

The Improvement Era



AUGUST, 1945

VOLUME 48 NUMBER 8

RETURN POSTAGE GUARANTEED

SALT LAKE CITY 1, UTAH



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of the FLAME FAMILY

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Exploring the Universe

By DR. FRANKLIN S. HARRIS, JR.

THE Chinese city of Foochow is built on a small delta at the mouth of the Min River which empties into the sea opposite Formosa. The city is so densely populated on the small delta that thousands of people live on boats which are packed together row after row.

A study has been made by Dr. Henry Borsook of the effect on aircraft workers of extra amounts of six vitamins and calcium given in capsules and tablets, over a period of a year, compared with the effect when similar capsules and tablets were given but containing no vitamins and calcium, and compared to a third group with nothing extra given. Above the no-vitamin-pill group, the over-all gain to production from the effect of the extra vitamins on absenteeism, turnover, and general work performance was ten and a half working days per man per year, of this about two-thirds was from improved work performance.

AN aviator who opens his parachute when moving 325 miles an hour through the air experiences a shock equivalent to having a weight of three tons pulling against his body; if he opens it at 120 miles an hour the shock is equivalent to only three-fifths of a ton.

CALVES fed rations low in magnesium develop acute symptoms of temporary blindness and convulsions. The trouble is not likely to occur unless the animals are fed too long on milk without supplementary feeds.

JAPAN proper is so full of hill and mountain land that only twenty percent of the total area can be cultivated and about sixteen percent is actually under cultivation with normally forty-two percent of the people engaged in agriculture. In no other country are people living so close together on cultivated land, with 1200 to 1300 people per square mile, according to Professor Glenn T. Trewartha.

THERE are about 2,700,000 college graduates in the United States, of whom about one percent are negroes.

IF each atom of hydrogen and oxygen in a teaspoonful of water were placed in a single straight line, like beads on a necklace, it would take light a whole day to travel from one end of the line to the other.

UR, native city of Abraham in Mesopotamia, had bathrooms in private homes about 4500 years ago, uncovered in our day by Sir Leonard Woolley.



"O-o-o-oh!"



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perfectly matching paint colors

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paint color, without charge.

The Cover

ONE of the feature bronze subjects of "This Is the Place" monument will be that depicting the Donner-Reed Party which crossed Utah in 1846 en route to California.

Led by George and Jacob Donner and James F. Reed, after leaving Fort Bridger where they withdrew from a larger company, they blazed a trail through the mountains from the Weber River to the Salt Lake Valley.

When the Mormon Pioneers came over the same route the following year, they were able to follow, "the emigrant road" practically all the way. William Clayton and others referred to it frequently. The chopping of trees and willows in East Canyon and the removal of large rocks by the Donner Party enabled the Utah Pioneers to save two to three weeks of time, which was extremely precious. Arriving in the valley, the Utah Pioneers planted potatoes for the purpose principally of saving the seed for the next year. Had it not been for the work of the Donner Party, the potatoes would have been planted during the first or second weeks of August, rather than in the third week in July. The time saved was an important factor in the food supply of the pioneers.

Leaving Salt Lake Valley where they remained for three weeks to permit their animals to recuperate, the Donner Party encountered serious disaster on the Great Salt Desert because of misleading information, but finally reached the Sierra Nevada mountains in the late fall. Here even more serious disaster overtook them and many of the party perished. The disaster which befell the Donner-Reed Party was one of the most tragic chapters in the history of the West.

The photograph was adapted to cover use by Charles Jacobsen.

The Improvement Era

AUGUST, 1945

VOLUME 48, NO. 8

"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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All manuscripts must be accompanied by sufficient postage for delivery and return.

A New Appreciation

HERE on the battlefields amid the ruins of once beautiful cities—here where great guns, huge formations of planes, men armed with deadly weapons of all kinds, unite in a great combined effort to destroy—here, far away from the people we have known and loved, God has found a new



means by which he whispers truths we have been prone to forget.

Out of a world of chaos and confusion—out of the hopeless depths of a universal catastrophe, spring new convictions, a new appreciation for the finer virtues of life. We left a world where certain fundamental truths were accepted lightly, where our thoughts and actions were characterized by a tendency to be too proud and a little arrogant. We have been guilty of appraising the desirability of a girl by the standards established by a judge in a Hollywood beauty contest.

I think that I can speak for the greater percentage of Latter-day Saint servicemen all over the world when I say that through this new means God has given us the true light of real beauty. A girl is beautiful when her virtue cannot be questioned, when her stability and faith in the Church are steadfast. A girl is beautiful when she is sincere and humble; when she looks upon a child with affection, and upon a sufferer with compassion; when she is sincere and humble. She is beautiful because she has a smile and a cheerful word for her associates.

When we return, you can be sure of one thing: Those of us who are yet single will be going to the Mutual Improvement Association to find the "one" girl. We have traveled to many distant parts of the world, and such travel has only tended to convince us, more thoroughly than ever, that our greatest hope for complete happiness lies in Zion. There, we can rest assured, the girls are beautiful.

—Anonymous M-Men abroad

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—SO OFTEN"



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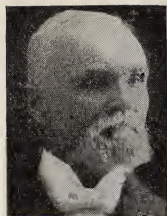
Holds a glossy finish much longer than oil polishes—no need to polish furniture, woodwork so often. Gives hard surface that resists dust and dirt.



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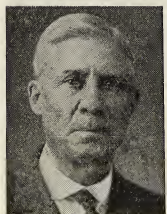
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1945-

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A College of Commerce

A College of Education

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Music

Philosophy of Education

Physical Education

Physics

Political Science

Psychology

Secondary Education

Secretarial Practice

Sociology

Speech

Theology and Religious Philosophy

Zoology and Entomology

REGISTRATION FOR THE YEAR 1945-46

OCTOBER 1 AND 2

BRIGHAM YOUNG UNIVERSITY

THE IMPROVEMENT ERA

SUGGESTIONS *for Teachers*

A FEW 'DO'S' AND 'DON'TS'

*Prepared by High Priests Quorum,
under chairmanship of Merrill O.
Maughan, Bishop of North Shore
Ward, Chicago Stake*

THESE suggestions are very general. However, they are basic. We realize that some teachers do better work with certain techniques than with others. Therefore, try always to find your best method of teaching and strive constantly to improve it.

DO

1. Prepare the lesson *thoroughly*. Read and study widely. There is no substitute for preparation.
2. Start your class off with something in or relating to, the lesson which will immediately arouse interest. The use of a quotation, a story (if short and applicable), an illustration, a short poem, a question, or a startling statement is helpful.
3. Get all in attendance into a discussion as early as possible and keep them in the discussion to a considerable degree. Remember, a class is not a lecture period except in a few places such as at some colleges and universities. Our sacrament meeting is the place for our lectures.
4. Remember, *your big job is—*
 - a. To introduce the subject briefly
 - b. To stimulate discussion by everyone present, so far as possible
 - c. To keep the discussion on the track and moving forward
 - d. To clinch points at opportune times
 - e. To end the class with something which will induce constructive action on the part of those present. This favorable action may be in the form of a determined inward resolution to do better, or it may be an outward manifestation. The big thing is to motivate those present toward the real and important values in life.
5. Make assignments, preferably short ones, to several. However, also study these yourself and be prepared to lead in the discussion of them. If any or all of those assigned do not arrive, you will still be well equipped in order to have a good class.
6. Be a good engineer and a real leader.
7. Be generous in giving credit and expressing appreciation for help rendered.
8. Have a definite objective in each lesson.
9. Teach students, not subject matter.
10. Teach on the level of the class, constantly striving, however, to raise that level.

11. Assume that members of the class are more or less versed in the subject under discussion. When you do, you show respect for them, and you appeal to them more successfully. This idea is well expressed by Alexander Pope, in his "Essay on Criticism."
"Men must be taught as if you taught them not,
And things unknown as things forgot."
12. Remember that much of the art of effective instruction consists in skilful questioning.
13. Be modest. When Socrates was asked why the Delphic Oracle pronounced him the wisest of all the Greeks, he said, "It is because I alone of all the Greeks know that I know nothing."
14. Live so that your teachings will ring true.
15. Develop within yourself a strong desire to be a good teacher, study extensively, constantly seek help through prayer, and continually practice in every way you can, through advance discussions of the lesson with others, and in numerous other ways.
16. Remember the statement of Abraham Lincoln, when he said: "Without the help of God I will surely fail, but with his help I will succeed."
Also, remember the things of man are taught by the spirit of man, while the things of God are taught by the Spirit of God. (See 1 Cor. 2:11.)

DON'T

1. Don't come unprepared, but come.
2. Don't read the lesson in the class, but discuss it. The idea of having various members take turns reading the entire lesson is poor pedagogy. The reading of an excerpt, however, is fine, provided it is short.
3. Don't waste time. Jump right in on the lesson and stay on it; don't drift.
4. Don't be afraid to say diplomatically, that the discussion is getting off the subject; then bring it back and keep it in a straight line toward your goal.
5. Don't let anyone in the class talk too long or too often. Let everyone have a voice, if possible. Answers and comments should be brief, with few exceptions.
6. Don't delve in mysteries. Stay close to known facts.
7. Do not get into arguments. Generally they result in someone's having his feelings hurt. Instead, *discuss* the lesson in a pleasant way, never getting too certain or becoming dogmatic. Be tolerant.
8. Don't press. Don't force your ideas. On the other hand, with the proper teaching spirit, coupled with the spirit of the Lord, you will quickly win co-operation from the entire class, and they will reach out to you.
9. Don't blame anyone but yourself if the class isn't good.



*"Give my son
a chance to
come home"
on furlough*

★
**DON'T TRAVEL
UNLESS
ABSOLUTELY
NECESSARY**

The scenic Route Across America

WESTERN PACIFIC

San Francisco to Chicago

BANTER AMONG THE BERRIES



JUNE: Say Handsome, I thought you said you needed help with these berries. How about getting busy yourself and quit that day-dreaming!

JOHN: I was just thinking of how you remind me of a Safeway store.



JUNE: Why, how romantic! There's one on practically every corner. They're all nice and square. And you walk up and help yourself. I never in all my life —

JOHN: Hey, let me explain!



JUNE: Talk fast, Romeo.

JOHN: What I meant, you're like Safeway because they help a farmer most when he needs 'em worst. Like when there's a surplus, they put on those farmer-consumer sales, and without busting down prices, too.



JUNE: Well?

JOHN: Well, I've sure got a surplus of work with this berry-picking, and here you are, helping. Being friendly and on the job like Safeway. See?



JUNE: I guess so. But just the same, as soon as the berry season's over, I'm going to town and buy some clothes that won't make me look square and . . . well, square.



The Safeway Idea Works for All Growers

Fred Arnold, of the Pittsburg-Gilmer section of Texas, speaks with the authority of many years' farming experience, "Over the years, the Safeway people have taken a lot of my sweet potatoes. They always insist on quality, sure, but they always pay the going price or better. I believe efficient distribution like Safeway's — with less costs along the way — is a real benefit to both growers and consumers."

SAFEWAY THE NEIGHBORHOOD GROCERY STORES

NOTE: Better than a third of our customers are farm folks. Find out why. Trade one full month at your Safeway grocer's — and see how much you save!

Poetry

WESTERN PRAIRIE

By Christie Jeffries

THE prairie lies,
An inland sea,
Whose tall grass tilts,
Unerringly,
Flow westward, westward,
Under a sun,
Copper-burning.
Wind whispers run,
Rise and echo
In slow refrain,
Sea-sonorous,
Soft as rain.

Dark clouds billow;
Twilight invades
Wide-spreading lands.
The traveler wades
Waist-high in grass,
Borne by the surge
Of shadow tides,
Quick with the urge
To follow far
A nameless quest,
Where always, always,
The trail leads west.

THE LAST WORD

By Anne Pendleton

THAT idle talk and gossiping
May cost a bitter penny,
For by our foolish bickering
(As frequently do many)
The knock of opportunity
May never twice be heard,
If we are busy trying to
Get in that taut last word.

TODAY

By Christie Lund Coles

TODAY I have not used my talent well,
There were so many calls upon my time,
A birthday cake to make, with candles small,
Some childish, painted favor-cards to rhyme;
A ruffled dress to press, a ribbon bow
To tie upon a softly gleaming curl—
What poetry of mine could catch the glow,
The grace and beauty of one little girl?

Today I have not used my talent well,
I've dropped a handkerchief and turned a
rope
For nimble feet to jump—yet, could words
tell
The magic of this day, its fun, its hope?
Though critics might say it was poetry
spent,
What poetry could catch this day's content?

SUMMER SONG

By Margaret O. Slicer

JULY, flushed with summer heat,
Passed this way on dancing feet,
Moving lightly on the grass
And June stepped back to let her pass.
While August followed closely after,
Pursuing her with elfin laughter.

TRIBUTE

TO
JOSEPH A. F. EVERETT
By Alice Morrey Bailey

THEY say that he is gone; his brush is still;
Yet bits of him are here in polychrome
As intimate as windows of a home—
His rectitude of thought, his concepts spill
In colors for a sky, a stream, a hill.
His fearlessness is caught in ocean foam;
His roots are pictured in a mountain's loam:
Here, left to see, his fine artistic skill.

And in each face he knew is left to share
A stroke from his own brush—some dark
erased,
Some loveliness that he has kindled there,
A line of new-learned strength his faith has
traced.

Is ever artist gone who made men see
The beauty in each human and each tree?

ADVENTURE RIDES ON RAILS

By Ethel Peake

PIERCING the cushioned stillness of the
night,
Full-throated, weird in its impelling cry,
Startling valley and the upland height,
The westward locomotive thunders by
Flinging behind a long-drawn, eerie call.
It wakes the spirit of the pioneer
Speaking of far horizons, mystery, all
The magic of a beckoning frontier.
Typically American, this sound—
Promise of new adventure, the appeal
That bridged and builded, tunneled, climbed,
and bound
The far-flung regions close with rails of
steel.

TRANSCRIBED

By Janet Moore

MY heart has made a record
Of every shining thing
Which once we loved together:
Wild surf and gulls on wing,
Pungent scent of marshes,
The nighthawk's throbbing cry,
Nude grace of alder saplings
Eager for the sky;
Hills limned in snow's white silence
Or blue in distant rain. . . .
My heart which made the records
Now plays them back again.

COUNTRY RAIN

By Marcia Nichols Holden

THIS is a day for sleep,
The work in the field will keep—
Will keep
While rainfall's gentle sound
Walks softly over ground.

Oats, cow-corn, and clover,
Acres, the rain spreads over—
Spreads over
Weeds in their ragged wigs,
The dead branch a-mist with twigs

And touches the dripping brush
Saying hush (and softer), hush. . . .

THIS...



...OR THIS



Which is more important?
Your vacation away from
home . . . or the long-awaited
"home-coming" of a service-
man or woman?

★
Don't travel unless absolutely
necessary.



HOTEL UTAH

GUY TOOMBES, Managing Director

★ ★ ★ ★ ★



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LEVI'S

REG. U. S. PAT. OFF.

SINCE 1850

AMERICA'S FINEST OVERALL

A Kind Word



By
**JACK
SEARS**

*Illustrated
by the
Author*

IN each guest room at the Roycroft Inn at East Aurora, New York, Elbert Hubbard had placed a memo book with a notation asking the guest to write his impressions before leaving; possibly a gentle hint for a kind word about Hubbard and his Roycrofters.

One fellow wrote: "I went uptown, several times, to the corner drugstore and heard all about you, but I'm still your friend."

Several years ago I was covering commencement exercises at a large western university for a newspaper. As the procession of faculty and graduates were marching some distance to another building on the campus, a sudden heavy downpour of rain came.

Among that marching group of several hundred rain-soaked folk only one man kept his smile through it all.

When my big spread of campus pen and ink sketches appeared in the newspaper that afternoon, under the sketch of a certain dean, there appeared this caption: "The Smiling Dean. It takes more than a downpour of rain to wash away his smile."

Always, after that, as soon as he spotted me he began to smile. Soon the campus smile extended to a "smile habit" wherever he went, adding to his great popularity.

One day the dean rushed into his home, a broader smile than usual playing on his face. His wife listened to him say: "Today, many times, I again received that nicest of compliments I have ever had, when I was called the 'Smiling Dean.' Each day, now, when I reach the campus, my shoulders go back, my head goes up, and I keep smiling."

Those few "kind words," not only influenced this educator's entire life, but years ago his wife caught the spirit and began to smile. She now smiles as often as her distinguished husband. They are a joy to behold as they go about smiling in this day of so many sad-faced and war-worried people.

Such was the influence of "a kind word."

THE IMPROVEMENT ERA

ROADS

By Lalia Mitchell Thornton

BROAD highways have a special place to go,
But there's a rutted road that well I know,

A wood road, long abandoned to return
To seedling birches, sparrowgrass, and fern.
No one can say just where its end is found,
I have surveyed with eagle eye the ground
For wagon tracks, and cannot yet quite say
Which deer have made, and which the wood-
man's way.

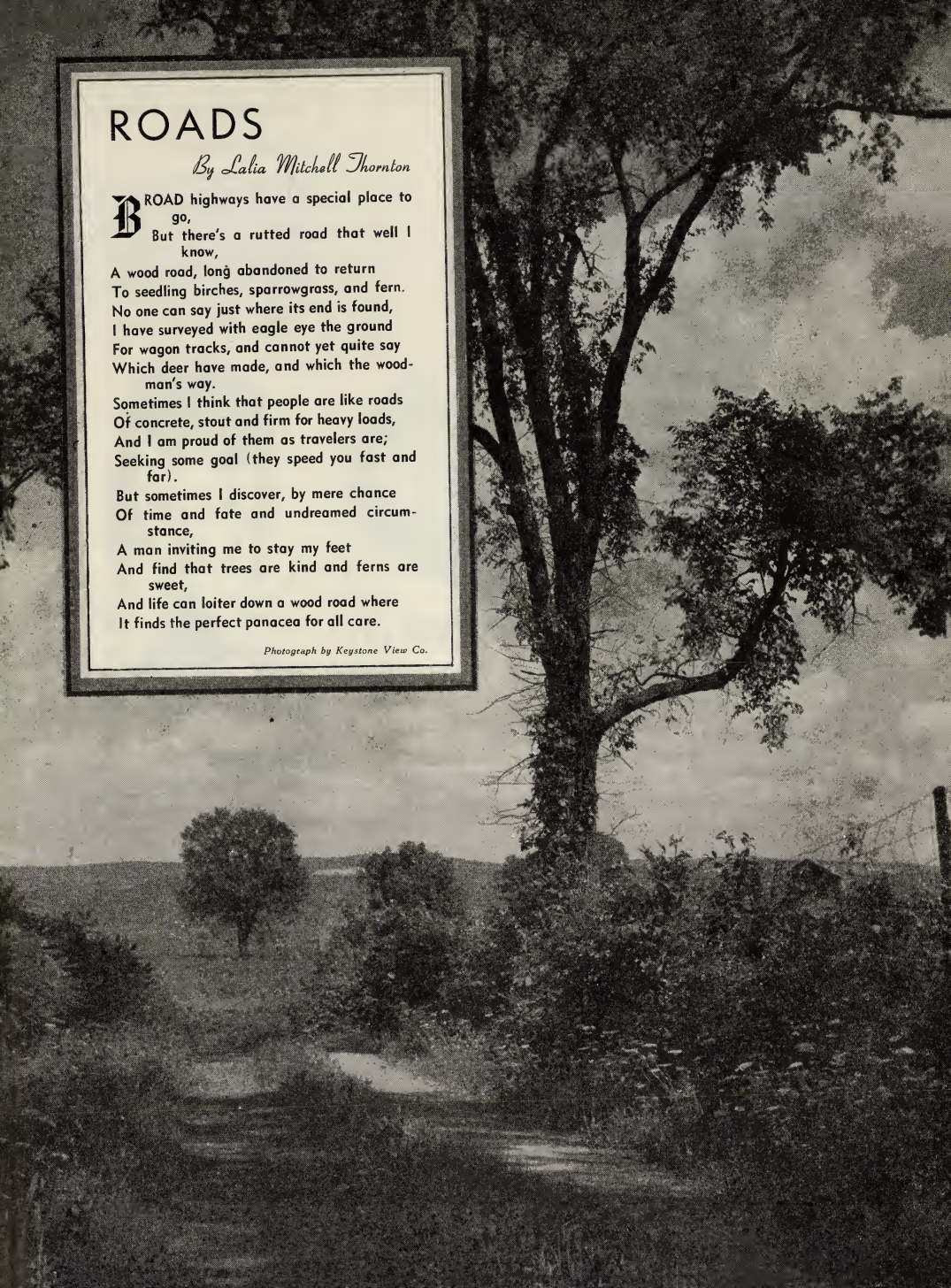
Sometimes I think that people are like roads
Of concrete, stout and firm for heavy loads,
And I am proud of them as travelers are;
Seeking some goal (they speed you fast and far).

But sometimes I discover, by mere chance
Of time and fate and undreamed circum-
stance,

A man inviting me to stay my feet
And find that trees are kind and ferns are
sweet,

And life can loiter down a wood road where
It finds the perfect panacea for all care.

Photograph by Keystone View Co.





IF YOU HAD TO DECIDE . . .

Suppose it was up to you . . . to say who should have first call on this nation's soap supply.

Wouldn't you say exactly what the government has said? . . . that Fels & Company, along with other leading soap manufacturers, must help keep men and women in the service supplied with this indispensable item of war equipment. *Of course you would!*

If you thought about it twice, you would realize that one of the reasons our fighting men are winning battles is because they have plenty of good soap. A clean soldier is a healthy soldier. He is in better condition for combat. He gets well quicker if he is hurt.

So—when you find, as you often will, that you can't get Fels-Naptha—just remember that by going short on your favorite soap for a little while now, you are making a long-term investment in a peaceful future.

Fels-Naptha Soap

BANISHES "TATTLE-TALE GRAY"

WHY DON'T YOU DO Something Useful?

By EUNICE CREAGER

WHEN Alexander Bell, inventor of the telephone, was a boy, he was full of mischief. His special chum was the local miller's son. One day the miller caught the two boys playing pranks about the mill. He scolded them and ended his talk by saying: "Any-one can waste time by playing silly pranks. Now, boys, why don't you do something useful?"

"What?" asked the boy who was



destined to give the world the telephone, one of its greatest and most useful gifts.

"Why—er—" stammered the miller, taken back by the boy's directness. His eyes fell upon some wheat. He picked up a handful and regaining composure, said with a touch of humor:

"Well, if you'd only find some way to take the husks off this wheat! That would help me very much, I'm sure!"

The idle words of the miller, spoken more or less in jest, had started Alexander Graham Bell's brain to work.

How could he remove those husks?

After a bit of experimentation, he found he could remove the husks from the wheat with a nail brush. Then he went into the mill. He stood and studied the machinery there. Why couldn't the wheat be put in that rotating machine over there and thrown around against brushes or something rough to remove the husks?

Thrilled by the thought, he ran to the miller with his idea. The miller tried it out with complete success.

The question, "Why don't you do something useful?" had led to something more useful than a silly prank and had started Alexander Graham Bell, inventor of the telephone, on his useful and amazing career.

The Spirit of Forgiveness

By PRESIDENT GEORGE ALBERT SMITH

HERE is one thing that we could well strive to cultivate, and that is, the disposition to forgive one another our trespasses. The spirit of forgiveness is a virtue without which we shall never fully realize the blessings we hope to receive. Sometimes a brother in authority has offended, in some way, one of the members of the Church, probably unknown to himself, and that child of our Father silently continues to feel hurt, instead of doing as the Lord has commanded: going to the offending man and stating to him, in kindness, the feelings of his heart, and giving that brother an opportunity to say to him, "I am sorry I have offended you, and I desire that you shall forgive me." The result is that, in some instances, we find a resentful feeling existing that has been instigated by Satan. We must get into a condition where we can forgive our brethren.

In connection with this matter, I refer to two verses from the eighteenth chapter of St. Matthew beginning with the twenty-first verse. It seems that the apostles were with the Master upon this occasion, and Peter came to him and said:

... Lord, how oft shall my brother sin against me, and I forgive him? till seven times?

Jesus saith unto him, I say unto thee, Until seventy times: but Until seventy times seven. (Matt. 18:21-22.)

Then the Savior gave a parable of two men, one of whom owed his lord a large amount of money, and he came to him and told him he could not pay what he owed, and asked that he might be forgiven the debt. The lord of that servant was moved with compassion and forgave the debt. Straightway this man who had been forgiven went out and found a fellow servant who owed him a small amount, and he demanded his pay. The poor man was unable to meet the obligation, and he in turn asked that he might be forgiven the debt. But he was not forgiven; on the contrary he was taken and cast into prison by the one who had already been forgiven by his lord. When other servants saw what had been done, they went to the lord and told him, and he was wroth and delivered the one whom he had forgiven unto torment, until he should pay all that was due. His soul was not big enough to appreciate the mercy shown him, and because of that lack of charity he lost all.

At times we find little difficulties arising among us, and we forget the patience our Father in heaven exercises towards us, and we magnify in our hearts some trivial thing that our brother or sister may have done or said concerning us. We do not always live the law which the Lord desires us to observe in regard to these matters. We forget the commandment he gave to the apostles in the words of the prayer, wherein they were told to pray that they might be forgiven their debts even as they forgive their debtors.

In the book of Doctrine and Covenants we find reference made to this matter of forgiveness, wherein the Lord gives a commandment:

Nevertheless, he has sinned; but verily I say unto you, I, the Lord, forgive sins unto those who confess their sins before me and ask forgiveness, who have not sinned unto death.

My disciples, in days of old, sought occasion against one another, and forgave not one another in their hearts; and for this evil they were afflicted, and sorely chastened.

Wherefore, I say unto you, that ye ought to forgive one another; for he that forgiveth not his brother his trespasses standeth condemned before the Lord; for there remaineth in him the greater sin.

I, the Lord, will forgive whom I will forgive, but of you it is required to forgive all men.

And ye ought to say in your hearts—let God judge between me and thee, and reward thee according to thy deeds. (D. & C. 64:7-11.)

If our lives were such that, when we differ with our neighbor, if, instead of setting ourselves up as judges one against another, we could honestly and conscientiously appeal to our Father in heaven and say, "Lord, judge between me and my brother; thou knowest my heart; thou knowest I have no feeling of anger against him; help us to see alike, and give us wisdom that we may deal righteously with each other," how few differences there would be, and what joy and blessings would come to us. But little difficulties arise from time to time which disturb the equilibrium of our daily lives, and we continue to be unhappy because we cherish an improper influence, and have not charity.

We will be in this world only a short time. The youngest and strongest of us are simply preparing for the other life, and before we get into the glory of our Father and enjoy the blessings that we hope to receive through faithfulness, we shall have to live the laws of patience, and exercise forgiveness toward those who trespass against us, and remove from our hearts all feelings of hatred toward them.

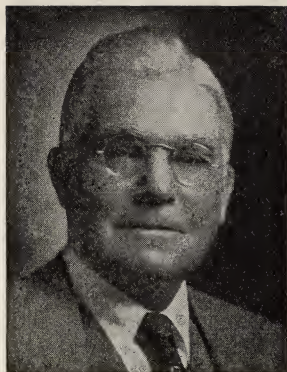
And again, if your enemy shall smite you the second time, and you revile not against your enemy, and bear it patiently, your reward shall be an hundredfold.

And again, if he shall smite you the third time, and ye bear it patiently, your reward shall be doubled unto you four-fold;

And these three testimonies shall stand against your enemy if he repent not, and shall not be blotted out. (D. & C. 98:25-27.)

May we have the spirit of the Master dwelling within us that we may forgive all men as he has commanded, forgive, not only with our lips but in the very depths of our heart, every trespass that may have been committed against us. If we do this throughout life, the blessings of the Lord will abide in our hearts and our homes.

The Editor's Page



CHARLES A. CALLIS

What is a TESTIMONY?

By Charles A. Callis

OF THE COUNCIL OF THE TWELVE

THE Apostle Paul, who received his knowledge and his strong testimony, not of man, neither was he taught it, "but by the revelation of Jesus Christ," declared:

For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God. . . . (II Cor. 1:12.)

