



The Improvement Era

AUGUST, 1943

VOLUME 46 NUMBER 8
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Yeah, you just turned a faucet...remember ?

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IN WAR AND PEACE

Exploring the Universe

By DR. FRANKLIN S. HARRIS, JR.

AFTER the war, a man may be clothed completely from synthetic materials—shoes, socks, underwear, belt, shirt, suit, necktie, and hat. His living room may have blinds, draperies, upholstery, furniture, and rugs, each made from a plastic material with suitable properties, according to Dr. A. L. Elder.

THE shape of the pupil of an animal's eye may vary, depending on the amount of light entering the eye. The pupil of a cat's eye contracts to a tiny slit in the light, but dilates to a large circle in the dark.

JAPAN's natural vegetation is forest, and because of the mountainous nature of the land almost half remains forested. Only about a quarter of the land is flat or has a slope less than 10 degrees, a rise of about one foot in each six feet traveled.

LOCUSTS have been destructive in their migrations not only in the western United States but may swarm out of the sky in the Sahara Desert borderlands, in South Africa, in southern Russia, or on the Malay Peninsula.

AFTER the war, intricate patterns in hosiery will be possible from a new Jacquard-type design nylon developed to use in dropping supplies by parachute.

A NEW plastic has been developed by combining the element silicon with organic materials. The raw material, "silicone," as a solid is a good electrical insulator and withstands moderate heat well; as a liquid there is but slight change in viscosity from extreme cold to very hot temperatures.

ABOUT ninety percent of the weight of an airplane, and fifty percent of its engine's weight, is aluminum.

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OPTICAL surfaces can be finished to an accuracy within less than a millionth of an inch, or about one-thirtieth of one wave length of light.

MESQUITE, that brush of the dry West, has been known to have roots slope down sixty feet below the surface.

(Concluded on page 452)

AUGUST, 1943

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The Improvement Era

"The Glory of God is Intelligence"

AUGUST, 1943

VOLUME 46 NUMBER 8

"THE VOICE OF THE CHURCH"

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

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The Cover

REMINISCENT of the Twenty-third Psalm, this photographic study, "Green Pastures," by Everett Petterson brings an atmosphere of assurance and peace.

450

How old was MOSES?

AFTER studying the early books of the Bible, attributed to Moses, a Sunday School pupil asked his teacher, "How old was Moses?" The teacher replied:

- If you add to the number of books of the Old Testament.....
- The number of books of the New Testament.....
Total.....
- Multiply by the number of plagues sent on the Egyptians.....
Equals.....
- Divide by the number Moses sent to spy out the land of Canaan.....
Equals.....
- Divide by the number of Commandments Moses received on Mount Sinai.....
Equals.....
- Add the number of days Moses spent on Mount Sinai.....
Total.....
- Multiply by the number of spies who brought back a good report.....
Equals.....
- Add the number of years between Moses' and Aaron's ages.....
Total.....
- Subtract the number of years spent in the wilderness.....
Remainder.....
- Multiply by the number of those first gathered in the wilderness who were allowed to enter the promised land.....
Equals.....
- Add to this the number of tribes of Israel.....
Moses' age.....

(Answers may be found on page 483)

—The Family Circle, May 6, 1943, by permission.

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THE IMPROVEMENT ERA

The "MORMON" FARM-VILLAGE in Colorado

By

DR. FERAMORZ Y. FOX

President of the L. D. S. Business
College



The World's War-Free Frontier! ...be ready to drive right over

ANY visitor to Greeley, Colorado, who is familiar with the characteristics of the Mormon farm-village, will be at once struck with the similarities of the Colorado settlement and any typical Mormon community. The likeness is not accidental, for the principal features of the Mormon land system were adopted by the founders of Greeley, the first irrigation project of importance in Colorado. This was strictly a colonization enterprise, the success of which may be attributed to the application of procedures that had been developed and proved in numerous Mormon settlements. The typical farm-village layout and the closely cemented communal grouping of the settlers identify the Colorado settlement, though the Mormons had nothing directly to do with its development, as an extension of the system previously worked out in Utah.

The land was acquired by purchase from agents of the Denver Pacific railway and from private holders. Adjoining public lands were entered by pre-emption filings to prevent settlement of uncongenial neighbors. Settlers were recruited in the east during the winter of 1869-70 and if otherwise acceptable were admitted to membership upon payment of five dollars as entrance fee and one hundred fifty dollars for the land fund. For this investment the settler was given the right to select a parcel of farm land and an option to purchase a city lot at from twenty-five to fifty dollars. Comparative equality of rights was achieved by the variation in the price of city lots and in the variation of the area of farm lots according to distance from the town site.¹ In the layout of the town, foursquare with the cardinal points of the compass, wide streets, square blocks, reservation of lands for churches, schools, and parks, the Greeley plan and the Mormon plans are identical.

Similarities in the original selection of settlers are apparent. While the founders of the Union Colony invited membership without regard to creed,

(Concluded on page 497)

No fierce border forts or haughty garrisons separate the U. S. and Canada, where peace-loving good neighbors welcome you. But there's fight in the fish in the blue northern lakes. And "when the lights go on again, all over the world," you can steer for the awesome Canadian Rockies or quaint Quebec, without even a passport. You'll need a car, of course, but re-designing and re-tooling, and stocking the salesrooms with new cars will take long months at least. The car you'll need for prompt recreation after hard-earned Victory is your present car!

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By Dr. John A. Widtsoe

These thoughtful articles on questions of lasting interest to members of the Church have appeared as a leading feature in *The Improvement Era* during the past five years. Brought together now into a single volume, they make a valuable source book of aids to faith in a modern day. Watch for it.

¹Willard, James F., *The Union Colony at Greeley, Colorado*. Introduction, xix.

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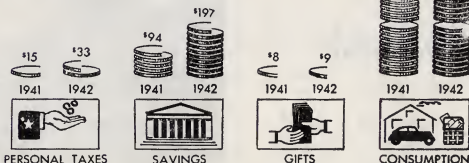


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TELEFACT

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EXPLORING THE UNIVERSE

(Concluded from page 449)

At low elevations where there is more rainfall mesquite becomes a tree which may be almost three feet in diameter.

LESS than four percent of about 4,700 American university professors answering a questionnaire are children of professors, but about one quarter are children of businessmen and another quarter of farmers.

THE average annual rainfall for the United States is about twenty-nine inches, with Louisiana the wettest state with over fifty-five inches and Nevada the driest with less than nine inches.

OVER a billion acres in the United States are grazed by livestock at least part of every year.

ABOUT half the farms in eleven western states are irrigated, and about one-third of the total crop land. It takes seven acres of mountain range and forest watershed land to supply water for each acre of irrigated land in Utah, according to Reed W. Bailey.

ADRENOCROME, a new drug which lowers blood pressure, has been made by Drs. K. A. Oster and Harry Sobotka from adrenalin, which raises blood pressure. In the present form the drug is rather unstable, but a great advantage is that it can be made synthetically in the laboratory.

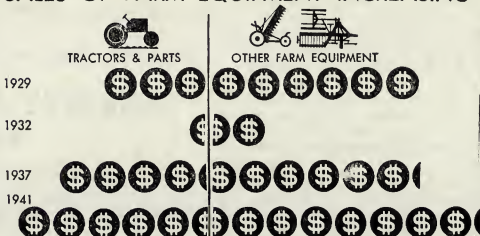
THE first 800,000 men, ages 21 to 35, examined in the 1941 U.S. Army draft were the same average height of 5 feet 7½ inches as the average in World War I, but they were eight pounds heavier.

HEALING of wounds by skin transplantation has been well developed by Russian scientists. Preserved skin from dead bodies and chemically treated animal abdominal tissue with the use of the chemical chloracryde results in quicker healing than with the ordinary aseptic treatment. Frostbite, burns, non-healing ulcers, and skin diseases have been so treated.

IT has been discovered that ants are capable of spreading dysentery.

TELEFACT

SALES OF FARM EQUIPMENT INCREASING



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Superimposition in CENTRAL AMERICAN ARCHITECTURE

By DR. CHARLES E. DIBBLE

A VERY important architectural feature of Central American ruins is the superimposing of one building over and upon older structures.

It is to be remembered that most Central American ruins are pyramid-shaped bases flattened on top to accommodate a small super-structure dedicated to one of the gods. Stairways



RUINS AT MONTE ALBAN, OAXACA, SHOWING THE MANNER OF SUPERIMPOSITION.

were provided on one, two, or four sides of the base as approaches to the sanctuary. Since a basal pyramid entailed much human effort, an old building became the core of the new one. The whole structure was capped with a more recent one, new stairways were added, and slight modifications were made. Each superimposed pyramid was higher and covered a greater area.

There were numerous causes for this practice of superimposition. Some buildings deteriorated; others were partially destroyed by conquest. The Aztecs, in particular, had the belief that the sun would cease to appear and the world would come to an end every fifty-two years. Consequently, at the close of each fifty-two-year period, they often ceremoniously defaced their buildings to rebuild them at the beginning of the new cycle.

It is the task of the archeologist to peel off these successively superimposed structures, and to study their architectural composition. It often happens that the innermost structure at one ruin is architecturally identical with an outer structure at another site. This enables the archeologist to establish sequences and to study the diffusion of various diagnostic architectural features. The importance of this line of research is that it is enabling us to establish relationships over an extended Central American area.

AUGUST, 1943

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Revisit TO A SCENE OF MARTYRDOM

By CHARLES A. CALLIS
Of the Council of the Twelve

IN the summer of 1915, President Rudger Clawson visited the Southern States Mission, where, in 1879, he had labored in the Georgia Conference, and where on July 21 of that year, his missionary companion, Joseph Standing, had been murdered by a mob near Varnell Station in Whitfield County.

Traveling in the mission thirty-six years after the martyrdom of his companion, President Clawson expressed a desire to visit the scene of the tragedy.

By automobile, we reached the spring of water where Elder Standing gave his life on that hot July day. I shall never forget the emotion that overcame President Clawson as he looked at the spot beside the spring where Elder Standing died. Forms and scenes of thirty-six years ago passed like a panorama before him as he stood there. History relates that when his companion was shot the mobbers turned their guns on him, but Brother Clawson folded his arms and said, "Shoot!" He was twenty-two years old then.

Where foes beset—when but a single friend stood true, nor shunned his comrade's cruel end—

Deep in the shades of ill-starred Georgia's wood,

Fair Freedom's soil was crimsoned with his blood.

(Orson F. Whitney)

I asked President Clawson to talk to the people who had assembled there—about thirty in number. He replied, "I cannot control my emotions; you talk to them." His request was complied with. Then President Clawson, deeply moved by sad recollections, addressed the people. He bore testimony that Joseph Standing was a servant of the Lord. He followed this by testifying to

the truth of the restored gospel. Then he told of his ministry since that sad day, in this country and in foreign lands where he preached the gospel as a witness of the Savior. The men and women there were visibly affected, particularly one old man who recalled the tragic death of Elder Standing.

We returned to Dalton and visited the courthouse where the trial of Joseph Standing's murderers was held. A one-armed Confederate veteran who was clerk of the court when President Clawson testified at the trial was affectionately disposed toward the Church leader; he had not forgotten him. He told us that all those who had participated in that trial, which resulted in the acquittal of the men who committed the shooting, had felt the displeasure of the Almighty upon them. The veteran said that misfortune had followed the participants in the crime and all who had manifested their prejudice at the trial. Some, he said, died of mysterious diseases; others were scattered to and fro upon the face of the earth; and they had been removed from the community, root and branch; they lost the respect of their fellow citizens. As we parted, he said, "Surely the hand of God rested upon those people."

These men were acquitted by an earthly court but their punishment was reserved for a Higher Court from which there is no appeal.

We left Dalton and returned to Chattanooga knowing the word of the Lord had come true: "Vengeance is mine; I will repay."

The spring by which Joseph Standing was shot. Since President Clawson's visit there a curbing has been placed around the spring. Standing behind it are, left to right: Ernest Bospieter, President Charles A. Callis, and Leon Ivie. Since the day of Joseph Standing's martyrdom, the Church has permitted no missionary to labor in this county.



"Even by Study and also by Faith"

By ELMER S. CROWLEY, M.A.

BRIGHAM YOUNG declared at one time that when he endeavored to address a congregation he almost always felt a repugnance in his heart toward the practice of premeditation or of pre-constructing a discourse to deliver to the people. Rather, he suggested: "... let me ask God, my Heavenly Father, in the name of Jesus Christ, to give me His Spirit, and put into my heart the things He wishes me to speak whether they be for better or for worse."

Such a belief is not without foundation. The records of the Church bear evidence that the Lord has directed the thoughts of those who have led the people and those who have been touched with the responsibility of spreading truth. However, one does not have to search far to discover that Brigham Young believed whole-heartedly in the revelation given to Joseph Smith two years after the organization of the Church:

And as all have not faith, seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning, even by study and also by faith.*

The Savior Himself stressed the importance of relying on the Spirit for direction under certain conditions. On

*John A. Widtsoe, *Discourses of Brigham Young*, Deseret Book Co., Salt Lake City, Utah, 1925, p. 261.
*D. & C. 88:118.



the Mount of Olives He told four of His apostles that when they were brought up before the officials of the land they should take no thought beforehand of what they should speak, "but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost."^a

It must not be concluded, however, that the individual speaker has no responsibility. The leaders in the Church have studied the gospel diligently, and certainly Jesus revealed evidence of His own knowledge when He used such phrases as: "have ye not read" and "it is written."

Many times has the Lord put words and ideas into the mouths of missionaries, but in each instance the missionary has made an earnest attempt to place himself in harmony with the Holy Spirit, and has invariably studied and applied himself beforehand.

Read for your edification the testimony of the late Alonzo A. Hinckley.

^aMark 13:11. See also Luke 12:11.

As a missionary in Holland he found himself unable to master the Dutch language. Prayerfully he sought the Lord to help him, and he even wrote to his father asking prayerful assistance from the Church leaders in his own ward and stake. One day while out tracting he was confronted by an irate Dutch woman who viciously berated him. Through the power of the Lord, understanding and command of the Dutch language came to Brother Hinckley, and he was able to bear his testimony to the misinformed woman.^a

President Grant cites an experience of listening to a sermon preached in the spirit of testimony and prayer. Although the speaker was guilty of numerous grammatical errors, he made a profound impression on President Grant, and deeply touched the hearts of his listeners, because he proclaimed the gospel through the inspiration of the living God.^b

Nevertheless, it must not be assumed that the Lord or His representatives here on earth disapprove the constant improvement in knowledge and expression. Brigham Young, while striking at arrogance and eloquence without humility, said:

I believe it is our duty to imitate everything that is good, lovely, dignified, and praiseworthy. We ought to imitate the best speakers, and study to convey our ideas to each other in the best and choicest language, especially when we are dispensing great truths of the gospel of peace to the people.^c

In other words, Brigham Young did not advocate poor speaking, but he did point out that poor speaking in the

(Continued on page 503)

^aJeremiah Stokes, *Modern Miracles*, Deseret Book Store, Salt Lake City, Utah, 1935, pp. 35-39.

^bHeber J. Grant, *Gospel Standards, Improvement Era* publication, Salt Lake City, Utah, 1941, pp. 294-296.

^cWidtsoe, op. cit., p. 262.



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LYNCH



Illustrated by Fielding K. Smith

"... and it is my proudest boast, gentlemen, that I am a self-made man! I owe no part of my success to either birth or education, for my people were as poor as the poorest. I had no influential friends—nobody to 'put in a good word' for me where it would do most good. I reached my present position through a combination of sheer hard work and some little natural ability. I climbed the ladder alone, and I was fortunate enough to reach the top owing nothing to any man!"

The speaker resumed his seat amidst the applause of his audience—and the silent laughter from those who make merry at the blind vanity of mortal man.

How often, today, does one hear similar fabulous statements made by men who have attained success, and who are apparently quite unaware of the debt of gratitude they owe to mankind at large!

There never has been—and never will be—one successful man who owed nothing to his fellows, in some way or another. Even those who may have endeavored to hinder his progress have helped, inasmuch as they increased his determination by forcing him to overcome such obstacles as they may have laid in his path. Parents, playmates, companions, fellow-workers; all these have done something, be it much or little, to help him on his way.

If his parents were in a position to give him a comfortable home and sound education, they laid the foundation of his success. If they were poor, and he was forced to fend for himself, the fact that it was necessary for him to do so taught him self-reliance, and accustomed him to strive for the things which he desired.

When he reaches the age when he must face the question, "What shall I do in life?" he sees his fellows preparing for this job and that; he learns from them, as from his teachers, that such-and-such a job is best prepared for in

this manner or that. They provide him with a form of competition, and stimulate in him a desire to excel at his own particular choice. His efforts, if successful, earn their praise; if unsuccessful, he draws from his companions encouragement to try again. Their friendly criticism of his efforts, their wholesome praise and cheerful ridicule, help him to a proper realization of his worth and importance.

Later on, his work-mates take up the task of helping him on to his goal. Working side by side with them, he learns to perform his tasks as quickly and deftly as they. They show him the newer and better ways of performing his tasks which their experience has taught them. They turn the clumsy beginner into a skilled craftsman, and are not slow to voice their appreciation of his ability. If some of them are careless and untrustworthy, he profits by their mistakes; if they are conscientious workers, he benefits by their example. Finally he is recognized as an outstanding figure, and the hardest part of his climb is over.

Even at the height of achievement, no one is independent of his fellows. The humblest workman in his employ, or the least of the servants in his house, has a contribution to make. A man's position is only as strong as the loyalty of those upon whom he depends to carry out his commands. Constant injustice, however small, on the part of the master, and constant cause for complaint on the part of the servant, make the position of the man at the top a perilous one.

We may not readily forget the debt of gratitude. Men who boast that they are self-made, should have only themselves to blame, then, for their final undoing.



—Photograph courtesy International Harvester

TO A TALL LAD



ONE day when you return we'll stand together
 Upon a nearby hill, beyond the loam
 Of new-plowed fields and watch the early twilight
 Fall softly on this land we call our home.
 This land, broad fertile fields that stretch before us,
 Warmed by a thousand suns and cooled by rain,
 New green in spring, and in early autumn
 High ripening stalks that promise golden grain.
 Our land, once only wilderness unconquered,
 Where brave men fought in stern privation's face,
 To win a home, security, and freedom,
 A land to raise a worthy noble race.
 And when a priceless heritage was threatened,
 You proudly marched beside the volunteers;
 To fight for it became your foremost duty,
 For in your veins, the blood of pioneers.
 One day when you return, we'll stand together
 To view this land and humbly realize
 The worth of peace; then in the quiet twilight,
 Thank God for home and wide, untroubled skies.

By

SYLVIA PROBST YOUNG

How to make your KITCHEN WORK a cinch



These handy Fuller helpers can save YOU...
save you money, too...while they brighten every corner!



IMAGINE ONE CLEANER DOING ALL THIS!

Soilax quickly washes painted surfaces—does it safely, too, without affecting paint's freshness. Cuts grime, grease, fingerprints. Makes bathtubs and sinks, all porcelain and tile, shine like new. Softens water like magic, for laundry and dishes. Detarnishes silver.

SOILAX



NO NEED TO WAX SO OFTEN!

Fuller Wax means fewer waxings—because a special wax, blended in, gives it extreme hardness. Toughness and quality—for floors, woodwork, furniture. Yes, your automobile, too!

FULLER POLISHING WAX

Reminder: Rent a weighted brush or electric polisher for your bigger waxing jobs. Most Fuller Paint dealers have them. Cost is trifling.



ISN'T WORK EASIER— IN A CHEERFUL KITCHEN?

And what's easier to apply than Decal transfers? These gay, colorful designs are real beauty treatments for kitchen, bath or children's rooms. Go on almost any surface—wood, metal, glass. Cost but a few pennies. Put some up!

DECALS

WHY FIGHT THE DRAIN?

Keep it sweet and happy, with Fuller Drainpipe Cleanser. Gentle with metal surfaces, but it's Enemy No. 1 of grease and all other kinds of foreign matter that clog up drains!

FULLER DRAINPIPE CLEANSER

LINEOLUM? SEAL OUT THE DIRT!

No trick to it—just Lin-Bar Varnish! Dirt can't penetrate this protective coating. Neither can alcohol nor water. Your linoleum stays spic-and-span with only a dry-mopping. For specially light-patterned linoleum, use clear Fuller Nitro-kote Lacquer.



LIN-BAR VARNISH

QUICKEST GLASS CLEANER WE KNOW!

No muss or fuss—no buckets, soap, water needed. Just a few squirts of Fuller Glass Cleaner, a soft cloth—and presto! Windows, French doors, table glassware, mirrors—all are sparkling in half the time!

FULLER GLASS CLEANER



GET AFTER NICKS & CRACKS!

Don't let 'em get a head-start—and you'll save yourself grief! Whether hair-line cracks around the fireplace or good-sized holes in the plaster wall, Fuller Patching Plaster is the answer. Easy to use. Just mix with water. Hardens fast. Won't crumble.

FULLER PATCHING PLASTER

HERE'S HOW WITH FURNITURE, ETC.

Decorate it! Few things pay such big rewards, for so little money, as "doing" your kitchen table, chairs, sink, cupboards, etc., with this easy-to-apply, easy-to-keep-clean enamel. Goes right over old coats of paint. Quick drying.



DECORET ENAMEL

MAIL CALL—

*A Break or
Heart-
Break?*



By SGT.
F. LAUGHLIN

Dear Editors:

... Although I am not a genius or a great name in modern literature, I have on the enclosed pages a short subject of deepest import to the young men who are daily risking their necks.

Soon I am to sail, as many others have done before me; but in writing to those who have already left, I have derived the following from their letters.

It is not a great manuscript I know, but you could put the message over to your subscribers.

Thanks,

Sgt. F. Laughlin

ALL over this continent and scattered over the face of the world are countless army camps. In these camps are boys from your home town.

They are only human in their desire to have their name called off at "mail call." The feeling of standing in line for hours in order to finally reach the mail clerk, and then to have him say, "No mail for Sam Brown," is unbearable. To have no mail is like enduring a slow death.

Mail is the life blood of the fellow in service.

Fellows overseas are the ones who are in great need of friendly letters. A letter makes the world in which one must dwell a better place to fight for.

Lately, there have been programs asking the public to use V-mail instead of regular or airmail. Although the message has to be small on V-mail, it is like the sun shining through a gray dreary sky. This brings added spirit to the man who is down, and almost out.

The commanders know the value of correspondence to the morale of the fellows, and provide a time and a place for "mail call." If the army experts have found this out, isn't it beneficial to you to have your service man happy and contented?

No letter can bring a happier attitude than a letter from the young lady which you left at home. On her rests the morale of the armed forces. As long as the letters continue to flow in from the one you admire, then no task is too difficult. I have seen many a fellow get off on the wrong foot, just because the girl friend failed to write.

Ask the man away from home the value of a letter. Many a heart has been healed with words of cheer and a message of mercy.

Why not sit down tonight, and write that letter which is long overdue?

Maybe yours will be the letter which gives him added faith and power in his service for you and his country.

For a thousand and one thrifty notions
SEE YOUR NEIGHBORHOOD

Fuller Paint Dealer



Testimony—and Example

"I BELIEVE THAT IF WE . . . SET EXAMPLES BEFORE OUR CHILDREN THAT ARE WORTHY OF IMITATION, FEW OF THEM WILL TURN AWAY FROM THE PATH OF RIGHT."

By President Heber J. Grant

God our Heavenly Father has promised that those who are faithful to the end shall be saved in His kingdom. It fills my heart with unspeakable joy when I see the aged veterans stand up and bear their testimonies to the truth of the gospel. It also fills my heart with joy when I am permitted to stand up and bear my own testimony of the gospel. I rejoice also when I see the youth of Israel in the line of duty, the sons and grandsons of those who have labored energetically for the advancement of this kingdom. It fills my heart with gratitude and thanksgiving that the testimony of the Holy Ghost does abide in the sons and daughters of those who have been faithful to the cause of God.

But there is nothing that is more sorrowful, nothing that brings greater regret to my heart, than to see the sons and daughters of those who have been faithful turn away from the gospel of Christ; but I believe that if we as Latter-day Saints will arise in the might and majesty of our calling, arise in the testimony of Jesus Christ that burns in our hearts, and do our duty and keep the commandments of God our Heavenly Father as we should keep them, and set examples before our children that are worthy of imitation, few of them will turn away from the path of right.

Go where you will among the elders of Israel, travel from one end of this Church to the other, and you will find a testimony burning in the hearts of the Latter-day Saints that this is the work of Almighty God and that His Son Jesus Christ has established it. You find this testimony, you hear it borne, but do we live the lives of Latter-day Saints? Do we live as we should live, considering the great testimony that has been given unto us? Do we keep His commandments as we ought to do?

If we have not done so in the past, let us resolve, this day, to do so in the future.

Let us make a covenant with God that we will do His bidding and keep His commandments.

We can accumulate wealth, and gain the honors of men. But these things perish with life. Let me exhort you to be diligent, to be anxiously engaged in a good cause.

The Editor's Page



PRESIDENT GEORGE ALBERT SMITH

President GEORGE ALBERT SMITH *of the Council of the Twelve*

By
RICHARD L. EVANS
*Of the First Council
of the Seventy*

who have been valiant in the restored Church—three generations of whom have been called to the apostleship—George A. Smith, grandfather, and John Henry Smith, father, of George Albert, both members of the Quorum of the Twelve, both at one time or another members of the First Presidency of the Church, and both defenders of the faith and preachers of the word with notable energy, effectiveness, and devotion. And then back, even beyond three generations of apostles—back to the fourth generation, John Smith, great-grandfather of George Albert Smith and uncle of the Prophet Joseph Smith, was Patriarch to the Church, following the death of Hyrum Smith, and president of four stakes including Salt Lake Stake in 1847, after the Church came to the western valleys. Beginning, then, at these roots, George Albert Smith is the better accounted for.

ON July 8, 1943, President Heber J. Grant set apart Elder-George Albert Smith as president of the Quorum of the Twelve Apostles. President Smith had been previously sustained in this office on July 1, 1943, at a meeting of the First Presidency and the Council of the Twelve. By these actions, there came to this position of high honor and great responsibility a man whose days have been filled with those things which eminently qualify him for this trust and service and distinction.

To begin with, President George Albert Smith is serving his fortieth year as an apostle—a calling he received at thirty-three years of age. In these four decades he has been, literally and figuratively, a moving figure in many places and in many undertakings. He is a cosmopolitan. His travels have taken him to the distant parts of the earth, both in Europe and in the Pacific, and his crossings of the length and breadth of the United States several times each year have made him a familiar figure in public places and a trusted friend and counselor in the homes of both humble and high-ranking men and women.

To understand George Albert Smith and his fervent Americanism and his tenacious love of truth one would have to go back beyond him, and look at the generations that have cast the die of his heritage—back to the Winslows of the *Mayflower*, back to John and Priscilla Alden, back to the Smiths of Topsfield, Mass.—back to the names of Farr, Chase, Lyman, Libby, Freeman, Hovey, and Lord—names of colonial and Revolutionary distinction—names of forebears whose blood runs in his veins. One would have to go back also, through the generations of Smiths

PRESIDENT SMITH'S career has been more varied than is generally known, since he has so long been looked upon as an apostle and member of the Quorum of the Twelve, and since other considerations have so long been secondary in his life. And yet the chronicle of the years since his birth in Salt Lake City in 1870 makes record of many things besides official Church service—of his attendance at Brigham Young Academy, Provo, and at the University of Utah; of youthful days spent in the Z.C.M.I. overall factory; of duty as a first sergeant of cavalry in the Utah National Guard; of service

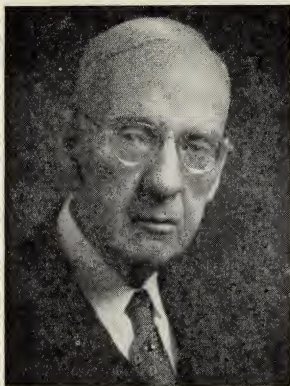
with a railroad surveying party during the laying of the Denver and Rio Grande Railroad across the desert; as Receiver of Public Monies and Disbursing Agent for Utah by appointment of President McKinley, and reappointed by President Theodore Roosevelt, his personal friend; as president of the International Dry Farm Congress; as president of the International Irrigation Congress, and when the two merged, president of the Farm Congress; five terms as vice-president general of the Sons of the American Revolution, the fifth term of which he is now serving; as officer and member of civic organizations and commissions; as organizer and president of the Utah Pioneer Trails and Landmarks Association; as vice-president of the American Pioneer Trails Association, as a member of the National Executive Board of the Boy Scouts of America, being awarded the

(Concluded on page 511)

GEORGE ALBERT SMITH, FRIENDMAKER

George Albert Smith, who has traveled widely in the interest of the Church, is seen here descending the steps of the L.D.S. Mission Home in Samoa accompanied by Mrs. Turnbull, wife of the then acting governor of the island, and followed by Acting Governor Turnbull and Elder Rufus K. Hardy. This was on the occasion of his official welcome to Apia, which was attended by more than three thousand people.





PRESIDENT RUDGER CLAWSON

President RUDGER CLAWSON

By
RICHARD L. EVANS

*Of the First Council of
the Seventy*

something of the cultured pioneer home from which he came; of his talented and versatile father, Hiram B. Clawson; of his gifted and beautiful mother, Margaret Gay Judd; of his early literary and dramatic and social and business pursuits; of his ten children, six of whom preceded him in death, and of his devoted companion, Lydia Spencer Clawson.

The pages of that March, 1937, *Era* told something, too, of the tragic martyrdom of Joseph Standing in the Southern States, when Rudger Clawson, missionary companion of the slain man, thought himself the next victim of the crazed mob and faced their leveled guns without flinching; we told something then of the years he spent in the penitentiary rather than forsake a principle. We told, too, of his indefatigable record-keeping; of his service as a stake president in Brigham City; of his presidency of the European Mission when, again, he faced angry mobs; of his service as a member and president of the Quorum of the Twelve, and as a kindly and devoted father. To all who would thoughtfully refresh their memories concerning a life that has covered all but ten years of the history of the Latter-day Church in the valley of the Great Salt Lake, we commend the perusal of that issue. (*Improvement Era*, March, 1937.)

ON the afternoon of Monday, June 21, Rudger Clawson, President of the Quorum of the Twelve Apostles, quietly finished, in his eighty-seventh year, the long and full days of this life. Active until but a few days before his death, President Clawson had traveled up and down the earth about his Father's business, with quiet courage, undeviating conviction, and unostentatious tenacity of purpose. The record of his life showed a demonstrated willingness to face the loaded guns of armed mobs, to suffer incarceration, to endure ridicule and to undergo rigorous hardship rather than yield a principle of truth or compromise his conscience.

Few of the honors of men came to him—and yet he was honored of God with a call to the apostleship and lived to preside nearly a quarter of a century over the Council of the Twelve. He was honored by his brethren throughout the Church, and he in turn honored each man in his office and calling, and was beloved by them. He never sought nor gave flattery, but praised others with quiet sincerity where such praise was due, and received the good words of others with appreciative modesty. He was clear in his thinking, fair in his decisions, and sound in his interpretation of the word of life. His customary appearance of quiet dignity and serious mien were belied by an irrepressible sense of humor which broke through all barriers. He never lost his zest for hearing or telling a sincerely humorous story.

These are a few of the things for which we remember President Clawson—and they could be countless multiplied. But the events of fourscore years and more cannot be told here and now. The *Era* in March of 1937 on the occasion of his eightieth birthday attempted a partial portrayal of his life, devoting the better part of an issue to President Clawson and his work. We told, then,

kind, considerate, obliging, constantly loyal to truth, and to what he believed was right.

President Clawson's life has been an integral part of the Church. To him religion and life have been inseparable. . . .

It was the constant aim of his life to respond to every call that the Church gave him. When President Lorenzo Snow asked him to go to Brigham City and take his family and move from Salt Lake City to preside over the Box Elder Stake, in answer to President Snow's question, "Will you go?" Brother Clawson replied: "If you called me, I would go to the North Pole if I could get there."

In the March, 1937, *Era*, referred to, President Clawson's son, Samuel G., who has since died, wrote of his father:

He lives and reacts to men and events as if he had lived forever and will live forever. He does not see time as most men see it; he sees it as *Eternity*. . . . Father actually lives in *Eternity*.

That gives father strength, for it gives him all the ages past and future to measure things by. A crisis of any kind is small when measured against all events that have passed or may happen. He is unhurried. He takes his time and measures and never judges hastily.

All values to him are relative. Circumstances are self-evaluating in time, and in its eternal stretch he can view them impersonally. . . . He looks on seemingly important occasions and at past events quite unruffled and he can view the most trivial things with quiet dignity.

He will get hold of a principle and hold to it in the face of persecution, hardships, and long suffering. He can endure anything and will endure the most severe suffering indefinitely. Nothing can switch him from a goal. Father has on more than one occasion faced death for a principle. He would give his life for a principle. More than once he has walked directly into a crisis

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PRESIDENT CLAWSON'S brethren, his family, and his friends quietly laid him away on Friday, June 25, following funeral services in the Assembly Hall, on Temple Square, conducted by President J. Reuben Clark, Jr., with President David O. McKay and Elder George Albert Smith as speakers. On that occasion President McKay said:

President Clawson was an unpretentious man, ever appreciative of even the smallest kindness or slightest favor; honest in thought and action, fearless in the performance of duty, devoid of flattery, but ever willing to give merited praise. He was

Events in the Official Ministry of Rudger Clawson

- 1857, March 12—Born at Salt Lake City to Hiram B. and Margaret Gay Clawson
- 1875, March 7—Ordained a seventy by Hiram B. Clawson
- 1879, April 9—Called to fill a mission to the Southern States
- 1879, July 21—His companion, Elder Joseph Standing, martyred by a mob in Georgia
- 1888, February 5—Began his eleven-year assignment as president of the Box Elder Stake
- 1888, February 12—Ordained a high priest by Lorenzo Snow
- 1896, October 10—Ordained an apostle by Lorenzo Snow
- 1901, October 6—Sustained as second counselor in the First Presidency

- 1910, April 7—Called to preside over the European Mission
- 1912, October 15—Reopened the French Mission
- 1912, November 17—Mobbed in Bristol
- 1913, April 15—Released from duties as European Mission President
- 1918, November 23—Sustained as acting president of the Council of the Twelve (President Anthon H. Lund called to First Presidency)
- 1921, March 10—Succeeded President Anthon H. Lund as president of the Council of the Twelve
- 1943, March 12—Eighty-sixth birthday
- 1943, June 21—3:40 p.m., death

Coyote

WILLOW TANK SPRING: STRAIGHT CLIFFS IN THE BACKGROUND. THIS IS THE ESCALANTE DESERT.



