

The Improvement Era

A low-angle, black and white photograph of a Gothic Revival church. The image captures the upper portion of the building, featuring several tall, slender spires with pinnacles. A large, ornate rose window is visible on the left side of the facade. The architecture is characterized by pointed arches and intricate stonework. The background is a dark, textured surface, possibly a sky or a wall, which emphasizes the verticality of the church's structure.

MARCH 1948

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EXPLORING THE Universe

By DR. FRANKLIN S. HARRIS, JR.

BY means of an electrically driven heat pump, three to four times as much heat may be obtained for the same electrical energy as compared to direct electric heating. The heat pump is a mechanical device to take heat absorbed from one substance at one temperature and give it to another at a higher temperature. It is essentially a refrigeration plant. If the earth instead of the air is used as a source of heat during cool seasons, and heat returned to it during warm seasons, much greater efficiency can be obtained.

STAR sapphires and star rubies, among the finest of natural stones, can now be made synthetically. Developed to meet industrial demands the process is based on feeding finely-divided alumina into a small oxy-hydrogen burner. Present cost is reported from \$10 to \$30 a carat.

THE reclining Chac Mool human figures of the Maya New Empire, found at Chichen Itza, in some cases still retain inset pieces of polished bone to represent the whites of the eyes, the fingernails, and the toenails.

THE state of Delaware has the lowest mean elevation in the United States with only 60 feet above sea level. Colorado is the highest with 6,800 feet, followed by Wyoming and Utah.

A NEW type of three-dimensional pictures has been developed by D. F. Winnek called Trivision. In the new system, minute ridges on a transparent picture surface are applied to the film. The ridges then serve as thousands of tiny recording surfaces accepting many pictures when the film is exposed. The final print is then actually a large number of tiny pictures, and requires no special seeing devices to get the illusion of depth.

A NEW fertilizer which releases its nitrogen to the soil over a long period of time has been developed by the U. S. Department of Agriculture at Beltsville, Maryland. Called uraform, the urea-formaldehyde fertilizer, can be adjusted to various rates for different crops. It does not seem to be affected by moisture and can be used with other fertilizers.

saltine-age appetites!

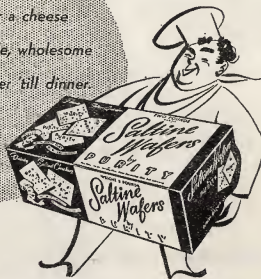


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snack that'll tide 'em over till dinner.

All ages love
Saltines!



PURITY BISCUIT COMPANY

SALT LAKE



March
1948

★

VOLUME 51
NUMBER 3

★

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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Change of Address:

Fifteen days' notice required for change of address. When ordering a change, please include address slip from a recent issue of the magazine. Address changes cannot be made unless the old address as well as the new one is included.

The Cover

THE Assembly Hall on Temple Square has long been an object of affection among Latter-day Saints. Built in Gothic style, it adds interest to the world-famous square that encloses the Tabernacle and the Salt Lake Temple. This unusual photograph of one of the turret-like projections, surrounded by the Boston ivy that clings to its gray stones, is the work of Jeano Orlando, and was adapted to cover use by Charles E. Jacobsen.

General Conference Notice

THE 118th annual general conference of the Church will convene in the Tabernacle Sunday, Monday, and Tuesday, April 4, 5, and 6.

Primary Conference Notice

THE 42nd annual conference of the Primary Association of the Church will be held on Temple Square Friday and Saturday, April 2 and 3.

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THE MIDDLE PROBLEM

By DR. G. HOMER DURHAM

Head of Political Science Department and
Director of the Institute of Government,
University of Utah

ON Monday, January 12, 1948, Harry S. Truman, President of the United States, asked Congress to appropriate \$39,668,993,983 for the fiscal year beginning July 1, 1948, and ending June 30, 1949—in round figures, forty billion dollars. If interest on the national debt and veteran care be counted, sixty-six percent of the proposed annual outlay represents defense, war, and its aftermath. Less than three percent will go for general government, less than one percent for education and non-agricultural research. The President's European recovery program proposes an outlay of \$6,800,000.

For the new fiscal year this is about fifteen percent of the total. Many sums have been and will be discussed for European recovery. It is the quantity of the money that gets most of the public attention. This is important. But there are other vital elements in the European recovery program, namely the *methods* whereby the money will be spent and the specific *objects* for which it will be used. The objects are pretty well in mind: food, seeds, fertilizer, agricultural machinery, loans for industrial purposes, and other capital outlays. This column would like, however, to look at the middle problem, the *methods* by which dollars are to be used to promote European recovery.

ONE of the most interesting things about ERP, the Marshall Plan, or whatever it is called, is that it symbolizes the decline of economic individualism and the further rise of state enterprise. No one has commented on the fact that the Marshall Plan contemplates government financing; everyone has assumed it. Pre-war methods of international finance and investment, which included private loans and credits, have received little or no attention in either political party. No one has suggested that European recovery be promoted by groups of European businessmen forming syndicates, negotiating ordinary commercial loans with American banks. No one has suggested that private American banks form a consortium which European governments might approach for credit, as has been frequently done in the past. No one has suggested that European recovery be financed by the

sale of securities to private American investors. The \$18,864,000,000 (roughly nineteen billions) of foreign securities issued in the United States between July 1, 1914, and December 31, 1933, largely by private means—a method for making American funds available abroad, just as the Marshall Plan is such a method—has virtually been ignored as a major experience in the present crisis. In short, private enterprise as the major factor in international finance does not exist. The United States Government, not the National City Bank; the government of France, not French private enterprise, constitute the parties in international finance today. Why? Why have men turned to the State?

CIVIL government has been one of civilization's greatest achievements. Today, civil government not only bears responsibility for civil order, but for man's economic well-being. Private institutions continue to operate in many countries but they operate under the supervision and direction of

government.

DOES the Marshall Plan forecast, then, the victory of socialism on a universal scale? Not necessarily. The genius of the American system thus far, even when government has regulated and permeated the economic sphere, is that (at its best) it has done so in such a way as to support and strengthen private institutions. There is no substitute for individual enterprise, whether in a socialist or a capitalist system. The American system thus far has wisely protected the individual by permitting a large middle "cushion" of private institutions to operate between the individual man and the State. But the Marshall Plan, as conceived, established, and administered, affirms the primacy of the State in human affairs. The question of "method," then, resolves itself into the question as to whether the state department, a new "R.F.C." or some other federal agency administers the program. This question has its intricate aspects. But the point for historical perspective is simply this: the debate over how the plan should be administered has resolved solely on the issue, *which agency of government* should do the job. Like the congressional debate on the Social Security Act of 1935, the issue is not whether the government or private companies

(Concluded on page 156)



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The Church MOVES ON

Southern States Mission

ALBERT CHOULES, president of the Teton Stake, has been appointed by the First Presidency as president of the Southern States Mission. He succeeds President Heber Meeks in this capacity. President Meeks, who has served in this mission field since the fall of 1943, is expected to return to his home in Salt Lake City.



HEBER MEKS



ALBERT CHOULES

President Choules has served as president for twenty-seven years of the stake which lies in Idaho and Wyoming, each state having a county, Teton. He has served as second vice chairman of the Eastern Idaho region of the Church welfare plan for several years.

He served a mission in the British Isles beginning in 1903, having the opportunity to return to his native England, from where his convert parents had emigrated when he was six years old.

President Choules, with headquarters in Atlanta, Georgia, will preside over one of the largest administrative units of the Church. The last available statistics, those of November, 1947, indicate that there are 17,085 members of the Church within the confines of the mission, which in 1947 gave the Church two new stakes—one in Florida and one in South Carolina.

The Southern States Mission, once one of the most bitter anti-Mormon fields of endeavor has long since been a fruitful vineyard. It now comprises the Church's missionary activities in the states of Alabama, Florida, Georgia, Mississippi, and South Carolina.

Mrs. Choules will accompany him, and will preside over the women's activities of the mission. Their two youngest children, Dorothy and Lou Jean, will go with their parents. The Choules have two sons now in the

mission field, Albert, Jr., in the Eastern States, and Thomas, in the British Mission, and two other children.

Primary Hospital

MRS. AUGUSTA WINTERS GRANT, widow of President Heber J. Grant, recently wrote a check to the Primary Association for one hundred dollars and received a paperweight souvenir containing a silver dollar and a facsimile signature of the late president's. Her money, and all other money thus collected, will go toward the construction of a sorely needed building for the Primary children's hospital.

On his eighty-second birthday, in 1938, President Grant was given by business associates, a chest containing one thousand silver dollars. With the presentation came the suggestion that he use the money for his favorite charity. That charity was the Primary hospital.

Persons desiring to contribute one hundred dollars to the hospital building fund and receive one of these souvenir dollars may do so by contacting members of the general board of the Primary Association.

President Grant Monument

A seventeen foot six inch silver-gray granite monument has been placed on the grave of President Heber J. Grant by members of the late president's family. President Grant, who died May 14, 1945, is buried at the top of an abrupt rise in the Salt Lake City cemetery. It overlooks the valley that he loved so well and the city that he helped to grow from the mere village of his childhood to the city that now almost fills the valley.

Nearby, in the same cemetery, are the graves of John Taylor, Wilford Woodruff, and Joseph F. Smith, former presidents of the Church. President Lorenzo Snow is buried at Brigham City, Utah, his home for many years. President Brigham Young was buried in his private cemetery on First Avenue in Salt Lake City. The graves of the Prophet and the Patriarch, Joseph and Hyrum Smith, are at Nauvoo, Illinois.

Pacific Isles Greetings

PRESIDENT DAVID O. McKAY has recorded a special greeting to the Saints of the Pacific Islands, at the suggestion of Elder Matthew Cowley

of the Council of the Twelve and president of the Pacific Mission of the Church, who heard a KSL program while in Samoa.

President McKay used this opportunity to greet the Saints of the missions that he visited in 1921. At that time he was touring the missions of the world, and visited all the then organized missions of the Church except one, the South African Mission, which has never been visited by a General Authority of the Church.

This Month at B.Y.U.

To provide a temporary solution to the need for a social center at Brigham Young University and several wards in the East Provo Stake, the Church has authorized the remodeling of a former vocational instruction building on the BYU campus to begin immediately.

Originally constructed as a training center for the National Youth Administration, the building was acquired by the Church university shortly before the war, and was used for a number of years as an auxiliary campus dormitory. In the newly authorized remodeling, the structure will receive a new facing of brick and cast stone so that it will harmonize with other campus buildings, and the interior will be remodeled to provide a large ballroom as well as classrooms, kitchen, and offices.

Two other major building projects are also due for early construction at Brigham Young University. The Board of Trustees has approved plans for both a modern physical science building and a huge field house and athletic plant. Detailed drawings for the science building are still in the process of preparation, but construction on the field house is expected to be well under way this spring.

December Fast Day

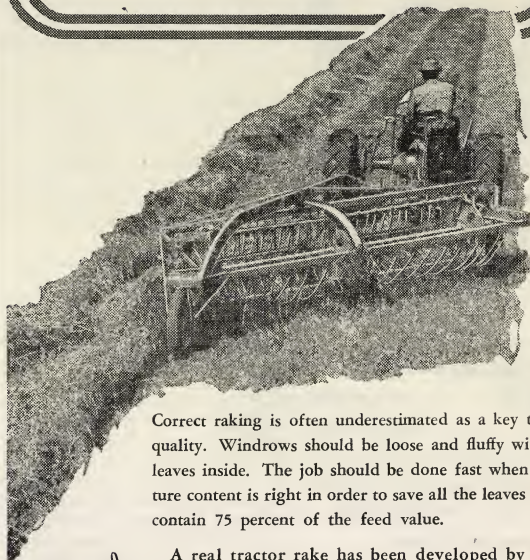
WITH all but sixty-six wards reporting, it was found that nearly \$210,000 had been collected by the Church from its membership on the December fast day—a day which had been set apart for the relief of the hungry in Europe. The money will be distributed to the European people, regardless of religion, through an agency not connected with the Church.

Fast days and fast meetings are of long-standing in the Church. Fast meetings were held in the Kirtland Temple. Wilford Woodruff, then a member of the Council of the Twelve, directed the Saints in Great Britain to observe June 27, 1845, the first anniversary of the martyrdom of the Prophet, as a day of fasting and prayer.

(Concluded on page 158)

Opening a New Field of HAY QUALITY

— A Power-Driven TRACTOR RAKE



Correct raking is often underestimated as a key to hay quality. Windrows should be loose and fluffy with the leaves inside. The job should be done fast when moisture content is right in order to save all the leaves which contain 75 percent of the feed value.

A real tractor rake has been developed by Allis-Chalmers to fulfill these precise requirements.

The new Allis-Chalmers Side Delivery Rake and Tedder is exclusively power take-off driven. Its selective reel speed transmission enables you to exactly match reel speed and ground speed to the weight and condition of the crop. Controlled steering assures straight windrows.

This sturdy tractor rake, equipped with anti-friction bearings throughout, introduces speed and raking performance such as you've never seen before. It opens a new field of hay quality.



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WINDROW
... WHY?
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CHALMERS
DEALER**

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...AND SO THE Movies!

on being true to life



As you open the door of your room at the Hotel Utah, after a busy or festive evening, there's real satisfaction in seeing that your bed has been turned down, a soft night lamp cheerfully glowing.

This is our way of saying to you "a good night to you, and pleasant dreams." It is but one of many extra services which we try to provide for your complete enjoyment of your stay at the Hotel Utah.

Yes, today as always—

You're Welcome

At the

Utah!



PART of the fun of going to the movies is to see what others do and how we ourselves might behave if we were placed in similar situations. However, sometimes a person would have to be a super-duper creature to do many of the things that are depicted on the silver screen. So probably one of the questions that needs emphasis in evaluating a picture is how well the movies deal with problems and persons in a natural way that makes them seem like real, living people. The official name of this quality is verisimilitude. Yes, I'll agree that the word is a mouthful, but when you break it down, it really isn't so bad as it sounds. The same root word appears in *similar*. And certainly a good movie should have at least some points of contact with life as it actually is.

To analyze what this truthness to life means, let us consider first a concrete example or two. A boy sixteen years of age has some characteristics that are common to the rest of the sixteen-year-old boys (excuse me, I should say, young men!) Every young woman of twenty has qualities that are common to those of other young women of her age. Every fifty-year-old man or woman likewise has characteristics that are the same as those of every other fifty-year-old man or woman. But that isn't the end of the meaning of this truthness to life or verisimilitude—for what sixteen-year-old girl doesn't also, in addition to the qualities that are the same as those of other sixteen-year-olds, have some characteristics that set her apart from every other sixteen-year-old girl in the entire world? Any father or mother or sister or brother knows just how different these girls of the same age can be.

The true scenario writer is to recognize both these factors in creating characters for the movies. He must endeavor to make the character true to the specific as well as to the species.

Too often movies are true to nothing—neither the particular nor the general. The bizarre, the extra-

ordinary, the horrible movie is chosen, and the public is deluded into thinking that the play is true to life and therefore a good one.

ONE play that illustrates particularly well both the particular and the general is *The Yearling*. (This appeared first in book form, and if any one missed reading it as a novel, he should find it most enjoyable.) Jody is true to children of his own age, and yet he is also true to himself. All children love animals, but not all of them love one to the point of obsession with which Jody loved his yearling, Flag. Jody also differed from other boys to a great extent in his extreme sensitiveness to the region in which he lived. The father of Jody is also typical of all fathers; yet he had his peculiarities, too. Thus this becomes a good movie for its truthness to life, along with other unusually good qualities, such as the fine loyalty in the family that it demonstrates.

Verisimilitude does not preclude the fanciful if the fantasy maintains the characteristics of reality. *It's a Wonderful Life* is a movie in which the fanciful and the real are well treated to indicate how a well-written and produced movie can handle the unusual. One thing that we should take issue with in this play is the drinking scene, which was not essential to the plot. But the play as a whole was good, and Latter-day Saints should learn to discriminate by discarding the bad and holding the greater amount of good.

Some plays that seem to be true to life throughout fail when they come to the end—and thus do not preserve their integrity of action. Often this is because many movie-goers insist on a happy ending. An example comes to mind of a novel that was produced first as Tolstoi had written it. During the first three days of the run, the logical ending towards which the entire action had pointed was shown, and the audience reacted against it. Because of this the play was shown during the last four days of the engagement with a happy ending which was

(Concluded on page 164)

THE IMPROVEMENT ERA

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The Relief Society BUILDING FUND

SERVICE without question of return has always been the motto of the Relief Society since its establishment on March 17, 1842, by the Prophet Joseph Smith. The multiplicity of the work of this organization and the breadth of its charities can hardly be conceived. During World War I the wheat gathered by the Relief Society sisters was invaluable; an earthquake in Japan called forth food and bedding from the Relief Society, which greatly aided the distressed.

Now the Relief Society is eager to have its own home. This has been a dream of long duration, for in 1896, Zina D. H. Young, then general president of the Relief Society, discussed the proposal for a building, which was voted unanimously. At that time it was impossible of realization. The plan was revived in October 1945 when the sisters of the Relief Society in their annual general conference voted that plans be perfected for the erection of a Relief Society building.

The present quarters of the Relief Society are entirely inadequate for the great work that is being done. In the temple-burial clothes department, in the *Relief Society Magazine*, in the social service department, there is urgent need for additional room for the immeasurable growth that is occurring. When the building is available, an auditorium will afford opportunity for meetings, demonstrations, and other much-needed activities. A room will also be set apart to house significant relics of the Relief Society.

A call has gone from the Relief Society general presidency for all wards and branches to contribute to this building fund. The period for contributions began October 1947 and will continue until the Relief Society general conference in October 1948. Each ward or branch and each stake have been assigned quotas, which are available upon writing Relief Society Building Committee, 28 Bishop's Building, Salt Lake City 1, Utah.

Donations may be made by non-Relief Society members also—and additional gifts may be made by those who have already contributed

through their regular affiliated wards, branches, or stakes. The Relief Society general presidency stresses the importance of accurate record-keeping. The money should be sent to the general board on the twentieth of the following months: April, June, and August, 1948. A final report, on a date yet to be selected, will be scheduled so that members may be advised of the results of the fund-raising reports at the Relief Society conference in 1948.

Recognition will be given to the wards and stakes and branches for their response to this great cause.

Opportunity Knocks Again

Valuable opportunities for intellectual and professional advancement are opened to Latter-day Saint youth with each new quarter at Brigham Young University. New classes will be available for beginning students and returning missionaries and ex-service-men will find special courses adapted to aid them in reaching their educational goals.

Those entering for the first time should send entrance applications to the Admissions Committee at least one month prior to the quarter in which they plan to register.

SPRING QUARTER
March 22 to May 31

SUMMER QUARTER
June 7 to August 23

**Brigham Young
University**

Provo, Utah

—Photo by
Eva Luoma



the MARCH galoot

WITH elbows bent he puffs and strains
On the handle of the forked spring rains.
As he loosens the covers from each slumbering plant,
The silver thongs of his rain-fork slant.
He shakes each tree until it wakes from its sleep,
As he stacks tumbleweeds into a raveled heap.

Ahead of him runs the frightened snow;
The seeds stretch their legs in their covers below.
Crocuses, night-capped, raise stiff necks from earth's pillow
As the Maltese kittens scurry up each willow.
This lusty, gusty, loud galoot
Cries—wake up, get dressed, spring is en route!

By Edna S. Dustin



ON FIRST SEEING THE SEA

By Christie Lund Coles

I, who have loved hills and mountains
cutting
Like jagged teeth into the fragile sky,
Making a dark, protective wall, shutting
Out distance with their granite breasts held
high;

Who have loved their supremacy and known
The early dusk, the deep and sudden night,
Where the moon climbs golden to an
ornate throne
Preceded by slim halos of soft light;

I, for the first time, see the sky and sea
Become as one; see earth and heaven meet
In a timeless merging of infinity
When day lays all its gold at evening's
feet.

Here, breathless, I pay homage to the sight
Of the imperial sea, the unbroken night.

LOOM INTANGIBLE

By Dott J. Sartori

He returns, a stranger, dark from Burmese
sun,
Striving to span the jungle years that screen
Our brief spring's burgeon of romance,
begun
In this cottage. Here where attic dust bars
lean,

I pause before resistant spider threads
Which deftly bind his portrait to the room.
If time's lone passing in a house thus weeds
The very pictures to the walls, some loom
Intangible, may knit his heart to mine
And splice the absence-parted loop of space
With filaments as magical and fine
As these pale silver strands of tenuous lace.

TO A NEWCOMER

By Elaine V. Emans

WHEN you can name, from memory,
which trees
And shrubs green first in early spring, when
you
Have learned the thrasher's nook, and where
one sees,
The rainbow clearest when the rain is
surrounding
At supertime, and when you prophesy,
"To-morrow will our maple wear its gold";
When you have found, from laying it, how
high
A mound of firewood will outwit the cold,
And have discovered, when Orion gains
A certain window, say in February,
What time it is, and distant valley trains
At dawn are friendly, when you feel a very
Fervent conviction that the air is good—
Then shall this place indeed be in your
blood.

SKYSCAPE

By Christine Hoop

MORNING knits the fleecy clouds;
Hangs them out in the sun.
The Wind, a rogulish, striding boy,
Unravels them, one by one.

PRAYER FOR THOSE WHO TEACH

By Alice Morrey Bailey

THIS precious time is ours, oh, Lord, to
build
Thy truth in word and deed. Let us be
skilled
In thy true masonry, thy love employ
To lift a house of faith and work and joy
For all thy children, babes and age and
youth.

Let us make walls with granite stones of
truth,
Mortared with the sealing power of prayer,
Cut with the utmost knowledge, and with
care.

And ivied by festooning vines of song;
A haven from all future storms of wrong.
A tower by day, with shafts of pillared
light,

A place of peace, a temple in the night.

SONG FOR LITTLE SOUNDS

By Elaine V. Emans

THESE are such fragile
Sounds to stand
Between too quiet
On one hand
And breath-of-life
A room may hold:
A fire crackling,
Friendly old
Clock's ticking down
From mantel or wall,
And softest and
Most musical,
The happy sound
That comes and goes
Where there's a kitten
With curled-in toes.

"WHERE SLEEP THE DEAD . . ."

By B. A. Dickson

THEY had scattered their fire in the morn-
ing
Yoked their oxen, and swung into line
When an anguished cry
Of a mother's heart
Rent the air.

"Oh, please give me time
For one last good-bye to my baby
Before I must leave her alone
In the care of our God. Look—her marker—
A broken wheel, and a stone—"
A sob.

The creaking wagons
A funeral march. Yes, but more:
A march of Life from a prison plan
That would fetter the worshipping soul of
man.

They had made the grave by the moonlight;
Hallowed spot on the trackless plain
Where a spotless babe
Wrapped in trust was laid
Until its spirit should claim it again.

Like footprints of some mighty angel
Guiding a cherished band
Sleep the dead of a mighty people
On the way to a promised land
Where the beauty of peace and truth and
God
Is attested anew in the desert sod.

HILLS

By Florence Hartman Townsend

HILLS lift a graceful line
Against the sky,
And often change their scarves
To rest your eye.

God made the hills
A natural retreat;
Be lifted up, O soul;
Climb higher, laggard feet.

IN THAT SOLEMN HOUR

By Clem Graham

I HAD BEEN mere desolate sand, on which
dark
Shadows leaned. With faith, though, I was
more than spawn
Of ever-shifting sand, rising above stark
Despair in that solemn hour preceeding dawn.

MEMORIES

By Jeannette H. Demars

WHEN I am old, I shall remember many
things:

The silver sweep of wings against the sky,
The drowsy chirp of birds beneath the
eaves,

The music of a mother's lullaby.
Wild breakers crashing on a windswept
shore.