A testimony, pure and simple, dwells in the innermost recesses of the heart. This is the strongest evidence of the truth of the gospel. Of a truth it is the inner sureness of the heart. It is the living voice that does not err, the voice which the Saints know in the august court of conscience. The principles of the gospel and the testimony of their divine source "are the great rock ribs upon which the structure of Christian character and Christian peace, rests."

Into the believing soul a testimony flows directly from God. Money cannot buy it. To the believing rich and to the believing poor, as also to the unlettered and to the learned, to the simple of heart, who, with sincere intent accept the gospel, this proof is given: for God is no respecter of persons.

"Freezing reason's colder part" is melted by the warmth within the breast caused by the lamp that goeth not out; and the heart burning with the flame not kindled on earth will testify "I have felt."

The divine witness, the source of testimony, which dwells in the mind and heart, dissolving all doubt, causes heaven's morning to break upon the newly opened heart. We thus receive "precept upon precept, line upon line," a complete understanding of divine truth, for the all-knowing Spirit will guide us into all truth.

Yea, behold, I will tell you in your mind and in your heart, by the Holy Ghost, which shall come upon you and which shall dwell in your heart.

Now, behold, this is the spirit of revelation; behold, this is the spirit by which Moses brought the children of Israel through

the Red Sea on dry ground. (D. & C. 8:2, 3.)

THE SOURCE OF TESTIMONY

This does not spring from earthly soil
Nor from its wisdom grow.

'Tis not evoked by student's toil

Though years may crown with snow.

If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. (John 7:17.)

THE gospel is not an invention of man.

It comes from heaven. Whosoever will, by humble, serious meditation and prayer, labor to understand the will of God, with sincere intent to practice it, shall have the divine truth of the gospel revealed unto him, by the power of the Holy Ghost.

. . . A man can receive nothing, except it be given him from heaven. (John 3:27.)

As the two disciples were on their way to Emmaus "Jesus himself drew near, and went with them." They did not then recognize the risen Lord. But when "he expounded unto them in all the scriptures the things concerning himself"—and the whole scriptures are a testimony to him—their eyes were opened, and they knew him, and said one to another:

. . . Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures? (Luke 24:32.)

The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit (John 3:8.)

Though the manner in which the new birth is affected by the divine spirit be incomprehensible to us, yet we must not on this ground suppose it to be impossible.

Nor is it any wonder that one cannot conceive how the Holy Ghost enlightens, quickens, and sanctifies the souls of men, when one cannot even account for the causes and motions of the wind.

Even as the natural man hears the sound of the wind, so the man who is born again hears the word of the spirit. He cannot explain it, but the comfort of a testimony fills his soul, and he goes from strength to strength. By the effects it causes, one can easily discern the change produced.

At the testimony meeting held in the

Tabernacle, Salt Lake City, October 4, 1942, Elder Nephi Lot Smith, of the St. Joseph Stake high council, said:

Shortly after my advent in that mission field I attended a conference and priesthood meeting. I cannot place my finger on a single thing that happened in that meeting to make me feel as I did, but as I emerged from that building I said to my companion, "If ever I am tempted to deny my knowledge of the gospel of Jesus Christ, I hope I remember this night."

Do you think I was swept off my feet in imagination? I was not, but so far as I am concerned, in my own feelings, I left that building with a knowledge that I was in the work of the Master, and called upon my companion to witness my statement in the matter. That testimony has stuck to me through life.

PURPOSE OF TESTIMONY

That your faith should not stand in the wisdom of men, but in the power of God. (I Cor. 2:5.)

A fine mental equipment is not enough for a minister of the gospel: he must be moved by the Holy Ghost.

THE descending of the Divine Spirit on the heart removes all doubt, and the working of the Spirit on the heart creates unwavering faith and upholds man.

Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence; and take not thy holy spirit from me. Restore unto me the joy of thy salvation; and uphold me with thy free spirit. Then will I teach transgressors thy ways; and sinners shall be converted unto thee. (Psalm 51:10-13.)

From the heart flows the power that carries the convincing word unto the believing heart; for that which comes from the heart will go to the heart.

. . . For when a man speaketh by the power of the Holy Ghost the power of the Holy Ghost carrieth it unto the hearts of the children of men. (II Nephi 33:1.)

The testimonies of God are true and perfect. They are all sufficient unto that end for which they are given.

The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. (Psalm 19:7.)

AND THEY KNEW IT NOT

Under certain conditions persons have received the baptism of fire and
(Continued on page 485)

YOUTH SPEAKS

By Charlotte Knight

CHARLOTTE KNIGHT, on whom both *Utah and Western Canada* have claim as her home, has been living during recent years in the East, principally in New York City, and is at present a staff writer for "Airforce," official journal of the Army Air Forces. Some time ago she delivered at a Sunday evening M.I.A. meeting in New York, an informal address (a meeting incidentally attended by Superintendent George Q. Morris and Emily H. Bennett of the M.I.A. general boards) which was later requested for publication. In introducing her topic the author had this to say:

"The subject assigned to me tonight was 'Youth Speaks.' It might have been better had your M.I.A. president given me less scope, for I'm sure he did not intend that this particular youth should speak on a subject that is regarded by many, I am quite aware, as one best left outside church walls.

"But speak I must, because I think we young people can no longer afford to be silent on an issue that concerns so vitally the future of a country set apart by the Lord himself as a 'land of liberty.' The merest suggestion that my remarks might possibly contain political implications will, I've no doubt, cause certain brows to frown and heads to shake in silent warning that 'religion shouldn't be tied up with political issues.'"

"To this idea, I have just this to say: The gospel of Jesus Christ is not an ivory-tower religion that can cut itself off from the events which surround it. It is a practical gospel for everyday living for you and me—right now—here in America."

THE Lord's plans for his children have to be carried out—indeed can only be carried out—under conditions where individual liberty prevails; and if we see any person or persons— whoever they are—jeopardizing that liberty, then the issue ceases to be one of mere politics and becomes one of principle.

I do confess that for a long time I, not alone among an all too large group of young people, may have been disinclined to pay much heed to many pronouncements of our Church leaders. Let me hasten to add, however, that I did feel it was proper for our leaders to advise us in such matters, and that it was their right to warn us of trends that endanger those principles of government which we hold to be divinely inspired.

Upon their right to propound such statements from the pulpit I have quarrelled long and loudly with many of my friends. Though I was often outnumbered in such debate, I have argued—

and still do—that at least four times a year we uphold these leaders as prophets, seers, and revelators, and that if we accept them as such, it follows that that means belief in all their official pronouncements—and not just those with which we happen to be in agreement at the moment. It is not for us to pick and choose and select at random those statements we like, and discard the others; it is not for us to say: "Now he's speaking as a prophet, seer, and revelator; now he's not." Thus I argued and will probably find it necessary to take up the argument again after making this statement.

But in times past, even though I believed such counsel to be divinely inspired, I have not concerned myself too much with it. I was younger then and careless about any responsibility I owed my country. After all, a different generation from mine, an older generation, was running things. And I was quite content to leave it to them.

I now believe that is not enough.

For I discover that many young people not much older than I are already beginning to shape this country's future, and with that discovery comes the further realization that when this war is over, the generation to which I belong will shortly find itself at the helm. That puts things in a different light and I think, that being the case, it is our duty as young people to do some serious thinking on this subject, that it is time we began to realize that when our leaders advise us on matters we may interpret as being purely political they are in fact advising us on principles that cannot be divorced from religion, that are, in plain truth, a part of our religion, a part of the role we are to play in the building of this country.

It is our obligation, it is our duty to realize that—and act upon it. Furthermore, I believe it is our only safeguard against being duped by insidious propaganda and still more insidious practices.

I AM greatly troubled by many reported events which, under the guise of democracy, belie many of the very concepts for which we are supposed to be fighting. An effective propaganda has made most of us believe that totalitarianism is pretty well confined to those countries with whom we are now at war; and as long as attention is focused on these major targets not too much concern is paid to elements around us here.

All these things disturb me profoundly. Perhaps that's a healthy sign in itself, I hope, for many young people of my age have long been too indifferent to these issues to be perturbed about them. But I am aroused out of my apathy—especially when I see the number of people who are fast becoming victims of a

subtle trend toward national socialism not too far removed from that which began to blight Europe twelve or fifteen years ago.

So what, you ask? So what right have I to speak of these things? Well, I'll tell you: the right of one member of the Church of Jesus Christ who believes that when our leaders warn us to beware of trends, their counsel is born of divine inspiration and that it is not something divorced from our religion. And now I should like to quote an example or two to prove it:

First—about the Constitution itself: We in this Church have maintained that the Constitution was an inspired document. In Doctrine and Covenants 101:79-80, we have this statement of the Lord's: "It is not right that any man should be in bondage one to another. And for this purpose I have established the Constitution of this land, by hands of wise men whom I raised up unto this very purpose." And in 1839, the Prophet Joseph wrote, even while he was being held in prison, "The Constitution of the United States is a glorious standard; it is founded in the wisdom of God." Later, at a time when we were again being persecuted, Brigham Young made this statement: "To accuse us of being unfriendly toward the government is to accuse us of hostility to our religion, for no item of inspiration is held more sacred with us than the Constitution under which she acts."*

You will hear some say that the Constitution is old-fashioned and doesn't meet our present needs. The fact that an idea is old, chronologically speaking, does not lessen one whit its truth nor its worth—any more than we can say that Christ's teachings are outmoded. So let's remember this when people want to change something merely because it was written more than a century and a half ago. More important still, we must remember this: this Constitution was established to protect our liberties. We cannot let any one man—or a handful of men—make their own convenient "amendments" to it, however "temporary" these deviations are declared to be.

SECONDLY, there's this matter of the individual to be considered. All through our Church writings, as one of the cornerstones of our gospel, is the belief in the importance and dignity of the individual. As the noblest work of God, the individual has been placed here to develop to the fullest his potentialities. Anything that hinders or restricts that development, anything that interferes with the exercise of individual initiative or creative, worth-while endeavor is

(Concluded on page 485)

*Journal of Discourses 2:175

FIX IT OR BURN IT *By Marvin O. Ashton*



Do these pictures look familiar?

There is nothing that discredits our Mormon people more than the sights suggested in the pictures accompanying this article. The truth often hurts, but if the shoe fits, let's wear it. Yes, once again, "Let's tell the truth if it kills us." In many villages or towns in the west, we are confronted with just such pictures, but the right word to use is "sights." One often wonders how a right thinking individual, the owner of such dilapidated buildings, can live with this picture before him without realizing how these things advertise backwards for him—yes, and for his neighbors. It is a peculiar thing that that same man would never think of going to church not properly groomed. He would want to put on a clean shirt, a necktie to match his suit and his shoes. His wife and daughter will come out of that same shack-looking abode dressed "fit to kill." Their new cut of suit and latest style of "peek-a-boo" shoes wage a terrible battle against that tipping-over porch and falling-to-pieces front door. That new pansy Easter hat, what a contrast to that hanging-by-its-eyebrows gate through which the lady of the house walks to her car.

I repeat, what bothers us is this twisted pride we find in some of our people—a self-respect that prompts dress in keeping with our dignity and prestige, and yet an attitude that allows a dilapidated leaning-Tower-of-Pisa cow barn and sheds.

Someone has said, "Clothes don't make the man, but they might just as well advertise for us as against us"; yes, very true, but what about the buildings on our premises. In other words, in plain American English, what is the opinion the stranger is going to have of us and our standards if he is to judge by our falling-away fences and forgotten homes? *Let's fix them or burn them.*

"People seldom buy a house," de-

clared a prominent real estate agent. "They buy an impression." This impression begins with the very first glimpse of the property. Our impression of a city is measured by our first glimpse of her streets, her parks, her lawns, her fences, her business district, and the sanitation around her homes. A well-kept city will do its own advertising.

A story is told of a tourist riding through Utah on the train. He had heard so much of the Mormons that he asked the conductor to please let him know when they came to a Mormon town. Quickly came the reply from the conductor: "Why, we're passing through a Mormon town now." "But," said the stranger, "are those old sheds and fences what the aborigines left as the Mormons came in?"

You know, folks, that's an awful indictment against us, but our stranger friend was in dead earnest. He was serious. If our pride and culture is to be measured by our premises as they are going to be by the clothes we wear, in the name of the pride we are supposed to have, let us make our homes and buildings breathe the more of what we stand for. From Mexico to Canada, let us have open season on the falling down house and the "eyesore" cow barn.

Let us ask of each building over which we claim jurisdiction just one question—Is it worth saving? If the answer is no, then tear it down or emblazon the landscape with a good healthy bonfire. *Fix it or burn it.*

HOUSE cleaning is as contagious as the measles. Brother member of this Church—and this means you and me—if you live in a town or a village where you have sights such as we are talking about, get out your "Carrie Nation" hatchet and go to work. Make the owner of an unbecoming premise

unhappy until he cleans up his place. Perhaps he's been so busy with other problems that he hasn't noticed what you and I see. Teach clean-up in the Primary, preach it in the Mutual, and have your Relief Society get out their "rapid fire guns." Take this clean-up program to your priesthood quorums, and make life miserable for the fellow who tolerates this negative advertising which doesn't tell what we really stand for.

If we only realized how we appear to others, we would get busy. To quote Bobby Burns:

O wad some Power the giftie gie us
To see ourselves as ithers see us!
It wad frae monie a blunder free us.

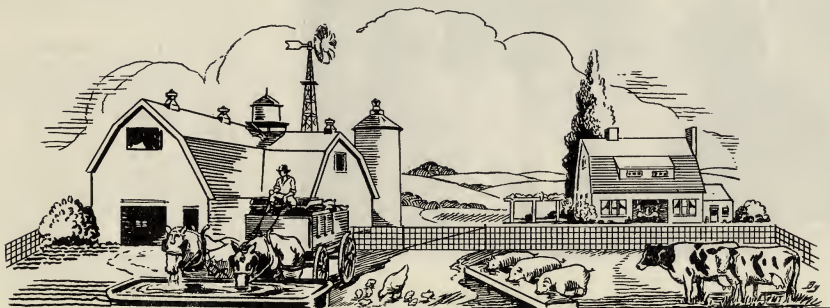
Next time we take a ride or walk, or let's say the next time we go to church, make a note of this thing we are talking about—but before we get out our hatchet against our neighbor, pull the mote out of our own eyes. Let's ask ourselves, "What should we do to our premises so it will give the passer-by the right picture of ourselves?" Go from your house to the dog kennel—*fix it or burn it.*

And don't forget another side of this question—real estate values. An old shack will depreciate values of a whole block like a knot in a board. You who have passed through Brigham City the last few years, I ask you, how much do you suppose those beautiful sycamore trees and the parking around them on their prominent streets have added to the intrinsic value of their town? Pardon a guess: The trees and planting cost a thousand or two; they have increased the value of the city property by at least \$200,000.

REMEMBER, righteous pride is like charity—it begins at home. Are you in this position relative to your own dooryard—that you have seen the door off its hinges so long you just can't see

parent indifference and "don't-care-ism" are perhaps owned by the most cultured and refined people in the world, but what do others think of these

know it. We will be inviting the stranger to our gates. Yes, we want to put our best foot forward, but remember he is going to see us just as we are.



—Illustrated by J. A. Bywater

it? To use a little scripture here in this matter of home upkeep, "We have eyes and see not." Really, down to brass tacks, is there anything in your neighborhood that tells the story told in these photographs? Folks, such relics of ap-

people as they ride by? The photographs in this article were taken a few miles from Salt Lake City, and for that matter, could have been taken in the city itself.

Now, 1947 will be here before we

We may entertain him, as it were, in our parlors, but he'll pass through our kitchens. We'll show him what we have accomplished, but don't forget for a minute, he'll see what we have neglected. Start now—*fix it or burn it!*

"FIX IT OR BURN IT"

Oh, look at those buildings all falling down. They used to be the nicest in town.

Just what has become of your pride that you had,

To glance at this sight, it must have gone bad.

The chimney needs fixing, the roof cries for paint,

The way the porch wobbles, would make one turn faint.

The screens all are sagging, the door knobs are gone,

The flowers are dying, and look at that lawn. From basement to attic, it all looks the same,

If the thing's not worth saving, then give it the flame;

Or pull down the shack, the neighbors all spurn it,

But get at it quickly and fix it or burn it.

This world's full of relics, all worn out and charred

But why have museums in every back yard? That there's a great shortage of labor, it's true,

But no one can clean up your place quite like you.

Now Utah is planning a big National Show, In the year forty-seven, you surely all know,

Let's fix-up and clean-up and burn-up a bit And make all our homes and our premises fit.

What about the ideals taught us from above Oh, go a little further than faith, hope, and love?

So let's show the traveler a much better view.

Fix it or burn it—Yes, it means you!

—Marvin O. Ashton



CASUALTIES



By
HYRUM J. SMITH
*Corporal in the United
States Armed Forces*

FROM time to time reports go out from the battlefield to the folks at home that somebody's son was killed or wounded in action. Heads are hung in sorrow, a family, close friends, and the whole nation mourn the loss of its young men who have given their lives to save our country.

There are other casualties in wartime that do not get in headlines. When news of these casualties reaches home, heads are again bowed and prayers are offered; but most often the home front does not hear of these casualties. Nevertheless, the number is increasing. The nation should mourn these "spiritual deaths" too and provide to overcome the effects of them, but they go on and on, taking their toll without too much concern.

The casualties spoken of here are those who die a "spiritual death," which is worse than death itself, because of immorality, drunkenness, and profanity. There are those who believe that such things are a necessary part of war and that these things make a better fighting soldier. We of the Church of Jesus Christ know differently. We have an example of Helaman and his striplings:

For as I had ever called them my sons (for they were all of them very young) even so they said unto me: Father, behold our God is with us, and he will not suffer that we should fall; then let us go forth; we would not slay our brethren if they would let us alone; therefore let us go, lest they should overpower the army of Antipus. Now they never had fought, yet they did not fear death; and they did think more upon the liberty of their fathers than they did upon their lives; yea, they had been taught by their mothers, that if they did not doubt,

God would deliver them. And they rehearsed unto me the words of their mothers, saying: We do not doubt our mothers knew it. (Alma 56:46-48.)

A STORY that stands out in the mind of this writer is the one that has been told by my grandmother. When President Joseph F. Smith was on his first mission to Hawaii, he was all alone. He could not speak the language at that time, and his clothing consisted of that which he wore. Since he was tired from traveling, he fell asleep on the ground. While asleep he had a dream. He dreamed that he was going somewhere, he did not know where, but he was in a hurry. He had a small bundle under his arm. Soon he came to a beautiful building. He noticed a sign on the door marked "Baths." He stepped inside the building and cleansed his body from the dust of the road. He opened the small bundle and took therefrom some clean garments and put them on. Then he went to a different room where he saw several of the Church leaders who had passed from this life. His uncle, the Prophet Joseph Smith, spoke to him and said, "Joseph, you are late"; and his answer was, "Yes, but I am clean." That is the part that Grandmother always stressed: *Be clean!*

Occasionally we see some of our number who do not have the power or the desire to overcome these evils. They succumb to the belief that life is short, and therefore today we shall eat, drink, and be merry. They have a short outlook on life. These boys will be casualties that will not be counted in the official reports.

Notwithstanding, the Lord has told

THIS GRAIN

By Dott J. Sartori

LET this be the only bayonet,
This green blade cleaving the crust of
clay.

To smite the ancient enemy,
Not that blood may be spilt
But that veins may be revitalized.

us that he is mindful of those lost sheep—has he not told us that he will leave the ninety and nine and seek the one that is lost? The members of the Church of Jesus Christ have this responsibility given to them. They must cut down this casualty list so that our country will have clean men to serve it, both in war and in peace.

There are several passages in I Corinthians which every person in the Church should read and impress upon his memory. Especially should the young men going into the service learn these things:

Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? . . . But he that is joined unto the Lord is one spirit. . . . What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's. (I Cor. 6:15, 17, 19, 20.) (Italics author's.)

There is plenty of meat for thought in those few verses. The twentieth verse in particular holds the key to our whole actions. Most of us at one time or another have often thought, "Does not my own body belong to me? Is it not mine to do with as I wish?" This passage shows us that it is not ours to do with as we see fit. We are bought with a price, and therefore we should glorify God in all that we undertake to do.

MOST people pay reverence to a building that has been set aside for worship. Yet these buildings of wood and stone are things of our own creation. Our bodies, however, are the creation of our Father in heaven, and he has declared that they are his temples and that his Spirit cannot dwell in unclean temples. Men who would not think of filling a church with obscene literature—fill their minds with obscene thoughts. Men who would not think of decorating a church with obscene pictures, will keep such things before their eyes. Which is worth more in the sight of the Lord—the church building or our bodies which are his own creation?

To the young men who are constantly arriving at the age where they are being taken into the services, this writer would say to them: "Be clean, stay close to your Father in heaven, stay close to the teachings of your mothers." I would say to their parents: "Make sure that your boys understand these things—do they know how valuable their lives are in the sight of the Lord? Do they know what is expected of them in keeping themselves clean? Do they know that even though their faith be tried to the breaking point, and often times it will be, that the Lord will be with them if they will be clean?" The Lord delights in clean, wholesome youth. Those in whom the Lord takes a delight will not become spiritual casualties. Let's all strive to cut down the numbers whose names appear on this invisible casualty list.

You'll never guess what happened because Nan Roberts wanted—

That SENSIBLE VACATION

By

CHRISTINE WHITING PARMENTER



"You don't mean," said young Mrs. Hawley severely, "that you and Ned are going to different places for your vacation?"

Nan Roberts laughed, stuffed another cushion behind her guest's indignant back, and answered:

"You've caught the idea very quickly, Flora."

"But I haven't caught the idea at all! What will people say? No one in Hill-side ever thought of doing such a thing!"

"Well, it's time they did! Have you ever seen the Dennies start for the mountains? It's perfect agony. Mrs. Dennie can never really plan because the doctor's more likely than not to be delayed. Then, just as they pack their suitcases, the telephone rings, or he stops to see a patient on the way and finds he can't go at all, and they traipse home again just too late to catch the maid, who's gone to stay with her second cousin or somebody, and then—"

"But," interrupted Mrs. Hawley, "poor Dr. Dennie can't help himself, can he? What would you have them do?"

"Exactly what we are doing," answered Nan decidedly. "Let Mrs. Dennie take a sensible vacation by herself. She hates the mountains anyway, and goes only to please the doctor, who doesn't like the shore. Then sometime when he can get off comfortably, let him go, and she'd be saved that awful waiting around not knowing whether they'll start or not. No wonder she's thin!"

"But I don't see how it affects you, Nan. Ned isn't a doctor. You can plan

months ahead, and go wherever you like."

"Go where Ned likes, you mean," said Nan grimly. "If he weren't so enamored of his old clothes—"

"What on earth have Ned's old clothes got to do with your vacation?" asked Mrs. Hawley.

"They have everything to do with it, my dear. It's plain to see, Flora, that you haven't been married very long. Maybe Howard hasn't any old clothes, but I assure you that when he has acquired them, they'll be the first things he'll lay out when you're packing for your yearly jaunt: thick flannel shirts with low collars (and you know, Flora, how long Ned's neck is!), spotted old khaki trousers, and boots—"

"But I don't see—"

"Well, you will five years from now! I've thought it all out carefully. Ned was a little dense at first, but now he's keen about it. The trouble with most couples is the fact that when they go on a vacation they need just the opposite things. Now take Ned. He works all day in an office. Is it any wonder that when vacation time approaches he longs for old khaki and a soft shirt? He yearns to lie on his back under the pine trees and look up at the sky through the branches, or to sit all day on a hard rock waiting for some unfortunate fish to bite. He wants to forget such things as pavements, and elevators, and investments. He positively needs to go off on endless tramps. Oh, the times I've sat on the hotel piazza till after dark, wishing Ned would come back, and worrying for fear he'd broken a leg or something! And when

he did come, to see him stalk right into the dining room, all dirty and disheveled and—"

"I know," admitted Flora grudgingly, "they do look pretty awful, most of them."

"Well, Flora," said Nan, raising an expressive eyebrow, "does the thought of that rock beside the flowing stream—well, does it appeal to you?"

Flora flushed guiltily as she replied: "Well, Nan, I don't enthuse over fishing."

"Of course you don't! What you pine for, Flora, is a good hotel where you don't even make your own bed; where you're sure of three good meals a day which you didn't plan yourself, a chance to wear your afternoon things in the morning, and to dress up every night as if you were going to the Country Club. I know. Just the thought that for two weeks I don't have to see that the children brush their teeth and wash their ears, or be in at five-thirty to put the baby to bed—"

"Nan," Flora's was the shocked tone of a young mother, "if I didn't know what a conscientious mother you are, I would think you were perfectly horrid."

"I'm not," answered Nan calmly. "I'm merely saying what we all feel. You know, Flora, I've never sent my children off to camps to get rid of them, for, as Ned says: 'What's the use of having children, if you can't see 'em?' But mother's wild to spoil them for two weeks, and I'll like them all the better when I get back. For that matter, I expect to be perfectly crazy about Ned when he returns from camp. He starts tomorrow morning."

"Alone?" gasped Flora awedly.

"Yes, alone. He's thirty-six years old. Flora, and it's not necessary to put him in care of the conductor. And I leave a few hours later, after closing the house and taking the children to mother's."

"Well," said Mrs. Hawley, rising, "it may be sensible, but I hope Howard will never be so sensible that he'll be willing to take his vacation without me. And I thought you and Ned were so devoted, and—congenial."

Her voice was tragic, and Nan laughed.

"We are," she said. "We understand each other perfectly. That's why I'm sending him off on a fishing trip while I

(Continued on page 478)

A MORMON WIFE—

The Life Story

ON the occasion of my father's eightieth anniversary, my mother was asked to write something concerning their life together for more than fifty-two years as husband and wife. My mother wrote briefly and poignantly but reluctantly, for she said, "I hesitate to draw aside the veil of our intimacy except to say that no woman ever had a better husband than mine has been to me."

In like manner, as I come to that part of her journal which records the most trying period of her life, I hesitate to reconstruct those times. And yet it must be done to understand her character. Someone has said that as they grow older, human beings acquire the faces they deserve. My mother's face seems to have grown more beautiful with the years. Those who have known her only in her later life as the privileged wife of the president of the Mormon Church might say it is no wonder that Sister Grant has a lovely smile and a serene countenance, for life has dealt kindly with her. Yes, it is true that hers has been, for the most part, a joyous existence; but as the poet says, "into each life some rain must fall," and her life has been no exception.

Augusta Winters Grant had accepted the doctrine of plural marriage with the idea that at some future time she would be privileged to bear the children of her husband, whom she had respected and honored at the time of her marriage and had come to love sincerely. One, two, three, four, nearly five years passed slowly by, and her great desire remained unfulfilled. During this interval she had been a silent onlooker as her sisters, Delia and Susie, established their own homes and led the happy, normal life which it was denied her to know. Susie, who had become the wife of Heber Ben- nion, lived in Taylorsville and was happily watching the development of a two-year-old daughter and a baby son, while Delia, who had married John E. Booth, was finding satisfaction in making a home for his four motherless children and caring for a baby of her own. Manie, the fourth daughter in the family, had now been married for nearly a decade and had two little sons and a daughter to plan for.

"Sometimes a word or a look of those around me goes like a dagger to my heart," Augusta wrote, "when I see the happiness that they enjoy and that I am denied. My Father in heaven alone knows the heartache and unsatisfied longings for everything, *everything* it seems to me that is needed to make a woman's life complete."

In order to carve a niche for herself, in which she could accomplish some worth-while purpose, in the winter of 1885-86, Augusta inaugurated the first night school in Pleasant Grove. Her pupils were ambitious young people, many of whom had been denied educa-



AUGUSTA WINTERS GRANT ABOUT FIVE YEARS AFTER HER MARRIAGE IN 1884

—From a photograph taken in San Francisco

tional opportunities in their earlier years. She enjoyed working with these fine young students, but even her interest in them could not make her completely forget her own seemingly hopeless situation.

THE next fall, trying to keep cheerful by keeping her mind occupied, she enrolled once more in the Deseret University. "I had the opportunity of going to theaters and operas, saw Booth and Barrett in Shakespearean plays, heard Emma Abbott, the sweet singer, the Carleton Opera Company, and many others. I could have been quite happy if only the circumstances of my life had been different. I had many kind friends who would have done anything for me, and my dear husband did all in his power to cheer and comfort me."

