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April 1952

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By DR. FRANKLIN S. HARRIS, JR.

BELGIUM produces about 320 bushels of potatoes on each acre compared with 110 for the United States. There is only one of the nineteen countries of northern Europe that has yields of less than 160 bushels on each acre. The production of grain in the United States amounts to 18.6 bushels an acre compared to the United Kingdom figures, Denmark 39.3, Germany 29.8 the Netherlands and Belgium 37.7.

THE reason is unknown as to why the temperature in the stratosphere is 90° F. lower over the equator than over the poles.

THE present chemical process of making cortisone involves thirty-seven processes. Cortisone is useful in the treatment of rheumatoid arthritis and other diseases.

A COMPASS which points east and west instead of north and south could be made if the alloy silmanal were used instead of ordinary iron. Silmanal can be magnetized sideways instead of the usual lengthwise.

THE Korean alphabet (*On mun*) invented in the fifteenth century, is the only native alphabet of the Far East. The Korean language is quite different from the Chinese though it may be written in characters of Chinese origin. Chinese is monosyllabic, and Korean is polysyllabic and forms compound words by combining simple words.

THE debris which accumulates with occupation of cities over long periods of time may reach surprising thickness. At the site of Beth-Shan in Palestine the depth of material was over seventy feet, nearly as much at Megiddo and about as much at Jericho. Archaeologists can read the history of the city as they dig down through the layers of successive periods to the earliest period on the bottom. The reliable method of dating the sites and the levels is based on comparison of pottery shapes and decorations. What will future archaeologists think of us when they dig down through our garbage dumps and successive rebuildings?

APRIL 1952

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PRESIDENT TRUMAN'S PROPOSED 1952-53 BUDGET

By DR. G. HOMER DURHAM
*Head of Political Science Department,
University of Utah*

THE FISCAL year of the national government of the United States commences July 1 and ends the following June 30. In January 1952, an election year, President Harry S. Truman's budget message proposed spending of about \$85½ billion dollars July 1, 1952-June 30, 1953—the next fiscal year. The figure approximates \$85,444,000,000.00.

Eighty-four cents of every dollar of this sum (84 percent) is proposed to be spent for military services, military foreign aid, foreign economic assistance, veterans' care, and interest on the national debt, some \$72,454,000,000.00.

The President estimates tax revenues during the year, from all sources, will amount to only \$70,998,000,000.00—or seventy-one billion in round sums.

The seventy-one billion to be raised in taxes is about \$472.00 for every man, woman, and child in the U. S. A. My family of five, to pay its average share, would pay \$2360.00 to the national government. Inasmuch as the other members of my family are not wage-earners, I will, supposedly, have to dig all this up myself. So, the \$472.00 a person average is somewhat unrealistic, because family heads, or family heads and working wives together, will have to "divvy up." Of course General Motors and Clark Gable will pay some big money. But the little fellows are going to pay 20-23 percent of their net, or more, too.

This seventy-one billion, please note, will not quite pay for the foreign aid and military spending, if the costs of the last war in veterans' care and interest on the national debt are included.

The President's program calls for a deficit of 14½ billions. This will boost the national debt by a similar amount. This deficit will be necessary to pay for the "peanuts" in the budget (assuming the "84c" gets top priority):

- 2.6 billion for welfare and security
- .67 billion for housing programs
- .62 billion for education and research
- 1.5 billion for agriculture
- 3.4 billion for natural resources, conservation developments, irrigation projects, et al.
- 1.6 billion for transportation and communication
- .83 billion for finance, commerce, and industry
- .25 billion for labor law administration and services

1.5 billion for "general government." These "peanuts" amount to about 16c (16 percent) in the budget dollar proposed to be spent in 1952-53.

THE OTHER 84c (84 percent) GOES FOR THE COST OF MAN'S INABILITY TO LIVE IN PEACE WITH HIS FELLOWS ON THIS PLANET: War and the consequences of war.

If the total budget does not make us think, at least the problems posed by the 84c should make us think.

War was described two decades ago by Robert E. Sherwood, as I recall, as *Idiot's Delight*.

The only comfort is that we, the Americans, are not the only idiots.

We have extensive company among our fellow men in the human race the world over.

It has been computed that in the first 156 years under the American Constitution, the nation collected 248 billion dollars—through two world wars and President F. D.

Roosevelt.

In the past six years, 1945-51, 260 billions were reported to have been collected, the bulk of which has been spent for rearmament and the kindred preparations for and consequences of the threat of war.

Former President Hoover, on January 27, 1952, addressed the nation via radio and television, questioning whether or not we were really threatened by a military attack from Russia and whether such sums (which threaten to bleed us white) were required for national security.

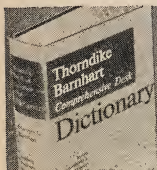
As stated many times in these columns, the necessity for armed strength to maintain national security, and to guard the peace of the world, cannot be questioned. We cannot put our heads in the sand. But how much armed strength, at what price? And, must our strength be placed only in the armed arm of flesh?

The crucial issue lies in the field of foreign policy. The shape of our foreign policy will control the shape of our budget. Currently, the President's proposals seem to place the American economy, as well as the national security, in the hands of the generals.

(Concluded on page 280)
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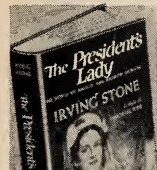
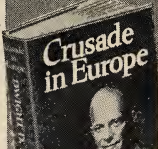


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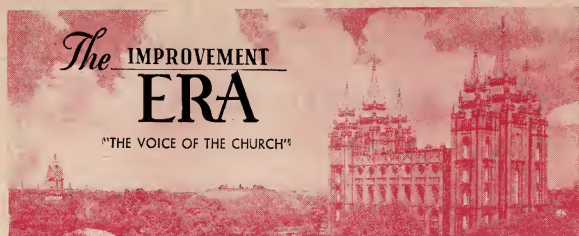
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The Cover

MORMON PIONEER MEMORIAL BRIDGE

This full-color painting of the Mormon Pioneer Memorial Bridge, being built across the Missouri River, is the work of Arnold Friberg and was drawn especially for THE IMPROVEMENT ERA. (See also page 229.)

EDITORIAL AND BUSINESS OFFICES

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RITA JONES NASH

Appointed To
General Board



MRS. RITA JONES NASH has been appointed to the general board of the Young Women's Mutual Improvement Association where she will serve on the Junior Gleaner committee.

Mrs. Nash, who has been serving in double capacity as Liberty Ward Junior Gleaner leader and as a member of the Liberty (Salt Lake City) Stake Sunday School board, is the daughter of Willard L. and Lois Earl Jones. They are now ordinance workers at the Salt Lake Temple. Elder Jones was the first president of the Moapa (Nevada) Stake, having served in that position for twenty-seven years. The new board member is the wife of Elder Karl E. Nash, first counselor in the Liberty Ward bishopric. Their only child died in infancy.

She is a graduate of the Utah State Agricultural College. She is formerly a speech director on the stake Y.W.M.I.A. boards in the Salt Lake and Moapa stakes.

POEM IN GOLD

By Grace V. Watkins

The darkest day can have a bit of sun,
Even though clouds are heavy in the sky:

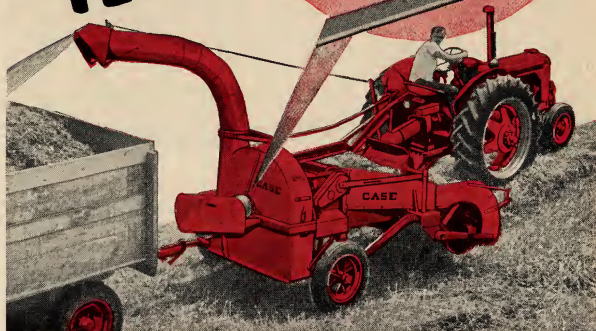
A pan of muffins or a sponge cake done
To gold perfection, a spring butterfly
Hovering where hollyhocks are tall,
A little girl in a yellow pinafore,
And honeysuckles by a garden wall
Or thick and sweet beside a kitchen door.

And even if no yellow can be seen
With the eye, if there is laughter in the heart,

If love shines like a glory, each routine
However small and humble plays its part
Even as mighty suns beyond our sight,
For all the shoreless universe is light.

APRIL 1952

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That's quite a Paul Bunyan sort of train. It represents the rolling stock Southern Pacific has ordered since V-J Day. And we've invested millions more in other facilities to serve the West better, and to keep in step with our country's defense program.

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13,700 miles of railroad (see map below), we set our all-time efficiency record last year. More efficiency meant not only more speed, but more cars for Western and Westward shippers.

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GOD BLESS MEN LIKE THESE

by Verne C. Frame

AS THE Church grows, and two stakes or two or three wards are organized where only one has functioned before, one of the major problems is new priesthood and auxiliary organization leadership. One answer is bringing back into full Church activity those members who have slipped away. But how is this accomplished?

One stake president found himself in such a predicament. His stake had been so divided that most of the tried and true leadership had gone into the "other" stake. Prayerfully he and his counselors approached the problem. Then they began calling on their people—fine brothers and sisters—some of whom had not been too active in the Church recently.

Their answer to that first call among non-active members was generally the comment: "I do not feel that I am worthy of this call. To accept it would only increase my feeling of guilt."

Then came a gentleness, a kindness, a sympathetic understanding emanating from the Spirit of our Father in heaven as the stake presidency replied: "None of us has the state of perfection to which he aspires. In fact, that is one of the reasons for our life on earth. We who are visiting you tonight find ourselves constantly in need of the help and the love of our Heavenly Father to aid us in our assignments. We, too, felt as you now feel when the opportunity to serve came to us. Now, we feel that we need the help that you can give us. Would you consider putting yourself in condition to accept?"

After a long pause came the humble reply: "Yes, I would like to think it over."

"Then, you think it over for a month or six weeks, and we'll call again."

At the end of this time the stake presidency returned to these homes. Some felt that they were ready to accept Church assignments: others

(Concluded on page 283)

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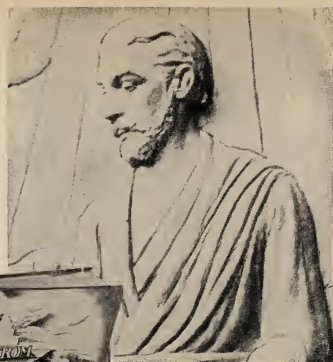
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THE CHURCH MOVES ON

A Day To Day Chronology Of Church Events

February 1952

3 ELDER Joseph F. Merrill of the Council of the Twelve died in his sleep.

President David O. McKay, and Elder Alma Sonne, Assistant to the Council of the Twelve, meeting with stake and mission presidents at Los Angeles discussed plans for the financing of the construction of the Los Angeles Temple.

Sunday evening programs in many of the wards and branches of the Church were given by the Boy Scouts, February being the anniversary month of their organization.

Elder Alonzo F. Hopkin succeeded President Joseph L. Williams of the Woodruff (Wyoming-Utah) Stake. New counselors sustained are Elders Lawrence B. Johnson and Ross William Warner. They succeed Elders Victor W. Matthews and J. Wilburn Bowns.

Some 27,700 persons had visited the new Primary Children's Hospital during its week of inspection, which closed this Sunday.

6 THE First Presidency announced the appointment of Elder Peter J. Ricks, Rexburg (Idaho) Stake Patriarch, as president of the Southern States Mission, succeeding Albert Choules. President Ricks is a former bishop of the Rexburg Third Ward, and served for sixteen years as president of Rexburg Stake.

7 FUNERAL services for Elder Joseph F. Merrill of the Council of the Twelve were held in the Salt Lake Tabernacle.

Elder Ezra Taft Benson of the Council of the Twelve dedicated the chapel of the Ames (Iowa) Branch, Northern States Mission.

10 PRESIDENT S. Dilworth Young of the First Council of the Seventy dedicated the chapel of the Axtell Ward, Gunnison (Utah) Stake.

Elder David H. Yarn, Jr., of the faculty of Brigham Young University and a member of the Young Men's Mutual Improvement Association general board, began a series of addresses over KSL on the Church Radio hour.

12 PATIENTS were moved from the old Primary Children's hospital to the new building. Although it was snowing most of the day, the move was accomplished on schedule and without mishap.

13 THE First Presidency announced the appointment of Elder Delbert G. Taylor, first counselor in the Rexburg (Idaho) Stake presidency, as president of the Eastern States Mission, succeeding President George Q. Morris, recently sustained as an Assistant to the Council of the Twelve. President Taylor filled a mission in the Eastern States 1920-23, and has been bishop of the Rexburg Fourth Ward.

It was announced that General Superintendent Elbert R. Curtis; General President Bertha S. Reeder; Marvin J. Ashton, Y. M. M. I. A. athletic supervisor, and Mrs. Edna K. Pay, Y. W. M. I. A. sports director, had been named members of the board of control of Deseret Gymnasium. At the same time membership rates are cut in half for every boy who wins an individual certificate of award in his Aaronic Priesthood work and for every girl who wins a certificate of award in the Y. W. M. I. A. attendance program.

16 PLANS for a new two-million-dollar expansion program of L. D. S. Hospital in Salt Lake City were announced. Included will be the early construction of a seven-story addition.

20 AN ANNOUNCEMENT was made that construction was nearing completion on a new dry-spraying unit at the Pioneer welfare region milk plant which is capable of drying six hundred pounds of skim milk an hour by the spray method. This will produce fifty pounds of dried or powdered milk.

26 THE annual all-Church M Men basketball tournament began. This year twenty teams are competing. Facilities of both Deseret Gymnasium and the University of Utah field house will be used.

27 THE First Presidency announced the appointment of Elder O. P. Pearce to preside over the Tahitian Mission, succeeding President LeRoy R. Mallory who has presided there for three years. President Pearce filled a mission to these islands from 1922 to 1925. He is an assistant in the Sunday School superintendency of the Granger (Salt Lake County) Third Ward.

Colorful ceremonies officially opened the all-Church M Men basketball tournament.

March 1952

1 REDONDO WARD of Southern California won the all-Church M Men basketball tournament by defeating Capitol Hill (Salt Lake City) by a 52-40 score. Third place was won by Reno, Nevada, followed by Dublin, Mexico; Spanish Fork First, Utah; Logan Twentieth, Utah; Waterloo, Salt Lake City; Logan Fifth, Utah; Minersville, Utah; and Honeyville, Utah. Minersville received the sportsmanship trophy.