The busyness of baby hands at play,
The magic hush of moonlight on the leaves,
The deep white stillness of a winter's day;
The thrill of cool, wet sand to chikish feed;
The crimson splash of autumn o'er the land;
The ageless miracle that is the dawn—
The priceless gift of friends who understand.
All of these things I love and store away
Deep in my chest of memories to remain;
But when all else grows dim, I still shall
know

The ecstasy of lilacs in the rain.

QUOTH TOMMY

By James H. Konkle

"If I could fly just like a bird,"
Quoth Tommy, five years old,
"I'd go to places I have heard
Are grandest to behold.
I'd take a trip to kingdom come,
And climb the golden stair;
The land they say the rainbow's from.
And castles in the air."

"I'd fly right into wonderland.
I'd search for Shangri-la's,
And north to where, I understand,
Is dear old Santa Claus.
The storks are living up somewhere
Us kids are made, I'm told.
If I had wings I'd fly up there,"
Said Tommy, five years old.

NEW FRAME

By Jean Rasey

SPRING is giving
A polished gleam
To the mirrored banks
Of our little stream.

A frame that was dull
And season-old
Is being glossed,
With marigold.

THE IMPORTANCE OF PREPARING

By President George Albert Smith

TODAY this body of people, this handful of God's children, has the responsibility of proclaiming the truth to the many millions who have not heard the message of the restored gospel. This is a great labor.

Our Heavenly Father in his wisdom has located us in a great, free, liberty-loving nation. He has led people from all portions of the earth, one here and another there, who have been pricked in their hearts, have investigated and received the truth.

Missionaries have traveled throughout the earth, and the truths of the gospel of our Lord have been proclaimed in a convincing manner to many hundreds of thousands of our Father's children.

But the adversary has used his strongest efforts to prevent the spread of the truths of the gospel. And it is your duty and mine, by tact and brotherly love and faith, to overcome the prejudice that the adversary has sown in the hearts of our Father's children, to break down the false impressions that exist in some cases even in the minds of good men and good women, and to teach them the gospel of our Lord, that it is the power of God unto salvation unto all those who believe and obey it.

I am impressed with the importance of preparing for the work. It is not sufficient merely that a boy signify his desire, because of his confidence in his parents, to do what they would have him do, go into the world and preach the gospel; it is not sufficient that he answer the calls that our Heavenly Father makes from time to time through his servants for mission service; but it is also necessary that he qualify for the work, search the scriptures, and learn what the Lord would have him know. It is important that our sons and

daughters become established in their faith and know as their parents know, that this is our Father's work.

If I, as a father in Israel, were to fail to impress my children with the importance of this work and later they were called to go into the world to teach, it seems to me that I would regret that I had not done my full part if I had neglected properly to instruct them.

A dozen men qualified for the work are worth more in the mission field than a hundred who are ignorant of the truth and who themselves have to be taught before they are capable of explaining it to others.

This is our Father's work and is not to be trifled with. It is of the utmost importance to us. Let us so order our lives that when the call comes we may answer, "Father, here am I," and if need be to go to the ends of the earth. Let us have our houses in order, and endeavor to establish faith in our children, that they may be willing to respond to every call, and feel in the depths of their souls to say, "I am ready to go wherever my Heavenly Father desires me to go."

And may peace and comfort and satisfaction be upon all the hosts of Israel because of their faith and devotion, and may we repent of our sins that the Lord may minister to us in a greater measure in the future than in the past; that our sons and daughters, growing up under our influence, may become a valiant army prepared, by reason of their faith and knowledge of the power of God, to carry his message to the nations of the earth and promulgate it where it has not been heard before, and establish it to the honor and glory of God, and to the salvation of the children of men.

The Editor's Page

EXCESSIVE use of refined sugar in the United States has become a serious nutritional problem, especially in the past half century. One hundred years ago less than one-tenth as much sugar per capita was consumed as food in this country, as compared with today.^{1*} During that same century, while the death rate from disease in general dropped considerably, statistics showed alarming increases in many of the degenerative diseases. These diseases are thought by many scientific investigators to be at least in part the result of excessive use of refined sugar. While Americans have shown a significant increase in these chronic diseases, other peoples of the world (African natives and others out of contact with civilization) who have been eating no refined sugar, fail to show many of

Refined Sugar:

A summary of scientific evidence

multiplied. Part of its effort, however, is being expended upon trying to further the use of sugar as a food.² The foundation claims that because one of the end-products of sucrose is glucose, which is a life's necessity to the body, sucrose must be a good food. It is overlooked that starch in the progress of digestion is changed to glucose.

The definition of a food is, "That which sustains life and promotes growth."^{3*} Sugar refined to the state of being a pure chemical or drug, has been fed to rats and found to shorten life and stop growth.⁴

Throughout the world, wherever unrefined or natural sugars are found, an all-wise Creator has always accompanied them by vitamins and minerals which are of importance to the body in the digestion and metabolism of those sugars.⁵ For thousands of years mankind lived without sugar and were in good health. Modern man came along after thousands of years and managed to refine sugar to an almost pure state.^{6*} The resulting chemical product, sucrose, now easily available in large quantities at low cost, is playing an important part in our present-day problems of civilization, especially in the cause of degenerative diseases.⁷ When the Word of Wisdom was revealed to the Prophet Joseph Smith, sugar was not mentioned.^{8*} Sugar was then a relatively scarce product; it was used mostly as a flavoring and did not constitute the large part of the dietary it now does.

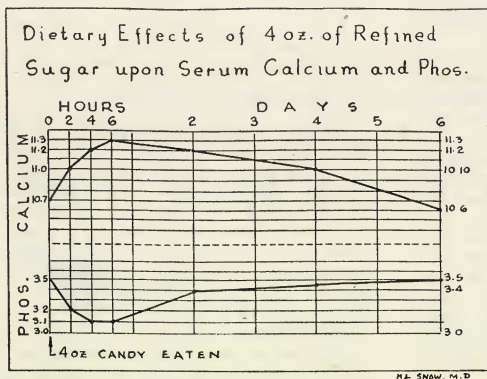
Like alcohol, tobacco, tea, coffee, and chocolate, sugar is habit-forming.^{9*} Sugar eaters crave candy or sweet drinks. Cola drinks are doubly habit-forming because they also contain caffeine, in addition to a large amount of sugar.¹⁰

Effects in infancy and childhood.

Sugar-sweetened cow's milk has all but replaced mother's breast milk in many parts of the United States. Mothers are being told even by some doctors that this convenient way of feeding their babies is as good as breast-feeding. Such is not the case.¹¹ If mothers would improve their own sugar-saturated diets by eating proper nutritious foods instead, they could more easily nurse their babies and would have children less susceptible to disease, both of the infectious type, as well as of the degenerative type. It is doubtful practice to start a child on habit-forming sugar diets^{12*} in its early days and weeks of life.

Many rashes, infections,¹³ catarrhal conditions, allergic manifestations, and nervous upsets of infants clear up when refined sugar is removed from their formulas.¹⁴

The resulting malnutrition especially in children is one of the



the chronic diseases which are believed to be the result of using refined sugar and white flour.^{15*} Unrefined sugar, especially as it occurs in nature, eaten in small amounts, seems less objectionable because it is associated with the necessary minerals and some vitamins.

Refined sugar, however, has a wide field of usefulness in industry. It is one of the cheapest organic chemicals on the market.¹⁶ New industrial uses are being found constantly. Through research work undertaken at many large universities in the United States and financed from funds contributed by the Sugar Research Foundation, Inc., such industrial uses are mul-

Therefore sugar can't be called a food. Like alcohol, sugar furnishes only calories to the body.

A drug is defined as "any substance used as a chemical ingredient in the arts."¹⁷ Pharmacists agree that sugar meets the requirements of this definition of a drug.

In this article we shall consider, quoting in every instance scientific evidence:

1. Reasons why sugar is not a food, but a drug^{18*}
2. How sugar as a refined chemical excessively used is now damaging the human body:
 - a. In infancy^{19 20 21 22 23}
 - b. In childhood^{24 25 26 27 28 29 30 31 32}
 - c. In middle and old age^{33 34 35 36 37 38 39 40 41}

*Numbers refer to bibliography at end of article

ITS USE AND MISUSE

By Harold Lee Snow, M.D.

BISHOP SAN PEDRO WARD, LONG BEACH STAKE

strongest arguments against refined sugar.⁸ Foods containing refined sugar taken either during or between meals, destroy the appetite for the nourishing foods, which are important to normal life and growth.

^{2 8 12 17 18 19 20} Parents of malnourished children often use sweets as a reward for eating a small portion of vegetables or milk, and the scene is thus set for repetition at the next meal.

Sugar eating creates deficiencies of vitamins even in children taking "vitamin pills," because most vitamin tablets or capsules now on the market contain several isolated synthetic vitamins which create a greater relative deficiency of the vitamins that are missing in that particular tablet than if the tablet were not taken at all.⁹ These chronic vitamin deficiencies show their effects in a long list of degenerative

heart, development of the bones, and coagulation of the blood.¹⁰ Sugar itself further discourages calcium metabolism. Nervousness then results in these children and predisposes to delinquency, actual nervous breakdown, and even mental disease may follow.⁵

Furthermore, as these same sugar-eating children grow up, many of them develop tooth cavity after tooth cavity until by maturity or shortly thereafter, they need almost a mouth full of inlays, bridges, fillings, or in extreme cases complete upper and lower plates.^{14 24 25}

Others of these children having the wrong type of glandular inheritance, are destined to develop sugar diabetes if they continue long enough to indulge in the sugar foods that they now have come to crave.^{12 14 28 29 30 31 37}

Diabetes may strike early or late

ordinary diabetes, and it clears up when dietary-refined carbohydrates, such as sugar, are eliminated.¹¹ This disease includes dermatitis, pruritis, furunculosis, multiple abscess formations, boils, styes, and other bacterial infections of the skin. Sugar appears to favor the growth of bacterial organisms.^{11 30} In fact, sugar is used commercially in making bacterial cultures.³⁰

Some parents who are horrified at the idea of having a drunkard in the family think nothing of allowing their children to become habituated excessively to candy, chewing gum, soft drinks, ice cream, pie, cake, jam, and jellies. Many of these children grow up and transfer their sugar habit over to that other carbohydrate, alcohol, which has most of sugar's bad effects in addition to its own peculiar ability to cause drunkenness and insanity. Children are not benefited by eating sweets.^{12 19}

Hygeia, health magazine published by the American Medical Association, suggested in an article that zones be created around schools where candy could not be purchased by children. And yet many national advertisements for candy, chewing gum, and other habit-forming sweets are directed to the eye of childhood.¹³

By the time a child is six years old, he usually develops his first molar teeth. These, the dentists call the "key to occlusion"—a most important factor in creating a good placement of all the permanent teeth. Yet by the time many of these sugar-eating children have reached puberty and long before their permanent teeth have all erupted, their six-year molars are decayed beyond the power to save.^{14 18 24 25 26 27}

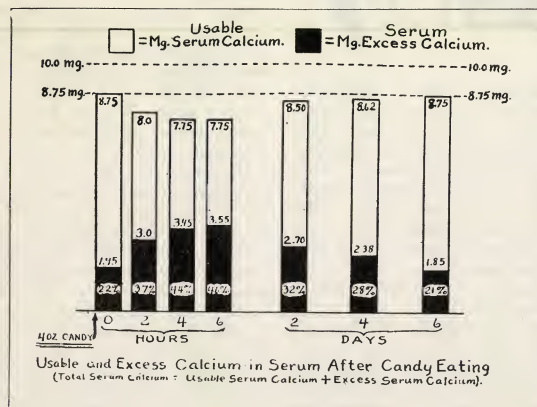
Their extraction then results in a mouth of badly arranged teeth.

Effects in middle and old age.

Children are by no means the only sufferers from excessive sugar eating. The most common unkind blow to middle age is the development of chronic diseases, including arthritis and its allied rheumatic diseases. These result in more illness than any other disease except insanity.¹⁰ Sugar eating is a number one predisposing cause of arthritis, neuritis, and rheumatism, as well as many of the other chronic diseases.^{41 42}

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conditions and illnesses, many of which have been thought to be practically incurable.^{24 25}

Sugar drinks are replacing milk in many of our American schools.²⁸ This not only means less calcium for the child's vital period of bone growth, but also means reduction of the calcium needed for action of

in life. It is now pretty well agreed that sugar and other concentrated sweets have a great deal to do with the cause of sugar diabetes.^{14 25 27}

"Skin diabetes" is a new definition for a series of skin diseases often affecting children, as well as adults.^{14 28 29} It is present in many sugar-eaters who have no signs of

REFINED SUGAR: ITS USE AND MISUSE

(Continued from page 141)

From childhood to old age the chronic complaint of gas on the stomach and bowel has been widespread.⁴² One of the causes of this condition is the use of refined sugar.^{43 44 45}

Sugar irritates the linings of the stomach and intestine, probably by virtue of its hypertonic effect on the tender mucous membrane.^{46 47 48 49} This results in failure of the normal digestive process and delayed emptying time of the stomach.^{50 51} In the meantime the sugar ferments and forms gas which creates pain, and other symptoms of indigestion. This may result in a person's being underweight.⁵²

Lowering of the hydrochloric acid content of the stomach is another result of refined sugar eating.⁵³ Especially in people who have reached middle age, low acidity of the stomach is now being found to be fairly common.⁵⁴

Sugar and fats in the diet are now not only probably higher than ever before in the history of the race of man, but fats, sugar, and white flour—a bad combination—are now also used widely in pastries, cake, cookies, and many other modern recipes.⁵⁵ This is thought to be a chief cause of low stomach acidity frequently confused with "sour" stomach and is often even by doctors themselves mistaken for too high acidity.⁵⁶ The result is that the patient is given alkaline or aluminum medications to neutralize acidity while the real trouble is insufficient acid in the stomach.

Low stomach acidity, resulting at least in part from the use of refined sugar,⁵⁷ leads to a long list of other degenerative diseases that are seen especially among the middle-aged and elderly people in America, where the people have been called the "sugar gluttons of the world."⁵⁸ Because of low stomach acidity, iron is not easily absorbed from one's food.^{59 60} Thus it is difficult for the body to make up for its iron losses. This is manifest in various forms of anemia.⁶¹

Calcium also is not absorbed normally by patients with low acidity⁶² of the stomach. Deficiency of calcium even when plenty of milk is taken in the diet is then the patients' sad plight. Low calcium causes another long list of chronic illnesses,

among which are rickets, tetany, heart disease, muscular twitching, nervousness, tiredness, and numerous nervous and bone diseases including fractures.⁶³

Another condition due to this lowered acidity of the stomach is poor digestion of proteins. The incompletely digested proteins absorbed into the blood are thought to be an important cause of certain types of allergy.⁶⁴

Low stomach acidity also causes unabsorbed calcium to combine with the fatty acids, to form calcium soaps which are wastefully excreted in the stool. This fatty stool carries out with it much of the body's valuable fat soluble vitamins such as vitamins A, D, E, and K.⁶⁵



Obesity is another unpleasant condition justly earned by "sugar gluttons." Sugar and other refined carbohydrates lead to a waterlogging of the body tissues.^{66 67} Some people who are fat should actually be declared underweight. This could be seen if their excess water were removed from the body tissues, by substituting a nutritious normal diet for their diet of excess refined carbohydrates.⁶⁸

Thiamine (Vitamin B₁) deficiencies are found in many sugar eaters.⁶⁹ This causes abnormally slow oxidation of body cells leaving incompletely oxidized toxic products in the blood.^{70 71}

The growth of cancer is accelerated by refined sugar eating.⁷² Cancer in America is also on the increase right now when sugar consumption is greatly increasing.⁷³ This further suggests to some of us a possible relationship of the two.

Colds, tonsillitis, sinus infections, and other catarrhal diseases are

worse in eaters of refined sugar.^{74 75} When a patient goes on a normal nutritious dietary regime, these infections are much more easily cured.^{76 77}

Tuberculosis is another disease which strikes harder at the "sugar glutton" when he is exposed to its germs.⁷⁸ His resistance is lowered to tuberculosis, and the bacillus grows more rapidly in his body. It has long been known that a good nutritious diet goes far in helping the patient recover from this disease.⁷⁹

Patients do not become allergic to refined sugar. But through sugar eating they have changes take place in their body biochemistry that puts them in a position in which their glands are unable to cope satisfactorily with their allergic state.⁸⁰ Many allergic patients are greatly benefited when they make no other change except to eliminate refined sugar from their diets.⁸¹

Among the conditions included under this heading of allergy are asthma, hay fever, eczema, hives, migraine or nervous headache, and various food allergies, many of which cause stomach and bowel disorders.

Heart disease—today's number one killer⁸²—is another condition made worse by vitamin deficiencies.⁸³ Especially bad for the heart is deficiency of Vitamin B₁ or thiamine which a person develops from excessive eating of refined sugar as explained earlier in this article.

Hardening of the arteries and high blood pressure result from the use of refined sugar in the diet.⁸⁴ It also causes calcium deposits in the vessels. When much refined sugar is eaten, the blood serum phosphorus drops and continues to drop for several hours.⁸⁵ (See Figure 1.) During this time calcium, apparently being absorbed from the bones, rises in the blood serum to a high level. Thus at a time about six hours after a few ounces of candy or ice cream have been eaten, the serum phosphorus is very low, and the serum calcium is undesirably high. Recovery from this condition takes from hours to days. (See Figures 1 and 2.)

This excess calcium in the blood serum of patients who frequently eat refined sugar, may be an important

(Continued on page 172)

GANDHI, A MAN OF PEACE

By Marba C. Josephson

ASSOCIATE EDITOR

"**M**AN OF PEACE" is one way of describing Mohandas Karamchand Gandhi, who had in his room a single decoration, "a glass-covered, black-and-white print of Jesus Christ, on which were printed the words, 'He is our peace.'"¹

Always Gandhi revered the teachings of the Christ, and better than most people, he lived to those teachings. He studied repeatedly the Sermon on the Mount, which he accepted implicitly, and which he said would form the basis of the constitution for free India.

In a world of hatred and a world where force has been so much in evidence, he went his way, offering no force of arms, nothing of violence in the face of violence, and his death which came violently did not catch him unawares. He signed his forgiveness of the man who killed him.

But what of passive resistance in the world of today? Can it be adhered to? we ask. In the face of all that is existent, how can one accept this doctrine? In his life Gandhi, who came to be called *mahatma*—which translated means great-souled, high-minded—that peace is a way of life. It was not easy for him, for he had ideas in the beginning, similar to those of any other young man, of what he wanted to do, what he would like to achieve. Power was certainly among these ideas that centered in his thoughts.

Finally the idea of power was sublimated; it came to be that kind of power that comes to any truly great leader—that of pointing the way to industry and study and leading his people in the path of peace. A trained lawyer, he gave up a lucrative vocation to champion the cause of the people among whom he lived. But he came to espouse an even greater cause than that of the people of his own class. His heart ached for the outcasts of his country, the Untouchables, who were not considered in any way equal to others in India. Unlike most people he did not stop with a mere feeling

of sorrow; he resolved to do something about it. He mingled freely with them and helped by the force of his courageous example to break down the enervating caste system that enslaved them.

It would be folly to place Gandhi among the great founders of religion. What he did was to take the religions that he found, sublimate the best in them, and apply this to the situation in India. To India and the world he became the greatest exemplar of peace, which had been preached by many before Gandhi.

To Latter-day Saints many of his practices are readily understandable and acceptable. In his life he exemplified the teaching of the Master: "Love your enemies, bless them that curse you, and do good to them that hate you." When he was in South Africa, he was subjected to all kinds of indignities and physical injuries because of his being an Indian. Regardless of this injustice, at the outbreak of the Boer War the Indians decided that they would volunteer to do nursing and medical work among the sick and wounded, and at last the government accepted the offer and permitted them to form an Ambulance Corps. This active policy of overcoming evil with good certainly emulated the Christ's admonition. This was the beginning of an active acceptance of this principle, for throughout his long life (Gandhi was born October 2, 1869, and died January 30, 1948) he practised this admonition: "Be not overcome of evil, but overcome evil with good."

Certainly this one practice of Gandhi should receive our full commendation and adherence. We who are Christians would do well to emulate his example in this respect.

The principle of the fast day was revealed to the members of our Church. Gandhi, too, has found the fast effective. He has used it to bring people to his point of view—and the amazing thing is that it has brought them to it. In a recent publication the statement was made that

the fast could not be effectively used in the West as it has been in the East. But that is not entirely true, for through the fast Gandhi evidenced his undying faith—and faith certainly is a principle of Christianity which the West, a Christian West, must accept. One other factor that is overlooked in this article is that Gandhi had proved himself a leader before he began his fasts. By his life he had exemplified his truly noble character and as a result had won the unqualified admiration of his people, as well as of the opposing forces. In his last fast he attained that for which he prayed: a meeting between Moslems and Hindus that they might work out a peaceful solution to their age-old disputes.

Gandhi's belief in a diet is also worth our considering. Although many people felt that he went to an extreme in his eschewing meat, we know that we should curtail our use of meats. He maintained his strength—and the strength of this man was phenomenal—by eating grains and vegetables, including potatoes, and by drinking milk. In his later years he turned from goat's milk to cow's milk in order to encourage better care for the cows of India.

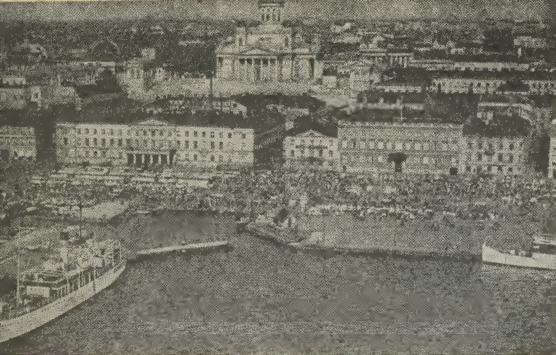
Gandhi likewise came early to accept the necessity for a day of rest. At first he used it differently from the Christian Sabbath, which is a day of worship, but he later imbued it with spiritual qualities. He imposed a day of silence on himself—and recognized the value of it. This served to renew his spirit and gave him an opportunity for contemplation and rest.

THE three greatest of his doctrines are compatible with all that we hold dear; non-resistance, and "soul force." Non-violence is difficult to live by. But it is nonetheless the test of a great character; it is far more difficult to turn from than to resort to violence. He who restrains himself can master not only himself but others also.

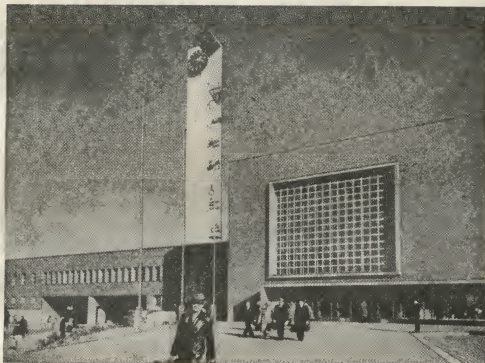
His non-resistance was an active not a passive thing—although it is

(Concluded on page 146)

¹Louis Fischer, *A Week With Gandhi*, Duell, Sloan and Pierce, 1942, p. 14



South Harbor and
market place of
Helsinki



The modern rail-
way station in
Tampere

LAST May 16 the First Presidency of the Church of Jesus Christ of Latter-day Saints announced the organization of a mission in the land of Finland and called Henry A. Matis, second counselor in the presidency of the Chicago Stake, to be its president. Actually this wasn't the beginning of missionary activity in this nation which is bisected by the Arctic Circle, but rather a logical development placed on the solid foundation of years of missionary activity.