In September 1887, when she had been married over three years she wrote disconsolately in her journal: "Looking back over the past few years, I can see nothing that I have accomplished, yet I have tried. It seems to me that my life goes on with the same weary monotony day after day, and year after year. I never dreamed in former years that my life would be so sad and dreary. It seems sometimes that my trials are more than I can bear, and yet I pray God that I may endure faithful to the end and not falter or fail. . . . I must not forget in my complaining mood that I have had some moments of happiness—brief, fleeting hours, but oh, too few, too few!"

She tried to be thankful that she was comfortably sheltered under her parents' roof, but the dear and familiar sur-

roundings could not satisfy the yearning of her heart for a home of her own.

"I know it is wicked to complain," she wrote, "but there seems no ray of hope for any change for the better. I have a constant struggle with my perverse nature. Sometimes I am comparatively happy and cheerful when I keep myself so fully occupied that I have no time to think, but more often my heart is filled with bitter rebellious feelings. I know that I must be tried as well as others, but, oh, it is so hard, so hard for me. I pray God earnestly, humbly, that he will guide me, for the path is thorny that my feet must tread."

It was in the spring of 1888, when her spirits seemed at lowest ebb, that Augusta was greatly heartened by "a sweet secret that I must not even whisper yet, but it makes me very happy just to think about it."

Yes, it was really true. Her joy knew no bounds. A month later she wrote: "I think the Lord has been very good to me to make me so happy and give me this blessing. My secret is known to my family, and I am so glad and thankful for it."

That summer, in the best of spirits, she accompanied a number of teachers to San Francisco to attend a convention of the N.E.A. Six days they spent on the way, going by rail to The Dalles in Oregon, and from there down the Columbia and up the Willamette rivers by boat to Portland; then, after a day's sightseeing, on down the coast to San Francisco.

Augusta felt like a bird out of a cage. Being just another teacher in a group of a hundred and fifty, she could lose her identity for the time being. Hungrily she tried to absorb every impression of the trip. She revelled in the magnificent scenery of Oregon and enjoyed her association with new and congenial companions. Evan Stephens, the talented young Welsh leader of the Mormon Tabernacle Choir, and Bessie Dean, his promising pupil, were along to enliven the time with delightful music.

San Francisco, that city of distinctive atmosphere, gave of her charm to the delighted visitor, and her first sight of the Pacific Ocean thrilled her through and through.

Life at this particular period had a way of soaring from the heights to the depths. When Augusta returned from her delightful vacation, her affairs grew more complicated than ever. It became necessary for her to go into hiding until the time when her baby should be born.

It is not always easy to discern the development of a character, as progress in the conquering of self is accomplished. But it is plain to mark the

of Augusta Winters Grant

By MARY GRANT JUDD

Daughter of President Heber J. and Augusta Winters Grant

growth that was taking place in the soul of Augusta Winters Grant during this trying period of her life. Out of the trials and difficulties which she experienced, greater nobility of soul resulted. Though she still writes of the sadness of her position, she no longer speaks of her rebellious thoughts and feelings but only bows her head in submission.

In January of 1889—that year which was to mark a turning point for her—

afternoon with me, and I enjoy so much seeing her and the baby, but when she is gone, oh, how wretchedly lonely I feel. If I could only go about and live like other people, I would be so happy.

"But I have not been so sad as this all the time. I went home the first part of November, and though I could not step outside the house, I had the comfort of the dear home love and care, and no one on earth can tell how sweet it was to me at this time. There is no love like mother love, and my dear mother did everything possible for me. I spent the Thanksgiving and Christmas holidays at home, and for this privilege I was truly thankful. It seems to me that I could not have endured being hemmed in by the four walls of this little room and thinking of the rest of the family all together as we had been so often at holiday times.

"I have received many tokens of my dear husband's love and kindness, though to think that he cannot always see me when he is in the same town seems cruel. Everyone says, 'It isn't wise, it isn't wise,' until I wish there were no such word as 'wise' in the English language! Mother has been over to see me and is coming again to stay for a long time. Delia and her husband call almost every evening, and Aunt Cal and Uncle Roni, who live in Provo now, came and took me to their home for a visit of two days.

"And now I have not much longer to wait for an event that I have been looking forward to for some time and which will make such a great change for the better in my life. I am in the hands of the Lord, and I have perfect confidence in him that all will be well with me. I am thankful to him for my dear husband and his love. I shall put my diary away for the present. I do not expect to write in it again for some time."

FULFILMENT

CAN you imagine this writer's emotions as she recently read for the first time these words in her mother's old diary?

"Provo, Utah, March 28th, 1889. How much, how very much I have to thank the Lord for this day. It is a beautiful warm, bright spring day. I sit here in my easy chair writing, and my darling little daughter is sleeping sweetly on the couch by my side. Even the 'underground' has not many terrors for me now that I have my sweet babe for company, and nothing that I have gone through for her dear sake seems too much; she is such a comfort to me, and

pays me for it all. I might go on in this strain all day, that is the way I talk to her all the time, but I will stop and write something else.

"My baby was born February 6th. Mother and Delia were with me and my dear husband came and stayed with me for some time. How I did appreciate it. We named our baby Mary for mother, and the name just suits her.

"Now that the beautiful spring days have come, I want to get out and enjoy it all. I think I shall soon change my location and go to some place where I can enjoy a little more freedom."

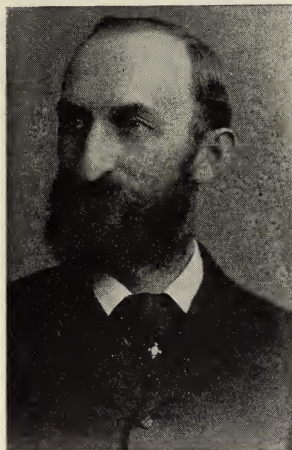
But a month later the new mother was still somewhat of a prisoner at her parent's home. "Pleasant Grove, April 22nd, 1889. How I do long to go out for a ride these lovely days, but I dare not. The trees are all in bloom, and the town is at its loveliest, still I must stay shut up in a closed room. I don't expect to remain here long, but I don't know where I am going. I expect to be a 'wanderer on the face of the earth' for some time to come. It can't be helped and I must make the best of it."

"May 23rd, 1890. A year has passed. I have spent my time in different places. Eight months with Susie in Taylorsville. Have had quite a pleasant time. My husband has been with me a good deal, and my darling baby gets lovelier every day. I am at home again in Pleasant Grove, but I cannot go out and see my friends as I should like to. So I have concluded to go far away for a time, and, under an assumed name, try to have as pleasant a time as possible until the time comes that I can come home and live openly with my people.

"It will be hard to leave my husband again. He has done everything in the world that he can do for me; he is just as lovely to me as he can be, and I must be satisfied as long as we can't change circumstances for the present. I sincerely pray the Lord to watch over us all and protect us while we are absent."

My mother took her baby and, ac-

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HEBER J. GRANT ABOUT THE TIME HE WAS MADE AN APOSTLE

she was in Provo and wrote: "There has been a great change in my life. I am truly 'on the underground.' Though I do not wish to complain and am deeply thankful for the cause that led me here, yet many things are trying in the extreme.

"I left home in October not expecting to go back again. Though I have a comfortable place to stay, the thought that I am virtually a prisoner makes me very sad, and I spend many hours in tears.

"I often go out for a walk when night comes, and sometimes I walk past Delia's home and can look in the brightly lighted windows and see them all with some of my friends from home. The thought that I cannot go into my own sister's home but must stay outside in the darkness nearly breaks my heart.

"Sometimes Delia comes to spend the



AUGUSTA WINTERS GRANT, A FRIEND, AND HER BABY DAUGHTER, MARY, IN NEW YORK.

MICROBES *in a* Changing World

PART II—CONCLUSION

THE cancer problem is a puzzling one. It appears to several of the investigators that some disease viruses have a very intimate association with tissue cells. The cells constitute the hosts. They foster and protect the viruses which viruses in turn irritate the cells, stimulating unnatural cell multiplication. Tumors appear and ultimately a cancerous lesion grows.

These are just a few of the developments that are going on in the bacteriological world at the present time. They indicate that this field is relatively new, but exceedingly active and full of great possibilities for the welfare of man. It also indicates that one's understanding of bacteriology and the activities of bacteria have changed considerably since the time of Leeuwenhoek and others when these organisms were first discovered.

It was mentioned earlier that the science of bacteriology has grown so rapidly that the science had to be divided into a number of small divisions for study. In the discussion above we have considered only a few of the facts associated with medical bacteriology. Another division of no less importance is that of soil bacteriology. Soil bacteriological science has been developing at the same time as medical bacteriology. It wasn't so many years ago that men knew very little about the soil nitrogen problem. Its part in plant growth was considered relatively insignificant. Soon through curiosity and experimentation it was learned that under proper conditions ammonia when passed through a cylinder of soil changed its chemical constitution and appeared as nitrates, the form utilized by plants. Pasteur, the father of medical bacteriology, had had considerable experience with bacteria in milk, yeasts in wine, and bacteria associated with the silkworm disease. He thought that bacterial life was probably responsible for so many things that perhaps microscopic life too could be responsible for this change in the form of the nitrogen. Investigators later proved that living things in the soil were responsible for this nitrogen change, without which the production of agricultural crops would be impossible.

Warrington, an English investigator, said his observations led him to believe that bacterial life was present in soils. He set about to discover them but was unsuccessful. Winogradski, a Russian-Polish worker, changed the technique of investigation and found two organisms which were responsible for the oxidation of ammonia to nitrites, and another one which brought about the oxidation of nitrites to nitrates. When the discovery of these organisms was made, one could say, the science of soil bacteriology had been born. These discoveries were merely a beginning.



Nitrates were used by plants, nitrates were lost in drainage water from the soil, yet nitrogen in various forms could still be found to increase therein. Berthollet, a European investigator, suggested there might be some nitrogen fixed in the soil from the soil atmosphere as the air diffuses through the soil. It was left for Hellriegel and Wilfarth and Winogradsky and Beijerinck to give us our first information about the fixation of nitrogen from the air by bacteria. They showed that bacteria worked in cooperation with legume plants to give one kind of nitrogen fixation, and bacteria worked with the oxygen in the soil to give another kind of nitrogen fixation. The work of these men constituted the bulk of the information available twenty-five years ago. No textbooks existed and very little was to be found in scientific journals. But this science has developed at such a rapid rate that there is now available much soil bacteriological literature, some of which is very voluminous.

ONE could elaborate on the part that the soil flora plays in determining the productive capacity of the soil. One could recite the activities of the soil fungi and soil actinomycetes, which organisms are associates of bacteria. By such reviews one would become much impressed with the idea that soil organisms are the keys which unlock the possibilities of life upon the earth.

The part that soil organisms play in the control and protection of the soil itself is a new approach. Fungi or soil molds, as they are commonly called, form a network of tender threads around soil particles. Bacteria, too, during their most vigorous period of growth develop a sticky substance which cements soil particles into small crumbs. These molds and bacterial properties are, in part, responsible for soil granulation, which helps to bring about the most desirable soil aeration and freedom from soil erosion. It should be known that in the three hundred years of time since the settlement of this country began, fifty million once fertile acres have been permanently ruined, another fifty million acres seriously damaged, and another hundred million acres impaired by erosion, besides at least another hundred million acres on which erosion has begun. Of the total of nearly two million acres of land in America, nearly

By THOMAS L. MARTIN, PH.D.
DEAN OF COLLEGE OF APPLIED SCIENCE,
BRIGHAM YOUNG UNIVERSITY

two-thirds are in some degree affected by erosion. Millions of dollars are spent annually in attempts to learn how to control this soil erosion. Our knowledge of the science of physics and chemistry of the soil, has been applied to correct the condition, but this is not enough. It has been found that when soils are aggregated into large water-stable granules, the soils are more permeable to air and water and are relatively resistant to soil erosion processes. Any procedures which tend to promote aggregation of the finer soil separates, improve the soil structure and result in a decrease of erosion. Soil humus decreases this erosion by improving the physical properties of the soil. In part at least, the reason that this organic matter or humus gives such great protection against erosion is that in it the microorganisms are doing their most rapid decomposing. The fungi increase tremendously and form a network of threads around the soil particles. Also it favors the bacteria which are stimulated to form still more sticky substances which cement the soil particles into loosely formed crumbs of soil. The physical properties of the soil are thus improved and a corresponding decrease in soil erosion occurs.

The organisms differ in their power to bind. Some species are very efficient; others are not so good.

Microorganisms not only help prevent erosion, but they also play an important role in preventing the soil nutrients from being removed by leaching.

THE soil microbes are being investigated now to see if they may be associated with the control of human disease. Dr. Rene Jules Dubos representing the Rockefeller Foundation has found that if pneumonia organisms are placed in soil, a poisonous substance from soil microorganisms develops which will kill the pneumococcus bacteria. He has been able to isolate the poison, purify it, and use it for the control of the pneumonia disease in human beings. Accounts of his work have appeared in some of the popular magazines of late. Some of these poisons are known as gramicidin and tyrothricin. These substances are being used in the medical world at the present time for the control of infections of the skin, bones, joints, ulcers, mastoiditis, and osteomyelitis.

The soil molds or fungi are being studied too with great vigor. For many years it has been observed that a penicillium mold, such as that found in soil, on fruit, and on cheese, will develop

(Continued on page 477)
THE IMPROVEMENT ERA

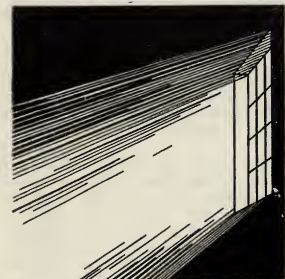
BUT REASON IS

Not Infallible

By

ANDREW M. ANDERSEN

MANY brilliant students of our higher levels of education are credulous. While rigidly skeptical towards the acceptance of religious beliefs, they will embrace as indubitable and final the current philosophical and scientific theories. Respect for the achievements of the mind is a creditable attitude, but the failure to recog-



nize the limitations of its present knowledge indicates immaturity, for even a cursory glimpse of history reveals that the theories that are accepted as facts are as transient as merchandise upon the shelves of a successful merchant.

The basic conclusions of one generation are demolished and ridiculed by the next. By what reason therefore does the scholar accept and declare a doctrine of finality and omnipotence for the approved beliefs of his particular small day and hour? He would show more wisdom to assume that much of the dignified and awesome theories of the present will in a few short years appear as outmoded as the astronomical system of Ptolemy to this generation.

Each of three philosophers of the seventeenth and eighteenth centuries built for himself with faultless logic, a philosophical castle, only to have a successor topple his tower of reason to the ground.

"How does knowledge arise?" they asked themselves. And their conclusions and the results thereof make an apt illustration of the ponderous paths that can be followed by the mind of man.

"All is matter," reasoned John Locke. To him there was nothing in the mind except what was first in the senses. Ideas are copies of the independent matter. He thereby built his philosophical foundation upon a materialistic universe.

"Matter does not exist at all," answered Bishop George Berkeley, "except as a form of mind." For Bishop

"ALL NATIONS SHALL SERVE HIM"

By RICHARD T. WOOTTON, *Sergeant in the U.S. Armed Forces*

IF America is the melting pot of nations, Hawaii is the electric mixer." Illustrative of this remark are such classes as the Latter-day Saint religious education group at Aliiolani English Standard School, Honolulu,

Most familiar name on the Aliiolani roll to Latter-day Saints is that of George Q. Cannon, great-grandson of George Q. Cannon, first Mormon missionary in the Hawaiian Islands. The present George Q., with nationality of



First row (left to right): Gwendolynne Wakefield (Anglo-Saxon, Hawaiian, Chinese, German), Josephine Young (Chinese), Harriet Yost (English, Hawaiian), Maile Kalani (Hawaiian, Chinese, English), George Nalau (Hawaiian, Chinese, Irish), Harris Okeshige (Japanese, Chinese, Hawaiian), Louis Dilda (Irish). Second row: Barbara Collins (English), Elmina Kaleikau (Hawaiian, English), Julius Wintermeyer (English, Portuguese, Hawaiian), Sonya Tarnosky (Polish, Russian, English), Ida Buta (Portuguese, Rumanian), Ralph Yost (Hawaiian, English), Ruth Nunes (Portuguese, English, Swedish), Elizabeth Leithold (Hawaiian, Spanish, English). Third row: Rodney Godwin (English, Hawaiian), Elizabeth Ah Nee (Hawaiian, Chinese), Jeannette Kilby (Hawaiian, Spanish, English), Katherine Leialoha (Hawaiian, English, German, French), Neola See (Hawaiian, Chinese), George Q. Cannon (English), Sgt. Richard T. Wootton (English, Danish), and William Barney (Portuguese, Polish).

where among twenty-two students, there are fifteen nationalities and three races.

Presence on one short roll of such names as Harris Okeshige, Julius Wintermeyer, Vern Roy Ah Nee, Sonya Tarnosky, Katherine Keialoha, and George Q. Cannon, prompts the instructor to wonder if he is not preaching the gospel to all nations, kindreds, tongues, and people—at one session.

Races represented are the Caucasian, Polynesian, and Mongoloid. Nationalities are English, Chinese, Russian, Polish, German, Japanese, French, Irish, Swedish, Hawaiian, Welsh, Spanish, Rumanian, Scotch, and Portuguese. Some students boast a surprising number of these in their lineage. Gwendolynne Wakefield, for example, mentions Welsh, Irish, Hawaiian, English, Chinese, and German.

Berkeley, all qualities of things were secondary ones, they existed in the mind only and had no place in any supposed unperceived and unperceiving matter.

NIGHT SESSION IN THE TEMPLE

By Anna Stevenson

FROM the turmoil of the day
We have sought Thy peace tonight.
Earthly cares we fold away;
See us cleanly dressed in white.

Colors are but partial light.
Shadows of the perfect flame.
Clothe us in Thy burning white
As we take anew Thy name.

merely English, is a deacon in Waikiki Ward, Oahu Stake.

The class pictured is one of more than fifty conducted by the Church department of Education under the leadership, in Hawaii, of Elder Frank McGhie, formerly in charge of the Latter-day Saint Seminary at East High School, Salt Lake City. Sgt. Richard T. Wootton, instructor under Elder McGhie of the classes in Honolulu Intermediate Schools, works nights at Army Air Force Headquarters near Honolulu.

By territorial law, schoolchildren may elect to take one hour a week of religious education in the denomination of their choice. The schools provide classrooms and time for these classes; the denominations provide instructors. All but four of the class pictured are members of the Church.

One could set out with the good bishop's fundamental principle and insist, "The world does not exist for me."

"Mind does not exist," concluded David Hume, immediate successor of Berkeley in English philosophy. Mind, too, was nothing but a group of sensations. Both the world of the mind and the world of matter were interpreted as a series of sense perceptions. Thus Hume did for mind precisely what Berkeley did for matter.

"Nothing was left," says Will Durant, "and philosophy found itself in the ruins of its own making. No wonder that a wit advised the abandonment of the controversy, saying, 'No matter, never mind.'"

SACRED BUILDINGS

"Amen, Be Thou Praised"

By PRESIDENT LEVI EDGAR YOUNG

OF THE FIRST COUNCIL OF THE SEVENTY

DR. FELIX MORLEY of Haverford College in a recent article in *The Saturday Evening Post*, wrote this thoughtful sentence: "A faith which is merely received is never as vital as one which is constantly renewed." Why this quotation is given as the introductory sentence of this article on noted sacred buildings will be apparent as we develop the subject. We are to write about great temples and churches where people assembled to pray to God. As we look at any building erected for holy worship we must try to understand the thoughts and emotions which testify alike to the beauty and the goodness of human life, for a beautiful church is an expression of life. "We must know the thought and faith of the builders, as well as the material with which the walls were built." All houses of worship are connected with the religious idealism of a people as well as the geographical conditions in which the people live. The Salt Lake Temple is an example of what we mean. There was the thought in the minds of the Latter-day Saints in early days that a temple should be built for the worship of God and where certain work might be done for the idealizing and perpetuation of eternal truths which God had revealed. Then a quarry of fine granite was found in a near-by canyon, and the rock was used for the building. The human constants which all people have known in constructing sacred edifices were realized by the pioneers as they built the temple and the tabernacle—hunger and labor, seedtime and harvest, love and death—all operated to produce a building sacred and dedicated to God. A famous sage in ancient times wrote above the portal of his temple:

O God, in every temple, I see people that see Thee,
And in every language I hear, they praise Thee.

SOME years ago, a delegation of Chinese from the embassy at Washington visited Salt Lake City and were conducted through the temple grounds by the president of the Temple Square Mission. As their attention was called to the temple, one of them said: "We believe that only a people who love God build temples in his honor. Therefore, these are sacred grounds." The essential spirit which stirred the Latter-day Saints to build the large tabernacle was that God might be worshipped. The very name itself suggests a place where God comes unto his people. It reminds us that Moses had his tabernacle,

a sacred house of worship in the wilderness and at Mt. Sinai. Even before the ancient tabernacle had come into being, the Israelites had their "Tent of Meeting." Then it was that Moses had the tabernacle made. It was a movable tent and temple suited to the requirements of a moving people. Its length was only forty-five feet, and its breadth fifteen feet which was also its height. As Cunningham Geikie describes it:

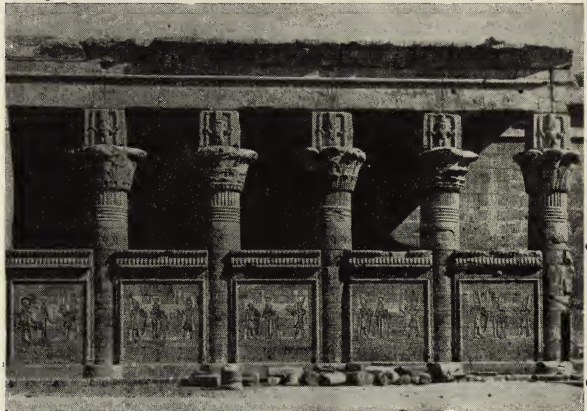
Its sides and western end were formed of acacia wood, the only timber in the Sinai region. The boards were fixed in wooden sockets covered with silver; a plating of gold on both sides, and also over a series of acacia pillars and connecting bars, made the structure firm and gave dignity to it.

The description given by the famous Jewish writer, Josephus, throws a striking light on the condition of the Hebrews as a whole, and shows that many

feet and nine inches in length. Within and without, it was overlaid with the purest gold. Here it was that God spoke, and therefore the sacredness of the tabernacle culminated in the supreme symbol of the presence of God, where he made known his will.

In the holy place, next to the Holy of Holies, stood the Table of Shewbread, covered with gold. On this table the priests placed twelve cakes every Sabbath, strewing over them incense as a sign that prayer and thanks were ever becoming. This was an acknowledgment to God that from him came their daily bread. On the table were the seven lamps in golden lampholders in honor of him who guarded Israel. Interesting it is to recall that the consecration of Aaron and his sons to the priesthood followed immediately after the erection of the tabernacle.

The Temple of Solomon as described in the First Book of Kings, was built by craftsmen from Tyre and Sidon and the size of the wrought and hewn stones, the beauty of the cedar wood and the worth of the decorations of metal work, bronze, gold, and silver give something of an idea of the beauty of the building.



DENDERA GREAT VESTIBULE, HATHOR TEMPLE,
EGYPT

—Photograph by Stratton & Underwood

of them must have had the finest art culture of Egypt. The tabernacle was divided by curtains into holy rooms, and rich tapestries were laid on the floor and the sides of the tent. The "sacred tent" was enclosed in an open space seventy-five feet broad and one hundred and fifty feet long. An ark was commanded by God to be placed in the Holy of Holies in the tabernacle. It was small, measuring no more than three

When we read in the eighth chapter of I Kings, Solomon's prayer, something of the significance of the Temple comes to us. "Behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded?" We are told by Geikie in his *Hours with the Bible* that the plan of Solomon's temple was simple. The Holy of Holies stood higher than the rest of the building. A spacious quadrangle, on all sides enclosed by a wall, formed the boundary of the sacred grounds. Trees adorned the open space—the cedar, the

for the WORSHIP OF GOD



TAJ MAHAL, INDIA

—Photograph, Underwood & Underwood

palm, and the olive especially. It was the custom to have a sacred grove connected with every temple. Stone which was required to build reservoirs was obtained from the hills on which Jerusalem stands. Before beginning the temple itself, provision was made for the water supply, so essential for the innumerable sacrifices to be offered. Cisterns were hewn out of the rock capable of holding 10,000,000 gallons. All these were supplied with water brought by an aqueduct from Solomon's pools near Bethlehem. The walls were built under the direction of Phoenician builders. They were of squared stones, with beveled edges, and were of gigantic size, and were laid one upon another without mortar. The size of the famous building, compared to our modern cathedrals and churches, was insignificant, for like all sacred edifices of the nations of antiquity, it was designed as the especial dwelling place or "House of God." Compared with the religious buildings of other ancient nations like Egypt and Babylon, Solomon's Temple would be hardly worthy of notice. The great tem-

ple of Amon at Thebes, for example was 1170 feet in length, while the ruins around it would cover a plateau of four miles in circumference. So might we speak of other great temples, but the lavish employment of gold for the interior of Solomon's Temple exceeds anything ever found in other ancient temples. While the Hebrew temples were humble buildings in comparison with those of other nations, there was in them an expression of loftiness and purity of true religion. There were simple dedicatory prayers for all the Jewish temples. The music of the choirs must have been beautiful, even as we hear music of today. We are told by many historians that a full choir of Levites under leaders, sang at the holy altar, with one hundred and twenty priests nearby, bearing trumpets. A platform of polished brass was placed for the king in the court, and "this he approached, surrounded by all the magnificence which he loved—five hundred guards attending him, with golden

shields." The high officials of his court followed in their robes. An outburst of music from a multitude of performers and singers presently filled the air with the words: "For he is good, for his mercy endureth forever." We quote again from Cunningham Geikie:

Meanwhile the temple was seen to be filled with a thick darkness, in which all recognized the cloud of the Presence, once the symbol of the divine glory over the Tabernacle of Sinai.

Solomon knew that God had accepted the temple. Little wonder that the psalmist gave utterance to his thoughts:

One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple. (Psalm 27:4.)

THE synagogues of ancient Israel were the centers of Jewish religious life, and corresponded to our churches, where people assemble for worship. It was as a rule a simple hall, the roof of which was sustained by round columns or square pillars. A platform faced the temple in Jerusalem, and on it was the Holy Ark. It was a house of prayer and a place for reading and study of the scriptures. We recall that Jesus stood up in the synagogue at Nazareth to read a portion of the book of the prophet Isaiah, chapter 61, (Luke 4:16). The truth which he proclaimed did not represent a scriptural interpretation. What he said stood alone in independent majesty. Herein was his power.

The ancient Egyptians built majestic temples. With the development of irrigation in the valley of the Nile, tombs for the dead were constructed. While a tomb was not necessarily a temple, in Egyptian worship, tombs and temples were nearly akin. In the earliest times the king who ruled on earth was a god, and at death he became identified with the Sun God, who controlled the Nile floods and assured fruitful crops to the land. The pyramids were built in the desert, and about 3000 B.C., Cheops (Khufu) the mighty of the fourth dynasty of kings, built the great Pyramid of Gizeh. Two million three hundred thousand blocks of limestone, averaging two and a half tons apiece went to the making of the tomb, which was four hundred and eighty feet in height. The foundation covered thirteen and a half acres. The Pyramid of Gizeh was the symbol of power of a mighty king, who controlled the canals and the royal mines. The workers, of which there were many thousands, were given food and clothing, but no wage. Twice a month a workman was given a new linen garment. On a papyrus which we hope is still extant in the museum at Berlin, are

(Concluded on page 484)



MR. AND MRS.
A. HYATT
VERRILL

THE VERRILLS

join the

CHURCH

By John C. Tootle, Jr.
OF THE SOUTHERN STATES MISSION

natural colors was invented by Mr. Verrill. He was in charge of an expedition in 1933 assigned the task of salvaging a Spanish galleon which was sunk in the West Indies in the seventeenth century. He established the Anhiarka Gardens in 1940 at the site of the ancient Indian village of Anhiarka where De Soto made his first settlement in Florida. Here he has also established a natural science museum.

