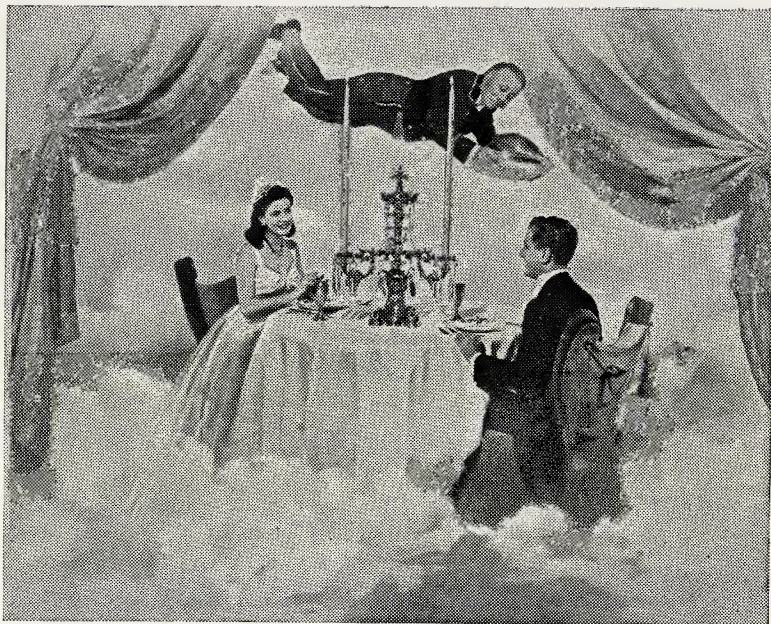


The background of the entire page is a dramatic, sepia-toned photograph. It depicts a lighthouse with a dark tower and a white lantern room, situated on a dark shore. To the left of the lighthouse, the masts and rigging of a sailboat are visible against the sky. The sky is filled with heavy, textured clouds, and a faint horizon line separates the sky from the dark water or land in the foreground.

The Improvement Era

MARCH, 1944

VOLUME 47 NUMBER 3
RETURN POSTAGE GUARANTEED
SALT LAKE CITY 1, UTAH



“... and I dreamed that dinner came floating in
without my moving a finger...”



ISN'T IT FUN to dream about a house where most of the dreary work is done by magic?

Well, keep on dreaming . . . for tomorrow many of your wishes are coming true!

You'll have a *Certified Performance* Gas range so wonderful it will be like having a chef in the kitchen . . . a Gas refrigerator that keeps foods fresh so long it will save hours of marketing and meal preparation . . . a heating unit that *cools* your home as well as heats it—without a thought from you . . . and oceans of hot water to make *everything* easier!

All this, and more too, will be possible through the miracle of the blue Gas flame—the flame that *cools* as well as *heats*!

In the laboratories of the Gas industry, engineers are now developing these wonders . . . making them possible for every type of home.

Today Gas speeds war production. Use it wisely. But tomorrow it will make your dream of more comfortable, *economical* living a reality. It's a dream worth saving for—with every War Bond you can buy.



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Sales offices in Salt Lake City, Ogden and Provo

SERVING TWENTY-THREE UTAH COMMUNITIES

GAS FUEL

IN WAR AND PEACE

ARE YOU BUYING ALL THE WAR BONDS YOU CAN?

Aztec PROPHECY

By Dr. Charles E. Dibble

THE Aztec codices and histories written shortly after the Conquest agree that the Indian leaders had been oriented years previously to impending disaster and misfortune. Prophecies by the wise, natural phenomena, and misfortune in military conquest combined to alarm the leaders and leave them filled with anxiety and fearful anticipation.

In the year 5 Rabbit (1510), Montezuma, ruler of Mexico, witnessed the appearance of a light in the heavens. Since his astrologers and magicians were unable to quiet his fears and premonitions, he decided to consult the learned Nezahualpilli, ruler of Texcoco. Nezahualpilli replied to the ruler of Mexico:

Oh, powerful and great lord, I desire not to disturb your peaceful, quiet and generous spirit, but my obligation as servant (lesser ruler) forces me to inform you of a strange and marvelous happening, which, with the permission and consent of the Lord of the heavens, the night, the day, and the air, will occur during your days. You should be informed and forewarned with much care, for I am able to say with certainty that a few years from now our cities will be destroyed and laid waste; we, our children, and our servants will be vanquished and destroyed. . . . But one thing consoles me considerably: I will not witness these calamities and afflictions for my days are few. I wanted to tell you this before I die, so I leave you this counsel as I would to my own beloved son.

As the years passed, the ill omens and natural manifestations multiplied. In the year 11 Flint Knife (1516), a comet appeared in the heavens. To the people of the valley of Mexico comets were the sign of the death of a king, or impending hunger, pestilence and war.

True, many of these happenings may have been given significance after the fateful conquest. However, the Aztecs were sufficiently apprehensive of a coming disaster to send Cortez the gold mask of the god Quetzalcoatl, for Quetzalcoatl was to destroy the empire of Montezuma and establish his own rule.

MONTEZUMA VIEWS THE COMET OF 1516



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to be heard April 9th from Salt Lake City.

ON Sunday, April 9, the Columbia Broadcasting System's *Church of the Air*, 11:00 to 11:30 a.m., Mountain War Time, will originate with Radio Station KSL in the tabernacle, on Temple Square, Salt Lake City, as part of the proceedings of the general conference of the church. Speaker and other details will be announced later. The *Church of the Air* is heard over CBS stations from coast-to-coast.

✱

The Cover

THE lighthouse becomes a guide to warn against treacherous shoals and hidden reefs, to direct the ship to safe harbor. To a world striving to make port, the lighthouse becomes a symbol of peaceful waters and of people confidently traveling their courses, free from fear, joyously going their several ways, securely guided by the harbor lighthouse. The cover is a composite, from a photograph by Courain Black, adapted by Charles Jacobsen.

✱

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The Improvement Era

"THE GLORY OF GOD IS INTELLIGENCE"

MARCH, 1944

VOLUME 47, NO. 3

"THE VOICE OF THE CHURCH"

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

✱

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Faith in Spring



By Helen Maring

THERE is no impermanence to spring; it is reiterate like one grown old. Repeating stories that he has retold, Remembering them keenly. Like the ring Of songs re-echoed by the hills of light, Spring morning breaks, reverberant from night. Spring morning shines with beauty; and God's power Wakes spring from winter, day from night-time's glower. Our souls keep faith; and in our hearts a prayer Of endless gratitude knows God is there.

✱

Executive and Editorial Offices:

50 North Main Street, Salt Lake City 1, Utah.

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THE IMPROVEMENT ERA

Exploring the Universe

By DR. FRANKLIN S. HARRIS, JR.

THE extent of myopia, or short-sightedness, among a people seems to be determined more by race and heredity than by civilization. Among about fourteen thousand patients at the Greifswald Clinic in Germany almost fourteen percent had myopia, while with a similar group in Denmark only five percent. Over half of the Chinese students in China have myopia or about four and one-half times greater than would be found in an American college. There is considerable myopia among Arabs who live in the open air and do no close work whatever.

DUE to expansion and contraction, a steel bridge one thousand feet long will change about half a foot in length between winter and summer. Similar expansion and contraction of a lead roof on the Bristol cathedral caused it to creep down eighteen inches in two years in spite of all efforts to fasten it. In the daytime the lead expanded, and the lower side moved downhill. At night with cooling, the roof contracted, pulling the upper part downhill, since that was easier than moving uphill.

BATS avoid obstacles in the dark by hearing the echoes of the high-pitched sounds they utter as reflected from the obstacles. Some of the sounds are two octaves above the human pitch limit of hearing, two Harvard University biologists have found.

MOSQUITOS are able to develop from eggs to adults in a cupful of water collected in a hoofprint made by a cow, if the water remains for as long as two weeks.

SATURN is the lightest of the planets and would float on water, if an ocean large enough could be found for the experiment.

THE star Nova Aquilae increased to 60,000 times its former brightness in a few hours, and then faded to its former faint brightness.

CITRIC acid, which gives most of the acidity to lemons, cranberries, and currants, has now been discovered to be up to one percent of the hard material of the bones, probably as a calcium salt. Citrates are of service to the body because of their remarkable power of making the otherwise insoluble bone salts soluble in water, and it is now known that these bone salts are constantly being replaced. Citrates are formed as one of the in-between products (Concluded on page 132)

Good, Nourishing FAMILY BREAKFAST

Zoom



INSTANT COOKING flaked WHOLE WHEAT CEREAL

Everyone likes its wholly new flavor—its appetizing texture. Mother particularly appreciates the time-saving INSTANT COOKING ZOOM . . . father finds it a hearty meal to start the day . . . and there's no coaxing necessary to get the children to eat this delicious hot cereal . . . they ask for more!

Authentic Plane
Silhouettes on
each Handsack



LISTEN TO: NEWS on Station KUTA, Salt Lake City, Monday through Friday, 11:30 a.m. and 3:00 p.m. "Dick Tracy" on Station KUTA, Monday through Friday, 4:30 p.m. Louis P. Lochner on KDYL, Wednesday through Saturday, 4:00 p.m. "Women in the News" on Station KUTA, Monday through Friday, 10:25 a.m.

L. D. S. Training Pays!

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Day and Evening

All the Year

Wherever They Go . . .

Dear Editor:

Canadian Army Overseas

I have just been reading a copy of your magazine *The Improvement Era*, picked up on the field post office. . . . I liked particularly your September 1943 article "Something about a Soldier." . . .

Signalman W. R. Ruddell

A Wonderful Breakfast
...any hour of the day!



★HERE's a better beginning for the day ... *when ever* yours begins. Hotcakes drenched with golden, delicious Mapleine Syrup! Three ways to make it—two of them sugar savers. Get magic Mapleine from your grocer—today!

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pour 2 cups boiling water
over 4 cups sugar
add 1 teaspoon Mapleine
stir and you have ...
2 pints Mapleine Syrup
- ② *With White Corn Syrup*
boil 1½ cups hot water
3 cups corn syrup
for 5 minutes
add 1 teaspoon Mapleine
stir and you have ...
2 pints Mapleine Syrup
- ③ *With Honey & Corn Syrup*
heat 1 cup hot water
½ cup strained honey
2½ cups corn syrup
Bring to full boil.
add 1 teaspoon Mapleine
stir and you have ...
2 pints Mapleine Syrup

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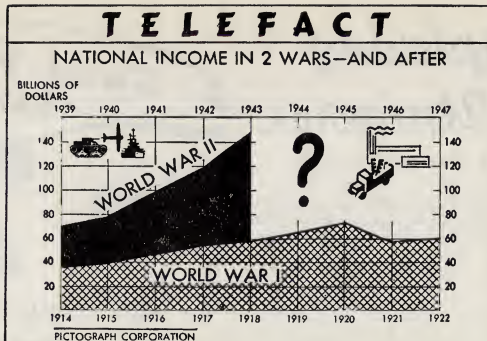
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EXPLORING THE UNIVERSE

(Concluded from page 131)

ducts in the breakdown of sugars and carbohydrates by the body.

LOBSTER-KRILLS in the larval stage less than an inch long commonly occur in shoals about the Falkland Islands, Patagonia, New Zealand, and other southern waters. They may be in such numbers that the sea is red for acres; whales in those waters just open their mouths and swim slowly to strain them.

THE bright red and orange hues of the autumn colors are in the leaves during the summer but are masked by the stronger green of the chlorophyll pigment, which breaks down and becomes colorless in the autumn.

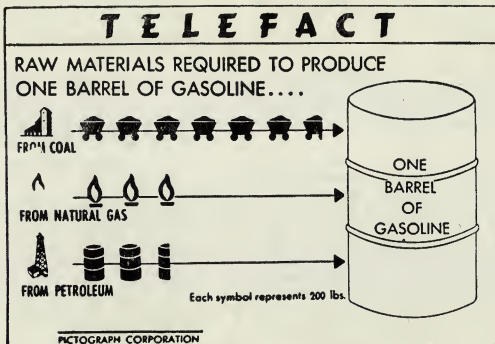
SAND puffed up with air, silica aerogel, is reported to be twice as effective as any other material as a heat insulator.

THE average compression ratio of new cars in 1941 was 6.6 to 1. The compression ratio is the fraction of the original volume in the cylinder of an en-

gine to which the gasoline and air mixture is squeezed before being exploded by the spark plug. This ratio increased almost fifty percent since 1931. During this same period the crude oil yielded a constant fraction of about forty-four percent gasoline on refining.

SOME insects have waxy or oily bodies on their wings which enable them to escape easily from the viscous threads of the Argyropid and other spiders.

POTATOES have been used in laying concrete roads. To hold the cement together across the asphalt expansion joints to prevent one section shifting above the other, steel rods are imbedded with an end in each cement section on both sides of the tar strip. When the rods changed in length with temperature they cracked the cement, so that a potato was placed on each end to give room for expansion of the rod in the cement. Present practice is to place a small telescoping corrugated cardboard tube over one end.



Benjamin Franklin ON DEATH

A letter to his niece, Miss E. Hubbard, dated Philadelphia, February 23, 1756, on the death of his brother, John, her step-father:

I condole with you. We have lost a most dear and valuable relation. But it is the will of God and nature that these mortal bodies be laid aside when the soul is to enter into real life. This is rather an embryo state, a preparation for living.

A man is not completely born until he is dead. Why then grieve that a new child is born among the immortals, a new member added to their happy society? We are spirits. That bodies should be lent us, while they can afford us pleasure, assist in acquiring knowledge or in doing good to our fellow creatures, is a kind and benevolent act of God.

When they become unfit for these purposes and afford us pain instead of pleasure, instead of an aid become an encumbrance and answer none of the intentions for which they were given, it is equally kind and benevolent that a way is provided by which we get rid of them.

Death is that way. We, ourselves, in some cases, prudently choose a partial death. A mangled, painful limb, which cannot be restored, we willingly cut off. He who plucks out a tooth parts with it freely, since the pain goes with it.

He who quits the whole body parts at once with pains and possibilities of pains and diseases it was liable to or capable of making him suffer.

Our friend and we were invited abroad on a party of pleasure, which is to last forever. His chair was ready first and he is gone before us. We could not all conveniently start together, and why should I be grieved at this, since we are soon to follow, and know where to find him. Adieu.*

*Submitted by Thora C. Miner, as published in the Philadelphia Inquirer, by Joseph Fort Newton, under the title "Those Gone Before."

"A CHILD SLEEPING"

By Pauline Soroka Chadwell

A THOUSAND mothers must have paused tonight,
Each one beside her sleeping infant's bed,
As I am doing now—before the light
Is dimmed beneath whose arc your golden head
Shines like a jonquil lying on the snow.

A thousand mothers must have breathed a sigh—
Perhaps a prayer of thanks to feel the glow
Of love in this sweet moment's lullaby.

This twilight hour is one all mothers know—
A part of day's routine—a task to do;
And yet, each night, I feel the surge and flow
Of all the longing that I had for you—
And life's fulfillment is your golden head,
My brimming cup—the chalice of your bed.

MARCH, 1944



With Babies It's Different

The adults of this country are not going to have to go hungry even if they can't have all they'd like of just what they'd like to eat. Adults have a wide choice of foods that will provide them wholesome nourishment.

With babies it's different. They must have all they need of the chief item of their food—good, safe, easily digested wholesome milk. That's why our first concern is to see that there will be a plentiful supply of Irradiated Sego Milk for the thousands of babies who are living so well and so happily on it.

All Sego Milk is specially enriched with precious sunshine vitamin D by irradiation with ultraviolet rays.



SEGO MILK PRODUCTS COMPANY

Originator of Evaporated Milk
in the Intermountain West

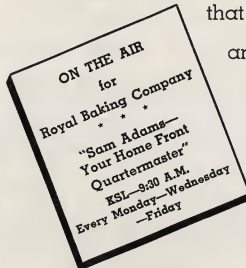
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More Than Fifty Years of Service and Progress



Fresh every day
at your grocer's

Lovell Ward Underwrites the "Era"

We are about out of people to work on. If you have some backward ward that would like some help, maybe we could help them out. It's good to do the job the way you like it done—all the way.

Bishop Frank Brown

Tempting **taste** *Thrifty* **price**



Crisp, plump vegetables, popped into our kettles fresh from the fields—make Rancho soup *late to good*... lower freight costs to your grocer from our farm-kitchens here in the West, make Rancho soup *cost you less*. So for wholesome, hearty soup always

REACH FOR **RANCHO** *5 delicious kinds*

Tomato • Vegetable • Chicken-Noodle • Pen • Asparagus



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NO, indeed! Although we're operating to capacity and frequently obliged to say, "Sorry, no accommodations available," you'll still find the same friendly atmosphere prevails at the Temple Square. Today, as always, we're mighty thankful that you think of us when you come to Salt Lake City. And we'll do our best to justify your continued loyalty to Salt Lake's newest hotel.

Hotel **Temple Square**

Salt Lake City

CLARENCE L. WEST
 Manager



Poetry

FOR ONE TO COME

By Eva Willes Wangsgaard

I TRY to catch on paper what I feel,
 What makes me angry, sorry, or content:
 Man's ignorance too arrogant to kneel
 To wise divinity for complement.
 His courage and his love and sacrifice,
 A hill in snow like moire in the wind,
 Or newly green and damp from melting ice,
 Or fragrant in the sun and blossom-pinned.
 I vanish, leaving only what I wrote;
 And one who follows stumbles on a page
 Where my heart speaks to his and he will
 note

His own truth-seeking in an earlier age,
 And shape from mine a lens to speed his
 own.
 Strengthened to know he does not seek
 alone.

NEEDS RENOVATING

By Mildred Goff

WE looked at scores of houses, bright
 with trees and flowers.
 Among them all there wasn't one we coveted
 for ours.

This had a splendid furnace, that had a
 lovely view,
 And all of them were neat as pins, and glittering,
 and new.

At last we saw a house that looked like a
 neglected child.
 The window panes were broken, the garden
 going wild.

It needed paint and varnish, it needed love
 and care.

It was the one we wanted. We combed its
 tangled hair,
 And washed its face, and scrubbed it clean,
 and mended it, and such.

We're glad we bought that little house—
 it needed us so much.

STAR SHADOW

By Dorothy Marie Davis

THE wind is a shy thing, the wind is a
 fawn.

If you surprise it . . . Whisk! it is gone.
 You never will see it by day, though its
 track

Flattens the lilies, though trees double back.
 You never will see it by moonlight although
 You set silver snares everywhere it might
 go.

I have not seen it, but one dark night . . .
 (The moon just set) . . . by a star's wan
 light

I saw wind's shadow on the lake it passed—
 A slim dim shadow that a star would cast.

LET ME FEEL JOY

By Drucilla R. Thomas

HELP me, dear Lord, to know the joy of
 giving.

Help me to give unselfishly what e'er I can.
 God grant, I shall not be too poor to share
 my love,

To let my strength support a fellow man;
 E'en though my store of wealth is small
 I still can know the joy of giving,
 Through me some darkened soul may see
 again.

And I shall know the joy of living.

SPRING

By Lalia Mitchell

I SHALL wait the song of thrushes,
 And of blackbirds in the rushes,
 I shall wait the brook that rushes down the
 hillside cool and clear;
 Soon the violets will greet me
 And the smile of spring will meet me—
 I shall know full soon how sweet the first-
 named season of the year.

AS THROUGH A WINDOW

By Eugenia Finn

LOOK out on life as through a window filled
 With all the loveliness of earth and sky;
 Watch dawn's first promise when the winds
 are stilled
 And golden fingers lift and clarify.

Find courage in the searching light of noon
 When visions vanish and the truth is shown;
 Go bravely forth, although the path be
 strewn
 With all the scattered hopes a heart has
 known.

The long day, waning, brings the quiet hour
 Of reverie and rest when work is done,
 And one no longer strives for place and
 power,
 Content to watch the pageant of the sun.

And as the night drifts down and colors
 fade,
 Still look on life clear-eyed and unafraid.



TIME

By Sudie Stuart Hager

"HOW I wish I had more time,"
 "My mother used to say,
 Till Grandma, knitting in her chair,
 Answered her one day:

"My dear, you've all the time there is,
 A king can have no more;
 Count up the minutes in a day!
 Surely an ample store.

"Minutes are the seeds of time
 To be planted in life's field;
 On you depends the nurturing,
 On you depends the yield."

MARCH WIND

By Thelma Ireland

THE March wind is so awkward,
 Has no manners, has no grace.
 It nearly knocks me off my feet
 And spills rain in my face.

SPRING SONG

By Lucaine Fox

TODAY I walked beneath God's sky,
I trod the earth he made,
And on my head I felt the sun.
My eyes were filled with beauty,
The beauty of his hands.
The air was soft and fragrant
With a thousand tiny perfumes from
The blossoms being born.
Above, a lace of bursting green
And tender branches frothed against the sky.
And there was loveliness about the path I
walked.
An unsung song of rapture gushed—
A symphony of colors—a rainbow sprayed
upon a waiting earth—

No headlines, black and white,
Of death and hate and suffering.
No stark creation conjured up by man's
degraded brain.

No fearful cry—no horror—no!
Not any of the ugliness, man-born,
Could rob my heart of that one moment—

When, with all the glad new surge of
spring,
The blossom-laden air so soft and sweet,
The emerald of living grass, the sunshine
gold of daffodil,
When all these things renewed the faith
that in that hour, and come what may,
I knew I walked beneath God's sky.

WATER MARK

By Keith Thomas

AROUND this rock the ocean's flock
Of waves to pasture climb;
The print of teeth reveal beneath
How far they reach each time.
God bade the tide from land divide
And let these markings be
For men to find the plan designed
Of heaven, earth, and sea.

THE ARTIST

By Arthur Wallace Peach

WHEN Mrs. Myers made a pie
No moon stood still or sun on high,
But with each choice ingredient
She made the pie a day's event.

Her touch upon the pie became
In essence all that sealed with fame

The art of Michelangelo,
Undimmed while ages come and go.

When Mr. Myers cut a slice
With marked approval, though concise,

She knew, as anyone can guess,
An artist's crowning happiness!



MARCH, 1944

Clear Sailing IF YOU PREPARE NOW

The tightest squeeze this year on the farm front will come at harvest time. Many over-age binders and threshers cannot survive another year. Modern machines must be prepared to carry an extra load.

The most urgent S.O.S. will come from storm-lodged grains, soybeans, sorghums, legume and grass seed crops . . . all of which can be saved by the versatile All-Crop Harvester. Here's what you can do to get your machine ready for maximum service in your community —

★ Schedule your All-Crop immediately for the 24-POINT FARM COMMANDO overhaul by your Allis-Chalmers dealer. This also includes reconditioning the attachments for special crops and replacing or rebuilding worn parts.

★ List your machine on your dealer's official Register as a qualified Farm Commando, available for outside work on neighboring farms.

If you are in need of an All-Crop Harvester, there are three ways in which your A-C dealer may help you: (1) Supply you with a new All-Crop; (2) sell you a good reconditioned machine; or (3) place you in touch with an owner whose All-Crop is available for custom work. See him today!



If blast furnaces grow cold for lack of scrap iron from the farm, so will gun barrels. For the sake of men in the service from your own home town, turn every piece of idle iron in to the Victory Scrap Bank. Ask your A-C dealer!

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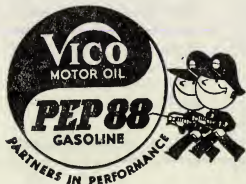
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Old SING-LIVELY

By ALFRED I. TOOKE

In all the weeks I stayed in the New England village, I never did learn his real name. To old and young, one and all, he was "Old Sing-Lively," and a most appropriate name it was.

At almost any time that you passed the barn-like structure that housed the tools and stock-in-trade of his various activities—for he was a sort of combination village blacksmith, builder, carpenter, plumber, painter—you would hear his tuneful voice as his song mingled with the melody of the anvil or the saw.

It was on Sundays, however, that Old Sing-Lively was in his glory. Morning and evening he was always first at the little schoolhouse that also served as meetinghouse. Others might be responsible for this part or that part of the service, but it was always Old Sing-Lively who took charge of the music. It was always Old Sing-Lively who, at the appointed moments, announced the hymn numbers. It was his voice, mellowed by the years, but still deep and clear and resonant, that read the first verse while the congregation "found the place" in their hymn books. And always, after a momentary pause, during which his gaze would sweep the congregation, his voice would boom: "Sing lively, now! Sing lively!" Then, clear



—Photograph by H. Armstrong Roberts

as a bell, from that powerful throat the melody would flow, for the little schoolhouse boasted neither organ nor piano; indeed it had little need of either, for Old Sing-Lively seemed to find the right key by instinct, and never did he pitch a tune too high or too low for his congregation.

He dearly loved the livelier tunes, and sometimes, at the end of a verse, if some voice had been guilty of dragging, he would eye the offender reproachfully, and again exhort them to "sing lively."

(Concluded on page 165)

THE IMPROVEMENT ERA



—Photograph by Jeano Orlando

March

MARCH is a wild bird
Winging, strong and fleet,
Into relentless winds, blind
To defeat.

March is a man-child
Running swift and free,
Head tossed, gay shouts ringing
Noisily.

March is a willow-bud
Affianced to the spring;
Wild, gay, modest—
Disquieting!

By Helen Baker Adams



THE Religious Attitudes OF NOTED MEN

By LEON M. STRONG

IT is said that Robert Ingersoll, renowned agnostic orator, shortly before his death, was asked if his friends might use his forceful speeches and writings. He is reported to have said:

You are at liberty to use anything you wish, but I pray you to omit any intimations I may have made to the non-existence of God.

The late Senator William E. Borah of Idaho adds his bit:

I am a believer in the fundamental principles of religious liberty. If the time ever comes when I have to sacrifice my office for those principles, I shall unhesitatingly do so.¹

And again, in a letter to a high school student:

I do believe in prayer. I believe in a God who answers prayers.²

The following is said to be an addition King George of England made to the talk which he broadcast Christmas morning, 1931, in which he quoted Louise Haskins:

I said to the man who stood at the gates of the year, "Give me a light that I may tread safely into the unknown," and he replied, "Go forth into the darkness and put your hand into the hand of God, which shall be to you better than a light and safer than a known way."³

President Franklin D. Roosevelt has been quoted in a prominent daily paper as follows:

There comes a time in the affairs of men when they must prepare to defend not their homes only, but the tenets of their faith and humanity on which their churches and their government and their very civilization are founded.⁴

Robert E. Lee, the courageous but tranquil-souled man of the Southern armies, wrote a letter when the fortunes of the South were at very low ebb. What he wrote was characteristic of his life. Here is an extract from his letter:

We are all in the hands of a kind God who will do for us what is best, and more than we deserve, and we have only to endeavor to deserve more and to do our duty to him and to ourselves. May we all deserve his mercy, his care, and his protection.⁵

¹Liberty, Vol. 35, No. 2, p. 27

²Letter on file with the present writer

³Truth Magazine, 1941

⁴New York Times, January 8, 1939

⁵Robert E. Lee—Man and Soldier, by Thomas Nelson Page, Charles Scribner's Sons, 1934, p. 624

The Fels-Naptha first, James !

Looks a little silly, doesn't it? . . . Actually, we never heard of a woman who locked up her laundry soap with the family sparklers.

But the general idea isn't bad. Soap, under war conditions, is a precious article. Every bar that's made contains materials vital to the success of our men in the service.

We don't believe any sensible woman needs urging to be careful with soap. To buy just what she needs. To get full value from every ounce. To make every bar last as long as possible . . .

especially when she uses
Fels-Naptha Soap!



Fels-Naptha Soap
"Banishes" Tattle-Tale Gray"



Avoiding the Rapids

By President Heber J. Grant

I HEARD of a man, who was at a great banquet, speaking to another regarding the faith of the Latter-day Saints. He said, "Why, the Mormon people, those who live their religion, do not use tea, coffee, tobacco, or liquor."

The other man said, "I do not believe a word of it."

The first man replied, "It is true."

These two non-Mormons were sitting at one of the tables at this banquet. Along came a member of the church. The man who was defending the Mormons said, "There comes a Mormon. He is going to take a seat with us. I'll bet you he won't drink coffee."

The bet was accepted. The Mormon drank the coffee!

When they came out, the one who lost his bet said, "I have no further use for that man, who, professing to believe that God gave a revelation through Joseph Smith, telling the people to leave such things alone, yet comes here and publicly disobeys the teachings of his prophet. I have trusted that man, but I will quit trusting him."

We carry upon our shoulders the reputation, so to speak, of the church, every one of us. The young men and young women of today who think they are being smart by getting a little wine and a little liquor in their homes, and doing that which the Lord tells them not to do, are laying a foundation that will lead to their destruction eventually. They cannot go on breaking the commandments of the Lord without getting into the rapids. And what are the rapids? The rapids of moderate drinking, nine times out of ten, lead to excessive drinking, and excessive drinking leads to the destruction of body and of mind and of faith.

Any Latter-day Saint who actually believes in the commandments contained in the Doctrine and Covenants must have no regard for advancement in life when he fails to keep what is known as the Word of Wisdom, which was given to us, not by commandment, but for our temporal salvation. There is absolutely no benefit to any human being derived from breaking the Word of Wisdom, but there is everything for his benefit, morally, intellectually, physically, and spiritually in obeying it.

What does the Lord say to those who obey his commandments?

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.

May every father and mother so order their lives that their example will be an inspiration to their children. May all realize that every Latter-day Saint carries, to a certain extent, upon his or her shoulders the reputation of the church of Christ.

May the Lord, our Father in heaven, help each and every Latter-day Saint to become familiar with the commandments of the Lord as contained in the Doctrine and Covenants; to become familiar with the history and the dealings of God with Joseph Smith, with the marvelous inspiration of the living God to him who was the founder, under God, of the church of Christ.

Above all, may each Latter-day Saint live the gospel so that its truth will be proclaimed by his example.

The Editor's Page

CHURCH WELFARE—

By Marion G. Romney

ASSISTANT MANAGING DIRECTOR GENERAL
CHURCH WELFARE COMMITTEE, AND
ASSISTANT TO THE TWELVE

A FRIEND of mine recently asked, in substance, the following questions: "Why, in these times while we are so short of help and so overworked, does the church welfare committee urge the production of so much clothing, food, fuel, and other commodities; why the erection of these many bishops' storehouses; why acquire properties and develop permanent projects? Is there really a need for them? Isn't this just an unnecessary burden laid upon the backs of the people?"

It is my conviction, born of experience, that a prayerful study of what the Lord's living prophets have said, together with what has been done about the welfare plan since 1936, will convince the most skeptical that it is not a burden but an opportunity; the way by which we may apply the divine command, "Thou shalt love thy neighbor as thyself." (Lev. 19:18.)

PART OF THE GOSPEL

At the outset, let us be conscious that the church welfare plan is wholly a church program. It is part of the gospel of Jesus Christ and therefore it must be understood, as are all other phases of the gospel, by the spirit of God and not by the spirit of man.

We accept as a matter of course and without reservation the fact that we are brothers and sisters, "begotten sons and daughters unto God," as it is stated in the revelation. (D. & C. 76:24.) This involves the whole doctrine of pre-existence; our antemortal spirit life; the gospel plan as evolved there; our acceptance of it; the purpose for the creation, and the peopling of the earth. These fundamentals I shall not discuss here, but understanding them, we know the truth of the declaration,

I, the Lord, stretched out the heavens, and built the earth, my very handiwork; and all things therein are mine. And it is my purpose to provide for my saints, for all things are mine. But it must needs be done in mine own way. (D. & C. 104:14-16. Italics author's.)

We who, through the waters of baptism, have covenanted with the Lord that we are willing to take upon us the name of his Son and always remember him and keep his commandments which he has given us, have been united in the bonds of Christ and are under solemn obligation to assist the Lord in caring for his Saints, our "brethren in the Lord" (Alma 17:2), and we must do it in the Lord's "own way."

BASED ON LOVE

The Savior admonished us to love one another. Following his great discourse about love and unity being characteristic of the gospel of Christ, he referred to love and unity among his followers as being convincing evidence to the world that the Father had sent him. This love for one another is always present in the church of Jesus Christ. It is found wherever church members meet. Particularly is it noticeable away from the main bodies of the

church in strange lands. It is felt in the grip of the hand and in the understanding greeting. It approaches its highest expression in the giving of encouragement and assistance in time of need by neighbor to neighbor in the spirit of true charity, which "is the pure love of Christ." (Mor. 7:47.) The amount of assistance thus bestowed by individual members of the church will never be known, for it is given without the right hand knowing what the left hand does. But certainly it is very great. There is hardly one among us who has not been at some time on the giving and then again on the receiving end.