The First Presidency announced the appointment of Elder Donovan H. Van Dam as president of the Netherlands Mission. President Van Dam succeeds President John P. Lillywhite, who returned home last January following the death of his wife at The Hague, December 22, 1951. Elder Don W. Rapier, former secretary and first counselor to President Lillywhite is now acting head of this mission. President Van Dam, who filled a mission in the Netherlands beginning in 1928, is currently first counselor in the Stratford Ward, Highland Stake, bishopric in Salt Lake City.

2 PRESIDENT David O. McKay dedicated the Primary Children's Hospital.

President Stephen L. Richards dedicated the chapel of the Mantua Ward, South Box Elder (Utah) Stake.

Elder John Longden, Assistant to the Council of the Twelve dedicated the chapel of the Newdale Ward, North Rexburg (Idaho) Stake.

Presiding Bishop LeGrand Richards dedicated the Bountiful Fourth Ward chapel, South Davis (Utah) Stake.

Bishop Joseph L. Wirthlin of the Presiding Bishopric dedicated the chapel of the Smithfield Fourth Ward, Smithfield (Utah) Stake.

6 ELDER Delbert L. Stapley of the Council of the Twelve addressed a meeting of the United States House of Representatives of an inter-faith group, in Washington, D. C., on the invitation of Utah's Congresswoman Reva Beck Bosone.

The annual M. I. A. music festival opened in the Assembly Hall, on Temple Square, with fourteen quartets participating.

Poetry

SPRING AGAIN

By Zelda Davis Howard

AGAIN the grass and trees are wearing
velvet,
Spring's favored fabric in all the shades of
green;
Lilacs have donned their capes of per-
fumed purple,
And the crocus tilts a cap that may be seen
From the window. The tulip buds show
smiles of
Sunshine, matched by the gold of the
daffodils.
The chirp of the robin is a cadenced call
Announcing spring to the valley and the
hills.

Springtime is a season of gay magic
That is performed without a single sound,
In serene stillness sleeping buds and roots
Awake to the warming touch of gracious
ground.

Of all the seasons the springtime is most
fair;
With winter past, our days seem devoid of
care.

REBORN

By Catherine E. Berry

I WILL be wise, I said,
And guard my heart.
To no one shall I give
A beggar's part
Of any dream of mine.
These I will hold
Above the stress of winds
That may blow cold.

But fires of spring can make
An ice jam move;
Even a hard-packed seed
Will burst the groove
So long confining it
And upward shoot,
A stilled heart touch the strings
No longer mute.

As summer garments earth
With glowing flame,
And beauty spreads like wildfire
Never tame,
So, too, my heart reached up
Beyond the rue
The locked dreams scattered far
By love of you.

SWORD OF FAITH

By Gene Romolo

UNSHEATHE the sword of faith and keep
it bright
To battle for a world's reconsecration!
A world grown heedless of God's guiding
And blind to fetters forged by unbelief
Has need of shining blades unstained by war
To cleave its bonds lest, like a blighted
sheaf,
Man's soul shall atrophy and it be cast
Into a holocaust of his creating.
Unsheathe the faith's sword! The time is long
since past
For weak procrastination!
Unsheathe the sword
That knights mankind for service to the
Lord!

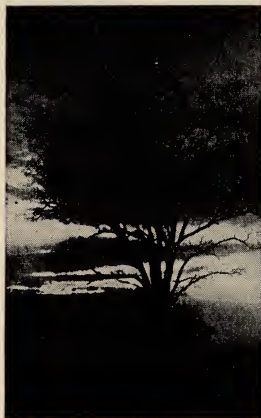
APRIL 1952

VENTURE

By Beulah Huish Sadleir

IT is time for the spring
Trailing young lambs and goats
To come over the hill in her gay petticoats—
Pink bows on her bonnet,
And branches of yew,
Lady slippers toe-titled to
Catch starlit dew.

It is time for the spring
To call up her plump robin,
To sew leaves on the trees
With her shuttle and bobbin,
To drape the bare lilac with
Quaint heirloom lace
And attach feather petals
To each daisy face.



—Paul Hadley

Dictated But Not Read

By Eleanor A. Chaffee

TAKE a letter to April; and no copy,
please. . . .
Dear April that I knew when I was young,
Who gravely waked the tall New England
trees
And danced where winter's silver scarf
was flung,
I think of you now; and of that stranger
here
Who masquerades on city streets and wears
An unfamiliar mask of warmth drained
clear.
No one smiles at her or even dares
To speak her name. Yet, April, there are
those
Who live between stone walls and dream
at night
Of little hills where forgotten goes
The echo of your footsteps, sure and light.
Of these am I, and you may find my heart
On any stem where the first white snow-
drops start.

PRESIDENT GEORGE ALBERT SMITH A Tribute to the President After His Passing

April 4, 1870—his' birthdate

By Ruth May Fox

HE LAY so quiet and so still,
Obedient to the Father's will;
His gentle spirit took its flight
To dwell with God in endless light.

Prophet, President, and Seer,
His ministry doth now appear
To place a halo on his brow,
To which in reverence we bow.

A friend to all, he loved mankind
And for them wrought with heart and mind
God's children all must hear the word,
The gospel message is restored.

With joy he traversed many lands,
Living and teaching God's commands;
"Love one another" was his theme
As written in the law supreme.

As he traveled near and far,
Ever before him shone a star,
The star of hope for a stricken world,
When Christ's banner is unfurled.

Oh, glorious rest; at last, at last,
Your cares and sufferings all are past;
Ten thousand tongues your praise shall tell,
And so dear friend, farewell, farewell.

WHEN APRIL COMES

By Mabel Jones Gabbott

WHEN brown clouds part to welcome
blades of green,
And pungent earth, new-turned, smells good
and clean;
When rain-sweet winds toss tumbled tufts
of white
Against a Wedgewood sky, so blue, so
bright;
When blossomed fragrance tantalizingly
Hops every other breeze and rides it free;
And bluebirds perch on porch and picket
fence
To trill a gay note full of confidence;
When April comes, my littlet heartbeats
sing—
I am in love with heaven and earth and
spring.

TAKE TIME TO DREAM

By Beatrice Munro Wilson

TAKE some time for dreaming!
Every mortal needs
Time to note the rainbows
That spring from pansy seeds.
Quiet hours to remember
Every lovely thing
Was once God's dream; the brown bud
That is a leaf, come spring.
He surely dreamed of bird's song
Or birds would all be mute.
He dreamed the lovely blossom
Before he gave us fruit.
Let us dream, then, planning lilies
Where only thistles grow.
Lord, let us dream the right dreams—
Give us strength to make dreams true!

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That MASTER TEACHER

KARL G. MAESER had been in Provo for one week, that April of 1876, and was just beginning to realize the enormity of the task of organizing an academy. Worse still, he had just received a dispatch that Friday afternoon, stating that in three days President Brigham Young would be in Provo to examine the written plans for the carrying out of this fine project.

But there were no written plans. He immediately went to his desk and endeavored to get the heaven-born ideas that flitted, spirit-like, through his consciousness, upon paper. But his arduous labor was to no purpose; the dawn crept in to find his task not yet begun. All day Saturday he spent at his desk, but to no avail; Saturday night proved a repetition of the night before, and all through the long Sabbath he engaged his mind in the same fruitless attempt. Sunday evening he was heartsick; President Young would be there in the morning to review the plans that did not exist.

Almost overcome with despair, he dropped to his knees saying: "O Father, show me the way, help me to make the plans for this great work. I cannot do it of myself."

All at once the burden was lifted from his heart, and it seemed almost as if a voice said to him, "Brother Maeser, why did you not think to ask before?"

He sprang to his desk and wrote. In an hour or two the plans were ready to submit to President Young.

And in later years, Dr. Maeser would often tell his students this story, ending it with the plea: "always ask Father first."



FLOWERSELLER'S SONG

by Solveig Paulson Russell

*D*AFFIES for sale! Sweet daffodils,
Just picked this morning
From dawn-spangled hills!

Picked with the sunrise caught in each one,
Beauty for lamplight
When daytime is done!

Daffies for sale! Sweet daffodils,
Gay dancing beauties
In fragrant gold frills!

Daffies for sale! A wonderful buy!
Sweet bits of magic
From God's earth and sky!



—Wayne B. Hales



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The "Whole" Man

by President David O. McKay

*I*N SHAKESPEARE'S *Othello*, these words are uttered by Iago:

"Who steals my purse steals trash; 'tis something, nothing;

'Twas mine, 'tis his, and has been slave to thousands;

But he that filches from me my good name
Robs me of that which not enriches him,
And makes me poor indeed."

(*Othello* Act III, Sc. 3.)

This suggests in some respects the relative importance of the outward tangibles and the inner intrinsic values. If we are true within, if we remain steadfast in integrity, we are rich in the eyes of God, who sees the heart and judges therefrom. The true life within is largely the measure of what we are. But we are dual beings: our body, the outward part is the temple, if you please; and the spirit within, the true life. We cannot ignore the importance of the complete picture, as suggested by the Apostle Paul (in speaking of the Church) in the twelfth chapter of Corinthians:

"For the body is not one member, but many. . . .

"And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you."

(I Cor. 12:14, 21.)

I like this comparison, because it suggests the importance of inward and outward "completeness." The healthy man, who takes care of his physical being, has strength and vitality; his temple is a fit place for his spirit to reside.

There are many things which attack the vitality of the body. We are exposed to disease which may make its inroads in one organ, which, being weakened, weakens and impairs other organs, the result being that the body succumbs to the attack. Thus bodily ailments deprive us of the full exercise of our faculties

and privileges and sometimes of life itself. It is necessary, therefore, to care for our physical bodies, and to observe the laws of physical health and happiness.

Here is a selection from Edward Everett Hale, reflecting his views on some of the physical factors of life, and written a half century or so ago:

"The peril of this century is physical decay. This peril is gravely eminent with respect to all who dwell in our great cities. All the conditions of life in the modern American city favor it; wealth or the accumulation of the wherewith to gratify the desire is the great incentive of our contemporaneous life, and under its fevered stimulation, vast numbers of men and women, utterly careless of the body's needs or demands, struggle in the great conflict and eventually go down victims of the unchangeable law of nature. . . . There is a great natural truth, universally demonstrated, with regard to the various forms of living organisms, and that is when all the functions of the body work together harmoniously . . . there is found a normal, strong, healthy organism, capable of existing under conditions that would mean the quick dissolution of one in which there was a derangement of the natural functions."

But, great as is the peril of physical decay, greater is the peril of spiritual decay. The peril of this century is spiritual apathy. As the body requires sunlight, good food, proper exercise, and rest, so the spirit of man requires the sunlight of the Holy Spirit; proper exercise of the spiritual functions; the avoiding of evils that affect spiritual health, that are more ravaging in their effects than the dire diseases that attack the body. Physical diseases may stop the manifestations of life in the body, but the spirit still lives. But when disease of the spirit conquers, life ebbs eternally.

(Concluded on following page)

The Editor's Page

THE EDITOR'S PAGE

(Concluded from preceding page)

When men become spiritually sick, they do not care much for religion. They think it is not necessary for them to attend to their spiritual wants. Dissatisfied with themselves, they find fault with those who do enjoy the true life of spirituality. Why? Because they don't know what real spiritual life is. They succumb to the diseases that are attacking the spirit.

I have in mind young people who become associated with the wrong kind of company, and who spend their time in wanton and wasteful ways—and withdraw themselves from the things of the spirit, and in doing so invite into their souls a malady that is more fatal than a wasting fever. They become infected with the virulent germs of spiritual disease. This condition keeps them from their quorum meetings, from Sunday School, and from other Church associations. They lose the moral strength to go to these places for spiritual sunlight, and for the healthful exercise of the spirit.

There are also other manifestations of spiritual poisoning: The man who hates his brother has in

his spirit a disease which will impair his spiritual life. The man who cheats his neighbor (I care not whether anyone else knows it or not) is weakening his spirituality. Dishonesty is a spiritual disease. The man who steals is inviting into his soul that which will prevent him from growing to the perfect stature of Christ. The man who fails in any way to live up to that which God and conscience tell him is right is weakening his spirituality—in other words, is depriving himself of the sunlight in which his spiritual nature will grow.

If we are true within, if we are pure, if we are sincere, God is our stay and our inspirer, and the outward attacks and temptations cannot hurt us any more than the lions hurt Daniel in the den when God protected him. They cannot hurt us any more than the fire hurt the three Hebrew children when they were cast into the flame. But we are outwardly strong only to the extent that we are pure and true as individuals, by seeking the truth and living in harmony with it; and by resisting every influence, every power that tends to destroy or to dwarf in any way the spiritual life.

Are Latter-day Saints Homeowners?

THE 1950 census of the Church under the direction of the Presiding Bishopric reveals many interesting things about the Latter-day Saints.

The members of the Church have always taken pride in being owners of their homes. In recent days it has become more customary for certain groups of people to live in rented homes or apartments.

The census reveals that at the present time nearly sixty-two percent of all the people in the Church, both in the stakes and in the missions, either own their homes or are paying on a contract basis for the homes in which they live. In the stakes alone, seventy percent of them own their homes. However, this is not as high a percentage as in early pioneer days when every family built for itself a modest home. In those days, the people themselves and their friends worked together to get the humble home constructed. Those days have pretty much passed.

However, sixty-two percent is a higher percentage of home-owning people than in the United States generally; for example, the government census shows that in 1950 in the United States nearly fifty-five percent of the people owned their homes or were buying them. This is seven percent less than the Latter-day Saints. The city census shows that in Salt Lake City, which is chiefly an apartment center in Utah, nearly sixty percent of the homes are owned

By John A. Widtsoe
OF THE COUNCIL OF THE TWELVE

by the families occupying them. This is a little lower than for the Church as a whole and naturally would be so because of the people in the city who

have not grown up with the idea that families must own their own homes or who in the industrial development of the city are often driven by necessity to renting their homes.

The census also reveals that of the people in the Church who own their homes or are trying to buy their homes, the farming community heads the list. In the missions, only sixty-one percent of the farmers own their homes, in the stakes, ninety-two percent own their homes, and in the Church as a whole, of the farm community, over eighty-five and one-half percent are homeowners.

