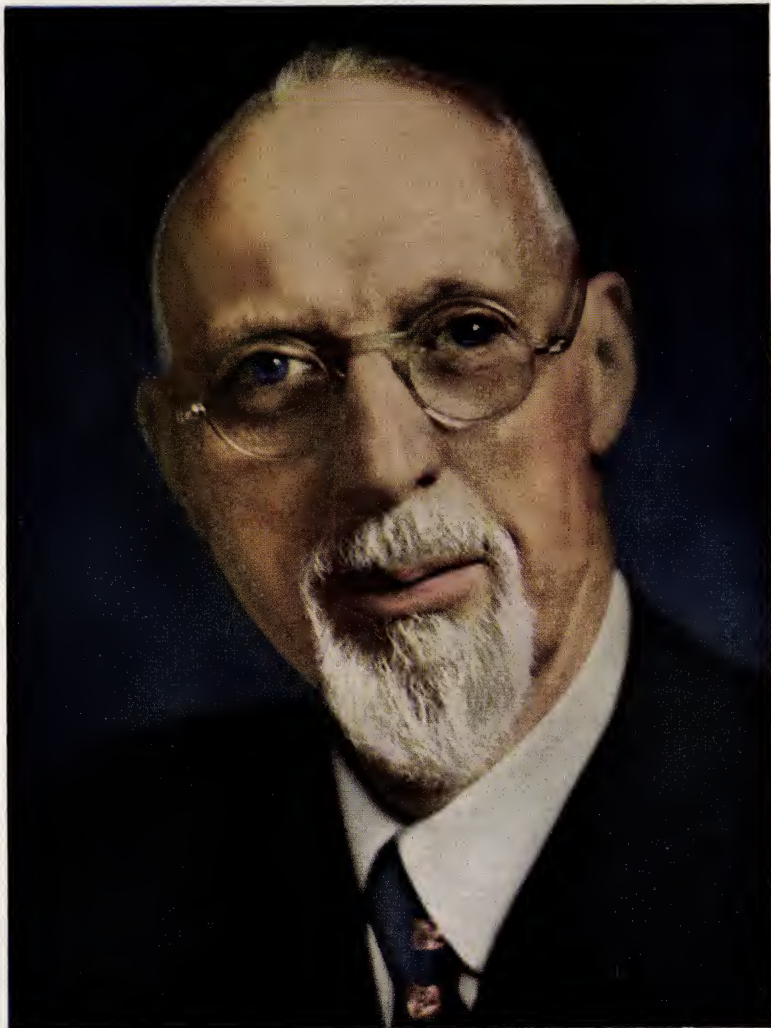


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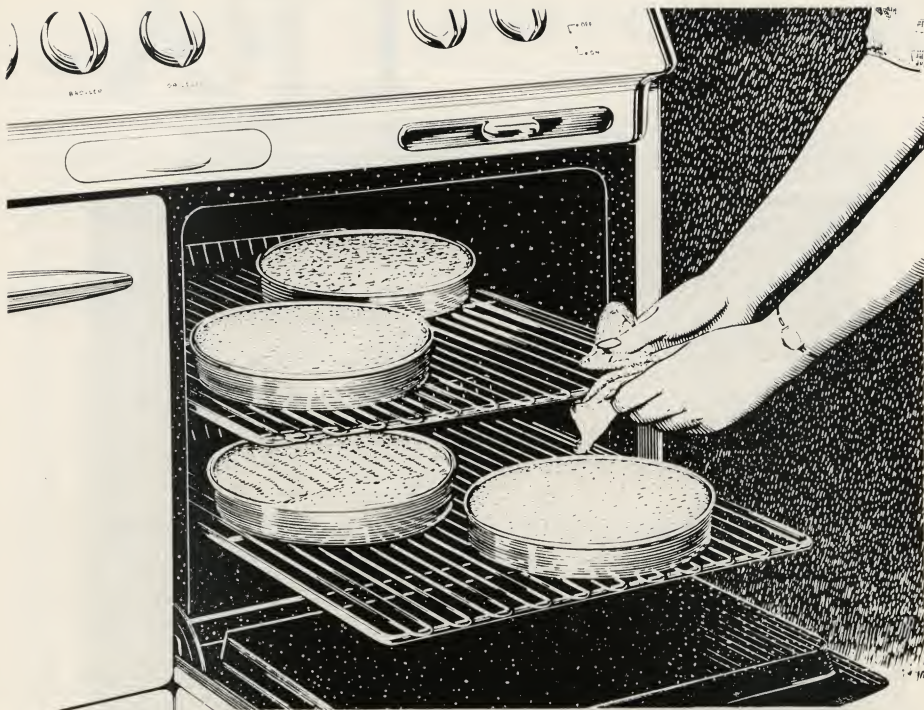
MAY 1951



GEORGE ALBERT SMITH

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EXPLORING THE Universe

By DR. FRANKLIN S. HARRIS, JR.

In Teheran, Iran, there is a Beggars' School. About three years ago 3500 beggars were gathered together and a school started, to teach them to work and make things—rugs, stockings, beads, and paintings. The former beggars are paid a small sum for the work done, and when they can get a job or go into some business, they leave the school. Begging, a curse of the Middle and Far East, has been practically eliminated in Teheran since beggars when caught are sent to school.

THE water of the Black Sea is entirely different from that of the Mediterranean into which it drains because the precipitation and runoff exceed the evaporation. The less dense water on the surface goes out to the Mediterranean with very little change of the deep water as a result. Practically then, the deep water of the Black Sea is stagnant, indicated by the fact that below a depth of six hundred feet the water contains no oxygen, but large quantities of hydrogen sulfide from the decomposition of the organic matter accumulated on the bottom. Only anaerobic bacteria can exist in this deeper part of the water which has five times the volume of the upper portion where other organisms can live.

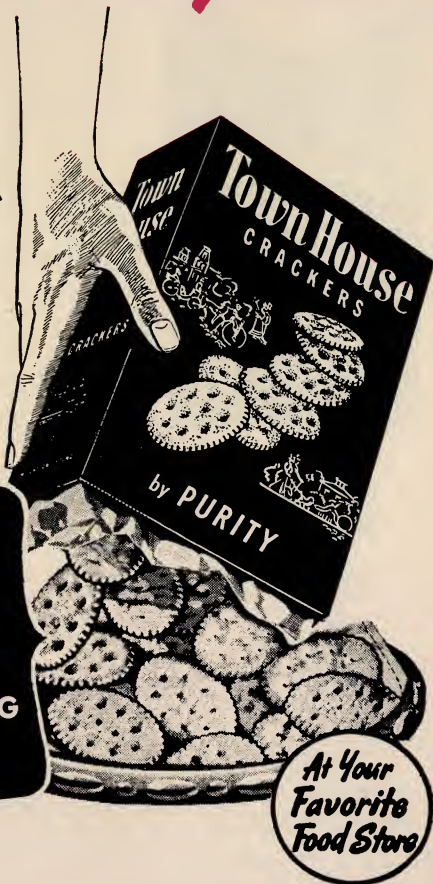
THE KWANTO (district which includes Tokyo, Japan) earthquake of 1923 was one of the greatest of modern times. At Misaki on the Miura peninsula the ground rose twenty-four feet eleven inches, on September first, only to sink gradually, until on September 26 it was only four feet, seven inches above its former level. Amazing changes occurred on the bottom of Sagami Bay. A comparison of soundings of the bay before and after the earthquake revealed large areas of elevation and sinking. An increase of volume of the bay due to sinking of some areas amounted to twelve and a half cubic miles, while due to elevation in other parts a decrease in volume of five cubic miles. The maximum depression due to the earthquake was about 690 feet, while the maximum elevation was about 820 feet.

(Continued on page 306)

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"...IF POLITICAL LEADERS HAD REAL WISDOM..."

By DR. G. HOMER DURHAM

*Head of Political Science Department,
University of Utah*

A RECENT press dispatch quoted a Yale medical expert as saying that "the best protection" against atom bomb attacks would be for everyone to pack blood plasma and bandages into a suitcase and go live in the country. Of course, if this statement had been made by a local boy from the University of Utah medical school, most of us would pay little or no attention. But having been stated by a man unknown to us, living at a great distance, we will take it as a great and remarkable statement. So, despite the fact that Salt Lake City is the home of Dr. John Z. Bowers, perhaps the nation's leading medical authority on the medical problems connected with atomic bombs (and dean of the University of Utah College of Medicine), we will say, "Thank you, Dr. William T. Salter of Yale University, for this splendid advice."

* * * *

The Yale man also proposed "decentralization and conversion of each household into a small granary and medical unit," but admitted that "this plan . . . would be inconsistent with our present propaganda line against hoarding. However," he continued, "it must be evident to anyone who thinks, that the anti-hoarding campaign is a cover-up for poor planning at the top." Dr. Salter then sagely counseled: "If political leaders really had wisdom, each household would be a small granary and a tiny medical unit combined."

* * * *

If political leaders really had wisdom, each household would be a small granary and a tiny medical unit combined.

* * * *

So says the man from Yale.

* * * *

For nearly sixteen years, to my knowledge, the First Presidency and leaders of this Church in recent times have advised each household to "be a small granary." Many have taken this advice seriously and have painfully accumulated a year's supply of food-stuffs on hand, to be constantly used and freshened. Included in most cases, as the rather permanent core of the store, is a bushel of wheat in an airtight metal container—"A small granary." It is a well-known fact that a human being, with wheat and water,

can survive in health indefinitely.

For a century or more, the same leaders have advised each household to be more than "a small granary," but also to be a small temple, a small library, a small educational institution, a small musical, artistic and social center, an effective economic institution, and of course, "a tiny medical unit."

* * * *

In these times most of us have had the benefit of real wisdom, real advice, born of long experience and calculation of most of the probabilities. This advice has had the disadvantage of coming from our close friends and neighbors. Perhaps now that a man a few thousand miles away has, in the atomic age, uttered the same wisdom (and his remarks have been given wings by a national press service), we may be wise enough to consider the matter as individuals.



Exploring the Universe

(Continued from page 305)

THE AGES of up to 200 years for elephants have probably been greatly exaggerated. The potential longevity of the Indian elephant is likely about seventy years. A large elephant weighs over 8000 pounds but is rarely over eight feet high at the shoulder. According to F. G. Benedict a full-grown elephant will drink about fifty gallons of water a day and from the food it eats produce the heat of about thirty men. The period of gestation is about twenty months.

PAUL BERGSOE has reported that in some of the more northerly regions of South America gold fishing hooks, tweezers, nails, spoons, pins, and even safety pins have been found.

J. A. THOMSON relates that rabbits, guinea pigs, mice, squirrels, bats, and even cats and dogs can be hypnotized by fixing to a board and turning them quickly upside down.

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The IMPROVEMENT ERA

"THE VOICE OF THE CHURCH"

VOLUME 54

NUMBER 5

May 1951

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MUSIC COMMITTEE, WARD
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THE COVER

The four-color process photograph of President George Albert Smith which appears on this month's cover first appeared as an ERA cover in April 1950. That issue honored President Smith on the occasion of the eightieth anniversary of his birth.

We honor our Senior Editor, a prophet of the Lord and eighth president of the Church, in death, even as we did in life. We know that this reproduction, along with other pictures and written material contained in this issue, will be appreciated and cherished by Latter-day Saints throughout the world.

NEW EDITOR

President David O. McKay has consented to become Senior Editor of THE IMPROVEMENT ERA. Messages from him will appear on these pages. (See editorial, page 318.)

EDITORIAL AND BUSINESS OFFICES

50 North Main Street
Y.M.M.I.A. Offices, 50 North Main St.
Y.W.M.I.A. Offices, 40 North Main St.
Salt Lake City 1, Utah

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Entered at the Post Office, Salt Lake City, Utah, as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 1917, authorized July 2, 1918.

The Improvement Era is not responsible for unsolicited manuscripts, but welcomes contributions. All manuscripts must be accompanied by sufficient postage for delivery and return.

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THE IMPROVEMENT ERA

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HELEN
DOROTHY
LINGWALL

HELEN DOROTHY LINGWALL has been called to a position on the general board of the Young Women's Mutual Improvement Association as an officer.

Helen has always been a tireless, unassuming worker in behalf of the Church, the country, her family, and her friends.

After Pearl Harbor she joined the WACs, becoming a technical sergeant specialist in cryptography. During her army life, which extended thirty-four months, thirteen of which she was on overseas assignments in New Guinea and the Philippine Islands, she found opportunity to be a missionary by living the principles of the gospel.

Returning to Salt Lake City, she began studying at the University of Utah. She also obtained part-time employment at the general offices of the Y.W.M.I.A. She obtained her bachelor of science degree in the school of commercial education with the class of 1950.

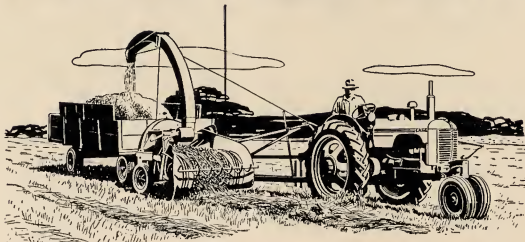
Since June conference, when the girls' program of the Church came to the Y.W.M.I.A., she has been in charge of this work. Her appointment as an officer of the general board is in line with recent general board recommendations that ward and stake attendance secretaries be officers of the ward and stake boards. She will serve as attendance secretary officer of the general board and will not be assigned to any of the committees.

Miss Lingwall is the daughter of Elder and Mrs. S. A. Lingwall. At this appointment to the general board, she was adviser of the Gleaner Girls in Liberty Ward. She has been president of Liberty Ward Y.W.M.I.A. and Gleaner adviser and stake secretary of the Y.W.M.I.A. in Liberty Stake.

MAY 1951

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THE CHURCH MOVES ON

A Day To Day Chronology Of Church Events

February 1951

18 ELDER Olin H. Ririe, former second counselor, succeeds Earl S. Paul as president of Mt. Ogden (Utah) Stake. Stanley Robins retained as first counselor and James Farr sustained as second counselor. President Paul has been named by the First Presidency to preside over the Samoan Mission.

Elder Mark E. Petersen of the Council of the Twelve dedicated the Charleston Ward chapel, Wasatch (Utah) Stake.

Thirty-fifth Ward, Pioneer (Salt Lake City) Stake, organized from portions of Thirty-second Ward, with Wilson Seely as bishop. Gerhard Drechsel continues as bishop of Thirty-second Ward. There are now over 125 wards in the Salt Lake City area.

Presiding Bishop LeGrand Richards dedicated the Logandale Ward chapel, Moapa (Nevada) Stake.

21 A TOTAL OF approximately 70,975,300 pages of genealogical records has been microfilmed by the Genealogical Society of the Church, James M. Black, microfilm editor, announced.

22 SECOND annual Salt Lake region quartet festival of the Church opened in the Assembly Hall under direction of the M. I. A.

23 EIGHT quartets were awarded "superior" awards and another ten won "excellent" ratings in the second annual music festival.

24 NORTHWEST welfare region of the Church welfare plan organized with President Wilford H. Payne of Seattle (Washington) Stake as chairman. Stakes of the region include Seattle, Richland, Spokane (all in Washington), Portland (Oregon), and the Northwestern States Mission.

25 PRESIDENT David O. McKay dedicated the Highland Ward chapel—Mt. Ogden (Utah) Stake house.

28 A LETTER has been sent by the First Presidency urging ward bishoprics, Sunday School, and Y.W. M.I.A. leaders to cooperate closely in furthering the girls' program, now un-

der direct supervision of the Y.W. M.I.A. The letter recommends, among other things, that each bishopric meet monthly with ward Mutual leaders and others concerned with the girls' program, as well as with other leaders of youths holding the Aaronic Priesthood.

March 1951

4 ELDER Landon Burdette Pugmire, former second counselor, sustained as president of Bear Lake (Utah-Idaho) Stake, with William Kenneth Matthews and Van Ness Davis Wallentine as counselors. Released were President E. Woodruff Stucki and his first counselor, Fred J. Price.

Elder David B. Haight sustained as president of the Palo Alto (California) Stake, succeeding Wendell B. Christenson. Sidney V. Badger and Richard B. Sonne were retained as counselors.

President J. Howard Shawcroft retained in San Luis (Colorado) Stake, with new counselors, Ivan M. Thomas and Joseph C. Mortensen, sustained. Retiring counselors were Vernal J. Anderson and Ivan L. Hansen.

Bishop Joseph L. Wirthlin of the Presiding Bishopric dedicated the chapel of the Auburn Ward, Star Valley (Wyoming) Stake.

Elder Stephen L. Richards of the Council of the Twelve dedicated the chapel of the Moreland Ward, Portland (Oregon) Stake.

Many of the wards and branches throughout the Church had Relief Society programs in their Sunday evening services.

7 IRVING BEESLEY, George I. Cannon, John U. Webber, Knight B. Kerr, and David H. Yarn, Jr., appointed to the Young Men's Mutual Improvement Association general board.

Frank S. Wise and David Austin Shand appointed to general board of the Deseret Sunday School Union.

9 ELDER Golden R. Buchanan appointed by the First Presidency to succeed S. Eugene Flake as president of the Southwest Indian Mission, with headquarters at Gallup, New Mexico. President Buchanan has

served three years as Church coordinator of Indian affairs. Prior to that he served as counselor in the Sevier Stake presidency. He is expected to assume his new duties soon after the April general conference.

Elder Henry Eyring, dean of the University of Utah graduate school, received the William H. Nichols medal of the American Chemical Society. The award was for devising the "absolute rate theory," a mathematical expression which relates the speed of a chemical process to the temperature and the strength of the bonds between elemental atoms.

The Presiding Bishop's office received word that the nearly completed chapel of the East St. Louis Branch, Central States Mission, had been damaged by a thirty thousand dollar fire.

10 SALT LAKE CITY AIRPORT WARD was moving for the second time in less than two years. The ward, made up of veterans and their young families living at the Airbase Village housing project, has been using government buildings as meetinghouses. The step-up in the military program has caused the "evictions," as the armed forces needed the space. This time they leased from Salt Lake City a building that formerly was used as a training school for wayward boys.

11 ELDER Ernest Nelson succeeded Edward L. Clissold as president of the Hawaiian Mission at Honolulu. President Nelson has been a counselor in the mission presidency and is a former missionary to Hawaii, filling his first mission from 1923 to 1926. He was for eight years bishop of the Sugar House Ward in Salt Lake City, and before his call to the mission field several months ago he was a counselor in the Sugar House Stake presidency.

Headquarters of the Chinese Mission was transferred from Honolulu to San Francisco. President Hilton A. Robertson and his corps of missionaries will labor there among the Chinese people.

Presiding Bishop LeGrand Richards dedicated the chapel of the Cleveland Ward, Bannock (Idaho) Stake.

Bishop Joseph L. Wirthlin of the Presiding Bishopric dedicated the new addition to the Amalgam Ward chapel, Smithfield (Utah) Stake.

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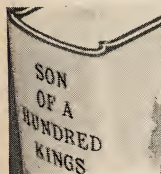
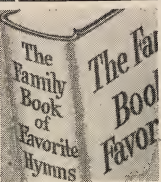


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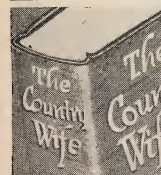
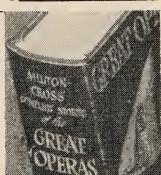


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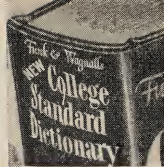
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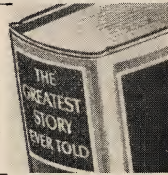


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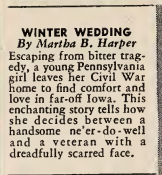
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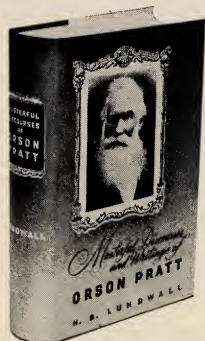


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The Calling of a NEW PRESIDENT

By

President Joseph F. Smith

REMARKS AT THE SPECIAL
CONFERENCE FOLLOWING
THE PASSING OF PRESIDENT
LORENZO SNOW

PRESIDENT Joseph F. Smith, speaking at a special conference held in the Salt Lake Tabernacle, Sunday, November 10, 1901, following the death of President Lorenzo Snow, said:*

"At the death of the Prophet Joseph Smith, the Twelve Apostles continued as the presiding quorum of the Church for a number of years; but finally they were moved upon by the Holy Spirit to reorganize the First Presidency of the Church, with Brigham Young as President, and Heber C. Kimball and Willard Richards as his Counselors. In reality this organization might have been effected within twenty-four hours after the death of the Prophet Joseph Smith, but their action was delayed, until they found by experience that the exercise of the functions of the Presidency and the government of the Church by twelve men at the head was not only cumbersome but was not fully perfect in the order of the Holy Priesthood as established by the Lord.

"On the death of President Brigham Young, President John Taylor followed in some measure the example of his predecessor, and it was some time before the Presidency of the Church was organized. The Presidency was finally organized, however, with John Taylor as President and George Q. Cannon and myself as Counselors.

"At the death of President Taylor, President Woodruff hesitated, and he allowed a little time to pass before the Presidency was again organized. When at last he became convinced that it was his duty, and necessary in order to carry out the purposes of the Lord, he reor-

(Concluded on page 370)

*Conference Report, October 1901, pp. 70-71.

St. Gaudens'

ADAMS MEMORIAL

in Rock Creek Cemetery, Washington, D.C.

*T*HE "atom-edged sound" is hushed
In that secluded place
As twilight dims the shadows
Fallen on a woman's face.
Stone-still she sits and quite alone,
In sylvan silence there;
Wrapped round in moveless folds of
bronze.

This statue of a prayer!
About her centuries dip and flow,
As saffron flakes of light
Fall softly from the evening skies
To make her niche seem bright,
Within that chapel of the dead
Deep nestled in the wood,
Beneath the ever evergreens
Eternity has stood;
Its voiceless eloquence bespeaks
Repose in every line:
A sculptured sacrament by man,
Touched by a soul divine!
St. Gaudens' grief?
Perhaps, you say!
The rhythm of the spheres,
The peace of God, past dreams, past
death,
And past all human tears.



—Photograph by Horydczak

*By
Gladys
Stewart
Bennion*



THE PRAIRIE SMILES

By Georgia Moore Eberling

BEFORE the early dawn the prairie turns
Her sleepy eyes and sees her new green
dress.
The first bright ray of sunshine redly burns
Upon the meadowland with warm caress.
The cactus plants unfurl their brilliant
blooms;
The scarlet paintbrush lifts a poppy-head;
The soapweed flutters out its creamy
plumes;
And Spring embroiders fields with silver
thread
Of pearly sage and knots of morning dew.
The first anemone enwrapped in fur
Looks shyly up and sees a sky of blue,
And purple columbines begin to stir.
A meadow lark wings high; the wild bees
hum;
The prairie smiles and knows that spring
has come.

SIGNS OF SPRING

By Lois Snelling

WHEN pussy willows hang their coats
Of fur beneath a warming sun,
And breezes whisper from the south,
The winter cold (perhaps) is done.

When streams run clear nor feel the clutch
Of icy fingers on the shore,
The swelling earth will pale beneath
The winter's blast (perhaps) no more.

All other signs of spring may fail,
But when small fuzzy lambs appear
In every sheltered valley nook,
Then spring (without a doubt) is here!

ON DEATH

By Hortense Spencer Andersen

OGENTLE death, what fear have I to say
adieu
To life today, when my heart knows the
mystery
Of peaceful things, of love, and work, and
trust; for you
Are but a meager step to immortality.

But let wild tempests thunder warnings to
my ears,
Dispel my duped complacency, cry out
aloud
That awful death of bitterness and sham
appears
To quench my spirit's growth, the day my
heart is proud!

FARM WIFE

By Mabel Jones Gabbott

WHEN Day spins out her thread, and
Night sits at the loom
Spreading her starspun skirt, I set aside
my broom
And bring a heart of love into our quiet
room.

MAY LACE

By Wyroa Hansen

MAY is like a peasant girl
Who treadles at her loom:
She weaves her threads through warp and
woof,
And buds come into bloom.

A tree bursts into Belgian lace,
Designed around a star
As new as ones the moonbeams trace,
As old as cherries are.

SONG FOR MOTHER

By Elaine V. Emans

YOU left me something lovelier than any
Other gift that one departing life can
leave—
Or one remaining ever can receive:
The cloth of happy childhood woven of
many
Bright hours of warp upon the woof of
good
Companionship and quiet love and care.
You left me early confidence in prayer,
And all the eager thirst in me you could
For truth and beauty long as I should live.
You left me pleasure in such simple things
As reading, and listening when a kitten
sings
The only way it can. And none can give
A child or man so lasting a bequest
As planting integrity within the breast.

UNSUNG MOTHERS

By Gene Romolo

WHEN thinking of the sheaves you bind
and stack
To drive menacing hunger from life's door,
And often with a child bound to your back,
I ponder as I never have before
The staunch devotion of you unsung
mothers.
Whose hands have never touched a silken
gown
Or held a jewel like those worn by others
Whose nation gives their mothering re-
nown.

You mothers who are bearing, like a rood,
A child without complaint, must have great
love,
And infinite must be your fortitude
To help your burdened bodies rise above
Toil weariness. Oh, fervently I pray,
Dear Lord, to these please send a Mother's
Day.

MORNING DEW

By Margaret B. Shomaker

OVER the desert's face
The Morning sprinkled dew;
Then Nature stopped to smile
And whispered—I thank you.

SEASONAL HEADNOTES

By Maryhale Woolsey

SPRINGTIME comes with shy, bent head,
Sedately veiled and bonneted;

Laughing summer, bright curls bare,
Garlands blossom in her hair;

Autumn decks her hennaed tresses
With all the jewels she possesses;

And winter frames a princess face
With soft white fur and silver lace.

STREETCAR EPISODE

By Esther Baldwin York

WEARING a flyer's suit for men-of-three,
He rode the cockpit of his father's
lap.
Grown men saluted him engagingly;
Women looked and longed to mother-
wrap
The boy in tender arms. Upon them all
He gazed with gravely noncommittal eyes
Out of a mind that stood adroitly tall,
Accepting life, admitting no surprise.

It was an ad that claimed his look of love—
A picture of an airplane in swift flight.
His body tensed, he pointed high above,
Crying, "Daddy, see!" in quick delight.
The sudden radiance on the pale child face
Made all forget each small leg wore a
brace.



TRUE VALUES

By Helen Maring

BEING a philosopher,
She is quick to say,
"Money is not the measure
Of a mother's day.
I'm rich with children's laughter
Like a flower of star . . .
Wealthier with earth's beauty
Than other people are.

"With beauty of a sunset
And faith, my real wealth grows;
I don't need furs or diamonds,
My heart for certain knows
Delight of children's laughter
And beauty of all earth.
Each season holds its treasures
Of true enduring worth!"

Editorials

President George Albert Smith

"KEEP the commandments of the Lord; then carry on." That was the simple, direct life message of President George Albert Smith. The multitudes who came under his influence and who stood sadly by his bier learned the conquering power in life of this ideal.