President Grant has set a splendid example in the exercise of this virtue. His unbounded love for his fellow men he has repeatedly demonstrated, by paying here a widow's mortgage, and there the debt of an oppressed man; he has supplied sustenance to numerous individuals and families in their hour of need, while hosts of men and women testify that in their most lonely days of sorrow and grief he has cheered their lives by giving encouragement and comfort in a friendly visit. We would do well to emulate his example.

CONCERTED EFFORT NEEDED

Notwithstanding, however, the widespread worthy practice of bestowing private charities, there is no assurance that all church members will be cared for thereby. There must be order and united effort in bringing about this objective, as there is in all things divine. Says the Prophet Joseph Smith:

The greatest temporal and spiritual blessings, which always come from faithfulness and concerted effort, never attend individual exertion or enterprise. (*Teachings of the Prophet Joseph Smith*, p. 183. Italics added.)

The welfare plan affords the opportunity for that united, orderly, "concerted effort."

BISHOPS' RESPONSIBILITY

As early as 1832, the Lord by revelation put the responsibility for looking after the poor upon the bishop of the church. (D. & C. 84:112.) Earlier in the same year, he specified that "the storehouse shall be kept by the consecrations of the church; and the widows and orphans shall be provided for, as also the poor." (D. & C. 83:6.) To meet this charge partially, there has grown up in the church by common

consent the practice of abstaining from two meals on the first Sunday of each month and giving the equivalent thereof to the bishop. This is the fast offering. It is used by the bishop in caring for the needy.

FAST OFFERINGS

The church membership, as shown by the statistical report given at the general conference, April 1943, was 917,715. Assuming the average value of meals to be 15c and that all members strictly observed the fast and contributed an honest fast offering, the contribution would be 30c per capita per month, \$3.60 per year, or an annual total of \$3,303,774.00. This would go far toward eliminating actual need and no one would be the poorer because the offering given would be saved by the fasting, while the church would be infinitely richer spiritually.

Unfortunately, the offerings placed in the bishops' hands have not always been sufficient to meet the needs of his people. A survey made in September 1935, revealed the fact "that 17.9 percent of the entire church membership received relief, or a total of 88,460 persons; that 80,247 persons (16.3 percent) received relief from the county and 8,213 (1.6 percent) received relief from church funds." (Message on relief by the first presidency, April 1936.)

Observance of the monthly fast and payment of an honest fast offering is urged under the welfare plan, and in addition thereto the program calls for the production of food, fuel, clothing, and other necessities of life.

ANNUAL CHURCH WELFARE BUDGET

Each year a list of these necessities, which has come to be known as the annual church welfare budget, is prepared under the direction of the general church welfare committee. The quantities are based on the anticipated need. The budget is broken down to the welfare regions of the church, and then to the stakes in the region, and finally to the wards, priesthood quorums, and other units within the stakes for production. This budget, when it is produced, is put in the hands of the bishops of the church and placed in bishops' storehouses. Thus, in discharging their responsibilities to the poor of the church, the bishops have two sources of supply: the fast offerings and the welfare budget. An effort is being

an OPPORTUNITY

made to widen the production base so that we shall as nearly as may be produce all of life's necessities.

AN AIM OF CHURCH WELFARE

One of the aims of church welfare is to see that each church member who will accept the program and subscribe to it and who, by the efforts of himself and his family, is unable to care for himself, shall be cared for "according to his family, according to his circumstances and his wants and needs." (D. & C. 51: 3.) Important as is the achievement of this objective, it is of less consequence than is the manner in which it is to be reached, for it must be accomplished in such a way as to do away with the curse of idleness, the evils of a dole, and so as to develop independence, industry, thrift and self-respect amongst our people. (See "Message of the First Presidency to the Church," October general conference, 1936.) That there is sore need for such a program is evidenced by the following incidents all brought to our attention recently.

THE NEED DEMONSTRATED

A STAKE PRESIDENT proposed to purchase a small plot of ground with a building on one corner which might be used for a bishops' storehouse. He explained that it was planned to build a coop for a few chickens, a corral and sheds for a cow, and grow a garden on the remaining portion. An inquiry brought the explanation that a brother residing next door would operate it, that he was existing without fear of starvation on public "assistance," but that he was the most miserable man in the world because he had nothing to do.

Another stake president, a banker, was visited at his office by a brother de-

siring to withdraw the money he had on deposit in the bank. The brother made the request that the money be given to him in private. The president did not say how much it was, but he did say that it was a sizeable roll of currency in rather large denominations, and he said further that within a few days this brother's name appeared on the list of recipients of public assistance.

In one of the most fertile valleys of the intermountain country, a woman approached a member of a stake presidency, a lawyer, and asked if he would help get her land back. Upon being interrogated, she gave the following explanation:

I had a valuable sixty-acre irrigated farm which I conveyed to my married daughter in order that I might get government assistance. My daughter recently died and the title passed to her husband. He refuses to acknowledge my ownership.

The following is from the governor's message to the 1943 Utah Legislature, as it appeared in the press January 12, 1943. He was discussing the state welfare program.

In the Ogden area, . . . the budget for a widowed mother and two children is about \$45 per month. . . . On being placed on relief that mother is informed by the case worker that she will be allowed that amount each month provided that she and the members of her family receive no income or assistance from any other source.

Now, if during the summer months one of her children should get a part-time job cutting a neighbor's lawn and earn \$10 per month . . . the rules say that the case worker must immediately reduce the family grant by \$10 per month.

The child's earnings must, therefore, go into the family budget. After the summer is

SALT LAKE REGIONAL BISHOPS' STOREHOUSE AND GRAIN ELEVATOR, SALT LAKE CITY, UTAH

—Photograph courtesy Deseret Book Company

ended and the industrious child returns to school and his income of \$10 per month stops, the rules of the past have required that a new investigation be made before the cut can be restored. Cases are numerous where it has taken from six weeks to three months for a cut once made to be restored.

Under such circumstances the widowed mother knows that her family will be in want for a period if anyone of them works, so she is forced to teach her children not to be industrious and to depend on the state for a living. If there were only one example the problem would not be so serious, but there are hundreds of children in this state who are being so trained and taught because of a welfare philosophy that is being sponsored by our laws. . . .

Take another example. Let us assume that the budget for an old person is \$30 per month. If such a one should keep a cow or have a small garden, the case worker, often inexperienced in the art of figuring net incomes, would be required to decide the value of the cow or garden to client and reduce his grant in that amount. Consequently the recipient soon discovers that it does not pay to be industrious so he wastes his life. . . .

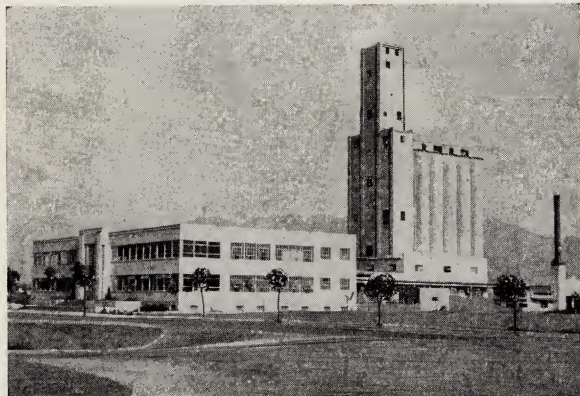
Such a system is a good one to keep people on relief perpetually and to furnish a lot of opportunities for social workers to teach clients how to make their meager incomes stretch through the month, but it is a system that is training thousands of citizens in the belief that industry and personal independence does not pay. (Italics added.)

The above incidents and quotations are at random from many which could be cited. They illustrate the character decay in progress in our midst, encouraged and fostered by the false philosophies, panaceas, and practices of the times. A few more decades of training children to grow up in idleness; of encouraging sons and daughters to take from their fathers and mothers their meager means of support and, while devaluing it, to turn their parents on the public domain to live as best they can as public charges; of condoning the fraudulent practice of men and women disposing of property and making false representations in order to qualify for government dole; and of teaching all the people that the government owes them economic security from the "cradle to the grave"—a few more decades of such training and practices, I say—and we shall have lost the virtues of free, independent, self-sustaining men. We shall merit no more than slavery into which we shall have sunk.

SOME THINGS WE CANNOT AFFORD

THERE are some things to which we have a legal right but which we cannot afford, and the acceptance of public relief is one of them. It requires too great a sacrifice in self-respect and in political, temporal, and spiritual independence. It requires too great a sacrifice in industry and thrift, those sterling virtues possessed by the people who built our nation and established us in these mountain valleys. For these reasons, we could not afford to accept public relief, even though we might be assured that it will always be available. We have, however, no such assurance.

(Continued on page 189)



Eliza R. Snow's "SKETCH OF

LAST summer, Dr. D. Sterling Wheelwright and his wife did much research gathering early western poetry. They spent some time in our church library and then went to the great Bancroft Library of the University of California at Berkeley. In introducing himself, as I recall his conversation with me later, he said the purpose of his visit was to collect the best early western poetry. He was promptly told that there is but one outstanding, early pioneer western poet—Eliza R. Snow of the Mormon church. To his great surprise, he was then shown a large collection of her writings.

In this collection is "A Sketch of My Life," by Eliza R. Snow, written at Mr. Bancroft's request. She assisted him in gathering material for his *History of Utah*. I believe no one at church headquarters knew anything about this production from my aunt's pen until Dr. Wheelwright told me of it. After some correspondence with Mrs. Eleanor Bancroft, assistant to the director of the Bancroft Library, she kindly had a photostatic copy made of the entire sketch—forty-nine large folio pages, beautifully written in Aunt Eliza's own hand.

The manuscript is a valuable addition to the information we already have about this noted Mormon poetess, writ-

of the different styles of favorite authors. When quite young, I commenced writing for publication in various journals, which I continued for several years, over assumed signatures—wishing to be useful as a writer, and unknown as an author.

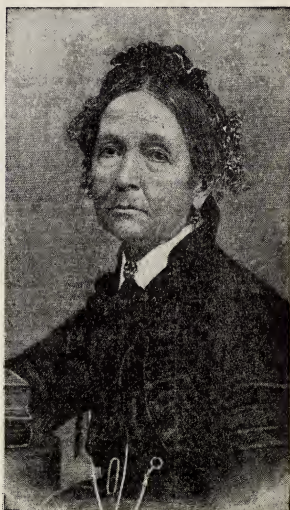
I was early taught to respect the Bible, and in Sabbath schools recited much of the New Testament—at times reciting seven of the long chapters in the Gospels, at a lesson. My heart yearned for the gifts and manifestations of which those ancient apostles testified. Sometimes I wished I had lived when Jesus Christ was on the earth, that I might have witnessed the power of God manifested through the Gospel. But alas the time of such manifestations was gone forever, so said the clergy.

I listened to Alexander Campbell with deep interest, and became interested in the ancient Prophets. He and Walter Scott and Sidney Rigdon were frequent visitors at my father's house. They assisted me in my Bible studies. When I heard of Joseph Smith as a Prophet of God revealing the Gospel again, it was what my soul hungered for, but I thought it too good to be true.

Soon after this the most impressive testimonies I had ever heard were given by two of the witnesses to the Book of Mormon.

Aunt Eliza was baptized by the Prophet Joseph Smith, April 5, 1835. To quote further:

In the spring of 1836, I taught a select school for young ladies, and boarded with the Prophet's family. January, 1837, by solicitation, I resided in the family of Joseph



ELIZA R. SNOW, TAKEN FROM A STEEL ENGRAVING

tells of the Kirtland persecution, the migration to Missouri, of the sufferings and persecution and the move to Quincy, Illinois, where she wrote several articles for the press over the nom-de-plume of "A Mormon Girl." This is while the Prophet was in Liberty Jail.

When the Saints commenced gathering in Commerce (afterwards Nauvoo), Aunt Eliza accepted an invitation to teach Sidney Rigdon's family school. She tells of the "building and occupation of Nauvoo," of her marriage to the Prophet Joseph Smith, and living with his family in the Mansion House, and of the organization of the Relief Society. The awful tragedy of the martyrdom is vividly pictured.

Following an account of the persecu-

Ms. A. 9.2
F. 57

Ms. A. 9.2
F. 57
Sketch of my Life

*I was born in Buckle, Berkshire Co., Mass. Jan. 21, 1804.
My parents were of English descent—their ancestors were
among the earliest settlers of New England.*

er, organizer, and leader among women. Some of the most important experiences in her life are told here for the first time.

The sketch, as will be seen from the accompanying photostats, is signed Eliza R. Snow Smith. It is indexed in the Bancroft Library as Eliza Smith, not Snow. Many of the incidents and experiences told in this manuscript are entirely new. We have no other record of them. Others throw new light on facts recorded elsewhere. The following is quoted from the writing:

My mother considered a practical knowledge of housekeeping the best and most efficient foundation on which to build a magnificent structure of womanly accomplishments. My parents carefully imprint on the minds of their children, that useful labor is honorable—idleness and waste of time disgraceful and sinful. Book-studies and schooling were ever present. I was partial to poetical works, and when very young frequently made attempts at imitation

Smith, and taught his family school, and had ample opportunity to mark his daily walk and conversation as a Prophet of God.

Here she gives an impressive character sketch of Joseph Smith. Then she

In the winter of 1830 and 31, Joseph Smith called on my father, and as he saw yearning himself, I scrutinized his face as closely as I could without attracting his attention, and decided that his was an honest face. My motto, "I believe all things and hold fast that which is good" prompted me to investigation, as incredulous as I was; and the most impressive testimonies I had ever heard were given by two of the witnesses to the Book of Mormon, at the first meeting of the believers in Joseph Smith's mission, which I attended.

MY LIFE"

By LeRoi C. Snow

Bancroft Library
University of California
Eliza Smith
Sketch of my Life

tions and sufferings of the Saints in Nauvoo, Aunt Eliza tells of the evacuation of that beautiful city by the Saints and then begins the story of the Pioneer journey across Iowa to Council Bluffs, the building of Winter Quarters, the sojourn there during the winter of 1846 and '47, and the long and difficult journey in 1847 to the Salt Lake Valley. This account is a vivid synopsis of Aunt Eliza's Pioneer Diary which has been appearing in *The Improvement Era* since March 1943.

FOLLOWING the arrival in the valley, Aunt Eliza writes a brief biography of the rest of her life up to within three years of her death. She writes:

Our first winter in the mountains was delightful. Most of us were houseless; and what the result would have been, had that

and in the fall, my half was a half-bushel of beautiful potatoes. Public meetings were held in the "Lord's parlor," i.e., out of doors, plenty of room for new-comers, with sufficient ground-floor to sit or stand upon.

These are but disconnected sentences from about thirty pages of the manuscript, following which Aunt Eliza tells of her appointment by President Brigham Young to reorganize the Relief Society of the church in Salt Lake City and then "to assist the bishops to organize branches of the society in their respective wards. Then President Young gave me another mission—to instruct the sisters throughout the church. I could not then form an adequate estimate of the magnitude of the work. In 1876 I was called upon to report the charitable work of Utah women, in the Fair in Philadelphia. . . . In 1867 I or-

*Like a banner that rips o'er ocean's waves;
There's a light—there's a life beyond the grave!
The future is bright, and it begins on
Where the work and pain and the have have gone,
Who have battled for truth with their mind and might,
With their garments clean and their armor bright:
They are dwelling with God, in a world on high;
Bury me quietly when I die.*

Salt Lake City, Utah,

April 13, 1888.

Eliza R. Snow Smith

winter been as severe as the succeeding ones, the Lord only knows. The women devoted much time administering to the sick, and in fervent prayer to God in behalf of our brethren. From the Indians we learned the use of the wild "Sego-root." My Indian girl, Sally (whose Indian name was Pidash), became neat and tasteful in dress, although at first she crunched bones like a dog. Soon after our arrival, a tall Liberty-Pole was erected, and from its summit, the "Stars and Stripes" seemed to float with, if possible, more significance than they were wont on eastern breezes. The second season a tragic fate awaited our crops. Precisely corresponding with descriptions of ancient locust raids on the Eastern continent, crickets of enormous size, came down from the mountains, moving in a solid phalanx—taking everything before them. Providence sent a host of sea-gulls to our rescue. Those gulls in large swarms, went through the invading army, swallowing the crickets. As their stomachs filled, they vomited and filled again, until the premises were entirely cleared.

A company of men was sent to California for seeds and cuttings. I gave 75c for six or seven little potatoes, all of which I could hold in one hand. I let them out to raise,

ganized the first Society of Young Ladies, under President Young's direction."

Aunt Eliza also gives the first full account we have of the organization of the Primary Associations. "In 1880," she writes, "I traveled one thousand miles by team over jolting rocks and through bedded sand, occasionally camping out at night on long drives."

The "Sketch" includes an account of her many publications—some nine volumes, of the promotion of the culture and manufacture of silk, organization of the "Silk Association," organization of the Deseret Hospital, labors in the "House of the Lord," administering to the sick, writing for publication, proof-reading, an extensive correspondence and many other activities and labors of love, "all of which," she says, "is certainly worth of a higher tribute of gratitude to God, the Giver of all good, than I am capable of expressing."

The "Sketch" will be reproduced in full in the *Relief Society Magazine*.

THE TIE THAT BINDS.

By FRED W.
MOELLER

As Latter-day Saints, we pride ourselves on being "different." But it is not enough to be different. We must also be better.

Mormonism is taught best by example. In other eyes, it is always the seemingly small weaknesses which loom large. They cannot be disregarded.

Our failings are a tie binding us to the "ways of the world," a world from whose shortcomings we should wrest ourselves free.

Why then do we refuse to give up certain worldly ways in order that we may live by a method which we have chosen as better than any other? The word "sacrifice" is very often used in giving up these ways of the world. That is not actually a sacrifice. In order to sacrifice we must have something of value to give up. A life of dissolute pleasure can be of no value to us once we have learned the laws of the Lord. We cannot hope to enjoy what we know is wrong. Our conscience won't let us. Yet we foolishly continue to try.

It seems quite easy for us to refrain from the more obvious transgressions. Most people can, outside the church as well as in it. Having accomplished this much we feel very righteous. But the test, the real challenge, comes when we are asked to refrain from the little things. Christ, in his sermon on the mount, stressed their importance:

Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. (Matthew 5:19, 20.)

We are afraid of being alone, of acting independently. Yet, being alone, we discover ourselves; we become somebody. We come to be known as an individual, not as just "one of the gang."

We sacrifice (and this time the word is "sacrifice") our ideals for the sake of being with others, of doing as they do, because we believe they are "living," and we want to live too. We are afraid we are going to miss something and so want to be out where things are happening. Instead, we could be making things happen ourselves.

Most of us are waiting to live when we should be living. Our children are

(Continued on page 180)

Archaeological DISCOVERIES *Illumine the*

By President

The men of deep religious faith, who alone count for the progress of the human race, will rejoice and take courage at a fresh proof that the Father has never left himself without witnesses among men, and that even the most unlikely elements have gone to prepare the world for him who was and still is to come.—C. H. W. Johns, Queens College, Cambridge.

THE Belgian writer, Maurice Maeterlinck, has shown in his book entitled *The Great Secret* that records and other remains of antiquity have revealed some astounding information concerning peoples who lived at the dawn of human history. One of the surprises is that the earliest peoples, instead of being barbarous or uncultured, were civilized and possessed a culture of high order. The greatest creations of the Babylonians date four thousand years before Christ was born. The Babylonians and Persians used brick instead of stone and left imperishable records written on clay tablets. The annual inundations of the Tigris and Euphrates deposited sand and clay of fine quality from which their writing material was made.

Another strange thing is that "the well-kneaded, but unbaked inscriptions lying for centuries under the ground, when carefully taken from their resting places of hundreds of years, often appear as if they were written yesterday." Such tablets last indefinitely. The scribes wrote with a stylus made of wood or metal. When used to write in clay, an impression was made like a wedge; hence the term "cuneiform writing." Great libraries have been discovered by archaeologists in ancient Nineveh and other places of Chaldea and Babylon. Thousands of letters have been brought to light from about four thousand years before the Christian era, and they show that every man of standing in ancient Babylon had a seal, the impression of which upon a letter served as his signature. The fifteenth chapter of Numbers, verses 38, 39, refers to such signatures.

Some years ago the library of Ashurbanipal was discovered at Nineveh. This king ruled from 668 to 626 B.C., and thousands of tablets have been taken from this collection and deposited in the libraries of the world. Always a student of the past, the king set his learned men to transcribing all the literature of antiquity, writing it down in the capital of Nineveh. The books are objects of beauty, for even a clay tablet is beautiful if it contains a record of the history of man. The books or bricks open to us in these modern days untold wealth of information as to what people did and thought in the centuries before the Christian era.

THE MERCHANT SHIPS OF THE PHOENICIANS

Phoenicia lay along the eastern coast of the Mediterranean Sea and as early as 1,000 B.C. its people were the wealthiest merchants of that time. Its two principal cities were Tyre and Sidon, the latter being the most impor-

about him on every side, until the Lord put them under the soles of his feet.

But now the Lord my God hath given me rest on every side, so that there is neither adversary nor evil occurrent.

And behold, I purpose to build an house unto the name of the Lord my God, as the Lord spake unto David my father, saying, Thy son, whom I will set upon thy throne in thy room, he shall build an house unto my name.

... And it came to pass when Hiram heard

VIEW OF THE
ANCIENT CITY OF
NIPPUR,
IN ANCIENT
BABYLONIA,
SHOWING THE
EIGHTY-FOOT WALL
ENCLOSING THE
CASTLE
EXCAVATED BY
AMERICAN
ARCHEOLOGISTS



Photograph by
Underwood &
Underwood

tant city of the two, considered from the standpoint of wealth. In the fifth chapter of I Kings, we read:

And Hiram king of Tyre sent his servants unto Solomon; for he had heard that they had anointed him king in the room of his father, for Hiram was ever a lover of David.

And Solomon sent to Hiram, saying, Thou knowest how that David my father could not build an house unto the name of the Lord his God for the wars which were

of the words of Solomon, that he rejoiced greatly, and said, Blessed be the Lord this day, which hath given unto David a wise son over this great people.

... So Hiram gave Solomon cedar trees and fir trees, according to all his desire.

And Solomon gave Hiram twenty thousand measures of wheat for food to his household, and twenty measures of pure oil; thus gave Solomon to Hiram year by year.

And the Lord gave Solomon wisdom, as he promised him; and there was peace be-

BIBLE

Levi Edgar Young

OF THE FIRST COURSE
OF THE SEVENTY



—Photograph by Underwood & Underwood
CEDARS OF LEBANON, ONCE MIGHTY GROVES
THAT SUPPLIED WOOD FOR SOLOMON'S TEMPLE

tween Hiram and Solomon, and they two made a league together. (1 Kings 5:1-12.)

About the year 1250 B.C., trading stations were established along the Mediterranean coast and farther into the isles of the sea and beyond the Straits of Gibraltar. It is now known that tin was brought to Tyre and Sidon from England. Wherever they went, the Phoenicians sold fine linens, dyed woolen goods, and glasswares. According to Sir Percy Sykes of the Royal Geographical Society of London, the Phoenician fleets traded in the Red Sea and opened up commercial relations with India. In this connection, the prophet Ezekiel wrote one of the most vivid accounts of the trade relations of Tyre early in the sixth century B.C. The twenty-sixth chapter of the prophet's book is one of the finest pieces of literature ever written on the economic life of the people. It is summarized by Sir Percy Sykes in these words:

Beginning with timber for the ships and

oars from Senir (Mount Hermon), Lebanon, and Bashan, he refers to the fine linen with embroidered work from Egypt for the sails; while blue and purple work were imported from the isles of Elisha in the Aegean Sea.

"The inhabitants of Sidon and Arvad were thy mariners, thy wise men were thy pilots." The prophet then deals with the caulkers, and mentions that the Persians, the Lydians, and the men of Libya were the fighting men. Returning to commercial matters, Tarshish (probably a port in India) traded in silver, iron, and lead. Javan (the Ionian Greeks), Tubal (the Balkans), dealt in slaves and brass-work. The house of Tegarrah (Armenia) brought horses, horsemen, and mules. Syria traded in emeralds, purple and embroidered work, fine linen, coral, and agate. Damascus dealt in Tyrian manufactures, while Dan and Javan imported bright

iron, cassia, and calamus (an aromatic root). Arabia supplied sheep and goats, while spices of every description and gold were brought from many foreign parts of the then known world.

The art of navigation goes back to the dawn of history. In the earliest Egyptian and Chaldean records, references are made to ships and navigation. The great ruler of Chaldea, Hammurabi, united the empire, and not only improved and extended the system of irrigation of Chaldea, but he promulgated a code of laws which in part related to shipping and navigation.

The old navigators depended upon the stars to steer by, for the Chaldeans were versed in astronomy and mathematics. They divided the year into twelve months, corresponding to the signs of the Zodiac and counted in dozens and sixties. They divided the sun's course into 360 degrees, just as we do, and their day into twelve double hours. Each hour was divided into sixty minutes, and the year into twelve months. (W. H. Whall in *Romance of Navigation*.)

DISCOVERIES WHICH ILLUMINE THE BIBLE

RECENT discoveries in Babylonia, Assyria, Egypt and other ancient nations which illumine the Bible are numerous. The sites of many cities like Ur of the Chaldees, Babylon, Ashur, Nineveh, and Calah have been excavated. Thousands of documents brought to light bear in some way on the Bible. For example, an epic of the creation which was circulated in Babylon and Assyria in the seventh century before Christ has been discovered. It is written on a beautifully made clay tablet. To Babylonia and to Egypt mankind owes the working out of her initial problems of civilization, the process of agriculture, the making of bricks, the working of stone, the manufacture and use of the ordinary implements of life, the development of mathematics and astronomy. They knew how to build large houses, and their bridges and roads are still discovered with the spade of the archaeologist. But the "higher spiritual concepts which have now become the heritage of man neither Babylonia nor Egypt was fitted to contribute. These came through the agency of other peoples."

The Bible has many references to gold and precious stones desired in ancient times as we desire them now. The romance of the jewel is an interesting subject. The word "jewel" means a "thing of joy." A famous passage in the Book of Job gives us this truth:

As for the earth, out of it cometh bread, and under it is turned up as it were by fire. The stones of it are the place of sapphires, and it hath dust of gold.

People made themselves fine with jewels thousands of years ago. In the Book of Genesis we find that the servant of Abraham, who was sent into Mesopotamia to find a wife of Abraham's tribe for Isaac, gave to Rebekah "a golden earring of half a shekel weight," and after the betrothal presented to her jewels of silver and jewels of gold. We recall how Pharaoh wore a ring upon his hand which he took off and put upon Joseph's hand, and he also put a gold chain about his neck.

If we turn to the sacred writings of other religions we find references to jewels as marks of love, honor, and adoration. It is said that the pearl was the first beautiful stone which fascinated man, and gold, washed from the sands of rivers, was used from earliest times. Gold ornaments wrought nearly three thousand years ago have been discovered in Egyptian tombs "and of workmanship so good as to put much modern work to shame." A Hindu philosopher once wrote about the diamond: "She who wears a diamond adorns herself with the pure rays of creation's dawn." Records of this jewel go back at least five thousand years, and it is no fanciful statement that the stones which glistened on the head of the queen of Sheba were diamonds.

Tyre was the chief market for jewels (Concluded on page 188)

The CONSECRATION MOVEMENT of the Middle '50's

PART II—CONCLUSION

WE may now return to the question why, if actual transfers of property did not occur, the deeds of consecration described in Part I of the present study (See *Era* for February 1944, page 80) were made at all and why in 1855-62 rather than at some other time. The Mormons who colonized Utah were largely those who had been thwarted in Missouri and expelled from Illinois, and they carried with them the conviction that they must, to please God, observe the commandments as revealed through the Prophet. It will later appear that not all were in complete agreement on the meaning of the Prophet's words. The most vigorous and scholarly exponent of Joseph Smith's ideas was Orson Pratt, and it will remind the reader of the background of beliefs by which the Mormons were influenced, if we summarize a discussion of the principles of consecration as presented by the eminent expositor during the period under review:

In 1831, before the Church was a year old, the Lord gave to the Saints through the Prophet Joseph Smith, this command: "Be one, and if ye are not one, ye are not mine." (Doc. & Cov. 38:27.) This command embraces all other commands. The Saints are not only one in doctrine, but they are to be made one in temporal things. Just as the Saints in the Primitive Church and the Christian Church among the Nephites, like the residents of the Zion of Enoch, overcame covetousness and enjoyed equal claims to the common stock, so must the same order be realized among the Latter-day Saints. "It is not given that one man should possess that which is above another, wherefore the world lieth in sin." (Doc. & Cov. 49:20.)

Displeased with the Saints in Jackson County for failing to live according to this law of equality, the Lord permitted the Gentiles to turn them out and substituted the law of partial consecration (the tithing system) to be observed until they could develop sufficient faith and will to inaugurate the higher order. But this inferior law of consecration is not observed, for its requirement that all surplus property of one joining the Church be consecrated and a tenth of one's income paid thereafter is generally violated. Nothing is more certain, however, than that the Saints will be in the fullness of the glory of the Celestial kingdom until they accept these great principles in regard to property.

The attitudes of members of a well regulated family toward family property should be observed by all Church members toward "consecrated" property, title to all of which in the ideal system will be in the Church. Inasmuch as members of the Church vary greatly in the possession of knowledge and ability to manage property, the property of the Church, under the law of consecration, must be placed under the management of those most competent. Thus the bishops are to appoint to every family their stewardships and receive from them all surpluses. Under this plan the curse of inequality of

possessions leading to class distinctions, unequal opportunity and pride will be avoided. . . .

The system would make the members rich as a people, for it would bring all the possessions of the Church under the management of the wisest and most experienced men. Stewardships would be reduced or enlarged from time to time to bring about the most effective utilization of property. There would be buying and selling and exchanging as under the system of private ownership, and there would be none of the confusion that characterizes common ownership with undivided responsibility. The control and use of wealth, though it belongs to all, will be similar to the condition existing with respect to knowledge and spiritual gifts. Such gifts are available to all to the extent that training, experience, and worthiness make their enjoyment possible. So it is to be with property. Men of great ability will manage great estates, but only as agents for all members of the social order. There will be neither rich nor poor, for all have access to the store of goods.¹

Three steps, it will be noted, are to be taken in entering into the order of stewardships: first, the transfer of all the property of the member to an agent of the church; second, the allotment of a stewardship to the member by the bishop; third, the periodic transfer to the bishop of the surpluses realized from the operation of the stewardship. The consecration of properties discussed in the first article was the first step in a renewed attempt to realize such a system and there is reason to believe that President Young in 1854 designed to establish the system in its entirety. It will help us to understand this episode in the history of the church if we attempt to explain why it occurred in the middle 'fifties rather than at some other time.

THE collapse of the program in Jackson County in 1833 was followed by futile attempts to repossess Zion by appeals to government. Meanwhile, the tithing system was revealed as a means of church support and as a "lesser law," the observance of which would prepare selfish and imperfect people for the system of consecration and stewardships when times would become propitious. That times were not favorable during the sojourn of the Saints in Missouri is obvious and there was insufficient stability during the Nauvoo period to warrant renewal of the Jackson County experiment. At any rate, no effort was made in that direction.

For two years after the martyrdom of the Prophet, Brigham Young and the apostles had to contend with dissension from within the church and bitter opposition from without that led to the expulsion of the Saints from Illinois. No

system of property control could have been devised that would have brought a closer approach to equality than was realized during the migration to Utah. Compelling circumstances favored the maintenance of a spirit of close cooperation during the first two or three years of settlement in Utah. The allotment of land was controlled by the church; holdings were small and full utilization was required. Differences in wealth were insignificant. The Saints gave generously of their labor and products to provide public improvements, support immigration, and establish the poor.

Accordingly, until after 1850 there was little reason except in theory for a system of consecration. By that time the gold rush had emphatically revealed the worldliness of many of the Saints. It struck the young colonies with cyclonic force and threatened to uproot them. Many sold or traded their holdings and joined the caravans headed for California. Brigham Young held the faithful with appeals to their good sense and their belief in the destiny of the church, and the fearful by depicting the evils that would come upon them. He soon came to believe that consecration of properties might hold more of the wavering ones in check. He gave expression to this thought in a characteristically vigorous sermon at Parowan from which a few lines may be quoted:

If the people had done their duty and consecrated all their property to the Church of Jesus Christ of Latter-day Saints, they could not have gone away and lost their souls. . . . I want to have you consecrate your property if you wish it, if not, do as you please about it. If any man will say, "I am going to apostatize," I will advise him to consecrate all he has that he might be kept with the Saints and saved, so that if you are tempted to go away, you may feel it best to stay where your treasure is.²

On the heels of the gold rush appeared another threat to the cooperative commonwealth that church leaders were striving to establish. The new disturbing element came in the persons of gentle merchants with alluring stocks of goods, for which the Saints were too prone to part with their limited supplies of cash or to exchange their staples at unfavorable prices. Brigham Young and his associates had purposed a self-sufficing economy in which the needs of the Mormon people would be adequately supplied through their own efforts. The amounts paid for imported goods limited by so much the growth of home industries. The wealth of the merchants was the measure of the impoverishment of

¹The Seer, July, 1854

²May 18, 1855. Ms. in files of the church historian.