IN the canyoned desert country of southern Utah there are still miles and miles of uncharted wasteland, breathtaking wasteland—room enough for an eternity of wandering adventure among the forms and colors of its countless wonders. As for me, I will be satisfied with nothing less, for that southland wilderness lures me irresistibly. There is one place, known only to me, which I have already selected for my rendezvous after this life. I call it Paradox, for it's lovely enough for heaven, and hot enough for the regions infernal.

Years ago I first learned about that wonderland through the fascinating writings of the men and women who were among the earliest to venture into its deserts and canyons. Their weird tales were validated by remarkable photographs. Each spring and summer I jealously counted the trips of adventurers to the Colorado River country. I read and re-read the matchless account by Major Powell, his fearless leadership of that small band of courageous men who first braved the treacherous rapids of the Colorado.

It was not long before each summer found me wandering the deserts of Utah and Arizona, particularly in Wayne, Garfield, Kane, and San Juan counties. With my companions, I faced torrid temperatures and saw mirages of floating islands. I took my drink from evil-smelling waters and bathed my lips in cool canyon springs.

Again and again have I returned to what I call "my desert"—to collect plant and animal life, to study earth forms and read the record of the rocks, and to drink in the colors and forms of that magic land as an artist might drink them in. But first, last, and always, I have gone there simply because I am in love with the country.

WITH the advent of war and the grimmer adventure that awaits me, it may be many summers before I can visit my desert again. But I can, in

memory, relive a time when I sought familiar horizons. . . .

It was last summer. I had a nostalgic longing to see blood-red buttes marked against the turquoise sky. My skin itched to meet the challenge of the desert heat, to feel the sting of sweat in my eyes, and dip my parched lips in cool canyon springs. I wanted to sit around a campfire at night with other folk and talk.

I longed again to walk alone upon the desert, to talk with God and recreate myself. At day's end, after the campfire lights were out, I wanted to lie upon my back and gaze at crystal-clear, star-studded heavens.

I could stand it no longer, and I sent a telegram to my brother, Bob, to come and hide away with me for a few weeks. (Bob is serving Uncle Sam now.) One morning, a few days later, Bob arrived.

With boyish anticipation of adventure, we soon departed for the great-walled, multicolored canyons and painted cliffs south of the town of Escalante, Utah. The vast desert terrain is called the Escalante Basin. At Escalante we stocked up on supplies and then headed down over the desert. Over forty-seven miles of interesting sameness we herded the Ford. Over many arroyos, we bumped, jumped, and dug our way along, finally reaching our stopping place at Willow Tank Spring. We were at the head of one of the canyons we had come to explore, Coyote Gulch.

Willow Tank, Hurricane, and Coyote Gulch all combine to form the one canyon, Coyote Gulch. It was so named because there are hundreds of coyote tracks found along the moist stream beds. Coyote Gulch eventually mouths its way into the Escalante River.

Anxious to get into exploring the canyon, we hurriedly made camp, prepared our packs and started down Willow Tank Gulch to look for natural bridges. This was to be our first night on the desert, and we thought the best place

to spend it would be down in old Coyote Gulch itself. Three hours leisurely walking and stopping to do a little observing and insect collecting brought us to our first natural bridge. One year before, while on a biological survey, I had visited this same canyon and had seen this bridge, naming it at that time the "Dutton Natural Bridge." I named it in honor of the great western geologist, Captain Clarence E. Dutton, who studied and traversed these deserts and the plateaus of southern Utah years ago.

Using a plumb-bob and measuring tape, Bob and I gathered the following data concerning the dimensions of Dutton Natural Bridge. From the stream bed to the inside of the arch it was 156 feet 5 inches. Over-all height from stream bed to the top of the arch was 280 feet, and the width of the opening at widest point was 55 feet 7 inches.

The Dutton Bridge is the characteristic russet brown of the Navajo red sandstone formation as seen in Zion National Park. It is streaked vertically



DUTTON NATURAL BRIDGE AS SEEN FROM THE DOWNSTREAM SIDE.

with the chocolate browns and blacks due to water stains. With the horizontal strata of varied colors, majesty is added to an already imposing natural sandstone monument.

How this bridge came to be formed is the usual story of the natural bridges in the "canyon country." Streams in their course begin to undercut the cliffs at the meander turns. As

THE IMPROVEMENT ERA

Gulch

By D. ELDEN BECK

Department of Zoology, Brigham Young University
Now serving as a lieutenant in the United States Army



ESCALANTE NATURAL
BRIDGE AS SEEN FROM
THE NORTH SIDE AT
THE MOUTH OF STEV-
ENSON'S CANYON.

the streams cut away the stone, alcoves are recessed deeper and deeper at each turn. Surface water makes its way down through vertical joint planes in the stone causing the rock to scale off. It is these tireless forces that keep eating away until a hole appears where once was a solid wall of stone.

At the upstream side of the Dutton Natural Bridge is a massive overhanging alcove with a seep-ledge at its base. The ledge is covered with "maiden-hair" fern and desert canyon columbine. The downstream side has a cool spring. Around the spring the ground is densely grassed and surrounded by wooded areas which offer an ideal place for a camping spot, and we were tempted to stay for the night.

However, with a few hours of traveling-light left, we waded on. "Waded on" is the correct word. To travel these canyons afoot as we did (here horses would have been of little use) necessitated wading in and out of the stream. To climb in and out over the stream banks soon would have made us tired and discouraged, so we splashed right on down the middle of the stream.

About a mile below the Dutton Bridge, we came into an immense amphitheatre. A tower of rock about sixty feet high created a center of interest. The canyon stream passed through a narrow opening at the base of the tower. With pot-holes, water-

falls, and cliffs blocking our passage, we finally found a detour south of the tower. Like Lilliputians of *Gulliver's Travels*, we wandered about in this great Brobdingnagian canyon amphitheatre.

No sooner had we gained our scenic composure after passing Tower Amphitheatre, than we came face to face with a second natural bridge. So suddenly did it loom up before us that we were hardly aware of its presence. Approaching it as we did, and the open arch situated as it was, we were led to think we were looking unobstructed down the canyon.

We stopped at the bridge just long enough to take its measurements hurriedly. Our measurements showed one hundred thirty-five feet over-all height from the stream bed to the top of the bridge. The inside opening had a diameter of about thirty-five feet. It was as if a wall of Navajo sandstone had been placed athwart the canyon stream and an opening had been worn through. At each end the wall was free of canyon contact. The water had worn a hole through the wall instead of going around, although the old stream bed is still present at the south meander turn.

In setting, the bridge was unique. Groves of cottonwood, oak, and boxelder parked the canyon floor. The deep reddish brown of the sandstone, the light green of the trees, and a clear

blue sky provided that rare color contrast seen only in the canyons of the southwest.

Looking back through the open rock window as we passed on down the canyon, I couldn't refrain from snapping a picture of the bridge in the shadows of dusk. Fortunately, I took this picture then, for the pictures I took the next day on our return trip were later found spoiled. We named this bridge after another great geologist, A. H. Thompson. It was Professor A. H. Thompson who named the Escalante River, the Escalante Basin, the Kaiparowits Plateau, and many other places of local geographic and geologic significance. Thompson was a veteran geographer, explorer, naturalist, and also a companion and collaborator with Major John Wesley Powell, the leader of the first daring trip down the Colorado River.

THINKING we should be near the Escalante Canyon, Bob and I figured that about another half hour's travel would take us to the destination of our journey, the mouth of Coyote Gulch. But darkness came too fast for us, and at 7:30 p.m. we had to retreat into a cottonwood grove, build a fire, and drink our tomato juice and eat our sandwich. All we could see was the dim outline of the canyon walls around us. The fire created weird shapes in the recesses of the grove of trees where we were camped, and strange noises made our evening eerie, but interesting. We had no idea where we were except that we were in some canyon, down by the Escalante.

A night of fitful slumber, broken by chills, coyote howls, and a series of nightmares, made dawn a welcome event.

In the darkness of the night before, we had had no idea where we had set up housekeeping. With the light of dawn we found ourselves at the edge of a small open area flowered profusely with asters. Oak groves, Squaw-bush, and clumps of Western Virgin's Bower literally climbed the cliffs. Along the stream and over the parkland were ancient cottonwood trees, tall and gnarled. Northeast was an immense alcove with hanging gardens at its base. Separating this alcove from one further on was a narrow partition of sandstone, shaped like the trunk of an elephant. The two alcoves represented ears; the partition, the trunk; the skyline, the head; and so "Elephant Alcoves" was the name we gave our camp site.

As we left camp and started downstream, the first sliver of sunlight tipped the northern skyline of the canyon. We

(Concluded on page 503)

OLIVER COWDERY

For the Defense

By

C. M. NIELSEN

EDITOR'S NOTE

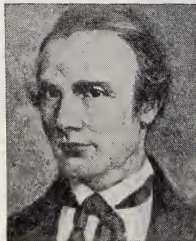
NEXT to Joseph Smith, no one was closer to the beginnings of the "marvelous work and a wonder" than Oliver Cowdery in the years immediately preceding and following the founding of the Church. At its organization on April 6, 1830, he was accepted and sustained along with the Prophet as one of its presiding officers, "and the first preacher of this Church unto the Church, and before the world. . . . During the translation of the Book of Mormon, when he served as scribe, he had received the "same power, and the same faith, and the same gift" as Joseph, had shared in the revelations and witnessed the heavenly visitations leading to the restoration of the gospel in its fullness. As one of the three witnesses who saw the plates and the angel in whose charge they were, he left record of his testimony for all time.

Yet it is a matter of history that personal disaffection led him to withdraw himself from the Church. Other than that he studied law and practiced in Ohio, Wisconsin, and then Michigan, where he was elected prosecuting attorney, little is known concerning his activities during the eleven years of his separation until the day in October, 1848, when he reappeared at a conference in Council Bluffs and sought to renew his membership. There he bore humble testimony to the truth of the work for which the Prophet short years before had forfeited his life. Had he ever denied that testimony?

From J. W. Tate there comes an excerpt from the *Deseret News* of February 21, 1910, in which Judge C. M. Nielsen relates an incident within an incident, a missionary experience wherein Oliver Cowdery unexpectedly figures as a prosecuting attorney who takes the stand as witness for a cause he was eminently qualified to defend.

I^N the year 1884, I was traveling as a missionary in Minnesota. I had most of the eastern part of the state to myself. I was without purse or scrip and one night slept in a haystack. Next day I came to a city and wandered up and down the streets. I had no money, no friends, and didn't know where to go. I passed a large store called the Emporium. I was attracted by it, but didn't know why. There were about twenty-five teams hitched near the place, owned by farmers in town on business. Something told me, "Go over and see a certain man." The street was full of people and I wondered which man. Then one man seemed to me as big as three ordinary men. The spirit whispered: "Go over and speak to him!" I hesitated to approach this entire stranger, but the same voice came to me a second and a third time. Then I went.

He was a prosperous-looking farmer with a fine two-seated buggy, which he was ready to enter. Not knowing



OLIVER COWDERY

what else to say, I said: "How far are you going?"

"Home: where are you going?"

"I have no certain place; I am from Utah."

"You are not a Mormon, are you?" he asked, anxiously.

"Yes."

"Then God bless you!" he replied, reaching out his arms and dropping the lines. "Get into this buggy as fast as you can. When we get home, my wife will rejoice as I rejoice now. I will then explain all."

Reaching the home, he called, "Mother, here's a real live Mormon elder."

I'm afraid I didn't look very fine, as I had slept in a haystack the previous night. They took me by the hand and led me into the house. They called in their sons and daughters and we sat around the table. My new-found friend then said:

"Now, young man, you thought it strange how I acted when you spoke to me. When I get through, you will realize the importance of your coming to us. When I was twenty-one years of age, I was working my father's farm in Michigan. I had worked hard on the farm that summer and decided to take a day off, so went to the city. Near the courthouse I saw a great many people assembling, and others walking that way, so I went over to see what was up. There was a jam in the courtroom, but being young and strong, I pushed my way close up to the center, where I found the prosecuting attorney addressing the court and jury in a murder trial. The prosecuting attorney was Oliver Cowdery, and he was giving his opening address in behalf of the state."

After Cowdery sat down, the attorney representing the prisoner arose and with taunting sarcasm said: "May it please the court and gentlemen of the

jury, I see one Oliver Cowdery is going to reply to my argument. I wish he would tell us something about the Mormon Bible; something about that golden Bible that Joe Smith dug out of the hill; something about the great fraud he perpetrated upon the American people whereby he gained thousands of dollars. Now he seems to know so much about this poor prisoner, I wonder if he has forgotten all about Joe Smith and his connection with him," the speaker all the while sneering and pointing his finger in scorn at Cowdery in the hope of making him ridiculous before the court and jury.

"Everybody present began to wonder if they had been guilty of making such a mistake as choosing a Mormon for prosecuting attorney. Even the judge on the bench began looking with suspicion and distrust at the prosecuting attorney. The prisoner and his attorney became elated at the effect of the speech. People began asking, 'Is he a Mormon?' Everybody wondered what Cowdery would say against such charges."

"Finally, Oliver Cowdery arose calm as a summer morning. I was within three feet of him. There was no hesitation, no fear, no anger in his voice, as he said: 'May it please the court, and gentlemen of the jury, my brother attorney on the other side has charged me with connection with Joseph Smith and the golden Bible. The responsibility has been placed upon me, and I cannot escape reply. Before God and man I dare not deny what I have said, and what my testimony contains as written and printed on the front page of the Book of Mormon. May it please your honor and gentlemen of the jury, this I say, I saw the angel and heard his voice—how can I deny it? It happened in the daytime when the sun was shining bright in the firmament; not in the night when I was asleep. That glorious messenger from heaven, dressed in white, standing above the ground, in a glory I have never seen anything to compare with, the sun insignificant in comparison, and this personage told us if we denied that testimony there is no forgiveness in this life nor in the world to come. Now, how can I deny it—I dare not; I will not!'"

The man who related this to me was a prominent man in that state; he was a rich man, a man who had held offices of trust from the people—a man of respect, one when you look into his face you will not doubt. To strengthen his

(Concluded on page 504)

SYLVESTER Q. CANNON

By

DAVID O. McKAY

Of the First Presidency

Remarks at the funeral services, June 2, 1943, in the Assembly Hall, Salt Lake City

WHEN the Savior was about to pass through the gate of physical death, He found comfort in the fact that John His beloved disciple stood by the side of the sorrowing mother. Your presence here today indicates your desire to stand by the side of Sister Cannon and these sons and daughters and other loved ones. I am sure that you give them comfort by your presence this noon hour.

When John the Revelator was on the Isle of Patmos, he saw in a vision "the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." (Rev. 20:12.)

I have quoted that passage because: first, it contains the immortal truth that men live after physical death; and, secondly, that I should like to say a few words about the Book of Life as written by my esteemed friend and fellow worker, Sylvester Q. Cannon.

The earthly chapter in Elder Cannon's Book of Life closed Saturday, May 29, 1943, at 1:25 in the afternoon. The first chapter of his life's journey ended at his birth, in Salt Lake City, June 10, 1877. "Our birth is but a sleep and a forgetting." So was his birth, and his pre-existent state ended as he came to Salt Lake City that day in 1877. The mortal span of his life, therefore, covered sixty-six years, lacking twelve days. For several months prior to that departure, Brother Cannon had sensed the approach of the chilling hand of death, but his face did not blanch, nor did his hand tremble at that approach, nor did his heart falter; for—

What is death

To him who meets it with an upright heart? A quiet haven, where his shattered bark Harbours secure, till the rough storm is past,

Perhaps a passage overhung with clouds But at its entrance a few leagues beyond Opening to kinder skies and milder suns And seas pacific as the soul that seeks them.

Elder Cannon died as he had lived, uncomplainingly, modestly, peacefully.

Now, as yours and mine will some

day be, his Book of Life is open before the judgment of Christ. In that Book of Life will be two great summaries: first, a summary of what he was intrinsically, and, second, what he accomplished.

Pertaining to the first I am going to quote what Sister Cannon said on the day of her husband's passing. Her remark gives a glimpse into Bishop Cannon's inner life, a clear and intimate picture of his soul. Said she: "I have lived with him thirty-nine years, and I have been unable to pick a flaw."

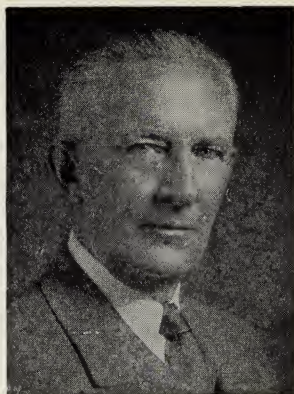
A MAN that merits such tribute first of all must possess kindness, gentleness, consideration of others' feelings. He must be a man of self-control. He must be a man who strives to realize the higher virtues—justice, love, truth, liberty, moral power in his daily activities whatever they may be. He must be a man who is willing to give of himself in order to make others happier and better. These are some of the dominant traits in the character of our friend and associate, Elder Sylvester Q. Cannon.

He lived virtuously; he met his end patiently; he was a partaker of God's holiness.

It has been truly said that there is one responsibility in this life which no man can evade, and that is personal influence.

Man's unconscious influence, the silent, subtle radiation of his personality, the effect of his words and acts—these are tremendous. Every moment of life he is changing to a degree the life of the whole world. Every man has an atmosphere which is affecting every other. Into the hands of every individual is given a marvelous power for good or for evil, the silent, unconscious, unseen influence of his life. This is simply the constant radiation of what a man really is, not what he pretends to be. Every man by his mere living is radiating sympathy, or sorrow, or morbidness, or cynicism, or happiness, or hope, or any of a hundred other qualities. Life is a state of constant radiation and absorption; to exist is to radiate; to exist is to be the recipient of radiation. Man cannot escape this responsibility for one moment.

The radiation of this good man in his home and in society has been such as to bring forth from one who knows him best that beautiful tribute of a devoted life. The hardest battles of life are fought within the chambers of the soul. A victory on the inside of a man's heart is of far more worth in character building than a dozen conquests in the everyday battle of business, political, and social life. Brother Cannon was master of himself because he fought victoriously those inner battles. He was temperate



SYLVESTER Q. CANNON

in his habits, he was willing to do God's will.

When I say he was temperate, I should make one qualification. He was not temperate when he was working for the Church. He actually lived what Van Dyke has put into words:

Let me but do my work from day to day,

* * *

Let me but find it in my heart to say,

* * *

"This is my work; my blessing, not my doom.

Of all who live, I am the one by whom

This work can best be done in the right way."

Then shall I see it not too great nor small, To suit my spirit and to prove my powers; Then shall I cheerful greet the laboring hours,

And cheerful turn when the long shadows fall

At eventide, to play and love and rest, Because I know for me my work is best.

If we wish to determine what Brother Cannon is, if we would know what God will find when He opens the Book of Life, we must add to the virtues I have named, two other qualities—diligence and energy.

Now what has he accomplished?

When Sylvester Q. Cannon's father, President George Q. Cannon, was baptized as a boy of thirteen years of age in Liverpool, and a year or so later met the Prophet Joseph Smith in Nauvoo, Brother George Q. Cannon little realized that out of a great posterity, two of his sons would be chosen and ordained apostles of the Lord Jesus Christ. One of those sons was Sylvester Q. Cannon; the other was Abraham H. That in itself is an achievement not only for George Q. Cannon, but for those two sons who were chosen to represent the Lord Jesus Christ.

A glimpse of what Brother Cannon has accomplished in addition to his rise in the Church may be obtained by just naming positions he has held in Church,

(Continued on page 509)

PIONEER DIARY.

OF *Eliza R. Snow*

PART VI

AT WINTER QUARTERS—1847

Saturday, January 9. Loisa [Decker] had a fine son born yes[terday].

Monday, January 11. The weather which has been extremely cold for several days, is more moderate.

LINES ON THE DEATH OF THREE SMALL CHILDREN

of W[ilford] & P[hoebe] Woodruff

Written by her request

Mourn not for them, their bodies rest
So sweetly in the ground—
And they'll awake to life again
At the first trumpet's sound.

[five verses follow]

Friday, January 15. The day cold & blustering—went to Prest. Y[oung]'s, heard Loisa's babe blest—stay'd a week, as I was told to do—visited at father Mayland's & made a dress cap for mother Sessions in the time.

Saturday, January 23. Yes[terday], in returning home I called at bish. [Newell K.] W[hitey]'s—found her [Sister Whitney] quite ill—spent the evening very interestingly.

Tuesday, January 26. In com[pany] with sis. Leavitt & sis. Markham, spent a pleasant eve at father Chase's. About this time I wrote the following:

To all the ladies who reside in the 2d mansion of Prest. B[righam] Young [His first "Mansion" was in Nauvoo]:

IN SACRED UNION

Beloved sisters, all unite

In music's sweetest strains—
'Twill prove a fountain of delight
While love with you remains.

[seven verses follow]

Tuesday, February 2. Went to father Lott's from sis. Leavitt's, where I had spent several days, it being the first time I had visited her in this place.

Wednesday, February 3. Br. Markham call'd at f[ather] Lott's & told me that Mrs. Young call'd at his house the previous eve, requesting me to be notified to come there this morn to attend a family party. Br. Stephen M[arkham] had arriv'd from Mo. last sat., having been absent more than six weeks.

Thursday, February 4. Slept with Loisa [Decker] last night having return'd with her from the party last night. The party was an interesting one—five of the br[other]s Young being present & one sis. Probably 100 persons were present in all & we sup'd at a table that would have done honor to a better cultivated country. The exercises open'd with singing & prayer & after feasting & dancing, clos'd with an address by Prest. Young which suc-

ceeded one by father [Heber C.] Kimball.

This eve Vilate Y[oung] & C. Decker were married without noise or bustle—nobody being invited—I address'd the following lines to the young wedded pair:

Please accept my warmest wishes
For your good, ye youthful pair;
That the richest, choicest blessings
Heav'n may grant your lot to share.

[three verses follow]

Friday, February 5. Thro' the politeness of father Sessions, I attended a very crowded & interesting party, at the Council House, styled the silver greys.

Sunday, February 7. Yes[terday], with Clarissa & Loisa visited at br. Pierce's—today attended meeting all day—the weather is fine.

Tuesday, February 9. Attended a blessing meeting at father [Heber C.] Kimball's on the occasion of his son, Solomon, being eight days old. W[hitey] & br. M[arkham] started for [Missouri].

Saturday, February 13. Went to bish. [Newell K.] W[hitey]'s to put a cap in rigg [outfit, dress] for her [Sister Whitney] preparatory for tomorrow, which will be the 8th day in the age of her little son, but I was sick all day with chills & fever.

Wednesday, February 17. Invited to sis. Sabra's to celebrate her birthday; but was sick & could not attend.

Friday, February 19. Snowstorm commenc'd.

Sunday, February 21. Very tedious—snow last night drifted in hills several feet in height. The water is plentifully dripping thro' the tent cloth which lines our clapboard roof.

ELIZA SNOW'S JOURNALS

Here are shown the small leather-covered notebooks in which Eliza R. Snow recorded her pioneer diary. The first volume, seen right, measuring 3½ by 5¼ inches, contains eighty pages, its first entry dated February 12, 1846, its last, May 2, 1847—the date reached in the present instalment. The somewhat smaller second volume, seen left, measuring 2½ by 4 inches, contains seventy-nine pages; it carries the account from June 1, 1847, to August 8, 1849. The pages are yellowing with age, but the neat, compact hand is still clearly legible, although Lefoi C. Snow, nephew of Eliza R. Snow, and custodian of the priceless journals, states that the writing is so very small in places a reading glass is needed to make it out.

Tuesday, February 23. Commenc'd writing to sis. Kimball, Wm. Cutler & others about starting for Nauvoo. The Church is organizing for journeying in the Spring. Some days ago a party of the Sioux Indians stole a number of horses & cattle from our herdsmen up the river.

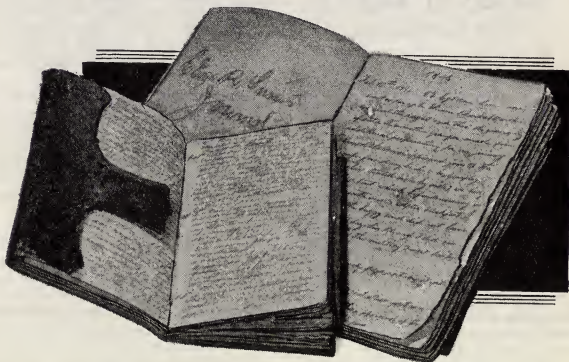
Friday, February 26. Cold & stormy—my health better than it has been for 2 weeks past.

Saturday, February 27. Sis. Hyde spent the afternoon with us. Sent a letter to S[arah] M. K[imball] by W[m.] Cutler.

Monday, March 1. The day fine—the snow thaws some with the sun altho' the wind is quite chilly—spent the afternoon with Miss S. Maylan at O. & M's.

Wednesday, March 3. Sis[ter] M. & myself visited at br. Gleason's. It thaw'd so much that the water broke into the house like a torrent & we retreated to sis. Walker's till eve, when we return'd to a cheerful fire—a hay carpeting on the floor—good company, &c., &c. The frost stiffen'd the mud & snow & we came home "dry shod" at late bed time.

Thursday, March 4. Heard that the cattle which are herded up the river are dying in consequence of the rushes



being buried with snow which lies on a level at the depth of 18 inches. The word is that the Pioneers are to start for the western location on the 18 of this month.

ACROSTIC FOR ANNA GREEN

M—ay the spirit of contentment,
L—n your bosom ever dwell—
S—uch as in the hour of trial
S—weetly whispers, "all is well."
A—s the blooming rose of summer
N—e'er with-draws its fragrant breath,
N—ever may your love & friendship
A—nd your kindness cease till death.
Gr—eatness, goodness, light & wisdom
E—ndless happiness and peace,
E—vermore adorn your pathway—
N—ever shall your blessings cease.

LINEs FOR THE ALBUM OF MRS. MARGARET WHITESIDE

Beauteous as the op'ning rosebud,
Neath its shady leafy stem—
Pure as summer morning dew-drops—
Brilliant as the sparkling gem.
[three verses follow]



MILL AT WINTER QUARTERS

Build by the Mormons in 1846, the mill is still housed in the same building, although the tower has since been added and the machinery modernized.

Sunday, March 7. Yester. the weather chang'd & the ground & water this morning are quite clos'd up—the river safe crossing for teams, which has not been the case for 2 days past.

LINEs FOR MOTHER CHASE, ALSO FOR MOTHER SESSIONS

Truth and holiness and love,
Wisdom, honor, joy and peace—
That which cometh from above,
In your pathway shall increase.
[seven verses follow]

Monday, March 8. Very cold—freezes in the house.

LINEs FOR MRS. WOOLLEY'S ALBUM

Lady were it mine to bless you
With the purest, sweetest joys
Nought on earth should dispossess you,
Of one gift that never cloys.
[seven verses follow]

Tuesday, March 9. Weather a little moderated—br. M[arkham] return'd from Mo. last eve[ning].

Friday, March 12. Yest. & today
AUGUST, 1943

quite pleasant. Br. L[uke] Johnson call'd.

Sunday, March 14. Spent last eve in a very interesting manner at sis. Green's, in com[pany] with mother Chase & [Pattie] Sessions. Father [Heber C.] Kim[ball] call'd in & gave us much beautiful instruction, after which we had some glorious communications of the Spirit of God, both by way of prophecy & the gift of tongues, and our hearts were made to rejoice & praise the name of God.

This day I had the privilege of attending father K[imball]'s meeting at br. Wallace's—very interesting indeed; went home with moth[er] Sessions to spend the night. Br. H. Loveland came in to sit awhile & related a curious circumstance of a cake which was baked a short time since in the circle of his friends, which was written on while in the process of baking, and closely confined under a lid or cover.

Tuesday, March 16. Went to Loisa's—sis[ter] Mary Pierce died this afternoon.

A JOURNEYING SONG FOR THE CAMP OF ISRAEL. DEDICATED TO PRESIDENT YOUNG & LADY.

The time of winter now is o'er—
There's verdure on the plain,
We leave our sheltering roofs once more
And to our tents again.

CHORUS

Thou Camp of Israel, onward move—
O Jacob, rise and sing—
Ye saints, the world's salvation prove,
All hail to Zion's king.

[twelve verses follow]

Thursday, March 18. Spent the afternoon at br. Noble's—Sis. Ashby accompanied me back with Loisa. My health very ill. While on this visit, in conversation with Prest. Y[oung], he said to me that Br. Markham told him that he could take me on to the west, as well as not; which Prest. Y[oung] said would be a great accommodation to him, as he was short on it for wagons. The present calculation is for the families of the Twelve & all others that are able, to go over the Mts. this season.

Friday, March 19. Start for home—call'd at f[ather]'s Sessions, from whence he accompanied me to B[ishop] Newel K.] Whitney's.

Saturday, March 20. Went from Olive's to br[other] Stephen] M[arkham]'s—quite sick.

Monday, April 5. Been very sick with inflammation on the lungs, I am just able to write a little & help myself, &c.—New arrangements have been entered into respecting the emigration—The families of the Twelve to remain till another season. The Pioneers without families are to go on, some have already started. Others go out today.

Wrote the following to Br. Luke Johnson on the death of his companion, Mrs. Susan M. J[ohnson]:

(Continued on page 506)

Wednesday, March 17. Attended the funeral. Prest. Y[oung] preach'd.

TO BR[OTHER] ROBERT PIERCE & FAMILY ON THE DEATH OF MARY

Mary's gone—she's gone; but whither?
To the paradise of love,
Gone to mingle in the circle
Of our friends who dwell above.
[six verses follow]

Thursday, March 18. In the mor[n-ing] call'd into br. P[ierce]'s and transcribed the following which I had written some weeks ago by the request of Prest. Y[oung]:

OLDEST BANK

Said to be the oldest bank west of the Mississippi, the Bank of Florence (Nebraska) was built and operated during the Mormon exodus. The bank is still doing business.



Three Ways TO PRESERVE FOOD

By ROBERT H. DAINES

Associate Plant Pathologist
New Jersey Agricultural Experiment
Station

OF equal importance with producing good gardens is the preservation, where possible, of garden produce. By so extending the period of garden usefulness to cover much or all of the year, the family is supplied a dependable source of nutritious food, and vital supplies of tin and transportation are thereby made available for other important duties.

In the preservation of fruits and vegetables in the home, canning and basement or pit storage of unprocessed produce have, in general, been most widely used. Excellent instructions on these methods of preservation are available in bulletin form and are free for the asking from any of the State Agricultural Experiment Stations. Three less common methods of home preservation of fruits and vegetables are freezing, drying, and brining.

FREEZING

PRESERVATION by freezing is perhaps the best method of preserving foods when judged by the quality of the product and vitamin preservation. However, the use of this method is limited by existing facilities. A few homes are equipped with freezing cabinets and some communities have locker plants where produce may be frozen and stored.

Proper Handling Important

It is important that fruits and vegetables be harvested in prime eating condition if they are to be frozen. It is also advisable, in order to produce the most palatable product possible, to freeze them as soon after harvesting as possible. Where the produce is to come from the home garden, it should be picked or cut early in the morning while it is cool, prepared at once, and placed in a freezing cabinet preferably by noon. If there is any delay, the product should be kept as cold as possible, preferably in a refrigerator, until it can be frozen.

Fruits and vegetables should be prepared as for the table by removing coarse stems in the case of spinach, cutting off the tough basal ends of the stalks in the case of asparagus, removing the caps in the case of strawberries, to be followed in all cases by thorough cleaning and washing.

Vegetables Must Be Blanched

It is very important that vegetables be blanched before freezing in order to preserve the color and flavor of the product. This blanching also shrinks

and softens the vegetables so they may be more efficiently packed. Vegetables may be blanched by using boiling water or steam. Probably steam is preferable for asparagus and greens. Blanching by steam may be done in a pressure cooker by placing a little water in the bottom of the cooker, bringing it to a simmer, and placing the product to be blanched in an open wire container a little above the water. Clamp the lid loosely in place and leave the steam vent open. Time the blanching from the moment steam begins to emerge steadily from the vent. When blanching by steam, use one and a half times the period recommended for blanching with boiling water.



—Photo by Paul Bieker

A large container, such as a kettle or wash boiler, will be needed for blanching in boiling water, as there should be at least 8 to 10 quarts of water for each pound of the product to be scalded at one time. The best scalding baskets to hold the vegetables are made of wire, with handles by which they may be suspended in the water. The water should be brought to a vigorous boil, the product dipped in, and moved about enough to bring the boiling water quickly in contact with the entire mass. Count the time accurately from the moment the product is first dipped into the boiling water. There should be enough water and sufficient heat under the container so that it will again come to a vigorous boil within a minute.

Quick Cooling Is Necessary

At the end of the blanching period, the vegetable should be removed and cooled as quickly as possible, as over-

cooking at this stage will result in loss of certain vitamins and produce other undesirable effects. The best way is to dip the vegetables in cold running water or ice water until they have reached room temperature. As soon as cooled, the product should be drained and sealed in containers and frozen as quickly as possible.

Glass jars with rubbers or tin cans that can be sealed make very satisfactory containers, except that they do not stack in a way which will be most economical of space. Probably the best containers are the square or rectangular paraffined cardboard cartons which have an innerlining of a moisture-vapor-proof material, such as cellophane. This innerlining should be sealed with a hot curling iron or by other method as directed by the manufacturer.

Freeze at Low Temperature

If the packages are to be stored in a commercial locker plant, they will usually be placed in a quick freezing room at a temperature of ten degrees F. or lower until frozen solid, after which they will be stored in the lockers at about zero. Some of the home freezing cabinets may have only one compartment. Where there is no quick freezing compartment, the storage compartment may be set to run at an extra low temperature while the product is being frozen. In some cabinets there is a built-in fan. Food products can be frozen at zero by placing them in front of such a fan. In any case, the warm product when first placed in the locker or cabinet should not be in direct contact with previously frozen packages.

Most of the vegetables that are ordinarily cooked, except tomatoes, are well adapted to freezing. Those that are commonly eaten raw, such as lettuce, celery, onions, radishes, and endive should not be frozen.

PREPARATION OF VARIOUS VEGETABLES FOR FREEZING

Snap Beans. Wash tender, crisp pods, snap or cut in desirable lengths, blanch in boiling water for two minutes, cool and pack.

Lima Beans. Harvest while young and tender, shell and blanch in boiling water one minute for small beans or two minutes for large beans, cool and pack.

Carrots or Turnips. Scrape or peel, dice and blanch in boiling water for three minutes, cool and pack.

Peas. Pick when tender, shell, wash and blanch for one minute in boiling water, cool and pack.

Rhubarb. Pack leaf stalks without blanching in a fifty percent by weight sugar solution.