His superb devotion to Joseph Smith, the latter-day prophet, made alive all that he said, taught, and accomplished. The labors of the Prophet were to him a more complete revelation of man's relationship and duty to God. These teachings became the measuring stick for the inspired words of his own sermons and for his judgment of his fellow men.

Thus he became the patron of all students of the mission of Joseph Smith, or those who sought new proofs of the divinity of the latter-day cause. He was generous to such searchers. To all he was wont to say, "Go to it. If there is any more to find about the Prophet's life and labors, let it be found and published."

So, with such faith and devotion to truth, he was enabled to build a life of far-flung service.

As he honored the Prophet, so he honored the faithful members of the Church who built upon Joseph's foundation, and who, toiling through cold and heat, courageously conquered the desert. For them he erected monuments from birthplaces and trails to Statuary Hall in the National Capitol.

Ever with human welfare in mind, he fostered and presided over agricultural and industrial congresses planned to make life in the desert more acceptable.

All this did not remove him from the active affairs of life. He was an active participant in banks and other industrial enterprises—from digging a new canal to thirsting land, to erect-

ing for progress a skyscraper. The light and truth of his country thrilled him. He became an honored and influential member of the Sons of the American Revolution.

Whenever a movement for human good came, he was there to help, by personal participation or by encouragement.

His was not a single-track mind. Rather, it spread like a fan over human needs, but held together firmly by his faith in the restored gospel of Jesus Christ.

In the midst of all these labors he looked with loving eyes upon eager youth. To them he gave much of his strength. They were the men of tomorrow. This led him into scouting where he rose high, into the superintendency of the Young Men's Mutual Improvement Association, and into other movements for the welfare of youth.

As he looked into the hearts of men (and he circled the earth), he saw the need of love among men. Therefore, in his preaching and labors he became the apostle of kindness and mutual human love. He taught the everlasting truth that men cannot approach the likeness of God except by the practice of love to their fellow men. Only by love can peace and joy be made to cover the earth.

At length, he was called to preside over the Church as prophet, seer, and revelator. Majestically in his simple words he called men to repentance and to the practice of the divine law of love.

He blessed the Church.

May we never forget his life's message.

We are grateful to have known George Albert Smith.

Thank the Lord for his life and service.

—J. A. W.

President McKay—and the Era's Editors

AS WE go to press with this issue of the ERA, the Church has witnessed a momentous week—with President Smith's passing coming so close to the annual conference, and with the sustaining in solemn assembly of a new President, a new First Presidency, and a new President of the Council of the Twelve Apostles.

In it all and through it all the strength of the divinely directed organization of the Church of Jesus Christ has been in evidence. Men are of limited duration in this life, but the Lord's work is unending, and in his wisdom he has provided for all the shifting scenes.

More is said of these events elsewhere in this

issue, and much more will be said of the men who have been called to these weighty responsibilities in issues to come.

But now we hold publication only long enough to announce a new Editor of THE IMPROVEMENT ERA. For more than fifty years President David O. McKay's predecessors in the Presidency of the Church have served successively as the ERA's senior editors—Presidents Joseph F. Smith, Heber J. Grant, and George Albert Smith. And now, in accord with this long observed precedent, President McKay has also consented to serve as the ERA's senior editor. We welcome him and

(Continued on following page)

(Continued from preceding page)

are grateful for his willingness so to serve, and we know that the ERA's readers, worldwide, will

gratefully welcome his messages as they appear in these pages.—R. L. E.

Benediction

THE POWER of love was made manifest in the life of President George Albert Smith, and the feelings expressed from near and far since his passing have amply evidenced it.

Two days before he died, I had the privilege of a last brief visit with him. I had not seen him for more than two and a half months, and I ventured hesitantly to his home on this last visit only on invitation. He had had a discouraging day, and his frail physical frame was soon to be left behind by the great and loving spirit and personality that were his, and that were so sincerely beloved by so many men in so many places.

At the hour at which I, with others, was there, he appeared to be slightly improved, and for a moment or two before I left I held the hand with which he had so often warmly welcomed so many of his fellow men when he was well.

The last words I heard him speak were:

"Continue the work, and keep the commandments of the Lord." They were spoken with difficulty, but understandably, and I felt that I had heard his benediction and his earnest wish for all his Father's children.

We could not close this chapter without expressing our conviction that when he returned to his eternal home, "His Lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of the Lord." (Matthew 25:21.)

And as he so often pleaded and prayed, God grant that all of us, and all of our Father's children, may live so that each one "will find his name written in the Lamb's Book of Life."

May our Father's blessings be with his family, and with all mankind, and may the power and principles of the gospel of the Lord Jesus Christ, to which he devoted his life, move forward increasingly among men.—R. L. E.

DOES THE KON-TIKI VOYAGE CONFIRM THE BOOK OF MORMON? — *An Answer*

THE MOST remarkable and fascinating sea story of modern days is the drifting of a primitive raft carrying six men from Peru in South America to the Tuamotu group of Polynesian Islands.¹

Thor Heyerdahl, Norwegian scientist, leader of the party, who had spent some time in Polynesia, became obsessed with the thought that the Polynesians might have come originally from South America. Upon his return to Norway, amidst the ugly years of World War II, the thought followed him. He read all that he could find about ancient Peru. Soon he became convinced that some Peruvians in prehistoric days had drifted on primitive rafts from the American mainland to the islands of the Pacific. While this did not prove that the Polynesian Islands were first settled by ancient Americans, it did point to a much freer intercourse among the nations of antiquity than was commonly held.

As his studies progressed, the desire, despite

Evidences and Reconciliations

CLIV

By

John A. Widtsoe

OF THE COUNCIL OF THE TWELVE

obvious obstacles, grew within him to try to make the trip as the Peruvians did hundreds of years ago.

The Peruvians had no boats. Their sea traffic was by rafts, the structure of which has been handed down through the centuries. The rafts were made of logs from the balsa tree, native in that part of South America. That meant that the movement of these rafts depended on ocean currents and trade winds. With such equip-

ment, crude as it seems to us, the people of Peru traveled on the oceans far and near. The historical evidence points to the drifting of these rafts from America to the Pacific Islands, a matter of more than four thousand miles.

Heyerdahl decided to try it. Five courageous men decided to join him—four Norwegians and a Swede.

Difficulties had to be met and overcome. The project seemed so visionary that the necessary money could not be obtained easily. Balsa logs were obtainable only in somewhat inaccessible places, especially since the project was launched in the rainy season. A suitable place for putting

¹Kon-Tiki, by Thor Heyerdahl, 1950.

the raft together had to be found. Meanwhile all experienced seamen shook their heads and predicted failure. But the raft Kon-tiki was pushed on more determinedly than ever.

It was decided to build the raft like those of the days of ancient Peru. No nails were used; rope held everything together. Nine balsa logs from thirty-five feet to forty-three feet long were the foundation of the raft. Banana stalks and leaves were used on deck. A mast with a sail was provided. A cabin about twelve by fourteen feet was placed on deck. Steering was done by a large oar. When finished, the raft was a duplicate of the rafts of primitive Peruvian days.

Adequate provisions were stored in convenient places. The necessary scientific instruments were taken along. A short-wave radio, with a hand-worked generator, was also a part of the cargo.

A friend gave them a parrot; and on the voyage they adopted a friendly crab which for a long time became part of the crew.

The raft was named *Kon-tiki*, a mythological name meaning sun-god.

Thus equipped, they set out. For three months they drifted across the Pacific, depending entirely upon the ocean currents and trade winds for motive power, and at last they reached the Tuamotu group of islands. One of the notable voyages of modern times, the

may not be true. The Book of Mormon relates that one Hagoth, a Nephite, built ships and carried people into new places. One of his ships loaded with people never came back. Many believe that the settlement of the Pacific Islands was made by these voyagers of Hagoth. Of this there is no proof. It may have been so.

However, that there are currents in the ocean and winds that blow regularly in set directions, such as carried the Kon-tiki across the Pacific, is recognized by all Book of Mormon readers. Father Lehi and his party, though they had a divine compass to guide them, depended on currents and winds to move them. The Jaredites and Mulekites had nothing but sails to move them when on the sea. Without ocean currents and winds, Book of Mormon people would have made little progress on the sea. This has been pointed out with a map of important Book of Mormon ocean currents by Dr. C. Douglas Barnes.²

The crossing of the Kon-tiki proved that winds and currents lead from South America to the islands of the Pacific—over four thousand miles—and to that extent confirms the Book of Mormon story that long ocean voyages could be made by ancient men in primitive crafts.

It is interesting to note that no sooner had Heyerdahl published his theory, than other scientists called him to task.³ But to believers in the Book of Mormon, it is notable, that all agree that the ocean is full of currents which may enable man to drift from place to place, from continent to continent.

The increase of knowledge confirms steadily the claims of the Book of Mormon.

² "Lehi's Route to America," *THE IMPROVEMENT ERA*, 42:26, January 1939.

³ *The Geographical Journal*, 115:20-41, March 1950; 116:183-192, December 1950.

to the Questions of Youth

book reads like a nerve-tingling epic of the sea.

Heyerdahl's theory that the Pacific Islands were settled by people from America may or

My Creed

I would be a friend to the friendless and find joy in ministering to the needs of the poor.

I would visit the sick and afflicted and inspire in them a desire for faith to be healed.

I would teach the truth to the understanding and blessing of all mankind.

I would seek out the erring one and try to win him back to a righteous and a happy life.

I would not seek to force people to live up to my ideals, but rather love them into doing the thing that is right.

I would live with the masses and help to solve their problems that their earth life may be happy.

I would avoid the publicity of high posi-

tions and discourage flattery of thoughtless friends.

I would not knowingly wound the feelings of any, not even one who may have wronged me but would seek to do him good and make him my friend.

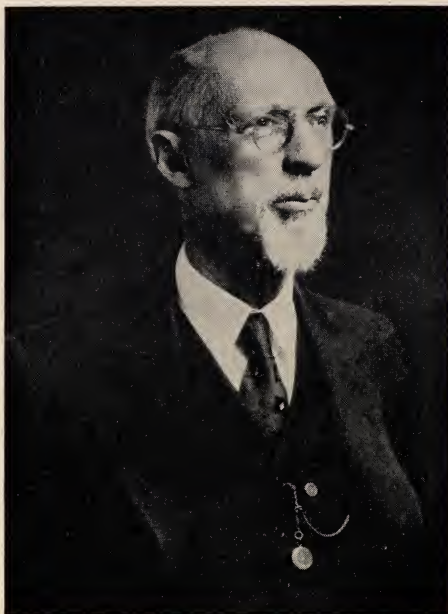
I would overcome the tendency to selfishness and jealousy and rejoice in the successes of all the children of my Heavenly Father.

I would not be an enemy to any living soul.

Knowing that the Redeemer of mankind has offered to the world the only plan that will fully develop us and make us happy here and hereafter, I feel it not only a duty, but also a blessed privilege to disseminate the truth.

George Albert Smith

George Albert Smith - - - A Prophet



GEORGE ALBERT SMITH

APRIL 4, 1870—APRIL 4, 1951

By John D. Giles

BUSINESS MANAGER, THE IMPROVEMENT ERA

REMEMBER faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence." (D. & C. 4:6.)

A great man has gone to a great reward. President George Albert Smith, prophet, seer, and revelator, eighth president of the Church of Jesus Christ of Latter-day Saints, passed away peacefully on his eighty-first birthday Wednesday, April 4, 1951. Death came at his home in Salt Lake City.

The man who had made friends for himself and his Church by the

thousands in all walks of life has completed his mission and written the final chapter of one of the remarkable personal histories of the period in which he lived.

The story of the life of President Smith has been one, largely, of a life dedicated to service to his fellow men. Rich and poor were shown his favors impartially. He was happiest when he was alleviating suffering, visiting the sick, assisting those in distress, and making others happy.

A book he loved, read, and quoted from frequently, the Doc-

trine and Covenants, admonishes members of the Church to cultivate the most desirable virtues. The verse quoted at the head of this article is not only an admonition, it is also a description of the qualities possessed by the beloved leader who now has passed on. Every one of these admirable qualities was a part of the personality of President George Albert Smith. It is evident that he was not only familiar with the commandment given to the members of the Church in this revelation but that it furnished the code by which he ordered his life. Few people of this or of any other generation have so closely followed the teachings of the Master and made them a part of their everyday experiences.

To attempt to catalog all the virtues of George Albert Smith would be futile. They were too numerous, they were always in evidence. In his love and consideration for others, in his efforts to comfort and cheer those in adverse circumstances, to lift the burdens from the shoulders of friends or strangers, to give advice and counsel to all who sought it, he exemplified during all of his waking hours many of the virtues which are usually attributable only to the Savior.

Without guile, humble even in the highest places, always polite and gentlemanly, and striving to avoid offense in word or deed, he was an ideal exemplar. When occasion was afforded, he added to his advice substantial help. His numerous widespread charities will never be known. The number of people he has helped has never been counted and never can be.

Those who have been won to better lives by his love are legion. His practice of praising and encouraging people in order to bring out the best in them was effective. His kindly attitude disarmed those who were inclined to dissension,



GEORGE ALBERT SMITH
AS A CHILD

Goes Home . . .

and his warm and friendly approach won thousands to him as admirers.

His friend-making ability has been likened to that of his illustrious father's, John Henry Smith. Wherever President Smith went, he had friends in high and low places. Receptionists in business offices in New York, Chicago, and other

a friend to the friendless

and find joy in ministering to the needs of the poor"

large cities knew him and showed him every courtesy. This was true also among railroad conductors, Pullman porters, laborers, and others whose acquaintance he had made. His democratic spirit was constantly manifested in his associations with others.

As a missionary in the southern states, as a young man and later as president of the European Mission, he was an effective ambassador of the gospel of Jesus Christ.

In more recent years on a special mission to the South Seas, he made friends among royalty and admirers among the humblest of natives.

President George Albert Smith came of a family that has rendered outstanding service to the nation

and his father, John Henry Smith, were Apostles, and both served in the First Presidency. Other members of the same family have included several of the General Authorities of the Church, among them President Joseph F. Smith and his son, Joseph Fielding Smith, now President of the Council of the Twelve Apostles.

His maternal grandfather, Lorin Farr, was first mayor of Ogden and the first president of Weber Stake. President Smith's relatives, combining both of his family lines, now

number into the thousands throughout the Church.

As a member of the Sons of the American Revolution, the beloved Churchman was accorded high

honors in both the state and the nation. He was elected National Vice-President General in 1926 and since then has been a national officer. In the Utah Society he served as president and many terms as director.

Under the presidency of George Albert Smith, the Church has made notable gains. The missionary system has been expanded to its highest point in Church history. The building program inaugurated under President Heber J. Grant has been greatly accelerated. New stakes and wards have been created at an unprecedented rate. Church membership has increased, and the prestige of the Church in this and other nations has developed to a marked degree. Above all else, probably the spirit of love and unity within the Church has been made manifest

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GEORGE ALBERT SMITH AND HIS WIFE LUCY EMILY WOODRUFF WHILE ON A MISSION IN THE SOUTHERN STATES

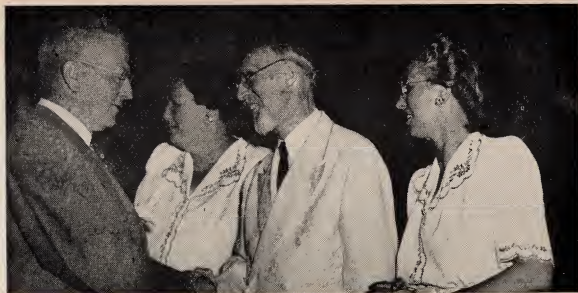
and to the Church. His ancestors, some of them in the Mayflower company, participated in the Revolutionary War and served in many positions of honor and trust in the sections of New England in which they lived. Joseph Smith, the Prophet, was his third cousin. John Smith, his great-grandfather, was third Patriarch to the Church. Both his grandfather, George A. Smith,

MAY 1951

CHRONOLOGY

OF EVENTS IN A LONG AND DEVOUT LIFE
DEDICATED TO THE SERVICE OF THE LORD

- April 14, 1870—Born at Salt Lake City, the son of John Henry and Sarah Farr Smith
- June 1892—Called to the Southern States Mission, subsequently becoming mission secretary
- July 1894—Mission completed, returned to Salt Lake City
- October 8, 1903—Ordained an Apostle
- 1904—Called to the general board of the Young Men's Mutual Improvement Association
- 1919—Called to preside over the European Mission
- 1921—Returned from that mission
- September 1921—Called as general superintendent of the Y. M. M. I. A.
- May 6, 1922—Participated in first preaching the gospel by radio with President Grant and others
- January 23, 1935—Released as general superintendent, Young Men's Mutual Improvement Association
- July 8, 1943—Called as President of the Council of the Twelve
- May 21, 1945—Called as President of the Church
- September 23, 1945—Dedicated the Idaho Falls Temple
- October 5, 1945—Sustained as President of the Church by priesthood quorums, voting in solemn assembly, followed by vote of general membership, at general conference
- November 1945—Visited President Harry S. Truman at Washington, D. C., making arrangements to ship Church welfare supplies to needy European Saints
- July 10, 1946—Began an automobile journey eastward over the Mormon trail to Nauvoo, Illinois
- July 15, 1947—Entertained the governors of forty-four states and three territories, who were in Salt Lake City attending a Governors' convention
- July 24, 1947—Dedicated the "This is the Place" monument at the mouth of Emigration Canyon
- October 17, 1950—Dedicated the B. Y. U. science building (the last of his many dedications)
- December 31, 1950—Spoke at Yale Ward (his own ward), Bonneville Stake, sacrament meeting (the last of his lifetime of speeches)
- January 9, 1951—Last time President Smith came to the office
- April 4, 1951—His eighty-first birthday, surrounded by his loved ones, he went to his reward, at 7:27 p.m.



GEORGE ALBERT SMITH WHEN HE WAS ORDAINED AN APOSTLE

President George Albert Smith and his two daughters, Emily left and Edith right, in a reception at a gathering at his home honoring the nation's governors in July 1947.

George Albert Smith . . .

(Continued from preceding page)

in many ways. Spirituality, tolerance, and love for our fellow men regardless of creed or color, which he frequently urged in sermons and writings, have increased measurably. "All the people of the earth are our Father's children" was a favorite phrase.

His conviction that the correct name of the Church he loved should always be used instead of the various nicknames which have been applied caused President Smith to request of publishers and others that the correct name—the Church of Jesus Christ of Latter-day Saints—always be used in full. In requesting the cooperation of close associates in bringing this about, he pointed out that there is no Mor-

mon Church nor L. D. S. Church, and no Church of the Latter-day Saints. His wishes have been respected generally, and the correct and full name of the Church is being used more frequently than ever before.

Although his character was essentially spiritual, he had a liking for business, and his natural aptitude for it was manifested in many fields. Among his associates in business who increased in number year after year, his judgment was sought and respected. His advice was conservative but always sound.

In civic affairs the beloved leader was honored in many fields. He served as president of the International Irrigation Congress and the International Dry Farm Con-

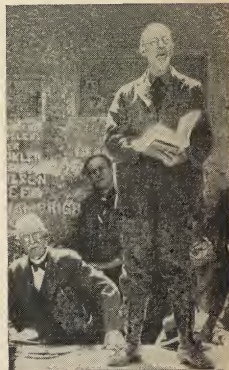
gress. He was Federal Receiver of Public Moneys and Special Disbursing Agent for the state of Utah. In this capacity he was the first member of the Church of Jesus Christ of Latter-day Saints in Utah to be appointed to a federal office.

In his home life, President Smith was both fortunate and happy. For many years he lived on the bank of Red Butte Creek which ran through his yard. This ravine furnished an ideal setting for a summer home, with the stream, trees, and delightful canyon atmosphere. This was his favorite spot on summer evenings.

His wife, Lucy Emily Woodruff Smith, died November 5, 1937. During her lifetime they were devoted to each other and made many trips together to distant lands. Her death saddened the Church leader greatly,



The First Presidency of the Church from 1945 to 1951, George Albert Smith, (center); J. Reuben Clark, Jr., (left); and David O. McKay.



President Smith officiating at the unveiling of a plaque at Independence Rock, June 21, 1931 honoring the Pioneers.

THE IMPROVEMENT ERA



School of Business Administration of Harvard University. All were at their father's bedside when the end came.

Always a friend of youth, President Smith became an active sponsor of scouting in 1911 when the M.I.A. Scouts were organized. He increased his activity in 1913 when as a member of the general board the program of the Boy Scouts of America was adopted by the Y.M.M.I.A. He became succes-

President Smith's son, George Albert, Jr. with his son, George Albert III.



SCENES FROM PRESIDENT SMITH'S MANY MISSION ASSIGNMENTS LEFT—IN FRIGID SURROUNDINGS—RIGHT—IN SOUTH SEA CLIMATE

but he sought comfort in the companionship of his two daughters, Mrs. Robert Murray Stewart, and Mrs. George Elliott, both of Salt Lake City, and a son, George Albert Smith, Jr. George Albert Smith, Jr., fourth in his family to bear that name, is dean of the

sively a member of the executive board of the Salt Lake Council, a member of the Region Twelve executive committee, and a member of the executive board of the National Council, where he served as chairman of important committees for many years.

His advice and counsel were sought by national officers, frequently between sessions of the board. It was largely due to the impetus given to scouting while he was general superintendent of the Y.M.M.I.A. that the Church brought into the movement a higher percent of its boys of Scout age than of any other group did.

Recognitions for "outstanding service to boyhood" given to President Smith included the Silver Beaver award by the Salt Lake Council and the Silver Buffalo by the National Council. The Silver Buffalo is the highest award in scouting at any level.

If President Smith had one hobby to which he was more devoted than to any other—and he had many—it was young people. From his earliest manhood to the time when his strength began to fail, he embraced every opportunity to serve

(Continued on page 368)



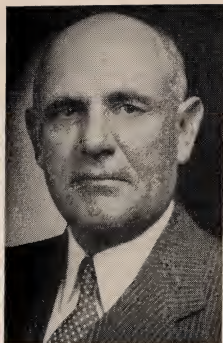
PRESIDENT SMITH RECEIVING THE HONORARY DEGREE OF DOCTOR OF HUMANITIES



From the inception of the Scouting program President Smith has been an ardent supporter and gained high positions in the National Council. The Silver Beaver and the Silver Buffalo were awarded to him.

"THIS IS THE PLACE" Monument at the mouth of Emigration Canyon in Salt Lake Valley was dedicated by President Smith July 24, 1947.





PRESIDENT STEPHEN L. RICHARDS



PRESIDENT DAVID O. MCKAY
Ninth President of The Church of Jesus Christ of Latter-day Saints



PRESIDENT J. REUBEN CLARK, JR.

DAVID O. MCKAY *Becomes Ninth President*

*Stephen L. Richards, J. Reuben
Joseph Fielding Smith
of the Council*

MEETING in solemn assembly on the morning of April 9, 1951, the membership of the Church, voting first by priesthood quorum and then as a whole, sustained President David O. McKay as the ninth president of the Church of Jesus Christ of Latter-day Saints.

Stephen L. Richards of the Council of the Twelve and J. Reuben Clark, Jr., also of the Council of the Twelve and for eighteen years a counselor in the First Presidency, were sustained in the same manner as first and second counselors in the First Presidency.

Elder Joseph Fielding Smith was then sustained president of the Council of the Twelve by the same inspiring vote, as were the members of the Twelve. There is a vacancy in the Council of the Twelve, due to President Richards' call to the First Presidency, which will be filled sometime later.

Elder Eldred G. Smith was then sustained as Patriarch to the Church in this solemn assembly and the members of the First Presidency, the Council of the Twelve, and the Patriarch to the Church were sustained as prophets, seers, and revelators to the Church.

Four stalwart, humble men now hold these places of highest responsibility: President David O. McKay; President Stephen L. Richards, his first counselor; President J. Reuben Clark, Jr., his second counselor; and President Joseph Fielding Smith of the Council of the Twelve.

Perhaps the first recollection of President McKay for many of the members of the Church was "that kindly Sunday School superintendent." He was a member of the superintendency of the Weber (Utah) Stake Sunday School when he was called to the apostleship in 1906. A few months later he was sustained as second assistant general superintendent of the Deseret Sunday School Union board and in April 1909, he was advanced to first assistant superintendent. Following the death of President Joseph F. Smith in 1918, he was sustained as general superintendent of Sunday Schools, a position he held until 1934.

During 1921-22, President McKay had the assignment to tour the world, inspecting the missions of the Church outside of the United States, and he visited all the then

organized missions except South Africa. The Saints of the mission fields still remember his visit among them. In New Zealand, during this assignment, he was given the gift of the Maori tongue while addressing a Church meeting.

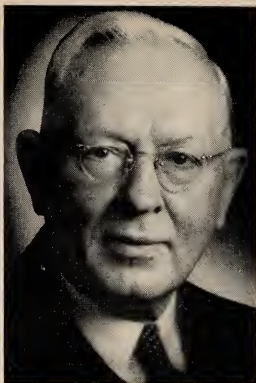
Following the completion of this assignment, he was called to preside over the European Missions of the Church.

To other thousands, especially the youth of the Church, he has been always President David O. McKay of the First Presidency. He was sustained as second counselor to President Heber J. Grant at the October 1934 semi-annual conference, and served in that capacity to President Grant and to President George Albert Smith. Since the death of President George F. Richards of the Council of the Twelve last summer, President McKay, as the senior Apostle, was made president of the Council of the Twelve, although much of the administrative work of that quorum

has fallen to Elder Joseph Fielding Smith as its acting president.

President David O. McKay has been aided in all his endeavors throughout his adult life by his wife, Emma Ray Riggs McKay. The couple celebrated their golden wedding anniversary on January 2, 1951. They have seven sons and daughters: David Lawrence McKay, Dr. Llewellyn Riggs McKay, Royal Riggs McKay, Mrs. Lou Jean Blood, Mrs. Emma Rae Ashton, Dr. Edward Riggs McKay, and Robert Riggs McKay.

President Stephen L. Richards, the first counselor in the First Presidency, has long worked with President McKay. He was called as second assistant in the general Sunday School superintendency in 1909, and when President McKay was sustained as general superintendent in 1918, President Richards was called as first assistant. This Sunday School work continued for



PRESIDENT JOSEPH FIELDING SMITH
Of the Council of the Twelve

his brother Hyrum, the Patriarch, at their martyrdom, and Dr. Willard Richards later became a counselor to President Brigham Young.

He and his wife, Irene Merrill Richards, celebrated their golden wedding a little over a year ago. They are the parents of the following sons and daughters: Lynn S. Richards, Mrs. Irene Louise R. Covey, Mrs. Lois B. R. Hinkley, Mrs. Alice L. R. Allen, Mrs. Georgia G. R. Olson, Richard M. Richards, Phillip L. Richards.

President J. Reuben Clark, Jr., was called as second counselor to President Heber J. Grant during the April 1933 general conference. A native of Utah, he had long been in the East and was an expert on financial and Latin American affairs. He had just completed a term as United States ambassador to Mexico.