By

Feramorz Y. Fox, PH.D.

PRESIDENT,
L.D.S. BUSINESS COLLEGE

the Saints. While this issue grew in magnitude as time went on and led to important counter moves by church leaders, it was already in 1852 becoming a matter of concern.³ . . .

A third influence that may have had a bearing on the revival of the principle of consecration was the activity of apostates who by 1852-53 had become a source of annoyance to the Latter-day Saints. They were denouncing Brigham Young and other church leaders from the street corners as the Saints passed from the tabernacle services to their homes and were exoriated in turn from the pulpit. A prominent church official, following an emphatic warning to the apostates by President Young, expressed his own feelings in the following words:

... We came here for peace. . . . Sooner than be subjected to a repetition of these wrongs I for one would rather march out today and be shot down. . . . People have the privilege of apostatizing from this Church. . . . but they

³See remarks of Ezra T. Benson, *Journal of Discourses*, VI, pp. 248-49.

have not the privilege to disturb the peace nor endanger life or liberty.⁴

If any of the Saints were on the verge of being led astray by the attacks of apostates, the call to consecrate their property was at once a challenge to self-examination and a cure for their doubts. It was a real test of faith.

IN the above comments it has been suggested that the doctrine of the consecration of property was revived as a means of checkmating certain disintegrating tendencies that threatened defeat to major church objectives. On the positive side it should be pointed out that the consecration of property promised to hasten the realization of these objectives. With imaginations stirred by the contemplation of vast stretches of unappropriated lands capable of sustaining an immense population and by the prodigious material achievements of the first few years, the leaders drew plans on a broad scale. Until 1861 the area of Utah was nearly three times that of the present state. To possess and people this inland empire was a challenge to the brain and brawn of every man and woman and child in the church whether already settled in the valleys of the mountains or waiting eagerly the opportunity to migrate from the various centers of missionary activity where they had heard the gospel and cast their lot with the Saints. Four major phases of the work of empire-building required the pooling of immense amounts of labor and capital. These were proselytizing, immigration, colonization, and the making of public improvements.

The cost of missionary work, though it bore heavily in the first instance on the family of the traveling elder, was

⁴Parley P. Pratt, *Journal of Discourses* Vol. I, p. 84 (March 27, 1853).

largely passed on in the missions and at home to those who assisted—by cash and labor—the missionary or his dependents. Consecration would result in a pooling of resources and reduce the problem of support of missionary activity to one of relative importance of church objectives.

Gathering the Saints from afar was a much heavier and a much more obvious burden. While many emigrants were able to meet their own expenses, there were thousands anxious to join the Saints in Deseret who had little or nothing. To assist these the church leaders organized the Perpetual Emigrating Fund, intending that a large initial capital should be gathered by donations and maintained by repayments from its beneficiaries. During the period we are discussing, the Fund was in its earliest stages and the necessity of building it up was a matter of constant concern. The disappointing slowness with which those indebted to the Fund repaid their obligations and the departure of some for California, leaving the Fund "holding the bag," spoke loudly in favor of the system of consecration of all property. Just two months before the conference convened in which the principle of consecration was urged, a list of 277 debtors to the Perpetual Emigrating Fund was published in *The Deseret News* over an appeal for immediate settlement. General consecration would place all material wealth and all labor time at the disposal of the authorities of the church and would solve both the problem of debt collection and that of enlarging the Emigrating Fund. That such considerations had a bearing on the decision to launch the movement for consecration, though based on supposition, is very plausible.

(Continued on page 185)

BRIGHAM
YOUNG'S
FLOUR MILL
ON THE
OLD
CITY CREEK
CANYON
STREAM
WHERE THE
LAFAYETTE
SCHOOL
NOW
STANDS



Photograph
courtesy of
Emil Nyman

MEET RADAR... *War's Magician*

By Robert M. Hyatt

— RELEASED BY
THE WAR DEPARTMENT AND W.P.B.

It was a stormy night in 1939. Rain and wind lashed over the Boston Airport. It was no night for flying. You couldn't see your hand ten inches from your face. But nevertheless a young pilot named Jack Jaynes was going up. He was going to fly in this treacherous night in the face of grave warnings from veteran pilots.

Jaynes did go up. He flew around for a long time, his big plane invisible in the murk. Then he radioed the control tower that he was coming in. Coming in! But where was he going to land? How? The landing field was blotted out in the storm.

Jaynes came down, making a "feather bed" landing in the exact middle of the runway!

How did he do it? He simply kept the three luminous dots aligned on the strange device before him—and the plane did the rest.

That device was a radio locator. It was the first time such an instrument had ever been used on aircraft.

The magic within that locator was Radar. It is war's newest, most dramatic, most unerring device. Stowed in the plexiglass noses of allied nations fighting planes, on board warships and convoy vessels, radar is the "eyes" and "ears" of pilots and ship commanders.

RADAR is the most powerful single agency in winning this global war. Without it, according to high military and naval authorities, it is inconceivable that we should have entered this conflict. Without it, modern warfare in many places would be virtually impossible.

This applies particularly to the Aleutians campaign. Without the aid of this magic ray to point out the way and disclose the location of hidden rocks and mountain peaks that menace every movement of planes and ships along this fog-cursed island chain, the enemy might still be in complete control.

What is radar? It is an invisible beam of energy that zips through space at the incredible speed of 186,000 miles a second—the speed of light!

It works like this: An intermittent beam of radar is hurled into space. If no solid object crosses its path, the beam shoots off into infinity. If the beam strikes an enemy plane, warship, or surfaced sub fifty or even five hundred miles away, it rebounds to its original source, as a mirror reflects light. Electronic devices instantly measure the distance of the enemy object, its speed, altitude (if a plane); Allied guns do the rest.

In fact, the information which radar supplies gunners is almost a silhouette pattern of the object it hits. They know just what they are firing at, although being unable to see it.

To give an idea of the accuracy of this mysterious ray, take this example: An American warship was cruising near the Solomon Islands on a night in 1942.



Suddenly the radar indicator disclosed the presence of an unfriendly warship some eight miles off. Quickly the big ship lifted its gun muzzles toward the sky and fired a salvo. It fell slightly short of the target.

The second salvo, however, despite the pitch darkness and 16,000-yard range, landed squarely on the "button," blowing it to pieces.

Incredible gunnery, that! Impossible without the use of radar.

Radar saved England from destruction on a memorable night in 1940, when the Luftwaffe hurled its greatest aerial blitz against the British.

There had been established a ring of radar detectors around the English coast, which threw up an invisible wall of protection.

The heroic R.A.F. fighting pilots waited, tense, ready, even when the operator said, "Here they come!"

There was no hurry. The detector showed that the flight of enemy planes was still far inland over France.

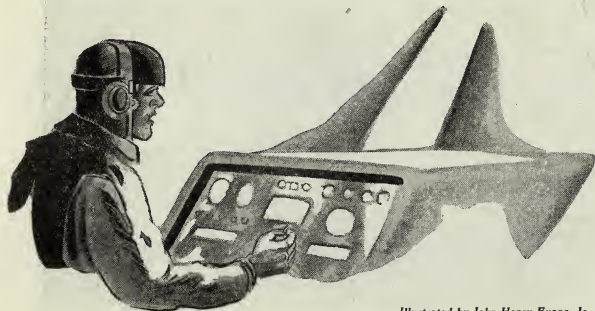
Only when the enemy was almost upon them did the comparatively small number of pilots go aloft to battle, and eventually to crush the attack.

Radar permitted them to conserve energy, machines and fuel, thus giving them the winning edge over vastly greater numbers.

RADAR could have saved Pearl Harbor....

On that unforgettable morning of December 7, 1941, Joseph Lockard, a private in the Signal Corps, was tinkering with a radar detector. He was not on active duty. Nobody was. The islands lay peaceful and quiet. War was a long way off.

Suddenly Lockard picked up the unmistakable approach of a large flight of planes slightly east and north of Oahu. He couldn't believe it, thinking the instrument was off its beam. He made adjustments and tried again. Still



—Illustrated by John Henry Evans, Jr.

the indicators showed the oncoming planes.

Alarmed, Lockard dashed to the commanding officer and reported the incident. The C.O. shrugged. These darn green kids, always imagining things!

Fifty minutes later, Pearl Harbor was a smoldering ruins. Several battleships had gone to the bottom of the bay. Scores of planes were turned into wreckage by the terrific hail of bombs. Military experts are now agreed that if the Japanese had followed through, the whole Pacific area might now be in their hands.

Some months prior to this, the British had given officers on the islands operational experience in radar and a number of instruments had been set up in Hawaii.

This would imply that England used radar first. That is true, so far as its use in actual warfare. However, their development of the ray hinges upon earlier experimentation and research by two American physicists—Dr. Albert Hoyt Taylor and Leo C. Young, both of whom were working (1922) in the Naval Research Radio Laboratory at Anacosta, Maryland.

After tests, they made the then revolutionary suggestion that two parallel lines of destroyers or warships, equipped with radio detectors, would be aware of the passage of an enemy ship between the lines.

Some eight years later, Dr. Taylor and L. A. Hyland noted that an aircraft crossing a line between a transmitter and receiver which were operating directionally gave an interference pattern indicating the aircraft's presence.

British development actually was the work of Sir Robert A. Watson-Watt, Scotch physicist, who began experiments on radar some years before the war.

Although basically an American invention, radar owes its existence in large measure to Heinrich Hertz of Karlsruhe, Germany, who in 1887 made successful experiments with ultra-high frequency waves which were as significant to radar as to radio.

In 1906, Dr. Lee De Forest came out with the original vacuum tube. Nine years later, Dr. Irving Langmuir designed a tube similar to those used today. The microphone, which translates our speech into waves, and the receiver which retranslates these waves into audible radio programs, while vital to radio, are not essential to radar.

In the 1930's, ordinary radio was being used as a direction finder for ships at sea. The government set up radio beacons along the United States coast. A ship which had lost its location or direction could get its bearings by signaling two or more shore stations. Its position was then established by triangulation.

THE need for a "true" aviation altimeter was one of the major factors in the rapid development of radar devices. Prior to 1939, altimeters were tricky gadgets which often told tragic

(Concluded on page 179)

THESE MY PEOPLE

By Ethel J. Collyer

WHEN we were asked to work as missionaries at Crystal, it was with a little misgiving on our part that we accepted the call. We were to do part-time missionary work only, as we owned a trading post there and most of our time had to be spent in our store doing business with the people we had been asked to preach the gospel to.

We gave an invitation to all the Navajos who came to the store several days previous to the meeting. It amused them greatly when we told them we were going to do missionary work. For four years we had been "just the trader and his wife." Because they were curious, we had a house full at our first meeting. They were very interested in what we told them and expressed a desire to hear more, so we appointed a regular time each week to hold a meeting.

When the school teacher saw the large crowds trying to get into our home to attend these meetings, she kindly offered us the use of the school building, which we gladly accepted. Other churches were holding religious instructions each week at the Navajo day school. With the help of the teacher we also gained permission to do this. Each Friday I held a class with a group of children.

I used the *Children's Friend* for material. In this way the children were taught the principles of the gospel and how to pray and to sing the songs of Zion. How we wish those boys and girls could attend a church school when they leave Crystal, which they do when they reach the fourth grade. They have to go to schools where it is impossible to contact the church and keep interested in what is so new to them. These educated boys and girls will be the future missionaries and leaders of their people if taught the gospel.

IN the spring, when some began applying for baptism, our joy knew no bounds. In June, Brother Collyer baptized thirteen. Present on this occasion

were President Evans of the mission, the stake presidency, the Arizona missionaries and many other white visitors. There were around one hundred Navajos present also. Since this service many others have been baptized.

It was our desire that these new members have a church of their own to meet in and partake of the sacrament. We had a building not in use, so the members remodeled it for a church. Bishop Stolorthy of the Kirtland Ward gave us some obsolete benches. Brother Collyer purchased some paint and several of the men and women came and painted the benches and walls. The Navajo is a natural builder, so in two weeks the church was ready to hold meetings in. The first meeting held in their own church was a happy occasion. The testimonies borne by each member, even by the ones who spoke no English, of the divinity of the Book of Mormon were an inspiration.

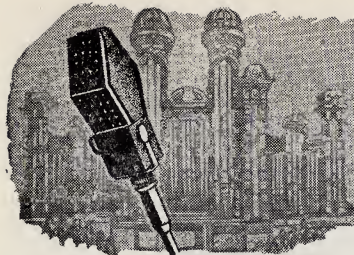
MUCH credit for the work at Crystal is due the Polacca family. This family was baptized through the efforts of the Arizona missionaries. In the coldest weather and deepest snow Brother and Sister Polacca would drive miles to the store to interpret at our meetings. They could ably explain the gospel to their fellow men and never missed an opportunity to do so. Sister Polacca has helped the women make quilts and can fruit.

In Crystal the majority of the people are educated and have had Christian teachings. They are anxious to hear the gospel. Those who have joined the church need constant encouragement and help. One member said to us, "We are like sheep without a shepherd and need missionaries to guide us for a long time yet."

The Lord will bless the efforts of anyone willing to work among those people, because they are a remnant of his chosen people.

THE
CHURCH
BUILDING
AND
SOME
OF THE
MEMBERS





The Spoken Word

By RICHARD L. EVANS

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

The Resolve to Think

THE New Year brings with it the annually recurring question, to resolve or not to resolve. No doubt some of us have quit making resolutions, and some of us are still making and breaking them. Too often resolutions that wait for the New Year, and which are made dramatically with the ringing of the bells, play out undramatically and ingloriously. Usually the resolutions that stay with us are those we make quietly and earnestly to ourselves when we feel the strength and the need to do so—without waiting for a great occasion. And so we are not calling for any overt or declaratory resolutions, but we could, all of us, use some quiet personal determination about many things—one of which could be the resolve in the year ahead to do our own thinking—to cut through the maze of misinformation and ready-made opinion and look for the facts and the reasons behind the facts. Too many of us live our lives by default. We let events take their course and let circumstances make our decisions for us, and allow our minds to feed upon pat and palatable opinions that someone else has proffered. We become involved in routines and go through motions which make us think we are going somewhere, but we couldn't say exactly where. It reminds us of the story of our childhood, in which the Red Queen sagely observed: "Now here, you see, it takes all the running you can do to keep in the same place. If you want to get somewhere else, you must run at least twice as fast as that."* And so it seems, in our preoccupation with fevered pursuits, and unthinking acceptance of ready-made ideas. If we could keep men moving so fast they wouldn't have time to think, concern for the larger problems of life and the sharpness of reality could be dulled—dulled by the effects of speed and exhaustion. But there are times when the pace inevitably slows down to admit of quiet thoughtfulness—and then reality becomes acutely insistent. And so a good resolve would be the resolve to think—to think back to causes and to think through to the probable effects of any given course—the resolve not to be content to feed our minds upon synthetic thoughts prepared for the consumption of the unthinking. This year, like all others, will pass surprisingly soon. It will hold both good things and disappointment—and, as always, much that we have worried about, won't happen. It will add one more year to the lives of all of us, and will bring us one year nearer the ultimate purposes of an all-wise Providence. In the meantime, may we so live that there will be more careful thinking, fewer regrets, less fear of the unknown, and more faith in the future.

—January 2, 1944.

The End from the Beginning

THERE comes to mind one of the pastimes of our childhood when we paused with other wide-eyed children to watch the billposter, harbinger of circuses and traveling shows, skillfully ply paste and brush, and somehow make the parts of a ready-made picture, piece by piece, slip precariously into place—thus to tell all passers-by of things to come. The first piece may not have given much indication as to the pattern of the whole, but perhaps the second or the third did. Fragmentarily, we began to see parts of the man on the flying trapeze, or the giraffe, or the clown; or the hero helplessly hanging from the cliff with the sinister villain about to cut the rope; or the outlaw about to wreck the fast mail—and we experienced much impatience when we were past due at school or at home, waiting for the billposter to get far enough along with his work so that the entire design would be apparent, even if we couldn't wait for the picture to be completed. We are not so much aware of late of the activities of these skillful plyers of paste and brush, perhaps because we take less time these days to be observant of some things that fascinated us in childhood. But there are other observable patterns continually taking shape around us, which must not pass unnoticed. Some of them we no doubt would like, and some of them we surely would not like if we were to see the end from the beginning. Some of these projected pictures are personal in character and are designed to affect only an individual here and there; some encompass whole nations and peoples and the course of world events. Constantly there are all manner and combinations of planners and pattern-makers devising and scheming for one purpose or another, some to free men, some to enslave them; some who have sincere motives and bad methods; some who have plausible methods and questionable motives. There are misunderstood but honest humanitarians, and there are personable and attractive scoundrels. There are villains about to wreck the fast mail, as there were in the days of the melodrama, but life isn't fiction, and sometimes the hero doesn't arrive in time. Said the Savior of mankind: "Now learn a parable of the fig tree; When his branch is yet tender and putteth forth leaves, ye know that summer is nigh: So likewise ye, when ye shall see all these things, know that it is near, even at the doors." (Matthew 24:32-33.) Intimations of things to come have a way of preceding the arrival of the events themselves. By the first postings on the board often we may know what the finished picture is intended to be—and these are times, perhaps, when men would do well to take a lesson from a childhood experience, and learn to appraise the intended picture before all the pieces are pasted down.

—January 16, 1944.

*Through the Looking Glass by Lewis Carroll.

from Temple Square

"He Went Away Sorrowful"

"But when the young man heard that saying, he went away sorrowful; for he had great possessions." (Matthew 19:22.) The problem of the young man and his choices in life is always with us—and likewise of young women. Many of our own young men today—rich young men, all of them—rich in the heritage of country, rich in opportunity, rich in friends and in prospects for happiness—have, by the millions, had to decide between clinging to their accustomed comfort and personal convenience, or offering themselves in defense of a cause. But it isn't only a time of war that brings such decisions before us. In the lifetime of every young man and woman come many such choices—choices more critical in the lives of some than of others—and more critical in the lives of most of us than we realize at the time. We read of the children of Israel who had to choose between slavery and the fleshpots of Egypt or struggle through the wilderness for the sake of redeeming their heritage. Many have been greatly influenced in their choices by the "fleshpots." Some have yielded to the danger of continuing in a relatively comfortable situation rather than undertaking the effort and sacrifice of a course which would fit them for greater service and an ultimately greater reward. Many have been faced with the question of sacrificing easy money for a worth-while objective—with decisions involving the yielding of a principle in order to keep a position; or switching allegiance for a seemingly desirable plum; or throwing overboard a conviction for an easy situation. Many have preferred comfortable submission rather than honorable contest. There arise in the lives of young people questions also of whether or not to forego certain unsound pleasures for the enduring satisfaction of a sound way of life; whether or not to part company with the crowd for the sake of maintaining personal convictions; whether or not to hazard an immediate popularity for future strength and self-respect. Every young man and young woman should know early in life that there will inevitably come many such decisions to be made—all of them basically involving the question as to whether or not we should face reality now, and pay the price, or postpone it, and pay double the price later—perhaps for much lost and nothing gained. It is such decisions as these that constantly face the youth of every generation. "But when the young man heard that saying, he went away sorrowful: for he had great possessions." That course in life which sacrifices an ultimate good for an immediate convenience is but the beginning of sorrow and regret.

—January 23, 1944.

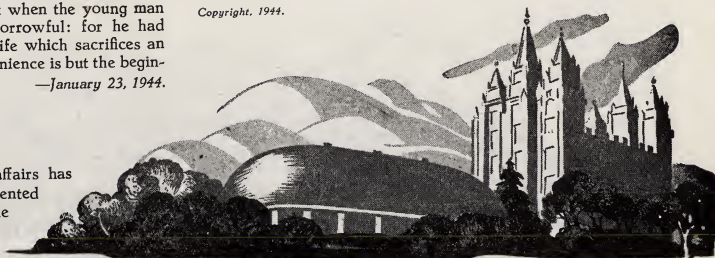
Cycle of Belief

THE cycle of fashion in human affairs has often been observed and commented upon. Succeeding generations come back to old styles, modified, but strikingly similar. Not only in

such things as dress, in literature, and in art do we tend to move recurrently, but also in thought. And not only does the aggregate thinking of the world tend to repeat itself, but each man in his own life tends to go through phases from faith to doubt, and back again from skepticism to belief. In childhood, an implicit faith in an intelligent direction of the universe and in the reality and approachability of God is the likely condition. And then comes a little learning—so tritely but truly described as being "a dangerous thing"—a smattering of knowledge acquired here and there, a fragment of fact, which, unrelated to the whole, would seem to discredit the pattern of faith. At such times, it would seem that the only thing in all the universe that could give meaning and purpose to life has been taken from us—and that which was supposed to have taken the place of God, gives no comfort and no satisfying answer. The world itself has gone through something of this process. There have been times when faith and belief in the reality and omnipotence of God were virtually unquestioned. There have also been generations in which it has been unfashionable to believe—and there are few things which men dislike quite so much as being out of fashion. A scholar who is out of fashion is likely to become a martyr, unless he keeps his thoughts to himself. A scientist who is out of fashion is likely to become ostracized, unless he keeps his own counsel. A student who dares to believe, in an atmosphere of unbelief, is likely to have to pay in many small ways for his independence of thought. We have gone through much of this, and now it would seem that again it is becoming more popular to believe. So far as the average man is concerned, perhaps the war has had something to do with it. Men are turning to their only source of help, realizing that it is the only source. But more than this, the great minds of science, men who have emerged from their scientific adolescence, are coming to know, and are so declaring, that beyond all the knowledge we have acquired, beyond all the laws we have discovered, beyond all we have learned to do, and see, beyond the penetration of the greatest intellects, and beyond the deepest probings of science, still lies that which can be explained only in terms of a very real and personal and omnipotent God. We may well be grateful that the pendulum swings toward belief—that the cycle of

(Concluded on page 182)

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PIONEER DIARY OF

Eliza R. Snow

PART XIII

LIFE IN SALT LAKE VALLEY—1847-48

Saturday, October 30. The young people take a ride to Salt Lake. The day very cold & windy—Br. Wicks, Kimball, &c., arrive, having been sent for again & compell'd to come. Br. & Sis. Sess[ions] sent for me to come to their tent. C[lara] & I went—had a first rate visit & feasted on 2 roasted geese.

Sunday, October 31. The weather cold—we have a meet[ing] in the afternoon. Pres[ent]: Sis. Sess[ions], Leon[ard], Lucina, Chase, Peirce, & J[ohn] Young, also Susanna; Clara being mistress of the house, called on me to preside. We had a refreshing time.

Monday, November 1. Very blustering—the dust flying so that we could not see the mountains in the forenoon—a salt rain which was succeeded by a snow storm. Sis. Sess[ions] sups with us, many of the tents having blown down & hers with the rest. She brought me 6 skeins & a spool of thread & calico to exchange for a piece of domestic gingham.

Tuesday, November 2. Attended a meeting of the mothers in Israel at Ellen's, after the close of which E[llen] spoke in the gift of tongues—it was a rich treat. Sis. Sess[ions] presided. This morn[ing] the ground cover'd with snow.

Thursday, November 4. The day fine—we had a meet[ing] of the young ladies in the eve[ning]. C[lara] call'd on me to preside—we had a glorious time. Pres[ent]: Sis. Sess[ions], Holmes, Houd, Margaret Ellen, M. Ellen, Susan N., E. Hendricks.

Saturday, November 6. Lawson tried before the H[igh] Council for shooting an ox & is to restore fourfold—this week the Lord has blest me abundantly with strength to labor. Besides most of the cooking, I have made 2 veils for Sis. Moore, 1 for Sis. Noble, done 1 cap for Sis. J[ohn] Y[oung] & 6 for Sis. Sess[ions]. Sis. M. sent for me 2 quarts meal, a little flour & a stranger sis. sent me 2 quarts beans. Sis. P[eirce] brought us her little bowl full of ginger

& Br. P[eirce] let us have a piece of beef.

Sunday, November 7. We found the ground cov[er]ed with snow 3 inch[es] or more—had a delightful meet[ing] of the little girls. Susan N. & Martha receiv'd the gift of tongues. Sarah H. improv'd upon hers which she spoke in yes[terday] here for the first time—after meet[ing] Sis. Chase blest C[lara] & me. Clara spoke in tongues & blessed us. Praise the Lord, O my soul!

Monday, November 8. A meeting of the young ladies at Ellen's this eve. It was truly a time of the outpouring of the spirit of God.

Tuesday, November 9. Br. P[eirce] brought us a mince pie.

Wednesday, November 10. Ellen, M[argaret] Ellen, & A. Benson spent the afternoon with us—the weather is more favorable.

Thursday, November 13. Sis. M. & Whitney came here last eve[ning]. I told Sis. Whitney it was her privilege to set the pattern in the order of our meetings, in honor of the household to which she belongs & this eve we enjoy'd a precious time in her habitation, the influence of which I trust she will realize perhaps forever. Present: Moth[er] Dilworth, Chase, Sess[ions], Leonard, Hamilton, &c. This week I have been greatly blest with strength—done all the cooking except one meal—most of making 2 calico shirts for Porter—did up a cap for Sis. Sess[ions] & made six buttonholes for Sis. Peirce. Sis. Chase sup'd with us last eve[ning].

Sunday, November 14. This morn[ing] Sis. Moore brought me some beef, which I thank the Lord for, also some sea biscuit. In the eve Sis. Riter sent me a loaf of bread & a teacup of elderberry sauce. The Lord bless her an hundred fold which Sis. Sess[ions], who spent the day with us, gave an interpretation of what I spoke, said was our right to claim for all that we bestow

either spiritually or temporally. The day fine. In the eve had an excellent meeting at Br. J[ohn] Young's. Br. Cornogg [was] confirm'd.

Wednesday, November 17. A part of the com[pany] for the southern expedition start today—the day is fine—the ground cover'd with snow.

Thursday, November 18. The remainder of the com[pany] start today, making 17 or 18 in number.

Sunday, November 21. Att[en]d meet[ing] at Sis. W's. D. Kingsbury there; her babe 3 days old.

Thursday, November 25. Visited Sis. Love, with Sis. Holmes, Howd, Sess[ions], Meeks, & Noble. After supper we all arose & blest her—had a good time. For some days past the breth[ren] have been plowing and dragging with the ground cover'd with snow. This day they commence baptizing.

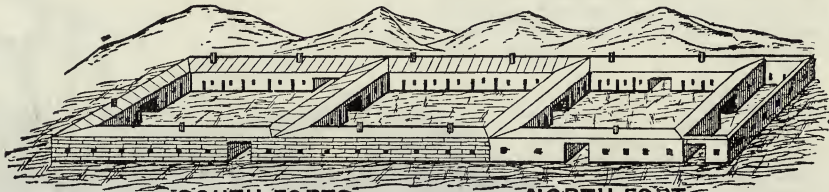
Friday, November 26. In com[pany] with Br. Noble's fam[ily] Sis. Sess[ions], &c., I was baptiz'd by Br. Grant who administer'd to perhaps 20. I feel this to be a great blessing from the Lord. In the eve attended meet[ing] at Sis. Whitney's. Sis. Rogers receiv'd the gift of tongues.

Sunday, November 28. Meet[ing] at Clara's—she presided.

Monday, November 29. Sis. Chase, Sess[ions], C[lara] & I vis[it] Sis. P[eirce]. A meet[ing] in the eve—sev[eral] brethren pres[ent]. Sis. S[essions] presided in the forepart—when she was call'd away she confer'd the authority back on Sis. P[eirce] & she bestow'd it on me. The breth[ren] spoke with much approbation.

Tuesday, November 30. Vis[it] Ellen—feasted & blessed, &c. in the eve. She presided over her meet[ing].

*The first mission was to California. On the 17th of November, 1847, Eli H. Peirce, Brothers Lathrop, Peacock and fifteen others started with horses and mules on a mission to California for seeds and cuttings, and returned on the 10th of May following.



SOUTH FORTS

NORTH FORT

FORT, GREAT SALT LAKE CITY, 1848.

Wednesday, December 1. The weather seems like spring. Sis. Wilkie, Ellen K[imball] spent the aft. with us. After supp[er], they blest us & were truly filled with the spirit of God.

Thursday, December 2. Supp'd with Sis. Higbee, Sis. Sess[ions] with me. A meet[ing] in the eve, over which Sis. H. presided, her hus[band] having given her permission to do so in his absence to Eutaw [Utah] Lake where he, in com[pany] with others, has gone for fish. A young Sis. Allred rec[eiv]d the gift of tongues. Br. Luddington presided.

Friday, December 3. Din'd with Sis. Chase, meeting in the afternoon.

Saturday, December 4. Din'd at Br. Meek's with Sis. Sess[ions], Holmes, Howd, Love, &c., had a glorious time in blessing—3 rec[eiv]d the gift of tongues after which Sis. Sess[ions] & I supp'd with Sis. Scofield. She call'd a meet[ing] in the eve & presided.

Sunday, December 5. Attended public meet[ing] outdoors—the day fine.

Tuesday, December 7. Vis[ited] at Maj. Russel's with Sis. Chase & Sess[ions], having spent yesterday at Father Sess[ions]'. Snow'd yes[terday], stormy today.

Friday, December 10. Vis[ited] at Br. Stratton's with M. Sess[ions]—had a very sociable time—the day very blustering—stayed with Sis. W.—heard that the bill for removing the poor had pass'd in British Parliament.

Sunday, December 12. Yest[erday] so blust'ring that I spent the day with Sis. W. This morn[ing] breakfasted with Fath[er] Sess[ions], rather riley times. She & I call'd on Sis. Green—hear many reports calculated to discourage the sis[ters] in their efforts for improvement, but all things will tend to the instruction of those that will be profited & hold fast to the principles of righteousness. Att[ended], eve[ning] meet[ing] at J[ohn] Young's. Br. Grant presided.

Monday, December 13. Spent the aft & eve at Br. J[ohn] Young's—he having gone to Goodyear's [Miles Goodyear trading post, later Ogden] on business. The weather fine but freezes hard at night.

Tuesday, December 14. The Lamanite girl comes to live with us. She was purchas'd last Sunday.¹

Wednesday, December 15. Vis[ited] with Sis. Sess[ions], Holmes, Green, &c. At Br. Hicklenooper's, had an interesting time—attended meet[ing] in the eve at the schoolhouse near Br. Green's—a young girl [Elvira] of Sis. Stewart's died this morn[ing], being the first that has sicken'd & died in the valley.

Thursday, December 16. Went from Fath[er] Sess[ions]' with her to Br. Noble's where we spent the day agreeably.

Friday, December 17. Br. & Sis. Noble supp'd with us—attended meet[ing] in the eve at Capt. Brown's—

several breth[ren] pres[ent]—Sis. Wilkie presided.

Saturday, December 18. Ellen & Sis. Wilkie with me in the forenoon—we all spent the aft and eve at Br. Peirce's.

Sunday, December 19. Attended a very interesting meet[ing] at Br. Whipple's. The Lord's supper was administer'd. Fath[er] & Moth[er] Sess[ions] supp'd with us. Fath[er] C[hase] told me he would open us some flour, when necessary.

Monday, December 20. Vis[ited] at Br. Smithson's with Clara. Sis. W. Hunt, &c. In the eve[ning] att[ended] meet[ing] at Bish[op] Higbee's—five breth[ren] present.

Tuesday, December 21. Vis[ited] at Br. Hunt's with Sis. Sess[ions], Wilkie, Clara, Ellen & Casper. After sup[per]

the babe of Sis. Y[oung]. I serv'd as scribe. Br. J[edediah M.] Grant pray'd & dedicated the house to the Lord, &c. In the eve, Edith had an organiz'd visit of the little girls at Clara's. Moth[er] C[hase] presided.

Sunday, December 26. P[arley] P. P[ratt] had an appointment to preach at Br. Riter's but in consequence of a private council on account of the increasing of an insubordinate spirit & a disposition to leave the place, he could not attend. The people met, but as none of the brethren were willing to carry on meeting, Br. R[iter] told his wife she might have a meet[ing] for the sisters—she wish'd me to preside for her. We had a good time, being honor'd with the presence of many brethren. In the eve[ning] att[ended] where P[arley] P.



CLARA D. YOUNG,
WITH WHOM
ELIZA R. SNOW
LIVED FOR A
TIME AFTER
ENTERING THE
VALLEY

we all arose & bless'd—had a meet[ing] in the eve—Sis. Hunt presided.

