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NOVEMBER 1952



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EXPLORING THE Universe

by Dr. Franklin S. Harris, Jr.

THE phalarope, a small shore bird, is unusual in three ways. The female is larger than the male, and is brightly colored while the male is drab. The female performs the courtship and the male incubates the eggs.

THE brain of a water beetle is about 1/4200 of the body volume while the bee brain is about 1/174 and the human brain is 1/50 body size.

THE tiny elf owl needs not only a large cactus in which to nest but also two kinds of woodpeckers which make the holes for the nest: no woodpeckers, no nests, hence no owls.

ANTHONY Barnett has observed that one of the most important factors in the fall of the death rate has been the availability, since about 1750, of cheap cotton clothing. This washable clothing made cleanliness easier and so reduced infection.

THE surface velocity of glaciers varies from a few yards each year on the smaller Alpine glaciers to several thousand yards each year on the large ice streams of Greenland. A recent measurement with a 446 foot hole in a glacier in the Bernese Oberland in Switzerland found a surface velocity of 115 feet each year of which half was due to flow within the ice and half due to sliding on the bottom over its bed.

PROFESSOR William Petrie has calculated that from the known number of stars that stars the size of our sun will suffer on the average an actual collision once every two hundred million billion years.

THE banana is probably the largest plant on the earth not having a woody stem above ground. It is a rapidly growing herbaceous perennial and therefore not a tree. The earliest literary reference to the banana is from about the sixth century B.C. and the earliest stone representation in an ancient Buddhist temple in India of 175 B.C. The banana has been a cultivated plant in India for over 2000 years, but was not introduced into America until 1516.

NOVEMBER 1952

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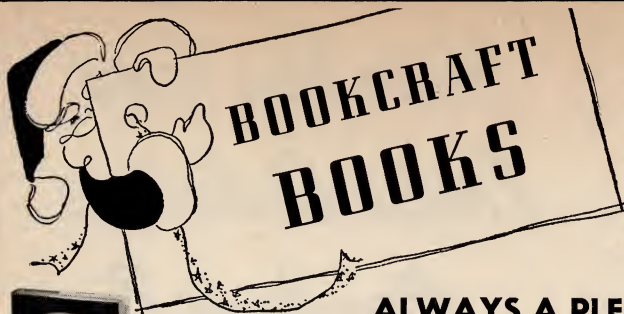


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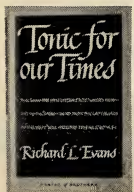


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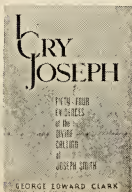


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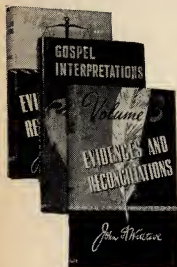
Its factual value is unmatched! No other recently published Church book is more revealing. Here are the accomplishments of Joseph Smith... his life, his character, his calling and his contributions superbly written. A must for all libraries. **\$3.50**



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The IMPROVEMENT ERA

"THE VOICE OF THE CHURCH"

VOLUME 55 NUMBER 11 November 1952

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The Editor's Page

Some Principles of a Happy Home President David O. McKay 789

Church Features

Evidences and Reconciliations—Why Should Family Prayers be Held?	John A. Widtson	790
Albert E. Bowen—A Lesson from One Man's Life	Richard L. Evans	792
Map Showing the Location of Missions of the Church in U.S.A. and Canada		797
Map Showing the Location of Missions of the Church Outside the U.S.A.		801
A True Saint—The Autobiography of Annie Shackleton Bowen (Mother of Albert E. Bowen)		808
The Cannons Came from the Isle of Man—Genealogy	Elizabeth C. McCrimmon	810
The Church Moves On	Melchizedek Priesthood	849
Genealogy	Presiding Bishopric's Page	850

Special Features

Through the Eyes of Youth: Bull's-Eye	Earl Stowell	796
"... Go ye into all the World ..."	Albert L. Zobell, Jr.	798
My Palomar	J. P. Tippetts	806
The Supreme Court Decision in the Steel Case	Jesse R. Smith	807
The Spoken Word from Temple Square	Richard L. Evans	844, 848, 852, 856
Exploring the Universe, Franklin S. Harris, Jr.		777
These Times: How to Vote in No-	On the Bookrack	836
Today's Family	Your Page and Ours	872
Recipe for Happy Holidays	Song of Thanksgiving, Betty Zieve	864
How Can I Best Prepare for Marriage? Rex A. Skidmore	Baby's First Shoes—You Can Do It, Billie Thomas Peel	866

Stories, Poetry

If All Men Were Brothers	W. E. Brocklehurst	802
The New Song—Part One of a Two-Part Story	Alice Morrey Bailey	804
"As Unto the Bow"—Part 3	Edith P. Christiansen	812
Frontpiece, Youthful Skier, Clara Laster		787
Poetry Page	Air Mail to the Pacific, Bess Hagaman Tefft	849

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The Church of
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 of Latter-day Saints

The Cover

In continuing the series of portraits of the General Authorities THE IMPROVEMENT ERA presents this full-color picture of Elder Albert E. Bowen who has been a member of the Council of the Twelve Apostles since April 1937. The photograph is by American Photo News, Inc., New York. (See also page 792.)

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THE IMPROVEMENT ERA

The barrel that can't be emptied

Many a man can remember reading by kerosene lamp. For however fast time speeds by, it hasn't been very long since lamps played an important part in lighting the homes of the West and Standard was a small company proud of its ability to get from 5 to 10 gallons of its principal product, "coal oil," from a barrel of petroleum.



Count a few of the products made from oil today! Almost every item pictured above comes directly or indirectly from oil: (1) the enamel on stove, refrigerator and cabinets, (2) the dryer in the wall paint, (3) the plastic in the clock cover, curtains, apron, (4) the linoleum, (5) the drainboard covering at the sink, (6) the detergents used in washing—(7) the finish on the car and (8) the synthetic rubber of its tires. ¶ Add to these asphalt for paving and roofing, in-

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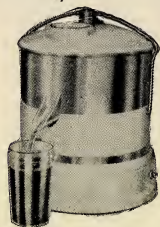
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HOW TO VOTE IN NOVEMBER 1952

by Dr. G. Homer Durban

HEAD OF POLITICAL SCIENCE
DEPARTMENT, UNIVERSITY OF UTAH

(A postcard or a telephone call to your county clerk will secure you one if all other means, including the press, fail.)

Mr. Eisenhower and Mr. Stevenson, Republican and Democratic nominees, respectively, for the Presidency of the United States, will be well-known to all by November 4. Likely so, too, will the nominees for Governor and for U.S. Senator. Congressional aspirants, however, occasionally are "swept in" almost incognito, while state attorneys, secretaries of state, auditors, and treasurers, not to mention county commissioners and state legislators, are often known only to the professionals and their immediate families and friends.

All officers and all offices are important. A good family "council" could be properly held in each family for the education and training of the citizens of the future with the sample ballot as textbook.



However, two special suggestions are bracketed here: *First*, after disposing of the relatively well-advertised choices at the top of the ballot, it will be well to examine carefully the nominees for your district for the state legislature. You have a state representative and a state senator who represent you in the State Capitol. (Do you know who they are at present? Chances are that you do not! And that you do not know what district you live in!) The state legislature is your board of directors for your state. As a representative body it is slowly dying because you do not know who your representatives are. Yet it makes some of the most important decisions affecting the education of your family, the food you eat, the highways you travel, and many other things.

Second, it is of extreme importance to elect effective men and women to your county commission. The basic reason is, again, the importance of the services they render or do not render. But even more, strategically speaking, the county commissioners and the county clerk you elect in this election will control the election machinery in the next election! In other words, the basic controls over American political democracy as expressed through our republican institu-

(Concluded on page 827)

THE IMPROVEMENT ERA

THIS title may sound presumptuous.

Of all the people I have observed in American political life, none are more sensitive about being told "how to vote" than readers of this column, who have been taught to husband and guard the political treasure of the secret ballot. Truly, it is one of the great privileges of "the free exercise of conscience" without which we believe "... that no government can exist in peace." (D. & C. 134:2.)

Nevertheless, this month an effort is made here to suggest "how" you should vote.

The suggestions are simple. They are perfectly inoffensive. Yet if overlooked (as is quite possible), your ballot may not have the weight you want it to carry "for the good and safety of society."

The suggestion is this: Examine a sample ballot well in advance of election day, and examine it carefully all the way to the bottom thereof. Note the offices to be filled—there are many besides that of President of the United States, Governor, or Senator! Note the names of the contending nominees for these "middle" and "lower" offices.

Get some idea and form some judgment on their qualifications before going to the polls.

Obviously, this suggestion does not hold for those who choose to vote a straight ticket. The problem of the straight-ticket voter is simple: merely mark your ballot (or voting machine) appropriately for that purpose. Then everybody on the ticket for your party receives one vote.

There are many straight-ticket voters in the United States. However, there are also many who "scratch," or select individuals of their preference for the various offices on the ballot. These remarks are not designed to promote "scratching." On that point, as against the merits of straight-ticket voting, this column maintains neutrality. Everybody can do as he chooses. With the long lists of local offices to be filled at general elections, many choose to "scratch" or put their "X" in individual squares for individual office-seekers. The tendency for many of these influential citizens is, too often, to ignore the names, offices, and issues below the top of the ballot and to vote in ignorance. Hence the suggestion to secure a sample ballot in advance of November 4, 1952. They are printed and circulated, by law, in most states and are easily available.

It is difficult to write a definition of the American way.
But it is easy to find good examples. Here is one:

More goods for more people

at less cost



...but how?

BEFORE we get serious, will you play TRUE or FALSE with us for a minute? See how smart you are as a comparison shopper.

1. The 60-watt electric bulb that was 15¢ in 1940 is now 14¢ plus tax.

TRUE _____ FALSE _____?

2. Today an 8-cubic-foot refrigerator costs \$12.30 less than it did thirteen years ago, even including today's federal excise tax.

TRUE _____ FALSE _____?

3. The 40-watt fluorescent lamp you buy today for \$1.05 was *not* cheaper before the war. Then it cost \$2.80. TRUE _____ FALSE _____?

4. A nice little arc welding set, in case you always wanted to own one, you can buy for *less* than it cost twelve years ago. TRUE _____ FALSE _____?

Finished guessing? The right answer in each case is TRUE.

Of course some of our prices at General Electric are up, as well as down. A popular model electric range is up \$75.45 in thirteen years, but we could list twenty things that make it a better value now. Our best-selling electric iron is \$12.95, instead of the prewar \$8.95. But the iron is lighter in weight and more efficient. On the other hand, TV sets are

better and lower in price.

Now if your bump of curiosity is normal size, you'll interrupt to ask us a question: "How come you folks at G.E. can deliver so much for the money, when the cost of most things is almost double?"

How we do it is no particular secret. (1) We keep thousands of engineers busy redesigning, improving, simplifying. (2) Where possible, we cut out "handmade" jobs. Items once custom-made, are today more likely to be standardized. (3) We develop new materials to improve our products. (4) We encourage employees to help scheme up efficiencies on the production line. (5) We mass produce.

These are some of the forces at work to keep prices reasonable in spite of higher taxes, higher wages, and higher material costs.

Will you do us a favor? Next time you hear anyone sound off that "everybody's jacking prices up" and "things aren't as good as they used to be," remind such pessimists that you know a company that aims to deliver more goods for more people at less cost—*less real cost*.

You can put your confidence in—

GENERAL  ELECTRIC

THE CHURCH MOVES ON

A Day To Day Chronology Of Church Events

August 1952

31 PRESIDENT David O. McKay dedicated the combined Hyrum Third Ward chapel-Hyrum (Utah) Stake house.

Elder Clifford E. Young, Assistant to the Council of the Twelve, addressed the nationwide radio audience of Columbia Broadcasting System's "Church of the Air." Title of the sermon was "I Am the Way, The Truth, And The Life."

President Oscar A. Kirkham of the First Council of the Seventy dedicated the chapel of the Ottawa Branch, Canadian Mission.

September 1952

3 The annual all-Church tennis tournament began at the Salt Lake Tennis Club.

"Know Your Religion," a series of discussions by members of the faculty of Brigham Young University began at the L.D.S. Business College, branch of Brigham Young University, in Salt Lake City.

The Church Section of the *Deseret News*, published on Wednesday evenings for the past several years, would henceforth become a part of the Saturday paper, it was announced.

6 ROBERT REESE of the Brentwood Ward, Santa Monica (California) Stake won the singles' title in the all-Church tennis tournament. This made two successive years for him. The doubles' title was won by Hugh Brand, athletic supervisor of Emigration (Salt Lake City) Stake, and LaMar Guiver of Rose Park Ward, Riverside (Salt Lake City) Stake.

The appointment of Elder Newell B. Weight, an assistant professor of music at Brigham Young University, to the general board of the Deseret Sunday School Union was announced. He was assigned to the music committee.

Younger Primary Association children are being given a new program this fall. Formerly together, the four- and five-year-old boys and girls will now be separated. New names for the seven- and eight-year-old members of the Primary Association are the Co-pilots and the Top-pilots, with an appropriate program of development planned for each group.

It was announced that seven members

Inadvertently we omitted in *Church Moves On* that on July 13, President Joseph Fielding Smith of the Council of the Twelve dedicated the Fairbanks, Alaska, chapel of the Northwestern States Mission. This is believed to be the farthest north chapel of the Church in North America.

from the Reseda Ward, and eighteen members from the North Hollywood Ward, San Fernando (California) Stake, were returning to high school studies after completing three-months' missions in the stake missions. Many of these summertime missionaries labored from thirty to forty hours a week in this missionary service.

7 ELDER Ezra Taft Benson of the Council of the Twelve dedicated the chapel of the Worland Ward, Big Horn (Wyoming) Stake.

Elder Clifford E. Young, Assistant to the Council of the Twelve, dedicated the chapel of the McCammon Ward, Portneuf (Idaho) Stake.

"Train Up a Child in the Way he Should Go" was the title of a discourse delivered by President Howard W. Hunter of the Pasadena (California) Stake on the "Faith in Action" radio series of the National Broadcasting Company.

The Topance-Kelly Ward and the Hatch Ward were combined with the Chesterfield Ward, Bancroft (Idaho) Stake. Elder Ross D. Redford was sustained as bishop of the new Chesterfield Ward.

8 PRESIDENT David O. McKay marked his seventy-ninth birthday by a busy day at his office, by performing a marriage in the Salt Lake Temple, and by a family dinner party.

13 APPOINTMENT of Elder Gordon M. Romney of El Paso, Texas, as president of a new mission soon to be formed in Central America was announced by the First Presidency. The mission, to be known as the Central American Mission, is to be formed by a division of the Mexican Mission and will include the republics of Guatemala, Honduras, Salvador, Nicaragua, Costa Rica, Panama, and the Canal Zone. A representative of the General Authorities will be assigned to accompany Presi-

dent Romney to Central America, at which time definite boundaries and the location of the mission headquarters will be established. Elder Romney was born and reared in the Church colonies of Mexico. In October 1922 he was called to fill a mission to Germany. He labored for a time in Geneva, Switzerland, becoming branch president there, and later served as secretary of the French Mission, which was re-activated during this period by President David O. McKay, then president of the European Mission.

Elder Alma Sonne, Assistant to the Council of the Twelve, dedicated the chapel of the Danforth (Maine) Branch, New England Mission.

14 PRESIDENT Stephen L. Richards dedicated the chapel of the Millville Ward, Hyrum (Utah) Stake.

Elder Clifford E. Young, Assistant to the Council of the Twelve, dedicated the chapel of the Sunnyside Ward, Richland (Washington) Stake.

Elder Clifford E. Young, Assistant to the Council of the Twelve, dedicated the chapel of the Hermiston (Oregon) Branch, Richland Stake.

Elder George Q. Morris, Assistant to the Council of the Twelve, dedicated the chapel of the Pacific Grove Branch, Northern California Mission.

Elder ElRay L. Christiansen, Assistant to the Council of the Twelve, delivered the sermon on the National Broadcasting Company's "Faith in Action" radio series. His subject was "What Should I Bequeath?" These four Sunday morning broadcasts are tape-recorded and released over the network's facilities from New York City. Music for the programs is by the three-hundred voice Southern California Chorus, directed by Elder H. Frederick Davis. Accompanists are Elder Karlton Driggs, organist, and Virginia Suddell, pianist.

Elder Raymond P. Larsen sustained as president of the Morgan (Utah) Stake, succeeding the late President Clarence D. Rich. Sustained as counselors were Elders Fernando C. Jensen and Donald P. Brough. Elders Larsen and Jensen were first and second counselors in the retiring presidency.

San Bernardino Third Ward, San Bernardino (California) Stake, organized from portions of the San Bernardino First and Second and Colton wards. Elder Shirley H. Bogh was sustained as bishop of the new ward.

(Concluded on page 838)

THE IMPROVEMENT ERA



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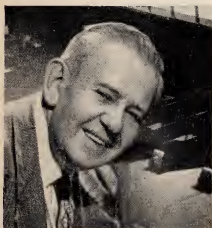
8:45 a.m. Daily

Friendly at the Hammond

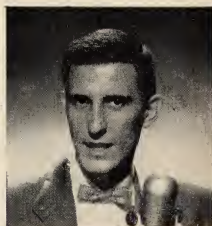
2:05 p.m. Daily

Friendly Time

8 a.m. Daily



Leonard Friendly



Rolfe Peterson



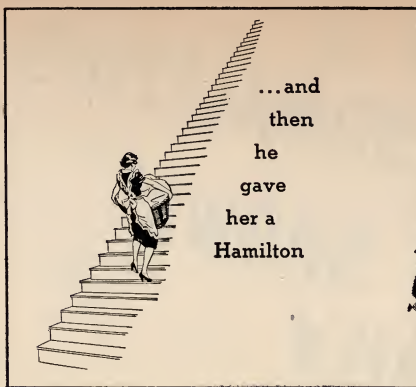
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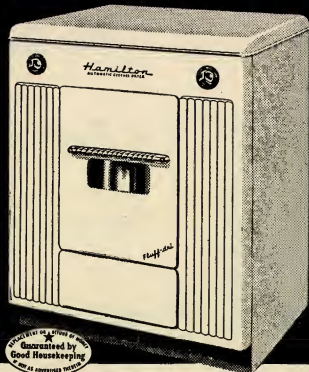
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—Photograph by Jeano Orlando

Youthful Skier

HE SLIPS into the night with pole and rudder,
To ride upon the shoulders of the wind.
His heart soars, too; he feels the familiar shudder,
Embraced by winging birds and air-borne men.

Through singing trees, he sees a patch of sky,
Barren as desert, silver as the sea.
With gray hawk wings, he lifts his body high,
Becomes a part of age-old infinity.

What gypsy song once gave his spirit wings,
To leave a gold-print of enduring might?
And who can tell if it's earth or sky he brings,
Clutched in his hand, back from mountain height?

by Clara Laster



By Angelyn W. Wadley

I MEET my class, and once again, I see
These girls have all come bearing gifts
to me.
Gifts of such lasting value, they will bless
My life from this time forth with thank-
fulness.

They bring the gift of youth. So long ago
I was their age. But now through them I
know
The searching, the expectancy, the pain,
The doubt, the joy, the song of youth, again.
They bring the gift of challenge. I must be
Brimful of understanding sympathy
And, oh, I need to work and think and pray
That I may guide them in a worthy way.
They bring the gift of faith. They trust
that I

Am wise enough when I attempt to answer
why;
Am sure enough when I point goals to
reach,
Sincere enough to live the creed I teach.
They bring the gift of love. And how I
treasure
Their sweet affection, given in bounteous
measure
Seldom framed in words, it lights their
eyes
By momentary mischief, undisguised.
I leave my class, and say a silent prayer
Of thanks, that for that hour I was there,
And I marvel that of all who could have
done
This joyous task, I am the privileged one.

FULFILMENT IN NOVEMBER

By Florence Pedigo Jansson

NOVEMBER spreads her ample skirts of
gray,
A kind maternal month whose tasks are
done,
She sets her harvests forth in rich array,
The bounty borne of seed and soil and sun.
The summer's warmth that wrought Novem-
ber's store
Is in retreat, undone by chilling frost;
It willed to her the harvest wealth she bore
And nothing in the legacy is lost.

The mark of April rain imprints the sheaf,
The ripening touch of August lingers still
In garnered stores; although their day was
brief,
Their echoes rise as barns begin to fill.
The warmer months endowed the striving
row
November brings their plenteous gift to
fruit.

THEY LOOK FOR PEACE

By R. Elizabeth Okeson

THEY look for Peace, who will not look
In places tried and true:
In woodland paths of loveliness,
And fields of morning dew,
In meadows sweet with clover bloom,
And cool dim caves along the shore,
Thou hast created much of Peace
Dear Lord, that they ignore.

They look for Peace, who will not look
About them as they go;
The vaulted sky, the bubbling brook,
The calmness of the snow,
The quiet of the lake at dawn,
The sunset's rosy glow
They look for Peace but will not look
In places Thou wouldst show.

THE IMPROVEMENT ERA

A SON'S PRAYER, ON THANKSGIVING

By Richard F. Arminch

DEAR Lord, a thousand things I thank
thee for,
A thousand blessings, richly undeserved;
And yet I seek from thee one blessing more
For her whose faith in me has never
swerved.
This blessing vouchsafe me, Eternal One:
That she, this day, may thank thee for her
son!

I'M THANKFUL

By Rowena Cheney

I'M thankful for so many things
In this old world of ours:
For butterflies, and birds and trees,
For rainbows and for flowers.

I'm grateful, too, for loyal friends
And happy hours we've known,
For memories that still remain
After the hours have flown.

I'm humbly thankful for the tasks
That I may do each day
To make this little house of ours
A home, in every way.

I'm thankful for so many things,
But let me whisper, dear,
I'm thankful first of all for you—
Grown dearer year by year.

THANKSGIVING

By Elaine V. Emans

WHETHER my list of blessings were for
you
Or me, when I was young, I cannot tell,
But annually I tried to make a new
Thanksgiving registry! If for me—well,
No longer will I press my gratitude
Into cramping words, which is too free a
thing,
Whether for sustenance or spirit-food.
Enough for it to make my being sing.

And, if for you, how slow of wit I was
To think, a moment, you would ever read
My childish writings, as a parent does.
I know now, for your learning, all I need
To do is to be deeply glad, and you must
hear
The singing in me instantly, and dear.

DRIFTWOOD FIRE

By Gay Winquist

WHAT can match the heady tang
of salt-wood burning
With purple flame, green flame,
gray smoke turning—
Turning in spirals, shifting with wind,
Waving like silver veils
to dream-stuff thinned?
Deck timber, copper-clad,
crescoted pling.
Teakwood, mahogany—
the itching foot beguiling,
Stir now the melting pot
on a sandy beach;
A driftwood fire and the world
within a dreamer's reach.

THE PIPES ARE PLAYING

By Wendell B. Hammond

FROM the hills,
Down from the heathered hills,
Softly the music rolls until there abounds
In cherished air, the ever cherished sounds
By freemen loved to the hour of this day,
The tunes, the stirring tunes the bagpipes
play.

The tunes are many and played of old,
But only our hearts can their meaning
hold:

No man shall make us slaves;
No man shall make us slaves.

Fear you, tyrants, in your frightened hour,
The havoc bomb of the sun's great power;
But fear you forever and fear you for aye
The tunes, the simple tunes the pipers play.

Heed how pipers have oft changed the
battle's tide,
At India's fetid shore, in Hispania's valleys
wide;
With Montgomery, swept they across Libya's
sand;
Into fallen Berlin first marched a pipers'
band.

And if by tyrants pressed, another war does
come,
Then when all is settled and all is done,
At high, high noon on the very last day
To the waiting heavens shall the pipers play:
No man has made us slaves;
No man has made us slaves.

Softly the pipes are playing,
Always the pipes are playing,
In our hearts they're playing
The tunes that keep men free.

TO MY SON
(Leaving for Korea)

By Mabel Law Atkinson

PILOT now your ship of days or years,
Unerringly to reach a destined goal,
The Master Helmsman will ally your fears
And still the tempests that would scar your
soul.
You leave the haven of a citadel
Which greed would now destroy; so let a
song
Rise from your heart that you may break
the spell
This demon casts to move a Judas-throng.
Wearing Right's armor, give cowed hearts
release,
Brave terror's horsemen on the death-strewn
plain
To find, at last, the Holy Grail of Peace,
Make each a sanctuary—love's domain.
Your shield is youth's clean strength which
you have won—
God's arm is long to reach to you, my son.

JEWELS

By Marian Schroder Crothers

SPRING is a glowing emerald,
Set in summer's gold,
Matching autumn's ruby,
That winter's silver holds.

The Editor's Page

by President

David O. McKay

SOME PRINCIPLES OF A HAPPY HOME

AND AGAIN, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands, when eight years old, the sin be upon the heads of the parents.

"For this shall be a law unto the inhabitants of Zion. . . .

"And they shall also teach their children to pray, and to walk uprightly before the Lord." (D. & C. 68:25-26, 28.)

We are living in a most momentous age. We see on every hand manifestations of commotion. Political institutions are crumbling. Old forms and methods are fast giving way to new ones. Political organizations are being revolutionized, some for better and some for worse. Old fundamental principles of government are tottering. Some have been replaced by theories that are not tenable, others not practicable, and some that are infamous. In the midst of this world commotion, the home, the fundamental institution of society, is also threatened. Some, imbued with false philosophies, have attempted to strike at the sacredness and the perpetuity of family life. And wherever we find the evidence of these undermining false philosophies, the responsibility of saving this sacred institution, the home, devolves largely upon us—for we know that the family ties are eternal.

There is nothing temporary in the home of the Latter-day Saints. There is no element of transitoriness in the family relationship. To the Latter-day Saint the home is truly the basic unit of society; and parenthood is next to Godhood. The secret of good citizenship lies in the home. The secret of instilling faith in God, faith in his Son, the Redeemer of the world, faith in the organizations of the Church, lies in the home. There it is centered. God has placed upon parents the responsibility of instilling these principles into the minds of chil-

dren. Our schools, our Church organizations, and some worthy social institutions are all helps in the upbuilding and guidance of the youth, but none of these—great and important as they are in the lives of our youth—can supplant the permanence and the influence of the parents in the home.

There are a few fundamental principles which we should ever keep in mind: first, the eternity of the marriage relation. Oh, may our youth throughout the land realize that they have within their grasp the possibilities of that form of marriage which will contribute more to their happiness in this world and to their eternal union and happiness in the world to come than can be obtained anywhere else in the world. Let our young men and women look forward with pride, with eagerness, to the time when, in worthiness, they may go to the House of God and have their loved ones sealed by the bonds of the eternal priesthood for time and all eternity.

Second, let us hold to that first word in the second part of the fundamental law of humanity, the Ten Commandments. Those first few commandments refer to our relationship to God; the last few to our relationship to humanity. The second part begins with the word honor—"Honour thy father and thy mother." (Exodus 20:12.) Let us cherish in our homes as we cherish the lives of our children themselves, that word *honor* with all the synonyms—respect, reverence, veneration; honoring mother, honoring father, seeking to have our children honor us as we honor and revere God, our Eternal Father. Let the element of honor, devotion, reverence permeate the home life.

Third, let us never lose sight of the principle of obedience. Obedience is heaven's first law,

(Concluded on following page)



THE EDITOR'S PAGE

(Concluded from preceding page)

and it is the law of the home. There can be no true happiness in the home without obedience—obedience obtained, not through physical force, but through the element of love. There is no “home” without love. You may have a palace and yet not have a home, and you may live in a log house with a dirt roof, and a dirt floor, and have there the most glorious home in all the world, if within those four log walls there permeates the divine principle of love, love that draws from husband to wife and from children to parents that blessed obedience and compliance that makes life worth while.