President Heber J. Grant called him as his first counselor, a year and a half later, and he was also sustained as a member of the Council of the Twelve. He now holds a position in that quorum between Elders Joseph F. Merrill and Albert E. Bowen. During his eighteen

(Concluded on page 363)

of the Church

Clark, Jr., selected as counselors;
sustained as President
of the Twelve

both men until October 1934 when they were released from the general superintendency. At the time of his call to the First Presidency President Richards served with Elder John A. Widtsoe as adviser to the Deseret Sunday School Union board.

President Richards was called to the apostleship in January 1917. He is an able speaker and has raised his voice for the Church in all parts of the United States, in Mexico, Canada, the Hawaiian Islands, South America, Europe, and the Near East. In 1949 he filled a call, inspecting the three missions of South America, and in 1950 he went to Europe and to Palestine to survey the conditions of the missions there.

His sermons and writings indicate his judgment, his loyalty, his faith, his courage, and his integrity, in defending the principles of the gospel. He is rightly proud of his heritage—his grandfather, Willard Richards, was with the Prophet and



In the famed Tabernacle on Temple Square, assembled members of the Church raised their right arms to the square in unanimous approval of the leaders of God's true Church upon the earth.

From over the years



George Albert Smith

EIGHTH PRESIDENT OF THE CHURCH OF
JESUS CHRIST OF LATTER-DAY SAINTS

speaks

Our Great Responsibility

WE OF the Church of Jesus Christ of Latter-day Saints are charged with the great responsibility of disseminating the gospel message. Let us who have this great responsibility never be subject to a charge of presenting it in such a manner as to open the way for indifference toward us or toward the message we bear to the world.

—ERA 49:555

IT is not merely a question of living our short lives in comfort if we expect to enjoy eternal happiness in the celestial kingdom, we must earn it by doing our best to bring as many of our Father's children to live with him as we possibly can.

—Conference Report October 1947

MISSIONARIES are sent out to teach repentance to the inhabitants of the earth, that these people may turn from the error of their ways, that they may cleave unto that which is righteous, and thereby gain the favor of our Heavenly Father and enjoy the companionship of his Spirit.

—ERA 50:797

KEEP all the good that you have received, keep all the truth that you have learned, all that has come to you in your homes, in your institutions of learning, under your many facilities for education, keep it all; and then let us divide with you additional truths that have been revealed by our Heavenly Father in our day.

—CR October 1946

The Assurance that I Have

I HAD a man say to me one day after I had taught the gospel to him for an

hour or so on a train, "I'd give a lot to have the assurance that you have."

And I replied: "You do not have to give anything to have the assurance that I have, except to keep the commandments of the Lord. If you do that, you will know that the authority of the priesthood is on earth."

—CR October 1950

Living the Gospel

LET us live so that the Spirit of the Lord may abide in our homes; that there may be peace in our hearts and happiness with our children in living the gospel to the best of our ability. I pray that our sons and daughters may be reared in reverence, in faith, and in full knowledge of the things that pertain to their souls' salvation.

ERA 51:785

True Education

WE want our boys and our girls to go to school and get their training in the best institutions in the world and learn the truths that are taught, because those who obtain the most truth and apply it in their lives will be in advance of those who do not, when they arrive on the other side of the veil in the kingdom of the Lord.

—ERA 51:558

Pathway of Righteousness

NONE of us is secure unless we keep the commandments of our Heavenly Father. The pathway of righteousness is the highway of happiness. There is no other way.

—CR April 1950

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Looking Forward to

JUNE CONFERENCE 1951

WITH another general conference history, the eyes of the Church now turn toward the M.I.A. June conference, the fifty-second, to be held in Salt Lake City, Utah, June 15, 16, and 17, 1951.

There is eagerness in the hearts of thousands of young folk as they look forward to participating in one of the great annual festivals of this organization—festivals which come as the culmination of the year's learning and doing.

On Thursday evening, June 14, there will be a combined Speech and Drama Festival held in two places concurrently in order to take care of anticipated crowds. A lively and most interesting speech program is being planned by the speech committee of the general board, and an unusual, sacred play will be presented under the direction of the drama committee.

On Friday evening, June 15, several thousand young people will participate in another general Dance Festival to be held at the University of Utah stadium under the direction of the dance committee of the general board.

The Music Festival, which will combine the voices of fifteen hundred Latter-day Saint youth in songs both sacred and secular, will be presented on Saturday evening, June 16, in the Salt Lake Tabernacle.

So much for the festivals which are really the showcase of M.I.A.!

There is also eagerness in the hearts of the leaders of M.I.A. throughout the Church, looking forward to the general sessions and workshops where next year's program will be demonstrated and discussed for the benefit of the hundreds who attend. Again there will be the early morning reception on Temple Square, Friday, June 15, where old friends meet, where new friends are made, and where the workers of M.I.A. meet the general superintendency, the general presidency, and the general boards. Following this will be the two general meetings: (1) the opening ses-

By La Rue C. Longden

SECOND COUNSELOR IN THE GENERAL
PRESIDENCY Y.W.M.I.A.
GENERAL BOARD

sion which will keynote the entire conference, and (2) the afternoon session which will present the new year's program. Members of the First Presidency and the Council of the Twelve will be speakers at the various sessions.

Saturday will find many ward houses in Salt Lake pressed into service to house the hundreds of people who will be meeting in twenty or twenty-five separate ses-

sion events such as the superintendents' and presidents' luncheon, the Golden Gleaner banquet, Master M Men breakfast, breakfasts and suppers for stake supervisors in various departments, athletic coaching school, M.I.A. relay, the Church writers' conference, recreation and camp institute, Indian correlation meeting, as well as many other events not calendared.

It is always good to gather with the Saints. Great strength comes from the mingling of ideas. Today, more than ever, our young people need what we have to offer in M.I.A.: wholesome recreation, activities in the arts and sports, and



The superintendency and the presidency of the Mutual Improvement Associations: Left to right, seated: Superintendent Elbert R. Curtis, President Bertha S. Reeder. Standing, left to right, LaRue C. Longden, 2nd counselor in the Y.W.M.I.A.; David S. King, 2nd assistant in the Y.M.M.I.A.; A. Walter Stevenson, 1st assistant in the Y.M.M.I.A., and Emily H. Bennett, 1st counselor in the Y.W.M.I.A.

sions that day for four or five hours of specific instruction in each department.

Sunday morning Mutual Improvement Association leaders will enjoy seeing and hearing in person the Tabernacle Choir and Organ broadcast the usual Sunday program. This will be followed by the testimony meeting, the afternoon meeting under the direction of the First Presidency, and in the evening again this year a conference of Latter-day Saint youth.

There will be many extracurricu-

wonderful age-group lessons and projects. Most of all, they need to know, with the help of devoted leaders, that the gospel is true, that come what may, with a fervent testimony of this burning in each heart, they will have found the "peace that passeth understanding." M.I.A. leaders who attend June conference will be given not only the specific information concerning their responsibilities but also the inspiration and knowledge to help them implant this testimony in the hearts of their young people.



First Assistant Superintendent A. Walter Stevenson presents the sportsmanship trophy to Edgell Ward of Salt Lake City.

By Clark N. Stohl

MEMBER OF THE Y.M.M.I.A. GENERAL BOARD

THE success of the Church in its basketball activity during the 1950-51 season reached an all-time high. Thousands of young men, representing Church educational institutions, missions, and ward Mutual Improvement Associations, played hard, clean basketball in competition carried on not only in the United States, but also in other parts of the world. Church teams won more than their share of the honors. But most important, Latter-day Saint competitors conducted themselves according to gospel standards.

Culminating the program for the season was the Twenty-ninth Annual All-Church Basketball Tournament held March 21, 22, 23, and 24, in the University of Utah Fieldhouse. This event came within a week after Brigham Young University basketball team rocked the sports world by handily winning the National Invitational Tournament, in Madison Square Garden, New York.

Participating in the All-Church meet were sixteen teams from five states—Utah, Idaho, Arizona, California, and Nevada. These sixteen teams qualified for tournament berths in stake and divisional play in the largest basketball league in the world—a league in which 10,000 players represented 800 teams. The winner of the All-Church meet was a smooth-working club from Cache

M MEN BASKETBALL

Valley, Logan Fifth Ward. This team, which finished third in the 1950 meet, edged out Thirty-third Ward of Bonneville Stake, Salt Lake City, 42 to 41, in a spine-tling finale, which was not decided until the last fifteen seconds. Both teams showed the results of competent coaching. It was evident that Coach Calvin Watts of the Logan Fifth and Coach Fred Weidner of the Thirty-third Ward had developed a high brand of teamwork among their charges. Incidentally, Coach Weidner was a star on the University of Utah national championship team of 1947.

In addition to a crowd of 3,500 who saw the championship game at the Fieldhouse, an estimated audience of 160,000 viewed the game over television. This was one of eight tournament games telecast.

In a sports world all too often darkened by booing crowds, squabbling coaches and unsportsmanlike players,

Honor Team

Reading from left to right:
UDELL WESTOVER
Pleasant Grove First Ward



DAVE FERNEUF
Logan Fifth Ward
JACK CLARK
Logan Fifth Ward
ROYD PETERSEN
Thirty-third Ward
BILL GREEN
Thirty-third Ward



1950-51



General Superintendent Elbert R. Curtis awards the championship trophy to Logan Fifth Ward.



Second Assistant Superintendent David S. King presents second place trophy to Thirty-third Ward, Bonneville Stake.

the All-Church tournament offered a refreshing display of athletic competition at its best. Well-conditioned young men justified the admonition of the general superintendency of the Y.M.M.I.A. that they be "a light to the world" in the way they played the game. Crowd and coach behavior was beyond criticism.

It is not surprising that the M Men tournament is outstanding from the standpoint of player conduct—and it should be! No other tournament in the world has the number of competitors who hold the

(Continued on page 361)

THE IMPROVEMENT ERA

Through the Eyes of YOUTH

Editor's Note

Patricia Hilton, the author of this article, is now serving as a missionary in the British Isles with her parents. The article was written as an English paper and received an "A" from her instructor.

THE MAN AT SUNSET

By Patricia Hilton

THIS morning my spirits are as high as the fluffy white clouds above me. I'm afraid if I wrote about my future as I see it, the result would be more poetic than practical. Isn't an indulgence in doing what one wants to do when one wants to do it allowed once in awhile? I hope the result will be humorous or harmless or both.

As I gaze at the windowpane before me, it slowly starts to swirl before my vision, and a crystal ball takes form. Dimly the form of a girl in a white formal appears. Why, it is I! I am going to my senior ball. Wait! Who is my escort? He's a clean-cut, intelligent young man, a few years older than I. My crystal ball doesn't tell me how tall he is or the color of his hair or eyes. Perhaps this is because I know for a surety that it won't matter about his physical appearance too much. Handsomeness is not one of my requirements for "him" although I know my perfect man will have piercingly deep eyes. They will let his soul shine through. He will have a keen mind and a healthy body. Does my escort to the ball appear thus, you ask? No, I haven't met him yet.



—Photograph by H. Armstrong Roberts

Our love will become the fertile soil in which we shall grow and in which we shall guide and teach our children.

Now the scene changes. Oh, if heaven could be like this! Let me be just twenty-five. Let children cling about my skirts. I'll stand by the garden gate when he comes home. The world may not think him the ideal man, but he will be perfect, perfect for me. We will have things

in common. Thinking down the same channels, reading and studying the same books, singing the same songs, and praying together will let our love grow. Our love will become the fertile soil in which we shall grow and in which we shall guide and teach our children.

TEARS are shining in the crystal ball now. Our sorrows do not hold any foreboding for me. Truth will be my guide. I know it is a truth that a sunny spring morning cannot be appreciated to the full unless the winter has passed, and through contrast, joy emerges. Isn't it so with life? To love truly, to have joy, we must taste a little of the bitter.

I see no ugly monster like separation or divorce in my imaginary crystal ball. I see myself giving gladly and going more than halfway. I will not mind this. I will not mind what money we have. Let there be enough for a pleasant life but not so much as to take away all challenge.

MY crystal window swirls again. My daughters and sons I see. They all are faithful to the truth. A combination of tenderness and strength, honor and virtue is their inheritance.

Together we have lived and worked. Singly we shall leave, only to meet again. I will meet him one day coming out of the sunset, and we shall be together then forever.

Suddenly I come awake from my dreaming. Was it all a dream? I believe there was some practicality in it, and someday I will make my dream come true!

CONTRIBUTIONS by young people of the Church to *Through the Eyes of Youth* will be welcomed by the editors of THE IMPROVEMENT ERA. Each manuscript submitted will be carefully considered and, if accepted, will be paid for at regular rates.

Articles must be well-written, 800 to 1500 words in length, and written on subjects of vital interest and concern to the young people of the Church. Church standards, ideals, and teachings, of course, must be upheld.

I WAS traveling for a few weeks in Arizona. My health was poor, and my many problems seemed insurmountable. It was winter, with gray clouds and biting wind, but I liked the snow, and the small town of Snowflake lay like a fairy world in glittering white. As I lingered over my breakfast in the small, warm restaurant, I sensed the kindness of the proprietor and his wife, who did the serving and cooking. Their friendliness was enchanting, more like the neighborliness of my grandmother's day—sincere interest in another's welfare.

Somehow the subject of religion came up. The man spoke with such fervent devotion about his faith that I was impressed, listening to him. I had the feeling his beliefs held meaning since they seemed such an integral part of his life. I left, promising myself that if ever my health was regained, I was going to visit an L.D.S. Church.

I returned home to Glendale. Months passed, and I did not solve my difficulties. I had an operation, and when this was over, I remembered the promise I had made myself. I went to visit an L.D.S. Church.

I was lonely. I was seeking comfort. I expected, as in other churches, to listen to the service and slip out quietly, knowing no one, seeing no friendly face. But hardly had I been seated when the bishop of this ward came to me, shook my hand, and asked my name. I then found myself being introduced to many others, who called me sister, who smiled with warmth as if I belonged and they would like me to stay.

In a modern world, where all too often neighbor has no time for neighbor and the stranger in a church is greeted with coolness, what a blessing to find a church with such friendliness and such kindness, with the true Christian spirit of practical living! How the warmth of a firm handclasp, the smile of someone unknown made me welcome, made me want to ask questions about a group that seemed to live the teachings of Christ! I found not just lip service, but practical application of Christian



—Photograph by H. Armstrong Roberts

WELCOME HOME

By

Ruth Rames Munson

faith in human service to one another.

I came home with a strange peace of mind and quiet joy. Your Church did not forget I had entered its doors for the first time. Very soon a group of members came to call upon me. I was impressed with their sincerity, their devotion, their willingness to spend so many evenings away from the comfort of their own firesides to try to bring the same kind of joy into the lives of us who did not have the strength of their faith to rely on. As I grew to know these visitors better, I came to appreciate even more their unselfish lives. When one woman heard of the need for clothes of a young friend of mine struggling to finish college, she came to me immediately with a good suit for him. This same person often brought jars of her home-canned fruits and jams when she visited me, and how very much my four children enjoyed these remembrances and the things this very kind woman did

I FOUND myself being introduced to many others who smiled with warmth as if I belonged and they would like me to stay. . . .

for us from her generous heart! Another lovely person sent you magazine, *The Children's Friend*, to my youngsters at Christmas.

In my restlessness, your Church gave me an inner quietude merely by being able to sit and watch the delightful family groups, since such love and unity seemed to exist among them. It does one good in a world rife with divorce, child delinquency, rampant with books glorifying illicit love, to see families in church together. It restores one's ideals, sometimes temporarily lost in disillusionment, and renews one's faith in the essential goodness of man.

I was deeply touched to see young people in church and to hear them speak with such self-assurance and pride of their faith.

I had the same feeling when I watched the program planned at the Mutual Improvement Associations for everyone. It was a real pleasure to see parents and children alike joining in dance and in all kinds of recreation together.

My first experience in canning was something I shall long remember. Some members of your Church called for me in their car. It was a lovely evening, and when I entered the door of the cannery, what I saw there hardly seemed real to me. So many people were working, having fun, sharing talk and laughter. The greatest good for everybody was being accomplished with everybody pulling together for the common cause. Friendship is so often born of necessity, and by the end of the evening there was the warm glow of friendship in my heart. It was with regret that I noticed the time had slipped away, and the work was completed. It gave one such a sense of pride in knowing that warehouses would be filled for the needy, and that in many places a small part of the world's hunger would be alleviated.

A new chapel is rising, and the men gather in the winter evenings,

(Concluded on page 354)

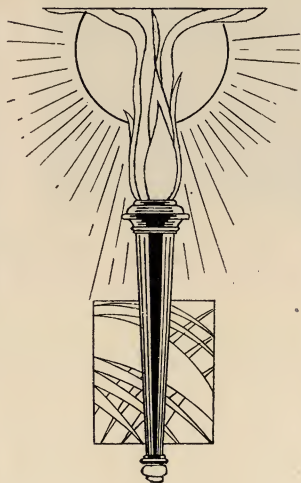
THE IMPROVEMENT ERA

HIGHLIGHTS

THE Pearl of Great Price is one of the most interesting yet one of the least-known books of all Church scriptures. Its influence on Latter-day Saint doctrine and philosophy, comparatively speaking, is all out of proportion to its size. In its pages may be found literature from every dispensation of the gospel as understood by the Saints. The volume is a heterogeneous collection of the revelations, translations, and narrations of Joseph Smith, first prophet, seer, and revelator of the Church. The oldest of its sources is a document older than the Bible, and the most recent dates no farther back than the time of our grandfathers. Now let us take a brief view of the history of this remarkable little book.

Roots of this volume run back in Church history as far as June 1830, but the final part dates only to 1843. The first edition of the Pearl of Great Price was printed in Liverpool, England, in 1851 by Elder Franklin D. Richards of the Council of the Twelve. A Welsh version followed in 1852. Twenty-six years later, in 1878, the first American edition made its appearance in Salt Lake City. Since then more than forty-five editions, versions, and reprints have been published at frequent intervals. Besides being printed in English, the Pearl of Great Price has been printed in Welsh, German, Danish, Dutch, Swedish, Hawaiian, Maori, Samoan, and Armenian. There are four editions of the book which may be considered as basic: (1) the first edition of 1851 printed in Liverpool, England, by Franklin D. Richards; (2) the first American edition of 1878, presumably revised by Orson Pratt; (3) the 1902 edition, and (4) the 1921 edition, both revised by Dr. James E. Talmage.

It may be surprising to some to learn that the Pearl of Great Price has not always been the same as it is today. The Book of Moses, for instance, was not so denominated until 1902, and in the beginning it was divided into three sections, namely: "Extracts from the Prophecy of Enoch" (part of Moses, chapter 6, and all of chapter 7); "The words of God, which he spake



about the PEARL OF GREAT PRICE

By
Charles E. Haggerty

unto Moses, etc." (Moses 1); and the "Writings of Moses." (Moses chapter 2-6, 8.) The other parts of the Pearl of Great Price as now constituted have always been in the volume, though numerous changes in text have taken place.

The Pearl of Great Price at present contains, first of all, the Book of Moses (a record of a series of visions given to Moses), also an account of the creation of the world and of the antediluvian history. An extract from the prophecy of Enoch may also be found in its pages. Then comes the Book of Abraham which

gives some of Abraham's history, his vision of the pre-existence, and his account of the creation of the earth. This book is a translation from papyri which were taken from a tomb in Egypt and which eventually found their way into the hands of the Prophet Joseph Smith. The final portions of the volume are: (1) a revision of the twenty-fourth chapter of the Gospel of Matthew; (2) an account of the early life and visions of Joseph Smith; (3) the Articles of Faith which were first printed in the "Wentworth Letter" in the *Times and Seasons*.

It is also interesting to note that many items have been added and deleted between 1851 and 1902. Among these are the complete texts of Sections 77, 87, and 132 of the Doctrine and Covenants as well as parts of Sections 20, 27, and 107. Three poems have also been a part of the volume at one time or another. The best known of these was "Truth," now known as "Oh! Say What Is Truth." "Penillion" may be found only in the Welsh version of 1852, and "Die Wahrheit" made its only appearance in the German version of 1882.

Among the contributions which the Pearl of Great Price has made to Church doctrine and philosophy, three prominent ones may claim our attention at this point. First, the doctrine of the pre-existence of the spirits of men is nowhere given in such detail and with the clarity that is in the books of Moses and Abraham. While we may quote Biblical scriptures to prove to the world that the doctrine is correct, it is in the Pearl of Great Price that the basic revelations are found. Second, the "fall" is elucidated in a manner that is probably unsurpassed in either ancient or modern scriptures. Third, the mission of the Messiah—the ministry of the Christ, the atonement, and the Second Advent—is predicted in a most forceful way.

It may be of interest to note that some of the best literature on the creation and on the purposes of creation is found in this volume. These concepts are highlighted by the words: "For behold, this is my

(Continued on page 354)

Money to spend

A nostalgic, heartwarming story of two small girls who discovered what they wanted more than anything else in the world

By Mary E. Winchell

WHEN my sister Bessie and I were little girls, people did not speak of depressions or recessions. They just said times were hard or that hard times had come again.

Bessie and I knew that times were indeed hard, and that farmers worried for fear they could not pay the taxes or the interest on the mortgage.

No one seemed to know just *why* times were hard. Some blamed the high tariff that we had just had or the low tariff that we had now. But whatever the government in Washington did, we had other things to contend with. The corn crop had been good, and the hogs had eaten it but were now dying of cholera. The wheat crop was poor. There seemed to be nothing to bring in any money.

But Bessie and I had money. We earned it. We earned it by rubbing cheese for Papa. We worked after school and part of Saturday, and he paid us one cent a day. In vacation we sometimes earned two cents.

Papa had an old cheese press that he hoped would help out with expenses. People said that he made the best cheese anywhere in the country, but prices were so low that cheese often sold for only seven or eight cents a pound, and when he sold it at the stores, he would sometimes receive only groceries for it in exchange.

If anyone going by our place stopped in to buy cheese and bought half of a big one or the whole of a small one, called "Young America," Papa would be paid cash. That was a real event in the family and was a help in paying the farmers who sold milk to us. Once I had a new school reader from such a sale, and another time Papa bought

a new Sunday School songbook (thirty-five cents), for he could read music and play the tunes on his flute. That was a very special day for us all.

After school Bessie and I would change our aprons and hurry to the cellar, where down the center lay the cheese on long wide shelves supported by upright timbers. We hoped to get through and have a little time to play before dark. We might have to include our small brother and sister in our play as well as the year-old baby, so that Mamma could get supper, but there were many plays in which they could be included. The baby was a delicate little thing but very pretty with big brown eyes and yellow hair. She loved playing with us.

Rubbing cheese was very particular work, and I learned to do it better than I ever learned to do anything else.

With a small cloth we would rub and rub the cheese, top and sides, until every vestige of white film was removed, and there was nothing left to make mold. Then with a clean cloth dipped in old butter, we would rub the top of the cheese. Next very carefully we lifted the cheese up on its side, supporting it with one arm so that there would be no strain on the cheese cloth casing, while we rubbed the board dry where it had lain. Then turning it over very gently, the bottom was now on top. Another rubbing with the cloth dipped in old butter on top and sides, and that cheese was finished and in no danger of cracks, skippers, dryness, or mold.

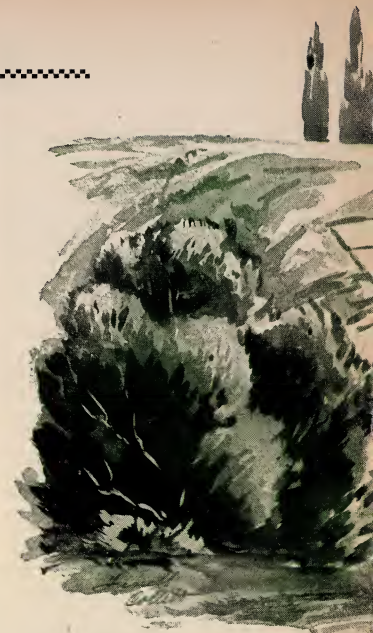
I could manage the larger cheeses and, by standing on a chair, could

do those on the next row, for I was ten. But Bessie was only seven. She had to stand on a box to reach the bottom row and could only take care of the "Young Americas."

At the end of the day Papa would pay us each a penny, if he had it. But times were so hard that sometimes he could not spare a penny. When he could not, he would write it down in a little book, and then sometimes when he would be in debt to us a nickel or a dime we would get the amount all at once. He never failed to pay us, and we felt a fine sense of security in that knowledge, even though taxes and interest worried even us.

Nickels and children were seldom together in those days, except perhaps at Christmas or the Fourth of July.

Bessie and I put our money away carefully, for we planned to get something really nice with it. We would not spend it as we went along on candy or trinkets in the College Springs store, two and a half miles away, where we occasionally went. I don't know whether or not it was hard for Bessie to resist spending her money when





After school Bessie and I would change our aprons and hurry to the cellar.

she was only seven, for she was a shy child who talked little. I talked a great deal, and my decision may have influenced her.

Finally the day came when we each had seventy-five cents. It was the first money we had ever earned, and we were going to the town of Blanchard, six miles away. We were going with Papa who would try to sell cheese to the storekeeper, and we would spend our money.

We blacked our well-worn shoes with blacking made of soot from the underside of stove lids mixed with soapy water. It did very well when the blacking box was empty. We scrubbed our hands and faces. We put on our best clothes. I talked about what we might buy, and of the wonderful store that I had seen once before. Bessie said nothing, but her eyes were shining, and her hands trembled so that she could hardly button her shoes.

We were ready and stood in the doorway waiting for Papa to drive up in the spring wagon with

the cheese in the back, protected from the sun and dust by papers and a canvas cover.

Our small brother and sister looked rather bleak for they were not going anywhere. We gave them a very casual good-bye, for we had had them a long time, but we ran back to kiss the baby. She had been having earache but was all right now. She smiled and waved her hands.

We reached the wonderful store and went in. Papa went to the back to talk to Mr. Bean about cheese, and Bessie and I were free to walk about and admire. This store had so many things in it and so much trade that Mr. Bean had to have someone help him sell things. Mr. Wolfe helped him.

Now Bessie and I *knew* that there were big cities and great stores and millionaires, but it was hard to realize any place larger than this town with its four hundred people or any man richer than the store owner, with all these fine things in his store.

We knew, too, about great poverty in some places and starvation in others. It was hard to realize *that*, too. We had cheese and bread and butter and milk and things in our garden to eat, and we each had seventy-five cents held tight in one moist hand.

We began at one end of the glassed-in counter. Bessie stood close to me with one hand holding my skirt, for several people had come into the store, and she did not like to look at so many strangers at once.

Here was candy of several kinds, among them sugar-coated gumdrop balls attached to a long elastic string. Bessie pointed a finger at them, but I shook my head. We were not going to spend our money bit by bit on little things. We looked long at mouth organs, or harps, as we called them, for they made fine music, and Papa could play them.

