent more on old age assistance and public relief than the entire United Nations will spend in 1947. Accordingly, it will be something of a miracle if the United Nations, with less than the price of a good light cruiser, can provide the "influence" over military budgets of separate nations now hovering around the fifty billion mark. Yet, that is the hope of the bulk of mankind, as evidenced in public law arrangements accepting membership and responsibilities in the new international society. It may be, to speak whimsically, that the United Nations will have to survive on faith, hope, and charity! John D. Rockefeller's munificent charitable gift (amounting to some eight million dollars for a New York skyscraper home for the organization) demonstrates a healthy measure of all three!

WHAT portends?

The budget of the American national government was dwarfed by most of the thirteen states at first. John Jay resigned the chief justiceship of the United States Supreme Court in 1795 to take a chance on being elected governor of New York! It took one hundred twenty-four years for the common federal government to gain the strength, measured by expenditures, of the combined state governments. The shift (discounting war years) took place about 1913.

Where will the United Nations be in one hundred twenty-four years? In 2071 A.D.? Will it be long forgotten? Or does it contain the secrets of sound growth, slow but sure, in good measure, like the great American charter of 1789? We may be able to perceive an inkling of the trend in 1947.

CONVERSATION

Can Be Fun

By EVELYN WOOSTER VINER

THE English language can be beautiful or quite the opposite according to its use or misuse. Anna Hempstead Branch, in one of her poems, tells us of its beauty. She says:

My mother has the prettiest trick
Of words and words and words;
Her voice comes out as smooth and slick
As breasts of singing birds.

Beautiful, expressive English may come naturally to some, but it is an accomplishment that can be acquired by anyone who has the desire. Conversation is an art which regrettably few care to cultivate in our fast-moving age.

A nationwide drive for better conversation should aid in decreasing drunkenness. I venture to say that there is no more mental and physical stimulation than in a vivid, joyous matching of wits.

Social gatherings should be of such a nature that we would approach them mentally eager and alert. There we should receive inspiration and intellectual food to help round out the pattern of our lives. We need to get beyond the everyday things of life. Needless to say, gossip has no place in true conversation nor is a monologue in any way related.

IN order to hold one's proper place in an interesting exchange, one must not only be able to present views clearly and concisely, but he must also be able to listen with sincere interest to whatever others present.

One may become a brilliant conversationalist for the pure joy of it and eventually find it a valuable financial asset.

Conversation is but "words and words and words," and the manner in which we use them make them like "breasts of singing birds" or an unlovely jargon. Words used with the loving care they deserve will never express the sordid, the mean, the unkind.

Conversation can and should be high adventure into the realms of thought. It should be fun!

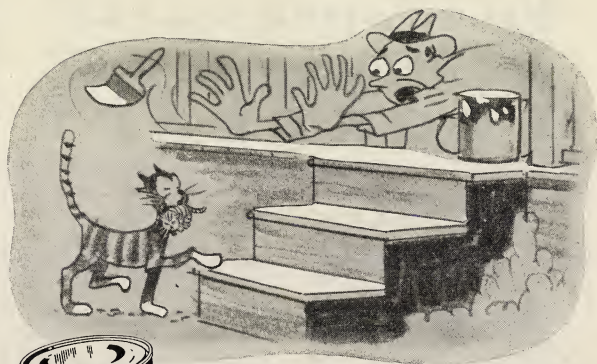
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On the BOOKRACK

THE TEMPLE OF PROMISE

(Julius C. Billetter. Zion's Printing and Publishing Company, Independence, Missouri. 155 pages. \$1.50.)

WHEN the Lord shall give the word, the central temple in Jackson County, Missouri, will be built. That is the faith of the Latter-day Saints. Therefore this little volume has been written. It is the first attempt to present a brief but continuous account of the spot on which the temple will be built. The story is full of interest, from the first entrance of the Church into Missouri; the purchase of the temple lot land; the Missouri persecutions; and the present several ownerships of the temple lot lands. There are descriptions of Independence, the country round about; and the Prophet's plans for the city are explained together with the importance of the place in American history. The work of the author is meticulously well done. Considerable new material dealing with the temple lot has been uncovered.

This readable story of the spot on which the sacred central temple of the Lord will some day be built, will be widely read by Latter-day Saints.—J. A. W.

JIM BRIDGER

(Stanley Vestal. William Morrow & Company, New York. 1946. 333 pages. \$3.50.)

THE days of the mountain men, before fences and cultivated fields cluttered up the Far West, are very successfully recreated here. Jim Bridger is made to stand out as the greatest of the men who as trappers, guides, scouts, and explorers, really helped make the coming West possible. He deserves such honorable mention; though perhaps the perfection ascribed to him may be an overstatement since it is evident that he sought his own welfare, sometimes at the expense of truth. There are recitals of trapping, Indian fights, and white men's narrow escapes. For all who love history, adventure, and human courage, it will hold the attention to the last. In the association of Bridger with the "Mormon" people, the author has been widely misled. He parades Danites and other imaginary scarecrows, and forgets that in the Historian's Office in Salt Lake repose, for anyone to see, the original papers relative to the honorable purchase of Fort Bridger by the "Mormons." There was no ill will towards Bridger, who carried on business in Salt Lake City. He was a very human figure in tumultuous days.—J. A. W.

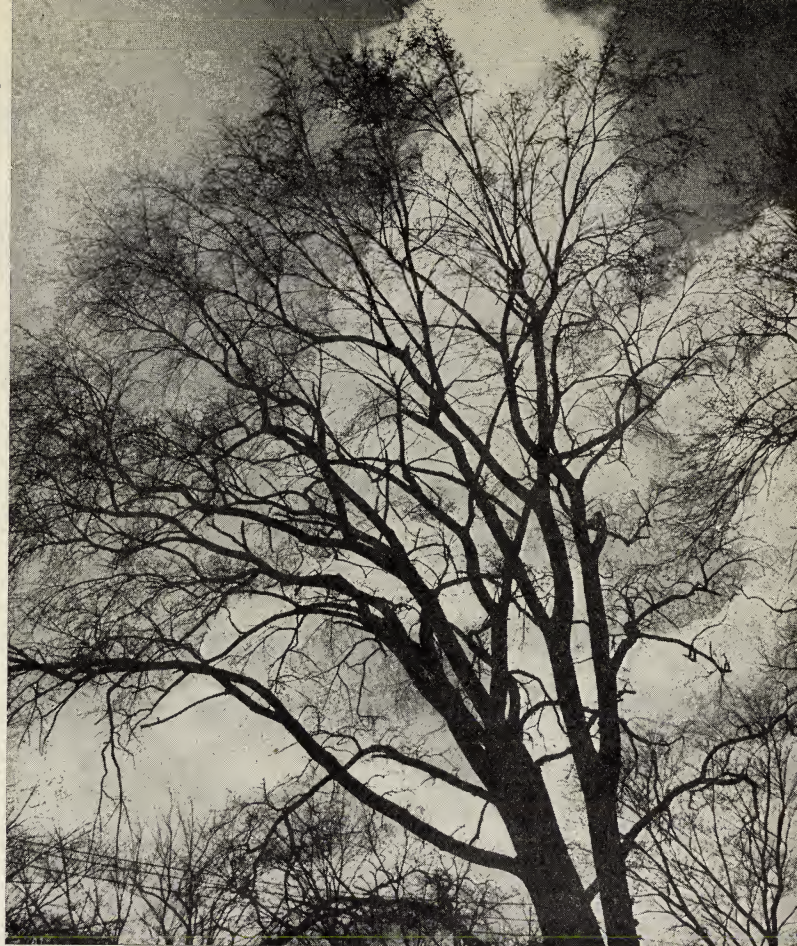
MEET ABRAHAM LINCOLN

(G. Lynn Sumner. Harper and Brothers, New York. 1947. 78 pages. \$1.25.)

IN the introduction, the author states that this book is not in any manner written for Lincoln scholars, but rather for those who he hopes will become Lincoln students. Stimulating to an unusual degree, the book should impel all those who read it to a deeper appreciation of their own opportunities and a sterner resolution to apply it in the lives of themselves and of others.

The author treats the subject, succinctly but satisfactorily, under the divisions: Lincoln and His Books, Lincoln and the Women He Loved, Lincoln and His Cabinet, Lincoln and His Generals, Lincoln and the Union.—M. C. J.

THE IMPROVEMENT ERA



Early March

*I*n fragile tracery against a sky
Drenched in the spring's new blue and golden fire
Uplifted branches sense an urgency,
An arboreal quickening to new desire.

The greening twigs, leaves bursting brown cocoons,
And winter birds, with tucked wings, in a tree,
Belle the north wind's frost-tinged caveat,
For promise of spring's wild music, clear and free.

They know a joy, unquestioning and strong;
An Eden-faith expressed in flower and song.

By
Courtney Cottam



"I get so darn mad!"

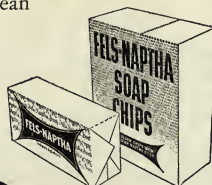
"I'm fed up with 'wash day fairy tales.' How any grown woman can believe some of them is more than I can understand!"

Lady, we don't blame you. But please don't point at Fels-Naptha Soap.

Every word we say about Fels-Naptha has been said before . . . *by the women who use it.* In fact many of our customers make stronger claims for this fine laundry soap than we do.

We say Fels-Naptha is better because it gives you *two* great cleaners—gentle, active naptha and good mild soap; that it makes all kinds of washing quicker and easier; that it makes linens and delicate garments so fragrantly clean they're a joy to behold.

And we believe—if you try Fels-Naptha Soap—you'll never even read another 'wash day fairy tale.'



Fels-Naptha Soap

BANISHES "TATTLE-TALE GRAY"

Sensible Hints to

PROSPECTIVE FARMERS

By ANTON G. WINKEL

*Project Range Conservation,
Redmond, Oregon*

1. Don't buy land in a hurry. Beware of the seller who insists: "The deal must be closed today."

2. Canvass relatives and friends of long standing and agricultural offices. Get a look at the book *Climate and Man*, published by the United States Department of Agriculture—it will tell you the number of frost-free days in a season, precipitation, etc.

3. Don't buy at high prices unless the land is extra good. Good land at a high price is better than poor land at a low price.

4. Use all available information and means to determine the normal agricultural value of the land. Get opinions of successful operators. Study available soil maps which have been made by soil surveyors.

5. Consider renting a farm for the present. In spite of the high prices, good farms can still be rented at reasonable prices. This will widen farm experience, build up farm equipment and supplies.

6. If you're short on farm experience, consider working on a good, up-to-date farm for a year. The situation of today presents an excellent opportunity to see and learn modern methods of farming at fair wages.

7. A banker told me recently that no man should buy at present prices unless he can pay for the whole farm and have enough cash to carry him for five years, and that a man who now pays one-third down has not begun to pay for his farm—for the dollar is up to \$1.74.

8. Remember the old saying, "Never run after a streetcar; there will be another one along in a few minutes." The time will come when a dollar will buy a dollar's worth of land.

YOUR GOOD NAME

By President George Albert Smith

A NUMBER of years ago I was seriously ill. In fact, I think everyone gave me up but my wife. With my family I went to St. George, Utah, to see if it would improve my health. We went as far as we could by train, and then continued the journey in a wagon, in the bottom of which a bed had been made for me.

In St. George we arranged for a tent for my health and comfort, with a built-in floor raised about a foot above the ground, and we could roll up the south side of the tent to make the sunshine and fresh air available. I became so weak as to be scarcely able to move. It was a slow and exhausting effort for me even to turn over in bed.

One day, under these conditions, I lost consciousness of my surroundings and thought I had passed to the Other Side. I found myself standing with my back to a large and beautiful lake, facing a great forest of trees. There was no one in sight, and there was no boat upon the lake or any other visible means to indicate how I might have arrived there. I realized, or seemed to realize, that I had finished my work in mortality and had gone home. I began to look around, to see if I could not find someone. There was no evidence of anyone's living there, just those great, beautiful trees in front of me and the wonderful lake behind me.

I began to explore, and soon I found a trail through the woods which seemed to have been used very little, and which was almost obscured by grass. I followed this trail, and after I had walked for some time and had traveled a considerable distance through the forest, I saw a man coming towards me. I became aware that he was a very large man, and I hurried my steps to reach him, because I recognized him as my grandfather. In mortality he weighed over three hundred pounds, so you may know he was a large man. I remember how happy I was to see him coming. I had been given his name and had always been proud of it.

When Grandfather came within a few feet of me, he stopped. His stopping was an invitation for me to stop. Then—and this I would like the boys and girls and young people never to forget—he looked at me very earnestly and said:

"I would like to know what you have done with my name."

Everything I had ever done passed before me as though it were a flying picture on a screen—everything I had done. Quickly this vivid retrospect came down to the very time I was standing there. My whole life had passed before me. I smiled and looked at my grandfather and said:

"I have never done anything with your name of which you need be ashamed."

He stepped forward and took me in his arms, and as he did so, I became conscious again of my earthly surroundings. My pillow was as wet as though water had been poured on it—wet with tears of gratitude that I could answer unashamed.

I have thought of this many times, and I want to tell you that I have been trying, more than ever since that time, to take care of that name. So I want to say to the boys and girls, to the young men and women, to the youth of the Church and of all the world: Honor your fathers and your mothers. Honor the names that you bear, because some day you will have the privilege and the obligation of reporting to them (and to your Father in heaven) what you have done with their name.

The EDITOR'S PAGE

HOW THE DESERT WAS TAMED

A Lesson for Today and Tomorrow

PART III

CHAPTER 5—LIVING TOGETHER

IN the valleys of the Rocky Mountains, existing conditions practically compelled small settlements. Cities or villages require water for domestic and agricultural use. In the new-found country, the streams were small and not numerous. To settle on the desert, without easy access to water, would be folly. Consequently, the pioneer settlements, and present ones, were built along the small river courses, until all water possibilities had been exhausted. In short, the streams determined the location and the size of the settlements.

The small, compact settlement—city or village—was nothing new to the pioneers. It had been their ideal before they came West. The Prophet Joseph Smith laid out in detail the City of Zion, the proposed capital of the movement of which he was the leader. It was to have from fifteen to twenty thousand inhabitants, divided into wards of fewer than a thousand persons. Such cities could be repeated any number of times in plan and people over the earth. Nauvoo had about twenty thousand inhabitants at the time of the western migration.

Every village was laid out according to a common pattern, greatly modified from the New England and European village system, with which nearly all the emigrants were acquainted. The rectangular squares or blocks contained eight or ten acres. The streets ran north and south, east and west. They were about one hundred thirty-two feet wide and provided, prophetically, for the automobile age. Each building lot covered about one and a quarter acre. The dwelling house was to be set back twenty-five feet from the street. The land in front of the house would provide room for lawns, shrubs, and flowers. In the rear would be the kitchen gardens and necessary outbuildings. In addition, in every settlement, blocks of land were set aside for the religious and recreational activities of the group.

So convinced were the pioneers of the value of the relatively small but compact settlement, that though the farms surrounded the village, the farmer's home must be in the village. It was felt that the loss of time in going to the farm and back was more than compensated

for by the advantages of close contact with the community. No matter what a person's manner of making a living might be, he would best live in the village. This was only partly for protection from Indian marauders. It involved many deeper issues.

The homestead had several purposes. First, the economic help furnished the family from the home garden was of prime importance. The income from an acre of land, if properly planted and cultivated, is very considerable. Even a rough calculation shows that the products from an acre of land will supply all the required fruits, vegetables, and grain for several persons. That would not be a small gain in our day, and much more important in days of pioneer struggles.

Then, there were health considerations of which the settlers were not unmindful. Fresh garden produce contributes greatly to health. This is well understood today, from scientific findings. From the health point of view the maintenance of these home gardens was fully justified.

THE spiritual effect of touching the soil was never forgotten. Sunlight, soil, and growing crops are elemental things which affect profoundly for good the spiritual nature of all who deal with them.

Out of the ground comes a larger understanding of life. There, the true position of man is revealed. The inner nature of the tiniest blade of grass is beyond human understanding. There, the mystery of life is forever present. There, man and nature become reconciled as nowhere else. Out of the ground comes peace, the peace for which the world is bleeding. The pioneers wanted every man, in the commonwealth they were building, to have such contact with the soil. The small, compact village with home gardens, made it possible for every man, no matter what he was doing, to secure some of his sustenance and spiritual power from the land and ever to hear the voice of clean nature in his labors.

Under the compact village system, correct social advantages were made easily available. Recreational opportunities were for the whole community. Dances were held under control. Parents knew the whereabouts of their children. And parents were led to be more exemplary before their children. The problems



By Dr. John A. Widtsoe

OF THE COUNCIL OF THE TWELVE

of the day were known and discussed by all in the family circle or in the village gatherings.

Above all, the small settlements helped maintain a religious solidarity. The one church in a very small village could serve under the unique "Mormon" system. Where the group grew too large, a new ward was created that might erect its own chapel. But in the small village the wards could not be greatly multiplied. Therefore, the general acquaintanceship of the people with one another would not be seriously impaired. The history of the "Mormon" villages show few defections from the laws of morality and religion.

The small village fitted into the life philosophy of the Latter-day Saints. Men must not live for or by themselves. Every man is his brother's keeper. The Church itself is but a larger family, offering all the advantages and privileges of family life. The small village made a community of well-acquainted neighbors. They knew and were conscious of their every neighbor's success and failure, of his conditions and needs. The village as a unit provided for whatever conditions might arise.

Besides, the small village taught people to live together harmoniously. Family discords, multiplied, lead to national misunderstandings, and eventually to war. The give and take of life could best be learned in small groups. The tolerance for which the world is clamoring can best be learned in small communities. That was the view of the pioneers.

The ward teachers were the ward Church coordinators. Monthly, or oftener, every family would receive a visit from the two ward teachers, who would be ready to hear any troubles or achievements of the family, and to give help and advice if needed. This brought misunderstandings, if any existed, to impartial friends who would attempt to bring about reconciliations. Their findings were always reported to the bishop of the ward. The questionings of the ward teachers were not resented, for the spirit of their work was well understood. They also were discreet. They did not pry into matters of the family's intimate concerns. However, the ward teachers were unique personalities in holding the pioneers together in peace and mutual understanding. They are needed throughout the world today.

Their simple questions covered a wide range. Had the family observed their re-

ligious obligations? Had they been strictly honest in their dealings with others? Had they respected the moral code? Were they so living as to preserve their health? And so on.

IN many localities questions were printed for ward teachers' use. These are really remarkable documents. One of twenty-seven in one sheet extant asks frankly, "Do you oppress the hireling in his wages?"

No one was exempt from the ward teachers' visit and inquiries. The governor of the state and the President of the Church were visited and were benefited by the review of their duties. William H. Cahoon called as a ward teacher on the Prophet Joseph Smith and diligently sought to impress his duties upon the Prophet.

Each ward was presided over by a bishop and his two counselors. They stood as fathers to the flock. Through them the concerted attempts of the ward were executed. It might be a material problem, as the cleaning of the canal, a recreational one, as the holding of a dance, or a spiritual one, as to holding family prayer—the bishopric would be the effective final solvers of the ward problems, and the teachers, acting for the bishop, of the duties of the individual members of the community.

It was a simple but effective organization. It was remarkably powerful in stimulating a spirit of brotherhood in the small settlements. It was a part of the Lord's restored gospel.

IN the course of years, the pioneers founded hundreds of such settlements. Where they have been allowed to continue as small units, they show, though the world has changed greatly, the benefits of the small group, which makes occasional excursions into the man-made complexities of the overgrown cities.

Since the opening of the Great Basin, the essential value of the small settlement, everywhere, has been discussed by many. The small village is becoming more and more a social and economic ideal. Men have longed for the companionships and simple joys of such a life. The winning of some substance from the land, and the wholesome associations of neighbors freed from the drive of modern city life bring peace to man. Discovery and thinking come easiest where the spirit of ease and peace reigns supreme. Liberty-loving men, chained by modern living, have sought freedom in ventures allied to the village system of the pioneers and so have created "little landers," "three acres and liberty," etc. Decentralization of the activities of the day is in the air. Men look longingly towards a new, more natural mode of life in

(Continued on page 189)



The M MEN-GLEANER SILVER JUBILEE

WHEN President Brigham Young and the "Mormon" Pioneers emerged from Emigration Canyon on July 24, 1847, and entered the valley of the Great Salt Lake, they brought a special type of culture—the beginning of a distinctive kind of civilization. In the group—and in the companies which followed—were men and women of culture and educational attainment. There were men who had been ministers in other churches, college-trained men and women teachers, astronomers, geologists, linguists, musicians, artisans, and specialists in many other fields. They came first largely from the central, eastern, and New England states. In later years immigrants came from all sections of the United States and Europe.

Through these groups, over the years, there have emerged a degree of culture, a development of civilization, that have attracted the attention of sociologists and educators from many nations.

To preserve and develop this culture, President Young, a few years before his death, caused to be organized two groups of young people—in 1869, the Cooperative Retrenchment Society, formed principally for his own daughters, which later became the Young Ladies (now Women's) Mutual Improvement Association; and in 1875, the Young Men's Mutual Improvement Association. These groups were formed for cultural, social, and religious purposes with programs definitely pointed toward "mutual improvement"—development of the native talents, the natural gifts, with which their members had been blessed. They were directly charged with the responsibility of conducting activity programs which would bring personal development and at the

MAY GREEN HINCKLEY
BERTHA S. STEVENSON



same time "instil in the hearts of the youth of Zion a testimony of this great latter-day work."

Many years after the death of President Young, there were organized within the structure of the associations formed under his direction, two unique groups, which have probably pointed the M.I.A. more definitely toward the objectives and purposes outlined by the founder than any other development of the several decades since their inception.

ON the evening of November 28, 1869, President Brigham Young called his seven daughters together in the quaint old parlor of the Lion House. Also present were Eliza R. Snow and President George A. Smith. After the simple, customary, evening family prayer had been offered, President Young spoke to the girls and said:

I desire to organize my own family first into a society for the promotion of habits of order, thrift, industry, and charity; and above all things, I desire them to retrench

from their extravagance in dress, in eating and even in speech. . . . I have long had it in my mind to organize the young ladies of Zion into an association so that they might assist the older members of the Church in propagating, teaching and practising the principles I have been so long teaching. There is need for the young daughters of Israel to get a living testimony of the truth. Improve in everything that is good and beautiful . . . live so that you may be truly happy in this life and the life to come.

Thus began the Young Ladies' department of the Cooperative Retrenchment Society, which later was called the Young Ladies' Mutual Improvement Association to correspond with the Young Men's. At first there was but one department in the organization. As it grew, it was divided into the Bee Hive, and Senior departments. And by 1921 it had been made into Bee Hive, Junior, and Senior departments.

In the year of 1921, two enterprising Mutual Improvement Association leaders, Sisters May Green (Hinckley) and Bertha S. Stevenson of the Granite Stake decided something should be added to the course of study in order that girls might have activity along lines of their own interest. They asked permission of the general board to try a plan of organizing their Senior Girls with officers for each ward. When this was granted, each ward chose its own name, slogan, and symbol for the club, and officers to carry forward new activities. Some time during each M.I.A. night was devoted to this new plan, and soon additional activities were planned for other evenings.

These organizations were so successful that at June conference in 1922, General President Martha H. Tingey

M Men Basketball Tournament, presentation of teams by Gleaner Girls sponsors to the Young Men's General Superintendency and M Men Committee.



By John D. Giles and Helena W. Larson

IST COUNSELOR, GENERAL SUPERINTENDENCY,
Y. M. M. I. A.

GENERAL SECRETARY,
Y. M. M. I. A.



MASTER M MAN PIN

announced to all assembled that a new program had been designed for the Senior Girls to supplement their class studies with activities of their own choosing. She told of the inauguration of this work in the Granite Stake and what it had done to increase attendance and interest.

In September 1922, *The Young Woman's Journal* gave much space to this new organization for the Senior Girls. It stated:

It has been felt for some time that if these girls were allowed a portion of the time allotted to the M.I.A. to use for activities of their own choosing, under a class organization effected among themselves, marked results would be noted in increased attendance and interest. . . . The plan, however, is not obligatory. In some stakes and wards it may be preferred to use the entire class period of one hour and fifteen minutes for lesson work; in others this new feature may be found most acceptable.

EARLY M MEN BANQUET

Back row, left to right: Seldon I. Clawson, Joseph S. Willes, Dr. William H. Sprunt, Rulon S. Howells, Vern E. Jarmon, Ernest H. Capel, Frank W. McGhie, John D. Giles, Wesley Williamson. Front row, seated: Marion Burdette, H. Hartland Halliday, Clarence L. Giles, President George Albert Smith, Frank W. Bailey, Irwin Clawson.

(This meant thirty minutes at the end of each class period conducted by the class officers.) Methods of inculcating the organization into the class were then discussed as well as a proposed class organization, stake organization, constitution and by-laws.

Even though the plan was "purely optional," the idea "caught on" at once, and organizations sprang up all over the Church during the next two years. At June conference in 1924 the delegates decided there should be one pin and one general name for the girls throughout the Church, instead of one for each ward and stake as was then the procedure. Members of the general board began their search for an appropriate name symbolic of the great aims and ideals of these girls.

SISTER RUTH MAY FOX, a counselor in the general presidency, who later became the general president of the Young Women's Mutual Improvement Association, suggested the word "Gleaners." The lovely story of Ruth taken from the Bible was to form the basic symbolism of the organization. As Ruth gleaned in the fields of Boaz, so Gleaners were to glean in all of the best fields of life, gathering always the choicest so that their harvest might be full and glorious. Girls were urged to bind their individual sheaves—that is to develop certain noteworthy qualifications within their own character. Each season for the first fifteen years a different sheaf was stressed for girls to "bind" or accomplish. Some of these were:

I will contribute each day to the honor and happiness of my home; I will pay my tithes and offerings; I will read the scriptures. (Continued on page 178)

Gleaner Girl Membership Comradery, Second Ward, Maricopa Stake





HOLE IN THE ROCK

By Anna Prince Redd

SYNOPSIS

To the men and women of Cedar City in 1879, the news that a new mission was to be opened among the Indians of southern Utah was variously received. To Sage Treharne Jones it meant the separation from her beloved son, Kumen; to Mary, Kumen's wife, it meant giving up the new home, now nearing completion. Through prayer her rebellion against the call was quieted. She recalled the hardships of her father and mother who had trekked across the plains with the handcart pioneers. She sang to herself the valiant song, "Come, Come, Ye Saints," and knew that she, too, like her parents, would have the strength to move to a new frontier.