I believe firmly that parents fail to get obedience from their children during the first five years of childhood. I believe that during that most important period of child life the parents sow the seeds of obedience or disobedience. Some of us fill that period of child life with too many don'ts, failing to make the child realize that a request from father, a request from mother should be complied with. Mother says: “Don't touch that,” to the little child. The little child toddles along and touches it. What is the result? The seeds of disobedience are sown. You don't have to punish the little child. Lovingly, kindly, but firmly, teach the child that there are rules in the house which should be obeyed. Mothers, fathers,

treasure sacredly and sense keenly your responsibility to the child during those first five plastic years of its life.

With these home elements I desire to mention another, and that is mutual service, every one working for the others. If some pernicious theories were permitted to prevail and take out from the home the relationship of parents to children and children to parents, and children to each other, they would deprive humanity of one of the greatest means of teaching the true spirit of Christ—sacrifice for one another, salvation through service. Oh, that home is most beautiful in which each strives to serve the other in unselfish service.

Honor, obedience, mutual service, eternity of the marriage relation—these spell home; and they comprehend the spirit in which the principles of life and salvation should be taught to children.

God help us as parents to send from our homes boys and girls who do not hesitate to bear testimony of their membership in the Church; boys and girls who are eager to go out and witness to the world that the marriage relationship is an eternal one, that the home is a permanent and eternal institution against which no theory that strikes at the purity and honor of womanhood, that deprives children of fatherhood, or the love of mother, can stand.

WHY SHOULD FAMILY PRAYERS BE HELD ?

by John A. Widtsoe

OF THE COUNCIL OF THE TWELVE

(Reprinted from THE IMPROVEMENT ERA, June 1943)

MAN's needs are many. He has little, if any, power of himself to supply them. Therefore, he turns to God for the necessary help. This he can properly do, for the Lord, who has placed man on earth with limited powers, has declared himself ready to assist his children. He has given them the privilege to address Divinity, with the assurance of being heard. Indeed, he has requested them to approach him in prayer for guidance in solving life's problems.

Prayer is really the beginning of wisdom. By prayer, communion between man and God is established and maintained. It brings man and his Maker into close association. Earnest, sincere prayer places man in tune with heaven and with the Beings who dwell therein. The knowledge and power thus gained from the unseen world are very real. Brigham Young said:

“If we draw near to him, he will draw near to us; if we seek him early, we shall find him; if we apply our minds faithfully and diligently day by day, to know and understand the mind and will of God, it is as easy as, yes, I will say easier than it is to know the minds of each other, for to know and understand ourselves and our own being is

to know and understand God and his being.” (*Discourses of Brigham Young*, 1941 Edition, p. 42.)

Prayer may be offered concerning all righteous activities. The Lord is concerned with every phase of human welfare, material or spiritual. In the words of the Prophet Joseph Smith:

“We would say to the brethren, seek to know God in your closets, call upon him in the fields. Follow the directions of the Book of Mormon, and pray over, and for, your families, your cattle, your flocks, your herds, your corn, and all things that you possess; ask the blessing of God upon all your labors, and everything that you engage in.” (*Teachings of the Prophet Joseph Smith*, p. 247.)

Such prayers may be offered at any time, on bended knees in the closet or family circle, or when walking, driving, or working, in public or in private. One should do all that he does in the spirit of prayer.

“I do not know any other way for the Latter-day Saints than for every breath to be virtually a prayer for God to guide and direct his people, and that he will never suffer us to possess anything

Evidences AND Reconciliations

that will be an injury to us. I am satisfied that this should be the feeling of every Latter-day Saint in the world. If you are making a bargain, if you are talking in the house, visiting in the social party, going forth in the dance, every breath should virtually be a prayer that God will preserve us from sin and from the effects of sin.” (*Discourses of Brigham Young*, 1941 Edition, pp. 43-44.)

The sacred importance of prayer demands, however, that certain periods for prayer be set aside regularly, daily, when all distracting elements are absent. When the set time comes, prayers should be offered. They are more important than the trivial duties that often take us away from the altar of prayer.

Prayer should be direct and simple as if spoken to our earthly father. Routine forms of prayer should be avoided. The words spoken are less important than the humble faith in which they are uttered. “Prayer is the soul’s sincere desire, uttered or unexpressed.” It is the spirit of prayer that gives life to our desires. The direct simplicity of the Lord’s prayer should be kept in mind.

While we should feel free to open our hearts to the Lord, yet the things sought in prayer should be necessary to our welfare, as explained by President Joseph F. Smith:

“My brethren and sisters, let us remember and call upon God and implore his blessings and his favor upon us. Let us do it, nevertheless, in wisdom and in righteousness, and when we pray we should call upon him in a consistent and reasonable way. We should not ask the Lord for that which is unnecessary or which would not be beneficial to us. We should ask for that which we need, and we should ask in faith, ‘nothing wavering, for he that wavereth,’ as the apostle said, ‘is like the wave of the sea, driven by the wind and tossed. For let not that man think that he shall receive anything of the Lord.’ But when we ask of God for blessings let us ask in the faith of the gospel, in that faith that he has promised to give to those who believe in him and obey his commandments.” (*Gospel Doctrine*, 1939 Edition, page 218.)

Every prayer is heard, and every sincere prayer is answered. They who pray should be content to await the answer at the time and in the manner comporting with God’s wisdom. He knows what is for our good and bestows his blessings accordingly. The testimony of untold millions that their prayers have been heard is a convincing testimony that God hears and answers prayer.

A prayer is not complete unless gratitude for blessings received is expressed. It is by the power of the Lord that we “live and move and have our being.” This should be frankly stated as we pray to our Father in heaven.

Private prayer has been enjoined upon us, but we are also commanded to pray as families and in public meetings. A united prayer, one in which many join, comes with greater strength and power before the Lord. “In union there is strength.”

The family is the ultimate unit of the organized

Church. It represents the patriarchal order, which is the order of heaven. All members of this unit should be conscious of the family needs and should regularly and unitedly petition the Lord for his blessings. Unless this is done, family ties are weakened, and the blessings of the Lord may be withheld. A happier understanding prevails among families who pray together. Therefore, every effort should be made to engage the family regularly in prayer.

Family prayers also become a training school for the younger members of the family. They acquire the habit of prayer, which usually remains with them throughout life. They are taught how to pray as they listen to their elders. They are given practice in vocal prayer, before others, as they are asked to take their turn in prayer. Children who have been brought up under the influence of family prayer, remain stauncher in their faith, live more conscientious lives, and look back gratefully upon the family prayers of their childhood. Parents who do not have family prayers make sad mistakes.

It is not wise for one member of the family to be voice in prayer constantly. It is better for all members of the family to take their turns in praying. The short prayer of the lisping child is transmuted by heavenly forces into a petition of power, dealing with all the needs of the family. It is selfish for any one member of the family to deprive others of the privilege of participating in family prayer.

Regularity is necessary to make family prayers effective. There should be at least one daily family prayer; two are better. When labor and other conditions permit, there should be a morning and an evening prayer. In many families, terms of employment are such that all the family cannot gather at a morning hour. In practically every home, however, all members of the family are present at the evening meal. That may then be the best time for prayer. All kneel around the table or elsewhere and supplicate the Lord for help and guidance before the meal begins.

President Brigham Young wrote to his family an impressive communication relative to the daily family prayer in his household:

“I have felt moved upon to write the following, for the perusal of my family, and to which I call their serious attention.

“There is no doubt but that my family, one and all, will acknowledge that my time is as precious to me as theirs is to them. When the time appointed for our family devotion and prayer comes, I am expected to be there; and no public business, no matter how important, has been able to influence me to forego the fulfilment of this sacred duty which I owe to you, to myself and to God.

“I do not wish to complain of you without a cause; but I have noticed at prayer time that only a portion of my family has been present; some of my wives are absent visiting a sister, a neighbor, a mother or a relative; my children are scattered all over town, attending to this or that; and if at

(Concluded on page 827)



Elder Albert E. Bowen

—Kay Hart Photo

ALBERT E. BOWEN

A LESSON FROM ONE MAN'S LIFE

by Richard L. Evans

OF THE FIRST COUNCIL OF THE SEVENTY

WE PRESENT this story of him not so much for his sake—although his record richly deserves it; but we present it, as he would have us do, for the counsel and comfort and encouragement of a generation of young people who are wrestling with difficult days.

To understand Albert E. Bowen and some of his distinguishing qualities of character, it may be well to go back a century or so to see some of his antecedents. It may be well to begin by going back some ninety-six years to see David Bowen, a convert from Wales, walking with a handcart company across the plains, a thousand miles, for his faith, leaving all behind and not looking back.

Then we could come down four years to the year 1860 to see a lovely, warm-hearted girl, recently of London, England, Annie Shackleton by name—a girl of twenty years who loved the finer things of life—walking across the plains with an ox-team company.

It was she of whom Brother Bowen has recorded: "Her written and spoken English was chaste and proper. Her treasures of memory were the branches that ran over the wall, and blossomed in the deserts of the west. They were the intellectual oases in an otherwise barren wilderness to which the children turned for inspiration and by which they were fired with ambition to

achieve. All this, and much more could be said of her, notwithstanding that she was the youngest of nine children, five surviving, and worked, along with her widowed mother, from the time that she was ten, and had no formal schooling. Her brief, self-told story, privately printed after her death in Logan, Utah, at the age of eighty-eight, is well worth reading." [This story appears on page 808 of this issue.]

If we shall look into the hearts and lives and faith and courage and conviction of these two, David and Annie Shackleton Bowen, who found one another on the new frontier, and who married and reared ten children in a log cabin on a frontier farm, we shall find emerging a composite portrait and shall begin to see something of the materials that have gone into the making of an uncommon man—Albert Ernest Bowen, who arrived on the family scene on the last day of October 1875, at an obscure and unpromising outpost, Henderson Creek, near Samaria, Idaho, as the seventh child of the family.

Faith and work and frugality were the family fare on the farm on which he was reared. He learned about the real values of real things and of the toil it takes to bring them into being. He learned about wrestling with nature for the family food. Spending-money was almost unknown, but wheat from the family bin served many purposes—as food, and as a medium of trade for such essentials as were available.

As a boy Albert Bowen helped his father freight grain and produce to Ogden, Collinston, Corrine, when he was barely old enough to drive a team. Also as a boy of about ten years he homesteaded one hard winter in Star Valley with his eldest brother, John, a winter in which they lived mostly on venison. Hard work, serious purpose, honor, and an earnest awareness of life's obligations and opportunities were all part of his early discipline and teaching and training.

During the years of his youth, an insistent yearning for knowledge had somehow filtered through, from his mother's influence and others', and as he neared the age of twenty, at his own request and following a family council, his father drove him to Logan to attend Brigham Young College, where he was soon followed by his older brother Charles. As he en-

THE IMPROVEMENT ERA



Aletha Reeder Bowen (deceased), first wife of Albert E. Bowen and the mother of his twin sons.

tered this era of his life, he has often described himself as the greenest of the species of "country cousins." Since he had received no previous high-school opportunity it was necessary for him to complete his high-school work along with college courses. But it was not long before his real worth, his capacity for concentration, his willingness to work brought results. His appreciation of privileges that had come to him with an insatiable love for learning led him successfully through a college career that culminated in his receiving an A.B. degree from Brigham Young College in 1902, with distinction and high honors. Meanwhile, he had become a part-time member of the Brigham Young College faculty with the opportunity to teach as well as to learn.

Some would say that this was already a late start, since he was nearing twenty-seven years of age, unmarried, and uncommitted to any career. But, what follows could offer much

encouragement in many ways to the youth today who are discouraged by the delays of life.

He had met Aletha E. Reeder of Hyde Park, Utah, whom he married immediately following graduation. This might have seemed the time for settling down, but he accepted the call that came to serve the Church as a missionary in Switzerland and Germany. For this he left his young wife, who herself was full of faith, and who, with small earnings, helped to keep him on his mission. The record shows, and his companions testify, that he did his work with the thoroughness and devotion and earnestness of purpose with which he has done everything in life.

The more than two years that he remained in the mission field would bring him near to the age of twenty-nine (mentioned again for the encouragement of those who are impatient with the seeming interruptions and delays of life). Upon his return home he was sought after and accepted a position on the faculty of Brigham Young College at Logan. Here he served as a successful teacher who touched the hearts and helped to bring a wholesome hunger to the minds of the young people who came within the sphere of his influence.

But soon there came a sudden and severe sorrow and loss in his life. In 1905, in giving birth to twin sons,

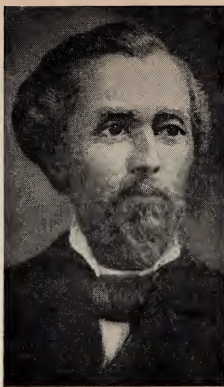
Albert R. and Robert R., their young and lovely mother died. With this sorrow and this added responsibility, the career he was carving out for himself was much more difficult but not deserted. With the kind of fixed purpose and determined courage for which he has been known for some three-quarters of a century, Albert E. Bowen entered the Chicago School of Law in 1908. His intended destination when he left for the East was Harvard, where he planned to pursue the study of history and to follow the teaching profession. However, during a stopover in Chicago he met Dean Hall of the Law School of the University of Chicago, who was impressed with the young man from Utah and persuaded him to stop and study law at Chicago.

Brother Bowen finished at Chicago in 1911 with the degree of Doctor of Jurisprudence and with added honors as one of the three members of his class to be elected to the Order of the Coif, a distinguished legal fraternity for those who excel in the study of law.

Let it be noted here that he was then nearing thirty-six. Let it also be noted (for the sake of young people who feel that they have lost hopelessly much of their lives if they don't have their preparation and training behind them in their teens or twenties) that a late start may be a great



The Bowen Family about 1930. Left to right: Albert R. Bowen; Albert E.; Lucy Gates Bowen (deceased), and Robert R. Bowen. The two sons are twins.



David Bowen, father of Albert E. Bowen.



Annie Shackleton Bowen, mother of Elder Bowen.



Albert E. Bowen at the time he was a practicing attorney.

beginning—if the elements of earnestness and industry are included.

As an accredited lawyer back in Logan, Brother Bowen became a member of the firm of Nebeker, Thatcher, and Bowen and served the community and won its confidence. He became particularly sought after in matters pertaining to irrigation law. He has left his imprint on much of the irrigation law of Utah and in Idaho. He was connected with much litigation for irrigation companies involving the use of the Bear River for power and other purposes. He was elected Cache County attorney for two terms and in 1916 received the Republican nomination as a candidate for the Supreme Court of the State of Utah.

Eleven years after the death of his first wife, Brother Bowen met and married Emma Lucy Gates, a great artist in her own right. She kept for him a home of unusual interest and activity where distinguished company came and went, where there was culture and a love of learning and a buoyant appreciation of the finer things of life as well as an abiding faith in its ultimate objectives. He found pride in and appreciation for her notable career, as she found pride in appreciation for his quiet and capable distinction. Together they reared and taught his two sons who filled missions where their father had filled his mission and who have followed in his footsteps in the legal profession.

Friends induced the Bowen family to come to Salt Lake City where he became a law partner of two other

uncommon men of legal mind, President J. Reuben Clark, Jr., and Preston D. Richards, in the firm of Clark, Richards, and Bowen.

Brother Bowen set up the articles of incorporation for many substantial and enduring businesses. He was a trusted and valued adviser of the Eccles interests, and was attorney for the Utah Construction Company. He had much to do with the Six Companies' contract in the building of the Hoover Dam. He served insurance companies and building and loan interests, and organized the American Savings and Loan Association of which he was once president.

He has been a trusted professional counselor to whom people have opened their hearts with their most intimate personal problems, knowing that his judgment would be considered and that their confidences would be kept. One of his great qualities and characteristics has been the keeping of confidences. Friends or clients could place in his hands the most delicate and difficult things affecting their lives and their fortunes without fear of any betrayal of trust or without fear that even an inadvertent utterance would expose their problems or position.

Normal working hours had no meaning for him. He expected and took little surcease from labor. He pored over the problems of his clients at the office and at home far into the hours of the night, and made a practice of being always early at the office.

In court and out he has been tenacious for truth and deliberate in

judgment and stubborn in his insistent search for facts. No man ever rushed A. E. Bowen into a hasty decision or into speaking a loose sentence or a rash word. His opponents may have been exasperated by his deliberateness at times, but they always respected his appraisal of actual evidence and his ethics and honor and honesty, for when he has said that something was so, it has been because he has long considered it and believed it to be so. These and other qualities won for him an enviable eminence as a trial lawyer as well as a valued counselor in corporate and personal problems.

In 1928 he was made president of the Utah Bar Association, with a term the previous year as vice president of that organization. He has enjoyed and still enjoys the deep-rooted respect of his associates in the practice and profession of law. He also served in the law school as a part-time teacher at the University of Utah and is fondly and favorably remembered by his students there as elsewhere.

He currently serves as a director and member of the executive committee of the Utah-Idaho Sugar Co., the Radio Service Corporation of Utah, and the First National Bank of Salt Lake City. He has been a director, president, and chairman of the board of the *Deseret News*, and is a director of the Utah Fuel Company, and a trustee of Brigham Young University.

In all his professional and civic service and in all his personal and family activities and obligations, he

THE IMPROVEMENT ERA



The mother, brothers and sisters of Albert E. Bowen as they appeared about 1927; front row, left to right: Walter F. Bowen, David J. Bowen, Lewis J. Bowen; second row, Emma Bowen Young, Annie Shackleton Bowen, mother of the family, and Agnes Bowen Waldron; third row, C. F. Bowen, Albert E. Bowen, Mary Bowen Hawkins, and Edith Bowen.

has never lost sight of the faith of his fathers, which is his faith and which has provided the moving power and unswerving objective of his life. Always he has had the courage and the wisdom to keep his life well-balanced and to reserve some of his time and means to the service of his Father in heaven. Always he has been actively identified with the purposes and organizations and activities of the Church. His own childhood was filled with its faith and influence. His missionary service came at a difficult and inconvenient time—but with him there was no turning back.

He served as superintendent of the Cache Stake Sunday School for four years before coming to Salt Lake City. He served in the cause of the the Religion Classes and served some twelve years as a member of the



general board of the Deseret Sunday School Union from which important position he was released to become general superintendent of the Young Men's Mutual Improvement Association in 1935, succeeding President George Albert Smith. Those who sat on that board under his leadership, testify of his dignity, ability, faithfulness, forthrightness, and considerate concern for all the problems and all the people—and of the sincere affection in which he is held by his associates.

His next move in Church service was his call to become a member of the Council of the Twelve Apostles in April 1937, to which position President Grant called him at his office one conference morning with virtually no notice. Notwithstanding

it meant the closing of a beloved legal career, again for him there was no turning back. Few who heard it will forget the simple eloquent utterance with which he responded to that call on that conference morning over fifteen years ago—an utterance of less than five minutes, which gave evidence of an impressive outpouring of restrained power, of devotion and sacrifice and faith and conviction uttered with an unforgettable impact in a few choicely chosen words.

He has since served the Church in innumerable ways: in the Welfare Program, (for which he wrote a course of study) in the field of education; in business, in legal matters, and his wise counsel has been felt on a wide front. A series of radio talks he gave

(Continued on page 845)

As a party of doctors, traveling through Africa to study tropical diseases, set up camp for the night, they were startled by the sudden charge of a maddened bull elephant. A hunter, attached to the party, snatched up a rifle and placed himself in the path of the charging beast. As he raised the gun to his shoulder he realized that it was the wrong one. The rifle in his hands was ordinarily considered too light for elephant hunting. It was too late to change it and if he dropped it and attempted to save himself, the damage that the elephant would do to the camp might mean the loss of the entire expedition. Slowly he raised the gun, waited a tiny bit longer than usual and then pumped four shots into the elephant as coolly as if he had been firing at a station-



—Photo by Lambert

ary target. The elephant, seeming to shake the earth as he lunged ahead, hesitated, staggered, and dropped dead at the hunter's feet.

When the other members of the expedition rushed up they expressed amazement at the hunter's accomplishment with the light rifle. The hunter passed it off saying, "The rifle was perfect for the job, provided I did my part by making every shot a bulls-eye."

This story may be pure fiction, but those that follow are all based on actual facts. They represent some of

Bull's-Eye

by Earl Stowell

the gleanings from over twenty-five years of walking by the side of young people. If you are still young, you will enjoy these tales of courage wherein young men and young women had the courage and the skill to score a perfect bulls-eye. How can you tell if you are still young? If a new idea is something to be examined for its true possibilities and with a dash of eagerness, even though the answer may contain an element of danger, you are still young.

Jim was an ordinary sort of fellow, if you can call any fellow ordinary in this day and age. By ordinary, I mean that he had an average job, a wife, and a little girl. He lived in a modest home in the moderately-priced part of town. Sunday morning he mowed the lawn, washed the car, and then took the family for an outing.

Bill Edwards and his new bride moved in next door, and before long he and Jim were getting acquainted. Jim invited Bill and his wife to go with them the following Sunday on a drive to the lake. Bill replied that he'd like to if Jim could wait until after Sunday School to go. (Sorry that I cannot report that Bill suggested going on a day other than Sunday, but that is the trouble with telling stories about real people. Even the heroes, in real life, have faults.) Jim came back with one of the stock statements that has had missionaries scratching their heads for a long time.

"When I was a kid, my dad made me go to Sunday School so regularly that I learned to hate it. I swore that when I grew up I'd never go again."

Just as calmly as the hunter had prepared to meet the charging elephant, Bill let a big grin spread over his face as he fired shot number one:

"I can remember when my mother used to send me from the table to wash my neck. That sure used to grue me."

"Yeah, me too," came Jim's answer as though he had found another thing that he had in common with Bill.

Bill waited a couple of seconds and put in shot number two, still keeping the grin on his face and being very careful not to let the faraway look leave his face."

"I used to swear that when I grew up I'd wash once a month and that would be all."

"Just the way I used to feel," was Jim's rejoinder.

Bill braced his feet and let shot number three fly:

"Wonder why I never kept that resolution. It sure was strong at the time."

"Good night, you'd get germs and all that stuff if you didn't wash. You're old enough now to realize that you have to keep clean."

Bill drew the bead on the bulls-eye, and number four was a direct hit.

"You know, that may be like going to Sunday School. My dad made me go, too, but now I know it's good for me, my wife, and for the family we want some day. Maybe that's why I go. Couldn't afford to stay away any more than I could afford to give up a lot of other things that I know are good for me."

Suddenly Jim realized that his old excuse wouldn't hold water any more.

(Continued on page 838)

Through the Eyes of YOUTH—

"...Go ye into all the World..."

by Albert L. Zobell, Jr.
RESEARCH EDITOR

And he said unto them, Go ye into all the world, and preach the gospel to every creature.

He that believeth and is baptized shall be saved; but he that believeth not shall be damned. (Mark 16:15, 16.)

THIS is essentially a missionary Church. Its history is rich with the willing sacrifices of its members in the furtherance of missionary endeavor. The first missionary of the restoration was, of necessity, the fourteen-year-old Prophet Joseph Smith following his great first vision. His audience were his immediate family and his close neighbors.

At the time the Church was organized, the state of New York required six members legally to begin a religious organization. These six men have been named as Oliver Cowdery, Joseph Smith, Jun. (the Prophet), Hyrum Smith, Peter Whitmer, Jun., Samuel H. Smith, and David Whitmer. Some of these had been baptized previously, but all were baptized on the day of the organization of the Church, April 6, 1830.¹

Samuel H. Smith, the Prophet's brother, has been popularly called the first missionary of the Church. (His name is among sixteen on a list in the Historian's Office as having answered the call for missionary service in 1830.) His mother has told this oft-repeated story:

On the thirtieth of June [1830] Samuel started on the mission to which he had been set apart by Joseph, and in traveling twenty-five miles, which was his first day's journey, he stopped at a number of places in order to sell his books, but was turned out-of-doors as soon as he declared his principles. When evening came on, he was faint and almost discouraged, but coming to an inn, which was surrounded with every appearance of plenty, he called to see if the landlord would buy one of the books. On going in, Samuel enquired of him, if he did not wish to purchase a history of the origin of the Indians.

"I do not know," replied the host; "how did you get hold of it?"

"It was translated," rejoined Samuel, "by my brother, from some gold plates that he found buried in the earth."

"You liar!" cried the landlord, "get out of my house—you shan't stay one minute with your books."²

Sick at heart, the twenty-two-year-old missionary slept that night on the damp ground, under a friendly apple tree. But determined, he continued his journey, and it was he, on this mission, who first contacted the Reverend John P. Greene, who was first to discuss this new Church with a brother-in-law of his—Brigham Young.

One of the first missionary efforts in the Church was directed to the Lamanites—Indians—on the western borders of the United States. This came as a result of a revelation received in October 1830.³ The missionaries labored among the Catteraugus tribe, near Buffalo, New York, the

¹History of Joseph Smith by his Mother, Lucy Mack Smith, 169.

²D. & C. 32.

Wyandot tribe, near Sandusky, Ohio, and the members of the Delaware nation, near Independence, Missouri.⁴ It was while on this mission, that the Prophet Joseph Smith designated the center place of Zion at Independence.

Missionaries can still take heart in the testimony of Brigham Young concerning his conversion and baptism, in 1832. He said:

If all the talent, tact, wisdom and refinement of the world had been sent to me with the Book of Mormon, and had declared in the most exalted of earthly eloquence, the truth of it, undertaking to prove it by learning and worldly wisdom, they would have been to me like the smoke which arises only to vanish away. But I saw a man without eloquence or talents for public speaking who could only say, "I know by the power of the Holy Ghost that the Book of Mormon is true, that Joseph Smith is a Prophet of the Lord," the Holy Ghost proceeding from that individual illuminated my understanding, and light, glory and immortality were before me. I was encircled by them, filled with them, and I knew for myself that the testimony was true.⁵

Canada, the neighbor to the north, was the first country beyond the boundaries of the United States to re-

⁴Autobiography of Parley P. Pratt, 54ff, cited in D.H.C. 1:83ff.

⁵Journal of Discourses 1:90.



One of the most thrilling experiences of a young missionary is his first baptism. This picture shows a baptism being performed in one of the South Sea islands.

³Documentary History of the Church, 1:75. On this page is an interesting footnote concerning the possibility of there being more than six members of the Church before it was legally organized.

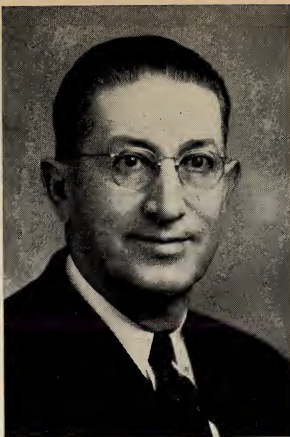
ceive the missionaries, the elders being sent there in 1832. It was here, in 1836, that John Taylor, an English preacher, joined the Church: John Taylor, the "Champion of Right," they called him, who was to be left for dead at Carthage on that fearful day of martyrdom of the Prophet and the Patriarch, but who was yet to raise his voice again in proclaiming the gospel to the nations of the earth, and who became the third President of the Church.

IN 1837 the work was expanded when the Prophet sent Elder Heber C. Kimball of the Council of the Twelve and Elders Willard Richards and Joseph Fielding to Great Britain. The work was established, and Elder Kimball returned to the United States in 1838. In 1839 the members of the Council of the Twelve answered the call to go on missions to Great Britain. They began their missions, leaving their homes and loved ones in pitiable condition. Brigham Young had started from his home in Montrose, Iowa, sick, and managed to get as far as Nauvoo, where he went to bed in the home of the also ailing Heber C. Kimball. Upon hearing this, Mrs. Young, not too well herself, came across the river to nurse her husband. A day for the departure was set, and Brother Kimball, suffering with ague, was bodily helped into the wagon.