THROUGHOUT his many years of research and study, he has never found anything which conflicts with the teachings of the Book of Mormon in regard to the American Indians. Until he read the Book of Mormon, he had never found a satisfactory explanation of their origin.

For several years Mrs. Verrill has studied the Book of Mormon in conjunction with her research activities and long before she joined the Church, she said:

I have no doubt that the Book of Mormon is a religious record of these early South Americans, just as much as the Bible is a record of the ancient Israelites. In all my research I have not found anything which does not harmonize with the Book of Mormon account.

At their request, the baptisms were performed in the Atlantic Ocean. The scene was impressive and peaceful. Breakers rolled softly in toward the white sand of the beach where the little group was gathered. After the ordinances were performed Mr. Verrill, walking toward the shore with his face radiating a contentment that was plainly visible, turned to President Meeks and said:

I am seventy-three years old and have studied every known religion that is in the earth today. I have joined none of them because they did not have the truth. But I am happy that I have found the truth in the Church of Jesus Christ of Latter-day Saints.

Their conversion marks the entrance into the Church of one of our nation's most outstanding couples in their particular field. Mr. Verrill has for years been associated with the Museum of the American Indian, Heye Foundation of New York City. He is listed in *Who's Who in America* and in *American Men of Science*.

(See also "Take It From a Famous Explorer," by Jack N. Anderson, February 1944 *Era*, p. 82.)

THE IMPROVEMENT ERA

WHEN any person accepts the truth of the restored gospel and is baptized into the Church, there is cause for much rejoicing. When such a person is one of national renown and unusual training, it accelerates our interest to know what factors brought him to this acceptance. Mr. and Mrs. A. Hyatt Verrill were baptized by President Heber Meeks of the Southern States Mission on February 4, 1945, at West Palm Beach, Florida. Mr. Verrill occupies a position of prominence in the world of science, and Mrs. Verrill is also recognized as an authority because of many years of research. Born in New Haven, Connecticut, on July 23, 1871, Mr. Verrill attended Hopkins Grammar School in his youth. Later, he was a student at Yale University's School of Fine Arts. He received special training in zoology under the supervision of his father, Addison Emery Verrill, who was a professor at Yale. Many and varied are his achievements, and he truly merits the appellation recently bestowed on him when it was said he is one of America's most versatile men. He is recognized as an explorer, author, ethnologist, archaeologist, artist, and inventor.

His exploration expeditions have carried him into Bermuda, the West Indies, Guiana, and Central and South America. While in Santo Domingo in 1907 he rediscovered the Solenodon paradoxus, an animal which was thought to have been extinct. He lived in Dominica, British West Indies, from 1903 to 1906; in British Guiana from 1913 to 1917, and in Panama from 1917 to 1921.

As author of one hundred five books, he has written mainly about

adventure subjects, natural history, travel, and a number of subjects of great interest to young boys. He has contributed articles to many of our nationally-circulated magazines, particularly scientific reports. Some of his books are of particular interest to Latter-day Saints, inasmuch as they are consistent with the teachings of the Church and yet were written long before he became a member of the Church. One book, *The American Indian*, deals principally with the history, religion, customs, superstitions, ceremonies, industries, and characteristics of the Indians, from prehistoric times to the present. Another of his books, *Old Civilizations of the New World*, is an absorbing story of the Mayas, Aztecs, Toltecs, Incas, and other groups of the lost civilizations of the Americas. These are very enlightening and helpful to any student of the Book of Mormon.

In the years between 1916 and 1928, Mr. Verrill made several ethnological expeditions to Panama, Peru, Bolivia, Chile, and Surinam. His archaeological expeditions have been numerous and have included visits to Central and South America. While in Panama, he carried on extensive excavations and discovered infallible evidences of an unknown prehistoric culture. In 1926-28 he engaged in making a series of oil paintings of South and Central American Indians from life. He illustrated the natural history department of *Webster's International Dictionary* in 1896. His original illustrations accompany the text of many of his books, and he has designed the jackets for some of them.

In 1902, an autochrome process by which photographs could be made in



The Church Moves On

Robert L. Judd Passes

ROBERT L. JUDD, Church attorney since 1934, and vice chairman of the general Church welfare committee, and chairman of the general finance committee and president of the Cooperative Security Corporation, a financial corporation set up within the Welfare program, died June 3 of a heart ailment. He was fifty-nine years of age.

Long active in civic as well as Church affairs, he had been a member of the Utah state legislature in 1913, and a member of the board of trustees of Utah State Agricultural College from 1920 to 1924. In 1936, he was a director and vice chairman of the metropolitan water board of Salt Lake City. He had served as a part-time missionary in Chicago while studying for his law degree. He had been a member of the Deseret Sunday School Union general board. At the time of his death he was president of the Deseret Book Company.

East Mill Creek Stake

EAST MILL CREEK STAKE was formed June 17, from the eastern portion of Grant Stake, with Lamont B. Gundersen, former bishop of the East Mill Creek Ward, as stake president and William Edwin Berrett and Ralph Shupe Barney as first and second counselors.

East Mill Creek is the one hundred fiftieth stake of the Church. Had President Heber J. Grant lived another month he would have seen the number of stakes of the Church doubled during his administration. The new stake includes the East Mill Creek, Grandview, and Wilford wards.

In the reorganization that followed in Grant Stake, President Charles W. Fagg and his counselors Arthur T. Shurtleff and Oscar J. Harline were released. Elder Harline was sustained as the new stake president with George W. Fowler and Burt A. Hughes as counselors. The stake then included the Hillcrest, Springview, and Wandamere wards.

Elders Spencer W. Kimball and Mark E. Petersen of the Council of the Twelve effected the change.

The following week the Hillcrest Ward was divided to form three wards:

Smith Ward, so named because the mother of President Joseph F. Smith settled within the boundaries of the ward, was created with Harold C. Larson as bishop.

The Lorraine Ward was also formed from portions of the Hillcrest Ward, with Jack Lynden Mather as bishop.

The new bishop of the original Hillcrest Ward is Wendell E. Meacham.

North Carbon Stake

NORTH CARBON STAKE was organized June 24, from parts of the Carbon Stake, with Cecil Broadbent, of Helper,

Utah, as president. He was formerly second counselor of Carbon Stake. President Broadbent's counselors are Sterling C. Forsyth and Isaac McQueen.

North Carbon Stake, one hundred fifty-first unit of the Church, is composed of five wards: Price Second Ward, Castle Gate, Spring Glen, Helper, Storrs; and five branches: Standardville, Rains, Scofield, Clear Creek, and Kenilworth.

President Elton L. Taylor continues as president of the Carbon Stake, with Arvel R. Stevens continuing as first counselor. Asa L. Draper was sustained as second counselor in the presidency.

Membership of the Carbon Stake is found in the Hiawatha, Green River, Sunnyside, Willington, Price First, and Price Third wards, and Columbia and Dragerton branches.

The organization and changes were under the direction of Elders Joseph F. Merrill and Charles A. Callis of the Council of the Twelve.

Temple Recommends

THE First Presidency has advised that all temple recommendations issued after October 1 will be good for the twelve-month period instead of the six-month limit that has been on temple recommendations for some time past. All recommendations will then expire on September 30 following the date of issue.

Monument Commission

PRESIDENT GEORGE ALBERT SMITH has been appointed chairman of the "This Is the Place" Monument Commission by Utah's Governor Herbert B. Maw. He succeeds President Heber J. Grant in this capacity. Previously, he was second vice-chairman and head of the executive committee.

Presidential Visit

PRESIDENT HARRY S. TRUMAN stopped in Salt Lake City June 26, for a night's sleep, following an arduous two-day schedule at the San Francisco Security Conference. He was met at the airport by President George Albert Smith and Governor Herbert B. Maw who rode to the hotel with the President. During this brief ride President Smith recalled the story of how President Truman's grandfather, Solomon Young, a "mule skinner," drove a load of material to Salt Lake supposedly for the army. The materials were disposed of in Salt Lake City by his grandfather who sought out Brigham Young and made arrangements for the people of Salt Lake to buy the goods. The President laughed at the story and said he recalled his grandfather telling it many times.

The following morning President Truman continued east in the presidential plane to his "Summer White House" in Independence, Missouri.

70th Old Folks' Day

UTAH's seventieth annual Old Folks' Day was held in Salt Lake City's Liberty Park, June 20, with some fifty-five hundred persons over seventy years of age, of all creeds, in attendance. Here they were given a free luncheon by the ninety Salt Lake County wards, and a band concert and program completed the day. The program was under the direction of Bishop LeGrand Richards, chairman of the Old Folks' Day central committee. Like programs are held in other Mormon communities annually.

Relief Society

By action of the general board, the "National Woman's Relief Society," has had its name changed to the "Relief Society of the Church of Jesus Christ of Latter-day Saints."

When organized by the Prophet Joseph Smith on March 17, 1842, it was called "The Female Relief Society of Nauvoo." After the exodus to the Salt Lake Valley the words "of Nauvoo" were dropped. In 1872 the name of the organization became known as the "Relief Society." The Relief Society was incorporated under the laws of Utah in 1892, for a fifty-year period with the title "National Woman's Relief Society," and has used that name since then.

Conventions and Union Meetings

THE First Presidency has now authorized the holding of monthly priesthood leadership meetings, monthly priesthood meetings, auxiliary regional meetings, and monthly union meetings where they can be held without violation of government restrictions regarding the use of gasoline and rubber, and where they will not conflict with quarterly conferences. "We are looking to those who represent the General Authorities in priesthood and in auxiliary work to discharge this responsibility in sincerity and prayerful devotion," is the concluding admonition in the communication.

Bishops, Presiding Elders

COVEVILLE WARD, Benson Stake, Joseph F. Day succeeds Raymond L. Allen. Arcadia Ward, Duchesne Stake, Marion Ross succeeds A. Hale Holgate.

Midvale First Ward, East Jordan Stake, Reed H. Beckstead succeeds Henry G. Tempest.

Soda Springs Ward, Idaho Stake, Franklin F. Kunz succeeds Kenneth G. Balls.

Morgan Ward, Morgan Stake, Fernando C. Jensen succeeds Richard H. Rich.

St. Helens Branch, Portland Stake, Ivan W. Atwood succeeds Clifford W. Bagley. Bisbee Ward, Southern Arizona Stake, Henry Earl Peterson released.

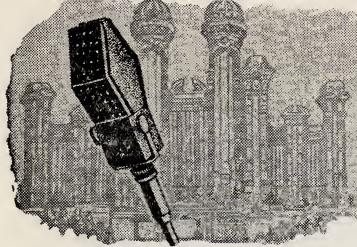
South Jordan Ward, West Jordan Stake, John Wheardon succeeds Royal V. Beckstead.

Washakie Ward, Malad Stake, Glen Morris succeeds Moroni Timbimbo.

Superior Branch, Maricopa Stake, George L. Bell succeeds Edward Pengilly.

Rupert First Ward, Minidoka Stake, Lavon Darley succeeds J. Dean Schofield.

San Bernardino Second Ward, San Bernardino Stake, Nephi Pratt Smith succeeds James B. Thorup. (Continued on page 476)



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.

Legality and Morality

It was an ancient prophet, reputed for much wisdom, who observed with seeming discouragement: "Of making many books there is no end." (Ecclesiastes 12:12.) We would paraphrase the utterance with equal truth and with much more of consternation, to observe that, likewise of the making of many laws there is no end. It is common to our time, as also to other times, that there is much of reliance upon the multiplicity of laws as also upon the technicalities of law, sometimes accompanied by the erroneous assumption that everything that is legal or licensed is necessarily moral or ethical. But with our endless making of many laws, with our innumerable legal conflicts and contradictions, there are many acts of expediency and convenience which may have little or nothing to do with morality or ethics. For example, many nations and peoples, many legal agencies, past and present, have seen fit for one cause or another to regulate some forms of vice, rather than to prohibit them. Then, having taxed or licensed the vice in question and having found it to be a profitable source of revenue, there is always present the temptation to broaden the base of the evil, that it may produce yet more revenue. To this temptation there has sometimes been yielding. But vice which is profitable is still vice—no matter to whom it is profitable, and no matter how the profits are used. Profit does not change the nature of evil. Nor does an inherently dishonest act, done with the appearance of legal honesty, thereby become inherently honest. Nor does legal license change the basic character of a moral offense. For example, if, in principle, gambling were demonstrated to be in itself an evil, then it would not cease to be an evil merely because it had somewhere, somehow become licensed—or even should it become sponsored and conducted by an otherwise respectable authority. And so we might make a long list of practices, some more grievous than others, the real moral nature of which is not changed by their becoming legal or licensed. And no man is justified in whitewashing his conscience by telling himself that something basically wrong, but legally tolerated, is morally permissible. There are some principles operative, both in this world and beyond it, which are accompanied with a certainty of consequences which are quite beyond legal loopholes and concerning which no decision can be influenced, which no legislative body can amend or revoke, before which the shrewdest of legal dexterity is helpless, with respect to which no jury can be confused or persuaded, and from which there is no appeal—and one such certainty is that a man cannot escape himself. Seemingly, there are many ways of avoiding friction with the law, increasingly complex and confusing though it be—but there is no way of avoiding the moral consequences of but an unethical or immoral act.

—June 10, 1945

The Question of Marriage

THE world has become somewhat scrambled of late—that is, people have; and countless numbers, uprooted from their customary environment, find themselves in strange and unfamiliar places with strange and unfamiliar people. But despite this, those who are young look expectantly to the unfolding of the years, to cherished companionship, to the making of homes, to the rearing of families. They have a right to their dreams. They have a right to see such dreams come true. But even in times of settled stability, one of the most critical decisions of life, one forever after affecting happiness, is the question of marriage—or more specifically, the choice of a partner in marriage. It is the normal pattern for each maturing generation to select the partners of a lifetime from among those they have come to know by continuing association, by growing friendship, through family acquaintance, through school or work, or through some approved social channel. And long experience has proved the wisdom of knowing well and appraising with discrimination the qualities of those who seem likely to become more than friends. Concerning marriage, there is perhaps no single factor which one can positively say will insure its success or forecast its failure. But there are conceded to be some standards, some accumulated generations of experience, which those who would commit the whole of their lives to each other would do well to consider. For example, some marriages which seem desirable in far places may not seem to retain the same appearance nearer home. Some hasty marriages prove to be much too hasty. Some decisions influenced by mere loneliness may lead to situations less tolerable than loneliness. And decisions influenced by moonlight and music must also survive the searching scrutiny of broad daylight, with all of its undeniable realities. Then, of course, there are those who suppose that marriages can be made lightly and unmade easily and with impunity—but lives are permanently altered by marriage, no matter how long they endure or how soon they are terminated. And whatever exceptions may be cited to the contrary, in marriage wisdom suggests common ideals, common beliefs, and a common ground for the meeting of many issues; and, lacking these, personal attraction alone may not always be sufficient. Marriage is much more than a legal contract. It is a sacred covenant, for by it, children and their mental and physical and spiritual heritage are at issue; by this choice, lives are made and broken; ideals are kept or forsaken; homes are secured or violated; happiness is won or lost. Surely no marriage at its making should hold less than the reasonable prospect of continuing forever—and surely the record of broken marriages would suggest thoughtful and prayerful approach to this question, at home or away, in war or in peace.

—June 17, 1945.

from Temple Square

On Profanity *

THERE is a prevalent practice among us, concerning which we have commented before now, and concerning which it would seem there is need of repeated reminder. We refer again to the use of offensive language—but more especially that language which profanes the name of Deity. There was a time when the uttering of strong and violent oaths, the use of profanity, was more commonly associated with questionable places and people—or at least was reserved for tense and deeply provocative situations—but somehow or other it seems now to have become a thoughtlessly casual custom, until one may hear it sometimes in the most unexpected places and from the most unexpected people, both old and young, both male and female. Frequently those who use profanity are merely careless; some are self-consciously blasé; others are defiantly offensive. Sometimes this manner of expression is heard from those who earnestly want to give strength to what they are saying, and use this mistaken means of doing it. Often when a man feels called upon to use profanity in order to emphasize his words, one rather suspects that somehow he lacks conviction, that he feels some weakness in what he is saying which he tries to cover up by the use of an overdose of bad language—like trying to kill a bad flavor with heavy seasoning, or an offensive odor with strong perfume. A simple truth does not need the bolstering of bad language. Aside from religious and moral considerations, the common use of profanity does much to weaken our language. He who accompanies virtually everything he says with an oath, he who attempts to blast his way through with obscene or irreverent or profane speech, has dissipated his strength of expression, and when he really wants to impress someone with the gravity or importance of an utterance, he has no adequate verbal ammunition left. At best, profanity is in bad taste; at worst, it is a grave offense. Scarcely would it seem consistent that we should pray for divine favor, for the protection of our loved ones, for the preservation of our lives, for the victory of our cause, for peace, for our daily needs, and then go about profaning the name of that God whom we have supplicated for these things. "Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain." (Deuteronomy 5:11.) Would that all men would cease this thoughtless and offensive practice. "... Our Father which art in heaven, Hallowed be thy name." (Matthew 6:9.)

—June 3, 1945.

*Revised from "Thy Speech Bewrayeth Thee"

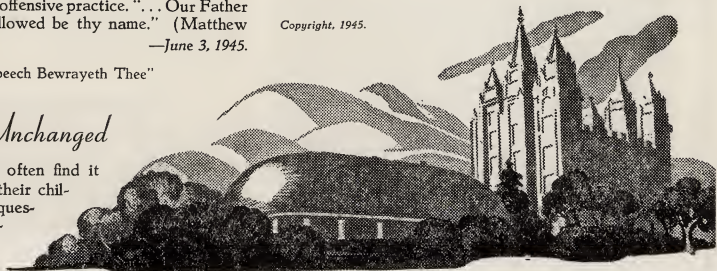
On Remaining Unchanged

CONSCIENTIOUS parents often find it necessary to advise their children against frequenting questionable places or traveling with questionable company. But youth are

confident in their own strength—confident in their ability to remain unchanged by the influences both of environment and people, and to this kind of caution there often comes the characteristic reply: "It won't hurt us. Why shouldn't we do it?" Youth leaving home, for new experiences, new activities, are often given to assuring those they leave behind that they will remain unchanged—unchanged in their thoughts, in their feelings, in their actions and their attitudes. And they believe it! And they wonder why parents and those they are leaving are doubtful and concerned—they wonder, perhaps because they have not yet learned or have failed to remember that we all tend to be changed and modified both by people and places—in other words, we all respond in some manner or other to our environment. This is so whether we choose it to be so or not, and it is quite useless to say: "I am going to partake of this atmosphere, but I am not going to be affected by it." A person of strong will, living with undesirable influences, may succeed in maintaining his principles and ideals, his standards of value, his beliefs, but he is nevertheless changed, even if only by the very act of resistance. Resistance to a given set of conditions has its effect upon us, as also has yielding—although not in the same way. Knowing this, it is natural for the parents of youth to be concerned about the influences that enter the lives of their sons and daughters, about the company they keep, about the things they see and hear, about the ideals that are set before them, about the friendships and attachments they form. Indeed, it is not only a natural inclination, but also an obligation of which parents may not rightly relieve themselves. And to those who are young we say—and to all who need such reminder—don't make the mistake of supposing that a new experience or a new association won't change you. We are changed, sometimes favorably, sometimes unfavorably, but always with certainty, by the company we keep, by the friends we embrace, by everything we see, or touch, or think—by all we experience—both as to places and people—and also as to our own thoughts. Indeed, change is the essence of life itself—to season and qualify us for greater things to come—eternal change and progression. But danger lies in supposing that we can deliberately choose wrong influences, and not be changed unfavorably. This we ask youth to remember when those wiser and more experienced caution them concerning questionable places, questionable companions, and unwise experiences.

—June 24, 1945.

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EDITORIALS

Food or Drink

THERE is an item in the news that would seem to call for a better explanation than any that has yet been offered by those responsible. It is reported that those agencies empowered by the government to do so, declared July 1945, another "holiday" for the manufacturers of distilled liquor—the third such "liquor holiday" to be so declared in eleven months' time. A later press report indicates that further use of grain for making beverage alcohol has been authorized for part of the month of August, also.

Part of what this means, according to a memorandum from the American Business Men's Research Foundation, is that "more than 10,000,000 bushels of rich and perfectly good grains will be destroyed for human food use by the whisky makers. . . . The trade will, it is estimated, transform these 10,000,000 bushels of grain into more than a billion drinks of alcoholic liquor poison. If all the grain the whisky distillers will use this July 'holiday' were properly fed to meat animals, 167,500,000 pounds of pork, or 116,666,000 pounds of beef, or 121,820,000 pounds of lamb could be produced. . . ."

In addition to the use of the ten million bushels of grain, as reported above, the question of available sugar is also reported to be involved—and at a time when American homes are asked to use less and less sugar for food preservation. Quoting again the American Business Men's Research Foundation, "Liquor holidays were granted the distillers in 1944, and while no sugar was used to make whisky, the 'holidays' effectively took 900,000 tons of sugar away from American homes. This is how it happened. The 'holiday' was granted ostensibly because the supply of industrial alcohol (largely used in the war effort) was sufficient. This did not prove to be the case, and it became necessary to produce more and more. Excess grain had been used by the distillers to make whisky in these 'holidays.' Something had to be found to take the place of grain and that something was sugar. . . . Marketable corn is short now, and other grain shortages seem possible. If these shortages develop, and we need alcohol for war purposes and no grain is available we will again use sugar. . . . Sugar and grains are part of the carbohydrate supply from which both industrial and beverage alcohol are distilled. Reducing the carbohydrate supply of grains for liquor production now may mean requiring sugar from the carbohydrate supply for industrial alcohol production later."

Quoting Congressman Clifford R. Hope of Kansas, speaking as of May 31, 1945:

If this order goes into effect, there will be diverted to the manufacture of whisky millions of bushels of valuable grain which will be needed within the next few months as food for our Armed Forces, for our civilian population and to relieve hunger among the starving people of the devastated countries of Europe. Part of this grain will be needed for human food, part of it for livestock, to produce dairy products, poultry and meat of which we are now so woefully short. It seems to be an astounding thing that such an order should be issued at the beginning of what is likely to be the most critical food year in our history . . . the amount of meat, poultry, and dairy products which can be produced is dependent upon the amount of grain which may be available for food . . . the farmers of this country have done an heroic job in food production. . . . I am satisfied that they have not undergone these hardships for the purpose of making possible a whisky "holiday."

We can but echo the Congressman's views on this

subject, and, if the facts are as reported, in the face of world food shortages, with starving millions a present reality, it would seem that those individuals and agencies responsible for such policies and actions should be called to give an accounting of their stewardship for increasing drink when food is the crying need of the hour.

"Who Is My Neighbour?"

AN item that appeared recently in the papers stimulated a great deal of thought and discussion among readers. A man had gone in search of cattle when his horse fell, rolled over him, breaking his pelvis bone in four places. He lay in wet swamp land, with the rain pouring on him, until finally he attracted the attention of three men riding by in a car. They refused his request to drive a short distance and summon aid. One of the occupants of the car said, "We can't go leave him to die," only to have another retort, "He's nothing to us." They drove off.

In these days when the majority in the United States can afford a car, many have lost what they cannot afford to lose: the fine art of neighborliness and Christianity. If, within the boundaries of our country, there are those who are so inconsiderate of human decency that they have no respect for life, there can be little hope that the world as a whole will come to any unanimity relative to the brotherhood of man.

We hasten to reassure ourselves that such an occurrence is infrequent. We consider that this is an isolated event and that there are few who would respond in like manner to such a situation. But, persistently, the question returns—why can it occur at all?

The answer must be that some of us have forgotten the two greatest of the commandments: Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself.

Today, living has become so remote and mechanized that millions of people live in apartments, in which they seldom see, let alone know, their next-door neighbors. In fact, in most cases, they would prefer not to know them. In crowded cities, people living in adjoining houses seldom have any genuine interest in each other. And to know who lives three or four houses distant is almost too much to expect.

Probably life has been too busy, and we have been able to survive too independently for us to know the meaning of true neighborliness. Perhaps we need to endure hardships to relearn the value of human kindness. Undoubtedly suffering develops understanding and real appreciation for mankind.

Certainly, professed Christians the world over will wish to recall the two commandments given by Jesus when he walked the earth—and try to worship God truly, and love his greatest creation—man—wherever he may be found.—M. C. J.

WARD TEACHERS' MESSAGE

THE Ward Teachers' Message for September appears in the August magazine, page 466, for convenience of ward teachers who have expressed a desire to obtain their topic a month before they present it to the ward membership.

EVIDENCES AND RECONCILIATIONS

xcv. Is there a Master Race?

THE Nazi betrayers of Germany declared that the Germans are a "master race," to whom other nations should be subservient. Indeed, the German word *herrenvolk*, used freely during the late war, connotes a people which has serfs, upon whose toil the *herrenvolk* live in luxury.

This stupid and insolent claim originated in some conceited brain, probably military, several generations ago. It was not, at first, taken seriously by the German people. But it had such appeal to human vanity that it was fanned into popular favor by several philosophers. At least one of these, the most often quoted (Nietzsche), was of unsound mind. Hitler, himself mentally ill, used the doctrine of German superiority over all other peoples as a bulwark for his incredibly insane, inhuman ideas which threw the whole world into horrible, bloody warfare. The recent military defeat of the axis powers has laid low for the time being, it is hoped forever, the untenable notion of German superiority among the nations. Belief in a "master race" is an evidence of ignorance of the long history of man on earth. The procession through the ages of Egypt, Babylon, Greece, the various nations of Europe, and many others, refutes the doctrine of the final superiority in any one nation. However, when power came into the hands of these ignorant and mentally oblique proponents of the "master race" theory, they entered into this unhappy war much as a goat butts its head against a solid wall. Ignorance is blind.

Human experience has shown that in all peoples, even in those whom we call semi-civilized or barbarian, lie powers of body, mind, and spirit, which may be developed to match our most "civilized" attainments. Cultivation of these gifts, under the further influence of environment and heredity, will lift men of every land and clime into greater power. It may take longer with some than with others because of their stage of development, but the possibility of growth is there. As a mass, in innate qualities, there is little difference among races.

There are highly endowed individuals in every land, whose heads are above the crowd—the Platos, Galileos, the Tennysons, who see and do things beyond their fellows. These are the great men of history upon whose thoughts and labors our civilization has been built. They are the artists, writers, scientists, and thinkers who have shaped the lives of the multitudes. They are the Newtons in their respective fields. They are really the final answer to the "master race" question, for every nation has produced some of these mighty minds. They may arise in any society, anywhere. No one nation has built the world of men as it is. Instead, it is the product of people of many lands. Nature has not recognized a "master race" with geographical or racial limitations.

The believer in the "master race" thinks too often of bodily prowess. He is likely to look upon physical strength merely as a means to subjugate his weaker brother. That has been the mistake of Prussianism. He forgets that the members of a "master race" must, above all things, be evenly balanced, and that the developed body is only one mark of superior man. He should also remember that it is a commonplace of knowledge that many people who are on the way to civilization, but yet in the lower stages, have great physical vigor. Witness the Indians of America, the hill tribes of Asia, or the Negroes of Africa. Bodily vigor depends on wise methods of living, notably simplicity in diet and occupa-

tion. Among Europeans the self-styled "master race" has no pre-eminence of physical vigor. Such a claim is idle boasting.

Similarly, no one nation leads in the possibility of intellectual achievement. Nevertheless, it is here that the proponents of the "master race" fallacy have made their greatest claims. They would have us believe that the major conquests by the mind have come from one or a few nations. Even a casual study shows that the world's intellectual history, in every field of endeavor, has been written, painted, sculptured, sung, and played by many peoples. Mental gifts, and those of the emotions, have descended upon poor and rich, just and unjust, from China to America, with no reference to geography.

In the case of science, for example—from the leaning Tower of Pisa to the atom-smashing cyclotron in Berkeley—at least fourteen nations have been concerned with the building of modern science, and nearly all nations are entering the arena.

In the number of notable scientific discoverers, England, France, and Germany shared about equally; but there were key men in the smaller and less known countries, without whom the others would have been helpless.