In another May, that of 1878, *The Deseret News* reported that:

The Elders were beginning to make good headway, in spreading the gospel in Finland, when the authorities of that principality drove them out of the country.¹

There were no clarifying details.

But the missionaries did not stay out of the country for long. In May 1881, Elder Joseph R. Linvall of Paris, Idaho, arrived in the old Scandinavian Mission and was assigned to labor in the Stockholm Conference, and was soon actively engaged in the work in his native

Finland. He and possibly other missionaries labored in Finland for a time but the civil authorities of the country were hostile to the Church.

Elder C. L. Anderson, Jr., serving in the Scandinavian Mission in 1900 wrote:

At our spring conference which convened in Stockholm on the 29th and 30th

of April, I was called to go to Finland where there were a few Saints that had not been visited by any Elders for several years. There are twelve in number scattered over about six hundred miles of country. These I found still faithful and glad to be visited. I also applied to the legal authorities of the province for permission to labor as a missionary, but was refused this privilege.²

It was in August 1903 that Elder Francis M. Lyman of the Twelve and then president of the European Mission, sailed for Finland in company with his secretary, Elder Joseph J. Cannon, who was later a member of the general superintendency of the Young Men's Mutual Improvement Association. They arrived on August 4, 1903, and after riding around in the city of Abo (Turku on some maps), selected the top of a finely wooded hill where stood an observatory, and standing north, for that direction encompassed the length of Finland, they bowed their heads and President Lyman dedicated the land for the

¹*Deseret News*, May 23, 1878

²*Ibid.*, January 12, 1901

(Continued on page 182)



MISSIONARIES ATTENDING THE FIRST CONFERENCE OF THE FINNISH MISSION

First row, left to right: Reed Lundquist, Mark Anderson, Sister Matis, President Henry A. Matis, A. Theodore Johnson, Martha Johnson, Gustav Karlsson, John Omer.

Second row: Donald Miner, Donald Benson, Phil Robinson, Lynn Cohoon, Donald Sandberg, Keith Glod, Orson Hofer, Alvin Anderson.

Third row: Dole Haws, Grant Anderson, Newell Erickson, John Warner, Richard Brown, Carl Wollin.

THE IMPROVEMENT ERA

in Finland... the future looks bright

By *Henry A. Matis* PRESIDENT OF THE FINNISH MISSION

IN preaching the everlasting gospel in Finland, the missionaries have continually found a people who have hungered for the gospel message, but who have been deprived of it until comparatively recent times. The Church has not been able to send very many missionaries into this deserving land, and so only a few have been able to preach the gospel there.

The fathers of some of the missionaries now serving in Finland have, at an earlier period, served portions of their missions in Finland. The diary of Elder Donald Sandberg's father tells how, many years ago, he walked from Vasa to Gamla Karleby, a distance of a hundred miles, preaching the gospel and baptising two persons. Elder Newell Erickson's father did missionary work in Finland in 1914. Elder A. Theodore Johnson, now president of the Gamla Karleby District labored in this country, the land of his forefathers, thirty years ago and was instrumental in the establishing of a lone branch at Larsmo.

Concentrated efforts began when Elder C. Fritz Johansson, acting president of the Swedish Mission during the late war, together with Elder Karl Larserberg, a Swedish brother, were called by Elder Ezra Taft Benson of the Council of the Twelve, and then president of the European Mission, and President Eben R. T. Blomquist of the Swedish Mission, to open the country of Finland to increased missionary activity. These missionaries arrived in Finland to accomplish this pur-



Building to be remodeled for Larsmo Chapel

Helsinki's first branch presidency, Finnish Mission. First row: first counselor, Taneli Havi; second counselor, Nikolai Salminen. Back row: Clerk Viktor Jukarainen, President Gustav Karlsson.



Helsinki Branch members with President Eben R. T. Blomquist



Helsinki Relief Society presidency, Finnish Mission, during bazaar: first counselor, V. Tiurin; secretary, H. Niemi; president, Ida Helio; Relief Society president, Mae Matis; second counselor, Hilma Hallsten.

pose May 9, 1946, and held the first public meeting in the capital city, Helsinki, May 11. At Larsmo, July 16, 1946, Elder Ezra Taft Benson rededicated the country to the preaching of the gospel. In fitting response to this, 225 people attended a meeting, held later in Helsinki, to investigate the gospel message. On September 15, 1946, the first American missionaries in this new program arrived on the shores of Finland at Turku (Abo), these being Elder A. Theodore Johnson, Elder Donald Sandberg, and Elder Edwin Johnson, as well as Elder Einar Norlander from Sweden.

The president of the Swedish Mission, Eben R. T. Blomquist, realizing the importance of the work to come from Finland, sent increasing numbers of missionaries even though it drew from the few missionaries

(Concluded on page 146)



Pihlajatie 41 (Rannvagen 41) Helsinki Mission home, office, and chapel occupy sections of the above building

THE FUTURE LOOKS BRIGHT

(Concluded from page 145)

which he had to help carry on the work in Sweden. The people in Finland are about one-tenth Swedish-speaking, and thus the missionaries from Sweden could carry on their work and reach the Finnish speaking people through interpreters. On November 3, 1946, Elder Mark E. Anderson was sent to Finland to be the first to learn the Finnish language and present the gospel to the Finns in their mother tongue.

A conference of missionaries of the Finland District of the Swedish Mission, held at Larsmo, on January 18, 1947, typified the progress in that part of the Lord's vineyard. Already they were singing the newly-translated hymns, "Come, Come, Ye Saints" and "We Thank Thee O God For a Prophet," with all the vigor of any Latter-day Saint group. By the following June 26, the Church had grown so that the forming of two new districts was justified.

TYPICAL of the growth of the Church in Finland is that of the growth in the capital city itself. It was November 30, 1946, that the first baptism took place in Helsinki. This was followed by the first members meeting the next day. In a year's time, with never more than six missionaries working in Helsinki at one time, the membership has grown to sixty, with many more investigating the message of the gospel. In this city the different aux-

iliary organizations have been organized. The first Relief Society meeting was held in a little room on Topiliuksenkatu 11, at which



New Year's Day at noon. Sister Mae Matis, President Harry Matis, Elder L. Colahan, Fred W. Matis, Elder John Smith, Bruce Matis, John Matis.

twelve women attended, including Sister Mae T. Johnson, who presided. From this humble beginning the organization has grown to over seventy members. Sisters Ida Heliö, H. Hallsten, V. Tjurin, and H. Niemi, all local sisters, were sustained as the presidency. On February 9, 1947, the first Sunday School was held with nine members attending. Today local brethren and sisters have a completely organized and continually growing school, with classes for adults in Swedish and in Finnish, and for children in Finnish. The average attendance at this is over forty.

WE, Sister Matis and myself, were called to preside over the newly-created Finnish Mission being set apart June 18, 1947, at Salt Lake City. With our family of four

boys we arrived in Helsinki on August 20. On September 1, the Finnish Mission began to function as a separate unit under the direction of Elder Alma Sonne, Assistant to the Council of the Twelve and president of the European Mission, and myself. Since that time four new cities have been opened to missionary work; i.e. Tampere, the industrial hub of Finland; Salo, Lahti, and Kristinestad. A mission home in Helsinki and a chapel in Larsmo have been purchased, which indicate the permanency of the restored gospel in Finland. The Book of Mormon, the Doctrine and Covenants, and *The Articles of Faith* by James E. Talmage are being translated. With these volumes as well as Elder Charles W. Penrose's tracts and Elder John A. Widtsoe's tracts already translated, the Finnish-speaking elders have sufficient material to supplement the Finnish Bible.

The newly-baptized members are fitting themselves into the Church and its auxiliaries wherever they are called. They are seeing the beauty of working together to uplift all. They are finding, through the brotherhood expressed by welfare goods, by reading the printed literature, and in the exemplary lives of the missionaries, that they are indeed part of Christ's true church on this earth. The future of Mormonism in Finland today is truly bright in that by nature the Finnish people are a religious, God-fearing race. Much of the blood of Israel is among them and creates their search for light and truth.

GANDHI

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spoken of as passive. It meant to Gandhi a non-cooperation with those who were violating what he felt were the rights of his people. He has often been compared in his patriotism to Washington and others; yet in reality his was a greater kind of patriotism since he fought for his country, not by the use of firearms, but by the use of non-cooperation—and he won just as surely as Washington won, for today India stands free. That she has her internal difficulties is no surprise, since she is young, and any young country will have her troubles to settle.

His greatest characteristic is his "soul force" which includes his love of all mankind—not bound by peo-

ple or country—and his eternal search for truth. His love for his people prompted him to resume the clothes of his countrymen. He wore white, probably for many reasons, but at least one of them indicates his concern for the Indians: white must be kept clean; and he wanted to teach them cleanliness that they might keep well and that they might improve their living conditions. Another reason, too, is that white is a symbol of purity, a principle which Gandhi emphasized as an essential ingredient in his "soul force."

This love also prompted him to show his people the way to industry and to peace. He taught them,

knowing that if he routed ignorance he would help them in their freedom. Many of the poorer natives had lost all incentive for improvement since they had been coerced for so long. He evolved a little spinning wheel that he used so that by force of example he would teach them the value of work.

With his passing a great soul has moved on; the non-resistant fight he started, he has left for us to finish. Surely those who are Christian can do no better than to follow in his footsteps in this one regard at least: that we will not employ aggressive force in pursuing our ends, but that we will earnestly seek to employ love in all our dealings with one another.

SPRING DRESS

By Mark Hager

EVERY March for the past twenty years, Amy or Ethel or Mae brings a little package and hands it to Mother. She kisses it, even before she opens it, for she knows what it is, and she cries.

I know, too, for I also remember that other March. I know what the girls are remembering when they buy it. I know they are remembering the late March evening when the old Syrian peddler fumbled with his cold hands at the straps of the big leather grip he'd thrown onto the edge of our front porch, and I recall how Mother and the girls stood impatient and shivering, waiting for him to get the thing open.

He glanced around at the three girls. Amy was fourteen, Ethel twelve, and Mae ten, that spring, and the old Syrian with the long gray mustache, fished out of the black leather case a flaming bolt of checkered calico and handed it to Mother.

She took it and kissed it and then held it to her cheek and started to cry. Bright things in the spring could always make Mother cry. We never did ask her why, because we knew she'd only say, "Just because," as if we couldn't understand.

After she held it a little while to her cheek, she handed it back to the old Syrian and told him she didn't have any money, which was the truth, for it was the first spring after Father had bought the strip of

woodland and had built our new house, and he was hard put to meet the payments he owed on the land and the new house.

The old peddler looked Mother in the face. He made no further persuasion to sell her the cloth, and I believe it was because he saw how much she wanted it, and that if she had money she'd buy it.

He rebuckled the straps around the big black leather case, and took it out and swung it across his horse with the other case. He started leading his horse up the trail that crossed the mountain at our house. I remember how Mother stood and watched him and the tears that came down her pink cheeks, for she seemed nothing but a girl then, and now and then we children stop long enough to remember our Mother when she had pink in her cheeks and gold in her hair.

We went about the chores of the evening, with Mother saying now and then as if just to herself:

"Somehow we'll manage. We'll get the children some pretty dresses this spring. . . ."

AND then, after complete darkness had come, there was a knock at the door, and as usual, Mother was the first to fly to it and open it. There stood the old Syrian peddler. His gray mustache quivered, and he began to jabber and to motion with his hands, and we couldn't understand much that he said in words, but he pointed to the lantern that hung on the porch, and he made motions like digging and chopping and sawing, and we thought of the saw and the mattock and the ax, and then we caught on that he was trying to tell us his horse was down on the mountain. Mother started us children for the saw, ax, and mattock, as she began to throw on her wraps. We took up the trail after the old Syrian. As we climbed the steeps, Mother said:

"I know where that horse fell. I remember the spring that seeps out of the bank and goes down the trail and makes ice of winters."

When we reached the crest of

the mountain, we could hear the horse groaning over the brink. We all hurried, and when we got to him, he'd slipped where Mother had said, over the bank of the path, and all four hooves had slid underneath a big log that lay about a foot off the ground. He could hardly move except to raise his head up and down. The Syrian in his excitement grabbed one saw handle, and motioned to me to grab the other. I did, and we began to saw on the big log.

"Don't saw it off yet," Mother cautioned. "Don't you see it would come down and break his legs?"

She could always be cool and thoughtful like that when she faced a real crisis, but she would scream at the sight of a mouse no bigger than a hickory nut, and she could cry over a blossom or a speckled piece of gingham.

THEN she had the girls hold the lantern for us while we found and chopped two big chunks to slide under the log so it couldn't come down on the horse's legs. While we did that, Mother sat down and placed his head in her lap.

"He's hurtin' his head," she said, "bumping it against the hard ice and rocks."

We sawed out the section of the big log, and it rolled on the chunks down the hill, and the horse's legs were free.

Mother had him by the bridle bit, and she talked to him a little.

"Steady . . . steady . . . now," she said, while we dug the ice at his feet and found earth, and then she spoke to the horse again.

"Come on," she said, "careful—steady, boy."

As if in obedience to her, and with all the caution a horse can take when he knows he's in danger, the horse put out his front feet, feeling for the earth. When he'd found it, he got up in front first, and then behind, and he stood and shivered in the March cold. Mother rubbed his face, and straightened his mane and talked to him, saying, "Don't be afraid . . . you're all right now." While she took the lantern and held it up and found the bruised

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—Illustrated by Fielding K. Smith

GOLD or GOD'S KINGDOM?

ON Saturday, January 24, 1948, seventy thousand people surged about the village of Coloma on the South Fork of the American River. Government officials up from Sacramento and out of Washington, bus loads of Hollywood actors and musicians, and great numbers of the common people rubbed shoulders in a crowd much too large for a narrow village with a normal population of fewer than three hundred.

Automobiles of every vintage stood bumper to bumper for twelve miles along the winding mountain road that leads through Coloma. A thin blue haze, the aggregate from many exhaust pipes, hung between the low hills that flank the valley.

Newly strung telephone and telegraph wires reached south to Placerville and the networks of the nation. A mobile short-wave transmitter stood by. Flash bulbs popped and notes were scribbled by a hundred reporters.

All this was to tell the world that California was beginning three years of centennial celebrations, that California was paying homage to the men she once pushed aside, that California was honoring the discovery that had catapulted her along a mighty course of empire and prosperity.

This was Gold Discovery Centennial Day!

It was interesting to get away from the crowd that afternoon and climb to the top of one of the rolling hills to the west. There stands a statue to James Wilson Marshall, the man who picked up a flake of virgin metal an even hundred years earlier. Here was the irony of history. The crowd below was paying him tribute. The statue had been raised to his memory. But it has been less than a century since men in this same valley had connived to hang him because they suspected he knew of other gold finds that he was concealing. And it had not been long ago that this same state had first granted and then taken from him a small pension, and he had lived and died in poverty.

Yes, it was interesting to look over the park and the crowd that sunny January afternoon and think of the history of the place and of the people who had walked there. Writers such as Bret Harte and



Standing on site of the sawmill where gold was discovered January 24, 1848 are: (left to right) Governor Earl Warren of California; Joseph R. Knowland, chairman of California State Centennial Commission; Oscar A. Kirkham of the First Council of the Seventy; and Gorman E. Ellsworth, president of the Northern California Mission.



Sutter's Mill and the mill run from an old print.

Mark Twain grew famous telling stories of those brawling, lusty days.

Those were the days when quiet Indian villages became roaring mining camps almost overnight. Lovely green valleys were blotched with ungainly frontier architecture as rapidly as men could saw and nail lumber. Riches were gathered in a morning of panning and lost in a night of gambling.

Those were the days of the frenzied gold rush to California, the days that were brought on when Sam Brannan rode through the streets of San Francisco, waving his hat with one hand and a bottle of the precious dust with the other,

shouting "Gold! Gold! Gold from the American River!"

Thousands deserted whatever they were doing and raced to the diggings. The news spread over land and sea. Men sailed around the cape. They walked across the isthmus. They rode over the mountains and down the passes in great wagon trains. They fought and swore, gambled and murdered, got rich and lived in squalor. Those were the rough-and-tumble times of the Argonauts, when Coloma was a hustling town of more than ten thousand people.

Dynasties were founded in those days—the "Big Four" who laid the

By Gordon B. Hinckley

EXECUTIVE SECRETARY, CHURCH RADIO, PUBLICITY AND MISSION LITERATURE COMMITTEE



COLOMA SAWMILL

MEN of the Mormon Battalion were on the spot when yellow metal was discovered in the American River on January 24, 1848. But even as the cry "gold" was luring men to rush frantically to California from many parts of the world, the gospel was calling these discharged soldiers away from the gold fields to rejoin the Saints in Utah. This is an account of those stirring events, and of a celebration one hundred years later.

first rails through the Sierras, Armour of meat-packing fame, Studebaker, whose Placerville wheelbarrows have evolved to automobiles, Stetson, whose first hats covered the heads of gold-panning miners.

It was this story of universal interest that the people of California were telling on that centennial day with speeches, bronze tablets, mining exhibits, and a Hollywood-created pageant.

AND in the midst of all this was an attractive cabin, reminiscent of the days of '48 and '49, erected by the Church to tell a story less well known but without which the gold discovery chronicle is incomplete. Governor Earl Warren of California recognized its importance when he told the Coloma crowd that without the records of the men of the Mormon Battalion there might have been no celebration that day. For it was the men of the Battalion whose efforts for the most part built the mill, where gold was found, and they were the men who recorded the find for future historians and greatly extended the orig-

inal discovery for thousands of anxious men who followed.

The little cabin stands in Gold Discovery Park through the courtesy of the California State Park Commission. It represents the cabin built by the Battalion men who rebelled against the "petticoat government" of Marshall's cook and wanted to get off by themselves. The six of them—Alexander Stephens, James Barger, James S. Brown, Henry W. Bigler, Azariah Smith, and William Johnston—completed

miles in one of the most striking odysseys of history.

The first represents Nauvoo, queen city of the Upper Mississippi in 1845-46. It was this place of broad streets, good homes, and a magnificent temple that the men of the Battalion, with the rest of their people, left to face the wilderness.

The second is taken from George M. Ottinger's painting of the Battalion in the Arizona desert. It depicts the hardships they endured in meeting the call of the country which had stood by impassively while mobs had driven them from



Artist's sketch of the cabin built by the Battalion men

A page from Henry W. Bigler's Journal

Monday, 9th, Thursday
- some kind of mette and
1774
was found in the tail race that
looks like gold discovery
say the same. But the Bigler mill
Sunday 30. Clean I had been
all the last week our metel
has been tried and proved to
be great it is thought to be
rich we have picked more than
a hundred dollars worth last
week

and moved into their own quarters on January 23, 1848. It was exactly one hundred years later that its counterpart was completed by members of the Placerville Branch and the Sacramento Stake.

As nearly as can be determined it has the appearance of its forerunner. The outside walls are of rough-sawed boards laid vertically, with battens to cover the cracks. Hand-split shingles are on the roof, and log posts support the lean-to porch.

The interior is modern, with varnished beveled cedar. Recessed in the wall are seven dioramas setting forth the story of the men who traveled more than three thousand

their homes. The story of their struggle through heavy sands and narrow mountain passes, of their sufferings from killing thirst and freezing cold, of their trail-breaking pioneering and their constructive labors in southern California—all of this is told in connection with this diorama.

The next depicts the Sutter sawmill at Coloma. When the Battalion was discharged at Los Angeles on July 16, 1847, some of them hoped to rejoin their people by following up the base of the Sierras and then

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GOLD OR GOD'S KINGDOM

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going east. For five hundred and fifty miles they made their way, without seeing a house, or a white woman or child.

On August 26 they camped near the fort of John Sutter, the enterprising Swiss immigrant who had established New Helvetia with headquarters at the present site of Sacramento. On learning that Brigham Young and the pioneers had reached the Salt Lake Valley and that supplies were scarce there, some of them decided to remain in California until the following spring, thereby adding to their own resources and at the same time assisting in building up the country.

They indicated to Sutter and his foreman-partner, Marshall, that they had among their number skilled millwrights, carpenters, and wheelwrights. This was apparently good news to the Californians, for Sutter and Marshall concluded to go ahead with the flour mill and the sawmill they had wanted to build.

The sawmill site was some forty-five miles up the South Fork of the American River. Marshall, six men of the Mormon Battalion, three other white men, and some Indians began work in September. The river was dammed with brush to turn the water into a dry channel which was cleared for a race. The mill was built over this, and then a tailrace was fashioned to return the water to the main stream.

Between the 15th and 20th of January water was turned in the race to test the mill, but the operation was not satisfactory and further work was undertaken.

On January 24,

while sauntering along the tailrace inspecting the work, Mr. Marshall noticed yellow particles mingled with the excavated earth. He told the others what he had found.

That night Henry Bigler wrote in his journal:

Monday 24: This day some kind of nettle was found in the tailrace that looks like goald [sic].

It is this important entry which has established the date of the discovery which within a year was to make the name of California a magic word throughout the world.

The diorama opposite the one of the mill consists of a photographic enlargement from the Bigler journal. Nothing on the grounds excited more curiosity than this document dated January 24 which has been accepted by California's historians as against Marshall's claim that he found gold on January 19.

The two following dioramas represent an agricultural scene from the Salt Lake Valley—the blossoming desert—and Temple Square in Salt Lake City. Tied in with them is the epilogue to the Battalion story.

Immediately following Marshall's discovery of the yellow flakes, the other men found gold. During off-work hours they prospected further. Their associates from the flour mill opened the famous "Mormon Dig-

TO A DESCENDANT OF MORMON PIONEERS

By Cheryll Wayne

THROUGH your dark eyes I glimpse once more the wasteland
As time rolls back the restless tide of years.
I see the wagon train move slowly onward
Toward the land of surcease from its fears.

By night they march, with heaven's
starlight to guide them
Through purple shadows to each crimson
dawn;
The distant peaks, snow-crowned in
mystic grandeur,
Like beckoning fingers, urge each pilgrim on.

With faith sublime a patriarch's voice is
lifted
In hymn of joy, a paean of praise; it is meet
That others join, and over all it blends
The shuffling of the patient oxen's feet.

Beside the trail, their meager load to
lighten,
Walk two whose bridal vows were made
mid tears
Of sad farewell to parents, home and
childhood:
Naught left but memories to cherish through
the years.

Love conquers all, when youthful hearts
are yearning
For pride of conquest: gone are doubts and
fears;
Sealed for all time, they walk in bliss to-
gether,
Builders of empire—Utah pioneers!

In some sweet-scented dusk, when birds
are calling,
Secure, let memories your heart acclaim.
Give thanks anew, with reverence recall-
ing
The priceless heritage that brought your
name.

gins" which later yielded fortunes. Yet, notwithstanding the fact that they could find quantities of the precious metal with little effort, they remained loyal to Sutter and Marshall, spending their days to complete the mill. Hubert Howe Bancroft records that

they had promised to stand by him [Sutter] and finish the sawmill; this they did, starting it running on the 11th of March.

They continued their work into April.

How striking the contrast between their actions and those of the squatters who rushed to the fields and ruthlessly over-ran Sutter and Marshall, disregarding every sense of law and justice.

And even more remarkable is the fact that while Sam Brannan was spreading the news through San Francisco, the Battalion men were preparing to leave the area to which thousands would rush within the year.

They had determined that with the melting of snow in the passes of the Sierras, they would seek out their people, there to assist in building God's kingdom. The day before they left, James S. Brown panned \$49.50 worth of virgin gold between eleven in the morning and sundown. And yet on the following morning he and his companions climbed into their wagons and started east.