"Hold up," he said to the teamster, "Brother Brigham, this is pretty tough, but let us give them a cheer." Elder Young, with much difficulty, rose to his feet, and joined Elder Kimball in swinging his hat and shouting, "Hurrah, hurrah, hurrah for Israel!" Sisters Young and Kimball, hearing the cheer came to the door—Sister Kimball with great difficulty as she was ill, too, waved a farewell; and the two Apostles continued their journey without purse or scrip, to England.⁸

Elder John Taylor was so sick en route to New York that he was left to die. He did not die but arrived in New York sometime after the others.

When Elder Taylor arrived in New York, Elder Woodruff had been there some time, and was impatient to embark for England, but as yet the former had no means with which to pay for his ocean passage. Although supplied with all the means



—Courtesy Deseret News-Telegram

Elder Francis A. Child newly appointed director of the Mission Home.

necessary on his journey thus far, after paying his cab-fare to the house of Brother Parley P. Pratt he had but one cent left. Still he was the last man on earth to plead poverty, and in answer to inquiries of some of the brethren as to his financial circumstances, he replied that he had plenty of money.

This was reported to Brother Pratt, who the next day approached Elder Taylor on the subject:

Elder Pratt: "Brother Taylor, I hear you have plenty of money."

Elder Taylor: "Yes, Brother Pratt, that's true."

Elder Pratt: "Well, I am about to publish my *Voice of Warning and Millennial Poems*, I am very much in need of money, and if you could furnish me two or three hundred dollars, I should be very much obliged."

Elder Taylor: "Well, Brother Parley, you are welcome to anything I have, if it will be of service to you."

Elder Pratt: "I never saw the time when means would be more acceptable."

Elder Taylor: "Then you are welcome to all I have."

And putting his hand into his pocket, Elder Taylor gave him his copper cent. A laugh followed.

"But I thought you gave it out that you had plenty of money," said Parley.

"Yes, and so I have," Elder Taylor replied. "I am well clothed; you furnish me plenty to eat and drink and good lodging; with all these things and a penny over, as I owe nothing, is not that plenty?"

That evening at a council meeting Elder Pratt proposed that the brethren assist Elder Taylor with means to pay his passage to England as Brother Woodruff was prepared and desired to go. To this Elder Taylor

objected and told the brethren if they had anything to give to let Parley have it, as he had a family to support and needed means for publishing. At the close of the meeting Elder Woodruff expressed his regret at the course taken by Elder Taylor, as he had been waiting for him, and at last had engaged his passage.

Elder Taylor: "Well, Brother Woodruff, if you think it best for me to go, I will accompany you."

Elder Woodruff: "But where will you get the money?"

Elder Taylor: "Oh, there will be no difficulty about that. Go and take a passage for me on your vessel, and I will furnish you the means."

A Brother Theodore Turley, hearing the above conversation, and thinking that Elder Taylor had resources unknown to himself or Brother Woodruff said: "I wish I could go with you, I would do your cooking and wait on you."

The passage to be secured was in the steerage—these missionaries were not going on flowery beds of ease—hence the necessity of such service as Brother Turley proposed rendering. In answer to this appeal, Elder Taylor told Brother Woodruff to take a passage for Brother Turley, also.

At the time of making these arrangements Elder Taylor had no money, but the Spirit had whispered to him that means would be forthcoming, and when had that still, small voice failed him! Although he did not ask for a penny of anyone, from various persons in voluntary donations he received money enough to meet his engagements for the passage of himself and Brother Turley, but no more.

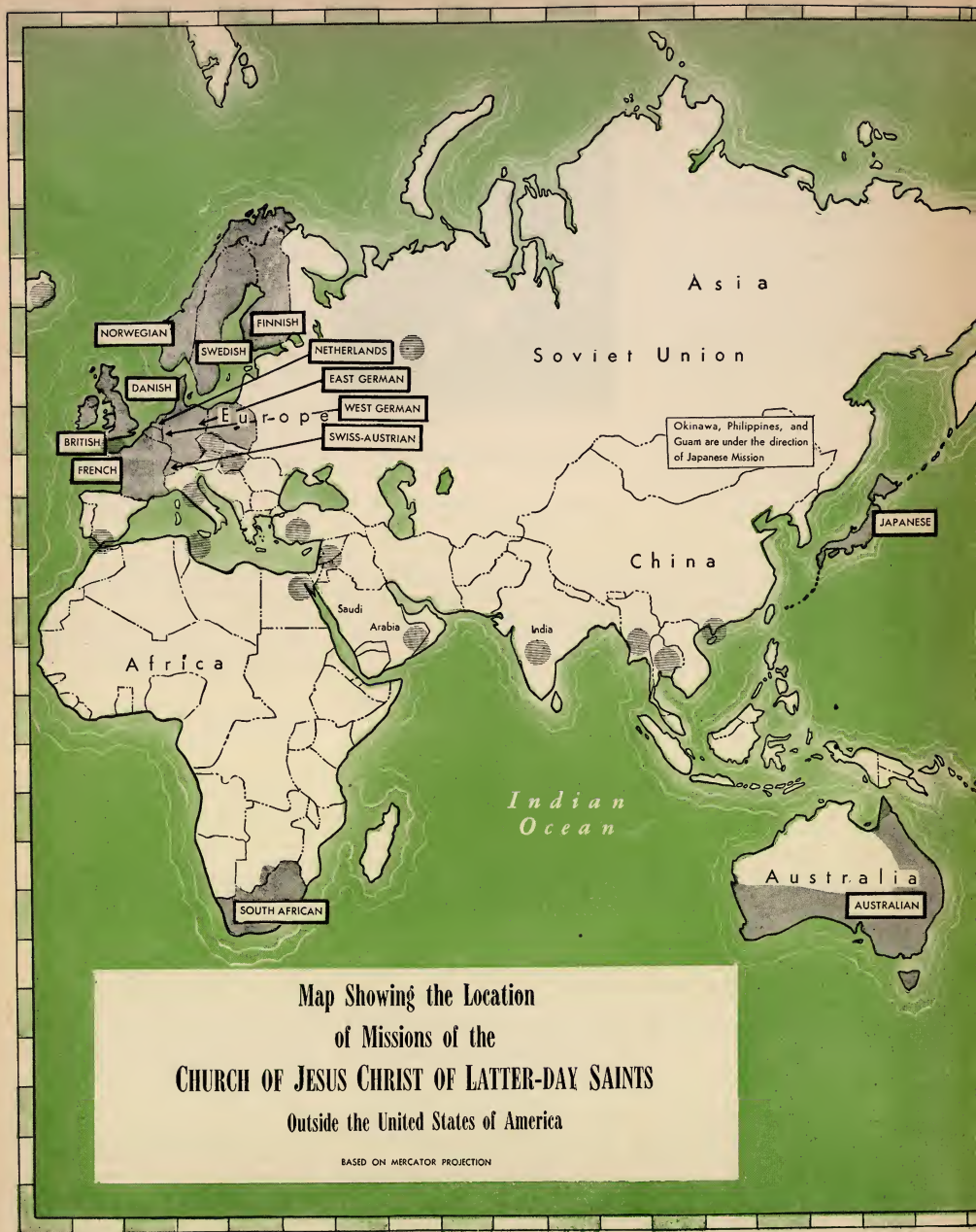
Elder Taylor and his two companions embarked on the 19th of December 1839, and after a very prosperous voyage arrived in Liverpool, January 11th, 1840.⁹

Perhaps Brigham Young best sums up the work of the Twelve on this mission to Great Britain:

It was with a heart full of thanksgiving and gratitude to God, my Heavenly Father, that I reflected upon his dealings with me and my brethren of the Twelve during the past year of my life, which was spent in England. It truly seemed a miracle to look upon the contrast between our landing and departure from Liverpool. We landed in the spring of 1840, as strangers in a strange land and penniless, but through the mercy of God we have gained many friends, established churches in almost every noted town and city in the kingdom of Great Britain, baptized between seven and eight thousand, printed 5,000 Books of Mormon, 3,000 hymn books, 2,500 volumes of the *Millennial Star*, and 60,000 tracts, and emigrated to Zion 1,000 souls, established a permanent shipping agency, which will be a great blessing to the Saints, and have left sown in the hearts of many thousands the seeds of eternal truth, which will bring forth fruit to the honor and glory of God, and yet we have lacked nothing to eat, drink, or wear, in all these things I acknowledge the hand of God.¹⁰

⁸B. H. Roberts, *Life of John Taylor*, pp. 72-74.
⁹Brigham Young diary, April 1841, cited *Millennial Star* XXV:7.

(Continued on page 855)





Andrew, his father, had often said
Every day would be Christmas—

If All Men Were Brothers

by W. E. Brocklehurst

STRANGE how your dominant characteristic can sometimes be an ideal to others and, at the same time, your own worst enemy. Sooner or later you'll come to realize the danger involved. You'll strive to overpower it—for your own good, for others, perhaps. But no matter how intense the desire, how strenuous the effort, an innate sense—call it subconscious rebellion if you will—refuses to allow suppression of that characteristic. So it will remain through life—an enemy of yours, something wonderful to others.

Such was the paradox called Dr. Henry Boone.

Through the window of his small, well-arranged, downtown office, the doctor watched as late afternoon shoppers, five stories below, hurried against a swirling snowstorm. He clasped his hands behind him and rocked slowly back and forth on his heels. He wasn't the worrying kind, but there was Martha to consider. It was difficult earning a living in the city—far more difficult than it had been in the country. And the way things had been going these past few years—so few patients, the meager income. . . .

No doubt about it. Something had to be done.

Dr. Boone clearly remembered one day over three years ago. He'd been standing just like this, but on the screened sideporch of his own country home. It was spring, and the pleasant odor of black-furrowed earth filled the air around the white frame house. The problem he pondered paralleled his present one.

Then, Martha stepped from the parlor onto the porch and sat in the wicker rocker. He turned to face the expectancy wrinkling her forehead. He knew she'd been waiting for him to come to a decision. But he hadn't.

He sighed, shook his head slowly. "I don't know, Martha—I don't know. Folks hereabout depend on me."

She tried to be gently persuasive, but her voice was tinged with insistence.

"I know, Henry." She moved forward slightly, her knuckles white on the arms of the rocker. "But what about tomorrow? *That's* what counts. We're not young any more." Then, she added, "We're not too old to start again, either."

Dr. Boone shrugged passively. "Where shall we start?"

"At the beginning," she said. "You were born and reared here—that's why you feel about the people as you do. You've doctored them—canceled their fees when they couldn't pay—I didn't mind that, Henry. When I left the city seventeen years ago to marry you, I knew what it meant. I understood. You can't measure *real* wealth by material things. But you overstepped reasonable limits. First it was Tom Pitkins—you borrowed six hundred dollars from the bank to tide him over when his peanut crop went bad. He never paid it back."

"Never had it to spare."

"Nor will he ever," Martha prophesied. "—Then, it was old Ceebe Williams—five hundred to see his family through the months he lay in

bed after the mule kicked him. And the money you borrowed for the stove and things for the sharecroppers down the road."

"Those folks were in need."

"I know—but one man can't carry the whole world's burden on his shoulders. The point is, Henry, you mortgaged the house to get the money, and now the bank wants what's due it."

She shook her head a trifle futilely, and her eyes blinked back the moist gleam that came into them.

DR. BOONE stood staring at the gray floor, his hands clasped behind him—like a small boy who has just received a scolding. He knew Martha had spoken the truth; he'd gone beyond his limit. He knew he had to repay the bank. But how?

Martha answered the question.

She turned to him. "We've got to do something, Henry—and there's only one thing we *can* do. We'll move to the city. People there are—well, just people. You won't feel obliged to them as you do to those here. And you're a good physician. You'll have a practice in no time."

Dr. Boone's composure remained unchanged. "And the house?" he asked calmly.

"Let the bank take it over. What else—?"

Of course, she couldn't know—outwardly, Dr. Boone seemed so unruffled—

He walked to the screen again, stood looking across the black, gently-rolling farm lands. He didn't know how long, but he heard the squeak of the rocker, the parlor door open and close. He was thinking of Andrew, his father—and something he'd often said. "*If all men were brothers, every day would be Christmas. . . .*"

So it came to pass that Dr. Boone moved to the city. True, his office was small and his treatment room smaller. True, during the past three years, he'd never been able to afford a nurse. Martha never could stand the sight of blood. Anyway, her predictions had been partly resolved. He had a practice, though small. And no one had asked his assistance other than the patients

who paid his fees. But these were too few and far between. Too many established practices for a newcomer—especially one from the country!

Dr. Boone turned from the office window and walked to the scarred walnut desk. He glanced at the blank appointment pad, knew it wasn't much use his being there. No patients had called in two days. Not even a telephone ring. Well, he couldn't go on like this. There were debts—obligations—almost every day of the week, in the city. His old home had long been sold by the bank. What he and Martha had received as the balance was gone.

He walked to the coat rack, removed the coarse woolen muffler hanging there and wrapped it around his neck. He had started to slip into his overcoat when the footsteps sounded outside the office door. The knock was quick, seemingly nervous.

The man who entered couldn't have been over forty, yet his face bore deep lines and a significant pinch. Damp splotches on his tattered suit evidenced where snowflakes had melted. He shivered, and his dark-ringed, bewildered eyes implored Dr. Boone to listen to his story.

And Dr. Boone did.

It was one not unfamiliar to the doctor. The story of a man's long illness, of convalescence without outside help, of a wife and three children living in poverty-stricken surroundings, of a man being unable to find employment. The story of a wife and a child becoming desperately ill and no funds for medical services. More than a man could take!

When he finished, the man was sobbing.

There were relief agencies in the city, Dr. Boone knew. But he also

knew that with some, pride was the last, desperate surrender. And somehow, this man had been led to his office.

"Everything's going to be all right," he said. "I'll get my satchel, and we'll go see what we can do about the missus and little ones."

A spark brightened the man's eyes, like the sun on wet fields after a summer storm.

But Dr. Boone did not see it. He was checking the medicines and instruments in his satchel. He was wondering how much of a loan he could get if he mortgaged some of the furniture from their country home—some that Martha had stored in the city. And she wouldn't mind this time.

You see, this was the time for him to make one day a Christmas, for indeed, he knew, all men are brothers.



"Everything's going to be all right," he said. "I'll get my satchel, and we'll go see what we can do about the missus and the little ones."

THE NEW SONG

(PART ONE OF A TWO-PART STORY)

by Alice Morrey Bailey

AZAHNI YAHZE, Little Woman, awoke to inward struggle in her pretty white and blue room in the beautiful home of the Dunns, who were her *Bilighani*, white parents. Back home in the Navajo country it would be time to greet the dawn. Blue Horse, her father, and her brothers, Skipping Rock and Little Brother, would be astir. Sews Good, her mother, would be building the fire under the smoke hole in the family hogan, and her grandmother, the Ancient One, would be yet asleep in her own hogan nearby.

Far were they from the fluffy white curtains of Azahni's bedroom, the fragrance of bacon coming from the porcelain kitchen, and the radio, singing in the living room:

"Fairest Lord Jesus,
Ruler of all nature,
Thou Son of God and man the Son—"

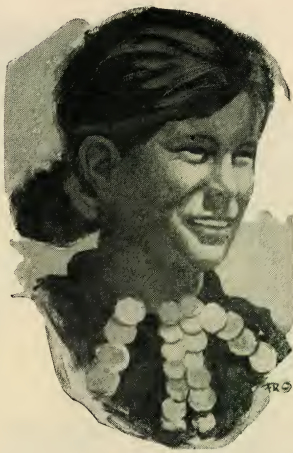
the song they had learned in chorus for the Christmas season, which was soon upon them. Far were her people from Little Woman, whose *Bilighani* name was Linnet—Linnie Dunn in her schoolbooks, on the rolls of Fairmont Junior High and in the Sunday School of the ward where Mr. Dunn was bishop.

Yesterday her path had been straight and good before her—finishing junior high, then high school while living with the Dunns, then college. Perhaps she would marry Billy, a boy from her own tribe, who was in the city learning to become a doctor, for he had looked on her with favor the night the Dunns had invited him to dinner, and after he had gone back to the city he had written to her. His picture, laughing, with white teeth and black eyes, was on her dresser.

IT HAD been a good trail to follow, and the Dunns had offered it. But that was yesterday, before she

came from school and found the letter from Skipping Rock. She fished it now from under her pillow, where her head had lain restless as thunder through the night. From it had poured tormenting dreams of her people, huddling through the winter cold, of her mother weeping because of her absence, the still way the Navajos weep, with her face turned to the log wall on her side of the hogan.

There was no time or need to reread the letter. She put her bare feet out of bed to the warm room, seeking her slippers, thrust her arms



into her robe, and went quickly to brush her teeth and shower. Each thing she did brought pain to her heart because she loved it—the soft pelt of the warm water bringing cleanliness to her skin, the dressing table with the mirror, the chair upon which she sat to comb the curls of her permanent and apply her lipstick—because each thing sharpened by contrast the poverty at home.

ALL the things which had given her pleasure other mornings, her skirt, gray as sand, and her sweater, scarlet as the prickly pear blossom, and the matching bobby sox, gave her none today. What did it matter that her skin was pale as Yucca flowers, her nose was straight, and that her head held the pride of the Navajos? At home they were in want, and they needed her.

It was as any morning at the table. Her white father was reading the newspaper, and her white mother was presiding at the waffle iron. They gave preoccupied good morning smiles.

"Got your lessons, Lin?" asked her white brother, Johnny, who was wolfing his breakfast much as did her brothers at home. She and Johnny were in the same classes at school, although she was three years older than he.

"Yes," she said, "all of them. The algebra gave me trouble."

"Why'n't you call on Uncle?"

Johnny sometimes called himself "uncle," though he was only fourteen, the age of Skipping Rock. He was pretty good at mathematics, and perhaps he did not know that an uncle was a man of authority even above that of the father in the Navajo home.

It was because of Uncle Slim Tall, her mother's brother who lived in Mesa, that she was here with the Dunns at all. He was the one who had told her she must learn to read, urging her and teaching her on his visits, sending her books of words and bright pictures when he was away. He was the one who had convinced her mother that she should go to Tuba City to grade school.

THIS was not easy because she was the only girl child and her mother had parted from too many children, the older sons in marriage and many babies in death. One brother

THE IMPROVEMENT ERA



"She took nothing of her clothes or her gifts . . . there was no place in the family hogan for personal belongings."

had died on the Death March in Bataan, and that had left the never-healing arrow wound in her mother's heart. The Ancient One was bitterly opposed because, although the school was Indian, with Indian teachers, it was too near "Washindon," which was of the *Bilighahnis*, and she had her own reason for hating them. Blue Horse and Skipping Rock were opposed because they loved the traditional Navajo life. When she had left, Little Brother had been a baby still in the cradleboard, his big black eyes peeking through his long baby hair. Leaving him had been hard, but she had gone because of Uncle. Now Uncle Slim Tall was dead, and no one spoke his name among her people.

"It will hurry you too much to do the vacuuming this morning, Linnie," said her mother. "Leave it for me."

"No, Mother," said Linnie. "I can do it very well."

SKIPPING ROCK was not right. He said in his letter that the *Bilighahnis* only wanted her to enslave her, no matter how soft and sly their words. He had said many other bitter things; that their house had no door to the east, which was true.

They were the ancient enemies of her people. In joining them she was making herself a traitor, forgetting *Dineh*, The People. This year was very bad. They needed her to weave. The *Bilighahnis* had crowded the Navajos onto reservations many years ago and robbed them ever since, shrinking the lands and forcing them to graze fewer sheep. Even this last summer the Navajo herders had rebelled and driven their starving sheep onto the lands of the San Juan, but the *Bilighahnis* had driven them back. These were the very *Mormonis* whom his sister loved. Skipping Rock himself had been among the herders. It was true enough. Father Dunn had read it in the paper, but he had been very incensed. Father Dunn

espoused always the cause of her people. He went among them as friend, taking food and clothing. When they came on the Sevier to top beets, he saw that they had good housing and good wages. He had urged all the men in his community to take the Indian boys and girls into their homes and let them go to school as he had done, and many did.

Still it must seem to Skipping Rock that she was a traitor, though it had not seemed so to her. It was only that she had the thirst for knowledge. Tuba City was only a drop of water to quench a great fire. She had come on the Sevier with her people to top beets the year of the hunger, summer before last. When the work was done and the Indians were leaving for the winter, she had said all the prayers she knew to stay on. The invitation of the Dunns was the answer to those prayers; her parents' consent, the magic.

Many things she had learned about the home, and as she learned, she loved. It had not seemed to be traitorous to know of dishes and beds and chairs, of curtains and stoves, of vacuum cleaners and radios, for the Navajos always sought the trails upward, the paths of beauty. One of Linnie's own paintings hung over the

(Continued on page 841)



My Palomar

by J. P. Tippetts

MAN is a creature of moods and fancies. His emotions, prompted by his imagination, often take him afield from the day-to-day grind of making a living. In each life there are events and experiences which bring home with startling impact his relations to the world, other men, things, and institutions about him. Such is the thesis of this story.

Since history began, men have always looked to the skies for inspiration. The great dome of the heaven with its constant array of stars and planets continues to stir his imagina-

tion and wonder. It continues to challenge the scientists and laymen alike. Ancient and modern literature of all races abound with reference to the heavens and its influence upon the life and habits of people.

Few men escape the stirring influence of a glance at the stars. Most men are fascinated by the stories they tell. This is especially true of our present age whose scientists have devised powerful instruments that make it possible for man to probe the depths of the skies and enable him to measure and predict with uncanny

accuracy the size, weight, and movements of stars far beyond the horizons of the human eye. Here is one place where the phrase "out of this world" applies with effective truthfulness.

Many tourists enjoy the experiences of visiting the larger telescopes of our country and make a habit of calling on them for a tourist's peek at the planets, the sun, or the more distant nebulae. It renews their faith in the beauty and wonders of their own great universe, and they feel the inspiration and the lift it gives their prosaic quest for a living.

It is this impulse that has led me on successive occasions to the greatest of all scopes, located on Mt. Palomar in southern California. It is known as the Palomar reflecting telescope, the largest and most powerful in the world, taking its name from the mountain on which it stands.

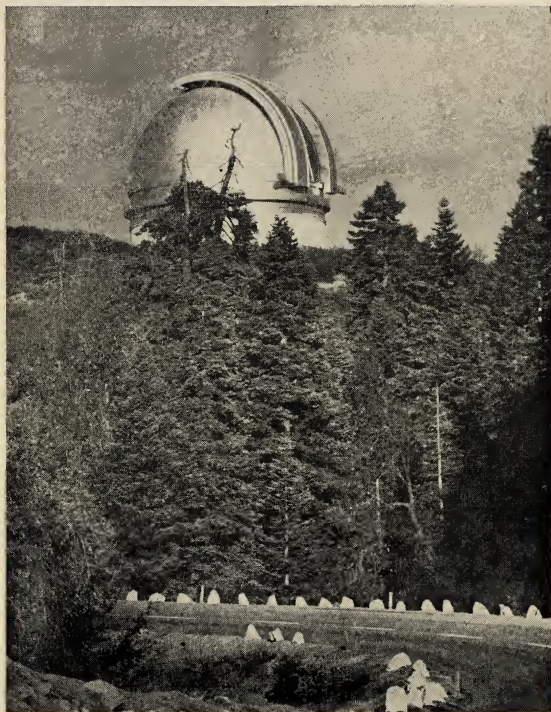
At the first visit the immense size of the circular base and glittering dome, sitting as it does on a rather sharp ridge overlooking with its dominating size and beautiful symmetry the surrounding mountains, is sufficient to arouse a sense of wonder and amazement equal to or exceeding any of the man-made wonders of our time. When one gazes at it with knowledge of its purpose and meaning, it is truly amazing. It is also disturbing in its magnitude.

One feels the real significance of the structure and its power as he enters the building and takes his place with the guide on the visitors' gallery. As one gazes through a crystal clear glass partition, the guide points out the two hundred-inch reflecting lens with its assembly, the largest in the world, together with the great steel castings, the automatic motors, and mechanisms that control the heavy and intricate machinery. The whole great dome moves in unison with the movement of the lenses, and so precise and true are its adjustments that the great lenses can photograph any part of the heavens as the operators may decide. It would take a library of books and prints together with the best of engineering ability to picture the details of the structures with their related functions.

The whole structure is as finely drawn and as closely regulated as a fine pocket watch. It couldn't be otherwise to keep time, which it must

(Concluded on page 871)

THE IMPROVEMENT ERA



—Courtesy Deseret News-Telegram

Palomar Observatory



The Supreme Court Building in Washington, D. C.

—Horydeak photo

The Supreme Court Decision in the Steel Case

by Jesse R. Smith

EVERY American interested in the preservation of our form of government should be informed as to the meaning of the Supreme Court's decision of June 2, 1952. The issues involved and the forces at play went far beyond the question of whether a well-meaning Chief Executive can seize a particular industry in the absence of statutory authority. Prior to the decision most lawyers believed that the President's action in seizing the steel industry was unconstitutional. But there was widespread doubt that a "reconstituted" Supreme Court, to borrow an old phrase of Justice Felix Frankfurter, would rebuff the Chief Executive with whom several of the justices enjoy a close, personal friendship. All nine justices have been appointed by the party in power, and at the time of their respective appointments there was a general feeling that most of the selections were made on the basis of the political philosophy of the appointees.

Six of the justices held that the President exceeded his powers. They completely upheld the earlier ruling of Federal Judge David Pine, him-

self a New Deal appointee. This article is not written to criticize the President of the United States, who was concerned with maintaining an uninterrupted production of steel to support our troops in Korea, but to emphasize the fact that the federal judiciary remains an independent branch of the government, the guardian of our liberty, largely because of the wisdom of the founding fathers in providing that the tenure of a federal judge shall be for "good behavior." This very provision assures the independent thinking of honorable men who don the robes of our federal judiciary, once they have oriented themselves into the life of a judge. The wisdom of the founding fathers in drawing such a marvelous charter of liberty, which, indeed, was written under the inspiration of Almighty God, comes to us with renewed force by the Supreme Court's ruling in the steel case.

THE decision in the steel case is not a broadside that will cripple the President's power to protect the welfare of the country in times of emergency; it was addressed to the specific

facts of the case and went no farther. Moreover, the court rendered the decision in a spirit of deference and respect for the high office of the President.

Said Justice Frankfurter:

The Judiciary may, as this case proves, have to intervene in determining where authority lies as between the democratic forces in our scheme of government. But in doing so we should be wary and humble.

It was in this spirit the court proceeded to delineate the powers of the President, and the Congress, as well as its own responsibilities under the Constitution. Some of the passages that follow are as rays of living light that penetrate the darkness and dispel the confusion that exists in the minds of many Americans today, who chafe at the slow and cumbersome processes of government.

JUSTICE Hugo L. Black, as the senior of the six concurring justices, wrote the majority opinion. He found that the President's seizure of the steel industry was not predicated upon any legislative enactment, but rather, the President's advocate, Mr. Perlman, had contended "that presidential power should be implied from the aggregate of his powers under the Constitution." Particular reliance was made by the solicitor general on provisions in Article II, which lodged the executive power in the President, and also designated that he shall be Commander in Chief of the Army and Navy of the United States. But, held the court:

Even though "theater of war" be an expanding concept, we cannot with faithfulness to our constitutional system hold that the Commander in Chief of the Armed Forces has the ultimate power as such to take possession of private property in order to keep labor disputes from stopping production. This is a job for the Nation's lawmakers, not for its military authorities.

Justice Black disposed of the contention that the "executive power" was an authority for seizure in the following passage:

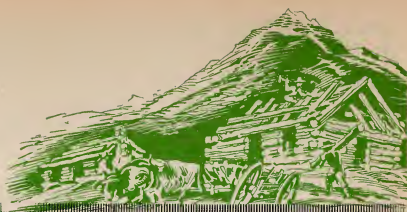
Nor can the seizure order be sustained because of several constitutional provisions that grant executive power to the President. In the framework of our Constitution, the President's power to see that the laws are faithfully executed refutes the idea that he is to be a lawmaker.