CHAPTER III

SOLEMN was the bell-ringing that night. Suppers were laid early, but were scarcely touched. Children were put to bed, and every task was completed by the first shadow of twilight. Dressed in their best dresses, clinging to their husbands with an unusual show of tenderness, the women went with them to the meetinghouse, anxious to know, yet dreading to learn if their men's names were on the list of those who were called to the San Juan Mission.

Those whose husbands were called would feel a frightened sense of pride, for, undoubtedly, it would be an achievement. Those whose

husbands were not called would talk little or a great deal, depending upon their sensitivity to social and religious position. And since no one could answer the question, the surest way to find out who was called was to go to the meeting and get a front seat.

The meeting was almost as important as a conference, and not for worlds would a single person in town have missed going.

Long before the bell had rung its appointed ten minutes, the log church was full of anxious men and women, and the yard was packed, overflowing into the sidewalk and the street. Excitement, evident in the restless grouping and re-grouping, was there, but no disorder. Among the men, tension was high, but their speech was low and guarded. There was no need to get worked up about things, they assured each other. After all, a new mission was to be expected. And it didn't follow that they would all have to go. Not more than one in ten, perhaps only one in twenty, would be called. The thing to do was to wait until the names were read and approved. It would then be time enough to show excitement.

But, argue as they would, they could not keep from speculating about, nor keep from passing on, every vague rumor that seeped through the crowd. Called to establish a buffer settlement against the Indians, were they? Well, they would have to hunt the gosh awful place up first! They'd have to ex-

plore it good and plenty before they would take their wives and children there.

The wiser heads argued that they had better wait for the conference report before setting their minds one way or the other. President Higbee, they said, would make a straight talk. He wasn't one to send men off on a wild-goose chase. Silas S. Smith had a level head, too. He would not tackle any job that couldn't be done.

THE talk raced through the crowd like a prairie fire before a high wind. Women wept and vowed that they would never go to such an unheard-of place, yet knew that they would if they were called. Daunting tales were told of the country's impregnable barriers, its treacherous rivers, the Colorado and the San Juan. Missionaries to the Indians had seen a little of the place and had heard much more. They spoke of its canyons and gorges, of the sand and the dry, hot sun that blazed down on it. The Church heads had little or no information to give them. The only thing that seemed certain was that the place existed, that it lay somewhere in the extreme southeastern part of the state of Utah, along the Arizona country, south, stretching east to Colorado. No one waiting there that night doubted that it was as wild and formidable as the tales they had heard concerning it.

"Well, when it is simmered down, all this roundabout talk," Stanford Smith said, as he and Arabella, Kumen and Mary, edged their way through the crowd to the front, where they knew a seat would be reserved for them, "we don't know a single thing!"

"Not for sure," Kumen agreed. "I've talked with Seth Tanner, and he is one of the few men who has gone far into the wilds of San Juan. He says that the only known cross-

ing of the Colorado River is by way of Lee's Ferry, Arizona, across a waterless waste, through the very heart of the Navajo Indian nation. He says that the Navajos are in no mood to see more of their country taken over by the whites."

They found their seats, and as the women settled themselves for a chat with each other, Kumen resumed: "Tanner says, Stanford, that the Navajos are being harassed by warring Utes and Piutes, and preyed upon by outlaws from all over the United States."

"That will keep them in a murderous mood, then," Stanford muttered. "Their raids through the whole of southern Utah attest the fact."

Kumen glanced uneasily at Mary. But she was engrossed in a conversation with the women near her.

"Going down there to build a town and convert the Indians to peace is no skim milk job, Stanford," he said guardedly.

"Silas Smith told me that there has already been an attempt made to settle there. That was called the La Salle Mission, Kumen, and, like all the other attempts to penetrate the Indian's country, it failed. And that attempt," he exclaimed, "was made near an already established outpost!"

"Yes, I know," Kumen acceded.

Stanford laughed shortly. "How, then, can we, a mere handful of men and women, hope to succeed?"

"Well, there is always a first time, Stanford. But I don't relish the job."

THE bell had ceased ringing. The stake leaders were in their places, taking serious note of the tenor of the crowd.

Like wind-bent wheat, heavy with its own yield, heads bent, the congregation heard the bishop's opening prayer. The stake president took his place at the rostrum, and the bowed heads were lifted expectantly, but the hush of prayer was unbroken.

"Many are called, but few are chosen," the stake president quoted in a ringing voice, his eyes sweeping the congregation.

His words, so different from the usual congregational greeting of "My dear brothers and sisters," arrested the forward straining crowd. Without moving their eyes from his face, they nodded their approval.

"We are called," he cried, "to a great mission!" He paused effectively. "We must send forward the few that are chosen."

Again he paused, measuring his pioneer townsmen. Then, as if satisfied that they stood as one with their Church and its leaders, he went on, enumerating forcefully.

"We will send them forth with bread, clothes, teams, wagons, harnesses, and stock. Women will weave and sew. They will preserve and dry foods. Men will set their affairs in order against the day of their going."

There was an audible assent.

"I call for the vote!" the stake president cried. "Not by the usual show of hands, but by word of mouth. Those in favor of accepting a call say, 'Aye.'"

There was a deafening response.

"Those opposed, 'No!'"

Not a single voice was lifted up.

"The clerk will proceed to record the vote." Smiling encouragement, the president sat down.

The stake clerk wrote furiously. There was no sound but the gentle scratch of his pen, like the swish of corn leaves in a zephyr.

The stake president again took his place at the rostrum, and began with feeling: "As president of the Parowan Stake of Zion, and by the authority vested in me, we now read to you the call to a new mission:"

As president of the Church of Jesus Christ of Latter-day Saints, I, John Taylor, hereby call the people of Iron and adjacent counties to settle San Juan County, Utah, a large tract of land in the southeastern part of the state, little known, and very rugged. There are many reasons for this call; each has been considered carefully:

1. The Indians of San Juan are a menace

to the border settlements; a buffer colony must be established to divert this menace.

2. The Church wishes to extend its missionary work among the Indians; to do this, peace must be made and maintained between the Indians and the "Mormons."

3. Immigration to Utah is rapidly increasing; territorial expansion is necessary; here is a broad field.

The necessity for accurate and detailed information suggests the sending out of an advance scouting expedition—young men chosen for their courage, foresight, and dependability. Their equipment will consist of four-horse wagons, tools, blasting materials, cattle, loose horses, grains, and food for six weeks' time. They are to note the soil and climate, plant grain, if possible, and returning, make a full report. Following their return, a main company will proceed to San Juan along the route these scouts have explored.

We, your brethren, make this call after humble and prayerful consideration. Realizing the dangers and difficulties involved, we, with the help of your stake presidents, have chosen men of integrity and proven worth to accomplish this mission. Provisions and equipment will be assigned to you. Let our people accept this call. If they perform their duties, honor the trust they hold, and exercise faith, they will succeed in their mission, and God will bless them as never before. Let each man accept his responsibility with grace and prayerfulness. Amen.

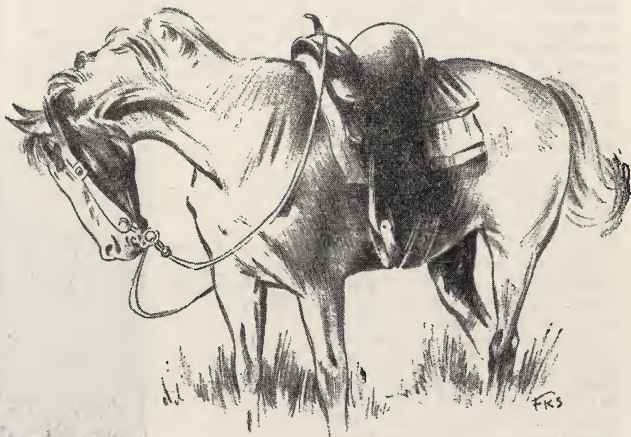
"Amen!" the throng re-echoed. The acquiescence was their signature to the call. The wind was calm. Heads up, the people heard the names read from the clerk's book.

"The following men are named as officers of the San Juan Mission Exploring Company," he read. "Will those named, please respond."

"Silas S. Smith."

"Here!"

(Continued on page 186)





Well preserved grass range near Pincher Creek, Southwestern Alberta.

RANGE LANDS:

A Great Resource in Alberta

By DR. GEORGE STEWART

M.I.A. General Board, and
Intermountain Forest and Range
Experiment Station, U. S. Forest
Service

ONE HUNDRED YEARS AGO the Latter-day Saint people emigrated from Nauvoo and settled in Utah. Almost immediately that able pioneer leader, Brigham Young, began to plan how settlement could be so managed to provide the communities with the kind and amount of resources that are required to enable "Mormon" civilization to become permanently self-sustaining. Looking ahead to future well-being, the Church sent colonies into southern Utah, Idaho, Nevada, California, and latterly, even to Mexico and Canada. In this centennial year, it is hoped that a look at one of the great resources on which "Mormon" settlement in Alberta is based will prove interesting and stimulating to readers of *The Improvement Era*.

The province of Alberta is about half again as large as Utah. It extends seven hundred fifty miles north from Montana, but most of its resources for agriculture are in the southern half of the province where the precipitation varies from twelve to twenty inches. The western boundary is in the Rocky Mountains and the eastern in the dry plains. Its population is about 600,000 of which 13,500 are Latter-day Saints principally in the three stakes of Alberta (headquarters—Cardston), Taylor (Raymond), and Lethbridge (Lethbridge). The two principal sources of agricultural income are wheat and range livestock, although on irrigated land sugar beets are important and thrive in a way that makes my heart rejoice. I saw none of the major pests that plague Utah, Idaho, and Colorado for example. Hardy strains of alfalfa do well, and

irrigated pastures are beautiful. But the magnificent range is what attracted my attention; and magnificent is the right word. It is sad to relate that it is just starting to become unmagnificent, and that really aroused my interest and compelled my attention.

In August 1946, it was my good fortune to enjoy a trip to southern Alberta, as a member of the general board of the Mutual Improvement Associations, which was an inspiration. The country is new, and the people have the progressive pioneer attitude that has made the "West" grow from the "wild and woolly" frontier to communities of homes in one generation.

Between two weekends, in August, I saw the country and met firsthand with one of the greatest livestock ranges I have ever seen. The grazing industry, the use of the range, and the effects of that use, brought me back with a jerk to the range history and difficulties in Utah and Idaho. Before the first day on the range was

over, I felt that I could see a situation just beginning in Alberta that had run its course for fifty or more years in Utah, and nearly as long in Idaho.

President A. E. Palmer of Lethbridge Stake is superintendent of the Dominion Agricultural Experimental Farm at Lethbridge. On this well-operated farm are conducted experiments in crop growing, irrigation, pasturage, plant breeding, pest control, and farm livestock production.

President Palmer in his professional capacity of agricultural research director arranged to show me around the range country and discuss range conditions and range research opportunities. We were accompanied by Ronald Peake and Alex Johnston of the Experimental Farm staff, and for one day Elder Thomas E. McKay, assistant to the Council of the Twelve, Wallace Hanson, district agricultural advisor, and J. A. Frodsham, manager of the Church ranch, west of Cardston. Bishop Joseph L. Wirthlin had asked me to inspect some 29,000 acres of range land owned by the Church and operated through the Presiding



Fig. 2. Contrast with Fig. 1. An overgrazed area of naturally good grass range, now occupied with shrubby cinquefoil.

Bishop's office. This inspection was made on Monday after which Brothers McKay, Hanson, and Frodsham returned to Cardston. The rest of us drove to Waterton Lakes and then went north to Pincher Creek. The next day we were accompanied by Vi Wood of the office of Lands and Mines for the province of Alberta, who is in charge of grazing administration. All that day we zig-zagged along the edge of the foothills. The following day we visited the MacLeay Ranch in the range country west of Nanton. Mr. MacLeay gladly showed us various pastures on his ranch and told us that during the war he had sent to market a million pounds of beef cattle annually. His outfit consisted of five thousand cattle, twenty-five thousand acres of owned land, and a considerable area of leased land (which is how public range is handled in Alberta). Thursday I saw the experimental farm, particularly the part devoted to forage research. On Friday Brother Frank Taylor took me south from Raymond over Milk River Ridge, one of the longest used tracts of grazing land.

BUT what we saw is even more interesting, and very much more important than where we went. First, for a general view we saw in a fashion some two thousand square miles of superb range country. Large parts of it had furnished forage for years at the rate of nearly a "cow month" an acre! In Utah and Idaho, a range that furnishes a "cow month" of forage on four acres is good range; five to ten acres is much more commonly required. Great tracts of our heavily-used sagebrush range takes ten to twenty acres to furnish a cow forage for one month. The range grasslands of southwestern Alberta seemed indeed a bonanza in range forage. They were showing, however, the early effects of incomplete grazing management.

The examination of areas clearly in a good state of preservation showed an almost continuous cover of short grasses such as Idaho and rough fescues, and considerable aster and yarrow. Interspersed was a noticeable amount (perhaps ten to twenty percent of the whole cover) of mid-height grasses such as thick spike wheatgrass and western wheatgrass. Local opinion was definite that even on these well-preserved areas there

was formerly a conspicuous amount of wild and Parry oatgrasses and needle grasses. Only in rare places are these now found. Noticeable in the cover of well-preserved areas are small island-like patches, two to five yards across of woody or semi-woody shrubs that grow waist to shoulder high. Generally these shrub islands are western snowberry, shrubby cinquefoil, or wild prairie rosebush. These patches are just abundant enough to be observed, from two to three up to six to eight to the acre with almost none in the lower lands, sometimes for hundreds of acres. The grasses are clearly

On Milk River Ridge it was snowberry and rosebush.

A FEW MILES east of the McIntyre Ranch on Milk River Ridge one field of about eighty acres was more than half occupied by rosebush. Islands of bushes shoulder high were almost joined by continuous cover of new bushes of knee height to ankle height as if prolonged heavy grazing had weakened the grass and allowed rapid invasion of young rosebush. On some areas west of the Church ranch, cinquefoil was found waist high in nearly solid stands, with grass only under the bushes.

Fig. 3. Contrast with Fig. 1. An overgrazed area west of Cardston being occupied by innumerable young plants of shrubby cinquefoil and western snowberry. In a few years this area will probably resemble Fig. 2.



holding the shrubs from spreading.

Small areas here and there of a few acres are unquestionably overgrazed—for instance, about ten percent of the Church ranch. Marks of overgrazing are localized in the vicinity of stock-watering places, bedgrounds, and in certain small holding pastures. The tall grasses are absent, and Idaho fescue is greatly weakened. Small sedges, bluegrass of finger height, still make a good ground cover but produce only a fifth to a third as much forage as is produced on the well-preserved areas. These low-producing species have on such areas replaced sixty to eighty percent of the more productive grasses. Ground-hugging species, antennaria—almost useless for forage, is now conspicuous. One or more of these three shrubs is commonly present in numerous patches of twenty to one hundred an acre. They are obviously spreading as the grass has been weakened. In some cases whole areas are occupied by nearly solid stands. On the Pincher Creek to Nanton foothills it was largely snowberry and cinquefoil.

Near the McLeay Ranch west of Nanton were similar areas of western snowberry waist high. Even in heavily grazed pastures snowberry and cinquefoil showed no signs of having been grazed at all, and rosebush only in a minor degree.

Erosion, too, had begun on some overused ridge tops. On the worst areas a few faint rill marks were distinct for a few rods and then disappeared when they reached a good cover of grass. Two gullies about a foot deep were seen during the trip—not much, but a beginning. Soil blowing in the region is so bad once the grass cover is broken that wheat fields are planted in strips in the more exposed locations. Little soil has as yet been lost from range land but soil movement is quivering to begin on the most damaged sites.

I was not able to shake off the feeling that these ranges were just beginning a cycle of deterioration as a result of localized overgrazing. Will they reach in thirty to fifty years hence the condition that Utah and Idaho ranges are now in? Will

(Concluded on page 177)

A Practical

PEACE TREATY

As a plain American, entrusted with a professional commission in the military forces since 1942, I have witnessed the realities of grimy sweat, painful tears, and innocent blood, and know their harvest as immutable fears and heartaches, incurable wounds, and unnecessary sorrow and death.

But the scars are not all flesh wounds, for industries have been converted and destroyed; cities have been pillaged and shambled; art and learning have been lost and stolen. If there is to be peace, it must be practical—for the world is void of trust.

Here are practical ideas which I believe will activate a lasting peace.

1. There must be a unity in purpose and means among all nations before continued peace can be certain. This should be assured by international periodic and, if necessary, emergency meetings to be attended by several delegates representing the popular vote of their respective countries, nations, and dominions; this body meet in all seriousness of intent, with planned work to be accomplished, and by debate and an accredited affirmative vote of the representatives make decisions conducive to peace; an executive military body representing all countries which have active delegates be maintained for immediate action in suppressing befittingly any subversive action between or among nations; such body have recourse of appeal to the represented nations for additional military assistance; such appeal to be a judiciary composed of the rulers and presidents of all eligible nations along with high officers of the air forces, armies, and navies of the represented countries; they decide upon the specific action to be taken; and as soon as possible dispose their strategy and strength accordingly.

2. Any military equipment, whether atomic bomb down to hand grenade, produced by a nation in excess by inventory of an established quota shall be automatically appropriated, without cost, to an international pool of materials to be used by the executive military body as maintenance material for keeping international peace.

3. All international military personnel should be selected on the basis of their mental, ethical, and physical fitness; and their salaries should be commensurate with their training and position; that the officers should be specially well-trained and learned and carefully selected for qualifications befitting their prospective positions. Such training should be six years of diplomatic and military instruction and internship all provided by free, highly credited schools.

Such officers or other personnel might be

By Royal L. Brown
CAPTAIN, MEDICAL CORPS

EDITORIAL NOTE

WITH the desire for peace uppermost in the hearts and minds of all thinking people everywhere, the *Era* presents this analysis of the way to obtain peace, not as a final and complete answer but as the earnest attempt of a young man, who, having seen war, is doubly anxious to assure that war shall not occur again, either in his life or in the lives of those who may follow after.

tried and/or removed from candidacy or office by a court of delegates representing the country of said officer or personnel, or finally by the judiciary of presidents and rulers.

4. Peoples and nations should be taught and forewarned by popular print, lectures, and movies, of the dire consequences that must surely be exacted from all belligerents responsible for war involving two or more countries or peoples.

MY PALACE

By Evah Grover Brown

To him who merely passes by
My tiny home to see,
It might seem just a common thing
Of bare humility:
He sees the little spot of ground
I gratefully call mine;
He sees a yet-unfinished house
Behind a clinging vine;
And in the yard, two little girls
In common cotton clothes—
But of the wealth within my home
The passer never knows.

For unto me, this little spot
Is quite a sacred place
Where happiness and peace and love
And gratitude embrace.
'Tis where two hearts emerge in one
To meet life's changing tide,
Within its walls, the priesthood's power
And dauntless faith abide.
And then, you see, two precious souls
Sent straight from God's great throne
Are cared for, tenderly, by me,
Within this little home.
Here friendship's door is opened wide
To neighbors far and near,
Who glorify my little place
With happiness and cheer.

To him who merely passes by
My tiny home to see,
It might seem just a common thing
Of bare humility.
But unto me, 'tis part of heaven
Where joys abound, unseen!
It is my "Palace" here on earth
And in it, I am "Queen!"

5. Remunerations should be exacted from such active belligerent country or nation that may require suppressive military action, and this remuneration should be adequate to repair the damage and defray the added expense entailed in such action completely. War must be made so exorbitantly expensive that neither the victor nor the vanquished shall profit.

6. Men should be tried and duly punished for their own sins, and not for carrying out the military demands of another. But subdued individuals should not be life of servitude by a nation or nations to spend a life of servitude in the country of a conqueror. Such exactitude breeds hatred and retaliation.

7. There must be an international freedom of the press for the presentation of unaltered and complete facts; and similarly, an international history of wars should be written and compiled by authorities of all nations and placed in school curriculums, that the generations may have a true, unbiased picture of the inevitable, undesirable nature of wars and conflicts.

8. An international censor board for curriculums should be established to prevent false teachings; no nation should train its youth in its false credence of special race and nation omnipotence, omniscience, and desired omnipresence. Complete, unbiased truth will win an enduring peace by truly evaluating the past, by accurately portraying the present, and by providing protection from falsification in the future.

9. The nations separately and collectively should have a lyceum program whereby the masses of people are educated in the desirabilities of peace and the extravagances of war; such lectures and movies shall be prize-winning contributions, one or more from each nation; and these shall be further recognized by befitting awards, and a final competitive selection of the international best.

10. There should be stabilization of currency and its standards in all countries, this to be done through an international establishment. This need not provide equal standards but should assure an adequate health and living standard for all, irrespective of nationality or race.

11. The peoples of all countries and especially of the democratic United States should endeavor continually to exemplify peace in all its objectives, actualities, and embellishments by inculcating honesty, truth, and benevolence in its every action and thought.

In these eleven ideas are inculcated the practical means whereby I believe past grievances may be forgiven; whereby present available facilities shall be used well and effectively in imbuing the minds of the masses with the practical aspects of peace and the impractical aspects of war, and of repressing early and effectively any subversive action; and whereby the peoples and nations may look to the future with a feeling of security from that international catastrophe—war.

JOSEPH SMITH IN CHENANGO COUNTY, NEW YORK

and Its Alleged Court Record

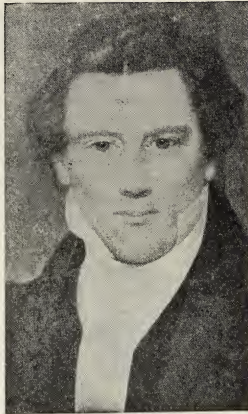
WHERE did the Prophet Joseph Smith spend his time after his first vision in May 1820 to about July 1, 1829, when the writing of the manuscript of the Book of Mormon was completed? What did he do? Who were his companions? Where and what did he read and study? Did he attend school? Did he come under the influence of persons or books that can in any way explain the writing or the contents of the Book of Mormon?

The Prophet tells us in his story what he did. The Prophet's mother, Oliver Cowdery, John Reid, an attorney, all bear witness to the fact that Joseph Smith went to Chenango County, New York, to work. Undoubtedly, the Prophet had related the account of the visit of Moroni, for Mr. Reid wrote concerning the arrest and trial, and his defense of Joseph Smith in 1830, making this assertion: "This, Mr. Chairman, is a true history of the first persecution that came upon General Smith in his youth among professed Christians. . . ." (Italics, author's.)

The first reference in the county papers to the Prophet's influence appears to have been in November 1831 and December 1832, when "two or three wretched zealots of Mormonism created much excitement, and made some proselytes in a remote district on the borders of this county and Lazine. The new converts then propose removing to 'the promised land,' near Painesville, Ohio." (Appendix, *History of Susquehanna County, Pennsylvania*, Stocker.)

The writer thus declares that the first reference in the county papers concerning Joseph Smith came after the Church was organized, and at the time which Joseph Smith in his own records in 1830 states that he was arrested because of his religious activities. No mention is made of an arrest or a court record before this time.

In 1883, Daniel S. Tuttle, missionary bishop of Idaho and Utah, wrote an article for the *New Schaff-Herzog Encyclopedia of Religious*



JOSEPH SMITH

Knowledge regarding the "Mormons." (New York, 1883, Vol. II, pp. 1575-1581.)

After describing the contents of the Book of Mormon, and summarizing the early life of Joseph Smith, Bishop Tuttle wrote:

This was on September 22, 1823 (the first visit to Joseph Smith of Moroni, the immortal messenger) and from this time on, he avers, his days and nights were filled and his life was guided, by "visions," "voices," and "angels."

The Hill Cumorah was about four miles from Palmyra, between that town and Manchester. Here, in the fall of 1827, he claims he exhumed the golden plates. For more than two years, by the aid of the "Urim and Thummim" found with them, he was engaged in translating their contents into English. In March 1830, the translation was given into the printer's hands. This is his history of himself. In what light he appeared to others may be gathered from the following extract, never before published, from the records of the proceedings before a justice of the peace of Bainbridge, Chenango County, New York:

"People of state of New York, vs. Joseph Smith. Warrant issued upon oath of Peter G. Bridgman, who informed that one Joseph Smith of Bainbridge was a disorderly person and an impostor. Prisoner brought into court March 20 (1826). Prisoner examined. Says that he came from a town of Palmyra, and had been at the house of Josiah Stowel in Bainbridge most of the time since; had small part of time been employed in look-

By
FRANCIS W. KIRKHAM, Ph.D.

ing for mines, but the major part had been employed by said Stowel on his farm, and going to school; that he had a certain stone, which he had occasionally looked at to determine where hidden treasures in the bowels of the earth were; that he professed to tell in this manner where gold mines were a distance under ground, and had looked for Mr. Stowel several times, and informed him where he could find those treasures, and Mr. Stowel had been engaged in digging for them; that at Palmyra he pretended to tell, by looking at this stone, where coined money was buried in Pennsylvania, and while at Palmyra he had frequently ascertained in that way where lost property was, of various kinds; that he had occasionally been in the habit of looking through this stone to find lost property for three years, but of late had pretty much given it up on account of its injuring his health, especially his eyes—made them sore; that he did not solicit business of this kind, and had always rather declined having anything to do with this business."

Then follow the statements of Josiah Stowel, Horace Stowel, Arad Stowel and Jonathan Thompson. ". . . And thereupon the court finds the defendant guilty."

THIS alleged record of the court does not conform to the requirements of the law as quoted below. It gives a long confession by the defendant, Joseph Smith, which the law does not require. It gives the testimony of five witnesses, whereas, the testimony of any witness is not recorded in a justice of the peace court. There is no record that any witness was sworn. It is announced he was found guilty, but no sentence is recorded. The record does not conform with the procedure of a trial. A reasonable conclusion is that the alleged record was written by a person totally unfamiliar with court procedure.