There is nothing like it in modern history. These men thereafter lived the hard life of the pioneer. They broke the sage lands of Utah valleys. They built homes and schools and churches in the wilderness. None of them ever became wealthy. But they left a heritage that has brought riches both temporal and spiritual to those generations who have succeeded them.

Marshall died penniless. Sutter died of a broken heart when Congress denied his claims for redress. Sam Brannan became a millionaire but was buried a pauper. These are remembered today for the high drama connected with their lives. But the Battalion men who were associated with them in 1848 are honored for the kingdom they wrested from the wilderness by their honest toil.

A PRAYER and An ANSWER

By Truman Madsen

A TRUE MISSIONARY EXPERIENCE

IT WAS hot and dusty along that country road.

"We're about due for something to eat, don't you think?" said Elder Reuel J. Bawden, pretending he'd had a brilliant new thought.

"Huh!" was all I could manage in reply.

The thought wasn't a new one. Twenty-four hours had passed since we had eaten anything, and our strength was beginning to wane as we trudged along the sparsely populated backroad. Latter-day Saint missionaries were rather unpopular with these farm folk, I reflected. We'd been forced to sleep in a barn the night before, and now, at 2 o'clock in the afternoon, we had yet to manage something to eat.

Noticing a clump of trees, I said, "Well, let's go tell the Lord about it."

This happened often in our country work . . . going off into the woods to pray. It wasn't a habit—it was a necessity. Who but the Lord could help us in these hostile country areas? We were without purse or scrip. We were on our own. But, he in whose work we were engaged was ever within reach, the unfailing resource.

We found a secluded spot, grounded our suitcases with a sigh of relief, and knelt down. Elder B prayed. It wasn't a long prayer; they seldom were in this work. Forgotten were well-worn phrases and repetitions. We were praying for urgent needs. It didn't take long to express them.

"Father, wilt thou open the way for us to have a bite to eat."

My "Amen" was heartfelt.

As we stood and donned our hats, I noticed a ripple in the small brooklet that gurgled through the grove. A trout rose to strike at a fly. I smiled.

"Oh, for a fishing pole!" I said, half aloud.

"What's wrong with what you have in your hand?" said Elder B.

I looked down at the tattered umbrella and chuckled.

Elder B wasn't smiling.

"Hmmm," he said, "you've got thread; I've got a safety pin; and we ought to be able to find a worm around and—"

"And you've got a few matches in your grip," I finished for him. "What are we waiting for!"

A handy man was Elder B. In a few minutes he had doubled and redoubled enough thread to make a line. Then with his nail clipper he fashioned a hook from his safety pin, and I sharpened it with a fingernail file. I found a worm under a stump, and tying the line to the umbrella, crept up to the stream.

This was a pretty far-fetched situation, I thought to myself—fishing with makeshift gear—and fishing in dead earnest, not for sport. I recalled one of my father's statements, "Always at hand is the thing needed, if you only have the wit and wisdom to recognize it." Was this wit and wisdom, I asked myself, or inspiration?

I dangled the line over the grassy bank and floated it downstream.

Can this be the way the Lord is

going to answer our prayer, I thought, or do I just have a flair for the unusual? Well, we're his servants. We're promised that the way will be opened. The Lord had answered us before. Now, why can't he arrange to have that fish bite? He's brought us this far, and—

WHAM!

I pulled, fast! The trout sailed over my head, off the hook, and onto the bank.

"Man!" I chortled, "Mr. Fish musta been pretty hungry too."

Elder B was laughing. But there were tears in his eyes. I stared incredulously; first at the umbrella, then at the fish. Elder B broke the spell.

"Find another worm," he said, "there must be more fish in the brook."

Worms there were, and trout too. They hit that line as if they hadn't seen a fly or worm in weeks. It didn't take me long to catch five more. It was too good to be true. In a few short minutes six trout were broiling over a small fire.

We didn't eat those fish without blessing them. And when we said, "Father in heaven, we thank thee for this food," it came from the heart. We ate them, relished them, fins and all. We were warm inside when we finished—warm from the fish, warm from deep-rooted gratitude.

We picked up our suitcases and began trudging down the narrow road.

"You know," said Elder B, as we walked with renewed strength, "the Lord is a mighty generous employer!"



"it's up to YOU" *By Mary Brentnall*

SOME of the letters and comments which come from young people indicate very clearly that many of you—in the words of one—"do not think much of grownups and the mess that they have cooked up for this generation to grow up in."

And the evidence which you pile up is very convincing: the saloons that the older members of the city are willing to have because they add more revenue to the state coffers; the immoral books which oldsters are willing to write because they sell or are willing to read because "everyone" is reading them; the ghastly wars which older people have neither prevented nor outlawed; the economic and social problems of life which they haven't solved.

You are right—sadly right. And yet, I keep coming up against some real and very practical questions which I must turn back to you. First, just who are these "older people" who are so much to blame? And, secondly—and even more to the point—what can *you* do about it?

Just who are these older people? And at what age did they become culpable? Are they sixty or seventy? Perhaps they are younger—say, forty—or even twenty-five? I wonder whether we can lump together all these recreant oldsters. If life were run as a relay, responsibility might be easy to place. If one generation passed the "stick" of life into the hands of another and dropped pantingly to the sidelines—if an entirely new group were born and stepped into the picture each twenty years, completely releasing all other groups—then whoever held the stick at any particular time could be considered wholly responsible for what happened to it. But group responsibility is not that easy to localize.

GENERATION is an almost indefinable term, used, at times, too easily. We have come to think of a generation as a broad, cohesive, powerful group. Actually, it is more like a finely linked thread woven across the swiftly moving warp of life—a thin thread overlaid with many other generational threads. It is too intimately interwoven in the

whole fabric of society, perhaps, to test its isolated strength, but if suddenly subjected to great strain, sections may break.

Each age group meets its own pressure situations of both good and evil. Some do this, perhaps, with more courage and vision than others. But even the most courageous group cannot always handle the full maturity of evil which assails it and which in its father's day may have manifested itself only as an embryonic "trend." Individuals can—and many do—live fearlessly active, clean lives, even in the midst of wide, moral upheaval. But they do this as individuals. They cannot al-

Let's TALK IT OVER

ways knit complete strength into the generation of which they are a part, nor should they be blamed as a group just because of their age.

Now what can *you* do about it? The fact that responsibility is hard to place—especially on groups; the fact that those immediately older than you are not wholly to blame for all your difficulties—the fact that they, too, have inherited evils and problems, acquired bad habits, and accepted poor attitudes—does not mean that you have no power, no rights, no obligations, no opportunities. You have them all. But in order to take advantage of any of them, you must see yourself as an individual as well as a "young person." You must see yourself as fortunate Frank Brown and lucky Barbara Smith instead of just part of "betrayed youth."

You must look around and see not only the saloons but the churches and schools; not only the "blue" novels but the public libraries full of great literature and noble thoughts; not only the illness, and suffering, and sorrow of the world, but the selfless lives of those who minister to need. You must see the contributions which men who love liberty and sacrifice for righteousness, have managed to weave into the pattern of life.

One of these days your hands will

be on the steering wheel. It may be as an official of government, church, or education. You will, undoubtedly, have a voice—if only a small one—in the drafting of policies for professions and business. Certainly you will have direct effect upon young and old in your home and neighborhood. What are you doing now to guarantee that you will fill your positions of trust with more courage and vigor than you feel your elders evidence? Can you absorb hard philosophy? Try this:

You—our youth—are very important. You are our future, and you deserve protection in the years of your development. But all life and, consequently, all age is important. Life is of one piece from birth to death. Infancy is important and the middle years and old age. Each requires consideration and is entitled to attention. And all of us—young and old—from the time we know good from evil—are responsible to some extent for that good and evil.

If you feel that some of those who are ahead of you have failed you, perhaps you can help them. Young people have done much to improve the ethical and moral attitudes of older people. Sons have brought about the reformation of fathers, and daughters have led mothers to happier lives.

YOUNG PEOPLE should not believe that youth renders them helpless. True, their judgment may not be secure. True, also, their inexperience should keep them teachable and open-minded. But their idealism should be put to vigorous use. You should concern yourselves with what goes on in your towns and cities. If you do not believe the older members of your communities are doing the right thing, I see nothing undutiful in telling them how you feel. Suggestions, given respectfully, need not be offensive.

You can help also in pinning down some of the excuses. "There'll always be evil in the world; you can't do much about it," is the constant plea of the indifferent. But I hear it from the lips of youth as

frequently as from those of older people. See that you don't subscribe to any such nonsense. There may be evil in the world—at least until the millennium dawns, but we can do something about it, and we'd better! Good must be kept in the ascendency. It musn't be mired by the lackadaisical.

Then, there is that other amazing reason given for tolerating evil—that the tax money which we get, from liquor and tobacco, for instance, can be used to such good purpose. Any tax money can be used to good purpose—that is true. Whether it is or not is another question. But it is not the big question. The big question and its answer are hidden in basic economics. Surely you young people are bright enough to spot them and point them out to your elders. Taxes, no matter how great, are never wealth. Useful production is wealth, and useless production is waste, and harmful production is worse than waste for the tax dollars which may be salvaged for good are hopelessly lost in the total devastation of time, materials, and lives.

There are other illogical excuses. You are old enough to see them clearly for what they are. You are young and bright enough to know that the answer to evil, wherever we find it, is not in the hands of any age or generation, but in the power of truth—which is open to all ages and all generations. You are young enough—and old enough—to know that the welding power of any group is not its age, but the truth it accepts.

Use truth as your yardstick. Do not be troubled, or confused, or distressed. Do not be dismayed if your "idols have clay feet or if those in whom you place your trust, fail you. Measure life, even in its minutest details, by the principles you know to be right. But do not do it with a sense of betrayal. Do it with the gay courage of youth. Speak up. Talk with your parents. Talk with your age groups. Talk with your teachers and your bishops. Write to your representatives—your businessmen, your mayors, your governors, your congressmen. Be articulate; be alert!

Cultivate judgment and show that you are interested in fine things. If a movie is good, pass the word

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what about US?

By Alyce Welch

Age 17

A challenge to governing adults

IM sending forth a plea to our parents, teachers, friends, neighbors, and social and public leaders for the leaders of tomorrow. What are you trying to do to us?

You say why not have a new liquor store here in town, across from the church, in any old store or building or any place the dealers want one? If the city council will use the money on a new water line, why not? If you are going to drink, you will, no matter how far you have to go. Why not keep the business in town where it will do the most good for the money side of the town's welfare? You say too that if your son or daughter is going to drink, she will, no matter whether the store is in your town or in the one five or six miles from there. So all in all you don't make too much objection, and soon a new liquor store is added.

But all these are selfish reasons. "THINK ABOUT US" is the plea all the youth of America is calling. But do you? No! You think about more money for a new sidewalk in town, a new water system which may be needed but which will not be properly used with a liquor store close at hand, also the son you said would drink no matter how far he had to go is *only* about twenty-five, and he has quite a habit set although he is your "baby."

Certainly those things which are really excuses may sound right to you if people have almost given up hope of teaching *you* not to drink or smoke. But what about us, the youth you are *still* trying to teach? We *feel* it's wrong, but when we see our neighbors do it and have the store before us every day, what are we to *believe*?

To *give* us, the youth, a chance to see the world is another reason given. "My son will have to see the way things are some day, so I don't object too much to this new liquor store" was the excuse given by some of these men. Maybe your son who is nineteen or twenty and has a knowledge of how evil these things are will not feel anything but disgust when he sees his idol take a few of his friends out to the car or to his home to see what he has out there. But what will happen to your son of ten? Has he been taught enough in school, Primary, and Sunday School about alcohol along with numbers, alphabet, and adding and subtracting, to know his favorite uncle or neighbor is doing harm when he sees him indulge? Does he know then how much damage the movie queen does to her beauty every time she lights a cigaret or how the alcohol she seemingly pours out would make her act if she took the kind of drink that it looks like? Or does she ever get a look at the true condition of his favorite policeman or gangbuster in all the changes of the camera.

Now I'm getting just old enough to face some of these things.

The dances with their drinkers and smokers, cafes full of smoke, the boy with liquor on his breath who asks the girl for a dance, the different crowds that we could join for "fun," and in every way just about on our own on a social basis with only our own standards to decide for us which of these are wrong and which right. I say "we" because I am certain that I am not the

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"Amalickiah, now king of the Lamanites, raged and cursed and swore a great oath against Moroni."

SYNOPSIS

MULEK and his servant, Omer, were hunting when Mulek was rushed by a raging boar and his leg severely injured before Omer could kill the wounded animal. He thought of the strange perversity of fate that had put him who was entitled to be a ruler of the region in an inferior position. He loved Zarahemla. As he entered the city, he was amused to note that one of the priests, Shiblon, brother of Helaman, chief high priest over the church, was addressing a crowd. Mulek could not resist mocking him, asking whether he was indeed a prophet. Shiblon answered: "Thou hast asked whether I am a prophet, I will tell thee. If it be God's will, thou shalt know this thing when thou goest without friends to applaud, without resources for wickedness, sick in body and soul, humbled to the dust." Mulek shrugged his shoulders and limped away, thinking of Amalickiah, a man of tremendous powers and winning manners who was stirring up widespread interest in a reform of government. Moroni, young chief captain of the armies of the Nephites, had taken his own cloak and

made it into a banner, calling it the Title of Liberty, and calling on all to rise to its defense. Mulek found himself consumed with jealousy. Before he could join with Amalickiah, he received a note from Sarah, who had him drugged so that he would be kept from the folly of joining in the rebellion.

CHAPTER III

MORONI had known what he was doing when he called for a covenant of allegiance from the people—nor was it a day too soon. Already Amalickiah had developed his plans to the point where he presented a grave threat to the security of the nation. Given a little more time, he must certainly have thrown the nation into vicious civil war, if not positive slavery. When the young captain moved with such suddenness, the traitor's plans were thwarted. Nevertheless, he called

MULEK

his captains and their men and made a show of opposition.

When, however, his forces were confronted by Moroni and his Nephite army, he abandoned his plan to fight, left his soldiers to treat with Moroni as best they could, and with a few favorites fled to the land of Nephi and the Lamanites. Moroni spared those of his followers who would sign the covenant. The few who would not accept the gracious offer were forthwith executed as enemies of the nation.

Moroni then threw himself into a program with more zeal than had

ever driven even Mulek himself, but it was a different kind from that pursued by the young idler.

Moroni wholly forgot himself in the need of his people. He began to strengthen the fortifications of the land. Walls were built about most of the cities. Embankments of earth were thrown up everywhere, with fences on top of them, and even pickets atop the fences. Along the walls the men constructed towers from which they could fight with little danger to themselves.

THROUGHOUT the entire land of Zarahemla there were scenes of such feverish activity as the land had never before known. New arms were made, many of them of new kinds; armor was forged everywhere. Soldiers were recruited and trained. The trails on which the Lamanites might come were blocked off with obstacles to progress. Nothing was left undone which would in any way contribute to the security of the people of the Nephites.

In all this Moroni was the moving spirit, a national favorite, a hero of the first importance. And in all this Mulek was forgotten. He became at first piqued and peevish, then angry and stubborn.

What was Moroni, that he should be idolized? He was not wealthy; he was of lower birth than Mulek; his education was no better; his talents of no higher order. Yet he

some years before utterly destroyed by the Lamanites, was by the time of Moroni about half rebuilt when one day there descended upon it, an army of the dark warriors from the south.

But this time the city stood. Her defenses were too novel, too strong, her defenders too well armed and protected. The Lamanites fought with fury, throwing themselves hopelessly and uselessly against the ramparts. They could do nothing but die, and in the end they gave up their design, returning to their own land.

AMALICKIAH, now king of the Lamanites, raged and cursed and swore a great oath against Moroni. From that time on it became a race to determine which nation could work faster and more effectively.

Moroni was everywhere. He went from land to land and from city to city, encouraging, instructing, pleading. He strengthened fortresses, repaired walls, gathered soldiers, built cities.

In the south and east, near the territories of the Lamanites, he caused a lovely city to be constructed which was named in his honor. Other cities also were thrown up throughout the land.

Mulek too went about, with equal energy, dancing, boating, hunting, playing. There were some who still consorted with him and shared his

national horizon? Mulek was filled with bitterness.

One day it occurred to him that perhaps he should alter his activities. Perhaps if he contributed something to the national effort, which seemed to be the whole concern of the people, it would help him to regain some of his lost reputation.

He began then, not, indeed, to work—he did not like to work—but to buy himself the approval of the people. He gave support and sponsorship to any and all movements that required money rather than effort. He spent extravagantly. He courted favor; he sought suggestions that would enable him to exhibit evidences of his new-found enthusiasm. His silver patriotism became golden. Wherever Moroni went to set in motion his wise projects, there also Mulek went to give them his backing. He came to welcome comparison, to encourage it.

Yet the one who cared nothing for fame came to be universally acclaimed, while he who lived for it only came in time to realize that it could not be purchased. Such is the fancy of the public mind.

One day there came into the land and into the capital a report that filled everyone with wonder and with panic. The Lamanites, with Amalickiah at their head—proud as a peacock and bellowing like a bull—were coming into the southern cities and lands, coming in such numbers that their strength could not be even estimated. They came like wolves upon the flock. They flowed like some tremendous flood suddenly let loose. Nothing could stand before them.

For the first time in their entire national history the Nephites were in danger of being utterly defeated.

FOR a long time after that never-to-be-forgotten evening Mulek was of two minds regarding Sarah and the basis on which he should meet her again after she had prevented his meeting Amalickiah. For days he pondered the problem, during which time he remained coldly aloof from her. Elements in the problem were extremely delicate and subtle. There seemed little doubt that Sarah had saved him from public censure, if nothing more, from probable loss of favor, which would have been extremely distasteful to him, from possible imprisonment or

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of Zarahemla

By J. N. WASHBURN

was in every mind, his name on every tongue. And Mulek, to whom adulation was as the breath of life, was forgotten.

Mulek fretted and fumed, trying to think up new ways of making himself popular. Was it always to be Moroni? Did he have to hear the name everywhere he went? It was maddening.

It was well that Moroni had taken thought for his people's safety, for the Lamanites too were busy with their preparations for conquest.

The western city of Ammonihah,

activities, but the old excitement was lacking. The stimulation which had formerly fed his spirit was almost entirely gone. Mulek could not fail to observe the universal respect, almost reverence, with which the captain was regarded. He was unable to understand why he should suffer so in comparison with the other. Was he not as handsome? Was he too not known far and wide in the land? Why should he so suddenly and so completely pass into insignificance simply because a favorite of the chief judge moved across the

Mulek of Zarahemla

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even Death. Should he not thank her for this and bless her devotion?

On the other hand, he resented strongly, not his having missed the appointment, but the manner in which he missed it. What should a man do under such circumstances? At last he convinced himself that he had more for which to be angry than to be thankful. He felt that he had been humiliated far more deeply than public reproach could ever have humiliated him. He had been taken for a fool and a coward. Had he been publicly disgraced, he could have returned stare for stare; he could have been disdainful and superior, could have fed his spirit by justification, by fighting back, by making explanations. All this was now denied him. No one knew what had happened except Sarah and the servants. To see the knowing looks in their eyes would be insupportable.

"It was his first real humiliation, the first for which he had no brilliant answer, the first he could not carry off with a high hand, and he felt monstrously affronted. The thing had been so presumptuous, so clever, so lacking in understanding.

His pride had been mocked. Henceforth, in his own eyes, and worse still, in the eyes of Sarah, in the eyes of the too-knowing servants—he would be a child, a chattel, a piece of property. It could not pass; it was a mortal insult.

He put his wits to work at once on a scheme to pay her fully and in kind, something equally subtle and devastating.

THERE was, to the north and east of the city, a long stretch where the Sidon was wide, clear, and smooth, a restful body, as if, after its rough descent from the southern mountains, the stream settled down for a little time to catch its breath before battling with the eastern sea. It was a shimmering vista that none saw or passed without lingering. The cool blue water stirred in one and all, dreams, thoughts, hopes, or fears.

It was there that the people went for relaxation and rest, for sport, and public notice. Bathing, boating, sunning, gossiping were the time-honored pastimes. There the rich went to display their finery; the beautiful, to bask in notoriety; the

poor and unfortunate, to dream dreams of better times to come, to praise the beautiful and envy the notorious.

Mulek, his plans maturing, went among his fellows to put his program into operation. He called on a friend named Laban, one of the wealthy young men of the city, who greeted him warmly, and discussed with him current matters.

Suddenly Mulek said, "I am told that you have but lately bought a new boat." Laban's interest flamed.

"Yes," he answered with enthusiasm, "in the land of Bountiful is a man called Hagoth who builds most cunningly craft of all kinds. This is a new one, recently designed and constructed. It is beautiful beyond words; I could not come away without it."

"Laban," cried Mulek in despair and in ecstasy, "you fan the flame of my desire. You provoke my curiosity till I can hardly contain myself. Is this new boat fast?"

"Fast?" Laban's eyes fairly burned. "It is the fastest thing afloat."

"Do you think so? Is it faster than my Sarah?"

The lights danced in Laban's eyes. "Yes," he cried, "she is faster even than your Sarah. I will wager on it."

Mulek put out his hand. "I will wager you ten thousand *senines* that your darling cannot defeat my Sarah."

Laban clapped his hands and jumped from his seat. He was as ardent a sportsman as the other but had far less presence and dignity.

"I will accept your wager," he declared. "When shall we make the trial of our beauties? Shall it be seven days hence?"

Mulek seemed to consider.

"Not so soon," he replied after a moment. "I have a few minor repairs to make on the Sarah. It will take somewhat longer than that." In the end he named a date, and Laban, though impatient, willingly agreed to it.

"I will do it," he said excitedly. "Such a race as it will be!"

Mulek's reluctance to meet Laban in a week was not due to any repairs that his boat needed. It was ready to sail at a moment's notice.

The thing that was not ready was the background. It was not a boat race Mulek was planning; it was

These Times

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should undertake the task, but, only, which agency of the government? People who want to understand these times might take their bearings from this vantage point. Shall we say, alas for the individualist theory of economic enterprise? On the international front pure individualism meant free trade. And despite lip service to Adam Smith and the disciples of economic liberty, private businesses have hemmed themselves into a net of their own making! Acceptance of *laissez faire* in the purest sense means that the State abandon self-sufficiency; instead of freedom within tariff or other regulatory walls, the doctrine insisted that the individual be free to cross boundaries with his goods. But the nationalist theory has triumphed, generally. Can we save what is left of economic individualism?

CURIOUSLY enough, the Marshall

Plan, a state enterprise, has this as one of its major objectives! In logic this is paradoxical. But life itself is a paradox. Perhaps the current American policy embraces enough contradictions to conform to the contradictions of life in the American and European communities, and thus salvage some measure of economic individualism, with its political and spiritual benefits, by means of governmental action! But more important it is to remember that governmental action by the American government should always partake of an unusually significant nature. The reasons for this cannot be enlarged here, but they are summarized in John Taylor's phrase previously referred to in this column, that "the Constitution of the United States . . . was the entering wedge for the introduction of a new era, and in it were introduced principles for the birth and organization of a new world." Perhaps the Marshall Plan can achieve the noble destiny of inaugurating a new chapter, in service to mankind, of that inspired charter—the Constitution of the United States. There could be no loftier political objective than this, properly understood, whether from federalism as a world pattern, or civil liberty for the individual.

something far more sensational, something vastly more to be considered. It was something that required more than a week, for in order for his plans to mature fully it was necessary to have publicity, to have word of the race get about, to have the assurance that everyone who was anyone would be on hand.