The following observation by Justice Frankfurter should remind us again that our system of government requires the intelligent interest of its citizenry:

(Continued on page 846)

A TRUE SAINT

*The Autobiography of
Annie Shackleton Bowen*



THIS IS THE INSPIRING STORY OF A TRUE LATTER-DAY SAINT, AN EARLY PIONEER AND THE NOBLE MOTHER OF APOSTLE ALBERT E. BOWEN. MRS. BOWEN DIED IN 1929 AT THE AGE OF EIGHTY-EIGHT YEARS.

I WAS born in the city of London on the twenty-sixth of September 1840 and was the ninth and last child of my parents, John and Susanna Isacke Shackleton. My father died in my early childhood and my mother was left to rear five children by her own labor, the other four having died in infancy. Under these circumstances it was necessary that the children assist in the support of the family as soon as possible so that school was not to be thought of. However, my mother taught me to read when I was very small. I can dimly remember standing by her side while she was at work and spelling out words to her. I have no recollection of learning my letters, I think I always knew them. Though I had no day school, I had my Sunday School which was the delight of my life, and to this day I hold my teacher in loving remembrance.

My mother, who was a member of the Baptist Church, required me to read a chapter in the Bible to her every morning before I went to play, so that with her and my Sunday School I was pretty well acquainted with the scriptures at a very early age. Mother was also very strict in her observance of the Sabbath. Many a time I have seen her work all day on Saturday until midnight and on Sunday come home from the evening service at eight, go straight to bed, and get up and go to work again as soon as the clock struck twelve.

At the age of ten I went to work at a large stationer's establishment where I worked at a machine that had every variety of paper then needed, including music. About a year after, my Uncle Sutton, my mother's youngest brother, was con-

verted to Mormonism and at once began to take his evenings (sometimes when working, men left their work an hour or two earlier than on other days) for visiting and preaching to people. It is perhaps worthy of note that he and my Aunt Ann Farnes who were the first to accept the gospel were the only two in a large family who had never before joined any religious sect, all the others having allied themselves to some one of the various Christian denominations. About this time my sister Ellen was taken very ill with inflammatory rheumatism and for weeks her life was despaired of. One night when we were all around her bed waiting for her to draw her last breath, my uncle came in, and my mother turned to him and asked him to pray. He knelt by the bedside and offered such a prayer as I had never heard before. When he rose to his feet, he said, "You will get better, Ellen, and you will embrace the gospel and go to Zion." She did get better and finally, in the spring of 1851, my mother, sisters, and myself were baptized. As I grew older, I joined in such Church activities as distributing tracts, singing in choirs, and going with elders to help them

sing when they went preaching in the parks and fields.

When I was fourteen, I quit the stationer's business and went to work in a millinery establishment where I continued working until I emigrated in 1860. In that year a family named Pascoe who belonged to the same branch as I did and who was about to emigrate, offered me a chance to go with them and help with the children; I accepted the offer. As Brother Pascoe could not settle up his business in time to sail with the Mormon emigration, we could not follow until three weeks later when we took passage on the *Vanderbilt* which landed us at Castle Garden ten days after leaving England and two weeks before the sailing vessel which had preceded us. We remained in New York a few days and then went by steamboat to Albany and from there by train to Omaha.

Six miles by team brought us to Florence (Winter Quarters) where we remained until the company was ready to cross the plains. William Budge was our captain. On our way across the plains we were followed for several days by two hundred Indians in all their finery and war paint, who were going to make war with another tribe. We had to be very circumspect in our dealings with them. They were always trying to trade ponies for some of the girls. Finally everybody had to contribute and make up a big present for them of flour, bacon, sugar, and everything else they fancied, and then they rode off and left us. We were three months on the plains and suffered the usual discomforts of wading streams, tramping over sandhills, getting torn to pieces by prickly pears



THE IMPROVEMENT ERA

and tormented by mosquitoes. The latter were so bad at one time that no one in camp could sleep for three nights.

We arrived in Salt Lake City early in October. The Pascoes bought a house in the Seventeenth Ward. The people residing in it, whose name was Ballen, could not move out for two or three weeks so during that time we had to divide the house between us. I was rather badly run down, never having been used to the kind of life I had had for the past three months. I had walked almost the entire distance. I don't think I rode twenty miles of the whole journey. Mrs. Ballen was very kind to me. She saw I was not comfortable and asked me to go and live with her, so when she moved into her own house, I went with her, and she was as good as a mother to me. But I was not long content there and began to look around for fresh quarters.

Through a young married friend of Mr. Ballen's, whose husband, William Webb, worked for Hugh Moon, I became acquainted with the Moon family, and as one of his wives was taken ill about that time and needed some one to wait on her, I went there to work. It was here that I met my husband, David Bowen, whom I married on the sixteenth of February 1861. My husband, who had been sent out from Wales by his parents with the hope that he would be able to help them to follow him, now began to think seriously of making some move in that direction. Up to this time he had been able to do nothing, as nothing but cash would attain that object and cash was very, very scarce. He owned a five acre lot in what was called the "big field," and when we were married, he bought half a city lot with a small adobe house on it, but this was received in trade.

About this time Camp Douglas was established. Money began to circulate a little more freely, and he found that he could haul wood to Camp Douglas and get paid mostly in cash. From that time every dollar he got was put by to help his people, and the only chance I had to get anything in the house was on the rare occasion when he had to take part of his pay in store pay, which I almost came to look upon as a special providence. To make it harder, the cash received from Camp Douglas was not hard cash but greenbacks, which

were never worth their face value but soared up and down according to the fluctuations of the war. They were sometimes worth only sixty cents on the dollar. I think on the whole it is a fair estimate that my husband had to pay a third more in Utah than he received credit for in England.

We finally managed to send them the means to immigrate in 1863. My sister Ellen also came out the same year but not in the same company. I was so destitute that I had to borrow a dress of my neighbor to go to the campground and meet her. However, she replenished my wardrobe, for she brought me several things that had belonged to my eldest sister who had died after I left home. The day after she came, my husband came with his family whom he had been to meet. Of course we still had to help them for a while, and times were very hard. The war was still on, and flour was twenty dollars per hundred, indeed, it once went up to twenty-five dollars. Butter and sugar were one dollar per pound and other things in proportion. However, the Bowen boys all got to work as soon as possible. The family remained in Salt Lake City for two years when my father-in-law, who was an excellent musician, was invited by the Tooele residents to go there and superintend their musical affairs. He accepted, and Tooele became their home town, where some of them still reside.

In 1864 my mother and my brother George came to Utah. My mother sold all she had in London and started well provided with clothing, bedding, and household goods. The immigration was unusually crowded that year, and the immigrants were not allowed to bring their trunks or boxes but had to put all their things in large sacks. She never got her things off the ship. They were all stolen. It broke her heart, and together with the hardships endured on the plains (for it was an unfortunate year and the mortality among the Saints was very large) it killed her. She had drained the cup of sorrow and suffering to his very dregs; her last breath was drawn in suffering. I think when I buried her I exhausted all my capacity for grief, for I have never felt anything like it since.

We lived in Salt Lake City for eight years during which time four children came to us. My fourth child was born in March 1868, and

when she was six weeks old, my husband was taken with typhoid fever. For many weeks his life hung on a thread. I only undressed and went to bed two nights in five weeks. I must here express my appreciation of the kind offices of the sisters of the Relief Society. These societies were just being organized after having been discontinued during the move south. I don't know what would have become of me without them and my dear old Bishop Henry Moon who never would give up his faith. We pulled through somehow, but my fourth baby never knew a well day after her father recovered until we moved to Idaho a year later.

To add to our troubles at this time, the grasshoppers, which had been paying us flying visits ever since I had been in Utah, came down on us in full force and devoured every green thing. For months when I would get a meal, I would scarcely know where the next was coming from. The first work my husband got was on the railroad, then approaching completion. In 1869 we determined to leave the city and try life on a farm. Accordingly in the fall of that year we moved from Salt Lake City to Idaho and settled at a place called Henderson Creek. We lived there about seven years, during which time our family was increased by the arrival of three sons. We still had occasionally to fight crickets. Another trouble was that there were no schools within reach. I had a family growing up, so the only thing to do was what my mother had done before me, teach the children myself. In the winter evenings we had a little school in the house. Their father set them copies, and I taught them to read and spell, and so laid a little foundation for the time when they could do better.

I made all the clothes for the entire family and made them by hand. My ninth child was a year old before I owned a sewing machine, and my oldest son was seventeen when he had his first tailor-made suit. I also knitted all the stockings.

In 1876 we again sold our home and moved to Samaria (Idaho) which was my home for twenty-four years. At the time we moved there, there were no ward organizations. We were only a branch of the Malad Ward, but there was a school, and my children were able to attend. My seventh

(Continued on page 852)



Peet Castle, Isle of Man. The Cannon farm was a short distance north of here.

The Cannons' Came from the Isle of Man

by Elizabeth C. McCrimmon

WHEN we told a group of Englishmen in the lounge of a hotel in Llandudno that our mother came from Wales and our father's family from the Isle of Man, they exclaimed: "What a combination!"

We did not explain to them that they had left Great Britain as children and had not met and married until they had sailed across an ocean and traversed a continent. Their path was led by the light of the gospel and the trek accompanied by grim tragedy.

Later we were to hear that the Welsh are secretive; the Manx, blunt.

The next morning, in a soft rain, we left the Great Orme and entrained for Liverpool. It was in this smoky city that our father, the late Angus M. Cannon, was born. Here his father, George, worked as a cabinetmaker. The latter's brother-in-law, John Taylor, from Canada. (subsequently the third president of the Church), brought him the latter-day message. Shortly afterward, the whole family was baptized.

Into this port the youngsters' grandfather, Captain Cannon, had brought his ship laden with spoils of Africa and the West Indies.

The hulks of many gray ships loomed in the harbor when we embarked on a steamer for the Isle of

Man. Myriads of sea gulls swooped around. Presently we were on the choppy Irish Sea. Passengers stayed in the comfortable lounge with their newspapers, as the deck was awash part of the time.

After several hours we entered the handsome harbor of Douglas, with its pleasure yachts and fine buildings. The Fort Anne Hotel, where we were to stay, loomed impressively before us. The expected guide met us with a car and delivered us and our luggage there.

The hotel was richly furnished in the English style. We heard that the handsome hardwood paneling in several rooms had been salvaged from ships of the Spanish Armada, washed ashore. Perhaps other things, too, were obtained from them. There was a wealth of oil paintings, mirrors, rare cabinets, and thick carpets. Maybe these treasures were obtained abroad as the little island had less duty on imports than the rest of Britain.

OUR itinerary called for "twin beds and bath," but our room had an immense four-poster and a bathtub in the room. The bathtub occupied a corner with a drill curtain drawn discreetly around it. The quaint win-

dow, set in two-foot-thick walls, looked out on the glittering water toward the "tower of refuge" on an islet in the bay. This was erected by a philanthropist to give shelter to ship-wrecked mariners.

In the sumptuous dining room we were served the best food we had tasted in England, still on scant rationing. Beefsteaks were thick and juicy and everything in proportion.

"Do you wish to attend the cinema down the street?" asked the head waitress, a beautiful girl.

When we answered, "No," she assured us she had learned all about America from it, a remark that proved to be unflattering.

The next morning, with a chauffeur, we drove around the beautiful Isle of Man and fell in love with this home of our ancestors. In our opinion, it was the loveliest place in Britain. The green island, set like an emerald in the ring of the Irish Sea, is thirty-three miles long, a dozen miles wide. It is thirty miles from Ireland on one side and thirty miles from England on the other. A point in Scotland is only sixteen miles away.

Snaefel, its highest mountain, looms 2034 feet. It is claimed that from the mountain on a clear day, the visitor can see all over Man, the peaks of

THE IMPROVEMENT ERA

the lake district of England, the Mull of Galloway in Scotland, the Mourne Mountains in Ireland, and the Snowdon group in Wales!

In idyllic autumn weather we drove through the "vale of heaven," immortalized by a painting that hangs in the National Gallery. Fuchsias and columbines blossomed in the glens. Black Angus cattle and sheep grazed in the lush meadows.

At stormy Spanish Head we could understand how the Spanish galleons were dashed to pieces on the cliffs. The survivors married the Manx girls, just as the Vikings had before them. These wanderers of the seas did not bring their women. It is even claimed that the tailless Manx cats are descendants of cats of Spain and native rabbits.

Out from this southern shore is an islet called the "Calf of Man," a bird sanctuary. We passed King Williams College and went on to Castletown where we lunched delightfully in a glass enclosure and watched the waves dash upon the rocks. Thence to Port St. Mary where we bought some woolen goods woven from Manx wool.

Over rustic bridges that span fern-filled ravines, we traveled on to the town of Peel where lived our grandmother Quayle. Back of it stand the ruins of Peel Castle, stark against the sunset. This thrifty town lives off the herring industry. One of the Cannon men was admiral of the fishing fleet.

North of Peel, in the vicinity of Kirk Michael, was the Cannon farm of nearly one hundred acres. Many of the inhabitants had acquired title to their land and handed it down to their heirs.

On the return to Douglas, we passed the Tynwald Hill. It is a circular mound built up of the soil from all districts of the island. It was here, according to old Norse usage that new laws were announced in the open air. The Isle of Man for centuries, till 1765, was a feudal holding, under the crown.

But it has a quaint apparatus of government, a survival of ancient times, a court of Tynwald, divided into a Council and a House of Keys, and it writes its laws in Manx as well as English. "Deemsters" sit on its criminal bench. But inside this setting of a druid world, the writ of habeas corpus and the income tax run as merrily as on the mainland.

The Isle of Man's 227 square miles
NOVEMBER 1952

have normally about 50,000 inhabitants. This is trebled when the motorcycle races are held. Due to the nearby gulf stream, the climate is salubrious. Houses are white-washed stone, with thatched roofs. The latter have to be replaced about every six years. It takes an expert to tie the thatch.

The inhabitants mostly intermarried in their own small locality. They were not prolific and families died out. It was because of this that George Cannon, the immigrant, and his bride, Ann Quayle, made a strange wedding covenant. If the union was not blessed with children, the marriage was to be dissolved.

George Cannon, working in Liverpool when about thirty-one, went back to the Isle of Man to help settle some of his mother's affairs after the death of her husband, the captain, at sea. While there he courted his distant cousin, Ann Quayle, three and one-half years his junior. Daughter of a well-to-do businessman, she was schooled in ways of thrift. It was because of her careful management and tireless industry that the family was able to finance the trip to America and help several others to do so.

ANGUS, the second son and fifth child born to the couple, spent part of his happy childhood at the home of his Grandmother Quayle at Peel on the Isle of Man.

After their conversion the family was imbued with the idea of gathering to Zion. The energetic mother urged them on to make the trip to

America. Perhaps, with a premonition of her own death, she wanted to see her children settled in the new country.

As soon as their plans for departure were announced, prejudice against their religion was manifest. Relatives, who deplored their going away among "red Indians," declined to buy their furniture, even the heirloom clock and drawers. The wife's brother refused to see them off. But that was only the prelude to their troubles.

The parents, with six children, set sail at 9 A.M. on the seventeenth of September, 1842, on the ship *Sidney*. As soon as it began to roll, the mother became violently seasick.

For six weeks she lay desperately ill while her solicitous husband took faithful care of her. She died at 4:30 A.M. the twenty-eighth of October, and her body was consigned to the sea twelve hours later.

Before the ship reached New Orleans, two weeks after this, scarlet fever had broken out. David, the youngest boy, came down with it, but survived.

While ascending the Mississippi in a river packet, the sorrowful widower took his children ashore to a log cabin. Here he had them bathed and their clothes washed.

It was seven months after their departure from England before they finally landed at Nauvoo on the *Maid of Iowa*. Although they had never seen him, they instantly recognized

(Concluded on page 835)



The McCrimmons by an ancient Manx Cottage, Isle of Man, 1951.

WHEN Canute was about a third of the way across the stream, Ira plunged in to help pull the rope across. Before Canute could reach the ferry, Ira began to show signs of exhaustion.

All the Saints were standing on the bank, tense and eager for the safety of these two gallant lads. They saw Ira weakening; Canute noticed it also. With almost superhuman strokes, he reached the ferry and, securing the rope to the boat, began to pull Ira in to safety. A great cheer arose from the assembled Saints, and handkerchiefs, bonnets, and hats were thrown into the air with a mighty shout of joy.

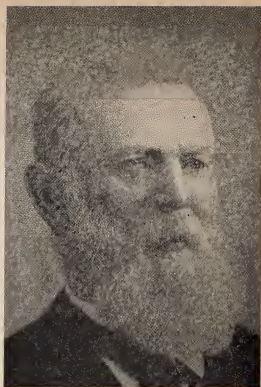
The ferryboat was soon in operation, and by evening the Saints had loaded a number of the wagons and crossed the river with them one at a time. By nightfall of the following day all the wagons and people were

the going became rough and uncomfortable, but despite these drawbacks they made good progress until they arrived at a point between the last two crossings of the Sweetwater, where they encountered some high ridges, part of the Wind River Mountains.

The camp was then within seven or eight miles from the last crossing of the Sweetwater, a place called Willow Creek. Here they were blockaded by a heavy snowstorm that lasted about forty hours, forcing everyone to huddle in the wagons, waiting for the fury of the storm to spend itself.

When the snow finally ceased to fall, Chris and Canute crawled out of their wagons and shoveled snow until they finally gathered enough dry wood together to build a fire to thaw out the thoroughly chilled people.

Elder Ezra T. Benson of the Coun-



Canute Peterson



Sara Ann Nelson Peterson

"As Unto The Bow..."

by Edith P. Christiansen

PART III

SYNOPSIS

As a lad, Canute Peterson reluctantly left his beautiful, native Norway with his parents to come to America and settle in La Salle County, Illinois. There, after his father had passed away, he and his widowed mother heard the gospel from elders coming from nearby Nauvoo and were baptized. In their new Church activity they found fast and true friends, among whom were Kari Nelson, widow of Cornelius Nelson, and her daughter, Sara Ann. After Sara is healed of a serious illness by the Lord through Canute's administration, they are married by Elder Orson Hyde and use the remainder of their pioneer journey as a honeymoon.

across the river and ready to proceed on the journey.

The company now traveled along the Platte River. There was an abundance of game: buffaloes, elk, and antelope, in particular.

When the company reached Independence Rock, they were met by brethren from Salt Lake Valley who had come to help them on their journey. They brought cattle and wagons with them to replace those that had given out on the trip.

Brother Thomas E. Ricks was assigned to assist the Norwegians in the group, and Canute and the others welcomed his aid, since he was a kind and sympathetic man.

As they traveled farther up the Sweetwater, the weather changed and became stormy and windy. Sometimes

cil of the Twelve, captain of their company, called for volunteers to go to George A. Smith's camp which was about three miles back on Strawberry Creek to find out the conditions there.

Canute and Christian Hayer volunteered to go. The journey had to be made on foot, in snow that was waist deep and over a ridge that separated two creeks. It was hard and tiresome as the two men trudged on through the biting cold and snow.

When finally they reached Brother Smith's camp, they found that this camp was in circumstances similar to their own. Brother Smith was sending some of the strongest men to go down on Sweetwater to hunt the cattle.

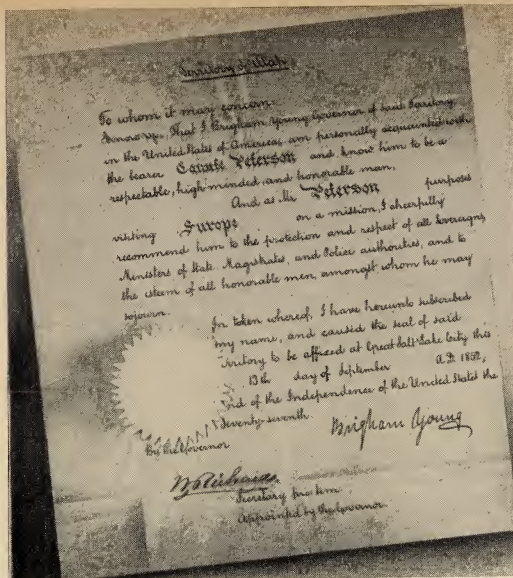
The two returned to their own camp and reported what they had

learned. While they had been gone, a number of men had left the camp and gone down the creek to look for cattle. They had found an abundance of large willows had sheltered them during the storm. When these brethren returned with this favorable report, the anxiety was greatly relieved.

Three days longer the group remained at camp, gathering up all the cattle they could find. But seventy or eighty head had perished in the storm, thus making it necessary to yoke up every available animal that could be put into service.

Finally the camp was ready to move. After the company had traveled about ten miles in the heavy snow, they came to bare ground where the traveling was much easier.

THE IMPROVEMENT ERA



Letter of appointment signed by Brigham Young and carried by Canute Peterson on his mission to Europe.

The following day they reached Pacific Springs where the cattle had good food again.

With good luck they traveled until they reached their destination, Salt Lake City, where they arrived, October 25, 1849. Their camp in the valley was on the banks of the Jordan River nearly straight west from the Rio Grande Depot of today.

They were very anxious to see how closely the new Mormon city coincided with their dreams, so Shure Olsen, Christian Hayer, the Jacobses, and Canute went up into the town. They walked around the temple block. They were agreeably surprised to see how much the Saints had accomplished in the little time they had been in the valley.

While in the city, they encountered some gold diggers on their way to California. These people told them of the wealth they expected to find there and wanted these new arrivals to go along with them to California. Some of the men from the city did go, only to return in a year or so, with less than they had in the beginning.

Canute and most of the young men were not even tempted by the tales of gold in California and the ex-

pected wealth there; they knew they had something of greater value than gold.

The camp remained on the Jordan River for a few days. Then Shure Olsen, Chris Hayer, and Canute bought a house in the northwest corner of the Old Fort. The farms stretched outside. All the homes were within the walls of the fort for protection from the Indians. The tall watchtower served as a lookout, where someone was always stationed to warn the Saints of approaching

hostile savages. When Indians were sighted by the guard in the tower, the alarm would be sounded, and all the men would come running into the fort, the gates barricaded, and then they would defend themselves from the hostile red men.

Canute and Sara Ann moved into their small thatched-roof log home with much joy and pride.

LIFE in the old fort was not all drudgery. The leaders sensed the necessity for relaxation and enjoyment; the Saints were encouraged to get what enjoyment they could out of wholesome, clean sport and fun of any kind. Therefore, in the evenings when all the daily tasks were done, they would gather together for an hour or so and enjoy dancing, singing, foot races, horse-shoe pitching, and similar games.

As the fall and winter wore on, the women and the girls would gather together and make rugs and quilts and other things to add to the comfort and hominess of the little cabins. Nothing was ever wasted. Every scrap of material was saved and made into something useful.

The wool from the few sheep they had was washed, carded, spun, and woven into material for the making of clothes. The fat they could render from the animals killed for food was used in making soap. Indeed the life of the Saints was filled with activity. Early in life the children were taught useful endeavor and were instructed in the arts and crafts that would make them more helpful.

Education was not neglected even in the primitive surroundings. Classes in school were held, since there were many in the group with

(Continued on following page)



Typical scene along the coast of Norway, the country of Canute Peterson's birth.

fine educations to help with the instruction of the young people.

Sara was one of these instructors, having been a schoolteacher back in LaSalle County, Illinois. She was always glad and eager to assist the children in their lessons and learning. She was kind and gentle, and her ready wit and keen sense of humor soon endeared her to the hearts of all, young and old alike.

When Sara became aware that she was going to have a baby, she was very thrilled and happy about it. She sewed and planned for the event with great pleasure.

It was still night outside of the little, mud-thatched cabin that stood in the northwest corner of the old fort. Sara Ann stirred in her sleep and awoke. Canute was peacefully slumbering the undisturbed rest of the young.

As Sara Ann became aware of the thing that had waked her, she realized that her time was near at hand. As another gripping sensation shot through her body and then subsided, she thought of all that had happened to her in the past months. The long hard journey in the daylight hours, and then at night when the dusty creaking train would grind to a halt, the hustle and bustle of pitching camp, sleeping out beneath the friendly stars on warm evenings, and huddling close to the campfires on cold and blustery nights.

As the pains became more persistent, Sara told Canute that the great moment was near at hand.

Hours wore on. In the afternoon the rain began falling and dripping through the roof, and pots and pans were brought to keep the water off the bed.

Finally little Peter put in his appearance, a beautiful healthy baby. The attending sisters chuckled. One thoughtful sister remembered Canute, and, going outside of the fort, she waved her bonnet and announced to all Salt Lake City, "Canute, it's a boy." This happy announcement brought the elated Canute on the run.

Going into the little cabin, hat in hand, the grateful, happy youth sank to his knees and thanked his Maker and his wife for the marvelous gift of his first son.

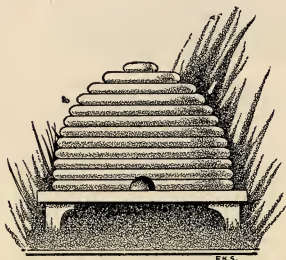
"Sara, my sweet, brave little wife,

I can't tell you how much I love you and how proud I am. Let's name him Peter Cornelius, after my father and yours."

Little Peter was the first male child of Norwegian descent to be born in Utah, and he was therefore a favorite with the Norwegian Saints.

For the first ten months of Peter's life, Canute and Sara lived in Salt Lake City where Canute was trying to get a farm and home. It seemed that all the tillable land in both Salt Lake and Davis counties had been taken. Water was also scarce.

Elder Ezra T. Benson of the Council of the Twelve was fond of Canute, and, knowing of his desire to obtain a farm, he came to Canute one day and told him that there was land on the other side of the Jordan River below the old bridge that had not been taken up.



Canute immediately filed a claim. He worked it for two weeks, making a large ditch which would also serve as a fence. The plot did not seem as large as Canute wanted, so he offered it to Brother Joseph Young, the senior president of the seventies, as a donation towards building a seventies' hall.

In July of 1850, President Brigham Young called Canute and five other brethren to settle Dry Creek, the place now called Lehi, in Utah County, about thirty miles south of Salt Lake City. With Brother Sherwood, the territorial surveyor, the men went to Dry Creek where they helped survey nearly three thousand acres of land, which is now the main part of Lehi. This was a joint claim. Then they went up the mouth of American Fork Canyon and made a claim for part of the water there for irrigation. They had found by surveying that it would not be a difficult

task to take the water out of the canyon onto the bench.

The men were very happy about the whole project. They returned to Salt Lake City to report to President Brigham Young on their successful trip. President Young was pleased with what they had done.

About this time David Evans arrived in Salt Lake City with his company of Saints. He called on President Young to find where they should settle. President Young sent him to Dry Creek to be the bishop there. Brother Evans was a very conscientious, upright man, well-chosen for the position. To him was given the authority of allotting the land to the settlers.

Canute received as his allotment of land, twenty acres of plow land and five acres of grass, or pasture, land. Now that he had his own land, Canute set to work at once plowing and sowing it, making irrigation ditches, and fencing. During the winter months, Canute built a little log house, so that he could move his family from Salt Lake City in the spring. The walls were made of logs and the roof of overlapping slabs. There was a large fireplace in one end of the big room, and a double bed built in one corner. The little home was built with only the crudest of implements, but much work and loving care was taken to make it as comfortable as possible. The logs were all carefully chinked to keep out the wind and the cold.

Finally the day for moving to the new home arrived. The young couple soon gathered the meager belongings for transportation in the wagon. When everything was loaded, Canute helped Sara and little Peter up onto the high spring seat. Everyone was gathered around to see them safely off. So, amid good-byes, once again the couple started on their way, this time with lighter hearts because Canute had prepared the way. Their new home held a hope of security for them.