Beet tops, Swiss Chard, Spinach. Wash well and blanch for two minutes in boiling water, cool, drain and pack.

Succotash. Corn and lima beans may be combined on a two-to-one or one-to-one basis after blanching and cooling, and the mixture then placed in containers and frozen.

(Continued on page 499)

THAT DARK ROOM

By CLAUDE T. BARNES

It was a double note at midnight on a rickety, dust-laden piano in a cabin's inner, deserted room; but it was enough to creep our hair in startled apprehension. Even now the recollection of it incites rather weird qualms.

We were sojourning in that delightful region where the Smith and Morehouse wends its crystal lane down into the cobblestoned Weber, a portion of the Uinta Mountains unexcelled for loveliness of ever-green landscape and purity of mossy brooks. We were, in fact, cabined amid spruces on the steep-walled embankment of the upper Weber, a turbulent, rod-wide stream named after a trapper who a century ago there trailed his lonely mountainous way.

Our cabin was a strange affair: its central portion was the original one-roomed habitation, built of logs and floored with rough lumber, and rendezvous, we take it, of the hunter of deer and the trapper of bear; but in recent years sleeping porches had been constructed all around it in such manner as to leave the inner, one-paned room dark, unfrequented, indeed, almost uncanny. This seldom-opened room sheltered on one side a tune-warped piano, grayed with the dust of years; in one corner, a tall grimy phonograph still able to scratch out the ghost of Caruso; and on a side wall, a mounted antelope head, glaring down with hard, cold eyes upon its companions of dark solitude, for even at noon one lighted a candle to enter this spectral room. It was creaky of floor, and, save for its one porch-smothered pane, utterly windowless; nevertheless, we have it on good authority that once on a time, with horses blanketed outside and babes snuggled in corners they actually danced there on occasion the Roger de Coverley and the Horseless Four, hobnails, denims and all. Such, however, is history. Why the room crept us with the feeling of a sepulchre, we do not know, for though no hunter had died by accident there, it was dust-laden, cloistered, and dismal, as if at last the piano responded only to the voices of memory.

That then, was the situation, when to our astonished ears came from that inner mystic room a double note of the piano, a note full, rich, and resonant, as if a black, and a white key on the base side had been pressed almost together. There was only one door to that eerie room, a heavy door, padlocked, as we had seen. In an instant we both sat up with whispered queries: "Did you hear that?"; then listened with awe; but finally decided to investigate.

One of the keys that had been lent us fitted the inner lock, so we cautiously opened the door, one of us holding a candle, the other, a revolver. What use could be made of a revolver against such an enemy, did not occur to us at the time.

As we slowly entered, the first thing that drew our attention was the eyes of the antelope from the further wall, reflecting our candle and glaring at us. Shadows darted across the floor, behind the old corner stove and under the tall-legged phonograph, as our light spluttered or moved; but there was nothing on the piano, no sitting marks on its dust-shrouded stool. We examined nook and cranny, even gazing with disturbed query into the antelope's motionless eyes, involuntarily ascribing to them a harmful potency;

but we gave up the search, repadlocked the door, and went back to our beds, where without further disturbance we got at least the form of sleep.

At sunrise we reconnoitered the shrubby outskirts of the cabin, but met no signs of life except the persistent "chips" of long-tailed squirrels—*Citellus grammurus utah*, we call it—which scampered about spruce limbs, and the plaintive "zwee" of a trail flycatcher, issued in monotonous regularity every ten seconds as it walked about tree trunks in search of bugs. There were deer tracks in the damp, cabin pathway, but nothing more.

That day the memory of the piano-note really troubled us, though we tried to belittle it. Trout-fishing was poor, so we diverted ourselves with a search for flowers. But it was of little use—that solitary piano note lingered like an imp of the brain.

The second night was even more awesome than the first, for, though no wraith pressed with invisible fingers upon that uncanny piano, we heard from that padlocked inner room—a groan!

The silent hour of clear and moonlit night
Imbues the mind with apprehension keen,
For nothing bodes amore and fills with
fright

Than voices there of beings yet unseen.

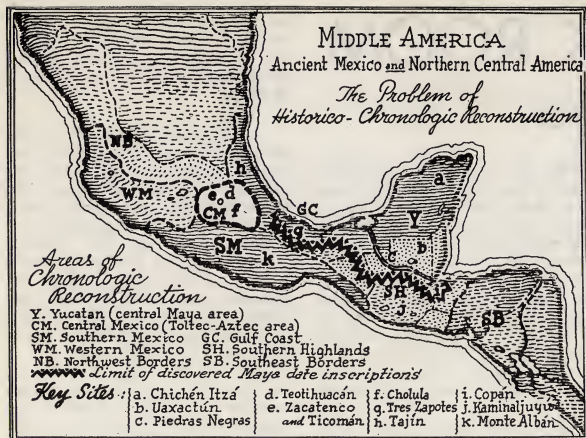
It was a groan, the groan of an old, old man! We looked at each other in the soft rays of the moon, which shone beside a huge Engel-
(Concluded on page 502)

ONE OF THE KEYS
FIT THE INNER
LOCK, SO WE CAU-
TIOUSLY OPENED
THE DOOR.

Illustrated by
John Henry Evans, Jr.



THE *Time*



It is a well-known fact that there once flourished, in the middle region of the Americas now called Mexico and Central America, a number of mighty pre-Columbian civilizations (Maya, Toltec, Aztec, etc.), which in some respects surpassed even the ancient civilizations of the Old World. The question of the origins, history, and final downfall of these early New World civilizations is a problem of utmost scientific importance.¹

In the attempted solution of this great problem of the ancient Middle American civilizations, two basic inquiries are involved. One is that of *geography*, or the problem of the particular areas of development of these civilizations, and their relationships in the horizontal aspect of space. The other is that of *chronology*, or the problem of the particular periods of their development, and their relationships in the vertical aspect of time. Many years of archaeological investigation in the grouping and distribution of the material remains of these various cultures have resulted in a considerable exact knowledge of the geographic aspect, at least as to the main areas of development and diffusion. On the other hand, it has been only within the last two decades of Middle American research that any comparable progress has been made in the reconstruction of the equally important chronologic aspect. In this article we shall briefly summarize the latest stage of scientific reconstruction of this fundamental time per-

spective of the ancient Middle American civilization.²

This basic problem of chronology may be considered twofold. First, there is the question of relative chronology, or the placement of the civilizations in their proper time sequence or relationships to each other.



—Photo by Compania Mexicana Aero-foto, S. A.—Courtesy Dr. Charles E. Dibble

AMONG THE KEY SITES ENABLING CHRONOLOGIC RECONSTRUCTION OF ANCIENT CIVILIZATION IN MIDDLE AMERICA IS MONTE ALBÁN, SEEN HERE FROM THE AIR, WITH THE CITY OF OAXACA IN THE BACKGROUND

Second, there is the question of absolute chronology, or their placement in the standard time-scale of the European Christian chronologic era, i.e., as dating in a particular period of years before or after the birth of Christ, which will make possible their integration with general world history.

¹The great importance of establishing a correct chronology in ancient America becomes evident when we consider the fact that dating is the essential factor in the reconstruction of the cause-and-effect sequences of history, and in the solution of the many problems of origin.

²Since these civilizations seem to have developed in almost complete independence of the great culture-complex of the Old World, the story of their rise and fall should reveal significant parallels for solving the general problem of the rise and fall of nations, and the nature and operation of the laws of human progress.

THE first of these general questions of Middle American historical chronology has been already answered for most of the ancient civilizations. The sequential evidence in the archaeological and documentary records has been usually sufficient for their exact placement in the relative time sequence.

The second question has been much more difficult of solution.

For the establishment of an absolute dating, according to the standard European Christian era, five main sources of evidence are available:

1. Contemporary hieroglyphic inscriptions in the native calendars or chronologic eras (Maya, Zapotec, Aztec), which provide exact datings of the associated archaeological remains of these civilizations
2. Contemporary and non-contemporary hieroglyphic manuscripts (Maya, Zapotec, Mixtec, Aztec), containing historical dates in the native chronologic eras
3. Non-contemporary sixteenth-century writings in the native and Spanish languages, containing historical dates in the

native chronologic eras or equivalents thereof in the European Christian era

4. Archaeological indications of the durations of successive culture-periods, in a downward reconstruction from the fixed date of the European invasion

5. Correlations of developments in different areas, providing evidence for cross-dating; i.e., either direct correlations of un-

THE IMPROVEMENT ERA

Perspective

IN ANCIENT MEXICO

and

CENTRAL AMERICA

By M. WELLS
JAKEMAN, Ph.D.

The Itzan Society

dated with dated developments, or indirect, through a third development ("triangulation"), especially through the archaeological evidence of style-changes in pottery, sculpture, and architecture

In the last few years there has also appeared a systematic plan of investigation of these various lines of evidence for absolute dating, involving the following three steps of research and chronological reconstruction:

1. The construction of an absolute chronology in Yucatan, the central Maya area (see accompanying map), the only area in Middle America (or the New World, for that matter) where a substantial amount of contemporary documentary evidence has been discovered for absolute dating, in the form of the Maya date inscriptions

2. The construction of an absolute chronology in the Toltec-Aztec area of Central Mexico (see accompanying map), an area second in importance only to Yucatan in the amount of available contemporary data

3. The mutual check and correlation of the chronologies of the central Maya and Toltec-Aztec areas, and the utilization of these confirmed chronologies as standard reference scales for the construction of absolute chronologies in the other areas of Middle America, through the method of cross-dating

The completion of these three steps of chronological reconstruction

ANOTHER KEY SITE (SEE ACCOMPANYING MAP) IS SAN JUAN TEOTIHUACAN WITH ITS PYRAMIDS, CLEARLY DISTINGUISHABLE IN THIS AERIAL PHOTO

—Photo by *Compania Mexicana Aero-foto*, S. A.—Courtesy Dr. Charles E. Dibble



has been greatly accelerated by the results of the recent and present researches, especially in the key Maya and Toltec-Aztec areas. The most important of these findings bear on the problem of correlation of the native Maya calendar and chronological eras with the European calendar and Christian era, whereby the contemporary date inscriptions of the Maya area may be translated into equivalent dates in the European Christian system used by historians as the standard for world historical chronology. As the result of the recent work on this basic Maya calendar correlation problem, one of the proposed alternative correlations has now become generally accepted as almost certainly the correct synchronization, namely the 11.16.0.0.0 correlation of Goodman, Thompson, and Martinez Hernandez. This has

consequently raised the scheme of dating in the Maya area based on this particular calendrical correlation to at least the status of strong historical probability.

Of almost equal importance, particularly for the construction of an absolute chronology in the Toltec-Aztec area of Central Mexico, are the sensational discoveries of the past few months at the archaeological site of Tula, near the northern edge of the Valley of Mexico. These discoveries establish the identification of this site by the native historian Ixtlilxochitl as the early capital *Tulan* or *Tula* of the Toltecs in Central Mexico, which in turn confirms Ixtlilxochitl's version of Toltec history, including his earlier dating of the Toltecs. One important result of this earlier Toltec dating is the establishment of a much closer synchronization of developments in the Toltec and central Maya areas. Another is the required downward revision of the dating of the pre-Toltec "Archaic" cultures in Central Mexico.

Thirdly, there is the series of discoveries of the past four archaeological seasons in the Gulf Coast region, between the central Maya and Toltec-Aztec areas, consisting principally of the finding of a very early Maya date inscription, and of the associated remains of a highly advanced civilization, hitherto unknown to archaeological history. The fact that this early "Olmec" or Gulf Coast civilization has been found to have been connected, on the one hand, with an archaic phase of the Maya civilization in Yucatan, and on the other with a pre-Toltec "Middle

(Continued on page 504)

THE first symptom was lameness. It was about three weeks before Christmas (1939). The lameness continued about two weeks. I soon found great difficulty in walking around; then I was confined to my bed. I felt a lack of coordination between my desire to walk and my ability to do so. The doctor whom I consulted thoroughly examined me, but he could find nothing. He concluded that if all the people in the world were as healthy as I seemed, he would most assuredly be out of business.

This was on a Saturday. He referred me to a neurologist in Salt Lake City who made an appointment for me to enter the hospital the following Monday for a spinal test. But that Saturday night I came home quite tired. I did not feel my usual self. I spent a very quiet evening, and retired.

About one o'clock I was awakened. I was choking and seemed to be convulsing. I could not lie still. I was shaking; my head was twitching. I was paralyzed from my hips down. I called to my sister and brother, but I could not wake them; and the door to the upstairs was closed, so I could not call my mother. I tried to get up, but realized that I could not walk; so I lay down.

By morning I was in a terrible state. When my brother got up, he called Mother, and she immediately called the doctor. He came but he could determine no more about my condition than he had before. He gave me a sedative which he said would make me sleep for approximately thirty hours. I slept only an hour and twenty minutes, and I was awake three times during that period.

By Sunday evening I had become so bad I could hardly stay in my bed. So they called the elders to administer to me. After the administration, I did calm down for about two hours: then the convulsive movements started again as vigorously as ever. It was so terrible that both the stake patriarch and the bishop, as well as some friends of ours, who came in, were all crying.

The next morning, about eight o'clock, I was lying in a hospital bed. Several internes and staff doctors, in addition to my doctor, came in and questioned me, and talked to me about various symptoms. They thought perhaps I had had a terrible shock, either mental or physical, which had caused this reaction. Spinal tests all reacted neutral. The next day was Tuesday, and I recall that in the afternoon I felt somewhat better. I found out that the Relief Society had prayed for me during their meeting that day, as my parents had also done.

The doctors had made a list of various epileptic diseases and eliminated them, one by one, as I did not have symptoms of any of them. After a while father persuaded the doctor to let me go home, because I was not getting well at the hospital.

The vigorous convulsive action did not subside appreciably until about eight days after it started. My legs felt

Testament OF FAITH

THE UNEMBELLISHED RECORD OF A MIRACULOUS HEALING

The account which follows has been taken from the shorthand report by Frank W. Otterstrom, official reporter of the district court in Salt Lake City, of an interview with Martha Facer, a member of the Bennion Ward, Cottonwood Stake, at the time of the incident. Since then, she has filled a mission to the Central States.

perfectly dead. I could move them, but I could not stand on them, and there was no coordination at all. Each day failed to bring any hope. It seemed that nothing was of any avail. We consulted various doctors and tried various treatments without results.

THE days came and went. I tried to be happy. I told Mother if I were going to be a cripple I might just as well have a good time about it. I was happy, because so many of my friends came to see me; I had not realized I had so many friends. They were so kind to me in every way. And all the while every one of them was praying for me, I was told.

One lady, the stake president of the Young Women's Mutual Improvement organization, was quite overcome with my condition. She could hardly imagine anyone so active and so young being tied to a bed the way I was. After her second visit she felt that something could be done by faith. So she talked with the president of the stake and the stake patriarch, and they decided that the first Sunday of the following month, which was fast Sunday (February 4, 1940) would be set aside in all the wards throughout the stake, for fasting and prayer in my behalf. I can't tell how happy it made me feel; it seemed something more than wonderful—more than I could have ever dreamed of. I had lived in the stake only fourteen months at the time, and I did not realize that I was so well known. However, through my work in the Young Women's Mutual I had met many people.

In the Bennion Ward, which is our ward, there was an unusually fine meeting and every one seemed to have come there for one purpose and that was to find a way for me to regain my health. From all the reports I received, the prayers in the meetings were inspirational. Many people told me how marvelous they were and how inspired were those who offered them.

After the fast meeting in our ward, the stake patriarch, the bishop, Sister Williams of the stake Mutual, and her

father came to my home. First they knelt around my bed, at which time the prayer was offered by the patriarch. I can't express how I felt at the time. I was very weak, but it seemed that I gained strength as he prayed. After he had finished his prayer, the bishop anointed me, and Brother Williams sealed the anointing. I remember distinctly that in both prayers the men promised me that I should "arise from my bed of affliction, in the due time of the Lord."

After the prayers they sat around my bed, and we talked a little about the value of the holy Priesthood in the homes of the Latter-day Saints and the blessings that come through those marvelous powers. And then they left. It was a glorious day outside. The sun was shining, and it was almost like spring though it was the fourth of February.

I raised up on my elbow and looked out. I could see these friends of mine, going down the walk. I don't know what possessed me or what happened. I could not describe the feeling that came over me, but I turned in my bed, arose and walked to the door and waved a "good-bye" to them. They were astonished. Sister Williams turned and she said: "Martha!" It seemed she could not believe her own eyes.

I have not cried since my teens; but after I had walked to that door I cried just like a child. It seemed that all the world was suddenly at my feet. I was so happy I had no words to express myself.

Quite a number of my friends came that afternoon, not having heard what had happened. From my experience I was so upset and so happy I was not very good company. I stayed in bed the rest of the day, but knew I was well, and I arose the next morning and went up to the doctor's office. Prior to that day my father had carried me into the doctor's office, but this day I walked in. The doctor cried when he saw me.

For two or three days I used a cane to balance myself a little, because I was weak, but in less than a week I was driving our car, and in less than two weeks I was dancing.

Since then I have conquered Twin Peaks, and Mount Timpanogos again. I have never felt any ill effects of my sickness whatsoever. I am on my feet all the time in my work.

The Junior Girls in the stake had also fasted and prayed for me, and they were happy to see me perfectly well.

We had formerly lived in Union Ward, in Oregon, and as soon as the members there heard of my condition they also fasted and prayed for me; and we learned later that this occurred at the same time the people of our stake here were fasting and praying for me.

I could never express how happy I was, and am. I had thought, before that time, that I had a testimony of the gospel that could not be strengthened, but I found that this experience has made it so much stronger that it is one which can never be broken.

NO MATTER WHAT COMES

By MARGUERITE J. GRIFFIN



Illustrated by Goff Dowding

SHE WAS TIRED AND
DESPERATELY LONELY

EVELYN was lonely these days. Even when she opened her own front door and smelled the warm odor of spicy mince pies! Even when she heard the cheerful voices of her mother and sister, busy in the kitchen!

It was a loneliness which had taken complete possession of her ever since Dennis had gone into the army—Dennis whom she had known for so long, so long that she hadn't realized she loved him until his country had called him and he had to go. Now his engagement ring glistened upon her left hand, but it brought small comfort to her heart. It might be all she would ever have of him. Perhaps the narrow wedding band would never keep it company.

Her mother and sister had not heard her come in, so she pulled off her coat and hat and slumped into an easy chair, letting her melancholy feeling submerge her. She was tired and desperately lonely, remembering things that she and Dennis had done together in the past. It was

sweet to remember what fun he had always been, but it hurt, too. For fear was there like a spectre, fear that she might never see him again.

Where was he, even now? For more than two months, she had not had a line from him, and she knew what that meant. He had been sent out of the country, somewhere, anywhere. Newspaper headlines only pinched her heart and made her wonder. Was he in Africa, New Guinea, Guadalcanal, the Solomons, Alaska? Oh, Dennis, this waiting, this never hearing is so hard.

Her younger sister's voice rose harshly in the kitchen, and her thoughts with their fears momentarily hid in the back of her mind. . . .

"Oh, you're always trying to make things to tempt Evelyn's appetite, but when I want some sugar to make my own special fudge, you say 'No, there is not enough.'"

"Now, Sally," Her mother's voice was patient. "You should know as well as I that our ration cannot afford sugar enough for fudge for the whole Junior Girl fireside."

"But mother, they remember how I used to make it. There's not a girl in the ward can equal my fudge, and when they knew the fireside would be here next time, they were all asking me if we'd be having fudge like we used to."

Evelyn, in her big chair, shrugged with annoyance. All she has to worry about is not enough sugar to make her marvelous fudge, she thought, feeling infinitely older than her young sister.

"Sally, they're not really expecting you to make fudge for them. They all have to get along with limited sugar now. You make up that spice cake you made last week with syrup. That was—"

"Oh, syrup cakes aren't really a bit sweet! They're a poor substitute. After all, look at these mince pies, just to cheer up poor love-sick Evelyn," she said bitterly.

"That's enough, Sally." Her mother's voice was stern now. "They didn't take any sugar, and don't you speak of your sister like that. You've never been in love. You're only sixteen, and the war hasn't really touched your heart yet. You don't know what it means to love a boy enough to want to marry him, and

have him gone, goodness knows where—"

"Well, why didn't they get married then? Three years ago they could have, if they had known their own minds. Then he might not have been called: But no, Evelyn had to be so high and mighty, thinking her voice was good enough for a career, and now after all her music, she's just working in a bank like any ordinary person."

There was truth in her young sister's words, thought Evelyn. Dennis had wanted to marry her long ago, but the world had offered so many enticing things to her imaginative mind—fame, a career. How she had been deceived, for what did those things matter now? She couldn't even sing any more with this great lump perpetually in her throat.

She quieted her thoughts to listen to her mother's reply.

"Perhaps you're right. Things might have been different, but Dennis seemed to take the Church so lightly. Temple marriage didn't seem important to him, and— Oh, but why are we talking like this? Sally, you shouldn't feel so bitter toward your sister, just because I try to do things to cheer her up a little!"

"Enough sugar to make some fudge would take all the bitterness out of me," Sally teased insistently.

"Well, go to the bin, and you can see how much we have to last us for the next three weeks."

A MIXTURE of emotions struggled in Evelyn's heart. Many times she had secretly reproached herself that she and Dennis had not married. They would have had a home by now, perhaps a child. They were both old enough. Strange how one's values changed. But right now, it hurt that her younger sister felt resentful toward her. She must let them know she was at home, but they must not know she had been listening. So she opened the front door noisily and then shut it again.

"That you, Evelyn?" her mother called.

"Yes, mother."

"Come out in the kitchen. We're doing some baking."

"M-m-m, mince pie," said Evelyn, trying desperately to appear

(Continued on page 501)

Sam Brannan AND THE

SAN BERNARDINO'S stride toward town status appeared never more promising than through the fall and winter of 1852-1853. Southern California acknowledged the leadership and vision of Mormonism by electing to the legislature that stalwart pioneer and Battalion member, Jefferson Hunt. The following year saw the Mormon settlement incorporated as a city by legislative act, with Apostle Amasa Lyman as first mayor, and Apostle Charles C. Rich heading the city council.

A certain Judge Hayes, riding circuit through this new Mormon land of promise, has left a flattering pen-portrait of San Bernardino in the making. It was published as a personal contribution to the *Southern Californian*, under date of October 9, 1854:¹

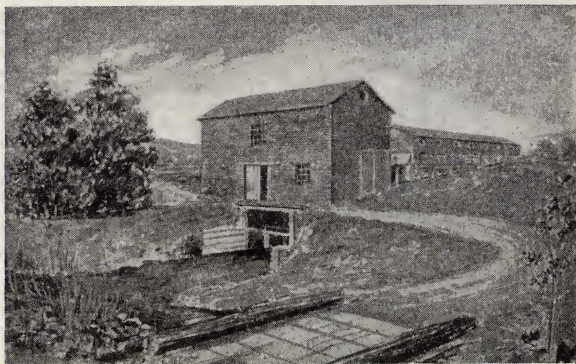
The District court was held at San Bernardino on Monday last. There were but four cases on the docket, the litigant parties, of course, being "outsiders" as those not belonging to the Saints are called. The Mormons do not tolerate lawsuits among themselves, adjusting all their differences by arbitration.

This city continues to flourish steadily. It is known that the Mormons proper of San Bernardino occupy a ranch of eight square leagues, which had been confirmed by the U.S. Land Commissioners. The title is good, beyond doubt. It is certainly one of the best, if not the very best tract of land in California; well-wooded, with abundance of water, and the soil adapted to every species of culture. The great body of the land had not yet been surveyed and divided out, for want of time. But many small tracts have been taken up as settlers have desired, on which they have planted grape vines, peach, and other trees—all to be regulated hereafter, satisfactorily to the parties.

This year the wheat was raised in a common field, amounting to near 4,000 acres, and averaging thirty-two bushels to the acre. They have a fine flouring mill in operation, six sawmills on the neighboring mountains, and streams that might turn the machinery of the largest manufacturing town in the whole world. . . .

The city is regularly laid out in one-acre lots. The streets are at right angles. *Zanias* (ditches or canals) are to pass through every street, and shade trees are to be planted along them. At least one hundred new buildings have been put up within the last four months, principally adobe—some of them very fine. We noticed particularly the mansion of President Lyman and the new hotel of our excellent host, Bishop Crosby. Already about two-thirds of the city lots have been sold. . . . The city is on a plain, and when built up will make a beautiful appearance, with the picturesque scenery that surrounds it. The population now amounts to about twelve hundred, of which nine hundred are members of the "Church of Latter Day Saints," including children above the ages of eight years.

A large immigration is now on the way from Salt Lake. There are three public schools organized within their limits, having four hundred and one children under their charge. These are the only schools in the county; although at Agua Mansa,



PIONEER GRIST MILL, SAN BERNARDINO
Built by William Oliver for Lyman and Rich in 1852.

From Ingersoll's "Annals of San Bernardino County,"
Ingersoll Collection, Courtesy Los Angeles Public Library.

some five miles from San Bernardino, there is a population ample for one or two schools.

The County and City government is well organized, and we know not any community that has a more efficient set of officers. President Amasa Lyman is Mayor of the city. . . .

And yet, beneath this outward semblance of prosperity and well-being, the two apostles responsible for its very existence were having extreme difficulty keeping the venture on even keel. The fifty-two-thousand-dollar mortgage, which Bayerque and Moss of San Francisco had acquired from the Lugos family, was now due. The Saints had made desultory small payments through the three years past, but since the obligation bore an annual interest rate of thirty percent, little relief had been realized other than releasing certain tracts of pledged property to Mormon warranty deed. The greater amount of the huge sum still remained due and payable.

Trading among the Saints and with their neighbors was brisk and healthy, but these transactions were usually in terms of credits. If a brother operated a sawmill, and needed provisions for his crew, he would trade lumber to the Lyman and Rich store in exchange for it. These brethren in turn would deliver the lumber to Los Angeles or San Pedro in exchange for essential stocks necessary for so varied a mercantile business. When it came to paying San Francisco capitalists the gold necessary to insure San Bernardino's existence as a Mormon colony, the task oftentimes became a desperate one.

In the year of 1853, the United States government had surveyed Cajon Pass as the likely entrance into Southern California for the projected railroad

from the Mississippi to the Pacific. To the surveying party, Lyman and Rich sold nearly fifteen hundred dollars' worth of barley and beef. With this money and nearly eight thousand dollars additional raised by the brethren themselves, the mortgage-holders wisely agreed to extend the day of final reckoning. A penurious attitude at this time would have been fatal for all.

By 1855, over six thousand acres were planted to wheat, and that year witnessed the first commercial freighting to Salt Lake valley. It witnessed also the first serious friction between the Saints who were faithful to their obligations, and a number of squatters, malcontents, and apostates who had aligned themselves in opposition to the leaders of the colony.

The most serious threat to internal peace had its basis in land and water rights. Under the grant, defined and upheld by governmental decree, the Mormons were entitled to eight leagues, or approximately thirty-five thousand acres of land. Choice of land was to be made, and bounds set, by the Mormon trustees, Lyman and Rich. Wisely, they in turn had withheld setting bounds until time should disclose the most desirable choice, and reveal the natural flow of population to the tillable acres. All portions outside the bounds as finally set must of necessity become public land, and subject to squatters' rights. Unfortunately, a number of squatters, in complete disregard to Mormon counsel, had chosen free lands for themselves

¹Also quoted in *Emigrant Notes*, p. 347 et seq.

MORMONS — IN EARLY CALIFORNIA

By PAUL BAILEY

within the acreage purchased the hard way by the thrifty Saints. Loudest of complaints were registered against Lyman and Rich when eviction notices were posted. Whether the Saints did wrong in waiting five years to declare metes and bounds, seems hardly an argument when measured against the fact that these same squatters, arriving subsequent to Mormon occupation, were in full knowledge of the fact that the eight leagues of Rancho San Bernardino were

was free of a dissenting voice in political and religious affairs.

The condition was further aggravated by the fact that San Bernardino now suddenly found itself the most important way station on the southern line of travel, with a constantly increasing population, and heavy incursion of peoples not of the faith. Too, the valley likewise served as home to numerous tribes of Indians, though by now, relations between Mormon and red man



OLD MORMON COUNCIL HOUSE

The first courthouse used in San Bernardino County

—Ingersoll Collection.
Courtesy Los Angeles Public Library

to be chosen voluntarily from the much larger tract which the Saints had imagined they were purchasing to begin with. In the broader sense only the technicality of a Spanish-worded clause prevented all this now declared public land from belonging to the rightful purchasers. Had strict equity ruled, those loud-moaning squatters, who sought to gain without paying, would not have had the slightest claim to a foot of the soil.

With these disgruntled ones, and those who had claimed rich lands outside Mormon bounds, there developed friction over riparian and irrigation rights to City Creek and Santa Ana River. The first definite rift in the former tranquil state of affairs was the alignment of the San Bernardino valley settlers into two groups: the Church, or loyal, party; and the Independent, or anti-Mormon, party. Though the Church group held a preponderance of membership, the colony never again

were peaceable and cordial. As usual, these natives had come to look upon the Saints as something apart and above the "Americans." One of the first attempts of malcontents and anti-Mormons was to stir up the natives against the Saints. Failing in this, they called upon other cities to witness such an idyllic state of affairs as an example of criminal collusion between Mormons and red men, with a stinging threat to the safety and well-being of all Americans living outside the colony of San Bernardino. Such pretexes appear shoddy and childish, but to the sober Mormons they were annoying and worrisome.

AS though nature itself was frowning upon this growing discord, the winter of 1856-57 ushered in a year of drouth. By spring most of the water-power sawmills were forced to shut down through lack of sufficient head to turn their wheels. More serious was the

loss of two thousands acres of wheat which withered and died under the blistering sun. This time it took heroic measures on the part of Apostles Lyman and Rich to raise a sum substantial enough to appease the mortgage-holders on Rancho San Bernardino.

And yet, by persistent appeals to the Saints to honor their obligations, the principal sum owing was substantially decreased in spite of drouth, spiritual apathy, and spiteful acts of Mormon-baiters and apostates. In April of 1857, Messrs. Bayerque and Moss, the San Francisco mortgage-holders, paid a visit to San Bernardino. So well pleased were they with Mormon initiative and industry, they released a goodly portion of the city from debt; holding only sufficient land under bond to secure the dwindling balance now due. This was a welcome turn of events, for it allowed Elders Lyman and Rich to issue warranty deeds and clear title to the choicest parts of the growing city.

But the end already was in sight for San Bernardino as a Church colony. On the first day of that same month, Apostle Woodruff recorded in a letter: "This spring Amasa Lyman and Charles C. Rich will be with us about the first of May. I expect they will take a European mission."² A new call had come to the leaders. Before the month was out, the two apostles who so heroically and steadfastly had labored to build a city of Saints in California were headed north toward Salt Lake City.

With that company was an Australian convert by the name of Joseph H. Ridges, who was destined to win undying fame as the builder of the great tabernacle organ in Salt Lake City. The previous year, Ridges had migrated from Sydney to Los Angeles. Back in Australia, as a hobby, he had built a small pipe organ, which he graciously donated to the Church. This organ, securely packed in soldered tin cases, he had brought with him to America. It was carried to Salt Lake City with the Lyman-Rich party, and some of the parts of Zion's first pipe organ were as long as the wagons which hauled them.

Within five months after departure of the leaders, the southbound mail from Utah brought news which not only stunned San Bernardino, but ended the auspicious venture. By order of the government, all United States mail from the east to Salt Lake City had been stopped. An army was marching west, bringing with it a full set of territorial officers to take over Utah's civil government—when the army had concluded its subjection of the Latter-day Saint people. Salt Lake City had known of these catastrophic developments since July 24, but it was September 1 before the news reached San Bernardino. Public agitation lost none of its strength by the delay.

The decision of the Latter-day Saints in the face of this new threat was a crucial and a far-reaching one—but it had

(Continued on page 500)

²Journal History, April 1, 1857

ON THE BOOK RACK

HAWAIIAN MISSION IN REVIEW
(L.D.S. Hawaiian Mission, 1560 So. Beretania St., Honolulu, T.H., or D. James Cannon, 76 Apricot Ave., S.L.C. 96 pages. \$5.00.)

TO the thousands of people who have visited and lived in Hawaii—both missionaries and casual visitors alike—this book will be of utmost interest. Through the media of pictures (250 in all) and well-written articles, the story of the L.D.S. Church in Hawaii is presented in three phases: Inspiration from the Past, Today and Wartime Hawaii, The Look of Hope to the Future. The book adequately portrays the glorious history of the Church in the Islands, and sounds a note of optimism for the future in spite of the inroads of war upon its plans.—D. James Cannon.

COURAGE FOR CRISIS
(Bonaro W. Overstreet. Harper and Brothers, New York. 1943. 99 pages. \$1.50.)

WITH the uncertainty in the world today, we need to find those characteristics which, developed, will add stability to our world. Mrs. Overstreet takes factors—ingredients, she calls them—which are easily recognizable and readily accomplishable: a decisive will to simplify life, organize it, and get rid of some of the unnecessary; the feeling that we count as persons in the scheme of things; the surety of what we are fighting for and what we can accomplish in the postwar situation growing out of this conflict; the knowledge that we have an inherited resourcefulness; the keeping up of daily standards; and the daily practice of courage; the adherence to religion. Other characteristics are carefully analyzed.

This is a wise, comforting book which points out the practical things for all of us to do in these times of crisis.—M. C. J.

TILDA
(Mark Van Doren. Henry Holt and Company, New York. 1943. 247 pages. \$2.50.)

THROUGH the eyes of Tilda Wyatt, a poignant story comes to light and happy solution. Mr. Van Doren is essentially a poet, and in this book he has the tender touch of a poet. His sure writing develops a story that otherwise could easily have become melodramatic.

Those who have known Mark Van Doren's poetry will be eager to read this novel.—M. C. J.

WE THOUGHT WE HEARD THE ANGELS SING
(James C. Whitaker. E. P. Dutton & Company, New York. 1943. 139 pages. \$1.50.)

This deeply moving story of the rescue of the aviators who were with Eddie Rickenbacker when his plane went down in the Pacific will prove most worth-while reading for all Latter-day Saints, for these hard-driven men came to a realization of the actuality of God. In straightforward, plain language, Lieutenant Whitaker tells his story which will bring tears of faith to the eyes of the most seasoned reader.—M. C. J.

THE ART OF LIVING IN WARTIME
(Marjorie Barstow Greenbie. Whiteless House, New York. 1943. 266 pages. \$2.50.)