(To be continued)

the spoken word

FROM TEMPLE SQUARE

By RICHARD L. EVANS

*The Making of a Man**

THE fact that we aspire to things

which are at present beyond our reach is one of the factors that makes eternal progress possible. But if we were merely to aspire and let the matter rest there, we would not likely move ourselves or the world very much. Often, and especially when we are young, we see someone playing a great part, and we wish we could play a great part also, but without much thought as to what goes into the making of a man.

We often overlook the years of struggle, of self-denial, and the persistency of purpose that must precede any worth-while achievement. We look where we'd like to be, and become impatient with long preparation. We wish the distance would somehow shorten itself. We see something we suddenly want to become, and look for ways to eliminate the preliminaries and prerequisites. We want our dreams to take substance right now. But it isn't the nature of things for us suddenly to become something that we are not. A man is what he is because of what he has been and what he has done. We have to live the part we want to play. A life in time or eternity is a composite of all that has gone into its making. Persistent smallness of spirit here and now means smallness of spirit hereafter. Indolence and indifference now mean that we shall realize the rewards of indolence and indifference in times to come. Work and effort in the right direction are the only means by which we move in the right direction. In other words, a man must begin to be what he would like to be—if that's what he wants to be. He must travel the

road that leads where he wants to go—if that's where he wants to go. Neither here nor hereafter shall we suddenly become something that we are not, with qualities we have not earned, or enjoying a way of life we are not fitted for. In man's eternal march, what we shall be tomorrow and tomorrow will be the sum of all our past, plus what we do with today.

—January 4, 1948.

Children and Chance

ALMOST everyone, it would seem, has his own ideas on the care and counsel of children. For some, the process does not mean much more than providing the physical necessities—if that. For others, it means minutely prescribing everything. Both are questionable extremes. Perhaps no one can say with finality just how far we should go in either direction, because children differ, and so do parents, and so do circumstances. But this it would surely be safe to say: that the shaping of the thoughts and characters and lives of children should not be left too much to chance. It isn't possible for us to insulate them from all unlooked-for influences, nor, perhaps, would it always be desirable. But if we leave their lives too exposed, we issue an open invitation to chance. And what comes in at the open door may not be what it should be. To be sure, many things are going to come into their lives anyway that

neither we nor they can control. But where we can counsel and safeguard and wisely control, we have an obligation to do so. Few things that matter much can be safely left to chance. The farmer's crops, for example, are subject to many uncertainties. But a wise farmer doesn't leave them at the mercy of chance if he can avoid it. He doesn't let pests and parasites and other undesirable elements make inroads if he can keep them out. And if he does leave too much to chance, he may have a crop of weeds. And any business that is left to chance is likely soon to become insolvent. And there is no more important business before us, none with more far-reaching consequences to our own happiness and to the happiness of generations to come, than the guiding and the safeguarding of our children. It is written that there was a man who cared for his flocks and his fields, and for his stocks and his bonds, with great care, but who didn't know so much about where his children went or what they saw or what they heard or whom they were with. It is not written, however, that he was a wise man. We have an obligation to be ever alert to all that pertains to our children. And the less of this we leave to chance, the more we fill their lives with the right things, the less room there will be for the wrong things.

—January 11, 1948.

Popular Opinion

SOME TIME AGO someone coined a popular phrase: "Fifty million Frenchmen can't be wrong." This is one way of saying that what
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*Revised

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

THE SPOKEN WORD

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many people think must be true. Superficially this might sometimes seem to be a safe rule. But let's look a little deeper: In the history of warfare hundreds of millions of men have fought hundreds of millions of other men. With some exceptions and reservations, both sides have thought they were right. On every major issue that has ever come before the world as far back as the record goes, millions of men have opposed other millions of men in their opinions. Among the interesting devices of our day are the polls of public opinion. Such polls would seem to have a number of effects. One is to find out what people are thinking, and another is to influence people to think what other people are thinking. Not many men like to be alone in their views. It would almost always seem to be more comfortable to follow the popular trend if we can do so without violating our own principles. And so we poll the opinion of others. But suppose that many men have been misled. Multiplying a false opinion by many millions does not make it any wiser or sounder or safer. Fifty million wrong ideas don't add up to wisdom. They merely add up to an appalling error. True, fifty million opinions may make an idea popular. Multiplying opinions may assure popularity even to a false proposition. But if millions are misguided, they are still misguided. To concede otherwise would be to concede the old and false philosophy that might is right. And we know what that has done to the world. Truth is no respecter of quantity. It is a respecter only of verity. And if one man's opinion is wrong to begin with, it doesn't become right just because it becomes popular. Merely multiplying mistakes doesn't mean that they aren't mistakes. If others are right, it is safe to follow them. If they aren't, it isn't safe, no matter how many millions there are.

—January 13, 1948.

Retreat

IN the communiques of the recent war we often read of armies retreating "according to plan." Of course we received such reports with

some reservations, for armies aren't likely to retreat before reaching their objectives—except as the second of two choices. But it has often happened that armies that have retreated, whether "according to plan" or otherwise, have later come back to redeem the day. This pattern has its parallel in life. Often events don't move "according to plan"—at least not according to our plans. And we have to retreat. There are times when all of us find ourselves faced with circumstances and situations that we never would have chosen. And we are often greatly disappointed. But we can be sure that we aren't the only ones who have to retreat, that we aren't the only ones who have upsets and adversities. We sometimes see people who seem gay and glamorous and successful, and who apparently have had no real difficulties or disappointments. We see the brave front, the smooth surface. But everyone has his battle scars inside, even if they aren't outwardly apparent. No man escapes. And no matter how little we know of the trials and retreats of others, let no one of us ever assume that he is the only one who has known heaviness of heart or who has had his days of disappointment and deep despondency. We just don't get in and out of this world without our share of difficulties and disappointments. But the fact that life doesn't always move according to our plans, the fact that we have to retreat, doesn't mean that we can't gather our forces again. If old plans have had to be pushed aside, we must make new ones. That's the way life is lived by more people than we shall ever know. Retreat may be necessary, but it need not be final. And to those who have learned this lesson, retreat is what one does when he has to—just before he begins again.

—January 25, 1948.



The Church Moves On

(Concluded from page 133)

Fast Sunday is a comparatively new innovation. Many of the older members of the Church remember when the first Thursday of each month was observed as fast day. It was changed to Sunday by the First Presidency and the Council of the Twelve on November 5, 1896.

On January 23, 1921, a special fast day was held throughout the Church. According to the message from the First Presidency the contributions were to go to

... the "Near East" Relief Fund which is dealing with the distress prevailing in Armenia and in other oppressed sections of Asia, and also for the European Relief Council which is planning to provide food for three and a half million hungry children in mid-Europe.

More recently special fast day services have been called in localized areas, seeking such blessings as rain for drought-stricken crops. In the thirties Welfare Square in Salt Lake City was begun on contributions received from a special fast day for the purpose.

American Falls Stake

THE American Falls Stake of the Church was organized February 1, 1948, under the direction of Elders Mark E. Petersen and Henry D. Moyle of the Council of the Twelve.

This, the one hundred seventieth stake of the Church, consists of the Rockland and American Falls wards, which were taken from the West Pocatello Stake; and the Aberdeen, Springfield, and Sterling wards, taken from the Blackfoot Stake.

George R. Woolley was sustained as president of this new stake in the state of Idaho, with Leonard T. Ralphs as first counselor, and Frederick W. Rile as second counselor.

A ward was first organized in American Falls, Idaho, the city from which the stake now takes its name, on December 22, 1907.

American Falls was the first stake to be organized in the Church in 1948. Eight stakes were organized during the year 1946 and again in 1947. The record year for the organization of stakes in the Church is 1877, the year President Brigham Young died, in which ten stakes were organized.

Sunday School Board

GENERAL SUPERINTENDENT MILTON BENNION has announced the appointment of Beth Hooper to the general board of the Deseret Sunday School Union. Miss Hooper has been a Sunday School teacher, an assistant choir organist in the Salt Lake City Highland Park Ward, and a member of the Sunday School stake board in the Granite and Highland stakes.



ON THE Bookrack

WHAT TRUTH IS

(N. L. Nelson. Stevens and Wallis, Salt Lake City. 208 pages. \$2.50.)

PROFESSOR N. L. Nelson, vigorous explainer and defender of the restored gospel, planned late in life a three volume exposition of the joy-intelligence philosophy which lies imbedded in the teachings of the Lord Jesus Christ. Death overtook him as he was finishing this, the first volume.

In the pursuit of the truth about man and his place in the universe, the discussion falls into four main divisions; Pre-existence and the Natural World, the Adam-Eden Epoch, the Test of Application, and the Unraveling of Mysteries. The resulting seventy-nine short chapters, written in trenchant English, challenge the thinking of every intelligent reader, whether or not he agrees with the writer. It is always stimulating to read after an intelligent, faithful searcher after truth. In this case the reasoning is from a man who fully accepted Joseph the Prophet, who, through divine help, restored eternal truth in a world filled with error.—J. A. W.

JACOB HAMBLIN, BUCKSKIN APOSTLE

(Paul Bailey. Westernlore, Los Angeles. 1948. 408 pages. \$4.50.)

THIS full-length biography of Jacob Hamblin (the first yet published) is really the thrilling story of the heroic people who explored and made serviceable the less-known outposts of the West. It centers upon the so-called Colorado river country—home of the Navajos and the Hopi—silent, colorful, weirdly forbidding in its broken terraces. Here Jacob Hamblin, for the better part of a lifetime, explored the country, helped build villages, and as Indian agent and friend of the Indians, prevented many a bloody episode between the red and the white men. He and his colleagues were the first white men after Escalante to cross the Colorado; he was the chief scout to the Powell Colorado river survey; his ranch in the Mountain Meadows adjoined the place of the terrible massacre, which might have been avoided had he been home at the time; he was associated in some way with nearly all the historic events, some long forgotten and now brought to light, which made up the turbulent history of the Mormon southwest. Adventure and romance move as blood brothers, under the author's skilful pen across the pages of the book.

Jacob Hamblin accepted the gospel in Nauvoo days; came with the Church to the valleys of the mountains; settled in Tooele, where he gained his first Indian experiences; was called on a mission to the southwestern Indians; settled first in Santa Clara; was called to go to Kanab, and later to build up northern Arizona.

He had only one objective in his work—to teach the Indians the gospel of Jesus Christ. Therefore, he dealt with the savages in a spirit of honest love, killed none, and none molested him; but he became as "Father Jacob," the friend and wise counselor of the many tribes.

As this excellent, gripping, well-documented history is told, Jacob Hamblin rises to his proper place as a significant figure in western pioneer history.—J. A. W.

LET'S COOK IT RIGHT

(Adelle Davis. Harcourt, Brace and Company, New York. 626 pages. \$3.00.)

THE new and valuable cookbook by Adelle Davis is unusual in a most excellent way: All the recipes it contains use only the foods that build health in the body, yet they are delicious and satisfying. There are over 350 basic recipes with over 3,000 variations of them! It also contains many suggestions for selecting the most nourishing foods at the least cost. Its many instructions on how to keep the body in health, while eating delicious food, make it invaluable for maintaining maximum health and happiness for every member of the family.

Therefore, its use is most heartily recommended for all homemakers who desire the well being of their families.

A special bride's edition has also been prepared.—L. D. W.

HEART THROBS OF THE WEST, Volume VIII

(Kate B. Carter. Daughters of Utah Pioneers. 1947. 455 pages. \$2.50.)

THE successive *Heart Throbs* are of perennial interest and enjoyment to all lovers of the West. Here, as befits the year, is a full list of the pioneers who entered the valley in 1847. The sections on pioneer fashions and clothing are evidence that when the pioneers "dressed up," they were well dressed. Albert Carrington's diary throws new and intimate light on the early Stansbury investigations of the Great Salt Lake. The story of

the ghost towns of the West tell much that this generation has forgotten. But, the gem of the volume is the journal of Louisa Barnes Pratt, wife of Addison Pratt, pioneer missionary to the Pacific Islands. It is a notable, beautiful, and sincere picture of life, beginning more than a hundred years ago, and reciting the conversion to the Church in New England, then life in the early Church, in Nauvoo, Tahiti, San Francisco, San Bernardino, and the valleys of the mountains. Written out of the heart of an intelligent woman, it becomes a treasured classic. Congratulations upon this volume to the Daughters of Utah Pioneers, and to its capable president, Mrs. Kate B. Carter.—J. A. W.

RELIGIOUS RADIO

What To Do And How

(Everett C. Parker, Elinor Inman, and Ross Snyder. Harper & Brothers, New York City. 1948. 262 pages. \$3.00.)

THIS book, authored by three capable and conscientious people, Everett C. Parker, Director of the Joint Religious Radio Committee; Elinor Inman, Director of Religious Broadcasts, Columbia Broadcasting System; and Ross Snyder, Associate Professor of Religious Education of the University of Chicago, makes a major contribution in stating and applying principles that should be taken into account when a man has a message that he feels is worthy of radio presentation. This book goes far beyond what its title would suggest. The principles it promulgates are not confined to religious radio. For those who have need of such a work, it will be useful, informative, and, we hope, far reaching in its influence.—R. L. E.

THE STORY OF THE BOOK OF MORMON

(Florence Pierce, Salt Lake City, Utah. Published by the author, 442 pages. \$3.00.)

THIS book is the complete text of the Book of Mormon retold in story form. It is so simply done as to be within the understanding of young and old. After each of the thirty-two chapters are several illustrations with good explanations, seventy-two in all, of existing ruins of the civilizations of ancient America. These pictures are unique and increase greatly the value of the volume. The inside covers also contain a good map of Mexico and Central America, showing the cities thought by many to be some of those mentioned in the Book of Mormon. It is an intelligently prepared successor of the author's book, the *Golden Plates*.—J. A. W.

Editorials

Not Naturally Religious

(FROM THE IMPROVEMENT ERA, Volume IX, Part 1)

SOME PEOPLE persist in saying, on occasion, that they are not naturally religious. Do they mean by this that attending meetings, taking part in ward worship, teaching and preaching, are not congenial to them? Or, do they mean more? Perhaps the moral restrictions governing an active worker in the Church are not congenial to them. They reason that it is better to make no pretensions than to make more than one can live up to; and so they excuse themselves by declaring they are naturally not religious. Hence, they often go to the other extreme, and make their argument an excuse for doing and saying things that are against the laws of our Father in heaven. They are not religious; hence, smoking, swearing a little, drinking, and other evils, are not considered out of place with them. These things may not be done by an active member of the Church, however, without severe condemnation from men who would not censure themselves for like actions. The reason sometimes assigned is that one class is said to be religious, the other not.

But religion is not outward show and pretense, and being religious does not altogether consist in compliance with outward forms, even when these are the ordinances of the gospel. Neither is it an unfailling sign that a person is conscientious who takes an active part in organizations of the Church. Evil men may use these for selfish and wicked purposes. I have known men who joined our organizations for such ends, and men who have been baptized who never repented. Their membership and their baptism not only did not make them religious but also made them worse scoundrels than they were before, because of their hypocrisy and evil pretense. This, however, is no argument against the requirement of baptism and its necessity for all who enter the Church of Christ, nor is it an evidence that to be a member of the organizations one must make false pretensions.

Then what is religion? James declares: "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." (James 1:27.) This may be interpreted as meaning that a person who is religious is thoughtful to the unfortunate and has an inner spirit that prompts to deeds of kindness, and to the leading of a blameless life; who is just, truthful, who does not, as Paul says, think more highly of himself than he ought to think, who is affectionate, patient in tribulation, diligent, cheerful, fervent in spirit, hospitable, merciful, and who abhors evil and cleaves to that which is good. The possession of such a spirit and feeling is a true sign that a

person is naturally religious. Men misunderstand religion when they believe or assert that it consists only of outward expressions, or external acts of penitence; on the contrary, he is in possession of true religion whose inner, underlying spirit and motive prompts him to perform all that is good. Hugh Latimer, the reformer and martyr, well said: "For religion, pure religion, I say standeth not in wearing a monk's cowl, but in righteousness, justice, and well-doing."

I dislike, therefore, to hear a young man, who possesses these qualities, and who has an inner spirit prompting him to right conduct and virtue, announce that naturally he is not religious. I believe that as a rule all the sons and daughters of the Latter-day Saints are religious. When I hear our young men say that they are not naturally so, I am inclined to believe they do not understand their own declaration. I wonder whether they mean to condemn themselves as being unrighteous, unjust, full of evil-doing, and in possession of a spirit of evil; or whether they simply mean that they are indeed religious but do not appear outwardly so. But if they are in possession of the Spirit of God, which is true in most cases I verily believe, why should they not both appear to be, and be so in reality? Godliness need not be clothed in the garb of evil, nor guile paraded in the dress of virtue. Form and feeling should go hand in hand. What outwardly appears to be, that should exist in man's innermost heart.

The Church's outward ordinances and requirements are but necessary—yet they are necessary—aids to the inner spiritual life. The Church itself, its organization, meetings, ordinances, requirements, are only helps, but very necessary helps, to the practice of true religion—schoolmasters to direct us in the way of eternal light and truth.

Young men, do not say that you are not naturally religious, and so make that an excuse for evil deeds and forbidden acts, and for not identifying yourselves with the organizations of the Church, and by such course, perhaps, smothering the Spirit of God within you, possessed as a birthright or received through the servants of the Lord by the imposition of hands. Be rather religious both in appearance and in reality, remembering what true religion means. Even as the testimony of Jesus is the spirit of prophecy, so is the possession of the knowledge that you love purity, righteousness, honesty, justice, and well-doing, an indisputable evidence that you are naturally religious. Search your hearts, and you will find deep down that you possess this knowledge. Then encourage its growth and development, to the gaining of your own salvation. The Church and its quorums and organizations will help you, and the living, loving God will add his bounteous blessings.—*Joseph F. Smith.*

Evidences and Reconciliations

xxi. How May Membership and Exaltation in the Celestial Kingdom Be Won?

IT is a basic gospel doctrine that every person, except a very few, will be saved. It is an equally basic doctrine that salvation is graded. Every person will be placed in the hereafter according to his works.

These truths had been forgotten in the dark ages of apostasy. It was then commonly believed that the sinner would forever remain in a torturing hell and that all who escaped that place of unending misery would receive equal places in God's kingdom. Soon after the coming of the Restoration a glorious manifestation revealed anew the ancient truths. While Joseph Smith and Sidney Rigdon were engaged in the revision of the Bible, it became "apparent" to them "that many important points touching the salvation of man had been taken from the Bible or lost before it was compiled. It appeared self-evident from what truths were left, that if God rewarded every one according to the deeds done in the body, the term 'Heaven,' as intended for the Saints' eternal home, must include more kingdoms than one."¹ While pondering upon this matter, the vision, known as Section 76 in the Doctrine and Covenants, was received. It threw a flood of light upon the nature of God, and his dealings with his children on earth.

In essence, this notable vision or revelation explains that all except the sons of perdition will be saved. The traditional hell with its threats of fire and brimstone, and of unending torture, has no existence. But the degree of salvation will vary with the just desserts of those who appear for judgment. Those who in life, or in the later spiritual domain, deliberately did evil, or refused to comply with gospel requirements, would not receive the rewards given to the just and obedient. By his own works, every person would place himself in a higher or lower eternal home. "For they shall be judged according to their works, and every man shall receive according to his own works, his own dominion, in the mansions which are prepared."²

These gradations in salvation may be innumerable, since all members of the human family are different. The many gradations are however reduced to three classes: (1) the celestial, the highest, as of the sun in glory; (2) the terrestrial, the next, as of the earth; (3) the telestial, the lowest, as of the stars.³

The revelation details somewhat fully, and with much beauty of language, the conditions that place people in each of these kingdoms. Those of the celestial, the place where God and Christ dwell, have accepted Jesus and the ordinances of his Church. Those of the terrestrial did without the law, or were not valiant in the testimony of Jesus. Those of the telestial kingdom did not receive Jesus but were content to follow falsehood.

These kingdoms, though very different, are filled with the children of God the Father. Though those of the lower kingdom have not shown themselves worthy of the fulness of salvation, yet the love of the Father envelops them. Even the glory of the lowest, the telestial, "surpasses all understanding."⁴

To an apostate world this was a new conception of God and his relationship to his children on earth. It raised God to a new height in the thoughts of men. It invited a new love of men for their Eternal Father, a firmer response through righteous works to his love for us. The malignant god of the apostasy was removed from the fears of humanity.

Nevertheless, there remained the punishment that one in the lower kingdoms might by another mode of life have received and enjoyed a higher glory. The eternal memory, though terrible, is a more reasonable punishment than the fiery furnace taught through generations of time by false teachers.

Moreover, those who are assigned to the lower kingdoms have so lived, so misused their opportunities, that they could not adapt themselves to the prevailing conditions in the higher kingdoms. Their very capacities, by their own acts, have been changed to fit a lower glory. They would not be happy in a higher kingdom. They are unprepared for association with those whose lives have been in accord with God's truth. As we have made ourselves, so shall our judgment be.

It is further recorded that though these kingdoms are separate, yet there is intercommunication among them. Those in the higher may minister to those in the lower kingdoms. But, the reverse cannot be done. Those in the lower kingdom cannot enter a higher one.⁵ Wherever a child of God may be placed, he is not forgotten. That is not the Lord's way. It shows again the infinite, never-ending love of God for his children.

Despite this divine mercy, it must be remembered that though we shall in the hereafter find salvation in one of the kingdoms it is dangerous to allow sin to enter our lives. Brigham Young speaking upon this subject said as a warning:

(Continued on page 189)

¹History of the Church, 1:245

²Doctrine & Covenants, 76:111

³See 1 Corinthians, 15:40-41

⁴Doctrine & Covenants, 76:89

⁵Ibid., 76:86-87



"When Do You Read Your Bible?"

By Alice M. Read

"I LIKE to read my Bible early in the morning before other members of my family are up," Sadie told me. "I like to come downstairs and begin breakfast, get the table set. Then I sit down at the kitchen table and read a few chapters."

"Is that why you always have so much enthusiasm early in the morning?" I asked.

"It seems to help me to start my day right," continued my friend. "And I've asked God's help, in facing something I knew that I had to do, right there at the corner of my own kitchen table, before my family came downstairs."

The question, "When do you read your Bible?" has brought me some very interesting answers. The daily Bible reading habit brings enjoyment and inspiration to those that have formed it. It is surprising how many people read their Bibles at the same time and sitting in the same place, each day.

"I always get home from work about an hour ahead of my sister," Agnes told me. "Our apartment is quiet. I am tired then, so I slip off my shoes and curl up in a big overstuffed chair by the front window. My Bible is always on the table near the chair. I generally rest and read for fifteen minutes or half an hour. I feel more relaxed when I have finished, and the day's little irritations seem to be much smaller than they were before."

"Now I know why I never hear you complaining about things that happened at the office," I answered.

Agnes has formed a good habit that rests her body, her mind, and her nerves. Many of us would profit by doing the same thing after a busy session at the office, the store, or the shop.

Velma was floor supervisor in the emergency ward of one of San

Francisco's large hospitals for many years. Day after day she saw people brought in from horrible accidents. Most of them were suffering badly. She saw people die every day. Her friends and relatives often wondered how she could continue with her work year after year, taking only short vacations, without breaking down herself.

"What is the secret of your ability to take it?" I asked her.

"It is true I do see some awful things," she replied. "When I took that position, I made up my mind to do all that I could to help those patients. I soon learned the way I could do the most for them was to get plenty of rest and sleep when I was away from the hospital. At first when I went to bed, I couldn't go to sleep. I would lie there in the dark and think about what I had seen that day."

"Don't tell me that you had to take sleeping tablets to get to sleep," I said.