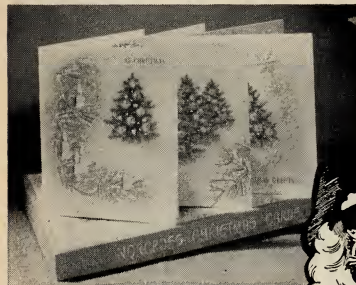
When they drove up to the gate of their new home, Canute jumped from the wagon, opened the gate, and quickly ran into the cabin where he lit the lamp and placed it in the window after which he lit the fire in the fireplace.

(Continued on page 830)

THE IMPROVEMENT ERA



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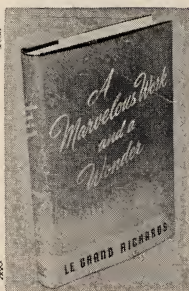


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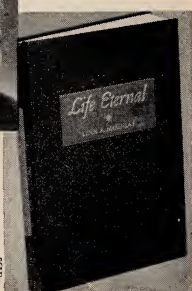
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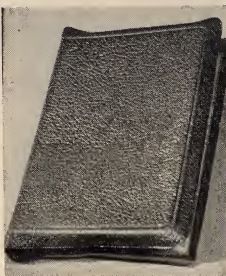


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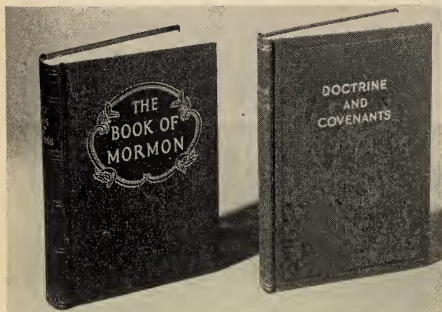
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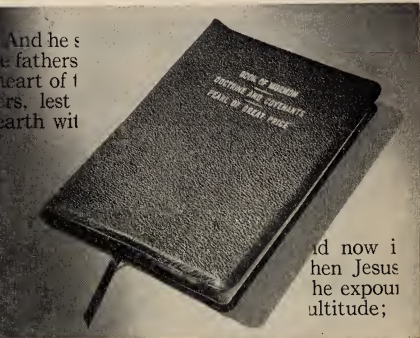
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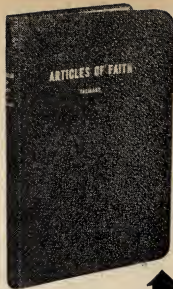
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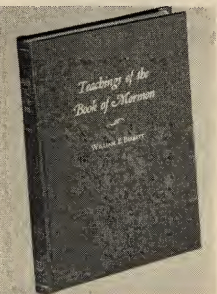
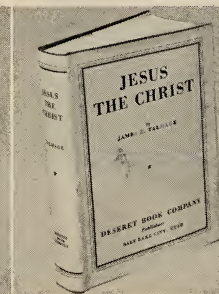
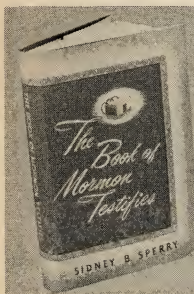
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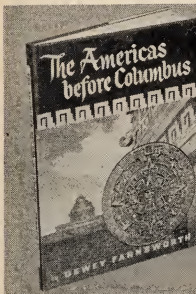
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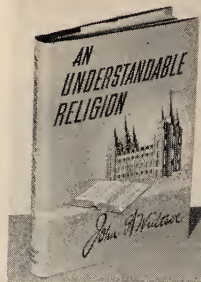


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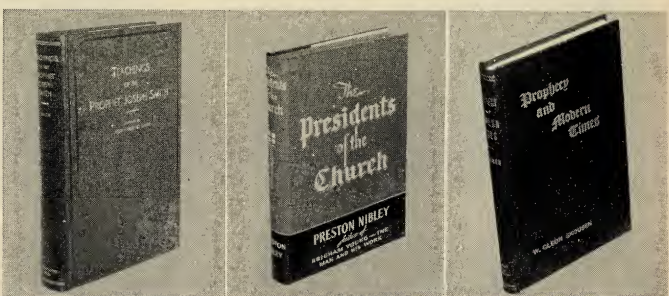
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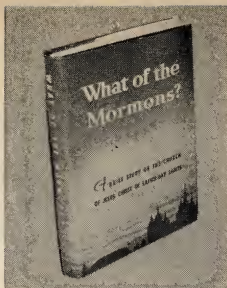


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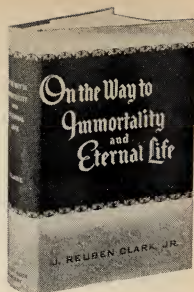
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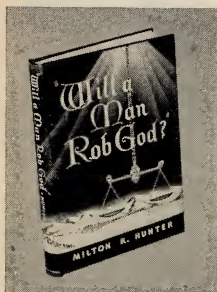
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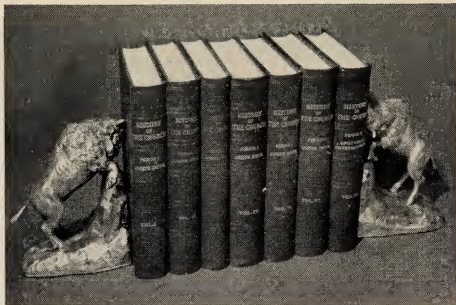
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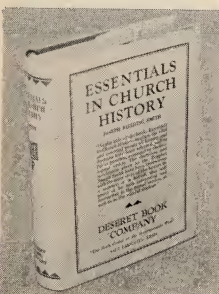
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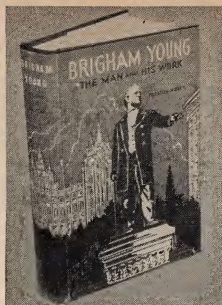
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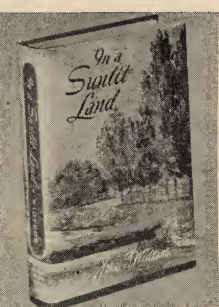


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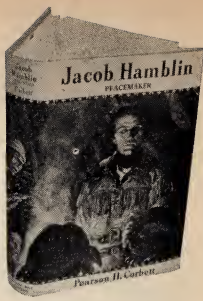
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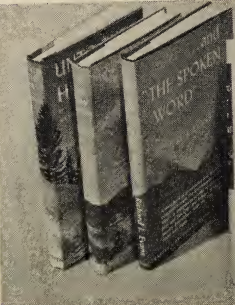
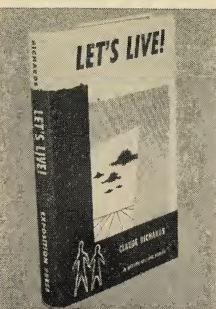
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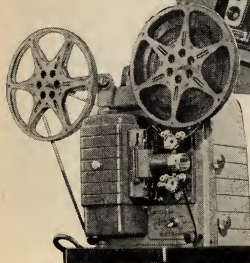
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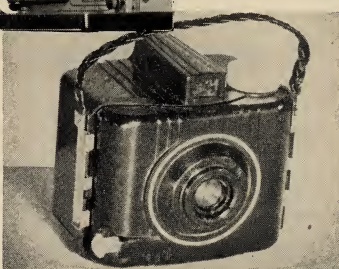
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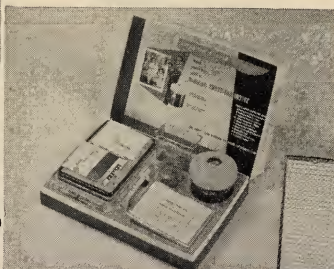


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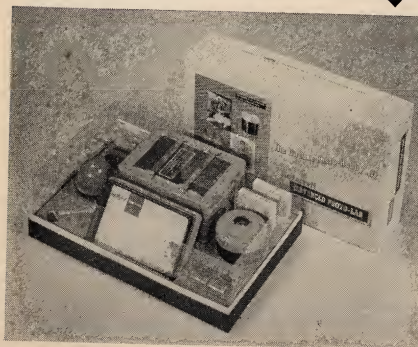
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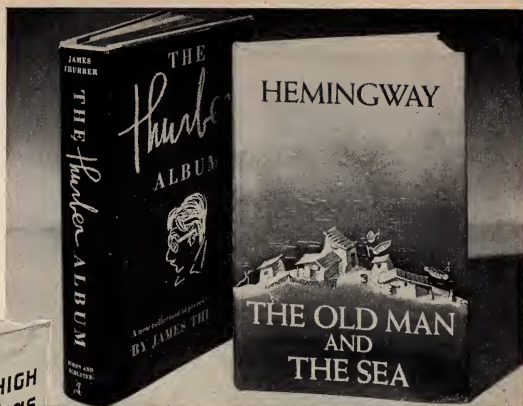
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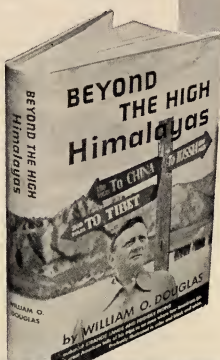
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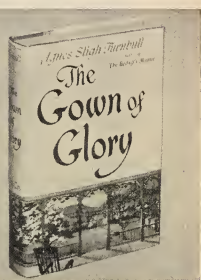
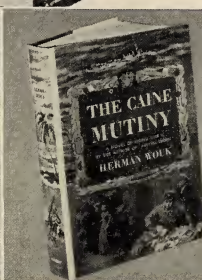
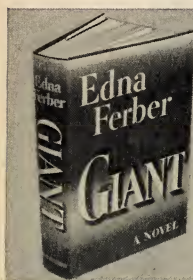


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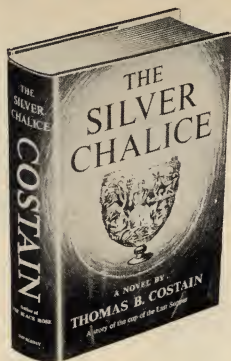
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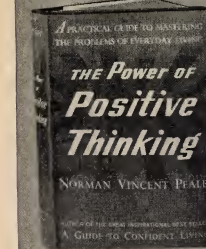


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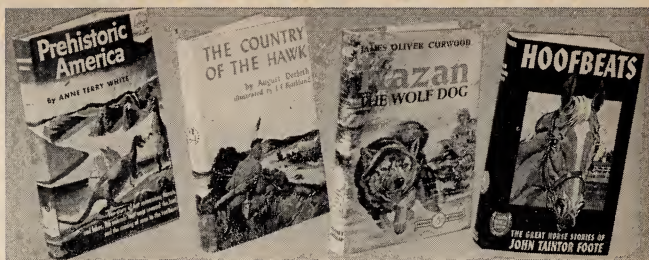
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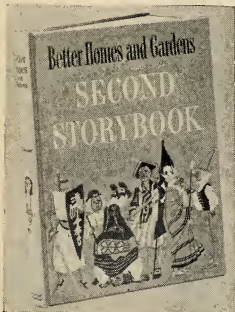


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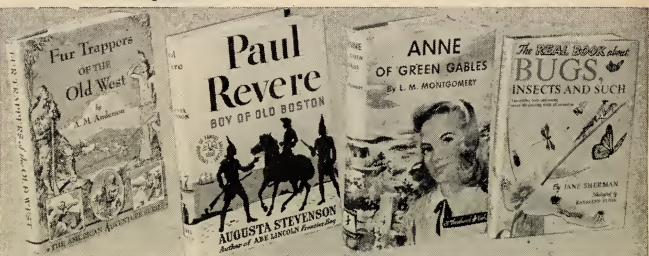
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Why Should Family Prayers be Held?

(Concluded from page 791)

home, one is changing her dress, another her shoes, another getting ready to go to the theatre; another has gone to see Mary, and another to see Emily, and I may add, etc., etc., etc.

"Now I have a few words of counsel for my family, which I shall expect them to receive kindly, and obey: Namely, when prayer time comes that they all be at home. If any of them are visiting, that they be at home at half past six o'clock in the evening. I wish my wives and children to be at home at that time in the evening, to be ready to bow down before the Lord to make their acknowledgments to him for his kindness and mercy and longsuffering towards us.

"Your strict attendance to my wishes in this respect will give joy to the heart of your husband and father."

Brigham Young
Gt Salt Lake City
April 2, 1866

This message of Brigham Young to his family may be taken as a message to all Latter-day Saint families. Let the practice of daily family prayer be in every family living under the blessings and obligations of the restored Church of Christ. Let no other duty interfere with it.

These Times

(Concluded from page 782)

tions are vested in the county commissionships and the county clerkships. You can afford to look at these nominees twice before going to the polls.

A final word on "how to vote": be careful not to deface your ballot in any way. A slight pencil mark, accidentally drawn in dropping the pencil or other slip—despite election laws requiring judges to give full expression to the "will and intent of the voter"—may cause your ballot to be discarded by the judges of election. True, these judges are appointed and named under a system of two-party responsibility, but the ultimate control over them lies in the county commission and clerk's office—hence the importance of getting honest men, sober and true, in these important offices.

Good luck! May you vote "right!"
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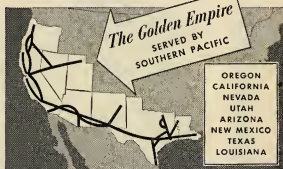
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"As Unto the Bow..."

(Continued from page 814)

When Sarah beheld the shining newness of the house, saw the glow of the fire and the lamplight, and smelled the pine of the logs, the glow of radiant happiness on her face was beautiful to behold.

In rapturous joy, she exclaimed, "Oh, Canute! It's beautiful! I've never beheld anything so lovely. A queen's palace couldn't be more acceptable or more appreciated than this." She examined everything with care and was happy with each new discovery.

This was one of the happiest moments of Canute's life. This was their first, own, new home in a new land with the promise of a wonderful, yet hard, life ahead.

This moment was a beautiful and sacred moment. It held so much for these two spiritually endowed lovers, that its coming and passing helped to fortify them for the trials ahead and helped to erase past hardships and heartaches.

Sara and Canute were happy in their new home. The few belongings were placed to make the place cozy and attractive. Fresh curtains were put up at the windows, and snowy doilies and covers were placed on the table, chair backs, and mantel.

The following day, Sara took the little can in which she had planted a few twigs from the willow tree in Illinois and carried with her all the way across the plains. She planted the cuttings in the corner of the little plot intended someday to be the lawn. Around them, she built a fence of sticks for protection. Here was the beginning of her first shade tree! As she accomplished her task, she sat back dreaming of the day when it would be large enough to shed its beneficent shade over the front yard. As she was thus dreaming, Canute came up.

"Well, Sara, what are you doing?"

"I've just planted our first tree, Canute."

"Tree?" he teasingly asked. "I thought you'd planted sticks. Where is the tree? The sticks are bigger than the tree."

Sara looked up with a hurt expression for his lack of appreciation for her efforts, but when she saw the twinkle in his eyes and the smile on his lips, she burst out laughing and

(Continued on page 832)

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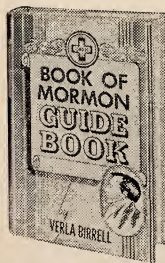
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"As Unto the Bow..."

(Continued from page 830)

said gaily, "It does look rather funny, doesn't it? But you just wait, that tree will outstrip the sticks—it has roots and the power to grow, but the sticks do not."

Canute and Sara were extremely busy that spring. The surge of youth was in their veins; the joy of living, and work to do impelled and compelled their every waking hour. Plowing, planting, irrigating, weeding, and then preparing for the harvest took all their time.

The settlers often would gather together in the evening and enjoy one another's company in conversation, singing, and games.

Sister Goates and Sister Evans would often run in to see Sara and chat for a few moments or borrow some little thing, since the absence of stores made borrowing, lending, and repaying a common practice, with love and friendship the result. Sara and these two sisters became very close friends and helped each other a great deal.

As the busy spring and summer wore on, and August came with its long days of heat and burning sun that turned the green tender grain to fields of ripening gold, Sara and Canute would look upon their fields and feel that God was good in his blessings to them. As they sat thus musing after their midday meal, a man on horseback came to their door. He gave a letter to Canute, having on it the official stamp of President Brigham Young. When they opened it, the contents told Canute to prepare himself for immediate departure to open a mission in Norway.

A look of stupefaction came over their faces, and a thousand thoughts raced through their minds.

"Oh, Canute, how can I let you go?" and Sara clung to him.

Thus they stood in silence, Canute's arm around her waist. He sought to comfort his wife. "Sack, sweetheart, I know this will be an awful blow, but if it is God's will, we can manage it. I know that being away so long will seem an eternity, and Norway seems to the ends of the earth away, but if we're prayerful and humble, God will bless us and make it possible for us."

"I know that, Canute, but how can I ever endure life without you for

(Continued on page 834)

THE IMPROVEMENT ERA

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SEVENTH AND BROADWAY
E. P. "AL" ALFORD
Gen. Mgr.

"AS UNTO THE BOW..."

(Continued from page 832)

that long? I was afraid our life this summer was too good to last. Oh, Canute, my dear, we must rely on the Lord to give us strength to endure, and wisdom to guide us aright."

A knock sounded on the door, and Brother and Sister Goates burst into the room. Brother Goates looked pale and distraught, and Sister Goates had been crying.

"Oh, Sara," she cried out, flinging her arms around Sara, "Dan has been called on a mission, what will I do? Oh, what will I do?"

Sara patted Sister Goates' shoulder, and replied, "You'll do just like I will. Canute has been called on a mission to Norway."

"Oh, Sara," she sobbed, "if you can take it, I guess I can, too."

Preparations for the missionaries' departure went forward. Missionaries from Salt Lake City and the other settlements numbered one hundred in all. Thirty wagons were fitted out to take them to their fields of labor. Those that were to labor in the eastern states and the others that were going to labor in foreign fields had to go to the nearest railroad in Chicago.

The company of missionaries and wagons was ready for departure and started from Utah on September 12, 1852. Brother Orson Pratt was in this company, and his counsel and advice was of great value to the missionaries.

The trip took them over mountains and plains, and everything went well until they reached Laramie. Here they learned that Indians had been on the warpath and had set fire to all the grass between there and the Missouri River, a distance of almost four hundred miles.

This made it necessary for the men to share their flour with their animals. They mixed it with water into a thin paste, which they gave the animals to drink.

They traveled as fast as they could under these circumstances, but, in spite of their speed, the food ran out. And the last four days before reaching the Missouri River, the men and animals were without food. There was no game that could be killed as all the game had been driven off or killed by the raging fire.

The men became so hungry that they ate quantities of salt, the only

food they had left, and drank great quantities of water, thus trying to fill themselves. They even considered killing some of their animals, but as they were starved, and moreover, as they could not spare any of them, they decided against that measure.

The mules and horses became so weak that when they lay down, they were unable to get up again unless the men helped them, and the men were so weak that they could scarcely help the animals.

When finally they limped to the banks of the Missouri River, a stiff breeze was blowing down the river so that it was impossible to get the ferry across. After a little while, however, a skiff was brought across by three men, and Elder Pratt crossed.

He soon returned with provisions for the men such as bread, butter, cheese, meat, pies, and many other good things. The men were so ravenous that the food had to be rationed in small quantities so they would not overeat and become sick. They devoured the food with relish and promptness, and later on some more was given to them. To these starving men, it tasted like manna from heaven.

As soon as the wind abated, all were ferried across the river to Platteville, below Council Bluffs. Here they were supplied with food and all other necessities. The camp was pitched about a mile from town in some beautiful woods where there was an abundance of grass for the livestock. Here they had a regular Mormon camp, where they cooked, ate, sang, preached, and prayed. At this place the men separated for their respective fields of labor. Many of them would never meet each other again.

Brother Erick M. Hoggan and Canute started with their wagon and span of horses for Illinois. They camped out-of-doors in the snow all the way to Ottawa, LaSalle County, Illinois. Here both men had many friends, relatives, and acquaintances to visit. When they called on their relatives, some of them wept as they thought of the long, hard journey and the hardships still ahead of them.

At this place the men sold their harnesses and horses in order to get money with which to travel to their mission fields.

THE IMPROVEMENT ERA

After resting for ten days, they resumed their journey. They had a chance to go as far as Chicago, a distance of eighty miles, with a friend of theirs. The train they could afford to ride offered very poor accommodations with straight, hard seats without backs on them. They rode this train to New York City, arriving there Christmas Eve.

(To be continued)

The Cannons Came From the Isle of Man

(Concluded from page 811)

the Prophet Joseph Smith when he met them at the dock. He thanked them personally for the hospitality they had extended to missionaries in Britain.

John Taylor, Cannon's brother-in-law, welcomed them to his comfortable home. George pursued the building trade.

George Cannon died in his fiftieth year, before he was able to make the trek to the far west. His fear that his name would die out was groundless. There are upwards of two thousand of his descendants throughout the southwest United States.

George Q. Cannon, the eldest son, was a Utah pioneer of 1847, arriving on October 3. He served as President John Taylor's secretary. Afterward he acted in the same capacity for Brigham Young, finally becoming a counselor in the First Presidency.

Angus, a younger son, came later with his older sister. An expert shot, he contributed wild game to the wagon train's scanty larder. Thus it was that this Manx later met and married the Welsh girl, Mattie Hughes, whose own father had died three days after they reached the Salt Lake Valley.

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GEORGE THE HANDCART BOY
(Howard R. Driggs. Illustrated by J. Rulon Hales. Aladdin Books, New York. 1952. 80 pages. \$2.00.)

THIS is one of the Aladdin books which are among the very best children's books on the market. Moreover, they are so written and the contents are of such a character that grownups as well as children can read them with profit.

Dr. Howard R. Driggs is doing the country real service with Western history which he makes in several volumes of the Aladdin series.—J. A. W.

CALL OF THE PROPHETS

(Herbert Rona. Visual Arts Co. Salt Lake City. 1952)

THE wealth of Church literature that stems from the Book of Mormon story has been used again in this fictionalized historical drama based upon six scenes from that book of ancient American scripture. They make interesting arm-chair readings, these dramatic episodes, ranging from Jared's brother, a builder of ships, to Samuel the Lamanite prophet, and these scenes gain in effective power when used as the author suggests—for home evening programs and for other small groups of Church gatherings.—A. L. Z., Jr.

THE GREAT ENTERPRISE

(H. A. Overstreet. W. W. Norton Co., Inc., New York. 1952. 332 pages. \$3.50.)

THE author points out that his purpose is to assist in the psychological growing up of persons. His work is divided into two parts; Part one "examines the qualities we must have . . . if we are to grow into livable relationships with our fellows"; part two "examines the qualities of understanding and concern we need if we are to relate ourselves soundly and productively to this age in which we live." The book is stimulating and should prove valuable reading to leaders who wish to help direct activities as well as to the person who sincerely wishes to improve himself.

—M. C. J.

WRITING BOOKS FOR BOYS AND GIRLS

(Edited by Helen Ferris. Doubleday & Co. Inc., Garden City, New York. 1952. 320 pages. \$2.98.)

TWO hundred sixteen authors for young readers tell in this book how they came to write the special kind of books. The book is divided into three sections of writers: writing for the six-to-eight-year-olds, for the nine-to-eleven-year-olds, and for the twelve-to-sixteen-year-olds. In addition there is a stirring introduction by Helen Ferris on "Young Reader's Choice."

The bits that the authors wrote will prove stimulating to the prospective writer, particularly in sources from which they were stimulated to write.

—M. C. J.

SIGNS OF THE TIMES

(Revised and Enlarged. Joseph Fielding Smith. Deseret News Press, Salt Lake City. 1952. 253 pages. \$2.25.)

THIS new and enlarged edition of a widely read earlier work can perhaps best be described by its own title page: "A series of discussions sponsored by the sisters of the Lion House Social Center and given by Joseph Fielding Smith each Wednesday night from October 14, 1942, to November 18, 1942, with additional information taken from events from 1942 to 1952, principally in relation to the return of the Jews and the creation of the Republic of Israel as the fulfillment of prophecy."

As a scribe, scholar, and interpreter of the times, President Joseph Fielding Smith and his addresses and writings have long been followed with interest and looked to earnestly by a wide following throughout the Church. His pen has been indefatigable in its interpretation of truth, and his taking time from pressing official duties to bring this book up to date will be widely received as a sincerely appreciated service. The new edition will no doubt find its way into many hearts and homes.—R. L. E.

IN A SUNLIT LAND—THE AUTOBIOGRAPHY OF JOHN A. WIDTSOE

(Deseret News Press, Salt Lake City. 301 pages. 63 photographs. \$3.00.)

IN A SUNLIT LAND is the autobiography of Dr. John A. Widtsoe. Since he is so widely known as an eminent educator, lecturer, scientist, public servant, benefactor of youth, and—greatest of all—an Apostle of the Lord Jesus Christ, this book will find a welcome spot in the libraries and the hearts of a multitude of his friends and admirers. It is beautifully illustrated and attractively bound. The sixty-three photographs, as well as the printed pages, chronicle his life's activities.

The narrative is written in Dr. Widtsoe's interesting, vivid, terse style. The volume contains numerous anecdotes, giving it a personal touch.

Through the reading of this book, one relives the numerous experiences which marked the growth of both Church and state during the first half of the twentieth century, since Dr. Widtsoe's life was an integral part of both. In fact, the story of his life vividly delineates the highlights of the development of both day farming and irrigation in the arid West, the growth

of education in Utah, and the progress of the Church during that time.

In addition to having directed an agricultural experiment station, he served as president of two of Utah's leading universities—the Utah State Agricultural College and the University of Utah; and during more than a quarter of a century his entire efforts have been devoted to the Church, serving as an Apostle. His literary productions have been prolific. Many of his books and other publications on dry farming and irrigation have been translated into numerous foreign languages and used in schools of various lands throughout the world; and he has lived long enough to see many of his dreams fulfilled in the educational field and Utah attain the rank of first place in the nation in her educational achievements.—Milton R. Hunter

AN UNDERSTANDABLE RELIGION

(John A. Widtsoe. Deseret Book Co., Salt Lake City. Reprint 1952. \$2.00.)

THE title of this book indicates the subject matter that has been included in the twenty-two succinct yet explicit chapters of this volume. Such pertinent questions as: What Is God? What Is Man? Why Should There Be Ordinances in Religion? and many others are answered with painstaking care. Such topics as Religion and Marriage, Religion and the Family, The Kingdom of God, and many other salient subjects receive careful treatment to enable the earnest student to learn the essential doctrine of the Church.

—M. C. J.

"WILL A MAN ROB GOD?"

(Milton R. Hunter. Deseret News Press, Salt Lake City. 1952. 296 pages. \$3.00.)

HERE at last is the first extensive study, expertly documented, and in language that every Latter-day Saint can understand, which fills the long-felt need for a clear explanation of tithing, taxes, and take-home pay. "Will A Man Rob God?" is one of those semi-textbooks that can be read backward as well as forward. It can be read forward for the inspirational counsel stated and quoted on every page, and backward, from time to time, for verifying the pattern of the revelations to men through the ages concerning "the Lord's tenth." To serve teachers, students, and missionaries, the volume is completed with an exhaustive index, with references, ancient and modern, that firmly establish the law of tithing.—H. L.

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to the surface of these bubbles, ride them to the top of the vat where they "float" over the side. Water is removed from this product which then goes to the smelter. The worthless material "sinks" to the bottom of the vats and goes out to the tailings pond.

Thus a new ore milling method was born, born of bubbles! Thus did flotation help make possible the great Utah Copper enterprise which today accounts for 30% of the nation's newly mined copper. In excess of \$120,000,000 annually is expended by Utah Copper for payrolls, tax payments, supply purchases and other expenses, the benefits of which reach into every home in every city, town and farm in our state.

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The Church Moves On

(Concluded from page 784)

15 PRESIDENT David O. McKay accompanied by his counselors, President Stephen L. Richards and President J. Reuben Clark, Jr., inspected the construction site of the Los Angeles Temple. Later this week the excavation for the basement and foundations were completed, except for some tidying up by hand labor.

20 THE appointment of Elder Francis A. Child as director of the Mission Home was announced. Elder Child, former president of the Western States Mission, and at this appointment, a member of the Ben Lomond (Utah) Stake presidency, succeeds the late Elder Don B. Colton.