Radio, the wonder gift of science, has come to its present perfection by the labors of men in at least fifteen different countries. Some of the most important radio discoveries and inventions came from the smaller, less esteemed lands. The radio results won in any one country, if assembled, would not give us the radio as at present understood and used. In the number of men who have contributed greatly to radio, Germany is a very poor third.

Likewise, spiritual outreachings are not peculiar to one country. Instead, in every land men have sought the gifts of the spirit. Even the savage has pondered upon the meaning of life. The whence, why, where questions persist in the thinking of every person, great or small. Men have arisen in every land, who have tried to formulate the way to happiness, for the benefit of themselves and their fellow men. And millions of soul-hungry men have followed them. The religions of Egypt, China, India, and Persia, are examples. In the Christian world, this eager spirit has resulted in numerous sects to correct the evident departures from the true gospel of Jesus Christ.

The "master race" claims, as used in this war, are sheer poppycock, used by characterless men to further their own interests. There has never been a monopoly of mastery in human achievement by any one nation. To claim so is simply to allow lawless nationalism to run wild.

Nevertheless, it must be admitted that there is the possibility of a true "master race" or group, excelling all others in human powers. Its membership will include all who seek truth, and, having discovered it, set about at any sacrifice to accept and to practice it. They have acquired mastery over themselves.

The Master of that group will be Jesus, the Christ. Conformity to his plan of salvation for men will be their law, for thereby they will win the desired health and strength of body, mind, and spirit. Thus they will move towards perfection.

The objective of this group will be not only to help themselves, but also to bless all mankind, and to lift all men to their own stature. That is the difference between the false "master race," and the true redeeming leadership of the world. The first is selfish; the other unselfish. The first is limited to one nation; the other covers the world, believing that "of one blood hath God made all men." The first is of the devil; the other of God.

The "master race" doctrine of the late war was an ugly delusion conceived by the powers of evil, whose prince is Satan, the devil.—J. A. W.

QUARTERLY REPORTS RECEIVED

THE stake quarterly Melchizedek Priesthood reports for the second quarter have come in much more promptly than was the case with the first quarter or the annual reports, and it is evident that secretaries and presidents of quorums are becoming more familiar with the needs in this respect. Appreciation is expressed for the splendid cooperation given by the stake chairmen of Melchizedek Priesthood committees and their secretaries in getting these reports to us so promptly.

The deadline for including stake reports in the Presiding Bishopric's bulletins is the fifteenth day of the month following the close of the quarter. Your fine help in having these stake reports reach the general priesthood committee of the Church by that time is greatly appreciated.

The general and stake authorities are watching with much interest and satisfaction the progress being made in the activity of the Melchizedek Priesthood quorums as reflected by these reports and bulletins. Stake committees report that quorum leaders are accepting their responsibilities and are training for leadership.

When New Quorum Officers Are Selected

WHEN a new president of a Melchizedek Priesthood quorum is selected, it is the responsibility of the chairman of the stake Melchizedek Priesthood committee to see that there is placed in the hands of the new officer, a Melchizedek Priesthood folder, which is being used at present in lieu of the handbook.

The chairman has a further obligation to meet with the new quorum president and orally review the material in the folder and to give such instructions and helps as will enable the new president effectively to carry out the priesthood program of the Church and stake.

It is the responsibility of the quorum president then to acquaint the group leaders of the quorum and their committee members with their duties, and to outline and direct the activities of the quorums, the groups and officers and committees thereof.

These Melchizedek Priesthood folders can be obtained by stake chairmen upon request, from the General Priesthood Committee, 47 East South Temple Street, Salt Lake City, Utah.

Each stake committee should keep, for the benefit of the present and new officers, a complete file of the instructions printed regularly in the Melchizedek Priesthood section of *The Improvement Era* and in the Melchizedek Priesthood page of the Church section of *The Deseret News*.

Melchizedek

It is hardly fair for the new presidents merely to set the brethren apart, and leave them to the "job" without acquainting them with the aims, objectives, and problems, together with the means at hand to help accomplish and solve the same.

Often quorums do not show the activity they might if the stake committee leaders would lead out and train the quorum officers for leadership and help develop the initiative to put our priesthood work out in front.

Remember, brethren, our monthly Melchizedek Priesthood leadership meetings are intended to be "leadership meetings." It is desired that by your careful, prayerful preparation these meetings give inspiration and enthusiasm that will provide such an activity program that every member of the Melchizedek Priesthood in the stake will be brought into the warming influence of the gospel of Jesus Christ.

Perhaps there is no more important committee in the stake than the stake Melchizedek Priesthood committee, and certainly no committee has a greater challenge before it for initiative and leadership.

For behold, 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.)

"Today A Letter Came"

THROUGH the press, over the air, and by word of mouth, we have heard much about the value of writing to our boys, and of their appreciation for letters from home—they "hunger and thirst after righteous news" from home.

Occasionally we find a boy who is critical of his bishop, or of a priesthood quorum, because of lack of mail, and he feels he is "the forgotten man," so far as his Church is concerned.

Now many of these men will begin to come home, and of course wide-awake quorum officers will seek them out and welcome them home, and will urge their attendance at quorum meetings and their participation with their brethren.

It would indeed be unfortunate if returning men could say with justification, "Why this sudden interest in me? You have forgotten me all the time I have been away—I never heard from you.

You seemingly were not concerned about me or my spiritual welfare all that time."

The quarterly comparative bulletin, which is being sent to all stake presidents by the Presiding Bishop's office, will list the percentage of Melchizedek Priesthood members away from home who have been corresponded with during the first three months of this year.

Officers are asked to check with all quorums where there has been less than one hundred percent activity along this line. It is hoped that the reports for the second quarter will show that every man away from home will have heard at least once from his priesthood quorum officers since the last report. These letters should not be preachments but should be full of news, full of genuine interest, friendliness and warmth, and include the thought that a place awaits the individual in the group at home, and that you are waiting to welcome him back.

Remember, as Kate Smith puts it, "If you don't write, you're wrong!"

A Worthy Quorum Project

AN excellent project for the Church service committee in each Melchizedek Priesthood quorum would be to encourage worthy members to do temple work.

In many quorums there are members who seldom go to the temple, some who have not been since their marriage. First, find out in a confidential way from the ward bishop if your brother member may obtain a temple recommend, and then in the spirit of love encourage him to go to the temple. Spiritual blessings follow temple attendance. There can be no excuse because there are thousands of male names waiting for someone to do the temple work for them.

These are the names that the First Presidency has asked quorum members to do. While many have been cleared, there still remain many to be done.

What a blessing it is to a person that he may return to the temple often for his own encouragement and comfort and at the same time he may do the work for someone who did not have the privilege to do his own work.

As has been previously stated:

There is no service in the Church more powerful in promoting spirituality and devotion to the gospel requirements than the ordinance work performed in the house of the Lord. Those who engage in it are reminded of solemn obligations resting upon them and the sacred covenants which they have made as Church members.

If your quorum has not done its share of the 100,000 male names in the temples awaiting the ordinance of endowment, a special effort should be made to do them at once.

Priesthood

CONDUCTED BY THE GENERAL PRIESTHOOD COMMITTEE OF THE COUNCIL OF THE TWELVE—JOSEPH FIELDING SMITH, CHAIRMAN; CHARLES A. CALLIS, HAROLD B. LEE, EZRA TAFT BENSON, MARION G. ROMNEY, THOMAS E. MC KAY, CLIFFORD E. YOUNG, ALMA SONNE, NICHOLAS G. SMITH, LEVI EDGAR YOUNG, ANTOINE R. IVINS

Personal attendance at the temple is preferable. If this is not practical, then money may be sent in so that the proxy work may be done. Some quorums have sent one or more of their members to a temple, paying the expenses while at the temple in order that their share of these names may be cleared.

Do your part in helping others and at the same time receive a blessing which can be obtained in no other way!

Successful Project

FOLLOWING the assignment given the Melchizedek Priesthood quorums by the First Presidency of the Church on September 13, 1943, the Fifth Ward group of the Provo Stake high priests quorum took temple work as a project.

Each high priest accepted the responsibility of doing the work for twenty-four names, or in the event he was unable to go personally, of contributing \$24.00 toward temple work.

Brother Daniel D. Bushnell, of the Church service committee, reports that \$190.50 was collected and this amount is being distributed to the four Utah temples. In addition, temple work has been done for three hundred eighty-seven, so that as a result of this project a total of seven hundred sixty-eight endowments are accounted for.

This live high priests' group also contributed \$340.00 toward the Church welfare program of the Fifth Ward, Provo Stake.

Shelley Elders Active

THE following very commendable reports of activities of elders in the Shelley Stake come from Brother Cortez Christensen, chairman of the stake Melchizedek Priesthood committee of that stake.

The second quorum of elders recently did a good job in assisting a member who had broken his leg. They cut, raked, and hauled his crop of hay. They cultivated his potatoes, irrigated his crop, helped with the cleaning up of his ditches, and helped with his threshing. There were about twelve hours of tractor work, thirty-two hours of team work, and about one hundred seventy-five man hours. Ira W. Dial is president of this quorum.

Our seventh quorum of elders helped to harvest thirty-five acres of potatoes for the widow of a quorum member who died during the early harvest season. Eleven members of the quorum and about thirty-nine neighbors and friends harvested the crop in a day and a half. Leon Duce is president of this quorum.

AUGUST, 1945

NO-LIQUOR-TOBACCO COLUMN

Conducted by
Dr. Joseph F. Merrill

Why? Why? Why?

UNDER this title in the May number of *The Voice*, Bishop Edwin Holt Hughes has an article made of forty-four questions, the second of which is as follows: "Why do the Mormon people in Utah and elsewhere array themselves against rum and train their people in abstinence from intoxication?"

Another of the bishop's questions was: "Why would neither political party dare to nominate a distiller or

brewer as a candidate for the presidency?"

In the article the bishop answers none of his forty-four questions. He was giving a thought-provoking challenge to his readers.

The May number of *The Voice* was filled, as usual, with excellent material. We wrote to the magazine giving the following answer to the question concerning the Mormons:

Among the answers that could be given is this one: Total abstinence from the use of liquor and tobacco in all forms is a religious tenet of the Mormon people.

No doubt the bishop already knew this, but probably many of his readers did not. However, many nonmembers know that the Mormons teach total abstinence as an article of faith. So when they see a Mormon indulge, what is their reaction? Simon Bamberger, a Jew, once told us that as the personnel manager of the Bamberger Companies, he liked to hire returned Mormon missionaries. But he never hired one who admitted that he ever sipped the wine glass even at a formal banquet, made a few draws on a cigaret, or took a cup of coffee. The Mormon Word of Wisdom, he said, was the best indirect

(Concluded on page 464)

Melchizedek Priesthood Outline of Study, September, 1945

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

LESSON 80 THE POWER OF FAITH

Text: pp. 331-336. Topics: The Hope Buoyant. If Men Would be Valiant. Faith, The Gift and First Principle of God. How Faith Comes. Trials and Persecutions (with sub-topics).

Discuss: Do good men, as well as evil, have to endure affliction and sorrow? What is the power of faith, this circumstance being true? Why are not men as valiant in seeking God as in seeking the dollar? In addition to well-known, well-established doctrines, what additional suggestion is made (p. 332) as to how faith comes to a person? What was President Taylor's philosophy for trials and persecutions? Scan the pages 333-336 for a significant reply to the age-old question asked by Job—why do the righteous suffer (or do they)?

LESSON 81 SOME ETHICS OF "THE KINGDOM"

Text: pp. 337-340. (See sub-topics under lesson title.)

Discuss: What great practical wisdom may be discovered in President Taylor's pithy comments on "The Mysteries," "The Eleventh Commandment," and "Free Agency"? (p. 337.) Should politics, trade, industry, be as subservient to divine influence as religion? Before criticizing and setting out to "regulate" the Church or any other branch of human affairs what can well be considered? (See "The Uses of Criticism," p. 338.) Why should Latter-day Saints be careful in criticizing the world? (See "A Lesson in Tolerance," p. 339.)

LESSON 82 WHAT SHOULD MEN SEEK?

Text: pp. 340-343. Topics: Seek Ye First the Kingdom of God. Peace. Promote Happiness. Destiny and Will. Rights.

Virtue. A Philosophy of Happiness. Some Favorite Sayings.

Discuss: How is one to seek the kingdom of God? Before answering, it might be well to review and ask, *What is the kingdom of God* that we are admonished to seek? We seek peace today. How may it be attained? Happiness? Virtue? Can a person determine his or her own destiny? In seeking one's "rights," what is a good idea to keep in mind? (pp. 341-342.) How do you like President Taylor's definition of "the greatest happiness"? (p. 342.)

LESSON 83

THE PROSPECT AND THE FUTURE

Text: pp. 344-349. Topics: History Repeats Itself. A Prophecy of 1882. The Order of God. Judgments Begin at the House of God. The Kingdom Is Onward. The Coming Scene. The Lord's Work. A Prophecy. The Platform of Prophecy. Leave the Wicked to God. Role of the Jews.

Discuss: What lessons may be taken from the excerpt of the 1854 discourse entitled, "History Repeats Itself"? What about the question of remaining neutral today when warfare bursts upon the world? What is the advantage of having the knowledge of future problems revealed through prophecy? In the previous lesson President Taylor declared that men may determine their destiny. If it is prophesied (p. 345) that "a terrible day of reckoning is coming," can such a destiny be averted and the prophecy fail of fulfillment? What did the people of Nineveh do when it was prophesied that they should be destroyed? (See the Book of Jonah.) What yet future events are foreshadowed in this lesson? What is the intelligent thing for us to do about them? Explore the meaning of the topic, "The Platform of Prophecy." (p. 348.)



Genealogy

DAMAGED PARISH REGISTERS BEING COPIED FOR THE GENEALOGICAL SOCIETY OF UTAH

A LETTER just received from Elder James R. Cunningham, genealogical chairman of the British Mission, tells how the important parish registers of Southwark, London, S.E., England, were almost destroyed by fire when the church was burned during the London blitz of 1941, and are now being transcribed by faithful workers for the Genealogical Society of the Church of Jesus Christ of Latter-day Saints. Excerpts from his letter follow:

We are mailing a package to you today containing handwritten transcript of the register of baptisms 1813-1819 of the parish of Christ Church, Southwark, London, S.E., of which only the shell remains. The heat of the fire caused the registers in the safe to shrivel and scorch.

The register is one of those which was in the safe during the London Blitz of 1941. The safe was red hot owing to fire, but the books inside were not entirely consumed. All volumes are badly burned around the edges.

We have been able to assist the rector and the parish church council in listing and salvaging the registers and copying them to preserve the information. This is an extremely slow task, as the copying is all voluntary. Mrs. E. M. Woodford is transcribing by hand these registers, (she is not practised in typing), and Brother David E. Gardner is transcribing marriages on to a typewriter.

Mrs. Woodford has completed this register of baptisms which we are mailing, but we find it impossible to get it typed here, and hope that you will be able to cooperate in this matter. We have promised the parish church council the typed top copy of the transcript made, and so we trust that you will be able to send us the top copy and also two carbon copies as well. If possible, we would like you to send us about six inches of an example of microfilm of Mrs. Woodford's handwritten manuscripts. We will demonstrate this actual copy of the Christ Church registers to the rector and council. It will take several years to transcribe the registers by hand and Mrs. Woodford who is doing this may not be in London as she intends to return to Australia when the Pacific War is over. The registers of Christ Church commence in 1671, and all registers of baptisms, burials, marriages are damaged, some very, very badly. They are definitely complete at present in baptisms 1671-1866 (nine volumes probably about 3000-4000 pages total); burials 1671-1853 (some pages destroyed) being about nine volumes total (probably 3000-4000 pages) and marriages 1792-1803, 1807-1812, 1813-1836; cannot trace any others, probably others are lost; extant therefore about five volumes, possibly about 1500 to 2000 pages, some pages lost by fire.

We will mail to you typescript copy of the marriages transcribed by Brother Gardner shortly. This covers marriages 1807-1812, banns of marriages 1807-1826, being one volume.

We will also mail to you the monumental inscriptions copied by David E. Gardner and Frank Smith.

We have considered the copying of these damaged registers, and we are a little chary at the handling of several of them owing to the paper being so brittle from burning. Once the page has been turned over it is liable to completely fall apart, and we believe that a photograph could be taken successfully, but that would be the end of the register. The most damage is of course at the first few pages or the last few pages and around the edges according to how it was exposed to the heat.

The rector has expressed his willingness to have them photographed but apparently the parish council has not the funds to pay for it.

The ribbon copy is being presented to the rector and parish church council of Christ Church, Southwark to be used instead of the singed and burned registers.

Genealogical Records

A LARGE shipment of English genealogical records—the largest since the outbreak of the war—has been received by the Genealogical Society. This collection includes copies of records from 364 English parishes and one Irish parish. The Genealogical Library is purchasing a large number of records from the British Isles every month.

No-Liquor-Tobacco Column

(Concluded from page 463)

means he knew to find if a Mormon had moral courage and therefore probably was honest and dependable. He said:

I know that your missionaries take the Word of Wisdom. If they don't observe it, I conclude they are either hypocrites or weaklings. The Bamberger Companies want neither hypocrites nor weaklings in their employ.

Among employers there are perhaps none whose respect for a Mormon employee would not increase by the latter's observance of the Word of Wisdom.

W.P.B. Rules That—

IN its issue of June 6th the New York Times published a dispatch from Washington saying, "The War Production Board decided today that wine, beer, whiskey, and even soft drinks, are not food." The agency ruled that these and other beverages could not be considered "food" in the use of beverage ratings for obtaining can emblems.

Unity at Last?

NOVEMBER 27, 1944, there was formed in Chicago an entirely new national temperance agency which was named "National Temperance Movement." "This organization seeks to unite forces interested in an acceptable solution of the beverage alcohol problem and discover areas of cooperation where all may work together."

Among the twelve stated purposes and objectives of the organization are these:

1. To voice and make effective the demand of the American people for moral regeneration of the American way of life
2. To find a Christian solution of the beverage alcohol problem
4. To assist in the rehabilitation of alcohol victims
6. To formulate and achieve local, state, and national legislation for the abatement of alcohol-caused social evils and for the extermination of the traffic in alcohol beverages
7. To provide for the publication and distribution of literature
10. To unite in mutual helpfulness the various organizations whose purpose is to oppose the beverage use of alcohol
12. This organization is not affiliated with any political party

Non-affiliation with any political party leaves advocates of temperance free to support candidates in an election rather than a party. On temperance issues there are friends as well as foes in all political parties. Success to the new National Temperance Movement!

And This Is Interesting

FROM *The Foundation Says* we learn that in the name of the nation's abstinence forces, what is asserted to be a test case was filed May 25, 1945, before the Federal Communications Commission against the renewal of the license of Station KRD, Dallas, Texas, an outlet of the Columbia Broadcasting System.

The 135-page printed pleading, filed before the commission, challenges the practice of this and other radio stations and networks of selling liberal amounts of their choicest time to the beer and wine interests to present the most "glamorous appeals" to buy and drink beer and wine, and refusing to sell any time whatever to the abstinence forces to counsel against such drinking.

The objections were filed on behalf of the National Temperance and Prohibition council, which is made up of twenty-four of the leading religious denominations and temperance and abstinence organizations of America, to test out the legality of the complained-of practices.

It is announced that this is the first time the abstinence forces of America have in a united way legally challenged what they claim is a one-sided policy of Columbia and its stations. They announce that the proceedings are a test, and will, if necessary, be carried through the courts to the Supreme Court of the United States.

Aaronic Priesthood

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

WARD BOY LEADERSHIP COMMITTEE OUTLINE OF STUDY

TEXT: *How to Win Boys*, by Roscoe
Gilmore Stott

SEPTEMBER 1945

Topics and Questions—Chapter 13— "The Average Boy"

1. "There is no average boy. If there is, what color are his eyes? Or his hair? How long is his nose? What does he eat? What does he like? What are his home conditions? Who are his companions? What is his hobby?"

The above statement should tell us there is no "one way" to teach a class of boys. Discuss this thoroughly, and show how essential it is that we study boys first and then select our method or methods of teaching them.

Explain and discourage the "herding" method of teaching boys.

2. Consider well the author's suggestions "Incentive" and "Inducement" in teaching boys. He gives a splendid example on page 96 of the text. Call for other examples from members of the class for illustration.

Topics and Questions—Chapter 14— "Studying the Thoughtful Boy"

1. Describe the thoughtful type of boy. How does he differ from others in the class? He has little to say; he is often very shy; he would rather let the other fellows do the talking; he may even seem uninterested; he is timid about associating with others; he dislikes crowds.

How shall we teach him? Consider the following seven suggestions from the author:

- a. Pry them out of themselves, when possible.
- b. Find time and opportunity for such boys to get it off their chests to you.
- c. If such a boy is poor and lacks advantage, lend him of your own magazines, books, religious literature, and help him to locate other sources of such assistance.
- d. Interest others in the particular boy.
- e. Push him into social contacts.
- f. Lead him into the art of talking and even writing.
- g. Tie up the thoughtful boy's brilliant work with God.

For further information on the above suggestions, see the text *How to Win Boys*, pp. 105-106.

Question for Priests

If you were asked to administer the sacrament and there were no cards or standard works of the Church from which to read the prayers of blessing on the bread and water, could you perform your duty anyway?

Every priest should be able to repeat the sacrament prayers from memory.

Standard Quorum Award Requirements and Records

THE requirements for the standard quorum award and for the individual certificate of award for 1945 remain the same as for 1944. Our handbooks state that the quorum must establish a minimum record of thirty-five percent attendance at sacrament meeting, but this requirement was reduced to twenty-five percent for 1944 and remains so for the current year.

Twelve hundred and eleven standard quorum awards have been approved by the Presiding Bishopric during the first six months of this year. This is by far the largest record yet made since the program was introduced in 1936. Practically every stake in the Church is ambitiously promoting this part of the program for 1945. It looks like another banner year for standard quorum awards.

Individual certificates of award total fifty-one hundred and ninety-nine during the same period this year. Stakes and wards are really beginning to appreciate the value of this relatively new feature of the program. Our young

men are delighted with it.

This report is made in the hope that all Aaronic Priesthood workers will push ahead in this great work. Check your quorums and your individual boys. Discover your weak groups and boys now, and help them to make good. A check-up at this time of year can be very helpful. A check-up deferred until the end of the year results in serious disappointments in altogether too many instances.

Question for Aaronic Priesthood Members

WHEN you are asked to pass the sacrament in the sacrament meeting, do you not agree that it is highly disrespectful and irreverent to walk out of the meeting after you have performed your duty?

No deacon, teacher, or priest, should accept an assignment to pass the sacrament if he does not intend to stay for the entire service unless he is legitimately excused by the bishop after the performance of his duty.



KANESVILLE WARD, LAKE VIEW STAKE

Kanesville Ward is really in the Aaronic Priesthood program. The teachers' quorum in the upper photograph have earned the standard quorum award for the past five years. During the year 1944, they established an attendance record of 96% at priesthood meeting and 54% at sacrament meeting.

The deacons' quorum in the lower photograph was the first quorum to receive the standard quorum award in the stake, which was awarded in 1939 and has received this recognition each year since. Their 1944 attendance record was 89% at priesthood meeting and 58% at sacrament meeting.

Here are two more demonstrations that "it can be done."



Ward Teaching

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

Ward Teaching— a Sacred Duty

(Following are two excerpts from the leaders of the Church on the subject of ward teaching. These short quotations are commended to both the teachers and the Saints. They have the ring of authority and are full of timely guidance and counsel. These instructions, given many years ago, indicate the importance given to ward teaching by the leaders of the Church.)

NO OTHER DUTY MORE SACRED

By President Joseph F. Smith, *Conference Report*, April 1915, p. 40

"I DON'T know of any duty that is more sacred, or more necessary, if it is carried out as it should be, than the duties of the teachers who visit the homes of the people, who pray with them, who admonish them to virtue and honor, to unity, to love, and to faith in and fidelity to the cause of Zion: who strive to settle uncertainties in the minds of the people and bring them to the standard of the knowledge that they should possess in the gospel of Jesus Christ. May all the people open their doors, call in the members of their families and respect the visits of the teachers to their homes, and join with them in striving to bring about a better condition, if possible, in the home than ordinarily exists. If you can advance, try to aid the teachers to help you make that advancement."

TEACHING IN THE HOME OF PRESIDENT KIMBALL

By Elder Marriner W. Merrill, *Conference Report*, October 1902, p. 64

"Now, every family in the Church and every family in the district ought to be visited. They are the Lord's children, and they ought to be looked after. They ought to be visited at least once a month. Can we bishops or presidents of stakes say, and say truthfully, that the flock over which the Lord has appointed us to preside is visited, cared for, looked after and provided for? . . .

"The teachers, you know, have general jurisdiction. The office of a teacher is an important one in the Church. I remember once going as a teacher into the family of President Kimball, and President Kimball was there. Of course, being a boy, I felt bashful, and very diffident in talking in the home of one of the Presidency of the Church; but it was not long before President Kimball

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 September, 1945

"FRIENDLINESS"

RECENTLY, a man and his wife in their late fifties were converted and baptized into the Church. They came to love the Church and all it stands for. The great fraternal spirit manifested by the members of their ward truly warmed their souls. What friends, what comradeship, what interest in each other's welfare! The joy of it all was overwhelming.

Then the hand of death took him away. The widow moved to another ward. There again the friendliness of the ward members cheered and helped to heal the gaping wound of loneliness and bereavement. She was thankful to belong to such a Church where she found warm-hearted friends at every turn.

Then she moved to another ward. She attended services the first Sunday, the second, third, fourth, and the fifth. In all this time, not one soul spoke to her; not even so much as a friendly smile was given her. Not one presiding officer noticed her. No one seemed to care. The atmosphere was frigid. Where was the friendliness she had enjoyed so much? Was it her fault? She was new in the Church. Why couldn't someone, anyone, come up and be friendly?

Another family moved to a new ward. The husband attended Church and came home to report to his wife, too ill to accompany him, "This is one of those frigid wards we have heard about. Not one person greeted me either by word, handshake, or even a smile."

Many converts to the Church have come away from foreign lands, left their homes, their loved ones, their friends, their all. But they were not afraid, for in "Zion" they felt sure the Saints would welcome them. What a joy it would be to mingle with the body of the Church and be among real friends, friends who would understand and always be helpful and true. But, alas, how many of them have been disillusioned. Many have settled down to nurse a broken heart and live a lonely life in disappointment. Some have become totally indifferent,—some have left the Church.

What is wrong with some of us that we are not more friendly, more considerate? Perhaps the person we passed by in our meetings was seeking the truth, was needing a word of cheer, was lonely, was bereaved, perhaps ill. Let us not forget that a smile, a handshake, a kind word, a friendly greeting, a helpful attitude are some of the ways in which we "practice" what we "preach."

It is our individual responsibility to welcome strangers to our meetings, to extend a friendly greeting to all. We should not wait for the other fellow to do it, for he may be waiting for us to do it. Perhaps we are backward in greeting each other and particularly strangers. Well, let us begin now to overcome this timidity.

Let us be more friendly, more courteous, more kind, more thoughtful. It requires so little effort and means so much to us and to those whom we thus greet in the spirit of good will and friendliness.

This is a personal responsibility resting upon bishoprics, leaders, teachers, and laymen.

made me feel perfectly at home, to talk there just as I would to anyone else, because of the spirit and kindness he manifested. He said, 'I want you to preach the gospel to my family. If you see anything out of order, I want you to tell them about it; whether it be indoors

or out-of-doors, tell them about it; advise with them about it, counsel with them about it.' Now, that has always been a lesson to me. I have always remembered it. The teachers should advise with the people in regard to their interests."



On The Bookrack

HOPSCOTCH VALLEY, Vol. I
(Anna Johnson. Deseret News Press, Salt Lake City, Utah. 136 pages. \$1.00.)

Of interest to young and old alike is this volume of ever-amusing and ever-wise sayings of children, put into jingle form by Miss Johnson. As captivating as the jingles are the photographs of the original authors accompanying each verse and also the black and white sketches interspersed. Fond parents and grandparents will enjoy reliving their children's happiest moments. And children will love to hear their own experiences told in their own words. Teachers of primary grades will find in this book a welcome source of short, easily learned poems for recitation on special occasions or for illustrative purposes in class.—*H. W. L.*

GOLDEN NUGGETS OF THOUGHT
(Ezra L. Marler. Zion's Press, Independence, Missouri. 192 pages. \$1.00.)