"No, sleeping tablets would have worn out long ago. I arose one night and took my Bible and read for awhile. I just happened to turn to the Psalms. Soon I discovered that my mind was completely filled with their beauty. I read for an hour. Then I went to the kitchen, ate some food, and came back and read for almost another hour. When I went back to bed, I went to sleep almost at once.

"No matter how late it is, I always read my Bible before I go to sleep. Now I keep it on my bedside table. I have found beauty and inspiration in the Bible that I never knew was there."

Our Bible should be of a size that is easy to hold when we are resting in an easy chair. The print should be large and plain enough that it is easily read without causing any eye-strain. It should be kept near our favorite chair or where we can easily pick it up.

We should never read the Bible with the idea of obtaining facts to argue with. We will gain more comfort and enjoyment if we read it with an open mind, ready to learn the great truths that it contains.



Josephine B. Nichols

STRETCH the meat and dollars. Give your family plenty of good nourishing food by using these meat-extending and meatless recipes—one for every day in the week.

MONDAY

Rich Omelet

- 1/2 cup milk
- 1 tablespoon enriched flour
- 1/4 teaspoon salt
- 1 1/2 cups cooked brown rice
- 3 eggs, separated
- 1 tablespoon fat

Combine a small amount of milk with the flour and mix to a smooth paste. Add remainder of milk and the salt, cook until thickened. Heat the rice in the sauce; remove from heat and add to well-beaten egg yolks. Fold in the stiffly-beaten egg whites. Pour the mixture into a hot skillet containing the fat. Heat the omelet slowly and brown lightly. When omelet is brown, place under low heat for two or three minutes until top is lightly browned. When omelet is done, spread with grated cheese, jelly, creamed meat, or fish.

TUESDAY

Fish Baked in Vegetables

- 2 halibut steaks (2 pounds) 1 inch thick
- 2 cups soft bread crumbs
- 1 teaspoon salt
- 2 tablespoons chopped onion
- 1 tablespoon minced parsley
- juice of 1 lemon
- 1/4 cup melted butter or margarine
- 2 11-ounce cans condensed vegetable soup

Make stuffing of bread crumbs, melted butter, and seasoning. Spread stuffing between halibut steaks. Place in greased oven-proof platter or greased pan. Cover with vegetable soup. Bake in moderate oven (350° F.) about thirty minutes.

WEDNESDAY

Frosted Ground Meat Pies

- 1 1/2 pounds ground beef
- 1/2 pound ground fresh pork
- 1/2 teaspoon salt
- 1/2 teaspoon onion salt
- 2 tablespoons grated onion
- 1 cup finely rolled cracker crumbs or dry bread crumbs
- 1/2 cup tomato juice
- 1/2 cup milk
- 2 eggs
- 2 cups mashed potatoes

Combine meat, seasonings, cracker crumbs, liquids, and eggs in a large bowl.

THE IMPROVEMENT ERA

Mix until thoroughly blended. Pack into one 9-inch pie pan, and bake in moderate oven (350° F.) forty-five minutes, or until done. Remove from oven and cover top with mashed potatoes, roughly piling on with spoon. Return to oven and bake fifteen minutes longer, or until potatoes are browned.

THURSDAY

Tuna Croquettes

- 1 cup thick white sauce
- 2 well-beaten eggs
- 1 7-ounce can flaked tuna fish
- 1 tablespoon lemon juice
- 1/4 teaspoon salt
- pepper
- 1 cup seasoned, mashed potatoes
- 1 teaspoon Worcestershire sauce
- 1 beaten egg
- 1 tablespoon water

Combine ingredients; mix thoroughly; chill. Mold in fish-steak or cone-shaped croquettes; dip in egg diluted with water, then in bread crumbs or crushed corn flakes. Brush with melted fat. Bake in moderately hot oven (375° F.) until brown, about twenty minutes.

FRIDAY

Baked Lamb Loaf

- 1 1/2 pounds ground lamb
- 1 1/2 cups bread crumbs
- 1 cup milk
- 2 tablespoons minced green pepper
- 2 tablespoons chopped parsley
- 3 tablespoons grated onion
- 1 cup cooked peas
- 2 teaspoons salt
- 1/4 teaspoon pepper

Soak crumbs in milk and mix well with meat and all other ingredients. Pack into a loaf pan or ring mold. Bake for one and one-half hours in 300° oven. Serve with creamed potatoes.

SATURDAY

Lima Bean Scallop

- 1 1/2 cups dried lima beans
- 3 cups water
- 2 teaspoons finely chopped onion
- 5 tablespoons shortening
- 4 tablespoons flour
- 1 1/2 teaspoons salt
- 1/8 teaspoon pepper
- 1 cup canned evaporated milk
- 3/4 cup liquid drained from beans
- 1 cup grated cheese
- 1/4 cup dry bread crumbs

Soak beans overnight in water. Cook in water in which they have been soaked, on simmer heat until beans are tender (about two hours). Drain beans and save liquid. Cook onion in shortening until tender but not brown. Blend in the flour and add the salt and pepper. Add the milk and three-fourths cup liquid from the beans, stirring until thickened. Add cheese, stirring only until cheese is melted. Put alternate layers of lima beans and cheese sauce into a greased casserole. Sprinkle with bread crumbs. Bake for thirty minutes at 350° F.

(Concluded on page 164)

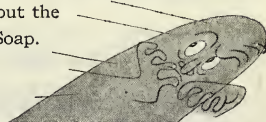


"We'll wash him with Mama's Fels-Naptha!"

A great many "Mama's" will understand this picture without a word of explanation. They'll be reminded of clothes that are cleaner and whiter; of 'shorter' washdays; less washing 'wear and tear.' Because *they* use Fels-Naptha Soap.

You may want to try golden Fels-Naptha, too, when you know why it removes dirt and stains that other laundry soaps can't budge. This mild, golden soap brings *extra* help to every washing job. The *extra* help of naphtha. Gentle, active Fels naphtha that loosens stubborn dirt—deep down in the fabric—so it can be 'floated' away without harmful rubbing.

Once you see a sparkling, fragrant Fels-Naptha wash on your line, you'll never want to start another washday without the *extra* help of Fels-Naptha Soap.



Golden bar or Golden chips... **FELS-NAPTHA** banishes "Tattle-Tale Gray"

COOK'S CORNER

(Concluded from page 163)

SUNDAY

Southern Baked Hen

1 stewing hen

The hen is dressed and groomed. Tie legs and wings firmly close to body. Place on a rack in a kettle half filled with slightly salted water, cover and simmer until tender—two to four hours depending on age and plumpness of hen. When tender, cool, breast down, in broth an hour or more. Have hot stuffing ready as soon as hen is removed from broth. Stuff; place with breast up in a shallow open pan. Sur-

round with moist stuffing. Bake in a moderate oven (350°) until brown.

Cornbread Stuffing

- 6 tablespoons chicken fat
- $\frac{3}{4}$ cup diced celery and leaves
- 1 small onion grated
- 4 cups of crumbled cornbread
- salt and pepper to taste
- $\frac{1}{4}$ teaspoon poultry seasoning
- 1 cup hot chicken broth (for moist stuffing)

Cook the celery and onion in the fat a few minutes. Add with seasonings to bread crumbs and mix well. Moisten with hot broth to desired consistency for stuffing.

Spring Dress

(Concluded from page 147)

places on the horse and rubbed them with her hand, the old Syrian started trying to get his shaky hand into his pocket, and he took out his pocketbook. From his eyes and hands and tongue we made out he was trying to tell us we'd saved his horse and was asking how much he owed us.

"Owe us?" Mother said, "for getting a horse's legs unfastened?"

The old peddler looked around at Mother and the girls. We could see the grin under his gray mustache from the light of the lantern.

Then he began to fumble again with his cold hands at the straps on one of the big black suitcases.

Amy and Ethel looked first at Mother, then at the old man's clumsy hands, for it seemed he never would get it opened.

But he did, and he fished out the flaming bolt of bright checkered calico and handed it to Mother.

She took it and kissed it and held it to her cheek, but she didn't speak.

It wasn't natural for her not to say thank you or something. But when Ethel held the lantern up to her face, we could tell she was too happy.

Mother always did cry when she was happy, the same as she does now, twenty years later, when one of the girls comes in on a bright sunshiny spring day with a little package which we all know contains a flowered spring dress.

... and so the Movies

(Concluded from page 134)

entirely out of character with the rest of the play. A happy ending was also filmed for the motion picture. But notice this, the audience had demanded the happy ending. We oftentimes blame the producers of films when we are the ones who rightfully should receive the blame.

One film that was notably untrue to life was the picture *Notorious*. Because the movie carried the names of good actors and actresses, many went to see it who otherwise might have been forewarned by the title.

It would be wise for everyone of us who attends a movie to check consciously to see how well the production measures in the matter of verisimilitude.

—M. C. J.



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Questions and Answers

Question 62: Is it recommended that priesthood groups accumulate and administer funds independent of the quorum of which the group is a part?

Answer 62: No. Activity on a quorum basis is desirable, and the accumulation of funds should be on a quorum rather than group basis, and it is recommended that funds be administered by the quorum, not by the group.

Question 63: There is less than a majority membership in some of the elders quorums of our stake. What should be done about it?

Answer 63: The revelations require at least a majority of a quorum for a quorum to function. Presidents of stakes having quorum organizations with less than majority memberships (forty-nine elders), should take immediate steps to strengthen the quorum to a majority point or beyond. If this is impossible to do, the quorum should be disorganized and changed to a priesthood group status, merging with another group or quorum.

Question 64: There are elders quorums in our stake carrying on their rolls far in excess of the ninety-six members. What should be done?

Answer 64: The revelations provide for ninety-six elders in a quorum. When the elders in a quorum district are in excess of this number, then early study should be given toward the effecting of a quorum division.

Question 65: If, in the opinion of the bishop, the elders quorum, the quorum or group of seventy or the high priests group is not functioning as he thinks it should, has he the right to talk to the quorum officers about it?

Answer 65: Since Melchizedek Priesthood quorums are not ward quorums, the bishopric of the ward has no jurisdiction over their quorum functions. If, in the opinion of the bishop, a quorum or group of the Melchizedek Priesthood in his ward is not functioning properly, he should call this to the attention of the stake Melchizedek Priesthood committee or the stake presidency, who will not only take the proper steps to correct such a condition, but also will be grateful to the bishop for making such observations. Any effort of the bishop to deal directly with such quorums or groups is not in harmony with established Church policy and should not be undertaken.

Question 66: The bishopric holds a monthly meeting for ward officers. Should Melchizedek Priesthood quorum officers attend this meeting?

Answer 66: Officers of Melchizedek Priesthood quorums and groups are stake officers, not ward officers. As 166

Melchizedek

such they should not be requested or required to be in attendance at monthly meetings held by bishoprics for ward officers.

Question 67: Is it permissible to prepare a special course of study for consideration at the monthly quorum meetings?

Answer 67: The practice of conducting special lessons or of inviting special speakers to participate in the monthly quorum meetings has long been discouraged. The monthly quorum meeting should, in large measure, be used as a business meeting for the transaction of quorum business and the consideration of quorum problems. Special articles incorporating suggested procedures were published in the December issue of *THE IMPROVEMENT ERA* under the title, "Planning—the key to successful monthly quorum meetings." The suggestions contained therein should be carefully observed. If time permits of conducting a special lesson, quorums might profitably study the new Melchizedek Priesthood Handbook which is now being distributed to all Melchizedek Priesthood officers.

Question 68: Should our record books show only visits to quorum members made by the quorum presidency or all officially assigned visits by quorum members as well?

Answer 68: All visits of quorum members by the quorum presidency in connection with the annual confidential report should be credited. In addition, the instructions contained in the roll and report book concerning this matter explicitly state:

Assigned to Visit: This line is provided for convenience in recording the names of quorum officers or members who are assigned to visit a given member for a given month. It is suggested that quorum officers make such assignments at the beginning of each month. Those needing attention would include the sick, the maimed, the discouraged, the bereaved, the unemployed, or those who, for other reasons, may not be as active as is desired. This can be one of the greatest single contributions to priesthood brotherhood and activity if followed up regularly. There is no substitute for personal contact.

Record of Visits: On this line indicate when the member was visited in keeping with the assignment as recorded on the line immediately above.

Brethren are urged to follow these instructions in the interests of more accurate and uniform reporting.

Monthly Quorum Lesson Melchizedek Priesthood

LESSON THREE: April 1948
"Quorum Organization — Presidency Responsibilities"

References: Melchizedek Priesthood Handbook, section V-C, p. 18 to section V-G, p. 22.

1. How many quorums of high priests are there in each stake?
2. What is the difference between a high priests quorum and a high priests group?
3. Within the confines of a stake, who belongs to the high priests quorum?
4. Describe the organization of a high priests quorum.
5. What are the duties of the officers of a high priests quorum?
6. How does the organization of a quorum of seventy differ from that of a high priests quorum?
7. How many quorums of seventy are there in a stake?
8. Are quorums of seventy, ward quorums, stake quorums, or Church quorums?
9. What procedure is followed in dividing quorums of seventy or in creating new ones?
10. What is the relationship of stake presidents and the First Council of the Seventy in supervising the quorums of seventy?
11. Describe the relationship of bishops to seventies and to quorums of seventy, discussing his jurisdiction and supervision.
12. How are changes, releases, or appointments in presidencies of quorums of seventy made?
13. In what ways do the responsibilities of the presidents of quorums of seventy differ from the presidencies of high priests and elders quorums?
14. How many elders constitute a quorum?
15. What is the relationship of the stake presidency to elders quorums?
16. Describe the type of organization of an elders quorum and the duties of its officers.
17. How does the numbering of elders quorums differ from the numbering of quorums of seventy?
18. Describe the responsibilities of quorum presidencies—high priests, seventy, and elders.

Priesthood

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

Bishoprics' Responsibility Toward Priesthood Meetings

FROM time to time inquiries are received regarding the attendance responsibility of bishoprics at ward priesthood meetings. For the benefit of all concerned, the following policy should govern quorum attendance.

The bishop's responsibility during the ward priesthood meeting hour is to meet with, and preside over, his priests as their president, excepting only each third meeting when he is to take his turn with his counselors in attending the department conducted for the adult members of the Aaronic Priesthood. These meetings are the logical place for the bishop "... to sit in council with them, to teach them the duties of their office as given in the covenants." Bishops should so arrange their schedule as to allow no interference with regular attendance at these meetings.

In the same manner that a counselor shares the responsibilities of a bishopric, he shares in the responsibilities of the presidency of the Aaronic Priesthood. It is suggested therefore that the first counselor be assigned to supervise the work of the ordained teachers and that the second counselor supervise the work of the ordained deacons. They should attend these quorum meetings each week, excepting only each third meeting when they will take their turn as members of the bishopric in meeting with the adult members of the Aaronic Priesthood.

As high priests, members of the bishopric are to attend the monthly quorum meeting of the high priests quorum inasmuch as they are members of that quorum. This meeting should be held at a time that will permit bishoprics to attend without neglecting their Aaronic Priesthood duties, otherwise they will be excused from attending their monthly quorum meeting with the high priests.

Members of the bishopric are not to leave their assignments with the Aaronic Priesthood in order to attend weekly high priest group meetings. They are given due credit for "other Church work during priesthood hour."

NO-LIQUOR-TOBACCO COLUMN

Conducted by
Dr. Joseph F. Merrill

The Curse of Drink

"CURSE" is a harsh term and some there are who object to applying it to liquor drinking, having in mind, perhaps, specific cases. We freely grant that there are many individual drinkers who apparently are not seriously adversely affected physically, mentally, or morally by their mild and more or less infrequent drinking. But the over-all picture of drinking and associated factors certainly justifies the application to it of the term "curse." No informed person is likely to deny this.

Among the factors entering into the dismal picture are wretched and wrecked human lives; distressed, broken homes; ragged and starving children; neglected and suffering wives; violated civil and moral laws; debauchery, and crimes of every species and description. The annual aggregate money cost of all these is staggering—amounting to many billions of dollars. Alcohol is useful in the sciences. But how much better off the world would be if beverage alcohol were unknown!

Obviously this is idle dreaming. As well exclaim, "How much better off the world would be if there were no sinning"—an unattainable state in the mortal world as long as Satan is unbound. The curse of drink is a reality and all sane people are called to do something about it, but many will not respond to the call. "Do what?" does someone ask. Every reader of this column has at least one answer—abstain from drinking himself and by example teach others to do likewise. For all of us, this is the least we ought to do, and for most of us, the best we are likely to do.

But many of us are expected to do more—to be active in every feasible way in promoting the cause of temperance and total abstinence. The extent of the evils of drink indicated above, is so great and far-reaching that many people feel—for one or many reasons—such an interest in the

welfare of their fellow men, good government, clean environment, accepted religious tenets, etc., they must engage in activities to curb or eliminate the drink evil. To attain these objectives organizations are set up such as: the Anti-Saloon League of America, the Womens Christian Temperance Union (W.C.T.U.), the National Temperance Movement, and many others—some of them only local, statewide or regional. All such organizations sponsor or use publications of various kinds—books, booklets, magazines, papers, and circulars. Meetings are held, speakers are sent out, and local option elections take place.

Why all this activity? The answer is that the alcohol beverage industry, brewers and distillers alike, in one or more of its many phases is continually on the alert to increase its business, often violating the law to do so. For example: it spends more than one hundred million dollars annually in advertising and publicity work, all for the purpose of getting teen-agers as well as adults to drink. Money counts; it has power. So liquor has its friends, its defenders. These are found in educational, civil, political, military, business, and other circles.

If liquor were always law-abiding (it is very far from being such), the fight for its curbing or elimination would probably be far less vigorously carried on. But liquor being what it is, conditions being what they are, there is only one thing Latter-day Saints, as well as multitudes of other people, can consistently do, in the light of their principles—carry on the struggle against the consumption of alcoholic beverages with more vigor, energy, and enthusiasm than ever before.

By what means? The answer is education in all its varieties.

In the Church we have the organization, which if actively used, can reach every home, every member.

What is the method? The answer is primarily that of classroom teaching with children, that of personal contact with adults, and that of example with all. In every stake there is a no-liquor-tobacco committee the duty of which is to encourage every priesthood quorum and every auxiliary organization to be continually active in promoting among its members the cause of total abstinence.

In addition to this educational work there are in many communities law observance and enforcement committees which in cooperation with civil officers, work for a clean environment by elimination of unlawful and underworld activities.

The general Church no-liquor-tobacco committee at Salt Lake City keeps in touch with general priesthood

(Concluded on page 188)



The Presiding

YOUTH WARD LEADERSHIP OUTLINE OF STUDY APRIL 1948

THE lesson for April will be a review of the study material presented in this column for July and August 1946.

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

"Religion in Action"

HERE is a story of "religion in action" which is seldom equaled.

Sunday evening, November 16, 1947, the home of James H. Smith of Enoch Ward, Parowan Stake, burned to the ground, destroying everything except the clothes the family of four were wearing at the time of the fire.

Within a few hours, Bishop Stanley A. Smith called a special meeting of his ward welfare committee and decided on a plan for supplying the family's needs and rebuilding the home.

Accordingly, the family was immediately supplied with food and clothing from the bishop's storehouse.

The day following the fire, Monday, W. F. Armstrong, group adviser to the adult members of the Aaronic Priesthood, of which group Brother Smith, the owner of the home is a member, was appointed chairman of the committee, and the adult members of the



ENOCH WARD, PAROWAN STAKE

Aaronic Priesthood were charged with the responsibility of providing materials and labor for rebuilding the home. William H. Grimshaw, ward work director, was appointed building supervisor.

The second day, Tuesday, the Southern Utah Power Company repaired the power lines and installed lights so that work could go on at night as well.

The third day, Wednesday, the deacons, teachers, and priests under twenty-one years of age, cleaned up the debris and began pouring cement.

President Arthur Jones of the stake presidency, manager of the Cedar Lumber Company, exchanged seasoned lumber for green lumber so the building could proceed without delay.

Within three weeks the family

moved into the completed basement of their new home. Work on the superstructure went forward to completion.

The Enoch Ward Relief Society mothers furnished hot meals to the workmen during the construction.

What power for good there is in fellowship! Who can measure the blessings growing out of such demonstrations of "religion in action"? This is a worthy example of cooperation, good will, and love of fellow men.

He that is slothful shall not be counted worthy to stand, and he that learns not his duty and shows himself not approved shall not be counted worthy to stand. (D. & C. 108:100.)



Seattle Stake Latter-day Saint girls who received special recognition before a stake meeting of mothers and daughters for their outstanding work in the program for Latter-day Saint girls.

Bishoprie's Page

Edited by Lee A. Palmer

AARONIC PRIESTHOOD

L.D.S. Girls

Are Percentages Our Goal?

NOTE: While this article is written around the Aaronic Priesthood program, it is equally applicable to the program for Latter-day Saint girls.

FREQUENTLY we hear it said, "We are becoming more interested in percentages and less interested in boys." This statement suggests the possibility that we are becoming more interested in the "means" to the objective than we are in the "objective" itself.

Our objective is to induce every member of the Aaronic Priesthood to do his full duty in the Church. An objective without implementation is like trying to go to a distant city without the "means" available for traveling from where you are to where you want to go. If you travel by air, shall we

conclude that you are more interested in airplanes than you are in getting to your objective? Shall we not more properly conclude that you are interested in the airplane only as the fastest "means" of travel to your objective?

So it is with the Aaronic Priesthood program. If, through following the program, we have a higher percentage of boys attending more Church meetings, living better lives, and being more faithful in priesthood responsibilities (our objective), shall we not conclude that the program is nothing more, and surely nothing less, than an intelligent and practical "means" to the objective? If the promotion of the Standard Quorum Award and of the Individual Certificate of Award raises a boy's sights in the Lord's work, induces him to try harder to achieve in righteous pursuits, shall we unthinkingly conclude that these awards become the important thing and forget what these "means" have done to spur a boy on to becoming

bigger and better as men are measured?

Sometimes we are left to wonder whether those who think and who say, "We are becoming more interested in percentages than in boys," have taken the time to analyze our problems in leading youth. Experience has taught us and continues to teach us, that the Aaronic Priesthood program with all its clamor for percentages (the means) constitutes a powerful pull in the lifting of boys closer and closer to their Creator (the objective).

That person, or program, with an objective, but without a "means" of reaching the objective is like a train without a track, a ship without a rudder.

May we suggest that more time be spent following the program, in increasing our percentages, that, happily, we may discover we are traveling more rapidly and more effectively toward our objectives.

CHAMPIONS OF LOS ANGELES COUNTY SOFTBALL LEAGUE

Deacons, Inglewood Ward, Inglewood Stake

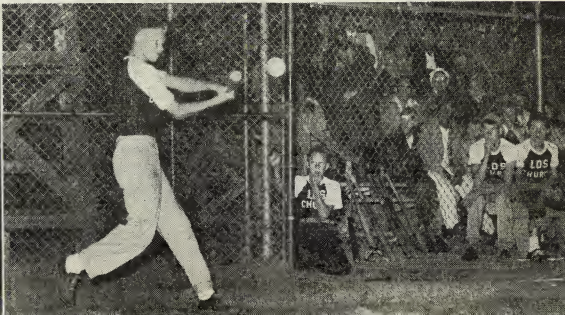
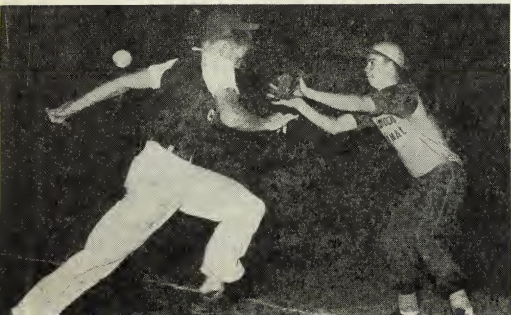
Here is a thrilling story of achievement. It is written on the happy face of every boy and the leader, at right. They made up the champion team in the Los Angeles County Softball League for 1947.