It appears that this alleged court record is quoted by only three anti-"Mormon" writers since its publication. The first, by Samuel W. Traut, *Mormonism Against Itself*, 1910, page 43. This writer falsely claims that, "Tullidge, in his *Life of*

(Continued on page 182)

DESERET GOLD

A Historical Sketch of Pioneer Money

LACK of a medium of exchange with which to carry on its commerce can be quite as hampering to a community or a people as being without money can be to an individual. A bushel of wheat to pay for a few yards of cloth or a bushel of potatoes for a horseshoeing job is decidedly inconvenient to carry in one's pocket. Nevertheless during the early years in the Salt Lake valley, "payment in kind" was of necessity a common practice.

The return of Captain James Brown from California in December 1847, with the pay for the invalided detachments of the Mormon Battalion, which had wintered at Pueblo, added about ten thousand dollars in Spanish gold doubloons to the monetary fund of the valley. When Brigham Young returned from the East in September 1848, he brought with him eighty-four dollars in small change which was distributed through the community but was entirely inadequate to supply the need.¹

Through fortuitous circumstances, a group of Mormon Battalion members returning from California, where they had been mustered out of the United States Army, stopped at Sutter's Fort to obtain temporary employment and in January 1848, discovered gold. With a practical "Mormon" sense of values, these men gathered all the gleaming yellow dust they could in a few month's time and carried it to the Salt Lake valley with them.

IN the First General Epistle of the First Presidency, issued April 9, 1849, appeared the following item:

On the return of a portion of the Mormon Battalion through the northern part of Western California, they discovered an extensive gold mine, which enabled them by a few days' delay to bring sufficient of the dust to make money plentiful in this place for all ordinary purposes of public convenience; in the exchange the brethren deposited the gold dust with the presidency, who issued bills or a paper currency; and the "Kirtland Safety Fund" re-signed, is on par with gold.

This gold dust was of inestimable value to the community, but it did not prove a satisfactory medium of exchange due to the difficulty in making small change and because there was considerable loss in repeated weighings. Accordingly, the municipal council of Salt Lake City authorized the issuance of paper money in small denominations. A small hand press was obtained, and

By LESLIE L. SUDWEEKS

Museum on Temple Square, were very elaborate, having been made up by a commercial printer in the East, and were signed by Joseph Smith and Sidney Rigdon. Many of the Saints still retained these worthless bills, which were now validated by being countersigned by Brigham Young and Heber C. Kimball, thus fulfilling the prophecy of Joseph Smith that the Kirtland notes would someday be as good as gold.²

The Church historian records that Brigham Young spent much of his time during January, February, and March of 1849, in weighing in gold dust and signing and issuing bank notes in return. Some idea of the volume of these transactions may be gained from the entries of Brigham Young's notebook, which show receipts of \$13,010 in gold dust during the ten months from December 10, 1848, to October 8, 1849.³

THE news of the discovery of gold in California had electrified the nation, and it was only to be expected that some of the Saints, too, would catch the gold fever. This desire to migrate to the gold fields was vigorously opposed by President Young in numerous public utterances:

You will do better right here than you will by going to the gold mines. . . . Those who stop here and are faithful to God and his people will make more money and get richer than you who run after the god of this world; and I promise you in the name of the Lord that many of you that go thinking you will get rich and come back, will wish you had never gone away from here, and will long to come back, but will not be able to do so. Some of you will come back, but your friends who remain here will have to help you; and the rest of you who are spared to return will not make as much money as your brethren do who stay here and help build up the Church and kingdom of God; they will prosper and be able to buy you twice over. Here is the place God has appointed for his people.⁴

on New Year's day in 1849, Brigham Young and Thomas Bullock set the type and printed the first bank bills in the valley. These were one dollar notes and were validated by the personal signatures of Brigham Young and Heber C. Kimball, and Thomas Bullock, clerk. This was the first printing done in the Salt Lake valley.⁵

Three weeks later, January 22, 1849, fifty-cent paper bills were issued, and the notes of the Kirtland Safety Society, which had failed in Ohio during the panic of 1837, were legalized. These old Kirtland notes, several examples of which may still be seen in the Bureau of Information



Sketched from engraving in B. H. Roberts, "A Comprehensive History of the Church," facing page 406, Volume III.

¹B. H. Roberts, *A Comprehensive History of the Church*, III:406

²History of Brigham Young Ms. 1849, 1, as quoted in B. H. Roberts, *op. cit.*, 407; H. H. Bancroft, *The History of Utah*, 290-291

³History of Brigham Young, Ms. 1849, 3, as quoted in B. H. Roberts, *op. cit.*, 407

⁴A. L. Neff, *History of Utah*, 1847-1869, 131

⁵James Brown, *Autobiography*, 122

I will commence at the north and go to the south settlements, and pick out twenty-five of our inhabitants as they average; and another man may take fifty of the gold diggers, off hand, and they cannot buy out the twenty-five who have tarried at home.⁹

If we were to go to San Francisco and dig up chunks of gold, or find it here in the valley, it would ruin us.⁷

But the time has not come for the Saints to dig gold. It is our duty first to develop the agricultural resources of this country.⁸

With surprisingly few exceptions, the Saints accepted the counsel of their leader and remained at home to develop the agricultural resources of their "State of Deseret," found new settlements, or to expend their energies in the Church-sponsored search for iron and coal in the southern part of the territory.

By midsummer of 1849, throngs of eager gold seekers from all parts of the nation were streaming through Salt Lake City on their way to the California mines. Extensive stocks of merchandise, freighted laboriously for more than a thousand miles across the plains, were suddenly disposed of for a fraction of their original cost in the owner's feverish haste to reach the gold fields. Property of all descriptions was daily offered at auction in all parts of the city.

This unexpected flood of cheap merchandise from the States greatly stimulated trade and was doubtless a godsend to the Saints, but it re-emphasized the need for a satisfactory medium of exchange, many of the gold seekers being reluctant to accept the Salt Lake City paper notes.

The earliest efforts to coin the accumulated gold dust proved unsuccessful. John Kay had been employed to make the first crucibles, but they broke under the heat, and the attempt was a failure. Another trial, made in September 1849, was more fortunate. The dies for the coins were made by John Kay, assisted by William Clayton and Thomas Bullock.⁹

A small one-story adobe structure, variously known as the Deseret Mint or Deseret Assay Office, was constructed on South Temple Street, a short distance east of the spot where the Hotel Utah now stands, to house these operations. Gold coins

were issued in the denominations of two dollars and fifty cents, five dollars, ten dollars, and twenty dollars. The design on the obverse side of these coins consisted of an eye surmounted by a miter and the motto: "Holiness to the Lord." On the reverse side appeared two clasped hands, year of issue, and value of the coin.¹⁰ It is interesting to note that the legend, "Holiness to the Lord" antedated by seventeen years the familiar motto, "In God We Trust" on United States coins, as the latter wording did not appear until 1866.

The *Millennial Star* for May 15, 1850, carried the following item taken from the New Orleans *Daily Picayune*:

We are indebted to the mercantile house of James Connally and Co., of this city, for the pleasure of examining a sample of a consignment to them of California gold, in the shape of gold coin, stamped with the "Mormon" symbols. It consists of three specimens, one worth twenty dollars, another ten dollars, and a third five dollars. They present much the same appearance as the United States gold coin, though not so neatly cut nor beautifully designed. The gold is of a dull yellow color. One is naturally led, on examining these hieroglyphic looking pieces of treasure, to thoughts of the distant land they came from and the strange people who have left the impress of their religious faith on both surfaces.¹¹

The Deseret News for October 5, 1850, carried this curious item:

MINT—We stepped into the mint the other day and saw two or three men rolling out the golden bars, like wagon tires, ready for the dies. That is what helps make trade brisk.¹²

No alloy was used in these coins except a very small amount of silver. Consequently they were soft,

¹⁰Andrew Jensen, *Encyclopedic History of the Church*, 167.

¹¹Quoted in J. Cecil Altier, *Utah, The Storied Domain*, 131.

¹²*The Deseret News*, 1:134.

HAVENS

By Ouida Johns

THE harbor, like a mother, at whose breast
The ships seek peace, contented there to rest—

A mountain, firm and strong against the years,

Renewing faith in those bereft by fears—

The home, enfolding in its tender glow
Returning wanderers—all these, I know,

Are havens, but more, your eyes impart
The haven of an understanding heart.

wore rapidly, and were slightly underweight.

The temporary paper money was retired as the new gold coins came into use. On September 10, 1849, Daniel H. Wells and Thomas Bullock had a bonfire and burned between three thousand dollars and four thousand dollars worth of the redeemed notes.¹³

In 1858, a new die was prepared for coining five-dollar pieces, bearing on the obverse side an eagle with outspread wings and a beehive on its breast, surrounded by the inscription "Deseret Assay Office Pure Gold. 5D." On the reverse side appeared the figure of a lion couchant (said to symbolize Brigham Young, who was sometimes called "the Lion of the Lord"), surrounded by the legend "Holiness to the Lord" in the peculiar, hieroglyphic-like figures of the Deseret alphabet,¹⁴ and the date of minting at the bottom.¹⁵

JUST as the Massachusetts settlers of 1652, lacking sufficient currency to implement their trade, began the coinage of their famous Pine Tree Shilling, so did the Utah pioneers two centuries later solve the same problem in a similar manner. The last issue of Deseret gold coinage was dated 1860. Governor Alfred Cumming in 1861 forbidding further minting in Utah.¹⁶ By this time a government mint had been set up in San Francisco, United States money had become plentiful in the territory, and local coinage was no longer needed. The Deseret gold coins were called in, remelted, and sold as bullion to the United States government.¹⁷ Thus ended a curious and little-known episode in pioneer history.

¹³Abel Harmer, *The Story of the Mormon Pioneers*, 136.

¹⁴The Deseret alphabet was an ingenious attempt to construct a phonetic alphabet to portray English sounds. Thirty-eight characters were used, few of them bearing any resemblance to the conventional English alphabet, although several were very much like modern shorthand symbols. Utah of 1854 had become a melting pot for foreigners from many lands who experienced the usual difficulties in learning a language in which one letter sometimes represented a half-dozen different sounds or might be pronounced in some words and left silent in others. High hopes were entertained by Brigham Young and other leaders of the territory that the new alphabet would prove of invaluable aid to foreigners and children in learning English speech. Accordingly a set of type was obtained with the new characters, and two school-books—a first and second reader—were published in the new script. The Book of Mormon was also published in the Deseret alphabet; Sunday School lessons were prepared; and some of the Church records were kept in this manner. In spite of these efforts, however, the new alphabet did not become popular, the educational project proved a disappointment, and after a few years the experiment was abandoned.

¹⁵Jensen, op. cit., 167-168.

¹⁶*Ibid.*

¹⁷Whitney, op. cit., 62.

⁹*Millennial Star*, XIII:17-18.

¹⁰*Journal History*, October 1, 1848, Ms.

¹¹Brown, op. cit., 122.

¹²Orson F. Whitney, *Popular History of Utah*, 61-62.

A

BEAUTIFUL DAY

By MAYDENE BROWN BODELL

JEAN DAVIS opened her eyes and sat up in bed. She looked around at the white sheets, the white washstand, and the white walls.

She smiled as she noticed that the sun of the new day was making golden squares upon the floor. Looking out the window, she saw that the buds of the trees had started to bloom. It was a beautiful day.

Jean opened a drawer in the white cupboard beside her bed and took out a pen and some writing paper. Fluffing her pillow and propping up her knees for a desk, she started to write.

My dearest Mother:

There are so many things I've been wanting to tell you for a long time, but I didn't know how. During the past few days, though, I have been so happy and grateful that what I want to say seems very clear. This morning I awoke especially alive, and my first thought was to write and tell you how I feel.

Today is beautiful. Life has been good to me, and today the future stretches out before me, full of joy, hope, and opportunity. Today I am in love with life.

I know that I have done little to make my world a lovely one. Why, then, am I so happy? Because I have had two people to love and guide me and to set my feet upon the right path, my wonderful mother and father.

I'm glad, Mother, that you believe in a progressive life. So many people believe in "Here today, gone tomorrow"; but you taught me "Here today, another good place tomorrow." You lived this belief, setting a worthwhile pattern for all six of your children to follow. And since I am the youngest, I had the other five to prove to me that your way was right.

One of the first things you taught me was honesty. "Honesty is the best policy," you said. "It's the only fair way to play." But sometimes I saw other children take candy from the corner store and get away with it; it almost seemed profitable. I remember one time when the grocer gave me too much change, and I skipped delightedly home to show you the extra dime. How dis-

appointed I was when you made me take it back!

You taught me kindness, too. "Let us oft speak kind words to each other," you said. Profanity and scathing remarks were banished from our fireside. Especially forbidden were such phrases as "Shut up" and "Mind your own business." And you always said, "Do unto others as you would have them do unto you." One day Tony, a little Italian boy, came over to play with Doris and me. We whispered about his funny clothes and giggled at the way he talked, and finally we sneaked away to play by ourselves. The next day you told me to ask him over to play, and I couldn't see why.

You believed in having good times, as long as they were harmless and safe for ourselves and others. We used to have lots of parties. Whenever I suggested a party, you immediately started planning decorations and refreshments. And there were many times when you made a gorgeous ruffled party dress with only a day's notice. We went on lots of trips together—singing, joking, and laughing. Dad was always there to start us singing a merry song, and you were always ready with a funny game. Sometimes the car was too crowded for comfort, but we loved it. Yes, we did have a lot of fun.

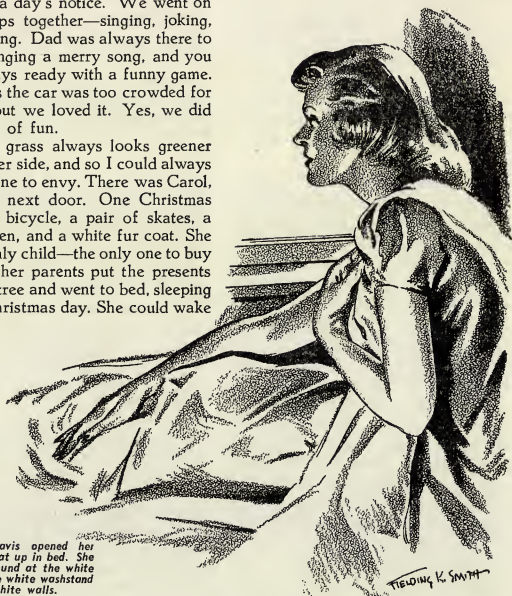
But the grass always looks greener on the other side, and so I could always find someone to envy. There was Carol, who lived next door. One Christmas she got a bicycle, a pair of skates, a fountain pen, and a white fur coat. She was the only child—the only one to buy for. And her parents put the presents under the tree and went to bed, sleeping on into Christmas day. She could wake

up and see her gifts as early as she pleased, I thought, she didn't have to wait for anyone. But I didn't see the real picture: Carol sneaking into a cold, still living room, quietly opening the packages, and sneaking back to bed—no brothers or sisters, no laughter or shouting, no singing.

You always encouraged me to do the things which would improve me, in body, mind, and spirit. I learned to obey the rules of health, and I had every opportunity to attend good schools and study good books.

You tried to teach me the importance of a happy marriage. All of my brothers and sisters had married good men and women with similar ideals and ambitions. I wanted to marry someone very nice, too; but that seemed so very far away. I couldn't see what the kind of friends I had and the kind of places I went had to do with the man I'd some day marry. I remember the night that Becky and I got all ready to go to the carnival to meet a couple of boys she knew. You stopped us at the front door. You saw that Becky wore too much rouge for a young girl, and you remembered about the parties her mother had "thrown" next door. You told us to bring the boys home for a little party. Then Becky's eyes flashed and she said, "Oh, no, we couldn't do that. They wouldn't come." That settled it. You said I couldn't go, and I ran up to my room and slammed the door.

(Concluded on page 168)



Jean Davis opened her eyes and sat up in bed. She looked around at the white sheets, the white washstand and the white walls.

THE IMPROVEMENT ERA

TEACHING *With Pictures*

By Dr. M. Lynn Bennion
SUPERINTENDENT, SALT LAKE CITY PUBLIC SCHOOLS

TIME spent in the Church classroom is brief and very precious. How may it be made as effective as possible? There are so many things to teach, and it is so difficult to make clear our deepest meaning and experiences. Anne Lindbergh has pointed out the inadequacy of words as a medium of communication:

... the things one loves, lives, and dies for are not, in the last analysis, completely expressible in words. To write or to speak is almost inevitably to lie a little. It is an attempt to clothe an intangible in a tangible form; to compress an immeasurable into a mold. And in the art of compression how truth is mangled and torn! The writer is the eternal Procrustes who must fit his unhappy guests, his ideas, to his set bed of words. And in the process, it is inevitable that the ideas have their legs chopped off, or pulled out of joint, in order to fit the rigid frame. All of which does not mean one should cease from trying to express the impossible. One should labor at that distant ideal unremittingly, but one should offer the results with some humility.

The use of pictures is one way of giving reality to teaching. These aids contain all of the force and persuasive power of the spoken word, plus all of the attention-getting, attention-holding value of pictures. The United States navy has proved by tests that students learn up to thirty-five percent more in a given time and retain the knowledge fifty-five percent longer when pictures are used in teaching. Yet when improperly used, these aids are in large measure ineffective. A holiday spirit pervades the class, interest ebbs, objectives become dimmed, and time is wasted.

The purpose of this discussion is to indicate the contribution pictures make to learning and their pertinent use in the classroom. Pictures heighten the joy of delightful experiences that are familiar. It is this fact that makes adults cherish collections of mediocre snapshots and postcards. Pictures help to bridge the gap from the familiar to new experiences. They act as stimuli to the imagination and as spurs to the intellect. Thus we may legitimately use pictures to arouse curiosity and interest and to encourage a desire to venture toward new realms of work and study—to assist in initiating a

lesson. Interest in a newspaper reproduction of a picture painted by a Negro artist led a class into a discovery of what the Negro race has contributed to American life.

Pictures can be used to reflect the culture, customs, or costumes of strange people. They can extend and enrich the thought of a poem or add meaning to a Bible verse. Living with the best of pictures fosters attitudes and appreciation and good will toward all men. Great pictures speak a language common to every nationality, every race, and every age. Youth needs to live close to the beautiful. There is no way to estimate the values that beauty brings to growing personalities. We know that a beautiful picture may lift one up to realms where the great have lived; it increases love for beauty wherever beauty may be found and remains an abiding joy to bless one as long as memory lasts.

We need to avoid that which presents a sentimental approach to religion, as well as that which is terrifying, grotesque, morbid, or wildly exciting. Pictures must be wholesome, sincere in presentation of the truth, religious in ideals, and with an element of joy as an additional factor.

ONE of the most effective ways of using pictures is by means of projection on a screen. Thus all may see at the same time, images are made sufficiently large to be clear, the teacher may readily point out the things to receive special emphasis. For some purposes the still picture is best adapted; for others the movie.

The motion picture overcomes the handicaps of time and space. The clock of history is turned back and characters of an age gone-by live and speak again. Distances are compressed, and the class travels across continents during a single hour.

For many subjects the best aid is a still picture which may be kept on the screen long enough for thorough study and interpretations. This is particularly true of art masterpieces.

Before using pictures of any kind,

the teacher would do well to ask himself the following questions:

1. Does the picture tie in readily with the subject matter of the lesson?
2. Is the picture suitable for the age group to which it will be shown?
3. Is the subject matter honestly portrayed?
4. Has the picture been properly introduced prior to its showing?
5. Is opportunity provided for classroom discussion of the picture?
6. Are the sources of information in the picture correct as to background, costumes, social customs, and so on?

In every case the teacher should be prepared to introduce a picture before it is shown. The class should be told the purpose of the showing—whether it is to illustrate or summarize material already covered by the class or whether it is to introduce a new subject for study. It is surprising how much even a mature person, familiar with the subject will miss when a picture is observed only once. For this reason repeated showing may in some cases be advisable.

It is extremely important to coordinate the picture with the classroom presentation of subject matter. That is, if a picture is to be used to introduce a subject, the showing should never predate the teacher's presentation of the subject more than a single class period. If used in conjunction with the presentation of a given subject, the film should be shown during the time that the subject is under consideration. If used as a summary of a topic, the picture should immediately follow the completion of the topic.

Much of the value of a picture is lost if the students are not afforded the opportunity to ask and answer questions at the end of a showing. Classroom discussion ties up what has been seen, increases the retention powers of the students, and insures closer attention during the showing. If these few simple suggestions are cultivated in the classroom use of pictures, whether still or moving, and with just a bit of experimentation on the part of teachers, the results will more than justify the effort.

BLACK HAWK

A True Short Story of Pioneer Times

By J. N. WASHBURN



For an instant he thought he must have imagined the knock.

THIS is a story of Black Hawk, but it is also the story of another man, and we must go back a few years for a little of the background of the other man.

It takes us back to Philadelphia in the early days when Elder John Taylor converted a man named Joseph Dorton. Dorton, shortly after his conversion to the "Mormon" Church, left his home and moved to Salt Lake City.

In Salt Lake City he opened a butcher shop on property he bought, on the southwest corner at Third South and Main Street. He was hardly settled, however, when President Brigham Young called him to go south to Evansville, now Lehi, and help to build up that community.

Jody, as he was familiarly known, at once traded his shop and land for a yoke of oxen and moved to the community. He did not locate in Lehi, but went west about thirteen miles and established a sort of half-way house on the old Pony Express trail, then the government road traveled by the soldiers at Camp Floyd. He did a good business in milk, eggs, meat, and such lines of groceries as the times afforded. The soldiers traded with him. Many people traveled the road, and frequently some sought night lodgings at Jody's rock house.

He tried to dig a well from which to supply cold water to weary wayfarers. After going down three hundred fifty-four feet, however, and finding no water, he gave that project up and afterward hauled his water all the way from the Jordan River.

ONE NIGHT, in the fall of 1861, at twelve o'clock, there was a knock at the door of the rock house. Jody's wife and baby were in bed, and he was in the act of pulling off his shirt in preparation for retiring. For an instant he thought he must have imagined the knock. A second and more persistent one, however, soon convinced him that there really was someone at the entrance.

Picking up the tallow dip that served his primitive dwelling as a light, Jody moved quietly to the door.

"Who's there?" he called.

"Friend." The answer sounded queer or muffled, the man thought. For just an instant he was perplexed, but he was far too hospitable a man to keep anyone standing outside his door.

"Come in," he called cordially, and probably busied himself by poking his shirttail back into his trousers.

The heavy door swung back slowly, and into the uncertain light staggered a human form. It was Black Hawk—as big as life—but what a pitiful Black Hawk. There was no proud swagger or angry tossing of the head just then. Dorton was startled. The Indian was

holding both hands tightly clasped against his abdomen, and his face was pinched in pain. He was wrapped in a dirty blanket.

"Me heap sick," he muttered thickly. The white man began tugging at the blanket, but he did not tug long. Only a glance was needed to show him that something was seriously wrong. There was a frightful bloody streak across the chief's stomach. A second glance proved it to be a wide deep tear. There was no question about it; Black Hawk was heap sick!



BLACK HAWK

He explained simply and apparently without anger that he had been having an argument with one of the men of his tribe and had been shot.

"Me sick," he repeated. "You my friend. You help."

He seemed at that particular moment to have more confidence in his friend's ability to help him than Dorton himself had. The pioneer had faced many kinds of problems in his colorful life, but there had never before been one like that. Nevertheless, his hesitation was short.

He told the suffering man to lie on his back on the floor, and even as the Indian slumped down, Jody moved into the deeper shadows of the room. An instant later he turned and knelt by Black Hawk's side, placing the light where it would do the most good. In his large, muscular

(Concluded on page 166)

THE IMPROVEMENT ERA



SPRING WAS HERE

By Catherine E. Berry

I KNOW that spring was here last night,
Walked gently down this lane,
For there's a touch of April in
This misty, silver rain:
And there's a breath of Maytime in
The wind that hurries by:
A wisp of June is shining in
That blue patch in the sky.

It's much too soon for miracles,
Too early in the year,
There's nothing tangible—but still
I know that spring was here!

MY GREAT-GRANDMOTHER

By Grace McKinstry

I AM growing like a tree;
Mother's just a little taller,
But it seems so queer to me
Grandma Barrows should be smaller;
And my great-grandmother,—my!
She's lots shorter now than I.

She is very old indeed.
She'll be ninety next September,
And the things most people read
Great-grandmother can remember;
Once she lived where Indians were;
What if they had captured her!

Maybe she'd have died of fright
When she saw them shooting arrows;
If she had, perhaps we might
Not have had Grandmother Barrows;
And where would my mother be?
And, would there have been a "me"?

SPRING RAIN

By Joseph R. Meservy

I'VE heard of folk who don't like rain,
Who say that rain is full of gloom;
But when I hear the rain again,
I'll think of flowers in bloom;
I'll think of lawns that are made new,
And leaves that glisten in the sun,
And hillside with a greener hue
After the storm is done.

A MOTHER'S PRAYER

By Pat Patterson

DEAR LORD, this is my daughter:
Fill her life with happiness;
Protect and guide her coming years;
Keep her lovely eyes from tears;
Keep her heart from undue pain;
Guard her from selfishness and false pride,
From anger at some whim denied;
And as the years come and go,
May she the lovelier grow.
Please, dear Lord, keep pure her mind
Lest lodgment of wrong thoughts defile;
Give her wisdom, grace, and charm,
To grow more radiant, safe from harm.
Give her strength and courage
For each new task;
Keep her free from sin, and, please, dear
Lord, let her stay
As lovely, blithe, and gay,
As she, my Gleener daughter, is today.

CLOUDS AT NIGHT

By Thelma Ireland

THE little clouds, like crystal balls,
Bounce in the moon's bright path.
The moon must be a she because
She takes a bubble bath.

SINGERS OF THE WORLD

By Evantha Caldwell

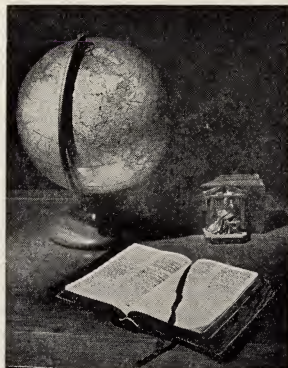
A MOCKINGBIRD upon a topmost bough
Trilled out its aria for all to hear,
A melody so intimate—so near—
It filled the very heart with wonder how,
When bustling traffic scarcely would allow
A sentence fully heard, this music clear
Could reach so sweetly every listening ear
To soothe the harried lines from many a
brow.