21 ELDER Harold B. Lee of the Council of the Twelve delivered the "Faith in Action" radio address over the National Broadcasting Company. His subject was: "Security Through Faith."

El Paso Stake, 194 in the roll call of stakes of the Church, was organized from portions of the Mt. Graham Stake, Western States Mission, and Spanish-American Mission. Sustained as stake president was Elder Edward V. Turley. His counselors are Elders George Q. Payne and Keith Romney, Sr. The new stake comprises the El Paso (Texas) First and Second wards, and the Las Cruces (New Mexico) Ward, which was formerly a branch, of the Mt. Graham Stake; El Paso Third Ward, which was formerly a branch of the Spanish-American Mission; and the following from the Western States Mission: Alamogordo Branch, Silver City, which now becomes a ward, Carlsbad Branch, and the Deming Sunday School, which now becomes a branch. The membership of the Hatch and the Hot Springs (Truth or Consequences) Sunday Schools were added to the Las Cruces Ward. Elders Harold B. Lee and Spencer W. Kimball of the Council of the Twelve were in charge of organizing this stake, which has a membership of 2050 members.

Bull's-Eye

(Continued from page 796)

It had been punctured beyond repair. Did Jim go to Sunday School next Sunday? No, but it wasn't long until he started sending his little daughter, and before Bill moved

THE IMPROVEMENT ERA

away, Jim had gone a few times, and he was beginning to realize that it was as important as washing his neck.

* * * * *

Betty Jean was a very pretty girl, both in face and figure. She was a lot of fun to have along in the crowd too. One day, at a party, she met Ed, a newcomer to the group. Ed had traveled a great deal as his father had held a government post that required constant travel. However, his father had resigned his post and had entered private law practice with Ed as his junior partner. It didn't take Ed long to decide that Betty Jean was a very interesting girl and so he made a date to take her to a movie. After the show, they had a soda and upon arriving at Betty Jean's home he asked for a good-night kiss. Betty Jean took the request for a compliment and thanked him for it as such but gently refused the kiss. However, she told him that she had enjoyed the evening and hoped to see him again soon. Ed took her out several times after that, and they both enjoyed it more each time. After several weeks had passed, Ed again asked her for a good-night kiss. Again Betty Jean gently refused. Ed, at a total loss, finally asked: "What's the deal, Betty Jean, have I got two heads or something?"

Betty Jean didn't need four shots to hit the bulls-eye. Two did it.

"Do you think that your mother kissed all of the boys that she went out with?"

"Of course not," came the reply instantly.

"Well, I do think it would be nice to kiss you, Ed, but I'm saving my kisses for the time when I'm sure that it is exactly the right boy, and he is sure that I'm the right girl."

Perfect bulls-eye for Betty Jean. You guessed it. She's now Mrs. Ed. When Ed left her that night, he went right home and woke his father up and said,

"Dad, I know it should wait till morning, but I have to tell you about a certain girl. I have to tell you right now. After seeing girls all over the country, when I found one who respects herself as much as Betty Jean does, I know she is the one for me. The reason I woke you up tonight was to tell you about it. I won't have time during the day. I've got to work fast. I can't take a chance on losing her."

(Concluded on following page)

NOVEMBER 1952



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BULLS-EYE

(Concluded from preceding page)

Here's one I like a lot. True, too. Of course, the name is changed for a good reason, but don't ever forget the shot that hit the bulls-eye.

Some people think that Satan will fight fairly or abide by the rules, his promises, or the promises of his agents. I want to tell you that this isn't true. He will use any means from social pressure to brute force to gain his ends and I honestly believe that one of the reasons that he fails as often as he does is because of the class of help that he has.

This incident occurred deep down in the hold of one of Uncle Sam's heavy cruisers. There is a strict rule in the navy against bringing liquor aboard the ship but the rule is often broken, and George suddenly found himself in a compartment with six or seven fellows who had been passing a bottle around. George hadn't been gifted with a six foot, two hundred pound frame. In fact he was just large enough to get into the navy. Some of the fellows knew that George didn't drink, and with a couple of drinks under their own belts, it

seemed to them that George's attitude was a reflection upon them. He tried to pass through the compartment, but one of the larger fellows laid a hand on George's shoulder and, taking the flask in the other hand, said,

"You've got your choice, George, either take a drink out of this flask or I'll kick you in the shins as hard as I can and smash the bottle over your head."

One has to have had the experience of being locked in a cold, hard, steel, compartment, four or five decks below the fresh air level, with such a group, to understand the pressure to which George was being subjected. More than one man has been carried out of such a place and entered in sick bay or the morgue with a notation about falling down a hatch going on his records.

George looked down without answering and the ringleader bellowed, "What's the matter? Aren't you man enough to take a drink?"

Figuratively, George raised his "rifle."

"Do you call those wine bums we saw on Main Street in Los Angeles men?"

"What's that got to do with it?"

George knew that when dealing with men who had been drinking, that things had to be plainly put, and so he made his bulls-eye as he replied,

"It doesn't take a man to drink. Anyone, no matter how badly shot he is can take a drink as long as he can lift the glass. A lot of those fellows aren't man enough to turn a drink down. They call them alcoholics. It takes a better man to turn a drink down than it does to take it. I'm man enough to turn a drink down before it takes me down. How many of you guys are man enough to turn a drink down that you don't want?"

The ringleader hesitated. His old standby phrase had developed a sudden leak, and he had nothing to fall back on. George walked out of that compartment, and as he left, one of the fellows piped up,

"To think of the number of drinks I took that I didn't really want. I was just making a bum out of myself instead of showing I was a man. That guy who just went out of here is a better man than any of us."



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UNITED STATES STEEL

THE NEW SONG

(Continued from page 805)

mantel, vivid in red, blue, and yellow on a white background. One of her own rugs lay before it, and Mother Dunn never failed to point these out to visitors. The cleanliness and comfort and all these richnesses seemed patterns of delight for any Navajo.

IT was true that her beliefs had changed. She could no longer think the Sun-Bearer carried the sun across the sky each day to hang it in the house of the Turquoise Woman. The clouds were no longer people, the trees and the crickets and the elements. There was no doubt that in these ways she was a traitor, a deserter of her family. Skipping Rock's letter burned with their need for her.

You seem sad and thoughtful this morning, Linnet," said her father, looking at her keenly. His gaze, kind and penetrating, seemed to read her very thoughts. She had not meant to say out her worries, but the words came, nevertheless, under his concern. "I think I must go home to my people."

They all stopped eating and looked at her with great question.

"Yah! You can't do that," protested Johnny loudly. "You'll wreck your school marks."

"I would not be coming back to school," Linnie told him.

"Is it because you are homesick?" Mother asked.

"You know we promised to take you home to visit whenever you wished," reminded her father.

There was goodness and truth in their faces. Was it that she felt unloved, they asked. They loved her; they wanted her with them. They wanted the best for her. They were proud of her as they would be of their own daughter.

"I must go home," she said wretchedly, not wanting to hurt them, suddenly remembering all their goodness, the clothes they had bought for her, the gifts at Christmas time, her beautiful room, the expense of nurses and doctors and the hospital when she had pneumonia last year. Most of all she remembered their kindness, their love, and the opportunity to learn.

"Not with Christmas just two weeks off," they protested. "We had such

fun last year, and you loved it, Linnie."

Yes, she had loved it, the gaiety, the singing, the wonderful food, and the gifts, but thinking of them now only whetted the poverty at home.

"We do not have Christmas at home," she said. "It is another day, and not a part of our religion. Sometimes we go to the trading post. Straight Man has a tree and gifts for the children. The people love it because it is the getting of some-

thing for nothing, but it has no place in our ceremonies. It is much like our chants. Santa Claus with his mask is like our Ye-i with theirs. We are to think them holy men, but as we grow older we see that it is the legs of a brother or an uncle below the costume, and the meaning is lost."

"But there is a deeper meaning to Christmas, Linnet," they told her, reminding her of Mary and the

(Continued on following page)

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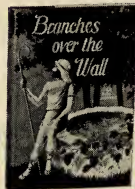
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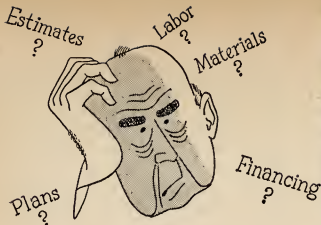
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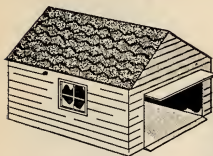
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The New Song

(Continued from preceding page)

child, Jesus, who was born in a place as humble as a Navajo hogan. It was a story not to be denied, because it was written, and it seemed very real and understandable because of the shepherds. Her own people tended the flocks. When they told her of his love when he grew up and became a light unto the world, she thought of Dawn Boy and the worship of light among the Navajos. When they told her how he lost himself in thinking of others, she knew his was the right way because that was the Navajo way.

"I have been thinking of myself," she said. "I have not thought of my people. That is why I must go home and help them. I have been weaving a pattern for my own life and am a traitor to the pattern of my people."

"We feel that your own pattern will help your people most, not now, but in the coming years," Father Dunn told her. "Nevertheless, you are free to choose, and you must think well before you decide. If you go home, your place among us will be kept always so that you may come back if you wish."

In the end she went home. She took nothing of her new clothes or her gifts—her machine-made loom and the beautiful clean yarn, her music books and her paints. There would be no use for them there. There was no place in the family hogan for personal belongings. It was no larger for them all than her own bedroom—an eight-sided room made of smoke-darkened logs, with no windows, the door always open to the east, and the smoke hole in the center of the roof, which was not much higher than their heads. Each had the clothes he wore, the blanket which was both bed and overcoat, and each had a sheep pelt upon which to sleep, to be rolled up at day.

Mother was the authority, she and her brothers. The south side of the hogan was hers. There she kept her loom and her cooking pans, and her broom made of stiff grasses. She kept her turquoise and silver jewelry in little holes, buried under her sheep pelt, and ever near her precious sewing materials. Father kept his saddle and his silver work on the north side. The fire was in the middle.

Linnet closed her mind against the things she left behind, the privacy

(Continued on page 844)

THE IMPROVEMENT ERA

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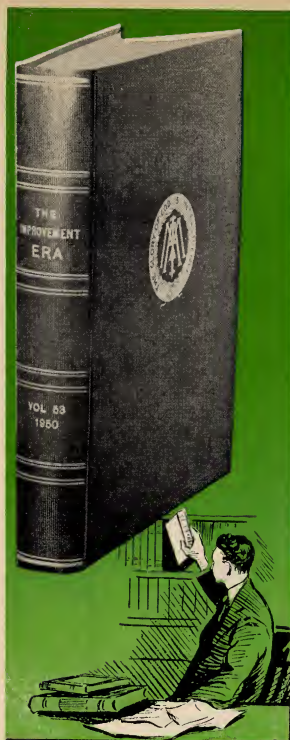
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THE NEW SONG

(Continued from page 842)

and cleanliness, her many possessions, her choice to develop in her own way, with no pattern thrust upon her. Her dreams reveled out behind her with the fences that flew by the bus window, to a line as thin as the road behind. Bleakness and emptiness only were left, and the numbness of dedication.

She changed to her native dress at the trading post, fearing to affront her family with her *Billigahni* clothes. Once she had been very proud of this dress; she still was, as a native costume, the velvet skirt ten yards around, the tasseled sash, and the high-necked, long-sleeved plush jacket. Now she felt overdressed. Straight Man drove her out to Gray Hills in

Harboring Our Hurts

RICHARD L. EVANS

NO DOUBT the course of history has many times been altered because someone has had his feelings hurt. There are some classic examples that suggest themselves, one such at the siege of Troy with Achilles sulking in his tent. But for every such that has been publicly cited, there are millions more where the lives of people have been blighted, some seriously and some superficially, because someone has had hurt feelings. It is true that there are thoughtless people; cruel people; inconsiderate people; blunt, undiplomatic, roughshod people who often do things the wrong way and who often deal with men the wrong way. Men being as they are, imperfect as they are, so long as we brush up against them, sometimes we are going to have our feelings hurt, even when others don't know they have hurt us. There isn't one of us who hasn't been hurt, intentionally or otherwise. But if too easily we assume a martyr's role, if we nurture and magnify our hurts far beyond their original stature or intent, if we let our lives be blighted, if we withdraw ourselves from fellowship and from activity, we do serious damage to ourselves, our families, our friends, and to the causes we might have served. We have learned that we recover from certain kinds of surgery much sooner if we are active and on our feet, and perhaps we should long since have learned that we can cure hurt feelings much sooner if we don't nurse them too long, if we don't sulk an unreasonable time in our tents. We can't stop the course of life or of living just because someone has hurt us. Life goes on whether we go with it or not, and sitting aside in hurt silence when there are things to be done is one unfortunate way of letting life waste away. We commend to all these words from an author unidentified: "In the very depths of your soul dig a grave; let it be as some forgotten spot to which no path leads; and there in the eternal silence bury the wrongs which you have suffered. Your heart will feel as if a load had fallen from it, and a divine peace come to abide with you." We do ourselves great damage if unduly we harbor our hurts. And we shall find that many of them can better be healed out in the open and on our feet, as can some wounds and some surgery, by not languishing too long in injured inactivity.

"The Spoken Word" FROM TEMPLE SQUARE
PRESENTED OVER KSL AND THE COLUMBIA BROADCASTING
SYSTEM, AUGUST 31, 1932

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THE IMPROVEMENT ERA

his truck. The bleak and barren hills put heaviness upon her spirit.

Her family, sensing her mood, greeted her shyly. Her father and mother withheld their questions, fearing to make her unwelcome, and Skipping Rock would not meet her eyes with his shame. Only Little Brother welcomed her, sitting at her feet in worship.

"You are very beautiful, I think," he said. "When you go back to the *Bilgahnis*, I shall go with you, I think. I shall learn to build a dam as they do, that I may water my sheep."

Little Woman smiled at him sadly. "I shall not go back," she said.

"She shall go to the dances in the month of Tall Corn," said her father. "We shall find her a husband."

When she saw the sparse meal of mutton and tough bread which her mother prepared for the family, she felt shame to take a share.

"Each year the sheep are less," explained her mother, sensing her reluctance. "Our lands are becoming barren. It is not as in the old days, when we were rich with our sheep and our silver."

After the almost speechless meal, which was punctuated only by nervous giggles, she brought the great comb of stiff grasses to her mother and asked to have her hair bound in the tribal bun. The simple act lessened the tension.

She lay long that night, staring at the walls of cedar logs where the light of the dying fire touched red. She could not sleep. Her sacrifice seemed gone for nothing. No one saw or guessed her exaltation of purpose. In her heaviness she turned on her back to look at the stars through the smoke hole. Her mother was kneeling beside her, her eyes speaking an eloquence of love and tenderness.

(To be concluded)

Albert E. Bowen

(Continued from page 795)
has become a valued book: *Constancy Amid Change*. And he himself has become beloved, respected, and appreciated throughout the wide reaches of the wards and stakes and missions.

As to some personal impressions: Albert E. Bowen has a rare and wonderful humor, not overdone, but in

(Concluded on following page)

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ALBERT E. BOWEN

(Concluded from preceding page)

the tenseness of meetings and in private conversation and company the incisive thrust of his sharp, quick comment is likely to clarify confusion, and to bring the discussion back to its real point and purpose, often to be followed by tension-relieving laughter. And it is not a common or a "canned" humor—not the telling of other peoples' stories—but his own succinctly suitable observations.

On first knowing, or on insufficient knowing, some may assume that he is formal and even formidable, but under this gentlemanly formality and sincere reserve are a warm affection and an understanding heart, and even at times a wistfulness. Sometimes when he has been particularly discouraged with some situation or disillusioned by some set of circumstances, he has been heard with wry half-humor and half-seriousness to say, "Sometimes I wish I had never left the farm."

He is a defender of the oppressed and of the falsely and the quickly accused. He will rise indignantly against hearsay and determinedly discount and discourage loose talk and gossip and false and superficial assumption. He hates character assassination and the judging and misjudging of men who are given no opportunity to answer their accusers or to defend themselves. He has been known to rise in wrath against those who loosely accuse others. He is

tenacious for generous but just judgment. He is loyal to friends, and when they go to him in their need, he is not voluble in saying what he may or will do for them, but they may know that having presented a just problem before him, they have in him a tenacious defender in any council or court.

Had Brother Bowen been of a seeking temperament he might have gone far in public position. But his has been the success of sheer merit, hard work, of a keen mind, of a great character, of a love of truth, of an earnest appraisal of real things, and discriminating devotion to the lasting values of life.

He is a princely and an uncommon man, who has shown the strength and accomplishment of a steady, straight, consistent course, and his career is an encouraging example to those who are willing to work, who are tenacious for truth, and who have worthy ultimate objectives, no matter how late in life they may begin or how long it may take to see the desired end.

Albert E. Bowen offers an inspiration to the young people of this generation for what he has done since he left a log cabin on a frontier farm, steadily to pursue his purposes, and accepted each call of his Church. He had achieved high aims and ends by means never hasty, never deviating from a course of quiet, consistent courage, and devotion to truth.

THE SUPREME COURT DECISION IN THE STEEL CASE

(Continued from page 807)

A constitutional democracy like ours is perhaps the most difficult of a man's social arrangements to manage successfully. Our scheme of society is more dependent than any other form of government on knowledge and wisdom and self-discipline for the achievement of its aims. For our democracy implies the reign of reason on the most extensive scale.

Our forefathers chose this form of government to preserve us from autocracy. But difficult though our system is to manage, we know that it yields the greatest blessings of any form of government on the face of the earth. Justice Frankfurter continued with these timely observations:

Not so long ago it was fashionable to find our system of checks and balances obstructive to effective government. It was easy to ridicule that system as outmoded—too easy. The experience through which the world has passed in our own day has made vivid the realization that the Framers of our Constitution were not inexperienced doctrinaires. These long-headed statesmen had no illusion that our people enjoyed biological or psychological or sociological immunities from hazards of concentrated power. It is absurd to see a dictator in a representative product of the sturdy democratic traditions of the Mississippi Valley. The accretion of dangerous power does not come in a day. It does come, however slowly, from the generative force of unchecked disregard of the restrictions that fence in even the most disinterested assertion of authority.

(Concluded on following page)
THE IMPROVEMENT ERA

Justice Frankfurter's opinion, which is the longest of the six concurring opinions, dwelt at length, deliberately, to remind us that we must not seek shortcuts in government procedure which tend to circumvent the constitutionally apportioned powers among the three respective arms of the government.

A scheme of Government like ours no doubt at times feels the lack of power to act with complete, all-embracing, swiftly moving authority. No doubt a government with distributed authority, subject to be challenged in the courts of law, at least long enough to consider and adjudicate the challenge, labors under restrictions from which other governments are free. It has not been our tradition to envy such governments. In any event, our government was designed to have such restrictions. The price was deemed not too high in view of the safeguards which these restrictions afford. I know no more impressive words on this subject than those of Mr. Justice [Louis D.] Brandeis:

"The doctrine of the separation of powers was adopted by the Convention of 1787, not to promote efficiency but to preclude the exercise of arbitrary power. The purpose was, not to avoid friction, but, by means of the inevitable friction incident to the distribution of the governmental powers among three departments, to save the people from autocracy."

(Myers v. United States, 272 U.S. 52, 240, 293.)

From Justice William O. Douglas, one of the most "liberal" members of the court, came these significant words:

We pay a price for our system of checks and balances, for the distribution of power among the three branches of the government. It is a price that today may seem exorbitant to many. Today a kindly President uses the seizure power to effect a wage increase and to keep the steel furnaces in production. Yet tomorrow another President might use the same power to prevent a wage increase, to curb trade unionists, to regiment labor as oppressively as industry thinks it has been regimented by this seizure.

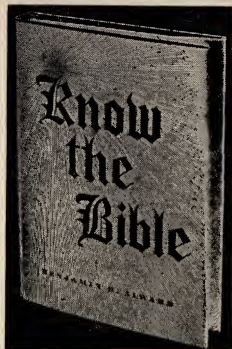
Along with his five associates, Justice Robert H. Jackson wrote:

With all its defects, delays and inconveniences, men have discovered no technique for long preserving free government except that the Executive be under the law, and that law be made by parliamentary deliberations.

It is not too much to conclude, in our appraisal of the steel decision, that it will rank among the greatest pronouncements of the court in nearly

(Concluded on following page)

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THE SUPREME COURT DECISION IN THE STEEL CASE

(Concluded from preceding page)
165 years of existence. Certainly, it is the most important ruling in a decade and a half. It should mark the path for those who falter in trying to relate the Constitution to an atomic age. Perhaps, best of all, the decision will be a powerful deterrent

to the modern trend of "government by decree," and the tendency of ascribing new powers to the executive branch, which already threatens to dominate the legislative and judicial branches that are equally vital to free men.

The Importance of Principles

RICHARD L. EVANS

PERHAPS it would not be amiss again to remind ourselves that every man should have a set of sound principles to which he can turn when any proposal is presented to him. When a person has a sound and acceptable set of principles, the everyday decisions of life are much less difficult. In some respects, perhaps, the problem could be compared to the procedure on a playing field: If a referee knows the rules, if he knows the principle that covers each play, he can immediately settle each situation. But if he doesn't know, or if he doesn't definitely decide, or if for any reason he departs from the rules of play, he finds himself in an embarrassing and untenable situation. Expediency sometimes persuades people to meet pressing problems by compromising principles. But the part we sometimes forget is this: When once we have compromised a correct principle for any purpose, however justified it may seem at the moment, we are thereafter embarrassed by it. We and others can always look back and see that one exception was made, and if one was made, why not another? No matter what the pressure, no matter what the advantages, no matter who the personalities, it is always unfortunate when any person moves beyond the bounds of ethics or honor or honesty. It is always unfortunate when a person's principles become too flexible to be trusted, when a person is persuaded to step just a bit beyond safe bounds—for if he takes one step beyond bounds, why can't he take two? And if he takes two, where can he stop? The fact is that when a person has once stepped beyond the bounds, he has made the next stopping point difficult to determine. And this is where basic virtues and proved principles play an indispensable part: They establish the point beyond which one knows he cannot safely proceed. Life can be simpler, safer, and more satisfying if a person has a sound set of principles from which no preferment or profit or persuasion could induce him to depart.

"The Spoken Word" FROM TEMPLE SQUARE
PRESENTED OVER KSL AND THE COLUMBIA BROADCASTING
SYSTEM, SEPTEMBER 7, 1952

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Melchizedek Priesthood

Corresponding With Young Men Who Are Away From Home

WE ARE living in a day when thousands of young men who hold either the Aaronic or Melchizedek Priesthood are away from home for months at a time. Their sojourn even extends into years. Some of the members of the Church who hold no priesthood are also in this group. Primarily as a result of the Korean war, these young men are scattered from one end of the world to the other in military camps, and many of them are on the battlefield. Also, thousands of them are away from their homes attending universities in the various centers of learning throughout the land. The problem is even more critical at the present time since the majority of these boys are very young, many of them still being in their teens.

One of the most vital assignments which the General Authorities have given to the presidents of the Melchizedek Priesthood quorums is to correspond at least once each month with every member of their respective quorums who are away from home, regardless of the reasons for their being away. A similar assignment has been given to the bishops of the various wards throughout the Church. They are responsible for the holders of the Aaronic Priesthood in particular and for all ward members in general. Since at the present time a vast majority of the young men in military service are of the Aaronic Priesthood age, hence in their tender years, the need is even greater for them to be corresponded with than it would be if they were older, more mature, and more firmly grounded in the faith.

A study of the recent reports of the Melchizedek Priesthood quorums indicates that only a relatively small portion of the quorum members who are away from home at the present time are being corresponded with by their quorum presidencies. The negligence in not fulfilling this assignment is evident; therefore, the General Authorities once again strongly

urge the leadership throughout the stakes and wards to take this assignment seriously and not to let any more time pass before setting up an active correspondence with absent members.

IF this assignment were faithfully carried out, an untold amount of good would result. It is certain that these letters would be most welcome to the lonesome young men who are away from home during an extended period perhaps for the first time in their lives. Furthermore, it would take very little time for the presidents of Melchizedek Priesthood quorums to write the letters; and the results of such correspondence would be of untold value. The same facts hold true in regard to bishoprics. Only a few moments' time now and then devoted to writing letters might result in saving the souls of many of the youth of the Church. These lonesome boys are young and inexperienced. The military service has thrown them into an environment

to which they are unaccustomed, and in some instances are not able to cope with, without moral support from those at home. A kindly word, a friendly letter from the bishop, from one of his counselors, from one of the members of the quorum presidencies, or from others designated to act in their behalf would serve as an anchor to the souls of these young men and would help greatly in tying them to the Church and in keeping them true to the faith and unspotted from the sins of the world. In fact, letters from the folk at home arriving at the psychological moment may save certain young men from many a dreaded pitfall.

Since bishops are the fathers of the wards, it is recommended that they not only carry on a correspondence with members of the Aaronic Priesthood of their respective wards but they could with much profit write letters to members of the Melchizedek Priesthood who are away from home, as well as to those who hold no priesthood. These letters also would have a far-reaching effect upon the lives of the men who received them.

AT LEAST some of these letters could be written in the form of newsletters, keeping the young men informed regarding their friends and loved ones, telling what is going on in their home towns, in their quorums, and in the Church in general. Thus, the youth of the Church receiving these letters would realize that those at home love them and have a deep concern over their welfare; and so they would be strengthened in their efforts to live in such a way as to bring honor to their Church and to those at home.

Since the results of such a correspondence are of vital importance in the lives of young men who are members of the Church and are away from home, and since there are so many thousands of them scattered throughout all parts of the world at the present time, the General Authorities of the Church urge bishoprics and quorum presidencies to be diligent and faithful in carrying out this assignment. May the Lord bless you in this important and worthy cause.

Air Mail to the Pacific

By Bess Hagaman Tefft

DARLING,
I want to tell you what he did today.
You had so little time to be with him.
I felt you were annoyed by the way
He pushed your block-towers down,
for you would say,
"He's so destructive! Please watch
Daddy, Jim!"
You looked at me with eyes half
hiding fears.
I murmured, "He's a baby, after all,
And fourteen months are nothing,
gauged by years."
I even fought to hide my rising tears
That you should think our child, so
sweet, so small,
Had bred in him the hour's destructive
seed.
And so, I'm happily reporting now
Today I watched and did not inter-
cede:
He fashioned his own tower without
need
Of help, for you had shown him how!



The Presiding

New Individual Aaronic Priesthood Awards Made Ready for 1952

Less than two months remain in which to qualify your young men for the Individual Aaronic Priesthood Award for 1952. Are you doing all you can to promote this part of the program?

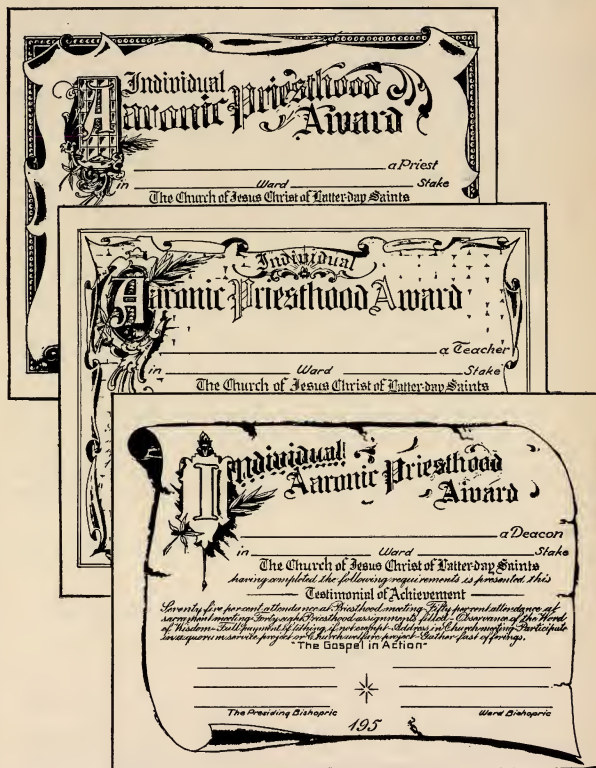
Unlike previous years when only Aaronic Priesthood bearers were rated, their leaders are being rated as well this year. The new ward and stake Aaronic Priesthood awards, reproduced on these pages in THE IMPROVEMENT ERA last month, will tend to disclose strong and efficient leadership on both levels and will also indicate where leadership may be improved upon.