Next to the farm element, the largest homeowners are miscellaneous groups of proprietors, managers, and officials of various kinds. The smallest percentage reported, about forty percent, were domestic service workers and protective service workers who, because of their occupations which require much travel, were not so frequently at home.

However, the census does show that people generally like to live in their own homes; otherwise, over fifty percent of the people in the land as well as in the Church would not be so living.

Home ownership has a distinct value to a family. There is

Evidences
AND
Reconciliations
CLXIV

greater freedom in one's own home; and the necessary labor of keeping up a home develops many of the intangible but important needs of mankind.

Latter-day Saints should be anxious to own their

own homes. The subjoined table may be of interest to members of the Church if carefully examined. We are grateful that at the present time the Latter-day Saints enjoy so high a percentage of home ownership.

PERCENT OF HEADS OF FAMILIES BY OCCUPATION WHO OWN OR ARE BUYING THEIR HOMES
AS REPORTED IN THE 1950 U. S. CHURCH CENSUS

Code	Occupation	Missions (Percent Home Owners)	Stakes (Percent Home Owners)	Church (Percent Home Owners)
0	Professional and Semi-professional	38.50	59.85	54.26
1	Farmers, Farm Laborers, Owners, and Managers	61.11	92.14	84.52
2	Proprietors, Managers, Officials, etc.	51.98	69.18	65.09
3	Clerical, Sales, and Kindred Workers	36.77	57.97	51.81
4	Craftsmen, Foremen, and Kindred Workers	46.03	66.06	59.55
5	Operatives and Kindred Workers	39.43	61.11	53.32
6	Domestic Service Workers	23.26	61.40	41.46
7	Protective Service Workers	22.73	60.08	45.45
8	Service Workers (excl. Domestic & Protective)	35.80	62.86	53.00
9	Laborers, (excl. Farm and Mine)	35.59	61.37	50.94
10	Educational Workers	37.30	63.37	57.90
11	Occupations not reported (Retired, Misc., etc.)	31.47	58.23	47.57
TOTAL AVERAGE PERCENT owning or buying homes		43.14	70.15	61.78

REPORT OF AN INSPIRING "FAMILY HOUR"

Laveen, Arizona

Dear Editors:

OUR NIECE, Regina West, attended one of our family evenings and asked that I submit this little picture and story to you.

When our children were small, our weekly "home evenings" were religiously carried out, and we felt great good was derived therefrom.

Since our children have married and have children of their own, each one tries to carry on the same program. At our invitation, they spend the second Thursday of the month at our home in a joint family evening. Thus far it has brought a feeling of unity and a time and place for our children, old and young, to express themselves, and for the gospel to be taught.

It has been our plan to have a buffet supper so that the fathers could come directly from their work.

After the meal was over we would begin our meeting by singing, prayer, and then our regular appointed secretary would always read the minutes for approval, and our missionary fund which we have started was reported at this time.

(Concluded on page 266)





This monument by Avard Fairbanks stands in the Pioneer Mormon Cemetery.

The building of the Mormon Pioneer Memorial Bridge across the Missouri River at Florence, between Nebraska and Iowa, turns our minds back more than a hundred years to the early

Latter-day Saint Settlement at WINTER QUARTERS

by Joseph Fielding Smith

PRESIDENT OF THE COUNCIL OF THE TWELVE, AND CHURCH HISTORIAN

WHEN the enemies of the Church accomplished their wicked purpose in the martyrdom of the Prophet Joseph Smith and his brother Hyrum, they were confident that they had brought the Church of Jesus Christ of Latter-day Saints to its end. They were sure that it could not survive and that its members would be scattered to the four winds. They gloated over their murderous accomplishment, but this gloating was of short duration. To their amazement the members of the Church rallied and continued to build and pursue their daily vocations. In

the eyes of the mob this would not do, and so the persecutions continued with renewed determination. Mob conventions were held, and demands were made that the Latter-day Saints should leave the state of Illinois. It is regrettable to say that these enemies had the sympathy and treacherous aid of Governor Thomas Ford. The Saints asked for time to dispose of their property and in their petition to their enemies said:

That we will use all lawful means, in connection with others, to preserve the public peace while we tarry; and shall expect, decidedly, that we be no more molested

with house-burning, or any other depredations, to waste our property and time, and hinder our business.

That it is a mistaken idea, that we have proposed to remove in six months, for that would be so early in the spring that grass might not grow nor water run; both of which would be necessary for our removal. But we propose to use our influence to have no more seed time and harvest among our people in this country after gathering our present crops; and that all communications to us be made in writing.

The request of President Brigham Young and his brethren was granted, but within a week was broken, and the fury of the mob increased as the

THE IMPROVEMENT ERA

mob issued an ultimatum that the Saints make an immediate removal. Wednesday, February 4, 1846, the first of the Saints left Nauvoo and crossed the Mississippi on their way to the West. Others followed as rapidly as they could. It was an extreme winter. They were without sufficient food, clothing, and provender for their teams. Their covered wagons would not successfully shed the snow and rain, and many wagons were without covers. On Sugar Creek a temporary camp was made. On the first night of the encampment, nine infants were born. President Young spent February 16, 1846, in organizing the camp. March first the camp was broken, and the journey resumed in cold, stormy weather. Several members of the camp died from exposure. Some four hundred wagons, without sufficient teams, had been assembled to transport these miserable exiles. By April the great body of the Saints was on its way. Near the Chariton River the exiles were organized into companies with captains over tens, fifties, and hundreds. The Apostles were appointed to take charge of divisions.

April 24, 1846, a settlement was selected on Grand River, Iowa, and named Garden Grove. Here a council meeting was held, and three hundred and fifty-nine laboring men were reported in the camp. From these, one hundred were appointed to cut trees and make rails; ten to build fences; forty-eight to build houses; twelve to dig wells, and ten to build bridges. The remaining number were to prepare land for cultivation. A temporary organization to look after the spiritual as well as the temporal needs of this settlement was also appointed. May 18, 1846, some twenty-seven miles farther west, Parley P. Pratt with his company had camped. It was decided here to make another temporary settlement, and it was named Mount Pisgah. As in Garden Grove, arrangements were made for the convenience of those appointed to remain. These temporary camps were essential to the welfare of the exiles and were organized for the purpose of raising grain and provisions to help the members on their westward journey.

On June 14, President Brigham Young, Heber C. Kimball, Parley P. Pratt, and others with the advanced companies, arrived on the banks of the Missouri River, not far from

Council Bluffs. The next day a council meeting was held, and it was decided to move back onto the Bluffs where spring water could be obtained and there would be protection from the Indians. The brethren found that the Potawatami Indians were very friendly and their chief showed the Saints some favors. The Omaha Indians across the river were not so friendly.

June 29, 1846, a ferryboat was finished on the east bank of the Missouri. The building of this boat was under the supervision of Frederick Kesler, who for many years was the bishop of the Sixteenth Ward, Salt Lake City, and incidentally the bishop of President Joseph F. Smith's family. The next day President Young and others crossed the river seeking a site for the location of the camps of Israel. In early September such a site was chosen and named Winter Quarters. This place was to be the outfitting point for those who were to continue their journey to the Great Basin. A regular city was laid out according to the plans which were adopted for the settlements of the Latter-day Saints. Several years later, after the abandonment by the Saints, the place was named Florence and today is a suburb of the city of Omaha. Winter Quarters, under the direction of twelve men appointed for the purpose, was organized into

wards over each of which was a bishop. These bishops so appointed at this early period were Levi W. Riter, William Fossett, Benjamin Brown, John Vance, Edward Hunter, David Fairbanks, Daniel Spencer, Joseph Matthews, Abraham Hoagland, David D. Yarsley, and Joseph B. Noble.

In a very short period of time, for the settlers labored diligently, Winter Quarters took on the appearance of a city. The houses were chiefly built of logs gathered from the surrounding forest, but some of the Saints made their dwellings by making caves. Some trouble arose through the stealing of cattle and horses by the Indians, and this loss the members of this settlement could not afford. Their number of horses, mules, and cattle was too meager and was sorely needed for the ploughing of the land and for the anticipated journey to their promised land in the Rocky Mountains. Most members of the Church are familiar with the story told by President Joseph F. Smith of his encounter with the Indians when he was a herd boy of only eight years, and how through his ingenuity and the blessing of the Lord he saved the cattle but lost his horse and was himself miraculously saved from death. This occurred just out of Winter Quarters.

(Continued on following page)



LATTER-DAY SAINT SETTLEMENT AT WINTER QUARTERS

(Continued from preceding page)

The Indians felt that the members of the Church who were dwelling on their lands were intruders; no doubt they felt justified in their marauding, done in part at least, in the spirit of retaliation, for the settlers were killing and eating the wild game and cutting the trees to build houses and corrals on these Indian lands. Chief Big Elk tried to restrain his people, but they would not be controlled. President Brigham Young counseled the members of the Church to treat the Indians kindly but was forced to build a stockade around Winter Quarters as a protection against Indian raids.

Knowing the need of keeping the people busy, President Young assigned duties to all, keeping the minds of the Saints occupied and thus more contented than if they had idle time on their hands. Of course there were cattle and horses to feed and fields to be cultivated preparatory to a harvest in the rapidly approaching fall. A gristmill was built, as much to furnish employment as to be of need in the preparation of flour and other grains. President Young said if the Saints did not continue to use it, the Indians could. According to Latter-day Saint custom, this mill was built with a condition of permanency although it was known that in a short time Winter Quarters would be abandoned. In addition to the building of houses and a gristmill, a council house was constructed suitable to these primitive conditions, where council meetings, sacrament, and other meetings for the benefit of the settlers at Winter Quarters could be held. We think today that we have difficulties in housing two and sometimes three wards in one meeting-house, but these bishops in Winter Quarters had no separate buildings or even houses where two wards could meet with staggered time. Such meetings as were held had to be in this council house or in the open. The duty of the bishops was largely in caring for the members who were under their jurisdiction, temporally and spiritually without the convenience of separate places of worship. A condition of this kind had prevailed in Nauvoo where many wards were created, but houses of worship were not provided. Notwithstanding this inconvenience, regular

meetings were held where the members partook of the sacrament and were instructed.

This council house was used for all general purposes. Dances and other entertainments were held in it. All amusements were opened and closed by prayer. It was at Winter Quarters where President Brigham Young, January 14, 1847, received a revelation of encouragement and direction for the members of the Church, to govern them while on their journeys and encampments preparatory to the settlement in the Salt Lake Valley. In this word of the Lord, directions were given as to the travels of the Saints, their deportment on the way and in their camps. They were taught to be unselfish and helpful to those who were less fortunate, the widows and fatherless, and were given a promise of blessings if they would remain faithful. The original pioneer company was ordered to go in advance with its captains over hundreds, fifties, and tens. The members were instructed and encouraged to "praise the Lord with singing, with music, with dancing, and with prayer or praise and thanksgiving." If sorrowful, to "call on the Lord" with supplication, that their souls might be joyful. Some thoughtless persons have condemned the pioneers

for their dancing and merriment while on the plains, but all of this was done by commandment of the Lord, and in the spirit of prayer and thanksgiving. Truly it was, as with David of old, "dancing before the Lord" and done in the spirit of true humility. Would that all of our dancing and amusement entertainments today could be conducted in like spirit. How much better the Saints would be, how much happier than when many of these things are conducted in the spirit of the world.

The Saints were told not to fear their enemies, for they were in the hands of the Lord. They were not to harbor feelings of revenge or hatred towards their enemies. The Saints were to be tried in all things, and if they would bear chastisement, they would be worthy of the kingdom of God. It was made known to them why the Prophet and Patriarch had to meet a violent death and have their blood shed. The Lord said, "Many have marveled because of his (Joseph Smith's) death; but it was needful that he should seal his testimony with his blood, that he might be honored and the wicked might be condemned." (D. & C. 136:39.) The conclusion of this counsel was: "Be diligent in keeping all my commandments, lest judgment come upon you, . . . and your enemies triumph over you. So

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This plaque was erected by the Major Isaac Sadler Chapter, Daughters of the American Revolution, in 1931 at historic Winter Quarters, now Florence, Nebraska.



The DOCTRINE of the RESURRECTION

by Elder Orson F. Whitney

OF THE COUNCIL OF THE TWELVE
(April 9, 1906-May 16, 1931)

(From THE IMPROVEMENT ERA, April 1916)

CHRIST's resurrection was an astounding event. There had been nothing like it upon this planet, though there had been upon other worlds; for this is not the only one of God's creations. He had made many earths before he made this one and had peopled and redeemed them. This earth was created for the children of Adam and Eve, a portion of our Father's universal family; and here we undergo the experiences, often sad and painful, that many have passed through upon other planets, and that many will pass through on planets yet to come; with the promise of eternal life, through the merits of the Son of God, the only name given under heaven whereby such things can be.

These facts are so marvelous, so far beyond the commonplace happenings of human existence, that some people would fain do away with them. Men calling themselves scientists or philosophers tell us that Christ was nothing more than a good and great man, a wise and wonderful teacher; that he did no miracles—did not walk upon the water, did not feed the multitude with a few loaves and fishes, and did not come forth from the grave after his burial. We are asked to throw all that away and substitute the vain theories of men for the great hope of eternal life, based upon the atonement of the Savior.

Jesus knew it was an astounding proposition—the doctrine of the resurrection. He told his disciples before the crucifixion that he had power to lay down his life

and take it up again. But when he appeared to the Apostles in his risen body they were frightened, deeming him an apparition. "It is I, be not afraid," said he, "for a spirit hath not flesh and bones, as ye see me have." He wished to convince them that he had actually come forth from the grave, and he succeeded in convincing them of that fact. One, however, was absent, and when he, Thomas, was told by his brethren that the Lord had arisen and had been with them, he replied, "I will not believe it, unless I can feel the prints of the nails in his hands, and thrust my hand into his wounded side." Now Thomas was one of the Twelve Special Witnesses whose mission was to proclaim the resurrection of Christ, and these men had to know what they were preaching. They could not go out into the world and say, "We believe Christ has risen from the dead; it is our opinion that it is so; peradventure it happened, as he said it would." What kind of a message would that have been to a waiting world, hungry for the words of eternal life? These men had to *know*, not merely *believe*, and that is why he allowed them to hear his voice, and even to touch him, that they might be convinced beyond a doubt. And so, when he condescended to come again—this time to Thomas—he said: "Reach hither thy hand, feel of me, and see that it is I." Thomas, no longer doubting, fell at his feet, exclaiming, "O Lord, my God!" The Savior then said: "Thomas, thou hast believed because thou has seen, but blessed are they who have believed and have not seen." (See Luke 24:36-39; John 20:24-28.)