"We might get them for Christmas," I said, and we passed them by. They were only ten or fifteen cents anyway. There were several small containers shaped like lanterns, filled with pink perfume. They

were really quite hard to resist, but we moved on, and here were autograph albums, each seventy-five cents. We thought of everybody we knew writing in them and that would be fine indeed, but we moved down a foot or two, and here lay breastpins, beautiful to see and just right to fasten our lace collars for Church. These breastpins were white clasped hands with a bit of gold at the wrist. They were each seventy-five cents, and we thought we would choose those, but we had not gone to the end of the counter yet, and so we went on.

And at the end, there before us, lay something we had never even dreamed of. Gone at once was the glamor of the pink perfume in its little lanterns. Gone were the good taste of the gumdrop balls, the music of the harps, the interest in the autograph albums, and the beauty of the breastpins with their clasped hands and bit of gold.

For there lay a white wool, factory-crocheted jacket and hood.

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Connecticut's Early Records

Microfilmed

GENEALOGY

By Lloyd S. Hughes



Presentation of films to the Connecticut State Library.

Center: James Brewster, state librarian; left, Mrs. Johnnie Hughes, operator of card camera; right, Lloyd S. Hughes, microfilm operator in Connecticut.

Bless them, we pray Thee, in their labors that they may not fall into errors in preparing their genealogies; and furthermore, we ask Thee to open before them new avenues of information, and place in their hands the records of the past, that their work may not only be correct but complete also. (From dedicatory prayer of the Salt Lake Temple, *The House of the Lord*, p. 165.)

THE climax of three years of microfilming in the state of Connecticut bring to the Genealogical Society one of the most valuable collections of records to be found in the United States. This collection includes land records (deeds), probate records (wills), vital records, private manuscripts, church records, headstone inscriptions, and newspaper notices of early marriages and deaths dating back to 1633.

In July, 1947 I reported to James Brewster, librarian for the state of Connecticut, and was introduced to Harold S. Burt, state examiner of public records. Through the co-operation of these two men our work on this project has progressed smoothly and happily for all concerned.

Connecticut State Library, Hartford. Section of vault in which Probate Records (wills) prior to 1850 are stored.

The huge task of microfilming the land and probate records in the various towns was our first step in this undertaking. As the Genealogical Society is microfilming records only prior to the year of 1850, a survey showed that 146 towns out of the 169 were incorporated before that date. It was further noticed that the town officials did not keep regular office hours, some offices being open only by appointment, some two days a week, others daily, with starting hours anywhere from eight to ten o'clock in the morning. Nevertheless all of them have cooperated with us to such an extent that no time has been lost. Some of the town clerk's offices were open only every other day or only twice a week. In some of these towns I have been given a key to the office in order that our work might continue uninterrupted. In many of the

towns the lunch period was from twelve noon to two in the afternoon. In those places I was permitted to work unmolested also. In every instance the town officials have cooperated, realizing the importance of preserving their records.

Throughout the state these records are kept in fireproof safes; however, the town offices were found in different types of buildings—I have found them in farmhouses, stores, service stations, banks, firehouses, over garages, and in town halls. Some of the town halls are over two hundred years old and are without any modern facilities. I recall one incident in which I visited a town and found that the office was closed and was supposed to be open only by appointment. Having the home address of the town clerk, I drove there and intro-

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The giant cedars, proud monarchs of the mountain slopes of ancient Lebanon, fell before the flashing axes of King Solomon's expert woodmen, causing erosion by wind and water until the former fair land was a barren waste.

—Religious News Service Photo

King Solomon's DESERT

By Iola Kimball Smith



THE FAME of King Solomon's Temple, though it was built a thousand years before Christ, has endured down through the ages. Twenty years were consumed in its building, twenty years in which the axes of the Sidonian's expert woodmen and eighty thousand of King Solomon's men never stopped—until the cedars of Lebanon had been destroyed.

The hot sun then held full sway, burned and baked the ground until it was as dry and cracked as a dried-up river bottom. Then the winds did their work and carried away the topsoil. The brooks became mere rivulets. Solomon had built his temple, but behind it lay a man-made desert.

Nature, as if to compensate for this destruction—though many centuries lay between—brought a harassed and persecuted people to the Great Salt Lake desert. Here these people also built a temple to God. They were forty years in its construction, hewing stone from the mountains, bringing wood from faraway canyons. But where their ancient predecessor made a fertile land into desert waste, the Latter-

day Saints made a barren desert into a land of homes and gardens.

Perhaps Solomon was thought to be the wisest man that ever lived. His father, King David, also cognizant of his son's great perspicacity and wisdom, chose him over his brothers as his successor.

King Solomon was only twenty years old when he ascended the throne. His kingdom extended from the Euphrates on the north to the Mediterranean on the east. As evidence that his father had made a correct choice, outlying territories paid tribute to the popular young ruler, and foreign kings paid him homage. Wealthy and known for his remarkable judicial decisions, Solomon was also wise in the affairs of the state and in its betterment. He made treaties and built up an extensive commerce. His thirty year reign is alluded to as the Golden Age of Israel.

According to the Holy Writ, the eastern shores of the Mediterranean were at that time the seat of large cities, such as Sidon and Tyre. The mountains bordering the sea were a hundred miles long and extended thirty-five miles inland. They were covered with a dense forest of fir, sandalwood, and the cedars of

Lebanon. The land about Jerusalem was fertile, for King Solomon, who had made a compact with Hiram, king of Tyre, to furnish him timbers to build his temple and other buildings, was able to provision the immense levies of the thousands of laborers all those twenty years. Solomon also supplied Hiram with 145,000 gallons of wine and 145,000 gallons of oil a year. He could not have done this had the land been the desert it is today.

But desert land was no obstacle to the Latter-day Saints, even though in attempting to turn the hard ground baked by centuries of hot sun, it broke their first plows. Fremont called the Great Salt Lake Desert the Great Basin because it had no outlet to either ocean. It has also been called the Dark Continent, because it stood in the paths of pioneers and adventurers on their way to California and Oregon. The scorching midsummer sun made it a place to be avoided. Daniel Webster is reputed to have declared it unfit for any use except for wild animals.

But the Saints wanted a place no one else wanted—a place beyond the bounds of civilization. They were a deeply religious people and had been persecuted because of their religion for over a quarter of a century. They had been driven from Ohio, Missouri, and from their city, Nauvoo "the Beautiful" in western Illinois. And now, masters of the art of laying out cities, they came to this unwanted desert region.

Inside of three weeks they had laid the foundation of Salt Lake City and had selected a temple site. Almost the first day of the arrival of the Vanguard of the two thousand that came that summer, they diverted the streams of the canyons and flooded the land. Then they dug furrows and planted potatoes.

These people had introduced modern irrigation to America. Twenty-three years after this mass movement there were hundreds of miles of irrigation canals and ditches. They brought water to 167,000 acres of land that had been

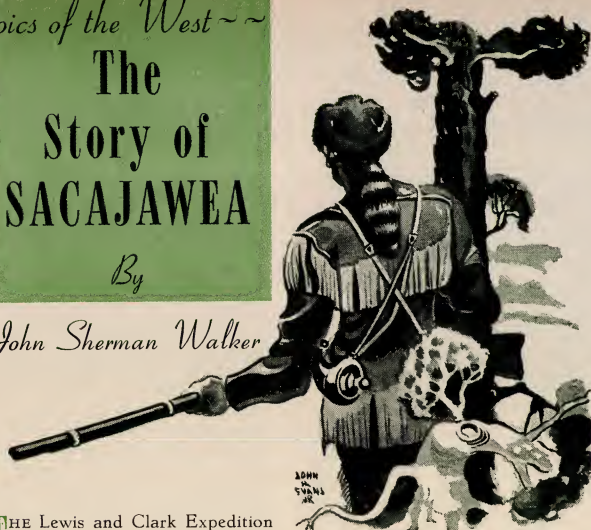
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~ ~ Epics of the West ~ ~

The Story of SACAJAWEA

By

John Sherman Walker



THE Lewis and Clark Expedition (1804-06) is frequently called the most important ever undertaken by the United States, opening up the great Northwest, then an unexplored wilderness, and making secure this country's title to the vast Louisiana territory, a million square miles of virgin land west of the Mississippi which had been purchased by the envoys of President Jefferson from the French Emperor Napoleon for fifteen million dollars.

It is possible that this expedition might have been unsuccessful in its mission without the intuitive guidance and intervention with her Indian people of the comely young Shoshone Indian princess, Sacajawea, the wife of a French half-breed, Toussaint Charbonneau, who had been taken as an interpreter for the party.

Six years before, Sacajawea, then sixteen years of age, had been captured by a raiding war party of Hidatsa Indians and taken far from her tribal home of the Shoshones in Idaho. Later she was sold to Charbonneau, who married her.

At first reluctant to take a woman along with the company, the serious young Captain Lewis finally allowed her to accompany her husband. When, two years and four months later, they returned triumphantly to St. Louis, their starting point, Lewis wrote of the Indian girl

whose aid had proved invaluable in reaching his objective: "She has equal fortitude and resolution with any member of the party."

It was a mysterious and uncharted voyage upon which Captain Meriwether Lewis, his lieutenant, William Clark, and their twenty-seven selected frontiersmen embarked on May 14, 1804, sending their two long sleek rowboats and a barge-like bateau up the unfrequented waters of the Missouri River into the land of primitive forests and massively-towering mountains which only a few Americans had seen.

In half a year the expedition had journeyed sixteen hundred miles by water alone, piercing deeper and deeper into the amazing, unending reaches of the western wilderness—through meadowlands peopled richly with animal life—prairies at times dark with the massed, humped forms of migrating bison—and ever on the illimitable horizon the rolling hills which farther on reached up to rugged plateaus.

This was the end of the white man's trail, for not even the traders had ventured beyond the point

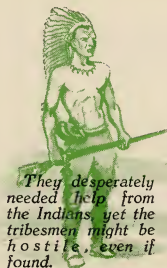
where, trapped by the first heavy snows of November, the members of the company built a winter stockade, called Fort Mandan from the friendly Mandan Indians, near the site of Bismarck, North Dakota. It was during this winter sojourn that a baby boy was born to the young wife, Sacajawea, whom she was to name Toussaint, after her husband.

When, on April 7, 1805 the travelers were launched again on the ice-free river, six buffalo-hide canoes replaced the barge, too bulky for the narrowing Missouri River. The landscape took on formidable proportions, repelling their intrusion. Day by day the men, portaging goods and boats past wildly thundering cataracts, grew leaner from their toil. Their moccasins and clothes, unpatched for want of buffalo hide (for the herds were scarce here), showed increasing wear. Their footsteps often left the telltale marks of blood along the rough way they pioneered. Uncomplaining, her papoose strapped upon her back, the Indian mother Sacajawea suffered with the rest, unaware of the heroic part she was playing in this drama of history.

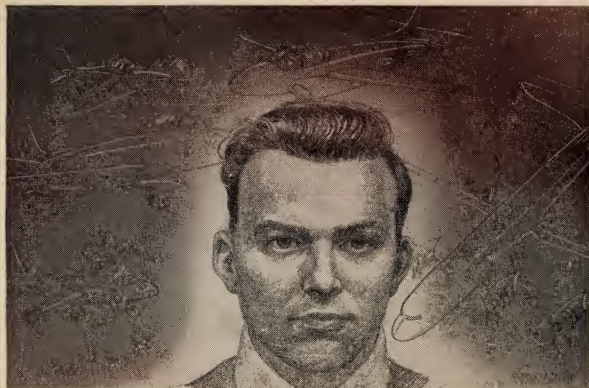
Of them all, only Sacajawea knew the way they were going. The upland country here, with its heavily-forested, nearly impenetrable depths, where ferocious grizzly bears at times disputed their passage, awed these first white spectators and confused directions. But Sacajawea, remembering from her childhood, recognized a creek where the tribesmen of her people once collected clay for painting war parties. She it was who pointed the right way to go. The Lewis and Clark company celebrated July 4, 1805 at the base of the great Rocky Mountains whose snow-tipped peaks lost themselves in the clouds. Those peaks serrating the horizon warned the expedition that the most difficult part of their trek had now begun.

When the dwindling Missouri abruptly offered three branches down which to choose their course, the unfailing memory of Sacajawea

(Continued on page 358)



They desperately needed help from the Indians, yet the tribesmen might be hostile, even if found.



IT WAS the hour before sunset, that one hour of the day when Mother Nature seems to let peace reign supreme over the endless reaches of earth and sky. The grass upon which the boy sat, the tree against which he leaned, the faint evening breeze as it rustled his hair, all seemed to add a benediction to the closing day. But the boy was conscious of none of these. His soul was filled with a vast emptiness combined with an overwhelming resentment toward man and God.

It had been over a week, and still those few cold words came back to him where even his dreams at night told him that he had failed: "And as president of the board it is my duty to inform you that you have been physically eliminated from navigation training." That was all—no more.

The boy's thoughts of that fateful day continued. You stand up now—salute the president, make a left face, and walk out. Walk out to what but blackness and defeat? What does it matter to them, the fourteen months of working and waiting and sweating and hoping and praying, they who have had their wings

so long? Eliminated physically, he thought bitterly. These eyes of mine are good eyes, and they were perfect when I came here. They didn't even mention that they had gone bad because of all the close work in navigation with the computer, the drift meter, the mercator charts, and so on and on!