In keeping with the progress in the award program, we have redesigned the award and changed the title from "Aaronic Priesthood Individual Certificate of Award" to "Individual Aaronic Priesthood Award." The new awards for deacons, teachers, and priests are reproduced on this page.

Again, we emphasize, particularly to bishops and coordinators, the necessity for making a single application on behalf of all eligible young men who are to receive the award. The necessity for this procedure grows out of the fact that immediately when the application is received, the ward is rated on the basis of percent of young men qualified. Then the total enrolled in the ward and the number qualifying are recorded to the credit of the stake, so that when all ward applications are in, we may rate the stake. It should be obvious that unless all eligibles are included in the first application, bookkeeping records will be rather seriously and unnecessarily complicated.

Of necessity, new application blanks must be obtained when applying for individual awards for 1952. As in the past, each blank provides for fifteen names and is to be used for deacons, teachers, and priests. Please do not use any application blanks now on hand—destroy them.

Stake leaders are urged to work with ward leaders in visits to wards and during priesthood leadership meetings to insure a thorough understanding of this recommended procedure. Stake leaders should actively supervise the making of applications for the awards by wards as soon as the year is ended in order that the eligibility of the stake to receive the stake Aaronic Priesthood award may be determined as soon as possible.



Should Non-members of the Church Partake of the Sacrament

QUITE frequently we have inquiries as to whether non-members of the Church should partake of the sacrament when attending Latter-day Saint services where the sacrament is administered.

Under date of November 20, 1951, the First Presidency ruled on this matter as follows:

To inquiries of this sort coming from officers in the Church, we reply to the following effect:

The effort has always been made by the

Brethren to avoid hurting the feelings of investigators in the matter of partaking of the sacrament and sometimes investigators do partake of the sacrament, but the Brethren have always felt that in view of the statement of the Savior in III Nephi 18:5, the partaking of the sacrament by non-members is not only not authorized but has little or no real benefit for the non-member partaking of it. Some feel that there is implicit in the Savior's statement an inhibition against non-members partaking of the sacrament. However, the responsibility of partaking or not partaking rests with the individual.



Leaders Not to Solicit Funds From Members Residing In Other Wards Or Stakes

EXCEPT for financing the construction of temples and other projects where the membership of the Church is invited by the First Presidency to participate, members of the Church are not to be solicited for funds in any way or for any purpose by other than their own ward bishops and stake presidents.

Full observance of these instructions will be most helpful in overcoming some rather unpleasant situations where members of the Church residing in a given ward and stake have been solicited for contributions to finance projects in other wards and stakes.

Aaronic Priesthood Members to Dress Appropriately for Sacrament Service

THE apparent necessity for again offering suggestions concerning the appropriate form of dress while officiating in the sacrament service suggests the possibility that more attention could and should be given this recommendation.

We quote the recent statement of President David O. McKay and again urge stake and ward Aaronic Priesthood leaders to give careful attention to his instructions and to follow them faithfully during both Sunday School and sacrament meeting when the sacrament is served:

While we do not attempt to regulate the manner in which those who administer the sacrament should be dressed, it is felt necessary to suggest that sport shirts of loud colors and patterns, sweaters and coats of the same class, or any other unusual form of dress be avoided.

The wearing of white or very light pastel-colored shirts is recommended for those who participate in the sacrament service. The wearing of coats and ties is always appropriate, though not obligatory. This is not a step toward formality—it is only a precaution against such dress as is not in keeping with the sacredness of the sacrament service.

NOVEMBER 1952

Aaronic Priesthood

Need for Efficient Ushering Emphasized

IT is a general observation that Aaronic Priesthood members are not being given the assignment to act as ushers in our meetings as a regular assignment. Some wards are doing well in this project, but, for the most part, it is being rather seriously neglected.

Our ward sacrament meetings should be provided especially with efficient ushering. Coordinators in both Aaronic Priesthood programs are urged to give this activity their special attention. Assign Aaronic Priesthood members, both under and over twenty-one, to perform this friendly and helpful service and then teach them how to usher in our Church meetings.

Stake committees, working with bishops, could assist the stake presidency in providing Aaronic Priesthood members for usher duty for quarterly stake conference sessions.

The matter of ushering should be given constant attention by both stake and ward leaders in both Aaronic Priesthood programs.

Senior Members

Discovery of Basic Needs Requires Great Skill

THE challenge of a group adviser for senior members of the Aaronic Priesthood is to say and do that which will cause the men assigned to him to become active in the Church and advance in the priesthood.

His problem is to discover the basic need in each case or the point of interest and stay with it until it accomplishes his purpose.

This key point is usually revealed to the alert group adviser who encourages the group member to talk while he listens and watches. The group adviser who does all the talking usually does so in the dark as far as the real problem is concerned.

Jesus was the great adviser, the Master Teacher. People of all classes sought his counsel. He healed their maimed bodies and their wounded spirits. The discovery of a basic need was his opportunity for service. When people came to him for bread, he did not

Ward Teaching

Learn to Love Those in Need of Repentance

WHEN Jesus was questioned relative to the first commandment, he replied, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." (Matt. 22:37.) Then, he went further, "And the second is like unto it, Thou shalt love thy neighbour as thyself." (Idem 39.)

It is a challenge to some ward teachers to observe fully the latter commandment, yet it is vital to their success. It is not difficult for ward teachers to respect and love those who live in compliance with Church standards, but it is not so easy for them to maintain affection for those whose beliefs, conduct, habits, and ideals, do not measure up to Church standards.

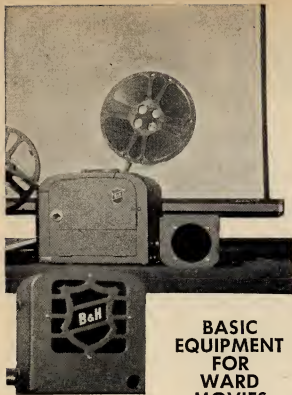
It requires tolerance on the part of ward teachers for the transgressor. The tolerance needed doesn't mean the acceptance or endorsement of evil nor a compromising of standards and ideals, but a sympathetic understanding of, and forbearance for, the weaknesses of individuals who yield to temptation and the power of habit.

No one despised evil more than Jesus; yet he loved the sinner. He saw the potential worth of every repentant soul. To his critics he said, "They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance." (Mark 2:17.) His example should be the pattern for every ward teacher to follow. When the ward teacher masters this virtue, he is beginning to magnify his calling.

gave a stone. When they needed fish, he did not give a serpent.

Superficially expressed desires nor minor surface problems did not deter nor distract him from supplying the healing balm to the real hurt nor of revealing the true, though sometimes hidden problems.

The successful group adviser, like the Savior, will, through prayer, patience, and study seek to know the greatest need of each man assigned to him and then with true love lend himself wholeheartedly to the satisfaction of that need.



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AUTOBIOGRAPHY OF ANNIE SHACKLETON BOWEN

(Continued from page 809)

child was the first that had the privilege of entering school at the proper age.

There was no ward choir in Samaria, and though there were many excellent voices, there was scarcely anybody that had the least knowledge of music, and there was no leader. After a while someone found out that my husband was well-qualified for such a post. (Indeed, his father and most of his brothers had been choir leaders at some time.) They requested him to organize a choir, and

he certainly had a job on his hands. There were no books and no money to get any. I don't think there was a sheet of music in town except what we took with us. We used to spend hours in copying music. We furnished our own material, and I helped my husband all I could in this work.

In a few months we had a passable choir. About this time they began to organize the Mutual Improvement Associations throughout the stakes, and my husband was chosen as president of the Young Men while I was

(Concluded on page 854)

On Being at Our Best

RICHARD L. EVANS

PERHAPS most of us give way at times to actions and attitudes and utterances which we well know are below our best. But whenever we depart from being at our best, we must remember that there are at least two things for which we are constantly accountable: One is the effect our attitudes and actions have on us, and the other is the effect our attitudes and actions have on others. Especially should we be mindful of the effect of our actions and utterances on young and impressionable people. By the time we have become adults, we ourselves may have acquired a solid set of standards from which we may feel that there is not much danger of departing very far, and to which even if we do depart, it may seem rather easy to return—and we may think that occasional small lapses and laxities won't matter too much. But while these occasions or periods of letting down may for us be only passing departures, the impressions we implant in others may be permanent. Many a man who has said and done things that didn't seem to him to change his own well-settled standards and basic beliefs has found that the example of his words and his ways has changed his children and may have led them to permanent departures. Of course, we may presume privileges which we suppose belong to our years: We may presume that it is all right for us who are older to say and to do things that those who are younger shouldn't say and do. But even supposing that we ourselves could, on occasion, stray somewhat (but not too far, we think) from our standards and principles, or from our most acceptable selves, without seeming to hurt ourselves very much—even if it didn't hurt us (which is doubtful), still we must be mindful of the effects of what we do and say on others—because other people are influenced as much by us when we are at our worst as they are when we are at our best. For this reason, if for no other, it is important to be at our best.*

*Revised.

"The Spoken Word" FROM TEMPLE SQUARE
PRESENTED OVER KSL AND THE COLUMBIA BROADCASTING
SYSTEM, SEPTEMBER 14, 1952
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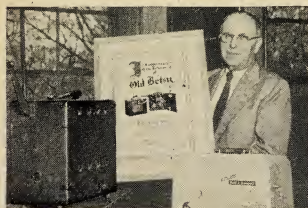
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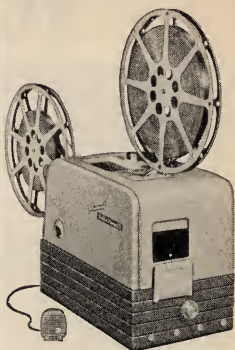


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Autobiography of Annie Shackleton Bowen

(Concluded from page 852)

assigned to the Young Ladies. It was with great misgiving that I assumed the position, for I was utterly without experience and had scarcely even been in a women's meeting as the Relief Societies were only just being resumed when I left the city and since then I had not lived where meetings were accessible. Again we were handicapped by lack of books and literary material. I had a good memory, fortunately, and having always been a voracious reader was often able to fill up gaps by writing short poems and songs from memory for the girls to learn.

One piece of advice given us by our stake officers I think I worked for all it was worth. It was not to make our meetings all grave and serious but to give the people something lighter now and then, in fact anything that was clean and wholesome that would help draw the young folk to meeting . . . by comic readings, lively singing, spicy little dialogues, and so on, among more substantial diet.

* * * *

As I walked through the streets and heard the children singing at their play, I used to notice who had good voices. I gathered a dozen of them up, and my husband and I together taught them to sing in parts which helped us quite a bit, for it delighted their parents. In our second year we also got up a bazaar and, by the sale of the articles made by the girls, added to what was donated by the young men, we purchased about twenty-five volumes for use in the Mutual Improvement Associations. The girls were good to me, and I enjoyed my work with them. I continued it for over five years when I resigned and accepted the position of secretary in the Relief Society, which I continued to hold until I moved to Logan in 1901.

Since then there is little to tell. I have done nothing save keep house for what family remained with me and provide a home for several of my grandchildren who came to Logan for their education.

I am simply waiting for the curtain to fall.

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"Go Ye Into All the World..."

(Continued from page 799)

One of the more important missions of the early Church was the dedication of the land of Palestine for the return of the Jews. This was done by Elder Orson Hyde of the Council of the Twelve as he prayed on the Mount of Olives, October 24, 1841.

The Society Islands (Tahiti) was the first of the foreign-tongue missions really to be established in the Church. (Those elders going to the Lamanites in 1830 spoke to the tribesmen through an interpreter.) On June 1, 1843, Elders Noah Rogers, Addison Pratt, Benjamin F. Grouard, and Knowlton F. Hanks left Nauvoo for the South Seas. Elder Hanks died en route and was the first missionary of modern Israel to be buried at sea. They found these simple-faithed, brown-skinned people eager to accept the gospel message.

SCARCELY had the Saints obtained a toe hold in the Rocky Mountains and begun their long, tiring task of redeeming the desert than the call came to inject new vigor into the Church missionary system—and the early 1850's saw the program organized on a world-wide scale: Italy, Malta, Switzerland, France, Hawaii, Denmark, Sweden, South America, Iceland, Germany, New Zealand, Ceylon, Siam, Gibraltar, Hindustan, China, South Africa, West Indies, and Australia, where a seventeen-year-old boy, William Barrett, had attempted to bring the gospel in 1840. Some of the peoples who were visited in those years responded little—and the missions were soon closed, although the elders assigned to labor in them worked mightily. In other lands, although oppression and mob violence were great, missionary activity was soon established and those countries were soon sending some of their finest folk as emigrants to the Rocky Mountains to help build Zion.

The case of the Hawaiian Mission is interesting. The elders started laboring among the whites of the islands and didn't get very far. Then, they turned to the natives and found a people starved for the spiritual food which the elders had.

The 'fifties, too, were golden years in getting the Book of Mormon into the various languages, where the elders were now laboring. These

(Continued on following page)



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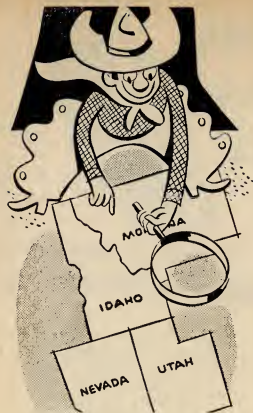
City.....Zone.....State.....

"GO YE INTO ALL THE WORLD..."

(Continued from preceding page)
years brought translations of that sacred volume from the presses in Danish, German, French, Italian, Welsh, and Hawaiian.

Probably one of the aids in establishing the Church in foreign lands was the valiancy of the early converts who became "local missionaries." Two of the earliest in Scandinavia, working under the direction of Elder Erastus

Snow of the Council of the Twelve, who was president of that mission, were Carl C. N. and John F. F. Dorius, who were tireless in their efforts to further the gospel's cause. When they couldn't get anywhere by preaching, they used their beautiful singing voices. On one occasion, when they were in prison for expressing their religious views, they con-



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"Be Wary How Ye Judge"

RICHARD L. EVANS

As to the difficulties of arriving at justice and fair judgment, one philosopher observed: "We must remember that we have to make judges out of men, and that by being made judges their prejudices are not diminished and their intelligence is not increased."¹ It is high tribute to say of any man that he is just in all his judgments. And it is higher tribute to be able to say that he is generous as well as just in judgment. Ungenerous judgment is an unfortunate character fault, and perhaps no one is ever innocent when an ungenerous person is his judge. It sometimes seems that there is nothing men do quite so much as misjudge other men. Whether knowingly or not, it is a perennially prevalent fault to permit personalities or prejudices to enter into the judgments of others. There isn't anything that anyone could do that couldn't be misjudged by one who wanted to misjudge. There was never a mortal man in whom fault could not be found by one who wanted to find fault. There is no act or gesture that could not be misinterpreted by someone whose mind was so set. There is no uttered word to which someone could not give a different meaning from what was intended. No sentence is ever written that could not be read in different ways. There is no one who could not in some respects be presented in a bad light by a prejudiced person. In other words, either we can decide to see the best side of a man or we can decide to see his worst side—and we see the side we want to see. Perhaps this is in some degree inevitable so long as people are imperfect—and that seems likely to be for a long time. But the fervent petition of Solomon could well be the earnest plea and prayer of each of us: "Give therefore thy servant an understanding heart . . . that I may discern between good and bad: for who is able to judge. . . ?"² Whether it be among our friends or family, among our own intimate associates or absolute strangers, one of the greatest qualities of character is to be just and generous in judgment. And with a plea from *Paradiso* again we could well let Dante give us these words of constant warning: "O mortal men, be wary how ye judge."³

"The Spoken Word"

FROM TEMPLE SQUARE
PRESENTED OVER KSL AND THE COLUMBIA BROADCASTING
SYSTEM, SEPTEMBER 21, 1952

*Revised.

¹R. C. Ingersoll, Speech in Washington, Oct. 22, 1883.

²1 Kings 3:9.

³Dante, *Paradiso*, XX.

Copyright, 1952

verted the jailer and his aides to the Church.

It was not always the poor who were caught in the gospel net. Early mission histories are full of instances where the landowners were converted and sold their worldly goods and shared with their new-found brethren and sisters—and all came to Zion as a group.

ONE of the great boons to the convert—first those in the United States, and later from the foreign lands—was the organization of the Perpetual Emigrating Fund in 1849. Converts could borrow money for their passage to Zion and pay the money back after becoming established in their new homes. The money would be used to bring more Saints to the American west. Sailing ships were chartered in England by the leaders of the European Mission and several hundred convert-emigrants would be on their way to new homes in the land of promise. Shipping firms would compete with one another for this business. Captains and crews would prefer these well-organized, well-behaved persons as their passengers. Charles Dickens, the English man-of-letters, paid these convert Saints high tribute as he devoted one chapter of his book, *Uncommercial Traveller*, to them.

In later years ways and means were established, whereby those who had met reverses and never were quite able to pay the money back were permitted to work it out. The branch-line railroads of early Utah, in which the Church was interested, became some of those projects. Many an aging father was joined by near-grown sons as they worked side by side in construction gangs to build the railroad and to pay the father's emigrating debt.

It has been estimated that before the P. E. F., as it was popularly called, was dissolved in 1887 by the Edmunds-Tucker Law, that about fifty thousand persons were assisted by the Fund, and at least one-half of these were brought from foreign lands.

How does a call to the mission field affect a home? Hardly a home of the Church but can answer that from firsthand experience. But here is the story that is typical of many homes:

On several occasions, Elder Thomas E. McKay has told the general conference congregations of the story
(Continued on following page)

NOVEMBER 1952

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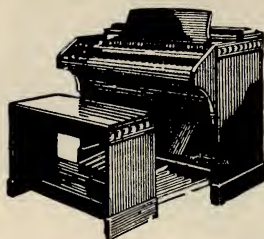
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"Go Ye Into All the World..."

(Continued from preceding page)

of his father, David McKay. Dread diphtheria had claimed the lives of twenty young people in Huntsville, including two of the McKay children. Then, David McKay was called on a mission to Scotland. That his father would fill that mission was without question, but in a year's time, the farm and house would be in better condition to leave it; the new baby would have arrived; and certainly the Church would need missionaries then, too. But Sister McKay put an end to that kind of thinking, with: "David, the Lord wants you now, not a year from now, and he can take care of me just as well when you're in Scotland as he can if you are at my bedside. *You go now.*"

Elder Thomas E. McKay finished the story with:

When he returned [from the mission], she very gently, and I think proudly, placed a beautiful baby in his arms, a baby now over two years old, which he had never seen. The addition to the house as previously planned had also been erected without letting him know anything about it. It was a wonderful homecoming.⁹

Throughout the years the list of missions has grown. The Netherlands in the '60's (Elder Hyde had visited there on his way to Palestine in the '40's), Austria, Finland, Mexico, Turkey, Samoa, Belgium, Tonga, Russia (where a short visit was made in 1897), Japan, South America (where there are now three missions, Brazil, Argentine, and Uruguay), Czechoslovakia, and during the last decade, to the American Indians again, whom the Church had never really forgotten about. The latest mission now being established is the Central American Mission. Wherever the elders have been permitted to tarry, they have found converts who have added their strength to the Church.

One of the great aids to missionary labor has been the establishment of the bureaus of information. The first one was established on Salt Lake City's Temple Square over a half century ago. And others have been established at other temple grounds and Church historic sites. Tourists visit these bureaus, and perhaps years later, if they meet missionaries, they are more likely to open their doors and hearts to the gospel message.

Another effective program is the

⁹May 1947, *The Improvement Era*.

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stake missions, which have been operating under the supervision of the First Council of the Seventy since 1936, but last April were transferred to the general mission committee. Someone has called this the "neighbor to neighbor" plan. Members are called on missions, not to leave occupations and homes and families but to have organized friendly discussions about the Church and its doctrines with their non-Mormon neighbors. Those members on stake missions spend all the time that they would normally expect to spend in Church work on this one Church activity. And they serve quietly, humbly, for about two years.

Still another missionary activity—whose power has never quite been ascertained but it is a mighty power for good—is performed by our young men and women who have been denied a mission for the Church because of world conditions. They serve in the uniforms of their country. They preach the Church standards they believe—not by word of mouth—but silently, in the way they conduct their own personal lives.

Because of foundations laid by the missionaries, there are now many areas where strong stakes of the Church prevail.

Who does not recall President J. Golden Kimball telling of the attacks of malaria that used to be the lot of nearly every elder who was called to labor in the Southern States? Or of how Elder Joseph Standing made the supreme sacrifice or of the Tennessee massacre, where two missionaries, Elders John H. Gibbs and William S. Berry, and two converts, James R. Hudson and Martin Condor, laid down their lives? Or of President George Albert Smith telling the story of how the singing of the hymn "Do What Is Right" prevented mob activity in his day as a young missionary in the Southern States? From the willing labors and sacrifices of those Saints has come one of the strongest missions of the Church, and from whose area and people, during the last decade two fine stakes of the Church have risen.

It was missionary labor on someone's part that first gave that priceless gift—a testimony of the restored gospel—to us or to some member of our family. That's one gift, one possession, that grows through sharing.

Let's all be missionaries.

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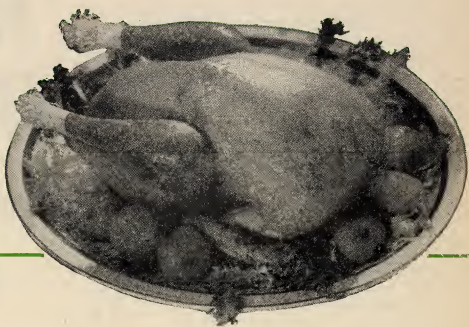
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RUBY H. MORGAN
Editor

Recipe for Happy Holidays



LET'S have fun for the holidays! Beginning with nearby Thanksgiving, and looking toward Christmas and New Year's—careful planning and whole family cooperation can make it a memorable season, one of lasting enjoyment. With every member of the family sharing responsibility, mother, who has been a "stay-at-home kitchen slave," may become an eager participant in the holiday fun.

If the holiday season is to be enjoyed to the fullest, a work plan made

today and begun *immediately* may avoid the last minute confusion, frustration, and frantic, last-minute spending.

By planning for every day to absorb a little of the extra work of the special holiday preparations, the day will arrive with an orderly, immaculate home; linen, china, and silver ready to be used, and the refrigerator and pantry bulging with tempting holiday fare.

Begin with the family's organizing a schedule of the duties to be per-

formed and each member assuming his share of the tasks. By making a Christmas gift list now, also, with the help of the family, shopping may be easier while there is good selection in lower priced items. There is still time to stitch a few fancy, frilly aprons or crochet attractive edges on linen hankies or knit some mittens or socks, if you have not already done so.

Make a card list and arrange for sufficient greetings before the selection is poor except in the more expensive lines. If you or a member of your family is adept, individually created cards are always distinctive and very acceptable and can be made at a great saving to the already pinched budget. Just another suggestion—have an extra box or two of cards tucked away for those last days when the postman leaves unexpected greetings. This may save much embarrassment.

The whole family will enjoy decorating the home, both inside and out. This should also be planned well in advance, as much of it takes time in preparation. Such a project will develop the creative ability of the family members and do much to promote the holiday spirit.

As the dinners are so important an item for every festive occasion, let us plan our menus and prepare as much as possible before the day of serving. By all means plan to use the food you preserved or canned last summer,

THE IMPROVEMENT ERA



—Photo courtesy David W. Evans Adv. Agency.

such as applesauce, apricot nectar, sweet pickles, and relishes. And plan to use as many of the fresh vegetables and fruits in season in your locality, available at reasonable prices.

Have you considered apricot nectar or grape juice for the first course? They are piquant when combined with tart juices, such as orange or lemon, and when served with a bit of tangy ginger ale should whet the appetite for the luscious feast to follow. Home-canned fruit cocktail combined with grapes from which the seeds have been removed, and small pieces of red-skinned apple added, with a little lemon, has eye and taste appeal.

The glorified cranberry has become year round food fare, and comes to the table not only as a sauce to complement the entree, but juiced for an appetizer, stewed or ground raw for the base of fruit or vegetable salad, ground and combined with fruits as a relish, and made into pudding for dessert.

"Tropical Relish" listed below is easily prepared, and children or preteens could make this their contribution to the dinner.

Tropical Relish

4 cups, or one pound of fresh cranberries
1 lemon
1 orange
1 cup shredded or crushed pineapple
2 cups honey or raw sugar

Wash and sort cranberries, then grind them with the lemon and orange. Add the pineapple, sugar or honey, and mix well. Store in a covered container in the refrigerator until ready to serve. This relish keeps very well for several weeks when refrigerated in an airtight container.

Fresh Cranberry Salad

4 cups or one pound raw cranberries
¾ cup honey
1 cup diced celery
2 cups tokay grapes with seeds removed
1 tablespoon plain gelatin
½ cup cold water

Soak the gelatin in cold water in the top of a double boiler. When gelatin has absorbed the water, dissolve it over hot water. Grind the cranberries, orange, and lemon, add the pineapple and honey, and mix well. Pour into individual molds, a large mold, a tube mold (the center to be filled with chicken salad) or a flat baking dish.

(Continued on page 868)

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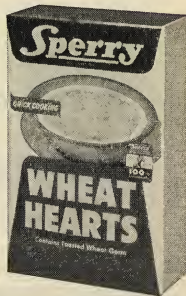
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HOW CAN I BEST PREPARE FOR MARRIAGE?

by Rex A. Skidmore

PROFESSOR OF SOCIOLOGY AND SOCIAL WORK, UNIVERSITY OF UTAH

EIGHTEEN-YEAR-OLD Ted dropped the newspaper and exclaimed: "Gee, look! More divorces than marriages yesterday!" Then he thought to himself, "Getting married is a risky business these days. How come so many homes are breaking up? How can I be sure of a happy marriage?"

Our complex way of life along with the uncertainties of this atomic age make selection of a life partner and marriage difficult in many ways; for example, the automobile, the telephone, and large public schools increase the number of acquaintances but usually decrease the number we know well. Radio, TV, motion pictures, and popular magazines over-stress "romantic bliss" and "falling in love at first sight." The uncertainties of military service, families on the move, the unfriendliness of large cities—these and other situations threaten successful courtship and marriage.

The four hundred thousand marriages dissolved annually by divorce in the United States show the need for better preparation for marriage. In Los Angeles County during one year, more than one thousand couples applied for marriage licenses and within a three-day waiting period

(required by the State of California) changed their plans and did not wed. Never was there a time in which serious thinking and planning about marriage is more needed.

Many young people use only their hearts during courtship; they are like ostriches with their heads in the sand. Almost anything may happen to them. It is important to use the head as well as the heart in preparing to sign a marriage contract that is never intended to be broken. And since it isn't true that any Tom, Dick, or Harry can meet any Jane, Jill, or Sally, and fall in love and live happily in the clouds ever after, let's consider seriously some activities that help lead to a happy marriage.

The story of Dorothy and John may be used to illustrate in planning for marriage. As children they learned in their homes and in school about family values and mature living. In high school they studied a unit on family relations and talked over each lesson with their parents. When they were in college, they attended nearly every M Man and Gleaner class, the lessons being a series on love and marriage. Each took part in various activities—(Dorothy on "When to Marry" and John on "What is Love"), and after Mutual



—Photo by Eva Luoma

they often discussed the ideas further. John gave a short talk on "Wise Selection of a Mate" in the opening exercise of one M. I. A. meeting; Dorothy took part in a play written by class members to show that "romantic love" is not the all-important feature of successful marriage. The ideas and attitudes they gained by participating in these activities gave them a better understanding of themselves, of true romance, and of happy marriage.