From harshness of the street, a gay relief,
His song was like a joy poured from
above.
Was it because the singer faced the sky
And in its depths forgot his woodland grief
Remembering in his small, wild heart
God's love?
Oh, singers of the world, look high—look
high!

OVERFLOWING HEART

By Lane Stanaway Christian

WHAT shall I thank Him for today?
For a small brown house in a deep,
green wood,
For a garden that grows where the trees
once stood,
For wind-fingers scenting clean clothes on
the line,
For sun's shadow-lace pattern through
branches of pine,
For countless small blessings all doing
their part
To deepen the happiness here in my heart,
For a sleepered young lad I have just
tucked to rest,
For a wee new life cradled close to my
breast.



—Photograph, Harold M. Lambert

HOME

By Jon Beck Shank

TELL me, should you pass near there,
How stand the columns of the homeland
corn?
The steps of wheat that reach into the sun,
Who stands there-on?

What scarlet flowers burn the orchard fence?
Who winds the apple limbs in springtime
snow
And grows to sympathy in colder rain?
Who finds that love stays there while sum-
mers go?

Oh, bring me seasons of my home, my home;
Tell me, how smells the air after the war;
Are the runnels pinned with lacy watercress,
Do the lilacs faithfully close the door?

Tell me, should you pass near there;
Help me to hear sweet laughter singing
back!

LINES BUSY!

By Marghale Woolsey

EACH Monday in a little town
Is gossip-day. Go up and down
The quiet streets, and keep an eye
On all the yards as you pass by.
At every house the clotheslines sway
In sun and breeze; they have a way
(A bit "all wet," perhaps, but clean!)
Of telling things. Here's what I mean:

An "A-one" housewife, bound to shine,
Will have her wash hung out by nine:
One must be lazy, sick, or slow,
Who doesn't hang till noon or so.
And in-between of all degrees
Take status as compared with these.

Family lines are always joys . . .
Stout overalls of husky boys,
And bright young skirts and dresses gay
Telling where dainty daughters stay.
(Behold the growing-up of them
Revealed in let-out tuck and hem!)

Those "diddies" blowing white and square
Boast of a precious baby there;
Next door, plain clothes for two, full-
grown—
Poor folk,—no child to call their own.

A grandma's thrifty mended sheets
(Brave triumphs over life's defeats)
Look gently, kindly wise beside
The bright new linens of a bride. . . .

And thus the friendly gossip flies
The while each household washing dries.
What fun, to wander up and down
On Mondays in a little town!

SKY AT DAWN

By Martha Stewart
A Young Writer, Age 12

THE bursting buds made a pattern on the
sky,
The dewdrops sparkle on the lawn,
And the pitter-patter of tiny fairy feet
Are heard as the sun floods the sky with
dawn.



THE SPOKEN WORD

By RICHARD L. EVANS

HEARD FROM THE "CROSSROADS OF THE WEST" WITH THE SALT LAKE TABERNACLE CHOIR AND ORGAN OVER A NATIONWIDE RADIO NETWORK THROUGH KSL AND THE COLUMBIA BROADCASTING SYSTEM EVERY SUNDAY AT 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 Privilege of Repentance

WE frequently hear people speak of making good resolutions, but not so frequently do we hear them speak of repenting. And yet, is not the sincere resolve to do better in the future, like unto repenting of the past? There are many kinds of repentance and many things to repent of, both in moral and material matters. There is repentance for doing things in old and inefficient ways, repentance from holding tenaciously to outmoded methods, not because they are good, but because they are habitual. There could well be, for example, repentance by the man who has plowed and planted wastefully and persistently, year after year, while ignoring all the knowledge that could help him make better use of his land. There could be repentance for perpetuating old fallacies, repentance for careless and inaccurate thinking, repentance for letting others do too much of our thinking, repentance for living beyond our means, repentance for blind prejudice. And always, of course, there may be need of repentance from evil speaking, evil thinking, and from other frequently mentioned moral offenses. In addition to perverse appetites, one of the things that most frequently gets in the way of repentance is false pride, which is one of the costliest things in the world. Often it would seem to be even more difficult to admit an error than it is to correct one. When once we have set out on a wrong road, it isn't always easy to make the decision to turn around and begin over again. But neither pride nor stubbornness nor vanity should prevent our making amends for whatever has been done that should not have been done. And we should ever be grateful for the privilege of repentance, for if there were no possibility of repentance or forgiveness, life would hold little hope for any of us. But if we can face the future with an earnest effort to profit by the mistakes of the past, and with an honest determination not to repeat them, we can give meaning and purpose to things to come. Call it repentance, call it good resolutions, call it what you will, we have cause to be exceedingly grateful for the privilege of repentance.

—January 5, 1947.

The Gift of Curiosity

A CHARACTERISTIC common to humankind is a compelling curiosity, for which we may well be grateful. Of course, like all other attributes, curiosity may become excessive or perverted. But a wholesome curiosity moves us to learning and impels us to progress. Indeed, when eagerness for learning leaves, it is evidence of a lagging interest in life. Curiosity is especially acute in children and may become exasperating to puzzled parents because there are some questions which we may not be prepared to satisfy with readily available answers. Indeed, there are some questions for which we have no readily available answers to satisfy even those who hold themselves to be much wiser than children. And often even the answers we know to be true are exceedingly difficult to tell in terms of childhood. If too many of the vital questions of children remain unsatisfied, we may leave them without sustenance on which to grow. But if our answers are beyond their years and beyond their preparedness to receive them, we may also do much damage. We do not feed coarse fare to tender foals. And so, with faith and conviction, trusting to motherly instinct and paternal good sense, we must always earnestly endeavor to satisfy the wholesome hunger for knowledge. And children and youth, for their part, must learn to accept some things on the word and the wisdom of their parents, until more knowledge, more light, more maturity, more truth shall confirm the facts—even as we, all of us, as children of God, our Father in heaven, learn to accept some partial answers with the promise of repletion to come. We must learn to live with this compelling curiosity of youth, and lead them step by step—not faster than their years, nor yet so slowly that they will seek satisfaction elsewhere. Thank God for the great gift of a wholesome curiosity and for the promise of an ever-unfolding eternal truth, which will one day bring to all of us the answers we so much seek.

—January 12, 1947.

FROM TEMPLE SQUARE



God and Unanswered Questions

THERE are those who disavow belief in God, because the world in which he is omnipotent does not always seem to us to be managed as well as it might, and because the children of whom he is the Father have so frequently misconducted themselves. No doubt many who take this position are earnestly sincere. They ask questions for which they find no answers, and they choose therefore to assume that the only One who could answer them does not exist. They ask (as all of us do): Why did this or that have to happen? Why does God permit war? Why does he permit men to do evil? Why does a just man meet misfortune, while an unjust man seemingly prospers? Why did we fail to find the happiness we were looking for or the blessing we were praying for? To satisfy such queries is not easy, but perhaps we can suggest a possible approach with a few further questions: Are our own children always obedient to our wishes? Do we always physically force them to do what we know they ought to do? Or do we allow them some freedom, and in using their freedom do they sometimes get into trouble? Do they ever quarrel with each other? Do they ever accuse us of favoring one against another? Do we always give them what they ask for? Do our answers and decisions always satisfy them? You see, the Lord God has children, too, and has given them their freedom, which at times they mismanage, and so the world and men have their troubles. It is no doubt within his power to force them—but to what purpose? Better to teach them correct principles, open their eyes to the consequences, and permit them their choice. If everyone were in a strait jacket, if everyone were pulled by puppet strings, how would anyone learn to live? Some questions this will satisfy, some it may not. But despite all that is beyond our present power to answer, we need have no fear of eventual justice and compensation, and eventual understanding of facts, where now we must proceed on faith. We do not deny our parents because we do not always understand them. Let us not deny God because we do not understand why or how the world got this way.

—January 19, 1947.

Opinions Without Responsibility

NO DOUBT there have been times when all of us have speculated as to what we would do with the world if we were running it. Not infrequently we hear people who are outspoken on the subject and who confidently say: "If I were running things, I would do it differently!" And it often happens that people with least responsibility for a particular problem seem to have the greatest profusion of opinions concerning it. A doctor with a serious case on his hands is inclined to say little—while almost every casual caller has a tried treatment to offer. And if a man with an ailment were to take all the counsels of his friends, he may well be killed by well-intentioned "cures." With them it may be merely conversation. With him it may be his very life. Also it has become more or less traditional that bachelors give excellent advice on marriage, and that those who have no family responsibility often have their favorite formulas for the rearing of children. Even grandparents are sometimes more confident as to how to rear their grandchildren than they were their own children—perhaps partly because they have had more experience, and partly because they have less responsibility. And often it would seem that many who are muddled by minor problems can see at a glance how to solve the world's major problems. Before a man has been invested with an office or a responsibility, he may confidently declare himself on every issue—but when an actual obligation is his, when he is charged with the consequences, he learns to respect counsel and caution, and he learns that few problems are as simple as they seem, and that few questions are wholly one-sided. And before taking in too much territory, even conversationally, before presuming to run the affairs of others, we could well begin to demonstrate the soundness of our opinions and the scope of our abilities by running well the things that are ours to run—including our own families, and our own lives. Opinions without responsibility may be permitted and even welcomed, but they should be looked upon with careful scrutiny—because what a man says he would do if he could, may be quite different from what he does do when he can.

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—January 26, 1947.

47 The CHURCH MOVES ON



Missionary Farewells

THE First Presidency has made the following suggestions to the presidents of stakes regarding missionary farewells:

(1) The bishops of wards should approve the programs and direct the services of all missionary farewells, no matter when held. All missionary farewells, whenever held, should be designed to encourage and build up the faith of the missionary, and should be in keeping with the sacred character of missionary work.

(2) Where missionary farewells consist of entertainment programs which partake of the nature of a concert, including songs, recitations, readings, dancing parties, and like matters, they should be held on weekdays only and not on Sunday.

(3) Where missionary farewells are held on Sunday, they should be conducted as the regular sacrament services, except on Fast Sunday evenings when the sacrament will of course not be administered. The services might include a short address from the departing missionary, and an address from someone representing the family of the missionary, if that be desired. The bishop would of course give a short talk covering such matters as the missionary's character and ward activity and the need of the prayers of the ward members for the success of his mission and his safe return home.

There is no objection to taking contributions at the door for the missionary, at either the weekday or the Sunday evening farewell service.

Red Cross

THE First Presidency has sent a letter to the bishops of the Church, requesting them to urge the members to support the Red Cross in its annual drive for funds to carry on its work of mercy at home and abroad. The Red Cross will endeavor to raise sixty million dollars during its campaign in March.

Florida Stake

FLORIDA STAKE was organized January 19, 1947, by the late Elder Charles A. Callis and Elder Harold B. Lee of the Council of the Twelve. Officers of this, the one hundred sixty-third stake, are Albin C. Chace, president, and Elmer Coleman Madsen, and Jacquard M. Lindsey, counselors.

The stake, having a membership of approximately three thousand, is comprised of the Jacksonville, Springfield, Wesconnett, Lake City, Palatka, Axson, and Waycross wards. There are five branches also in the stake.

Possibly the first mention of Florida in Church history is the one-line inser-

tion in the minutes of a special conference of elders held in Nauvoo, April 10, 1843, that "William Brown and Daniel Cathcart," were called to "Pensacola, Florida," to build up churches. It was not until 1895 that the Florida District was organized.

Florida is a part of the Southern States Mission, where in the 'seventies and 'eighties, elders were whipped and killed for proclaiming their testimony of the gospel. It has, however, long since become a fruitful field for missionary endeavor, and the Florida Stake is the achievement of over one hundred years of labor by all concerned.

And since the organization of a stake is almost a monthly occurrence, it might be interesting to review the history of stake organizations. The first stake of the Church was the Kirtland Stake, which was organized February 17, 1834, with the Prophet as its president. David Whitmer was sustained as president of the second stake, Clay-Caldwell, on July 3, 1834. Adam-ondi-Ahman, Nauvoo, Zarahemla, Lima, Quincy, Mount Hope, Freedom, Geneva, and Springfield, were all names of stakes that were organized in the East. They were all disorganized when the Saints went West.

The oldest stake in the Church today is the Salt Lake Stake, which was organized October 3, 1847, with John Smith as president. The second stake to be organized in the valleys of the mountains was the Weber Stake (Ogden, Utah), being formed January 26, 1851, with Lorin Farr as president.

Other stakes have been organized throughout the years, only to lose their original identity through divisions and reorganizations that have meant name-changing only. The membership has remained to carry on under a new name. In Church statistics, when the number of stakes is reported, it means that they have been numbered from the Salt Lake Stake, and have counted only those stakes which are organized today.

Sunday School Board

TWO new members have been added to the Deseret Sunday School Union general board:

Mrs. Hazel W. Lewis, wife of John R. Lewis of Salt Lake City, who has written extensively for *The Children's Friend* and has prepared lesson material for the smaller children of the Primary.

Miss Hazel Fletcher of Provo, who is elementary supervisor of the Provo

city schools as well as being active in the Sunday Schools of the Provo Stake.

Radio Speaker

DR. THOMAS C. ROMNEY, prominent educator and author, and former president of the Central States Mission, will begin a series of radio addresses on the Church radio hour Sunday evening, at 9:00 Mountain Standard Time, over KSL, March 2. The general title of the series will be "Behind the Centennial."

Music for the programs will be furnished by a newly organized eighteen voiced choir, under the direction of John Marlowe Nielson.

Welfare Aid Dies

ELDER CLYDE J. BROWN, chairman of the agricultural and budget committee of the Church welfare program, died at his home in Boise, Idaho, January 1. He was sixty years old.

Dedications

ELDER ANTOINE R. IVINS of the First Council of the Seventy dedicated two chapels, one at Mobile, Alabama, and the other at Greenville, South Carolina, during a tour of the Southern States Mission.

To Increase Subscriptions

IN a campaign for increasing subscriptions to *The Millennial Star*, its editors are turning to former British residents, former missionaries to Britain, and former servicemen who may have become acquainted with the *Star* while overseas.

The subscription price is \$1.50 a year for this monthly magazine, which has the distinction of being the oldest continuously published periodical of the Church. Money may be sent in American currency, international money order, or American Express money order to:

The Millennial Star
149 Nightingale Lane
Belham, London SW 12
England

East Cache Stake

EAST CACHE STAKE was organized in northern Utah February 2, from portions of the Cache Stake.

J. Howard Maughan was sustained as president of the new stake with El Ray L. Christiansen and Clarence A. Hurren as his counselors. W. W. Owens was retained as Cache Stake president with L. Tom Perry, first counselor, and Casper W. Merrill, second counselor.

East Cache Stake includes the Logan Fifth, Logan Tenth, North Logan, Hyde Park, and Benson wards, and the Canyon Heights Branch. Cache Stake now includes the Logan Third, Fourth, and Ninth wards. The organization of this, the one hundred sixty-fourth stake, was under the direction of Elders Albert E. Bowen and Matthew Cowley of the Council of the Twelve.

New Words

LOGAN SIXTH and Seventh wards have been divided to organize the Logan Thirteenth and Fourteenth wards. Bishop of the Thirteenth Ward is LaVor M. Hislop, and the bishop of the Fourteenth Ward is Ernest G. Earle.

Primary Hospital

NEARLY twenty thousand officers and teachers of the Primary Association made their annual St. Valentine's day drive to obtain funds for the operation of the Children's Hospital—a penny for each year of the age of the contributor.

In the twenty-five years that the hospital has been in operation, it, with the help of the "birthday pennies," has helped over three thousand children, of all races and creeds, to become capable, happy, and useful citizens.

Mormon Battalion Centennial

MORE than one hundred descendants of the men of the Mormon Battalion joined Church members in south-

ern California as the centennial of the arrival of the Mormon Battalion into San Diego was marked, late in January. The Battalion was formed at the request of the federal government in July 1846, to help fight the Mexican War. Outfitted at Fort Leavenworth, it traveled the southern route, building many of the roads they used, and arrived in San Diego, January 29, 1847.

North Jordan Stake

NORTH JORDAN STAKE was organized in Salt Lake County January 12. It received the Hunter and the Granger First and Second wards from the Oquirrh Stake; the Redwood Ward (Concluded on page 168)



MISSIONARIES ENTERING THE MISSIONARY HOME

JANUARY 6, AND DEPARTING JANUARY 16, 1947

First row, left to right: Marjorie Pitt, Roy Merrill, Elizabeth W. Adams, Lola Johnson, Ruth Van Leuven, Beth McBride, Don B. Colton, director; Omer Farnsworth, Paula B. Nauman, Davis Randall, Irene Barrett, Dorothy Gardner, Anna Heri, Franz Heri.

Second row: Ethel Shingleton Alexander, W. Homer Longhurst, Ruth L. VanCott, Albert C. Walker, H. B. Hughes, Agnes Beecher, John H. Haslam, Harold K. Redd, M. Glen Jones, W. Grayson Gurr, Ivan J. Lischy, Jennie Pritchett, Mabel L. Kilian.

Third row: Burke Giles, Ruth Stephensen, Calleen Poppleton, Will L. Adams, Elizabeth Hinckley, Elmer Fullmer, Lawrence W. Clark, Nolan Montgomery, Reed K. Storey, Dean L. Marshall, Levar B. Myler, Elmer G. Kern, Veri Brown.

Fourth row: Leah Jensen, Grace Black, LaVon

Stenquist, Elwin H. Elliott, Darrel Garner, George W. Bruerton, Alice M. Bruerton, Kenneth B. Lunsquatt, John E. Brown, Ed J. Garfield, Fernal G. Nelson, William Dyer.

Fifth row: Elsie Snider, Glen A. James, Paul F. Price, Kyle Brinkerhoff, James P. Olsen, Ray H. Gleave, Elm Dale Hawkins, Leo N. Stratton, Ellery J. Wright, Owan Parkinson, Robert D. Castleton, Lona May Placcek, Sigrid Johnson.

Sixth row: La Rue Sheff, Clark Wager, LaRoy C. Heaton, John Bruce Christensen, Lynn R. Wright, Wayne R. Whitlock, LeVell E. Tolman, David John Borg, Lynn Allen Ballard, Dee A. Maultrie, Hazel Olsen.

Seventh row: Willis M. Branch, William H. Tingey, Jr., Jesse K. Wheeler, Jr., Richard M. Young, Charles H. Peacock, Hubert T. Henderson, Ben E. Rawlings, Joy Hughes, Linda B. Dial, Gordon K. Rissler, Charles

E. Thomas, George Kay Hardy, Blanche Campbell.

Eighth row: LaRoy Evenson, Dale R. Hawke, Lew Judd Allsop, Richard B. Burton, L. D. Barrett, Walter J. Sweden, Shirley Salm, C. L. Olsen, Norm Gardner, Harold S. Madsen.

Ninth row: John Truman Hansen, Clifford G. Savage, Stanley E. Taylor, Veri E. Taylor, Alton D. Pendleton, Melvin R. Badly, Harold Glen Clark, Leonard G. Jensen, Yvonne Woodbury, Duane C. Price.

Tenth row: Dean L. Maughan, Alan L. Harris, Edsel Tholson, Gale S. Woolley, Keith L. Dunker, Robert G. Larson, Hendrik deBoer, Anna deBoer, Robert Clair Need, Lysle G. Munn.

Eleventh row: Eldon Cox, Newell Ward, Carl Paulsen, Scott Orrock, Fred W. Mason, Earl J. Jorgensen, John D. Warner, Gerardus J. Scheuller, Thane Imlay, John M. Tippets.



MISSIONARIES ENTERING THE MISSIONARY HOME

JANUARY 20, AND DEPARTING JANUARY 30, 1947

First row, left to right: Charles A. Edwards, Margery Lou Martin, Heber Avon Packard, Louis D. Bingham, Earl S. Duerden, Don B. Colton, director; Mary Craig, Joy C. Brimley, Lloyd H. Redd, Leo Howell, Marguerite Huber.

Second row: Hal Campbell, Rene M. Johnson, Darrell L. Moses, Maxine M. Jansen, Bette Garbrett, Fern Saunders, Velma Elliott, Hal James Duffin, Milo K. Kirkham, Max R. Ward, Thomas M. Adams, Jr., Clara Tenner.

Third row: Kirk Bullock, Kenneth Nield, Lincoln Bell, Normand Laub, Delbert N. Cromwell, Howard H. Williams, Robert H. Green, Alden H. Beasley, Orwin H. Gubler, Robert G. Morris, Josephine D. Olson, Oley C. Olson, Ronald O. Howell.

Fourth row: W. Eldon Lundberg, Veri T. Dahl,

John Riggs Davis, LaMar L. Empey, John Taylor Hyde, Fred Kohler Holbrook, Martha S. Stoworthy, William D. Stoworthy, Reed Hognenson, Mary Emma Brown, Frank L. Brown, Wilford A. Wiseman.

Fifth row: Ralph E. Lee, Claude E. Stuart, Jr., Donald W. Nilsson, Melvin J. Romney, Ralph H. Davis, Grant C. Glazier, Grant W. Shields, Joseph Bates, Rich E. Clark, Richard G. Burt, Maurice L. Memmott, Burton S. Tingey, Omer R. Morris, Blaine D. Denfinsen.

Sixth row: Jean Young, Keith Jeppson, LaRue Lunt, Donald K. Nelson, Mariner Munk, Neal A. Maxwell, Blaine H. Stephenson, C. Robert Jensen, Dale K. Owens, Ralph L. Jack, George N. Erickson, John S. Omer.

Seventh row: John L. Sorenson, Blaine L. Kunz, Kenneth Burningham, Omer C. Kemp, Jack W. Hale, J. Stanford Staheli, Donald T. Frischnecht, Burton Donald Brown, Grant Kidd Patten, Lorry E. Rytting.

Eighth row: Elnora Olsen, C. Reed Tolman, J. Wesley Paulsen, Glen L. Steed, Bert G. Wilcox, Jr., David McDougall, Raymond Cordery, George W. Hulse, D'Oon Ivos Hansen, Alvin W. Bird, Evan J. Memmott.

Ninth row: Eugene W. Whitaker, Paul T. Gardner, Paul Fielding Jensen, Byron D. Jensen, Arthur Francis Jarman, Wayne L. Lowder, Dale M. Chapman, Prentice E. Smith.

Tenth row: Walter Ray Rackley, Hugh A. McLean, Reed L. Frost, E. C. Jorgensen, Evan T. Peterson, John W. Campbell, Raymond A. Witzel, John L. Jorgensen, Peter B. Johnston, Delvan D. Hibbert.

Eleventh row: Wallace D. Chabvin, Varn A. Stratton, James Jay Chudy, Kenneth E. Hognenson, Reed M. Izatt, William L. Blackwell, Robert D. Low.

Twelfth row: Frank L. Cottrell, Nels A. Newman, Ira William Hatch, Reed Kent King, Woodford E. Hatten, DeCon Pitcher, D. Richard Low.

Conference Notice

THE one hundred and seventeenth annual conference of the Church of Jesus Christ of Latter-day Saints, to which all Church members are invited, will convene in the tabernacle, Salt Lake City, Utah, Friday, Saturday, and Sunday, April 4, 5, and 6, 1947, with general sessions each day at 10 a.m. and 2 p.m., and the general priesthood session, Saturday evening, April 5, at 7 p.m.

Charles A. Callis
Reuben Clark
David O. McKay

The First Presidency

Charles A. Callis

THE voice of Charles A. Callis is stilled among mortal men; but it echoes over the Southern States, and in the hearts of all, everywhere, who heard his eloquent defense of the gospel of Jesus Christ. Like Paul, whom he admired, he bore witness of his faith, unafraid, before men of high or low degree. The truth he thus sowed drove prejudice from men's souls and laid opposition in the dust. He made it easier for us to proselyte for the latter-day kingdom of God.

Thousands who heard his voice were pricked in their hearts and sought peace in the waters of baptism. They became as members of his family, and as such he received them. As the waves of life moved upon them, they rejoiced or sorrowed together, and they shared the most sacred experience of their new life with him. He became their mentor, their inspirer, their beloved leader.

Thousands of soldiers in the army of Christ, missionaries sent out to preach the gospel of life and salvation, mostly young men and women, passed

under his hands. He was their general—but such a general! Each one was to him as a son or daughter. He took the place for a time of the parents at home. Surely there was work to be done, industriously and under necessary discipline; but it must be made to contribute to the welfare of each worker. This host of his missionaries became another family in whose successes he took a proud delight.

He had loyal help, whether as missionary, mission president, or apostle. His intelligent, devoted, loving wife, carried silently but deftly and efficiently many of his burdens. It was teamwork of the highest order for the common cause of the Lord. After her death, shortly before his own passing, he said, "After the day's work, when returning to my home, I would invariably call, 'Grace, Grace, where are you?' Now she is not there to meet me; I miss her most."

Charles A. Callis, faithful, powerful servant in the Lord's cause, was loved and blessed by the Lord. He was taken home while among the people of the South, whom he loved; and his passing was without preceding pain. He died literally in the harness, for as usual he was engaged in God's work. The first stake in the South had been organized. "Grace" was his last spoken word, as he leaned back in the automobile with a sigh, and entered the greater realm of life. Grace was there to meet him! From the throne of God through the corridors of heaven came the divine reward, "Well done, thou good and faithful servant."—J. A. W.

Welcome

WE welcome and present to *Era* readers Elder

Doyle L. Green, who has been appointed assistant managing editor of the growing *Improvement Era*. He is "Mormon" reared and trained. As an Eagle Scout from his M.I.A. days, and later as a missionary to Tahiti, he showed intelligent participation in Church activities. His college training, and later his professional experience in publicity and journalism, showed capacity and resourcefulness in his daily work. His wife, Elvera Campbell, former missionary, and Carme, 6, and Randall, 3, and an infant daughter, make with him a happy family picture. The *Era* needs more editorial help. We know that Elder Green will find joy in helping supply our *Era* family with a monthly meal of good reading, fitted for Latter-day Saints.

Again, welcome!—J. A. W.

LET'S TALK IT OVER

SOME TALKS TO YOUNG PEOPLE
ABOUT CURRENT PROBLEMS

By MARY BRENTNALL



THIS month, I want to write on what, I fear, is an unpopular subject. Any number of young people have complained to me that we talk too much about the Word of Wisdom. "It isn't all that important," they say. "We should be teaching the principles of loving our neighbors, of unselfishness, and tolerance—teaching the fundamental virtues, instead of having all this constant preaching about smoking and drinking."