MRS. GREENBIE knows how to make the art of living a gracious thing, whether it be wartime or not. But now that so many

of us are confronted with unsettled situations, with the prospect of having family life disrupted at any minute for the young men of eighteen and up, and with girls wishing to do their share in the war effort, this book finds a ready-made audience, eager for this matter-of-fact approach to what is an emotional crisis.

Some of the chapter headings will indicate the helpfulness of the volume: Where There Is No Peace, The Heroic Art of Overtime, The Cordial Art of Homemaking, The Tranquil Art of Gardening, The Lost Art of Staying Home, The Fundamental Art of Love, The Indispensable Arts of Beauty.—M. C. J.

CHILE
(Benjamin Subercaseaux. Macmillan Company, New York. 1943. 255 pages. \$3.00.)

THIS philosophical, analytical, and witty study of Chile is a delight to read. The author gives possible explanations of how the early inhabitants came to Chile, how the name of the country originated, and the geography of this long, thin, lusty republic.

As the reader follows the author in his travels through Chile, he comes to realize that the subtitle is well chosen, "a geographic extravaganza," for truly the transition from barren deserts to the great mountains covered with perpetual snow is just that. But that is not the greatest part of the extravaganza, for the industries, the land, the people all form part of this phenomenal country.

To all North Americans who feel that our history is linked with that of Latin America, this book will give information, written by a Chilean, who should be better known in North America, if for no other reason than that single-handed he exposed the Nazi spy ring in his native country and was instrumental in bringing about the resignation of Chile's cabinet and the sharp change in her international attitude, leading to the final break of relations with the Axis.—M. C. J.

CRAFTS IN WARTIME
(Marguerite Jekis. National Recreation Association, New York City. 1942. 35 cents.)

FILLED with simple things that young people can make, the booklet is stimulating in that it encourages them to try to develop new things that can replace items now on the priorities list. In this way, young people are encouraged in the constructive inventiveness which has placed America foremost among nations for that creativeness.—M. C. J.

BRAZIL IN THE MAKING
(José Jobim. Macmillan Company, New York. 1943. 318 pages. \$3.50.)

IN this book one of Brazil's leading economists indicates the development of his country in industry and commerce. He

treats separately the various fields which make Brazil the great nation she is and points the way to her becoming an even greater nation.

The material is so concrete that experts will find the book invaluable and so interesting that the casual reader will find that the book does not lag.

We need more of this kind of authoritative book in order that we may understand correctly the great nations who are our allies.—M. C. J.

PENTHOUSE IN BOGOTA
(Virginia Paxton. Reynal and Hitchcock, New York. 1943. 304 pages. \$2.75.)

SEMI-TRAVEL, autobiography, this book dealing with the experiences of a husband and wife and their small son who moved to Colombia makes refreshing reading for these days when travel is limited. Through the people, the climate, the foods, the author recreates this delightful region of South America. And surprisingly enough, the author manages to include some of the fascinating history of those far-off times when the New World was fresher and more breathtaking than it is today.—M. C. J.

PICTURE MAP GEOGRAPHY OF MEXICO, CENTRAL AMERICA AND THE WEST INDIES
(Vernon Quinn. Illustrated by Da Osimo. Frederick A. Stokes Company, New York. 1943. 114 pages. \$2.00.)

THIS book, written for children, will receive praise from the adult who wishes to learn quickly the reasons why we should be and are interested in the Caribbean Sea area. The author wisely traces briefly the history of the countries and then proceeds to tell about the people and their customs and the products which are found in these regions. For a quick review of this strategic region, as well as an interesting introduction to these picturesque countries, this book is a worth-while addition to the home library.—M. C. J.

FORGOTTEN VILLAGE
(John Steinbeck. Illustrated. The Viking Press, New York City. 143 pages. \$2.50.)

THIS book was made from a film about a Mexican village. In order to personalize a general story, John Steinbeck centered his story on one family in one small village. More particularly is it the story of one Juan Diego who was privileged to see the new—and hygienic—way of saving the children from dread diseases that superstitious people hesitated to accept. The vigor of John Steinbeck's writing has never been denied. In this work, he has a subject which merits the praise of all forward-looking folk.—M. C. J.

TURNING LEAVES
(Ellen Proctor. Dodd, Mead and Company, New York. 1942. 384 pages. \$2.50.)

THE intimate story of the Livingstone family of Minnesota, seven children—all individualists—and father and mother, is an absorbing one. The action centers about the two elder sisters in the family: Julia and Gabrielle. But the implications and overtones of the novel belong to all who have responses to life as contrasting as these two lovely young women.

This book by a young author promises much in the way of her maturing ability.—M. C. J.





BEGGAR ON HORSEBACK

By Loraine Lashley

COME with me for a life-view of the hills
Lit with a sunset where a dream was
staked,
Where wind and star-dust meet and time
distils
The cognate magic our youth never
faked.
Come where songs are free and wine-tones
crimson
The drop of night, the questing truth—
where
Fools have never trod; and tired hearts'
unison
Can gather the treasures to which
they're heir.
Then hold me close so I can't see how wide
The beauty runs, how far the river
drifts;
Weave me a newer dream to place beside
The shadowed past, to mellow as it lifts
A beggar from horseback of lonely ways—
The hills and you and I can learn, life
pays.

DID YOU EVER—

*By Emily Barlow
A Young Writer*

DID you ever see a moon hung in a blue
day-sky?
It's a funny kind of moon that the day-time
makes.
I wonder if it's late, or forgot to leave last
night.
I guess that even moons can make mistakes.

MY PRAYER

*By Eldene Allred
A Young Writer*

DEAR Lord of all, let me appreciate
The little things along the way—
The soft and vibrant song of meadow larks,
Or dew-filled cobwebs at the break of day.
Let me keep close within my heart
The solemn hush of snow-clad hills,
And never let the gaiety depart from me
That the new-born springtime e'er instills.
Don't let me forget the loveliness
Of the wild, bright desert dawn,
Creeping up with cat-like stealthiness
E'en before the last, faint star is gone.
Let the age-long song of waterfalls
Keep up their tuneful melody
Within the ever-palpitating,
Listening soul inside of me.
Never let the eagerness, dear Lord,
Depart from me
When seeing cold, green shadows fall
From some gigantic, summer-foliaged tree.
Please never let me once ignore
The majestic, far-flung beauty
Of a sweeping plain
Whose very greatness is philosophy.
Do let me cherish loveliness
And hold close within the heart of me
The gay, resplendent hue and song
Living, renewing till eternity.
So in all my prayers to You
In hushed, fine moments of sweet meditation
Hear this one above them all—
For Your little things, my deep appreciation.

AUGUST, 1943

MY PUREST GIFT

By Mabel Jones Gabbott

I SENT you roses, fragile, pink,
Their velvet faces kissed with dew;
Such perfumed beauty, so I thought,
Would make a lovely gift for you.
I gave you once a coin bright,
I heard its cold metallic ring.
Now that, I said, would make you gay
For you could purchase some choice thing.
And once a book I sent to you,
Its pages filled with stirring thought;
The rose is dead, the coin spent,
The printed wisdom is forgot.
Today, I bring my purest gift,
A friendly thought I give to you.
It will not die, nor can be spent,
But will live always, clear and true.

MOUNTAIN POOL AND SILVER TREE

By Norma Wrathall

I KNOW a silver poplar tree
By mountain pool, where vagrant breeze
Sings in sweet serenity
Through rippling water, rustling leaves.
The whispering poplar seems to know
That sorrow is a distant theme;
The tranquil water's ebb and flow
Captures the cadence of a dream.
And if the world oppress me more
Than heart can bear, if I could flee
To this loved spot, searce would pour
From rippling pool and singing tree.

PRAYER FOR EVENING

By Helena Baker Adams

LET there be
Black shadows of young maple leaves
Outlined against the rosy gray
Of early evening sky.
Let there be
The gentle harmony of music
Drifting on the eventide
Along a quiet lake.
Let there be
An evening meditation hour
To bear new strength and beauty
To a weary world.
Let there be
Gay sounds of family life again
Along the dusky village streets
In every native land.



GOD'S GRIST

By Amelia Peart Macdonald

FLOW down, oh mountain stream, from out
the hills;
Spring from your sources and be on your
way,
Gurgling, splashing through the night and
day,
Leaping cliffs and barriers, flooding rills;
For men will bless you at the flour mills.
Turn wheels; grind grists; and hear the
miller say:
"I'll grind your grain, good man, without
delay;
I'll grind and sift and sort it, that I will."
The stream of life incessantly flows on;
We live—express, and then we die, anon;
Men's souls are but the grist, which in due
time
The mills of Life will grind, both coarse and
fine.
God is the Miller, who, in His own just way,
Will sift and sort men's souls, on judgment
day.

FOREST FIRE

By Helena W. Larsen

CIGARET ashes dropped from a speeding
car—
Darkening of dry leaf, a lazy curl of white
smoke,
A chipmunk quizzically watching a tongue
of flame
Reach hungrily along a path of leaves.
Tortured trees, writhing in endless furnaces,
Branches groping vainly for the cool air
above,
Birds' nests but blackened buff on disinte-
grating boughs,
Muffled boom of fire bridging canyons in its
stride,
Pines, weathered by storms, scarred by
elements during years past,
Never conquered before, crashing unmind-
ful of their proud age.
Silence where yesterday birds sang and the
home-life of woody folk went its
peaceful way,
Acrid smell of dead and useless ashes where
yesterday was scent of wild flowers and
sun on fertile earth.
Yesterday—peace, hope, beauty, nature's
achievements through the ages.
Today—hope stilled and all the future killed
save for the drifting of heaped ashes.
Speeding eastward a big car—
"See in the paper there's a fire where we
were yesterday;
Lucky to get through when we did."

7 DECEMBER 1941

By Leone Rasmussen Brimm

I TAKE this small world globe
And tilt it thus within my hand.
I see the blue of each ocean,
The brilliant colors of each land.
O little world, so helpless here,
Do you know the blast of death
Has burned these lovely surfaces,
Devoured your heart with acid breath?
Do you hold within yourself
Your vision of the world to be,
Your heavens shining with just stars,
And life and music on each seal!

THE CHURCH MOVES ON

President of the Twelve

ELDER GEORGE ALBERT SMITH was sustained as president of the Council of the Twelve at the weekly Thursday morning meeting of the First Presidency and the Twelve July 1 in the Salt Lake Temple. He succeeds the late President Rudger Clawson who passed away June 21. (See pages 460, 461.)

President Smith is seventy-three years of age. He is the eldest apostle in years of service, having been called to the apostleship in October, 1903.

Temple Square Mission Director

ELDER DAVID A. SMITH, former member of the Presiding Bishopric, has been appointed by the First Presidency to preside over the Temple Square Mission, succeeding Elder John H. Taylor of the First Council of the Seventy, who will devote his time to the seventies.

President David A. Smith recently returned from presiding over the Canadian Mission, a position he held for five years.

Unification

A PLAN for unification and cooperation between the Deseret Sunday School Union and the Primary Association has been announced by their respective general boards to include:

1. Joint use of present Sunday School teacher training classes and program for training of prospective teachers
2. Joint preparation by the faculty meeting committee of the Sunday School general board and the teacher training committee of the Primary Association of the lessons for faculty meetings of both organizations
3. Joint recognition and promotion of *The Children's Friend*, Primary magazine, as the magazine for children which should be in Latter-day Saint homes
4. Joint support of *The Instructor*, Sunday School magazine, as a teacher training magazine for both organizations

Out-of-Towners

RECOGNIZING the need for leisure-time and "off-the-job" activities and entertainments of girls away from home in various defense areas, the Y.W.M.I.A. has inaugurated a Churchwide program which will work in conjunction with the Relief Societies throughout the Church to make each girl "feel at home away from home." Activities for every day of the week but Tuesday are conducted at the Lion House, Salt Lake City, and it is expected that these activities will serve as a model for activities in other areas. The committee of general board members is known as the "Out-of-Towners."



JOHN F. BOWMAN



THOMAS C. ROMNEY

Central States Mission Head

DR. THOMAS C. ROMNEY, recently retired director of the L.D.S. Institute of Religion at the Utah State Agricultural College, Logan, was appointed June 23 as president of the Central States Mission, by the First Presidency. He succeeds President John F. Bowman, former mayor of Salt Lake City, who has presided over the mission since the summer of 1939.

Dr. Romney was director of the Logan Institute for fourteen years. He was, from 1914 to 1916, professor of English at the Juarez Stake Academy and then was principal, until 1923, of the Knight Academy in Canada. He was born in St. George and as a child went with his family to Mexico and was reared in the L.D.S. colonies in Juarez.

Dr. Romney served in the Southern States Mission from 1895 to 1898 and was later called from Mexico to a short-term mission in Weber Stake.

Sister Romney will accompany President Romney to Independence, Missouri, where she will preside over women's activities in the mission field.

New Apostle

AS this issue of the *Era* goes to press, it is announced by the First Presidency that Spencer Woolley Kimball, 48, president of the Mount Graham Stake, Safford, Arizona, has been named a member of the Council of the Twelve. He fills one of the vacancies in the Council occasioned recently by the deaths of President Rudger Clawson and Elder Sylvester Q. Cannon.

Elder Kimball's ordination will follow the sustaining vote of the Church membership at the coming October conference.

(See page 510 for a brief biographical note.)

Temple Square Visitors

THE number of tourists visiting Temple Square during June was 42,121, compared with 42,246 for June, 1942. For the first half of 1943, however, the total was 151,006, compared with 132,698 for the first six months of 1942.

Sunday Radio Talks

ELDER CHARLES A. CALLIS of the Council of the Twelve on June 20 began a series of radio talks on the fundamentals of the gospel over KSL to be heard each Sunday at 9:15 p.m. His series succeeds that of Elder Stephen L. Richards, who spoke on "The Church in War and Peace."

Hoges Store Chapel

BUILT by members and missionaries, a small, attractive chapel has been completed at Hoges Store, Virginia. Elder T. R. Bray reports that pines from the Virginia hills, lumber from a former building used as chapel, cinder blocks, plaster and fixtures and paint

NORTHERN STATES LADIES' SEXTET



The worth of mission male choruses has been proved time and again as a means of teaching the gospel. Now from Elder Marion D. Hanks of the Northern States Mission comes a story of a Mormon Ladies' Sextet which has appeared before more than one hundred thousand people in engagements before schools, churches, conventions, clubs, service men, civic organizations. Their concert tract says "America today needs singing—singing that will inspire confidence; . . . singing that will relax the tense nerves and muscles of labor; . . . singing that will comfort the suffering; . . . singing that will lead us to victory," and includes a statement of "Why Mormonism Appeals to Women." At each program Elder Hanks, who is manager of the group, has had the opportunity of explaining the message of Mormonism.

From left to right, members of the sextet shown with Elder Hanks, are Marjorie Jean McBride, Columbia, South Carolina, and Iris Heaton, Cedar City, Utah, first sopranos; Louie Rae Peck, Salt Lake, and Merline Grange, Price, Utah, second sopranos; Myrtle Tolman, Burbank, California, and Lea Feltre Swain, Phoenix, Arizona.

The sextet is one of three musical groups in the mission to have received weekly coaching from Mr. Fred Wilson, inset, production manager of radio station WTAM, Cleveland, Ohio, and a distinguished musician, who, following five years on Broadway, was one of the first to make RCA-Victor radio transcriptions. As a member of the Roadsters Quartet, he made Terrytoon movie shorts and was voice for the original "Out of the Inland" cartoon comedies. To the missionaries of the Northern States Mission his work and helpfulness have been an inspiration.

CAMP POLK, LOUISIANA



Latter-day Saint soldiers of Camp Polk, Louisiana, like Mormon service men everywhere, are noted for their ability to conduct services without the aid of a chaplain. They are pictured here outside one of the camp chapels where they hold services each Sunday. In addition to soldiers, there are three members of the WACS stationed at the camp who attend regularly.

Front row, left to right: William Smith, David F. Burnett, Randall M. Seamons, Marlin V. Sanders, Lloyd Nyman, Cliff H. Petty, James O. Adams, David D. Willet, Constant W. Thueson, Leland K. Carlson, Cleveland E. Cook.

Center row, left to right: LaVoy Udy, Roy Nilsson, Victor A. Shade, Homer J. Cox, Jr., Maurier A. Blair, John M. Luke, Wayne E. Call, Glenn B. Greenwood, Geert Hulshoff. Back row, left to right: Alvin L. Armstrong, William H. Smith, George E. Neilson, Wendell M. Crosby, Seymour K. Lichty, Darnel P. Larsen, J. Don Poulsen, David L. Madden.

—U. S. Army Signal Corps photo

were all willingly put into place in the spirit of Brigham Young's admonition: "If we are to build up the kingdom of God . . . we must labor with our hands, plan with our minds, and devise means to accomplish that object."

Sunday School In North Africa

SGT. ARTHUR H. BROWN has written for supplies for what is believed to

be the first Mormon Sunday School established in North Africa. In his letter he says:

I have been talking to some of the L.D.S. boys here about a Sunday School of our own. . . . They are in favor of it. . . . We intend to keep records of our meetings and turn them in to the Church either by mail or bring them with us when we return. Where we are there is no church of our own and we intend to have one. . . .

Spotlight on Welfare Program

CHARLES MORROW WILSON, noted writer and director of the middle-America information bureau, Rockefeller Plaza, New York, spent several days in early July studying the Church Welfare plan and locales for motion pictures of dry farming and water conservation methods.

Mr. Wilson came to Utah to confer with Dr. John A. Widtsoe of the Council of the Twelve, who is considered the dean of experts on irrigation, and to produce motion pictures which will be shown in arid land areas of Central and South America to demonstrate methods to increase crop production.

Bishops, Presiding Elders

DAMSVILLE WARD, Beaver Stake, Lewis J. Stewart released.

Storrs Ward, Carbon Stake, Sterling C. Forsyth succeeds Charles A. Carlson.

Valley Center Ward, Cottonwood Stake, James West, succeeds Cyrus S. Walters.

Denver Second Ward, Denver Stake, Gilbert E. Pulsipher succeeds Vivian W. Bentley.

Axtell Ward, Gunnison Stake, Carlyle Wardell Sorenson succeeds James Arnold Amtoft.

Parley's Ward, Highland Stake, Walter J. Eldridge, Jr., succeeds Franklin J. Murdock.

Springville Third Ward, Kolob Stake, G. Ray Hales succeeds George C. Laney.

Ogden Fifth Ward, Mount Ogden Stake, Adrian R. Burnett succeeds Alma L. Petersen.

Ruth Ward, Nevada Stake, R. Owen Whitehead released.

Hammer Branch, North Idaho Falls Stake, Heber C. Williams succeeds Clarence W. Hepworth.

Summit Ward, Parowan Stake, Raymond Lee Farrow succeeds Otto P. Dalley.

Cedar Second Ward, Parowan Stake, Lehi M. Jones succeeds O. C. Bowman.

Cedar Fourth Ward, Parowan Stake, J. Clair Platt succeeds I. E. Riddle.

Avondale Branch, Phoenix Stake, Bruce W. Hoggan sustained in this new branch.

Lava Hot Springs Ward, Portneuf Stake, John R. Maughan succeeds George C. Hobson.

Edgehill Ward, Sugar House Stake, J. Stuart McMaster succeeds Casper H. Parker.

(Concluded on page 498)

UNALASKA



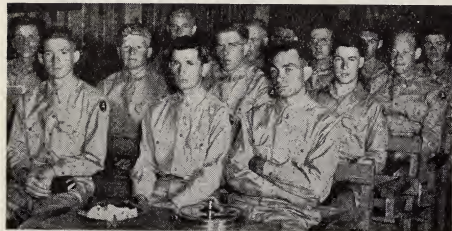
Members of the Church stationed at Unalaska, Alaska, are shown here as they appeared Easter Sunday.

Front row (left to right) Zackary Champlin, Raymond Simmons, Walter Durfee, J. Duffy Palmer, Earl E. Crane, George Greaves, Fred Vochatzar.

Second row: James Reid, Orvil Sorenson, Sheldon Christensen, A. Belton Palmer, Morris D. Young, U. S. Kendall, Clarence Mower, Grant Noble, and Merrell Anderson.

Third row: Melbourn M. Coombs, Gilbert Ebert, Virgil Swensen, John Burton, Cecil Putnam, Leroy Slaybough, Ira B. Huntsman, William B. Williams, Gilmer Anderson, Parley M. Pratt, and Grant Thorpood.

—Reported by Parley M. Pratt. Photo by Charles Hamre



CAMP SWIFT, TEXAS

L.D.S. Soldiers at Camp Swift, Texas, are seen here in session at one of their regularly conducted Sunday morning services. They follow the regular Sunday School program, except on fast Sunday, when class time is devoted to testimony-bearing.

Front row (left to right): Dean R. Muir, Arthur E. Lee, Kendall R. Davidson; second row: Jewell G. Addison, Dee W. Baird, Arlin T. Mecham, Elmo Davis; third row: Heinz Fairbank, R. L. Smith, Newton Lowe, Wilbur B. Tate; fourth row: Wendell H. Crouch, Astor V. Stark, Myles R. Jones.

—Reported by Dean R. Muir. Photo by Sgt. George B. Crabtree

Editorial

President Rudger Clawson

PRESIDENT RUDGER CLAWSON was an uncommon man. In his nature, gentle simplicity was blended with valorous persistence. A beautiful singleness of purpose marked his life. He knew where he was going, and quietly, steadily, approached his objective. From that which he knew to be God's will he turned not to the right nor to the left. In the great work of his life, he was content to let the honors of men pass him by. He sought to be a friend of God. The honors of heaven were his hope.

He was mighty in firm-rooted faith; in fearless defense of truth; in forgetfulness of self when others needed help; and in devotion to the cause of the Lord which he knew had been re-established in these latter days. He was certain of ultimate victory, but understood that as an authorized ambassador he must labor and toil for the accomplishment of the Lord's purposes. To the establishment of the kingdom of God he was ready to give all he possessed, even his life if need be. He faced death courageously, and suffered imprisonment uncomplainingly for his convictions. He was indeed an apostle of the Lord Jesus Christ.

His near friends will miss his cheerful comradeship, with its quiet, clean humor. His business associates will miss his painstaking accuracy in his secular profession. The Church will miss his wise and dependable expositions of gospel principles. His associates in the Council of the Twelve, who loved him, will miss his just and kindly leadership. His family will be left with a great memory of a distinguished career, and a life to emulate.

A mighty man has fallen in Israel; but the multitudes he taught will follow in his steps. Sweet will be his reward; and great his endless destiny. He has returned whence he came with the plaudits of his Eternal Father.—J. A. W.

President George Albert Smith

GEORGE ALBERT SMITH has been called to the presidency of the Council of the Twelve. He will receive the unqualified support of the Church.

For nearly forty years he has stood before the people as one of their General Authorities. He has been tried and found not wanting. He will be supported in his labors by the love and confidence of all.

The senior member has always served as president of the Council of the Twelve. Therein lie safety and strength. This practice places the leadership of the quorum of apostles in the hands of a man who, because of long service, has been prepared for the responsibilities of the exalted calling. Constant visits to the stakes and public utterances have made his life as an open book. His faith and devotion have been tested. He has become familiar with the needs and practices of the Church. He may claim the necessary inspiration for his labors.

George Albert Smith is a lover of his fellow man. In public and private he has rendered service for human welfare. He has labored for youth, as in the Mutual Improvement Associations, for in our boys and girls lie the seeds of maturity. He has honored the builders of the past, as in the Utah Trails Association, for the lessons of history may be used to bless the present. He has recognized the needs of today, and he has blessed the sick, comforted the depressed and grieving, warned the sinner, encouraged the toiler, and praised earnest effort—and he has won the affection of multitudes. In

his travels far and wide, he has gained friends for the cause of Christ. Honors have come to him from home and abroad, from people of many faiths and various pursuits. Withal he has remained a humble teacher of righteousness, of the restored gospel of the Lord Jesus Christ.

George Albert Smith will continue the high traditions of the great men who have presided over the Council of the Twelve.

May he be endowed with every power and blessing belonging to his high calling, and may he be preserved in health to serve the latter-day cause of the Lord.

—J. A. W.

What Are We Fighting Against ... and What Are We Fighting For?

SCARCELY a day passes but what someone, publicly and in high places, calls for a definition of our war aims. Of course the most frequent answer to the question—"What are we fighting for?" is that we are fighting for freedom, for democracy, for the American way of life, for the rights of man, for security, for peace. These are good words, it is true, and they have deep meaning for each of us; but certainly they don't mean the same thing to all people. And they have been so carelessly used that sometimes, and in some places, they may have stood in danger of becoming mere words. And so, suppose for a moment we try to simplify the answer—the answer to the question—What are we fighting against and what are we fighting for?

To reduce it to its simplest terms, there is only one enemy in the world that any man has, and that enemy is evil. Evil plays many roles and assumes many disguises and makes its way sometimes into the most unexpected places. It isn't always an easy thing to put your finger on it, because sometimes evil appears to be so utterly respectable. Perhaps this isn't simplifying the question at all. Perhaps it is complicating it—but the fact remains that what we are fighting against is evil, and what we are fighting for is a world and a way of life that will be free from evil—the evil that opposes truth; the evil that causes a man or a nation to covet what another has; the evil that gives one man an insufferable conceit in his own superiority and an intolerable assurance of the inferiority of his fellows; the evil that beckons to indulgence in forbidden things; the evil that causes a nation or a people to forget its principles and ideals, and to disregard the commandments of God.

The fact of the matter is that this global war is even more global than we suspect. While there are objectives to be won in well-defined geographic areas—evil is no respecter of geography. If it is driven to cover by frontal attack, it moves in from the flank and from the rear, and is a past master at infiltration. It is the same evil that the world has always had to fight—since the beginning of time, and before—the evil that has written on the pages of history of nations that could win a war on a distant front and lose it in their own hearts, in their own lives, in their own homes. It doesn't matter who or what would destroy us or our freedom, if it would destroy us it represents evil, and is, therefore, our enemy.

And so, in answer to the question: what are we fighting for?—we are fighting for the destruction of evil wherever we find it, and must no more tolerate it among ourselves than we do among our enemies.—R. L. E.

EVIDENCES AND RECONCILIATIONS

lxix. Is Joy on Earth Intended for Man?

THE ancient American prophet, Lehi, laid down the doctrine that "men are, that they might have joy." (II Nephi 2:25.) Joseph Smith, speaking to the same theme, declared that "Happiness is the object and design of our existence." (*Teachings of Joseph Smith*, p. 225.) The scriptures, ancient and modern, hold out the promise of joy or happiness to those who obey the Lord's commandments.

It has been the fashion of many people to make this doctrine apply only to life hereafter. Generations of men have been taught that man is on earth to suffer unhappiness. Latter-day Saints take an opposite view. They believe that the Lord desires His children to enjoy happiness wherever they may be—in a pre-existent, mortal, or future estate. In that sense, Lehi's doctrine becomes both illuminating and revolutionary.

True, the Lord said to our first parents, Adam and Eve:

Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life: thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field: in the sweat of thy face shalt thou eat bread. (Genesis 3:17-19.)

But it is equally true that previously the Lord, speaking of a higher law, said:

So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. (Genesis 1:27, 28.)

That is, man has been given power to subdue the earth, and to direct every living thing upon it. It may be a stubborn earth, yet despite wind and weather, man may make the elements yield him sustenance. He has power to convert opposition into cooperation, as, for example, when he compels the roaring, destructive waterfall to generate, quietly, the electric current for heat, light, and mechanical power. Besides, it has been fully demonstrated that the earth is bountiful, amply able to supply man's every physical need if he will but use his powers properly. Clearly, the promised power and dominion refer to life on earth, as well as to the hereafter.

Man's "sorrow" seems rather to mean his labor and toil to make the earth yield for his benefit. In fact, most modern Bible translators render the original word "toil" instead of "sorrow" as being more accurate. Such a "curse" is really a blessing, for without effort there would be neither growth nor progress. The so-called curse is certain to promote human joy, and it is the only method by which true joy may be attained. Bread tastes sweet only when earned in the "sweat of the brow" of him who eats it.

However, to win victory over opposing conditions, and to make the fight against "thorns and thistles" a means for human happiness, certain definite laws must be obeyed. All nature is subject to law. Plant seed, and there will be a harvest; plant no seed, there will be no harvest. The laws under which all creation lies are immutable. Powerful, dominant man at best can secure his wants only by obedience to law. Therefore, Joseph Smith added in his discourse that happiness will

be gained only "if we pursue the path that leads to it; . . . by keeping all the commandments of God." (*Teachings of Joseph Smith*, pp. 255, 256.)

The Prophet continues in logical sequence, "But we cannot keep all the commandments without first knowing them." (*Ibid.*, 256.) Therefore, the Lord at various times has revealed the means for happiness of body, mind, and spirit. In modern days He has given the Word of Wisdom for bodily health, clearly implying the divine desire that men should have healthy bodies. Various laws have been revealed for the economic welfare of human society. The injunction has been given to seek all knowledge, to discover the laws of human good, that the mind may be useful in life's search for happiness. Spiritual direction and guidance have been provided to insure man's more complete happiness. Every earthly need has been the occasion of divine revelation. Certainly, these gifts are for man's joy on earth as in heaven. The teaching that man on earth should live in sickness, poverty, and general misery has issued from the region of evil.

Human misery on this bountiful earth can only grieve our Heavenly Father. Bodily illness and suffering cannot be a source of divine joy. Hunger and all forms of economic distress, found widely over the earth, are not in harmony with divine love. Ignorance, and the consequent superstition, and all forms of darkness, are opposed to divine truth, which is the eternal light of the gospel. Idolatry is denial of the Lord, and leads to spiritual death. These and other similar conditions that cause unhappiness are displeasing to the Lord.

On the other hand, efforts of will for righteousness, of body and mind; contests with natural forces; struggles to master the earth—these are normal, healthful labors, though toilsome they may be, which result in human well-being, and lead to human happiness.

Forgetfulness of Lehi's doctrine that "men are, that they might have joy" is the cause of much unhappiness on earth. Disputes and warfare have resulted from this forgetfulness. There is vast hunger for bread abroad; poverty stalks unheeded on the streets of our cities; only few have been given the vision of the great intellectual gains of the ages; and fewer have been led to esteem truth above all else. Yet there remains in the hearts of men an insistent hunger for the conditions of joy. Every man feels that, in harmony with Lehi's doctrine, it is his right to secure enough of the earth's abundance for his every natural, righteous need. In the attempt to satisfy this normal, inborn longing thrones have been thrown down, governments upset, and bloody battles fought among the brotherhood of man. Love has been laid low, and hate fostered.

The history of the world reflects humanity's striving for happiness. The history of the last three hundred years of rising civilization is the story of man's demand that Lehi's doctrine be heeded. People first claimed the right to think and speak freely. Long warfare followed, for kings and churches feared the result. But the battle for intellectual joy was won. Then the people demanded political equality. The common man was declared to be as important a human being as the king. More blood was shed; but popular government was established among the majority of the nations. Now, for some decades, the battle for economic sufficiency has been raging. The present worldwide war has economic roots. Under the law of God, this battle will also be won for all men. Other battles, for other rights, are in the offing.

No safe peace will be won on earth, except in terms of the doctrine that "men are, that they might have joy." That must be the basis for any secure social reform. Any government or organization that does not provide that man shall have joy is foredoomed to ultimate failure.—J. A. W.

Lapel Gadgets

By Katherine Dissinger

You can make these amusing little gadgets from odds and ends, to fasten to your lapel, to clip to a bag or sweater. They are fastened by means of a tiny safety pin, sewed firmly to the back.

A number of such gadgets may be cut from an old kid glove or belt or from a discarded felt hat.



THE dog is cut from felt. A bead is sewed in place to make his eye and a real ribbon bow tacked in place with invisible stitches.



A LITTLE pair of mittens is cut from felt or suede in the same or harmonizing colors. Whipstitch together with embroidery floss in contrasting colors. Outline as marked with colored floss also. The chain stitch (six strands of floss) ends in a tassel to which the pin is sewed.



OR cut some hearts from tomato-red felt—or three pastel shades. Whipstitch around the hearts to give them a finished look. Fasten together, as shown, with chain stitching. The pin is sewed with invisible stitches to the little heart.



TRIM the edge of the green felt so that it does not extend beyond the button petals.



OR perhaps you'll want to cut flowers from felt. Give each a yellow center—a dot of yellow felt glued in place, or an embroidered French knot. Wrap a length of light flexible wire with bright green ribbon and sew firmly to the back of each flower. Tie together with a bow.



FOR a very frothy effect, gather a piece of lace around a small bunch of artificial flowers and finish with a pastel bow.



THE face with yellow yarn pigtails is made from a nut. Glue a folded tab of material to the back to which to sew the pin. Make features with water colors or crayon.

Paste a few strands of yarn in place for bangs and trim; paste another tuft to the top, braid the ends, and tie with ribbon bows.



TWIN dolls are made from a skein of floss in harmonizing colors. Double the floss, tie tightly at neck, waist, and ankles, as shown.

Pull out a tuft of each side, clip, and tie to make arms. Make eyes and mouth with contrasting floss also.

Wartime Forest Fire Prevention

DURING the summer months especially, an appeal is being made by the Forest Service of the U.S. Department of Agriculture to reduce the number of man-made forest fires that are started carelessly and intentionally. Each year the United States has from 140,000 to 220,000 forest fires, ninety percent of them man-made. Thirty percent are started by careless smokers and campers, and forty percent are intentionally set, some by willful incendiaries, but many of them lawfully started to clear plow-land, to burn off logging slash and other brush or debris only to get out of hand because of carelessness or ignorance or willingness to "take a chance." One of the largest fires (Tillamook, Oregon, in August, 1933) destroyed enough timber to build 800,000 five-room homes, or enough to house the population of Portland, Oakland, Denver, Omaha, Columbus, St. Paul, Memphis, Fort Worth, Atlanta, and Boston, figuring four people per home (1940 census).

In time of war, forest fires are actually a form of sabotage, destroying critical war material, slowing down woods and mill crews, threatening nearby industries and cantonments, diverting manpower, and, through smoke palls, interfering with flight training programs and air patrols.

In preventing forest fires—and grass fires—individuals can help in specific ways: by being careful with matches, by putting out small fires, by helping to prevent incendiaries from doing their evil work, by reporting all forest fires to the nearest ranger or fire warden, by remembering that in a very real sense, every man-made forest fire in wartime is an enemy fire.

HANDY HINTS

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

Add red fruit coloring to your apple or plum jelly and you will find that it has added appeal. To make mint jelly add a few mint leaves to apple or plum juice when it is being cooked with the sugar. When the jelly is ready to pour into the glasses, remove the mint leaves and add green fruit coloring. The coloring does not injure the jelly either in taste or texture. Mint jelly is especially good served with lamb.—Mrs. R. T. H., Tulsa, Oklahoma.