—Camera Clix

The Mormon Pioneer MEMORIAL BRIDGE

by Dr. H. L. Karrer, Chairman

NORTH OMAHA BRIDGE COMMISSION

A MODERN and majestic bridge, named the Mormon Pioneer Memorial Bridge to commemorate and honor the Mormon pioneers and their descendants, is being built across the mighty Missouri River at Florence, Nebraska. The building of this bridge has been a dream of the citizens of this vicinity for many years. At the present time, the bridge is about half-completed. The pioneers who crossed the river at this site were a brave and fearless lot, having a firm belief in the right to worship their God in their own way. They were willing to make whatever sacrifices were necessary to obtain their objective.

The bridge is being built and will be operated by the Douglas County North Omaha Bridge Commission. The commission is a public body and an arm of the state of Nebraska. The present commission is composed of three members: Dr. H. L. Karrer, W. F. Schollman, and L. Dale Matthews.

The first attempt to build this bridge was made in 1856, almost a century ago, but in those early days there was much rivalry between Florence and Omaha, Nebraska, and the natural hardships, augmented by discord and confusion, thwarted the purpose. But the need for a bridge at this site has ever been present. The initial idea did not die, and through the years it persisted in the minds of the leaders and the citizens of that part of the community. No united effort was started from 1856 until 1922, when again it was revived, and a concentrated and active effort was made. The sponsors secured a franchise from the Congress of the United States to build the bridge, but it came to naught because of adverse circumstances.

In 1936 another franchise was secured from the Congress of the United States. Again the sponsors went to work, but due to the worldwide de-

pression it was impossible to secure the necessary financing for the construction. For fourteen more years there was a continuous effort made by the citizens of North Omaha, and in 1950 the present organization was able to function. This was the result of an act passed in 1946 by the Congress of the United States designated as the General Bridge Act, granting consent to public bodies such as Douglas County, Nebraska, North Omaha Bridge Commission, to construct, maintain, and operate bridges, and build approaches to bridges over navigable rivers in the United States. Following this enactment, the state of Nebraska passed enabling legislation to accomplish the creation of the Bridge Commission. The act grants the right of the commission to issue revenue bonds in the sum necessary for the construction and the building of approach roads. The bonds are not a liability of any governmental subdivision such as state, county, or city but are solely an obligation against the tolls derived from the bridge.

This commission had neither money nor experience. All it had was the burning desire to succeed where others in the past had failed. Their first step was to communicate with various agencies concerned with the building of the bridge, but they were somewhat handicapped. They had no money, not even an office, and no definite idea concerning how to proceed. The first contact was made with the firm of Schmid, Snow, and Ford, who were employed as attorneys.

Next they consulted several firms of consulting engineers. Many weeks and much time were spent interviewing the various firms of engineers, and a firm of national repute—Harrington and Cortelyou of Kansas City, Missouri—was selected.

The next step was to ask the various

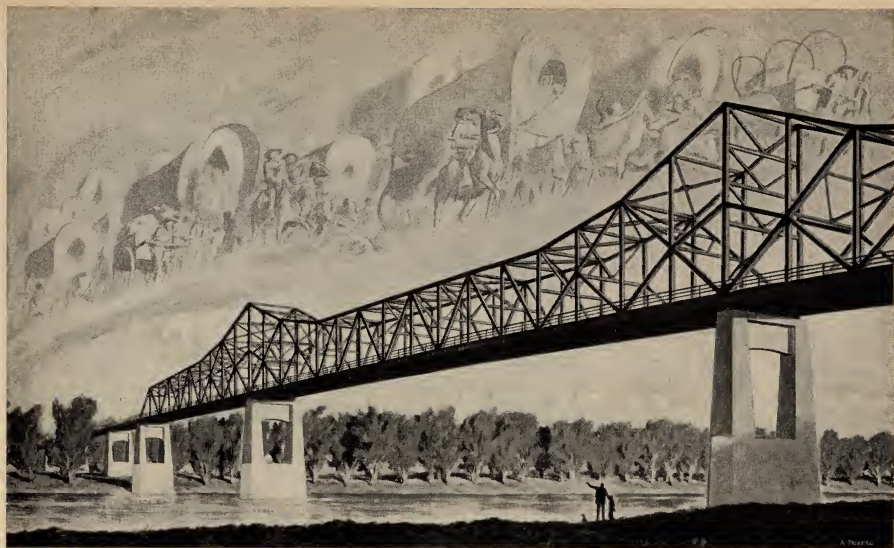
investment bankers if they would be interested in financing this project. All the answers were the same: yes, if it were economically feasible; the only way the commission could prove that it was economically feasible was to employ a firm of traffic engineers, who made a long and thorough study. In approximately two months they came up with a report that it was economically feasible and would pay off in approximately fifteen years.

Then the commission was in a position to negotiate and enter into a contract with an investment banking firm, Smith, Barney and Company of New York City.

The engineering firm had completed its plans and specifications, and on December 19, 1950, the contract for the bridge was let. The bonds and indenture and all negotiations were completed. The commission was in a very happy frame of mind, feeling sure that all the hurdles had been negotiated, and the bridge was assured. Then out of a clear sky came the blow that was almost fatal. A suit was filed in the courts against the commission, alleging that it did not have the authority to sell bonds and build a bridge and its approaches. The suit was tried immediately. The attorneys spent many nights and days preparing a defense and were successful in having the suit tried within a week. We were successful in the District Court, but the plaintiff had the right to appeal to the Supreme Court, and the issue looked very dark indeed. However, our attorneys forced the issue, and the suit was dismissed.

The financing of the bridge was completed. Bonds in the amount of \$3,450,000.00 were issued. They were all sold within one and a half hours after being offered to the public. While all this negotiation was going on, the Korean War, sometimes called the "police action," started. Critical

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Within fifty feet of the exact spot where the Latter-day Saints crossed the Missouri River, the Mormon Pioneer Memorial Bridge is being erected. In the above painting Arnold Friberg pictures the structure from the Nebraska side.

materials became scarce, but the commission secured a delivery order from the government for steel on April 2, which was one of the earliest delivery order ratings given in the United States. Approximately 3800 tons of steel were needed. The next problem was to get the steel mills to accept the orders. Two thousand tons of steel were accepted, leaving us a balance of 1800 tons to secure. It was absolutely necessary for us to obtain the acceptance of this 1800 tons in the year 1951. If we were not successful, it would not be possible to obtain another allocation of steel for that amount in 1952. Mr. Schmid, the attorney, and Dr. Karrer proceeded to Washington. After a week of negotiations and conferring with the different department heads, these gentlemen were able to obtain an acceptance of the order, except for 102 tons of the required amount, which were to be secured in the first quarter of 1952.

The state of Nebraska was very cooperative. They issued an allocation of the required balance of the steel needed. This left the state with

only sixty-nine tons of steel for their own use to do necessary building and repairing of roads and bridges. But all through our negotiations the various public bodies such as the federal, state, county, and city governments lent us all the assistance that was within their power to give. We shall always appreciate what they did for us.

In April 1951 the first piece of equipment was moved to the place of construction. Work was begun. The five miles of grading for the new highway is now finished. The paving will be completed by June 30.

On May 12, 1951, the groundbreaking ceremonies took place. The governor of Iowa, William S. Beardsley; the governor of Nebraska, Val Peterson; the mayor of the city of Omaha, Glenn Cunningham, and various other public officials took part in the ceremonies. Bishop LeGrand Richards, Presiding Bishop of the Church of Jesus Christ of Latter-day Saints, gave the main address at the ceremonies. He painted so well the picture of sturdiness, faith, and undaunted courage of the people of his

faith in making their trek from Nauvoo, Illinois, to an unmarked and untamed country, that all there felt there must have been divine watchfulness and guidance over these men and women.

As to choosing the site, it proved that the judgment of this group of Latter-day Saint men and women was good then, as now. The bridge will cross the river within fifty feet of the exact spot where the pioneers crossed it.

At the present time, the abutments are in, and all fourteen piers are completed. We expect that by October, or not later than November 1, 1952, the bridge will be completed and ready for traffic. The commission and the people of Omaha feel that we have been greatly honored by the Church of Jesus Christ of Latter-day Saints in giving approval to name the structure the Mormon Pioneer Memorial Bridge, and one of our greatest desires is to have the Church and its official representatives take a leading part at the dedication ceremonies.

IN EVERY state of this broad land of ours, a day is officially proclaimed each year for the planting of trees. It is significant that the observance of Arbor Day originated in Nebraska, the most tree-impo- verished state of the Union. The year was 1872. The man immediately responsible for both the name and its nation-wide observance was J. Ster- ling Morton, who later became U. S. Secretary of Agriculture.

Trees have always played a major role in the successful colonization of a new land, for there is never contentment at home nor community stabilization without them. Brigham Young, one of the most successful colonizers of all time, realized this fact. It is significant that in the pioneer trek of over a century ago some of these farsighted pioneers walked in order that seeds and even cuttings of trees might find a place in the beds of over-burdened wagons. How well our honored pioneers planned and labored for their own and our comfort may be visualized when we try to imagine the sylvan Salt Lake Valley as it appeared one short century ago. It was a grassy valley without trees except for water- loving species such as cottonwoods, willows, and box elder confined to the stream banks. The lone juniper tree (or cedar) that grew near Third South and Sixth East streets, Salt Lake City, stands today a genu- ine but lifeless tribute to a home- loving people who recognized the importance of trees in colonization. Today nearly 150 varieties of trees totalling countless thousands—every one planted by the hand of man— form one vast assemblage of green that makes this community one of the best shaded cities in all America.

The institution of Arbor Day is no accident, nor can the observance of it be attributed to the genius of one man. In spirit, the admiration and reverence of man for trees seems to have been born of the race. For sustenance and shelter man for all time has been dependent on the forests and their products. For spiritual rejuvenescence man, since history's dawn, has sought solace and strength in the groves that were "God's first temples."

We need to broaden the meaning of Arbor Day. The planting of trees, I believe, should be a ceremony that serves mainly to remind us of values—economic and cultural—that



—Photo U. S. Forest Service

The Meaning of ARBOR DAY

by *Walter P. Cottam, Ph.D.*

HEAD OF DEPARTMENT OF BOTANY, UNIVERSITY OF UTAH

lie at the very root of our civilization here in this desert land.

All of us to a greater or lesser de- gree appreciate the value of trees in our desert communities. Indeed, life here would be intolerable without them, but few of us realize the im- portance of our native forests either in the historical development of our state or in its economic and cultural future.

Utah is an arid land where deserts occupy close to sixty percent of the total area. The remaining moun- tainous terrains with elevations above 5500 feet are sparsely and intermit- tently timbered. In diaries, many pioneers expressed regret and disap- pointment over the scarcity of timber, yet they undoubtedly found much more of it here in our mountains than is present today. Stumps on the rugged slopes of mountains ad- jacent to Salt Lake City and other early settlements show clearly that

many areas grown to shrubbery or supporting little vegetation at all car- ried considerable amounts of acces- sible timber a century ago. Logging from City Creek began before the main body of the pioneers reached this valley. By 1848 several sawmills were established near Salt Lake City, and by 1853 there were a hundred or more mills in various parts of Utah. Mountain forests furnished many thousands of ties for railroads ex- panding into the west. From them came the telegraph poles that made instant communication with the world possible. Charcoal was pro- duced for the smelting of ore, and even the carbon ingredients of gun- powder came from our local willows. From the wood of mountain mahog- any and yellow pine the Salt Lake Tabernacle organ was constructed, and from these and other refined woods musical instruments from drumsticks to flutes were made.

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Rough and finished lumber necessary for the construction of homes and public buildings, including the wooden pegs used to bind them together, came entirely from the local timber resource.

But with the advent of the railroad the vast lumber resources of the northwest soon made the exploitation of the scattered and limited timber resource of Utah unprofitable for milling purposes. To be sure, small, independent sawmills continue to supply rough lumber for home consumption, but only a small percentage of Utah's annual lumber needs are supplied by its forests. Indeed if all of the available timber was harvested on a sustained yield basis, Utah could supply barely half of her current lumber needs.

Utah could never have been colonized without its timber resource. But despite the decline of the commercial use of timber, Utah could not long endure the destruction of its forests. Why is this so we might well ask. The answer lies in the simple and obvious fact that the greatest service of our timber areas to man is in water conservation. We must never forget that our water for culinary purposes and for irrigation is dependent on a well-conserved soil of which trees and other vegetation are the perennial guardians.

Of the twenty-two percent of Utah land area lying above 7000 feet in elevation and which constitutes the vital watershed source, less than ten percent is forested. Practically all of it has been heavily grazed since settlement with dire consequences in soil loss. Heavily eroded soil loses half its power of water absorption and water retention. Floods have resulted—streams have run red with silt—aquatic life has perished—and our springs have dwindled in the volume of their discharge. With the depletion of soil, fewer plants survive to buffer the eroding force of rain drops, and the vicious process of soil erosion becomes accelerated. Trees, like human beings, deprived of their proper nutrition, fall victims to disease and insect depredations, and Utah forests today are in serious danger of impending destruction.

The basic idea back of that first Arbor Day was the ever-expanding need throughout America for the conservation and rehabilitation of our forests. The realization by forward-looking citizens everywhere that our

country could neither become great nor remain so without a perpetuation of the many human values inherent in abundant forests led to the general association of Arbor Day exercises with public school programs. The objective of this day, therefore, is to foster, through public support, a national, state, and community policy that seeks to preserve and enrich for ourselves and our posterity the blessings of a well-conserved forest area. Such a policy demands, first, a public enlightenment on what these blessings are, and second, a well-conceived plan for forest management fortified by genuine public concern and support.