Wednesday, December 22. Vis[ited] at Sis. Brown's with Sis. Wilkie, Sess[ions], Ellen, Clara, Ostrander, &c. Sis. B[rown] presided over her meet[ing] in the eve. Breth[ren] present.

Thursday, December 23. At Br. Riter's to dinner with Sis. Peirce, Sess[ions], Chase, Hunter, &c. After dinner we arose & bless'd the mistress of the feast. She presided over her guests in the afternoon—we had a good time—Sis. Gates nam'd our meet[ings] "organized parties." In the eve went to Br. J[ames] Brown's to hear Parley P. Pratt. He did not come. Gen. P[arley] C. Rich preach'd.

Saturday, December 25. Att[ended] Christmas party at Br. L[orenzo] Young's. Pres[ent]: Father J[ohn] Young & wife, Fath[er] J[ohn] Smith & wife, Br. [Robert] Peirce & wife, Br. J[edediah M.] Grant. After a splendid dinner at which we freely & sociably partook of the good things of the earth, Fath[er] J[ohn] Smith bless'd

P[ratt] presided—was much edified by him.

Monday, December 27. Attended meet[ing] at Br. Willis'—present, Fath[er] J[ohn] Smith—the order of our meetings was laid before him, &c. He gave us good instruction—said he would attend with us again—bless'd us, &c.

Tuesday, December 28. Vis[ited] at Br. J[acob] Gates with Sis. Sess[ions], Chase, P[arley] P. Pratt, L[evi] Hancock & others. Br. P[ratt] edified us with the subject of the velocity of the motion of bodies, when surrounded by a refin'd element, &c.

Wednesday, December 29. A dinner at Sis. Crisman's, after which we arose & bless'd. A meet[ing] in the eve[ning], several breth[ren] present.

Thursday, December 30. Vis[ited] Mary Forsgreen, who set a supper table that did honor to her mother Kimball.

Friday, December 31. Dinner party at Sis. Howd's. The sis[ters] bless'd her and Sister Holmes.

(Continued on page 184)

¹ Later-day Saints frequently bought native children to save them from mutilation or death by their hostile Indian captors, later liberating the children.



Ruth Bee-Reverent

Do soldiers like cookies? Many of the "young teens" of Bonneville Stake know the answer to that question, for every Saturday afternoon finds a group of Bee Hive girls in the kitchen busy with dough and rolling pin, and round cookies, hard cookies, sweet cookies come out of the oven by the dozens. Since last November when the first twenty dozen were taken to the U.S.O., over 2,500 cookies have been made by Bee Hive girls in this stake. When they are cool and packed into boxes, the girls take them down and leave them; the soldiers do the rest as they disappear with astonishing rapidity.

Does the Red Cross need help in making bandages? Could you use a little help on your welfare project, or would the bishop appreciate a little temporary assistance with the dusting in the ward? Who tends most of the babies in your town when it is mothers' day at the Red Cross? All of these questions have an answer in the projects and activities of the Bee Hive Girls.

The creed of their organization incorporates these words: "Taste the Sweetness of Service." Surely, there has never been more opportunity for them to be useful than right now. With surprising intelligence and ability, they have slipped into the "girl power" situation and carried their full share of the responsibilities of the war. Throughout the church they are engaged in a wide scope of projects which contribute to the war effort. While records are not complete for this year, those available indicate that Bee Hive girls have spent 228,000 hours in war service activities since September 1942. Many of them wear a service pin and honor badges indicating they have given at least thirty-six hours of service to their country, church, neighborhood, and home.

CONSCIOUS that girls 12, 13, and 14 have great need for recreational opportunities and ways in which they may be of service, bee keepers are constantly on the alert to meet these requirements. In keeping with the times they

have introduced a Bee Hive commando for each of the seven fields. They are Ruth Bee-Reverent, Betty Bee-Busy, Hetty Bee-Healthy, Lucy Bee-Lively, Hally Bee-Handy, Tilly Bee-Thrifty, and Rosy Bee-Ready. They are symbols of constructive planning and organizing and have kept girls active day after day. They typify goals and accomplishments in the various Bee Hive fields. Emphasis has been not only on actually doing the work but also on fill-



Lucy Bee-Lively

ing cells and honor badges which equip them to do their tasks most efficiently.

The accomplishments and objectives of our Bee Hive war service plan can be shown in part through an interview with each of the commandos.

Ruth Bee-Reverent, a leader in the Field of Religion says: "I feel that above all Bee Hive girls should be spiritually prepared. I remember the sunrise service we held last summer: A swarm of girls sitting in a circle on the ground, the crisp fresh morning air, the smell of pines and wood smoke, the stars and stripes flying above them, as each girl expressed her idea of what it meant to be spiritually prepared. As I listened to them repeat the M.I.A. theme and its application as given in the beatitudes, I sensed that here were girls who could be relied on and of whom I could make good use.

"I find in my group girls who try to keep the Sabbath day, who participate enthusiastically in their M.I.A. program, who are fortified and strengthened through knowing they have paid their tithing to the Lord. My task is to help build girlhood equal to the responsibilities that come to her."

Betty Bee-Busy in the Field of Home is too occupied ever to be interviewed. With so many mothers and older sisters and neighborhood women working,

Bee Hive girls are very much in demand to look after children. The Bee Hive girl flag bears these words, "The battle may be won on the home front." With demonstrations and illustrations, she teaches homemaking ways, such as cooking, cleaning, canning, budgeting, management, and dietetics.

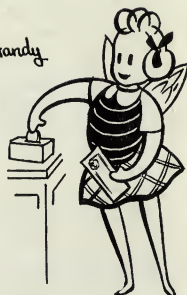
Betty is most concerned about the calls she has for Bee Hive girls to tend babies, for it is quite a task to get so many helpers trained. For example, consider one of her bee keepers who gave her girls such a comprehensive course in child care, fairy stories, and finger games, together with advice on doing the dishes and necessary housework while they were on duty, that she felt they were of far more value than they were prior to that time.

Hetty Bee-Healthy symbolizes the Field of Health. She is vigorous and full of pep. Every Bee Hive girl who wants to do her part knows she must keep physically fit and be able to say with Hetty, "Health I hold in my keeping, health to guard and to cherish." Girls in her company fill the following cells:

1. Keep fit for all service through exercise and general posture training.



Hally Bee-Handy



Tilly Bee-Thrifty

By Lucy T. Andersen, CHAIRMAN, BEE HIVE COMMITTEE,
Y. W. M. I. A. GENERAL BOARD

2. Be useful in an emergency through knowing how to care for sickness.
3. Know how to give first aid.
4. If possible, take the Junior Red Cross course in first aid and home nursing.

LUCY BEE-LIVELY lives in the out-of-doors. Hers is the garden home front—and between victory gardens, fruit picking, welfare farms, it promises to be a busy season. For instance, one of the girls in West Jordan Stake, her father and brother being in the service, drove a tractor for one hundred hours and earned a war service pin. In St. Johns Stake the girls of Eager Ward harvested and threshed four hundred pounds of beans by hand. Lucy says: "I feel in times such as these it is good for girls to be out working in the sunshine; to experience the joy of growing things, the satisfaction of crops at harvest time. While my girls work hard, nowhere are they more needed than out on the farms."

Hally Bee-Handy can always find use for girls with nimble fingers for she directs the Field of Arts and Crafts. Nearly always to be found with knitting or sewing of some kind she leaves no idle hours. It is with great pride she displays the handwork of her pupils: dresses, children's clothing and the well-knit afghan squares and wash rags which are made for the soldiers. To the men in uniform go also the writing boards, games, books, and puzzles which are made under the direction of the Red Cross.

Tilly Bee-Thrifty, who symbolizes the Field of Business, says: "This is a time when everyone needs to watch his pennies, dimes, and dollars and see that they are put to the very best use. Our money has added value because of the ways in which it was earned—raising

vegetables, picking fruit, making egg crates, candling eggs and tending children. My girls also perform many home tasks which I feel is a real service in these days of actual shortages of domestic help. This money we earn does double duty because while being saved it can be of service to our country if invested in stamps and bonds. Besides working as individuals I get my Bee Hive girls interested in swarm projects such as collecting fats, metals, and paper for the government. Our motto is 'Serve by Saving.'"

Rosy Bee-Ready symbolizes the Field of Public Service. "I am the commanding officer of all the Fields and lead the way on the home front wherever girls are needed in their country's service. I encourage each ward and stake to analyze their own powers and possibilities and to decide on a definite project for rendering what they consider the most help their girls could give to the nation, to the church and the community. I prize every letter telling of the widespread and numerous activities throughout the church. For example, the following are types of service rendered: Bennion Ward girls cooperated with Relief Society members and collected used clothing; two honor badges were earned by girls in Cottonwood Stake assisting to keep the chapel clean; the majority of the Guardian Bee Hive girls in Ensign Stake gave two and a half hours for twelve weeks taking a Junior nursing course under the direction of the Red Cross; the girls in Ogden collected needles for making sewing kits for soldiers; and Wells Stake made fifty books containing cut-out cartoons and other interesting pictorial material for the enjoyment of the men in hospitals."

Here then is a program that fills one of the many needs of today—giving as-

sistance in the war effort and activities—and at the same time holds the interest of the teen age group. Right now, everyone feels concerned about these



Betty Bee-Busy



Rosy Bee-Ready

young girls, but more people could give practical encouragement and assistance if they would analyze conditions in their
(Continued on page 181)



BEE HIVE
GIRLS
WATERLOO
WARD,
WELLS
STAKE,
DISPLAY
THEIR
WAR
WORK



Hetty Bee-Healthy

Books

JOSEPH'S CITY BEAUTIFUL
(Mabel Adeline Sanford. Herald Publishing House, Independence, Mo. 207 pages.)

This story is a vehicle for describing events and persons in "Old Nauvoo." The story begins with converts to the faith in Lancashire, England, and follows the fortunes of these people to the days immediately after the martyrdom of Joseph and Hyrum. Figures well known in Mormon history appear in the story, including Douglas and Lincoln. The book is written from the point of view of the Reorganized Church.

—J. A. W.

THE REPUBLIC

(Charles A. Beard. Viking Press, New York. 1943. 365 pages. \$3.00.)

Based on a series of conversations with fictitious characters, Professor Beard analyzes the constitution of the United States in the light of present-day and past happenings. And to those who read the book carefully, the wonder cannot help increasing that those who formed the constitution were indeed inspired to word it in such a way that it has endured through the centuries. The author, long recognized as the dean of American historians, carefully, inspirationally, has undertaken to build in the minds of his readers a clear conception of what this republic stands for, and how in the light of succeeding events, the constitution has been found more inclusive than the founders themselves knew.

The Republic is a book that all Americans will do well to read and consider carefully.—M. C. J.

AMEN, AMEN

(S. A. Constantino, Jr. Harper & Brothers, New York. 1944. 184 pages. \$2.00.)

To have a youthful ensign write this invigorating approach to a study of God in his relations to man and modern situations is really refreshingly stimulating. Always completely frank, the author never offends but he does make his reader realize, with the force of positive impact, the necessity for keeping morally straight. And he blames the present tragic condition of social diseases to the fact that young folk have been reared without hearing the word of God, and therefore "have no inherently sacred reason *why* they should do this. . . ." And later he says, "And sixty percent of the people of this nation—adults and kids—profess no formal faith." The author feels that if we'll follow the Ten Commandments we shall have gone a long way towards restoring goodness to the world.

The book is written to catch the interest of old and young—and will bring those up short who have felt that their religion was something for Sunday alone.—M. C. J.

THE READER OVER YOUR SHOULDER

(Robert Graves and Alan Hodge. Macmillan, New York. 1943. 446 pages. \$3.00.)

This unusual book will prove invaluable to the student of English or to the one who wishes to write. The authors begin with an acceptance of the peculiar qualities of English and the present confusion to be found in English prose. They then give an historical approach through the various styles that have been developed and make a plea for better writing. The final section

deals with prose, and printing samples, the authors proceed to indicate the manner in which the prose is faulty. With this kind of book at hand, writers should be able to reach an absolute statement permitting language to clarify rather than cloud what they write.—M. C. J.

LIBERAL EDUCATION

(Mark Van Doren. Henry Holt and Company, New York. 1943. 186 pages. \$2.50.)

What the war has done, and threatens still to do, to the program of liberal education in the United States it is the

immediate purpose of this book to describe. That is the body of the book; the message that now is the time to formulate the liberal education of the future is its spirit. Mark Van Doren, gifted writer and poet, who has himself been a successful teacher, presents here what really amounts to a philosophy of education. "There must be a natural order of learning. . . . The proper one may not be found till doomsday; but no educator is true to his trust who does not try to find it." Van Doren writes with the conviction

(Concluded on page 166)

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VIGIL

By Sadie H. Greenhalgh

ADA knew the small traveling bag was still open on the bed. She knew what was in every corner, though her eyes were now blurred with tears so that she could no longer see. There was such a little bit these soldier boys could take with them.

It had been different putting things in Donald's case when he left. She had smiled, and felt comforted, as she placed his worn Bible with the other contents. For two years he had used it in the mission field. He knew its contents and he loved it. She pictured him reading it at camp, and finding strength in its messages, along with the comforting promises they had read together from his patriarchal blessing.

Yes, she had put a Bible in with Vance's things also, but it was a brand new one, only opened to the fly leaf where she had written the few sentences she hoped would be read. Beyond that she had no assurance that Vance would take time to read further—or understand, if he did read.

She had approached the subject of a blessing, and she couldn't help loving this young reckless son of hers as he had smiled, tilted her chin up, and said:

"Blessing? With you praying for me three times a day? How many blessings do you think I need?"

True, she had prayed, it seemed a hundred times a day, hoping some avenue would open up, before Vance's

time came to go, that would give her some hope and faith that he would be steadfast while in the army, and return to her the same clean, strong youth that was leaving. Now the last evening was here.

Donald had not had room to take all the books he would have liked to, the keepsakes, and remembrances that had always been a part of his life. Vance's case seemed lacking in these things he had failed to cherish all his life.

PERHAPS the doorbell had rung twice, or three times before Ada finally became aware of its tinkling. Mechanically she made her way to the door and opened it.

"Good evening, Mrs. Allen." It was the lovely face of Nadine Brown that looked up shyly at the older woman.

"I had a few things I would like Vance to take with him—if you—think it would be all right. I knew he would be at the banquet with his father and thought you might slip them in while he was away."

"Come in, dear, of course you may. I was just checking over his things now."

Ada had put her arm around the girl's shoulders and was guiding her toward Vance's room, as she spoke.

Nadine took three white envelopes from her purse. She looked up shyly at the mother of this boy she loved. It was

hard to know what to do, or say, at times like this. As she looked at Ada the smile she received in return strengthened her. They should know each other's thoughts; after all, they both had the same hope in their hearts. They could help each other through the lonely days ahead.

Nadine's head went up a little higher and there was a bolder look in her eyes as she reached in the envelope and brought out a lone cigaret.

Ada couldn't help looking puzzled. Youth was so hard to understand these days. Nadine laughed a little shy laugh.

"I guess it does look funny, but you see, it will have a meaning for Vance. We were in the canyon together the first time we really seemed to notice each other. The two of us were sent to the creek for the cream that was cooling, and while there he asked me for a date. Then he took this from his pocket to put in his mouth. I'd been admiring him during the afternoon. When he smiled he showed white teeth. Somehow I didn't like the idea of this cigaret discoloring them, so I took it away and told him it was a date if he threw this in the creek. He looked at it awhile and then said: 'Better than that, I'll give it to you. Next time I want one I'll ask you to give it back to me.' So you see, it's a challenge to him. I'm not really worried though. We've discussed the matter since and he admits it was only a manner of showing off and thinking he was impressing someone."

Ada's heart filled with gratitude as she realized what she owed this young girl before her.

There was a fat envelope, all sealed, and on the outside the words: "When you feel like giving up, read this."

"I hope I've said things in the right way to encourage him when he needs it," was the explanation she made as she tucked it into his case.

FROM the last envelope she took a pressed rose. A little card attached to it read: "I'll be waiting to hear the other chapter."

Her cheeks were flushed as she raised her head. "It's from the corsage he brought me for the dance last week. It was a lovely evening, after he told me there was a lot he'd like to tell me if there wasn't a war, and his country didn't need him; but as it was, the last chapter would have to wait until he returned."

There were tears in her eyes as she added, "I'll pray every day that he'll return. I want him to tell me the rest."

Ada's eyes were wet, too. Her arm tightened around Nadine and she kissed her white forehead.

"We'll both pray," she said, "and God will hear our prayers. He always does—and answers before it is too late."

—Illustrated by
John Henry Evans, Jr.



The Church Moves On

Welfare Handbook

A HANDBOOK of instructions describing the objectives, scope, and functions of the church welfare program has been issued by the general committee for free distribution to all welfare workers, particularly the ward and stake welfare chairmen.

Prepared at the suggestion of the first presidency of the church, and styled "Preliminary Edition of Revised Welfare Handbook," it gives adequate and official treatment of the welfare plan in all its phases: history, organization, determining needs of the people, finances and contributions, rendering assistance and providing employment through work projects, storage and distribution of commodities, meeting cash needs of ward members, agricultural rehabilitation, hospitalization, public aid, accidents and injuries. Charts and an index complete the seventy-five-page booklet.

The handbook is evidence of the unbelievable growth of welfare work, inaugurated in 1936, and will itself facilitate the program's further development by the detailed information and ready help it puts at the disposal of welfare workers.

Salt Lake Temple Presidency

ROBERT L. BURTON of Ogden and Jesse Will Knight of Provo, Utah, have been appointed by the first presidency as first and second counselors in the Salt Lake Temple presidency. They succeed Mark Austin and David A. Broadbent, who have served since September 1940. President Stephen L. Chipman of the Salt Lake Temple, who was appointed in April 1937, remains.

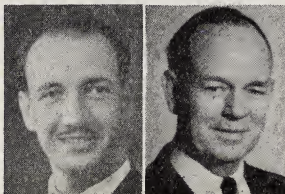
National Speech Honors

SIGNAL honor recently was accorded Joseph F. Smith, patriarch to the church and former head of the department of speech at the University of Utah, in his election in New York as first vice president of the National Association of Teachers of Speech. It is the second time that he has held this position—so far as is known, the only one to be twice elected. Now, through a recent constitutional amendment, the vice president automatically becomes association president the following year.

Arizona Temple President

ELDER HARRY L. PAYNE, former president of the St. Joseph Stake, has been appointed president of the Arizona Temple at Mesa, succeeding President Charles V. Pugh.

President Payne, a life-long church worker, has filled missions in the Southern States and Mexican missions. President Pugh has served at Mesa since September 1940.



ELDRD L. WALDRON

CASTLE H. MURPHY

Hawaiian Mission Change

CASTLE H. MURPHY of Ogden, on January 21 was appointed by the first presidency to head the Hawaiian Mission. He succeeds Eldred L. Waldron, who has served as mission president since the spring of 1942.

President and Mrs. Murphy have devoted fourteen years previously to the church in the Hawaiian Islands. They served together as missionaries from 1909 to 1913. In 1930 he was named president of the mission and he served until 1936. In 1938 he was called to preside over the Hawaiian Temple, a position which he held until 1941.

President Waldron will resume his former duties as secretary of both the Hawaiian and Japanese missions and clerk of the Oahu Stake.

Grantsville Stake

GRANTSVILLE STAKE was created January 16 by a division of the Tooele Stake. Paul E. Wrathall, bishop of the Grantsville First Ward, was sustained as president, with James R. Williams and George Noal Anderson as counselors.

All members of the presidency of the Tooele Stake were re-sustained.

The new Grantsville Stake includes the Grantsville First and Second wards, Batesville (Erda), Lake Point, Clover, St. John wards, and the Wendover Branch.

Wards remaining in the Tooele Stake are the Tooele First, Second, Third,

SANTA BARBARA BRANCH

One of the many Latter-day Saint groups on the coast rapidly outgrowing chapel accommodations. Myron H. Peck, Frank Dene, and Albert D. Mitchell are the branch presidency.—Submitted by Klaus Kemp.



Fourth, and Fifth wards, Vernon and Lake View wards, and the Stockton, Mercur, and Ophir branches.

The reorganization was directed by Elder Joseph Fielding Smith of the council of the twelve.

British Mission Growth

ACTING PRESIDENT ANDRE K. ANASTASIOU has recently written concerning the British Mission:

We have had many wonderful experiences and blessings as well as trials during the war years in looking after the mission and the headquarters of the church in London.

The Lord has been very merciful to us and we have enjoyed rich blessings almost continually. We are handicapped by not having sufficient help in either the mission home or to do the missionary work. Nevertheless our branches have increased to 75 from 68 in 1940. Our mission has been self-sustaining and self-supporting all these four years and we have faith that 1944 will be a greater year than the preceding ones.

In all our meetings today we enjoy the company of several hundreds of American boys who visit our branches and the headquarters and share the spirit of our meetings. . . .

OCTAVE W. URSENBACH
Appointed to the
Canadian Mission
(See
January "Era"
p. 30)



New Orleans Branch

THE New Orleans branch of the church recently celebrated its one hundredth anniversary with appropriate services.

The branch began to function in 1844, shortly after church leaders made the city a port of entry for emigrating saints. The branch functioned for eleven years, being disbanded in 1855. It was reorganized in 1920.

Today it has 174 members, a nucleus for the many L. D. S. service men who are stationed in the area.



CATALINA ISLAND—Latter-day Saints in maritime training with the U.S. Merchant Marine on Catalina Island meet every Sunday and conduct their own services. They have distributed seventy-five sets of the Book of Mormon and "Principles of the Gospel" to service men and baptized a shipmate. New faces appear and old ones "ship out" as each new training period ends.—Reported by Reed W. Benson.



FROM ENGLAND—British, Canadian, and American members of the church in the armed forces stationed in England are shown here in special conference held September 1943, at Ravenslea Chapel, in Southwest London. Commanding officers were generous in releasing their men for the two-day gathering. Among the 150 who attended were many who had previously served missions in Great Britain and on the continent. Leading theme was the value of the church and its part in establishing peace.—Reported by Lt. J. Allen Jensen, U.S. Army Photo.

Excommunications

DERONDO VERDELL FARNSWORTH, born November 17, 1905, a seventy. Excommunicated December 29, 1943, in Ogden Twenty-second Ward, Weber Stake.

Larkin Harris Egbert, born March 8, 1906. Excommunicated January 2, 1944, in First Ward, Park Stake, at own request.

LeGrand Lindsley, born March 22, 1920, deacon. Excommunicated January 16, 1944, First Ward, Park Stake.

Delvin Horace White, born February 29, 1891. Excommunicated January 14, 1944, in Cambridge Branch, New England Mission.

Elsie Belle Gould White, born August 27, 1896. Excommunicated January 14, 1944, at Cambridge Branch, New England Mission.

Ruth Alberta Gray Forster, born March 13, 1921. Excommunicated August 24, 1943, at Barnum Ward, Denver Stake.

Frank Perry, Sr., born June 25, 1899, priest. Excommunicated August 24, 1943, at Barnum Ward, Denver Stake.

Frank Perry, Jr., born August 15, 1925. Excommunicated August 24, 1943, at Barnum Ward, Denver Stake.

Luella Perry, born June 11, 1903. Excommunicated August 24, 1943, at Barnum Ward, Denver Stake.

(Concluded on page 184)



MISSIONARIES LEAVING FOR THE FIELD JANUARY 20, 1944

First row, left to right: Thelma Taylor, Irene C. Bawden, Virginia Price, Bernice Bingham, Don B. Colton, (Salt Lake Mission Home director), Amy V. Stucki, Laura M. Jenkins, Hannah Saunders.

Second row: Bliss Roberts, Lillian C. Roberts, Maurice G. Hiatt, Pauline Black, Julia Sorenson, Emily Davis Wallentine, R. W. Wallentine, Alma Saunders, Malinda S. Mathews, Nephi P. Mathews.

Third row: Joan McQueen, H. Elizabeth Dale, Delma Jepson, Theresa Farnsworth, Viola Burrows, Orson Allen, Elizabeth J. Allen, John A. Call.

Fourth row: Charles Gilbert, Annie W. Gilbert, Nina Hair, Donna B. Heywood, Sarah M. Chard, David E. Chard, Joseph S. Bailey, Gertrude U. Baker, Mavis Baker.

Fifth row: Dorothy V. Peterson, H. S. Winterton, Mrs. H. S. Winterton, Beth Soffe, Helen Pay, Henry T. Maw, Henry Teuscher, Harold Pyper, Glen Mehr.

Sixth row: Elaine Richards, Oscar Bluth, Jr., Norma Jones, J. Noolander, Fred Yost, George A. Linford, Frank Call.

Seventh row: William E. Berrett (instructor), Wilford Cyrus Vawdrey, D. F. Parker, Leffel A. Bean, Mark Dunford Weston, Elden E. Eklund, Herman Black.

Eighth row: Norma Baldwin, Wilford W. Clark.

EDITORIALS

Conference Notice

THE One Hundred Fourteenth Annual Conference of the Church of Jesus Christ of Latter-day Saints will be held in Salt Lake City, on April 6 to 9, 1944. Details will be announced later as to who may attend and where the meetings will be held.

A Matter of Emphasis

WITH each new step in the creation, the concluding verse runs, "And God saw that it was good." In the desire to know the logic of preparation of the earth for man's occupancy and dominion, too frequently everything except the goodness of the separate creations has been stressed. In the hurry of the modern world, man is prone to forget that he was given leadership over the earth—and not the world given power over him. In a peculiar way, man has come to let the earth rule him, instead of his ruling the earth.

How many times does a person hear himself say, "I can't afford it"? How frequently do parents close discussion with their children by saying, "We simply can't afford that"? Instead of controlling situations, persons have the tendency to let themselves be managed by external forces.

These folk would do well to consider how many truly magnificent things in the world do not cost money—that, in fact, the most precious things they have are not purchasable. One of the main reasons for joy lies in the earth itself—for it is good. Sunsets, sunrises, country lanes, rivers, lakes, mountains, all these are free merely for the looking. One doesn't need a car to get to the mountains to be able to appreciate their challenge. One doesn't need to go to the lake for a swim to know its restfulness. Oftentimes the tree in the garden can give the courage that one needs to face some of life's vicissitudes.

Yet, for the lack of a little imagination, children are robbed of these beneficences, because it seems so much easier at the time to say, "We can't afford it," than to point out ways of enjoyment that are free and of vaster worth than many of the things that may be purchased with money.

Building of lasting friendships, based on a community of interests heightened by intelligent conversations and deep, spiritual searchings is one of the real experiences of life—and yet the question of monetary values does not enter into this association. Some of the most satisfying moments have been when, walking under the blue sky or sitting quietly at home, one has discussed with a congenial person such ultimates as life and death, life after death, the purpose of earth-life, and the Creator's eternal plan. Here, no thought of financial assets or disabilities enters into consideration. Rather it is the ability to dig deep to fundamentals and to come to a more complete understanding of man's ways and God's ways that is uppermost.

The choir sings exquisitely, "The earth is the Lord's and the fulness thereof," and the auditors do not stop to realize that they are permitted by the Creator's good-

ness to share in the fulness of the earth. Rather they become discontented and unhappy because they feel they haven't sufficient money to buy external things to try to attain an inward peace.

The measure of content is within each person—to use or abuse. If each would seriously consider what he prizes most, he would surely see that it is not the things of monetary worth that he measures his content by; it is the measure of knowledge he has of life itself. While there are those who rush from purchase to purchase, vainly thinking that through ownership they come to a point of peace, the thoughtful person knows that such reasoning is fallacious. All would be wise if they would accept the fact that nothing ever permanently belongs to anyone—except the philosophy which they develop and which they will carry with them not only throughout this life but through the eternity that lies ahead. In the homes, let the stress be rather on the good things of life that are had for the development of the seeing eye, the understanding heart. Let remembrance turn to the Savior of mankind who, though he had "not where to lay his head," brought hope and comfort to all who would listen to his message of the brotherhood of man and the fatherhood of God.

—M. C. J.

On Being Determined, Quietly

"MOST men," said Thoreau, "lead lives of quiet desperation." It is less sensational, but let us hope more true, to say that "Most men lead lives of quiet determination." Were it not so, we should be standing forever among the ruins of our own and the world's lost causes instead of on the threshold of an eternal hope.

Quiet determination characterized the ministry of Jesus: daily he went about his Father's business, though painfully aware how little even those closest to him understood what that business was. The Lincoln of the war years was able to hold the Union together because the Lincoln of early obscurity had resolved to study and prepare himself for the chance that would some day come. Joseph Smith, his world in turmoil, but at peace with himself, moved steadily toward his Zion, striving almost beyond his strength to make plain to the understanding of his people the visions that unfolded before him.

These men, and others like them, did not need to pace the corridors of their minds in fretful circles or look out between the bars of too narrow souls as from a prison. They did not consume themselves in fevered burnings that shed no light and leave only ashes. They knew disappointment and they knew defeat; but, having faith, they did not know frustration. It is altogether possible to be at peace within, though the world be in flames around us; and it is altogether possible to be troubled, though the world be at peace. The gospel has nothing to do with quiet desperation; it has everything to do with quiet determination. To be determined is to have faith; to be quietly determined is to accompany faith with humility. "See thou say nothing to any man"—it must be faith under control, a self-assurance that is self-effacing.

The work of the church, as of the world, can best be done by people quietly determined that it shall be done and that they shall have part in it. We are thankful that there are such people—and in great number.

—W. M.

EVIDENCES AND RECONCILIATIONS

lxxvi. What is the Meaning of Divine Law?

THERE are at least three classes of law: those of nature, of man, and of God—natural, human, and divine.

In the field of natural phenomena, chiefly in the material world, man discovers by observation and experimentation certain invariable regularities. These are laws of nature, under which all creation moves. That white light passing through a glass prism is always broken into a band of colors from violet to red, becomes a law of nature. That there is a mutual attraction among all material particles in the universe is another such law. That there is an orderly appearance of parental qualities in the offspring within the animal and plant worlds is still another law. In short, a natural law is a description of the invariable relations among natural phenomena.

Whenever any field of nature is investigated, such regularities are discovered. Laws of nature are therefore the products of a search for truth. Indeed, the discovery of truth carries with it the recognition of the orderly sequence of phenomena that we call natural law. Truth and law always travel together. Truth is the foundation of natural law.

It is now the settled conviction of intelligent people that the universe is one of order, and exists under a reign of law. This conforms to revealed knowledge:

And again, verily I say unto you, he hath given a law unto all things, by which they move in their times and their seasons; And their courses are fixed, even the courses of the heavens and the earth, which comprehend the earth and all the planets. (D. & C. 88:42-43.)

No natural law can be abrogated or modified by man. The ocean tide will not recede at the mandate of a king; and the sun will continue to rise and set, irrespective of human wills. Such certainty makes knowledge of the law of first importance. The assurance of the continuity of natural law really gives courage and power to man. He knows that things will not change from the well-established order overnight. He knows further that any change is only produced by the operation of some law. He can count on certain results from his actions. This would be impossible in an intolerable universe of chaos.

The laws of men are very different. They are regulations set up for the welfare of members of society, or the state, or the leader of the state. They are intended chiefly for the government of groups of many individuals of many minds. They deal, therefore, with human conduct. They declare what man may do and what he may not do. He may cross a city street against a green but not a red light. He may claim police protection, but must pay taxes. Protection against theft or murder, sanitary regulations, assessment of taxes for the support of public institutions and the like are human laws.

Human law, as natural law, must be founded in truth. Otherwise, in common with all error, it enslaves men and becomes dangerous. Human law, under the government of free people, concerns itself with such conduct as will preserve peace and promote the welfare of people. Human welfare, call it human happiness, is then the truth from which human laws should issue. Will a law benefit all who come under its operation? The

answer determines the value of the law as a constant in life. Indeed, there is no other way to the freedom of society. Every law must be planned for the benefit of all.

The innumerable human laws are not the same in all countries, nor do they remain the same in any country. That is, they do not conform to simple truth. They differ and change according to supposed needs. There is little constancy about them. They are too often the product of the desires of persons who have achieved power in the land. A dictator fashions laws to keep himself in power, though, to some degree, they also benefit the populace. Selfishness determines such enactments. That type of self-seeking is opposed to the truth embodied in the doctrine of human welfare.

Were man-made laws for the benefit of all concerned, they would be comparable to natural law in certainty and constancy of operation. This is attained, at least in part, by the contrivance of constitutions or codes of common law. These instruments state or embody the principles to be observed in all laws enacted under them. By such constant bodies of reference all enactments may be tested. Unfortunately, neither constitutions nor the laws derived from them are always true to the principle of welfare for all. Change and uncertainty inhere in laws of man.

Nevertheless, a person living under a constitutional government, despite the imperfections of legal enactments, is required by the Lord to obey the laws of the land. Thus:

Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land. (D. & C. 58:21.)