To remove the scorched taste from milk that may have been burned or scorched while cooking, just add a small amount of lemon juice. As an army cook, this has saved my life a good many times, for we sometimes haven't access to double-boilers to scald milk in.—Sgt. M. R. F., Fort Ord, California.

Rubbing alcohol will remove lipstick stains from clothes. For clothes that cannot be washed merely sponge with a cloth dampened with the alcohol, and for clothes that are washable dampen them well with the rubbing alcohol, rub between hands as when washing the article, then wash immediately in warm suds.—Mrs. R. W., Springville, Utah.

Fruit jars may be washed sparklingly clear by adding one tablespoon of tri-sodium phosphate to the wash water. No other washing agent is necessary. Simply wash thoroughly with a bottle brush and rinse before sterilizing. Tri-sodium phosphate is inexpensive; most grocers stock it in bulk.—L. B. M., Provo, Utah.

If friend husband likes to cook over a picnic fire but you dread the black that forms on your kettles, simply rub the outside of your utensils with a coat of kitchen fat. Then soap and water will remove all the black without scouring.—Mrs. R. N. J., Swan Lake, Idaho.

Here's How—Women and the Land

REALIZING that women would be playing an increasingly important role in food production during the war, International Harvester Company a year ago introduced "tractorette" training courses in cooperation with its nationwide dealer organization. An illustrated booklet, *News and Views of the Tractorettes*, describes many of the training schools which have already been held and relates how on numerous farms, women have taken the place of absent hired men, husbands, brothers, and fathers.

For information concerning these courses, designed to prepare women and girls to become efficient and careful farm equipment operators, inquire of local International Harvester dealers, or write the company's home office, 180 North Michigan Ave., Chicago.

For Gardeners

By Robert H. Daines
Associate Plant Pathologist
New Jersey Agricultural Experiment
Station

CONSERVE ORGANIC MATTER

ORGANIC matter in the soil, in the form of partly decayed plant materials tends to make the soil crumbly and allows both water and air to enter, both of which are necessary for proper root growth. Since it also serves as a storehouse for fertilizer elements necessary for plant growth, it is desirable for gardeners to turn under at plowing or digging time, a good supply of plant materials. One should start to accumulate these plant materials now.

Where considerable quantities of fresh manure containing straw, or other forms of plant materials that have not been previously rotted, are turned under shortly before planting, a deficiency of available nitrogen in the soil may cause, for a time, a yellowing and stunting of the resulting crop. This condition can be avoided by: (1) adding nitrogen to the material at the time that it is plowed or spaded under; (2) turning the organic matter under a month or more in advance of planting the crop; or (3) allowing the plant material to rot (compost) before it is applied to the soil.

START COMPOST PILES NOW

It is a good idea to make compost piles from grass clippings, leaves, plant refuse from gardens or other sources. Such compost piles are prepared by making a pile of the materials to be composted, and then covering these materials with a layer of soil, six inches or more in depth. This pile should then be left undisturbed for a period of several months before mixing with the garden soil that the plant materials may become well rotted. The rotting process can be speeded up by adding nitrogen. A satisfactory formula under normal conditions is three and three-fourths pounds each of sulfate of ammonia and pulverized limestone (or hydrated lime) and one-half that quantity of superphosphate to one hundred pounds of dry organic matter. If the nitrogen is not available, the next best procedure is to mix fresh green grass clippings or green clover or alfalfa with the other materials in the compost pile. These should be used in the proportion of about half and half. If neither method is used, the rotting process takes place slowly, and may require years instead of months.

ANSWERS TO "HOW OLD WAS MOSES?"

(See page 450)

- | | |
|-------|--------|
| 1. 39 | 7. 2 |
| 2. 27 | 8. 3 |
| 3. 10 | 9. 40 |
| 4. 12 | 10. 2 |
| 5. 10 | 11. 12 |
| 6. 40 | |

Moses' age: 120 years

AUGUST, 1943

LIFE WITH "JUNIOR" by Elsie, the Borden Cow

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EVAPORATED MILK GOING INTO CREAM SOUPS!"



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TO READ

TO THINK

TO UNDERSTAND AND APPRECIATE

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The pronounced brownish color of "old-fashioned" liquid pectins will startle you when you compare them with the pure whiteness of M. C. P. PECTIN.

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Compare the strong, disagreeable flavor of liquid pectins with the pleasing, faint lemon taste of M. C. P. Think what this means in preserving true fruit flavor.

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COOKS' CORNER

By Josephine B. Nichols

PRESERVE WHAT YOU CAN'T EAT NOW

UNCLE SAM says: "Can them, pickle them, preserve them, brine them, kraut them, dry them, and store them." Be patriotic by not buying all commercially prepared and preserved foods. There's no ration on the home-preserved kind.

The following recipes will do much to relieve mealtime monotony next winter.

Chili Sauce

- 1 gallon chopped ripe tomatoes
- 1/2 cup chopped white onions
- 1/2 cup chopped sweet green peppers
- 1/2 cup chopped sweet red peppers
- 5 teaspoons salt
- 1/2 cup brown sugar
- 1/2 teaspoon cayenne pepper
- 1 teaspoon nutmeg
- 2 teaspoons ginger
- 1 teaspoon mustard
- 1 pint cider vinegar

Peel and prepare the tomatoes and onions. Boil all ingredients except the vinegar together for two hours. Add the vinegar and cook to desired consistency. Pour into sterilized jars and seal.

Pickled Carrots (sweet)

- young, tender carrots
- 1 quart cider vinegar
- 1 tablespoon whole cloves
- 1 tablespoon whole allspice
- 1 tablespoon mace
- 1 quart sugar
- 1 stick cinnamon

Young, tender carrots are best to use. Grade as to size and color. Wash carefully and steam three to five minutes. Remove and dip quickly in cold water. Drain and remove skins. Leave whole. Pour syrup made of vinegar, sugar, and spices (in bag) boiling hot over carrots. Let stand overnight. Then bring to boil and boil five minutes. Remove spices and pack into sterilized jars and seal.

Mixed Pickles

- 2 large heads cauliflower
- 1 gallon green tomatoes
- 6 large onions
- 6 green peppers
- 6 cucumbers
- 1 pint vinegar
- 1 pound sugar
- 1 teaspoon cloves
- 1 teaspoon cinnamon
- 1 teaspoon allspice

Separate cauliflower, chop green tomatoes, onions, green peppers, and cucumbers. Mix well. Put in a kettle in layers, first a layer of vegetable mixture; then sprinkle well with salt, until all ingredients are used, using salt on the last layer. Let stand twenty-four hours; then squeeze as dry as possible.

Make pickling solution by mixing sugar and spices with vinegar. Boil five minutes and pour over vegetables, stirring well. Allow to stand several hours. Bring pickles to boil and cook one-half hour; then pack into sterilized jars and seal.

THE IMPROVEMENT ERA

Fresh Concord Grape Conserve

- 1 large orange, ground fine
- 1 cup water
- 1/2 cup lemon juice
- 6 1/2 cups sieved grapes with orange mixture
- 1 package M.C.P. dry pectin
- 8 1/2 cups sugar
- 1 pound seedless raisins, ground
- 1 cup walnut meats, ground

Wash grapes and stem. Crush thoroughly. Add 1 1/2 cups water, simmer fifteen minutes. Press through a coarse sieve. Simmer orange, water, lemon juice together fifteen minutes, covered. Combine grape and orange mixture; measure into a large saucepan. Add pectin, raisins, nut meats, and stir well. Bring to a boil, add sugar, bring to a full rolling boil. Boil hard four minutes. Watch carefully, as it burns easily. Pour into sterilized jars and seal.

Peach and Cantaloupe Conserve

- 1 pint diced peaches
- 1 pint diced cantaloupe
- 2 lemons, juice and grated rind
- 3 cups sugar

Combine ingredients. Cook mixture until thick and clear. Pour into sterilized jars and seal.

Apricot Marmalade

- 5 pounds apricots
- 6 cups orange (juice and pulp)
- 8 cups sugar

Wash and slice apricots. Mix with sugar and orange. (Three cups of orange and three cups of pineapple make a delicious combination.) Cook to desired consistency. Pour into sterilized jars and seal.

Last Fling Indulgence and Venereal Disease Rate

"WHILE the fight against the venereal diseases is going better in the present war than it did in the first World War, it is not going well enough, and the loss to the armed forces will be colossal unless civilians do their part much better." So states Dr. Walter Clarke, executive director of the American Social Hygiene Association in making public the Association's annual report for 1942. Although he announces that the country is experiencing its lowest venereal disease rate in wartime history, and that the year's greatest achievement was the obvious conversion of public opinion to a realization of the importance of the venereal disease fight, he is emphatic that "one must face realities. The prostitution interests and the racketeers have retreated but are not yet defeated."

Of utmost significance is the further startling revelation that "a third or more of all the cases of venereal diseases in the army is acquired in the brief period between the time selectees learn that they must enter the army, and the day of their actual entry on active duty." Branding these cases as "last fling" infections, Dr. Clarke makes them the strict responsibility of the community in which these future soldiers spent their time and of the parents and teachers who failed to give them sound character training and health education.

AUGUST, 1943

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A-1 MACARONI SUMMER SALAD

- 1 cup GLOBE "A1" Salad or Shell MACARONI
- 1 cup cooked, cleaned shrimp
- 1 cup shredded cabbage
- Salad greens

Cook Globe "A1" Macaroni in boiling, tender, drain and chill. Clean shrimp, combine with cold macaroni, cabbage, pickles and enough mayonnaise to moisten thoroughly. Season to taste, strips and cucumber slices on top. This is a refreshing, nourishing salad for picnics or lunch boxes!



"A1"
GLOBE

Spaghetti-Macaroni-Noodles

Vacation Reading FOR YOUNG FOLK

STORM ON THE ISLAND
(Eleanor Frances Lattimore. Harcourt, Brace and Company, New York. 1942. 181 pages. \$1.75.)

This story dealing with the hurricane that struck the little sea island home of Rose Ann and her family, off the Carolina coast, teaches indirectly all who read the story the advantage of cooperation. Colorful and adventuresome, the author-illustrator has told a story that will please young people.
—M. C. J.

SNOW HILL
(Lorrain and Jerrold Beim. Illustrated. Harcourt, Brace and Company, New York. 1942. 230 pages. \$2.00.)

How one family made friends with adversity is told in this delightful story of a Vermont farmer and his wife who found that by turning their farm into a school for boys and girls they could weather troublous times. But that isn't quite a fair

picture of the book, for with this preamble it would seem that the book would have gloomy moments when the exact opposite is true. "Snow Hill" becomes an experiment in democratic living with a group of nine healthy, fun-loving, robust boys and girls. Their mistakes become the mistakes of all normal children; their solution of their troubles becomes the solution possible only in the democratic way of life.—M. C. J.

OPEN WATER
(Hildreth T. Wriston. Illustrated. Doubleday, Doran and Company, Garden City, New York. 1942. 274 pages. \$2.00.)

The adventure all began with a letter which Mr. Halliday, immigration inspector on Lake Champlain, received from the government concerning the use of part of his land as a base for a patrol boat. The four Halliday children were immediately plunged into a whirlpool of activity, mystery, and adventure which will make

most fascinating reading for youngsters from eight to twelve. The resourcefulness of this group of young folk will also prove good tonic during these days of thrift.
—M. C. J.

FIGHTING SHIPS OF THE U. S. NAVY
(Fletcher Pratt. Illustrated. Garden City Publishing Co., Inc., Garden City, New York. 1941. \$1.00.)

With a foreword written by Rear Admiral Arthur H. Heppburn, U. S. N., to lend veracity—if any were needed—this book will answer many question concerning the types of craft our navy employs. The drawings made expertly by Jack Coggins amplify the statements made by the author. What is most important is that these men collaborators have thoroughly checked their work to make it scrupulously accurate.—M. C. J.

RUNAWAY PUPPY
(Written and illustrated by Margaret S. and Helen Lossing Johnson. Harcourt, Brace and Company, New York. 1942. 86 pages. \$1.75.)

HEATHER, a terrier, was like many children in that he liked to run away to seek new adventure. But the authors treat his adventures in so delightful a way that we always are glad when he returns to the safety of his home. How he came to be friends with Ming, the Siamese cat, becomes an important part of the story.
—M. C. J.

THEY LOVED TO LAUGH
(Kathryn Worth. Illustrated. Doubleday, Doran and Company, Garden City, New York. 1942. 269 pages. \$2.00.)

When Martitia Howland, orphan, was brought by Dr. David Gardner to his home to live, she was unprepared for the zest for living that permeated the five Gardner sons and the one Gardner daughter. She also was unprepared to enter into the activity of their lives. Stubbornly she resolved to earn her way, and determinedly she set out to learn the way of cooking, weaving, and churning, so that she could be useful, where heretofore she had been only ornamental.

The book is a refreshingly moving story of olden times when each child had his responsibility in sustaining the family.
—M. C. J.



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NEWS FROM THE CAMPS

Fort Sill, Oklahoma
YESTERDAY, we took a fifteen-mile hike with a 25-pound pack on our backs, and with only one quart of water to do us. We stopped at noon and pitched our pup tents. In the meantime, trucks had brought our lunch to us. One of our boys was standing in line waiting for his food, and all of a sudden he got white as a sheet, and would have fainted if a fellow hadn't grabbed him. Instead of hiking back with us, he rode in with the cooks. Today, some of the fellows in my tent were too tired and sore to get up this morning. Even before we got in yesterday evening, several of the fellows were lagging and complaining about aches and the heat, and as soon as we got here, they all flopped on their bunks. The only thing that was tired about me was my feet, and that was because I had new shoes on. After we got back, I walked a mile to the showers, and took a good bath. I believe that the reason I wasn't tired was because I don't indulge in things and habits that impair my strength and health. The Word of Wisdom is a great thing, and if a person lives it, he will walk and not be weary, and run and not faint.

Grant Mack, U.S. Army

c/o Fleet Post Office
San Francisco, California

... Yes, I'm coming back to you—
I cannot sail forever
O'er these seas of blue—
There are other seas to conquer,
And other jobs to do.
'Twill be indeed a pleasure
To share them, dear, with you ...
Lot Smith Burk

Australia

LET me describe an Australian day for you. The sun rises in a blaze of color heralded by the bubbling effervescent songs of a choir of well-trained bird voices. It rises on velvet-covered hills and vales from which spring luxuriant ferns and magnificent trees. The grass is waist-high and still sparkling from the morning dew. There are soft cool meadows in which limpid pools mirror a deep blue sky. The trees look ablaze as parrots swarm into them. Then mid-day heralded only by the dull buzz of countless insects. Life immovable, languid, exhausted by the merciless heat. Then sunset, its only herald being the blaze of indescribable color in the western sky. It turns this world of beautiful reality into one of seeming fantasy. Trees fade into large dark objects of unending variety. Songbirds sing their evening prayers. Black cockatoos wing homeward on slow-moving wings making graceful silhouettes against this painted background. A serene quietness prevails. ...

Thayer Evans, U.S. Army

Randolph Field, Texas

REINFORCEMENTS have arrived. The best missionary of the Church arrived to help win the battle for freedom and love. Fortunately "General" Era has been available from time to time from the homes of other brethren to inspire the cause for vic-

tory. ... Thanks to all for "General" Era. It is a leader we love to follow. ...

G. Albert Wimmer, U.S. Air Corps

The Middle East

Eighth Ward Chapel
Salt Lake City

Dear Friends:

YOU'LL never know the multitude of emotions entering my heart, when I opened your greeting and found prayer and blessing there for a non-member of your faith. I know of no greater compliment than the message of friendship and brotherhood it contained. The beautiful things taught by your faith, the wonderful work of your Church, are symbolic in this world racked by greed and oppression.

I've seen cities crumble and fall; ships burn and sink; men march and die. I've seen man build, man destroy. Your work is the work of the Lord: Life—liberty—the pursuit of happiness. Withstanding tyranny through the ages, it remains indestructible.

Land of Zion, temple of God, may we live in peace in your green valleys, beneath snow-capped peaks and bow our heads in humble prayer, once again. ...

Michael Degles, U.S. Air Corps

Australia

"A WORD from a far country is like water to a thirsty soul." ... I read an article a few days ago which I think means a lot to the American soldiers. It says: "We are soldiers of the United States Army. We have landed in distant countries where the war is being fought and upon the outcome depends the freedom of our lives, of those we love, our people and our fellow citizens. Never were the enemies of freedom more tyrannical, more arrogant, or more brutal. We are from a God-fearing, proud, courageous people, which throughout their history have put their freedom under God before all other purposes."

The testimony I have gained since I've been in foreign service is more than I can express on paper. ...

Phil Tyler, U.S. Army

India

BEING near the city, we can attend forms of religious worship. The city has been the center of much of the missionary work done by several of the denominations of Christianity. At first making converts was their goal, and because Christianity offered a release from the caste system many converts were made. Then it was found that their converts were unable to support a church because of their lack of education. Now their efforts are to educate and train the converts that they might be self-supporting. Much has been done in various lines, but agriculture is the main vocation taught. The belief in animal worship and superiority has to be broken down with many of the people before they will even practice improved methods of breeding. They, in many cases, are opposed to the killing of diseased or infected animals. They have to be shown many times how improved tillage will help in soil production. ...

Russell S. Schow, U.S. Army

USE THIS EASY RECIPE
FOR MAKING DELICIOUS
ICE
CREAM



ICE CREAM

2 eggs
1/2 cup sugar
1 tsp. vanilla
1 tall can Morning Milk

Beat eggs, add sugar and vanilla and continue beating until sugar is dissolved. Whip milk very stiff. Fold in egg mixture lightly. Pour at once into cold freezing tray.

Yield: 1 quart. Approximate cost: 20 cents.



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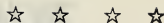
**EVIDENCES AND
RECONCILIATIONS**

by Dr. John A. Widtsoe

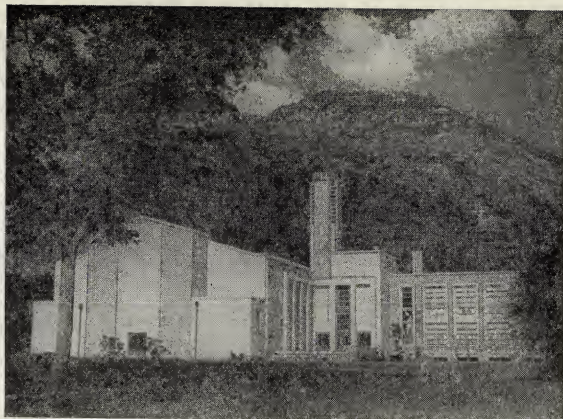
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Elementary Education	Philosophy of Education
English	Psychology
Finance and Banking	Radio Broadcasting and Technique
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Autumn Quarter Begins October 1, 1943

at



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AUGUST, 1943



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MELCHIZEDEK PRIESTHOOD



CONDUCTED BY THE MELCHIZEDEK PRIESTHOOD COMMITTEE OF THE COUNCIL OF THE TWELVE—JOSEPH FIELDING SMITH, CHAIRMAN; JOHN A. WIDTSON, JOSEPH F. MERRILL, CHARLES A. CALLIS, AND HAROLD B. LEE

Stake Committee

EACH month helpful material is prepared to guide and stimulate the quorum officers and the four standing committees of the Melchizedek Priesthood. New assignments of importance are made, and emphasis is placed where it is needed. Although this information is published regularly in the Melchizedek department of *The Improvement Era*, it has come to our attention that some quorums are not using or following the suggestions given, and a few quorums did not even seem to be aware that such a department existed.

Now, it is the responsibility of the stake committee to see to it that the quorum officers are directly following the outlines suggested each month in *The Improvement Era* and thereby keeping in touch with the general committee's assignments. No other paper or magazine carries the complete Melchizedek schedule.

Quorum Officers

IN many wards the Melchizedek Priesthood quorums meet Sunday morning with the bishop and the Aaronic Priesthood of the ward. After preliminary exercises the Melchizedek Priesthood quorums go into separate session to discuss quorum matters and to follow the approved study outline. Very frequently the miscellaneous business at the opening of the meeting consumes so much of the time that the quorum has only a small fraction of an hour in which to do its business and to carry on its study course. This is not proper. Arrangements should be made in every ward, where such a preliminary meeting is held, to leave a full hour to each Melchizedek quorum group for the pursuit of their special quorum affairs and study.

Personal Welfare

Aiding in the Harvest

NOW is the time to make such provisions as we can against the day of a food shortage. Suggestions as to the growing of food in Welfare gardens and as to the processing and preservation of that food have already been made in this column (April, May and June, 1943).

In the harvesting of fruits and other crops, there is another field of activity which offers an opportunity for the quorum Personal Welfare committees. In many sections of the Church there are abundant crops in the orchards and

in the fields, but the growers are having great difficulty in harvesting them because of the shortage of labor. These crops must be saved. The quorum, by properly organizing, can with its members and their families render great assistance in the harvesting of these crops.

In some places, arrangements have been made with the growers to harvest the crops on a share basis. This accomplishes two things: It helps save the crops, and it provides a way for those who have not grown their own fruits and vegetables to obtain them for bottling, canning, and drying for their own use during the coming season.

Let the Personal Welfare committee of every quorum give this matter earnest consideration now. See that no crops in your vicinity go unharvested because of lack of labor, and see that the family of every member of your quorum is supplied with its needs for the coming season.

Class Instruction

THE question is frequently asked as to what procedure should be followed in the monthly officers' meeting in the department of Class Instruction.

In this connection we suggest the re-reading of the instructions on Monthly Meetings of Officers and Committees of Stake Melchizedek Priesthood Quorums, page 313, *Priesthood and Church Government*.

It is expected that all the officers meet together for the opening exercises and then adjourn to their various departments, the Class Instruction department to be conducted by the stake chairman of that department, who is a member of the stake Melchizedek Priesthood committee. During this period the suggestions for this department published each month in *The Improvement Era*, together with any other material that the chairman may regard as appropriate, may be discussed with the object in view of adapting those suggestions to the local needs of each quorum.

We call special attention to this column published in the November 1942 *Era*, page 730, in which are outlined six subdivisions that should prove helpful and give direction in the conducting of this department in the monthly officers' meeting. These subdivisions have been amplified in subsequent issues of the *Era* and if the suggestions made therein are carried out they should afford helpful material for this department. In subdivision 4, therein, the chairman of the Class Instruction com-

mittee is urged to maintain a contact not only with his quorum or group classes but also with gospel doctrine classes of the Sunday School and any other auxiliary class involving members of the quorum. A uniform interest must be maintained in all classes in which quorum members are enrolled.

Church Service

Wanted: A Boys' Man

SCOUTING and Aaronic Priesthood activities call for a leadership with special gifts and qualifications. A boys' man should be selected with a full knowledge of his responsibilities and the particular duties required of him. The men best fitted to lead and inspire boys ordinarily belong to one of the Melchizedek Priesthood quorums. To find such men and to encourage them to accept this work is a duty of the Church Service committee.

In this day of juvenile delinquency there is urgent need to consider the problems of youth. The study of conditions surrounding the younger generation is an obligation of the quorums and the Church. It offers a wide field of activity for those qualified to direct and inspire the youth among our people.

It is important to create within the lives and hearts of our young people a moral and spiritual force to protect them against sin and evil. This challenge comes with singular appropriateness to the Church Service committee in its effort to promote activity among the quorum members.

Social & Miscellaneous

WHILE your quorum is busy in Welfare gardens, harvesting fruit crops, and in other assignments where several are working together, the members of this committee should put forth special effort to see that all are properly acquainted and that a good feeling of camaraderie exists in the group. In the informal atmosphere of a work project, sincere friendships often take root which otherwise remain as only acquaintances. This will promote real brotherhood in the quorum.

Store Cool

FOR the benefit of the quorum members, they should be warned again to put in their winter's supply of coal immediately, and learn the proper methods for safe storing.

Notes from the Field

Where There's A Will, There's A Way

WHEN the agricultural committee of the Second Ward, Liberty Stake, leased the three acres known as Gallacher Field for a Welfare garden project, there was no means of irrigation. Now, however, through the industry and planning of the committee, two artesian wells have been drilled in this field. The natural flow is stored in a reservoir, while a centrifugal pump has been installed to secure the volume needed.

The difficulties confronting city groups in securing a garden project did not discourage Chairman Reuben Mason and his committee of H. Ray Smith, Rodney O. Dobbs, Fred G. Peterson, and Matthew Gallacher. Although it cost \$500 to establish the watering facilities, \$160 for fencing, and \$40 for tools, they still went ahead with the garden.

Besides this initial expense of \$700, it is estimated that this year's crop will cost \$750, including seed, 11,400 cans for processing and preserving, and rental of canning equipment.

The project is financed by (a) \$100 assessment from each Melchizedek Priesthood quorum of the ward, (b) additional voluntary donations from the ward membership, and (c) the mark-up added to the cost of producing and preserving the crops.

The crops will be distributed to eligible ward members in proportion to the size of their families. A deduction of three cents per can will be made to those who worked in the garden. As high as fifty percent may be deducted from the market price of fresh vegetables, provided the member has performed sufficient labor in the field. Work receipts, or credits, will be issued monthly for all labor performed by individuals.

Each Melchizedek quorum is assigned one day a week on which to work. The same is true for the adult Aaronic group. The bishopric, advisers, and the rest of the Aaronic Priesthood membership work together on another day. And so this ward project on the corner of Fourth East and Seventh South in Salt Lake City, moves forward in a business-like manner as a result of the counsel of the First Presidency of the Church, and in accordance with the later plea from the government that all available garden space be utilized for essential foodstuff production.

Objective for the Year

UNDER the direction of President Irvin L. Warnock, the Melchizedek Priesthood of the Sevier Stake has outlined a revised list of objectives which serves as a guide to all the quorums for the ensuing year. This list has been mimeographed and placed in the hands of the quorum officers of the stake. Provision is made to check participation in each objective for every month

of the year. Other stakes may outline their own aims and so prevent overlooking them. The Sevier Stake list follows:

1. Complete card file
2. Have one quorum project (quorum basis). Each member shall paint his fence, house; plant trees, shrubs, garden. Reduce debt. Sponsor missionary. Buy bonds.
3. Complete organization
 - a. Presidency
 - b. Committees
 - c. Group leader
 - d. Functioning
4. Sacrament meeting programs
 - a. Use quorum members
 - b. One social on quorum basis
5. Quorum funds
7. Research and temple work
8. Sacrament meeting attendance
9. A letter a year to absentee members
10. Quarterly reports on time
11. and 12. (Objectives Optional)

Priesthood in the Army

CHAPLAIN GEORGE R. WOOLLEY reports on the value of the Priesthood in the army and some of the ways in which it is benefiting the Church members. Recently he had the opportunity to fly to one of the Pacific Islands where about one hundred fifty L.D.S. men were stationed without having a Mormon chaplain in the vicinity.

Finding men holding the Priesthood, Chaplain Woolley effected an organization that will enable the men to carry on and magnify their calling even in the army. LeGrande Sadler, a seventy from Murray, was appointed as group leader. Then a representative from each of three batteries was selected. They are all ordained elders and include Ralph Winterton, Provo, Utah; Reed Johnson, Spanish Fork, Utah; and Arth-

ur Astle, Garland, Utah. Elders Sadler and Winterton are returned missionaries.

These men make monthly reports to Chaplain Woolley and carry on weekly study periods. On Sundays they attend and assist in the work of the nearby branches of the Church where many of the men are serving as teachers, and in one branch they conduct the exercises because of the scarcity of local Priesthood.

"The Strength of Ten"

By Roscoe C. Cox

IT has been my privilege to spend considerable time in army camps. I shall never forget my first night in such a camp. In the same tent were two soldiers of considerable service, who had just been reunited after two years apart. Their low regard for womanhood shocked me.

Now I know that one of the very worst enemies of a clean life is a filthy story or a nasty joke. I wish most urgently that I could forget some of the stories I have heard—many of which I did not want to hear. You don't know, when you pass on a nasty joke, just whom you are going to hurt, whose life you are going to pervert, and whose ideals you are going to ruin. You may pervert an idea or a mind until you will pervert an entire life. So before you defile yourself and others with a filthy joke, keep your lips closed. Let other people around you know that you don't care to hear such filth. At one time in France I was fortunate in having a stove in my room.

(Concluded on page 493)

ACTIVE IN WYOMING



STAR VALLEY STAKE MISSIONARIES

"The Star Valley Stake Mission has been showing added interest in missionary work. Since this picture was taken, fourteen new missionaries have been added. There is a united effort on the part of all concerned in this phase of our responsibility, and we expect great accomplishments through the stake missionary service."

The names of the missionaries are as follows: Front row (left to right): King Cranney, Alden Putnum, Lloyd Pead, president of district No. 2; Emil VonAlmon, mission president; Gilbert Allred, president of district No. 1; Lenard Robinson, president of district No. 3; Con Millward, John D. Kingston.

Second row: Carl Robinson, Roy S. Papworth, Ralph J. Hyer (Star Valley Stake Presidency); Ray Walton, Robert Lancaster, Ralph Astle, Lee Preston, Charles Ranzensberger, Roland Johnson.

Third row: Ivan Gardner, stake clerk; Mrs. King Cranney, Mrs. Wilford Haderlie, Mrs. Emil VonAlmon, mission secretary; Mrs. Alden Putnum, Mrs. Leora Griffith, Mrs. Gilbert Allred, Mrs. Roland Johnson, Bonita Gardner, Lavere Johns, former stake mission president.

Back row: Marvin Heyworth, Thomas Simpson, Harold Jensen.

Those laboring as missionaries unable to be present when this picture was taken are Wilford Haderlie, Mrs. Lenard Robinson, Della Anderson, and Maude Ranzensberger.

—Reported by Royle S. Papworth

THE WORK OF THE SEVENTY

Go Forth Unto the Work

Do not pray for easy lives. Pray to be stronger men. Do not pray for tasks equal to your powers. Pray for powers equal to your tasks. Then the doing of your work shall be no miracle. But you shall be a miracle. Every day you shall wonder at yourself at the richness of life which has come in you by the grace of God.

—Phillips Brooks

THERE is an old legend to the effect that off the coast of Brittany there is a sunken city, and the tradition is that during the roar of a storm when there is danger, the bells of that city can still be heard warning the people. The figure is a fitting symbol, says a writer, of the enduring service rendered by the prophets of the world, for in every crisis of history, whether the danger was from within or without, the prophets have sounded the trumpet call to reform and rededication. They have spoken in tones that have rung clear and carried conviction.

In the world's saddened condition today, when people are thrown into confusion and wondering just what will be their lot at the end of the war, they need, and we all need, an awakened faith in the simple truths of the Savior of the world. This is the message of religion. Only Jesus of Nazareth can satisfy the ultimate needs of our natures. It is the gospel of Jesus Christ which we go forth to teach.

The missionaries are idealists, men and women of spiritual insight who labor with profound and undying zeal to awaken their fellow men to a higher sense of duty to God and right, and to cause them to look to the future and to prepare them for it. They extend their hopes and beliefs to others and impart to them the comfort and joy of rededication to the ways of God. No work known to man can bring greater joy and permanent happiness than to make people see the glory and the light of the Christian truth.

For your inspiration, recall the missionaries who went into the world in the early days of the Church to carry the gospel message to foreign peoples. We have noted before that as early as 1852, missionaries were called by President Brigham Young to go to European and Asiatic countries. They responded and went singlehanded, but with the whole power of God behind them. It often took months to reach their fields of labor. They traveled on foot and by slow sailing vessels. Peoples were strange to them. They were thankful to have a place to sleep and a loaf of bread. Their homesickness was something they could not overcome at times, and far from home they were often called to bear up under the sorrow of news of the death of some loved one. But they were strong in their faith, and their hearts always gathered courage.

There are many things the missionaries can tell their friends who have become investigators. For example: what the Latter-day Saints do for education, what they have done for agriculture, their home life, etc. Dr. Ellsworth Huntington of Yale University has written in his book *Civilization and Climate* these words:

The proud position of Utah is presumably the result of Mormonism. The leaders of that faith have had the wisdom to insist on a thorough system of schools, and have obliged the children to attend them. Whatever one may think of Mormonism as a religious belief, it must be credited with having accomplished a remarkable work in spreading a moderate degree of education almost universally among the people of Utah. Without its influence, the rank of Utah would probably be about 118, that is between Colorado (119), on one side, and Nevada (117), on the other. I emphasize this because it shows how clearly our maps reflect the influence of any peculiar condition. Manifestly, the distribution of education throughout most of the United States does not depend upon the influence of any particular institution, for essentially the same institutions prevail everywhere. Yet in the map of education, Utah is conspicuous because it is strongly influenced by a unique American institution which is limited to one small area.

Or you might tell them about the settlements of the valley of the Great Salt Lake by the Latter-day Saints in 1847.

The settlement of the vales of the Wasatch was a fine example of American colonization. Colonization means the founding and developing of new communities, where civilization has never been before. It is the expansion of a new community into a new territory. It is the subdividing of vast stretches of virgin soil and changing it into farms, homes, and civic life. The pioneers of Utah had only the two factors that make for economic life—land and labor. By a process of saving and accumulation they obtained their homes and farming implements. They made their way into the wilderness, provided their own means of transportation, carried with them their supplies and sustenance, their tools and utensils, with which to begin their industries. They created by labor and increase, and soon, the desert—the sagebrush land—was green and golden in fields of plenty. True, most of the people were poor; the families were large; and the burden of providing for them was heavy and discouraging. At times, they were compelled to find relief in nature—the wild berries and roots of the sego lily were helpful.

* * * *

Every town was located on some mountain stream, because of the necessity of irrigation, as well as for culinary purposes. One of the first things done was to measure the water, and to appoint a water-master. This was done by all the citizens in meetings. From the stream came the irrigating canal and ditch, and the first laws of these communities were irrigation laws. Everyone worked on the canals and ditches. All contributed of their labor. The fine cooperative system was fundamental to the life of the communities.

* * * *

It is always interesting to people to hear what eminent writers have said about the results of the work of the "Mormon" people in the history of our country. Count Herman Keyserling in his *Travel Diary of a Philosopher*, one of the greatest philosophic works of this century, says in reference to the economic and social development of Utah:

The Mormons have achieved a civilization hardly attained by any other people; in barely half a century they changed a salt desert into a garden. They are, moreover, admirable citizens, law-abiding, honest, and progressive.

The missionary goes to a home with all good-will, which is an expression of his fine life within. He recalls how Jesus taught the gospel. Jesus had respect for personality and made the values which enrich personality available for all men. He had concern for the poor man, the outcast, the sinful, the sorrowing, and He healed body and soul. His entire life was given to the lifting of individuals to God. He went from door to door. He spoke to few crowds. His conversations were with one or two people at a time. Picture His blessings in the little home of Mary and Martha, and His teaching them the beauty and glory of life.