Together they joined in ward and stake firesides. They invited people who belonged to happy families to share personal family experiences. They met with other young people and discussed frankly their concern about courtship and marriage. They attended sacrament meetings and Church conferences where they heard helpful suggestions about marriage and realized that sharing spirituality is a good beginning in courtship.

John and Dorothy read good books from M. I. A. reading lists and school lists. They read parts of the standard works of the Church and interesting articles about marriage found in other Church publications.

They realized that parents do not know "all the answers" but have learned much about marriage first hand and are usually in a good position to help their sons and daughters think through questions, problems, and plans. When they argued because of John's inactivity in his priesthood work, they decided to talk it over with their parents. Both sets of parents took the same position—they didn't decide for them but listened sympathetically. This thinking aloud helped the couple to make their own decision—they decided to postpone their marriage. Within the next two years John gradually became more active in his priesthood quorum, at the end of which time they were married in the temple.

Before their marriage, they talked with their bishop several times. His counsel helped them to look maturely and objectively at themselves and marriage. Most bishops are good counselors because they have a personal warmth and friendliness, keep interviews confidential, and provide a broad spiritual base for considering problems and looking at life's real values.

John and Dorothy also "sat down with themselves" and tried sincerely (Concluded on following page)



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How Can I Best Prepare For Marriage?

(Concluded from preceding page)

to sense their own strengths, weaknesses, and aspirations. They realized that true love will stand this test. In fact, it deepens as one scrutinizes his inner feelings and hopes of one's self and prospective mate—if it is real love.

Today John and Dorothy are happily married and are facing the present and future with faith and confidence. To their unmarried friends they recommend the following to help insure successful marriage:

1. Participate in appropriate classes in Church and school.
2. Read good books and articles about courtship and marriage.
3. Talk over problems and plans with parents.
4. Talk to your bishop, especially as you draw near to marriage.
5. Consider objectively your abilities and those of your prospective mate.

Use these suggestions whenever possible. Remember, marriage is one of the most important of life's experiences. Be prepared for it by using your head as well as your heart.

Song of Thanksgiving

by Betty Zieve

THE one who does not paint a lovely picture or sing a song of praise must show appreciation of life, too.

Beauty is an intangible word; no two people will grasp its meaning the same. My eyes and your eyes look into two different worlds, as different as we ourselves.

I have come to know happiness through a growing appreciation of the beauties in life. Wherever I go, I am confident of adventure. Life is everywhere. Life is beautiful and strange. I have long since given up the idea of trying to hide from it, for it always manages to find me.

Sometimes I almost envy the innocence of those who seem to accept life each day without question or wonder. Are there many people who do not become excited when the strains of Wagner reach their ears, or cry out with joy when they

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awaken to see the sun in a cloudless sky? Must they find a pastime to carry them through the endless hours of a beautiful evening? Would they pass a forlorn old man on the street and not wonder what thoughts were in his mind, what he has seen of life, or what he has given to it?

Sometimes I envy complacency, but mostly I am thankful for my yearning for life. Day-to-day living is life; there is no substitute.

The people who belong to my life contribute in a large part to its beauty; the one who furnishes a fresh "Good morning" every day without fail, the one with a smile that intoxicates me so that my whole face breaks into a wide grin.



—Photograph by Edward Zychal

God gave us the force of the elements to help us understand ourselves and others. There is such happiness in awakening to the realization that it is day. There is such peace in going to sleep with the sound of rain in one's ears, such quietness in walking alone at night in the snow.

Life cannot be beautiful without work. One's handiwork displays one's art.

Knowledge pursues me. At all times I am feeling, thinking, trying to grasp it. I like all things: Bach, Stanislavski, Einstein, Huxley.

How many times have I loved? So many times, I can never recall them: a melody in music, a painting, *Winterset*, Thomas Mann.

What of God? The life on earth displays his shining armor. We know birth, death, love, devotion, and sacrifice. I am thankful and happy.

NOVEMBER 1952



Of course, she saves her brightest baby smile for you! So early, she knows that mother means love and comfort and security. And it's so easy for you to help her to have, through all her life, the happiness and security that comes from vigorous health by your care in choosing for her the food she needs to make the best of growth.

One of the things most important, in your baby's first year, is the kind of milk you give her. You want to be sure, first of all, that it's good milk — milk that will help her grow sturdy and strong, with fine, sound bones

and teeth. You can be sure of that, when you give your baby Sego Milk.

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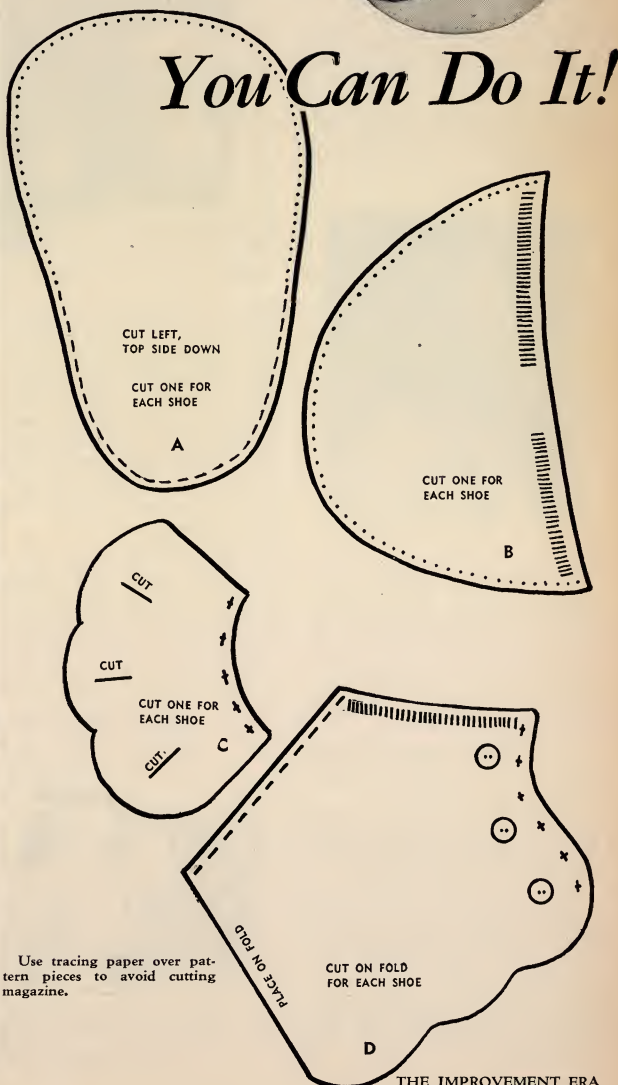
**JOLLY TIME
POP CORN**

Baby's First Shoes

by Billee Thomas Peel



You Can Do It!



Use tracing paper over pattern pieces to avoid cutting magazine.

THE IMPROVEMENT ERA

You have heard many mothers say that baby kicks off his shoes, stockings, or booties faster than she can put them on. Here is a felt shoe pattern that baby will be more likely to outgrow than to push aside. It is generally suitable for a baby up to eight months of age.

The shoes are simple to make, and call for scant materials. Many mothers will tell you that they are among her favorite gift item for baby because these shoes stay on!

Materials

1. One piece of felt.
2. Six small buttons.
3. Fine matching thread for hand-stitching.
4. Contrasting color thread for details; buttonhole stitch, blanket stitch, and featherstitch.

Suggested Colors

1. Pink, using blue thread for details.
2. Blue, using white thread for details.
3. Yellow, using brown thread for details.
4. Red, using white thread for details.
5. The color combinations may be reversed. Perhaps you have your special baby colors that would work up nicely.

Directions

RIGHT SHOE:

1. Cut one of each patterns A, B, and C from felt.
2. Cut one pattern D on double piece of felt, placing heavy black line on fold of material.
3. Cut lines on piece C and finish each buttonhole with buttonhole-stitch.
4. Sew buttons on right side of piece D as indicated by small circles.
5. Match markings on pieces A and B; hand-stitch together.
6. Match markings on pieces A and D; hand-stitch together.
7. Match markings on pieces B and D; hand-stitch together.
8. Sew piece C to left side of piece D; shoe buttons on outside of baby's foot.
9. Featherstitch over all seams.
10. Blanket stitch around all unfinished edges.

(Concluded on following page)

NOVEMBER 1952



For delicious TURKEY DRESSING

TURKEY DRESSING

EASY RECIPE

Mix together:

- 6 cups toasted Royal Table Queen bread crumbs
 - ½ cup finely diced onions — partially cooked if you prefer
 - 1 teaspoon poultry seasoning
 - 1 teaspoon salt
 - 1 cup minced celery
 - ½ cup melted butter
- Add enough hot water to moisten slightly
Pack body and crop region of turkey lightly with dressing



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OGDEN, UTAH

You Can Do It

(Concluded from preceding page)

LEFT SHOE:

Follow directions for right shoe except: *first step*, trace pattern A on felt with printed (right) side down, then sole of shoe will fit contour of left foot; *fourth step*, sew buttons on outer left side; *eighth step*, sew piece C to right side of piece D.

Recipe for Happy Holidays

(Continued from page 861)

be cut in squares, or to be the bottom layer of gelatin chicken salad. (Gelatin chicken salad recipe on page 870.)

You will undoubtedly give special attention to the fowl or roast, as it is the center of every eye, with the vegetables, salads, relishes, and rolls to add color and nutrition.

If you are serving poultry and are looking for a stuffing recipe, you will find the celery stuffing bland and usually agreeable. The pineapple-nut dressing is a little richer and more flavorful.

Celery Poultry Stuffing

- 2 cups soft whole-wheat bread crumbs
- 2 tablespoons butter
- $\frac{1}{2}$ teaspoon sage
- $\frac{1}{2}$ cup minced onion
- $\frac{1}{2}$ teaspoon salt
- 1 cup celery diced (outside stalks and leaves can be used)
- 1 beaten egg

Mix all the ingredients together and stuff lightly into fowl. For a small turkey of eight or ten pounds, 6 cups of bread crumbs is usually sufficient. For a large turkey, twelve cups of bread crumbs (3 qts.) will stuff both cavities.

Pineapple-nut Stuffing

- 4 cups wholewheat bread crumbs
- $\frac{3}{4}$ cup celery diced and leaves
- $\frac{3}{4}$ cup crushed pineapple
- $\frac{1}{2}$ cup walnut meats, chopped fine
- $\frac{1}{2}$ cup diced apple
- $\frac{1}{2}$ teaspoon salt
- $\frac{1}{4}$ cup butter
- 2 eggs beaten

Melt butter, add slightly beaten eggs, and mix. Pour mixture over remaining ingredients and mix lightly. Stuff fowl, avoiding packing dressing too much.

It seems that no Thanksgiving is complete without mincemeat pie, and many like it for Christmas just as well. This tasty recipe requires no cooking until it is baked in the pie or cooked on top of the stove for a few

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minutes. It is especially good for filled cookies, turnovers, as well as a two-crust pie. The beauty is that it will keep for weeks in the refrigerator, available for a spoonful or several cups.

Mincemeat

- 2 cups currants
- 2 cups raisins
- 1 cup chopped mixed fruit peel (orange, lemon, citron) or $\frac{1}{2}$ cup citron, and the rind of 3 oranges and 3 lemons shredded
- 4 cups tart apples, cored and grated or chopped finely
- 2 cups beef suet ground fine
- $2\frac{1}{2}$ cups brown or raw sugar
- $\frac{1}{2}$ teaspoon nutmeg
- 1 teaspoon cinnamon
- $\frac{1}{2}$ teaspoon ground cloves
- 1 teaspoon ground ginger (if desired)
- Grated rind and juice of two lemons
- $\frac{1}{2}$ cups apple juice, cider, grape juice, apricot nectar, or liquid from pickled peaches.
- 1 cup broken walnut meats

Combine all the ingredients and mix well. Use $2\frac{1}{2}$ to 3 cups for a 9 inch pie, depending on the depth of the pie tin, and the amount of mincemeat desired.



—H. Armstrong Roberts

Orange Cream Mincemeat Pie

- 1 9 inch pie shell baked or one graham cracker pie shell
- 3 cups of mincemeat (above recipe)
- $\frac{1}{2}$ cup fruit juice
- $\frac{1}{2}$ cup water
- 1 tablespoon gelatin
- 2-3 oz. package cream cheese
- 3 tablespoons fresh orange juice
- 2 tablespoons raw sugar or honey
- $\frac{1}{2}$ teaspoon grated orange rind
- $\frac{1}{2}$ teaspoon grated lemon rind

Simmer mincemeat and fruit juice about twenty minutes. Add gelatin soaked in cold water and mix well. Chill and when nearly set pour into pie shell.

Prepare the orange cream by creaming
(Concluded on following page)

NOVEMBER 1952



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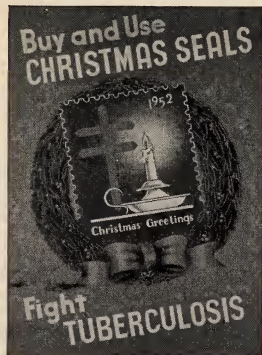
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RECIPE FOR HAPPY HOLIDAYS

(Concluded from preceding page)
the cheese, and gradually adding the
orange juice and honey and the rinds.
Spread meringue fashion around the
edge of the pie.

"Apples red, and apples yellow, round
and juicy, sweet and mellow"—and the
apple pie supreme lends itself best to
mellow apples. If tart apples are used,
increase the sweetening $\frac{1}{4}$ cup.

Apple Pie Supreme

(Bake 8 min. at 450°—reduce heat to
350° for 60 min.)

1 9 inch pie shell (wholewheat)
3 cups shredded apples, fine shredder
 $\frac{3}{4}$ cups raw sugar
 $\frac{1}{2}$ teaspoon cinnamon
 $\frac{1}{4}$ teaspoon nutmeg
1 teaspoon grated lemon rind
1 cup medium cream, or 1 cup evapor-
ated milk
few grains of salt

Bake pie shell in hot oven 450° F. for
8 minutes. Meanwhile combine the
remaining ingredients, and pour into
pie shell and bake in a moderate oven
350° for 60 minutes. Serve warm with
your favorite cheese, whipped cream,
or the orange cream cheese served with
the mincemeat pie.

The holidays are not complete with-
out guests who drop in and the guests
who are especially invited. Something
tucked away from the family that is
easy to serve gives peace of mind and
confidence as a hostess. Fruit cake and
cookies always fill this bill—have extra
ones hidden, too, for guests of your
teen-agers!

The "boiled raisin fruit cake" is very
easy to make, in fact, given little super-
vision, a pre-teen child can easily mix
it ready for the baking pans. It is de-
licious when stored a week or a month
but can be sliced twenty-four hours after
it is baked if desired. It is rich and
fruity, but not too rich to serve to older
children.

Boiled Raisin Fruit Cake
(Bake 3 hrs. at 350° F)
Makes 3 large loaf cakes

Mixture 1

Boil 1 lb. package raisins for 5 min.
4 cups water
2 cups raw sugar
Remove from heat, and add
1 cup shortening
2 tablespoons honey or molasses
Cool.

Meanwhile, mix in a large bowl or
pan

MIXTURE 2

$\frac{1}{2}$ cups freshly ground whole wheat
flour
2 lbs. raisins or 1 lb. raisins, and 1
lb. dates
2 cups fruit peel mix
1 cup chopped nuts
1 teaspoon each of salt
cinnamon
cloves
nutmeg
allspice
2 teaspoons vanilla
Combine the two mixtures, add
4 beaten eggs
 $\frac{3}{2}$ cups whole wheat flour
4 teaspoons double acting baking
powder

Stir together well, and bake in oiled
pans lined with wax paper. When
baked, remove from pans, and tear off
wax paper while still warm. Store in
plastic bags in a cool place.

Leftovers! Well, who doesn't have
them? This chicken salad or any other
fowl, may solve your problem. When
combined with the cranberry gelatin
salad, and served with a vegetable soup,
you have the main part of a meal.

Gelatin Chicken Salad

2 cups diced chicken, or cut off the
bone into small pieces
1 cup mayonnaise or salad dressing
1 cup finely diced celery (if you have
not used it in the cranberry salad)
 $\frac{1}{2}$ cup chopped parsley
 $\frac{1}{2}$ teaspoon salt
 $\frac{1}{2}$ cup chopped almond meats
 $\frac{3}{4}$ cup chicken broth, or water and
broth, to make amount of liquid

Dissolve gelatin in part of broth and
add to rest of broth which has been
heated. Add remainder of ingredients
and pour over gelatin salad to set. When
set, cut into squares and serve with salad
dressing made of $\frac{1}{4}$ cup mayonnaise
blended with a 3 oz. package of cream
cheese, $\frac{1}{4}$ teaspoon paprika, 1 teaspoon
minced onion and a dash of salt.

When time does not permit setting a
gelatin salad, a plain chicken salad piled
on the cranberry salad is delicious.
These proportions may be used: to each
two cups of cut-up chicken, add 1 cup
diced celery, a few tablespoons chopped
sweet pickle, $\frac{1}{2}$ cup mayonnaise, and $\frac{1}{2}$
cup nutmeats if desired.

Yes, let's have fun for the holidays in
work and play together, with each mem-
ber making his contribution. Holidays
were made for family companionship
and enjoyment.

THE IMPROVEMENT ERA

My Palomar

(Concluded from page 806)

do, with the endless march of the stars.

After leaving the group for a short time, to look and wonder at the magnitude and purpose of this great instrument, the guide, with a sense of futility prompted by the visitors' lack of technical understanding, leads to a small box-like building where some of the photographs of the planets, nebulae, and stars are displayed. They are arranged under glass along the walls, lighted to bring out in detail the features of the various bodies.

HERE are pictures of the sun, moon, Jupiter, Saturn, and the nebulae of other planetary systems. These look as close and clear as the house next door, but are so faraway that distances are told in light years instead of the more common units of measure. Some of these suns are so faraway that if they were destroyed tomorrow, no person now living would live long enough to know of the incident because it would take so long for the present rays of that sun to reach the earth even traveling at the speed of light. These are real photographs taken by the big lenses of this master-of-master scopes. By their vividness and reality shown in this, their original setting, the impact on the layman's imagination and emotions is immediate and convincing, especially as the guide's understanding and patience lead into the great spaces with objects and distances of the relatively unknown and beautiful universe. Under his tutelage, and under the shadow of this great instrument all our concepts of time, space, and speed lose their meaning and are slowly replaced by a mental struggle for new terms, new concepts, new visions, and new horizons.

No wonder we sometimes feel that perfection is relative; conceit is bigotry; and tolerance, the essence of wisdom; that in the pulse of nature there is evidence of God; that "As man is, God once was; and as God is, man may become."

We have found a new basis for faith, a new understanding of the limitations of our facilities, and a new determination to humble ourselves before a patient and tolerant Almighty.

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Your Page AND OURS



KOLOB STAKE MIA MAIDS ROSE TIE

"Make Your Life a Song" was the theme of the Kolob (Utah) Stake MIA Maid Rose Tie held in September. It featured

an appropriate program at which girls of the nine Springville and Mapleton wards were honored.

Dear Editors:

I SHOULD like to express my praise and appreciation for a truly wonderful magazine. I should like also to express my thanks to Elder Doyle B. Tanner who is making it possible for me to receive this magazine while I am so far from home.

There are only two of us Mormons, so far as we can find, in all of Orleans, France, and it is inconvenient to attend L.D.S. Church since the closest one is in Geneva, Switzerland, so far as we know. Therefore, we have to content ourselves reading from *THE IMPROVEMENT ERA* and the Book of Mormon and *The Principles of the Gospel* which the Church provided.

Both being cooks in the army and on different shifts, it is difficult for us to be together on Sundays.

Our thanks to the editors and to those who make it possible for us to receive this most wonderful magazine.

Yours truly,
/s/ Pfc. Joseph L. Davis and
Pfc. Charles Henry Hayward

Saran, France

Dear Editors:

I AM a member in Independence Branch, Missouri. I have taken the ERA for several years. I enjoy it very much as does my daughter to whom I pass it on. I love the pioneer stories and also those on genealogy.

I was quite thrilled when I read, "The Hearts of the Children," by Emma Dunn King. She gave some quotations from her and her husband's family history; that they went to Hartford, Conn., under Rev. Thomas Hooker in 1636. I also had a seventh great-grandfather, Richard Britter, who went in that year under Hooker and was one of the first settlers. His brother William, was in the same company. Then my first great-grandfather had a daughter who married a Milton Hutchinson in Ohio and went to Iowa. I don't remember whether the daughter was by first or second wife. He had four wives and two sets of children.

I love genealogy work.

Your sister,
/s/ Bertha C. Garrison

Independence, Mo.

L. D. S. GROUP MEET ON BRIDGE OF USS "SICILY"

LINED in front of the bridge of the USS *Sicily*, an escort aircraft carrier, this L.D.S. group meets each Sunday morning during the ship's divine service period. The gathering is under the direction of Lt. L. M. Abbott of Air Anti-Submarine Squadron 931, and works in coordination with Brother P. N. Hansen, servicemen's representative of the Japanese Mission. The men represent both the squadron, now operating aboard, and the *Sicily's* crew.

Front row, left to right: Lawrence E. Lunt, aviation metallsmith third class, Miami, Arizona; Dale Wadsworth, aviation metallsmith third class, 526 L Street, Idaho Falls, Idaho; Lt. Lloyd

M. Abbott, 7915 Arlington Avenue, Upper Darby, Pennsylvania; Lavon C. Stokes, aviation electronics technician third class, 486 D Street, Idaho Falls; Joseph R. Fowler, sonarman third class, 372 E. 27th South Street, Salt Lake City; and Clarence M. Tripp, airman, Wendover, Utah.

Back row: Leon H. Brown, seaman, Talmage, Utah; Steve R. Brown, seaman, Mountain Home, Utah; Lenard F. Hale, airman 11357 E. Emery, El Monte, California; Glen D. Campbell, seaman, Sandy, Utah; James D. Seager, gunner's mate third class, Greenriver, Utah; and Gordon D. Hagy, seaman, Gold-bond, Virginia.



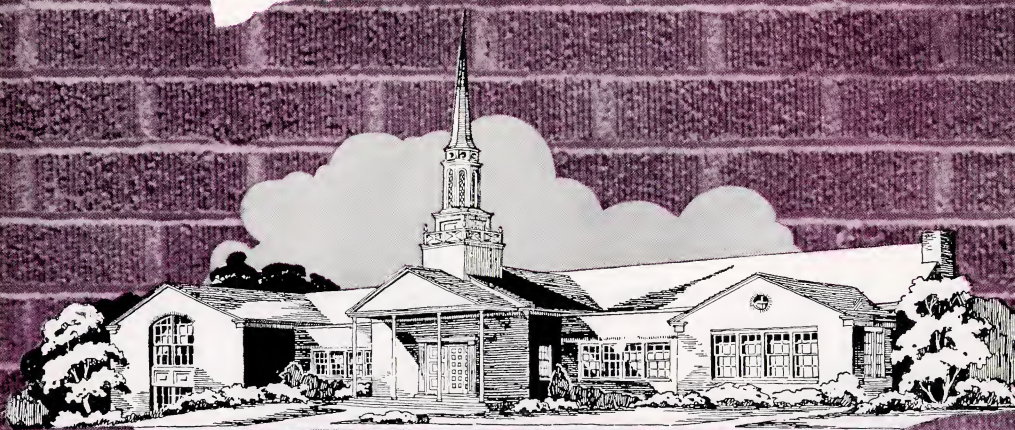
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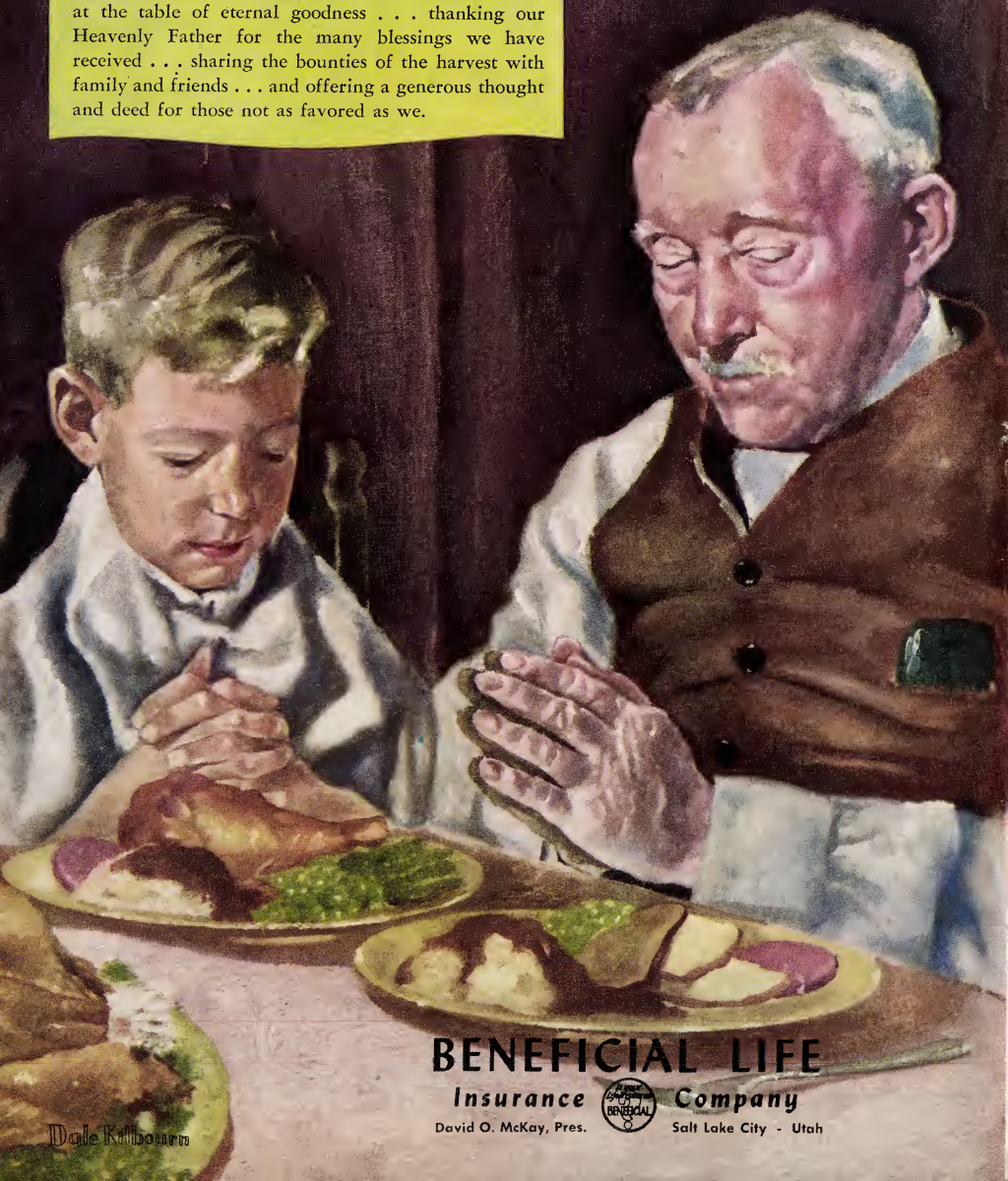
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Architect's perspective of the new L. D. S.
Springview Ward Chapel, 7th East and
Jappsen Avenue, Salt Lake City.
Wm. E. Nelson, A.I.A., Architect.



Sharing The Good Things of Life

Thanksgiving Day is our annual time for saying grace at the table of eternal goodness . . . thanking our Heavenly Father for the many blessings we have received . . . sharing the bounties of the harvest with family and friends . . . and offering a generous thought and deed for those not as favored as we.



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