"Why I know a man," one girl exclaimed, "who wouldn't think of drinking a cup of coffee, and yet he thinks nothing of cheating his neighbor in a business transaction."

This is how a good many young people feel, and, while I question whether—aside from some authoritatively designated virtues and sins—many of us are in a position to say which are the most important rules of life.

So—I cannot help sympathizing in some degree with this young point of view, but I still want to write about the Word of Wisdom because it fascinates me. I think about it a great deal. I always have thought about it.

IN my childhood days, I once asked an elderly woman, an otherwise devout member of the Church, why she drank coffee. She replied, "Oh, I don't think my Heavenly Father will keep me out of heaven on that account." She was a lovely person, and I certainly never presumed to know what my Father in heaven was going to do, so I was silenced. But I didn't feel then, and haven't since, that she answered my question. I felt evaded. I have come to the conclusion that a lot of our thinking about the Word of Wisdom is evasion.

The other Sunday I sat in sacrament meeting next to a young man and woman whose persons exuded a heavy tobacco odor. I found myself remembering that one doesn't always have to smoke oneself to become thoroughly saturated with the cir-

cumstantial evidence. A long train ride, a business meeting with those who smoke, even a social gathering, may impregnate one's clothing—perhaps even one's lungs. At times we all become secondhand smokers! But I became conscious of the fact that whether these young people were smokers or just carriers of the odor, I had a reasonably tolerant reaction to their persons.

Not so many years ago, I would have been startled—at least. I might even have thought that they should have stayed home from Church. Years ago, conscious of that point of view, most of them did stay home. Funerals, the blessing or confirmation of a child, perhaps the participation on the program of a member of the family were the sole and isolated inducements for entering the meetinghouse.

MANY factors have contributed to a shift in emphasis. The war is perhaps the major cause. The oft-expressed idea that the erring boy or girl is still "ours," a child of our Heavenly Father, with outstanding abilities which the Church needs, fortunately, is finding wider acceptance. Then, too, we recognize that, perhaps, *he* needs the Church.

I said that the war accelerated this change. Our young men and women came back—some of them smokers and drinkers. Most of them, *not*, I believe, but a great many of the latter with this attitude, "No, I didn't touch the stuff and don't intend to, but some of the finest men I ever met, did, and I don't want anything said about it. It's their affair. They are my friends, and I'm proud to know them." And so we have two points of view which contribute to our acceptance of the smokers and drinkers. One is that maybe we can help them overcome their bad habits by being friendly and intimate with them where, otherwise, we'd just be giving them a shove in the downward direction. And the second is expressed by, "He's actually a better man than I am, so why should I presume to criticize him?" These two

attitudes combine to establish the tolerance of today which is not only very apparent now but which is also growing rapidly. Whether this tolerance is to be a healthy, beautiful force or a detriment in the lives of the young people of today, depends upon their understanding, their honesty, and their courage. It depends upon their willingness and ability to face facts.

It seems to me, that the purposes of this article would not be served, particularly, by an enumeration or explanation of the values of the Word of Wisdom. An earnest student of the eighty-ninth section of the Doctrine and Covenants will find much in it besides prohibitions. It has been called "the modern law of health." To me, its deep spiritual implications go far beyond physical well-being. Every word is apt and meaningful. Each reading will bring to light new and thought-provoking ideas. Remarkable blessings are promised to the obedient. Much literature is available on the subject. Stories from actual life, scientific investigations, philosophy, and moral interpretation form the large amount of reading, open to the interested.

(Continued on page 184)



HOMING



TIME IS MY PARTNER

By Helen S. Neal

CLOCKS never used to be my friends. They would seem to dart ahead in a most distressing fashion and cheat me out of many of my plans. I would say to myself, "We'll have a delicious pie tonight for dinner." All day I would vaguely plan what kind of pie. Then, when I consulted the clock to see how much time I had left for mixing the pie, it would be too late even to consider such a dessert. Disconsolately, I'd open a can of fruit.

While I was reading a story at nap time to the children, I'd remember that I was invited out. But there was Dee's dress to lengthen and a button to sew on her daddy's shirt. Before I knew it, time was gone, and I'd have apologies due the hostess whose party I'd seemed to neglect.

Harriet would be getting ready for a cello recital, and I'd try to finish up some weaving so I could practise the accompaniments with her. Then I'd have to give a radio talk, but it had to be written first, so I'd say, "Tomorrow I'll surely practise with you, dear." But tomorrow would bring its continued extracurricular activities. Bobby would need a clown costume for a school affair. Barbara must have her violin bow taken to the shop to be restrung. Carolyn must go to the doctor for a routine inoculation. And the recital evening would be upon us with so little practise together that I'd approach the big piano on the stage with fear and trembling.

Now clocks don't bother me any more! I've learned to form a partnership with time. One little five-lettered word was the secret of our alliance. Without that word I would still be floundering through housework and the needs of our five two-to-twelve-year-olds, struggling to fit weaving and writing and music in with all the absolute necessities of existence, and still completely amazed that I could never find all of the twenty-four hours in any one day.

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With the help of my five-letter word, I can usually tuck about thirty hours into each twenty-four. The word is "while." I never start a task without deciding what I can do *while* I'm doing it. Perhaps a few pairs of little socks need washing. They could be rushed through their suds and rinsed and be drying on the line *while* I bake the cookies. And if I get the cookies right into the oven, they can be baking *while* I take the youngest for a walk around the block.

I have learned to think of most of our household equipment in terms of whether it's a *while*-machine, or one that requires my attention to operate it. I didn't say my undivided attention, for I usually run the vacuum



—Illustration by Fielding K. Smith

cleaner, which does require my apparent attention, with my mind on some music I'm composing or memorizing, or on something I'm going to write the moment I can get my hands released to the typewriter keys. The dishwasher usually runs *while* I'm in the kitchen preparing a meal. The mixer beats up my dough, and the oven bakes it, always *while* I'm released physically for assembling a salad or setting table.

Bread dough is rising *while* I take the children walking or help them with their music. Sometimes it is rising overnight while I'm asleep, and sometimes it begins rising *while* I finish writing a magazine article, before I go up to sleep. Desserts that must chill, I finish early, and put them away in the refrigerator so

they are becoming cool and firm *while* I sweep the big front porch.

My technique with children requires considerable personal attention, even to my presence at nap time. Usually they have a story if they have gone quite willingly to nap. But if I need those precious minutes also for darning a few socks or restoring a belt or strap, I retell a favorite story or prop a book on a music rack, and the story and needle proceed simultaneously.

EVEN a tipped-over bag of flour that had appealed too strongly to the two-year-old need not discourage a mother too much. Before she starts to clean it up she can turn on the mixer and get the gingerbread under way *while* she sweeps and wipes up the damage. Perhaps there's a pan of rolls in the refrigerator that was mixing *while* the baby's face was washed for his nap or chilling *while* he slept. It can be rising *while* his escapade is cleaned up!

If more of us made our household equipment selections on the basis of their *while*-aspect, it would help us in forming a very worth-while and enjoyable partnership with time. It would enable us to be just a bit ahead of schedule all the while, instead of letting time ride astride us, and bow us down and cheat us of many things we want to do. It can be done, even with a large home to care for and five children and more hobbies than a dog has fleas!

SAFETY WEEK—MARCH 23-29

"SAFETY begins at home" is no idle transposition of the old adage because safety measures and safety attitudes must first be taught in the home if they are to be applied there and elsewhere. For Utah, safety week has been announced for March 23 to March 29—and since home safety is the big necessity wherever one may live, all people whether they live in Utah or not should be eager to cooperate in making their homes safe. One of the former slogans for the Utah Safety Council is as good today as it was when it was promoted: "A place for everything, and everything in its place."

Be wise and teach safety in your homes—and practise what you teach.

THE IMPROVEMENT ERA

COOK'S CORNER

Josephine B. Nichols

DESSERTS TOP THE MEAL

EVERYONE looks forward to dessert, it may give the "oomph" to an otherwise monotonous meal. Serve a hearty dessert with a light meal, and a simple dessert with a heartier one.

Desserts you will be praised for serving:

Orange-Rice Parfait

- 1½ tablespoon unflavored gelatin
- 1 cup orange juice
- ½ cup sugar
- ½ teaspoon salt
- 1 teaspoon grated orange rind
- 2 cups cooked rice
- 1 cup evaporated milk

Soften gelatin in one-fourth cup of orange juice in large bowl. Combine remaining orange juice, sugar, salt, and orange rind in one quart saucepan. Bring to a boil; pour over softened gelatin, stir until dissolved. Add rice, chill until gelatin begins to set. Chill milk in refrigerator tray. Pour into large bowl and beat until stiff. Fold into rice mixture. Chill until ready to serve.

Blushing Angel Tarts

- 1 pound uncooked rhubarb, or
- 2 cups cooked, unsweetened rhubarb and juice
- ¾ cup water
- ¾ cup sugar
- 1 tablespoon cornstarch
- ½ teaspoon salt
- 1 tablespoon grated orange rind
- 3 egg yolks
- 6 baked tart shells

Wash rhubarb; trim, but do not peel; cut into one-half inch pieces; add water; cover. Cook about ten minutes. Combine sugar, cornstarch, and salt. Add to cooked rhubarb. Cook about ten minutes or until thickened, stirring constantly. Add orange rind and beaten egg yolk to mixture, stirring well. Continue cooking two minutes longer. Chill; pour into baked tart shells.

Top with orange marmalade meringue.

Orange Marmalade Meringue

- 3 egg whites
- 3 tablespoons orange marmalade

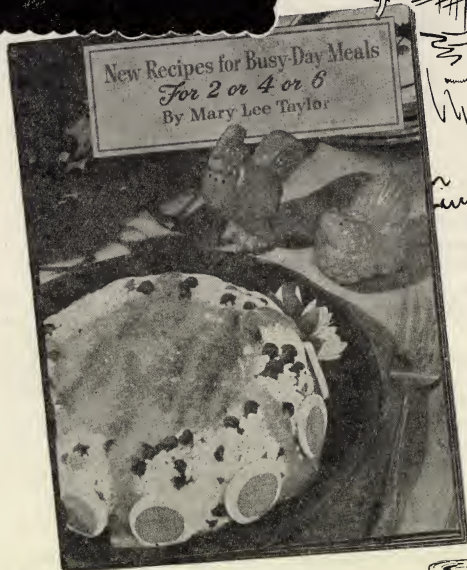
Beat egg whites until just stiff. Add marmalade gradually; continue beating until stiff enough to hold peak. Pile lightly on tarts. Bake in oven 350° F. for fifteen minutes.

Eclairs

- 1 cup water
- ½ cup butter
- ½ teaspoon salt
- 1 cup flour
- 4 eggs

(Concluded on page 164)

Here's a New Collection of Recipes You Ought to Have



...and it's Free! With these tested recipes you can prepare delicious meals in less time, knowing that the Sego Milk you've used makes the food you serve extra-wholesome.

To get your copy of this attractive and helpful booklet just write your name and address on a postcard and mail it to



SEGO MILK PRODUCTS COMPANY

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Originator of Evaporated Milk in the Intermountain West



A BIG SOAP VALUE

COOK'S CORNER

*"Let's talk
about
Food..."*

EVER NOTICE how the homemaker who "just loves to cook" serves the best food? And chances are she has a spotless kitchen with the finest equipment to help her along.

Here at the Hotel Utah our kitchens and equipment would gladden the heart of the most immaculate homemaker. She would heartily approve of the fine quality foods which we demand.

And she would find a score or more of kindred spirits—men and women who share with the homemaker the joys of cooking.

Undoubtedly, these are the reasons why the Hotel Utah has won an enviable reputation throughout America for fine foods, delightfully served.

Come in often, won't you? You're always welcome at the Hotel Utah!



(Concluded from page 163)

Heat the butter and water to the boiling point. Add the flour all at once and stir vigorously until the mixture leaves the sides of the pan and clings to the spoon. Remove from the heat and cool slightly. Add the unbeaten eggs, one at a time, beating thoroughly after each addition. Shape mixture with a pastry bag into 4 inch by 1 inch strips, on a greased baking sheet, placing them one and one-half inches apart. Bake in oven at 400° F. for forty minutes or until free from beads of moisture and firm to the touch. Split lengthwise and fill with a cream filling. Cover tops with any desired icing.

Cream Filling

- 2 cups milk
- 3 tablespoons cornstarch
- 2 tablespoons flour
- $\frac{3}{4}$ cup sugar
- 1 egg
- $\frac{1}{2}$ teaspoon vanilla
- $\frac{1}{4}$ teaspoon salt

Mix dry ingredients and add enough milk to make a paste. Scald the rest of the milk and blend with the paste. Stir constantly until thickened. Cook fifteen minutes. Blend with beaten egg and cook a few minutes longer. Remove and add vanilla. One-half cup whipping cream may be added before using.

Peanut Butter and Banana Custard

- 6 bananas
- 3 tablespoons creamy peanut butter
- custard sauce

Handy Hints

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

To make a healthy sweet for your children, chop several kinds of dried fruits in the food grinder, moisten them with orange juice and roll into balls. The balls may then be rolled in chopped nuts or sugar. Keep wrapped in waxed paper.—Mrs. A. W., Logan, Utah.

Save fruit juice in pies. When making a juicy pie, sprinkle one heaping tablespoon flour with part of sugar, and mix well, then place in bottom crust, spreading evenly over surface. This will thicken the juice and will prevent it from soaking into the crust.—Q. M., Leavitt, Alberta, Canada.

Instead of having to caramelize sugar every time it is needed for pies, ice cream, sauces, and other dishes, try this

Peel and scrape bananas with a silver knife. Cut lengthwise in halves. Spread cut side of one half of each banana with a thin layer of peanut butter. Replace other half and press firmly so as to form whole banana, then cut crosswise in thin slices into serving dishes. Cover with chilled custard sauce, garnish with chopped nuts. (Serves six.)

Custard Sauce

- 3 eggs
- $\frac{1}{2}$ cup sugar
- 2 cups milk
- $\frac{1}{8}$ teaspoon salt
- 1 teaspoon vanilla

Beat egg yolks slightly, add sugar, salt, and hot milk. Cook in double boiler, stirring constantly until mixture coats a spoon. Remove and add vanilla and cool.

Frozen Lemon Pie

- 2 eggs
- $\frac{1}{2}$ cup sugar
- $\frac{1}{3}$ cup lemon juice
- grated lemon rind
- 1 cup evaporated milk
- $\frac{1}{2}$ cup cookie or graham cracker crumbs

Beat egg yolks in top of double boiler. Add sugar, lemon juice, and rind. Cook until thickened, about ten minutes. Cool. Beat egg whites until stiff, fold into custard. Chill evaporated milk in refrigerator trays. Beat milk until stiff, fold into custard mixture. Sprinkle trays with crumbs. Pour in mixture, top with crumbs. Freeze in refrigerator three hours. Serve.

method: Caramelize one cup sugar, add one cup boiling water, and cook to a thick syrup. Store in the refrigerator and use small amounts for flavoring as needed.—Y. K., Oklahoma City, Oklahoma.

To make a storage chest in which to keep baby's toys, use a discarded wooden box, screw casters to the four corners; enamel the box with pastel colors, decorate with decals of animals, and Sonny will have fun rolling the box in and out of its hiding place under the bed.—Mrs. P. V. S., Jackson Heights, New York.

Remove those grease spots on your wallpaper with powdered French chalk, bought at any drugstore. Cover the spots thickly with the powdered chalk and let stand for twenty-four hours. Then wipe off with a soft cloth and repeat procedure if the spots are obstinate.—B. H., Hinkleley, Utah.

After removing a cake from the oven, place the pan on a cloth that has been wrung out of cold water. The cake will turn out easily without sticking.—Mrs. L. M., Norristown, Pennsylvania.

GOOD NEWS

for ping-pestered motorists



You'll notice a big difference when you put Chevron Supreme Gasoline in your car. With government restrictions on lead in gasoline removed, we have greatly increased Chevron Supreme's octane rating to give you much better anti-knock performance. That's not all...



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Royal Baking Company — Salt Lake City and Ogden

WELL BAKED
ENRICHED
in VITAMINS

Black Hawk

(Concluded from page 154)

hand he held, of all things, a needle and thread. There was no uncertainty about him then.

At that moment there came an interruption from the other room. The noise and talking had waked Mrs. Dorton, and she called out, "Pa, ain't you ever comin' to bed?"

To Jody's surprise Black Hawk answered.

His temper may have been touchy at best, or his gruffness could have arisen from the pain he was enduring. "You shut up!" he said tersely. Dorton was angry.

"Now, look here," he declared, "I'm not going to have you talking like that to my wife."

"Me sorry," the patient said humbly. To his wife Jody called that he would be in in a minute.

"I've got a little job to do," he said.

A job to do! Yes, Jody had a little job to do, and he went to work at it. Pushing back into the wound all that had no business to be outside, he began awkwardly but deftly to sew up the gaping furrow in the Indian's midsection.

Jody Dorton left no written account of this event. He would doubtless have been surprised if anyone had made much fuss about it. To him that was just another incident in the day's work. We do not know, therefore, what the wounded man did, thought, or said, but in my mind's eye I have often seen him raising his head just enough that he would miss nothing of the show, staring like a child, with the light of wonder shining in the cavernous depths of his black eyes.

And what do you suppose he said when the thing was done? Did he complain about the torture? Did he worry his benefactor with protestations and thanks? Did he load him with promises? No, nothing like that. What he said was, "You heap good doctor."

THROWING his blanket about him, he went out into the night, and Dorton did not see him for a month when one day he appeared with a trout for his friend's dinner. In this characteristic fashion he acknowledged his debt to Jody Dorton, Indian fighter and Indian friend, whose memory and deeds still live in the records of the pioneer trails.

THE IMPROVEMENT ERA

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12 Issues

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LOS ANGELES

"TWO PERSONS — ONE CHARGE"

IDEAS from a neighbor's farm

Safeway's Farm Reporter keeps tab on how farmers make work easier, cut operating costs, improve crop quality. Safeway reports (not necessarily endorses) his findings because we Safeway people know that exchanging good ideas helps everybody, including us. After all, more than a third of our customers are farm folks.

Tree Pruning by Air Power

Built by David Wheatley on his ranch at Napa, California, this traveling pruning tower practically doubles orchard coverage per working day. Small gasoline engine mounted on old auto chassis does double job: (1) propels tower through orchard and (2) operates air compressor which powers pruning shears. The tower is driven, braked and steered from platform, by means of upright rods connected with chassis below. (Note steering wheel at front of tower.) Workmen on platform prune two opposite trees along row at each stop. In addition to power-operated pruning shears they use long-handled saws and hand clippers.



Turkey-Catching Made Easy



Details of this device were worked out at the Agricultural Experiment Station of Texas A.&M. College. Turkeys are herded up chute into pen. Side of pen where man stands is open, but sacks hung from top make turkeys think this is solid wall. 4-in. board across top of opening is used with hens or small turkeys, removed when working mature toms. 1x1-in. strip on front edge of floor helps prevent turkeys slipping out. Both chute and pen are 18-in. wide (pen can well be wider) and allow 34-in. head clearance for turkeys. Chute is 7¾ ft. long. Pen is 10 ft. long and stands 34-in. off ground.

Here's What Happens to a Dollar spent at Safeway

Producers, we believe, will be interested in this breakdown of the Safeway Sales Dollar. The total of all dollars received from sales by Safeway Stores in 1945 is represented in the single dollar:

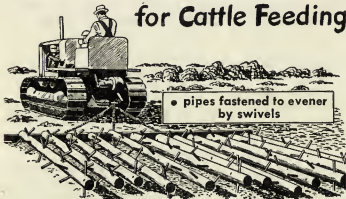
100	00/100 cents	The Dollar taken in by Safeway
80	88/100 cents	Paid out to Farmers and other suppliers of goods
10	73/100 cents	Paid out in Salaries, wages, and bonuses
5	74/100 cents	Paid out for Operating supplies and other expenses
1	19/100 cents	Paid out for all Local, State and Federal taxes

77/100 of a cent Profit for stockholders and surplus;
61/100 of a cent set aside to cover Depreciation; 8/100 of a cent paid out as compensation to elected Officers.

- Safeway buys direct, sells direct, to cut "in-between" costs
- Safeway buys regularly, offering producers a steady market; when purchasing from farmers Safeway accepts no brokerage either directly or indirectly
- Safeway pays going prices or better, never offers a price lower than producer quotes
- Safeway stands ready to help move surpluses
- Safeway sells at lower prices, made possible by direct, less costly distribution . . . so consumers can afford to increase their consumption

SAFEWAY—the neighborhood grocery stores

Improves Range Pasture for Cattle Feeding



• spiral setting of "teeth" makes pipes rotate

This self-clearing harrow has been demonstrated by the Intermountain Forest and Range Experiment Station of the U.S. Forest Service, Ogden, Utah, as an aid to eradicating sagebrush and preparing timber pasture for seeding to grass; also to cover broadcast seed. Harrow is constructed of 4-inch pipe or well casing 8 to 10 feet long. 1-inch steel bars are inserted through pipe and welded in place approximately one foot apart, extending out 6 inches from sides of pipe. Spiral arrangement causes pipe to rotate and clear itself. Ends of bars, or "teeth," should be sharpened before insertion in pipe. Pipes spaced 16 inches apart are attached to an evenner. Use of 6-inch length of ¾-inch chain with swivel allows pipe to rotate freely.

A BEAUTIFUL DAY

(Concluded from page 152)

You seemed so strict about my dates, even after I met George. He was my kind, and you liked him, but still you wanted to know where I was going and what time I'd be home. You just wanted to know where I was, you said, but I couldn't see why. I thought you were old fashioned.

Most of all, you taught me religion. You taught me humility, prayer, and faith in God. This, you believed, was the most important of all. This would give my life purpose. Mother, for many years I believed the stories about God, just because I had no reason to doubt them. But when I was older—about the time I started to college—I began to wonder. The whole thing seemed like a jigsaw puzzle. The geologist's explanation of world formation didn't seem to "jibe" with the story of the creation. And if the cavemen were cruel and barbarous, I wondered, where did Adam and Eve fit in? I didn't take time to study and piece the puzzle together; I only took time to wonder. Suppose, I thought, the Bible is just a remarkable piece of literature. Suppose some day they tell me that God is just a myth—like the Easter bunny and Santa Claus. Suppose there isn't really any God!

Mother, now all of the little things

you did have meaning. Suddenly I can understand.

Now I see why you made me take the time back to the grocer and why you told me to ask Tony over to play. I understand why you told me to practise my lessons and to read good things. You believe in a progressive life. What a wonderful world this would be if everyone followed your plan!

Now I see why you told me to be particular about my friends. Imagine my surprise at your reaction when George came home on his first furlough, and we told you that we wanted to be married. Narrow-minded? Old fashioned? Why, you wished us all the happiness in the world, and together you and Dad rushed around to turn out the most beautiful, wonderful reception there ever was.

And now I see why you told me the stories about God. All the time George was overseas, shooting out of the sky, I prayed for him. Then when I heard that the war was over, I sank to my knees to thank God. When George came home, he was strong and well. As I look back over the long months of loneliness and fear, I know that God was with me. I know that I couldn't have done it alone.

Today you seem very wise, for I am on top of the world. I am grateful, now,

for everything you said and did. I am ready to face life with no regrets for the past, no fear for the future. Today my world is beautiful; my eyes are opened; and I can see!

All my love,

Jean

JEAN DAVIS laid down her pen and folded the white sheets of paper into an envelope. She looked at the clock and gasped. She could hardly believe that it was ten o'clock. Why, it was nearly time!

She turned excitedly, impatiently, and watched the door. Finally it opened, and the lady in white appeared with the tiny white bundle.

The lady walked over to Jean's bed, put the bundle into Jean's arms, and went away.

Jean held it tightly. It was soft and warm, and she could see a tiny pink hand waving in the air. It was a baby—her baby.

Jean held the little hand and she said a prayer. She asked that she might know the way, in the years to come, to make, for another girl, another beautiful day.

THE CHURCH MOVES ON

(Concluded from page 159)

from the Pioneer Stake; and the Taylorsville and the Bennion wards from the Cottonwood Stake.

John D. Hill was sustained as president of the North Jordan Stake, with Edwin K. Winder as first counselor. They were president and first counselor of the Oquirrh Stake. Second counselor of the North Jordan Stake is Alvin E. Barker who held the same position in the Cottonwood Stake presidency. Vivian Coon was sustained as president of the Oquirrh Stake, with Alpha G. Johnson as first counselor, and LeGrande W. Sadler as second counselor. This is the one hundred sixty-second stake of the Church.

Missionaries Released

DECEMBER

California: Mary Elizabeth Barraclough, Salt Lake City; Deaun Moulton, Salt Lake City; Edwin Dee Seegmiller, St. George, Utah; Eleanor W. J. Seegmiller, St. George, Utah.

Canadian: Genevieve Bird, Springfield, Utah; Jessie Johnson, Salt Lake City; Margaret Innes Norton, Ogden, Utah; John William Norton, Ogden, Utah; Isaac Bliss Roberts, Raymond, Alberta, Canada; Lillian Cameron Roberts, Raymond, Alberta, Canada.

Eastern States: Wildene M. Smith Lund, Washington, D.C.; John Clayton Brown, Flagstaff, Arizona.

New England: Donna Marie T. Corbin, Lovell, Wyoming; Melvin R. Blomquist, Salt Lake City; Blanche DeGraffenried, Salt Lake City; Warren Oswell Jackson, Ogden, Utah; Mark Dunford Weston, Logan, Utah; Mary Elizabeth Zaugg, Salt Lake City; Lillie Jean Taylor, Gunnison, Utah.

Northern States: David Izatt Stoddard, LaGrande, Oregon; Mary H. Stoddard, LaGrande, Oregon.

Northwestern States: Mignon Hansen, Los Angeles, California.

Western States: Lucille B. Madsen, Salt Lake City; Richard W. Madsen, Jr., Salt Lake City; Joseph P. Spackman, Ogden, Utah; Inez Emma D. Spackman, Ogden, Utah.

Excommunications

JOSEPH CECIL ROYLE, born March 7, 1903; deacon. Excommunicated December 16, 1946, in the Ogden Seventeenth Ward, Mt. Ogden Stake.

Joseph Frederick Corbett, born October 3, 1883; high priest. Excommunicated November 13, 1946, in the Salmon Ward, Lost River Stake.