Nothing will rest you so much as to "clean up" at the end of the day; and with your heart filled with a message of hope, go forth to find a friend who will listen to the Word of the Lord. There are more people looking and waiting for truth than you realize. So many broken hearts, so many lonely souls, so many with heavy burdens, that a word will often take light to the most darkened mind. An evening so spent will give you a joy the next day that will cause you to want to go forth again and again to find another waiting soul. There is a noble message summed up in the words of an ancient sage:

Not thine to complete the work, nor art thou free to lay it down.

—L. E. Y.

THE IMPROVEMENT ERA

Melchizedek Priesthood Outline of Study, September, 1943

Text: *Teachings of the Prophet Joseph Smith*

LESSON 68

THE GOVERNMENTS OF MEN

Read *Teachings of the Prophet Joseph Smith*, pp. 248-254, 47-50, 57, 58, 15-16, 96, 332, 333; D. & C. 88:42-43; 47; Rev. 11:15; Dan. 7:9-14, 18, 27; Helaman 12:4-7.

1. Governmental authority an eternal principle
 - a. Entire universe governed by law (D. & C. 88:42-43, 47)
 - b. Government and laws should protect the innocent and punish the guilty (49)
 - c. Should guarantee protection in honorable pursuits of life (50)
2. Man's usurped authority
 - a. The government of God promotes peace, unity, happiness and the universal good (248)
 - b. Failure of human governments to preserve religious freedom for all (332)

Discuss:

1. What is the only justification for governmental laws?
2. How has God provided for good government on the earth?

LESSON 69

THE GOVERNMENTS OF MEN (Continued)

3. Deploable condition of the world
 - a. Apostasy of the world (15, 47)
 - b. Light has come into the world, and men choose darkness rather than light, because their deeds are evil (96)
4. The Lord to rule and reign (Rev. 11:15; Dan. 7:9-14, 18, 27)
 - a. Design of Jehovah to take the reins of government (250)
 - b. Judgment will be administered in righteousness (251)

Discuss:

1. Demonstrate the effect of man's turning from the divine pattern to set up man-made governments.
2. What solution is provided for the deplorable ills in our present world?

LESSON 70

THE END OF THE WORLD

Read *Teachings of the Prophet Joseph Smith*, pp. 14, 16-18, 71, 92, 96, 100-101, 132, 141, 160-162, 280, 286-287, 305, 321, 328, 341, 362, 365-366; D. & C. 29:16-20; 45:31-32, 42-47, 63, 68-69, 74-75; 49:7, 24-25; 63:32-34; 88:91, 93, 96; 98:32-38.

1. The destruction of the wicked
 - a. Destroying angel to follow closely the elders who have faithfully warned all (92)
 - b. The end of the world is the destruction of the wicked (100-101)
- c. Judgments of God to sweep the earth (14, 365-366)
 - (1) War and bloodshed (160-161)
 - (a) The Lord in wrath has decreed wars, and the wicked shall slay the wicked (D. & C. 63:33)
 - (b) Army will be against army (365-366)
 - (c) Foreign wars and in this land (D. & C. 45:63)
 - (d) Unnatural slaying of closest kin (161)
 - (e) Unparalleled scene of bloodshed in the United States (17)
 - (f) Saints may have to beat ploughs into swords (366)
 - (g) Will not do for men to sit down patiently and see their children destroyed
 - (h) When God justifies going to war—an ancient law (D. & C. 98:32-38)
 - d. Pestilence, famine, hail and earthquakes (17, 18, 71, 160; D. & C. 29:16-20; 45:31)

Discuss:

1. What is meant by the expression "the end of the world"?
2. Will it occur at the beginning or at the end of the millennium?

person or by a committee member, to stimulate each quorum and each auxiliary organization to carry on the program made for these respective groups.

No Letdown

The plan of campaign does not allow for any letdown. There is a new class each year in every organization. So long as smoking and drinking are popular in the world, so will there be a tampering with liquor and tobacco by a few quorum members. Hence there can be no letdown of the campaign of persuasion. Let all campaign committees keep in touch with the situation and act accordingly.

Surprising News

The National Safety Council, headquarters in Chicago, released the news at the end of June that traffic in the United States still remains the greatest killer.

Traffic deaths since Pearl Harbor, the Council said, numbered 40,000, exceeding the United States war dead during the same period. Also stressed was the claim that during the same period the number of war wounded and missing (not counting prisoners) was 70,689, compared with 1,400,000 injured in auto accidents, 100,000 of them permanently disabled.

Remembering that in a large proportion of these traffic accidents liquor was involved, the question arises why does not the law make it a crime for any drinking driver to be at an auto wheel? When shall we become civilized enough to protect the public from the demon alcohol?

Affiliated with some of our No-Liquor-Tobacco educational campaign committees (as in Salt Lake County) are active law enforcement committees which are devoted to the project of seeing that the law is enforced as it relates to minors and liquor-tobacco. Every stake might well have such a committee. To protect youth from the wiles of the liquor and tobacco octopuses that are seeking to enslave for profit our youth to liquor and tobacco poisons, is a noble project, worthy of the efforts of all right-minded people. Let us have more law enforcement committees.

NO-LIQUOR-TOBACCO COLUMN

A Condition for Success

"THERE is no excellence without labor." Experience teaches the truth of this maxim. This truth must not be forgotten by the officers in the stakes, quorums, and organizations of the Church who are charged with the responsibility of conducting the No-Liquor-Tobacco campaign.

This campaign cannot end as long as there are persons who smoke or drink. To free our people of indulgence in liquor and tobacco is the objective of the campaign. To do this, two things must be done:

1. To make abstainers of all who indulge
2. So to instruct and motivate our youth that they will never indulge

The work of making abstainers has been assigned to Priesthood quorums by the First Presidency. The work of in-

structing and motivating the youth has been given to the homes and auxiliary organizations of the Church. Priesthood and quorum officers have been advised to organize and conduct a "campaign of persuasion" by the personal contact method among the users in their respective quorums. Stake chairmen are charged with the responsibility of seeing that this is done.

Materials and lessons have been provided by the general boards of the auxiliaries for their respective stake and ward organizations. These materials and lessons are intended for repeated use year after year with each oncoming class in the department for which they were designed. In the seminaries the first year classes use this material.

It is the responsibility of the stake No-Liquor-Tobacco chairman, either in

"The Strength of Ten"

(Concluded from page 491)

and it was a luxury. Other soldiers used to come in to sit around it and one of the rules was that there were to be no filthy stories. It didn't take it long to get around camp that I didn't like to hear filthy stories, and few of them were told when I was around. They liked to come to my room, and they were welcome until they started off on questionable stories. Every man in his own sphere can create a similar situation.

"My strength is as the strength of ten because my heart is pure." That can be as true of us as it was of Tennyson's Sir Galahad.

AARONIC PRIESTHOOD

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

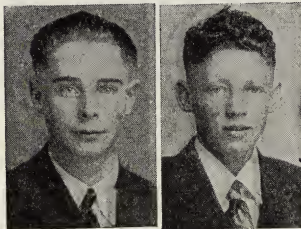
WARD BOY LEADERSHIP COMMITTEE OUTLINE OF STUDY SEPTEMBER, 1943

Text: HOW TO WIN BOYS Chapter IX: Dealing With Difficult Boys

Quotations from the Text:

1. Before a boy takes his roughshod training at the hands of some *house of correction*, let's give him the training of the *House of God!*
2. No boy is any accident! Back in his home he had a great deal, some, or no training. Back in his family there was moronic, good, or excellent breeding. The Irish had it wrong, I think. We can not make a silk purse out of a sow's ear; but human guidance plus the wonder-working power of God can bring about that miracle and greater ones yet. Space forbids the stories of tens of thousands who would feel proud to testify to the life-making, career-building power of God, working through such blundering guides to boyhood as you and I are!
3. Gerald Stanley Lee once said: "I wish the bad people of the world would take up goodness—they'd put so much energy and vitality into it!"
4. I repeat, if you want to see just what this "Lord of all life" can do, you leave your peace and security and home comfort and see God at work. There is not a gangster of whom I've read who was a failure in and of himself. Society failed him as a boy.
5. If evil men can make criminals (thieves, blackmailers, kidnapers, murderers), then good Christian men can make good citizens out of boys!
6. A very difficult boy is the *timid* boy who is wrapped up in himself, his thoughts, his own acts, and who needs a quick *unwrapping*.
7. Another very terrible and very influential youth is the *foul-mouthed* boy. The terrible part is that when one begins to live on spicy fare, one grows to dislike the clean and genuinely clever. Appetites are not shaken off in a moment.
8. The young *egotist* is best handled in a personal way. Thousands of teachers fail by using the *bauling-out* process.
9. The *vicious* boy whose standard of

Challenging Records



BOYD RICH

DELWORTH GARDNER

From the Star Valley Stake comes the report that Boyd Rich, Fairview Ward, and Delworth Gardner, Grover Ward, have established a record of 100% attendance at Aaronic Priesthood quorum meetings for the last three years. Each of these young men is faithful in the discharge of Priesthood assignments and in living according to the standards of the Church.

The Presiding Bishopric would appreciate receiving photographs and certified records of Aaronic Priesthood members having 100% attendance records at quorum meetings for a minimum of three consecutive years.

jokes is unthinkable low is not readily changed. As stated, appetites are appetites. And mental ones are harder to handle than physical ones. But here again comes the power of close personal and confidential guidance.

10. God hates nothing so much as mental and spiritual filth! Truly "blessed are the pure in heart."

Master the *difficult* boys. Each can be the stumbling block to your helpfulness with the rest of the class. Each may be saved for guidance to others who have made his selfsame mistakes.

Helps for the Class Leader:

It is suggested that the class give thorough consideration to the author's recommended treatment of the following types:

1. The "poppycock"
2. The "timid"
3. The "foul-mouthed"
4. The "egotist"
5. The "vicious"

Admittedly, some of the above types are not to be found among our young men. However, the subject material is so vital to successful boy leadership that full consideration thereof is respectfully urged.

Leadership Training

DURING each monthly meeting of the

Ward Boy Leadership Committee there is to be a period of fifteen to thirty minutes devoted to leadership training. Outlines are published one month in advance in the *Progress of the Church*, on this page of *The Improvement Era*, and in the Church Section of the *Deseret News*.

There should be assigned to this responsibility a teacher who understands a growing boy and his problems, and who appreciates qualities of leadership which have special appeal to young men. This training course should be of inestimable value if properly and faithfully conducted. It can, and should be, one of the most attractive features of the meeting.

This course is unique in that it deals specifically with boys and boy leaders.

Quorum Officers To Preside

THE presidencies of the deacons and teachers quorums are to preside over, and conduct the exercises of, all quorum or group meetings. Quorum presidents should allow their counselors to take their full turn in conducting quorum meetings. The bishop is to preside over all priests quorum or group meetings, but may call upon members of his quorum in rotation to conduct the exercises under his direction. It is not the responsibility of the quorum adviser to preside over, or conduct the exercises of, the quorum or group meeting.

The Aaronic Priesthood membership of the Star Valley Stake are shown celebrating their Standard Quorum Award Achievements for 1942.

The slogan for young men suggested by the state presidency and the state Aaronic Priesthood committee for 1943 is "Cleanliness before God, at home or abroad." Their goal is—"For every quorum, a Standard Quorum Award."

Bishop Joseph L. Wirthlin of the Presiding Bishopric and Lee A. Palmer, field representative of the Presiding Bishopric, were guests and addressed the group.



WARD TEACHING

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

Ward Teaching Record



H. F. CHRISTIAN PIEPER

ANOTHER remarkable record in ward teaching is reported by the bishopric of the Rexburg Second Ward, Rexburg Stake.

From 1900 to 1903, H. F. Christian Pieper served as a ward teacher in one of the wards in Salt Lake City. He takes considerable pride in the fact that President Heber J. Grant's home was among those first assigned to him in this activity. He always speaks of the cordial treatment extended to him and his companion in the home of President Grant.

In 1903, he moved with his family to Rexburg, where he was again assigned to do ward teaching. With the exception of two years spent in the mission field he has not missed a single month in making his visits during the past forty years.

Other Church activities include the gathering of genealogical data on thirteen thousand members of his family line as well as the line of Sister Pieper. Three sons have filled missions.

The bishopric reports:

From the day he was baptized, Brother Pieper has always kept the Word of Wisdom, paid his full tithing, and made every donation asked of him. He never worries about the future. He gives liberally to the work of the Lord and trusts Him for future needs.

AUGUST, 1943

WARD TEACHERS

*The teacher's duty is to watch over the church always, and be with and strengthen them;
And see that there is no iniquity in the church, neither hardness with each other, neither lying, backbiting, nor evil speaking;
And see that the church meet together often, and also see that all the members do their duty. (D. & C. 20:53-55.)*

Ward Teachers' Message, September, 1943

YE ARE THE LIGHT OF THE WORLD

IN His memorable sermon on the mount, Jesus referred to His disciples as "... the light of the world." (Matt. 5:14.) Does it seem paradoxical that men should be referred to as "light"?

In the material sense, we look upon light as that which comes from the sun, the moon, the stars, the incandescent and other light-producing agencies. The question then arises—"How can man, too be 'light'?"

Obviously the "light" which emanates from the pure heart of a disciple of Christ is other than that which is visibly perceptible. It is, however, none the less potent and influential. It is that quality of the soul which has a beneficent influence upon the behavior of those coming in contact therewith. It influences the sinner and takes the repentant soul by the hand and places him in the way of eternal life. It heals the broken heart, cheers the oppressed, comforts the weary, expresses its life-giving properties in kind words, thoughtful actions, and noble deeds. It inspires men to clothe the naked, feed the hungry, give the thirsty to drink, "to visit the fatherless and widows in their afflictions. . . ." It purifies the heart and exalts the soul of man.

In all of these worthy actions we are co-workers with our Redeemer, for He described Himself, also, as "the light of the world." (John 8:12.) In Him we have our pattern.

How much light is each of us, as Latter-day Saints, shedding forth upon the world? How many souls are being attracted to the more abundant life because of that which they see us do and hear us say? How do the actions of each of us square with the teachings of Jesus with whom we share the responsibilities of being "the light of the world"?

In the Church, do we sustain the General Authorities as we should? Do we pay our tithes and offerings as is expected of us? Do we live what we teach?

Do our neighbors speak well of us? Do they enjoy living next door? Do they delight in having their children associate with ours?

In business, do our associates look upon us, individually, as honest and trustworthy? As employers, do we enjoy the good will of our employees? As employees, are we honest with those for whom we work?

Let each Latter-day Saint think seriously upon these matters. It is a tremendous responsibility to be "the light of the world."

Tobacco's But An Indian Weed

IT will be remembered that smoking was introduced into England from America by Sir Walter Raleigh in the reign of Queen Elizabeth in the latter part of the sixteenth century. The use of tobacco met with a good deal of opposition. Here is a song "Tobacco's But an Indian Weed," contained in a manuscript of the reign of James I, himself a bitter hater of the weed, and author of the famous tract entitled: "A Counter-blaste to Tobacco."

Tobacco's but an Indian weed,
Grows green at morn, cut down at eve;
It shews our decay,
We are but clay:
Think of this, when you smoke tobacco.

The pipe that is so lily-white,
Wherein so many take delight,
Is broke with a touch,
Man's life is such:
Think of this, when you smoke tobacco.

The pipe that is so foul within
Shews how man's soul is stained with sin;
It doth require
To be purged with fire:
Think of this when you smoke tobacco.

The ashes that are left behind
Do serve to put us all in mind
That unto dust
Return we must:
Think of this when you smoke tobacco.

The smoke, that does so high ascend,
Doth shew man's life must have an end;
The vapour's gone,
Man's life is done:
Think of this, when you smoke tobacco.

Forum for Church Musicians

By Alexander Schreiner, Tabernacle Organist and Member Church Music Committee

When Should the Choir Perform?

A LETTER from Mesa, Arizona, asks: "Is it possible in some way to arrange to have ward choirs sing each and every Sunday? The morale and prestige of the choir naturally suffer when, on the first Sunday of each month, the choir is not needed in the programs prepared by auxiliary organizations. Is there a Church ruling on this point?"

Yes, the Church ruling should be understood by choir directors. It provides a place for the choir on every Sabbath day. The Sunday evening services on fast days are normally in the hands of one of the auxiliary organizations, at which time the choir does not perform except by invitation of the organization in charge. However, the choir should be functioning during fast meeting, where choirs can contribute to the dignity and beauty of this very sacred service both by their quiet and exemplary presence before the congregation, as well as by the rendition of a quiet, devotional hymn. Anthems are not suitable for this service because they are usually of a rousing nature. One meditative hymn sung beautifully by the choir alone will suffice. The two or three other hymns may well be sung together with the congregation.

Use of the Organ for Practice

From El Paso, Texas, comes the following query: "What should be our policy in regard to using the organ for practice?"

This is a matter controlled by each bishop, and the policies which various bishops follow will always apply under their jurisdiction. Nevertheless the general practice which is in use throughout much of the Church can here be outlined.

The problem of practice time at ward organs is generally acute for a period of about a month immediately following the installation of an organ, when many aspiring players all try at the same time to test their ability and to satisfy their curiosity on the new instrument. Such a condition sometimes

exists long enough until it is thought wise to close the instrument completely to practice purposes, in order to protect it from overuse.

Just how much use can an organ stand? Any reasonably good organ should be able to carry an almost limitless use. Thousands of organs throughout our country have successfully held up under a continuous use of twelve and more hours a day, every day of the year. Electric motors which propel the blower mechanisms are so well-made today that they can give practically continuous service. The organ itself can also give continuous service.

The Church is in great need of capable organists, and the only way to develop them is to give them opportunity for practice and instruction. The two-manual instruments with which so many of our chapels are equipped are ideal as practice instruments. They are blown by small motors which cost so very little as to be insignificant in comparison with the good accomplished by the organist who is improving the quality of his church music. It can surely be called a duty of ward bishoprics and ward memberships to make it possible for organists to improve themselves.

Organists must spend money for instruction. No other Church service involves similar preparation expense. It is not expected that wards pay any of this expense which organists are under, but if wards wish to have good organists available for church services, it is no more than reasonable that wards should be very liberal in extending the use of instruments for practice purposes.

To sum up our recommendations:

1. Organs should be available for practice to all musicians who are giving service to the Church as organists. If necessary, a limit of one hour a day for each person can be made.

2. Organs should also, and more especially, be available to those who are taking lessons. These are the people who will likely give service in the

future, and who are making the most progress in their ability to play.

3. It seems reasonable to deny the use of organs to mere dilettantes, those who neither study nor give service to the Church. Such a policy will encourage such people either to do some serious studying under a teacher, or to be a regular worker in the Church.

4. It should be the duty of someone, the custodian perhaps, to see to it that the organ motor is correctly lubricated at recommended periods of time.

Whittier Ward Choir

THE Whittier Ward Choir, Wells Stake, appears to be one of the largest ward choirs in the Church. Arthur McFarlane, the director, is highly experienced through his continuous service of thirty-seven years as choir leader. All of his service has been in the same community—in the Waterloo Ward from May, 1905, until that ward was divided, and from then to the present time in Whittier Ward.

The members of this choir are some of the busiest people in the ward and stake. In it sing the stake president, Thomas E. Towler; the bishop of the ward, Fred W. Schwendiman; the entire Sunday School superintendency, the Relief Society presidency, the officers of both M.I.A. organizations, the ward clerk, the wives of the entire bishopric, leaders in Priesthood organizations, and the Primary officers. All are active members and love to sing under Director McFarlane's baton.

Rehearsals are held each Sunday at five o'clock. When special programs are in preparation, additional rehearsals are held either Monday, Wednesday, or both. The choir is on vacation during the summer months, but music numbers for the services are prepared and presented by choir members during this period.

The average attendance of this choir is fifty. What is the magic touch which accomplishes this splendid record? (Concluded on page 499)

WHITTIER WARD CHOIR



GENEALOGICAL

ONE FAMILY'S

Temple Jubilee

By Irene W. Merrell

AMONG those responding to the suggestion that increased temple work, record-making, and family research mark the golden jubilee of the dedication of the Salt Lake Temple (April 6, 1943), was the family of Edward Milo Webb. In commemoration of the event, many members of the family, which is scattered from Washington, D.C., to California, met in excursions to the Salt Lake and Arizona temples. Ordinances were performed at this time for many of their own kindred dead. Months before, the family genealogist had researchers in England and in the eastern United States busy searching out names on family lines for this purpose and recording them for ordinance work.

With comparatively little work, considering the great amount of good it will accomplish, a book, *One Man's Family Record*, is being compiled of all descendants of Edward Milo Webb, the family's common ancestor. Each married couple sends to the genealogist, on standard family group sheets, the record of their own family, with another sheet containing mounted photographs, if they wish, and these are entered, by the genealogist, in the common family record.

The Edward Milo Webb family organization began in 1929, when the family gathered for the first real reunion since the exodus from Mexico in 1912. Nothing much was done in a genealogical way at this time, but since then much has been accomplished, even though the family members are so widely scattered that they cannot meet often. As a means to the accomplishment of research and temple work, in spite of this handicap, the family genealogist conceived the idea of a mimeographed bulletin, to be issued semi-annually, which would serve as messenger to the various family branches. This little booklet, of from twelve to twenty pages, with a circulation of more than a hundred copies, has now been serving its purpose since the fall of 1938.

TITLED by popular vote *The Fireside*

Circle, this bulletin has been invaluable in several ways: as a quick means of contacting every member of the family; in keeping up a bond of friendship between family branches; stimulating family loyalty and pride and taking care of expenses without payment of fees or donations, since the subscription price is one dollar a year (this is not obligatory), and any surplus from the actual

expense of publishing the booklet goes to the genealogical fund. It also makes a record of vital statistics, preserves life sketches, histories, and other valuable articles, keeps alive old family traditions, original jokes and customs.

A sample issue, for instance, contains as frontispiece a poem, "My Father," Who's Who in Our Family; an excerpt from a letter to E. M. Webb from George Teasdale, offering him, at the suggestion of Karl G. Maeser, the principalship of the Juarez Stake Academy in Mexico; A Tribute to My Teacher, Name the Bulletin Contest, Missionary Letter from South America, Family Reunion Notice, Out of the Mouths of our Babes, Lest We Forget Our Ancestors, Poetry Page, Our Yesterdays; Donald Beauregard, Utah Artist, Honored by Museum of New Mexico; Harvey Webb's Expressions in the Madero Revolution, and Family Affairs Flashed. There is also a letter to the genealogist from Donald L. Jacobus, noted eastern genealogist, who has been doing research work for the Webb family. All issues give lists of births, deaths, marriages, missionaries, graduations, special prizes and honors won by family members, musical notes, often family recipes, and games for children. One number was devoted wholly to the children, all news items, articles, stories, poems and pictures for, and by, the younger generation.

THE date of the Webb Family Reunion is usually March 8, birthday of the family founder. This year there were two reunions—one in Salt Lake City and the other in Mesa, Arizona, making it possible for many to attend who could not otherwise go. Since the members are so widely separated, with missionaries and soldiers in practically every part of the world, many, of course, could not be present at either meeting place. But the majority read an account of the gatherings in the spring bulletin. (By the way, this booklet has been an invited guest at many genealogical classes, and the idea has been copied successfully by several families. It has even done its bit toward the war effort, as its success inspired its originator to begin the project of a similar adapted monthly booklet for boys in the service from Millcreek Ward.)

To connect past generations with the present, an ancestral story was dramatized to be played at both the Mesa and Salt Lake City reunions.

An account of the far-reaching genealogical activities of the Edward Milo Webb family may suitably conclude with the family toast—dashed off by one of its members at an early reunion and used in all of the later ones, also as an introduction to several issues of *The Fireside Circle*:

Here's to the Webbs—may their tribe increase!

While this old world wags, may it never cease!

If there's strength in numbers, then we're strong,

Strong for laughter and love and song,

Strong for gallantly carrying on!

Some may be short on worldly wealth,

Some may be short on looks, or health,

But all are long on family pride

And stand by each other whate'er betide;

And who knows, but some of our coming

race

May win for himself a brilliant place

On history's page—and folks will say,

We knew they'd come to the front some

day—

It's in the blood, and we all know well,

That, sooner or later, blood will tell!

The "Mormon" Farm-Village in Colorado

(Concluded from page 451)

they were careful to select men of good character. The early community is described as "highly moral, largely religious, but far from austere. . . . The manufacture and sale of intoxicating liquors was absolutely forbidden. . . . The attempt to introduce a billiard hall was frustrated. On the other hand, the dramatic association prospered and dancing was not excluded from Greeley."²

The Mormon influence on the founders of Greeley is not a matter of supposition. The suggestion for the project came from the agricultural editor of the *New York Times*, Nathan C. Meeker, after a visit to the West in 1869, and immediately won the support of his chief, Horace Greeley, who had written appreciatively of the agricultural achievements of the Mormons, whom he had visited in 1859.³ Though he had not selected a location for his settlement, Meeker interested a number of prospective colonists. Early in 1870, accompanied by two associates, he went west again to select and purchase land. He made a special trip to Salt Lake City to confer with Mormon leaders and to study their land system and methods of irrigation.⁴ Upon his return to Colorado the site of Greeley was determined, and the lands settled as already described.

Greeley in turn became the model for three Colorado colonies established in 1870 at Evans, Longmont, and Green City. In all of these the farm-village type of settlement was adopted, the farmers residing on lots within the town site and cultivating their respective holdings of farm-lands outside the village.⁵

²*Ibid.*, *passim*. The similarity of these arrangements with those of the Mormons in the settlement of Salt Lake City will be noted.

³Greeley, *Recollections of a Busy Life*, p. 373.

⁴*The Daily Colorado Tribune*, Feb. 20, 1870; *The Deseret Evening News*, Feb. 28, 1870.

⁵*Op. cit.*, James F. Willard, Introduction.

The Church Moves On

(Concluded from page 479)

Washington Ward, St. George Stake, Alton Jones succeeds Wallace J. Iverson.

Grantsville Second Ward, Tooele Stake, Paul G. Johnson succeeds Clyde Williams. Cache Ward, Teton Stake, Robert G. Meikle succeeds J. Henry Hansen.

Chevy Chase Ward, Washington Stake, Abram H. Cannon succeeds Riley A. Gwynn.

Ogden Nineteenth Ward, Weber Stake, Albert William Barker succeeds Walter J. Blackwell.

St. Anthony Third Ward, Yellowstone Stake, Dean Baird released.

Beaver Creek Branch, North Idaho Falls Stake, Oscar H. W. Anderson succeeds Heber C. Williams.

Missionaries Released

Included in the following honor roll are those released in April, May, and June, and others not previously reported.

APRIL

Brazilian: Jay Le Grand Forsyth, Kalspell, Montana; Spencer Delos Gardner, Detroit, Michigan.

California: Edwin Parmallee Sundquist, Salt Lake City; Arden Nephi Bunderson, St. Charles, Idaho; Ervin Lewis Child, Hooper, Utah; Dorothy Jane Goates, Provo; Thomas Calvin Larsen, Pleasant Grove, Utah; Beth Paul, Ogden; Vernie C. Swenson, Salt Lake City; Samuel Lyman Tyler, Twin Falls, Idaho; Howard Crosby White, Beaver, Utah.

Canadian: Glen Hirschi Larsen, Park Valley, Utah; Clarence Larsen, Park Valley, Utah; Willis Marvel McKay, Weston, Idaho.

Central: John Daniel Stratton, Provo; Ellen June Hall Cragun, Provo; Elmo Brown, St. Johns, Arizona; Rosel Eugene Elwood, Smithfield, Utah; Lorin Budd Low, Smithfield, Utah; Dee James Greig, Smithfield, Utah.

East Central: Arvil Dale Sessions, Clearfield, Utah; Joseph E. Potts, Salt Lake City; John Elmer Kelber, Roberts, Idaho; Vene B. Collett, Robertson, Wyoming; Quentin M. West, Smithfield, Utah; Don Aneline Hansen, Salt Lake City.

Eastern: Ted Ross Ogden, Richfield, Utah; Newell E. Layton, Layton, Utah; Albert Eugene Anderson, Rigby, Idaho; Carl Ned Allen, Hyrum, Utah; Jeanne Margaret Thomas, Salt Lake City; Elvin George Lyon, Pirth, Idaho; Allen T. Billeter, Salt Lake City; Elizabeth Hill, Salt Lake City.

Hawaiian: Orlin G. Woodbury, Salt Lake City; Ernest H. Clark, Provo.

New England: Willard D. Stephens, Burlington, California.

North Central: Dora Dutton, Salt Lake City.

Northern: David Clarence Triplett, Yuba City, California; Darol Bowen Rasmussen, Ephraim, Utah; Morgan A. Hanks, Burley, Idaho; Mervin W. Jones, Salt Lake City.

Northwestern: Miss Myrtle Melba Riggs, Chandler, Arizona.

Southern: Arthur L. Merrill, Salt Lake City; Walton W. Hunter, Salt Lake City; Leo James Ford, Provo; Charles Clayland Orr, St. Anthony; Alfred C. Davidson, Mountain View, Wyoming; James Z. Knight, Ashhurst, Arizona; Wallace Bett Adams, Weston, Idaho; Calvin Crane Smith, Draper, Utah; Sterling Russell Snow, Castle Dale, Utah; Leland Levon Baker, Idaho Falls; Rupert Bryant Willis, Joseph City, Arizona; Miss Virginia McQuarrie, Salt Lake City.

Spanish-American: Donald Ray Murri, St. Anthony; Ovid LaMar Farnsworth,

MISSIONARIES
REPORTING
AT THE
MISSIONARY HOME
JUNE 21,
LEAVING
SALT LAKE CITY
JUNE 25 AND 26,
1943



Left to right, front row: Beth Manwaring, Hannah Call, President Don B. Colton, Virginia Parker, Teresa Martinus, Leone Johnson.
Back row: Daniel P. Taylor, Instructor E. Cecil McGavin, Robert H. Sainsbury, Samuel Keith Bowman, Alexander S. Graham, Don S. Bowman, and Joseph L. Sorenson.

Boise; Douglas Lovell Cheney, Ephraim, Utah; Margaret Jane Weir, Greysburg, Wyoming; Miss Elsie LaVon McGinty, Salt Lake City; Rufus B. Astin, Salt Lake City; John Armstrong Ellison, Spanish Fork, Utah; John Thomas Fyans, Salt Lake City.

Texas: Earl Raymond Wilding, Sugar City, Idaho; Kate Vivian Poole, Salt Lake City; Gabriel Mes, Salt Lake City; James Fuller Larkin, Snowville, Utah.

Western: Faunt Elwyn Montgomery, Hooper, Utah; Kent Smith Frost, Monticello, Utah; Glendon E. Gee, Sugar City, Idaho; Joseph Fjilsted Gunderson, Salt Lake City.

MAY

Brazilian: Joseph Glen Erickson, Salt Lake City; LeRoy Alfred Dreschel, Salt Lake City; Arthur C. Zollinger, Logan; David Stoddard Judd, Salt Lake City; Warren Child Porter, Rexburg; Sheldon Chris Johnson, Huntington, Utah; Reed Lawrence Peterson, Rexburg.

California: Vearl Ray Rich, St. Charles, Idaho; Irma Webster, Kaysville, Utah; Victor Lloyd Morris, Salt Lake City; George Brown, Poulson, Provo; Kathryn Ascherat, Teton City, Idaho; Raymond Joseph Shallbetter, Chicago; Joseph Uriah Jolley, Rexburg; Laura Louise Whitehead, Sandy, Utah; Nyda Riding, Salt Lake City.

Canadian: Winifred Hansen, Brigham City; Richard Ralph Twelves, Salt Lake City.

Central: Eleanor Jensen, Shelley, Idaho; Carma Peterson, Blackfoot, Idaho.

East Central: George W. Brady, Midvale, Utah; Doran Heep Barlow, Mink Creek, Idaho.

Eastern: George M. McMillan, Murray, Utah; Hanes Anderson, Salt Lake City; Lincoln Robison Eliason, Deseret, Utah; Maxine Miller, Joseph City, Arizona; Thelma J. Hart, Ogden; Edith Augusta Laub, Salt Lake City; Marvin J. Fjeldsted, Centerfield, Utah; Catherine Areta Beus, Ogden; Thelma Gilbert, Preston, Idaho.

Hawaiian: Rex E. Richards, Fielding, Utah.

New England: Robert Burton Ward, Salt Lake City.

North Central: June Davies, El Monte, California.

Northern States: Wayne Ekman Fisher, Bountiful, Utah; James Russell Hawkes, Pocatello; Orange F. Peel, Mt. Pleasant; Walter Klemm, Salt Lake City.

Northern California: Carl Haderlie, Afton, Wyoming; Ralph C. Carter, Salt Lake City; Ivy May Siepert Summers, Ririe, Idaho; George Waldron Summers, Ririe, Idaho.

Northwestern: Harriet E. Nielsen, Logan; Leo M. Smith, Thornton, Idaho; Helen Rose Chaff. Chandler, Arizona; John Dale Evans, Salt Lake City; Clive F. Pulham,

McKinnon, Wyoming; Cassie Marie Lang, Houston, Texas; Alma Monroe Argyle, Jr., Randolph, Utah; Arlean King, Ogden.

Southern: Henry Donald Selin, Salt Lake City; Don Keith White, Salt Lake City; Kenneth Pershing Rasmussen, Salt Lake City; Dean O. Anderson, Fairview, Utah; Glen Edwin Cracroft, Salt Lake City; Garth DeVerl Price, Twin Falls; Naomi Carlson, Salt Lake City; Jesse Thompson, Pocatello; Veda Whitehead, Salt Lake City.

Spanish-American: David Franklin Haymore, Douglas, Arizona; Emma Geneva Hush Haymore, Douglas, Arizona.

Western States: Dean T. Ward, Bloomington, Idaho; Werner B. J. Moeller, Salt Lake City; E. Neal Crowther, Malad.

Texas: Zella E. Davis, Heyburn, Idaho; Allen B. Taylor, Fillmore, Utah; John C. Moss, Rigby, Idaho; Edna Pugsley, Salt Lake City.

JUNE

Brazilian: Don Ferrin Ashworth, Salt Lake City; Raymond B. Duckworth, Garfield, Utah; Grant A. Fisher, Provo.

California: Gordon G. Campbell, Salt Lake City; Frank Hicks, Midvale, Utah; Mae C. Lindsay, Provo.

Canadian: President David A. Smith, and Emily Jenkins Smith, Salt Lake City; Wendell W. Westover, Colton, California; Ruth Caroline Pearson, Salt Lake City.

Central: Walter E. Peterson, Salt Lake City; Mary Pett, Holbrook, Idaho; Ezra Vern Beesley, Clearfield, Utah.