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**JOE, who was rough and rowdy, had said: "You go before the board tomorrow, Miller. We'll see what your religion can do for you then."**  
~~~~~

His thoughts went back to his early training. What was it the Word of Wisdom had said? "And all saints who remember to keep and do these sayings . . . shall run and not be weary, and shall walk and not faint." "What kind of a promise is that to me?" he whispered hoarsely. "What good has it done me to refrain from smoking or to make excuses when Joe or Stan or Rob has said 'Come on, fella—just one never hurt anyone'? They are making a success

of navigation training. They will graduate in a few weeks, and once one has had the vision of those silver wings before his eyes, it doesn't disappear with the few cold words of an elimination board president."

The night before it had all happened. Joe, who was rough and rowdy but all man, had said: "You go before the board tomorrow, Miller. We'll see what your religion can do for you then. That's what it's for, isn't it? To help a man when he's down?"

And has it helped me? thought the boy. What kind of Father is he who lets a man down when he needs help most?

"I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise." (D. & C. 82:10.) The boy's mother had quoted him that many times in his youth. Well, he thought bitterly, I owe him nothing now,

The ARMS OF STRENGTH

By Heber G. Wolsey

nor he me. I start out with a clean slate today. I need no help from this mythical God. From now on it's me—just me, alone.

Joe had called last night. "How about going down to 'Freddie's Place' tomorrow night?" he had said. He had mentioned that he would be over at seven-thirty. "Well," mused the boy, "I'll be there, and waiting."

He came out of his reverie abruptly and looked at his watch. It was six forty-five. He would have to hurry if he was going to be ready by seven-thirty. He arose quickly, and as he walked towards his barracks, his thoughts continued: Another day is drawing to a close, but tonight there will be no staying in the barracks and thinking, endlessly thinking, for me. There will be no room for thoughts of failure or home or the Lord at 'Freddie's.'

He reached the barracks. Rapidly he climbed the stairs and walked over to his bunk to change his

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THE ARMS OF STRENGTH

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clothes. And there, lying on his pillow, were three letters, one from his mother, one from his best friend, and one from his wife who would always be his sweetheart.

The old resentment welled stronger in his breast. Well, he thought angrily, I have no time for them tonight, either. They all know by now that I have failed, failed miserably in the one thing I really wanted to accomplish in the army. Let them wait, too. I'll read them when I've nothing else to do.

He picked up his shaving kit and started for the washroom, but he paused before reaching it. Better still, he reasoned, I'll read the letters now and get it over with, so I'll have nothing on my mind when I meet Joe.

So he returned, picked up the first letter, and after a brief pause, tore it open. And there on plain white sheets, neatly folded as he had seen them so many times before, his mother wrote:

My dear Son:

Your letter came today. And, my boy, I am not answering with a letter of sympathy, as I know you neither want nor need it. Rather it is just a little talk on the couch in the front room, one of many that we have had.

This little physical development that has come to you is entirely out of your hands, and although it has prevented you from achieving your goal, I am sure your eyes that have always looked for the pure and good in all things will again become strong, and the Lord will bring things about in his own way to make up to you for this disappointment.

You have always been a seriously thinking boy, and for this you will be rewarded. There are great opportunities for advancement coming your way, so keep your head high and your mind clear and receptive for them when they do come. And finally, keep constantly in touch with your Heavenly Father, and he will forever see you through.

Goodnight for now, dear. From the bottom of my heart I ask God to bless and comfort you always.

Mother.

More slowly now the boy opened his second letter. He blinked back the tears which blurred his vision; then he began. It was from Mac. His friend hadn't forgotten.

Dear Tom:

Tonight I received your letter. I have been feeling all day that I could use one

of our old talks together. I have missed them since we were separated, and I was sent here to armourer school.

Remember that sweltering hot day on the train when we were on our way to Florida and basic training? There had been no water in our car for hours, and when we were finally called for dinner we were praying for something cold to drink. We walked into the diner, and there sitting before us were two tall glasses of iced tea—to my eyes a miracle to behold. I think I drank mine in one swallow. Then you lifted yours up, looked at it, and said, "Have mine, I just don't drink tea or coffee."

Then when I questioned you about it that night when the car was still and all you could hear was the clinkety-clack of steel wheels on steel, I think I learned really to appreciate what Mormonism means to its members. You can certainly call it a living religion. The fact that you are ready to stand by your ideals and be proud before the world to live up to the teachings of your religion is full proof of your fine character to me.

I know you are disappointed in this new turn of events. But I also know that the firm ideals that have been a part of your life since childhood will see you through this or any other situation that may arise.

I'll not write more now except to let you know that I am very proud to have you for a friend.

Your sincere pal,
Mac.

SUNSHINE MAKER

By Nell Griffith Wilson

THE bus was filled with quiet folks
That early summer day,
Who watched the landscape dreamily
As it sped on its way.

Then came a stop for passengers,
And in his mother's arms
There came a little traveler
With sunlit baby charms.

His eyes were bright with eagerness,
For all the world was new
While long dark lashes lightly swept
Those eyes of deepest blue.

A little nose with just a tilt,
A wisp of soft, brown hair
Stood quite awry and lent his face
A merry, elfin air.

He lost no time in making friends
With winsome baby wiles,
And two small perfect teeth lit up
The center of his smiles.

With all his new-learned merry tricks
And imaginary jokes,
He changed those quiet passengers
To very friendly folks.

So when he left, he waved good-bye
To all his new-found friends,
But memory may travel on
Although the journey ends.

And there was sunshine in the bus
As it went on its way,
Because a little one-year-old
Went traveling that day.

And Tom had said he was completely on his own. He had said he needed no one, and no one needed him. The tears were running down his cheeks freely now, for he realized that life without friends, without home, without ideals, would be dark indeed.

The third letter remained. Slowly he picked it up and opened it gently. It was from her.

Dearest One,

When we were together, all of our troubles, large or small, were always made to seem unimportant when we would talk them over. I could always confide in you. And thank you, Dear, for confiding in me now.

When I received your letter the first thought that came into my mind was, What has this army done for him, after all he has done for it? What indeed has the Lord done for him, for my husband who has always given his full efforts to his every task?

But we know that thoughts such as these are wrong. God works in his own way. His wisdom carries through to the very end, and though now our poor powers to comprehend are so inadequate, someday we shall know that the ways of our Father in heaven are the best ways for us.

My every prayer is that soon this strife will be over, and we can live as we have always planned. Until then I'll dream of our happiness together and find a warm contentment in thoughts of the future.

Fay.

Tom let the letter fall slowly from his fingers. The resentment that had been hard around his heart was gone, and thoughts of home that had lain dormant during the past bitter week were again running through his mind. He looked at his watch. It was seven twenty-five. Somewhere, far back in his mind he seemed to remember that he had made an appointment for seven-thirty, but it no longer was of any importance.

Slowly he rose from his bunk, walked down the stairs and outside into the evening twilight. His steps led him up the lane towards the setting sun which gave one last gloriously bright acknowledgment of its presence and then slipped from sight.

Then, like a warm, friendly hand, the darkness came down and enveloped him with the peace he had been so hoping for. And then he knew. He was not alone. He could never be alone. He walked with the Eternal Father of all.



ON THE Bookrack

OUTLINES OF ECCLESIASTICAL HISTORY

(B. H. Roberts. 6th edition. Published by the Church of Jesus Christ of Latter-day Saints, Salt Lake City. 1950. \$2.25.)

It is good to note another edition, the sixth, of this helpful book, used both as a text and in private study. It covers in outline the story of the ecclesiastical organization of Christian countries, which all Latter-day Saints must understand to be effective defenders of the gospel.—J. A. W.

DOCTRINE AND COVENANTS COMMENTARY

(Hyrum M. Smith and Janne M. Sjodahl. Deseret Book Company, Salt Lake City. 1950. \$5.00.)

A REVISED edition of this useful book has long been called for by the public. It helps the reader to understand more completely the divine revelations of the Lord to the Prophet Joseph Smith and to Brigham Young.—J. A. W.

UNDER DIXIE SUN

(Published by Washington County Chapter Daughters of Utah Pioneers. Hazel Bradshaw, Editor. Garfield County News, Panguitch, Utah. 438 pages. \$5.00.)

A wealth of invaluable information has been collected in this volume, dedicated "to those who struggled, toiled and sacrificed for this today: Our Dixie Pioneers." The material ranges through all of the history as well as the activities in the southwestern part of the state and is most valuable source material for those who may soon write the truly great story of our pioneering movement. This collection revives a period that is forever gone but which can be revived in all its grandeur and heartbreak through many of these firsthand accounts of events. It is rather too bad that so useful a volume should have been bound without an index which would enhance its usefulness and value. The contents, however, will help overcome this handicap.—M. C. J.

THE ROMANCE OF UNCLE SAM'S EMBLEM

(Lilliebel Falck. Vera F. Beason, Publisher, Salt Lake City. 1950. 70 pages. \$3.00.)

FOR citizens of the United States this book will serve to point up the history of the flag and the feeling that

those who live within its boundaries should feel for it. Into this volume Mrs. Falck has woven her life's desire: to make people respect the flag and what it stands for in the United States. Citizens of other countries could well learn from this book the ways through which they could build a sound respect for their national flags.—M. C. J.

FROM CUMORAH'S LONELY HILL

(Olive McFate Wilkins. Deseret News Press, Salt Lake City, Utah. 1950. 202 pages.)

THE letter which preceded this book is of the greatest interest in many ways. The author reached seventy-two in March—with the proud heritage of six children, six grandchildren, and two great-grandchildren to call her blessed. Since 1938 she has been a shut-in with arthritis. In 1945 she undertook the writing of this book, most of which was written "while propped up in bed." The letter concludes: "Being a lover of the Book of Mormon I took much joy in writing the story of it." Such courage, such enterprise in the face of almost insurmountable difficulties should shame most of us into using our time and our health to better advantage.

The book is written in poetic form. It seems phenomenal that the author should have been able to condense so much of the centrality of the Book of Mormon into rhymed, verse form. The subtitle "an epic poem" should better have read "a narrative poem," since it preserves the intensity of the narrative without becoming a true epic.—M. C. J.

NEW WAYS TO BETTER MEETINGS

(Bert and Frances Strauss. The Viking Press. New York, 1951. 177 pages \$2.95.)

BASED on the principle that the democratic method is the best procedure in every situation, this book indicates ways to better leadership. It also suggests methods for meeting the problems that arise in groups which have been proceeding in the stereotyped manner of teacher-pupil situation. Surely, if by applying the group method that has been proved scientifically effective in bringing people to unanimity of conviction, we can bring youth to an intelligent acceptance of the gospel, we should do everything

within our power to incorporate this method as the technique to be used in all of our learning situations.—M. C. J.

GANDHI—FIGHTER WITHOUT A SWORD

(Jeanette Eaton. Illustrated. Wm. Morrow & Co., New York. 1950. 253 pages. \$3.00.)

The author, who has written ten other biographies, has the rare ability to make her characters live, and the rarer ability to make her readers eager to know all about them. Employing the story form, the author has created the setting in which this great man had his being. Beginning with his early life, she has traced the causes for and the development of the concepts that shaped his destiny. The author traces his childhood in India, his training in England, his work in South Africa, and his dedication to India. It is a stirring book—and one to be read during these days when many officials seem to think war the only solution to vexing problems.—M. C. J.

COUNSELING ADOLESCENTS

(Shirley A. Hamrin and Blanche B. Paulson. Science Research Associates, Inc., New York. 1950. 371 pages. \$3.50.)

All who deal with young people in the home or in the auxiliaries will find this book stimulating and helpful since in addition to the formal presentation of counseling there are many concrete examples to point up the material. Some of the section headings will indicate the scope of the work: Human Nature and Counseling, Youths Move toward Maturity, The Counseling Interview as a Learning Situation, Counseling Youth in Vocational Areas, Counseling Youth in Emotional Areas. A Portrait of a Competent Counselor.

The book should prove to be an experience that will send the leader away with more of an understanding of what his work as counselor to young people consists.—M. C. J.

THE SEVENTEEN READER

(Selected and Edited by Bryna Ivens. J. B. Lippincott Co., New York. 1951. 310 pages. \$2.75.)

This breezy collection of editorials, stories, poetry, articles, and even recipes from *Seventeen* will solve some problems for many a teacher as well as many a mother of the teen-age girl. Merely handing the book to a teen-ager will insure its reading, for the very first article will prove inviting enough that the entire book will be finished. But parents shouldn't be too sure that their teen-agers will answer the first call for dinner—or breakfast—or lunch—after the book is given. But be patient, the end result will certainly justify the delay!—M. C. J.

JOHN M.

California's

By
DOYLE L. GREEN
MANAGING EDITOR

(CONCLUSION)

BY 1853 the Horner potato crop is reported to have reached the unbelievable total of 11,000 tons—22,000,000 pounds. They also harvested that year 1500 acres of wheat and barley in addition to large quantities of cabbage, tomatoes, and onions. Flour mills were scarce, so they built one of their own at Union City. The sixteen miles of public roads which they opened ran mostly through their own land. To show their farsightedness, they made the roads one hundred feet wide with provisions for fences and shade trees on both sides. Later generations reduced the width of the roads to sixty feet. The Horners equipped and operated a stage line from Union City to San Jose, twenty-five miles away, thus with their steamship, completing passenger service between that city and San Francisco. In addition to the 3000 acres of land they owned in Alameda County, they obtained 5250 acres adjoining the city of San Francisco for which they paid \$290,000.00, and "a large tract" in Santa Clara County.

Just how much the total holdings of the Horners would have been valued at by the summer of 1854, a short five years after John M. Horner sold his first two dollars' worth of watermelons from his sixteen acres, would be impossible to estimate accurately. Their known holdings, however, included farm land for which they had actually paid \$417,000.00, a steamer costing \$18,000.00, a flour mill costing \$85,000.00, thirty miles of fencing costing about \$1000.00 a mile



HORNER

"First" Farmer

but worked hard and paid strict attention to business. They could see in the future nothing but progress.

But John M. Horner had made a number of serious "business mistakes." These mistakes, combined with the money panic which swept the country, hitting the west coast in the fall of 1854, within a few months swept away all of the Horners' enormous holdings. But to the credit of John Horner it must be said that these "mistakes" were all on the side of helpfulness and brotherly love. In later years he described the errors as follows: "The position I held in the community at this time made me much sought after as an endorser of notes, a signer of bonds, and a loaner of money to the impecunious. As I had been raised in purely a rural district of New Jersey and was un-

*CONTINUING the saga
of the indomitable
spirit of a young Mor-
mon settler in Cali-
fornia's gold-rush re-
gions, who settled on a
tiny sixteen-acre farm
with his young bride
and pyramided his
holdings into a vast
farming empire worth
a near-million dollars
all within a span of less
than five years.*

To John M. Horner, California's true gold lay hidden in the fertility of its wonderful soil.

—Photograph by Hal Rumel

(\$30,000.00), and a crop much larger than the one which in 1851 had sold for \$270,000.00. In addition they had their stage line, warehouses, farm homes, barns, equipment, and livestock. Sam Brannan was reported to be among the first millionaires in California, but it was in the sixties that he reached the height of his power. The assets of John M. Horner and Company must have totaled close to a million dollars some years earlier.

The future probably never looked brighter for any enterprise than it looked for the Horners that summer of 1854. They owed not a penny on all their property; their crops were large and of good quality; neither of the brothers drank nor gambled nor dissipated in any way



THE IMPROVEMENT ERA

acquainted even in theory with the "tricks" of the trade, the unwise course of endorsing notes or loaning money without adequate security had never entered my head. I loaned and endorsed freely, hoping to do good thereby. I have no recollection of refusing anyone asking for an accommodation or requesting his notes endorsed up to 1854."

If the payment of the notes had been demanded before the panic set in, the Horners could have paid them off without embarrassment, and they were sure that had the panic not come, the endorsed notes would have been paid by their makers.

of thousands of acres of property was poverty stricken.

Although Horner's endorsements totaled only about \$40,000.00, interest and other expenses made it necessary for them to raise over \$70,000.00. The San Francisco property they mortgaged for \$50,000.00 with four percent interest (\$2000.00) monthly, payable in advance. As they couldn't pay the interest, they lost the property. Their steamer paid a \$7000.00 note; a seventy-thousand dollar farm paid for a \$10,000.00 endorsement. The property was disposed of piece by piece until everything John Horner owned, including his home, farm, his carriage team, and the watch

claimed ownership. Upon investigation, Horner became convinced that the Indian was the rightful owner, so thereafter he dealt with him instead of with the priest, finally buying his claim for six hundred dollars. Sometime later a merchant showed Horner a map of the land and claimed that it was a provisional grant by Mexico to another Indian. As he had a valuable crop growing on the land, Horner acknowledged the claim and paid him seven thousand dollars for it, although he had to borrow the money. Before the Indian sold the ground to the merchant, he reserved a lifetime right of occupancy. A few years after Horner purchased the property, the Indian wished to leave, so Horner bought his life right for six hundred dollars. Again in 1850, two former governors of California sent to Horner an agent with the title of a grant from the Mexican government to these two men, of the whole ex-mission tract which included his farm. Horner was very much disturbed, of course, because he had already purchased the ground three different times, so he took these papers to lawyers for their examination. They told him that the grant was good, so there was no alternative for him but to leave, rent, or buy the property. So Horner, along with two other men, bought the claim for forty-nine thousand dollars for which they gave joint notes. When the notes matured neither of the other two men was able to meet his share of the obligation, so Horner paid for it all.

ALONG with the loss of all of his property, came other afflictions. His only daughter died, and he himself was afflicted with lockjaw and a high fever. His relatives, friends, and doctors despaired of his life, and all were surprised when he began to improve. His recovery was slow, and for weeks after he was out of bed, he had to use a

WHEN he disembarked from the good ship "Brooklyn" in July 1846, since the sleepy little settlement of Yerba Buena did not interest him, he pushed onward to Mission San Jose.

But the panic did come, and with it came a phenomenal decrease in property values. Money was withdrawn from circulation, higher rates of interest were enacted on loans, unemployment was universal, and hunger was widespread. Thousands of tons of farm produce which the Horners raised that year were never sent to market, for there was no sale. Good potatoes were ten cents a bushel, but even so, few were sold. There was plenty of money in the hands of some, but it was all being hoarded, and a man with a few hundred dollars in gold coins was independent, while the owner

of his pocket were disposed of to pay the notes.

DIFFICULTIES with land titles had also caused the Horners a lot of grief. As an example of this,

John M. Horner's advice to young men: Don't be afraid to work yourself to death. Rust consumes faster than labor wears.

when John Horner first arrived at Mission San Jose he rented from a priest a small piece of land, but when he started to work upon it he was met by an Indian who

crutch in order to get around. But after months of "mental and physical suffering" he gained both his health and his ambition and turned

(Continued on following page)

JOHN M. HORNER . . . CALIFORNIA'S "FIRST" FARMER

(Continued from preceding page)

again to the land that had been so good to him. Other enterprises like building a bridge over the Alameda River and draining a small lake (the labor on both projects he did almost entirely by himself) gradually helped him to get back on his feet, but because of rust, unsalable crops, dry weather, and other causes, his progress was very slow as compared with his former successes.

Still he remembered his friends in Utah:

The Deseret News of March 1856 reported: "John M. Horner of San Jose and George Q. Cannon of San Francisco have conferred a great favor upon Utah by sending cuttings of choice varieties of apple, pear, grape, gooseberry, etc., etc., to Governor Young who will see that they are carefully treated.

"Will Brothers Cannon and Horner and others forward cuttings and young trees of choice variety by every seasonable mode of conveyance?"

Ever a pioneer, however, Horner continued to explore new methods of farming and is given credit by some as starting the state on its way toward farm mechanization. He built at least three combine harvesters for his own and customer work in Santa Clara, Alameda, Contra Costa, and San Joaquin counties after 1859. His harvester is reported to be the first to employ the horses behind to push instead of in front to pull the machine.

WRITING in the *Oakland Tribune* September 3, 1950, F. Howe Higgins, an "authority on early days" observes: "The pages of the *California Farmer* were dramatized twice by Horner and his harvesters in 1868 and 1869. Notice. There will be a public exhibition of the traveling harvester Monitor Number Two upon the farm of Richard Threlmall in Livermore Valley, Murray township, Alameda County, on Thursday, August 28, 1868 commencing at 1 o'clock p.m. On Thursday, the third of September, commencing at the same hour, Monitor Number One or Three will be exhibited to the public upon the farm of William Y. Horner through the Mission San Jose, Alameda

County. We claim that one-half the expense of harvesting would be saved to the farmer by using the harvester; in fact, the entire expense of threshing is saved. Three men and twelve horses have cut, threshed, cleaned, and sacked in good workman-like manner fifteen (15) acres of grain per day, making five acres per man, a feat, we believe, never performed in America before. One and three-quarters acres to the man working with the most approved machinery is the highest figure yet reached—one acre per man being nearer the general average. Farmers, come and see if our claims are well founded. John M. Horner, William Y. Horner."

"But next year this effort of the Horners to promote the use of their combined harvesters through the grain growing areas bore as bitter fruit as did the pioneer mechanization of industry in England a half century earlier. One of his Monitors, as he named his combined harvesters, was burned by some unknown persons whose labor or machines were threatened. For three issues, the Horner ad offering five hundred dollars reward for information leading to the identity of the incendiary was printed. Colonel Warren, editor of the *California Farmer*, gave the subject a scorching editorial aimed against those who would halt the march of progress in California."

In 1879, at the age of fifty-eight, John Horner along with his brother, William, sold all his holdings in California after obtaining a contract with Claus Spreckles to cultivate sugar cane in Hawaii on shares. They chartered a schooner, took aboard their families, household effects, horses, and equipment, and said good-bye to the country that had been so good and yet so unfriendly to them. In the islands, the Horners within a few years gained large holdings in land and other property. They brought much new ground under cultivation, increased remarkably the yield of sugar cane to the acre, and again gained "reasonable" wealth.

His influence for good in the islands is demonstrated by the fact that he was elected a noble for a six-year term to the legislature. On the occasion of a feast given for

members of the legislature and other dignitaries, the King, addressing John M. Horner said: "Mr. Horner, I look upon you as the champion temperance advocate of my kingdom; continue to write, it does good. I read and enjoy all you write."

What Horner personally considered to be one of the greatest contributions of a long and useful life was a theory of public finance which he developed and about which he wrote in a book entitled *National Finance and Public Money*. In the book he encouraged the setting up of a sound financial structure which would eliminate such panics as swept him down in 1854.

News of the death of John M. Horner came to the Church in the form of a letter addressed to President Joseph F. Smith in 1907: "My dear Sir, in looking over Father's papers the other day I found some very interesting letters which he had received from you, your predecessors in office, and other high officials of your Church, covering a period of over half a century. Believing from these that you are and have been interested in his well-being, I take the liberty of informing you of his death, which occurred on the 14th of May, current year, at the age of 85 years and 11 months. Sincerely yours, signed A. Horner."

But a few years prior to his death, John Horner was prevailed upon to write for *THE IMPROVEMENT ERA* three series of articles which were published under the titles of "Adventures of a Pioneer, embracing the struggles of a long and busy life," "Looking Back," and "Voyage of the Ship *Brooklyn*." These were published in 1904, 1905, and 1906. Much of the information for this article has been adapted from these masterpieces written by the hand of a man then in his eighty-fourth year.

An editorial note published with the first article in the May 1904 issue of the ERA stated: "Though he has never visited Utah he delights in reading the conference proceedings of the Church and keeps closely in touch with the Latter-day Saints, who, as he remarks in his letter of transmission, 'are striv-

(Continued on page 344)

THE IMPROVEMENT ERA

"I got the story on
50,000 Miles-No Wear
 and changed to New Conoco Super Motor Oil"

says H. T. Fitzgerald,
 Newspaper Man,
 St. Louis, Missouri.



"YOUR NEW '50,000 MILES—NO WEAR' OIL is the best we have ever had the privilege of using in our garage," says George M. James, Manager, Metro Motors, Ford Distributors, Murray, Utah. "We use Conoco Super Motor Oil in all our demonstrators and recommend it highly to new car buyers."



"I'VE USED MANY DIFFERENT BRANDS of oil, but was never satisfied until I heard the story of '50,000 Miles—No Wear' and changed to new Conoco Super," writes Ben F. Taylor, Traveling Salesman, Fort Worth, Texas. "Now I get greater savings in oil consumption and more miles to the gallon."

"50,000 MILES—NO WEAR!" — PROVED HERE:

After a punishing 50,000-mile road test, with proper crankcase drains and regular care, engines lubricated with new Conoco Super Motor Oil showed *no wear of any consequence* . . . in fact, an average of less than one one-thousandth inch on cylinders and crankshafts. Factory finishing marks were still visible on piston rings!

AND gasoline mileage for the last 5,000 miles was actually 99.77% as good as for the first 5,000! This test proved that new Conoco Super, with OIL-PLATING, can make your car last longer, perform better, use less gasoline and oil.



Ask Me About
**"50,000 Miles
 No Wear!"**



©1951
**CONTINENTAL
 OIL COMPANY**

JOHN M. HORNER . . . CALIFORNIA'S "FIRST" FARMER

(Continued from page 342)

ing for the physical and spiritual well-being of man and who are endeavoring to make the waste places blossom, to set examples in tolerance, and to train the physical, mental, moral, and spiritual natures of men in a way worthy of imitation and that will surely eventually direct the attention of the world to the glory of Zion."

A letter of introduction written by A. Milton Musser, former missionary to Hindoostan, was also printed preceding the first article. Addressed to the editors of THE IMPROVEMENT ERA it read:

"In reference to the munificent gift made by Elder John M. Horner to the forty stranded missionaries at San Francisco, in the winter of 1852-3, when *en route* to the fields assigned them, I will give you some details which may be of interest to your numerous readers.

"At a special general conference of the Church, convened in this city, August 1852, there were over one hundred elders called on missions to the United States, Canada, Europe, the Orient, etc. All were counseled to travel without purse or scrip. Out of the total number, forty were deputed to go to China, Siam, Hindoostan, Australia, the Hawaiian Islands, and South America. On reaching San Francisco, *via* San Pedro, the elders were practically stranded. The oceans lay between us and our destinations. Transportation was the great desideratum. We vainly tried to raise the necessary funds in the chief city of the Golden State. At this time, Elder John M. Horner, who was one of the ship *Brooklyn* emigrants from Nauvoo, living at San Jose, came promptly to our relief. He sent us word to ascertain what the cost of transportation would be to our several fields of labor, and that he would soon meet with us. We learned that the elders destined for China needed \$1,000.00; for Siam, \$1,200.00; for Hindoostan, \$1,800.00; for Australia, \$1,250.00; and for Hawaii, \$1,000.00; total \$6,250.00. Of this sum, the elders had collected \$750.00. The balance, *viz.*, \$5,500.00, Brother Horner voluntarily furnished us, and we all were soon sailing for our respec-

tive destinations, gratefully and prayerfully thanking the Lord and his big-hearted servant, Elder John M. Horner, for the beneficent endowment.

"In my lectures before the Saints, on the subject of my having circumscribed the earth, without purse or scrip, 1852-1857, it always gives me very great pleasure to refer to this grand offering made in the interest of the forty elders, over half a century ago."

As he looked back on his experiences John Horner wrote that he never mourned over the loss of his property in California, but he did regret two things: (1) that he did not pay a full tithing on all of the money he made, and (2) that he failed on one occasion to take the advice of the President of the Church. In commenting on the first he wrote: "I have sorrowed and regretted repeatedly that I did not do my duty with it (the money) more completely while I had it, but I must attribute it to ignorance or procrastination, not selfishness. I can account for the delinquency only as above. At that time I was too humble, too happy, and too thankful to my Heavenly Father to have refused in my dealings to have paid my debt to him. I fully realize it was my obedience to the counsel of his servant in sending me to California and his continual blessings

that had placed me in the enviable position I then enjoyed."

About the second he wrote: "President Brigham Young wrote me advising me to be cautious, as reverses frequently visited people doing large businesses, and suggested that I send up \$30,000.00 to the trustee in trust as a precautionary measure that would serve a good purpose as a future help if misfortune should overtake me. The above may not be the exact language of the President, but it is the meaning as I understood it. From ignorance, procrastination, or misfortune coming so quickly, or something else, the wise counsel was not acted upon. My misfortune came suddenly and as unexpected as thunder from a clear sky."

Throughout his articles, he wrote many words of wisdom, all of which are applicable to our lives today just as much as they were nearly fifty years ago when they were written, or nearly a hundred years ago about which they were written. His advice concerning debt was:

"Get out of debt while times are good and keep out. I fear some of our brethren will be as slow in acting upon this wise counsel as I was in obeying the counsel given to me. Those who neglect this counsel will lay themselves liable to suffer some of the pangs of hard times as I did, probably losing homes and property."

To show the importance of husbanding small things, he wrote: "With them (the yoke of oxen which he obtained from a Spaniard for the Colt) I plowed for my first crop of vegetables in California. From this small beginning grew the large business referred to. Five dollars worth of potatoes in New Jersey was a small capital for starting a large farming business in California, but it had its effect. It helped me to a yoke of oxen. If I had idled away my mornings and evenings I would have had no potatoes—no potatoes, no five dollars—no five dollars, no pistol—no pistol, no oxen—no oxen, no plowing and experimenting in 1847 and '48, and perhaps the foundation would never have been laid for the large business I afterwards built up.

"A young man starting out to

HOME ON LEAVE

By Ruth Bassett

WE sat together there, within the church.
You in navy blue, with stripes of gold.

You in navy blue! My heart turned cold
With apprehension, and I turned to find
Your bronzed, uplifted face, afraid to find
A grim resentment that would silence prayer:

But only trust and reverence were there,
And trust that he to whom you prayed is kind.

I thought, in death's stark nearness he has come

Nearer to God than I, who feel secure.

Whatever he is called on to endure,