Emily Bingham Baum, born November 16, 1905. Excommunicated December 18, 1946, in the Pleasant View Ward, Sharon Stake.

Deseret Johnson Goodwin, born May 29, 1881. Excommunicated December 22, 1946, in the Logan Third Ward, Cache Stake.

Leila Poore Sutherland, born February 9, 1907. Excommunicated December 10, 1946, in the Renton Ward, Seattle Stake.

Thomas Gordon Sutherland, III, born April 9, 1931; no priesthood. Excommunicated December 10, 1946, in the Renton Ward, Seattle Stake.

Sally Lu Sutherland, born April 18, 1932. Excommunicated December 10, 1946, in the Renton Ward, Seattle Stake.

Doris Tanner Dunham, born September 10, 1901. Excommunicated November 14, 1946, in the South Eighteenth Ward, Ensign Stake.

Gladys Grace Hyler Risse, born July 16, 1904. Excommunicated December 3, 1946, in the Hawthorne Ward, Sugar House Stake.

Emma Amelia Soper Hedges, born April 5, 1910. Excommunicated December 3, 1946, in the Hawthorne Ward, Sugar House Stake.

Bliss May Johnson Stribling, born May 25, 1915. Excommunicated December 14, 1946, in the North Park Ward, San Diego Stake.

Loa Jean Johnson Hayden, born October 4, 1921. Excommunicated December 14, 1946, in the North Park Ward, San Diego Stake.

Leah Ida Mary Izard Fowler, born June 18, 1909. Excommunicated December 7, 1946, in Brighton, Sussex, British Mission.

O. Dell Madsen, born February 4, 1918; no priesthood. Excommunicated January 2, 1947, in the Magna Ward, Oquirrh Stake.

Ray Leon Olson, born June 17, 1918; no priesthood. Excommunicated January 7, 1947, in the Liberty Ward, Liberty Stake.

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Better OIL-PLATE Now!

THE general priesthood committee did not prepare a suggested program for the stake priesthood and priesthood leadership meetings in 1947, feeling that the stakes would welcome the opportunity of devising their own programs in the light of local needs. Since, however, many requests have been received, it is recommended that reference be made to the suggested program for last year and that the materials published weekly on the Melchizedek Priesthood page of *The Deseret News* Church Section, and monthly on the Melchizedek Priesthood page of *The Improvement Era*, be briefed, or high-lighted in these meetings as circumstances may allow.

There will be found on these pages, many helpful suggestions in quorum supervision and administration. Much information in the past issues may well be studied also.

Presidents and memberships of quorums should be encouraged to avail themselves of these materials which will be helpful in their priesthood and other Church work.

VISITS TO MEMBERS AND PRESIDENCY COUNCIL MEETINGS

AN examination of a large number of 1946 fourth quarter reports would seem to indicate that visits to quorum members, and the frequent holding of quorum presidency council meetings will do much to improve the condition of our quorums.

It is granted there may be many factors affecting attendance at quorum meeting and priesthood activity, but our study of the reports would seem to justify our conclusion that personal visits and carefully planned quorum programs are reflected in the activity of quorum members.

Our tabulations thus far show an average increase in attendance at quorum meetings of almost eleven percent. Significantly enough there was an average increase of twenty-one percent in the number of visits, and an average of twenty-one percent increase in the number of quorum presidency council meetings held.

The general priesthood committee has frequently urged the holding of regular weekly quorum presidency council meetings where conditions would permit. Quorums following counsel appear to be benefiting by it.

In priesthood quorum activity, as in missionary work or in business, there appears no substitute for planning well the work, and keeping in close touch with those you hope to serve.

The general priesthood committee again recommends that quorum presidencies meet in council weekly, and that there be a "stepped-up" visiting program among the membership of each quorum.

WHY NOT BE DIFFERENT?

THERE is a growing tendency among some groups to justify their course in the light of what people generally are doing and professing. This is hardly the prerogative of members of the Church of Jesus Christ and bearers of the Holy Priesthood of God. The way of the world is not necessarily the Lord's way. In fact, there are many things countenanced in the world, that cannot be given sanction by the Church. In fact, it was the adoption of the ways of the world that led to the apostasy of the Primitive Church. The people then, as some now, failed to realize that there can be no compromise between good and evil.

Members of the Church of Christ are "in the world," but "not of the world." We have been called "out of the world," "from darkness unto light." The world has but a limited knowledge of spiritual values, and these limitations are reflected in its standards.

The members of the Church of Jesus Christ enjoy the gift and power of the Holy Ghost. Our standards must be the ideal by virtue of our possession of light and truth. We must live according to the ever-continuing revelation of God to his Church—"by every word that proceedeth from the mouth of God." Part of this new light—part of this "new and everlasting covenant" revealed in our day—is the Word of Wisdom, concerning which we find, in reading section eighty-nine of the Doctrine and Covenants, that—

1. It was given by revelation from the Lord
2. It shows forth "the order and will of God"
3. It was "Given for a principle with promise"
4. It is "adapted to the capacity of the weak and the weakest of all saints"
5. It was "In consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days" that it was given to us as a word of warning

The Church is told in this revelation that "it is not meet" in the sight of the Lord that we drink "wine or strong drink," that these "are not for the

belly." That neither is tobacco "for the body" or "belly," "and is not good for man." That "hot drinks are not for the body or belly." However, the revelation continues: "all wholesome herbs God hath ordained for the constitution, nature, and use of man" and "every fruit" in season; "flesh also of beasts and . . . fowls, sparingly," and "grain." All to be used with prudence and "thanksgiving."

The revelation concludes with this great promise to the Church:

And all saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel and marrow to their bones; And shall find wisdom and great treasures of knowledge, even hidden treasures; And shall run and not be weary, and shall walk and not faint. And I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them.

In thinking upon the Word of Wisdom some are prone to overlook the fact that in addition to the technical observance of the Word of Wisdom itself that they must walk "in obedience to the commandments" if they would obtain the promised blessings of health, wisdom, and great treasures of knowledge. It should not be overlooked that the blessings of exaltation for which all men should strive are predicated upon full compliance with the word of God. Consistency in all things should be our objective.

The matter of Word of Wisdom observance should engage the interest of every quorum presidency, and every member of the priesthood. The use of substances counseled against in the Word of Wisdom is an ever-growing evil among us with which we must deal effectively.

The evil designs for personal gain in the hearts of conspiring men in these "last days" are most apparent. Evil men are at work when one contemplates that in the state of Utah approximately fifty dollars a person was spent last year for liquor and tobacco. Nearly \$32,000,000 was taken from our earnings without anything profitable in return therefor, but on the other hand an increase in crime, juvenile delinquency, disease, divorce, immorality, poverty, and all related evils resulted.

It is veritably true that there is not anything about the sale, distribution, or use of liquor and tobacco that contributes one whit to the public welfare, and most users, upon serious reflection,

PRIESTHOOD

NO-LIQUOR-TOBACCO COLUMN

Conducted by
Dr. Joseph F. Merrill

CONDUCTED BY THE GENERAL PRIESTHOOD COMMITTEE OF THE COUNCIL OF THE TWELVE — JOSEPH FIELDING SMITH, CHAIRMAN; HAROLD B. LEE, SPENCER W. KIMBALL, EZRA TAFT BENSON, MARION G. ROMNEY, THOMAS E. MCKAY, CLIFFORD E. YOUNG, ALMA SONNE, LEVI EDGAR YOUNG, ANTOINE R. IVINS

are free to acknowledge they would be far better off in every regard if they desisted, but seldom do they get around to the point of correcting these pernicious habits.

Surely the Lord will hold us accountable for such waste, particularly when many in the earth are crying for bread. This \$32,000,000 wasted could have sent 320,000,000 loaves of bread to the starving children of Europe, and the grain, sugar, and labor required in the producing this vast amount of liquor could have gone far to relieve suffering and hunger in many places. Such waste should never be countenanced when numerous hospitals and public institutions are so terribly in need of improved facilities to care for the sick and unfortunate in our midst, which in some instances, we are informed, are woefully lacking. How can we, under such circumstances, expect the Lord to hold us guiltless.

In meeting this difficult problem, our approach to it is most important. Since each member of the priesthood who offends in this regard knows to some extent that he is in error, it is evident that this knowledge alone is not sufficient to prompt reform. It would appear that our approach then must be from other angles as well. To correct habits that are deeply rooted requires great effort. Will power and determination must be properly employed. Men have the power within them to overcome, but it must be properly aroused and directed. Some incentive must be supplied sufficient to stimulate this power from within. The following suggestions may help to supply this incentive:

1. Men feel a great exhilaration in being "free." Drink and tobacco enslave men; they become slaves rather than masters.

2. Thrifty men like value received for their money. There is no value received when money is expended for liquor or tobacco. It is money wasted when so spent.

3. Men know these things are not good for them, but are not fully aware of the cost to their spiritual or bodily health. If obedience will bring "great treasures of knowledge" and "men are saved no faster than they gain knowledge" obedience is important.

4. Some meaning no ill, supposing their indulgence purely a personal matter, are aware that frequently they impose upon others. Others may also take license from

their examples, and their souls started along the down-road.

5. Perhaps something constructive to do will provide the needed incentive. Through service, men gain spiritual strength, and learn unselfishness. These are largely what is needed. Let your brother see there is need for his service, and a place he can serve. Men being free agents take pride in doing as they please. Our task is to help men "please" to do right. Any attempt at forcing obedience would make us the greater offender.

6. If sufficient love for the word of God is instilled in the human heart, one's life will conform pretty well to that "word." Find, therefore, a way to build faith. Faith is the forerunner of repentance. Faith is the parent of obedience.

Approach with an understanding heart, full of sympathy and love, the brother you are striving to help.

In matters pertaining to the Word of Wisdom, as other things, it is the "sick" that "need a physician." Too many brethren in the past have become outcasts at the time they needed more than anything else a helping hand. Offenders are confusing their values, and need someone to help straighten them out. If we fail to proffer that help, we may come under the greater condemnation. In our attempts to help, we must exercise the same judgment as we expect the one to exercise we are endeavoring to help.

We must know our brethren and keep close to them. It is better to keep them than to be under the necessity and hazard of reclaiming them after much of their lives has been wasted. It is better that men be kept in the path of duty than to have won them after the Lord has been cheated of many years' service.

It is indeed the responsibility of every man to learn and perform his duty well. It is also the responsibility of the man who understands his duty to teach and assist others. This is particularly true of presidents of quorums; they should lead the way, employing the talents with which the Lord has blessed them in the service of the Lord. They then may rightfully expect the same from those over whom they preside.

Why not we, the children of the covenant, be different? Why pass one of the great opportunities of a lifetime to teach the world a most needed lesson in faith, thrift, unselfishness, self-mastery, and sobriety.

Sale by the Drink

BILLS have been introduced in some legislatures now in session to authorize the "sale of liquor by the drink."

We hope all friends of temperance, of law and order, will use their influence to defeat these bills. Why, do you ask? Among many reasons, we offer the following:

1. Such a method of sale would result in increased consumption. The more places at which liquor can be purchased and the more readily it can be obtained, the greater will be the consumption of liquor; all experience supports this statement. Hence the evil results of drinking will be multiplied if sale by the drink becomes legal.
2. This bill in the Utah legislature does not change the current method of state control and sales of liquor by the package at state stores. But it adds to this method by authorizing the setting up of licensed stores for "sale by the drink." These stores would be owned and operated by private persons who would be in the liquor business for the purpose of making money, and thus would naturally be promoters of increased sales and, therefore, of increased consumption. Data furnished by the Distilled Spirits Institute, Inc., in 1944, showed there are twenty-nine "licensed" states and seventeen "monopoly" states in America. The average per capita consumption in gallons in the latter states was .94. In the licensed states, it was 1.27 or thirty-five percent greater; forty-six percent greater for the year 1945. These figures prove the point.
3. The increase of number of places of purchase would increase the difficulties of law enforcement. Liquor vendors are engaged in a business that tends to make drinkers less moral and less law abiding, liquor commonly being a factor leading to crime in its many manifestations. The less liquor consumed and the fewer the drinkers, the less immorality and crime. With law enforcement officers, this is a well-known truism.
4. The fact that current liquor laws are now violated is no sound reason for removing restrictions and regulations that govern the sale and drinking of liquor. Shall laws forbidding the sale of liquor to minors be repealed because they are violated? Shall laws making crimes of theft, burglary, adultery, murder, etc., be repealed because they are broken? This argument would logically require the repeal of all laws governing human conduct. The fear of punishment is one of the strongest deterrents to wrongdoing.
5. Another reason for opposition to sale

(Concluded on page 176)

AARONIC PRIESTHOOD

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

WARD YOUTH LEADERSHIP OUTLINE OF STUDY

APRIL 1947

NOTE: This course of study is prepared under the direction of the Presiding Bishopric for presentation during the monthly meeting of the ward youth leadership to be conducted by the bishopric in each ward. Members of the ward Aaronic Priesthood committee and of the ward committee for Latter-day Saint girls are expected to attend this meeting.

At the semi-annual general conference held October 1946, both President David O. McKay and Elder Mark E. Petersen gave fervent talks in which they pleaded with parents, and especially with Church workers, to lend their thought and energy towards the prevention of juvenile delinquency. (See references at end of this article.) It will be our purpose in this column to carry out their admonition by bringing to your attention such factors as: (1) the extent and character of juvenile delinquency, (2) the causes of juvenile delinquency, (3) preventive and curative measures which local Church leaders may put into operation, and (4) references and readings which will help leaders of youth to understand better the behavior of children and adolescents.

ITS EXTENT AND CHARACTER

It is impossible to know the amount of juvenile delinquency in any sizable geographical area. The only records available are those types serious enough to be apprehended by police or other officers and brought before the juvenile court. Many quite serious offenses are never brought to court. Much delinquency is serious but is not of the type directly offensive to society, yet it destroys the happiness of the individual and of others intimately associated with him.

A biennial report on the juvenile courts in Utah (from July 1, 1944, to June 30, 1946) is indicative of several important factors. (Conditions may vary greatly in other parts of the world, but this available information should be suggestive to people concerned with youth everywhere.)

TABLE 4—DELINQUENCY AND TRAFFIC CASES*

Charges or Reasons for Reference to Juvenile Court by Sex Utah, July 1944—June 1946

Charge or Reason for Reference	All Delinquency and Traffic Cases		
	Total	Male	Female
TOTAL	13,861	12,401	1,460
Automobile Stealing..	461	450	11
Burglary or Unlawful Entry....	841	819	22
Holdup	10	10	
Other Stealing	1,803	1,691	112
Truancy	1,252	874	378
Running Away	507	239	268
Being Ungovernable..	293	123	170
Sex Offense	252	142	110
Injury to Person.....	88	76	12
Act of Carelessness or Mischief	1,607	1,510	97
Traffic Violation	6,050	5,872	178
All Other	697	595	102

*Number of probation incidents for same offense excluded.

TABLE 5—DELINQUENCY CASES*

Ages of Children at Time of Disposition of Cases, by Sex—Utah, July 1944—June 1946

Age	All Delinquency Cases		
	Total	Male	Female
TOTAL	6,553	5,459	1,094
Under 7 years	60	46	14
7 years	68	58	10
8 years	108	98	10
9 years	158	143	15
10 years	226	206	20
11 years	283	254	29
12 years	392	353	39
13 years	638	524	114
14 years	925	748	177
15 years	1,219	981	238
16 years	1,252	1,019	233
17 years	1,051	893	158
18 years and over.....	60	54	6
Age not specified	113	82	31

*Traffic excluded. Unduplicated count.

From these tables the following facts seem to be well established:

1. Boys are apprehended in much greater numbers than are girls.
2. Fourteen through seventeen is the age in which the greatest number of youths get into trouble.
3. Traffic violations, stealing, mischievous and careless behavior, truancy, and running away are the major offenses in order of frequency.

Questions:

1. What is the extent and character of juvenile delinquency (a) in your community (b) in your ward?
2. Is the rate of juvenile delinquency decreasing or increasing in your community?

Report on Award Programs

AARONIC PRIESTHOOD

DURING January, 316 Standard Quorum Awards, and 1,907 Individual Certificates of Award were approved by the Presiding Bishopric for 1946 activities. The comparative numbers of applicants received during January of last year were 460 and 2,137 respectively. The decline in applications received is due to the discontinuance of the contest for first, second, and third place winners in being first to file applications.

LATTER-DAY SAINT GIRLS

The Latter-day Saint girls record for January was 195 Standard Group Awards, and 2,142 Individual Certificates of Award,—a most commendable record for a program only one year old.

INCREASE IN QUORUM AWARD REQUIREMENT

THE Standard Quorum Award requirement of twenty-five percent attendance at sacrament meeting is increased to thirty percent effective January 1, 1947.

There is no change in the requirements for the Individual Certificate of Award.

3. Who, in your community, is making any careful, systematic study of the problem?

4. Where would you go to find out just what conditions are in your community?

References:

- McKay, David O., "Safeguards Against the Delinquency of Youth."
Petersen, Mark E., "Train Up a Child" (Both in *The Improvement Era*, November 1946.)
Biennial Report of the Director, Bureau of Services for Children, State Department of Public Welfare (Utah) concerning the Administration of Utah's Juvenile Courts, for the biennium July 1, 1944, to June 30, 1946.
Survey, Vol. 80, March 1944, especially articles which begin on pages 69, 72, 79, and 91.

Write to Federal Children's Bureau, Washington, D.C., for two pamphlets: "Child Management," and "Guiding Adolescence."

Next month we shall discuss the causes of juvenile delinquency.



WARD TEACHING



CONDUCTED UNDER THE SUPERVISION OF THE PRESIDING BISHOPRIC. EDITED BY HENRY G. TEMPEST.

Duties of the Chairman of the Stake Committee

(MEMBER OF STAKE HIGH COUNCIL)

THE chairman of the stake committee on ward teaching should be a member of the stake high council. In his function he is directly responsible to the stake presidency for the conduct of the ward teaching program in the stake. It is his duty to supervise all the activities of the stake committee on ward teaching. He should conduct all meetings on this committee. When the member of the stake presidency serving as advisor is present, he should be recognized in his position and honored as the presiding officer.

Included in his many duties is the responsibility of the stake report on ward teaching. This report is to be completed and mailed to the Presiding Bishop's office, 40 North Main Street, Salt Lake City 1, Utah, on or before the fifteenth day of each month. While he is responsible for this report, it is contemplated that he will delegate this responsibility to the secretary of the stake committee on ward teaching. (See the duties of the secretary of the stake committee on ward teaching.)

He and his committee should visit the wards, giving encouragement, organizing and instructing as needed; promoting harmony and cooperation between ward and stake committees; and aiding to stimulate vigorously the program.

Duties of District Supervisor

A DISTRICT SUPERVISOR should be appointed to assist each member of the bishopric in conducting and directing the ward teaching program. It should be his responsibility to relieve the bishopric of as many of the details as possible. He should frequently contact the ward teachers, checking up on assignments, gathering reports, instructing, and aiding, as necessity may demand.

It is his duty, in cooperation with the ward teachers, to locate new families moving into the ward, and report them to the bishop and ward clerk without delay. If for any reason, a member of the bishopric is unable to visit the fam-

ily promptly, the district supervisor should visit them, welcoming them into the ward, and extending an invitation to participate in all ward activities. He should make it his business to become personally acquainted with the members of each family in the district. The more familiar he is with conditions, the better prepared he will be to assist the bishopric in finding a solution to all problems.

He is expected to attend ward teachers report meetings, where his knowledge of prevailing conditions should be of invaluable benefit to the bishopric. His enthusiasm and example of loyalty and faith should be a worthy ideal for ward teachers to emulate.

Duties of Bishop's Counselors

THE counselors should share with the bishop the responsibility of promoting the ward teaching program. They should be interested in the temporal and spiritual welfare of all families in their respective districts. Confidences should be held sacred, no effort should be spared to alleviate distress, suffering, or sorrow, to families or individuals. Personal matters requiring the exercise of opinion and policy should be referred to the bishop, who is the "common judge."

Counselors should work with the district supervisors in directing the activities of the ward teachers who come under their supervision. It is their duty, in counsel with the supervisors, to assign companions and districts. They should keep available an adequate number of ward teachers, who should be required to visit only a reasonable number of homes each month.

FIRST LOVE

By Floyd T. Wood

FOLK have to wait until they're grown
To cherish husband or a wife;
But every record kept has shown
That mothers matter all one's life.
My first and sweetest memory,

Though years have passed, retains it
Still.

You stood there, smiling down at me.

I loved you then; I always will!

Duties of the Secretary of the Stake Committee

THE secretary of the stake committee on ward teaching acts under the direction of the chairman. It is his duty to compile and assemble the reports and mail them to the Presiding Bishop's office, 40 North Main Street, Salt Lake City 1, Utah, on or before the fifteenth day of each month. He should attend all meetings held by the committee, keeping accurate and complete minutes of all business transacted. He should accept assignments to visit in the wards, directing the attention of the assistant ward clerks to the importance of submitting reports that are accurate and complete in every detail. In addition, he should be familiar with the program, giving counsel and instruction pertaining to all phases of the work as the need may arise.

Duties of the Chairman of the Ward Committee

(THE BISHOP)

THE bishop, as presiding authority and the one responsible for the spiritual and temporal welfare of his members, is the chairman of the ward committee on ward teaching. He cannot delegate this authority to others. It is his responsibility to see that the ward committee is fully organized and functioning at all times. He should in counsel with his counselors, select, approve, and appoint those who are to do ward teaching.

He should meet with the members of the ward committee at least once each month, and more often if the need arises. It is his duty to preside and conduct all meetings. He, together with the members of the committee, should arrange a convenient time for the holding of the ward teachers report meeting each month.

The success of this important program depends upon the attitude of the bishop. If he is sincere and enthusiastic in his efforts to accomplish the work, he will stimulate and inspire those who assist him to work toward a higher degree of efficiency.

Book of Remembrance Contest in Denver Stake

Genealogical STONE WALLS

By Eugene Olsen

Nearly a hundred books were given to members of the senior Sunday School classes throughout Denver (Colorado) Stake by the Denver Stake genealogical committee. The contestants were to make a Book of Remembrance. Each book consisted of seven sheets—pedigree chart, portrait pedigree chart, personal record, family history sheet, and three family group sheets. Each sheet completely filled in would count fifteen points, and the contestant that had the greatest number of points would be the winner. The books of each ward were to be judged by the ward genealogical committee, and a prize was offered.

The contest closed June first, and the winners of the various wards received a book, *The Way to Perfection*. The winners' books were then forwarded to the stake where they were judged by a committee.

The best book was received from Joyce Black, Laramie Ward, Wyoming, who received the grand prize—a missionary edition of the combined volume of the Book of Mormon, Doctrine and Covenants, and The Pearl of Great Price.

John H. Vandenburg, of the stake presidency, in charge of genealogy, stated at board meeting and at high council meeting that "this contest was the greatest thing that had ever been done in the Denver Stake in a genealogical way."



JOYCE BLACK

A FAMILY tried for over twenty years to find the birthplace of their grandfather. How could they get their research work done without this information? They had tried the genealogical library and many other sources. Every inquiry brought the same courteous answer: "We are sorry, but we can find nothing to indicate where your grandfather was born." This was their stone wall.

The researcher for the family said, "I will keep writing until I die or until I find his birthplace." She didn't know where to write so she decided to try the same sources for the second time. Finally she wrote to the State Historical Society of Illinois but didn't tell them that they had tried once before. When their reply came, they gave the long looked for birthplace. Twenty years isn't too long if one finally succeeds.

How would you like to advertise in a North Carolina newspaper for facts about your grandmother and wait for twenty-six years for an answer?

A researcher in Washington, D.C., did this and gave up hope after a month or two. The information about his people was hidden in the genealogical archives in Salt Lake City but he didn't know it. After twenty-six years had passed, a relative in the Church heard of the advertisement and found that the researcher had moved to Maryland. The data was mailed to Maryland.

A man traveled all the way to Norway to gather his records. His relatives literally took him in their arms and fed him the best they had in the house. Everything was pleasant until he mentioned genealogical records. Their friendliness suddenly froze, and their faces took on a stubborn look. They would give him anything they had except their genealogy. Someone had told them that "Mormons" baptize for the dead.

After a few days this man was convinced that neither his relatives nor their minister would let him have an item of importance. He was discouraged. He went over to a near-by town to exchange some American money into Norwegian money. The banker was very friendly and asked his purpose in visiting Norway. He confided his troubles to the banker and was surprised that this stranger was sympathetic.

The result of this meeting was that the banker took a trip to these relatives and gathered the names and dates needed. When they asked him about

baptism for the dead, he said, "All foolishness." They felt so honored by the visit of the banker that they gave him everything he asked for on their genealogy. Then the banker went to his vault in the bank and took down from shelves old records of the community. He found hundreds of names listed. He had his secretary copy seventy pages of vital statistics. When it was done, he presented the copy to the stranger from America.

The American asked, "How much do I owe you for this great favor? This is more than I could have gathered in two lifetimes."

"I will take only enough to pay for the paper and the time of my secretary. When I was young, I spent twenty-four hundred crowns and much time on my own genealogy. I would like to present you a copy if you would like one. You will find that forty-four members of your family are listed as in-laws in my record."

Here then were an ocean and a stone wall that had to be overcome, and a stranger held the key.

A large book could be compiled full of strange stories of stone walls that seemed impossible to climb. One of the most difficult might be mentioned as our final story.

Grandfather C moved into a small English town with his family. Here a son was born and baptized, the last child of the family.

Centuries later the parish minister wrote two very friendly letters to the researcher showing how helpless he was in a situation such as this. He could give the name of father, mother, and youngest child, but there was no way in the world to tell where these people came from or how many children they had. Even if they were found in another parish, it would be hard to be sure of them. Inasmuch as these people lived in the latter part of the sixteenth century, their records were meager and incomplete.

A trained genealogist went to the parish and tried to solve the problem, but he failed. He canvassed neighboring parishes without results. Years went by and this mystery resisted all research. It seemed that nothing short of a miracle would break this wall.

In a last desperate effort the family sent money to a genealogist in London. He read many wills before he discovered one made out by the mother of this family. She had used her nickname instead of her right name. In the will were the names of all her children, including the youngest son. Many years went by and much money was spent before the family climbed this stone wall.

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." (Matthew 7:7.)