The laws of God include all laws founded in truth, whether natural or proposed by man. They may be recognized as of divine origin by a changeless, eternal mark. They operate or may be used for the benefit and well-being of man. "Men are that they might have joy." (II Nephi 2:25.) There is no deviation from this purpose in divine law.

Natural law really conforms to this eternal purpose. By man's effort every law may be made to contribute to human well-being. Witness the gifts to man through the knowledge and use of surrounding forces—the steam engine, the electric dynamo, radio, and a thousand other blessings to man. All may be used to help man work out his divine destiny. For this purpose these everlasting relationships of the forces of the universe have been made operative in the world of men. Thus, the Maker of the universe uses natural law to help accomplish his designs for the salvation of his children.

Likewise, every law authorized by society that provides for permanent human welfare is truly of God. Personal liberty, the right of self-expression, protection against evil-minded persons, the privilege to live life joyfully, are drawn from divine law.

In every-day language, we think of divine laws as commandments operating in the spiritual domain. Such are the ten commandments, the beatitudes, and other divine revelations of the past or present. They are laws and required ordinances devised to assist the human race upon their eternal progressive journey and to bring them into close communion with God. They are the highest and final statements of reference for testing the value of existing or proposed regulations for human conduct.

I am the Lord thy God; and I give unto you this commandment—that no man shall come unto the Father but by me or by my word, which is my law, saith the Lord. (D. & C. 132:12.)

Such pronouncements have basic value. They become the foundations of all acceptable law. While they are called commandments, they (Concluded on page 191)

Homing

Rainy Day FUN

By KATHERINE DISSINGER

RAINY days can be red letter days for the children! When they tire of painting pictures and playing "dress up," and blowing soap bubbles, here are some simple new indoor activities that will keep them busy and happy for hours. Not only do these activities furnish entertainment, they provide opportunity for the boys and girls to exercise their initiative and inventiveness in creating and in manipulating, which play a very important part in every child's development.

The children can do these things with little or no adult assistance, or, better yet, they make it possible for mothers and children to have fun together.

Finger Painting. If the children are tired of making crayon or water paint pictures, let them try their hands at finger painting. Children from three to twelve like it. Even children who do not like to draw and color and who are thought not to possess any creative art ability usually like to finger paint. In fact, many progressive schools recommend finger painting for these children, as it encourages them to create.

Finger painting is a rather messy business, but if you are one of those mothers who don't mind having the kitchen cluttered up a bit, the children will find finger painting a pleasant piece of busy work.

To make the paint mix two tablespoons of cornstarch to a thick paste in cold water. Pour on two cups of boiling water and boil, stirring the mixture until clear and to the consistency of rather heavy laundry starch. When cool add coloring—dye, bluing, or cake coloring may be used—and make the colors deep as they tend to fade when dry. If the children want to use more than one color, divide the mixture into

two parts and make each a different color.

The children then don aprons, spread newspapers over the table, and find big smooth pieces of wrapping paper on which to paint—the glazed surface of the paper bags in which clothes are returned from the cleaners makes it especially adaptable. Each child then dips a hand into the mixture and spreads the paint over the entire surface of the paper. They may merely make big sweeping rhythmic designs or real pictures with people, houses, trees, and animals reduced to the simplest form possible.

They have a better time if no special instructions are given. They will find that moving the fingers evenly through the paint produces a smooth line, wiggling the fingers produces a broken line, and rubbing with the thumb or palm of the hand produces a solid effect.

Soap Carving. Another pleasant way for children to spend a rainy afternoon is to carve a little figure from soap. Boys as well as girls enjoy soap sculpture.

Standard sized cakes of white soap like Ivory should be used. The only tools needed are a paring knife with a medium-sized, rather thin blade, an orange stick used in manicuring, or a nutpick, a toothpick, or a meat skewer.

First of all, the soap should be laid on a piece of paper and the outline of the soap drawn on it. The soap is re-

moved and a sketch of the figure to be carved is drawn within the outline. It is well to select a simple figure of an animal or bird, such as an elephant, a chicken, or a duck. Then all the lettering and the raised edge of the soap are removed from the cake by scraping with the knife. The drawing is cut out, laid on the soap, and the outline marked lightly on the smooth surface of the soap with the pointed orange stick. A straight line is also scratched near the bottom. The soap below this line will not be carved at all but will make a solid base for the figure so that it will stand.

Holding the knife as though he were peeling a potato, the child whittles the soap down to the scratched outline, cutting directly through the cake of soap and cutting a very small amount at a time. These shavings, of course, are saved for laundry or dishwashing.

When the soap has been cut away, the rough edges of the figure are smoothed with the knife, and the eyes and other markings which give the piece life and character can be scratched on with the orange stick or toothpick.

The completed soap sculpture may be painted with water colors and shellacked with clear shellac if desired.

Clay Modeling. Clay modeling is another satisfying handicraft. The equipment is simple; moist clay is an extremely pleasant medium to work in, and the creative possibilities are almost unlimited.

The children's first attempt should be a very simple piece such as a pin dish or a little animal—an elephant, a bird, or a turtle.

The clay rock used to make lasting, useful articles can be bought from any store carrying school supplies and is quite inexpensive, usually about five or six cents a pound. A pound of clay rock will make a pin dish or any of the small animals that children want to make.

The clay rocks are put in a bucket, a small amount of water is added, and the clay is soaked overnight until it can be mixed and kneaded with a flat stick.

The children then take up the clay in large handfuls and throw it several times against a cement block or flat rock. This is called wedging and is to remove the air bubbles so that the finished piece will not crack.

If the children are making a pin dish,

THE IMPROVEMENT ERA



—Illustrated by
John Henry Evans, Jr.

they make a round clay ball, lay it on a board or piece of heavy cardboard and flatten it with their thumbs, making a round, smooth base about 2½ inches in diameter and one-half inch thick. The hands should be dipped in water frequently to keep the clay soft and pliable as it is being worked.

With an orange stick or meat skewer the children poke holes close together around the edge of the base. Another piece of clay is rolled between the hands to make a thick round coil, "just like a Weiner," one little boy said, which is fitted over the holes in the base. This coil is easily blended with the base, using the thumbs to push the pieces together and the fingers to smooth the bumps and shape the piece. Large bumps may be scraped or shaved off with a paring knife but care must be taken not to work the clay too thin.

The finished piece is wrapped in a damp cloth and allowed to dry slowly. The drying requires about a week, after which the piece is sandpapered and shellacked with clear shellac and painted with bright enamel when the shellac has dried.

To make the clay animals a round ball is rolled between the palms of the hands for the head; a large ball makes the body. The two shapes are then brought together by pressing clay from the end of the body well over the end of the head. It is essential to make the two balls as one. The legs are pulled out from the body and shaped, but the shapes must be kept rather bulky to avoid cracking. Characteristic markings are pressed into shape with the thumb and fingers.

The animals may be placed upon a round or oblong clay base before drying. After they are dry, they may be sandpapered, shellacked, and painted.

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.

I have saved myself some painful burns by this simple method: When I fry fish, bacon, or meat, I turn a colander upside down over it while it is frying. In this way the steam can escape but the grease can't spatter.—Mrs. G.D.C., Columbus, Ohio.

To get the copper bottoms of stainless steel kettles bright and shiny, wash them with vinegar to which a little salt has been added.—Mrs. W. H. E., Portland, Oregon.

So many good recipes call for grated cheese, but it is not so easy to grate soft cheese without scraping the fingers. Next time try this simple method: force the cheese through a wire strainer.—Mrs. M. D., St. George, Utah.

To keep your cuticles soft and lovely put some castor oil in a small dish and heat it. Then soak ends of fingers in it. Take a (Concluded on page 164)

On Toast .. YOU'LL LOVE THE COUNTRY-FRESH FLAVOR OF DURKEE'S TROCO MARGARINE!

CHURNED WITH FRESH PASTEURIZED SKIM MILK



Yes, the country-fresh flavor of Durkee's Troco Margarine makes toast taste mighty good! Try Durkee's Troco Margarine on hot breads and potatoes, too! Your whole family will love it!

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A-1 NUT BREAD

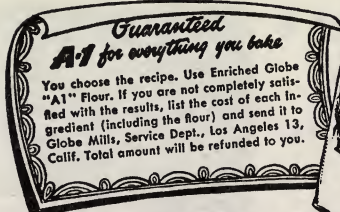
Crunchy, flavorful nut meats in a delicious, tender bread—a home-baked treat to serve to your family with tomorrow's dinner! And then next day you can proudly primp up the lunch boxes with healthy sandwiches of nutbread and cream cheese. A-1 Nut Bread will stay moist and fresh—and is guaranteed to be a success. See the amazing unconditional guarantee below.

A-1 NUT BREAD

4 c. Enriched Globe "A1" ½ c. sugar
Flour 1 c. chopped nut meats
4 tps. Double Acting 2 c. milk
baking powder OR 2 tps. soft
16 tps. Single Acting 4 Tbsp. shorten-
ing, melted
2 eggs, slightly beaten

Sift flour once, measure; add baking powder, salt and sugar; sift together twice. Add nut meats; mix well. Combine milk and eggs. Add to dry ingredients. Add shortening, mixing only until all flour

is dampened. Turn into well-greased 9x5-inch loaf pan, filling ¾ full. Push batter well up into the corners of the pan, leaving the center slightly hollowed. Bake in moderate oven (350° F.) for about 1¼ hours. Brush top with melted butter, if desired. Remove from pan; cool completely on cooling rack before storing. This bread slices better on the second day.



You choose the recipe. Use Enriched Globe "A1" Flour. If you are not completely satisfied with the results, list the cost of each ingredient (including the flour) and send it to Globe Mills, Service Dept., Los Angeles 13, Calif. Total amount will be refunded to you.

*Why not use the stamps and cash you get for your waste kitchen fats to buy extra shortening for home baking?



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To be sure every time—use dependable Enriched Globe "A1" Flour. Especially milled for western baking conditions Globe "A1" insures your success. Complete satisfaction guaranteed or your money refunded.

Globe "A1" Flour

(Concluded from page 163)

small cloth or piece of cotton and push back cuticles from fingernails. It will also soften skin around fingernails.—Miss N. M., Salt Lake City, Utah.

Secure a large bath powder puff and an ordinary household cork. Glue the cork on the puff. Use as a puff to keep your bread board floured. The cork will act as a convenient handle. You will not lose any of the flour in this manner and your board will always be evenly floured.—Mrs. P. V. S., New York.

Screw a few hooks into the bar of a wooden clothes hanger and hang belts from the hooks. One hanger can carry about twenty belts this way.—Mrs. G. H., Hinckley, Utah.

Friends often ask for slips from my flowerers. I hate to break my nicest plants, so I fill a large box with good soil and when the children break a slip or when the plants need cutting back I put the slips in this box. Thus I have nicely rooted slips from most of my plants all ready when my friends ask for them. If an original plant is destroyed, I have one in the box to replace it.—Mrs. R. H. K., Miami, Florida.

A delicious whipped cream substitute is made by mashing a mellow apple and adding to the white of an egg whipped as for meringue.—Mrs. R. E., Tempe, Arizona.

Before you use those new sheet blankets, give them a good rinse in lukewarm water. Add about two tablespoons of vinegar to the water. Your blankets will last longer, and there won't be nearly so much lint.—Mrs. M. S., Bountiful, Utah.

Cook's Corner

Josephine B. Nichols

Is your family getting its protein requirement? Serve these protein-rich recipes.

Cream of Pea and Soya Soup

- 1 No. 2 can, or 2½ cups cooked, peas
- 4 slices onion
- 2 tablespoons fat
- 2 tablespoons flour
- 1 teaspoon salt
- dash of pepper
- 4 cups milk
- ½ cup soya flour

Boil the peas and onion 10 minutes, then put through a coarse sieve. Make a sauce of the fat, flour, seasonings, and ¾ cups of milk. Mix the remaining ½ cup of milk with the soya, then blend it in the sauce. Add the sieved vegetables and serve hot.

Soya-Cheese Souffle

- 2 tablespoons fat
- 2 tablespoons flour
- ½ cup evaporated milk
- ½ cup water
- ½ cup grated cheese
- ½ cup soya grits or flour
- ½ teaspoon salt
- 4 eggs, separated

Melt the fat, blend in the flour, then the milk. Save out ¼ cup of the milk for the soya flour. Stir and cook over low heat until sauce thickens. Add the cheese and stir until it melts. Add the soya grits or soya flour mixed with milk. Season. Beat the egg yolks and egg whites well. Mix sauce with egg yolks, and fold in the stiffly beaten

THE IMPROVEMENT ERA

whites. Pour into a greased dish and bake in a very moderate oven (300°) for about one hour or until the mixture sets. Serve hot.

Mexican Chili

- 1½ pounds meat, cut in cubes (beef and pork or pork and veal)
 1½ tablespoons fat
 1 cup chopped celery
 1 cup rice
 ½ cup onion, chopped
 ½ cup green pepper, chopped
 1 No. 2½ can of tomatoes
 1½ teaspoon salt
 1 teaspoon pepper
 ½ cup water
 2½ cups cooked kidney beans
 1 teaspoon chili powder

Brown meat in hot fat. Add celery, rice, onion, green pepper, tomatoes, salt, pepper, and water. Bring to boiling point, then cover and simmer for one hour. Add kidney beans and chili powder and cook for 15 minutes. Serve very hot.

Angel Food Apricot Whip With Chilled Custard Sauce

- 3 egg whites
 ¼ cup sugar
 ½ teaspoon lemon juice
 1 cup apricot pulp
 ¼ teaspoon salt

Beat egg whites stiff. Add sugar and salt gradually. Add lemon juice. Fold in apricot pulp. Bake in a moderate oven (325° F.) for 20 minutes or until firm. Serve with custard sauce.

Custard Sauce

- 3 egg yolks
 spk. salt
 3 tablespoons sugar
 1½ cups milk
 ¼ teaspoon lemon flavoring

Beat egg yolks slightly, add sugar, salt, and hot milk. Cook in double boiler, stirring constantly until mixture coats a spoon, about 10 minutes. Remove from heat, add flavoring, and chill.

Old Sing-Lively

(Concluded from page 136)

ly, now! Sing lively!" before he started the congregation on the next verse.

When, just before I left, I called for my final mail, I asked the postmaster what Old Sing-Lively's real name was. That worthy official massaged his chin thoughtfully for long moments, then shook his head.

"I don't recollect that I ever did know his right name," he admitted at last. "I don't recollect that he ever got any mail, but I reckon if you want to send him any, Old Sing-Lively'll find him as good as any. Probably better. He was Old Sing-Lively when I came here, and I've never heard anyone call him by any other name." He paused to smile. "And I reckon that name'll get him past the heavenly gates, too. He'll only have to say that he's Old Sing-Lively, and first thing you know, he'll be out there in front in all his new glory, with a hymn book in his hand, reading out the first verse and then sweeping the heavenly choir with his gaze as he exhorts them to 'Sing lively, now! Sing lively!'"

MARCH, 1944

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Supply yourself with the energy you need to carry on. . . . Correct foods will help you stay on the job thus aiding the war effort.

Join the "SWING" to MAID-O-BARLEY

A nutritional easy-to-prepare warm beverage absolutely free of harmful drugs.

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JOHN DEERE Potato Planters

WITH THE DISTINCTIVE 12-ARM PICKER WHEEL

Not 6! Not 8! But 12! Any less is not enough... Any more is

too many... This year, get your potato crop planted quicker, yet enjoy the same uniform planting that was formerly possible at horse speeds only.

Built in one-row and two-row sizes, these modern John Deere potato planters with the distinctive 12-arm, staple-type picker wheel enable you to plant and fertilize at tractor speeds as fast as 4 miles per hour. New capacity: up to 15 acres per day with two-row; up to 7 acres per day with one-row.

If you need a new planter—or anything in the line of potato-growing equipment for 1944—see your John Deere dealer first.

One- and two-row sizes for horses and tractor.



BUY MORE BONDS ★ GET IN THE SCRAP



TEA GARDEN PRESERVES

... something to remember a meal by. An all-family favorite.

WHEREVER THEY GO...

Editors:

Just walked into the U.S.O. here at Peru, started to pick up the *Look* magazine when there, much to my surprise, lay *The Improvement Era*. You can never imagine how happy and thrilled I was. . . .

Hans L. Chamberlain
of Kanab Se. Ward

Peru, Indiana

Books

(Concluded from page 156)

that the main spring of education is always moral. "There is no beaten track of instinct down which the child knows without teaching how to run."

And just what is liberal education? To read the book is to obtain a satisfactory answer and at the same time a satisfying experience, for the study is presented with great clarity. The expression is beautiful, the wisdom memorable.—W. M.

CHILDCRAFT

(The Quarrie Corporation, Chicago.
1942. 14 volumes. \$47.00.)

THE volumes of *Childcraft*, well-bound and beautifully illustrated, comprise a helpful reference library for children and parents, with eight of the books designed for children (pre-school to 'teen-age'), and six prepared as tools for parental use. Knotty questions are proposed and discussed in the latter by leading experts in child education and development. Specialists from Teachers' College, Columbia University, and other leading institutions treat such questions as "Right and Wrong Forms of Affection," "Work and Play for the Pre-School Child," "Children and Radio," "Sex in the Young Child's Life," with a generous section on an "Age Scale of Mental Development." A revealing "Parent's Rating Scale" suggests that parents test and rate themselves once each month. "There would be no problem children if there were no problem parents."

The eight books for children start with poems and stories from Mother Goose, Aesop, Hans Christian Andersen, Robert Louis Stevenson, and other favorites, with some new additions. The continuing volumes present rich bits from Shakespeare, Browning, Longfellow, even Christopher Morley and the moderns. Separate volumes are devoted to Narrative Poems and Creative Verse, Tales and Legends, Holidays and Famous People, Experience Stories, and Animal Friends. One likeable feature embraces sets of instructions (with illustrations) of things to make and do: musical instruments, gardens, cooking and sewing, games, parties, the care of pets. Science and Industry, and Music and Art are in oversize books containing hundreds of pictures, with simple explanations of the world, its physical, cultural, and artistic resources. The child reader can learn much about his expanding world here, and the entire family will discover uses for *Childcraft*.—E. W. D.

WINTER WHEAT

(Mildred Walker, Harcourt, Brace & Co., New York. 1944. 306 pages. \$2.50.)

ELLEN WEBB, daughter of a New England father and a Russian mother, loved the hard Montana winters which meant that in the spring the hardy wheat would grow, green and moving like the ocean. When she went away to college, she met and loved Gilbert Borden, who wished to marry her. But when he saw the loneliness of the land where she lived, and the stolidity of the life around her, he felt that they were too far apart for their love to bridge the distance. And Ellen, looking through his eyes, began to wonder if she, too, hadn't been wrong in finding happiness in her closeness to the soil. But after accepting a teaching position in Prairie Butte, she knew that she was right and Gil had been wrong. That he, too, learned he had been wrong came in a picture which she sent her.

A deeply satisfying novel is *Winter Wheat*, a novel that has its roots set deeply in the soil of the west.—M. C. J.

THE IMPROVEMENT ERA

News From The Camps

Australia

Dear George and Beulah:

By the above address you will see that I have returned home to Australia. It was the most joyful experience I can ever recall. Hours before we sighted the Australian coast the ship's decks were crowded by returning soldiers looking for that first glimpse. I shall never forget that great thrill which came over us all when dimly through the distance we first saw land and home. How we did roar and cheer, and you could hear the cheering coming across the distance which separated our ships. My! after three and one-half years of roaming about the battlefields, living like nothing on earth, it was really good to be home again. As we neared land I couldn't help getting a lump in my throat. I think almost every hard-bitten soldier felt the same as I did, especially as we realized that we were the lucky ones to return. There were many of our fine boys who stayed behind forever. It seemed that my division was fated for dreadful conditions and the tough fighting right from the start. The long siege of Tobruk was just a beginner compared to the four and one-half months of Alamein. We stopped the Germans there and held them while the Eighth Army re-formed. Then we started the battle there and started the Eighth Army on its way for its victorious battle and capture of North Africa. For twelve days and thirteen nights my division fought the Germans until they broke and ran. They were beaten then, and if the Allies had only been able to cut them off, Tunisia and subsequent battles would have never had to be fought, in that part of the world. Unfortunately we were unable to follow up as we were badly reduced. We left such a lot of fine chaps there—they fought and died as no other soldiers ever before.

Our general—a veteran of Gallipoli and France—stated that the A.I.F. (Australian Imperial Forces) never fought so well. I have never seen or realized anything could be so horrible. For weeks before the whole thing started, we were taught to kill. The doctrine was taught and preached: "We had been born for this day—the whole of civilization relied upon our killing—this was to be the great turning of the tide—we had to exterminate the cancerous enemy—every man was to kill, yes, even Padres who had to kill, too, on Sunday." At 9:40 p.m. on the night it started, everything was still and quiet, everybody was ready and tense. On the split second 800 guns opened fire and each man let out simultaneously a yell—it had started. What followed is better unsaid—it now seems a rotten nightmare. When all was quiet, when the fighting had moved on, the whole area was just one of shambles with thousands of dead soldiers lying everywhere. I passed into an area where it had been the worst—"Thompson's Post." The Germans had wrapped themselves in blankets and pulled jerseys over their heads to try and stop the blast of our guns. They were blue with the concussion. Enough of this. . . . It is hard to realize how soon humanity turns savage. Twice in our lives we had this particular experience. . . .



I arrived home in Melbourne just at sundown and Hilda (wife) just completely broke down and cried and cried. She has been and still is a wonderful girl and wife and has done a splendid job of rearing our two boys. I had twenty-one days' leave—such wonderful days to be home after so many years away. I cannot describe the happiness of those days with my loved ones. I had the pleasure of baptizing Eric (son) while there.

Now I am heading north and will be soon helping to wipe out the Japs. And so it goes on and on. I suppose you have heard that I received promotion to Lieut.-Colonel and was decorated with the Order of the British Empire. It does not feel any different being an O.B.E. but it certainly means a lot of added responsibility being the commanding officer of Australia's largest single unit. I am keeping well and very fit and have regained all the weight I lost in the Libyan desert.

Please convey my very best wishes to all I know.

Lt.-Col. Horace Henry Woodford

* * *

Dear Brethren:

THE habit of promoting our faith is the most characteristic thing about us—this desire to acquaint people with what we believe has, I think led to sometimes rash measures by some unwary Saints. Particularly have I detected this in many of us in the armed services. Young men of the church, often in their fervor have even adopted a "holier than thou" attitude, expressing distaste for particular habits and beliefs of others—I think smugness is a good word. During my present tour of duty I have made the acquaintance of many Christian chaplains. They all have expressed admiration for Mormon boys but fail to understand why they all refuse to attend and take part in the regular church service. I said all of them refuse to take part, but I should have said, that a major faction of them are disinterested. I know from talking to many young men that they have actually been told not to attend services other than our own. This is folly. We all prefer our own but to refuse the services offered in the absence of a Mormon assembly is, I think, very unwise. Aside from depriving ourselves of the good we might receive we are creating a definite distaste in the minds of some well-meaning, hard-working chaplains.

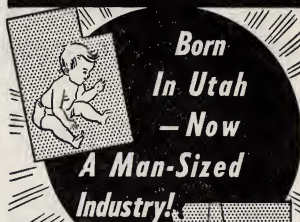
In the various camps here and abroad there are thousands of young L.D.S. men without Mormon services, and I think they should be encouraged to attend and actively assist the chaplain corps. Much good can be accomplished, I'm sure.

To better illustrate what I am saying, I might relate the following: I was stationed at Fort Riley, Kansas. The head chaplain one day, who, by the way, was a good friend of mine, asked if we couldn't arrange a Mormon meeting because the boys refused to hear him. He was quite concerned over us and offered us ample opportunity for a meeting, which we held, but he feels we are quite narrow. Wherever possible we should attend meetings. We should be the most open-minded people on earth. There is nothing we fear to uncover.

Sincerely,

Lt. Milton C. Abrams,
2nd Lt. Cav.

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So to you we say
sincerely—



Thank you

Your **OWN**
Finer-Flavored
MORNING MILK

Wherever They Go...

Portland, Oregon

It seems when I was home, I had the ERA in my possession, yes, but I didn't take advantage of it. Now, since I've been away I have come to realize just how much my church and this magazine, the ERA, means to me.

I especially like to read the ward teachers' lesson for the month—it seems there is such a great deal of truth and wisdom in such a few words, and well, maybe it's because Dad is a ward teacher and told me to read it, but really I do enjoy every bit of the ERA.

Idabelle Clark,
Student Nurse

Melchizedek Priesthood

CONDUCTED BY THE MELCHIZEDEK PRIESTHOOD COMMITTEE OF THE COUNCIL OF THE TWELVE
JOSEPH FIELDING SMITH, CHAIRMAN

Personal Welfare

Be Men of Action

In each issue of the *Era* from January 1943, to February 1944, inclusive, a suggestion was made in this column upon which a project might have been developed by the personal welfare committee. These suggestions have been made with the hope that specific activities would be undertaken by the personal welfare committee of each Melchizedek priesthood quorum.

The great need today is for definite action. If members of the Melchizedek priesthood quorums could be saved by generalities, no doubt they would long since have obtained their exaltation. In too many instances, quorum officers and committee members are satisfied with an occasional discussion of what ought to be done, without doing it.

The great need today in the quorums of the priesthood is for men of action, leaders who determine upon and do specific things. As early as 1831, in a revelation through the Prophet Joseph Smith, the Lord said:

... it is not meet that I should command in all things; for he that is compelled in all things, the same is a slothful and not a wise servant; wherefore he receiveth no reward.

Verily I say, men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness;

For the power is in them, wherein they are agents unto themselves. And inasmuch as men do good they shall in nowise lose their reward.

But he that doeth not anything until he is commanded, and receiveth a commandment with doubtful heart, and keepeth it with slothfulness, the same is damned. (D. & C. 58:26-29.)

Class Instruction

Avoid Controversial Subjects

THERE is a tendency among members of the church to bring up questions in classes that are of a highly controversial nature, and sometimes this leads to heated discussions that accomplish nothing and sometimes foster ill-will. It should be kept in mind by all class leaders that the four standard works of the church are the basis of our theology, and when we go beyond these we are in the realm of speculation and personal interpretation. This fact should be kept in mind in all of our class work. In the monthly leadership meeting the chairman of the class instruction committee of the stake may very wisely and profitably offer a word of caution on this point and recommend that emphasis

REPORT OF PROGRESS

TEMPLE PRIESTHOOD PROJECT

Check the methods being utilized in your stake:

1. Priesthood quorums have pledged themselves to do a specific number of names.... ()
2. Wards or stakes remote from temples are sending one or more worthy brethren to a temple and paying their expenses while they do the quota for their ward or stake ()
3. Stake and ward leaders are going with the priesthood members to the temple in personal attendance at regular intervals ()
4. Priesthood quorums have sent funds to the temple asking that proxies be secured to do their share of the work ()
5. Church service committees of the quorums are working in close cooperation with ward and stake genealogical committees ()
6. The stake presidency, the stake Melchizedek priesthood committee and the stake genealogical committee meet once a month to work out details ()
7. Church service committee members are visiting quorum members at their homes ()
8. Each quorum member is made responsible for the endowment of so many males.. ()
9. A copy of the letter from the first presidency sent each person holding the Melchizedek priesthood.... ()
10. The Melchizedek priesthood committee meets with all church service committees and formulates plans to be put in operation ()
11. Where transportation facilities are available regular stake and priesthood excursions are being arranged.... ()
12. High priests and others of advanced years are going to temples to remain there for some months doing temple work ()

What other devices are being carried out in your stake?

be placed on the fact that there is a difference between definitely revealed truths and opinions and theories.

Church Service

Manpower for Church Service

THE church offers a vast program and a wide field for activity of its members. It gives opportunity for growth and development and supplies ways and means by which interest and faith can be created in the hearts of those who are willing to labor. The stake, the ward, the quorum, the auxiliary organization, the mission field, the temple—all provide motives for church service. Each one is a field for work and activity.

"The harvest is great and the laborers are few," applies to those who are engaged in the program provided for man's salvation. To bring into activity quorum members and to encourage them to participate in this program are duties devolving upon the church service committee.

The church functions through the priesthood and relies upon the quorums to furnish the laborers required to carry forward the Lord's work. It is urged, therefore, that this committee keep in touch with all members through surveys, analysis, and investigations to determine their fitness and availability for service.

The dislocation among the church membership due to the war and its demands upon the people calls for increased activity and a high type of devotion. Regular meetings of the committee and periodical reports to the quorum presidency will do much to get the desired results.

Social & Miscellaneous

New Finds in Old Ideas

A REVIEW of the topics presented in this column during the past year will remind us of a number of things that may be put to use again with good effect. It is an old and true adage that we do not need to be taught so much as to be reminded. In reviewing the year's suggestions members of the social and miscellaneous committee might ask themselves how many ideas they actually tried, and what ideas they will resolve now to follow through: the annual social, acquisition and use of quorum funds, welfare gardens, the social value of projects, sociability hints for recreation, setting the date, the square dance, a comprehensive program, creative forces, recreation in the home, and recreation literature. All these suggestions have received attention in this column since January 1943. Put them to work!

Concerning Priesthood Attendance At Quarterly Conference

ATENTION of the brethren has been called to the fact that the authorities in many of the stakes are confused in relation to the matter of attendance at the priesthood sessions of the quarterly conferences in the stakes of Zion. The program for stake quarterly conferences for 1944 reads as follows, on this point:

A full attendance of all stake priesthood officers, stake priesthood committees, quorum and ward officers, at the stake priesthood meeting should be especially urged. All priesthood members may attend if they desire.

The request is now made by the general authorities of the church that all the brethren holding the priesthood should be requested to be in attendance at these priesthood meetings, whether it is designated as a Melchizedek priesthood conference, an Aaronic priesthood conference, or a missionary conference. If this procedure is followed there can be no confusion and all of the brethren should be vitally interested in these meetings no matter how they may be designated.

NO-LIQUOR-TOBACCO COLUMN

Conducted by
Dr. Joseph F. Merrill

Billboard Messages

THIS year, as during the winters of recent years, scores of large billboards along Utah highways carry authoritative temperance messages. The space on these boards is graciously donated to this purpose by the companies that own them.



MELBA WARD, NAMPA STAKE, WELFARE BEET HARVEST

The priesthood is shown here, but the Relief Society worked behind the scenes, serving hot chili and pie.—Reported by E. L. Wood.

Melchizedek Priesthood Outline of Study, May, 1944

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

LESSON 17

THE NATURE AND MIND OF MAN

Text: pp. 53-58. **Topics:** The Origin of Man. A God in Embryo. Some Points of View. Man in Society. Man as an Eternal Being. Man's Purpose and Destiny. Man, A Son of God. The Mind of Man. Brigham Young's Mind. The Mind's Storehouse. Understanding. The Image of God.

Suggestion: Discuss the salient thoughts suggested by the above topical outline, bringing out President Taylor's teachings. Then tackle these two broad problems: What is the nature of man? What is the explanation for the remarkable activity and the phenomenon associated with the mind of man? (See "Understanding," p. 56.)

LESSON 18

MAN AS MAN

Text: pp. 56-59. **Topics:** The Opportunities and Possibilities. Christ's Service Places Godhood Within Man's Reach. The Problem and the Outlook. On Becoming Like God.

Discuss: What powers are possessed by man? Explore fully. Why is the probationary state referred to as a "state of trial"? Speaking of wheat (p. 59), how many quorums have seen to the fulfillment of the storage problem and project advanced in the autumn of 1943? Does this suggest anything further for the topic, "On Becoming Like God"?

LESSON 19

FREE WILL

Text: pp. 59-61. **Topics:** An Eternal Principle. No Coercion in the Gospel Plan. The Freedom of Faith. A Man's Faith Can Not Be Controlled.

Discuss: Can you have free will without law and without authority? We usually interpret "free will" as the basic stuff of liberty, freedom, free agency, and, many claim that liberty and law (or authority) are in complete opposition to each other. Why cannot a man's faith be controlled, except by that person's?

LESSON 20

HUMAN ENJOYMENT AND HUMAN BROTHERHOOD

Text: pp. 61-64. **Topics:** Association of the Sexes. Nurture. Do Not Pervert the Emotions. Music and the Theater. Social Standards. The Nature of Human Nature. All Are God's Children. A Mormon Ethic.

Discuss: From the foregoing lesson on man, what can you say to the question: When are the emotions nurtured and when are they perverted? Assemble the controlling principles that underlie this problem. How can "separation" in society be avoided leading to "something like an aristocracy" (pp. 62-63.) How avoid it in your quorum/ward community? Apply the teachings under the chapter subhead, "The Brotherhood of the Human Race," to this problem and current world problems.