All deacons, they were selected from the two quorums of the Inglewood Ward, Inglewood Stake. Even more excellent than their winning the championship; they are champions in their priesthood and Church work. Of the twenty-nine deacons in this ward, there is not one boy who is totally inactive. For the three months immediately preceding their winning the championship, they (the total membership of both quorums), established a record of ninety-three percent attendance at priesthood meeting and sixty-three percent attendance at sacrament meeting, with the year's attendance at priesthood meeting over seventy-nine percent.

Captain Dan Solomon is a real boys' leader. He is not only teaching them to play ball but also his chief aim is building character and loyalty to the Church in his deacons. To his further credit, Dan was recently ordained an elder from the ranks of the adult members of the Aaronic Priesthood.

Reading from left to right, the "champs" are: Front row, Claude Van Vliet, Delano Hughes, Dan Solomon, coach; Kent Thompson. Second row, Joe Clark, Jack Solomon, Marion Probert, Allen Everley, Larry Clark. Back row, Gary Van Vliet, Richard Dent, Howard Garrick, Jimmy Underwood, Dick Anderson, Dick North.

Lower photos show members of the team in action with a bit of interesting action on the part of the fans as well.





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Genealogy

New Vice President and Director

THE vacancy occasioned by the demise of Joseph Christenson has been filled by the appointment of Elder John A. Widtsoe of the Council of the Twelve as vice president of the Genealogical Society, and of Bishop L. Garrett Myers as one of the directors.

Elder Widtsoe, whose attainments and services are widely known, is a veteran leader among genealogical workers, having been appointed a director March 22, 1921, following the death of President Anthon H. Lund. He continues to serve as one of the seven directors of the society, now constituted as follows:

President and treasurer—Joseph Fielding Smith

Vice president—John A. Widtsoe

Director—A. William Lund

Secretary and librarian—Archibald F. Bennett

Director—James M. Kirkham

Director—Mark E. Petersen

Director and assistant treasurer—L. Garrett Myers

With penetrating vision and convincing logic Elder Widtsoe, by spoken and written word, has championed the gospel of temple work and genealogical research wherever he has gone. In official councils his analytical mind and wise counsel have been equally helpful. In the greater future of this work his influence will be a powerful one.

Bishop Myers has been affiliated in a leading capacity with the Genealogical Society since he became superintendent and assistant treasurer of the Research Bureau on April 1, 1935. A few years later, when the revised plan for handling records for temple work was inaugurated, he was appointed as superintendent of all departments of the Society devoted to the processing of names for temple work, including the index office, index bureau, censor-correction department, typing department, proofreading department, and the archives. Currently he is serving also on the important genealogical convention committee and the microfilm committee of the board.

A former missionary to the Swiss-German Mission and mission secretary, he has continued active in Church work in the stakes where he has resided, having been a member of the Edgehill Ward Sunday School superintendency, and then a member of the bishopric; stake superintendent of the M.I.A. and high councilman in Bonneville Stake. He is now bishop of the Thirty-third Ward, Bonneville Stake.

The Passing of a Valiant Leader

WHEN death closed the earthly labors of Joseph Christenson, vice president of the Genealogical Society of the Church, it took a man who for over fifty years had been an outstanding and valiant leader in genealogical and temple activities.

Bishop Joseph Christenson, as he was widely and familiarly known among Latter-day Saints, filled his eighty-two years with deeds of loving service for his fellow men. Probably no other man living in his time had a longer and more intimate experience in temple work. He was ever staunch and stalwart for those principles he was convinced were true and God-given. His testimony and righteous example touched for good the lives of thousands throughout the Church, and through the years they have revered and loved him. He was the beloved friend and counselor to great throngs of temple workers. From the beginning of genealogical convention work among the stakes he has taken a leading part, stimulating others by the might of his testimony, his steadfast example, and the wealth of his experience.

He was born in American Fork, Utah, April 19, 1865, the son of John Christenson and Johanna Harling, both converts from Sweden. He filled a mission to the homeland of his parents, 1886-1888. He was married in the Logan Temple to Lillian Rachel Brown, September 24, 1890, and together they reared a notable family of children. His appointment as a clerk in the Recorder's Office in 1893 came in answer to his prayer. President Wilford Woodruff sent for him and requested him to make application for the position, feeling that he had the suitable qualifications. Brother Christenson justified that confidence by devoting to his labor the full power of body, mind, and heart for fifty years. On September 30, 1916, he was made chief recorder of the Salt Lake Temple, which position he held until 1942. Meanwhile he was bishop of the Tenth Ward, Liberty Stake, from 1904 to 1916, and a member of the Deseret Sunday School Union General Board from 1940.

When the Genealogical Society of Utah was organized in 1894, he was actively interested, and when a vacancy occurred among the directors in

(Concluded on page 172)

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CHEVRON
SINCE 1917
SUPREME
GASOLINE

Genealogy

(Concluded from page 170)
1900 he was appointed to the place. From 1900-1907 he served as secretary of the Society; from 1910 to 1929 as librarian; and from October 1934, until his death, as vice president. On June 2, 1929, he was set apart as second

counselor to President George F. Richards of the Salt Lake Temple, and he became first counselor June 10, 1935. He died on November 17, 1947.

An editorial in the *Deseret News* said of him:

In the passing of Bishop Joseph Christensen Salt Lake City has lost one of her

finest sons, and the Church of Jesus Christ of Latter-day Saints one of its staunchest devotees. A director of the Genealogical Society . . . his life paralleled the growth and influence of that widespread organization. To have known Joseph Christensen was a lesson in humility, and to have felt his kindness was a benediction. His passing arouses fine memories and stirs new resolves among his many friends. In the multitude of his descendants he leaves a living monument, and in his many writings a lasting testimonial.

Refined Sugar: Its Use and Misuse

(Continued from page 142)

factor in the cause of calcification of arteries, as well as other diseases associated with abnormal calcium deposits such as cataracts, arthritis, kidney stones, dental calculus, and even bone formation in the lungs and heart.⁹

Sugar eating should be avoided by athletes and all those engaged in important physical activities, because of refined sugar's ability to lower physical efficiency.¹⁰ Thus instead of furnishing candy to the servicemen and war workers, they should have been given good nourishing food and should have been discouraged from eating refined sugar foods.

Some families are much greater consumers of refined sugar than others, and while no direct comparison of such families can easily be made, a recently published report shows that something that influences people by families (like nutrition habits) is operating to cause similar diseases to occur in husband and wife after they have lived together many years.¹¹ In our study of refined sugar, we thought the above report was especially significant because the three diseases found to be associated in husband and wife past the age of 45, were arthritis, vascular disease, and high blood pressure.^{9, 12, 13} Doesn't it seem likely that the husbands and wives sharing these diseases may be some of America's "sugar gluttons"?

Additional conditions said by various authors to result from the use of refined sugar are: vasomotor instability,¹⁴ peptic ulcer, angina pectoris,¹⁵ acne,¹⁶ redness of the eyes,¹⁷ hyperinsulinism, acidosis and edema of the retina.¹⁸

To Summarize:

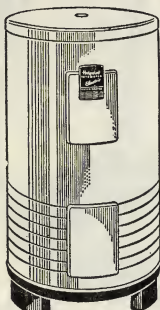
1. Refined sugar is not really needed by the body.

(Continued on page 174)

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Refined Sugar: Its Use and Misuse

(Continued from page 172)

2. Wholesome foods supply through starch, ample glucose, as an end-product to satisfy the body needs for this energy in our daily food. These foods include fresh fruits, vegetables, dairy products, meat, fish, eggs, and whole grains, unprocessed.

3. Refined sugar is a drug or chemical which appears to be responsible for many diseases of infancy, childhood, middle, and old age.

4. Refined sugar, like alcohol, is habit-forming, and is also in many other ways much like alcohol.

5. Even honey, molasses, raw sugar, and dried fruits should be eaten in small quantities and with "prudence."

6. Vitamin and mineral deficiencies result indirectly from the use of refined sugar. These are not satisfactorily replaced by taking vitamin pills.

7. Refined sugar eating often results in decay of the teeth, diabetes, indigestion, gas, skin diseases, anemia, obesity, infections, colds, and sinusitis; and the use of refined sugar is said to predispose to arthritis, tuberculosis, cancer, high blood pressure, allergy, lowered physical efficiency, chronic tiredness, and a long list of other ailments that lead to sickness, misery, and death.

8. Refined sugar is difficult to avoid because it is found in a high percentage of today's packaged, canned, and other modern processed foods.

CONCLUSION:

If one can avoid eating refined sugar, one can expect more vibrant health, and a longer life with greater freedom from some of the acute and chronic diseases and complaints which many modern doctors are unable to diagnose or to treat successfully.

At the same time it must be said that sugar as a cheap organic chemical has a vast industrial future. The following list shows some of the many uses to which sugar may be put. There was wisdom in the establishment of sugar factories by the Church. Our mistake, if it may be so-called, has been that we com-

(Continued on page 176)

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Young man with a future

A boy pauses a moment, digs fists into warm pockets, and smiles as he looks across his father's fields. In the spring, when the land comes to life, he'll help Dad more than ever before. And just a few years after that, he'll be a grown man—doing a man's work, taking a man's place in the world.

Even now he's building for that future—he's a member of a 4-H Club. In his club he joins other local members to elect officers, plan programs, share in community activities. He learns at first hand how democracy works.

Then too, each year he has one or more 4-H Club projects—agricultural projects of his own choice. He *learns by doing*, and he competes with other 4-H Club members to see who does best. This way, he finds out what it's like to be in business for himself . . . he learns about free enterprise by taking an active part in it.

So the 4-H Program is mighty important to this boy and to 1,700,000 other 4-H members. Projects for boys and projects for girls alike build self-reliance and teach valuable skills at the same time.

The Utah Oil Refining Company feels honored to support 4-H Club work by sponsoring the "Live Power" Tractor-Maintenance Program.

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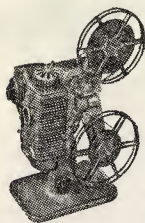
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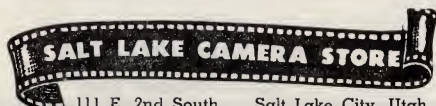
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Refined Sugar: Its Use and Misuse

(Continued from page 174)

sidered only one, and the less important, use of sugar.

What is refined sugar good for? Here are nearly one hundred of its industrial uses:

Acetone, adhesives, alcohol, animal medicines, ant bait, bacterial cultures, bait traps for moths and insects, boiler-cleaning flux, butanol, cadmium plating, calcium gluconate, carbon (clear), carbon brushes (for electric motors), cement manufacturing, ceramics, chalk manufacturing, chemical and coloring, citric acid.

Drugs, electrodes, elixirs, embalming fluids, emulsifier, explosives, foundry operations fumaric acid, glass, glue for bookbinding, glycerin, gold plating, golf balls, hair preparations, hectographs (transfers), hog feeding (hydrates the meat), indium plating, insecticides, insulating materials.

Kojic acid, leather, liquid soap, lubricating preparations, medical preparations, metallurgy (for introduction of molybdenum into steel), methanol, mirror manufacturing, motor fuel, mortar, nicotine poisons, non-sparking preparation (steamship use), oxalic acid, packing for automotive housings, paint manufacturing, paper manufacturing (sizing), pastes, pharmaceuticals, plastic manufacture (as lubricant), polishes (shoe polish, furniture polish, floor polish), phonograph records, photographic fluids, plaster-removing agent, plasticizing agent.

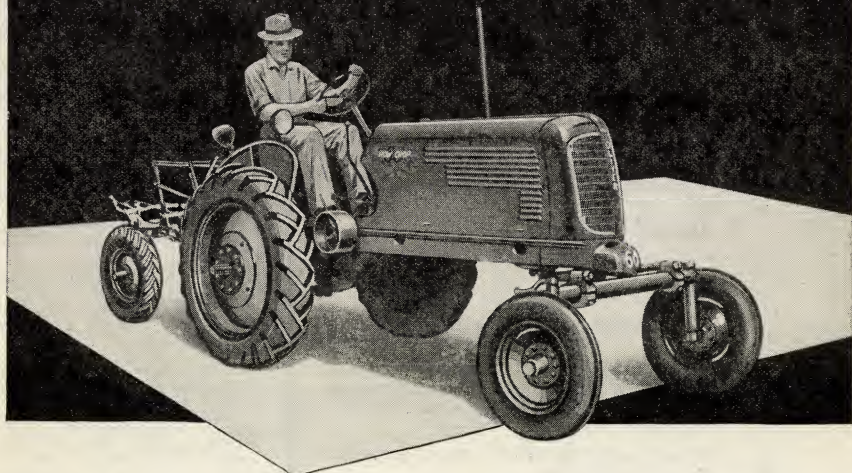
Radio tube silvering materials, rat poison, road-surfacing material, rhodium plating, rubber, sealing use on containers, silvering solutions, smoke signals, smokeless powder, soaps, stabilizing agent in cloth manufacture, synthetic rubber (experimental), for mirrors, radio tubes, metals, tanning, textile sizing, trippis control, tire patches, tobacco products, tungsten wire drawing, varicose vein treatment, varnishes, vulcanizing of rubber, waterproofing materials, water softeners, welding rods, wood (seasoning chemical process).

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(Continued on page 178)
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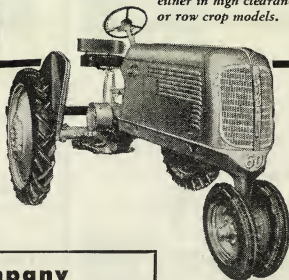
In either case, stop and think about *quality* for a moment. A tractor of the one to two-plow size, such as the Oliver 60, becomes the main dependence of the one-tractor farmer. It is often asked to do, and does do, jobs which rightfully belong to its bigger brothers. On multiple tractor farms, the 60, because it is so handy, is often overworked.

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(Continued from page 176)

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(Concluded on page 180)

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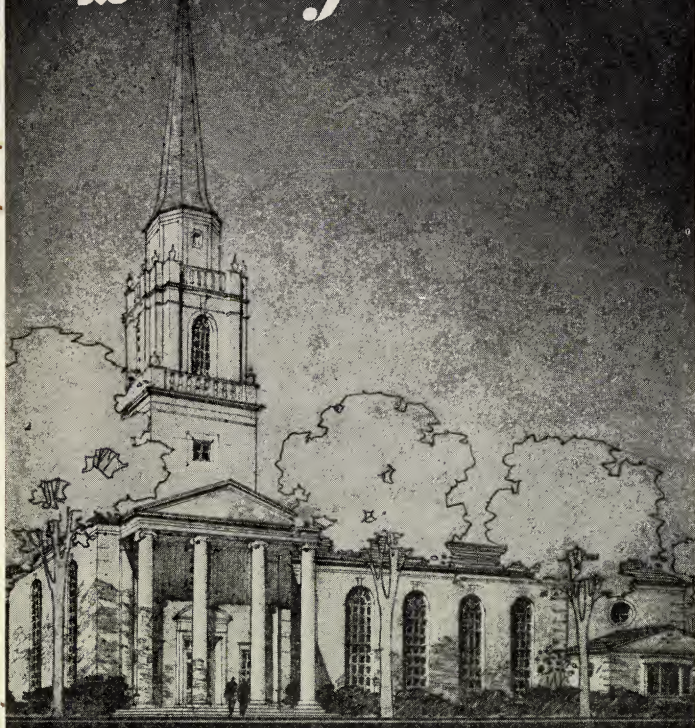
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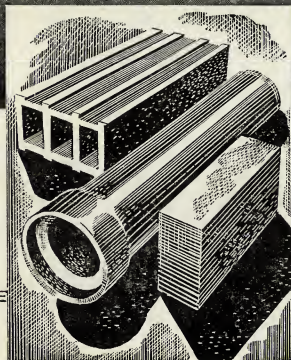
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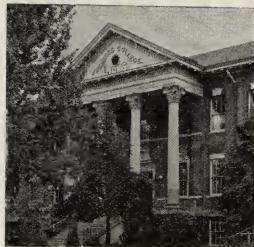
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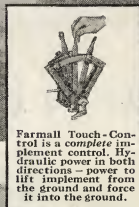
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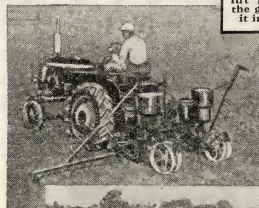
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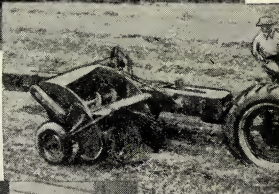
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What About Us?

(Concluded from page 153)

only girl of seventeen who has these same problems, and even though most of us have had training, we can't be trained too well as to what to do in many of these cases. How are we to choose when there is no good example to follow?

Please help us learn in ways other than by experience the truth of which we are certain *you* know already. Please keep our cities and towns away from these terrifying evils. Give us things to do in our spare time—things that we feel are important to the betterment of all. And last but by far the most important, think of us and the way these stores and bars will affect our minds and (we hope not) maybe our bodies!

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A People and A Church

(Continued from page 144)

spreading of the gospel. In the words of Elder Cannon:

After expressing gratitude for our safe arrival and for the peace and blessings that were with us, President Lyman besought the Lord in behalf of Finland and its people. . . . He prayed for the government, that the officers might be just and merciful, that they might feel kindly toward the people and to those servants of the Lord when they come to preach the gospel. He prayed for the land, that it might be productive and support its inhabitants. He asked that the Spirit of the Lord might be poured upon the people that they might hunger for the truth, and with the authority of the priesthood, he turned the key and opened the door for the preaching of the gospel in Finland, and dedicated the land for this work. He besought the Lord to bless the people with faith, that true servants and prophets might soon be raised up among them. The cause of Zion and the servants of the Lord were all remembered, and the blessings and favor of heaven was prayed for them.³

Down through the years the scattered Saints in Finland became affiliated with the Stockholm Conference, the administrative district of the Swedish Mission, and they were regularly visited by the presidents of the Swedish Mission, and often had missionaries assigned to labor among the people in Finland. These appear to be mostly Swedes who had lived and worked in Finland for generations.

WHEN Elder Ezra Taft Benson of the Council of the Twelve was in Europe as president of the European Mission immediately after World War II, he rededicated the land of Finland for the preaching of the gospel.

President Matis, born in California, a convert to the Church, and of Finnish descent, finds himself with his wife and about twenty missionaries laboring in a nation the size of the state of Montana (134,324 square miles in 1945). There are about four million Finns living under the flag which is a blue cross upon a field of white, with a crest in the center of the cross. But there are three distinct peoples in Finland: the Finns, the Swedes, and the Lapps. And although they have lived together in this land for centuries, these groups have not intermingled. A breakdown of the census indicates that eighty-eight percent

³Improvement Era, vol. 6, pp. 923-924

(Continued on page 184)

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A People and A Church

(Continued from page 182)

of the population is of Finnish origin, ten percent Swedish, and the remaining two percent divided among German, Russian, and the primitive, seminomadic Lapps, who although they have lived in Finland the longest, are a disappearing race.

The Finnish people are a strong-built, hardy race, some with distinct mongoloid features, although European Nordic influences are also noticeable. The Finnish language, which belongs to the Finno-Ugrian group, points definitely to an Asiatic origin for this people. The only European language which closely resembles Finnish is Estonian.

The Finns are believed to have settled this area about the close of the first century after Christ. King Eric IX of Sweden conquered them in about 1155, and introduced Christianity to the survivors of those who had recently opposed him. When the wave of Protestantism swept over Europe, Finland adopted the Lutheran religion. A census, taken in 1937, indicated that ninety-seven percent of the people belonged to the Evangelical Lutheran Church, while 1.7 percent were Greek Orthodox, .02 percent Roman Catholic, and 1.28 percent belonged to other faiths.

The Swedish rule of Finland lasted for about six hundred fifty years, during which time the Finns retained considerable autonomy and even received their own parliament in the seventeenth century.

Swedish rule was relinquished early in the nineteenth century as the Napoleonic struggle gripped Europe, and from 1809 to 1917 Finland was a Russian grand duchy. The Finns took advantage of the upset conditions in Europe during World War I, and particularly of the Russian Revolution of 1917, to gain their independence. Thus Finland, "the land of a thousand lakes" (actually there are about sixty thousand lakes), became an independent republic by the Treaty of Dorpat, which was ratified with Russia on October 14, 1920.

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(Continued on page 186)

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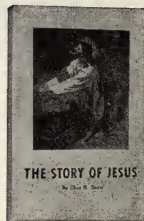
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You Can't ALWAYS Plan The FUTURE By the Past!

Just because you haven't had a fire is no reason why you won't.
Don't judge the future by the past.

Fire is a constant menace and may visit you any day.
Insure your property today and be protected against loss.
Better get your policy while you can.

UTAH HOME FIRE INSURANCE CO.

Heber J. Grant & Co., GENERAL AGENTS, Salt Lake City, Utah

A People and A Church

(Continued from page 184)

with about sixty percent of the people being engaged in agricultural pursuits. Many of the Finns, especially in outlying districts, still live in an age-old type of cabin, the *pyrtti*, which is built of crude, massive logs, and boasts a huge fireplace. The furniture is primitive, kept remarkably clean. Cleanliness ranks high on any list of Finnish characteristics.

Most Finnish homes have a *sauna* or bathhouse. This *sauna* has a hot-air chamber. Stones are baked in it, and then water is thrown over them. The air is thus heated above the usual steam bath temperature. Baths are taken in this steamy air. Young Finns used to harden themselves against the rigors of the far northern weather by rolling in the snow outside the bathhouses in winter.

The state of health of the nation has been somewhat impaired by excessive drinking. Liquors were unknown in that nation before the sixteenth century. But since that time too much grain has been diverted from the market into distilling channels and near-famine has at times resulted. Prohibition was tried from 1919 to 1932, but it was given up when its enforcement proved to be a failure.

Since the latter part of the nineteenth century the nation has been extremely sports-conscious, and many Finns have broken world records in track and field events and in winter sports. In the late thirties when Japan announced her decision not to play host for the 1940 Olympics, the international committee accepted Finland's offer to stage the games there, and the capital city of Helsinki was busily preparing for the big events when the war broke out in 1939.

Finnish emigrants to the United States have long since been prominent in the cooperative movement here.

Culturally, Finland possesses one of the greatest epics of the world—the *Kalevala*. After being handed down orally from one generation to another, as they sat around their family firesides, Dr. E. Lonrot laboriously collected it and wrote it down early in the nineteenth century. The *Kalevala* is said to be the inspiration and the model that

Henry Wadsworth Longfellow used as he penned his *Hiawatha*.

All aspects of Finnish culture have blossomed forth since the establishment of an independent Finland. Education, which was made compulsory in 1921 for the ages from seven to fifteen, is thorough and patterned after the German system. The first university was founded at Turku (Abo) in 1640, but was transferred to Helsinki in 1827. The rate of illiteracy beyond the age of fifteen is only 0.9 percent.

The birthdate of Johan Ludvig Runeberg, Finnish poet of the eighteenth century, is honored with candle-burning in windows, and outdoor ceremonies each February 5. Likewise there is a great mid-summer festival celebrated in the village on June 23.

The world has long been brighter by the music of Jean Sibelius, a grand old man of Finland. His compositions include "The Swan of Tuonela," "Lemminkäinen's Homecoming," "Finlandia," and "Valse Triste."