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No-Liquor-Tobacco Column

(Concluded from page 171)

by the drink is that it would bring back the saloon to Utah, Idaho, and other monopoly states. And the advocates of repeal in 1933 promised that the saloon would never be allowed to return to America—a promise not kept in licensed states. But do Utahns want the saloon? The saloon has always been in local politics—a subtle, corrupting influence in government, among law enforcement officers and in the moral life of the community.

The above is a brief statement of some of the reasons why we oppose "sale by the drink." Other reasons for opposition will occur to every reader. No "sale by the drink" law can pass the legislature if every citizen who favors a wholesome moral atmosphere, law observance, and clean government will use his or her influence in opposition. Let there be action. Let your representatives in the legislature know your wishes in this matter.

Drinking and Driving

"Liquor and gasoline do not mix." This is a truism long known by all traffic officers. It is estimated by experienced observers that from twenty-five to fifty percent of all traffic accidents are due to liquor as one of the factors. And since there are annually approximately 40,000 traffic deaths in the United States, these figures mean that from 10,000 to 25,000 traffic deaths are primarily due to alcohol. In addition, many thousands of people are more or less seriously injured. If polio annually took this many lives in this country, the people would be mighty stirred. Now, of course, these lives and these injuries would be saved and millions of dollars of property damage avoided if during the time the drivers were at the wheel, there was no alcohol in their blood. The remedy is, therefore, apparent; it is simple. Let there be no drinking of alcoholic beverages by drivers immediately before or during the time they are at the wheel. Why not put this short, sensible rule into effective operation all over our broad land? If this were done, all highways would be safer, every motor traveler would breathe more freely, and many thousands of homes would be spared the distress, sorrow, and loss they now acutely but needlessly suffer.

The sixty thousand locomotive railway engineers in America do not drink immediately before or while they are on duty. The same statement is true of airplane pilots. Why should the thirty-five million highway engineers in this country drink while driving? The likelihood of accidents on the rails is very

much less than it is on the highways. Logically, therefore, we could reasonably expect the motorcar engineer to drive even more carefully than does the locomotive engineer. The latter cannot have alcohol in his blood while on duty. Why not make this true of the motorcar driver while he is on the public highways?

Now an explanation is needed at this point. We commonly speak of drunken driving. What do we mean by it? A drunken person is usually understood to be one who is so much under the influence of alcohol that he staggers when he walks, falters when he talks, and acts abnormally. Even he knows he cannot drive safely and usually will not do so. But he is not the most dangerous driver. Traffic officers are all agreed on this point. They know that the most dangerous fellow is the one who has taken "only a drink or two." He is not drunk, but he is under the influence of alcohol to the extent that he is "pepped up" and thinks he can drive more safely than ever. He, therefore, drives faster and takes chances that he would not do if there were no alcohol in his blood. Yes, the experts know that a "drink or two" renders many drivers the most dangerous. Alcohol when taken internally is not digested but is quickly absorbed unchanged into the blood and goes directly to the brain cells, speedily affecting the judgment, the nerves, and muscle activities. The reaction time is slowed up, often making the difference between accident and escape.

We repeat: safety demands that the blood of a driver on the highways shall be free from alcohol. Laws should be made having this requirement. Safety is paramount.

That First Glass

WARNING FROM CHARLES LAMB

CHARLES LAMB, one of the brightest spirits extinguished by drink, wrote mournfully, looking back upon his childhood: "Could the youth, to whom the flavor of his first glass was delicious, look into my desolation and be made to understand what a dreary thing it is when a man feels himself going down a precipice with open eyes and a passive will, to see his destruction and not to have the power of will to stop it, and yet to feel it all the way emanating from himself, to perceive all goodness emptied out of him, and yet not to be able to forget the time when it was otherwise—how he would avoid that first glass!"

Range Lands of Alberta

(Concluded from page 147)

cinquefoil, snowberry, rosebush, and prairie sedge on these cool prairie foothills occupy the ranges as sagebrush and cheatgrass now do the heavily used ranges of Utah and Idaho? Must the Latter-day Saint people in Alberta undergo the acute reduction in range forage that we have in Utah and Idaho? Is it not possible to look ahead and put in operation principles of good range management that will preserve the ranges? Or must Alberta see her ranges deteriorate and then try to revegetate them as Utah, Idaho, Arizona, New Mexico, and Colorado are so painfully doing?

THESE questions Alberta will be compelled to answer in some fashion during the next generation. In my own life, I can look back at what has happened in the Great Basin and ahead to what is likely to happen in southern Alberta. I can see in preview a series of study plots, small enclosures, and pastures that may be the means of answering critical questions in a positive manner. If the people of Alberta and their leaders will but square themselves to the task, they can prevent the resource deterioration that haunts the range industry in Utah.

Superintendent Palmer is anxious to get a research program under way. It would be a great scientific service to show the way around the quagmire of range deterioration that has so far been found in the path of every grazing economy both in the Old World and in America. Moreover, it would be a great boon to Latter-day Saint people in Canada to have instituted shortly a system of range preservation before the ranges are much imperiled. It is infinitely easier to preserve ranges still in good condition than it is to rehabilitate them after the processes of deterioration reach flood tide, as they may do in a few years. It would be a great demonstration of intelligent functioning to preserve the state of well-being that now exists on most of the range lands around Alberta, Raymond, and Lethbridge stakes. The comparatively small areas that need restoration could readily be handled by reseeding, if necessary. This may soon be an important undertaking in Alberta, since before long there may be other stakes, for Zion is growing there also.



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The Easy Way



LOOK FOR THE LEAF ON THE PACKAGE

Miner Mike SAYS

"Recently the Newmont Mining Company, one of the nation's larger mining companies, announced its intention of developing certain mineral ground in Utah. We should encourage more outside capital to take a hand in development of our resources. For each dollar of ore produced, 90c stays in Utah."



**METAL MINING INDUSTRY
OF UTAH**

THE M MEN—GLEANER SILVER JUBILEE

(Continued from page 143)
tures daily; I will spend at least two hours each week serving my fellow men.

The present pattern for the Gleaner pin was adopted in 1925. Soon thereafter the first Gleaner manual was printed. It contained lessons only, nothing on organization or symbolism, but the girls were thrilled to have their own book.

The Church centennial year of 1930 saw the beginning of the "Treasures of Truth" project. At that time the eyes of the people were turned toward their pioneer ancestors, and the inspiration and courage of those people were noted. Many were the faith-promoting stories told by grandparents, and it was deemed wise to record these for future generations. Gleaners, true to their name, gleaned the best from history and from their own lives and compiled it in permanent form. Recording the stories of their ancestors, adding some of their own personal stories, drawing and designing became some of the chief interests of the girls as they made their "Treasures of Truth" books. This project is still continuing, and this great Pioneer centennial year will undoubtedly see even more interest in it.

DURING the next few years ward and stake organizations of Gleaner officers were recommended and rapidly came into existence. The stake organization was at first suggested where wards were "reasonably close together," because of the need to prepare for stake functions such as the stake Gleaner banquet which had become an annual affair.

Although the Gleaners had Ruth of old as an example of true womanhood, it was felt advisable to formulate the ideals toward which they should aim and to set forth these ideals so that they might always be cognizant of them. Sister Rose Wallace Bennett of the general Gleaner committee accepted this assignment and with inspiration from the Lord wrote the "Gleaner Sheaf" in 1937. Today thousands of copies of this code of life for Gleaners may be found hanging in girls' rooms, mounted in their "Treasures of Truth" books, and placed elsewhere for them to read often. The pocket-size copies are tucked in their purses so that the inspiration of this sheaf predicated on the Twenty-fourth Psalm may be with them always. Today it is a vital part of each girl's life and of the Gleaner membership plan.

The success of the Gleaner program and the uplifting and valuable influence on girls who participated was so marked that wards were urged to make sure all girls of Gleaner age seventeen to twenty-four were actively enrolled. To help accomplish this, the member-

ship plan was set up. This included the following five steps, which are carried out each year:

Gleaning week is a week before the opening of the regular Mutual season in September. Previous to it, ward records are checked, each girl of Gleaner age noted, and a written invitation sent to her to attend the Gleaning party or reception. This party, the second step, is held during Gleaning week and serves to introduce the girls to each other informally before entering Gleaner class. Early in the season a membership comradery, the third step, is held on an M. I. A. night. Again all of the girls of Gleaner age in the ward who have not been coming to Mutual are personally invited and urged to attend. At this time an inspirational program is presented by the girls—the symbolism is explained, talks are presented on the importance of the sheaf, pocket-size copies of the sheaf are given to each girl, and pins are given to girls desiring them. An informal social period with light refreshments and lovely music usually concludes this enjoyable evening.

The fourth step is the class leader's, for she prepares and presents the class material every M. I. A. night in such a manner that girls are inspired and helped by every lesson. The fifth step is the binding of the ward sheaf. When every girl of Gleaner age living within a ward is enrolled in Mutual, that ward is entitled to bind its sheaf. An evening program gives to the whole ward an insight into this great organization as girls present in brief their ideals, their activities, their achievements. Each girl gives a stalk of wheat, representing herself. All are bound together in a sheaf and presented to the ward president and bishop as a symbol of the strength of the organization, what the group as a whole has done and can do. A golden scroll is sent by the general board to each ward thus achieving.

Every year since the inauguration of this membership plan, more than one hundred wards have been able to carry their membership plan through to this glorious achievement.

FOR years the strength of Gleaners in positions of leadership was noted, and the Gleaner committee felt that some plan should be devised to train girls for these positions and also to encourage them to accept all opportunities to achieve. An achievement plan was worked out during 1940 and presented to the field. By June 1941 more than one hundred girls had become "Golden Gleaners" by filling credits in spiritual, executive, cultural arts, and creative fields. At the Golden Gleaner breakfast at June conference that year these girls were presented with their certificates and pins.

Although the war years interfered somewhat with the inception of this program, there are already over one thousand girls who have achieved this highest honor in the Gleaner department. Recently the first Golden Glean-

The M Men—Gleaner Silver Jubilee

ers in a foreign country, other than Canada and Mexico, were admitted—two girls from South Africa. In a recent survey, the Golden Gleaners were asked to list their positions in the Church. All but eight held at least one position. Some of these had new babies; some had recently moved to new wards and had not yet been asked to serve; and one was kept busy helping her husband who was a priesthood quorum president. All of the other girls were active in the Church, many having two and three positions and some having as many as five. As the years go on, these girls, wearing their distinctive Golden Gleaner pins, will continue to typify before the world the highest ideals of womanhood.

The past twenty-five years have been full of achievement, fun, and inspiration. They have been years during which the Gleaner Girls have made themselves known throughout the world for their fine ideals, their clean lives, and their uplifting influence. What the next twenty-five years will bring cannot be foretold exactly, but because these girls are among the finest young people in the world, the coming years, too, will be full of all that is worth while.

THE M Men program was launched officially at the June conference of 1922, following several years of study by the general board of the Y.M. M.I.A., and particularly by its senior committee.

At June conference of 1921, permission was granted to stakes which so desired to experiment for one year with a program for seniors that would place the responsibility for providing and conducting department programs directly upon the members of the class under adult supervision.

This action was followed by a report of the senior department committee to the general board on December 14, 1921, which reviewed the current program and that

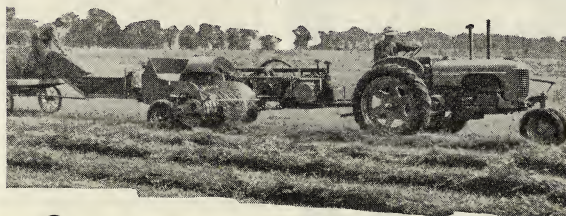
It seems fairly well established by the recent surveys made by members of this board and by reports from the field that the senior young men (17-21 years of age) might and should be served much more generally and effectively by the Y. M. M.I.A. than we have succeeded in doing during the last few years. . . . Your committee has given serious attention to the problem of enabling the Y. M. M. I. A. to serve better the senior young man. We shall not lay before you the many considerations that have occupied us, except to suggest that upon the foundations already laid, we may build successfully to meet the needs of the young man by organizing somewhat more definitely the work offered in close

(Continued on page 180)

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THE M MEN—GLEANER SILVER JUBILEE

(Continued from page 179)

accordance with the period of development of the senior young man.

The plan as set up originally provided for—

First: a manual for the study period. A five-year program was scheduled to include five courses in the "achievement series." Subjects selected were health and achievement; social life and achievement; vocations and achievement; recreation and achievement; and religion and achievement.

Second: an activity period for both study and expression of the cultural arts, sociology, ethics, and similar subjects.

Third: outside activities—including socials, athletics, rallies, excursions, etc.

The organization plan, which is followed with slight variation today, included a senior leader, a class president, vice president, and secretary-treasurer. All activities, with the approval of the senior leader, were to be planned and directed by the class officers with such committees as they desired. This group was also to conduct the activities outside the regular Mutual Improvement Association period. The senior leader was to be the class instructor and supervisor or advisor to the class officers. In the twenty-five years since the program was introduced, it has become one of the outstanding youth groups of the world, and its membership is Churchwide.

THE selection of the name was an interesting procedure. Members of the general board were asked to submit suggestions. On the list submitted were these:

Fellows, Nephites, Mutual Boys, Washakies, Arapines, Mormonas, Mountaineers, Uintahs, Timpanogos, Deserets, Senior Brotherhood, M.I.A. Savages, M.I.A. Americans, M.I.A. Climbers, M.I.A. Seniors, L.D.S. Loyal League, Liathonas, Eagles, Buffaloes, Ymmias, Ammayas, Peers, Majors, Mavericks, Adelpians, Evergreens, Alpha M, Miamas, Sons of Deseret, Cumorahs, and Knights of Achievement.

After weeks of deliberation, the name was chosen. Judging from the widespread acceptance and popularity, it was the ideal choice. The "M" was designated to stand for "Mormon," Mutual, missionary, moral, manly, magnificent, model—in fact, any desirable quality or characteristic beginning with the letter "M."

President Oscar A. Kirkham, then executive director of the Y.M.M.I.A. and now a member of the First Council of the Seventy, suggested this name.

Among the "extracurricular" activities, basketball immediately dominated as a separate M Men movement, and the M Men-Gleaner banquets predominated as the joint program feature.

Development of the M Men basket-

ball league from four teams to "the biggest basketball league in the world," as it has been termed by the New York Times, was a slow process. Salt Lake, Ensign, Liberty, and Pioneer stakes, all of Salt Lake City, operated alone for the first few seasons. Then the Salt Lake interstake league was formed, with Irwin Clawson as president and Homer C. Warner as arbitrator. For the next few years the league prospered and grew rapidly. Other stakes applied for admission, and finally competition was thrown open on a Churchwide basis under the direct supervision of the general board. Memberships in the M Men basketball league now extend to all stakes of the Church including Canada and Mexico.

Of approximately twenty-five thousand M Men, nearly ten thousand players participate each year in fifteen divisions, with tournaments on stake, division, and all-Church bases. Winning teams of the various divisions with one additional team selected to fill the bracket compete for the championship of the entire Church.

Eligibility requirements of the M Men league undoubtedly are the most exacting of any league in the country. Age, residence, medical examinations, Church participation, and abstinence from both liquor and tobacco are all carefully checked against the very rigid rules. Members of the Young Men's Mutual Improvement Association are permitted to play in restricted numbers even though they are not members of the Church of Jesus Christ of Latter-day Saints. In the final tournament for the all-Church championships several states are represented, and frequently either Canada or Mexico. Recognizing the international character of the league, the impressive opening ceremony each year includes representation for the United States, Canada, and Mexico.

IN addition to basketball, the M Men in the past have conducted leagues in softball and tennis. Lack of sufficient interest in tennis caused that sport to be dropped. The M Men withdrew from softball in favor of the elders quorums of the Church to whom it was assigned. When softball tournaments were held there was participation from a wide area.

To direct emphasis to the desirability of achievement in several phases of activity in connection with the M Men program, the Master M Men plan was introduced in 1932. An achievement program was planned to encourage participation in a well-balanced program, to develop the young men mentally, physically, and spiritually. This added feature to the M Men program was based upon an achievement plan.

The M Men—Gleaner Silver Jubilee

initiated in Granite Stake by Werner Kiepe, now chairman of the M Men committee of the general board.

Given special emphasis were the fields of executive service in the Church, spiritual activity, forensics, dramatics, music, and athletics. To achieve Master M Men recognition, it is required that a satisfactory standard of excellence be reached and definite participation be had in at least four of these special activity groups. In striving for this award which recognizes missionary work as a part of the program and gives credit accordingly, thousands of M Men have served as executives in priesthood quorums, Mutual Improvement Associations, Sunday School, and Scout troops. At the annual Master M Men breakfast held in connection with the June conference, reports indicate that with very few exceptions Master M Men are serving in positions of leadership throughout the Church.

IN rendering service to the Church, thousands of M Men and hundreds of Gleaner Girls have served as missionaries in various parts of the world. It is probable that no similar group in any part of the world has so high a percent of its members with world travel experience and background.

As the M Men and Gleaners approach their silver jubilee, they form the nucleus of the social and recreational programs of the Church. In dancing, drama, and speech, members of these groups contribute greatly to the Church programs. In music, while many who are older still participate, the M Men and Gleaners represent by far the largest age group. The annual dance festivals have drawn heavily upon M Men and Gleaners. In the centennial June conference festivals in dance, music, drama, speech, and story, this group will participate by the thousands in demonstrating and reflecting the culture of the Church and its membership.

With highest standards of spirituality and morality and desires to achieve in the worth-while things of life, the M Men and Gleaners of the Mutual Improvement Associations face both the

opportunity and responsibility of carrying to the world in their second quarter century the culture, the ideals, and the soul-saving principles of the gospel of Jesus Christ.

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Burkhardt, Dr. Roy A., Minister, First Community Church, Columbus, Ohio.
Carlisle, Dr. John C., Superintendent, Logan City Schools and Professor of Education, Utah State Agricultural College, Logan, Utah.
Chamberlain, Dr. Olin B., Professor of Neuro-psychiatry, Medical College of the State of South Carolina, Charleston, South Carolina.
Dean, Dr. Charles P., Assistant Superintendent of Schools, Billings, Montana.
Dixon, Dr. H. Aldous, President, Weber College, Ogden, Utah.
Ford, Dr. Lester E., Illinois Institute of Technology, Chicago, Illinois, and President, Mathematical Association of America.
Johnson, Dr. Frank Harris, Associate Professor of Zoology, Princeton University, Princeton, New Jersey.
Johnson, Mr. W. O., Aviation Educationist, Civil Aeronautics Administration, Department of Commerce.
Krone, Dr. Max T., Dean, Institute of the Arts, University of Southern California, Los Angeles.
Leshner, Dr. Mabel Grier, Educational Consultant, American Social Hygiene Association, Camden, New Jersey.
Mallory, Dr. Louis, Professor of Speech, Brooklyn College, New York.
Nelson, Mr. Boyd, Superintendent of Utah State School for the Deaf and Blind.
Robinson, Mr. O. Preston, Assistant to the President, Times Square Corporation, Brooklyn, New York.
Triebe, Dr. Carl, Professor of Physical Education, Occidental College, Los Angeles.
Vander Velde, Mrs. Hanna, Artist, Ann Arbor, Mich.
Walkup, Mrs. F. B., Dean of the Pasadena Playhouse, Pasadena, California.
(Others to be announced.)

SPECIAL FEATURES:

Educational Administrators' Conference	June 16-20
Professional Relations Institute	June 24
Institute on Counseling and Guidance	June 25, 26, 27
Institute on Government	June 30, July 1
Institute on World Affairs	July 2 and 3
Family Life Institute	July 7-12
Utah Writers' Conference	July 7-19
Institute on Aviation Education	July 14 to 18
Institute on Sound	July 21, 22, and 23
Lecture Series	Each Tuesday and Thursday Evening

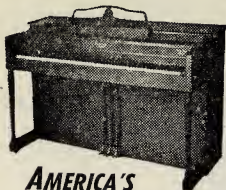
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JOSEPH SMITH IN CHENANGO COUNTY

(Continued from page 149)

Joseph the Prophet, incidentally confirms the record of such a trial having been held, and devotes about eight pages of his volume to Joseph's account of the trial." Tullidge describes the trial of Joseph Smith in 1830, which no historian denies. This is "deliberate misinformation."

The second anti-"Mormon" writer, George Bartholomew Arbaugh, *Revelations in Mormonism*, 1932, page 28, refers very briefly to the account of the trial. He writes:

Joseph's fame so spread that he was hired by Josiah Stowell of Chenango County, New York, to dig for money. His father and others were employed with him. About five months later Stowell had him arrested as an impostor. At the trial, March 26, 1826, he said he did locate gold mines and hidden treasure, as well as lost property, by looking in his stone, that he had done this for three years but never solicited business and had of late pretty much given it up because it made his eyes sore. He was held guilty. . . . At the trial he showed his seer stone. . . . This was clearly not the Belcher stone; it must have been the Chase stone, since it resembled "a child's foot in shape" and was opaque.

The alleged court record does not state Stowell had him arrested; it does not state Joseph Smith showed his stone. Such are the misquotations of prejudiced writers.

The third writer to quote the alleged justice of the peace record, Fawn M. Brodie, writes:

This behavior is confirmed by the most coldly objective description of young Joseph that remains which historians have hitherto overlooked or ignored. This description seems also to be the earliest public document that mentions him at all. The document, a court record dated March 1826, when Joseph was twenty-one, covers his trial in Bainbridge, New York, on a charge of being a disorderly person and an impostor. On the basis of the testimony presented, including Joseph's own admissions of indulging in magic arts and organizing hunts for buried gold, the court ruled him guilty of disturbing the peace.

A CAREFUL STUDY of all the facts regarding this alleged confession of Joseph Smith in a court of law that he had used a seer stone to find hidden treasure for purposes of fraud, must come to the conclusion that no such record was ever made, and therefore, is not in existence. These are the reasons:

(1) The article written for the religious encyclopedia was printed in the same place and with the same sized letters in later editions, 1889

and 1891. (All editions are in the Library of Congress, Washington, D.C.) In the 1910 edition and thereafter a much fairer and more nearly correct account of the "Mormons" appears. It was written by Henry King Carroll, LL.D, Department of Minor Denominations.

The alleged court record is not mentioned. Apparently *Funk and Wagnalls* had found no historical evidence existed to justify its continued publication.

(2) The affidavits in *Mormonism Unveiled* which assert that Joseph Smith had a seer stone which he had found while he was working for Willard Chase at Palmyra, were written for the specific purpose of proving that Joseph Smith by this means practised fraud and claimed to have found the metallic plates of the Book of Mormon. If a court record had been in existence within eighty miles of the residence of the people who signed these affidavits in which Joseph Smith confessed he had used a seer stone, this record would in all probability have been known to the author of *Mormonism Unveiled*, and would have been printed at the time, and quoted thereafter by all anti-"Mormon" writers.

(3) No account of the life of Joseph Smith written either by those who accepted his message as the truth, or those who tried to find a human explanation for the origin of the Book of Mormon, prior to Tuttle in 1883, asserts that Joseph Smith confessed in a court of law that he had used a seer stone for any purpose, and especially that the record of such confession was in existence.

(4) It is true that Oliver Cowdery refers to a possible arrest of Joseph Smith prior to 1830, and it is true that one historian of Chenango County refers to this arrest in 1826. In these records which are quoted above, nothing appears which would justify the assertion that Joseph Smith made a confession in a court of law regarding the use of a seer stone, and particularly that such a record was in existence.

(5) Thousands of intelligent and devout persons accepted the evidence presented by Joseph Smith during his lifetime. In addition, these believers at that time were able to determine for themselves by person-

Joseph Smith in Chenango County

al investigation all the facts that Joseph Smith declared to be true concerning persons, places, events, and conditions which had to do with the writing, translation, the existence of copies of the characters from the plates, and other situations concerning the actual dictation and printing of the Book of Mormon. If any evidence had been in existence that Joseph Smith had used a seer stone for fraud and deception, and especially had he made this confession in a court of law as early as 1826, or four years before the Book of Mormon was printed, and this confession was in a court record, it would have been impossible for him to organize the restored Church.

(6) The following facts are important regarding the possible existence of a justice of the peace court record similar to the one quoted in the article written by Bishop Daniel S. Tuttle:

a. "The revised statutes of the state of New York printed in 1829, require the recording of certain facts not mentioned in the alleged record. The law does not require the recording of the testimony of the defendant. (*Revised Statutes of New York*, 1829, Vol. I, p. 638 and 243.)

b. "Records as early as 1820-30 of justice of the peace courts of New York state, in the library at Albany, New York, are in the handwriting of the justices and contain only the names of the plaintiff, the defendant, the statement of the case, the date of judgment, the amount of judgment, the cost and fees." (*Charles Titus, Book of Judgments 1808-1817*, T. Shipherd.) *Docket Book, Washington County, 1828, Docket Book, Cairo County, 1829-1833, Bender's Manual for all Counties and Town Officers*, 15th edition, 1837, p. 311, describes the powers and duties of justices of the peace, and designates the record that each justice shall keep. It states:

Powers & Duties of Justices of the Peace:

Each justice shall

(a) Keep a criminal docket and a civil docket. The original docket, in all cases, shall contain the name and residence of the defendant, and the complainant; the offense charged; the action of the justice on the complaint, and the name of the constable or other officer to whom any warrant on the complaint was delivered. It shall also show

(Concluded on page 184)



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JOSEPH SMITH IN CHENANGO COUNTY

(Concluded from page 183)

whether the person charged was or was not arrested; the defendant's plea; whether a trial was had or an examination held or waived; the names and addresses of the witnesses sworn thereon, and the final action of the justice in the premises.

The civil docket shall show in each case the names of the plaintiff and the defendant and their attorneys, if there be any, the names and addresses of all the witnesses sworn, the names of the persons constituting the jury, if any, and the final disposition of the case, together with an itemization of all costs collected therein.

(7) A visit to Norwich, the county seat of Chenango County, New York, and a personal interview with the Mr. Irving D. Tillman, clerk of the county court, revealed that there are no records in this country prior to 1850. Also, there is no knowledge of the destruction of any records. It can be definitely asserted that Daniel S. Tuttle could not have visited this country prior to 1883, and found such a record as he allegedly reports. At this time he was a resident bishop in Idaho and Utah. The anti-"Mormon" writers who quote his article depend entirely upon his statement in the religious encyclopedia. None of them has personal knowledge of the existence of this record.