This season these messages, repeated on many boards, are as follows:

"Drink brings cruelty into the home—it curses all who touch it."—First Presidency

"Alcohol burns up men, destroys life, curses God."—Robert G. Ingersoll

"Should not the law make drunken driving a crime?"—L.D.S. Committee

"Eliminate absenteeism by eliminating alcoholic drink."—L.D.S. Committee

"I insist that my boys do not drink—not even beer."—Fritz Chrysler, famous Michigan coach

"Liquor and tobacco are not good for man."—Doctrine and Covenants

Letters to Stake Chairmen

Letters were recently mailed to all chairmen restating the duties of stake No-Liquor-Tobacco committees. These letters were accompanied by a sample of all the pieces of literature that we have sent to the field during recent years. We offered to send gratis, on request by chairmen, as many copies as needed of those we published. (Several booklets purchased from publishers elsewhere were also sent as samples.)

Our campaign is now more or less stabilized along lines indicated by the first presidency in the beginning. Our efforts are essentially educational and directed to our own people—those who accept the Word of Wisdom as divine. But we are glad to accept aid from other helpful sources, which we have done.

But, that education may succeed best, a favorable environment is necessary. So, we advocate the observance and enforcement of all civil laws relative to liquor, tobacco and morals, especially those concerning minors and youth. To this end, committees in some counties in Utah and Idaho have been organized to back up civil officers in their efforts to enforce the laws mentioned. As a rule these committees are closely associated with our stake No-Liquor-Tobacco committees.

Each of the general boards of church auxiliaries has formulated a yearly recurring program designed to instruct, train and motivate their members to

(Continued on page 176)

Aaronic Priesthood

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

WARD BOY LEADERSHIP COMMITTEE OUTLINE OF STUDY APRIL, 1944

Text: HOW TO WIN BOYS

Chapter XVI: Things to Sidestep

Quotations from the Text:

1. Side step embarrassments.

No matter what his appearance or manner, every boy is biologically sensitive. He may manufacture a crust about himself that would be the envy of any oyster or turtle. But his snarls, oaths, sneers, or jeers do not fool the real student of boy life. I have yet to locate one place or time for a *justified embarrassment*.

Don't thrust a boy more deeply into his shell because he is publicly *made to feel cheap*.

And many things embarrass a boy that do not embarrass an adult.

2. Boys do like stories of personal struggle, but you can't have the best of the hero in the tale we tell. And fortunately there are many who have made any personal conflict and victory seem child's play.

3. A well-meant warning is listed against inconsistency. . . . Your case must be well-made. . . . I'll never ask him or any boy to do something I will not do nor make any sacrifice that I will not make.

4. Some time ago, as a guest of a huge Bible class, I addressed a crowded auditorium. I met a fascinating man. He later made an announcement which nobody took seriously. He pleaded for a week of prayer services—but his words, it appeared, lacked weight. I questioned concerning this later and was told that this some church official, though never drunk, had come to a church party with liquor on his breath and just a little too happy. And his influence was gone.

Grown-up people demand consistency. But not a fraction as strongly as youth demands it! A girl can not come in from all-night dances and

take dangerous chances with her purity of name and imagine that the boys in her Sunday School do not know it. *They always know it!*

5. Once I knew of a very wise teacher. She was a mature woman who had never had a son and had always wanted one. At the death of her husband she threw her entire energy and thought into a class of boys she was teaching. And she built that class to a fine regular attendance. One day she told me her story.

She said that the class was made up of boys from cultured and in most cases wealthy and even very wealthy homes. Their mothers were away at social evenings, bridge clubs and so on. The fathers were tied up in big business deals and were occupied at that and gave no time to their sons. The boys drifted into many evils and into personal habits known to this keen and wonderful teacher.

So she made a deal with them!

Her agreement was this: That they were to come to her personally and complain of any habit or method or anything else in her life that *they thought* shady or unbecoming a Christian. In return she could go to them and correct any habit they had.

Well, she often played the game of *solitaire* which she thought innocent enough. There was no gambling. There was merely herself and her pack of cards and the chance to quiet her nerves or occupy a lonely evening. But the boy *who gambled with cards* said he thought she was inconsistent in going after him. So she gave up her *solitaire*—and he quit his gambling with cards. She had to give up the movies, too. She was campaigning against the vicious sex stuff that is so often screened. A boy asked to call on her and told her he'd seen her attending the photoplay, *Oliver Twist*. To him this seemed inconsistent. So he gave his word to cut out cheap movies and she dropped all of them—and with a smile on her face.

Youth and Jithing

KENT
CHRISTENSEN



KENT is a deacon now living in California. He was formerly a member of the Provo Eighth Ward, Provo Stake.

After working during the summer he received his salary check. His first obligation was to the Lord. He discharged it by sending his bishop one tenth of his income.

Kent's attitude is typical of thousands of Aaronic priesthood members throughout the church who take the law of tithing seriously.

Many bishops report that 100 percent of the Aaronic priesthood membership of their wards are on the tithing records of the church.

The end of the story is best. She stopped boys from their first drinking which had been learned right in their own homes. She stopped others from other evils. She ended all profanity in

(Concluded on page 171)

Maricopa Stake celebrates Aaronic priesthood achievements in gala style. The spacious Mesona Hall at Mesa, Arizona, was full of boys and good things to eat.

The stake presidency, bishoprics, and Aaronic priesthood leaders shared the joys of this pleasant experience.



Ward Teaching

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

My Ward Teaching Code

By Bishop Harry W. Madsen,
LeGrand Ward, Park Stake

1. The first thing I must understand is that being called to act as a ward teacher is not just one of appointment alone but there goes with it a very definite responsibility for the people in my charge.

2. I am the "watchman" of my district, whose business it is to see that all is well in that district. The way to perfection on my beat is to learn to interpret life in terms of others. Their sorrows are my sorrows; and their joys my joys.

3. My visits are not just to get a job done, stereotyped and lifeless, but my calling is to reach the hearts of all the people. To do so I must be kind, sincere, and sympathetic. Kindness is a language that gives new sight to the blind, and even the deaf can hear and understand.

4. I have not done my best until I know not only the parents, but all the children in the home, and by tactful approach made fellowship with them.

5. I am the special emissary of the bishop with the assignment to encourage my members to attend church. I am pleased to tell them of the good things we have in the ward.

If I do my job well they will want to be where so many others are—not from a sense of duty, but from the pleasure of worship in a lovely place with lovely people.

6. I will acquaint myself with the activities of all the organizations in the ward so I can speak intelligently about them. In this way I may replace indifference with interest and add members to these organizations.

7. We are all pretty "common clay," the knowledge of which keeps us humble. But I know when I am confronted with the thought, "I am not worthy to do this work," it is the evil one trying to spoil my usefulness in the church. To such I will not surrender but will earnestly strive to improve my mode of life, the better to qualify for the work.

8. My assignment to visit the people is not one of convenience and circumstance. It is a high commission linking me with the leadership of the ward. And so it is my responsibility to keep my group alive and happy. In doing this I will keep alive and happy myself.

9. "Any old time" for teaching is a weak approach to a great responsibility and does me no credit, so I will be *up and doing*. My visits will be early in the month in the spirit of my calling,

WARD TEACHERS

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

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

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

Ward Teachers' Message for April, 1944

"AM I MY BROTHER'S KEEPER?"

CAIN, in a jealous rage, slew his brother, Abel. When the Lord asked "Where is Abel thy brother?" Cain impudently snapped, "Am I my brother's keeper?"

The Lord might well have thought, "No, Cain, you are not, nor have you been, your brother's keeper. If you had been, you would not have sought his destruction. You would not have offended me by mistreating one of my sons. You would have realized that I am his Father as well as yours. You would have treated him with kindness, love, courtesy, ever looking for opportunities to help him in the way of life. You would never have raised your voice against him to belittle or discourage him. No, Cain, while I should like to have seen you be your brother's keeper, you have failed me."

What actions set one apart as being his brother's keeper?

In a dramatic description of the last judgment Jesus declared:

Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. (Matt. 25:34-37.)

In Jesus' description, the people did not remember their having performed so many lovely services for their king. They had no memory of their having been so kind, so thoughtful, so willing to help him in his distress. Though they were extremely happy in the thought, they could recall no such experiences. The very idea that they had so behaved toward him was exciting and satisfying to say the least.

They were sobered, however, when their "King" informed them that "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." They had not suspected that being their brother's keeper was a direct service to their king.

Are we, today, as members of the church, permitting this great principle to govern our actions toward our fellow men? Are we aware of the fact that service to God and service to man are one and the same? Knowing this, would we be happy to treat the Lord as we are treating each other? Happy or not, this is just what we are doing. Is he pleased or offended by our actions toward one another? Let each one answer for himself.

that my companion will be proud to go with me.

10. I do not want the disinterest of any family in my ward laid at my door. As a teacher I have a moral responsibility and will do my best to make good.

Upon these ten resolutions hang all the possibilities and blessings of my calling.

WARD BOY LEADERSHIP COMMITTEE OUTLINE OF STUDY

(Concluded from page 170)

that class. In short, she sacrificed a few pleasures she deemed innocent—

but she remade a class into fine boys, a number of whom grew up into different forms of church leadership.

I guess this all comes down to our casting out motes from boys' eyes, when we have quite a little lumber in our own!

Helps for Class Leader:

1. After the lesson has been presented, have the class members suggest as many "Things to Sidelstep" as possible. Write the suggestions on a blackboard. Have each person making a suggestion, state his reasons therefor. There should be quite a long list if the class is really thinking on this matter.

Music

• The WARD MUSIC GUILD •

SIXTH GUILD MEETING: MARCH

By Dr. Frank W. Asper
Tabernacle Organist and Member,
Church Music Committee

TEMPO, or pace, is common to all mankind. Yet, as the heartbeat varies in different persons, so the degree of tempo feeling differs, too. Psychologists point out that there are variations in responsiveness to movement in music according to the age, the country, the race, and the century.

It is a well-known fact that the metronome mark on some compositions are not correct, especially of the masterpieces written before Beethoven's time, for the reason that the metronome was not then invented, and they have been put on by men who have edited the compositions. Unfortunately, most of the metronome marks in our own L.D.S. hymnal are too slow. They do very well in the tabernacle in Salt Lake City, where there is much reverberation and carrying over of tone, but they should be faster in the majority of our ward chapels, where a smaller and less ponderous body of singers tends to create a lack of interest if they sing at the speeds indicated.

PREPARING THE CHOIR

Before attempting to accomplish much with the choir by way of tempo change, the leader should stress more accurately the time values of notes and rests. Even among the best singers, there is a marked degree of carelessness in this regard, and usually this is due to indifference or ignorance on the part of the conductor. The full value should be given to each note, except when it is slightly shortened in order for the singer to get a "catch breath." If the leader beats time accurately, it will help a great deal in singing such places the way they were intended, but a better guarantee is for the conductor to be on guard during rehearsal and observe the time

values conscientiously. After the technique of precise attack and release is mastered, more attention may be given to fluctuations in tempo.

A hymn should be played through with solid organ tone after it has been announced, and at the correct speed to set the pace for the whole congregation. The entire service can have a good or bad spirit according to the way the first hymn is announced.

The words are, of course, the first consideration, and the hymn should be taken at the speed at which they may best be spoken clearly and distinctly. Solemn hymns should necessarily be taken slower, and brighter hymns faster.

The size of the chapel and its acoustics must also be considered. In a larger building it will invariably be found that more time must be allowed for the sound to carry. The size of the congregation is also a factor. A large group is more difficult to bring into line than a small one, and one would also not expect so quick a response from older people as from those of younger age.

The hymns should always be played in such a way that all listeners will be eager to join in and sing. Singing is one of our most potent ways of worshipping, and it is the only active way in which most people can take part.

INCREASING THE PARTICIPATION IN HYMN-SINGING

At the end of the announcement of the hymn on the organ, the congregation or choir and organ should begin promptly on the first note, without hesitation. In playing the hymns with the singers, the organist should avoid all sudden and abrupt changes either in tempo or volume. The first induces raggedness and will eventually stop the participation of many people in the singing. Changes in volume can be equally fatal. If a member of the congregation

suddenly finds himself singing louder than his neighbors or with but little support from the organ, it is but a short time before he is frightened into silence and his self-expression through the singing of the hymns is stifled.

Sometimes the congregations take the liberty of making holds, as in Edwards' "I Know That My Redeemer Lives," at the end of the first and second phrases. In "How Firm A Foundation," the second verse, beginning "As thy days," the first syllable comes as a surprise and is unlike the other verses. If this phrase is taken in strict time, most people will omit the first few syllables, weakening the sound of the hymn and dampening their enthusiasm. But if a slight pause is made, then going on, giving each word a quarter note, the leader will be assured of whole-hearted singing.

Playing accompaniments is a give-and-take proposition, and one must learn to give a little here and there so that the structure will not be weakened.

All hymns should be phrased on the organ in the same sense in which the accompanying words would be recited. After all, the main thing in a hymn is the words, the music is there to give the words emphasis.

It is especially imperative that the organist hear the different effects and the various volumes of tone on the organ from the rear of the building when it is filled. When he is playing at the con-

(Concluded on page 179)

Central Ward Choir

THE accompanying photograph shows another splendid choir from a ward of small population. Central Ward, South Sevier Stake, has a membership of 203 souls, of which some twenty or more are absent in the armed services.

This choir has been organized for five years, has sung repeatedly at stake conferences, and was never happier than when singing at the dedication of the new ward chapel.

The officers are as follows: Montez O. Christiansen, chorister; Dean Hansen, organist; Leland S. Gray, president; Heber J. Christiansen, bishop.

We congratulate this ward on its interest in choral music.—Alexander Schreiner.

CENTRAL WARD CHOIR



Genealogy

From the Isles of the Sea

By Mary M. Horne

SEEKING new horizons, the descendants of the Norse sailed to far, far countries. . . .

From Shetland—a group of a hundred windswept, storm-beaten islands, near and within the Arctic Circle, where life is a continuous battle against the elements and winter darkness—my grandfather, John Manson, set sail for the sunny land of Australia.

In the south of that continent, near the township of Rocky Head in the state of Victoria, he bought a farm on which was a small gold mine. Here he established a family, and when he was killed in a railroad accident some twenty years later, he left a widow and nine children, my father being the eldest.

My father later made his home in the southernmost part of Australia, the island of Tasmania, the shores of which are washed by the cold Antarctic ocean.

After making my home in the United States of America, I wished to obtain my father's family history and genealogy. The only information I had was the date of my grandfather's birth, 1835, and the place, Shetland.

I decided to write to the postmaster of Shetland to see if he could direct me to someone who would do research, and by return mail I received a remarkable letter to this effect:

Your letter of the 28th of June came into my hands as I was dealing with the post office correspondence. It was rather a coincidence that my own grandfather was named John Manson, but he is not the same person as you are inquiring about.

I have today made inquiries, but so far have not made much progress. It would be of great assistance to know in what district of Shetland he was born.

In connection with my work I do quite a lot of traveling round the different districts, and I am quite hopeful that I will be able to trace the information you desire.

I have kept the dollar bill you sent but there will be no expense. I shall be only too pleased to assist you.

An inspired answer to my request, I would say.

Writing at once I made inquiries again of my aunt in Melbourne, Australia. The result of her search was the marriage certificate, issued in Ballarat, Victoria, of my grandparents, which also stated the names of my great-grandparents, Oliver Manson and Henderson Smith, parents of John Manson.

With these names the postmaster again made inquiries but without results. Finally he advertised in the Shetland Times, but for three months following received no reply.

I was most disappointed, but a short time later I received some interesting family history.

An old man of ninety-four came to see the postmaster, and told him he was well acquainted with Oliver Manson, my great-grandfather, whose home was to be found at the hamlet of Aywiche, on the southeast coast of the island of Yell.

As a boy twelve years of age, Oliver went to Greenland on a small sailing vessel, to help with the fishing. On the return trip their ship was stopped by a British Man-O'-War, and the press gang boarded the little vessel and took what men they wished.

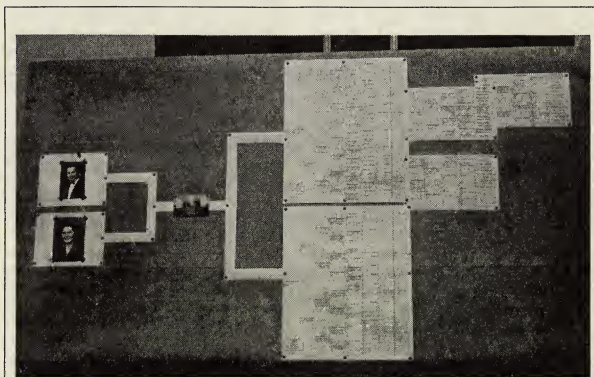
Oliver Manson was a husky lad, so without consulting his wishes, they placed him aboard the British ship, which then proceeded to Australia, probably to help keep order in the gold

diggings. While there, Oliver acquired a gold nugget, and some years later on his return to his home town, Lerwick, he had a wedding ring made from this piece of gold.

Among the friends of the postmaster was an old lady who, as a small child, enjoyed seeing Oliver Manson making spinning wheels by hand in his shop. She said of him, "He was so gentle and enjoyed the visits of the children."

It was indeed wonderful to find these two living witnesses of my great-grandfather, and to hear of his way of living, and his personality. It was also a great surprise to read in the same letter that one living descendant of my great-grandfather had been found, a Mrs. Cowe (Co-ee). Mr. Manson very kindly called to see my relative, giving

(Continued on page 179)



This striking genealogical exhibit was a part of the decorating scheme at the wedding reception of Mr. and Mrs. Mac Van Valkenburg (nee Evelyn Pate) at the East Midvale Ward on August 27, 1943.

ABOVE THE HILLS

By Ora Pate Stewart

IN these days of shifting standards and changing values, we look around us for eternal things to give us permanence.

The hills about us in their everlasting strength. . . . They never step aside. . . . Nor do they bow before the winds that blow. . . . But stand steadfastly, each in its ordained place.

The Lord has always spoken from the hills. . . . from Sinai, or Horeb, and now these. And "the strength of the hills" has been built into his house.

How restful and reassuring it is to go to the House of the Lord . . . to feel the eternity of his love and the permanence of his promises. . . . How beautiful to see the brides and grooms kneel in purity before God to be joined in holy marriage for time and all eternity. Their children and their children's children will bless them forever. And these shall be exalted above the hills.

AND IT CAME TO PASS

By Lucy G. Bloomfield



JILL CURLEY
HERRING,
ADOPTED
GRANDDAUGHTER
OF THE
AUTHOR

TWENTY-ODD years ago we had as an overnight guest, a Hopi Indian, Howela Polacca, who later married a Navajo girl, Ruth. The next morning after he first arrived, at the breakfast table, Howela told a story or legend of his people which was of so great interest of the whole family that we sat at the table, dishes undone, absolutely spell-bound till the clock struck one. The story he told was of a great man who appeared among his forefathers many hundreds of years before and taught them the right way of living. He stood on a high mountain and his voice could be heard by the great crowd of people that had gathered around for many miles. He told them to be honest and to stop stealing and to return good for evil. He could jump from a high cliff and not be hurt and could excel in all kinds of games. Then one day he told them he would see them no more, and he arose in a great white light. Long after, the people could see the light shining in the sky. There were many more details, some distorted, but it is easy to see how such exaggerations could happen as the story was repeated generation after generation.

We then read to him from the Book of Mormon the eleventh chapter of third Nephi. He said, "What do you know about that?" We wrote his name in the book and gave it to him.

Recently in company with other missionaries, we made the long trip to Howela's mountain home to be in attendance at the baptism of his brother-in-law, Rex Bechi. There was a note of sadness in the joyous service.

Gathered in the humble home of the Polaccas were about thirty-five Indians, two of whom had asked to be baptized. It was thought best they should have some more in-

struction first. While a car went the few miles to bring Rex and his parents, Ruth explained baptism to them. Then Rex arrived, paralyzed in his legs, and tied to a board around which was wrapped a blanket. The gospel had been taught to him by the Snowflake missionaries and the Polaccas, and his heart and soul were fired with a burning desire to be baptized. A service was held first in which a number of the missionaries spoke. Then at the close, Howela arose with a battered old Book of Mormon in his hand. His message and testimony to his adopted tribe was one of the most impressive and sincere we ever heard. He told them:

"I have studied Mormonism for twenty-three years now. See this old, worn book? It was given to me by Woscolie and his wife twenty-three years ago; here is the date in the front, almost worn away. I know it is a true book and will make us all better and happier if we will obey the commandments in it. Oh, that you may see the truth as I do!"

At that, words failed him, and sobs shook his frame while tears fell from his eyes. Such was the intensity of the feelings behind the words that both whites and Indians brushed tears from their cheeks.

AND IT CAME TO PASS THAT I BEHELD THE REMNANT OF THE SEED OF MY BRETHREN, AND ALSO THE BOOK OF THE LAMB OF GOD, WHICH HAD PROCEEDED FORTH FROM THE MOUTH OF THE JEW, THAT IT CAME FORTH FROM THE GENTILES UNTO THE REMNANT OF THE SEED OF MY BRETHREN.—(1 Nephi 13:38.)

A GROWING respect for their darker skinned brethren has resulted from the thirty years spent at a trading post in the Navajo Indian reservation at Toadlena, New Mexico, by the author, Lucy G. Bloomfield and her husband. Rewarding a life-long desire for a mission was the call to labor among the Navajo people which came to this couple in June, 1941.

"In the last thirty years we have seen the Navajo race make great progress," relates Sister Bloomfield.

"We have seen the forts that were built against them turned into schools of learning for them. Smart, keen, and highly intelligent we have found this people."

Then the strange procession formed for the short walk from the Polacca home atop of a hill to where Howela had dug a place for baptism in the small mountain stream. No words can describe the picture. Only a camera could catch all the beauty of the scene: tall mountains and pines, the old father and mother following Rex, as he was carried on his board, the company that followed. Some were fearful lest the cold water might harm the boy, but Rex was steadfast and said, "The Lord will take care of me," and he did, for there was only a tiny gasp as Rex came forth



CHIEF
NATANA
AND
HIS
WIFE

from the watery burial. Soon he was smiling, and as he said, "Now I am happy." Rex has given an example to his people that will set them thinking.

Then refreshments were served, after which the baptism was confirmed and three children blessed. We then started on the homeward journey over the treacherous mountain road. We were stuck in a black mountain dirt mud hole for over an hour, and our Sunday clothes literally looked like mud, but we all voted we would do it over again rather than miss what to us was one of life's golden glimpses.

OTHER remarkable conversions took place later, after the missionary work was formally opened in 1941. The gospel seeds took root in the hearts of two other faithful Indians. The story of their acceptance is an example of the workings of truth within noble souls, as was also the story of Howela Polacca and Rex Bechi.

Several years ago George Jumbo was an employe at the United States Government Indian school. He was hurt while cleaning the boiler at the power plant. We all urged him to go to the hospital, but his parents wanted to hold a "sing" first. George soon became paralyzed in his legs from this injury. After the "sings," which George said at the time he only permitted out of deference and respect to his old parents, he went to a government hospital where he stayed five months. Soon after he went, I sent him some tracts and a Book of Mormon. A month or so later I received the following letter:

San. Hospital,
Ft. Defiance, Ariz.
July 2, 1941.

Hello there, folks,
Dear Friends—

I get your letter last week. I was very happy to hear from you. I thank you very much for the reading your letter.

And I enjoy the reading these three little books. And I thank you for the stamps and post cards you send me.

And I like the reading these three little books. I think it is true. I am going to think I will believe. And I am prayer all the time to my God.

I get the letter last week from Fannie Redshaw. When I get somebody letter always glad and happy.

I am just doing fine with my hospital feeling good all the time. I don't have much to say to you.

Tell all my folks I said hello to them.

This is all. God bless you.

From,

George Jumbo.

MARY, George's wife, stayed at home to care for their humble possessions: A little two-room house, a team of horses and a few

chickens and an acre or so of farm. She made the trip of over a hundred miles once in a while to visit George. After one of these visits she came and asked for some of the tracts. She said she wanted to know what it was George was reading about and was so interested in. Then in July George came home, still unable to walk. At their request we held study meetings twice a week with them at their home, and one Sunday George asked if he might be administered to. This was done, our missionary president with his son and my husband asking God's blessing on George. Their interest and faith grew with investigation and study. Almost any time we would drop in to see them, we would find them reading in the Book of Mormon. The first of September they both asked for baptism. We told them they had best study some more and be very sure they knew what they were doing. More study meetings and prayer followed.

Then on October 8th the mission president, William Evans, and his son, Richard, and wife came and held a meeting with them and asked them questions. They both bore their testimony. Mary spoke first and said:

"I have studied my Bible since I was a little girl, and for seventeen years now I felt I should join with some church, but I just seemed to be waiting for something else, and now I have found what I waited for. Many nights of late I have lain on my sheepskin by my husband's bed, and I would kneel up and pray to know what was the right thing to do and now I know we are going to join with the right church."

Then George said, "I have found the truth and light and will never give it up; I do not say this from the edge of my lips but from deep in my heart." And so October 15th was set for the baptism. The mission president said, "We cannot withhold baptism from such as they."

It would not be telling the whole story if we neglected to say that they were warned that they were taking a false step. They both stood firm in their faith even in the face of such accusations as, "Mary! Mary! think what you are doing, you are only forsaking the many gods of the Navajos to embrace the God of the Mormons and will be much worse off than you were before." George answered, "No, I have found the truth and my Father in heaven, and I wish Sunday was tomorrow so I could be baptized sooner."

George and Mary were baptized at Mancos, Colorado, a trip of over

two hundred miles. We went there because the church has a font, and the water could be warmed. In the service afterwards before the assembly Mary bore her testimony. She said, "We are very poor, and yet we are rich because we have found God and the true church and many friends."

We have taught them that faith and works must go hand in hand and so George will soon be going to a hospital for an operation on his hurt back. We all have faith George will eventually be well again.*

I am sure our good bishop will not object to my quoting the following letter that George and Mary received. It tells just a little more of their story.

Kirtland, New Mexico,
October 30th, 1941

To Brother and Sister Jumbo,
Toadlena, N. Mex.

Dear Brother and Sister:

Enclosed you will find tithing receipt for the tithing you recently paid, and with it I wish to send my congratulations for the step you have just taken. I know that if you are faithful you will find the greatest happiness, the greatest joy, and the most comfort that could come to you from any source.

In your letter, Sister Jumbo, you mentioned the amount being so small you almost hesitated the giving, but one of the finest features of the gospel is that it is not measured by dollars and cents but by the condition of one's heart at the time of the giving. I know by the fine, sweet spirit of your letter that an offering was never more acceptable to the Lord than was yours. As one of his humble servants chosen to handle the tithes and offerings and see that a complete record is kept and that they are sent in to the general headquarters of the church, I sincerely thank you and promise you that you will be blessed in many ways by this manifestation of your newborn faith.

It makes me feel so happy to hear that the gospel is now being taken to the Navajos. I have been a trader among the Navajos for the past fifteen years, at Red Rock. I have wondered many times when the story of the Book of Mormon would be taken to them because I knew it was the only true history of the American Indians to be found anywhere and that it is not only history; it is scripture and showed God's dealing with their ancestors long before Columbus discovered America.

I have always had a friendly feeling toward the Navajos because from the Book of Mormon I have learned that they are my brothers and sisters, that we are different just because conditions we have lived under have been different, and that the gospel is the only means of bringing us back together. After it has had time to operate, it will do that very thing. Education is a necessary forerunner but it will be the gospel that will really enlighten the world and save it from ruin.

Conditions in the world today prove that in education alone cannot be found the

(Concluded on page 176)

*Long since departed to the happy hunting ground is George's great-grandfather. The burning desire of George's heart now is to go to the temple and be baptized for his beloved brother Ralph and for "My good old great-grandpa."



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And It Came to Pass

(Concluded from page 175)

healing elements so badly needed in a war-torn world. The nations fighting each other are educated nations but not converted nations. If each one believed he was his brother's keeper as the gospel teaches us that we are, war would stop this very minute.

Again I thank you and wish you the very best of success and happiness.

Your brother in the gospel,
Bishop Carlos J. Stolworthy.

* * *

The foregoing is just a partial report from this small part of the Lord's vineyard on the Indian reservation. In other parts the same or similar work is going on, and so—it has come to pass that the remnant of the seed of Lehi are again hearing and embracing the true gospel.

We cannot help feeling that through the great blessings of our Heavenly Father we are helping to write a supplement to the Book of Mormon history.

Melchizedek Priesthood

(Continued from page 169)

total abstinence. The priesthood quorums, for both boys and men, also have their programs. Thus, all the organizations in the church have a part to play in the churchwide total abstinence campaign.

Prohibition and Congress

Certain sections of the American public have recently been stirred by efforts made to get congress to enact a law providing national prohibition for the "duration." In the interest of war requirements of physical fitness in the armed services, in industry, and of conservation of food, as well as the spiritual good of our citizens, many feel that prohibition should return, at least temporarily. But at this writing the idea is being strongly fought in the congressional hearings, held because more than one hundred thousand petitioners asked for the hearings. The liquor interests have taken notice and their powerful negative influence is being felt in Washington.

The "drys" will have the arguments, but who will have the votes?

Women on the March

"That all womankind may have the opportunity to join hands to hold aloft the standards of true femininity a movement called 'Global Thinkers, Inc.' has been started." Non-political, non-sectarian, the movement is designed to help women develop leadership for the solution of problems of social adjustment needed after the war. To lead womanhood to respect and maintain the position which womanhood should hold that the home front may be safe for the youth of today and tomorrow is the chief objective of the movement, incorporated last June in Nashville, Tennessee, by a group of prominent women.

MELCHIZEDEK PRIESTHOOD

Membership is now being solicited in various parts of the country.

The general purpose of the organization is to combat the increase of drinking and smoking among women and girls. The plan is to get thinking women who abstain from smoking and drinking to become charter members in each state. With this unit quietly working in each state it is hoped that the movement may grow to large and influential proportions. May these hopes be realized!

For 1944 the slogan is—"Woman an ideal, because she is ideal."

The Refrainers' Pledge

Under the direction of their principal, Ben E. Call, Jr., the students of the Teton Stake Seminary organized a Refrainers' Club, November 21, 1943. At the organization meeting forty-six students were present, all of whom signed the following pledge:

I pledge loyalty to myself and to the members of this club by refraining from the use of tea, coffee, tobacco, and alcoholic beverages. I will not use them. I will help make it possible that others do not use them.

This signed pledge also bore the signature of two witnesses.

Long live the Refrainers' Club of the Teton Stake Seminary! Will its example be widely followed?

Notes from the Field

Cottonwood Stake's Welfare Letter

Dear Brother:

"There is a destiny that makes us brothers, None goes his way alone,
All that we put into the lives of others Comes back into our own."

The above lines express a thought that is characteristic of the spirit found in the great welfare program of the church. Such is the experience of the great majority of those who have participated in welfare projects.

The Salt Lake regional authorities, planning for possible needs in the future, have given Cottonwood Stake the assignment of producing 228,000 pounds of milk in 1944. To accomplish this objective, it will be necessary to raise considerable money to buy feed and to meet operating costs. This cash assignment has been given the bishops, who will supervise its collection. To provide the necessary labor, it is suggested that the priesthood quorums be given the opportunity of supplying this labor as quorum projects.

The stake presidency, therefore, asks that each priesthood member contribute, in labor, at least eight hours to this program in 1944. Officers should keep accurate records of the activities of their members, and when it is impossible for one to give the time, a cash donation, equivalent to that earned in an eight-hour day by the member, will be acceptable in lieu of the work. . . .

Here is your opportunity to participate in a noble work; to express your allegiance to your church by contributing your time with

your quorum brethren, and your cash, through your bishop, to the fulfillment of your part in this assignment.

Praying the Lord to bless you in your service to him, we are,

Sincerely your brethren,

COTTONWOOD STAKE PRESIDENCY,

Wm. S. Erekson,
J. E. Wahlquist,
V. F. McMillan

Church Service

Letter to Stake Presidents Concerning Temple Work Project

Dear President:

On September 13, 1943, the first presidency called upon Melchizedek priesthood quorums to assume as a quorum project the responsibility of endowment of many thousands of males whose names had accumulated in the temples.

Gratifying progress has been made in the labor. Much yet remains to be accomplished. Many quorums have organized enthusiastically to accomplish their assignment. Some have pledged themselves to do a certain number of endowments through personal attendance of quorum members at the temple. Others, remote from temples, have sent several of their worthy quorum members, paying the expenses while these brethren do the endowment quota of their quorum. Other distant quorums have sent funds to the temple asking that proxies be secured to do their share of the work.