The vanguard of that faith will bring him home.

So comfort came, as we were sitting there,

As if in answer to a sailor's prayer.

hew for himself a character and his way in the world without assistance from friends or ready money must not despise the day of small things. Small remuneration he must be willing to accept or even no remuneration at all until better opportunities present themselves. He should be humble enough to pick up, earn, and save the pennies. These are his school days. The doing things in a small way may be a means of qualifying himself for handling a large business if it presents itself.

"Young man, husband your present wealth of physical, mental, and moral strength; don't destroy or waste it by smoking, chewing, drinking, gambling, idleness, or other dissipations. To gratify these evil habits will consume your time, health, strength of body and of mind, and your acquired wealth. When you gratify them long enough you will then in truth be a self-made pauper of no value to yourself or to the world.

"The valuable superintendent is the one who understands and works up the details of the business, for if the details are neglected, success is uncertain. Had I not saved my small earnings and endeavored to save more, it is doubtful that I ever would have been able to prospect in the west or to pay my way to California.

"It must be remembered that the wealth referred to above was all produced from the elements by subduing the earth and making it yield up its treasures to us. This may encourage some young men who are compelled to work their own way in the world not to wilt down and think themselves paupers. If you have health, strength, youth, and intellect at command, you are in possession of the most valuable earthly blessings possessed by man. They are blessings that scores of people would be willing to pay you a million dollars for if you could deliver the goods. Fortunately this kind of wealth cannot be delivered if sold, and if you use it properly, every earthly comfort is within your reach. Don't be afraid of working yourself to death. 'Rust consumes faster than labor wears.' If hard work of head and hands were killing, I should have been dead twenty-five or thirty years ago instead of now being quite a man in my eighty-fourth year."



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KING SOLOMON'S DESERT

(Concluded from page 335)

stone-hard desert land. Yet, paradoxically enough, water once covered this vast area, for the Great Salt Lake is the remains of prehistoric Lake Bonneville, three hundred and fifty miles long, a hundred and forty-five miles wide, and over a thousand feet deep. Terraces made by the lake at different levels may be seen on the surrounding mountains.

It was desert land when the Saints settled there. Sagebrush, a few miserable cottonwood trees, and stunted willows were all they found; nothing that would build homes. So the Saints used the desert itself. They made sun-dried bricks of the earth and built a huge stockade and many adobes. Less than a decade later they began the great work of building the temple. But unlike King Solomon, they did not tear down to build up this great edifice to God. As the white temple rose in all its majestic grandeur, it looked down on a land of homes and planted fields, of young fruit orchards and shade trees.

The Latter-day Saints gave willingly of their time and labor during the many years their temple was in the process of construction. But Solomon's people were compelled to work on his temple and other buildings and to work in his fields and in his household. The Saints gave willingly ten percent of

all they produced to the Church, while Solomon laid heavy taxes on his people for the necessary revenue.

Toward the end of Solomon's reign, his people turned against him because he had turned against God. He had chosen for his queen a daughter of Pharaoh, king of Egypt, and he had married many other daughters of kings. These women worshiped idols. To please them Solomon built a temple of idols on Mount Olives in full view of the temple he had built to God.

Solomon died B. C. 937, leaving his country to revolution; for the growing discontent—the shame his people felt at seeing their great ruler surrounded by idol-priests while paying obeisance to images of stone—culminated in the division of the kingdom into Israel and Judah.

Today Salt Lake City and its environs are as closely knit as ever and as industrious. The "New Jerusalem" in the Great American Desert is a place of peace and plenty.

And as if nature truly meant making this desert to "blossom as the rose" to compensate for the desler made by King Solomon's indiscriminate cutting of the cedars of Lebanon, in all that sage-covered Salt Lake Desert, a lone cedar tree greeted the Saints in Salt Lake Valley.

MONEY TO SPEND

(Continued from page 333)

The hood had a little ruffle around it, and both hood and jacket were edged with a silk crocheted thread. We both looked at it in wonder and admiration, and both at once thought of the baby at home.

"How much is it?" whispered Bessie.

I looked and looked and at last saw the price. One dollar and fifty cents. And together we had one dollar and fifty cents.

We were so excited and eager for Mr. Wolfe to come and ask us what we wanted, as though our choice might suddenly be spirited away or someone else rush in and get it.

The baby's old hood had been a

faded yellow. Grandma had dyed it red, but the dye had not turned out well, and so one side was darker than the other, and the hood had shrunk in dyeing and was now too small.

Mr. Wolfe was selling shoes to an old woman, but when he was through, he came to the counter.

"Do you want something?" he asked.

We pointed to the jacket and hood.

"Those are too small for either of you," he said.

"For the baby," we answered.

"Do you have enough money?"

We held up our money, and he took out the warm and beautiful

(Continued on page 348)

THE IMPROVEMENT ERA



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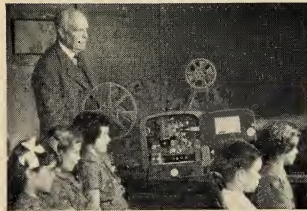
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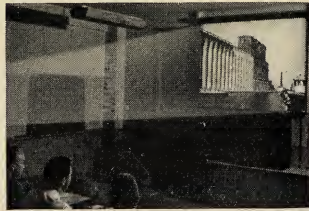
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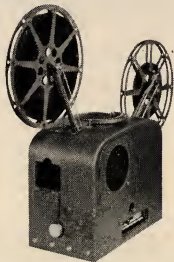
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MONEY TO SPEND

(Continued from page 346)

jacket and hood. Just then Papa came up, and we showed him our purchase.

"Don't you want to buy something for yourselves?" he asked.

But we said, "No, we want this for the baby."

Bessie carried the gift in its nice box to the spring wagon. I helped Papa carry out the groceries he had taken in trade for the cheese;

a small sack of sugar, one of rice, and some prunes. Not too many, so he must have received a little cash, too. I saw the tip of a sack in his pocket and knew he must have a sack of candy for a surprise treat when we got home.

We climbed in for the long ride home and sat side by side.

"This hood and jacket will be nice and warm for the baby," said Bessie.

The Question of Forgiveness

RICHARD L. EVANS

IF WE make a mistake, upon sincere repentance we may reasonably expect forgiveness. But there may be some who seem to expect to be forgiven an unlimited number of times simply by saying they are sorry. There may be some who seem to expect to have all manner of errors corrected and canceled merely by a statement of regret. There may be some who repent while the fear of consequences is upon them, who promptly repeat their errors. But repentance is more than saying, "I'm sorry"; it is more than fear of consequences; it is more than the embarrassment of being caught; it is more than being circumspect under surveillance. Repentance involves a change within—a change which actually abandons old errors. And only under such circumstances may we reasonably expect the law of forgiveness to function for us. The farmer who expects the earth and the climate to forgive him and yield abundantly when he plants carelessly and cultivates poorly is due for disappointment. Nature does not forgive except on demonstration of repentance. The businessman who persists in his errors cannot count on repeated forgiveness. His creditors soon weary of forgiveness, and a persistently unrepentant businessman may expect to become bankrupt. He who desires forgiveness from friends, before the law, in business, or in dealing with nature, or in standing before God, must offer a genuine repentance—such as the Savior suggested when he said: "Go, and sin no more."¹ * * * "Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven."² Seemingly then, there is virtually no limit to the number of times we are expected to forgive others. But this fact does not justify the frequent offender. The persistent repetition of error seems to suggest that repentance is not genuine. And while we may be expected to forgive others seventy times seven, it is a wise man who doesn't count on being forgiven seventy times seven.

¹John 8:11.

²Matthew 18:21-22.

"The Spoken Word" FROM TEMPLE SQUARE
PRESENTED OVER KSL AND THE COLUMBIA BROADCASTING SYSTEM, FEBRUARY 25, 1951

"And it will be pretty to wear to Church," I said.

We were silent the rest of the way. I was thinking over just how the baby would look in her new things, and how pleased Grandmother would be when we took the baby to church. Bessie was probably thinking about the same things. We were not *always* of one accord, but now, side-by-side, we felt a closeness of family and a deep joy and satisfaction.

How wonderful it was to have money to spend!

Connecticut's Early Records Microfilmed

(Continued from page 334)

duced myself. She told me she would be at the office in a few minutes. I drove back and waited. When she arrived, she opened the door and led me into an office that was about eight by twenty feet. After opening the safe, she pointed out a box of matches on top of the safe and said, "There are the matches, here is the stove, and you will find paper, kindling, and wood out in the shed." She left right away, leaving me to myself. I lifted the lid on the stove and found it so full of ashes that I could not build a fire until I had carried out the ashes. In a short time the room became warm enough for me to complete my work there. In contrast to this, many of the towns have modern and beautiful town halls.

As a whole, the records copied were found to be in an excellent state of preservation. The number of volumes copied in each town varied from one to 194. On two occasions I have moved the portable microfilm camera to three different towns in one day, whereas in a few of the towns it took several days to complete the assignment. It is estimated that about thirty-five miles of film were used in photographing 2,250,000 pages of records.

Before I had completed filming the records in the various towns, permission was granted the society to microfilm the very valuable card index of vital records known throughout this country as the Bar-

(Continued on following page)



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CONNECTICUT'S EARLY RECORDS MICROFILMED

(Continued from preceding page)

bour Collection. In order to photograph this index, a different type camera was ordered, and after it arrived, my wife, Johnnie Hughes, was employed as operator. This project was started April 18, 1949. Since that time this and other collections have been copied by her.

After I had finished the records in the 146 towns, I set the camera up in the state library to copy a few of the old books of genealogical value placed there for safekeeping. We had located about three hundred manuscripts of which we did not have copies at Salt Lake City. The authors of these manuscripts were approached for permission to microfilm this material. These have been copied and are now in the files of the Genealogical Society.

BARBOUR COLLECTION

The former state examiner of public records, General Lucius B. Barbour and his father, General Lucius A. Barbour, were interested in tracing their genealogy. In going to various towns in the state, they saw how badly worn many of the town early vital records—births, marriages and deaths—were becoming from constant use and the ravages of time. Finding that their ancestors had lived in most of the towns of the state, they decided that it would be desirable to copy the records in all of the towns in order that their contents might be made more quickly and easily accessible. James N. Arnold was hired by the Barbours to go into the various towns and copy the vital records prior to 1850, in longhand, by towns.

This material has been compiled by towns into bound volumes and presented to the Connecticut state library. A general index of surnames recorded in these volumes has since been made by the state library.

Since the method of indexing these records is somewhat unique—as are also the indexes to the Connecticut archives, the Charles R. Hale collection, and the Connecticut census records—it should be described.

Briefly, a card is typed for each entry found in the records—wheth-

er birth, marriage, or death. Each birth card bears the name of the parents, date of birth, sex of child, the name of the town, and the volume and page of the original record where the entry is found, if contained in the original record. Each marriage card bears the name of the contracting parties, the residence of each, the date of marriage, the name of the town, and the volume and page of the official records where the entry appears. Frequently also the parents of the bride and groom are given, and the name of the minister or other official who performed the ceremony. Each death card gives all the data found in the original record, and volume and page. These are filed alphabetically in a general file. There are approximately 960,000 cards in this file.

Nearly one hundred churches in Connecticut have permanently deposited their records in the state library, and others have lent their records for the purpose of indexing. A card index has been made of these records, by towns, and by the name of the church. There are approximately 312,000 cards in this file.

Over five hundred Bible and private records have been collected and copied, and an index made of all the names and places mentioned therein. There are approximately 99,000 cards in this file.

CHARLES R. HALE COLLECTION OF NEWSPAPER NOTICES AND HEADSTONE INSCRIPTIONS

Back in 1916, when Charles R. Hale began the task of locating and permanently marking the graves of forty-nine Civil War veterans in Rock Hill, Connecticut, little could he have realized that this comparatively easy task of labor and love would attract attention beyond the confines of the town of Rocky Hill. He did not dream that some day he would supervise a large group of men and women engaged in the enormous task of copying and permanently recording the names of 886,043 persons buried in 2269 cemeteries throughout the state of Connecticut.

In 1919 the legislature of Con-

(Continued on page 352)

THE IMPROVEMENT ERA

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For the top television programs, keep dialed to KSL-TV, Channel 5. You'll find fun for the whole family right in your own living room.



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UNCLE ROSCOE'S PLAYTIME PARTY
4:30 P. M. TUESDAY AND THURSDAY

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9:00 P. M. MONDAY

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7:30 P. M. TUESDAY

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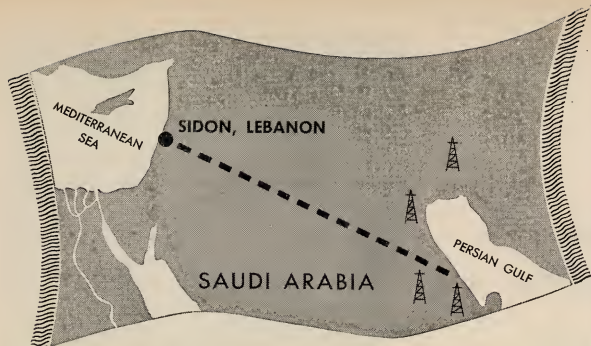
THE WORLD "U" LIVE IN
8:30 P. M. THURSDAY

VAUGHN MONROE
8:30 P. M. FRIDAY

SHOWTIME USA
8:00 P. M. SATURDAY

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7:30 P. M. SUNDAY

FORD THEATER
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ALTERNATES WITH
BURNS AND ALLEN



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All the pipe in "Tapline" was manufactured by United States

Steel subsidiary, Consolidated Western Steel Corporation — from plates made by the Geneva Steel Company, another member of the U. S. Steel family. United States Steel is proud to have taken part, through its two great Western subsidiaries, in this tremendously important project. This seems to be a very practical expression—on a very large scale—of the faith in the future of our country, which is the governing principle of the industrial family that has served the nation for fifty years . . . United States Steel.



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Please send free information and prices.

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Connecticut's Early Records Microfilmed

(Continued from page 350)

necticut appropriated ten thousand dollars for the furtherance of this work, and Mr. Hale was selected by the state librarian, George S. Godard, to carry on this work and was given the title of State Necrologist, believed to be the first person to receive such a title.

A number of men were sent out into the field to search out all the graves in the state and to make a record of all the headstone inscriptions. This was assembled into numbered volumes. Later a card was made for each surname, and these cards now make up a general index known as the Charles R. Hale Collection of Headstone Inscriptions.

At the same time, an office force was busy searching out the early newspaper notices of marriages and deaths and recording them in a similar manner. Some of these newspaper notices date back to 1755. This collection is known as the Charles R. Hale Collection of Newspaper Notices and has a total of 970,003 cards.

These two collections are very important to us in our genealogical research, because in most instances the records will show the parents of the bride, place of marriage, even though it may be out of the state, and often the place where the groom resided. It also shows the place of burial, if out of the state.

Dr. George S. Godard was appointed state librarian in 1900 and served until 1936. He was a man noted for his love of detail for indexing and preserving state records. His love and skill for his work has been imbedded firmly into the hearts of those employees remaining to carry on his great work. Our association with James Brewster and Harold S. Burt and their co-workers has convinced us of this fact. The library now contains over ten thousand volumes of genealogical material and several hundred manuscripts of private family records in addition to the aforementioned collections. It is considered one of the finest state libraries in the country.

Through the foresight of these gifted men, we have been able to add this valuable material to our own Genealogical Library.

THE IMPROVEMENT ERA

"The Lord moves in mysterious ways his wonders to perform."

Connecticut State Library
Hartford, Connecticut
Zone 1

January 12, 1950

Mr. Archibald F. Bennett

Genealogical Society
80 North Main Street
Salt Lake City 1, Utah

Dear Mr. Bennett:

We have just received from your Mr. Black the last shipment of the films taken by Mr. Hughes in the Connecticut offices of the Town Clerks and Judges of Probate. I am not quite certain of the total number but it pretty well approaches the 2,000 mark.

This, therefore, seems an appropriate time to express our thanks to you for presenting this positive set of films to the Connecticut State Library. As you can understand, when the project was first talked about, there was a slight doubt in our minds as to just how it would work out. As it turned out, our fears were groundless due almost one hundred percent to Mr. Hughes. As you of course know, not a single Town Clerk or Judge of Probate refused to let him microfilm their records, and before he finished the work in any office, the officials were most friendly to him.

Also, we have greatly enjoyed having him and Mrs. Hughes work in the library, and they have been most cooperative in all his work. We shall be sorry when the Connecticut project is finished and he has to leave.

We have just received for the library the latest model Kodagraph (which is the same as the Recordak), and your films are now in use, so you see we are benefiting already.

This is just to let you know that it has been a great pleasure to work with such cooperative people.

Yours very truly
James Brewster
State Librarian

SLEEPING CHILD

By Gertrude L. Belser

REST, little one, upon your gentle pillow.
The dream that keeps you smiling in your sleep,

What is it? Floating ducks below the willow?

Soft, nibbling bunnies? Woolly lambs that leap

In awkward frolic by their grazing mothers
Down on the green? The yellow butterfly
That kissed your hand, then hovered with the others

Above the flaming garden bed nearby?
The playful kitten-ball that brings you

laughter?

The long-eared puppy with his clumsy feet

And bark of joy to find you toddling after?
The chuckling scuffle when you two babes meet?

Sleep, dearest one. Be happy all the while;
And heaven bless the dream that makes you smile!

MAY 1951

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but you will still need them!

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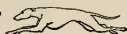
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See your Greyhound Agent **NOW!**

WELCOME HOME

(Concluded from page 330)

after their own day's work, pick up a shovel, and start building. What a sense of joy they will have after it has finally been completed, when they will be able to say to themselves, "I had a part in helping erect this building for God!"

To my surprise I found that the very fine and noted doctor who had restored my health was a Latter-day Saint. What a strange and devious path I had traversed from a moment in Arizona to the final culmination of health and the finding of my Church home!

I want my five children brought up in your Church. I hope my boy Richard in Germany with his wife and baby will also want your Church to be his when he returns. Although the bishop does not know my son, he sent him a fruit cake at Christmas. Richard's appreciation was boundless. Your Church

even stretches forth its friendly hand far over the ocean from continent to continent.

Your Church is a church in which people care if you are ill, where they pray if you are sick, where they notice your absence from meetings and inquire about you. Rich and poor alike, each is the other's brother. If all churches carried out your plan of brotherly love, of unity of purpose, there would be no struggling politicians attempting to enact legislation to end strife, there would be peace, because peace is founded on cooperation with one's neighbor.

I belonged to another denomination for many years and found only coldness. I visited many other churches and was never spoken to.

I came into your midst a stranger and you made me welcome and took me in.

Such is the spirit of Jesus!

HIGHLIGHTS ABOUT THE PEARL OF GREAT PRICE

(Continued from page 331)

work and my glory—to bring to pass the immortality and eternal life of man." (Moses, 1:39.) In addition, there is material on the organization of the stellar universe and on the gradation of intelligences. Here also is found the scriptural basis for the Church belief that the Negroes are descendants of Cain.

Besides these doctrines from the books of Moses and Abraham, there are special contributions made by the other parts of the volume. The revision of the twenty-fourth chapter of the gospel according to Matthew, if accepted, would clarify this often discussed bit of scripture. Its value as a signpost of the "times of the seasons" is increased when the Latter-day Saints understand the revised text. The signs of the second coming of the Messiah are here given with exceptional clarity.

The story of Joseph Smith's early life and his visions is one of the truly great and simple stories of all sacred history. We Latter-day Saints have here a gem that we have not yet begun to appreciate.

Following is the testimony that Joseph Smith sealed with his life-blood.

. . . I have actually seen a vision; and who am I that I can withstand God, or why does the world think to make me deny what I have actually seen? For I had seen a vision; I knew it, and I knew that God knew it, and I could not deny it; neither dared I do it; at least I knew that by doing so I would offend God, and come under condemnation. (Writings of Joseph Smith, 2:25.)

This great truth is the foundation of the restored Church. God is head of this Church and sustains it through revelation to his servants. Without it, the Church crumbles—it becomes a Church of man and not of God.

Later in the narrative, Moroni, the ancient Nephite prophet, appeared to Joseph and pointed out to him that the second coming of Christ was near; that this was to be the Dispensation of the Fulness of Times, when all things of God should be restored including the Nephite scriptures; and that Joseph Smith was to hold the "keys" of this great Latter-day work. In these

(Concluded on page 356)

THE IMPROVEMENT ERA



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HIGHLIGHTS ABOUT THE PEARL OF GREAT PRICE

(Concluded from page 354)

pages is also recorded the coming forth of the Book of Mormon and the restoration of the Aaronic and Melchizedek priesthoods.

Finally there is appended the Articles of Faith. This epitome of beliefs goes with the missionaries to all the world. No one has yet

produced a better summarization of Latter-day Saint faith.

This brief resumé states the essential facts as to how the Pearl of Great Price came into being and what it has contributed to Latter-day Saint philosophy and theology as one of the standard works of the Church.

Meeting Tomorrow

RICHARD L. EVANS

IN THE days when there seemed to be more mottos and philosophical sentences found framed and hanging on our walls, we remember seeing one which read: "Today is the tomorrow you worried about yesterday." It is profoundly simple, and it is always so: Today is the tomorrow we worried about yesterday. And since we lived through yesterday (which was part of our past), and since we seem to be making it at this moment (which only an instant ago was part of our future), perhaps we shouldn't live in such fear of the future. It is true that these times don't lend themselves to much relaxed living. It is true that there is much indecision, much contradiction, much mistrust, and that there are many opposing opinions, and that the lives of all of us, especially of those who are younger in years, seem to be kept in almost ceaseless uncertainty. What was once called emergency, sometimes seems to have become the commonplace pattern, and it isn't always immediately apparent what we can do about these outside intrusions upon our peace and plans and purposes. But we can perhaps do something about ourselves inside ourselves. Seneca once said: "Mind anxious about the future is unhappy." If this were always literally so, the mind of man would always be unhappy, because even when the over-all picture seems reasonably certain, the individual man may be subject to sudden uncertainties, to accident or sickness or unforeseen circumstances that may suddenly sweep away something he has carefully counted on—all of which is to say that there seems to be no way of ridding ourselves of some uncertainty. There always have been and perhaps there always will be things which we cannot certainly foresee: there will always be things of which we could be afraid—except as our faith carries us over our fears. But we must not let the certainty of uncertainty prevent our pursuing constructive plans and purposes. We must not succumb to uncertainty. May we voice once more this sentence of assurance that once looked out from the old frame: "Today is the tomorrow you worried about yesterday." We lived through yesterday; we are meeting this moment; and with faith we shall meet tomorrow.

¹Seneca, Epist. 98.

"The Spoken Word" FROM TEMPLE SQUARE
PRESENTED OVER KSL AND THE COLUMBIA BROADCASTING SYSTEM, MARCH 4, 1951

ONE instead of **THREE**
makes sense to me!

says Mrs. John Austin of Green Ridge, Pa.

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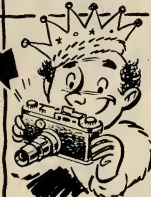
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BY THE MAKERS OF

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THE STORY OF SACAJAWEA

(Continued from page 336)

again enabled her to name the one that would lead them safely out of the maze of wilderness.

The stream twisted viciously and swiftly among the volcanic walls. Many times in running the rapids, the boats were upset, and precious supplies, records, and instruments were strewn over the stream. At such times the patient and loyal Sacajawea, mindful first of her baby, nevertheless was quick to grasp precious medicines, instruments, and important papers from the swirling water about the cap-sized boat. Many were the incidents in which she demonstrated this loyalty to the party. On one occasion the Indian girl gave Captain Lewis her prized belt of blue beads, her last bit of feminine finery, that he might trade it for a fine fur robe of sea otter. When provisions had run out, Sacajawea proffered to the leader the last bit of bread she had saved to be prepared for her baby Toussaint in case of extremity.

A crisis was reached when the tempestuous, narrowing stream through which they had passed for so many months made further boat travel impossible. In the labyrinth of peaks where the Bitter Root Mountains and the Rockies run parallel at the juncture of what is now Idaho and Montana, Captain Lewis sent his scouts ahead to seek a way through. All returned, baffled, almost defeated at the prospect of finding a crossing of the alpine peaks.

Supplies were low, and the dreaded Rocky Mountain winter would hold them like beavers in a trap. Now they desperately needed the help of the Indians—for food, for horses to continue the journey, for life itself! Yet the tribesmen might be hostile, even if found. But no—these Indians would be Sho-

shones, the people of Sacajawea; all would be well.

A ragged advance scouting party of four, Captain Lewis one of them, painfully climbed to the top of the great Continental Divide and looked, at long last, down the Pacific slope of the Rockies, and as they contemplated the majestic scene, the flag of the United States was unfurled in the wild western breeze. At this place the Lewis and Clark company met a mounted band of sixty Shoshone Indians.

Destiny seemed to interpose a benevolent hand here—for the leader of the Indian troop was the brother of Sacajawea! Once more the presence of the winsome, raven-haired Indian girl had worked its charm, saving the company from possible starvation or Indian attack, and enabling them to procure supplies and horses to take them along the trail.

Despite all of the hardships which they had endured, and confronted now with an equally hard passage to the coast, Sacajawea, her papoose at her back, stood ready as always to continue the journey with her husband. The hardened band were to wander, like derelicts, seeking ways out of the mountain maze again to reach open country. Their privations at times became almost unendurable. Weak from scanty food, many of them sick, the party at length reached the Clearwater River. Lewis himself on a sickbed directed the work of shaping rude canoes out of pine logs. The work of burning their cores went slowly. Then once more the company was afloat, entering the winding Snake River where Lewiston, Idaho, now stands.

The mighty Columbia River was reached in October, and the heart of every man swelled as he viewed

(Continued on page 360)





"Why should you be in all parts of the oil business?"

Mrs. Henry Lincoln, housewife in Boise, Idaho, asks: "Do you have to be in all parts of the oil business? Why don't you just produce or refine, and give other companies a chance to do the transporting, selling, etc.?" Mrs. Henry Lincoln



Why *all* parts? Take the example of how Standard serves Idaho and eastern Oregon. Time was when severe winter weather often delayed deliveries. Costs seemed high. Here was a *need, a demand.*



Some 600 miles away in Colorado was a possible source of additional fuel—the old Rangely oil field, long undeveloped. Standard studied the *demand* and the *supply*, decided to bring them together.



That called for a complete, *integrated* operation—getting the crude out of the ground, refining it, delivering it to users—all carefully planned ahead. So new wells were drilled at Rangely.



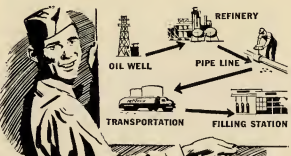
And to move the crude. Standard laid a pipeline to Salt Lake City. This called for an especially big investment because the 132 mile long line is the world's highest; crosses the Uinta Mts. at 9560 feet.



Next—a new Standard refinery at Salt Lake City. It cost over \$15 million. But to keep costs down, it must operate continuously—have constant supply of crude, constant movement of product.



Another long pipeline was then built on up to the Northwest. Gasoline and fuel oil made from Rangely crude now go where they're needed—lower in cost, plentiful no matter how tough the winter.



If Standard had not been prepared—in *size, in integrated skills, in investment capital*—to tackle this job as it did, it could not have done this job at all. As it is, we are able to serve a large area *well*.

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THE STORY OF SACAJAWEA

(Continued from page 358)

the almost legendary waters into which these adventurings had finally brought the expedition. Weeks later the men were to thrill to the wing of sea gulls overhead, salt spray in the air, and at last the white-capped vista of the boundless Pacific. They had won their victory—and prior right to the magnificent Oregon territory, dedicated now to the United States!

After wintering on the coast, the return journey to St. Louis was completed in one-third of the time, for landmarks guided them now—yet the infallible memory and intuition of the quiet Indian mother Sacajawea determined the true course to follow.

As she rode, with her papoose strapped to her back, at the head of the column with Captain Lewis, the Indian princess made a tranquil

Too Quick to Quit...?

RICHARD L. EVANS

WE SHOULD like to say something today concerning a very old theme that is always new and always needed: something concerning "enduring unto the end." One of the most pressing problems of the present unsettled scene concerns the perplexities of young people. The picture and the pattern change so fast for them that they must constantly wonder what they can count on. And so we should like to say something to you who are young in years and who can't quite seem to settle down in an unsettled situation: Perhaps you cannot now foresee the completion of your plans. Perhaps it seems that the course you had set for yourselves may inevitably be interrupted. We are well aware that it is difficult to settle down amid shifting scenes. But sometimes young people are too quick to quit—because of discouragement, because of boredom, because of outside uncertainties, or because of certain restlessness inside themselves, and often they assume that it will be easier to pursue their preparation in the far future than it would be to take advantage of early opportunities. But as the years increase, responsibilities also increase, and the road of learning looks longer. And the needless postponement of our purposes often merely means a piling up of unaccomplished purposes later in life. Unavoidable interruptions may come to any of us or to all of us at any time. But should we let the weeks and the months waste away because the future scene seems somewhat unsettled? Should we quickly quit our constructive pursuits today simply because we think we may have to quit tomorrow or should we pursue our chosen course as far as we can? Quitting, giving up, should not be a matter of momentary emotion but a matter for serious consideration—for the best time to prepare for later life is at our earliest opportunity. And even in the face of uncertainty would it not seem shortsighted to let the fear that we shan't have time, rob us of the time we have? If we can endure to whatever end we can now see, we may then be able to see some more desirable end to which we can endure. In short, the uncertainties of tomorrow should not mislead us into wasting today.

"The Spoken Word" FROM TEMPLE SQUARE
PRESENTED OVER KSL AND THE COLUMBIA BROAD-
CASTING SYSTEM, MARCH 11, 1951

picture to hostile, skulking tribesmen through whose lands the returning expedition passed—for the party must be on a peaceful mission which included in its cavalcade a squaw and a dozing papoose.

Sacajawea lived to be one hundred years old, and to her memory a river, a mountain, and a peak have been named.