(8) Two of the anti-"Mormon" writers who copy this record, Samuel W. Traut and George Bartholomew Arbaugh, both declare that the origin of the Book of Mormon was Sidney Rigdon who wrote the religious parts, and Solomon Spaulding, who provided the historical basis for the book. These two writers agree with practically all persons who have tried to prove a human origin of the Book of Mormon, namely, that Joseph Smith did not have the ability to write this book of over five hundred pages of history, prophecy, and religious doctrine. The believers in the book also assert that Joseph Smith did not have the ability to produce the book. In other words, for one hundred years, and especially during the lifetime of the Prophet Joseph Smith, it was definitely known by every person who had personal knowledge of the Prophet Joseph Smith, that the Book of Mormon was entirely beyond his ability to write. He asserted that it was an ancient record translated by the gift and power of God. Those who denied his statement asserted that, for purposes of fraud and deception, he had obtained the assistance of

others who had the ability to write the book.

THE conclusion must be: Joseph Smith during the four years of 1823 to 1827 or from the time of the first visit to him of Moroni, the immortal messenger, to the time he received the ancient record of the Book of Mormon spent considerable of his time in Chenango County, New York. Here he worked as a common laborer. He may have attended school. No one claims he associated with or had access to any knowledge that would have assisted him to write the Book of Mormon. It was known to some of the people that he claimed to have been visited by a messenger from God and that a book of great religious importance was to be expected. There exists no evidence to prove he lived other than a normal life. No record exists, and there is no evidence to prove one was ever made in which he confessed in a justice of the peace court that he had used a seer stone to find hidden treasures for purposes of fraud and deception.

This information will be more fully treated in a new edition of *A New Witness for Christ in America*.

LET'S TALK IT OVER

(Continued from page 161)

BUT all this is not, especially, what I want to bring to your attention. I feel not so much a desire to defend the Word of Wisdom as to point out the value of this, so-called, subordinate principle in developing a true conception of the nature of tolerance and in preparing us for greater laws.

Tolerance for their weaknesses, love, and helpfulness for our good friends themselves—the smokers, drinkers, the overeaters, the cola fans—is a wholesome thing if we can remember some basic truths. The first is that there is always a point where tolerance becomes acceptance. The "bard" who wrote, "We first endure, then pity, then embrace," understood human nature. Are we strong? Do we have perspective? What does tolerance mean to us?

There are divisions to this subject. If we are to be honest about tolerance, we must learn to get rid of the

various "smoke-screens" which hide and distort its meaning. Actually, there is nothing about the fact that a nondrinker has cheated his neighbor, which makes the drinking of the "honest man" acceptable and good. To think so is evasive. There is, honestly, no reason to believe that because our Heavenly Father forgives some of our weaknesses—which we pray may be the case—that he will, or anyone else should, glorify those weaknesses. To believe so is to evade the direct questions of life.

Then, again, in facing this matter of tolerance, we must accept the fact that human relations seldom remain in "check and balance." We become closer or less close to our friends with the passing of time, and there is always the matter of *who* influences *whom*. For a nondrinking church group to love and absorb a drinking member is a quite different matter, usually, from one nonsmok-

ing girl risking the strain and pressure of close association with twenty or thirty smoking friends. And, finally, in this connection, we must remember that we marry among our associates and intimates, and then—whatever their strength or weakness—they become part of ourselves, part of the "cloth" of our lives, part of our homes and posterity, and, in this situation, the term "tolerance" loses meaning.

THE Word of Wisdom is a good human exercise in developing judgment and strength. We are told that it is adapted to the "weakest." Does not that suggest that if we can't live this "lesser" law we're going to have real trouble "making shift" with the greater ones? If we expect to understand and live the great moral laws, perhaps we should, sensibly, be disciplining ourselves through the Word of Wisdom route.

The nonuse of liquor and tobacco

Let's Talk It Over

should be for us relatively simple. That many do not find it so, indicates the need of a direct answer to the question of my childhood, "Why do we drink? Why do we smoke?" Perhaps there are as many answers as there are drinkers or smokers. Curiosity may be a strong influence, or example, or escape from the insecurities of youth. Bad advice may be a factor. I once knew a father who counseled his college-going son to smoke because "more doors and opportunities would be open to him" and "in this normal relaxation of great minds," he would be "at home and comfortable." There may be some little grain of fact in that idea, but not the whole truth. The father completely forgot the nonsmoking great minds with which he might not "feel comfortable." And he underestimated the many other elements involved in social and intellectual life. I knew another father who advised his son to study music for exactly the same reason. On the whole it worked out much better. The reasoning of the first father is part of the evasive thinking which I find objectionable, for it assigns a false importance to social acceptance. It seems to me to be much more desirable to be "sought out" for what we are—the active gifts we offer, the truth we exemplify, the encouragement, stimulation, and relief we provide, than to be passively "accepted" because our personal habits happen to conform to those of a group.

I DOUBT that smoking or drinking offers any help in social or other problems of life. Since I am not a smoker, I obviously do not know the inducements of smoking. But I have known many smokers, and never one—man or woman—who didn't wish he were free from the habit. In a confiding mood they say that it is dirty, expensive, dangerous, unattractive, that their mouths never feel clean, and their food never tastes good, that it is probably the cause of many great and fatal fires.

Once, in the face of this indictment from a young man, I asked in amazement, "Why, then, don't you stop?"

He was not a member of our Church, and he replied, "It's too

(Concluded on page 186)



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LET'S TALK IT OVER

(Concluded from page 185)

much of a habit. I haven't the 'guts' to quit."

"Why did you ever start in the first place?" I pressed.

"Oh, it was just understood," he said. "Everyone expected it. My father, who was a smoker, warned me in a way, but he admitted later that he had no real hope of persuading me. He felt that it was useless to try to influence me because everyone we knew smoked, and propaganda was vigorous and insistent."

Which brings us around to the phrase, "conspiring men in the last days"—a part of the revelation well worth studying.

And all this leads us right back to where I was several paragraphs ago, that the Word of Wisdom should be relatively simple for us to live, and now I add—because it provides us with an effective antidote for the intense propaganda which floods the world. Although I know many who,

having started, have quit successfully, it is worlds easier never to begin. You need never figure out just how far you can go because you need never go at all. And when you are completely free from an enslaving

CITY CHIRNS

By Dott J. Sartori

HAVE they watched the wild bees hover,
Clouds of sound, among the clover?
Have they seen these bold marauders
Nudge black velvet-coated shoulders,
Tangerine and lemon barred,
Into green lace, blossom-starred?
Have they seen stems arch and sway
As the invaders have their way
Bearing as pirate's plundered money
Their looted bags of golden honey?

Have they watched the summer weather
Opalescent on the feather
Of a mountain chickadee?
Or have they climbed a trail to see
Silver medals on the wing
Of a Painted Lady, fluttering
Above a tinsel canyon stream?
Let it be more than a warm night's dream
To compensate for bare cement
Of city flat and tenement.

habit, life becomes simpler, and you can spend some of this saved time and energy in studying the positive aspects of good living, as laid down in the revelation, and in developing the so-called "great virtues of life," and thinking about tolerance and how it should be used, how far it may safely be carried.

And to help you decide all these things, you'll be blessed with that "wisdom and hidden treasures of knowledge" specifically promised to you in the Word of Wisdom.

NOTE: "The Improvement Era" and Mary Brentnall welcome suggestions and comments. Tell us what you think. It is, of course, impossible for Mary Brentnall to answer many letters personally, but they are all gratefully received, read with interest and, in time, covered to that degree which we feel will be of widest general interest.

HOLE IN THE ROCK

(Continued from page 145)

"Kumen Jones!"

"Here!"

"George Brigham Hobbs!"

"Here!"

Not a sound interrupted the even flow of their voices.

"These men," the clerk continued, "will act as president, Indian interpreter, chief scout, respectively, in the order named."

There was an approving murmur. Heads craned to look at the men named, and on to their families and friends.

"A company of twenty-four young men and two families is called," the clerk resumed, "as an exploring party. Those present please respond. From Parowan and Paragonah: James J. Adams, James H. Duncan, Hanson Bayles, Parley R. Butt, John C. Dalton, Adelbert F. McGregor, Henry H. Harriman, his wife and their five children. . . ."

A confusion of voices interrupted the reading. The murmur rose, spread, and died away again. Unperturbed, the clerk continued, droning monotonously, "James Bean Decker. . . ."

"Here," Mr. Decker shouted, "we are all here!"

"From Cedar City—" the clerk suppressed further interruption by an imperious uplifting of his right hand, continuing more impressively than before: "Robert Bullock, John C. Duncan, James L. Davis, his wife and four children. . . ."

Again the room fell into disorder. "Sister Davis!" The exclamation went audibly from corner to corner of the big room. "Why, Sister Davis is a complete invalid!"

Not seeming to notice the interruption, the clerk continued: "Kumen Jones, Hans J. Nielson, George Urie, Thomas Bladin, George B. Hobbs."

The usual response of "Here, here," was heightened by Hobbs' booming voice: "Glad to go, President Higbee, glad to go!"

The clerk resumed, apparently not at all disturbed by the unusual participation. "From Panguitch: John Butler, George Sevy—and others."

A shout went up. It grew, left the building, stirred the restless crowd in the yard, then back to the building it came, intermittent with

weeping, prayers, and their song of the plains:

Come, come, ye Saints;
No toil nor labor fear,
But with joy wend your way.
Though hard to you
This journey may appear,
Grace shall be as your day . . .

Gird up your loins;
Fresh courage take;
Our God will never
Us forsake.
Above the rest these words we'll tell:
All is well! . . . All is well!

* * * *

MAPLE and oak leaves were scarlet on the hills. Cottonwoods as gold as the stubble of the harvested fields, lined the quiet streets of Cedar City. September was full upon the land.

Summer had come and gone without a word of news from the scouting expedition. Anxious relatives watched the roads that led into the town, and Henry Lunt was never far from the small telegraph office where his sister, Ellen, worked. Preparations for the main trip were completed, as far as was possible before the exact number and names of the main company had been announced.

Kumen's wagon, oiled to newness

HOLE IN THE ROCK

by Mary, waited behind their unfinished house where he had left it. Arabella's baby, a beautiful, strong boy, had been born, and, according to the midwife, would hold its own in the world.

Coming from an afternoon's visit with her mother, Mary turned in at the gate in front of the house that was to have been her home, but which had been sold to get money for the trip to San Juan. Though it was no longer hers, Mary still came to it for solace. When the days had been too long to be borne, she had come to sit quietly in a corner of the kitchen, and dream. Today she would hang white, fluttery curtains and rearrange the furniture. Last week she had churned and cooked and mended, just as if she had really moved in and had lived there for years and years.

When the nights had been too long for sleeping, she had come to stand, barefooted, in the summer darkness under the trees, beside Kumen's wagon. Sometimes in this dream, she sat beside him on the high spring seat, his arm about her waist, driving into a land of beauty and romance.

Today there was no heart left for dreaming. She had come to put the rug she had woven, into the big chest under the seat where she had stored her own clothes and household fabrics. The house was being completed by its new owners and the work of her dreaming was the reality of other hands. There was nothing now to do but hurry past the windows to the wagon in the rear.

At the corner of the house, she stopped and turned back the way she had come, for there beside the wagon knelt Sage Treharne in prayer, her head bowed against the hub of the farthest wheel.

"Poor Mother Jones," Mary said sadly. "She will not live long without Kumen. I wish we could take her with us to San Juan."

SHE started for Sage's house, carrying the rug in her arms as if it were a useless burden. Suddenly there was an arresting sound—the thud of swiftly running feet, and Henry Lunt came tearing around the corner, almost colliding with the startled girl in his path.

"Kumen's a comin', Mis' Jones," he shouted. "The band's a goin' out to meet the scouts!"

And then the bell began to ring, clanging louder than Mary had ever heard it, rocking its wooden tower from beam to roof, but clamoring no louder than her heart.

A shout arose. A long unbroken cheer that sent Mary flying around the corner of the new house again, searching for Sage Treharne. Sage, dazed by the tumult, had staggered to the corner of the house and stood listening to the bell as though it was ringing her doom. "Kumen! My son! He is coming home—for the last time," she said, letting the tears fall down her cheeks.

Mary watched her standing there with her white hair blown about her stricken face, and knew what the anguish of waiting can mean.

"Come home, Mother Jones," she said gently, and led her across the street.

When Sage was lying on her bed, propped up with pillows so she could watch for her son, she urged Mary to go to the celebration with the others. "You run to meet our Kumen," she said. "I will lie here and rest."

"I'll stay with you," Mary said. "I might not get near Kumen, even if I went. There's not a soul but what's in the street, and the crowd is gone wild!"

"Kumen must not miss both of us!" Sage cried impatiently. "Mary Jones, you get your bonnet and run!"

Mary was too excited to bother about a bonnet. She elbowed her way through the massed, hysterical crowd, keeping her speed by sheer force of her eagerness and youth. And even so, her heart outraced her feet.

"Here they come!" The shout was scarcely heard above the clatter that sounded along the clay-packed road. But it was repeated frenziedly: "Here they come! Here they come! The scouts are coming!"

The band struck up a tune, but not a note could last above the din. Down the street rode the tattered, weary scouts, waving their arms and legs like wild Navajos. Mary counted them as they rode past . . . nine . . . ten . . . eleven. . . . And then she stopped. She had outrun

(Concluded on page 188)



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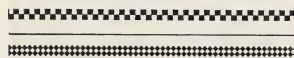
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HOLE IN THE ROCK

(Concluded from page 187)

the crowd. Another group of horsemen tore past. The wagons came clattering after them. To Mary, everything seemed frighteningly still. She was entirely unaware that she was alone on the road. But then another group of horsemen came in sight. They tore past her with all the jaded speed their horses could muster, but Mary had ceased to count. The wind billowed her skirt and blew her hair across her face, but she didn't feel it. Her heart that had raced so, was frighteningly still now. The noise of the crowd was going farther and farther away. Still the empty road held her unwavering attention. Kumen had passed without seeing her. He—he must be home by now, holding his poor, frail mother in his arms, so she could see the crowd that cheered the other scouts. How—how foolish it was of Sage to send her out to look for Kumen!

MARY turned and went back toward town. She had no desire to run, no desire to confirm the fear that her husband had not come back with the rest of the party. She passed a long row of cottonwoods, the creek, and the bridge.

"Mary." The word was right by her. It almost seemed to come from her own lips. She turned, and there was Kumen, leaning against a tree, just as he used to lean when he was courting her and she was late in coming. Then she was buried in his arms, sobbing her relief.

"Mary! You darling, goose! I never saw you cry before," Kumen said softly. "I was only teasing—no. It wasn't that—I—Mary, I wanted us to meet alone—like this!"

Mary looked at Kumen in wonder, and never had a heart beat as hers did then, she thought, for he was holding her so close there was no room for breath between them. She was afraid to look at this bronzed, strangely new man that had come back to her. There was something so beautiful, so new and fine about the way he kissed her that she knew she would never think of herself as "Danish Mary Nielson" ever again.

"Kumen," she said shyly, adoring the sound of his name. "Kumen."

"How is Mother, Mary?" Kumen asked, brushing the hair strands back from Mary's face. "I've missed you both so much!"

"We must go to her, Kumen," Mary cried, forgetting her own joy, remembering the terribly shattered look in Sage Treharne's eyes when the bell had begun to ring the news that the scouts were coming. "She is waiting, never taking her eyes from the street where you'll be coming!"

Much of the light left Kumen's eyes. "Poor Mother," he said. "I knew she'd be taking my absence hard. She's babied me, Mary. How can we go to San Juan without her?"

"Then—then we are to go—back?" Mary looked away, not wanting Kumen to see her eyes.

"Yes, Mary. We'll be going to San Juan, just as we've known we would since the call was first announced. And it's a beautiful place! The most beautiful place men will ever see—and the most dangerous. I want to go back, Mary. I want it more than I want to stay here. Even with Mother not well enough to go, I still want it!"

"Then I want it, too," Mary said. "As frightened as I am, as much as I love it here; I have the wagon all packed, to go with you."

There was a clop, clop, along the road behind them, and Kumen's horse, lather-caked and jaded, came around a bend. "He doesn't look much like the high-headed beauty he was that morning when I rode away to conference, does he, Mary?" Kumen said, searching through his breast pocket. "Remember I said I'd have a surprise for you?"

Mary's pulse began to race again. "But that was months ago!" she cried.

Kumen took her left hand and put a beautiful turquoise ring on her finger. "I was so excited the night I got back from conference, Mary, that I forgot all about that promise. How I've kept from losing this, in all the places I've been, you'll never know—and neither will I!"

He kissed her again, and then they walked back to town, making the most of every moment.

(To be continued)

How the Desert Was Tamed

(Continued from page 141)

which the village will play a prominent part. It was a powerful factor in redeeming the desert.

The world's peace is bound up with small communities in which the world's problems can best be considered and solved.

CHAPTER 6—STANDING ALONE

EVERY emigrant party of ox teams was expected to bring with it tools for farm and kitchen, seeds, livestock, and anything else to make life in the desert possible. Included were plows, spades, shovels, sickles, scythes and cradles, stoves, and nails, for the farm; glass, crockery, panes of glass for the house; equipment for the blacksmith and carpenter; whole sawmills; and a multitude of other things needed by the emigrants. The lists supplied the wagon trains are eloquent in the forethought given to the conquest of the valleys of the Rocky Mountains.

The emigrants, many of them of culture and refinement, went far beyond the requirements made upon them, or their urgent needs. Books, organs, other musical instruments, linens, and silks; fine glass and chinaware were often tucked in among the necessities for the preservation of life. At best, however, comparatively little could be transported across the plains and over the desert, and that at considerable cost.

As articles wore out in the settlements, new supplies were needed. Soon, there grew up regular transportation systems over the plains. Empty wagons went eastward but returned loaded with things to make life in the desert more satisfactory. All commercial enterprises had to depend on wagon trains for their stocks. Commodities secured by such devices of necessity became expensive, and the people, struggling with the semi-arid land, and the building of homes, had little money. Had it not been for the gold rush to California which passed through Salt Lake City, there would have been little cash outlet for the products of their labors, with which to secure supplies from the East.

(Continued on page 190)

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How the Desert Was Tamed

(Continued from page 189)

THE Great Basin had an abundance of raw materials. Iron and other metals were in the mountains in abundance. Wool could be obtained in any quantity from sheep grazing in the mountains by summer and on the desert in winter. Cotton grew well in Utah's "Dixie." Hides of horses and cattle were available for leather. The people soon asked, "Why not manufacture these into articles which now are brought from the East?" The proselyting system had brought into the Basin skilled craftsmen of all trades. Why not let some of them at least pursue their crafts? So home manufacturers were born.

Looking over the list of pioneer factories, one is really astonished. The manufacture of almost everything needed was attempted, for example, such household necessities as clothes, cotton and wool, shoes from home tanneries, candles for light, furniture; also helps required for their business, as harnesses, wagons, farm tools, etc., etc. An iron mill was set up in Cedar City. A whole sugar factory, bought in France, was shipped to New Orleans, up the Mississippi, and then freighted by ox team to Salt Lake City. The manufacturing epoch in Utah, which was greatly curtailed with the coming of the railroad, is a remarkable evidence of the temper and quality of the people who, driven out of Nauvoo, set about to settle what is now the intermountain empire of the United States.

Another factor, a moral one, more important than the long distance of the pioneers from sources of supply led also to the development of home industries. The people held, as a vital part of successful living, that they must be self-supporting as far as possible. It was believed that for economic and social reasons, strength waited upon people who were able to stand alone, that is, a people that could provide for its own needs, and also help others. A community that makes what it needs is strong and can meet the varying economic and political storms. Faith in the virtue of self-support was an integral, ingrown, necessary part of their philosophy of life. It was really

THE IMPROVEMENT ERA

HOW THE DESERT WAS TAMED

this faith that gave courage to undertake the many ventures in home industry, under the primitive conditions of the place and day.

A combination of the farm and the factory was the hope of the pioneers. The large home lot would furnish outside employment and economic assistance to the factory worker, whose factory time should be arranged to make such a factory-farm arrangement possible.

In more recent times, the same idea has been voiced by eminent manufacturers, and by serious thinkers about human welfare. It is conceded that with the advent of the machine, the factory worker has become much of an automaton. To do his best, he must escape from the machine at times and engage in creative work in which his personality is foremost. The factory-farm is the answer to this need. The effort of Henry Ford in this direction is the most noteworthy movement of its kind.

THE chemurgic movement, rapidly growing in this country, rests basically upon the idea of a close association of farm and factory, leading to the farm-factory home. The products of the farm may be converted by manufacturing processes into things needed by mankind, beyond food. The development of chemistry, especially in the field of plastics and related fields, has made this more possible in our day, yet the "Mormon" pioneers had the idea and went as far as they could with the knowledge of their day.

The whole family was benefited by the garden around the home. The flowers in front gave esthetic joy; the fruits and vegetables, fresh from the ground, the chickens, and possibly a cow, guarded the health of the family. Altogether there was kept before children and grownups, nature's course of life. It is very likely that the adoption of such a plan in the congested areas of factory workers would solve many a labor problem. Certainly it would bring into their lives a new richness of life.

Another important principle guided the people in their outreaching for self-support. Home industries were not cluttered together in one town. Instead, they were scat-

tered among the small settlements. The people were relatively few in numbers, yet woolen mills were established in Logan, Provo, and Beaver. A cotton mill was built near St. George, where cotton could be grown, but William Marsden was directed to build a mill for carding and spinning cotton at Parowan, seventy-five miles from St. George. There was a definite attempt to avoid building factory cities. The factory should not be allowed to dominate the community unduly.

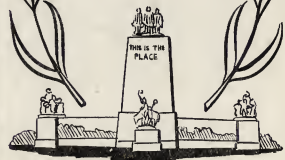
That principle in our day is called decentralization. We have allowed our manufacturing attempts to go so far as to forget the worker, as an individual and member of society. The pioneers believed in personal welfare and freedom. All their plans kept that doctrine in view. It was nowhere better illustrated than in the insistence on small cities, scattered factories, limited hours of factory work, and some production by all of the food needed.

It was felt, and properly so, that small businesses, manufacturing enterprises, scattered over the territory, would give man freedom and power to stand alone, despite the vicissitudes of earthly changes. Especially was it felt that any movement that would lead the people to self-support, in producing the articles needed, was in harmony with their philosophy of life. The invention of labor-saving machinery and the use of assembly lines, does not change society's call for a combination day of farm and factory—and need of home manufacturing. It may be today a major solution of the world's problems.

In addition it was understood that old and young might find profitable occupations at home, beyond the things that the factories produce. The women for many years raised silkworms, spun the thread from the cocoons and wove beautiful cloth, still to be seen in heirloom dresses in possession of the families of pioneer stock. Other similar hand pursuits met the needs of the day. It is really remarkable how large in total such hand industries can come to be. That also should be kept in mind by the makers of future states.

(To be continued)

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47 YOUR PAGE and OURS

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We honestly feel that the *Era* offers you the most for your money in the magazine field today.

Dear Editors:

AMONG the outstanding articles published in the *Era* in 1946, "The Menace of Moderation," in the December *Era* is, I'm sure, entitled to a prominent place. It is timely and authoritative.

Wolves, bears, rattlers—which our pioneers faced—were not the menace of the drinking drivers we face today.

I'm glad you published it.

Yours sincerely,
J. S. Stanford,
Logan, Utah

Dear Editors:

JOSEPHINE MCKAY, eighty years of age, is perhaps the most active and the busiest Church member in southern California. She was born in 1867 at Rutherford, Tennessee, and baptized in Elysian Park Ward of San Fernando Stake at the age of seventy, on June 5, 1937.



She is an outstanding Primary teacher, handling the cradle roll with such efficiency that no other person can please the tiny tots. She has not missed one ward or stake meeting all year. She is also a Relief Society teacher and is very active in that organization, having done a great deal of quilting, sewing, and other handwork.

A few months ago she was a radiant bridesmaid, for the first time in her life, for a close friend of hers.

In her neighborhood the children come around quite regularly for her wonderful storytelling hours. She is indeed a loved and revered person.

—Submitted by Anne Aardema.

Los Angeles, California
January 18, 1947

Dear Mary Brentnall:

I JUST finished reading your article on "smooching" in the January issue of *The Improvement Era*. I certainly did ap-

preciate your frank discussion and agree with you completely. It is a problem that all boys and girls face not just once or twice but perhaps daily until they find a satisfactory solution.

I am eighteen and have been living away from home for eight months now. (I am returning soon, though.)

I grew up in a Latter-day Saint home in Salt Lake City, and upon completion of high school, decided to "see the world." Since then I have worked in Portland, Oregon, San Francisco, and Los Angeles.

During that time I have come in contact with persons from almost every state. From the glimpse of life I've had (little as it may seem), the problem which seems to stir up the most bitter heartache is just that (smooching).

I wish every young girl could read and take to heart your wise words. Believe me, they certainly have impressed me.

Thanking you, I remain

Appreciatively,
Betty

Pound of Iron—Pound of Feathers

"What makes you so heavy, Jim?"

"Well, Pop says that I've got an iron constitution."

Talking Picture

"Sue's a perfect photograph of her father."

"Yes, and an excellent photograph of her mother."

A Gauge of Something or Other

"Is Jane pretty?"

"She always manages to get a seat on the bus."

"Longevity" Secret

"What kind of person lives the longest?"

"I believe it's a rich relative."

Plus and Minus

"Do you know any reliable rule for estimating the cost of living?"

"One that never fails is take your income, and add ten percent."

Once A Day

"This is the sixth time this week that I've punished you. Now, what have you to say for yourself?"

"Dad, you don't know how glad I am that today is Friday."

How Constant Are Values

In this centennial year we ran across this bit in a *Millennial Star* of almost one hundred years ago (June 19, 1852):

A maiden being asked what fortune she could bring her husband, replied: "I will bring him what gold cannot purchase—a heart unspotted, and virtue without a stain, which is all that descended to me from my parents."

Testimonial

"Is that hair tonic any good?"

"Well, last week I spilled some of it on my comb, and it's a brush now."

Too Late

"Don't you think a man has more sense after he's married?"

"Oh, definitely, but it doesn't do him any good, then."

Era Index for 1946 Available

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