POCKET-SIZE, and therefore convenient for carrying around, this little book affords many provocative quotations that can be read in that minute you have to wait for someone who is late—or the dentist who had to take more time with the patient whose appointment was ahead of yours, or can be quoted if you have to give a speech, or pondered deeply when you feel like scratching below the surface of living.

Under convenient headings, arranged alphabetically, the reader can easily find that about which he particularly desires to read. And he will be agreeably surprised at the breadth of the references, including poets, prophets, philosophers, as well as many of the loved thoughts that have come through the ages anonymously.—*M. C. J.*

THE CONSTITUENTS OF WHEAT AND WHEAT PRODUCTS

(C. H. Bailey. Reinhold Publishing Company, New York. 332 pages. \$6.50.)

WHEAT remains the "staff of life," for the majority of civilized people. For the best use of the grain, therefore, it is well to know its nature intimately. This has been done as never before in this book. It contains sixteen informative chapters, in which the world's learning concerning the constituents of wheat: nitrogenous substances, starch, sugars, gums, minerals, etc., are set forth. The application of their knowledge may determine the future welfare of the world, which is largely dependent upon the food we eat.

The book is technical, designed primarily for students, teachers, and others with technical training. Among such people it should have a wide circulation.—*J. A. W.*

LET'S TALK ABOUT YOU

(Marguerite Harmon Bro. Doubleday, Doran and Co., Garden City, N.Y. 213 pages. \$1.50.)

WRITTEN easily enough that the young person—for whom it is written—will take it in stride, this book will help point the way to a wholesome, realistic development of personality, which is another way of stating that this book will help its reader find a real zest for life and living. Surprisingly enough, the emphasis is right, too, for the author feels that swearing cheapens a girl and that if a girl or woman wishes to be extraordinary, she will avoid drinking.

A cleverly alert book, this will be a worth-while addition to any home where young girls live.—*M. C. J.*

AUGUST, 1945

BIG GOVERNMENT, CAN WE CONTROL IT?

(Merlo J. Pusey. Harper and Brothers, New York. 240 pages. \$2.50.)

ARE we moving towards dangerous bigness in our federal government? What are the probable results? What reforms are necessary to check this unwieldy growth and eliminate the evils of "big government"? Lucid answers to these questions are given by the author. The volume contains much information not easily picked up by the ordinary citizen. Indeed, the book is written clearly with a wealth of information at hand, and the conclusions are those of a mind ripened by contact with governmental affairs. It is a book for the day, for Americans who yet believe that in the end their land is governed by its citizens.

We congratulate the author, a native Utahn who began his work here, upon this excellent piece of work.—*J. A. W.*

MAINSPRINGS OF CIVILIZATION

(Ellsworth Huntington. John Wiley and Sons, New York. 660 pages. \$4.75.)

THIS is a notable book, as would be expected from Professor Huntington. The man who dares to break away from old paths, and, in his search for truth, presents the past, remote and near, under a new light, is a benefactor to struggling man.

"This book is an attempt to analyze the role of biological inheritance and physical environment in influencing the course of history." The task so set is well done. A multitude of facts are presented, and clear conclusions expressed. Even when the reader differs with the author in his hypotheses or conclusions, there is appreciation for his path-breaking work.

The treatment is simple in language, so that scholar and common man may read the book understandingly.—*J. A. W.*

TWO BILLION ACRE FARM

(Robert West Howard. Doubleday Doran and Co., Inc., Garden City, N.Y. 209 pages. \$2.50.)

FARMING remains the foundation of our civilization. Therefore, this excellent though informal history of American agriculture is important reading. Wisely, the author has told the story rapidly in untechnical language, so that all may enjoy it. Farming facts are so intermingled with historical and personal narratives that interest is developed and held. Between the lines lies perhaps the most important principle in the building of our national future.—*J. A. W.*

COOPERATIVE COMMUNITIES

AT WORK

(Henrik F. Infield. The Dryden Press, New York. 201 pages. \$3.00.)

COOPERATION in a world of peace has been humanity's ideal throughout the centuries. Despite present evils, we are approaching that happy day. After a brief survey of cooperative enterprises in the past, full consideration is given a number of present-day cooperative societies, which vary greatly in the forms of operations. Their experiences may be used as warnings against failure and as lessons for success. It is clear that as yet there is no consensus regarding cooperative method. In this restless day this volume has special appeal. It is really a survey sponsored jointly by the Research Institute on Peace and Post-

war Problems, of the American Jewish Committee, and The Rural Settlement Institute.—*J. A. W.*

YOUR KEY TO YOUTH PROBLEMS

(Harold Sherman. G. P. Putnam's Sons, New York. 181 pages. \$1.50.)

YOUTH's problems are always with us. In this upset age they have acquired a new importance. This simple, understandable discussion would be of much help to parents and all concerned with the making of our children into fine men and women. The author might well have touched more vigorously the spiritual sources of human happiness.—*J. A. W.*

THE DOCTOR'S JOB

(Carl Binger, M.D. W. W. Norton Co., New York. 1945. 243 pages. \$3.00.)

TO most of us, doctors are those necessary evils to whom we go when we are not feeling well. And we expect the doctor to work miracles—from adjusting a diseased body to curing a sick mind. And, for the most part, doctors are eager to do what they can for every patient who consults them. Naturally, it is difficult to be as patient as people would like—when doctors are crowded for time, when they are only human themselves and subject to the same symptoms and ailments that their patients have.

The author uses as the thesis for his book part of John Donne's *Devotions*:

"... any man's death diminishes me, because I am involved in Mankind."

Divided into eighteen chapters, the author treats such diverse subjects as Psychiatry and Medicine; Socialized Medicine or Paying the Pixer; Allergy; Asthma and Tuberculosis; The Choice of Physician, Medical Fees and Etiquette; Recent Achievements and Tasks Ahead.

Written interestingly enough for the lay reader to enjoy, it will also serve to help him better his own condition.—*M. C. J.*

AND NOW TO LIVE AGAIN

(Betsey Barton. Appleton-Century Co., New York. 1944. 150 pages. \$1.75.)

WE have come to take for granted the courage of the soldier on the battlefield, but the courage of this same soldier or others who must rebuild their lives, we have not considered so seriously as we probably should. In this book, a young woman, whose back was broken when she was sixteen, tells how she fought her way back to purposeful living, in spite of the fact that she has been paralyzed for ten years.

The book indicates ways in which loved ones who are disabled may be helped. More than that, the book will call forth from the reader the statement of Shakespeare, "What a piece of work is man," and he will come to respect the sheer indomitable spirit of man.

To Latter-day Saints, there is one statement that will be denied. While agreeing that "miracles do happen," the author states, "But the laying on of hands, the curing of one person by another, probably does much harm. It may carry the mind and body into wholeness for a time, but disease comes from some deep underlying cause, and a cure can only deal with the effects: it cannot reach the cause." Many Latter-day Saints can bear witness to the fact that they have been cured by the laying on of hands—with proper authority to administer the power of healing through the priesthood.

Notwithstanding this one error, which cannot be accepted, the book has so much to commend it that Latter-day Saints should read it and make application of the good found in it.—*M. C. J.*



Homing

The Education of the Heart

By Helen Gregg Green

PARENTS usually teach their boys and girls most of the lessons they consider important, but they often overlook what Sir Walter Scott called "the education of the heart."

I am thinking of a poised, charming girl of fourteen by the name of Marilyn. She knows all the variations of etiquette that a child is taught by a fashionable mother and a private school of distinction, and carries them through as beautifully as her older sister—a senior in a high class finishing school.

Marilyn is always smartly dressed and has learned to be an intelligent shopper, able to make her money go far. She can cook and sew and is a talented musician. For all this, credit is due not only to Marilyn but to her mother and her teachers. But in the education of the heart they have been remiss.

Marilyn and I were recently standing by an elevator in the apartment hotel in which we both live. I remarked that I was in a great hurry to go down, as a guest of mine was suffering from a severe case of neuralgia. Marilyn said disinterestedly, "I am going to take a sun bath on the roof!"

Although there was only one elevator in service at the time, it did not occur to the child, for whom I had often done kindnesses, to say, "You go first and get the aspirin; I'm not suffering—I can wait for my sun bath."

When the elevator came, she got in and left me waiting.

At another time, I had been detained and was late for an important Red Cross meeting. Marilyn happened to drop into the apartment. Fidgeting, I explained, "Excuse me, dear. I'm trying

to meet a deadline." And then I said, more to myself than to Marilyn, as I hurriedly started laying out my bag and gloves, "I'd like so much to find someone to stay an hour with our new neighbor's little boy. Her nephew is leaving for the army, and she so much wants to see him off."

It never seemed to occur to the child to suggest, "I'd be glad to keep Bobby for an hour."

It is rather pathetic to see such a gently reared girl so lacking in thoughtfulness, kindness, and consideration for others.

Why don't we all try to teach our boys and girls to be kind in a *kindly* way? Some people think they are being kind when the manner in which their assistance is given is so cold and impersonal that the kindness is almost lost in the seeming too-great effort of doing the deed.

I recently heard of a busy mother of five children who illustrates what I mean by the education of the heart. Although she had no one with whom to leave her little ones nor to help her get them ready, she planned and carried out a shopping treat for a little old lady who lives in an old ladies' home.

"She loves to go through the stores," the mother explained, "and it is impossible for her daughter to take her as she works during shopping hours. So I made plans for the two eldest children to have lunch with their father, the twins to go to a movie, and the youngest to be left in the care of a volunteer mother's helper, while I gave Mrs. Beatty a treat. I let her browse through the stores to her heart's content."

Not a word from her about all the trouble to make "the treat" possible! That mother of five possessed an educated heart, and she is passing on the beauty of that possession to her children.

Cook's Corner

Josephine B. Nichols

PEP up wilted appetites with a meal-in-a-salad-bowl, accompanied with rolls, bread sticks, biscuits, or whole wheat sandwiches.

Tomato With Meat Salad Topping

- 9 medium sized tomatoes
- Combine, mixing thoroughly:
- 2 cups chopped cooked meat or minced chicken
- 1 cup chopped celery
- 1 cup chopped cucumbers
- 1 cup cooked peas
- ½ cup mayonnaise
- salt and pepper
- water dress

Place each tomato, stem end down, in a leaf of lettuce. With a sharp knife, cut the tomato within about ¼ inch of the bottom, dividing into 10 or 12 sections; pull sections gently apart, and top with meat filling. Garnish with water dress.

Salmon-Macaroni Salad

- 1 8 oz. can salmon
- ½ cup chopped sweet pickle
- 1 cup shell macaroni (cooked)
- ½ cup mayonnaise
- lettuce

Drain salmon, remove bones and skin; flake. Combine salmon, pickle, and macaroni; chill. Season to taste; add mayonnaise; toss lightly. Serve on crisp lettuce or arrange in lettuce-lined bowl. Garnish with hard-cooked egg slices.

Hearty Salad Bowl with Fresh Tomato Mayonnaise

- 2 cups lima beans (cooked)
- 1 pint asparagus, cooked and chilled
- ½ pound luncheon meat
- ½ cup onion rings
- 2 hard-cooked eggs
- Cut luncheon meat (baked or boiled ham or spiced luncheon meat) in one-half inch strips; arrange on lettuce-lined tray with vegetables. Serve with fresh tomato mayonnaise.

Fresh Tomato Mayonnaise

- 1 cup mayonnaise
- 1 cup tomatoes
- Peel, dice, drain, and chill tomatoes. Combine with mayonnaise.

Glazed Orange Tea Biscuits

- 1 recipe baking powder biscuit—flour, melted butter or margarine

FAULTLESS FUNNIES... GOODBYE TO WASHDAY BLUES!

BY GRAHAM HUNTER



- 2 tablespoons grated orange rind
 1/3 cup sugar

Make biscuit dough and shape into small balls. Roll in melted fat, then in combined orange rind and sugar until well-coated. Place in greased small muffin pans. Bake in oven 425° F. for fifteen minutes. Serve hot.

Whole Wheat Date Bread

- 2 cups sifted enriched white flour
 4 teaspoons baking powder
 2 teaspoons salt
 1/2 cup sugar
 2 cups whole wheat flour
 1 1/2 cups chopped dates
 1/2 cup chopped walnuts
 2 cups milk
 2 eggs
 4 tablespoons melted shortening

Sift together white flour, baking powder, salt, and sugar. Add whole wheat flour, dates, and nut meats; mix well. Combine milk and beaten eggs; add to dry ingredients. Add shortening, mixing only until all flour is dampened. Turn into well-greased loaf pans. Bake in hot oven 350° F. for one hour.

All Bran Refrigerator Rolls

- 1/2 cup shortening
 1/2 cup boiling water
 1/4 cup sugar
 2 tablespoons molasses
 1 cup all bran cereal
 1 teaspoon salt
 1 egg (well-beaten)
 1 compressed yeast cake
 3 cups sifted flour

Mix shortening, boiling water, sugar, molasses, all bran, and salt, stirring until shortening is melted. Let stand until lukewarm. Dissolve yeast in lukewarm water and add; add flour. Beat thoroughly. Cover bowl and place in refrigerator over night or until ready to use. Form balls of dough to fill muffin tins about half full. Let rise two hours. Bake in hot oven 450° F. about twenty minutes. Dough may be made into Parker House rolls.

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.

* * *

If you want to stuff a sofa pillow with cotton, cut the padding in small squares and heat in the oven. This will make it almost double its size and it will be much lighter and fluffier.—L. B., Soda Springs, Idaho.

A cloth-wrapped brick is handy for your sewing room. Any work which must be held taut while being sewed can be pinned to the brick and thus held firmly.—E. T., Hinkley, Utah.

To eliminate the breaking of buckles in the wringer or when sending dresses to the laundry, don't sew the buckle on to the belt. Use a hook and eye to hold it in place and it can be removed when washing.—Mrs. G. F. Y., Bancroft, Idaho.

When men and youngsters pull buttons out of their overalls, cut a button off an old pair, leaving some material around it. Then push button through hole where the other button was and stitch to the material on the wrong side.—Mrs. L. A., Downey, Idaho.

AUGUST, 1945

Margie Says...

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SPREAD YOUR
BARBECUE ROLLS
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TROC MARGARINE**

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SO COUNTRY-FRESH
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Yes, indoors and outdoors, IN foods and ON them, Durkee's Troc Margarine makes everything taste better! Durkee's Troc Margarine is made with fresh, pasteurized skim milk, churned right in with pure vegetable oils...an important energy food that's really delicious. Every pound is enriched with 9,000 units of Vitamin A. Enjoy Durkee's Troc Margarine every day!

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The SOLDIER'S BIBLE

By HENRY C. NICHOLAS

WITH the outbreak of this global war, with the heavy tread of the German army invading Poland echoing through the civilized world, King George announced he would provide Bibles for the soldiers of England. This is another of the numerous instances in England and the United States when the Bible has been supplied to the army as part of the "defense services" of these two nations.

But in this instance there was a notable difference in the manner in which this announcement of King George was made. His quiet and reverent message, his statement that his country was "loath to declare war," and his encouragement to the soldiers to read the whole Bible, was in striking contrast to what had happened in previous days. For there was a time when the heads of the British nation skilfully used the Bible as a medium of propaganda, issuing editions to the army which omitted all precepts of peace and love and which glorified and justified the savagery of war.

During the Cromwellian wars, when religious issues were among those at stake, a special issue of the Bible was prepared for the soldiers. On the title page of this edition, which is known as "The Souldiers Pocket Bible," the soldiers of Cromwell were told it ". . . do shew the qualifications of the inner man that is a fit souldier to fight." It contained only those passages which would justify war and encourage the soldiers to fight. It encouraged them to worship a god of war, to know the thrill of "thy glory when thou hast overthrowen them that rose up against thee," and the passages taken from the Old Testament were selected as a defense of the Cromwellian cause. The clever Goebels himself could not have produced better propaganda.

England during the war with France, in the reign of William and Mary, issued another edition of a soldier's pocket Bible. While this was not a copy of the Cromwell Bible, all copies of which had by then mysteriously disappeared, it was modeled along similar lines. The passages selected were designed to encourage the soldiers to slay the enemy without scruple or mercy. No vision of peace or longing for such an outcome could be tolerated in a soldier.

The United States in the Civil War reprinted "The Souldiers Pocket Bible" for the use of the Federal army. The first issue was 20,000 copies, and these aroused so much interest that a total of 50,000 copies were printed and distributed among the soldiers.

"THE Souldiers Pocket Bible" was responsible for one of the greatest and most fascinating of literary mys-

teries. With the return of peace following the Cromwellian wars, the world was astounded to find that every single copy of this book had vanished. Yet there was ample evidence that thousands of these Bibles had been printed and issued to the soldiers of Cromwell.

Then followed a search which continued without success for more than two hundred years. As the years passed without a single copy unearthed, its disappearance became an intriguing mystery which captured the imagination of the world. Collectors who realized that if a copy could be found it would be worth a fortune, organized staffs of researchers who traveled from house to house throughout England. Although outlying districts were combed in this manner, not a single copy was found.

It was known that the Cromwell Bible was a small pocket edition, and one researcher eventually found what he thought was a copy. He rushed to London, carefully hiding his treasure on the journey. When it was examined in London, it was found it had been printed by John Field in 1653. This date showed it could not be the Cromwell Bible, as the war in which it had been distributed had ended before this date of publication.

The researcher, however, was not completely unrewarded. He had discovered a copy of one of the rare Bibles. On account of its small type it is now commonly known among collectors as the "Pearl Bible."

Then one day a lover and collector of books was sitting in his library in Cambridge, Massachusetts. Depressed by the news of the hostilities between the North and South, George Livermore went to a shelf and picked up a copy of the Bible. It was the year 1861. Glancing at the title page, he froze. Then his hands began to tremble when he realized he was holding a copy of "The Souldiers Pocket Bible"—the book for which the scholars of the world had been searching for more than two centuries. This copy is now in the possession of the New York Public Library.

Some years later a second copy was found among some old Civil War documents in the British Museum. Oddly enough this had at one time been owned by an American. A third original is now in the Henry E. Huntington Library in San Marino, California.

ONE soldier's Bible played an historic part in the first World War. It was directly responsible for the defeat of the Turkish forces and the capture of Jerusalem.

General Allenby, commander of the English forces in Palestine, had given orders to one of his brigades to capture the following day a village which stood on a rocky hill across a deep valley.



This village was strongly held by the Turks, and Allenby knew a frontal attack would be costly. But it must be captured before the march on Jerusalem could continue.

That night a major, who was to participate in the attack, was reading the Bible by the light of a candle in his tent. The name of the village they had been ordered to capture was Michmash. It sounded vaguely familiar, and he was looking for it in his Bible.

Finally, he found in I Samuel, chapter 13, verse 16, this account: "And Saul, and Jonathan his son, and the people that were present with them, abode in Gibeah of Benjamin: but the Philistines encamped in Michmash." With growing excitement the major continued to read how Jonathan and his armor-bearer had gone out alone one night and found a pass that had a sharp rock on the one side and a sharp rock on the other side. The two climbed the hill and found at the top a flat piece of land which a yoke of oxen might plow in one day. When the Philistines woke the next morning and saw Jonathan and his armor-bearer on the crest of the hill, they thought they were surrounded. Saul attacked and won an easy victory.

When the major finished reading he thought, "This pass with the sharp rocks on either side of the flat piece of land overlooking Michmash is probably still there." He awoke the brigadier general and the two read the story. Scouts were sent out and found the pass, which was thinly held by the Turks.

Then and there the plan of attack the following day was changed. The scouts were ordered to return to the pass and deal silently with the Turks stationed there. A company of soldiers followed, climbed the hill and just before dawn stood on the flat piece of land described in the Bible. When daylight came, the Turks in Michmash thought they were surrounded by the armies of Allenby and fled in disorder.

Thus, after the passing of many centuries, the tactics of Saul and Jonathan were repeated and the way opened for a quick and victorious march on Jerusalem.



**HE WEARS NO
SERVICE RIBBONS..**
*but has an enviable
wartime record!*

Criticized more often than praised, your local merchant has been fighting, too—fighting to keep prices down, to prevent inflation, to discourage needless spending. He has maintained service which seemed impossible under wartime restrictions and manpower shortages. Handicapped by extreme shortages in many lines, he has tried to supply you with enough quality merchandise to fill your necessary requirements. He has consistently urged you to buy only what you need, and to purchase quality brands, you can depend on, avoiding shoddy goods. In spite of everything, he has kept you well clothed, with a comfortable and healthy home environment . . . the highest wartime standard of living any nation has known.

Your local merchant is a good neighbor, a loyal citizen, an asset to your community. He wants no sympathy, expects no praise, but does value highly your patronage and support. He will be completely happy when he can again say "Yes, I have it!"—and fill your every need.



**YOUR FAVORITE LOCAL MERCHANT
SELLS WOOL O' THE WEST BLANKETS**

There is no restriction on quality in Wool O' the West blankets—the same lively virgin wool skillfully loomed to give you luxury and warmth in a blanket of beauty. Wool O' the West craftsmen are still producing for war, but today you'll find a wider choice of smart colors woven in solid or jacquard patterns. Ask to see any of these Wool O' the West blankets: Vogue, Netherlands, Royal, Health Ray, Anniversary—you are sure to find one to suit your needs.

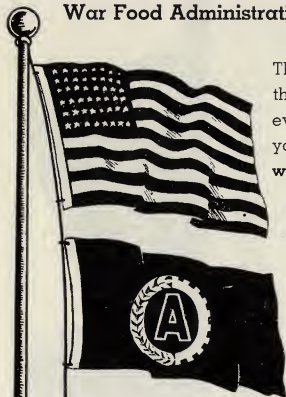
Illustrated: ROYAL The luxury oversize blanket (6¾ feet by 7½ feet)
100% virgin wool, in harmonious solid colors of dusty rose, cedar,
peach, gold, green or blue with 6" rayon satin binding.

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All Sego Milk plants have been awarded the War Food Administration Achievement "A" Award



This high honor has come to all of the Sego Milk Products Company evaporated milk plants. We believe you will be interested in knowing why.

1. **For quantity production.** Since World War II began, Sego plants have supplied more than three million cases, more than 144,000,000 cans of Sego Milk to our government for the armed forces and for our allies.

2. **For quality production.** Every can of Sego Milk shipped from our plants has measured up to the high standard of quality required by the U. S. Army Quartermaster Corps and the War Food Administration.

In addition, during these war years, more Sego Milk has been produced and distributed to civilians here at home than ever before.

It is a gratifying record in output and in maintenance of quality, and the credit for it belongs to the men and women in our plants and the dairy farmers who supply us. They have all worked efficiently and tirelessly with one purpose in mind—to provide every possible can of Sego Milk needed in our Country's war effort.

SEGO MILK PRODUCTS COMPANY

Originator of Evaporated Milk
in the Intermountain West



Here's How

New Non-Slip Preparation Announced

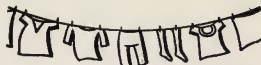
As a result of research designed to supply a safety non-slip deck surfacing for all types of naval vessels, several companies have announced the development of a new non-slip coating for farm use. Potential uses on the farm include livestock ramps, floors of hay wagons and vehicles used for hauling livestock, tractor platforms and steps, dairy barn gutters, steps, running boards and floor panels of various types of agricultural equipment, floors of farrowing pens, milk houses or anywhere that slippery and hazardous foot conditions exist. The product has been tested at the Goodyear agricultural testing farm and has proved effective in reducing farm accidents caused by slippery surfaces.—*Farm Safety Review*.

The Farm Housing Problem

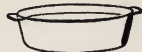
THE Department of Agriculture calls attention to the fact that inadequate housing in this country has generally been associated in the public mind with cities, and little consideration has been given to farm dwellings. About half of our tenant-occupied farm dwellings are classified as non-repairable, says the department. These findings are contained in a report recently issued by the Department of Agriculture's Interbureau Committee on postwar programs.

Rehabilitation Clinics for the Handicapped

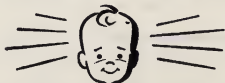
THE office of vocational rehabilitation, Federal Security Agency, announces that the twenty-fifth anniversary of the first American law providing



Soaks clothes **WHITER**



Leaves **no rings** on
dishpan or washtub



Keeps baby things
immaculate

**LOTS OF
SUDS**

EVEN IN
HARD WATER



THE IMPROVEMENT ERA

special services for disabled men and women was observed throughout the nation during the week of July 2, by the holding of "Rehabilitation Clinics." At any of the government clinics, feature writers can get facts and figures about the state-federal program for restoring the disabled civilian to a point of employability.

(For information concerning clinics, states in which they will be held, and the general program, write to the Information Division, Office of Vocational Rehabilitation, Federal Security Agency, Washington 25, D.C.)

CAN you picture a solid train of boxcars coupled end to end 450 miles long? Well, if you loaded every one of those boxcars full of waste paper . . . that's how much waste paper Uncle Sam needs every month to supply essential military and civilian needs. All over America, carloads of waste paper must be kept constantly moving to the paper mills. Day after day, week after week, month after month, the cars must roll. The paper mills need waste paper to make bomb bands, shell cases, cartridge link belts, TNT boxes, and paper containers for blood plasma, medical dressing, food, ammunition, and thousands of other essential war items. Keep those carloads of paper moving to the mills. Save every scrap and turn it in. It isn't waste paper unless you waste it!

THE Children's Bureau announces publication of "Building the Future for Children and Youth," a report of the national commission on children in wartime. Calling for expansion of maternal and child health services, child welfare programs, and educational opportunities available to all children and youth, the report outlines the immediate steps to be taken by federal, state, and local governments.

(For copies of the report, and other information, write to Mary Taylor, Children's Bureau, U. S. Department of Labor, Washington 25, D.C.)

UNTIL THE DAWN

By Pfc. Arnon Lowe Goff

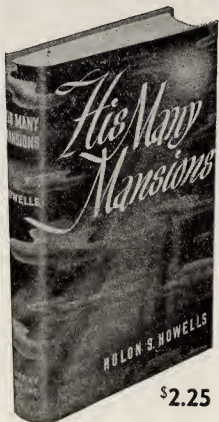
NIGHT is drifting, drifting, drifting—
With the river through the valley,
Floating down and falling o'er us
Where we stand.
Let us listen, listen, listen—
To the soft sweet calls of nature,
As the sounds of man are muffled
By her hand.

Two hearts beating, beating, beating—
Feeling one another's presence,
As though they had throbbed in unison
For all time.

Were we dreaming, dreaming, dreaming—
In some long past day of yearning?
Did we meet and talk together
In dreams sublime?

We cannot linger, linger, linger—
Tho' we wish we ne'er should part,
For see—the war clouds gathering
Round trouble's birth.
We'll be waiting, waiting, waiting—
For tomorrow's joyous dawning,
When all evil bonds are broken
From the earth.

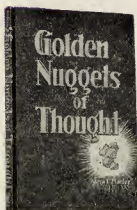
WHAT ABOUT OTHER RELIGIONS?



\$2.25

"Too much has already been written . . . interpreting what others believe rather than letting each speak for himself."

* * *



GOLDEN NUGGETS OF THOUGHT, by Ezra L. Marler—a pocket-size collection of literary gems—"mental vitamins," which add zest to the joy of living. Less than 8 ounces, the book can be sent overseas without servicemen's request. Price, \$1.00.

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Important—Know the beliefs of others—and gain a greater appreciation of your own church.

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| ☐ Utah In Her Western Setting | By Dr. Milton R. Hunter | \$3.50 |
| ☐ In the Gospel Net | By Dr. John A. Widtsoe | \$1.25 |
| ☐ Gospel Standards | By Heber J. Grant | \$2.25 |
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| ☐ Temples of the Most High | By N. B. Lundwall | \$2.00 |
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(and all cities west of the Mississippi)

News from the Camps

Paris, France

L. D. S. sacrament meetings were resumed in Paris after an interruption of more than four years, as L.D.S. servicemen meet each Sunday night at 7:30 in the large downtown hotels of this great metropolis.