The administration and management of our forest lands must ever be entrusted to a well-trained, scientific personnel. For a community of trees, like a community of human beings, presents problems of tree health, sanitation, growth, and development far beyond the power of the untrained layman to understand. We will never attain a healthful, well-preserved forest unless and until we as citizens tender the same confidence and support to the trained scientists who manage our watersheds as we do to the trained staff that protects the physical well-being of our human communities. When an epidemic threatens our city, there is no quibbling over the inconvenience of a few quarantined for the protection of the general public. When the San Francisco earthquake unleashed fire that threatened the entire city, there was no hesitancy in dynamiting whole blocks of buildings for the public good. This philosophy of "the greatest good, for the greatest number, for the longest time" which most of us assume to be necessary

for the perpetuation of an organized human society must be extended to our forests. For here, too, the personal liberties of a few citizens must often be curtailed if the many of us are to survive.

In order to understand this fact, the public must become informed of the multiple use of the forest lands. School children and adults alike must come to realize that the first and most important use of the forests of Utah is in water conservation. This is a use to which all others must ever be subservient. There is ample scientific evidence that our dwindling water supply as well as ever-increasing floods are the direct result of accelerated soil erosion on watershed areas. The public must insist that such necessary rehabilitation measures be consummated regardless of minor inconveniences to minority groups of our citizenry.

A second use of forest lands and one on which much of the financial well-being of Utah depends is the grazing of livestock and wild animals. The public can well serve this grazing use of our forest areas through an alertness to evidence of over-use and by an appeal to our elected representatives for support of reseeding and revegetation measures.

A third use of forest lands is for lumber and wood products. The public can serve this function by urging and supporting measures of reforestation, and by insisting that forest cropping must be based strictly on a policy of sustained yield management regardless of whether or not the land is privately or publicly owned. The potential forests that lie cut and wasted on vendor lots in any city Christmas morning

(Concluded on page 274)



THE OPENED DOOR

AN EASTER STORY

by Lucile Hawkins Furr



For three days there was total blackness . . . and there was no light of any kind.

Omar and his wife, Elana, sat quietly talking outside their house. It was in the cool of the evening, and the gentle breeze from the large oak tree was soothing and refreshing after the heat of the day. The happy voices of children at play came merrily from the nearby hill, and Omar and Elana sat watching the children playing. Their glances rested lovingly on the little figure who sat in a wheelchair with his crutches across his knees. This was their son, Ezrom, slight of build with pale, serious face topped with blond, curly hair. It was the eyes, however, in the child's face which people remembered. They were enormous brown eyes, and in them were shadowed all the pain and suffering he so patiently bore. All the denial of play and running and jumping that other boys knew was pictured in their depths, but bravery and patience were mirrored there also.

Now he sat watching the others as they played with each other, and he laughed and shouted with them as

they rushed back and forth in their abandoned play. Forgotten were his crippled legs, forgotten the wheel chair and crutches his father had labored with such care to make for him, forgotten everything but the happiness and abandon of his friends at play.

Back at the house, Omar glanced over at his wife, and she hurriedly busied herself with the sewing she held in her lap so her husband might not see the tears that welled so quickly in her eyes. Omar's eyes, too, were sad and his voice bitter as he spoke. "Our son, too, should be playing with the others instead of limping around on crutches while they play. It isn't fair that the sickness should leave him crippled and weak while other children are straight and strong."

"No, Omar," his wife spoke gently, "you mustn't feel bitter. The Lord was good to us when he spared his life."

"What's good about it?" he spoke angrily. "Sometimes I think it would have been better had he been taken

than to go through life with no pleasure, nothing but pain and self-denial." The piece of wood Omar was carving snapped sharply in his powerful hands.

"Oh, Omar, please don't say such things. You frighten me. There are things he is able to do which he enjoys. Why just today he carved a little figure of a horse, almost as good as you can do, and he is strong, strong in character, Omar, because of his suffering. He has learned patience and kindness, and he has a way of understanding life and things which few adults have. He enjoys life, I am sure, when the pain isn't too bad."

"That's it," her husband retorted, "when the pain isn't too bad! And when is that? Hardly ever! Oh, I know he doesn't complain, and he tries to keep cheerful; but I know and you know what he goes through, and it isn't fair, Elana, it isn't fair that it should be this way!"

Rising abruptly, Omar thrust his hands deep into the pockets of his tunic and turned toward the house. "I'm going down the road to see my friend, Enor. He has said the Prophet Nephi is going to speak again tonight in the public square, and he has asked that I should go with him."

"I'm so happy, Omar, that you are going to hear the prophet. With so much dissension and wickedness in the land and one tribe plotting against the other, we do need words of advice and admonition to show us the way."

Omar turned, looking tenderly at his wife. "It may be late before I return. You and the boy shouldn't be concerned for me but retire early that you both may rest, and I will tell you the words of the prophet in the morning."

After Omar's departure, Elana sat for some time sewing the braid on her son's tunic. She always tried to find bright, cheerful colors with which to trim the clothes he wore, and she was always rewarded by the happiness in his voice as she placed them before him.

"Oh, this color, look Mother Elana, so cheerful and bright, like the colors of the flowers growing on the hillside!" At other times, "This one, Mother, is the one I choose, green, like the grass that grows so deep in the meadows and makes our sheep so fat. Green is a nice color. Sometimes when out in the meadow I

crawl from my chair and lie face down in the cool grass and pretend I am straight and strong and can run like the deer that graze on the hillside. This is the color I choose this time."

Tenderly Elana put the last stitch in the tunic and carefully folded it. She continued to sit and enjoy the coolness of the evening. How wonderful it is, she mused, to be sitting in our own yard close to the house Omar has built so well. It would last many, many years and be used to house many generations to follow after them. How grateful they should be for the fine sheep grazing in the meadow nearby! They had taken good care of these sheep, for the wool made their clothes, and once or twice a year they killed one for the meat. Yes, the Lord had been good to them.

Her eyes traveled beyond the meadow to the skyline of the distant city, and they clouded as she thought of the wickedness in that mighty city of Zarahemla. Throughout the land a secret order had been growing rapidly. It was a wicked group of men who belonged to this order. They were selfish, deceitful men who murdered for money and high position, who loved gold more than their own souls. These men were called the Gadianton Robbers, and many who professed to be good, honest people,

secretly belonged to this vicious order. So powerful had this group become that the people in the land had divided into bands with leaders over each group that they might protect themselves from the cunning viciousness of the Robbers. But even in these very groups which sought to protect themselves, many of their leaders themselves had become wicked and treacherous and were flattered and won over to join with the Robbers. Surely something must happen to change this state of affairs or the country would perish from hunger: hunger for true brotherhood, honesty, integrity, and the word of the Lord. Had their forefathers not been divinely guided over land and sea to this fruitful land of lush grass and towering mountains? Had not their granaries been filled to overflowing with rich golden grain, and were their bins not bulging with fruits and vegetables of all kinds? The soft, rolling hills had given freely of their rich deposits of gold, copper, silver, and other precious ores. These metals had been refined and used to make implements for farming the rich soil and to make steady and firm the tall buildings rising in the cities. Now these same ores were being used to make spears and other implements of war. Yes, their forefathers had been given the promise that this land would be theirs to

inhabit and enjoy as long as they would remember him and keep his commandments. Now so many had forgotten this sacred promise that they were rapidly outnumbering the righteous and were plunging blindly into the dark well of unbelief and destruction.

Elana's mother had told her as a child of the great prophet Samuel, who had warned the people to repent and had told them it would not be long before the Savior of the world would be born, and it was only five years after his warning when the Christ child was born in the far-off country across the sea. At one time for two days and a night, he said, there had been no darkness and the sun shone brightly. The people here in the promised land had rejoiced, and for a few years after lived righteous, peaceful lives. It wasn't long, however, before the love of power and lust for gold crept into their lives, and they soon drifted back into wickedness. The Prophet Samuel had also predicted that this same Jesus would be crucified and would suffer three days and then would be buried but would come forth from the tomb a resurrected being. During this time there would be no light throughout the land, and the sun and moon and stars would cease to shine and there would be

(Continued on following page)



"Elana's mother had told her as a child of the great prophet, Samuel, who had warned the people to repent. . . ."

THE OPENED DOOR

(Continued from preceding page)

great storms, earthquakes, and cities and people would be destroyed. Soon after this, Christ was to come to this land and teach the people. Many of the people had laughed at the prophet and sought to take his life, but the Lord had preserved him until he had accomplished his mission.

Thirty-three years had passed since that memorable day, and the Prophet Nephi, a descendant of the Prophet Nephi who had left Jerusalem over six hundred years ago and led his people to this land, went from city to city telling the inhabitants to repent or great calamities would come upon the earth and they would be destroyed.

How thankful I am, Elana thought, that Omar and I have been taught the gospel and to believe in the prophet's teachings. She and Omar had always had great faith and had taught Ezrom to have faith also, and they believed that some day Ezrom would be able to walk again. Tonight had been the first time she had ever seen Omar rebellious because of his son's affliction. It was good that he had gone to hear the prophet. It would renew his faith and trust in the Lord.

Elana started suddenly from her thoughts as she heard a distant peal of thunder, and looking up she saw huge, black clouds gathering in the sky. Hurriedly she gathered up her sewing and started for the hill where the children were scurrying homeward before the rain started.

Ezrom had already started his chair rolling toward her, and he called to her as she came toward him. "I'm coming, Mother, as fast as I can!" Elana hurried faster. Reaching her son she took hold of his chair to help him along. Loud peals of thunder came closer and lightning was like jagged teeth of flame across the sky.

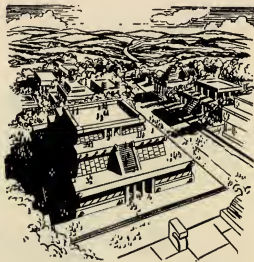
"I think if we hurry we can reach the house before the rain starts," she said. "It all came up so suddenly. One minute the sun was shining brightly and the sky was blue, and the next, the wind was blowing and it was thundering and lightning."

"I know, Mother," the boy replied. "I have never seen anything like it before." As he spoke there was a rumbling as if the whole mountain were caving in on them, and the

earth trembled beneath their feet. It was getting so dark they could scarcely see their little house. They barely reached the door when torrents of rain fell from the black clouds. Safe inside, she sat down to catch her breath. The tempest increased. Never had she heard the wind shriek so loudly. Never had the rain come down in such torrents; the thunder was deafening! Could this be the prophecy coming true? Impulsively she reached out and took hold of her son's hand and held it tightly.

"Don't be afraid, Mother. I am all right, and I'm sure we will be protected, no matter what happens. I won't ever be afraid as long as you are with me."

Elana looked at him wonderingly, a little startled that his thoughts had been the same as hers. So often when they were together with silence between them and one or the other broke that silence, they would both laugh joyously to find their minds running in the same channels, pondering the same problems or musing over some delightful experience of the day. Now she looked



questioningly at her son and spoke with a quick intake of her breath. "Then you, too, feel this is the time of which the prophets have warned us?"

"Yes, Mother," he replied, "I have the strangest feeling as if I had lived through this very moment before, as if I had been waiting all my life for this to happen. All the things you and Father have taught me about the Christ having to suffer for us must now be coming true in that land across the sea. At this moment, he must be suffering terribly so that we will be saved, just as the Prophet Samuel has told us. I'm not afraid,

Mother. I am only sorry our Savior must suffer so and die for us."

Elana squeezed his hand gently, and there were tears in her eyes as she said softly, "Yes, dear, I, too, wish with all my heart he might be spared this terrible thing which has come to him."

She rose to light a candle, but the darkness was so thick and damp by now that the taper would not burn, and she returned to sit by her son.

"If only your father might find his way home to us, I would not tremble so. Surely he will be guided safely home, for he is a good man, and we need him here by our side. We can't tell what lies ahead the next few hours, and his very presence gives me courage. I know we have been promised the righteous would be spared, and we have tried to live up to the teachings of the prophets, but when I hear the noise of the wind and thunder and the shaking of the earth, I cannot help feeling a little frightened. Perhaps it is because I realize more than ever how small and helpless we humans are when the elements are turned loose. All we have is our trust in our Heavenly Father, and Ezrom, this is the greatest protection anyone could ask for."

"Yes, Mother," he spoke quietly, "and let us pray now to Heavenly Father to bring Father Omar back to us safely."

It wasn't long before their prayers were answered, for suddenly the door was flung open and then quickly closed against the storm, and Omar called to them, his voice thick with anxiety. "Elana, Ezrom, are you safe?"

"Oh, Omar, you have come back to us!" Elana cried, and Omar, stumbling through the dark to them, soon held both wife and son close in his arms.

"I thought I would never get here fast enough to see if you were both safe, and now I am with you my heart is full of thankfulness. The Lord has been good to us this night, and we must continue to have faith that all will be well with us."

Elana trembled in his arms. "Is this the time the prophets told us was coming, Omar?"

"Yes, Elana. As soon as the storm commenced, Nephi told us to hurry to our homes, that this was the be-

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Microfilming in Ireland and Wales

by James R. Cunningham

GENEALOGICAL CHAIRMAN OF THE BRITISH MISSION



Diamid Coffey
Keeper of the Records,
Public Record Office, Dublin, Eire.

WE ARE still very busy here in the British Mission microfilming and carrying out research.

The microfilming is now as complete as possible in Ireland. June 5, 1951, marked the close of nineteen months work there. The camera used in Ireland was immediately transferred to Edinburgh, Scotland, to aid in the filming of census returns and parish registers there.

Dublin Castle proved to be a mine of genealogical information which is now safely on microfilm. Hundreds of large volumes contained the proven pedigrees of the leading Irish families for three centuries, besides many transcripts of parish registers, wills, lists of papist non-conformists, church census returns, etc.

The most valuable archives for genealogists in Ireland are those of the Public Record Office and the Registry of Deeds, both in Dublin, which records cover the whole of Ireland—Eire—and what is now called Northern Ireland. The Department of Justice, realizing that microfilming could have saved copies of the records from the disastrous fire of 1922 which destroyed the "Four Courts of Dublin," readily gave its consent for its records to be copied.

Several hundreds of volumes con-

taining indexes to wills and census returns were recorded on film. Contrary to usual opinion the census of Ireland was not entirely lost. Although the original returns were burnt save a few fragments, a duplicate record has been in large part made up from copies in government offices which were scattered over the country.