M Men Basketball 1950-51

(Continued from page 328)

priesthood of God. Participating in the meet were three seventies, sixty-six elders, forty-nine priests, sixteen teachers, and four deacons. Every member of the second place Thirty-third Ward squad held the office of elder.

Impressive opening ceremonies the first evening of the tournament featured a pageant with all players massed on the floor. Participation medals were awarded to every player and coach while talks were given by Elder Ezra Taft Benson of the Council of the Twelve and Elbert R. Curtis, general superintendent of the Young Men's Mutual Improvement Association. Both called attention to the message President George Albert Smith wired to the Brigham Young University coach and team, a few days before, on the eve of the Y's final game at the National Invitational Tournament, which follows: "Play clean, play hard, play to win. God bless you."

Another highlight of the meet was the annual luncheon for coaches, officials, division supervisors, players, and sponsors held in the afternoon of the final day at the Lion House. Master of ceremonies was Gordon Owen, well-known Salt Lake radio commentator and a member of the Y.M.M.I.A. board. Featured speakers were President Antoine R. Ivins of the First Council of the Seventy, Bishop Thorpe B. Isaacson of the Presiding Bishopric, and Marvin J. Ashton, chairman of the athletic committee of the Y.M.M.I.A. The speakers emphasized the importance of competition in developing good citizenship. The benediction was offered by Earl Lee Stark, player and coach of the Redondo Ward,

(Concluded on following page)

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M MEN BASKETBALL 1950-51

(Concluded from preceding page)

Inglewood Stake team. Earl's invitation in 1946 to "come around and play ball," resulted in regular attendance at M.I.A. followed by baptism and marriage in the temple.

For the third straight year, the tournament has been under the direction of Marvin J. Ashton. Assisting Brother Ashton was the tournament committee—Dale R.

Curtis, Walter G. Woffinden, Paul S. Howells, and Parry D. Sorensen.

Teams finished as follows:

- 1st—Logan Fifth Ward—East Cache Stake
- 2nd—Thirty-third Ward—Bonneville Stake
- 3rd—Pleasant Grove First Ward—Timpanogos Stake
- 4th—Edgehill Ward—Hillside Stake
- 5th—Minersville Ward—Beaver Stake
- 6th—Brigham Fourth Ward—North Box Elder Stake
- 7th—Paul Ward—Minidoka Stake
- 8th—Tucson First Ward—Southern Arizona Stake

Other teams participating were: Redondo Ward, Inglewood Stake; Reno Ward, Reno Stake; East Midvale 1st Ward, East Jordan Stake; Iona Ward, Idaho Falls Stake; Provo Fourth Ward, Utah Stake; Fielding Ward, Bear River Stake.

The winner of the sportsmanship award was the Edgehill Ward of Hillside Stake. For four consecutive years this team has been eliminated from the tournament by a margin of two points or less—and in every case the losses have been taken in good grace.

The All-Church honor team consisted of:

Boyd Peterson—Thirty-third Ward—Bonneville Stake

Bill Green—Thirty-third Ward—Bonneville Stake

Dave Ferne—Logan Fifth Ward—East Cache Stake

Jack Clark—Logan Fifth Ward—East Cache Stake

Udell Westover—Pleasant Grove First Ward—Timpanogos Stake

The *Deseret News* presented a wrist watch for the outstanding player of the tournament to Jack Clark of the Logan Fifth Ward.

The *Salt Lake Tribune-Telegram* presented traveling bags to the outstanding player of each day. Players receiving the awards were:

Wednesday—Bill Paul—Edgehill Ward

Thursday—Riley Newton—Thurber Ward

Friday—Jim Toone—Paul Ward

Saturday—Nelson Stock—Tucson First Ward



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THE SWEETEST OF THESE

By Betty Jean Lese

A LAUGH is the ripple of a clear, cool brook.
That leaves a whisper in some shady nook.
A smile is the silver sprinkled on snow,
Leaves it bright in the sun as an inward glow.

A tear is the fall of a quiet rain.
That could be happiness, joy, or pain.
But the sweetest of these, which no man can alter,
Is the gift of God's love that never falter.

THE IMPROVEMENT ERA

DAVID O. MCKAY BECOMES NINTH PRESIDENT OF THE CHURCH

(Concluded from page 325)
years as a member of the First Presidency, he has seen much growth and strength come to the Church. He has been a leader of the Church welfare work from the beginning.

He and President McKay have carried temporarily much of the responsibility of Church leadership during the illnesses of President Heber J. Grant and President George Albert Smith.

President Clark has one of the largest libraries in the Church on Jesus the Christ. He has enriched the Church not only with his energy and with his counsel, but also with his writings. Books he has written include: *Wist Ye Not That I Am About My Father's Business?*, *To Them of the Last Wagon*, and *On the Way to Immortality and Eternal Life*.

His companion in life, Luacine Savage Clark, died in 1944. He has four children: Mrs. Louise C. Bennion, Mrs. Marianne C. Sharp, J. Reuben Clark, III, and Luacine C. Fox.

President Joseph Fielding Smith of the Council of the Twelve is known far and wide as an authority on the history and the doctrine of the Church. He is the son of President Joseph F. Smith and the grandson of the Patriarch Hyrum Smith.

He has served the Church, first in the Church historian's office, later as assistant Church historian, and as Church historian for thirty years. He was called to the apostleship at the April 1910 general conference.

He has long been active in temple and genealogical work in the Church. His writings include: *Blood-Atonement and the Origin of Plural Marriage—The Reorganized Church and Question of Succession*, *Essentials in Church History*, *The Way to Perfection*, *The Progress of Man*, *Life of Joseph F. Smith*, *Teachings of the Prophet Joseph Smith*, *Signs of the Times*, *The Restoration of All Things*, and the manuals currently used as lesson material, in conjunction with *History of the Church*, by the Melchizedek Priesthood quorums.

He was in Europe on Church business at the outbreak of World

War II in 1938 and had the responsibility of evacuating missionaries.

President Smith married Louie Emyla Shurtliff in April 1898. She died in 1908. He then married Ethel Georgina Reynolds, who died in 1937. His present wife is the former Jessie Ella Evans. His chil-

dren are: Mrs. Josephine S. Reinhardt, Mrs. Julina S. Hart, Mrs. Emily S. Myers, Mrs. Naomi S. Brewster, Joseph Fielding Smith, Jr., Mrs. Amelia S. McConkie, Lewis Warren Smith (who gave his life in World War II), George Reynolds Smith, Douglas Allan Smith, and Milton Edmund Smith.

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Melchizedek Priesthood



WHAT ARE YOU DOING FOR YOUR SERVICEMEN?

ONE of the glorious sights at conference time is to see men of the Church, the priesthood bearers, fill the Salt Lake Tabernacle to capacity and overflow into the other buildings and onto Temple Square itself. Great things can be accomplished by such a united group. But stop and realize, for a moment, that if all the servicemen of the Church now serving in the armed forces were gathered, they too would present such a picture on Temple Square.

But these boys haven't the opportunity of meeting in a conference with thousands of other priesthood bearers who have the same ideals as theirs. And many of them are out in the world on their own for the first time, seeing for themselves the way the world lives, and having an ever-present invitation to join and be with them. And it's a terrible feeling—that emptiness of discovering that those at home—the ones who love you best—have apparently forgotten.

What should be done for these servicemen? (Remember, a uniform hasn't changed them much. They are still lively young men, liking to hear and do the same things as they did a few short months ago.)

First, from the headquarters of the Church, from the general L.D.S. servicemen's committee, comes to every known Latter-day Saint who faces a term of service in the armed forces, the servicemen's set which proved to be so popular during World War II, the Book of Mormon and *Principles of the Gospel*.

Instructions have been given that every serviceman should receive three letters each month from the ward he calls "home."

The first should be signed by the bishop. It should be written by the bishop, or by anyone whom the bishop may assign to write it, but in all cases, signed by the bishop. It should never be preachy, but full of the friendliness and brotherhood that is the spirit of the gospel of Jesus Christ. Where the ward has an unusually large number of servicemen, a mimeographed letter may be sent. The bishop of the Belvedere Ward, East Los Angeles (California Stake, has been sending a fine "Newsletter to our men and women in the armed forces and our missionaries at home and abroad."

The bishop should encourage each serviceman to write him at least once a month, enclosing his tithing. From these letters received from

the serviceman, the bishop may find that that particular serviceman may need encouragement along certain lines. The next letter going to that serviceman may include tracts on gospel themes, which the bishop may obtain free of charge from the president of the stake mission, or booklets on clean living, which may be obtained from the stake chairman of the No-Liquor-Tobacco committee.

The second letter should be from his priesthood quorum. This should also be a friendly letter, more or less on subjects of the gospel. At times this letter, too, should contain various tracts that are furnished by the Church and distributed to the bishops and quorums for this purpose at the stake level. The quorum should also provide the serviceman with a subscription to the *Church News* and to *THE IMPROVEMENT ERA*. These subscriptions should be in addition to, not in lieu of, letters from the quorum.

The third letter to the serviceman should come from the M Men and Gleaner class of his ward. This should be a newsy letter—what the old gang is doing, the activities at Mutual, the firesides, and who is being married or hurrying off to school.

The servicemen in training are doing very well in their Church activities as they meet with group leaders. There are L. D. S. servicemen by the hundreds in training at Fort Lewis, Washington; Fort Riley, Kansas; Lackland Air Base, Texas; Sheppard Air Base, Texas; Fort Sill, Oklahoma; Fort Ord, California; Great Lakes Naval Training Center, Illinois; and smaller groups in training at nearly every installation throughout America. The servicemen, too, are meeting with their group leaders, as time and circumstances permit, wherever they have been sent in foreign lands.

But there is no substitute for the encouragement the servicemen need, and want, from those nearest to them at home—the bishops, the quorums, and the Mutual classes.

What are you doing about your brethren in the armed services?

EIGHTEEN YEAR OLDS AND MILITARY SERVICE

FROM Washington we have been hearing much during recent months relative to eighteen-year-old boys and military service. Pro and con arguments have been made in Congress, the press of the country, and elsewhere. Military people are generally sympathetic with the pros, while the clergy, temperance advocates, and parents generally favor the cons. In this writing we shall not attempt to state or summarize the arguments. Our purpose here is to make a few observations relative to the subject.

Presumably everyone recognizes the gravity of the situation, and the supreme importance of treating it wisely—of finding a solution, if possible, that will be best for all concerned. But human insight is short; its judgment is faulty; and its conclusions frequently erroneous. And these things are true even in cases where motives are pure and objectives highly commendable. But if these qualities are absent, the situation is bad indeed, for the things done will likely worsen the situation. Obviously then those engaged in trying to compose the situation should to the highest degree feasible be possessed of vigor of body, mind, and spirit—have clean bodies, clear heads, and pure hearts. Otherwise terrible mistakes will be made, resulting in harm and misery, wretchedness, and death. This is the story of the past. What shall be the story of the future?

As far as feasible, shall we not protect our boys who are going into the service voluntarily or by draft—from evil and destructive influences that would weaken them in body or mind or spirit, thus rendering them less effective and efficient in any and every job given them to do?

How can we protect them? one may ask. Every right-thinking person has a ready answer. Feed them with wholesome food; keep alcoholic beverages, bad women, and demor-

What I can't understand is how some women will go to a beauty parlor to have themselves made as attractive as possible, wear fine clothes in the latest styles to create the best impression, and then spoil it by making themselves offensive smoking cigarets and drinking cocktails.

The Australian
Temperance Advocate

NO-LIQUOR- TOBACCO

Column

CONDUCTED BY

Dr. Joseph F. Merrill
OF THE COUNCIL OF THE TWELVE

alizing influences as far from them as possible. Unfortunately, however, these things in many cases will not be easy to do because of "intriguing, wicked men and women who encourage indulgence in harmful, sinful, and destructive activities." But efforts of this nature should only strengthen the determination of good people to make efforts to counteract them.

To be specific, we suggest that everyone who wants a clean environment, for boys in the service should make his wishes known to the congressmen and senators who represent him in Washington. If everyone who feels as we do about a clean environment would thus write, efforts to clean up would certainly be made. Mass petitions are much less influential than individual letters. If thousands of personal letters were to go to Washington from each district to the officials above indicated, favorable results would undoubtedly follow.

A few years ago the Columbia Broadcasting System put on the air a series of thirteen talks under the title "You and Alcohol," each one given by an expert in his special field. One of the speakers was Mrs. Marty Mann, Executive Director, National Committee for Education on Alcoholism. In her talk Mrs. Mann said, "I tell you honestly, and on behalf of those three million suffering human beings, that alcoholism is the most painful disease known to man." (Mrs. Mann was a recovered alcoholic.) During the fighting period of World War II the restrictions relative to obtaining alcoholic beverages by boys in the services were greatly loosened from

what they were in World War I. In consequence, these beverages, especially beer, were largely consumed. The result was many thousands of the boys later became alcoholics.

Drinking and associated evils are not only destructive of moral standards, but they also greatly lessen the effectiveness of the boys as soldiers. There is every reason to keep the environment of men in the armed services clean. There is no good reason to relax the restrictions. Let everyone write to his representatives in Washington. This is not much to do, but if everyone will do it, desired results will surely follow. Your representatives will respond to your requests.

BREWERY SALES TECHNIQUE AND TELEVISION

The brewers are certainly doing a good sales promotion job. They are not putting any limit on expansion. Just now, they are hammering at reaching a consumption of 100 million barrels of beer a year, but they are looking forward to 120 million, and beyond that to 140 million barrels. Much of this consumption they want in the home because it is there they can best develop the use of beer by women and young people, so they are giving a great deal of attention to the principles of store selling.

General sales managers of the breweries are putting great stress on promoting a sales trend involving the "young homemakers' market." Most advertising is being directed toward this group. This exploits the great interest in television and also exploits the extensive use of pictures of young girls on billboards and in their advertising. As yet, they are not showing the actual drinking of beer by young children, but just wait awhile! What the beer industry wants is the whole world with a painted fence around it and a billboard on the fence with a pretty girl downing a brimming glass of beer.

It is too bad that when any invention comes along which affords a great opportunity to broadcast information and encourage cultural appreciation, it is immediately taken over by the worst influences in American life.

(Concluded on page 368)

Adviser Sets Challenging Record of Visits



The Presiding

Aaronic Priesthood Quorum Advisers



HARRY
DERYKE

WE bring to the attention of our leaders another one of the enviable records established by Harry DeRyke, deacons' quorum adviser, Ogden Twelfth Ward, Mt. Ogden (Utah) Stake.

Brother DeRyke made 258 personal visits to his quorum members in their homes during the year of 1950, in spite of the fact he was in a cast and was entirely unable to make any visits during one of the twelve months.

Let us figure out the measure of attention he gave his boys in their homes. The average enrolment during the year was seventeen. Therefore, each boy received an average of more than fifteen personal visits from his adviser during the year. Each boy was visited at least once each month, regardless of whether he was active or not.

Every member of the quorum qualified for the Individual Certificate of Award for 1950.

If any quorum adviser has a better record of personal visits in the homes of his quorum members, we would welcome an account of his record and his photograph for publication on these pages.

Doctrines of the Holy Priesthood to Be Taught Priesthood Bearers

SURVEYS and inquiries made throughout the Church indicate that many Aaronic Priesthood quorum advisers are not realizing, as they should, that it is their responsibility to teach the significance of priesthood and its authority to the bearers of the Aaronic Priesthood. The simple question, "What is the priesthood?" generally provokes little more than the reply, "It is the authority of God to act in his name." But even this answer, significant as it is, falls disappointingly flat and almost meaningless when followed by the further questions, "What is the authority of God?" or, "What does it mean to act in the name of the Lord?"

When young men, particularly teachers and priests, can go little further than that in explaining what it is they hold when ordained to the priesthood, let us turn from criticism to sympathy, and turn from our boys

to their advisers to find out what is wrong or lacking in quorum meetings boys are ever attending, but where they may be learning little of importance about the priesthood they bear.

Can it be that a man thought to be capable of leading young men in priesthood work is content to permit boys to come to his class week after week, month after month, year in and year out, and yet, when they are advanced in the priesthood, know so pitifully little about the power of God, the Holy Priesthood, by which the worlds were made, by which they are controlled, by which we live and move and enjoy our very existence?

Can it be that the lullabies of past achievements numb the adviser's sense of responsibility to those entrusted to his care for training and education in priesthood, its holy purposes, and its divine functions? Are study and research boring to any adviser charged with this great responsibility? Is any adviser, because he has graduated from seminary, filled a mission, and taught for years, able to be a fountain of information on priesthood without the stimulating urge to ever acquire greater knowledge of this divine power?

It is a cancerous philosophy which persuades one to "rest on his oars" or to do only as much as is required to "get by." Guard against it, else the victim will be left, when day is done, with little more than his lethal philosophy in which there is little or no real satisfaction and out of which there can come little or no reward.

A sufficient number of lessons is outlined in each quorum lesson manual during the year to provide the quorum adviser with plenty of opportunities for teaching the significance, purposes, and functions of the priesthood, provided he knows sufficient about the subject to capably instruct his boys.

Stake committees will do well to check on the ability of advisers and on their willingness to make adequate preparation for teaching the meaning of priesthood as it should be taught to our Aaronic Priesthood bearers. Advise with bishoprics and general secretaries, when it is discovered, that advisers need attention in these matters. Follow through to see that everything is done to raise the efficiency level of our Aaronic Priesthood quorum advisers in every ward in the Church.

AARONIC PRIESTHOOD AWARD RECORD APPROACHES ALL-TIME HIGH

DURING the first three months of 1951, the Presiding Bishopric approved applications for 12,324 Individual Certificates of Award and 728 Standard Quorum Awards.

While the number of Standard Quorum Awards remains about the same as last year, the number of Individual Certificates of Award is nearly an all-time high.

It is particularly gratifying to note that bishoprics and Aaronic Priesthood leaders seem not to be overlooking as many boys in this matter as in the past.

Aaronic Priesthood Help for Missions Not Yet Available

AN ever-increasing flow of correspondence and requests from mission presidents and from branch presidents and others in the mission, calling for Aaronic Priesthood supplies, makes necessary the giving of the following information:

The Presiding Bishopric's Office has not been authorized or instructed to supply Aaronic Priesthood supplies for use in the missions of the Church. All Aaronic Priesthood supplies prepared

and distributed by this office are adapted for use only in stakes and wards.

It is somewhat common knowledge that an Aaronic Priesthood program for the missions of the Church has been thought out and prepared in outline form, but the plan has not yet been approved for introduction. Careful study is being given to the proposal, but until it is approved, we are not in a position to comply with the requests for Aaronic Priesthood supplies for missions.

Think it Over

Build the boy and you lay the foundation for the temple of manhood—

Neglect the boy and manhood may be little more than a tavern.

—L. A. P.

Ward Teachers

Keep Close Watch for the Symptoms of Indifference

LAST month we discussed for the benefit of ward teachers some of the causes of indifference and their remedies. We should like to refer again to another phase of this weakness, one by which ward teachers may further identify this malady.

Those affected by spiritual indifference are usually friendly and seldom oppose any of the teachings advocated, thus giving the impression they are in harmony with the doctrines as taught by the Church. However, if questioned closely, it will be observed that many of these people have a peculiar philosophy. They justify inactivity by saying worship at home, in the field, or in the mountains is just as acceptable and effective as worship in the Church. The belief is also expressed that so long as the heart is right, the Lord will be both generous and lenient in the day of final judgment.

The dangers of such a philosophy should be carefully pointed out to those who have thus been deceived by Satan. The Laodiceans, one of the seven churches of Asia, was a good example of how the Lord feels toward those who lose their fervor and drift into a careless and indifferent attitude. To them, he said,

I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.

So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. (Rev. 3:15-16.)

Ward teachers should impress those who are confused in their thinking with the necessity for loving and serving the Lord.

If thou lovest me thou shalt serve me and keep all my commandments. (D. & C. 42:29.)

This is the key by which all may demonstrate their love of the Lord.

The Blessings of an Adviser

How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; . . . that saith unto Zion, Thy God reigneth. (Isaiah 52:7.)

How blessed are they who carry the message of light and salvation to those who tarry in darkness. The heavens and the host of them rejoice when the humble servants of the Lord magnify their agency with diligence, enthusiasm, and perseverance.

What a great adventure it is to discover the ways and means of tearing down the barriers that keep the light of life from illuminating the souls of men and women! What a thrill it is to feel the Spirit of God guide the thinking and the tongue in presenting his message! How wonderful to see doubts dispelled from the heart, and testimonies of the gospel grow into full bloom! Oh, how divinely happy is the man who sees joy come into the lives of husbands, wives, and children, in their realization that they will belong to each other forever. The satisfaction that comes from working with the Lord in saving men's souls cannot be surpassed.

Aaronic Priesthood

New Roll Books Provide for Cumulative Records

EVERY ward should now have a complete new set of roll books for Aaronic Priesthood quorums and groups under twenty-one. If wards have not been supplied, it is because the bishops have not ordered the new rolls as we have suggested.

It is hoped that bishops are making full use of the provision for calculating each boy's cumulative record month by month, and for determining where the quorum stands, cumulatively, looking to the Standard Quorum Award each month.

The reactions of stake and ward leaders to these two new features in the 1951 roll book indicate that a long-felt need is now taken care of to every worker's delight.

Special attention should be given to the use of Section Three. Unless this section is carefully filled out each month, there will be considerable difficulty with the monthly report.

AND A GOOD TIME WAS HAD BY ALL



ATTENDANCE LEADERS, LONG BEACH SECOND WARD LONG BEACH STAKE

The Long Beach (California) Stake Aaronic Priesthood committee kept its promise to provide a candy, soda water, and ice cream bust to the ward having the highest percent attendance of Aaronic Priesthood members at priesthood and sacrament meetings. The Long Beach Second Ward boys won the contest and, judging from their smiles, are extremely happy over their victory and "the treat."

Included with the Aaronic Priesthood members in the photo are the stake Aaronic Priesthood committee, bishopric, general secretary, and quorum advisers.



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No-Liquor-Tobacco Column

(Concluded from page 365)

Mrs. Harper Sibley, president of the United Council of Church Women, in a vigorous denunciation of the flood of beer advertising which has invaded the American home by way of radio and television, suggested that it might be necessary to launch a movement to stop advertising on these media altogether.

"I'd rather pay a tax than listen to such stuff," said Mrs. Sibley. She would be surprised to know how many people who consider themselves "Wets" feel the same way. Television, particularly, is off on the wrong foot. It is entirely too trivial, too vulgar, and too suggestive of the saloon.

George Albert Smith—A Prophet Goes Home

(Continued from page 323)

youth. One of his greatest opportunities came during the years he spent as general superintendent of the Young Men's Mutual Improvement Association from 1921 to 1935. In his leadership he stressed spirituality, culture, clean and wholesome recreation, the Boy Scout program, and the Bee Hive program for girls. Although he was the leader of the young men, the young women of the Church found in him a strong and vigorous champion.

He encouraged thousands of young people to secure a good education, and his kindness helped to make this possible in many cases. He encouraged thrift, economy, self-reliance, and other virtues which in a modern world are in danger of being forgotten.

At the time of his death, he was president of the board of Brigham Young University, a school he attended as a boy. His efforts to advance the interests of this important Church school have extended over many years.

President Smith was not only interested in Church history, but he also loved it. He devoted much time and energy to the task of preserving for future generations, the historic trails, landmarks, and story spots associated with the L. D. S. pioneers and others who explored, pioneered, or served as missionaries of other faiths in the West. Under

THE IMPROVEMENT ERA

his direction, all whose accomplishments made history in this area were honored regardless of race or religion.

After having acted for the Church in the erection of several important monuments and markers, he was the organizer of the Utah Pioneer Trails and Landmarks Association in 1930 and became its president, serving in the capacity until his death. His many trips over the Mormon Pioneer Trail from Nauvoo to Salt Lake City, and over other historic trails of the West, made him familiar with western America, and he became a recognized authority.

President Smith was for many years a member of the board of directors of the Oregon Trail Memorial Association and was one of the organizers of the American Pioneer Trails Association. He had served on the national board since its organization. For a time he was vice-president. He was awarded one of its earliest honorary life memberships.

Under his leadership well over a hundred historic monuments and markers have been erected from Nauvoo, Illinois, along pioneer trails to Arizona, Idaho, Wyoming, Nevada, and California.

The crowning achievement of his work in preserving western history is the "This is the Place" monument at the mouth of Emigration Canyon, overlooking the valley of the Great Salt Lake. His first efforts to bring this about were in 1915. When the great monument costing more than \$500,000.00 with its setting and roadways was dedicated July 24, 1947, it marked the climax of more than thirty years of preparation and planning. When the "This is the Place" monument commission was organized in 1937, President Smith, the leading sponsor, became second vice-chairman. In 1945, upon the death of President Heber J. Grant, he was made chairman and served in that capacity until his death. It was under his chairmanship that the monument was constructed and dedicated. The building of a scenic and historic highway along the Mormon Trail from Henefer to Salt Lake City represents another of his dreams. While he did not live to see either project fully completed, he saw the

(Concluded on following page)



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GEORGE ALBERT SMITH—A PROPHET GOES HOME

(Concluded from preceding page)

plans proceed far enough to assure final success.

One of the pioneers in aviation in the West, President Smith early became a director of Western Air Express, now Western Airlines. Under his direction, a history log of that airline from San Diego, California, to Lethbridge, Alberta, Canada, was prepared for the use of passengers. He participated in many of the early flights between Salt Lake City and Los Angeles. His interest in aviation and his love for flying continued as long as he was active.

The welfare of Father Lehi's children, the Indians, was a special concern of President Smith. His visits to Indian reservations in many parts of the country were frequent. As an example in 1941 he spent a week on the Navajo and Hopi reservations in Arizona with stake missionaries. He visited the homes of the Indians, blessed the sick and the aged and spread good cheer and happiness among his many Lamanite friends.

One of the notable achievements

of his administration as President of the Church has been not only the revival but also the increase of interest in the Indians and their welfare. In high places in Washington he pleaded their cause and through plans set up within the Church has brought about a most remarkable change in the attitude toward the Lamanite remnant.

One special interest of President Smith and one that was very near to his heart was THE IMPROVEMENT ERA. As general superintendent of the Y.M.M.I.A. in 1929, he took steps which resulted in enlargement and expansion of the magazine under a program that has made it one of the leading church magazines of the world. As its senior editor since 1945, his interest was increased. His monthly editorials were read by people in every civilized nation of the world.

Copies of THE IMPROVEMENT ERA were always available on his desk and were presented to distinguished visitors at his office. In 1947 he presented the centennial souvenir edition to the governors of each of the forty-eight states.

THE CALLING OF A NEW PRESIDENT

(Concluded from page 314)

ganzed the Presidency of the Church. At that time he gave a solemn injunction to his fellow servants in relation to this. He desired it understood that in all future time, when the President of the Church should die and thereby the First Presidency become disorganized, it would be the duty of the proper Authorities of the Church to proceed at once, without any unnecessary delay, to reorganize the First Presidency.

"As soon as the news reached us of the death of President Woodruff, who was in California at the time, President Lorenzo Snow said to me, 'It will be our duty to proceed as soon as possible to reorganize the Presidency of the Church.' As

you are aware, after the burial of the remains of President Woodruff, he proceeded at once to do this. In this connection I may tell you another thing. President Snow said to me, 'You will live to be the President of the Church of Jesus Christ of Latter-day Saints, and when that time comes, you should proceed at once and reorganize the Presidency of the Church.' This was his counsel to me, and the same was given to the Twelve Apostles. In accordance with this principle and with the injunction of President Snow, within one week after his death, the Apostles proceeded to designate the new Presidency of the Church, and we did it strictly in accordance with the pattern that the Lord has established in his Church, unanimously."



FROM OVER THE YEARS

(Concluded from page 326)

THE only true aristocracy in the world is the aristocracy of righteousness, and the only families that will persist are those who keep the commandments of our Heavenly Father.
—CR April 1946

WE HAVE everything to gain; we lose nothing by keeping the commandments of God.
—ERA 50:639

... I have had quite a number of people ask me: "What is going to be the outcome of the world? Many nations are in distress; our own country is upset and disturbed. When will we have peace? How will it be brought about?" I have made a very brief answer that the price of peace is righteousness. And there will be no peace worthy of the name on any other terms.
—ERA 53:614

THE Ten Commandments given to ancient Israel are a guide to safety and eternal happiness. Whenever we violate any of them, we have strayed from the path of peace.
ERA 51:617

Free Agency

BECAUSE of his love for us, our Savior has done everything to protect us from the effects of evil, even to the giving of his life, but he will not take away our free agency.
—ERA 51:617

Benediction

THE Lord bless you in all your missionary fields of labor, and all of you men in your various callings, and you women in your homes and abiding places, and the organizations with which you are identified.
—CR October 1945

THE companionship of God's Spirit is a safe guide along the pathway of mortal life and a sure preparation for a home in his celestial kingdom.
—ERA 50:797

THE promises of the Lord can be relied upon in the future as they have been in the past. . . . The Almighty reigns and will continue to reign.
—ERA 50:797

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GOLDEN TABLE QUEEN toast makes an extra energy, extra delicious breakfast, just the thing for a good day's start.

A good breakfast is important because it follows the longest foodless period of your day. Table Queen toast helps to replace the energy burned up in this interval. Another reason why breakfast is important is that you usually do your hardest work during the morning hours. Table Queen toast at breakfast will help in this productive period.



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TODAY'S Family

---Burl Shepherd, EDITOR---

Lessons in Eating

(for young people away from home)