Soon after the Americans entered Paris last August, Lt. (now Captain) Thomas L. Adams, of Las Vegas, and Lt. (now Captain) Sherman S. Brinton, of Murray, Utah, met at Seine Section headquarters where both were stationed. They knew of no other Mormons in Paris and wrote to President Hugh B. Brown in England for names and addresses of members in Paris and for suggestions on finding L.D.S. servicemen here. Word from President Brown revealed that there was no Church organization functioning in Paris, so far as was known.

Brothers Adams and Brinton, in an effort to meet other Mormons, posted a notice in the Red Cross Information Bureau which immediately brought a telephone call from Pfc. John (Bill) Overly of Salt Lake City, who knew how to reach Lt. Roland Anderson, of Ogden, and J. N. Washburn, of Provo. These five met one evening to make arrangements to hold regular services, and from that time the work has continued to grow.

The meetings increased in size until a larger place was required and the breakfast room of a fine hotel was made available. A second move was made soon after the first of the year to the larger quarters which are now being used.

—Submitted by Sherman S. Brinton.

* * *

Dear Editors: Italy

I AM enclosing a somewhat eloquent plea for letters to servicemen from ward members. . . .

I don't think we can overestimate the great value of letters to our men (and women) in uniform. Nor do we comprehend the great harm we allow by failing to write.

We often wonder if our returning veterans will attend Church regularly after the war. Here is a golden opportunity to insure that they will attend by writing to them, and thus keeping the ward in contact with them.

The case of some fellows not getting mail for months is not an isolated case. I have heard strong men sobbing at night when they thought everyone was asleep. I have seen tear-filled eyes of men whose names were not called at "mail call." A soldier oftentimes feels he is forgotten by the people back home when no one but his immediate family writes to him. A letter from a ward member would quickly reassure him that he is not forgotten. A fellow who feels forgotten also is easily "led astray."

Therefore, as fellow countrymen, as brethren, and even more closely, as fellow ward members, let us assume this honest obligation: the writing of friendly, newsy, and morale-building letters to our servicemen. It is a very excellent opportunity for missionary work in our own ranks, that "blesseth both he that giveth, and he that receiveth."

Sincerely yours,

Pvt. Mark J. Bradshaw

P.S. The *Era* is an excellent morale builder.
474

Somewhere in the Philippines

Dear Editors:

FOR a considerable time I've delayed writing to you, but after reading the current editions I found I could no longer suppress my gratitude and enthusiasm for the high-caliber reading material contained in *The Improvement Era*. I particularly wish to place emphasis on the conference issues; the messages contained in them are genuinely fine!

Thank you again and may the Lord's blessings be with you in your fine work.

Floyd E. Weston,

U.S. Army paratroops

* * *

Dear Brethren:

TODAY I received a letter from my son, Sgt. Roscoe P. Eardley, who is with the 84th Division of the Ninth Army in Germany, and who has recently been awarded the Purple Heart with three stars and the Silver Star Medal, and in his letter are a few lines that I thought might be of interest to you. I quote:

"I received *The Improvement Era* today. Very much enjoyed the articles of Presidents Clark and McKay. If only all the men in the world were as wise and righteous as these men, this would be a remarkable world. I really am happy to get the *Era* every month."

Sincerely your brother,

Roscoe W. Eardley

* * *

Dear Editors: In Germany

I HAVE been overseas five months and during that time pretty much away from direct contact with the Church and Church activities. Recently my packages began arriving from home, and in them my wife had enclosed copies of the *Era*. They truly are a great source of information and a very great morale booster inasmuch as they seem to bring home and the Church right where I am, despite the many miles of separation. Also, they are a great source of encouragement, seeming to bring peace and renewed hope over here in these war-torn surroundings.

I enjoy and appreciate my *Era* in so many different ways and I know that we L.D.S. servicemen scattered all over this world truly benefit by reading from it.

Wishing more and more continued success to the *Era*, I remain

Pfc. Z. F. Balazs

* * *

Dear Editors: N.A.D. Navy 66

THE other day I received two issues of the *Era* and was indeed grateful and thankful for them. But after reading them both through, I've been wondering if there couldn't be an article of some kind written that would bring to the notice of those reading the *Era* the value of friendly, newsy letters from the friends and loved ones at home.

I am a Latter-day Saint, stationed here in the Hawaiian Islands, working in the mail, and from personal experience I know how important a letter is—more important than chow, pay, or anything.

No matter how discouraged, despondent, how blue—no matter how a fellow feels after receiving a newsy letter from friends or loved ones, it does raise his spirits, it puts a spark in his eyes that means a sooner end

Attention Bishops, 'Era' Directors, and Relatives of Servicemen

THE new requirements of the post office department make it necessary for us to ask for a special type of cooperation from all who are interested in having our young men in service receive *The Improvement Era* promptly.

The first requirement is that any servicemen who are given temporary APO or FPO numbers must have their subscriptions withheld until we receive permanent addresses. We are informed that no magazines will be forwarded until further notice to those who have temporary APO or FPO numbers.

In order that there shall be the least possible delay in getting the *Era* to these servicemen who appreciate it so much, we urge bishops, *Era* directors, parents, friends, and relatives of all of these brethren to send to us immediately the permanent addresses of all who are included in this order. Where it is necessary for us to withhold the *Era* awaiting permanent addresses, the subscription period will be extended or back issues of the magazine will be sent, according to the desires of the subscriber.

NEW SUBSCRIPTIONS AND
RENEWALS

THE second requirement is that in the future written requests from the serviceman himself must be made for new subscriptions or renewals before we can send the *Era* to anyone overseas. This requirement is made of all magazines. We, therefore, urge that relatives of servicemen make this situation known to those in service overseas in order that they may make this request if they desire the *Era* renewed when subscriptions expire. It is important that attention be given to this matter immediately in order to avoid unnecessary disappointment. This order does not apply to subscriptions sent within the United States.

Letters received by us indicate that the *Era* is a very helpful and inspiring missionary to those in the armed services. It is important that we do everything possible to see that those away from home are supplied with the *Era* without unnecessary delay. Your cooperation will be appreciated.

to this conflict which is taking the lives of so many of our boys.

The *Era* is one of the best missionaries there is in the field.

Sincerely,

William Noel Howell,
Ma M 2/c

THE IMPROVEMENT ERA



BIGGEST TRUCK USER IN THE WORLD

HE'S THE BIGGEST truck user in the world—the American farmer. More than one-third of all the country's motor trucks are on the farms—double the number used in any other industry.

Yes, he's a big truck user—the American farmer.

And the trucks he's using today are old trucks. He's had mighty few new trucks for the last five years.

But what a job—what a *war* job—the American farmer has been doing to feed America's fighters and her allies—to feed the world. For eight years in a row American farmers have broken all previous records of food production.

With millions of farm men and boys gone off to war industry, and with less than one-fourth the new farm machinery of pre-war years, the men, women and children left on our farms have produced the greatest crops in history. They've worked unceasingly from sunup to sundown, and they've done the job.

And got the food to market by keeping their old trucks running.

Our hats are off to the American farmer.

We're proud that the dependable and economical operation of rugged International Trucks has contributed to the farmer's unparalleled job. And that International Service (the nation's largest company-owned truck service organization) has helped to keep the farmer's trucks rolling.

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of concise radio talks from the
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"THIS DAY AND ALWAYS"

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The Wounded come First!



Thousands of our wounded are coming home—men who carry the ineradicable scars of battle. They now need nurses and nurses aides—badly! Will you volunteer? Ask the Red Cross—now.

When V-J Day comes Overland Greyhound's happiest task will be to help transport all of our boys to the place they want to go most—home.

AIR CONDITIONED BUSES

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Operated by
INTERSTATE TRANSIT LINES

The Church Moves On

(Concluded from page 457)

Mesquite Ward, Moapa Stake, William O. Abbott succeeds Max Hafen.

Payson First Ward, Nebo Stake, McKay Christensen succeeds Jordan A. Law.

Queens Ward, New York Stake, Cyril D. Pearson succeeds Karl G. Macdonald.

Thistle Branch, Palmyra Stake, Joseph H. Shepherd succeeds T. E. McKeane.

Fontana Branch, San Bernardino Stake, James B. Thorup sustained.

Solomonville Ward, Mt. Graham Stake, Moroni M. Larson succeeds Roy Gardner.

Fairmont Ward, San Diego Stake, Frank B. Hunter succeeds John H. Morse.

National City Ward, San Diego Stake, Vincent C. Willardson succeeds George S. Wright.

Burlingame Ward, San Francisco Stake, Stanley S. Gibb succeeds Paul A. Petersen.

University Ward, Seattle Stake, Willford H. Payne succeeds Frank D. Parry.

Woodruff Ward, Snowflake Stake, Albert Hatch succeeds Floyd Turley.

Matthews Ward, South Los Angeles Stake, Gordon E. Crandall succeeds John Collings.

Vernal Second Ward, Uintah Stake, Philip Watkins succeeds Owen Slaugh.

Ogden First Ward, Weber Stake, Walter H. Checketts succeeds Raymond S. Wright.

West Jordan Ward, West Jordan Stake, H. W. Jorgensen succeeds Lawrence T. Dahl.

Twin Groves Ward, Yellowstone Stake, Floyd Law succeeds Ralph Richards.

Excommunications

ORVILLE COX DAY, high priest, born June 1, 1885. Excommunicated May 28, 1945, in Highland Ward, Alpine Stake, for violating the law of chastity.

Joseph Lars Peterson, high priest, born October 1, 1890. Excommunicated June 7, 1945, in Garfield East, Oquirrh Stake, for apostasy.

Deseret Rosetta Collings Peterson, born February 27, 1893. Excommunicated in Garfield East, Oquirrh Stake, for apostasy.

Herlinda Flores, born October 25, 1915. Excommunicated May 2, 1945, in the Mexican Branch, Juarez Stake, for violating the law of chastity.

Fidel Flores, born January 12, 1917. Teacher. Excommunicated May 2, 1945, in the Mexican Branch, Juarez Stake, for violating the law of chastity.

Marcos Garcia, born April 1906. Teacher. Excommunicated May 4, 1945, in Mexican Branch, Juarez Stake, for violating the law of chastity.

Olive Allred Kunz, born May 1, 1910. Excommunicated in Granite Ward, Mt. Jordan Stake, on April 25, 1945, for being out of harmony with the doctrines and teachings of the Church and the law of the land.

Ellis R. Shipm Musser, born July 24, 1879. Excommunicated in the Yale Ward, Bonneville Stake, on September 18, 1944, for being out of harmony with the doctrines and teachings of the Church and the law of the land.

William C. H. Schrader, born June 10, 1892. High Priest. Excommunicated in Burton Ward, South Salt Lake Stake, on April 30, 1945, for joining the so-called Order of Aaron.

Camelle Pope Barco Aston Shippe, born January 25, 1904. Excommunicated in Highland Park Ward, Highland Stake, on May 11, 1945, for apostasy.

Lenor Tafoya, born October 29, 1908. Excommunicated May 4, 1945, in the Mexican Branch, Juarez Stake, for violating the law of chastity.

Along with the letters you write, the ERA you send will build
his morale.

12 issues

\$2.00

Microbes

(Concluded from page 452)

poisonous substances for other organisms. Quite recently Dr. Fleming of England found that he could use the poisonous property of this mold for differentiating and identifying organisms. A few years later Dr. Flores of England in association with Dr. Fleming found that poisonous substances were developed by a special mold, *penicillium notatum*, and that this substance would react against certain of the organisms which cause infection of the middle ear, gonorrhea, meningitis, pus-forming infections, syphilis, and arthritis disease in human beings. Intense investigations were carried on in certain centers in England and America, and now this substance, called *penicillin*, is being manufactured and used to help check certain diseases in the armed forces.

Another substance, *penatum*, has been isolated recently by Dr. Waksman of Rutgers University. It is obtained from the same kind of mold as that from which *penicillin* is produced. It surpasses *penicillin* in what *penicillin* does. Much more work is needed to be done before *penatum* will be ready for general use.

Waksman and his co-workers have also isolated from the soil a mold known as *aspergillus flavus*. This organism, too, will produce an antagonistic substance that is harmful to bacteria. While studying the production of *penicillin*, two workers isolated *aspergillus flavus* and found that it produced a powerful anti-bacterial substance which is called *flavacin*. It will do what *penicillin* does, but it is more active against the diphtherial organism. Another strongly antagonistic compound called *actinomycin* has been obtained from a still different soil organism. It has strong germ-killing properties and may yet be used for the control of human disease. Other soil molds and soil bacteria are being studied in various laboratories with the idea of finding other substances which are specific for certain disease organisms, and which will aid in the control of human disease.

This is as far as this research work has yet been carried. Enough has been told to the world, so that it has stimulated and continues to stimulate bacteriologists to investigate further. There are many scientists working with the soil and soil organisms to discover the toxic principles that can be used against disease organisms, such as typhoid, tuberculosis, meningitis, infantile paralysis, and many other diseases.

This world of microbes is indeed an interesting and challenging one. The changes in conception of their importance since they were first discovered has been very great indeed. It would be interesting if man should see the day when the soil microbes would have played the part of developing enough antagonistic substances to kill objectionable bacteria and wipe from the face of the earth all such human body ills, and at the same time make possible a fertile soil so that plants may grow abundantly.

"Pampering my car, these days? Yes, definitely!"

Folks have turned mighty careful about what they put into their cars. They realize the best is none too good for automobiles that have to last! Just any old oil won't do!

You should be planning to give your car extra care to make it see you through. Rely on new VICO Motor Oil. It adds to your motor life because it cuts carbon formation, reduces sludge and stands up at high temperatures. This is made possible through the development of latest refining processes and selection of highest quality crudes.

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ORANGE MARMALADE

SOME LIKE BITTER-SWEET!

TEA GARDEN



Bitter-Sweet... clear
amber color, piquant,
delicious flavor.



SOME LIKE ENGLISH-STYLE!

GIVES YOU BOTH



English-Style... deeper
color, sharper, tangy
taste... made with
imported Seville
orange peel.

MENU HIT!

To complement Roast Beef serve yellow corn meal
mush with TEA GARDEN ORANGE MARMALADE.

THAT SENSIBLE VACATION

(Continued from page 449)

get rested at a hotel. Why, Flora, you act as if we were headed for the divorce court!"

"You never can tell," answered Flora gloomily, moving toward the door. "There were the Nortons. They landed in the divorce court after the time she went to Colorado without him."

"But that's why she went to Colorado!" laughed Nan. "And as for vacations—well, if I remember rightly she never let him have half an hour alone."

* * *

"In an hour's time," said Nan to her husband, as she watched Flora turn in at the Dennie's gate, "we shall be town talk. Our sensible vacation will cause a scandal."

MORE than one curious eye was upon Ned Roberts when he departed next morning.

"She didn't even take him to the station in the car," said Mrs. Dennie to Flora Hawley. "I suppose she was too busy packing her clothes. Mary says she's got two new evening gowns. She's going to a fine hotel in the mountains."

"Well, I hope," Mrs. Dennie continued, "that it isn't the beginning of the end. And I thought the Roberts were so congenial. There's the expressman for her trunk now."

At noon Mrs. Dennie watched the Roberts' maid depart, followed shortly by Nan and the three children, the oldest of whom crossed the street to leave the door key in her care. "In case the house should burn down or anything," he said cheerfully.

"Is your mamma going right to the mountains?" asked Mrs. Dennie, hoping for further information.

"She's going tomorrow, after she leaves us at Grandma's."

"And won't your papa be lonely without her?"

"Oh, no. Dad says he's going to have the time of his young life. He didn't take a thing with him but old clothes. Good-bye, Mrs. Dennie. Mother's calling."

It was on Saturday night that Nan Roberts reached the scene of her sensible vacation. Her train was late, so she went straight to the dining room for dinner, and from there to her bedroom where she unpacked, indulged in a bath in her private bathroom, and went to bed.

The private bath gave her a sense of luxury. That alone was worth dollars to her, she thought. At home there was certainly nothing "private" about the bathroom, since the whole family usually dressed there. If ever she built a house, thought Nan, as she closed her drowsy eyes, there should be a bathroom for every member of the family.

Next morning, attired in what would have been afternoon garb in Hillside, she sought the dining room, realizing with pleasure that it was after nine, and that had Ned been with her she would have been down a good hour earlier. She found some old acquaint-

ances among the guests, and spent a lazy, delightful day, wondering occasionally what Ned was doing, and hoping he was having as good a time as she was. When in the morning (after another late arising), she received a letter from Ned, saying he was having a wonderful time and had caught six trout that morning, she knew that her plan had been a wise one. With a little thrill she looked forward to the evening. There was to be a dance, and she would wear her orchid taffeta. And she believed now that she'd finish the tea cloth begun three years ago. She never had time for embroidery at home, and hitherto her vacations had been interrupted by tramps and fishing trips. This was a real vacation!

It was on Thursday that Nan began to feel uneasy. For two days it had rained, and no letter had come from Ned. She did hope he hadn't taken cold. It was just like him to fish all day in the soaking rain and get wet through. Dinner time came and she didn't feel like dressing. It seemed hardly worth while without Ned to tell her she looked a "peach." Ned was always so dear about noticing her clothes, or the way she did her hair. To be sure, that young Oakleigh from Virginia had admired her gown, and had danced with her, but it had only made her feel queer. That was the worst of being so terribly married. Well, she hoped Ned wasn't ill.

But when the morning's mail brought a hasty postal, saying that her husband was having a "bully" time, Nan felt mildly resentful. Although the rain had ceased, it was too wet to walk in the woods, and the hours dragged. Here was a glorious chance to work on the tea cloth, but she didn't feel like embroidering. Hotel life was certainly demoralizing. By afternoon, she remembered that the baby had looked a little pale the morning she left home, and that she'd forgotten to warn her mother about letting Junior sit up too late. Mother was indulgent, and the little boy was growing so fast he needed sleep.

Nan did not dance that evening. Instead she began putting things in the bottom of her trunk. She didn't know why she did it, except that she wanted to be ready in an emergency. Saturday with no mail was intolerable. When at six o'clock some men arrived in tramping togs, she had a sudden wild hope that Ned was with them; but her hope faded as she watched them pass under the bright lights.

It was then that Nan realized what ailed her. It was homesick, homesick for Ned, who was having "the time of his life" without her!

Then Nan made a resolution. She wouldn't spoil Ned's vacation for anything, but she had had enough. She would go to her mother's. The children would be overjoyed, and she'd be home Saturday to welcome Ned just as they'd planned. For the first time in three days her heart felt light. She was fairly hum-

ming as she packed her trunk. She wanted Ned, but the children were next best, and it was her own fault about this ridiculous vacation. Ned would never, never have thought of it himself.

It was nearly six o'clock next day when Nan Roberts opened the door of her mother's house. The hall was almost dark, but a light shone from the dining room. Evidently the children were having supper. Nan could hear Nita's flute-like voice, and baby's laugh. The sound thrilled her. She could hardly wait to cross the room and get her arms around them. What a surprise it would be! She moved softly to the open doorway, then stopped, petrified by what she saw.

The dining table was set for four. One seat was empty, evidently awaiting Grandma, whose step was heard in the kitchen beyond. Nita occupied one chair, and Junior another, while in the third sat Ned, the baby blissfully cuddled in his arms!

"When Mother gets through being a fine lady," he was saying, "and comes back to keep us all in order, you can't have strawberry jam for supper, young ladies; but when the cat's away—" (he glanced up)—"Great Caesar's ghost, Nan! Where did you come from?"

Regardless of Grandma's beautifully arranged centerpiece he deposited the baby on the table, and took Nan in his arms. And he hugged her—hugged her hard until the children fairly pulled him away and demanded her attention. When Nan looked up, flushed and happy from her welcome, her mother stood placidly regarding her.

"I've been wondering how long you'd hold out," she said calmly. "Ned's been here since Friday night."

Nan stared at her husband. "Friday night! Why, I thought you were having the—the time of your life!"

"I did," he said unblushingly, "for twenty-four hours—maybe thirty-six. It was fine to think I wasn't dragging you along when you'd rather be eating a good dinner at the hotel. But later—well, it's not much fun catching trout without you to show 'em to; and somehow the picnic lunches didn't taste right."

"But why," said Nan, sinking into a chair and hugging baby, "why didn't you join me at the mountains?"

"And spoil your sensible vacation?" said Ned reproachfully. "I'm not so mean as that. Besides, I hadn't any clothes along—the kind to sport 'round a swell hotel in, you know. Well, I stuck it out as long as I could. Then I decided that if I couldn't play with you, I could at least play with the kids, and I knew Mother would take me in. But you—won't you explain yourself, my dear?"

"Since she's here that's hardly necessary," said Grandma, setting down a plate of hot buttered toast. "Junior, you put a place on for Mother while Daddy takes her upstairs to leave her things. Don't cry, baby. Mother's only going to wash her face."

(Concluded on opposite page)

THE IMPROVEMENT ERA



VIRGINIA TAYLOR
of Gunnison Ward, Gunnison, Utah, has the distinction of having a perfect record in attendance at Mutual for a period of seven years.



MISS BEULAH PALMER
president of the Junior class during 1943-44, of the Preston First Ward, has attended Mutual for five years without an absence, attending the Logan Third Ward for two years, later moving to Preston First Ward where she attended three years.



**AT THE YOUTH CONFERENCE
HELD IN BIG COTTONWOOD
STAKE ON MAY 6, 1945**

(Top to bottom)

1. Master M Men of Big Cottonwood Stake
2. Honor Bees
3. Gleaners and Juniors stake chorus
4. Golden Gleaners of Big Cottonwood Stake



Group of branch members and servicemen at Sunday dinner in San Antonio Branch, sponsored by the Relief Society of which Sister Louise Turley is president

"Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me." This was the theme of the Big Cottonwood Stake youth conference held in Holladay, Utah, May 6, 1945, in the Mt. Olympus Ward chapel.

Dr. L. J. Buckmiller, Y.M.M.I.A. general board, and Lucy Grant Cannon, president of the Y.W.M.I.A. general board, who were honored as special guests, presented achievement award pins to the Golden Gleaners and Master M Men of the stake. Honor Bees were awarded achievement certificates by Delsa W. Bost, stake Beehive leader.

Lovely and charming in formal attire, the Big Cottonwood Stake Gleaner chorus of seventy-five voices, directed by Early Ottley, furnished special musical numbers for the program.

(Concluded from opposite page)

NAN didn't really look at her husband until she had taken off her hat and laid it carefully upon the bed. She wouldn't have looked at him then, had he not caught her hand, and lifted her face to his.

"Nan," he said, "you're crying!" Nan's face was hidden on the de-spiced flannel shirt.

"I—I've been so silly," she sobbed, "thinking I could have a good time without you—and spoiling our vacation, and all—"

"Who says you've spoiled our vaca-

tion?" said Ned sternly. "We've got another week, haven't we, and there's a circus at Ralston tomorrow. We'll take the kids, and Mother, and—Nan, stop crying! If you knew how glad I am to see you—and how terribly I've missed you! Why, we'll have a corking vacation!"

A MORMON WIFE

(Continued from page 451)

compained by her sister, Helen, went to New England again. In the little town of Gorham, New Hampshire, in the White Mountains, lived a cousin, Frances Evans, who kept summer boarders. Here the visitors were soon happily situated.

The summer passed pleasantly while my mother renewed her intimacy with her kindly relatives in New Hampshire and Maine. The baby—now a year and a half old—thrived wonderfully that summer. Her mother was quite certain that she was entirely unbiased when she declared that there never was a better baby nor a prettier one.

Once my father, on a business trip to the East, was able to spend a brief time with his wife in Maine, and later she met him in New York City for a few days of theaters, drives, sightseeing, etc.

Helen returned to Utah, and it was decided that my mother should remain in New York City for the winter sharing quarters with Bessie Dean, now Mrs. Allison, who had come East to study music.

A LIVELY WINTER IN NEW YORK

SURELY a more pleasant exile could not have been thought of. That fascinating winter in New York rounded out the years of study and teaching preceding it. The young matron, who went by the assumed name of Mrs. A. W. Bennett, acquired a charm and culture that it would have been impossible for her to gain at home.

Up to this time her existence had been almost within the circle of her own family, but now her world widened and she learned to live congenially with others. Although not actually in school, she was associated with students, some studying art, some music, and others medicine. She caught the gay atmosphere of the metropolis and really felt quite Bohemian. Once she had been a silent onlooker at the happiness all around her; now she was a gay participant in a lively existence which her diary indicates was one round of pleasant experiences.

Bessie Dean Allison, although a struggling student of music, was one of the most sunny dispositioned individuals one could hope to find.

On October 27th, 1890, Augusta wrote in her journal: "We moved to 226 East 36th Street today. The rooms are the funniest little things, and we have not furnished them at all luxuriously, but they are cozy and we like them. Bessie and I enjoy each other so much."

They did their own work, taking turns—one day with the household tasks—the next doing about as they pleased.

That winter in New York a friendly coterie of Utahns associated together most pleasantly. Many were the happy evenings spent in dinners at the different apartments or the evenings when con-

genial groups enjoyed the theater together. On Sundays there were often "callers all afternoon and evening. At such times conversation and good music were the order of the day."

You couldn't be near Bessie without catching the contagion of her buoyant spirits, and Augusta found herself enjoying the role of hostess. She was thirty-four at this time, old enough to have acquired the poise that comes with the years, young enough to be enthusiastic in her surroundings. The delight which she experienced in her baby gave to her beauty a more radiant quality than it had ever had before. She drew people to her and deepened the natural charm which made her the gracious hostess which she was in later years in her own home. She learned that one does not need pretentious surroundings in order to dispense hospitality. Having herself known what it was to yearn for companionship, all were made welcome. This friendly attitude to everyone who crossed her threshold has been one of the outstanding characteristics of my mother's life. How many, many people have been cheered and warmed at her hearthside!

Even before she and her companion were fairly settled she had recorded: "October 21st. I met Mr. and Mrs. 'Andy' Brixen for the first time since I have been here. They are Salt Lake people, and there are quite a number of others here. Mr. Brixen gave us tickets for the theater tonight, and we quite liked it. After the play we met 'Bud' Whitney and wife, 'Bid' Young and wife, and George D. Pyper and wife. We took a glass of soda with them and had quite a nice chat about home and other things."

Mr. Brixen was the manager of the "Cliff House" in Salt Lake City, and because of his acquaintance with theatrical people, was the recipient of num-

THE ORGAN PLAYS

By Linnie Fisher Robinson

BE quiet, oh my soul, the organ plays
With music meant to calm the troubled heart;

So David played for Saul, in evil days,
And with a melody drove death apart.

The theme is changed, the phrasing lifts and lilt

And fills my soul with beauty rich and rare;
I see the sun on meadows, wind in trees—
I see a mother kneel in silent prayer.

I see the silver of a flashing stream,
The music softens where a pond lies still;
The voice of all the universe is mine
Because the organ plays, today, at will.

The notes come rushing with a rise of sound:
I see humanity, in manly form,
Massed in the glory of a righteous cause—
And then the music brings a triumph warm.

Be quiet, oh my soul, the organ plays:
Read in the sounding of each perfect note
The majesty of man—inherent good—
Earth is but little from heaven remote.

erous favors in the way of seats to the best plays on Broadway. Another friend to whom the young matrons were more than once indebted for a pleasant evening at the theater was Mr. John W. Young who was in New York that winter. My father, ever solicitous for the happiness of my mother, lost no opportunity to direct any Utah friend of his who was in New York, and who knew that "Mrs. Bennett" was really "Mrs. Grant," to see that she was provided with tickets for this or that.

During that season they saw and thoroughly enjoyed the performances of such famous actors and actresses as Sarah Bernhardt, Booth and Barrett, Joe Jefferson, J. H. Stoddart, Robson and Crane, the Barrymores, Lillian Russell, Fannie Davenport, Mrs. Boucicault, Ada Rehan, John Drew, Nat Goodwin, and many other lesser lights.

In those days there was a more critical attitude towards drama than we know today. To my mother, part of the enjoyment of theater-going was the later discussion with friends, of the author's aptitude at faithfully delineating life, or of the actors' skill in portraying the characters.