In examining this material after it was filmed, I found to my delight what seems to be my grandmother's family. More information was given in the 1851 census for Ireland than in the corresponding censuses in England or Scotland. The date of marriage of parents and children is given; also the names of members of the family now alive but residing elsewhere. Under this last heading many are shown as residing in America. The householder, too, reported all those belonging to the family who had died since the 1841 census, giving the name, age, date of death, and cause of death of each.

The will indexes are particularly helpful, giving a brief abstract of each will, the date and place of death of the testator, etc.

The registry of deeds is unique, I have been informed, being the forerunner of the system of land and property registration in the whole world. Commencing in 1709 and running to date, all transfers of land, bills of sales, wills, mortgages, etc., are recorded in very large volumes. Two indexes of names and places for these volumes have been prepared over the years, the indexes alone covering two thousand five hundred large volumes of one hundred and fifty pages each. Besides the name or the place in the index is a reference number, by which number the original deed can be located. We have filmed the index, (1709-1851), but not yet the great number of volumes of deeds. A typed copy of any deed can be obtained at a cost of six pence for seventy-five words.

Vital records of birth, marriage, and death may be obtained from the

General Registry, Custom House, Dublin. It is patterned after one kept at Somerset House, London, and charges for certificates are the same as at Somerset House. Births and deaths and Catholic marriages were registered in Ireland from the year 1864; Protestant marriages date from 1846.

Not all the desirable records in Ireland have been filmed. The valuable records kept by the "Society of Friends" of births, marriages, and deaths, from the beginning of that church in Ireland, were not made available to us. In the Church Donation and Bequest Office are seventy large volumes in alphabetical order, containing wills granting bequests to the church, with a full index of names, 1801-1920. We have been invited to film them when convenient.

The government of Northern Ireland withheld permission for us to microfilm the parish registers which have been gathered into the Public Record Office at Belfast. Neither could we induce the Presbyterian Historical Society to allow us to photograph its fine collection of non-conformist parish registers.

A small quantity of material was copied in the Royal Irish Academy and in Trinity College. We were

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Presenting film copies to J. W. Dobbs,
Registrar, Register of Deeds, Dublin, Eire.

THE WORLD OF THE JAREDITES

by Hugh Nibley, Ph.D.

ASSOCIATE PROFESSOR, HISTORY AND RELIGION,
BRIGHAM YOUNG UNIVERSITY

PART VIII

Dear Professor F.

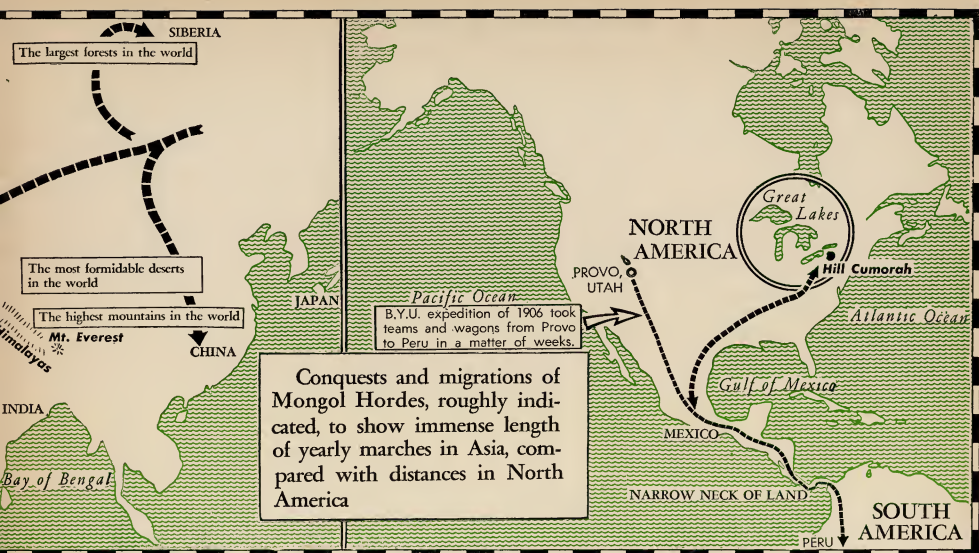
IF MY insistent harping on central Asia annoys you, let me remind you again that the Book of Ether gives us no choice. It never lets us forget that what the Jaredite kings did was a conscious imitation and unbroken continuation of the ways of "the ancients," of "them of old," on the other side of the water. This, incidentally, is another indication that we are not to regard the Jaredite migration as taking place immediately after the flood, for the fall of the tower saw the destruction of an ancient and established order. The Jaredites left their homeland driving great herds of cattle before them in the immemorial Asiatic manner, and even if they had never been nomads before, they certainly lived the life of the steppes during those many years before they set sail (Ether 3:3); and when they embarked, they crammed all they could of their beasts into their small boats, "flocks and herds" and other beasts (*Ibid.*, 6:4) and, upon reaching the New World, continued to cultivate "all manner of cattle, of oxen, and cows, and of sheep," just as their ancestors had in the old country. (*Ibid.*, 9:18.) Nothing could be better calculated to keep the Old World ways alive than those notoriously conservative secret societies which Ether always traces back to "the oaths of the ancients" and which at all times have exerted a fatal attraction on the men of Asia. We have already noted that such secret abominations are the neces-

sary product of a society in which social ties may be easily broken. The political history of the Jaredites clearly betrays in all its aspects the ways of the "space people."

Jaredite history in the New World was formally inaugurated by a general assembly and census of the entire nation (*Ibid.*, 6:19), a thoroughly Asiatic practice which goes back to the days of prehistoric hunters and which lies at the root of all ancient political organization, as I have demonstrated in a number of articles.⁹⁰ Strictly in accordance with the ancient pattern, this assembly was the occasion for the choosing of a king, and the establishment of a dynasty, which as the brother of Jared clearly foresaw, could only lead straight to the slough of Old World intrigue and turmoil from which the Jaredites had already been once delivered (*Ibid.*, 6:23.) He was right, for presently one Corihor "... rebelled against his father, and went over and dwelt in the land of Nehor; . . . and drew away many people after him." (*Ibid.*, 7:4.) Then he went back to the land of Moron and captured his father but was subdued by his righteous brother Shule who achieved an ambition of every Asiatic monarch to "... spread his kingdom upon all the face of the land." (*Ibid.*, 7:11.)⁹¹ Shule then gave his capable brother and erstwhile rival "power in his kingdom" (*Ibid.*, 7:13), a surprising but quite authentic touch, from which it appears that emirs shared in the immense task of ruling the empire, as in Asia. Shule's grandson "... re-



belled against his father, and came and dwelt in the land of Heth," drawing people away until he had gained half the kingdom. (*Ibid.*, 8:2.) His deposed father "... departed out of the land with his family, and traveled many days" to reach the place where later the Nephites were to be destroyed; from there he continued eastward until he reached the sea (*Ibid.*, 9:3), where he lived in tents and was joined in time by other refugees from his distracted kingdom (*Ibid.*, 9:9), where civil war had reduced the population almost to zero—another Asiatic touch, as we shall see. Years later, when the royal brothers Shared and Coriantumr fought for the kingdom, the latter beat his brother, "did pursue him to the wilderness of Akish," where the two armies raided each other by night and "did lay siege to the wilderness," until Coriantumr emerged victor, chased his brother's successor to the seashore, only to be beaten in turn and pursued back to the wilderness of Akish, taking "all the people with him, as he fled before Lib. . . ." (*Ibid.*, 14:15.) More battles and another pursuit to the coast (*Ibid.*, 14:26), thence to the waters of Ripliancum, then southward to camp in Ogath, then to the hill Ramah for the showdown.



This sampling should give a picture of the peculiar warfare of the Jaredites, a war of motion with no set frontiers, great armies sweeping over the continent in flight or pursuit, making the most of space by continually falling back on this or that "wilderness," setting up rival camps for a period of a year or two, while dissenting groups or individuals join themselves to one army or another. It is Asia all over again, and it calls for a geographical note.

The North American continent is a rough copy of the Asiatic, with tundra and forest in the north giving way to open grasslands, deserts, and finally tropical jungles in the south. The main difference is that in Asia everything is bigger: the forests and plains seem never-ending, the deserts are wider, hotter and drier, the mountains far higher and more forbidding, the jungles deeper and more dangerous, the rivers wider and deeper. And yet these formidable barriers have not prevented the rapid and ceaseless marches and countermarches of mighty armies in every age. One of the earliest of Aryan texts is the prayer: "May we go smoothly along the roads, find good pathways in the mountains, run easily through the forests, and cross happily the rivers!"¹⁷¹⁸² During one campaign, we are told,

the army of Juji "was separated by only about twelve hundred miles" from the main body of Mongols.¹⁸³

That should give some idea of the distances covered by these hordes that would winter in the plains of France or Hungary and make their summer camps in the Altai or on the Onon River almost within sight of the North Pacific. It was not all flat plains, either, for the kings of the steppes extended their rule time and again to China, India, Persia, Asia Minor, Europe, and Siberia, which meant regularly traversing some of the greatest deserts, highest mountains, and widest rivers on earth.

The Asiatic state consists of two main elements, on the one hand a sedentary populace living in oases cities and bringing the arts, industry, and agriculture to sometimes astonishing peaks of perfection, and on the other hand a migratory ruler, moving at the head of his warlike host—a tribal army of conquerors with his own tribe and family as its nucleus—ever marching from city to city and from castle to castle over burning wastes or freezing mountain passes to overawe the world, stifle rebellion, and above all curtail the ambitions of any possible rival to world dominion.¹⁸²⁸⁴ This army is a moving nation, with its wives and children—the

Mongols when they left their families behind inaugurated a radical change in steppe warfare, achieving a speed and mobility that quickly paralyzed the slower-moving hordes or their rivals, who still observed the old-fashioned custom of marching with their families and household effects. The Hyksos in the eighteenth century B.C., and the People of the Sea five hundred years later were just such nations on the march—a devastating army, but an army carrying all their goods and families along with them as they sought new lands to settle, "sweeping off the inhabitants of the land, all who would not join with them," exactly in the Jaredite manner. (*Ibid.*, 15:27.)¹⁸⁴ At all times among the people of the steppes "the nation and the army are one and the same; the lord of the clan or rex becoming duke or vovoid" in battle.¹⁸⁵ This is certainly the case with the Jaredites, whose kings are before everything leaders in the field, and who go to battle "with their wives and their children—both men, women, and children being armed with weapons of war, having shields and breastplates, and head-plates, and being clothed after the manner of war." (*Ibid.*, 15:15.) The armor deserves mention, since it is now known

(Continued on following page)

THE WORLD OF THE JAREDITES

(Continued from preceding page)

that armor is another central Asiatic invention of great antiquity, borrowed in later times by Europe and the Far East, but reaching a high state of perfection on the steppes in prehistoric times.¹⁸⁸

Since the Jaredite kings with their migratory armies were constantly on the move in the best Asiatic manner, is there any reason why they should not have covered Asiatic distances? Then why all the fuss about Cumorah? From the Narrow Neck of Land to New York state is a distance that staggers us, but for Juji or Timur it would be a milk run. Because we think of journeys in terms of hours or days at the most we are liable to forget that people who never stop moving think of space not in terms of time but of stages, and that when it is broken down into stages, the longest route on earth becomes negotiable even to the most primitive means of transportation—in a word, distance is no object. A glance at the map will show that the vast extent of territory covered by the Jaredites is really rather moderate by Asiatic standards. The Brigham Young University expedition of 1900 actually took teams and wagons from Provo to Peru in a matter not of decades but of weeks.

When King Omer was overthrown by his son Jared, he had to travel "many days" before he was beyond the reach of the usurper who had seized a kingdom that was "spread upon all the face of the land." (*Ibid.*, 9:3, 7:11.) In fact he fled as far as he possibly could, from Central America to the Great Lakes and New England coast regions, which were to become the classic hiding and fighting grounds of the latest Jaredites. It is here that we must seek the bones and burial mounds of the Jaredites, but not their cities. Just as the great structures of the Mongols, among the noblest buildings on earth, are to be found in the south and west, far from the primordial hunting and fighting grounds of the tribes, so the great monuments of Jaredite civilization abound in the lands of the south that they first settled rather than in the wilderness of the last great battles. One of the strange paradoxes of history is that the nomads of the steppes were perhaps the greatest builders of all time, though their nor-

mal type of "city" was "more suggestive of an ordo-like tent-city than a town in the usual sense."¹⁸⁹ In the lands that the Mongol conquers, he builds Taj Mahals and Jehols, but in his own lands the "winds clean up the place which has been soiled, the pastures which his flocks have cropped grow greener than ever, and Nature promptly repairs all the mischief he has done to her clean orderliness."¹⁹⁰ And so "mighty nomad empires rose and vanished into the unknown" without a trace. The thing to note is that in the Asiatic pattern: camp culture, that leaves no mark behind, and city culture have been characteristically sponsored by the same tribes and rulers since the beginning of history. That people should live as no-

mads and yet build great cities is no more contradictory than that they should be both hunters and farmers or both herdsmen and merchants at one and the same time. But from the first, men have preferred to practise hunting, grazing, and farming in special areas set aside for the purpose, a custom duly observed by the Jaredites, as we have seen. (*Ibid.*, 10:19-21.)¹⁹¹ A study of the old Asiatic system will provide a ready explanation for any apparent difficulties in locating Cumorah where the Book of Mormon says it was.

The normal life of Asia is one of chaos, violence, and insecurity produced by constant warring between the tribes and rivalry among ambitious men within them. From time to time a superman appears who, first gaining complete control of one tribe, ruthlessly crushes his neighbors one by one, forcing the survivors to make common cause against him and form a great coalition; a final showdown in which this coalition is either destroyed or victorious in a great "battle of the nations" decides the fate of the world for generations to come. If the great man wins, the world knows a period of enforced peace and unity under the absolute sway of one iron will. At any moment in his career the world conqueror has to face one particular rival, his most dangerous rival of the hour, against whom his whole attention is directed with passionate personal hatred and dedicated fury. This can be shown from almost any page of the life of any would-be cosmocrat from Sargon to Hitler. It is the leitmotif of Jaredite history as well, which, whenever it becomes coherent, crystalizes about the person of some dreadful but competent warrior pitted against an equally alarming rival. While "Coriantumr dwelt with his army in the wilderness for the space of two years, in which he did receive strength to his army," his opponent Shared "also received strength to his army" through the operation of "secret combinations." Later Coriantumr pitched his tents by the hill Ramah and spent four years "gathering together the people." (*Ibid.*, 15:11-14.) Just so, Genghiz Khan hid out in the wilderness for two years recruiting an army against his relative Wang Khan, who was doing the same thing,¹⁹² and later devoted four

The Throne of Darius, depicting among other things Darius himself sitting upon the throne. An inscription on the throne reads: "Behold the representation of those who bear my throne, and you shall know how great is the number of the lands which Darius the King has seized." Compare this with the "exceedingly beautiful throne" of Riplakish (Ether 10:6) and the oppressive means by which he got it.