Reports indicate that stake presidencies, stake Melchizedek priesthood committees and stake genealogical committees are meeting frequently to perfect plans. Some church service committee members are visiting quorum members in their homes, reading to them the message of the first presidency, inviting them to participate in the program.

The church service committee should lead out in keeping interest alive in this commendable activity, and, where feasible, organizing quorum temple excursions.

The goal of endowing these 100,000 males should be achieved this year, and can be by the united effort of all. This will not only bring great personal satisfaction to all who assist, and blessings to the dead, but will bring spiritual enrichment to the quorum itself.

We request that, as stake chairman of Melchizedek priesthood work, you immediately ascertain to what extent the quorums of your stake are participating in this program. Obtain a report from each on the number of endowments already performed by members, and take steps to give further stimulus to this work.

If some are falling down, meet with quorum presidencies and help them plan their part in this program. See that they get started right. If the quorums are going ahead successfully, encourage them to continue so.

It is a program which must not fail and we call upon you to use your best efforts to see that it succeeds.

Sincerely yours,

Joseph Fielding Smith,
Chairman, Church Melchizedek
Committee

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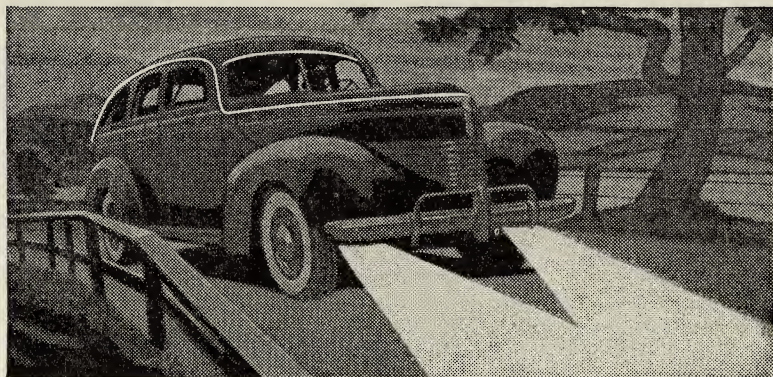
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CONOCO



Nth
MOTOR OIL

MEET RADAR

(Concluded from page 149)

lies. They showed pilots how far they were above sea level, not how far they were above the highest point on the terrain over which they were flying, or how far they were from cloud-wrapped mountain peaks. The invention of the radio locator was one of the most important adjuncts to safe flying.

Although the lid of military secrecy is still clamped down tight on radar, we know that the Axis uses a version of this ray—hence the fairly complete word picture we have been able to paint of radar's magic. It should be mentioned that the allied nations' equipment is far superior to that of captured German and Jap apparatus.

The present lull in Nazi sub activities is due, military authorities believe, to the fact that Germany has withdrawn many of its undersea boats for re-arming and installation of improved radar devices.

The German battleship, *Bismarck*, laid its first devastating salvo on the British cruiser, *Hood*, in May 1941, as a result of the use of radar detectors.

Moreover, a British plane which located the giant Nazi ship and guided English warships and bombers in for the kill was fired at and hit while still out of sight above the clouds.

RADAR is a navy code meaning "radio-detecting-and-ranging." You've heard considerable about it; you're going to hear a lot more in the future.

In the Atlantic, radar is playing a dramatic role on board convoy vessels. It enables task force commanders to maintain constant checks on the ships in their charge, despite bad weather and darkness. It keeps them fully informed of the presence of enemy submarines for miles in every direction.

Radar got its first test at sea on board the battleship *New York* in 1939. A destroyer squadron had been assigned to make a torpedo "attack" on the battlewagon under cover of darkness. The test was so completely successful that Vice Admiral Alfred W. Johnson turned in this report: "The equipment is one of the most important radio developments since the advent of radio itself."

At present, and for the duration of hostilities, radar will be exclusively a war instrument. But when the Axis is conquered, it will be one of our largest postwar industries. Then, manufacture in the field of ultra-high frequency radiation will be channeled to scores of peacetime uses already worked out. Among them are food preservation, automatic control of machinery, fire detection, regulation of lighting and many other uses.

Here is a classic example of the magnitude and cost of supplying the armed forces with vital radar equipment. The production of one order for a single type of radar model exceeded in value the entire cost of the Boulder Dam project!

Present production of radio-radar equipment is close to \$250,000,000, a month, states Mr. Ellis. After the war, together with television, which is as far advanced now as radio was in 1937, radar will make history.

Music

(Concluded from page 172)

sole with singers shouting in his ears, it is impossible to judge balance and blend correctly. They can be achieved only by having someone else play, and listening to the hymn from a distance. Such a procedure will improve his use of the organ.

QUESTIONS FOR CONSIDERATION:

1. Sing the examples of hymns mentioned in the article.
2. Sing, and then discuss the difficulties of "Lead Kindly Light."
3. What happens when hymns are sung too fast? too slow? Discuss.
4. Review the course of six lessons as time allows. The first lesson concerned the planning of the ward music program for the year; the second treated congregational singing; the third was on functions of the church organist; the fourth on choral singing; the fifth discussed the nature of music for worship; and this final article comments on tempos for hymn singing.

This is the last of a series of six meetings for Ward Music Guilds throughout the church. We hope that benefits have been derived from the material presented and the discussions that have been held.

Genealogy

(Continued from page 173)

her my letters. She wrote to me at once saying:

Dear Mrs. Horne:

I was delighted to hear from Mr. Manson that I had living relatives on my mother's side of the family; I thought I was the last of the race. My Aunt Andrena and my mother often talked of their brother who they knew had sailed to Australia.

She also mentioned that the ring made of Australian gold was now in her possession. Speaking about her life work she said:

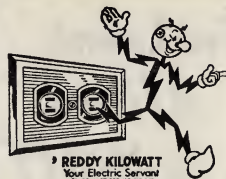
I left home before I was twenty to be trained in London for missionary work. Later I was appointed evangelist for the Shetland Islands, and traveled over it conducting missions.

While there I went to Aywick, my mother's place of birth, and there met the man who became my husband, and we were appointed superintendents to the Royal National Mission to Deep Sea Fishermen.

Later she wrote:

I am sending a map of Shetland, and I have marked all the places where we held missions. You will notice one mark on a small island. The little chapel was down by the sea edge. I used to ring the bell, and my congregation came from the neighboring islands in their small row boats. I

(Concluded on page 180)



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time of peace

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WHEREVER THEY GO

Saskatoon, Sask.
Since joining the air force I have been posted at many various stations. Naturally I'm anxious to have my ERA catch up with me.

H. L. Matkin

GENEALOGY

(Concluded from page 179)

still preach two or three times a week—all honorary work.

The map was an excellent one, scale half an inch to the mile. It had a cloth back and was folded. Every detail was given—each hamlet, tiny island, bridle path, footpath, road, etc.

Speaking of British genealogy, my relative said:

I was looking at an old book of Shetland families belonging to my cousin on my father's side, and I found there were Mansons in Aywick before the 16th century. Unfortunately, I have been unable to get a copy of this book, but hope to do so in the future.

Mrs. Cowe soon had a worldwide correspondence: my father's sister in Melbourne, Australia; a relative of my mother's in South Africa; and my own family in Salt Lake City. She said that it is lovely to have so many relatives. Before, she felt that she was such a lonely soul.

On the large scale map of the Shetland Isles I located Aywick hamlet in the parish of Mid and South Yell. Since this parish register is now preserved at the Register House in Edinburgh, I wrote to Miller and Bryce, researchers there, and they searched the register for the years 1771 down to 1838.

Among these entries was the birth of my grandfather, John Manson, in 1835, the son of Oliver Manson and Hender-

son Smith, along with the births and christenings of eight other children of this same couple. The father's name appeared under various spellings as Olla Magnuson, Oliver Maunson, etc. There was recorded also the marriage at Mid Yell of Olla Manson of Lumbester to Henderson Smith of Brother Isles (a small island just off the coast of Yell), on November 23, 1822.

Following back through the birth and christening entries I found the birth of Olla, son of Magnus Ollason, December 7, 1794.

Thus from a small beginning I had located friends and a relative in Shetland, had learned the parish where my grandfather, John Manson, was born, and had been able to trace his parents and grandparents and obtain the record of their families.

Further search will now be undertaken in the registers of Mid Yell from 1700-1771 to ascertain the parentage and ancestry of my earliest known progenitor, Magnus Ollason, and also that of Henderson Smith, my great-grandmother.

My father refused to consider that these people were his relatives, but when I made a visit to Australia in 1939, and he saw a copy of the official records from Register House, Edinburgh, obtained by Miller and Bryce, and read on this document the names his father had mentioned to him as a boy, he realized they were his own kin.

THE TIE THAT BINDS

(Concluded from page 143)

protected from life; they aren't called into family conferences, they are not asked to share family responsibilities. Instead, their life is a playground until long after the age when they should have reached maturity.

We don't drink or smoke, yet we do untold harm to our bodies by stuffing them with all sorts of unhealthful foods.

We admit we should be doing things we know we shouldn't. We use for an excuse the fact that we don't have the we are not, yet continue to do things time. We only live once, we say.

LAND

By Marcia Nichols Holden

ALONG the rural routes where boxes flag The mail, spreads acre after acre deep, Land under grass, land under tillage, land, The price of many lives, its depth, its sweep.

The reassurance of the time to come Is here. The roots go down, the child is fed That hungered. This is the one permanent Sure thing remaining, after all is said.

We listen to a man make a speech, and we tell him he's a good speaker, then forget what he's said.

These are by no means all our failings. They are, however, typical of the attitudes, the habits which compose the tie that we must break if we want others to break it too. We cannot hope to break completely with the "world," but we must be able to decide which course to choose when there is a clash of ideas and ideals.

The correction of these failings would certainly have a very satisfying effect on persons outside the church, and in helping others we also help ourselves. When Abraham Lincoln, working in a store, happened to undercharge a customer and walked nine miles to give the man the rest of his money, it seemed as if he were doing all for the other fellow and would get nothing for himself. Nor was he concerned over getting anything for himself. But it seems honesty was almost as rare then as it is today, and so the customer, amazed at anyone's going to such great lengths to return money he could easily have kept, had to tell the story to others. Thus "Honest Abe" gained for himself a thing worth more than all the fortunes of the world, a good name.



LEFT: CANADIAN CAMARADERIE Gleaner Girls from Alberta, Taylor, and Lethbridge stakes, Canada, who are in Calgary attending school or serving in the Canadian Woman's Army Corps are seen here at their recent camaraderie night in the Calgary Ward.—Reported by Margaret Dahl.

Mutual Messages

(Continued from page 155)

own community and work out novel and interesting ways for the functioning of the Bee Hive program.

SWARM DAY AND BEE HIVE WEEK

JUST as each year brings around the various holidays, county fairs, Pioneer celebrations, so each May brings Bee Hive Week. Through radio, window displays, newspaper publicity and swarm day exercises you can meet your Bee Hive girls in person. They would appreciate a little more sponsoring, particularly from the menfolk. Oscar A. Kirkham, one of the most enthusiastic of Bee Hive sponsors, recently returned from the Southern States Mission so enthusiastic about the Bee Hive program, he has offered to write a new song for them.

Swarm day your girls will participate in a program which embodies the highlights of the past winter and marks the beginning of the summer and outdoor program. Surely no greater gift could come to your Bee Hive girls than to

(Concluded on page 182)

RIGHT: GLEANER GIRLS, SIXTH WARD, IDAHO FALLS STAKE



On May 2, 1943, the Gleaner Girls of the Sixth Ward, Idaho Falls Stake, held their final camaraderie of the 1942-43 Mutual season. They presented a program for the Sunday evening meeting and bound the ward sheaf. Mrs. E. L. Holmgren, Ward Y.W.M.I.A. president, presented the two Golden Gleaners, Nellie Shearer and Lucille Slater, with Golden Gleaner pins. Closing remarks were given by Mrs. John Homer who encouraged the girls to carry on their M.I.A. activity while the M Men are away. Plans have been made and partially carried out for all girls to spend at least one evening each week in the Red Cross Surgical Dressing Room. The picture was taken the night of the camaraderie. The girls are (left to right): Lucille Slater and Nellie Shearer, Golden Gleaners; Margaret Slater, Gwen Mischel, Merna Curtis, Doris Jorgenson, Alta Jorgenson, Ila Ashliman, Audrey MacKay, Mary Jane Royer, Gwen Winn, and Muriel King, Sixth Ward Gleaner leader.



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MUTUAL MESSAGES

(Concluded from page 181)

have leadership and opportunity to meet together during the summer months. War may cause rationing of gas, tires, and food, but surely not in the joy and happiness which a camping experience brings. Juniors, Gleaners, the big sisters of Bee Hive girls, you can be a moving force in helping to sponsor some of these summer activities. If a father, ask your Bee Hive girl what her symbol is, why she chose it, and have her explain to you the awards on her band. If she is going to be an Honor Bee Hive girl and receive an honor award, praise her for her achievement. Do not forget that such an honor corresponds to becoming an Eagle Scout in her brother organization.

The past few months have been a time of testing; power and strength undreamed of have been revealed. Bee Hive girls have proved capable of fitting into many situations that in normal times would have seemed beyond their powers. If the future brings greater calls, they may still be depended on to give full measure of service.

Drama

Deseret Theater Production

OF interest to drama enthusiasts throughout the church is the third offering of the Deseret Theater, *Out of the Fryng Pan*, presented March 1, 2, 3, at the Lyric Theater in Salt Lake City.

Director of this fast-moving comedy is Edwin H. Lauber, with Becky Thompson assisting.

In keeping with the plan to afford as many as possible play experience, the production's cast of twelve characters includes but three who have been used in previous Deseret Theater performances: the remaining nine have been drawn from the various ward, stake, little theater, and other drama groups. The cast for *Out of the Fryng Pan* includes the following: Fae Donna Thornley, Flora Stoker, Margery Sorenson, Eleanor Postore, Elaine Thorpe, David Swanson, Omer Morris, Nathan B. Hale, Vernon Lowden, Bart Mitchell, Bob Barr, and Glenn Sacos.

THE SPOKEN WORD

(Concluded from page 151)

fashion moves toward faith—in learned circles, as well as among laymen. It is an encouraging note in an otherwise dark picture, and we have reason to hope that there may come a day when faith and belief will be as popular and as fashionable as doubt and skepticism once were.

—January 9, 1944.

Disciplined Hearts and Minds

THE conduct of men is modified by laws which provide penalties for almost every outward act of evil that could be named or devised. Whether enforced or not, there are on the statute books prohibitions and punishments for immorality, theft, drunkenness, bearing false witness, violence, duplicity, and dishonorable dealings of every kind and description, notwithstanding which the multiplicity of violations is appalling. And these outward evidences of an inward condition bring us face to face with the truth that no present means of physical enforcement can prevent evil so long as the greater offenses are committed within the minds of men and in the secret places of their hearts. There is no human agency that has yet devised a means of legislating against, or punishing, an act that does not take physical form. You may deter a man from evil-speaking, but you can't stop him from evil-thinking. You may prevent him from stealing, but you can't keep him from coveting. You may re-

strain him from committing violence, but you can't stop him from wishing he could—at least not by any legal barrier, or police surveillance, or physical device. And while we need protection from the outward violations, yet more than this, and basic to it, we need protection from wrong-thinking; we need protection against false motives, against evil intent; we need disciplined hearts. "For," it is written, "out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: these are the things which defile a man..." (Matt. 15:19, 20.) Circumspect conduct on conspicuous occasions is not necessarily an indication of circumspect thought, or of innate goodness. It may be merely a deference to conventions or appearances. And, the real test of civilization, the real measure of goodness, is not whether or not we are fit company in our own solitude. Outward immoral acts are an aggravated problem in any society, but only when, as a people, we can come to place emphasis on thoughts and motives and spiritual and inward purity, shall we approach a realization of the standards set by him who said: "Blessed are the pure in heart, for they shall see God." Strength and safety, peace and abiding happiness, lie in purity at the source, where thoughts are born and where deeds take shape—and not merely in concealing the outward evidence of an act that has already taken form within. In short, if a man can't think straight, there can be no assurance that he can live straight, "For as he thinketh in heart, so is he." (Proverbs 23:7.)

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—January 30, 1944.

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THE CHURCH MOVES ON

(Concluded from page 159)

Luella Marie Perry, born August 15, 1925. Excommunicated August 24, 1943, at Bannum Ward, Denver Stake.

Alice Pearl Steiner Knapp, born September 11, 1913. Excommunicated November 26, 1943, at Twenty-second Ward, Weber Stake.

Estella Schwendman Smith, born April 24, 1911. Excommunicated December 31, 1943, at Burbank, San Fernando Stake.

Zona D. Peterson Smith, born January 27, 1914. Excommunicated December 31, 1943, at Burbank, San Fernando Stake.

Missionaries Released

The following were released during December 1943, and others not previously reported:

California: I. Reid Burnett, Greenvier, Utah; Melvin Arnold Mertlich, Salt Lake City; Elden William Wade, Malad, Idaho; Joseph Milo Chatterton, Preston, Idaho; Howard Niles Peck, Shelley, Idaho; Arthur Eugene Dibble, Salt Lake City; Alma Woodrow Peterson, Firth, Idaho; Joseph Walter Spencer, Malad, Idaho; Lenard Arthur Davidson, St. Anthony, Idaho; Glen Howard Hadley, Ogden, Utah.

Canadian: Richard Leo Smith, Salt Lake City; Richard M. Swenson, Pleasant Grove, Utah; Leland Aaron Poole, Long Beach, California.

Central: Clint Duane Palmer, Blanding, Utah; Esther Edith Nakken, Salt Lake City; Lem Lovell, Oak City, Utah; Millward DeRobinson, Newdale, Idaho; Melvin Joseph Peterson, Joseph City, Arizona; Charles William Carpenter, Elko, Nevada.

East Central: James Wayne Mason, Bountiful, Utah; Benjamin Franklin Birtcher, Globe, Arizona (died in field); Clarence William Boehme, Geneva, Idaho; Orin Grant Colvin, Sr., Tropic, Utah; Donald George Foster, Driggs, Idaho; Rich Francis Hadley, Ogden, Utah; Eunice Juddins Hadley, North Ogden, Utah; Curzon William Hailes, Salt Lake City; Fred Hegerhorst, Jr., Salt Lake City; Hyrum William Loutsenock, Jr., Salt Lake City; Merle Jay Palmer, Mesa, Arizona; George Flinty Price, Phoenix, Arizona; David Grant Skinner, Safford, Arizona; George Anthony Smith, Victor, Idaho; Don Clifton Summers, Salt Lake City; Kenneth Ralph Tobler, Santa Clara, Utah; Vergil H. Alfred, Safford, Arizona; Maurice Edward Barlow, Gardena, California; George F. Price, Jr., Phoenix, Arizona.

Hawaiian: Charles Fenton Adams, Midvale, Utah; Donald Booth Cleverly, Woods Cross, Utah; Leland Don Halverson, Salt Lake City.

New England: Harold Bert Bandley, Provo, Utah; Lysann Ray Beck, American Fork, Utah; Selar Orland Eggleston, Eden, Utah.

Northern: Charles Bartlett Bingham, Vernal, Utah;

Clive Richard Harston, Cowley, Wyoming; Lowell Tom Perry, Logan, Utah; Joseph Elmer Bair, Woods Cross, Utah; Richard Parker Moffatt, Glendale, California; Elias Albert Moyes, Jr., Bakersfield, California;

North Central: James Grant Pace, Duncan, Arizona; Carl M. VanTassel, Hanna, Utah; Willard Bleak Thompson, Cedar City, Utah; Glydie K. Cox, Fairview, Utah; Mrs. Edith Dunn Richards (wife of mission president), Salt Lake City; George Franklin Richards, Jr. (mission president), Salt Lake City; Alan D. Bennett, Kayville, Utah; Glen Reuben Rueson, Lehi, Utah; Earl Finlayson Hill, Payson, Utah; Chester William Stokes, Promontory, Utah.

Northern California: Ardel Holmes Loveland, Yost, Utah.

Northwestern: Charles Victor Anderson, Heber City, Utah; George Albert Anderson, Provo, Utah; Karl Nelson Butler, Esger, Arizona; Richard Ellwood Carruth, Ogden, Utah; Farrel Ronald Fletcher, Salt Lake City; George Brown Handy, Ogden, Utah; James West McLachlan, Murray, Utah; Melvin Gilbert Randall, North Ogden, Utah; Clarence Eckersley Rigby, Salt Lake City; Major Marlon Simons, Phoenix, Arizona; Edwin Osborn Tolman, Fairview, Wyoming; David Max Tyler, Ucon, Idaho; Charles Leonard

Wall, San Jose, California; Theodore Earl Aston, Smithfield, Utah; Lorin Roy Oakley, Rexburg, Idaho; Heber John Boehme, Geneva, Idaho.

Southern: Fern Thompson, Pocatello, Idaho; Shelby Mickelson Bentley, Parowan, Utah; Alfred Oron Berry, Phoenix, Arizona.

Spanish-American: Alden Bliss Cook, Salt Lake City; Leo Stevens Gerrard, Salt Lake City; Quentin Solomon Hale, Oakley, Idaho; Morris Marianne Wilson, Ephraim, Utah; Joseph Elmer Allen, Salt Lake City; Heber Maughan Jensen, Rexburg, Idaho; Grant Woodruff Heath, Salt Lake City; Vernon Robert Telford, Idaho Falls, Idaho; Louis Franklin Boyle, III, Oakland, California.

Texas: James Foster Chandler, Rigby, Idaho; Wendell Jay Peterson, Hyrum, Utah; Wendell LaVern Leavitt, Bunkerville, Nevada; William Curtis Jolley, Tropic, Utah; Robert Earl Hughes, Bakersville, California; Vee John Koyle, Salem, Utah; Owen Stanley Stewart, Oakland, California.

Western: Pearl May Blodgett, Salt Lake City; Marjory Boyce, Salt Lake City; Marcia Checketts, Bear River, Utah; Joseph Reed Crystal, Rigby, Idaho; Jacob Franklin Arrington, Twin Falls, Idaho; Katherine Heese Lamprecht, Blackfoot, Idaho; Rulon Vern Bastian, Weston, Idaho; Lionel Ronald Lindsay, LaGrande, Oregon; William Levi Prescott, Kamas, Utah; Irwin Thompson Stoddard, Richmond, Utah.

PIONEER DIARY

(Continued from page 153)

1848

Saturday, January 1. A dinner party at Br. Miller's. After dinner, Moth[er] M[iller] arose and express'd her wish for the sis[ters] to proceed in their order of blessing, having call'd them in by the consent of her husband, requested Sis. Sess[ions] to pray. Sis. Sess[ions] arose & said she was subject to Sis. M[iller] while under her roof & was willing to act in accordance, &c. She pray'd, after which I arose & bless'd Sis. M[iller]. & was follow'd by Sis. Holmes, Howd, Sessions, three of Sis. M[iller]'s daughters (two of whom rec[eiv'd] the gift of tongues), Love & Abbott—five breth[ren] present, 4 of whom spoke, Br. Jackman remarking that there was more intelligence in the hearts of the sis[ters] that aft. than in

the hearts of all the crown'd heads of Europe. By request of his wife, Br. M[iller] dismiss'd the meet[ing]—sent for Clara & spent the eve with Fath[er] Sess[ions].

Sunday, January 2. Att[ended] fam[ily] meet[ing] at Br. Whipple's. The Lord's supper administer'd.

Monday, January 3. Supp'd with Ellen.

Tuesday, January 4. By request, spent the day at Br. Jedediah M. Grant's in assisting with my journal in making up the history of the Camp from Winter Quarters.

Wednesday, January 5. Stayed till afternoon at Br. G[rant]'s. At 2 at[ended] meet[ing] at Bish[op] Higbee's. Wedding in the eve at Br. Henrik's in good style—good order & with good feelings. P[arley] P. P[arlett] officiated.

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PIONEER DIARY

Thursday, January 6. Spent the day at Elder Taylor's. He adjusted his Camera Obscura for our amusement. His conversation very interesting—he compar'd our getting along in this kingdom to going down the Missouri River on a raft—where the snags before [ahead] beheld at a distance, seem'd thick & impassable, but a way was found to row past them as they approach'd them one by one & when it became dark he always tied up his raft & lay still till the day dawn'd.

The weather is fine—the ground wet. New Year's day, the laws were read & sanction'd for the good order of this place.

Saturday, January 8. A young ladies' meeting at Sis. Howd's.

Monday, January 10. Din'd at Br. Kitchner's—meet[ing] at 2 o'clock at which Br. K[imball] presid'd—the weather is like the op'ning of spring.

Friday, January 14. Spent the eve at Br. Noble's on the occasion of his birthday.

Saturday, January 15. This mor[n]ing Vilate D. [Kimball] gives birth to a fine daughter.

Friday, January 21. My 44th birthday—stayed at Fath[er] Sess[ions] last night having visited Sis. Whitney the day before, & this day spent with Sis. Noble—din'd on coffee & pancakes with molasses & sup'd on biscuits made from flour ground in the Valley, butter, tea, dried beef, peach-sauce, sweeten'd fried cakes & custard pie.

Lines to Elder JACKMAN on the DEATH of His WIFE

Children weep o'er disappointments
But the chosen of the Lord
Ne'er should think the dispensations
Of his providence are hard.

[Six four-line stanzas follow]

Saturday, January 29. Cold & snowy—vis[it] it. Sis. Hamilton.

Monday, January 31. Spent the day at Moth[er] Dilworth's, the eve, at Fath[er] Smith's.

Friday, February 4. Celebrated Sis. Sess[ions]' birthday with Br. & Sis. Abbott—in the eve carried a cap to Moth[er] Smith which I had made her yes[terday]. Att[ended] meet[ing] at Br. Savage's—after a hard struggle, we had a good time. Alas that Saints of God

can be so full of selfishness as to sacrifice the source of others' happiness to gratify their own enthusiastic notions. Strange that any should seek to shorten the arm that has been extended to lift them out of affliction.

Saturday, February 5. Att[ended] meet[ing] at Br. Miller's.

Sunday, February 6. The day fine. P[arley] P. P[ratt] preached on the square.

TO ELDER LEVI HANCOCK

Farewell Brother Levi go forth on your journey
We'll pray for your peace & prosperity,

Altho' the long distance is tedious & lonely
The Lord God of Joseph will see you safe thro'.

[Six four-line stanzas follow]

Thursday, February 10. Sisters' pray'r meet[ing] for Father Smith.

Friday, February 11. Bish[op] Foutz died this afternoon.

Saturday, February 12. Meet[ing] at Br. Hendricks'.

Sunday, February 13. Ellen K. gives birth to a son.

Tuesday, February 15. Meet[ing] at Br. Allen's.

Thursday, February 17. Last night had a fine rain—it seems like spring.

Friday, February 18. This mor[n]ing the ground is cov[er]ed with a sheet of snow. Went to Mrs. M. Smith's, & in com[pany] with Fath[er] & Moth[er] Sessions had my patriarchal blessing.

Saturday, February 19. Spent the day at Fath[er] Sess[ions]', making caps.

Sunday, February 20. The 3d time of trial before the High C[ouncil] of the case between Peirce, Brown, Ellsworth & Decker. Sis. Allen died Sat[urday] mor[n]ing.

Monday, February 21. Att[ended] meet[ing] at W[illard] Snow's—stayed with Sis. Smoot.

Tuesday, February 22. One of Br. Snow's twins died—F[ranklin] K. Shed died suddenly, suppos'd by eating poisonous vegetables.

Wednesday, February 23. The weather thought to be the coldest we have had in the Valley. I vis[it]ed at Br. Abbott's with Sis. Crandall—stayed at Fath[er] Sess[ions]'.
(To be concluded)

without saying. He was fond of the doctrine that all belonged to the Lord. To him, there was no inconsistency in diverting means gathered for a hall for the seventies to the greater project of the temple.

If I want all the funds that have been collected for the Seventies Hall, I calculate to use them. The people need not expect us to give them the easy circumstances the noblemen of the Gentile nations enjoy while there is so much for us to do for the public good. There is more before us at the present time, this year, than will take five to accomplish.

Consecration offered possibilities, for
(Continued on page 187)

*Discourse in the Salt Lake Tabernacle, February 8, 1853



**I'M EARNING MORE,
SO I'M SAVING MORE
FOR THE OPPORTUNITIES
OF THE FUTURE**

Work may not always be so plentiful . . . wages as high . . . as today. So put aside your dollars . . . as many as you can . . . in a savings account at DESERET FEDERAL. Safety is insured to \$5000 by a permanent agency of the United States government . . . Liberal dividends are compounded every six months.

**\$1 will open
your account**

Jos. E. Kjar,
President

Alex E. Carr,
Secretary



44 SOUTH MAIN

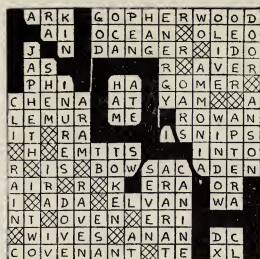
THE CONSECRATION MOVEMENT

(Continued from page 147)

The establishment of far-flung settlements over the broad stage of pioneer activities and their defense from the Indians required the closest kind of co-operation. The tendency for strong individualists to reach out for themselves and take more land than they could use limited the opportunities of those who were to come later, weakened the community, and placed in jeopardy the lives of those who made habitations at a dis-

tance from the town site. The pooling of all property under the system of consecration would remove the incentive for individual personal aggrandizement.

The support of the Public Works required a heavy draft on both labor supply and resources. Tithes alone seemed quite inadequate. That President Young's vision of mighty works to be accomplished made any possible sum that might be collected in money or in kind appear inadequate, goes almost



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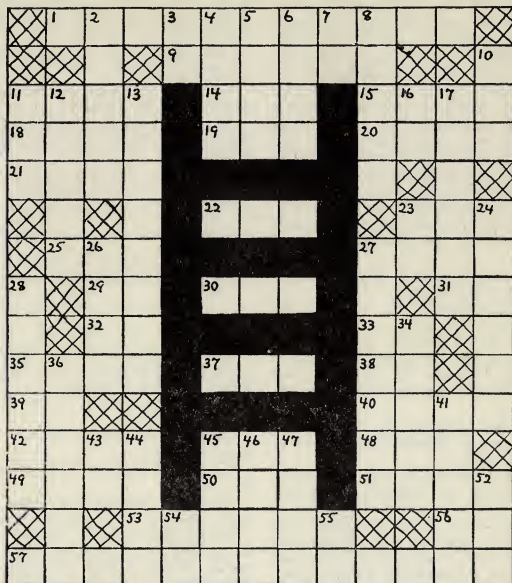
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The Deseret News Press

29 Richards Street, Salt Lake City

Scriptural Crossword Puzzle—Jacob's Dream

"And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it."—Gen. 28:12.



ACROSS

- 1 Subject of this puzzle
- 9 "the top of it reached to . . ."
- 11 "this is the . . . of heaven"
- 14 A king of Midian Num. 31:8
- 15 "And . . . hated Jacob"
- 18 Spoken
- 19 A friend of David 1 Kings 1:8
- 20 American educationist
- 21 Famous Bible illustrator
- 22 "and poured . . . upon the top of it" Gen. 28:18
- 23 Central state
- 25 Chemical suffix
- 27 "Make thee a fiery serpent, and set it upon a . . ." Num. 21:8
- 29 Article
- 30 "the name of that city was called . . . at the first" Gen. 28:19
- 31 Mark was one
- 32 Sinai was one
- 33 Left hand
- 35 Unfolds
- 37 "Jacob vowed a . . ." Gen. 28:20
- 38 Note
- 39 Nickel
- 40 City in Russia; lore (anag.)
- 42 Valley in which David killed Goliath 1 Sam. 17:19
- 45 Away
- 48 Belgian French (abbr.)
- 49 Turn about
- 50 Purpose
- 51 Clip
- 53 "And he dreamed, and behold a . . . set up on the earth"
- 56 Dialect of Eastern Assam
- 57 "And Jacob went out, and went toward Haran"

DOWN

- 2 Jacob built this Gen. 35:7
- 3 Exclamation
- 4 It was here that Israel sang, "Spring up, O well" Num. 21:16
- 5 Gideon said, "wherewith shall I . . . Israel?" Judg. 6:15
- 6 507
- 7 Note
- 8 Esau became this of Jacob
- 10 "because the . . . was set"
- 11 "then shall the Lord be my . . ."
- 12 "and, lo, my sheaf . . ."
- 13 "and the . . . shall melt with fervent heat" 2 Pet. 3:10
- 16 Continent
- 17 "and behold the . . . of God"
- 23 City of Egypt Jer. 46:25
- 24 "And he called the name of that place . . ."
- 26 "Thy . . . shall be called no more Jacob, but Israel" Gen. 32:28
- 27 "he took of the stones of that place, and put them for his . . ."
- 28 What Jacob had for 27 down
- 34 It was on the way to this place that Jacob had his dream
- 36 "And this stone, which I have set for a . . ."
- 41 David's eldest brother 1 Sam. 16:6
- 43 Gold
- 44 "Yet are they turned about with a very small . . ." Jas. 3:4
- 45 "the leaf shall . . ." Jer. 8:13
- 46 " . . . on white asses" Judg. 5:10
- 47 "Now an . . . is the tenth part of an ephah" Ex. 16:36
- 52 Genus of grasses
- 54 Fifth month of Jewish year
- 55 Recording Secretary

THE CONSECRATION MOVEMENT

(Continued from page 185)

it definitely placed at the command of the church everything beyond current subsistence.