Finland, that little nation of Europe who won the admiration of the American people in the thirties by continuing to make instalments on their World War I debt long after that was the popular thing to do, is a nation who, more recently, has been plagued by unwanted war. In October 1939 Russia made some territorial demands. Finland resisted and there was open warfare for more than one hundred days. Later in the war, the Finns, still smarting from the Russian defeat, were induced to join the Axis against Russia, and lost again. Finland was one nation of the Axis which the United States declared no war against.

THE Finnish Saints, while rejoicing in the creation of a mission of their own, are mindful of the Swedish Mission, to which they have been tied so long as an administrative unit. As *The Millennial Star* recently stated:

Several of the missions are holding autumn conferences. . . . At the conference of the Stockholm District of the Swedish Mission there were 350 in attendance, including five Relief Society sisters from Abo, Finland.*

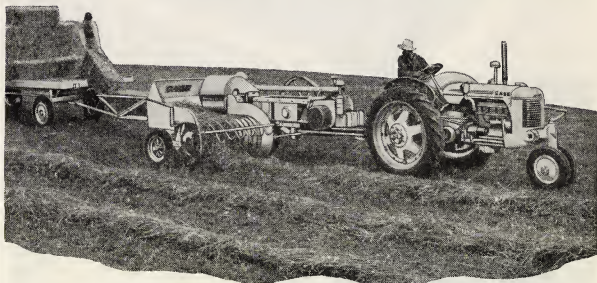
**The Millennial Star* 109:399

MARCH 1948



- Time your cutting to catch the crop when protein is high and fiber is low. This generally is at an earlier stage than was customary in old-fashioned haying.
- Time your raking to the hour when leaves are limp, but before any are dry enough to shatter.
- Time your baling to begin as soon as first of cutting is dry enough to keep. Working as fast as mower and rake, the Slicer-Baler "stays in step" for the entire cutting.

Good Hay Won't Wait



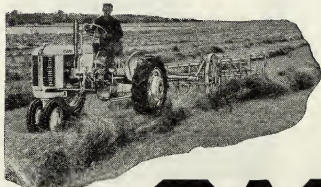
Get the Slicer Baler

Most Any Farmer Can Afford to Own

● Every hour of needless exposure robs hay of color and carotene, protein and palatability. Get your own Case Slicer-Baler and hustle your hay into the safety of the bale before it shatters, bleaches, or leaches. It's the baler so simple that boys operate it, so low in price that the average farmer can have his own.

It's the baler that takes hay from windrow to wagon in one swift operation—no heavy lifting from the ground. Using the strong standard wire tie, it builds firm bales that stand up under grapple-hook hoisting, rough handling and long hauls. It's the baler bought by more farmers than any other baler ever built. More and more Case balers are being built, but there still may not be enough for the demand. See your Case dealer now.

New! 26-Roller Bearing Side Rake

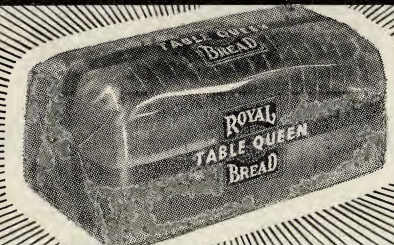


This heavy-duty Case rake has needle-type roller bearings, dirt-sealed and pressure lubricated, at every vital point on reel bars and tooth-angle control. Roller-bearing rear wheels, too. Write for booklet "High-Protein Hay," also folder on Slicer-Baler, mowers, rakes, any implement or size of tractor you need. J. I. Case Co., Dept. C-44, Racine, Wis.

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Enriched with Vitamins and Iron

Fresh at your grocer's

A Product of ROYAL BAKING CO. Salt Lake and Ogden

No-Liquor-Tobacco Column

(Concluded from page 167)

and auxiliary officers for the purpose of keeping them all alerted to the activities which their respective organizations are called to carry on.

It is needless to say to the public that Latter-day Saint Church tenets require its members to abstain from the consumption of all narcotic beverages and tobacco. These tenets are a part of what is known as the Word of Wisdom, "the Lord's law of health," as some people have called it. This is a divine revelation given to the Church in February 1833 through the Prophet Joseph Smith. So the Mormon people, supported by this revelation, in addition to all the material possessed by non-Mormons, should be especially active in the fight to eliminate the curse of alcohol. Nothing less is expected of them.

EXAMPLES

In the preceding article, we mentioned the "power of money" in reference to liquor propaganda. According to *The Spotlight*, a Minnesota temperance paper, the *Minneapolis Retail Beer Dealer* said the following:

A survey is being conducted by the alcohol beverage industry to show that this industry . . . is responsible for the direct and indirect employment of many thousands of people in Minnesota, for the payment of millions of dollars a year in wages and salaries. . . . This information will enable us to go to the people and the legislators in Minnesota and get them behind us in this fight to once and for all eradicate the threat of monopoly or prohibition in our state.

Thoughtless people fall for such fallacious arguments.

In the above we spoke of the amount paid for advertising. Most newspapers and magazines of the country accept liquor ads. Among some of the outstanding ones who do not, according to *The Spotlight* are the following: *Saturday Evening Post*, *Country Gentleman*, *Ladies' Home Journal*, *Good Housekeeping*, *Pathfinder*, *Parents' Magazine*, *The Woman*, *Scholastic*, *Etude Magazine*, *Capper publications*, *The Christian Herald*, *National Geographic*, *Science and Mechanics*, *Photoplay*, *Popular Mechanics*, *Radio Mirror*, *Scientific American*, *Reader's Digest*, *Progressive Farmer*, *The Farmer*, *Better Homes and Gardens*. For this they are worthy of high commendation which we gladly give.

SAVE TIME and MONEY

DELOUSE YOUR CHICKENS WITH

"Black Leaf" 40

Applied to roosts, fumes rise while chickens perch, killing body lice. No loss of production; no handling of poultry.

Write for directions on feather-mite control.

Buy only in factory-sealed containers to insure full strength.

TOBACCO BY-PRODUCTS & CHEMICAL CORPORATION
Nicotine Specialists Since 1885
LOUISVILLE 2 • KENTUCKY

LOOK FOR THE LEAF ON THE PACKAGE



CAP-BRUSH APPLICATOR
utilizes the powerful Black Leaf 40 fumes to give greatest coverage and body louse control. Just tap on roosts and smear. One ounce treats about 90 chickens—60 feet of roost.

This Is YOUR Hotel

From the day the Hotel Temple Square opened it has been dedicated to you and other L. D. S. members. Conveniently located opposite Temple Square and operated on the high standards demanded by the Church, we feel that the Hotel Temple Square is your logical choice when visiting Salt Lake City. We are doing our best to merit your continued patronage. You are always cordially welcomed at—

Temple Square Hotel



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MODERATE RATES
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Evidences and Reconciliations

(Continued from page 161)

"Well," says one, 'if I am pretty sure to get a state of glory better than this, I guess I will not take the trouble to inherit anything more.' Well, run the risk of it, every man on the earth has the privilege. The gospel is preached, sin revives, some die and some contend against it—some receive it and some do not; but this is the sin of the people—truth is told them and they reject it. This is the sin of the world. 'Light has come into the world, but men love darkness rather than light, because their deeds are evil.' So said Jesus in his day. We say, here is the gospel of life and salvation, and everyone that will receive it, glory, honor, immortality and eternal life are theirs; if they reject it, they take their chance."⁹

Now, the concern of the Church is to bring all men into the celestial kingdom. It has no interest in the other, lower kingdoms. Every doctrine, principle, and item of organization within the Church pertains to the celestial glory. The manner of entrance into this the highest kingdom, is therefore made clear. Any person who wishes to enter it must have faith and repent from his sins. Then he must be baptized, and receive the gift of the Holy Ghost by one who has divine authority to perform such ordinances. These are principles and ordinances which in their entirety belong peculiarly to the higher kingdom.

After having laid the foundation for his claim to celestial membership and association, he must, to receive all available blessings of this kingdom, comply with the many requirements for life within the Church. He belongs to "those who are valiant and inspired with the true independence of heaven, who will go forth boldly in the service of their God, leaving others to do as they please, determined to do right, though all mankind besides should take the opposite course."¹⁰ All this having been done, he is qualified to enter the celestial kingdom. Indeed, he is then, even on earth, in the celestial kingdom of God.

Naturally, those who enter the celestial kingdom are of various at-

(Concluded on page 190)

⁹Discourses of Brigham Young, 1941 Ed., p. 384, see also Teachings of the Prophet Joseph Smith, p. 12.

¹⁰Discourses of Brigham Young, 383.



\$5.00 for Thrifty Ideas!

These recipes have won fame because they're good eating without being too costly, and they all use rich, home-style Tea Garden delicacies. Have you one like them? We pay \$5.00 for every one used. Mail your Tea Garden recipe and dealer's name to Tea Garden Products Co., San Francisco, Dept. E.

★ ★ ★

Flavor is keen and fresh! Color is definitely Springtime! And the secret is Tea Garden pure naturally sweet Grape Juice... "the best ever," says Mrs. Loren Ramsey, Salinas, California.

Easter Salad

- 1 envelope unflavored gelatin (1 tablespoon)
- ¾ cup cold water
- ¾ cup boiling water
- 1 cup Tea Garden Grape Juice
- ¼ cup confectioners sugar
- ¾ teaspoon salt
- ¾ cup chopped celery
- 1 cup diced apples
- ¾ cup chopped nuts

Soak gelatin in cold water. Combine boiling water, Grape Juice, sugar and salt; bring to a boil. Add gelatin and stir. When cool and thickened add chopped celery, apples and nuts. Pour into ring mold and chill. Unmold on nest of shredded lettuce. Fill center with dressing of cream cheese and mayonnaise blended. Serves 6 for about 6¢ each!

We take big sugar-rich clusters of Concord grapes and gently press out their pure undiluted juice. Nothing is added. Nothing is removed. Tea Garden Grape Juice makes a valuable breakfast beverage. Also perfect for sherbet, summer coolers and desserts. Put it on today's shopping list.

★ ★ ★

A perfect way to use ham leftovers! Easy! Show! Good hot or cold! According to Marion Jones, San Francisco, the richness of Tea Garden Cane and Maple Syrup helps "make" this recipe.

Ham Loaf a la Tea Garden

- About 2 cups ground ham
- 1 cup freshly grated cheese
- 2 teaspoons scraped onion
- 2 teaspoons horseradish
- 1 teaspoon prepared mustard
- 2 slices bread, in crumbs
- 1 cup tomato juice
- 2 tablespoons chopped celery
- 2 tablespoons Tea Garden Cane and Maple Syrup
- 2 eggs, lightly beaten

Mix all ingredients well. Pour into greased loaf pan. Place pan in hot water. Bake in slow oven (325° F.) about 1 hour. If served hot, ham loaf is delicious with following sauce: combine ¼ cup Tea Garden Orange Marmalade or Red Currant Jelly with 2 tablespoons lemon juice, 1 teaspoon prepared mustard. Stir; heat until marmalade or jelly melts. Pour over ham loaf. Serves 6.

When it comes to real down-east flavor, you just can't beat Tea Garden Cane and Maple

Syrup. It tastes right because it's made right... pure rich maple sugar from Vermont and Canada smoothly blended with the best cane sugar. Has worlds of uses for the good cook!

★ ★ ★

Lou Misch, Los Angeles bachelor, has a smart way of using Tea Garden Bing Cherry Preserves:

Toast plenty of round butter crackers. Spread lightly with Tea Garden Bing Cherry Preserves. Cover generously with scrambled eggs.

★ ★ ★

Orange marmalade! If you like the rich, full-flavored kind made of pure sugar and sweet sun-ripened oranges, by all means get Tea Garden! It's absolutely delicious on hot biscuits, waffles, pancakes, French toast, puddings, ice cream, and tarts.

★ ★ ★

Here's a dreamy golden-yellow dessert made with luscious Tea Garden Peach Preserves. The recipe is the pride and joy of Mrs. John R. Oatfield, Milwaukie, Oregon.

Tea Garden Daffodils

- 1 envelope unflavored gelatin (1 tablespoon)
- ¾ cup cold milk
- 1 cup hot milk
- 2 eggs, separated
- ¼ cup sugar
- ¾ teaspoon salt
- ¾ teaspoon almond extract
- ¾ cup heavy cream
- ½ cup Tea Garden Peach Preserves
- 1 can sliced pineapple

Dissolve gelatin in cold milk. Heat other measure of milk in top of double boiler. Beat egg yolks with sugar and salt. Pour hot milk over them and return to double boiler. Heat slowly, stir constantly, until custard coats spoon. Add gelatin. Cool; add flavoring. When thickened fold in stiffly beaten egg whites and cream that has been whipped. Last, fold in Tea Garden Peach Preserves. Fill slender glasses half full. Chill overnight. Unmold on dessert plates. Cut pineapple in wedges; place around molds to resemble flower petals, broad side inward. Serves 6 generously.

★ ★ ★

TEA GARDEN PRODUCTS CO.



PRESERVES • JELLIES • TABLE SYRUPS • GRAPE JUICE • MARASCHINO CHERRIES

EVIDENCES AND RECONCILIATIONS

(Concluded from page 189)

tainments. There is not absolute uniformity anywhere among the children of God. Their innate capacities and their use of the law of free agency make them different, often widely so. Therefore, the members of the highest kingdom are also grouped, according to the Prophet Joseph Smith into three "degrees."⁹

⁹Doctrine & Covenants, 131:1

To enter the highest of these degrees in the celestial kingdom is to be exalted in the kingdom of God. Such exaltation comes to those who receive the higher ordinances of the Church, such as the temple endowment, and afterwards are sealed in marriage for time and eternity, whether on earth or in the hereafter. Those who are so sealed continue the family relationship eternally. Spiritual children are begotten by

them. They carry on the work of salvation for the hosts of waiting spirits. They who are so exalted become even as the gods. They will be "from everlasting to everlasting, because they continue."¹⁰

To find entrance to the celestial kingdom, and be exalted therein, form the great hope of every true Latter-day Saint.

The fate of the sons of perdition is not known. There will be few of them, for few know so much as to fall so low. The suggestion has been made, by Brigham Young and others, that they will lose all that they have gained in the long journey, from the dim beginning. They must start over again. But their fate is sealed from us. In this matter we must accept God's own declaration: "Eternal punishment is God's punishment. Endless punishment is God's punishment."¹¹

—J. A. W.

¹⁰Ibid., 132:20
¹¹Ibid., 19:11-12

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LISTEN to what users say about spraying the Iron Age way: "Sprayed over 155 acres the full season without putting a wrench to my pump" . . . "Iron Age saves me money because I never have any pump trouble." Iron Age builds sprayers in sizes and capacities to meet every grower's demand for a machine that delivers maximum coverage with low upkeep. The famous Iron Age Pump maintains high pressures needed, and still takes a beating season after season without breakdowns. Write for information to A. B. Farquhar Co., 3408-M Duke St., York, Pa.

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SPRINKLERS • DUSTERS • POTATO DIGGERS • WEEDERS
CONVEYORS • JUICE PRESSES • SPECIAL MACHINERY

Let's Talk It Over

(Concluded from page 153)

quickly and make it a success. If it is bad, be just as quick to discourage its patronage. If good amusement is furnished in your community, support it. If bad amusement is furnished, stay home. Give the bishop your best efforts. Get together and clean and decorate your ward chapels and amusement halls. Hunt for good music.

Remember that life is not static. The baby of today is the young person of tomorrow and the adult of next week. Day after tomorrow, you are that parent, that city father, that all-important, influential fellow who decides about saloons and dance halls and who writes books.

Be consistent. Do not criticize evil in one form and accept it in another. Know where you stand.

Try not to blame those just ahead of you for all the evil you see in the world, but try, also, to merit a little praise from those that come after you.

Get busy. Make it clear to everyone that you are assuming your full share of responsibility in life. Label things. Everything that is on the "up and up"—that is fine and happy—mark, "I'll take it." And everything that is soiled, poor, below standard, label, "no sale." Yours is the choice. It's up to you!

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Will Help YOU And Your CHURCH

YOU'LL BENEFIT . . . by thinking carefully about this:

The purchase of an organ is a lifetime investment. Could you honestly install an organ in your church without FULL INFORMATION concerning various available makes? See the new WURLITZER features . . . then make the wise, right choice.

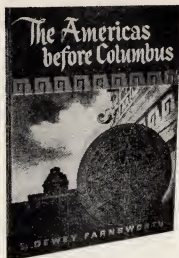


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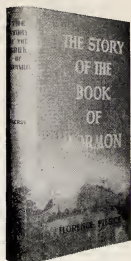
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This book is the complete text of the Book of Mormon written in a simplified form to meet the needs of young people . . . missionaries, and the adult membership of the church in general. Liberally illustrated with pictures of Ancient American ruins.

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THE STORY OF THE BOOK OF MORMON (\$3.00)

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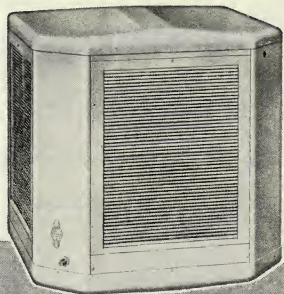
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in your home or place of business,
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14 POINTS OF SUPERIORITY...including NEW-TYPE "FIBERGLAS" EVAPORATIVE FILTERS— clean, sanitary, odorless, long-lived—that obsolete old-fashioned wood-fiber pads. Also: Certified air-delivery; evaporative efficiency of 90% plus; PAYNE standards of quality and performance; 10 other star features.

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Your Page AND OURS

"SPEAK THE SPEECH"

JESUS said, "Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man." (Matt. 15:11.) On another occasion he admonished: "But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. 'For by thy words thou shalt be justified, and by thy words thou shalt be condemned.'" (Matt. 12: 36-37.)

With these quotations sounding in our ears, we should try to attain to a mastery over the language which is so essential to make our thoughts and ideas known. The importance of speech can hardly be overemphasized since it is through language that we come to know each other. We may judge by appearance and dress, but we come to know only when language has opened the mind and the heart.

In trying to improve our speech, one warning should be given: We must not judge others by their mistakes; we must judge by ideas and thoughts, which are far more important than words. However, we, ourselves, should try to avoid making mistakes in speech. We love our friends for what they are, regardless of how they dress; but we are happy if they dress appropriately. In a similar way, we respect ideas, no matter how they are clothed, although we accept them more readily if they are well-expressed.

Probably the emphasis should fall first on some of our particular words. These we ran several years ago in the section titled, "Let's Say It Correctly." We have been asked to revive the idea.

Possibly the most abused of the words is *Melchizedek*—and do we know it! The e's—all of them—are pronounced as in *met*. The i is like the i in *ill*. But note the position of the l; it is the second syllable. Mel chi (did you note it!) ze dek. And the accent falls on the i syllable. That's all there is to it—but will you say it that way? That's the final test of knowledge.

Closely associated with Melchi (you did remember the i, didn't you?) zedek is the word quorum, which is mispronounced nine times out of ten. When you filled *quotas* or counted *quarters* or had a *quantity*, you must have pronounced the u as w; then why change when it comes to quorum? It should be pronounced in exactly the same manner.

Err is another word that has been requested. It rhymes with *her* (and is pronounced the same, without the h! And while we are on the e's, let's think of the name of this magazine. The e is pronounced as in the word *eat*, and the a as in *sofa*.

Maybe that is enough for a start—now go to it, and pronounce these words correctly!—M. C. J.

Palm Springs, California
January 28, 1948

Dear Editors:

I find the *Era* a most instructive and beneficial companion during the quiet moments at the switchboard all through the night here at the Desert Inn.

I found myself a subscriber rather unexpectedly, resulting from a letter from my father in Beaver, Utah, who informed me that he needed subscribers in the *Era* drive. Without much of a concept as to the wealth of reading material that would be forthcoming, I promptly sent in my subscription money.

Needless to say, after receiving your recent issues, I find myself avidly "taking it all in." Grateful acknowledgment is in order.

Sincerely,
Joseph F. Gentry

Neola, Utah

Dear Editors:

I am an L.D.S. girl fourteen years of age. I am writing to you on your article "...and so the Movies," in the January 1948 issue. As to your attitude on smoking in the pictures by males and females alike, it may sound childish, but regardless of our age we always speak to be the prettiest girl in the show until later on in the picture she casually picks up a cigaret and you may be able to hear, "Oh, I don't like her

ADDRESSES OF L.D.S. SERVICEMEN'S HOMES
1104 24th St., Cor. 24th & "C," San Diego, Calif.
1836 Alice St., Oakland, Calif.
615 "F" St., Marysville, Calif.
1594 So. Beretania St., Honolulu, T.H.

Naval Station Services

L. D. S. servicemen are asked to note the following information:

"L. D. S. services are held each Friday at 8 p.m. in Frazier Hall, 245 West 28th St., Norfolk Naval Station, Norfolk, Virginia."

any more," or so so. But I definitely do not like to see a woman with a cigaret in her mouth or hands. I'm in agreement with you on clothes and backgrounds they have for the movies.

Some pictures I like to see are the real mysteries and I do mean mysteries, but the pictures such as "Cat People," "The Lady and the Monster," keep me awake at night and make me break out in a cold sweat. The movies give us a lot of foolish ideas that we sometimes believe to be true but which aren't. But the movies aren't all bad, far from it. The movies are good for telling the public national situations and the things at home, and to tell us things we didn't before know, in such pictures as "Sister Kenny," etc.

Deloris Hutcheon

Holladay, Utah

Dear Editors:

NOR all that I am going to write here is altogether in agreement with Mrs. Josephson's recent article about movies, but you asked for it!

It is quite apparent that the movies are always with us. To me the most important point is that they present a challenge to parents to find and to help their children to find the worthwhile things, the real values, in a movie and discard the harmful ideas. We are faced with the same problem in every other activity in life: we can master it with the movies, too.

I do not go to very many picture shows, and my best efforts to divine the nature of a show from the title, etc., do not always save me from being disappointed, but I have found plenty of occasion to be grateful for the times in which I live and the people around me. For I notice that in the "pictures" as well as in the whispered comments of the audience near me, courage and genuineness and gentleness are still applauded. We are not living in the times of the Roman circus, or of religious persecution in medieval England.

I doubt if the bad influence exerted by characters on the screen compares in amount with what we encounter daily at school or play. A young person's resistance to all this is mostly developed unconsciously through his parents' attitude toward life in general.

Now! Let's set our own houses in order—Let's learn to discriminate, whether we are parents or children—six-years old or sixty—let's write the producers a one-cent postal note in a while about what we liked or didn't like and why.

Very truly yours,

A. P. Bennion

Tyler, Texas

January 3, 1948

OUR entire family feels the influence that comes from reading the *Era*. My subscription has run out, so within a few days I am mailing cost to cover a renewal of *The Improvement Era*.

We aren't members of the L.D.S. Church, simply because we adults feel that we yet lack so much in the way of understanding. We are hungry for close contact with the L.D.S. people again.

The Improvement Era has come to mean so much—a leader of periodicals, in our family. Do you print a magazine especially for children? (Ours are boys aged 12 and 7 years.)

Sincerely,

Mrs. Louie Allene Frazier



*"I'll tell you why
I waited for a
JOHN DEERE"*

"I'VE owned John Deere Tractors for more than twenty years and I've never seen their equal for field dependability and ease of handling. What's more, I know any other tractor would have cost me nearly twice as much for repairs alone. Naturally, I'm 100% sold on my new John Deere. It's been well worth waiting for."

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THE IMPROVEMENT ERA
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When all is well, these rugged landmarks are kind
...protecting...beautiful. But quickly they become
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And that's the time to put forth extra effort for
the protection of your family...should there come
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SKYLINES OF UTAH AND SANPETE VALLEYS

Photo by Hal Rumel