East Central: Elaine Wood, Howell, Utah; Julia Louisa Bybee, Cedar City, Utah; Harold R. George, Escalante, Utah; Myreel Smith, Globe, Arizona.

Eastern: Thomas Blair Evans, Ogden; John Anderson Larson, Salt Lake City; Leola Pendleton, Lovell, Wyoming; John Adams Soelberg, Walnut Creek, California.

North Central: Clair M. Tucker, Fairview, Utah; David Hardy Crockett, Salt Lake City.

Northern: Reva Baird, Cowley, Wyoming; Arthur Blair Johns, Coburg, Oregon; James L. Eldredge, Carey, Idaho.

Northwestern: Jay Golden Bastian, Vernal, Utah; Afton Anderson, Howell, Utah; LaVon Grant Hanson, Logan.

Southern: Raymond R. Sitterud, Orangeville, Utah; Stephen L. Cornwall, Salt Lake City; Harry Craig Dees, Duncan, Arizona; Leonard R. Jones, Salt Lake City.

Spanish-American: Ray Crystal Capson, Salt Lake City; Eldred A. Johnson, Vernal, Utah; Emily Mae Lindholm, Tooele, Utah; Doyle Richards, Ogden.

Western: Derald Fewkes Mabey, Oakley, Idaho; Boyd H. Karren, Lewiston, Utah; William F. Rigby, Newton, Utah.

Samoan: President Wilford W. Emery, and Hannahbell Newman Emery, Salt Lake City.

MUSIC

(Concluded from page 496)

sult? Brother McFarlane says that he and the choir members derive much enthusiasm and joy from the preparation of sacred cantatas for the Christmas and Easter seasons. These cantatas are sung not only in the home ward but also in other wards in an exchange of ward choirs. Among suitable cantatas have been found the following: *Resurrection Morning*, by B. Cecil Gates; *The Daughter of Jairus*, by Stayner, and *The Holy City*, by Gaul. As soon

as one project or cantata is completed, another new project is announced. There is always something of interest in the hands of the choir members.

The director has no favorites among his singers. He endeavors to give equal opportunity for all choir members to perform in whatever they can do. Instead of selecting the four best soloists in the ward for important solos, all persons of ability are used as occasions allow. Sometimes two or more of the less experienced singers will sing one

part together, or twelve or sixteen will sing a multiple quartet.

The choir manager, Grant Graff, contacts every new family in the ward to learn whether there are singers who can be interested in choir work.

Other officers of Whittier Ward choir are Wilva Coles Fernley, pianist; Fern C. Richardson, organist; Drew Christiansen, assistant accompanist; Harrison Sperry, president; Melvin McFarlane, librarian; and Marion Edman, secretary.

THREE WAYS TO PRESERVE FOOD

(Continued from page 468)

Sweet Corn. Corn may be frozen on the cob, but because of storage space and flavor, it is suggested that it be cut from the cob after blanching. Blanch in boiling water six to eight minutes where ears are to be packed whole or two to one-half minutes where kernels are to be cut from the cob. Cool and cut as close to the cob as possible in order to have large grains.

Cauliflower. Cut into pieces not thicker than one inch. Blanch in boiling water for three minutes, cool and pack.

PREPARATION OF FRUITS FOR FREEZING

Most fruits will retain a better color and flavor if they are frozen with sugar. The sugar may be applied dry or as a syrup. Use stainless steel wherever possible in preparing fruits as galvanized metal may cause a discoloration.

Apples. Peel, core, and slice into a two or three percent salt solution to help prevent darkening, drain, pack, and freeze immediately. Or, the sliced apples may be taken from the salt solution, blanched two minutes in boiling water, cooled, and drained and packed. Apples may be packed with sugar, four pounds of produce to one pound of sugar.

Pears. Not usually frozen, but may be handled as outlined for apples.

Peaches. Make a good frozen product if satisfactory varieties are used. Golden Jubilee, Eclipse, Halehaven, Polly (white), and J. H. Hale are satisfactory for this purpose. Plunge fruits directly into boiling water to loosen skins, then cool quickly in cold water. Peel, remove pit and slice into sixty percent syrup (six pounds of sugar dissolved in four pints of water). Place slices in containers and cover with syrup, freeze as quickly as possible. On thawing keep slices covered with syrup and use as quickly as possible.

Raspberries. For dessert purposes, pack in sixty-five percent syrup (six and one-half pounds sugar dissolved in three and one-half pints of water). For culinary purposes pack four pounds of berries with one pound of sugar. Black

raspberries are not as desirable for dessert purposes as are red berries.

Blackberries and Dewberries. Use method given for raspberries.

Blueberries. May be washed and frozen without further preparation, or they may be packed in a fifty percent syrup (five pounds sugar dissolved in five pints of water).

Grapes. May be frozen in a fifty percent syrup (five pounds sugar dissolved in five pints of water) for later use in making juice or conserve.

DEHYDRATION

PRESERVATION by drying usually requires more total time and effort than other methods used in food preservation, and where artificial heat is necessary, it is the most costly in fuel consumption. It is reported that the vitamin in A and B, content is lessened and that most of the vitamin C content of dried produce is lost during the drying process.

Drying is most satisfactory for the preservation of peas, beans, and corn. However, the following fruits and vegetables have been reported as being suitable for drying where equipment allowing for temperature control is available: apples, pears, peaches, apricots, nectarines, cherries, plums, berries, sweet corn, mature beans and peas, green peas and snap beans, celery, squash, im-

mature soybeans and limas, pumpkins, peppers, okra, spinach, carrots, beets, and onions. Greens may also be dried for use in soups. It should be emphasized, however, that for many of the above foods, a better product can be secured by other methods of preservation.

Preparation for Dehydrating

Fruits and berries that are to be used for drying should be freshly picked and ripe but firm. Vegetables should be fresh and tender, yet sufficiently mature for maximum food value. A good guide is to choose them at the right stage for table use.

To help avoid discoloration of food, use stainless steel knives and a wooden cutting board. Cut produce into thin, uniform slices or chunks. Avoid any delays in preparation of produce for drying.

Treatment of Fruits

In order to retain color and prevent undue darkening, most fruits should be dipped in salt water or steamed. Fruits such as apples, which discolor quickly after slicing, can be held in a salt solution consisting of one teaspoon of salt to a quart of water. However, before drying they should be blanched.

Blanching

Color may be preserved by blanching in live steam or boiling water. Steaming is usually preferable.

Treatment of Vegetables

Vegetables should be blanched in steam or boiling water before drying. When they are placed in boiling water, it is usually considered advisable to add a small amount of salt to the water. After blanching, the produce should be cooled in cold water, partly dried between turkish towels, and then placed in dryer.

Field Drying. Matured crops such as peas, beans, edible soybeans, and popcorn are usually air dried in the field. Peas and beans can be placed in piles to dry, after which thrashing can be accomplished by pounding pods with suitable beater. Popcorn should be harvested when kernels are flint-hard.

Sun Dryer. Drying by using the heat from the sun is a common practice

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THREE WAYS TO PRESERVE FOOD

(Concluded from page 499)

in arid climates. However, quite favorable results can be secured during favorable summer weather in some of our more humid areas. This is especially true where the produce is placed on a black material during drying. Peas, beans, corn, apples, berries, and under good conditions, peaches, cherries, or prunes may be dried in this manner, although green vegetables are difficult to handle. A crude dryer may be fashioned by placing a screen door or window screen on suitable supports in a sunny portion of the yard. Spread the produce to be dried evenly over the surface, and cover with mosquito netting to exclude insects. Stir material frequently and cover or remove indoors each evening to protect from dew.

Oven or Stove Dehydrator. Drying in the oven of any kitchen range or above the cooking surface of a coal or wood range gives fair results. This method of drying may be occasionally necessary where wet weather interferes with the completion of a batch of produce that is being dried by heat from the sun. In oven or stove drying the produce is spread on suitable trays which are placed in a rack in the oven or above the stove. The oven door should be left open a few inches to allow for moisture escape. Avoid overheating. Where trays are used above the stove they are usually suspended from a ceiling support.

PREPARATION OF FRUITS FOR DRYING

Apples. Fall apples of good cooking quality are satisfactory. After apple is peeled it should have the core removed and cut into quarters or eighths and placed in water or salt water solution (one teaspoon in one quart of water) to prevent darkening. Keep in the salt solution ten minutes, or steam five to seven minutes.

Pears. Bartlett pears have been dried with good results. Pears are usually cut in half, de-cored, but not peeled for drying. The halves may be kept in salt water, as with apples, to prevent darkening. Steam five to seven minutes.

Peaches. Wash and peel. Large peaches should be quartered or sliced; small ones halved. Steam five to seven minutes.

Apricots and Nectarines are dried without peeling. After halving, steam five to seven minutes, open side up.

Cherries. Sour or sweet cherries may be dried successfully. They may be halved and dried without further treatment.

Plums. Halve and stone. Dry without further treatment.

Prunes. To soften the skin, hold in steam or boiling water for two minutes.

Berries. Dried without special treatment.

PREPARATION OF VEGETABLES FOR DRYING

Most dried vegetables are much more prone to deteriorate in flavor and quality after drying than are fruits. In most cases basement or pit storage or canning is much more satisfactory than drying.

Practically all vegetables should be blanched before drying. Blanching prevents darkening, preserves normal color, and accelerates the drying process.

Sweet Corn. Corn should be dried at the stage of development best suited for table use. The ears are plunged into boiling water and allowed to remain for eight to twelve minutes. The blanching is complete when the kernels can be cut without loss of liquid. Cut kernels from cob and dry.

Pumpkins and Squash. Firm-fleshed varieties of pumpkins and squash are best for drying. After peeling, the squash should be cut into pieces about one-half inch to one or two inches in diameter, immerse in boiling water for three to six minutes or until the pieces have become semi-transparent. Drain and dry.

Cabbage. Cabbage should be cut into pieces about one-half inch square and boiled for four minutes before drying.

Tests for Dryness

In general, fruits are dry enough when a compressed handful separates into individual pieces of original size and approximate shape upon release. If fruit is sticky or fails to separate, the drying process has not been completed.

Vegetables when properly dried are hard, brittle and uncompressible.

Packing and Storage

Produce such as dried corn, apples, mature beans, and peas can be stored in cloth bags in a dry, cool place provided insects are excluded. Other materials, however, should be stored in moisture-resistant, insect-proof, air-tight containers which are placed in a cool, dark place. Screw-top jars with ring seal are ideal storage containers. Metal cans with covers are good storage containers when they are sealed by stripping the joint with cellophane tape.

Preparation for Use

Water removed in the drying process should be restored before fruits and

vegetables are used for table use. To do this most recommendations call for rinsing and soaking the product in cold water. The soaking will usually require several hours, preferably overnight. Use only enough water to cover the product. If preparation for the table requires that the produce be boiled, use the water in which it was soaked for this purpose.

Further information can be obtained by securing from the Superintendent of Documents, Washington, D.C., a copy of U.S.D.A. Farmers' Bulletin 984, "Farm and Home Drying of Fruits and Vegetables." The cost of this publication is five cents.

FOOD PRESERVATION BY BRINING

Food preservation by the use of a salt brine, except in the case of cabbage (sauerkraut), is one of the least commonly employed methods of preservation. Preservation by brining utilizes the preservative effect of concentrated salt solutions to prevent the spoilage of the stored vegetables. Brines in general use, consist of high salt concentrations which necessitate long soaking periods in water before the product can be eaten. A good discussion of standard methods of brining can be secured free by writing to the Worcester Salt Company, 40 Worth Street, New York City, and asking for a copy of a booklet entitled, "Salt Away Your Vegetables."

Very recently instructions for the use of brines, consisting of rather low salt concentrations in combination with vinegar, have been given in a publication available to people living in North Carolina. This variation from the generally used brines eliminates the need of soaking the produce in water before eating it, and thereby eliminates the unavoidable loss of water soluble nutrients which occurs during the soaking. This publication can be obtained free by people living in North Carolina by writing to the North Carolina Agricultural Experiment Station, at Raleigh, N.C., and asking for a copy of "Commercial Brine Preservation of Vegetables," by John L. EtcHELLS and Ivan D. Jones.

SAM BRANNAN

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been made. Through New York, Ohio, Missouri, and Illinois, the Church and its people had suffered and bled for the tenets of its faith. Oppression, persecution, and open murder had driven the harassed Saints across a continent. Now when security seemed won, when at last they could live their religion in self-chosen isolation, without offending neighbors, had come the gravest threat of all. The Church of Jesus Christ of Latter-day Saints had paid a fearful price for the right to worship. Not by any stretch of the imagination could

they be accused of harming any American soul in their development of the land wastes of the Great Basin. To throw an army at them at this time was not only a supreme blunder but an insult beyond human endurance. The decision was courageously made. They would resist. They would burn every straw. They would destroy every brick. When and if this army took their lands, they would get it as the Mormons found it—a desert waste.

And this policy held for San Bernardino as well, though other factors likewise had contributed in the

SAM BRANNAN

Church's decision to abandon the colony. On October 30 came word from President Young counseling the Saints to return to Salt Lake Valley. Loyal Saints commenced liquidating their property for a fraction of its worth. Within a month, the first wagon trains were on their way to Utah. Their seven-year struggle to establish a colony was abruptly ended.

On February 15, 1858, Ebenezer Hanks, as attorney-in-fact for Lyman and Rich, deeded the remaining twenty-five thousand acres of Rancho San Bernardino to William A. Conn, George L. Tucker, and Richard G. Allen. The eighteen thousand dollars received in this sacrifice sale barely wiped out the indebtedness against the property.

That same month there arrived in the near-deserted San Bernardino a bearded gentleman who called himself "A. Osborne, Esq.," and who claimed to be a botanist traveling under auspices of the Academy of Natural Sciences of Philadelphia. Professor Osborne made not the least effort to collect specimens of California flora, but instead offered a liberal sum to anyone who would take him through to Salt Lake City in fifteen days. That Ebenezer Hanks and the remaining Saints took the professor to their arms, and lost no time in speeding him on his way, was later explained when Osborne dropped his elaborate incognito in the presence of Brigham Young and revealed himself as Colonel Thomas L. Kane—the great friend of the Latter-day Saints. In a noble-minded effort to avert the threatened hostilities between the Saints and their government, he had sailed from New York by steamer in June, reaching California in mid-winter. The part he played in settling the "Mormon war" is known to every student of Mormon history.

THERE remains even today a vast wonder why the Mormon people abandoned San Bernardino at the height of its greatest promise. In searching for a cause, one should look deeper

than "Buchanan's blunder" and the threat of an armed invasion—even though these served as the pivot upon which President Young centered his decision to abandon southern California as a part of the Mormon domain. The picture this great leader and prophet held constantly before his people was a well-knit commonwealth, out of range of gentle friction and domination, until the great experiment at least might be adequately tested in the fires of actual experience. This promise is borne out beyond refutation by the consistent voice of President Young's public utterances, imploring the Saints to hold fast to their inheritances in the valleys of Utah, to hold themselves aloof from the popular clamor which then was driving a frenzied America to the Pacific coast. In his rejection of Samuel Brannan's dream of empire, time proved the prophetic wisdom of the decision. Illinois and Missouri had demonstrated the impossibility of Latter-day Saints promoting their dreams and working out their religio-social experiment alongside querulous and hostile gentile neighbors. The time had not yet arrived for a peaceable sharing of California acres with neighbors not of the faith. That President Young entertained this view is amply substantiated in the San Bernardino affair. When close to five hundred Saints answered the call for volunteers to pioneer the colony, President Young was so aggrieved he could not find heart to address the throng when they set out for the enticing vales of California. He had expected that but a fraction of that number would answer the call. The years proved that the greater the growth and prosperity of San Bernardino, the greater became the drain on Utah through immigration south.

It was not, then, a fear that Mormon lives or property in San Bernardino were endangered that led the authorities in Utah to order the withdrawal of the colony. Nor, in our opinion, was the actual "counsel" to break up the colony given for the sake of any military aid for the Mormons in Utah

that could be supplied by men from the California settlement. Had such been desirable, it could have been secured by summoning the men alone, as is the custom in wartime the world over. The frenzy of a "Holy War" simply made it easier to carry out a purpose determined upon before any conflict with the United States Government was in prospect—that of drawing Mormons more closely within the personal influence of the great leader, Brigham Young, in order to prevent their drifting away from the Church into apostasy.⁷

The tragedy of San Francisco had not been forgotten. That the same spiritual apathy and worldliness was visiting San Bernardino in its final years, no one can deny. And when the great choice was dramatically thrust upon them, more than a third of San Bernardino's Mormon population loved their acres and climate more than their Church, and refused to heed the call. Of those who remained in California, a great percentage drifted away from the Church. When one views the generation of people now living in San Bernardino and San Francisco whose forbears followed the dusty trail or high seas for the love of their gospel, and who today claim no connection with or interest in that religion—how can one doubt the wisdom of Brigham Young in jealously gathering his Saints about him as a mother-hen guards her brood?

California would yet have a mighty place in Mormon affairs, but not until the Church had tempered itself through trial and tribulation. "This is the place," said the leader when his eyes looked upon the Utah lands. And it is the place where this thing called Mormonism grew, flourished, gained prestige and power. And when this was done, all things were added. The world then turned freely and willingly to Zion—for here was wisdom. In due time the Church went to California. And its strength there has become second only to Zion itself.

(To be concluded)

⁷Bentlie, *Heritage of the Valley*, p. 298

NO MATTER WHAT COMES

(Continued from page 473)

gay. "Lo, Sally. How's everything?"

"Lo," said the girl briefly, not looking up. "No, Mom, there's not enough sugar. I can see that."

"What for?" asked Evelyn.

"Fudge."

"You're sweet enough without fudge."

Sally looked up at her sister in astonishment.

"Are you sure you're well, sis? You haven't noticed me around for ages."

"Sorry, Sally," Evelyn said, patting the girl's bright head. "I've been a heel wrapped up in my own wor-

ries, but I do love you, and I am sorry about the sugar."

Sally was almost boyishly awkward at her sister's show of affection. "Oh, sugar isn't everything. Say, something's wrong."

"What?"

"You didn't ask the usual question when you came in."

"What's the use? There's never any mail."

"But there was today. Wasn't there, Mom?"

The girl's voice was glad, almost jubilant, as if she were happy to make up for some of the bitter things she had said which now rose up to sting her conscience.

Evelyn stood for a moment very still. Her face was white, her eyes luminous. It was as if she could not speak. Then at last she whispered, her lips barely moving, "From Dennis?"

"Who else?" said Sally.

Her mother was wiping the flour from her hands onto her apron, and then she reached high up into the cupboard for the letter.

"I had to put it 'way up here, for Sally threatened to open it, and I was afraid she might actually do it behind my back."

"Well, I'm just as interested as anyone to know where Dennis is."

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NO MATTER WHAT COMES

(Concluded from page 501)

EVELYN had regained her poise, but her hands trembled as she took the letter.

"Interested or just curious?" she asked.

"Well, I like Dennis, too," Sally admitted.

"Do you really?"

"I might just as well." The young girl was grinning, but Evelyn was satisfied.

"Yes, you might just as well," she murmured softly as she looked at the letter edged in the red, white, and blue air mail stripes. She noticed that it bore no post mark and was stamped: "Passed by Army Censor."

Her knees felt suddenly weak, and she sat down upon a kitchen chair. Her fingers were clumsy as she broke the seal. Even Sally was still for once in her life. Not a sound could be heard save the rustle of the thin paper which she was unfolding to find the lines of familiar handwriting.

"Hawaiian Islands," she breathed softly. "Imagine that!"

But she did not look up. Her eyes hungrily devoured the pages. When she finished, there were tears like

bright shining beads in her eyes, and she looked up to see her mother and sister standing arm in arm watching her intently, lovingly.

"Sit down, both of you. I want to read part of this to you. 'Dearest Evelyn—' " She glanced up a little self-consciously, but her face glowed radiantly.

I arrived here safe and sound in the Islands. It is certainly beautiful over here.

I am not so far from the church, and I will be able to attend meetings there from time to time. I have been doing a lot of reading in the Doctrine and Covenants and Book of Mormon as well as the Bible, and I've suddenly come to realize that I wasted a lot of time when I was at home. Times like these make you wonder about a lot of things, and I'm discovering that the gospel has all the answers.

Most of the fellows are pretty serious about things right now, and I get in a lot of conversations. It makes me wish I had studied more when I was at home so I could answer them better.

I saw our Hawaiian Temple today. I wish I could tell you how beautiful it is, Evelyn. It looks so calm, so serene, so steadfast. I wish I could tell you what I felt as I looked upon it, here in the midst of so many military defenses. I suddenly realized that it is the one place in all the world where mortals may be given the power to possess their loved ones beyond the uncertain bounds of this life. . . .

It made me understand more fully what the scriptures mean when they say to "Stand in holy places and be not moved." I think

I have truly awakened to the fact that I have a testimony, Evelyn. . . .

Keep writing often. It is so good to get letters from home. . . .

Her voice faded away gently. For a moment there was silence as sacred as a prayer. Then it was Evelyn herself who broke it.

"And a little while ago I thought there was no future for us. Instead I think I have never felt happier than I do right now!"

"Yeah, that was a swell letter!" sighed Sally. "I guess not having enough sugar doesn't matter anyhow. Though even knowing it doesn't matter, it doesn't stop your sweet tooth from aching."

"That's right," said the mother. "And in spite of their testimony of the gospel, Dennis and Evelyn will still have their loneliness and heartaches, too."

"But now I've got so much to do to keep up with Dennis," said Evelyn. "I'm not going to bury myself at home any more. I'm going to work so hard in the Church I won't have time to think about the loneliness. Besides, I have you and sis," and she put her arms around the two of them. "You know, it is wonderful to realize that we belong to each other forever, no matter what comes!"

THAT DARK ROOM

(Concluded from page 469)

mann spruce and sifted through the porch screen upon us. As if with one thought we both sprang from our beds, and pressed our ears against the lower logs of that fiendish inner room. It came again—a grunt and then a groan! But it seemed to issue from the very base of the piano, or, strangely, even from below.

We pride ourselves on being neither superstitious nor skittish, yet there we were, two strong men concerned over the noises of a weird, deserted room. Once more we lighted a candle, once again we unlocked and essayed that mystic interior.

As we cautiously pushed the door ajar, this time the reflection came not so much from the antelope's eyes as from the glass-covered lithograph of "Washington Crossing the Delaware," a picture that before had scarcely won our notice. But in it was the reflection of the piano!

We could see our bare footprints in the dust of the preceding night, but in all the room there was no living thing besides ourselves.

Nothing is so formidable as the undefined, nothing so dreadful as the unexplained. In this game of investigation we had been stalemated. Again we locked the portentous room; again we sought our beds, there to converse in the moonlight and wonder until the dim hours of the dawn.

THE next morning it was my turn to fry bacon and eggs on the twig-laid fire of the outside stones. Our eating table on the sleeping porch was directly in front of the door to that inner room, and by now it was my custom to sit and eat with my back towards it, my companion occupying the other side of the table.

I forgot to mention that this door had before it a screened door, which we always had to open before unlocking the padlock. This particular morning, in my determination to solve the mystery, I had unlocked the inner door and swung it inward, leaving only the wire-screen between the alarming interior and our eating table.

We were enjoying our breakfast when my companion's gaze fixed upon the screen of that inner door. I believe I shall never forget that look. Instantly I turned; and there it was—a gray bushy-tailed wood rat, standing nearly a foot high against the door screen. Quickly it occurred to me that these pack rats are nocturnal in their activity; they climb with great agility; hence the solitary but accidental note of the piano.

That, however, did not explain the groan; so, upon further investigation that day we found a well-defined burrow leading to the floor beneath that unused room; and this burrow or retreat was the nest of a yellow-haired porcupine, an animal, which when we have shot it, has groaned and grunted exactly like an old, old man.

Nevertheless, if perchance you should meander the upper Weber and pass the Smith and Morehouse, tarry an hour to see for yourself that old cabined darksome room, for, when last we heard, it still sheltered the weird glaring of antelope-eyes.

COYOTE GULCH

(Concluded from page 463)

saw a spotlight gleam on the face of the canyon wall; at least it appeared so. Actually we were looking through an opening in an arch and could see the distant canyon wall bathed in morning sunlight. Hanging on the side of the cliff was a perfect arch still in the morning shadows. Approximate measurements were taken, for we couldn't get at the job without wings to get exact data. We judged from what measurements we took that the arch had about a one hundred-foot span, with the widest open diameter of approximately forty feet.

Following our explorer nomenclature, we named this arch the "Dellenbaugh Arch." Dellenbaugh was also associated with Major Powell. As a great student of southwest geology, geography, and natural history, he wrote a number of popular books dealing with the canyon country, of which *Breaking the Wilderness* is perhaps most interesting.

SOUTH of Dellenbaugh Arch is a structure as remarkable as the arch itself. In a wide, sweeping, fan-like meander, the stream skirts a perpendicular slab of sandstone two hundred feet high thirty-five feet thick, and about six hundred feet long; a remarkable sight in itself. From this place on down, the canyon became deeper and deeper. We encountered several waterfalls. These falls are not more than fifteen to twenty feet high, but have beautiful green water pools worn in the basins below the ledges. These ledges are a layer of rock which geologists call the Kayenta formation, or Todilto, a rock not found at the head of the canyon. More resistant than the Navajo rock, it does not wear away as readily or in the same manner as the Navajo sandstone.

In traversing these desert canyons of the southern part of Utah, it is well to learn that where the Kayenta ledges are found they are the most sure pathways

down or out of the canyons in the Escalante Basin. Along these ledges early cattlemen drove their herds. Some of these trails were several hundred feet above the canyon floor. In traveling horseback down Coyote Gulch, one should always take the right hand Kayenta ledge and follow it. With the exception of the last waterfall, one could travel the Gulch its entire length by horseback to Escalante Canyon, but only a modern Pegasus could negotiate the drop at that last waterfall.

Bob and I had to lower drift timber over the ledge near the waterfall to bridge our way down. In traveling afoot down this canyon it's easier to follow the right-hand side of the canyon floor even though some wading is necessary.

About three hours after leaving Dellenbaugh Arch we reached the Escalante River. It was two years since I had visited that area. I felt a certain friendliness and warmth of feeling reflected from the high walls as I stood in silent admiration. A feeling of "belonging" came over me and even the song of the river became a stimulus to memory. A red-tailed hawk wheeled in between the canyon walls as they did so many times on that memorable trip down Escalante Canyon. The shrill singing whistle of the canyon wren made the homecoming more complete.

Crossing the Escalante River, we looked north, and there in all its majesty was the Escalante Natural Bridge. Personal feelings were indescribable. The joy of seeing the bridge again was as great as at the first time when we christened it in honor of the great Catholic explorer and priest, Father Escalante.

Immediately we set about measuring the bridge, using the same method in measuring as at the Dutton Natural Bridge. We first measured the massive Wingate rock formation at the base of and below the Kayenta. We then used

this as our standard width for comparison. Our computed measurements were as follows:

It was approximately three hundred fifty feet from the Escalante River bed to the opening of the arch. There was approximately a two hundred foot diameter opening in the arch. The thickness of the span on top was about one hundred eighty-five feet. The horizontal distance across the opening of the bridge, at its widest part, was two hundred fifty feet. The over-all distance from canyon floor to the highest point on the bridge measured about seven hundred forty-five feet.

The individual geologic strata making up this structure were approximated as being one hundred eighty feet Kayenta formation, one hundred eighty feet Wingate formation, and three hundred seventy-five feet Navajo formation.

IT was eleven a.m. as we reluctantly left Escalante Canyon to return to our base camp at Willow Tank Springs. At 7:25 p.m., "dead-on-our-feet," we dragged ourselves into camp. When we left the day before, we had planned on three meals. We had loaded light on food and bedding but heavy on scientific equipment. As it turned out, we were without food most of one day, lacked cover at night, but otherwise we were well prepared and satisfied.

By the light of the campfire we cooked and ate a delicious pan of fried bacon and eggs, with canned peaches for dessert. French fried toast and strawberry jam with a side-vessel of cool clear water was the epicurean trimming. Plump and satisfied, we didn't seem to ache so much, and a pleasant weariness soon overcame us.

Half asleep, by the glow of red embers, we muttered of bridges, alcoves, waterfalls, cliffs, canyons, beetles, and lizards until we trailed off into mumbly insensibility. Tomorrow was to be another welcome day, and we would be off on another exploration.

"EVEN BY STUDY AND ALSO BY FAITH"

(Continued from page 455)

proper spirit is to be preferred to flowery eloquence lacking in substance and humility.

In all instances we should constantly strive to develop a deep and broad knowledge from which the Lord may inspire us to speak, for He makes clear to us through the Prophet Joseph Smith just what our responsibility is with reference to preaching the gospel:

Seek not to declare my word, but first seek to obtain my word, and then shall your tongue be loosed; then, if you desire, you shall have my Spirit and my word, yea, the power of God unto the convincing of men.

The thoughtful reader will not underestimate the importance of this type of

speaking, but at the same time he will recognize that many occasions present themselves in which more specific preparation is required. There are times when one is asked to speak to an assigned subject on a particular occasion. The two and one-half minute talks, and the speeches on Mother's Day, Easter, and Christmas are examples. This applies also to the treatment of the M. I. A. theme each year, and to sacrament meetings and other occasions where specific themes are being followed. Here one is bound by definite time limits and subject matter, and here one finds it advantageous to provide himself with well planned materials. The following suggestions should prove helpful:

1. Ask direction from our Father in heaven in preparing your talk. A prayerful

attitude and an open mind will assist the speaker in preparing materials that will meet with the approval of the Lord.

2. Think of all the ideas you can that bear on the subject. The most successful teachers draw illustrations from everyday experiences. Why not pattern after the parables of the Savior? Jot down all of the ideas.

3. Discuss the topic under consideration with others. Get their reactions and opinions. You may gain new ideas this way.

4. Read articles and scripture concerning the selected topic.

5. Organize your materials into an outline.

6. It isn't necessary to write your speech out word for word, and in few instances except on radio broadcasts should the speech be read—and then it should be thoroughly rehearsed. If you have made an outline and have mullied the ideas over in your

(Concluded on page 504)

"Even by Study and also by Faith"

(Concluded from page 503)

mind sufficiently, the Lord will give you power, and even add to your store of ideas as you speak.

7. Do not apologize for your speech. If it is the best you can do, go ahead with it and do better next time.

We cannot agree with the individual who declared that it was unnecessary for members of the Church to prepare to speak, because whether we fill our mental reservoirs with knowledge and then call upon the Lord to direct us in selecting the subject to be preached, or whether we carefully organize a speech for a definite occasion, asking the help of the Lord in planning, it all calls for preparation.

As members of the Church of Jesus Christ of Latter-day Saints we should remember that "the simple honest heart is of more avail with the Lord than all the pomp, pride, splendor, and eloquence produced by men,"⁸ and at the same time we should strive constantly to perfect our understanding of things praiseworthy and of good report—"even by study and also by faith."

⁸Widtsoe, op. cit., p. 262.

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and Where You Will Find Their Messages

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OLIVER COWDERY

(Concluded from page 464)

statement this man, who knew nothing of Mormon history, said Oliver Cowdery mentioned something he wanted me to explain; that the angel took back a part that was not translated. We know this and that part of the golden plates then withheld will be revealed at some future time.

"Since I heard Oliver Cowdery speak," continued my host, "I have not had peace for these many years. I want to know more about your people. I felt when I listened to Oliver Cowdery talking in the courtroom he was more than an ordinary man. If you can show us that you have what Oliver Cowdery testified to, we shall all be glad to receive it." He and his whole

family embraced the gospel and came to Utah.

In November 1843, Oliver Cowdery, before a high council at Council Bluffs, called for the purpose of considering his case, said: "Brethren, for a number of years I have been separated from you. I now desire to come back, I wish to come humbly and to be one in your midst. I seek no station. I only wish to be identified with you. I am out of the Church. I am not a member of the Church, but I wish to become a member of it. I wish to come in at the door. I know the door. I have not come here to seek precedence. I come humbly, and throw myself upon the decisions of this body, knowing, as I do, that its decisions are right, and should be obeyed."

TIME PERSPECTIVE IN ANCIENT AMERICA

(Continued from page 471)

Archaic" development in Central Mexico, establishes still another correlation of the chronologies of these key areas, and additional proof of the general correctness of our chronologic reconstruction. And this in turn, finally, has increased the reliability of the Maya and Central Mexican chronologies as basic reference scales for the cross-dating of developments in other areas of Middle America, and for the downward extension of the historico-chronologic reconstruction to include even the dating of the discovered phases of the "Early Archaic" culture, the most ancient of the pre-Columbian civilizations of Middle America.

A SUMMARY OF THE ANCIENT HISTORY OF MIDDLE AMERICA

ACCORDING TO THE LATEST STAGE OF CHRONOLOGIC RECONSTRUCTION*

THE HUNTING HORIZONS

THE PRIMITIVE HUNTING CULTURES (ice-age and post-glacial, some 10,000 years)

THE PRE-ARCHAIC HUNTING CULTURES (late pre-agricultural, some 5,000 years?)

Both hypothetical, based on the discovery of human artifacts of these periods in North and South America, or regions on either side of Middle America, and the present general distribution of nomadic hunting tribes.

THE AGRICULTURAL HORIZONS

(Early Pre-Columbian Archaic)

THE EARLY ARCHAIC CIVILIZATION (?? —1000?—c.311?B.C. in the main area of Central and Southern Mexico, some 2,500 years?)

Rise and diffusion of the first agricultural civilization of Middle America (probably mainly highland): permanent settlements of farmers and artisans (= the Quinametzin or "Mighty Men" of the sixteenth-century sources?); cultivation of maize, squash, and cotton; textile clothing and oriental-like turbans; pottery and clay figurines; buildings of wood and adobe bricks (hypothetic); rudimentary hieroglyphic writing (probable); and a comparatively pure religion.

Pre-Zacateco phases undiscovered. Zacateco phases discovered so far only in Central Mexico.

Transitional Period I (c. 500—50 B.C., about 450 years)

General destruction or disappearance of the Early Archaic civilization in Central and Southern Mexico and the Gulf Coast, and the beginnings of the advanced Olmec-Maya civilization in the Gulf Coast and of the archaic Miraflores culture in the Southern Highlands.

THE ADVANCED OLMEC-MAYA CIVILIZATION (c. 200? B.C.—A.D. 400, about 600 years)

Rise and diffusion of the second agricultural civilization (mainly lowland): establishment of many towns and temples; in the southeastern Gulf Coast region and later in other parts of Middle America, under bearded priest-rulers of the royal Chan or "Serpent" lineage; domestication of new agricultural plants, such as beans, cacao and rubber; stone and brick masonry; temple-pyramids; hieroglyphic writing and paper books; astronomy, calendar and date inscriptions; and a highly advanced religion, centering around the worship of the Rain-god of the Gulf Coast (i.e., the famed Fair God of Life and Light, called *Itzam-na* in the later Maya, writings of Yucatan and *Quetzalcoatl* (original) in the later Toltec-Aztec writings of Central Mexico).