WHETHER you're taking your can opener along or planning to buy one when you get there; whether the people you'll be living around feed you five times a day or not at all; whether you're training, studying, or doing army drill—you will need some practical know-how about foods in eating for your health.

Youth today go into all parts of the world—for missionary work, for war service, and for education. In America, young wives quite often accompany their soldier or student husbands, and they take up temporary homes and keep house as best they can. It is typical of youth away from home, and especially among those who have no training in cooking, to accept whatever is easiest to get, even though much of it may not be what is best for health. Young folks are more apt to be influenced by the flashy billboard display and radio ad featuring the "easy-to-mix" package than the earlier warnings of the schoolroom regarding fresh fruit, vegetables, and milk.

It would seem to be significant that in this land of America, where there are more commercial influences away from wholesome food toward the packaged, canned, refined, pickled, and bottled foods than any other country in the world—there is also one of the greatest research programs of all time to combat the onslaught of modern degenerative disease. Statistics show that the death rate from cancer, heart disease, and diabetes has increased steadily in this country since the turn of the century.¹ In 1946 the Department of Health estimated that six and a half million people in America were suffering from rheu-



—Photograph by Harold M. Lambert
A malt may be all right at times—but not at mealtimes to the exclusion of other foods.

matism and arthritis, five million from heart diseases, three and a half million from hay fever and asthma, 930,000 from cancer and other tumors, and so on. There has to be a reason!

Research on tooth decay points conclusively to the tremendous use of sugar as an important factor in dental decay. A survey conducted at Utah State Agricultural College in 1948 indicated that students born and reared in Utah (highest candy-eating state in the nation²) have a higher incidence of tooth decay than those from other states.³ In 1931-32 an American dentist, Dr. Weston A. Price, who toured the world looking for races of people with healthy teeth, found them in many different places among people who adhered to varied diets. But in his complete survey, from the Hebrides Islanders northwest of Scotland to the aborigines of Australia, he noted that when people ate the natural foods of their environment—both plant and animal—they were healthy, but where civilization had begun to take over with jams and jellies, white bread and pastry, candy, and canned food, tooth decay had steadily increased, and health was undermined. Native students in organized mission schools

in Africa often asked why the families that grew up "in the mission or government schools were physically not so strong as those families who had never been in contact with mission or government schools."⁴

Let's face it. Good food is important to continued good health. Youth cannot predict the future, but they can investigate the past and present and be warned by it: Unless we stick closer to the rules for good health through proper diet, many of us will become an easy prey to disease. Those who will seek a better understanding of food values and apply it will be rewarded with greater resistance to disease as evidenced in many day-by-day improvements: more energy, fewer colds, less nervous tension, and better digestion.

To begin with, the foods which we should eat daily are those which grow naturally in our environment, and thus are most readily available. The American "basic seven food requirements" grew out of an en-



You can fill his tummy with a quick-cake-mix. But what will feed his brain cells and keep his disposition sunny? The shopper must not think only in terms of calories.

deavor to supply a dietary standard which would include all available foodstuffs most widely used and liked. Nutrition leaders have been careful to point out that "a dietary standard is only an indication, not a rule."⁵ It may be varied successfully, and often to advantage, by

¹Weston A. Price, *Nutrition and Physical Degeneration*, page 160.

²Henry C. Sherman, *Chemistry of Food and Nutrition*, page 511.

³John A. and Leah D. Widtsoe, *The Word of Wisdom*, page 4.

⁴*Ibid.*, p. 281.

⁵*Farm and Home Science*, June 1949, page 15.

those who will study the rules of health and eat natural foods; for natural foods will supply nature's combinations of vitamins and minerals in proportions best suited to utilize that food. They will also provide those minerals known to be needed in very small amounts, as well as essential elements not yet discovered by science. Whether one is drinking goat's milk in Switzerland, cow's milk in America, or coconut milk in the Pacific Islands, he is wise who looks to fresh, unrefined foods, both cooked and raw, for the bulk of his diet. Doing so, he invests in health insurance that will pay dividends for a lifetime.



Away with boiling, frying, or heating up a can of pre-processed vegetables! Preserve vitamins and minerals by baking or low-temperature steaming with little water.

Below are food groups considered essential each day. They overlap in many cases, leaving the wise person free to eat a variety of the things he likes, so long as he eats what he should. Not all essential minerals and vitamins are mentioned in the group analysis; when the major ones are accounted for, the others will generally be supplied along with them.

Daily Essentials

1. Vitamin C group: (Choose one or more daily.)

oranges	tomatoes
lemons	tomato juice
grapefruit	raw cabbage
limes	salad greens
tangerines	

Vitamin C readily oxidizes on exposure to heat and air; thus, cabbage and greens must be eaten raw to be good sources of this vitamin. Acid fruits are a factor in tooth erosion and should be used moderately, followed by thorough rinsing of the mouth.

(Continued on following page)



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Lessons in Eating

(Continued from preceding page)

2. **Vitamin A group:** (Leafy greens, green and yellow vegetables, and fruits. Choose one or more daily.)

beet greens	green peppers
dandelion greens	okra
mustard greens	green peas
turnip greens	green string beans
spinach	carrots
asparagus	pumpkins
broccoli	sweet potatoes
brussels sprouts	squash
chard	yams
apricots	papayas
cantaloup	peaches
endive	

Fresh vegetables and fruits are to be preferred to those canned, for all canned foods deteriorate with age, and when freely used in the diet, vitamin deficiencies are bound to develop. Frozen foods, not so highly processed and which do not deteriorate to the same extent, are better. Make sure a raw salad accompanies the use of canned foods. The daily use of watercress, parsley, green celery, or green leaf lettuce in salads, sandwiches, and soups will provide extra vitamins A and C, chlorophyll, and iron. Easy on the paring knife! You can save time and vitamins by eating the peelings, too.

3. **Other fruits and vegetables:** (Good sources of many minerals and vitamins, but considered outstanding in no one particular thing. Choose two or more daily.)

(a) artichokes	sauerkraut
beets	white turnips
cauliflower	(b) apples
corn	avocados
mushrooms	bananas
onions	blackberries
parsnips	blueberries
potatoes	cherries
cucumbers	mangoes
egg plant	nectarines
fresh lima	pears
beans	persimmons
leeks	pineapples
radishes	plums

Foods from groups one and two may supplement or replace those of group three, as long as four or more fruits and vegetables are eaten daily. Commercially canned fruit has a high sugar content, often made higher by the use of glucose as a filler. Glucose is not very sweet-tasting; thus one eats more of it before becoming satisfied. Yet it is

THE IMPROVEMENT ERA

the most readily-absorbed sugar known and creates the danger of overworking the pancreas (which supplies insulin) by quickly throwing an overload of sugar into the blood. Dates are often glucosidipped to increase weight, as are some other dried fruits.

4. **Vitamin B group:** (Whole grains—also supplying good protein, iron, vitamin E, and other essentials. Choose two or more servings daily.)

cracked or whole-wheat cereal	brown rice
cracked or whole-rye cereal	whole-wheat bread
oatmeal	whole-rye bread (pumpernickel)
Whole-grain cornmeal	oatmeal bread
	rye or whole-wheat crackers

Freshly-ground flour and cereals, where available, are preferred to those that have been chemically treated to improve keeping quality.

5. **Calcium group:** (milk and milk products—also good sources of protein, riboflavin, etc. One pint required daily.)

milk	cottage cheese
buttermilk	cheese
skim milk	goat's milk
yogurt	soy bean milk

Certified raw milk, where available, is to be preferred to pasteurized milk, but milk from a questionable source is best pasteurized as it may be contaminated. A 1¼-inch cube of cheddar cheese will provide as much protein and calcium as found in a glass of milk.

6. **Protein group:** (also supplying iron, calcium, vitamins A and B complex)

(a) Eggs—three to five a week	
(b) Other proteins—one or more servings daily	
cheese	nuts (peanuts, Brazil, almonds)
cottage cheese	
dried beans (soy, lima, navy, kidney)	peanut butter
meat	
fish	
poultry	
peas	

7. **Butter and other fats and oils:**

Food fats are essential for health and should be used daily. Fats which are liquid at body temperature—vegetable oils, butter, cream—are more completely and easily digested than other fats and are more nutritious.* Soybean, peanut, olive, (Concluded on following page)

*Adelle Davis, *Vitality Through Planned Nutrition*, pp. 38-42.

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LESSONS IN EATING

(Concluded from preceding page)
corn, linseed, and sesame seed oils are recommended for daily use in salads and cooking because they contain unsaturated fatty acids necessary for skin health. Margarine does not take the place of butter as a food, although it is generally believed to be satisfactory. Growth experiments with animals show butter and soybean oil to be better foods than margarine,⁶ and those who must use margarine are urged to use vegetable oils in salads and cooking. Fried foods and pastry should be avoided by those who suffer from stomach distress or liver trouble. Fats have more than twice the fuel value of starches or sugars, and overindulgence may cause nausea, especially if too little carbohydrate is in the diet to burn the fat completely.

8. Sweets and sugars:

honey—a natural sweetener, containing small amounts of many minerals, vitamins, and enzymes which cannot be regarded as insignificant since they assist in utilizing the sugar itself.

molasses, raw sugar, brown sugar, maple syrup—all containing significant amounts of calcium and iron, though brown sugar is partly refined.

All sugar should be used moderately, chiefly at the end of a meal. The excessive use of refined white sugar in America is a real menace to health since it contains no minerals, vitamins, or protein; it blunts the appetite and takes the place of other food; it may ferment in the digestive tract, and it is irritating to the mucous linings of the system. Use sparingly jams, jellies, candy, choco-

⁶Widtsøe, op. cit., pp. 131-2, and D. T. Quigley, *The National Malnutrition*, p. 98.

late, and other products high in white sugar.

9. Beverages:

cereal grain coffee substitutes (barley coffee)
herb teas—alfalfa, mint, oatstraw, etc.
fresh fruit and vegetable juices

The above beverages are alkalizers because of their mineral content. Cocoa and chocolate, containing the drug theobromine, are not beneficial to health and, when used regularly, may be definitely harmful.⁷ The caffeine content of tea and coffee is well-known, as is that of cola drinks; caffeine is a habit-forming drug, just as harmful from the colas as from any other source. Soft drinks are not encouraged because of their high sugar content, their complete lack of vitamins and minerals, and the acids used in them which are harmful to the teeth.

NEXT MONTH: A Daily Menu.

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⁷Widtsøe, op. cit., p. 88.

HOMEMAKER'S BOOKRACK

FOOD FOR LITTLE PEOPLE

(Hazel Kepler and Elizabeth Hesser. Funk and Wagnalls Company, New York. 1950. 276 pages. \$3.75.)

This book ought to be the daily guide of every mother who would like to feed her young fry correctly but would like it to be an interesting and not an arduous chore. In easy-to-read style the authors put over every lesson in good eating, including the psychology of getting Junior to eat what he should eat when he should eat it. At the same time, it is an

authoritative guide to the planning and preparation of meals for young children, based on the standard diet compiled by the National Research Council.

The book includes many new ways to make food more interesting, important suggestions for sickroom diets and entertainment, and many bright ideas for parties. A summary at the end of each chapter listing items which "the good mother does" but "the wise mother doesn't" is also an aid to self-education in the ways of child feeding.—B. S.

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PUNCH AND COOKIES



Rhubarb Punch

2 pounds rhubarb
5 cups water
honey (see below)
grapefruit juice
lemon juice
1 quart ginger ale
Cook rhubarb and water until
mushy. Strain and measure juice. To
each cup juice add $\frac{1}{2}$ cup honey. Stir
until dissolved, then to each cup of
mixture add $\frac{1}{2}$ cup grapefruit juice
and $\frac{1}{4}$ cup lemon juice. Chill. Just
before serving add 1 quart ginger ale.
Serve with ice cubes in glasses.

Orange-grape Punch

1 cup orange juice
 $\frac{1}{2}$ cup lemon juice
2 cups grape juice
2 cups water
4 tablespoons sugar
Mix thoroughly. Chill. Serve cold.

Orange Honeyade

2 cups orange juice
 $\frac{1}{2}$ cup lemon juice
 $\frac{1}{2}$ cup honey
2 cups water
Combine ingredients and stir well.
Pour over cracked ice in tall glasses
and garnish with orange slices and
cherries.

Honey-Peanut Rocks

1 cup shortening
 $\frac{1}{2}$ cup brown sugar
 $\frac{1}{2}$ cup honey
2 cups flour
 $2\frac{1}{2}$ teaspoons baking powder
 $\frac{1}{2}$ teaspoon salt
 $\frac{1}{2}$ cup milk
2 cups oatmeal
1 cup each of chopped peanuts and
raisins

Cream shortening. Add brown sugar
and honey gradually and cream well.
Add flour sifted with baking powder
and salt alternately with milk. Stir
in oatmeal, raisins, and peanuts. Drop
from teaspoon on greased cookie sheet.
Bake in slow oven (300° F.) 15 to 20
minutes.

Fruit Bars

1 cup honey
3 eggs, well beaten
 $1\frac{1}{2}$ cups whole-wheat flour
1 teaspoon baking powder
1 cup chopped nuts
 $1\frac{1}{2}$ cups chopped dates
1 teaspoon vanilla

Mix honey and well-beaten eggs
together. Add sifted flour and baking
powder. Then stir in chopped nuts,
dates, and vanilla. Spread in a long
flat pan so that mixture is $\frac{1}{4}$ inch deep
before baking. Bake in moderate oven
(350° F.) for 15 to 20 minutes. Cut
into strips $\frac{1}{2}$ inch wide and 3 inches
long, and roll each piece in powdered
sugar.

Filled Prune Cookies

Filling:

$1\frac{1}{2}$ cups cooked prunes
1 medium-sized orange
 $\frac{1}{4}$ cup prune juice or water
1 teaspoon cinnamon
 $\frac{1}{2}$ teaspoon salt
1 tablespoon melted butter
 $\frac{1}{2}$ cup chopped walnuts

Pit the prunes and cut them into
small pieces. Peel the orange, cut
into small pieces, and combine with
prunes, prune juice, cinnamon, salt,
and butter. Heat the mixture to boil-
ing and let cook until thick, stirring to
prevent scorching. Remove from heat,
add nuts, and cool.

Cookies:

1 cup butter or margarine
 $1\frac{1}{2}$ cups brown sugar
3 eggs, beaten
2 teaspoons vanilla
 $3\frac{3}{4}$ cups sifted flour ($3\frac{1}{2}$ cups if
whole-wheat is used)
 $\frac{1}{2}$ teaspoon salt
3 teaspoons baking powder

Cream butter and sugar, add well-
beaten eggs, vanilla, and mix. Add
sifted dry ingredients and mix well.
Divide dough into pieces of con-
venient size to handle, roll in waxed
paper, and chill. Then place on
floured board and roll out thin. Cut
into rounds with cookie cutters. Top
rounds should be slightly larger than
bottom rounds and have small slits
in centers. Place lower rounds on
well-greased cookie sheet, add a small
portion of filling, spreading nearly to
edges. Cover with top rounds and
pinch edges of rounds together. Bake
in hot oven (400° F.) 15 minutes.
Makes about $2\frac{1}{2}$ dozen large cookies.



Few people know antiques unless they make a study of them; yet many people have in their possession, unloved and unvalued, objects that have an ultra-plus demand in the antique market.

ides were added to this, giving it a pale blue, sage green, yellow, dark blue, black, or lilac shade, depending on the oxide used.

Mrs. Taylor knows the history of Wedgwood, which makes the pieces she has doubly precious to her. She told me about them.

It reads like a romance; one fam-

'Old Dishes' May Be Antiques!

By Courtney Cottam

DON'T throw that away; that old chipped plate may be a valuable antique! Few people know antiques unless they make a study of them; yet many people have in their possession, unvalued and unloved, a piece of pottery, or a chair, or other object that has an ultra-plus demand in this market.

Mrs. Lucy Taylor of Bountiful, Utah, introduced me to Wedgwood china. She has some marvelous pieces of the early Wedgwood, along with some bone china, porcelains of various kinds, and willow ware.

"It's a disease," she said. "Once you are bitten with the 'bug,' you attain absolute forgetfulness of anything else when you see a piece of this china."

She was holding a delft blue china piece in her hand, that she had taken from the table. "I was vacationing on the coast, and found this set in a tiny, out-of-the-way shop. I didn't know whether we could afford it, but I couldn't leave without securing it, so I paid a small deposit on it, mentally calculating how many days I'd have to cut off my vacation to get it."

She told her husband about it when she got back, and he told her to send the rest of the money for it.

The set is in jasper ware, but is not made of the jasper stone we know, which is a cryptocrystalline quartz. It was made by introducing a material called "cauk," or barium sulphate into the clay paste in molding this ware. This mixture of materials withstood a very hot fire in the kiln, and took on a vitreous, or porcelain-like finish. Coloring ox-

ily has been making Wedgwood pottery for ten generations! It was the first Josiah Wedgwood, born in 1730, in England, and fifth generation in the line of potters who made the greatest progress in the beauty and durability of his ware.

Perhaps the one thing that made for success was the fact that he recognized his limitation in the matter of designing and gathered around him the best artists of his day. It was under this arrangement that the earlier "nature" patterns were created by the Widow Warburton, and later the classical Grecian figurines by John Flaxman, who at twelve won first prize at the Society of Arts, and at sixteen exhibited at the Royal Academy. The most noted of these were the "Dancing Hours," "The Nine Muses," "Sacrifice to Cupid," and "Psyche Bound and Attacked by Cupid."

DURING this period high interest had been aroused by the excavation of the "Portland Vase" from a tomb outside of Rome sometime between 1625-1644, together with a sarcophagus. This vase became the property of the Barberini family who retained ownership of it for over a hundred years. They eventually sold it to Sir William Hamilton, who sold it at auction in 1786 to the Duchess of Portland, hence its name. The Duke placed this vase at the disposal of Wedgwood, who experimented for four years to get the correct color, surface and texture. He subsequently made twenty of these vases. This led to the use of the mythological Grecian gods and goddesses on the pottery.

(Continued on following page)

You'll Like It!



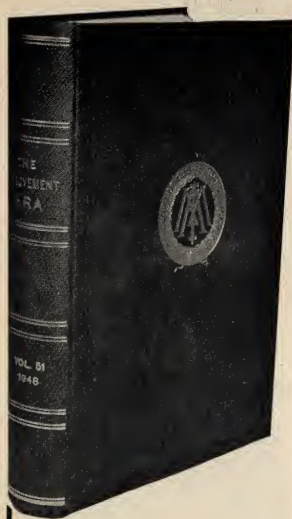
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'OLD DISHES' MAY BE ANTIQUES!

(Continued from preceding page)

The body of the object, whether vase or family service, was made in solid color, and the figurines molded and fired separately. The figurines were then applied by "sprigging," a process of nailing with hair-fine nails, this design to the dish.

We looked at other Wedgwood,

at plates of green with white jasper figures, hung as pictures on the wall.

"This is French jasper ware," she continued, moving over to another table where she had placed her many antiques for easy inspection. "It is similar to Wedgwood, but not so fine."

Questioned as to whether she had been born with the collector's urge,

The Faith of Our Fathers

RICHARD L. EVANS

WE LIVE in a day when every standard of value is being challenged, and the faith of our fathers has not escaped the challenge. This may be because men have asked too much of religion and too little of themselves. Some may have supposed that a mere creed or code of conduct or statute of doctrines and dogmas would take the place of self-effort and self-discipline. Some may have known the law but have not lived it. Some may not even have bothered to inform themselves concerning such things. And so perhaps we should look again at what we may rightly expect of the principles and power and purpose of religion and then judge its effectiveness or ineffectiveness by that formula. It should not be expected to give us ease without effort or knowledge without study or truth without search. We should not expect it to offer reward without work or peace without repentance or blessings without obedience or exaltation hereafter without justifying our existence here. The Savior of the world gave us some suggestion as to what we should expect of a firm faith when he spoke of the "wise man, which built his house upon a rock: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not." But the house of the foolish man was built upon the sand, "and it fell: and great was the fall of it."¹ The implication is plain. The floods and the winds came alike to the wise and the foolish. But one withstood the storm, and the other fell before it. And in part at least and within the limits of this life, this is what we have a right to expect of religion—not that it should spare us all the unwanted experiences of life, but that it should help us to grow beyond them and prepare us for yet greater things to come. No man escapes all the vicissitudes of life—all men have their problems and troubles—but he who has isolated himself from a firm faith finds it harder to withstand the storms, while those who have kept their lives in touch with the purposes of God and with the timeless spiritual truths are spared much of the groping uncertainty and sense of futility and defeat.*

"The Spoken Word" FROM TEMPLE SQUARE
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¹Matthew 7:24-27.
*Revised.

she said she had. She started with family heirlooms and went on from there.

"I've always loved old china; it seems like something warm and real to me, and I cherish the pieces I have."

She has a good collection of bone china, also, which was a Wedgwood product, although also made by other potters of the time. This is a creamy white and was a staple product of the time, though a true "bone" is rare now.

The life of Josiah Wedgwood reads like a story, and his medallions of famous persons, from kings to ministers, give a true picture of the personages of this period. The pottery of black basalt, made by staining the body with manganese

dioxide, and decorating it with classical figurines in red, is still to be found by those interested. Perhaps it might be a vase, or perhaps a bust, a seal, or an intaglio. By no means did he confine his work just to dishes!

Of course, old dishes can be just that; but if there is a piece of china that is unusual, or not in present production, it is well to keep it, and then stop in at an antique dealer's and ask whether or not it is of value. You may have many valuable antiques in your home. And the value increases with age!

And viewing the interesting and beautiful objects she displayed to me, it was easy to see that Mrs. Taylor has a true connoisseur's love of the beautiful and rare.



BLUEPRINT FOR Beauty

BEAUTY is as beauty plans to be—That was the foundation for our planning when we started many months ago on the royal road to beauty. First, we must decide where we would like to be; then we must go to work to make our dreams come true. We began to develop our blueprint on the only foundation that will withstand the test of time and weather—that of right thinking. Without that, nothing else will bring beauty—not mud packs, or make-up, or hair styles, or clothes.

To think right is to see the good in others, and no girl can be good looking or charming unless she does see good in others. A likable personality, a gracious manner, or any other quality of charm is developed to quite an extent by observing the behavior of others. And if one would learn by observation, then she must be on the lookout for good qualities which she would like to emulate. If her attention is mainly attracted toward the flaws in others, if she is resentful of their looks, their popularity, or their success, then she will likely transmit those flaws and that resentment into her

own make-up, even though she desires not to do so. "As he thinketh in his heart, so is he." (Proverbs 23:7.)

All the qualities of beauty are attained through a search for that which is good. A truly lovely person may speak words of criticism or rebuke, but such criticism is motivated by a wholesome attitude. Criticism, for instance, from one's family often carries less sting than that from outsiders. Why? Because in a home where love abides, the true feelings of each toward the other will lessen the injury, and the incident is soon forgotten.

The girl who seeks to develop charm must recognize this need to love others. Loveliness is a quality which grows from a desire to understand and help. Confidence, poise, and graciousness come from a realization that one is loved and gives love in return by appreciating and looking for the good in others. No girl can be charming unless she does this.

Someone has said that we are today where our thoughts brought us, and that we will go tomorrow where our thoughts take us. Only that which we plan for and work for, do we receive. Only by facing toward our ideal, do we make progress toward something more beautiful than we now know.



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The Church Moves On

(Continued from page 310)

14 It was announced that before the missionaries of the Chinese Mission left Hong Kong a month ago, sixteen converts of the Church had been baptized.

16 A SACRED pageant commemorating the founding of the Relief Society was presented in the Assembly Hall on Temple Square by members of the Temple View Stake Relief Societies.

17 BRIGHAM YOUNG UNIVERSITY won the National Invitational Tournament's basketball crown by defeating the University of Dayton (Ohio) by a score of 62-43, at Madison Square Gardens, New York City. The Cougars had drawn a bye and on March 12 defeated St. Louis (Missouri) University, 75-58; March 15 they defeated Seton Hall (New Jersey) College, 69-59.

18 SANTA BARBARA STAKE organized from the Santa Barbara and Las Flores districts of the California Mission. Elder Arthur J. Godfrey was sustained as stake president, with Karl N. Haws and J. Milton Beck, Jr., as his counselors. The 2309 stake membership comprises the following wards and branches: San Luis Obispo Ward, Gilbert A. Hutchings, bishop; Santa Maria Ward, David K. Bickmore, bishop; Santa Barbara Ward, Lynn Gordon, bishop; Oxnard Ward, Burton D. Bushman, bishop; Ojai Ward, Frank A. Greathouse, bishop; Ventura Ward, William Hay, bishop; Santa Paula Ward, James E. Leary, bishop; Simi Valley Branch, A. Russell Peterson, president; Lompoc Branch, Leland C. Stauffanson, president; Paso Robles Branch, Noel E. Carmack, president. Five of the wards have their own chapels. This, the 184th stake of the Church now functioning, was organized under the direction of Elders Mark E. Petersen and Henry D. Moyle of the Council of the Twelve, and President David I. Stoddard of the California Mission.

Acting President Joseph Fielding Smith of the Council of the Twelve dedicated the combination Spanish Fork Second Ward chapel—Palmyra (Utah) Stake house.

San Raphael Ward, San Francisco (California) Stake, organized from branch, with Western L. Roe, bishop.

A branch on the Indian Reservation organized in Millard (Utah) Stake with Alvin Englestead, president.

A new ward in Grant (Salt Lake City) Stake, organized from portions of Lorraine Ward, with R. LeRoy Fletcher, bishop.

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AT YOUR GROCERS

21 HELEN DOROTHY LINGWALL appointed to the general board of the Young Women's Mutual Improvement Association.

Sixteen M Men basketball teams began their twenty-ninth tournament of play, this year at the University of Utah fieldhouse.

24 WINNERS of the twenty-ninth annual M Men Basketball tournament were Logan Fifth Ward, who defeated Salt Lake City Thirty-third by a 42-41 score. Third place went to Pleasant Grove First Ward. Fourth place and the good sportsmanship trophy went to Edgehill Ward of Salt Lake City. Fifth place (consolation champions) are Minersville, who had met Logan Fifth on the first day of play.

Playing at Kansas City, Brigham Young University lost a basketball game to Washington, 80-67, in the National Collegiate Athletic Association western playoffs. Earlier, the "Y" had lost to Kansas State, 64-54, after winning their opening game from San Jose (California) State, 68-61.

25 FARMINGTON First and Second wards created from Farmington Ward, Davis (Utah) Stake, with Elder Lloyd Hess sustained as bishop of First Ward, and Elder Richard H. Clark sustained as bishop of Second Ward.

The Salt Lake Tabernacle Choir presented its third annual Easter choral service to an overflow audience in the historic building. The program included Brahms' "German Requiem" and Bach's cantata, "Christ Lay in Death's Dark Prison." The program was narrated by Richard L. Evans of the First Council of the Seventy.

Elder ElRay L. Christiansen, former first counselor in the presidency of the East Cache (Utah) Stake, succeeded President J. Howard Maughan as stake president. Elder Clarence A. Hurren advanced from second counselor to first counselor. Elder Eldred L. Waldron sustained as second counselor.

Elder Harold B. Lee of the Council of the Twelve dedicated the chapel of the Rexburg Second Ward, Rexburg (Idaho) Stake.

Bishop Joseph L. Wirthlin of the Presiding Bishopric dedicated the chapel of the Rexburg Third Ward, Rexburg (Idaho) Stake.

Most wards of the Church had Easter programs in their sacrament meetings.

Elder Orson Haynie, formerly second counselor to President John M. Russon of the Los Angeles Stake, advanced to first counselor, succeeding Elder Melvin M. Keller. Elder James C. Perkins sustained as second counselor.



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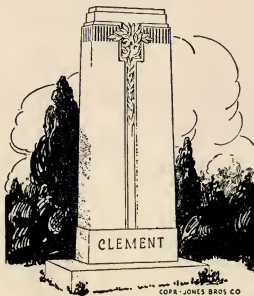
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Your Page AND OURS

Sacramento 17, California

Dear Editors:

YOUR acceptance of "Sunset" was a very pleasant surprise even though it was hoped for, and I want you to know it is appreciated.

There is no finer publication than the ERA; I have read and enjoyed it since I was a child. We have saved a great many copies, for they are very useful in providing material or in supplementing lesson material for lessons in various Church classes. I have used them many times in M.I.A. or Sunday School classes. Also, as with any worth-while reading, a person doesn't always get everything out of a first, or perhaps, even a second reading.

So, again—thank you. And may I extend the very best of wishes to all of you ERA people.

Sincerely,
Magdalene S. Richardson



East Haven, Connecticut

Dear Editors:

THANK you for the copy of THE IMPROVEMENT ERA which I found in my mail today. I am happy to have something from my pen in this splendid magazine and rejoice to find so much room given to poetry. "Mare on Holiday" is a delightful page. I am flattered to find myself in such fine company!

I shall assume I am at liberty to submit, and shall even be bold enough to hope that sometime, something of mine might come up to the standard of some of the others in those pages.

Cordially yours,
Rowena Cheney

St. George, Utah

Dear Editors:

I LOVE the poetry page and turn eagerly to it as soon as the IMPROVEMENT ERA is in my hands.

With best wishes that it may become a better magazine yearly.

Mrs. Hilda V. Cameron.

Salt Lake City, Utah

Dear Editors:

THERE is much beautiful art in this world—famous old paintings and works of later artists, fine photography, etc., much of which I have seen and admired. Some of the simplest are the most beautiful. One of the latest pieces of art that has attracted my attention is the cover picture of the March 1951 issue of THE IMPROVEMENT ERA.

We admire all the covers of THE IMPROVEMENT ERA and enjoy the splendid messages contained therein. Many thanks to the editors for their efforts and what they are accomplishing. May you continue successfully to assist our great Church in carrying on the principles of the everlasting gospel of Jesus Christ.

Very sincerely,
Mrs. Jos. W. Bambrough

CORRECTION AND ACKNOWLEDGMENT

A COURTESY line acknowledging the source of two rare pictures used in connection of the April instalment of "John M. Horner, California's First Farmer," was inadvertently omitted. The pictures of the old Horner schoolhouse and the old adobe in Alameda Canyon appearing on pages 244 and 245 were taken from the book, *History of Washington Township*, 1950 Edition, with the permission and cooperation of the publishers.

The Printer's Devil also permitted a regrettable error to creep into the footnote on page 244. The Oakland newspaper referred to was the *Oakland Tribune*, the editorial section of which is called "Knave."

Los Angeles 42, California

THIS is a sample of the ERA as a missionary: I accidentally dropped the ERA in a bus driver's lap on my way to Church when I was reaching for my fare. I explained to him about it, and he's been a subscriber ever since. Until that time he hadn't been in church for twenty years; now he comes regularly.

May God continue to bless the entire department.

Sincerely,
Evelyn Peach.

THE LIGHT TOUCH

Up To Date

Two Cockney boys were examining the mummies at the British museum for the first time, and one of them was much puzzled by the labels denoting the age of the exhibits.

"I wonder what those figures mean?" said Charlie, stopping before one marked B. C. 1500.

"Silly, don't you know? That's the number of the motor what run over him."

Duty First

In the early days of World War I a British officer stationed in the heart of Africa received the following wireless message from his superior officer:

"War declared. Arrest all enemy aliens in your district." With commendable promptness the superior officer received this reply: "Have arrested 7 Germans, 3 Belgians, 2 Frenchmen, 4 Italians, 1 Austrian, and 1 American. Please say with whom we are at war."

Safety First

Two snowy-haired old ladies, jouncing along in an antiquated automobile through Yonkers, made an illegal turn. The traffic cop had to blow his whistle vigorously and repeatedly before they came to a stop.

"Didn't you hear my whistle, lady?" he asked. Wide-eyed and innocent, the little lady looked at him. "Yes, indeed," she said, "but I never flirt while driving." With a grin, the amazed cop waved them on.

Proof of the Pudding

Two men on a fishing trip came to a side road with a "Closed" sign blocking it. However, they noted that fresh tire tracks led around the sign. But they had gone no more than a half mile when the road really did end. Only thing to do was to turn around and come back.

On passing the road block again, they found this inscription written on the reverse side: "It really was closed, wasn't it?"

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In tribute to the inspired counsel, the warm friendship, and the capable leadership of the great man who served as our President for the past six years, we humbly and reverently dedicate this message.

The personal credo of President George Albert Smith, by which he lived and served his fellow men, inspired confidence in his counsel and sincere love for him as a man and as a leader of men. May we emulate his example, following the way he so clearly charted.

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