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THE IMPROVEMENT ERA



ON THE Bookrack

DRINKING AND WHAT TO DO ABOUT IT

(William A. DeWitt. Grosset & Dunlap, Inc., New York, N. Y. 186 pages. \$2.00.)

A LARGE number of books of recent publication point out the folly of alcoholic consumption whether by individual or state. This may mean, let us hope it does, that America is awakening to the evil of intemperance. In seven brief but comprehensive chapters the problem is discussed, including the things to lessen the drink habit. The attached very useful bibliography will help students of the subject. The book can be recommended to all interested in the subject.—J. A. W.

THE BOOK OF ABRAHAM BROUGHT FORTH BY DIVINE MEANS

(Arch S. Reynolds, 80 West First North, Springville, Utah. Published by the author. Paper bound. 62 pages. \$.50.)

IN THIS pamphlet has been accumulated a great number of facts connected with the Book of Abraham which can be easily found and used by students. It is an interesting contribution to literature of this remarkable book.

—J. A. W.

OUR LEADERS

(Compiled by Doyle L. Green. Deseret Book Co., Salt Lake City. 1951. 122 pages. \$1.00.)

OUR LEADERS, a small volume compiled and arranged by Doyle L. Green, managing editor of THE IMPROVEMENT ERA, is the outgrowth of the "Solemn Assembly," held on April 9, 1951, following the death of President George Albert Smith, for the purpose of reorganizing the First Presidency and sustaining Elder Joseph Fielding Smith to preside over the Council of the Twelve.

The book is arranged in four sections, the first dealing with President David O. McKay, the second with President Stephen L. Richards, the third with President J. Reuben Clark, Jr., and the fourth with President Joseph Fielding Smith. In each of these sections there appears a page or more of quotations from the sermons of the respective presidents and a brief biographical sketch, followed by his "Solemn Assembly address."

This volume is worthy to be in the libraries of all Latter-day Saints to remind us of the great occasion when the present First Presidency and President Joseph Fielding Smith—beloved proph-

ets of God—were called by the Most High and sustained by the Saints to direct the activities of the Church and kingdom of our Lord and Savior, Jesus Christ.—M. R. H.

BORN OF THOSE YEARS

(Perry Burgess. Henry Holt & Co., New York. 1951. 307 pages. \$4.00.)

THIS autobiography is much more than the story of one man's life, for it is his valiant battle against the dread disease leprosy. The author states in his foreword that an autobiography "must be undertaken in a spirit of great humility. . . . My work has taken me over the Seven Seas, mountains, and through jungles. I have poked my nose into almost every country on earth. Mine has been the most absorbing work a man can do, because it is an attempt to meet the problems of the most tragic, the most neglected, and the most gallant people on the face of the earth—those who are the victims of leprosy."

One of his first assignments was that of raising funds to enable Dr. Wilfred Grenfell, the famed Labrador doctor, to carry on his work. Grenfell's "passion to preserve human dignity" is good to read about.

Fascinating as a novel, this book will prove of lasting value because of the factual nature of the work done by Dr. Burgess and others to help these victims of leprosy.—M. C. J.

OVER A BAMBOO FENCE

(Margery Finn Brown. William Morrow & Co., New York. 1951. 239 pages. \$2.50.)

THE author, an army officer's wife who lived in Japan for about two years, states that there are three Japans: "The old Japan which is far from dead, the future Japan which is anybody's guess, and occupied Japan. . . . Moreover, the author states, 'We have an opportunity to make eighty million friends on the other side of the world. We can't afford to be apathetic.' Fundamentally, in spite of different cultures, ideals, and geography, Japanese and Americans want the same things: food, shelter, and opportunity for happiness. Mrs. Brown points out differences as well as indicating points of comparison. Some needs in Japan could easily be met by understanding people.

The book indicates the difficulties of occupation and fundamental differences in points of view on life. Genuine understanding may, however, bridge the gaps that are now so apparent.—M. C. J.

THE WORD LIVES ON

(Frances Brentano. Doubleday & Co., Inc., Garden City, New York. 1951. 355 pages. \$3.95.)

THIS collection of sixty-four selections from popular and classical fiction dealing with religion will provide in addition to good reading, a springboard to other writings that will provide additional hours of reading pleasure. The author has included, with biographical material, some of the best-known and widely accepted books other than the excerpts which she has included in this book.

The collection will be particularly helpful to those who need concrete application for their teaching.—M. C. J.

THE FAMILY SCRAPBOOK

(Ernest G. Osborne. Association Press, New York. 1951. 457 pages. \$3.95.)

DR. OSBORNE in this book indicates approaches that may solve problems—and save dispositions and even family unity. Thirteen major sections, with page-by-page analyses, make the book particularly helpful. Some of the section titles will indicate the usefulness of the entire book: Family Beginnings, When They Are Very Young, The Lively Period, Boys and Girls Together, Dads Are Necessary, Too, This Business of Discipline, Parents and Children Look at One Another, Family-Centered Activities, Hints for Handy Home Crafts. A complete index also increases the usefulness of the book.

—M. C. J.

MASTER PLAN U.S.A.

(John Fischer. Harper & Bros., New York. 1951. 253 pages. \$3.00.)

THIS analysis of the foreign policy of the United States is one that deserves careful evaluation by all citizens of this country. Furthermore, the book will have great import for the allies of the United States as well as for those who are opposed to United States' ideology. The section headings will indicate in large measure the pattern for the book as well as its development: The Planners and their Plan, the Master Plan in Action, Forecast. Mr. Fischer, who has studied world politics, has an insight into this problem that cannot afford to be overlooked. It is a serious book by a serious, qualified author who would like an informed public. The author concludes his analysis by stating, "Soviet dictatorship remains enormously powerful and menacing. Its challenge may well test the courage and endurance of the Western world to the uttermost limits. Both justice and the course of history are on our side, however. . . ."

—M. C. J.

MIRIAM stalked up the steep path, her full water jar balanced on her gray head. At a turn just above the well she stopped, listening to the women below.

"Miriam's sullen again. Did you hear her snap when I asked for her date bread recipe? 'I cannot give away a secret recipe traditional in my Jerusalem family!' " mimicked the old midwife of Emmaus. "What's her family more than mine? All of us Jews are under the Roman curse!"

"Cleopas neglects her to burrow through the musty scrolls of the prophets," Miriam heard another say; "they say he has a scroll of the prophets up his tunic sleeve when he goes to pasture sheep! No wonder she neglects his house! And what a mess it is!"

"Well, who's happy married to a mole or a heavy-witted bear?" piped the old woman and cackled, "some day she'll poison his pottage."

Miriam hurried past Cleopas, who was slouched on the terrace, a parchment roll spread over his knees, deaf to the bleats of sheep not yet led to pasture. In her limestone hut she slammed the jar down, laughing at the startled outcry of Cleopas. Then she dropped to the floor, leaned on her kneading trough and sobbed aloud, "I hate those old musty scrolls!"

Cleopas clumped in, paid no attention to her tears, but ordered, "Make ready a good supper; we are to have a guest," then went out.

Her spirits brightened as she worked. A guest would be nice, even if Cleopas, as usual, should plop his great paw down to hold every argument. A guest would be a change. She dashed out, plucked her husband's sleeve with her floured fingers, asking, "Tell me, who is our guest to be?"

"A young teacher from Galilee visiting his cousins by the Jordan. Go in and don't disturb me again. I must finish this roll and get it back to the priest so he will lend me another."

She went in humming. A young man from Galilee; he could tell her how things went in that province where her five sons had scattered with their families.

The room took on cheer; she filled a bowl with drooping almond plumes and set it on the rude table. She sighed with relief to see Cleopas busy clearing the dooryard of rubbish.



SUPPER GUEST

by Janie Rhyne

Suddenly she heard children's laughter. Swinging up the winding path thronged by neighborhood children came a sturdy young man. He loosed one hand from the hold of a little girl, snipped a wayside lily, stooped to let each child see its beauty, held it to the nose of the tiniest tot, then playfully tucked it in her curls. At the door he waved the children away, stood with his head almost touching the lintel, his strong features radiant. He smiled as he made his own introduction; and by the time Cleopas came to begin a lengthy ceremonial of greeting, she already knew their guest!

When the meal began, he broke a loaf of date-almond bread and gave thanks. He ate heartily; again and again he broke a warm fragrant loaf, spread it with curd and praised its goodness. All aglow, Miriam had him repeat three times after her the recipe he must take back to his mother in Nazareth. His tales rippled through the hour like pleasant music. There was none of the ponderous talk that Cleopas and his friends used, keep-

ing their women ignorant during conversation. Yet Miriam, clearing up the table while the men strolled over the meadow, as she went over his stories, found rich, hidden kernels of truth, strong food for hope. They were the very bread of life!

She felt so gloriously alive she must hurry out to him to miss not a minute more of his stay!

He was merry as a boy; and Cleopas' stocky figure shook with mirth as they watched a lamb frisking. But after she joined them and the talk sobered to the best methods of sheep raising, the teacher suddenly broke off and said in tones that shook with conviction: "I am the good shepherd; the good shepherd giveth his life for his sheep." Miriam could not understand.

When he had gone and they went in, their dark hut seemed to glow. Cleopas dropped his hand on Miriam's shoulder, looked deep into her eyes. His voice was husky: "His words are so wonderful Miriam. Could he be—oh, how Israel needs the Messiah our prophets have fore-

told!" Then she understood, and with shame, the selfless yearning that had kept him poring over the scrolls!

In the weeks that followed, to think of the teacher was to have, within, a fountain of joy and strength. Her work was a delight. Fellowship with the simple neighbors seemed natural and good; she shared her housewifely lore with them, even the recipe she'd let become a fetish. "It is the bread the Master enjoyed," she would say proudly; and Cleopas often added, "My wife's bread is the best in all Judea."

The two shared chores all day, and their place took on an air of prosperity. Twilights they would sit in the doorway, his heavy arm about her, as they studied the scrolls. One balmy summer evening, he let her make up his mind. She rolled up the scroll, laid it aside. "Take it back to the priest tomorrow," she said. "The shearing has long been done; the young lambs are hardy now. We will go to visit our sons; and we'll follow the teacher about until his words satisfy our question."

They were gone for weeks, and many of the Emmaus folk were with them. When they came home, Miriam hurried to the well, found the old busybody midwife. "You must know the good news," she jubilated. "He heals the sick; thousands follow him; he fed thousands from the few barley loaves I had put into my little grandson's lunch basket! But, oh, best of all, he held our grandchildren on his knees, and he blessed them! Think of it, he must be the very Messiah! And my son's sons have his blessing!"

A man near the well answered: "We must have him come here soon!"

"I'll give him lodging," the old midwife said, hesitantly.

Miriam answered, "He will be our guest!"

THEN winter set in. Shut up long evenings with Cleopas, Miriam was smothered again with his old moroseness. She dragged the reason from him: "I cannot understand the word people bring of the teacher. He hides from the crowds that would make him king!"

One day he went to Jerusalem and returned, saying nothing about the bulge she saw in his tunic sleeve. That night she peeped at him, down in the lower room near the donkey stall, miserably bowed over a scroll. When

he finally came to bed, she slipped back, pulled the roll from where he had hidden it above the low rafters. There were marks left by his pudgy fingers near the line: "As a sheep before his shearers is dumb, so he openeth not his mouth."

Only one other time that winter did he mention the Master's name. "They say in Jerusalem that only Nicodemus of all the rulers believes in him. He angers the priests by healing on the Sabbath."

Miriam exploded: "Tell me, do the sick and the dead mind his saving them on the Sabbath?" So the old wall of silence rose between them. Many a night, while Cleopas slept, she would cry aloud, "If he could just come for one more meal with us, everything would be all right again!"

Questioning neighbors from time to time, she learned how Jesus' followers fell away; how he had almost been stoned; how the Pharisees sent spies to trick him. She was frantic. What little sleep she got was terrible with nightmares. In them he became confused with her own sons in identity. Her very own were in desperate danger and she was helpless! She determined that this Passover nothing should keep her from Jerusalem. She would find him there, bring him home, and hide him until the anger of the priests and elders burned out. Who would look for him in out-of-the-way Emmaus?

She said nothing of her purpose to Cleopas; not even on the journey, which they took moodily alone. They had gone as far as Bethany with hardly a word. There they were caught up in a sea of excitement, a crowd that swept them apart, a yell-

ing mass of humanity surging toward the temple in Jerusalem.

"Hosanna! Hosanna!" the crowd clamored.

"Who is it? What is it?" Miriam screamed at the man nearest her.

"The Teacher. See him on the white ass? Shout, daughter of Israel, shout, 'Hosanna to the Son of David!'" She shouted herself hoarse, even while something deep inside her shouted, "This is a fickle mob!" In the uproar she could single out the deep bass of Cleopas. He leaped up and down, clapped his hands, and yelled as if the very strength of his cries could push the Teacher to a throne.

More and more voices yelled, more and more bodies packed and pushed. Outside the temple Miriam, tiptoeing, saw the Teacher disappear within. A few minutes later, she wrung her hands to see the oxen stampeding out of the great gates, lashed by a whip in his hand; to see the maddened money-changers stumble out the imposing doorway, lashed by his ringing shout: "You have made my Father's house a den of thieves!"

She must wedge her way to him! But trying, she was trampled down.

Through every day of Passover week she felt that people and events were being shoved toward the brink of doom by a force none dared resist. At night she inquired from door to door, "Where does the Teacher dwell?" She pushed her way into every crowd, straining to see if he were there.

The day before the Sabbath she found herself among the mob by the road to Calvary. Roman soldiers urged him on as he fainted beneath his cross.

"Weep not for me, daughters of Jerusalem," he said; and his pitying eyes met Miriam's. She stretched her arms toward him, crying, "I came to take you home with me!"