Discovered aspects: Classical Olmec in the southeastern and central Gulf Coast, Archaic Maya, in southern Yucatan and "Middle Archaic" in Central Mexico.

Transitional Period II (c. A.D. 323?—750, about 427 years)

Fall of the advanced Olmec-Maya civilization, ascendancy of the barbarian

THE IMPROVEMENT ERA

*Based on a detailed investigation by the writer recently completed for publication under the title *The Eras of the Mayas; a Study in Ancient Maya Chronology and the Early Historical Dating of Mexico and Central America* (Izapa Society, Pub. No. 5).

Time Perspective in Ancient America

tribes of the Miraflores-Late Archaic culture, and beginning of recovery of remnants of the Olmec-Maya civilization in southern Yucatan (Maya) and Central Mexico (Toltec).

(Later Pre-Columbian)

THE CLASSICAL CEREMONIAL CIVILIZATIONS (c. A.D. 435—1100, about 665 years)

Ascendancy of the Maya and Toltec remnants of the Olmec-Maya civilization: second regime of the Itzamna-Quetzalcoatl priests: theocratic states, featuring a flamboyant development of religious ceremonialism, art and architecture.

Classical Maya or "Old Empire" in the Maya area, theocratic temple-states of the *Itzas* or priests and people of Itzamna.

Classical Toltec or "Teotihuacan" in Central Mexico, theocracy of the priest-kings of the Toltecs or people of Itzamna, also called the "children of Quetzalcoatl."

Classical Zapotec, in Southern Mexico, a development largely from Maya and Toltec influence.

Classical Totonac, in the Gulf Coast, a development largely from Toltec influence.

Transitional Period III (c. A.D. 800—1350, about 550 years)

Resurgence of the barbarian Mayan tribes in Central America, final dispersion of the Toltecs (especially under their last priest-king, the famous Topiltzin Naucit Quetzalcoatl) to Tabasco and Yucatan (= Maya *Kukulcan*), last phases of the classical ceremonial civilizations, and invasions of new tribes of *Chichimecs* or Barbarians (especially the Nahuas, including the Aztecs, from the north).

THE LATE MILITARY STATES (c. A.D. 1200—1545, about 345 years)

Age of the war gods: complete supremacy of the militarism and pagan cults of the Barbarians: wars for conquest, tributes and captives for human sacrifice, and a general decline in the arts and sciences of civilization.

Mixtec-Puebla and the Aztec empire in Central and Southern Mexico and the Gulf Coast.

"Tyranny of Mayapan" and the "Independent Maya States" in the central Maya area.

Quiche empire and other late developments in the Southern Highlands.

Late Zapotec kingdom of Lachia in Southern Mexico.

Tarascan kingdom of Michoacan in Western Mexico.

Aztatlan, etc., in the Northwest Borders.

Late Chorotegan, etc., in the Southeast Borders.

Transitional Period IV (A.D. 1517—1545 (mean date), about 28 years)

Spanish invasion and conquest.

(Post-Columbian)

THE SPANISH REGIME AND MODERN REPUBLICS (A.D. 1519—Present, 424 years)

Age of conflict and partial amalgamation of the remnantal "Indian" and intrusive European Spanish cultures.

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2. Lubricate wheels and bearings.
3. Eliminate end play in wheel hubs.
4. Clean out conductor tubes.
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6. Always operate safely.

"GOOD old sure-shot Ollie! The uncanny accuracy with which you seem to count out seed and nest it so snug and nice, exactly the right depth in the ground, makes me think you've got more brains than some people. And when I add up all the fine crops you've had a hand in raising, I can't help but feel I ought to cut you in on the profits some way.

"There's only one way I know I can really show my appreciation for your fine work,

Ollie. That's to give you the care and attention such a fine piece of machinery deserves.

"We'll start by cleaning out your hopper and feed cups. Then, we'll lubricate your wheels and bearings and clean out your conductor tubes. Oh, there's a dozen things I can do to help you do the accurate sowing job that has made you famous. And if any of your parts need replacing, we'll get 'em, right now, from that friendly Oliver dealer. I'm sure counting on you, Ollie, for another fine stand this year."

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Pioneer Diary

(Continued from page 467)

Round the grave there are no shadows—
'Tis no more a dread to die;
Death is but a friendly portal
Op'ning to the worlds on high.
[six verses follow]

Tuesday, April 6. Conference in the forenoon adjourn'd *sine die*, after some business matters wherein the present Authorities were voted to be sustained except L[yman] Wight, who was pass'd over for the time being; & bish-[op] Miller, of whom nothing was said. The pioneers, some of them, leave in the afternoon—others not ready.

Thursday, April 8. Br. Markham started out yest[erday], return'd today to spend the night with his family.

Friday, April 9. P[arley] P. P[arley] arriv'd from Eng[land]; elders [Orson] Hyde & [John] Taylor expected soon.—I have been sick 3 weeks & today not able to leave my bed.—Sis. Swan brought me a fine mess of wild onions. The weather, which was cold in the forepart of the week, is now fine.—Cattle have been brows'd for several days, in marshy places; the grass affords them a fresh bite.

Saturday, April 10.

THE TWELVE

"A Journeying Song for the Pioneers to the Mountains." Dedicated to Pres. B. Young.

They have gone—they have gone new privations to share;

Gone as Abraham went when he knew not where.

They have gone like the deer when pursued in the chase

To secure for the saints a safe hiding place.
[four verses follow]

Monday, April 12. Prest. Y[oung] & elder [Heber C.] K[imball] return'd from the Camp of Pioneers.

Tuesday, April 13. Mrs. Leonard & Sessions spent a few hours with us.

To Mrs. E[DWIN] A. W[OOLLEY]

Great & glorious was thy station—

Greater still it is to be;

When thy right and exaltation

Come thro' Jesus Christ to thee.

[three verses follow]

Elder [John] Taylor arriv'd this afternoon.

Wednesday, April 14. Prest. Y[oung] call'd to bid "Good bye" & started out to rejoin the Pioneers.

Thursday, April 15. Br. [Jesse C.] Little from Mass. arriv'd.

Saturday, April 17. Froze very hard last night.

Monday, April 19. The atmosphere chang'd to the soft fanning breeze of Spring. My strength returning, so that by stopping twice to rest, I went to Bishop W[hitney]'s. Spent the day with Sis. Whitney, Kim[ball], Helen, Sarah, Sabra, &c., &c. The Pioneers having cross'd the Horn [Elk Horn River] (a tributary of the Platte) went on Friday mor[ning], the 12 & others having return'd from their visit at the "City." Difficulties with the Omahaws,

THE IMPROVEMENT ERA

Pioneer Diary

they continuing to kill our cattle & molest the men—having stripp'd & badly injur'd a man & woman at the upper herd. Our breth[ren] are seeking some measures to prevent further trouble.

Thursday, April 22. Was at Sister Buel's—had a very interesting time in the eve. Present: Sis. Leonard, Zina [D. H. Young], Sis. Markham, Sis. Sess[ions] and Lyons call'd in the afternoon—brought me a present from S[arah] M. K[imball] of dress pins, stockings, hooks & eyes & sewing silk. O God, bless her for this, I pray thee.

Friday, April 23. Went to Br. Leonard's. In the eve had a glorious time—father Sess[ions] presided, present: Moth[er] Chase, Sess[ions], Lyons, Leonard, Buel and Sabra.

To L[YMEN] O. LITTLEFIELD ON HIS DEPARTURE FOR EUROPE

Go brother, go forth in the spirit of Jesus,
Enrob'd with salvation, encircled with pow'r.

Go forth as a herald and publish glad tidings—

Go call to the nations—go tell them the hour.

[seven verses follow]

TO THE SAINTS IN EUROPE

Ye saints who dwell on Europe's shore
Let not your hearts be faint—

Let each press on to things before

And be indeed a saint.

[seven verses follow]

Lines on the Death of the Children of ELDER FRANKLIN D. & MRS. JANE RICHARDS

(Written for the press in England)

They sweetly sleep—'tis their dust that is sleeping,

Their spirits move in the courts above;
[fourteen lines follow]

Monday April 26. Left Sis. Buel's—call'd & din'd at f[ather] Sessions' with David. Went to the Marker—spent the afternoon at br. Pierce's in company with Sis. Whitney, Kimball, Sessions, Lyons, Lucina, Pierce & Margaret. Also Sis. Young came in at supper time. Spent the eve at the Marker. Had a rejoicing time thro' the outpouring of the spirit of God. Present: Sis. W[hitney], K[imball], Young, Chase, Sess[ions], Lyon, Pierce, Mar[garet], Aunt Jemina & "the Girls." All hearts comforted.

ON THE DEATH OF LEONORE AGNES TAYLOR

Like a rose-bud fast unfolding

To the view superior charms

Leonore's form was moulding

Beauteous, in her mother's arms.

[twenty-four lines follow]

Friday, April 30. Night before last slept with Sis. Lyon, last night with Sister Green.

Saturday, May 1. This afternoon had a most glorious time at br[other] Leonard's. Sis. Sessions presided—present: Moth[er] Chase, Cutler, Cahoon, Sis[ters] Whit[ney], Kim[ball], Katherine, Lyon, Buel, Knight, &c.—spoken by the spirit of prophecy that the Pioneers

(Continued on page 509)

WALK to Church

You want to keep
your car running, of
course—Eliminate
non-essential driving—
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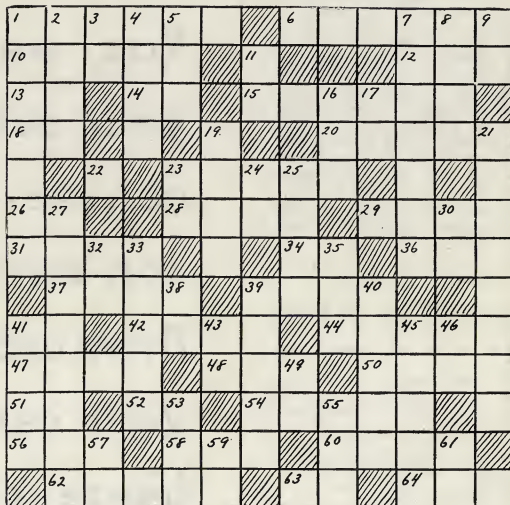
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Scriptural Crossword Puzzle—The Parable of the Sower

"But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold."—Matthew 13:8.



HORIZONTAL

- 1 "... there went out a sower to sow" Mark 4:3
 6 "the thorns sprung up, and ... them" Matt. 13:7
 10 "because they had no deepness of ..." Matt. 13:5
 12 Grandson of Benjamin 1 Chron. 7:7
 13 Capital of Moab Num. 21:28
 14 Small European fish
 15 "And some fell among ..." Matt. 13:7
 18 Recording Secretary
 20 "Pharisees began to ... him vehemently (pl.)" Luke 11:53
 22 "but dureth for ... while" Matt. 13:21
 23 "The ... soweth the word" Mark 4:14
 26 Township
 28 "and the deceitfulness of riches, choke the ..." Matt. 13:22
 29 Song by one person
 31 "the ... of my goods I give to the poor" Luke 19:8
 34 Grain
 36 Meridian
 37 "Yet hath he not ... in himself" Matt. 13:21
 39 "he that received ... into the good ground" Matt. 13:23
 41 Fourth note in scale
 42 and 64 "A sower ... out to ... his seed" Luke 8:5
 44 "and bringeth ... some an hundredfold, some sixty, some thirty" Matt. 13:23
 47 Second son of Adam Gen. 4:2
 48 "and anon with ... receiveth it" Matt. 13:20
 50 "and the ... of this world" Matt. 13:22
 51 Low Latin
 52 ... Matthew
 54 "for my life laid down their own ..." Rom. 16:4
 56 Meadow
 58 "some seeds fell by the ... side" Matt. 13:4
 60 Hosea (var.)
 62 "the whole multitude ... on the shore" Matt. 13:2
 63 "Who hath ears ... hear, let him hear" Matt. 13:9
 64 See 42 across
 Our text is 1, 22, 23, 42, 44, 63, and 64 combined

VERTICAL

- 1 "which also ... fruit" Matt. 13:23
 2 "and you ... for they hear" Matt. 13:16
 3 Part of a day
 4 Aural
 5 Doctor of Humanities
 7 "to know the mysteries of the ... of heaven" Matt. 13:11
 8 Belonging to the Celts
 9 Didymium
 11 "and understandeth ... not" Matt. 13:19
 16 "... Father which art in heaven" Matt. 6:9
 17 Means of travel
 18 "But other fell into ... ground" Matt. 13:8
 21 "when the sun was up, they were ..." Matt. 13:6
 23 Compass point
 24 Writer
 25 "fall by the ... of the sword" Luke 21:24
 27 "he spoke many things unto them in ... , saying" Matt. 13:3
 30 The (F.)
 32 "and, ... I am with you always" Matt. 28:20
 33 "the ... came and devoured them up" Matt. 13:4
 35 Reference
 38 Tellurium
 39 "Some fell upon ... places" Matt. 13:5
 40 Cuts off
 41 "in time of temptation ... away" Luke 8:13
 43 Eastern state
 45 Levels with the ground
 46 Transpose
 49 "Hear ... therefore the parable of the sower" Matt. 13:18
 53 "No servant can serve ... masters" Luke 16:13
 55 Dove's call
 57 "could not come ... him for the press" Luke 8:19
 59 Newspaper item
 61 Relating to an early period of time, a combining form



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PIONEER DIARY

(Continued from page 507)

were well, happy & were in council—that tomorrow they will have a greater time of rejoicing than they have ever had.

Sunday, May 2. This eve supp'd at sis. Noon s with sis. Kim [ball], Whit[ney], Ses[sions], Lyon, Sarah A[nn], Helen, &c. Had as glorious a time as I ever had on earth at Sis. K[imball]'s—myself chosen to preside—the pow'r's

of the world to come were truly in our midst.

To MRS. LYON

Go thou lov'd one—God is with you
He will be your stay & shield;
Treasure up each precious promise
Which His spirit has reveal'd.
[twenty-eight lines follow]

(End of Vol. I)

(To be continued)

SYLVESTER Q. CANNON

(Continued from page 465)

civic, educational, and business fields of endeavor. I have them here listed. May I just name them, having in mind an accomplishment of one life and passing over his young boyhood service:

In 1899 he accepted a mission to Holland, and while he was on this mission he was chosen to preside over the Holland-Belgium Mission.

Returning he was chosen in the presidency of the Pioneer Stake.

Later, he was chosen as president of that stake.

He was sent back to Holland to preside over the mission.

While on his first mission he was chosen to accompany President Lyman to the Holy Land through Egypt and Syria.

In 1925 he was Presiding Bishop of the Church.

In 1938 he was ordained an apostle in the Church.

In civic affairs, in 1930 and 1931, he was chairman of the Governor's State Flood Committee.

In 1931 and 1932 he was chairman of the State Advisory Council for Unemployment.

In 1935 he supervised in Salt Lake City all engineering projects.

He was president of the Board of Trustees of the L.D.S. College, president of the McCune School of Music and Art, a member of the Board of Control of the Deseret Gymnasium.

In business, as we have heard today, he was director in Zion's Securities Corporation, Z.C.M.I., Hotel Utah, Amalgamated Sugar Company, United States Fuel Company.

In educational circles he succeeded; he attended the L.D.S. College, the University of Utah, the Massachusetts Institute of Technology with a degree of bachelor of science in mining, engineering, and metallurgy.

What he has accomplished! Some men die in youth, though they live to be fourscore and ten. Others die young who live to a good old age, because of their accomplishments.

BUT as has already been said today, the crowning glory of achievement in this life I claim is Brother Cannon's lovely family. In this success, as in all others, there was by his side his loving wife and helpful companion. We first knew of her helpfulness and devotedness when Elder Cannon was carrying

the responsibility of Presiding Bishop. Often at closing hours I would meet her there with the automobile ready to take him home, knowing he would be weary after a heavy day's work. Almost invariably Sister Cannon would find the office closed, but Bishop Cannon worked on. She felt that her waiting there and his knowing she was waiting might impel him to cut his work short, for she knew as a dutiful wife that he was overworking himself day after day, year after year. She stood by his side during the time he carried the responsibility of that great office.

Sister Cannon was equally considerate and loyal when she had to say goodbye to him when he traveled from one part of this Church to the other—I should say as he continued to travel from one part of this Church to the other, for in addition to his work as Presiding Bishop, he also filled appointments to the various stakes and wards. When I think of her devotion in that respect and in other ways, I apply to her the tribute to a good wife expressed as follows:

A good wife is Heaven's best gift to man.
His gem of many virtues,
His casket of jewels;
Her voice his sweet music,
Her smiles his brightest day,
Her kiss the guardian of his innocence,
Her arms the pale of his safety,
Her industry his surest wealth,
Her economy his safest steward,
Her love the solace and comfort of his life.

And in that accomplishment, the greatest, his family, we can today, as friends, name with pride his choice sons and daughters. I do not know the grandchildren, but I will include them because I know the blood that flows in their veins. It is said that "he only half dies who leaves an image of himself in his sons." Death can silence a man's physical heartbeats, but he cannot touch the echoes of the love and kindly deeds that reverberate in the lives of men; neither can he touch the virtues that the father transmits to his sons and his daughters. He lives again in his children. You handsome sons, you beautiful daughters, grandsons, and granddaughters, are the rich heritage Sylvester Q. Cannon has left to mankind. Each of you can truly say:

I follow a noble father, his honor is mine to wear,
He gave me a name that was free from shame,
(Concluded on page 510)



The Flower of a State

Before the original condensery was built at Richmond, Utah—before a can of milk was produced—the forward-looking men who organized the intermountain west's first evaporated milk company chose a name and ordered labels for the product they planned to make.

November 9, 1903—nearly forty years ago—not quite eight years after Utah became a state—they selected the name of Utah's State Flower, the beautiful Sego Lily. This became the name of their product to symbolize its purity and wholesomeness.

And as the Sego Lily meant so much in the early history of Utah pioneers, many of whom found its edible root a veritable lifesaver in the first hard, hungry years—so has Sego Milk meant much in the dairy history of Utah and the intermountain area. It opened wider markets for milk and cream for the farmer. It stimulated the improvement of dairy herds. It gave substantial and practical aid in increasing the output, and the income, of dairy farms in this area. It provided an improved form of milk for infant feeding—for every milk and cream need.

Today Sego Milk is the favorite brand in many thousands of homes throughout the west.

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MILK
A Utah
Pioneer



Originator of Evaporated Milk in the Intermountain Territory

Sego Milk Products Company
Plants in

Richmond, Utah; Preston and Buhl, Idaho

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Wherever the Sunday Salt Lake Tribune is read, it is respected for the completeness and accuracy of its news coverage. Serving this primary obligation of any newspaper, the Sunday Salt Lake Tribune calls upon five great wire services, covering the world's news fronts. The Sunday Salt Lake Tribune brings you the complete reports of Associated Press, United Press, International News Service, Chicago Tribune Press Service and New York Tribune Foreign Staff.



John
Steinbeck

John Steinbeck, the distinguished novelist and playwright, now is in England on assignment as a war correspondent for the New York Herald-Tribune and the Salt Lake Tribune. The brilliant author of "The Grapes of Wrath" provides searching, human stories of life overseas—articles told with an insight and understanding that elevates these Sunday Salt Lake Tribune features to the top few frontline reports of World War II.



America
Thinks

For several years, the Gallup surveys of public opinion have been an accurate measure of the trend of American Thought. In the progress of the war, these surveys continue to mirror the mass mind of the Nation. Regularly the Sunday Salt Lake Tribune presents the Gallup polls — with their analysis of public opinion on vital subjects affecting not only the conduct of the war but the nature of the peace to follow.



The Sunday

Salt Lake Tribune.

THE SUNDAY SALT LAKE TRIBUNE, delivered with either the daily Salt Lake Tribune or Daily Salt Lake Telegram, is the West's greatest newspaper buy. 3 1/2¢ costing each Sunday only

SYLVESTER Q. CANNON

(Continued from page 509)

A name he was proud to bear.

He lived in the morning sunlight and marched in the ranks of right.

He was always true to the best he knew, and The shield that he wore was bright.

LIVING in the memory of friends, or having virtues perpetuated for generations in the lives of children cannot be counted as immortality. Immortality is to be found in the persistence of personality after death; in the virtues and characteristics that make up the individual spirit of man; it is in the existence of the spirit that moves in the eternal realm while the body sleeps in the earth; it is in the reuniting of that spirit and resurrected body that will constitute the soul of man. Its entity will then be beyond the power of death, and progress will be eternal in the realm of celestial beings. When the ten apostles told Thomas that their beloved Lord and Master so lived, Thomas, as many do today, doubted it, and said: "Except I shall see in his hands the print of the nails, . . . and thrust my hand into his side, I will not believe." So difficult is it for the human mind to comprehend the reality of life in that spiritual world!

Well, you know what happened eight days later when the ten were again gathered on the first day of the week—note, commemorating the resurrection of their Lord. Jesus stood in their midst and addressed Thomas and said, "Thomas, reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing."

Thomas did not need those physical demonstrations, for he bowed his head and said: "My Lord and my God!"

No husband can kneel at the side of a departed wife, no wife at the side of a beloved husband, no child can part with a loving parent without being filled with an ardent desire to meet that loved one again somewhere in a better world where the pangs of parting are unknown. I am speaking to every heart that is listening, and I ask you in the words, I think, of Dryden:

Else whence this pleasing hope, this fond desire,
This longing for immortality?
Or whence this secret dread, and inward horror,
Of falling into naught? Why shrinks the soul
Back on herself, and startles at destruction?
'Tis the divinity that stirs within us;
'Tis heaven itself, that points out an Hereafter,
And intimates eternity to man.

The stars may fade away,
The sun himself grow dim with age,
And nature sink in years,
Man shall flourish in immortal youth,
Unheard in the midst of war of elements,
The wreck of matter, and the crash of worlds.

When Jesus was about to say goodbye to His apostles, and He knew that

the parting was nearer than they, He said: "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world."

Sister Cannon, you brothers and sisters and loved ones here, you boys and girls, your husband and father and brother has overcome the world; he has peace; and here with our hearts as one we pray God that peace will be in your hearts, the peace that comes from the assurance that death was not victorious when he silenced the heart beats of your loved one, our friend and associate. He lives as surely as the Savior, whose disciple he is, lived after they placed His body in the tomb. God bless you with this assurance, and be with you when you go back home, that peace may be in your home and in your hearts. I pray in the name of Jesus Christ. Amen.

Spencer W. Kimball, Apostle

CALLED to fill the vacancy in the Council of the Twelve created by the death of Sylvester Q. Cannon is President Spencer Woolley Kimball of the Mount Graham Stake, who brings to his high office wide experience in Church service and a rich pioneer heritage.

Born in Salt Lake City on March 28, 1895, he is the son of Andrew Kimball and Olive Woolley and the grandson of Heber C. Kimball, counselor to Brigham Young, and of Bishop Edwin Dilworth Woolley, business manager for Brigham Young. When Elder Kimball was three years of age, his father was called to go to Arizona and become president of the St. Joseph Stake at Thatcher.

Elder Kimball served as a missionary in the central states from 1914 to 1917. In 1924 a new stake president succeeded Andrew Kimball, and young Spencer Kimball was chosen counselor. In 1938 the Mount Graham Stake was organized and he became stake president.

Elder Kimball has also been active in the Church Welfare Program. One of the outstanding projects he directed was the work of rehabilitation following a major inundation of three communities by the Gila River in 1941. (See Elder Kimball's account, "The Duncan Flood," *Improvement Era*, June 1942, p. 364.)

Elder Kimball is married to Camilla Eyring, who was born in Colonia Juarez, a daughter of Edward C. Eyring and Caroline Romney. The couple have four children and one grandchild. Their eldest son, Spencer Levan Kimball, 25, is an ensign in the U. S. navy. The other children are Olive Beth, 20; Andrew, 16; and Edward, 12.

An article to appear in an ensuing issue of the *Era* will give fuller account of Elder Kimball's life and numerous Church and civic activities.

PRESIDENT RUDGER CLAWSON

(Concluded from page 461)

with the conviction that all possible consequences would be of equal importance. Death to him is only an event in his continuous eternal life. This has made him patient and courageous.

To father I think life looks like a long series of obstacles, obstacles put there to be endured or to be overcome by the force of a man's character, a force which may be strengthened by constant prayer. Over a long period of years he has arisen early in the morning to pray and face the eventualities of the day.

Life has left no residue of bitterness in him; impressions and memories have left no scars. He has never indulged in self-pity, never tolerated self-esteem. There is no elation when he wins—he either wins and turns victory into wisdom for the next encounter, else he endures and waits. He never loses.

The passing of eighty-six years does not ordinarily leave a man with much physical vigor to spare. The weakness of the flesh becomes contrasted with growing strength of spirit. Realizing this, President Clawson gave utterance to some of his thoughts at the next to last temple meeting of the Presidency

and the Twelve that he attended. Of this occasion President McKay said:

His voice was weak, and his thoughts and words somewhat halting. As he began, the brethren seemed to feel intuitively that he was giving a farewell address. Sensing this, every mind was intent on every word spoken by their beloved leader. His remarks showed his desire to do his duty to the last—appreciation of his brethren—gratitude to his God, the realization that he was nearing the end, and his faith in the immortality of the soul.

And these things, in part, are the things of which President Clawson then spoke:

... People generally do not like to hear of other people's aches and pains, but I have felt it my duty to tell you brethren. Of course, I'll pass out of the scene before a great while, and I am conserving my strength as best I can.

I thank you for your patience, brethren, and hearing and bearing with me. You have been very kind to me. I hope you won't say very much about my health. I am trying to guard it, and conserve my strength and do the best I can. I think perhaps if the Lord will bear with me that you, my brethren, will. I feel that I ought

to say a few words, and though I cannot quite come up to the mark, it will be pleasing to me if you say: "Brother Clawson, how are you? You are looking well." It will be fine, and that will be a great help to me. I hope we shall not worry about this brief time in mortality in these bodies. We get them renewed after awhile, and that will be fine.

I can say in conclusion, I thank you heartily. I feel pretty well. The Lord bless you! We have some fine help in the Church. I have never known of a better group of brethren than we have in this work at the present time. Of course you know how precious that help has been in these two Councils—the First Presidency and the Council of the Twelve.

I shall not take more of your time, brethren. If it is pleasing to you that I shall occupy this position and come to the temple once a week and make my contribution, which is very small, I will be glad, yes, I will be glad.

Of such were the faith and works of President Rudger Clawson, who lasted longer of this life than it is given unto most men to do, and who moved with quiet conviction into the certainties beyond, of which he knew and doubted not.

PRESIDENT GEORGE ALBERT SMITH

(Concluded from page 460)

Silver Beaver and the Silver Buffalo, highest Scouting honors; he is also chairman of the program and resolutions committee of the National Council of the Boy Scouts of America. His career also includes service as officer and director of banks and commercial institutions, including the Utah Savings & Trust Company, Utah-Idaho Sugar Company, Z.C.M.I., Heber J. Grant & Company, Mutual Creamery Company, Western Air Lines, and others—in addition to multiple Church duties including eleven years as general superintendent of the Y.M.M.I.A., besides conference assignments, travel, and the routine work of the Council.

Brother Smith presided over the European Mission in the difficult postwar reconstruction period from 1919 to 1922; in 1938, accompanied by Elder Rufus K. Hardy of the First Council of the Seventy, he visited the Pacific Island missions of the Church, Hawaii, Samoa, New Zealand, Tonga, and Australia.

Before he came to the Council of the Twelve as a young man, he had served in the Sunday Schools of the Church, and as a stake superintendent of the Y.M.M.I.A. of Salt Lake Stake.

It is to be wondered how one man could give such variety and vigor of attention to so many major responsibilities—and yet all this, and much more, George Albert Smith has done—and withal has found time for new things and has kept a progressive, open-minded attitude toward the ma-

terial and social and spiritual progress of this generation. For example, early he took to flying, and has long since been a frequent passenger on commercial airlines, adding this to his list of hobbies, which already included the great outdoors, the blazing and marking of trails, the welfare of boys and young people, the preservation of historic sites, and making of friends.

His devoted wife, Lucy Woodruff Smith, was called by death, November 5, 1937. His children, three in number, are Emily Smith Stewart (Mrs. Robert Murray Stewart); Edith Smith Elliott

(Mrs. George O. Elliott); and Dr. George Albert Smith, Jr., assistant dean of the graduate school of business administration, Harvard University. Between Brother Smith and his children and grandchildren there is a relationship of unfeigned devotion.

This tolerant, understanding, kindly man has made friends among the "Who's Who" and among the humble and needy wherever he has gone in any capacity. His list of correspondents in all parts of the world is long and physically burdensome—but it is an abiding pleasure to him who has but one desire in his heart—the well-being here and the salvation hereafter of all his Father's children. His sincere friendship for the officials of many faiths is well-known—as is also his affectionate concern for his brethren. On occasions of conference assignment he has often been seen to push himself to travel and to preach when his reserve of strength could ill afford to be drawn upon. In the mountains among boys and young men he has been seen to share the fatherly love and companionship for his own son with less fortunate lads unknown to him and to whom he was not obligated by the usual standards—and it is these things, and a legion of others, that bring conviction that the Church—and his official brethren—will find in the new calling of President George Albert Smith a blessing and a benediction that will carry good works and kindly feelings to all the Church and to an uncounted many who are outside of Church membership.



GEORGE ALBERT
SMITH,
SCOUTER AND
TRAILMAKER

YOUR PAGE AND OURS

Proofing the Proofreader

AMONG those to discover typographical errors in the June issue of the *Era* were the following, first to report from their respective regions in the "Proofing the Proofreader" invitation, for which they have received their choice of *Gospel Standards* or *In the Gospel Net*:

Harold C. Goldthorpe, Salt Lake City; Esther W. LaFleur, Overbrook, Ontario, Canada; Rex Lindsay, Moreland, Idaho; John D. Phillips, Houston, Texas; Cpl. Kirk Turner, Pittsburg, California; Mrs. E. M. Watson, Wautoma, Wisconsin.

Among other things, we learned that we had given *bettle* for *beetle* on page 354, *notwithstanding* for *notwithstanding* on page 361, *lavendar* for *lavender* on page 346; omitted the verb to precede *fraught* and credited the Mormon Battalion with only three men on page 344, and, woe of woes, gave innumerable incorrect page references in the continued lines—the result of some last-minute shifts which caught the proofreader badly off guard.

Winning entries for July, which was the last month of the contest, will be announced in the September number.

The Spirit of Barstow

BARSTOW BRANCH, California, organized only last summer with a membership of thirty-seven, had an *Era* quota of four subscriptions, but by the end of the 1942-43 campaign, it had 126 subscriptions to its credit, or 3050% of its quota. E. J. Sorenson, dynamic *Era* director of Inglewood Stake, relates that it was accomplished through an unprecedented all-out effort involving every member of the branch. Divided into two competing teams, imbued with missionary fervor, they canvassed the town, attracting the attention of the local newspaper, called on all the Saints found scattered in the surrounding country, sent gift subscriptions to friends and to men in the service, and concluded the friendly competition with a turkey dinner, winners the guests of the losers.

Branch president, La Marr Hadley, personified the spirit of Barstow on his way to Salt Lake to the April general conference: stopping for breakfast in the desert town of Baker, he told the woman who waited on him what the *Era* would do for her "way out in that lonely place"—and she subscribed. The brakes needed adjusting, and President Hadley interested the repairman in the *Era* in the same way, and within an hour he secured a third subscription from the service station attendant. In Nephi the irrepressible Hadley was about to write a subscription for the waitress at a restaurant when the proprietor reminded her that the bishop might not like her taking the *Era* from someone from California. She replied that he should have called on her long before (the campaign was now nearly over), but she decided to place her subscription with him after all. In Ogden, President Hadley secured still another subscription from someone who, in Director Sorenson's words, "hadn't been given a chance to buy it there."

In Barstow they feel that if one group can do it, others can. That is the spirit of Barstow, too.

BARSTOW BRANCH, CALIFORNIA

S. O. S.

OUR business manager is sending a frantic plea for help. With so many changes of address from service men and war workers on the move, work in the office has tripled during the past year. To make the change, the office needs both the old address and the new address, as shown in the following example:

Marine Corps Air Station
El Centro, California

The Improvement Era
Salt Lake City, Utah
Gentlemen:

The *Improvement Era* has been directed to me as follows:

PVT WM R McENTIRE JR
PLT F 2 RDMCB
SAN DIEGO CALIF

I have now been transferred to El Centro, California, and would appreciate your changing your records as follows:

SGT WM R McENTIRE JR
MCAS
EL CENTRO CALIF

Thank you.

Yours truly,
(signed) W. R. McEntire, Jr.

The Savage Agapanthus

A suburban family, finding the notice "No Peddlers" ineffective, replaced it with the following: "Beware of the Agapanthus! If attacked, do not run but walk slowly backwards."

It is reported to be 100 percent efficient.

For A Good Cause

Harry: "Mother, won't you give me five cents for a poor man who is crying out in front?"

Mother: "Yes, my son, here it is, and you are a good boy to think of it. Poor man, what is he crying about?"

Harry: "He's crying, 'Fresh roasted peanuts, five cents.'"

Hastening the End

"We'll be friends to the end."

"Lend me ten dollars."

"That's the end."

The Conversation Ended

Fatleigh: "I know a man who looks so much like you that one could hardly tell you apart."

Thinleigh: "You haven't paid him that ten dollars I lent you three months ago, have you?"



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What the well-dressed soldier writes about

"...the folks sent me some packages for Christmas. One of them contained some Fels-Naptha and I've just finished washing two pairs of wool sox. You know what happened. Two of the men came in the room we use for laundry etc. and begged me for the rest of the cake so they could wash their g.i. long-handled underwear. I said sure, now I can see the longies hanging on the line outside of my office. These are probably the only garments in North Africa without "tattle-tale gray!"

"My French maman, Mme. Lamblin uses Fels-Naptha and she also irons my stuff. When I tell her it's not necessary she says it is necessary to iron the clothes to kill the insects. So I start over and try to expatiate on the merits of Fels-Naptha in French, but she still irons the clothes!"



Perhaps you have a man in the Service who's keeping a little cleaner and healthier with Fels-Naptha Soap. If so, you'll find it easier to be patient when you can't always get Fels-Naptha when you want it. We're doing all we can to keep your grocer supplied.

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