SOME of the friends whom Bessie and Augusta particularly enjoyed lived in the same apartment house. They were Mr. and Mrs. Charles F. Wilcox and their two children—a boy and a girl. Mrs. Wilcox, as Miss Stevenson, had been a friend of my mother in the Farmington period of her schoolteaching days, and their paths were to run side by side during much of their long lives, especially in their later association in Salt Lake City in the Authors Club and the Friendship Circle.

Favors and even babies were exchanged back and forth between the apartments. Bessie was often glad to take her turn as nursemaid. One evening my mother had invited Mrs. Wright to attend a performance of the *School for Scandal* at Daly's theater. The babies were left with Bessie, and the care-free mothers had a delightful evening enjoying the charming acting of Ada Rehan and John Drew. The elegant costumes of the ladies, the sparkling dialogue of the play, the execution of the stately minuet as well as the attractive theater itself left nothing to be desired. The friends exclaimed that the evening had exceeded their expectations. But their exuberance was somewhat dampened when they returned home to find that Bessie had been called away and had left both babies in charge of young Doctor Stephen Richards. "They both cried at once, so I suppose he also had a delightful time," records Augusta.

Later she records: "We took Thanksgiving dinner with the Brixens and had quite a reunion. There were fourteen Salt Lakers present besides the babies, and we had music and games and a most delicious dinner."

Mr. Allison, Bessie's husband, was at Ann Arbor that year studying law, and so was able to pay his wife an oc-

A Mormon Wife

casional visit. He was very fond of Augusta's baby and often would take her with him to one of the near-by parks for hours at a time. Perhaps she reminded him of his own baby that had died only a short time before and whom he and Bessie remembered so tenderly.

My mother was enough older than many of the students, including Bessie, that she took almost a mother's interest in them. "The Salt Lake boys are graduating," she wrote in the spring. "We are all interested and excited. They stand well and we are proud of them."

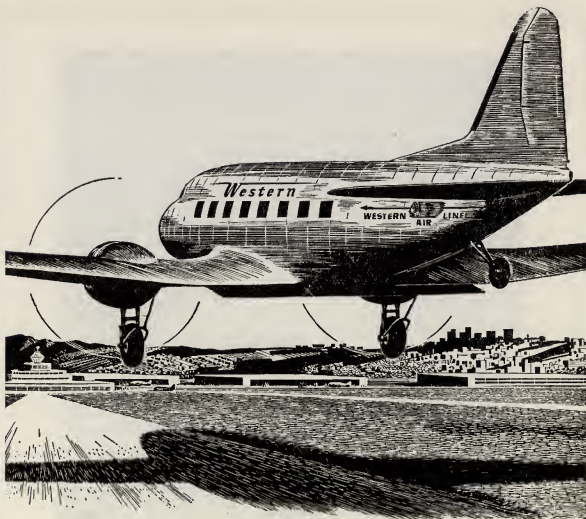
BESSIE was so enthusiastic over her music that my mother caught the contagion. Together they attended organ recitals, oratorios, concerts, and informal musicals at the home of Professor Van Loon, Bessie's teacher. Here they met some very charming and interesting people. Sometimes they went to one of the fashionable churches to hear the fine music. It seemed strange at St. Stephens on Easter Sunday to have to pay for their seats.

In January, when the season opened at the Metropolitan Opera House, they often bought seats, climbing to the highest circle among the cheering students where admission was cheap. This was my mother's introduction to German grand opera and following the first performance she wrote: "I don't suppose I am musician enough to fully appreciate the opera, but I know I heard some grand and beautiful music and I know I should like more of it. We heard *Lohengrin* and, as we had the English libretto, followed the plot right through. The house itself is something to look at. There are five circles, the seats of which range in price from \$2.50 up. The ladies' toilettes in the 'horse-shoe circle' were very fascinating to us and we enjoyed leveling our opera glasses at them quite as much as at the stage. It was the first time I have ever seen a regular full dress audience."

Later, in that magic way which my mother's life had of soaring from one extreme to the other, she found herself sitting in an opera box herself as guest of Mr. John W. Young. "I met some other guests of Mr. Young's—'June' and a Mr. and Mrs. Prevost from Philadelphia. Very pleasant people and we had a delightful evening. The opera was *Tannhäuser* and as fine as any of the rest. It is a favorite with many people, but they are all favorites with me."

This "June" to whom she refers was none other than Junius F. Wells, who had been the witness to her marriage—the same who sent her her only wedding present of a dozen teaspoons—half-brother to Emily. "June" Wells was one of the most charming of the large family of "Wells boys," and was, to the day of his death, as an elderly gentleman, especially dear to the heart of my father. No one knew him who did not love him, children as well as grown-ups. By nature gentle, cultured, and

(Continued on page 482)



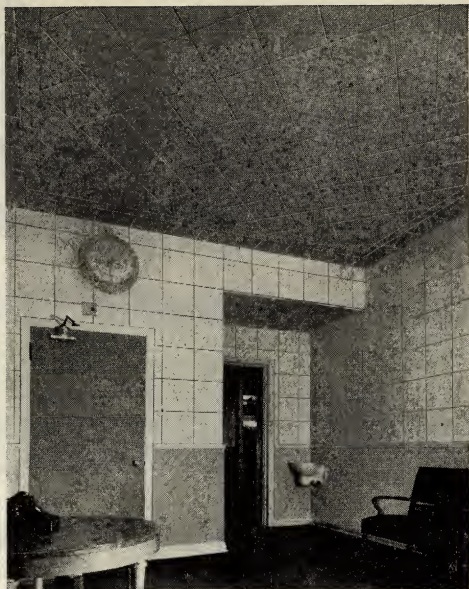
This covered wagon rides the clouds

On sky roads that arch over the West, the sturdy DC-3's of Western Air Lines skim trails Kit Carson broke, link towns first joined by stage and covered wagon. Today, Chevron Aviation Gasoline brings extra power, range, dependability to war-busy planes like these. Tomorrow, there'll be a highway version of this famous flying fuel to bring skyway performance to your car.

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**BRIGHAM YOUNG,
THE COLONIZER**

By Dr. Milton R. Hunter

(Price, \$3; see order blank, page 323.)

BOOKCRAFT

18 Richards St.

Salt Lake City 1, Utah

A Mormon Wife

(Continued from page 481)

generous to a fault, he helped to make that winter in New York pass pleasantly by.

Once more, through the courtesy of Mr. Young and in the company of "June," my mother joined the elite at the Metropolitan. "We had a fine carriage, flowers, and some of the best seats, all of which was a novelty to me as we sometimes buy standing room when Bessie and I go and pay for ourselves. After the performance we stood at the entrance and heard the number of our carriage being called out by the footman. The opera was *Siegfried*. The music is grand and inspiring. The more I hear Wagner's operas the more I like them."

That was the extent to which "Cinderella" went, not to the ball, but to the opera in the fashionable section. But it did not lessen her enjoyment one whit when she climbed again to the topmost circle. "March 13, we went to hear *Die Götterdämmerung* this evening, and it was almost impossible to get a seat."

Besides the theater and the opera there were visits to the horse show or the flower show, a trip to Barnum's circus which was the first one she had been to since her childhood and which "brought back the scenes and emotions of my youth." And there was even a ball. "Just think, a ball in New York. I never dreamed of such a thing. I enjoyed the novelty very much. Of course, I did not dance but I enjoyed looking on at the pretty costumes and watching the dancers."

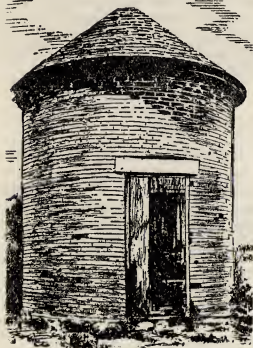
Especially did Augusta revel in the Metropolitan Museum which she visited again and again. After one of these times she wrote: "I had a perfect feast (for I was not hurried for time), enjoying the beautiful painting, statuary, antiques, etc."

On Sunday afternoons, when the weather was fine, there were delightful strolls in Central Park. "Oh, the people and carriages one sees in the park on Sunday afternoons! We met John W. Young, his sister-in-law, Fanny Clayton and her husband, and Mr. Dallin, the Utah sculptor who had just returned from Paris. The park looked beautiful and the music, from Cappa's band, was excellent."

One visit to the park which she declares will never be forgotten was when she lost "her Mary" for fifteen whole minutes. "I was nearly wild and had to exert all my will power and self-control or I should have gone screaming around the park. After Bessie and I had gone everywhere we could think of, including the arsenal, where they take lost children, I found her at last in charge of a policeman. She was clinging to my big umbrella, and, not knowing that she was lost, was not at all frightened but enjoying herself immensely. 'Hello, Mama,' she called, as she saw me approaching, and then when I kissed her and cried over her and scolded her all at once, she didn't know what to make of it." (To be continued)

THE IMPROVEMENT ERA

Bonds Over America



POWDER HOUSE

Just how tremendous a service the Navy and other forces have rendered in keeping enemies from our shores people along the East and West coasts realize in full. Residents along the Maine shore recall the frenzied days of their ancestors when forts, blockhouses and powder houses were hurriedly constructed to protect the harbors from attack in the War of 1812. This sturdy powder house, that might be taken for a pillbox today, was built on the west bank of the Sheepscot River in an hour of grave danger. It would not stand long against modern fire-power but it shows that Americans spent freely for adequate protection then as now. Buy more War Bonds to protect the future of America—and your own.

U. S. Treasury Department



No. 1, top left: Annell Hesterman, producer and director. Below, extreme left: Eugene Geertsen, production and advertising manager. Second from left: Louise Wallis, dance director. Center: Susie Johnson, with accordion. Extreme right: three of the acts in the Star Lite Revue.

Wilford Ward Presents Star Lite Revue

As twilight descended one late spring evening, the curtain went up on a two-hour, star-studded show displaying Wilford Ward's own talent on revue.

The purpose of this show was to discover hidden talents within the confines of this community and also to utilize the spare moments of the teen-age group.

A wide variety of specialty acts, some of which were Jack and his trombone, Suzanne and her accordion, the Earl of the Keyboard, the Three Blue Notes, and Sinatra Gene, provided great entertainment. To top it off, even the boys had learned to tap in the presentation of a gay nineties number. Annell Hesterman and Louise Wallis emceed the show. They introduced each number together in rhyme.

The special guests of the evening were program directors Alvin J. Pack of KDYL and Bill Agee of KUTA, Salt Lake radio stations that are searching for new radio talent.

This show was produced and directed by Annell Hesterman, producer and director; Louise Wallis, dance director; and Eugene Geertsen, promotion and advertising manager. They were assisted by Betty Viot, Joyce Wilkins, Jack Dickson, Larry Chatewin, Burt Chamberlain, Cal Stewart, and Leo Hesterman.

The winners of the "Star Lite Revue" radio auditions were Eugene Geertsen, vocalist; Maxine Bailey, reader; and Joyce Wilkins, vocalist. They were auditioned on Saturday, May 5, 1945, and full-sized recordings were made of their performances.

Alvin G. Pack and Bill Agee, were the judges. They also made possible the radio auditions.



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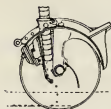
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484

Prophetic Leadership—

Joseph Smith foresaw world upheavals—political, social, spiritual—and he pointed out a true course.

At this momentous time, read:

JOSEPH SMITH:

Prophet—Statesman

By Dr. G. Homer Durham

(Price, \$2.25; see order blank, page 473.)

BOOKCRAFT

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Sacred Buildings

(Concluded from page 455)

these words of a peasant: "We build for the Master who gives us three loaves each day with drink." Hundreds of years later than the pyramids, Thebes became the center of Egyptian civilization, and great temples were built, among which was the temple of Karnak, dedicated about 2400 B.C.

Let there be Light, said Liberty,
And like sunrise from the sea,
Athens arose.

It is to Athens that we turn to find the most beautiful houses of God ever built in ancient times. The Greek world has always been of deep interest to mankind. Demosthenes in speaking one time said that the "Athenian considered he was not born to his father and mother alone, but also to his country." The native energies of the Greeks found expression in religious thought and architecture. They had a divine self-confidence that they were powerful. We turn to the famous Acropolis to have this statement verified. The Acropolis became a sacred citadel, like Zion at Jerusalem. Here was the temple of Athene Parthenos, the tribal goddess, and in the fifth century the Parthenon was built. To Pericles is given the greatest honor for all the temples on the famous hill above Athens, and he has left us this noble truth in words: "We love the beautiful without extravagance; and knowledge without exaggeration." The traveler can still climb the marble stairway leading to the summit of the Acropolis, and see the place as it was at the close of the fifth century B.C. Before him are the ruins of the most beautiful building of all time. We have not space to describe it, but even today, we wonder at its beauty. Over all Greece was carried the aesthetic life of the artists, and when Alexander the Great conquered the world, Grecian temples were built everywhere. Greek architecture and its decorative sculpture nearly approached one of the few perfections allowed to man.

In conclusion, we pass on through the centuries to the seventeenth century A. D. and to the city of Agra in India. Much of India had been conquered by the Moslems or Mohammedans, and in the year 1631 the celebrated Taj Mahal was begun after the death of the beautiful Mumtaz-i-Mahal in childbirth. She was the wife of the Emperor Shah Jehan, and he built a memorial as beautiful as she had been in life.

Beautiful tombs and magnificent churches are built to this day, for the faith of peoples the world over in Almighty God can never be lost.

YOUTH'S PRAYER

By Pfc. R. D. Beck

WE, in youth, share heaven and hell,
For here in war with fear we dwell.
God grant that we may see this through
And commence again our life anew.

THE IMPROVEMENT ERA

YOUTH SPEAKS

(Concluded from page 445)

detrimental to our progress and is a threat to the gospel plan.

In our philosophy, the state exists for the individual and not the other way about. We cannot afford ever to lose sight of that.

We must not lose our respect for the individual. That's especially hard right now, I realize. A soldier in the army is more or less forced to lose his identity. By the circumstances of war, he—and we—must perforce think in terms of so many thousand wiped out, so many thousand prisoners, and so on. Persons cease to be human beings and are reduced to mere figures. The real danger lies in our losing perspective. We can only keep repeating to ourselves that even though we are forced temporarily to bury our individual identity in the act of war, we must keep this *importance* of the individual, the dignity of man, the worth of a single human being, uppermost in our minds. If we don't, there will be no victory, except possibly a meaningless one on paper.

And the rest of us, even though not soldiers, find it difficult to escape the collectivist thought that is a by-product of war—especially if we are lured to socialistic waters by the many decoys of ideologies for the masses, by many of the unsound—but high-sounding—social schemes that win votes and space in public print. But we have been counseled "beware lest ye are deceived."

I spoke in the beginning of a responsibility we young people have. I feel that it is our duty to heed the advice of our leaders, it is our responsibility to think clearly on these issues and not be taken in by any device, no matter how subtle or smooth, that will undermine our individual progress or force us to pay for a false security in terms of lost freedom, integrity, and initiative.

And even if these concrete reasons we have talked about were not enough, the mere fact that our leaders have counseled us regarding the danger of certain trends is enough. I believe they have vision that may be denied to us; that even though the immediate reason may not be apparent to the rest of us, it is enough to believe their word. On that particular score I have often been accused of having a "blind" faith. I challenge that: Faith in the word of God, or in that of his appointed servants, is not—cannot be—blind.

There can be no more emphatic conclusion to these remarks tonight than a message given to the youth of this Church by one of the First Presidency at a conference some years ago. It is just as true now as when it was uttered; it has, if anything, become a good deal more significant:

God provided that in this land of liberty, our political allegiance shall run not to individuals, that is, to government officials, no matter how great or how small they may be. Under his plan our allegiance and the only allegiance we owe as citizens or denizens of the United States runs to our inspired Constitution which God himself set up. . . . I wish to say to you with all the earnestness I possess that when you young people see any curtailment of these liberties I have named, when you see the government invading any of these realms of freedom which we have under our Constitution, you will know that you are putting shackles on your liberty, and that tyranny is creeping upon you, no matter who curtails these liberties or who invades these realms and no matter what the reason and excuse therefor may be.—J. Reuben Clark, Jr.

May God bless us with the wisdom and courage to uphold the truths of freedom and right, may he bless this country and preserve its liberty I pray in the name of Jesus. Amen.

WHAT IS A TESTIMONY?

(Continued from page 444)

the Holy Ghost and have not been conscious of it at the time. For instance, read the Savior's words:

And ye shall offer for a sacrifice unto me a broken heart and a contrite spirit. And whoso cometh unto me with a broken heart and a contrite spirit, him will I baptize with fire and with the Holy Ghost, even as the Lamanites, because of their faith in me at the time of their conversion, were baptized with fire and with the Holy Ghost, and they knew it not. (III Nephi 9:20.)

A testimony, which one has long had, but which has long remained silent in the heart, is stirred to peculiar activity, and is given voice in the heart by a peculiar circumstance, something that has happened or by contact with some other mind.

Latter-day Saints experience comforting assurance when their children, at the divinely appointed age of eight years, are baptized of water and the

Holy Spirit. At that age a child never fails to receive the baptism of the Spirit, that divine planting in his soul. Years may go without any special manifestation, but sometime, somewhere, under circumstances which call for more than human aid, the glory of God will be seen by that spirit-life asserting its power. It will work. The soldiers in fox holes, or in "battle's magnificent stern array" cogently testify that danger stirs up the gift of God that is in them.

A young man, when leaving on a mission to the Southern States, said to his mother: "If I don't get a testimony within a month after I reach my field of labor, I shall return home." He was assigned to the Georgia district. In those hectic days mob violence flamed, which resulted in brutal treatment being inflicted on a number of the elders.

One summer evening, three weeks after his arrival in the mission, this

(Continued on page 486)

DRINK

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(See order blank on page 473)

BOOKCRAFT

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What is a Testimony?

(Continued from page 485)

young elder and his associates were walking along a country road. As they came to a bend in the highway, they were suddenly confronted by a mob, armed with hickory switches, lying in wait to whip the brethren.

Like prudent men, the missionaries foreseeing evil, fled. Pursued by the shouting, cursing mob, the elders ran "lickety split" over vale and hill. To accelerate their speed they dropped their grips, which contained tracts, books, toilet articles, etc. Hats and coats were also discarded.

Being fleet of foot they were soon beyond the fury and power of the mobocrats. Then the elder who told his mother that he would be home within a month if he did not receive a testimony, shook his clenched fist in the direction of the mob and shouted: "I know this gospel is true." But it took an infuriated mob bent on whipping him to give his testimony voice.

IS A TESTIMONY A MERE MENTAL HABIT?

SEVERAL years ago, a loved and valued friend of many years' standing wrote a letter from which the following excerpt is taken:

I am made to wonder in my mind whether or not this thing we call testimony might not be a mental habit; a manifestation of enthusiasm that one hands on to another.

A testimony is not a mere mental habit acquired by custom or a usual repetition of the same act or function. It is a treasure in earthen vessels. Solid and substantial is the testimony of the Spirit. Human testimony is as empty as "clouds without water," for there is much error in human minds.

A testimony is not a mere repetition or an assertion, but it is a revelation of the joy of inward peace, inward strength, and the unimpeachable evidence of the witness within to the truth of varied experiences, doctrines, and words of encouragement.

"That which a man speaks is not the most important," said that great scholar, Dr. Karl G. Maeser, "but that which impels him to utterance. When I listen to a sermon, I have my ears open to the doctrine only."

The outward form of the earthen vessel may be marred; it may be chipped. A testimony, though from a divine source, partakes necessarily of the earthiness of him who testifies. It is the substance and not the form that counts.

Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled. (Acts 4:13.)

The apostles were unlettered, not professionally trained, but they were filled with the Holy Ghost by which power they were witnesses of the truth of Christ's resurrection. Compared to

THE IMPROVEMENT ERA

What is a Testimony?

the apostles, the rulers were as cisterns that can hold no water.

Men of letters recognize the well-established fact that the phraseology or uniformity in or by which a conviction is expressed does not destroy the inspiration that gives utterance to the conviction.

The testimony of faithful Latter-day Saints bears witness to and affirms the truth of the gospel. It is truth dictated by the Spirit. It is not an unfelt truth; they feel the truth. The Latter-day Saints know the truth because they live it. The truth has taken hold of them. With them it is a spiritual reality. It is a successful guide to action. They know the truth, and the truth has made them free.

THE TESTIMONY OF SUFFERING

A PERSONAL testimony is and ever will be the strength of the Church. Happy the man in whose soul this unwavering, rocklike power abides, for he has eternal hope and a heavenly monitor that will dwell with him here and hereafter.

The power of a testimony is measured by what the bearer of the testimony of Jesus Christ is willing and ready to suffer for it.

For the testimony of the gospel men have borne universal reproach. Many have laid down their lives as proof of the sincerity of their convictions. Grave stones and grassy hillocks show where martyrs sleep. Their prayers have ascended unto God through every blue gate of the sky. These great souls did not die for a mental habit, neither was their testimony "a manifestation of enthusiasm that one hands on to another."

The kingdom of God is not reached by flowery paths. In the depth of affliction, so far as regards earthly happiness, the testimony and faith of Job rise clear and triumphant and find utterance in these noble words:

For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth. (Job 19:25.)

Martyred saints without number have testified in the strongest possible manner to the reality of their testimonies that God lives and that Jesus is the Christ. They sealed their sacred testimony with their life's blood.

Men do not die for a mental habit. They do not die for delusions. Mental habits and delusions do not find expression in work that involves such costly sacrifices; their testimonies are not like words written in sand.

These testimonies do not return unto the Lord void. The restored gospel is being preached in the spirit of testimony. The elders are being sent to "preach by the way, and bear testimony of the truth in all places" and by commandment "bearing testimony to all the world of those things which are communicated unto you." (D. & C. 58:47; 84:61.)

WHO ARE THE ANCESTORS OF THE MAYAS?

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Peel firm, ripe tomatoes; hollow out centers. Sprinkle hollows with salt; turn upside down to drain; chill. Chop tomato pulp; drain well; chill. Before serving, fill tomatoes with crabmeat stuffing made by mixing flaked crabmeat, chopped celery and the chopped tomato pulp with Durkee's Mayonnaise and seasonings to taste. Serve on crisp lettuce; garnish with Durkee's Mayonnaise. Shrimp or any flaked, cooked or canned fish may replace the crabmeat.





Your Page and Ours

Dear Editors of the *Era*:

Los Angeles

THE passing of President Grant recalls a thought from Tennyson's "In Memoriam": "God's finger touched him and he slept."

Precious pictures of the Utah pioneer days have been coming to *Era* readers under the title "A Mormon Wife." Was this story brought to a close in your April issue? We of the southland hope not, because we are eager to learn something of our President's life with his talented wife, Augusta, through the gifted pen of the author.

An enthusiastic reader of the *Era*,
Estelle Neff Caldwell

Dear Editors:

Springville, Ohio

I ENJOY the Handy Hints, home and recipe department of *The Improvement Era*. In fact, I enjoy all of it.

Olla Lester Weidenheimer

Dear Editors:

June 30, 1945

I JUST received my first issue of *The Improvement Era* yesterday. I can't express the joy I received in reading of the workings of my people, the Latter-day Saints.

I have noticed since I came into the marine corps how widely known our religion is becoming. It grows with the days and weeks. The boys here respect it too. We don't have many Mormons in this company, but we manage to thank our Heavenly Father for his many blessings. God bless all our brothers and sisters.

Sincerely,
Reece Infanger

THE
MARTIN
HARRIS
HOME
AND
WELL,
THE WELL
DUG AND
WALLED BY
JOSEPH
SMITH, SR.,
AND
HYRUM,
ABOUT
1825-26



Front row, left to right: Sister Crider, Sister Kimball and Sister Doxey. Back row, left to right: Zelma Crider, Flora B. Stott, C. Orval Stott, Harry Crider, Apostle Spencer W. Kimball, and President Roy W. Doxey.

In Europe

Dear Editors:

THE *Improvement Era* has been my companion for many years; it was always in my father's home, consequently, I learned to love it. For the past three years it has been my companion while I have been in the service of my country.

Since I left England months ago, the *Era* has been my only official contact with the Church. Through the *Era* I am kept informed of the progress of my Church and my people. Many of my lonely danger-filled hours are blessed with happiness and edification by reading its inspired words of counsel and encouragement. Several of my friends have had a genuine interest in the Church of Jesus Christ of Latter-day Saints aroused by reading the *Era*.

I believe the *Era* is our best missionary in the field today. My postwar home will not be without it.

Sincerely your brother,
Cecil M. Cook

And Making Mountains

Women live longer than men because they get more exercise. They spend all their time jumping at conclusions, running up bills, running down neighbors, climbing the social ladder, skating on thin ice, curling with the irons, plunging into arguments, and wrestling with ration books.

And No Holds Barred

Taxes in one form or another are taking about half the average income. Evidently the government's policy is to halve and to hold.

Boomerang

Officer: "What's the big idea? How come you men are climbing trees and crawling through bushes?"

Private: "Well, sir, we camouflaged the gun before lunch, and now we can't find it."

Policeman: "Why didn't you stop when I yelled back there?"

Driver (with great presence of mind): "I thought you said, 'Hello, Senator.'"

Policeman: "Well, you see, Senator, I was going to warn you about going too fast in the next town."

Lady (holding a cookie above the dog): "Speak! Speak!"
Dog: "What'll I say?"

Our stenographer says she wants to marry a sailor and rear admirals.

Professor (taking up quiz paper): "Why the quotation marks on this paper?"

Student: "Courtesy to the man on my left."

About the only thing left in this world that can be shocked is grain.

The fellow with a poor memory never forgets his own troubles.

Influence is what you think you have until you try to use it.

Self-Service

In a small village in Ireland the mother of a soldier met a neighbor, who asked her if she had had bad news. "Sure, I have," she said. "Pat has been killed."

"Oh, I am sorry," said the neighbor. "Did you receive word from the war office?"

"No," she said, "I received word from himself."

The neighbor looked perplexed, and said, "But how is that?"

"Sure," she said, "here is the letter; read it for yourself."

The letter said: "Dear Mother—I am now in the Holy Land."

"Your Figure, Madame!"



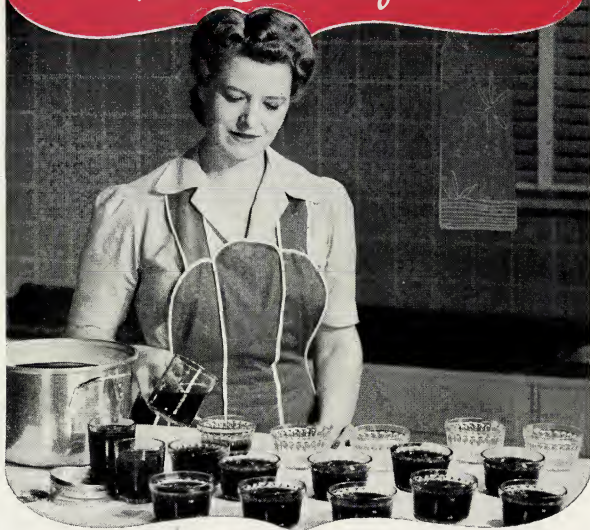
Mention the name "Ida Jean Kain" to any woman who reads the Salt Lake Tribune, and you have identified a friend. For Miss Kain is a nationally-recognized authority on weight control. Each day she presents through the woman's page of the Tribune, authoritative advice on diet and exercise which is helping thousands of women achieve better appearance and enjoy better health.

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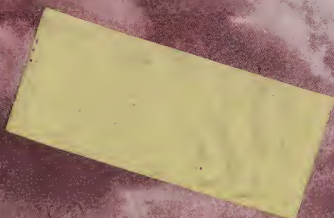
4 Cups Ground Peaches
6 Cups Sugar
¼ Cup Lemon Juice
1 Package M.C.P. Pectin

Wash, peel, and remove pits from 4 pounds fully ripe peaches; grind the fruit. Measure exactly 4 level cups of the ground peaches (add water to fill out last cup, if necessary) in a large kettle. Add the M.C.P. Pectin and lemon juice, stir well and bring to a boil, stirring constantly. NOW, add the sugar (which has been previously measured), continue stirring, and bring to a full rolling boil. **BOIL EXACTLY 4 MINUTES.** Remove from fire, let boil subside, stir and skim by turns for 5 minutes. Pour into sterilized jars, allowing ½-inch space for sealing with fresh paraffin.



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