It must be reiterated with some degree of emphasis that the considerations thus far outlined cannot alone account for the consecration movement of the middle 'fifties. They help us to understand why the attempt occurred at that time rather than at some other. The principle itself, of which the experiment we are discussing was an attempted application, was one of the fundamentals in the system outlined in the revelations of the Prophet Joseph Smith and inspired the efforts to establish a new social order in Jackson County, the movement for consecration in the period under discussion, and the United Order movement inaugurated by President Young in 1874.

Consecration, we have pointed out, was the first step in a plan to utilize all the economic resources and energies in the service of the common cause. The second step was the transfer to him who had consecrated, of a stewardship of land, household goods, implements, and tools; not necessarily, but very probably, the properties originally consecrated. The final step, repeated annually or oftener, was the surrender to an agent of the church of all the surplus resulting from the operation of the stewardship.

We have noted in Part I, February *Era*, page 80, that in the period under review the first step was taken by hundreds of individuals all told whose deeds of transfer were recorded over a period of nearly eight years. From the table it will be observed that the movement was practically terminated in 1858. No recordings have been found in the period 1859-1861 and only two in 1862. Making generous allowances for the number of deeds recorded in counties where records are missing, it is apparent that the total number of people recording is a relatively small part of the seven thousand heads of families residing in Utah in 1858.

The results must have been disappointing to President Young. They confirmed the judgment of Apostle Orson Pratt that the Saints were worshipers of the gentle god of property. Orson Pratt was the strongest advocate of the principle of consecration and frequently expounded it from the pulpit and in the press. Of his own attitude he said, "I long for the time to come when I can consecrate everything I have got; all the cattle I have; . . . also my books and the right and title I have to publish my works; also my wearing apparel and my houses."¹ This was in 1854, before the standard form of deed had been made available. Not every apostle was equally enthusiastic. Orson Hyde confesses that at first he was negligent and had departed on his mission to Carson

Valley without complying. Later he experienced a change of heart and made a partial consecration.²

In accounting for the comparatively limited response to the call to consecrate, it may be taken for granted that some took alarm at President Young's vigorous statements from the pulpit. He was not a man to mince words. Annoyed by the slowness of response to the appeal to debtors of the Emigrating Fund, he scolded church debtors roundly.

. . . I am tired of men who are eternally gouging their brethren and taking advantage of them, and at the same time pretending to be Saints.³

Certainly men of the kind referred to, whatever their pretensions, would not place all their possessions at the disposal of the church.

An apostle explained the limited interest in consecration by saying that President Young was indifferent about it; that is, though he saw in the observance of the principle a safeguard against temptation, he thought the members must exercise the greatest freedom of choice in the matter. The speaker observed that the youth were more ready to consecrate than those older in the faith.⁴ This, of course, may be explained by the relative amounts of property held. Those having little would be sure to get that little back as a stewardship, and there was a chance that they might get more out of the surpluses of the better-to-do. It is probable that some held back because the deeds transferred to the trustee-in-trust instead of to the bishop as provided in the revelations. No doubt as many or more would be influenced contrariwise, depending on the degree of confidence inspired by their respective bishops.

We should expect to find in the record somewhere instructions from President Young concerning the use of property and of income from property, title to which had been transferred to the trustee-in-trust. According to the revelations and the interpretation given to them by such authorities as Orson Pratt, the transfer of title to the church should have been followed by a formal return of all or part of the property, or of some other, as a stewardship to be used first to supply the needs of the member and his family and next to support the work of the church. In the absence of action by an agent of the church to take control and designate a portion or the whole as a stewardship, the donor would stand in the relationship of steward or manager for the church of that which he formerly possessed, and it would be his duty to place all surplus income at the disposal of his bishop. Assuming that he did so, it is doubtful if the surplus turned in to the

(Concluded on page 188)

¹Ibid., IV, p. 214-15, December 21, 1856

²Journal of Discourses, III, pp. 5-6 (September 16, 1855)

³Lorenzo Snow, Journal of Discourses, V, p. 565

⁴Journal of Discourses, II, pp. 259-266

⁵Ibid., II, pp. 259-266

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Dear Editor:

During the time which I spent in combat, I can assure you that the **Era** did untold wonders in giving me courage to see it through. It stood before me as a symbol of what we are fighting for—the right to live as we know to be correct.

Lt. L. B. Brown, USMC

THE CONSECRATION MOVEMENT

(Concluded from page 187)

bishop would exceed the tithing or tenth which the member was accustomed to pay. "Needs" normally out-run income.

No evidence has been found to indicate that Brigham Young or any other church official ever issued instructions concerning its further disposal to those who consecrated their property. That some of those who consecrated held for a time a different attitude toward their possessions from that previously held is evident in their practice of including in transfers of title to real property the statement that it had been previously consecrated. But even this reminiscent allusion was soon dropped from documents of transfer.

As an explanation of the failure of President Young to formulate a program for the control and use of consecrated properties, I suggest:

(1) That any practicable program would have had to recognize the bishops as overseers of property and President Young was quick to see what might happen under weak or incompetent management.

(2) That response to the call for the consecration of property, being neither general nor whole-hearted, made subsequent steps inadvisable.

(3) That conflict with the federal government soon came to occupy all the time and energies of the church leaders. A new type of consecration was called for. Speaking of the approach of Johnston's army in 1857 Brigham Young said, "I suppose a few have urged upon the brethren to consecrate, but do you

not see that we are coming to where the Lord will make us consecrate?"

IN the minds of those unfamiliar with the history of land titles in Utah a question may arise as to the steps taken to restore title to the donors named in the deeds of consecration. The answer is, no action was necessary. Until the land laws of the United States were made applicable to the Utah Territory in 1869, lands were held only by squatter's right. Failure of the trustee-in-trust to take possession of the real property described in the deeds of consecration left the conveyors in exactly the same legal position as before the deeds were executed. Titles perfected under federal laws in 1869 and subsequently, became primary, obliterating all other claims. In regard to personal property like heifers, beds, and watches, transfers of title to the trustee-in-trust did not interrupt the use of the articles by the original possessors.

Since the first step in the plan of consecration was taken by a relatively small number of the Saints and the second was not taken at all, the third could not be observed. Tithing rather than total surpluses continued to be the chief source of church income. But, the whole movement for the observance of the principle of consecration turned out to be a commendable gesture on the part of those who accepted it, a testimony of their faith and of their willingness literally to lay all they possessed upon the altar.

"Deseret News, October 18, 1857

ARCHAEOLOGICAL DISCOVERIES

(Concluded from page 145)

in its day, as the book of Ezekiel testifies, and in the twenty-eighth chapter it is written: "Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius (ruby), topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle and gold." A peculiar legend assigned to the diamond in olden times was that it quickened love between man and maid, and restored affection between husband and wife.

"And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone." It is possible that the sapphire is the oldest stone known. This jewel has ever symbolized the azure of heaven. Milton speaks of the firmament "glowing with living sapphires," and in the book of Exodus we read that when Moses and the elders went up into the mountains to worship, they say the God of Israel, and "there was under his feet, as it were, a paved work of a sapphire stone."

There are few things more remarkable than the way in which Biblical

lands that had at one time been supreme in the history of the world and which were moulding forces of human story, passed almost entirely out of the thought and memory of civilized man. We know from our Bible the names of Nineveh, Egypt, Babylon, Assyria, Phoenicia, Persia, and Arabia; and the palaces and hanging gardens of Nebuchadnezzar. These nations in their glory are part of our earliest and unforgettable impressions of history, for the men who wrote the prophecies of the Old Testament did so when these lands were living and at the height of their glory. They witnessed the rise and fall of Assyria and Babylon and Chaldea; they knew of the grandeur and final ruin of Tyre and Sidon. "They saw," as Dr. James Baikie has so eloquently written, "the rise of Babylon under Nebuchadnezzar, and lived in the midst of its splendors and beheld them all pass away." The prophecy of Isaiah came to pass when he wrote: "Babylon the glory of kingdoms, the beauty of Chaldees excellency shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation."

CHURCH WELFARE—AN OPPORTUNITY

(Continued from page 141)

The state public relief expenditure in Utah in 1942, when we were riding the crest of the greatest prosperity boom in our history, is reported to have been 282% more than it was in 1936, when we were just coming out of the depression. This ever mounting load, with a constantly increasing number of our people looking to public relief for sustenance, will, unless checked, reach a breaking point. And finally, the Lord has told us to take care of our own, and we do not propose to evade the commission. The church welfare plan affords the opportunity for us fully to discharge it, and at the same time to combat these soul- and character-destroying practices. The church welfare way is, insofar as may be possible, for everyone to become and remain self-sustaining, not only to a certain age but to the end of mortal life. The divine command is, "In the sweat of thy face shalt thou eat bread, *till thou return unto the ground.*" (Gen. 3:19. Italics added.)

THE FAMILY'S OPPORTUNITY

The individual having done what he can to sustain himself, the family comes to the aid of its own. Long before the turn of the century, the lawmakers of Utah wrote into the statutes of the state:

Every poor person who shall be unable to earn a livelihood in consequence of any bodily infirmity, idiocy, lunacy or other unavoidable cause, shall be supported by the father, grandfather, mother, grandmothers, children, grandchildren, brothers and sisters of such poor person, if they or any of them be of sufficient ability. (91-0-1, Utah Code Annotated, 1943, Vol. 5, p. 344.)

This law remains un repealed today. It is in harmony with the divine command declared amidst the thunderings of Sinai, "Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee" (Ex. 20:12), and reiterated by the Master. (Mark 10:19.) This command means something more than a pious mouthing of respect for one's parents. Compliance therewith requires the maintenance of them when they stand in need of succor.

Jesus condemned in his day the scribes and Pharisees, who condoned the practice of children refusing to care for their parents on the excuse that the means of support within their control was "an intended gift to God," charging them with thereby making "the commandment of God of none effect." (Matt. 15:1-6; see *Jesus the Christ*, Talmage, pp. 351-2, and Note 3, pp. 366-7.)

Natural love and affection ought to induce us to render to our blood kinsmen such assistance as will preclude their becoming objects of public charity, whether that assistance be the necessities of life or understanding, sympathetic encouragement and counsel, or

both. Surely family pride and honor will prevent our turning our loved ones out upon public welfare charities to be cared for by strangers and political hirelings.

Paul, the apostle, writing to Timothy, said:

... if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel. (1 Tim. 5:8.)

THE PRIESTHOOD QUORUMS

THE priesthood groups have a great opportunity in the rehabilitation phase of this welfare work. Take an elders' quorum for example—ninety-six men bound together as a fraternal unit in God's perfect scheme of government, each holding the priesthood of the living God and each aglow with a fraternal love and interest in every other member of his quorum. When one or more of the ninety-six are in distress, how easy it would be for the other ninety odd to carry the load until the distressed are back on their feet through the help of all. It is not the place of the quorum to substitute for the bishop in the storehouse program. Its function is to rehabilitate distressed quorum members by providing means and guidance to make them self-sustaining, as also to raise the living standard of members having but a meager sustenance by improving their earning capacity. Once a quorum member has felt the interest of his brethren in this manner, his allegiance to the quorum may thereafter be depended upon.

THE BISHOP'S STOREHOUSE PROGRAM

Finally—and as a sequence to what has above been written with reference to the individual, the family, and the priesthood quorum—through the bishops' storehouse program, the welfare plan provides the opportunity for every church member, who will accept it and in the spirit thereof participate therein, to become self-sustaining within the program itself until he can be employed in private industry or established in his own business. This is done by developing welfare projects where each person may receive employment suited to his capacity. The production, preservation and distribution of the annual church welfare budget affords the opportunity for the establishment of such a wide variety of these projects as to provide employment for almost every person capable of doing any kind of work. In instances where needed employment cannot be thus supplied, other projects are to be developed, so that everyone in the program may be employed.

By the efforts of all, life's necessities for all will be made available, and each participating person will be in fact self-sustaining. His needs in cash and commodities, as determined by himself and his bishop, with the help and advice of

(Continued on page 190)

More Than Newsprint And Ink



During the current war, the Salt Lake Tribune acknowledges with pride the citations it has received for its contributions to the war effort. In addition to its complete presentation of the news, the Salt Lake Tribune has devoted as much as 30 per cent of its space to the great public appeals of wartime.

Scores of letters from its readers voice appreciation for this great public service. The armed forces, the Treasury Department have added their official commendation for extraordinary aid.

In these acknowledgments, the Salt Lake Tribune finds adequate compensation for a service performed in recognition and acceptance of its community and patriotic responsibility.

Salt Lake Tribune



THIS month we are asked to contribute our share to the two hundred million dollar Red Cross War Fund. This means you, me—everyone! Today there are nearly eleven million men wearing khaki or blue—men that only the Red Cross can watch over in emergencies. Could you deny them the care they so richly deserve? Give generously to the Red Cross War Fund!

*This Advertisement Is A
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CHURCH WELFARE—AN OPPORTUNITY

(Continued from page 189)

the ward Relief Society president, will be supplied from the fast funds and the bishops' storehouse, which the recipient himself has helped to produce. Should he live beyond his years of actual production, his record of loyal service will entitle him to the continued care and tender solicitude of his brethren and sisters in the fold of Christ. They will not fail him in life, and in death he shall not be forgotten.

CATCHING THE VISION

ALL over the church, men and women are catching the vision of the opportunities afforded by church welfare. Many persons are able to care for themselves who have accepted public gratuities solely because they have been taught that they are entitled to them. Some members of this group, under the influence and in the spirit of the welfare plan, are giving up the dole and experiencing joy and happiness in their return to independence. One brother expressed himself as feeling that he could again take his place as a man among men.

An increasing number of families are caring for their own. Early in December 1943, we learned of two sons who induced a county welfare board to refuse to grant their mother "old age assistance." She desired to relieve them of the burden of caring for her, but they preferred to honor her in her declining years.

We know of another case where the members of a rather large family, all of whom are in very ordinary circumstances and widely scattered throughout the United States, have for years contributed the necessary part of their mother's living by each sending to the eldest brother small monthly allowances. On no occasion has one of them been asked for his portion, and scarcely ever has one failed to send it.

A report compiled early in 1943 showed that largely through Melchizedek priesthood quorum activities some 471 families have been made self-sustaining by the help of their brethren. Included were farmers, barbers, tailors, cabinet makers, grocers, cobblers, printers, mechanics, photographers, laborers, bakers and truckers. The following incidents will illustrate the methods used.

A tailor was without work and without capital. The members of his quorum each advanced \$10.00 and accepted repayment in services. The money thus raised set him up in business. The recommendations of his brethren, together with his competent services, brought him work. He now earns a comfortable living and has completely repaid the loan.

In another quorum, a member was about to have the mortgage on his farm foreclosed. An investigation by a committee from his quorum revealed that he had overextended himself in the pur-

chase of land, machinery, and livestock, and that his farming methods were not the best. With the help of the committee, he revamped his program. Some of the machinery was returned for the debt against it, and in its place machinery belonging to quorum members was made available to him. Some of the livestock was sold. Enough financial assistance was rendered from quorum funds to secure an extension of time from his creditors. With the help of his advisers he improved his farming methods. Today he is a prosperous man, almost out of debt.

In another elders' quorum, the family of an untrained common laborer was in constant need because he had intermittent work only. His quorum, seeking a permanent solution to his problem, paid the tuition and sent him to a trade school. The bishop cooperated and, from fast funds and the bishops' storehouse, cared for the family. He finished his school a skilled craftsman and, with the whole quorum constituting an active employment committee, was soon placed in profitable employment. He has since been wholly self-sustaining.

In the budget production and bishops' storehouse program, opportunities for work have been afforded on each of more than 405 agricultural, 600 livestock, and 95 manufacturing and processing projects.

One stake with a membership of but 1,231 raised, in 1943, \$3,300.00 with which they acquired 100 acres of land with an adequate water right, to be operated as a welfare project for the production of the stake's part of the budget and to provide employment for participants in the welfare program.

In another stake of approximately 3,000 population, in addition to operating five agricultural welfare projects, a campaign was carried on during 1943 to raise \$12,000.00 with which to acquire land on which to place church members when they return unemployed from the armed forces and the war industries.

We call to mind one bishop who, having caught the vision of church welfare, has already taken five members from "old age assistance" and made them self-sustaining within the welfare plan.

NEW, YET OLD

CHURCH WELFARE is new, yet old. It was in 1936 that the first presidency, under the inspiration of the Almighty, organized the general church welfare committee, authorized the organization of stakes into regions, and directed the setting up of what has come to be known as the church welfare plan. The underlying principles and objectives, however, are new only in the sense that each principle of the gospel is new to a person when he first discovers it. They must have been taught by Jesus to his apostles in the meridian of time, for shortly after his crucifixion they put them into practice (Acts 4:32-35), and

CHURCH WELFARE—AN OPPORTUNITY

to the Prophet Joseph Smith the Lord revealed them. (See D. & C. sections 42, 51, 70, 78, 82, 83, 85, 90, 92, 96, and 104.)

On the two occasions when upon this earth men have come nearest to living the gospel in its fullness, the objectives have been reached.

The first occasion was in the days of Enoch:

The Lord came and dwelt with his people and they dwelt in righteousness. And the Lord blessed the land, and they were blessed upon the mountains, and upon the high places, and did flourish. And the Lord called his people Zion, because they were of one heart and one mind, and dwelt in righteousness; and there was no poor among them. (Moses 7:15-18.)

The second occasion was during the first and second centuries of the Christian era, following the personal ministry of the resurrected Jesus among the Nephites. Of that occasion the record says:

They had all things common among them; therefore there were not rich and poor, bond and free, but they were all made free, and partakers of the heavenly gift. (IV Nephi 3.)

It is the mission of the church in this last dispensation to develop another people who shall live the gospel in its fullness. They are to establish a new Zion, and they shall flourish and be blessed upon the mountains and upon the high places. They shall be the Lord's people, and he shall call them Zion. They shall walk with God because they shall be of one heart and one mind, and they shall dwell in righteousness and there shall be no poor among them.

The welfare plans is one of the avenues along which the church is moving toward its glorious goal. God help us to see in it the opportunities to obey the divine command, "Thou shalt love thy neighbor as thyself."

EVIDENCES AND RECONCILIATIONS

(Concluded from page 161)

do not abrogate man's free agency. Instead, they are really statements of cause and effect. They are laws based upon eternal relationships of universal forces, which, if obeyed, lead men into eternal joy.

Divine commandments exemplify the relationship between man and God. Man is under the watchful care of his Father. Since, under the plan, man is on earth with limited senses, God lights the way to joy with knowledge beyond the unaided capacity of man. In that spirit the commandments of God should be viewed.

Many divine commandments are not fully understood by man. For example, why is baptism the necessary form of obedience to win entrance into the church of Christ? The symbolism we may comprehend in part; but why this method rather than another should have been chosen, must remain, for the present, in the divine mind. Therefore, in dealing with laws of God, faith must be used. But no commandment of God requires a blind faith. A faith built intelligently accepts commandments, or laws of God, on the basis of established knowledge and experience.

Every word, commandment, or law issuing from God roots in the divine plan for man's endless joy and development. They are for man's good. Modern revelation has made the matter clear: "My commandments are spiritual; they are not natural nor temporal, neither carnal nor sensual." (D. & C. 29:35.) The commandments of God must ever be viewed with reference to the plan of salvation for humankind.

However we may classify the laws under which we live, natural or human, they all proceed, if founded in truth,

from God. Such laws have the divine stamp. All such laws together compose the orderly system under which we may win the happiness of progress. The commandments issuing from the mouth of God are laws for human welfare into which all other laws, natural or man-made, may be fitted. Contrariwise, any law which does not contribute to man's permanent joy is of the evil one.

Conformity to law, whether natural, human, or divine, makes allies of all universal forces, and brings freedom to man. A man may conform to natural law and confine the roaring mountain stream and make it pass through a dynamo to light his home and run his machines. There is no other true freedom than that which comes from obedience to law. Opposition to law, on the other hand, however small, brings partial or complete destruction. Certainly he will be in bondage and lose his freedom. He may stand in the way of the moving locomotive, but will be run over to his death.

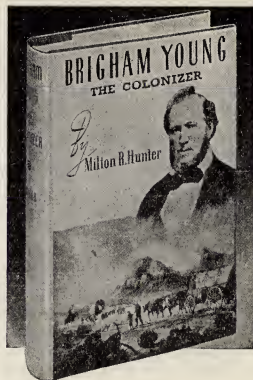
All this has been well set forth in sacred writings:

Ye shall know the truth, and the truth shall make you free. (John 8:32.)

And again, verily I say unto you, that which is governed by law is also preserved by law and perfected and sanctified by the same. That which breaketh a law, and abideth not by law, but seeketh to become a law unto itself, and willet to abide in sin, and altogether abideth in sin, cannot be sanctified by law, neither by mercy, justice, nor judgment. Therefore, they must remain filthy still. (D. & C. 88:34-35.)

At last when the promise of the ages has been consummated,

... the Lord shall be in their midst, and his glory shall be upon them, and he will be their king and their lawgiver. (D. & C. 45:59.)



Brigham Young the Colonizer, by Dr. Milton R. Hunter, is a vivid, inspiring account of the Mormon period of empire building. Here's a book you'll want to read till the last page is finished.

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Red Cross Appeal

DURING March the American Red Cross will raise its 1944 War Fund. A goal of \$200,000,000 has been set. This must be met if the Red Cross is to continue its work on an undiminished scale. Let's give!

Patriotism

Sergeant: "So, you complain about finding sand in your soup, eh?"

Rookie: "Yes, sir."

Sergeant: "Did you join the army to serve your country, or to complain about the soup?"

Rookie: "To serve my country, sir—not to eat it!"

Eureka, Utah

Dear Editors:

WE can always find material for special assignments in church activities within the pages of the *Era*.

Leona T. Witt

Avalon, Catalina Island

Dear Editors:

A boy from the church of the Latter-day Saints handed me the February, 1943, copy of *The Improvement Era* so that I might read the article by Hugh B. Brown, entitled, "To the Girls Behind the Men Behind the Guns."

I want to express my high respect for the writer and his article. The message was right to the point and persuasively written. Such a message ought to be in every church paper; yes, in the magazines of national coverage.

May I suggest putting that article in tract form and making it available for girls everywhere. [This was done some months ago. Ed.]

Laurain M. Wahlquist
Chaplain U.S.M.S.

Prince Rupert, B.C.,
Canada

Dear Editors:

I HAVE just read the conference number of the *Era* and I just had to express my gratitude to those who have worked so hard to make this magazine.

I am grateful to the members of the Toronto Branch for their thoughtfulness in sending, not only to me but to others, who are in the service, the spiritual guidance found in the *Era*. It is just the same as receiving a letter from each member personally and it has been a source of pleasure as well as giving me far greater strength to try to live as God would have us live.

The church truly anticipates the needs of each and every one of us.

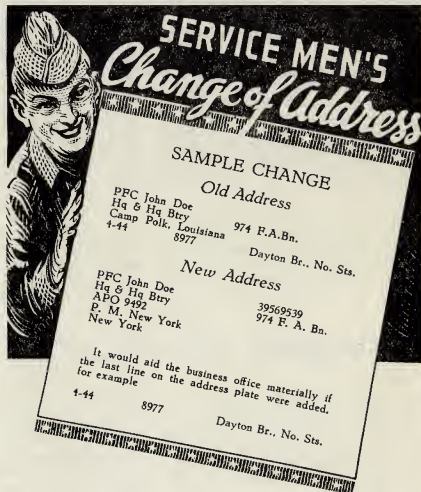
Your brother,
Russell Davies, G.N.R.

Dear Editors:

THE pictures and associated articles appearing in your magazine showing service men holding meetings and enjoying a spirit of fraternity might lead some to believe all our boys have the opportunity for worship and fellowship if they desire. While such a condition would be ideal it cannot be, due to the demands of a global war. Personally, the last Mormon service I attended was thirteen months ago in the City of Brisbane, Australia. Since then, as far as I can determine, I have not met a single member of our church.

As the *Era* has been about the only contact with the church during all this time, perhaps you can realize why it means so much to me. Someone has said, in effect, "We need not so much to be taught as to be reminded." Your splendid magazine is my monthly reminder of the blessings in store for all faithful Latter-day Saints. I feel sure that thousands of others must feel this way.

Sincerely,
T/Sgt. Grant P. Grandy



Ovid, Idaho

Dear Editors:

I WILL be seventy-six in June and read the *Era* since its first issue.

Mrs. Emma W. Porter

Los Angeles, California

Dear Editors:

WE enjoy the *Era* and hope it continues to play the important role of bringing church leaders into our home, from this time forth. Since I was a very small boy there have been few issues of the *Era* I have missed. I remember finding several years' issues in a barrel in Grandfather's attic storeroom when I was a lad, and of sitting up there day after day, by the single window, perusing them, reading "The Voice of the Intangible" and other serials and short stories. Those issues helped to mold my love for church literature, and I have never forgotten them.

Cordially yours,
Weston N. Nordgren

Exemplary Conduct

Life begins at 40, and so do fallen arches, lumbago, bad eyesight, and the tendency to tell a story to the same person three or four times.

Risky Landing

"It must be wonderful to be a parachute jumper. I suppose you've had some terrible experiences?"

"Yes, miss, terrible. Why, once I came down where there was a sign. 'Keep off the grass.'"

As Advertised

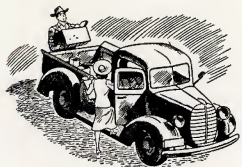
"Griggs and his wife are not getting along very smoothly, I hear," said Brown to Smith.

"No," replied Smith, "and you can't wonder at it. He married a girl that looked like a magazine cover, and then expected her to work like a cookbook."

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Do you see today's "seller's market" as an opportunity to make the best possible selling connections both now and for the years ahead? In line with this thought, you'll be interested in how we Safeway people do business...

AS YOU LIKELY KNOW, we Safeway people are retail grocers—who started out in a small way and have grown to serve consumers in 24 states and 5 Canadian provinces.



This means we need a large volume of farm products to sell in our stores. Moreover, close to a third of all our customers are farmers. Both as producers and customers, you farmers are mighty important to us. You always have been, and always will be.

In 1938 we published *Our Pledge in Farm Marketing*. Here's the gist of what we said then—it's still our farm policy today.

1. We don't own or operate any farms—or compete with farmers in the production of agricultural products.
2. We buy regularly. We never speculate in farm products or "stay off the market" in an attempt to get better prices.
3. We don't subsidize. We've never believed in the practise of financing certain farmers and using this to force prices down.

4. We are opposed to using farm products as "loss leaders" that is, selling them below cost to lure customers into the store.

5. We consistently pay farmers as much or more for their products than they can get elsewhere.

An improved buying set-up for 1944

You'll be interested in a recent step we've taken to further streamline buying operations.

Under our new plan, we've separated buying and distributing functions. Each of our buying divisions, now identi-



fied by a distinctive company name—such as *Easwest Produce Co.*, *Interstate Egg Co.*, *Superior Cheese Co.*, and so on—specializes in buying certain kinds of farm products for us.

These companies buy exclusively for Safeway retail stores. They follow the Safeway policies you've just read above. They don't collect commissions, allowances or brokerage.

The regional offices of these various Safeway buying companies are being spread over

the country to give producers close personal contact with our buyers. And in many cases these companies are operating local receiving and packing sheds—so you can deliver in smaller quantities instead of having to ship in carlots.



Why we can afford to pay top prices always

Our ability to pay the producer top prices is due to the Safeway method itself. For 27 years we Safeway people have been simplifying and improving methods of distributing foods. We have cut out unnecessary steps and needless expenses in getting foods from producer to consumer. This greater efficiency has saved money to benefit grower and consumer alike.

Today the more efficient Safeway food distribution system is a great national asset. In war or peace, everybody benefits by the straightest possible road to market.

Think it over. We believe you'll find it will pay you to do business with Safeway today and for the long haul.

SAFEWAY

The neighborhood grocery stores

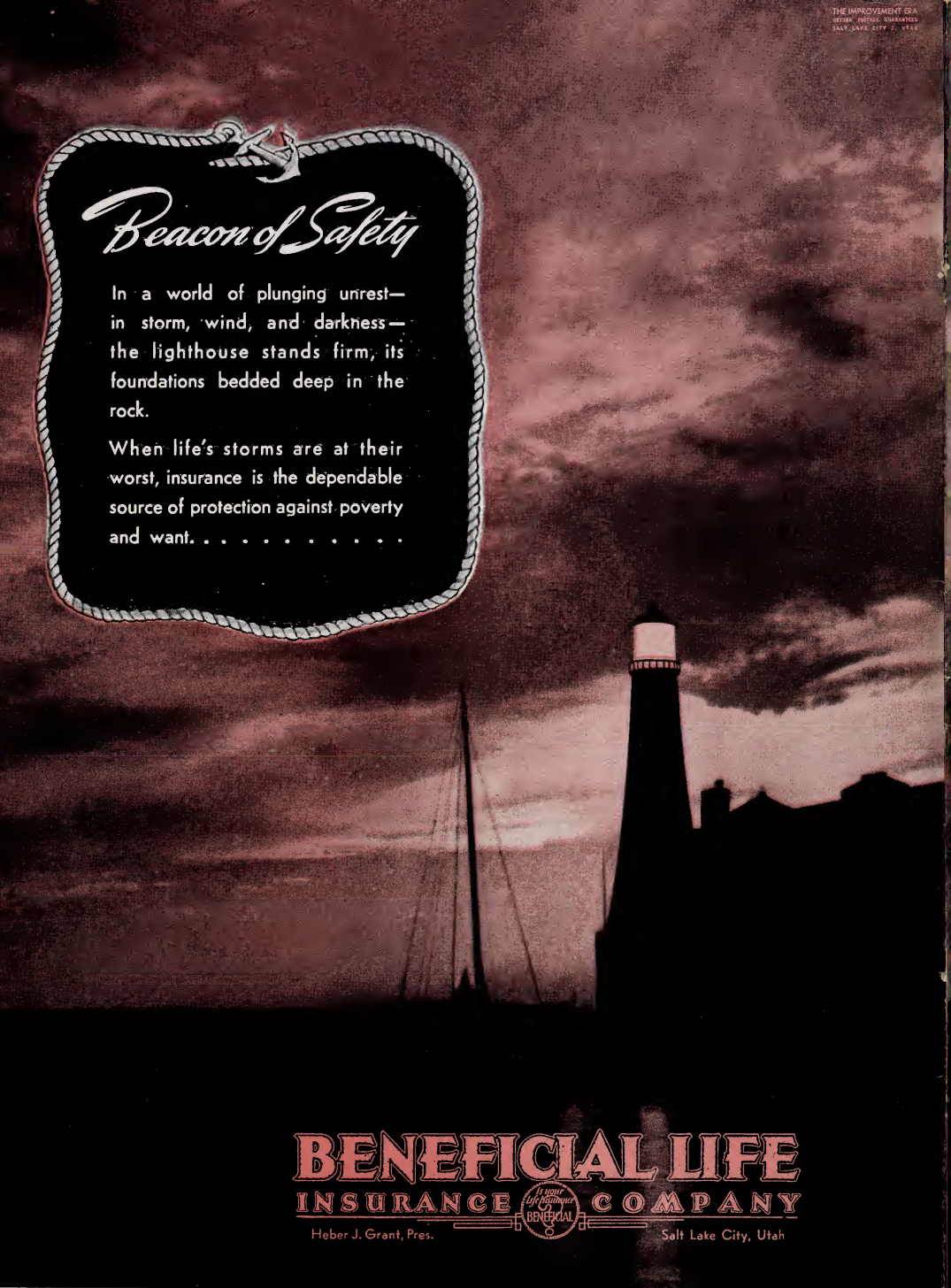
LAY AWAY A BOND TODAY



Beacon of Safety

In a world of plunging unrest—
in storm, wind, and darkness—
the lighthouse stands firm, its
foundations bedded deep in the
rock.

When life's storms are at their
worst, insurance is the dependable
source of protection against poverty
and want.



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Salt Lake City, Utah