Then, helpless as a clod, she watched him climb his way to Calvary.

It was mid-morning of the first day of the week. In the throng that swarmed out of Jerusalem's upper gate, Cleopas urged forward his wife, now suddenly old and shriveled and weak. Brushing past a Roman soldier with a gleaming spear, he hurried her roughly into the lonely Emmaus road.

They dragged along wearily for hours. By late afternoon a sense of

(Continued on page 280)



SPIRITUALITY and

ARE THOSE who worship God justified in going to war—in taking human life—in building battle-ships, guns, and atomic bombs?

What should be the attitude of the Church in time of war?

Will the righteous be protected on the field of battle?

Do nations, humbled by the ravages of war, turn to God?

Why, if God exists, does he not stop war and destruction among his children?

These questions face us almost daily and are calling forth confused answers.

War is an Evil

Most men will agree that war is an evil because the business of those engaged in war is to kill the enemy and destroy his property. War is considered evil because it arouses hatred, promotes greed, and destroys spirituality. There are, however, voices raised here and there in defense of war. The arguments put forth are the age-old arguments that wars make a nation virulent, keep the population of the earth in check, and provide the incentive for new inventions which in turn bless mankind.

Christian Confusion

Because certain passages of scripture, taken by themselves, seem to condemn all who take up the sword, so-called Christians in general have many problems in time of war.

"Thou shalt not kill," declared the Lord on Mt. Sinai. (Exodus 20:13.)

Again, we hear the words of the Savior to Peter, "... Put up again thy sword into his place: for all they that take the sword shall perish with the sword." (Matt. 26:52.)

To the twelve disciples the Lord taught,

Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment:

But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: . . . (Ibid., 5:21-22.)

Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth:

But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. (Ibid., 5:38-39.)

There are those among the Christians who consider these passages as constituting the whole law. Most prominent among these is a group whose position in regard to war has

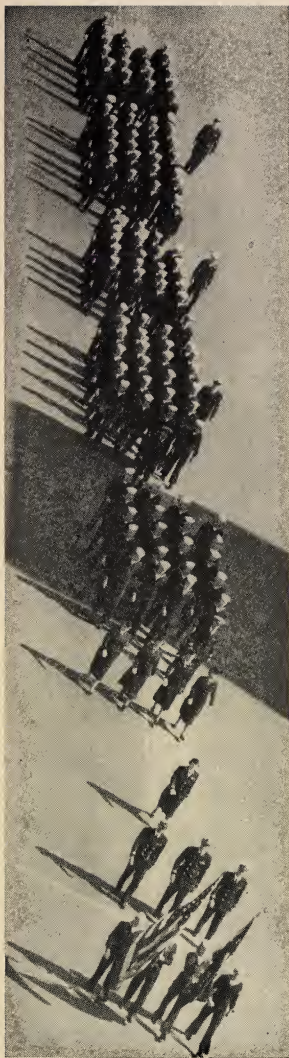
III

The Book of Mormon speaks on current problems

become so well-established that many countries respect their point of view and, in time of war, appoint their conscripted young men to tasks other than the manipulation of weapons of destruction. Others have refused to support war in any capacity. Such views are in direct contrast to that of another sect who has justified wars so long as the leader directs his subjects to fight them. Historically, some religious leaders have called upon Christians to fight for the Holy Land and have even directed princes of Europe to war upon their neighbors, where the neighboring kingdoms became rebellious. Others have supported what are called "just wars."

Most churches have abhorred war, but in time of conflict have given support along lines of economic or national interest. Churches have often divided in time of war. Such a division occurred in the United States during the Civil War. A typical example of Protestant confusion on the issue of war is shown in the report of the Oxford Conference of 1942. Although the question of what position the so-called Christian churches should take in the raging world war came up for prolonged discussion, no unanimity of opinion was reached, and the delegates went home with the injunction, "Support your respective countries," and they might have added, "right or wrong."

THE IMPROVEMENT ERA



—Salt Lake Tribune Photo

ARMED CONFLICT

by William E. Berrett*

ASSOCIATE PROFESSOR OF RELIGIOUS EDUCATION,
BRIGHAM YOUNG UNIVERSITY

The Book of Mormon Speaks

In the midst of this Christian confusion the Book of Mormon speaks with a clarion voice. And the voice is that of servants of the Most High. The Nephite prophets, like all prophets of God, condemned war and valiantly sought peace. Nevertheless, these prophets prized liberty even above life and were ready to fight to preserve it.

Notwithstanding the horrors and evils of war and the beauty of peace, there is a greater purpose in life than merely remaining peaceful. Life calls for growth of the soul. Opportunities for growth arise only where man retains his freedom, his free agency, his right to live, work, and worship according to the dictates of his own conscience. To retain for man this free agency, without which progress is impossible, God rejected Lucifer and his plan for man on the earth. (See Moses 4:3.)

Preparation Often Prevents War

The Nephite people with the sanction and often the direct aid of their prophets prepared arms, walls, and towers for the defense of their cities. Thus we read:

And I, Nephi, did take the sword of Laban, and after the manner of it did make many more swords, lest by any means the people who were now called Lamanites should come upon us and destroy us; for I knew their hatred towards me and my children and those who were called my people. (II Nephi 5:14.)

Jarom also believed in preparedness for war, for he wrote:

And we multiplied exceedingly, and spread upon the face of the land, and became exceedingly rich in gold, and in silver, and in precious things, and in fine workmanship of wood, in buildings, and in machinery, and also in iron and copper, and brass and steel, making all manner of tools of every kind to till the ground, and weapons of war—yea, the sharp pointed arrow, and the quiver, and the dart, and the javelin, and all preparations for war.

And thus being prepared to meet the Lamanites, they did not prosper against us. But the word of the Lord was verified, which he spake unto our fathers, saying that: Inasmuch as ye will keep my com-

mandments ye shall prosper in the land. (Jarom 1:8-9.)

The great general, Moroni, himself a mighty man of God, seeing the Lamanites preparing for war, hastened to prepare his own people for the defense of their liberties.

Now it came to pass that while Amalickiah had thus been obtaining power by fraud and deceit, Moroni, on the other hand, had been preparing the minds of the people to be faithful unto the Lord their God.

Yea, he had been strengthening the armies of the Nephites, and erecting small forts, or places of resort; throwing up banks of earth round about to enclose his armies, and also building walls of stone to encircle them about, round about their cities and the borders of their lands; yea, all round about the land.

And in their weakest fortifications he did place the greater number of men; and thus he did fortify and strengthen the land which was possessed by the Nephites.

And thus he was preparing to support their liberty, their lands, their wives, and their children, and their peace, and that they might live unto the Lord their God, and that they might maintain that which was called by their enemies the cause of Christians. (Alma 43:7-10.)

It is well to note what Mormon writes of this great general, after whom he named his own son:

And Moroni was a strong and a mighty man; he was a man of a perfect understanding; yea, a man that did not delight in bloodshed; a man whose soul did joy in the liberty and the freedom of his country, and his brethren from bondage and slavery; . . .

Yea, and he was a man who was firm in the faith of Christ, and he had sworn with an oath to defend his people, his rights, and his country, and his religion, even to the loss of his blood. (*Ibid.*, 48:11, 13.)

Prophets Fight to Protect Life, Liberty, and Property

That the Nephites believed that God expected them to fight if necessary to preserve their life and liberty is shown by the following comment of Mormon:

Nevertheless, the Nephites were inspired by a better cause, for they were not fighting for monarchy nor power but they were fighting for their homes and their liberties, their wives and their children, and their all, yea, for their rites of worship and their church.

And they were doing that which they felt was the duty which they owed to their God; for the Lord had said unto them, and also unto their fathers, that: Inasmuch as ye are not guilty of the first offense, neither the second, ye shall not suffer yourselves to be slain by the hands of your enemies.

(Continued on following page)



—Harold M. Lambert Photo

* (See page 296 for note on author)

SPIRITUALITY AND ARMED CONFLICT

(Continued from preceding page)

And again, the Lord has said that: Ye shall defend your families even unto bloodshed. Therefore for this cause were the Nephites contending with the Lamanites, to defend themselves, and their families, and their lands, their country, and their rights, and their religion. (*Ibid.*, 43:45-47.)

The Prophet Alma armed his people and personally led them in a civil war against a wicked king who had seized the throne. Of one of the battles we read:

And it came to pass that Alma fought with Amlici with the sword, face to face; and they did contend mightily, one with another.

And it came to pass that Alma, being a man of God, being exercised with much faith, cried, saying: O Lord, have mercy and spare my life, that I may be an instrument in thy hands to save and preserve this people.

Now when Alma had said these words he contended again with Amlici; and he was strengthened, inasmuch that he slew Amlici with the sword. (*Ibid.*, 2:29-31.)

The Nephite missionary Ammon did not hesitate to defend property entrusted to his care even though such defense resulted in the shedding of the blood of those who attacked him. (See *Ibid.*, 17:25-39.)

The Nephite governor, Pahoran, in a letter to the great General Moroni, justifies the shedding of blood by warfare in these words:

And now, behold, we will resist wickedness even unto bloodshed. We would not shed the blood of the Lamanites if they would stay in their own land.

We would not shed the blood of our brethren if they would not rise up in rebellion and take the sword against us.

We would subject ourselves to the yoke of bondage if it were requisite with the justice of God, or if he should command us so to do.

But behold he doth not command us that we shall subject ourselves to our enemies, but that we should put our trust in him, and he will deliver us.

Therefore, my beloved brother, Moroni, let us resist evil, and whatsoever evil we cannot resist with our words, yea, such as rebellions and dissensions, let us resist them with our swords, that we may retain our freedom, that we may rejoice in the great privilege of our church, and in the cause of our Redeemer and our God. (*Ibid.*, 6:10-14.)

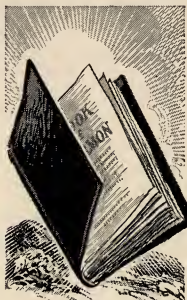
God helps the Righteous in Their Battles

The Nephites were taught that God would prosper them in battles fought in self-defense:

Now the Nephites were taught to defend themselves against their enemies, even to the shedding of blood if it were necessary; yea, and they were also taught never to give an offense, yea, and never to raise the sword except it were against an enemy, except it were to preserve their lives.

And this was their faith, that by so doing God would prosper them in the land, or in other words, if they were faithful in keeping the commandments of God that he would prosper them in the land; yea, warn them to flee, or to prepare for war, according to their danger. (*Ibid.*, 48:14-15.)

The method by which God aided the righteous in their battles is most interesting:



And also, that God would make it known unto them whither they should go to defend themselves against their enemies, and by so doing, the Lord would deliver them; and this was the faith of Moroni, and his heart did glory in it; not in the shedding of blood but in doing good, in preserving his people, yea, in keeping the commandments of God, yea, and resisting iniquity.

Yea, verily, verily I say unto you, if all men had been, and were, and ever would be, like unto Moroni, behold, the very powers of hell would have been shaken forever; yea, the devil would never have power over the hearts of the children of men. (*Ibid.*, 48:16-17.)

That God did not condemn his prophets for taking up the sword in defense of life and liberty is shown by the fact that he did not withdraw his Spirit from them. Nephi received remarkable visions and visitations by angels after slaying the wicked King Laban. Alma is visited by an angel not long after killing Amlici in battle. Ammon is full of the Spirit both during and after his battle with the Lamanite bandits. Moroni is directed

in battle by the Spirit of the Lord, which informs him of the movements of the enemy.

The Righteous May Be Slain in Battle

In a remarkable letter to Pahoran, governor of the Nephite lands, the prophet-general, Moroni, gives answer to a question every soldier's mother is asking: "Will God permit a righteous boy to be slain on the field of battle?" Some of the Nephite parents must have been asking the same question, for in his letter Moroni says:

Do ye suppose that, because so many of your brethren have been killed it is because of their wickedness? I say unto you, if ye have supposed this ye have supposed in vain; for I say unto you, there are many who have fallen by the sword; and behold it is to your condemnation;

For the Lord suffereth the righteous to be slain that his justice and judgment may come upon the wicked; therefore, ye need not suppose that the righteous are lost because they are slain; but behold, they do enter into the rest of the Lord their God. (*Ibid.*, 60:12-13.)

Moroni did not expect God's help unless his people should become diligent in their own cause.

And now behold, I say unto you, I fear exceedingly that the judgments of God will come upon this people, because of their exceeding slothfulness, yea, even the slothfulness of our government, and their exceeding great neglect towards their brethren, yea, towards those who have been slain. (*Ibid.*, 60:14.)

God Will Not Take Away Man's Free Agency

As the blood and carnage of battle spread across the earth, there are always those who are ready to deny a God who will not put an end to such brutality and slaughter. Why does a just God permit the innocent to be slain?

Again the Book of Mormon gives answer. God will not take away from men their free agency. Men may abuse their free agency. They may in its exercise become carnal, sensual, and devilish. They may make war on their neighbors and put the innocent to death, but interfere with that free agency and the whole purpose of life is frustrated, and progress is ended. The law is set forth in plain-

(Continued on page 271)
THE IMPROVEMENT ERA



—Farrell R. Collett

"I told you young ones not to come sneakin' up and scare the daylight out of a person like that. I got a weak heart!"

Apple Pie in April

by Frances Stocknell Lovell

THE THIN sunshine of an April afternoon sifted down upon the asparagus bed where Uncle bent his stiff knees to the spring job of hoeing around the new green shoots. His trousers bagged at the knees when he stood up from time to time to ease his back under the old suit coat that Auntie made him wear in the garden. It was his best coat ten years back.

He straightened up at the end of the row and leaned his hoe against the Blue Pearmain tree beside the house next door. He raised his old felt hat, worn to the shape of his head and that used to be his best one when he worked at the express office, and scratched the thin place on top. He smoothed back his mustache and took a look at the April sky that already had a warmish look as if the snows of winter were slowly dissolving up there. He noticed the buds on the old apple tree. He felt a quickening in his bones as though something exciting would happen today!

"That's the trouble with you," Aunt would have said. "You've not

grown up yet, and when those young ones up the street come visitin' around here, you get into trouble!"

Uncle sighed gently and looked up at the swollen branches of the old tree.

"Got another year of life in you, too," he mused. "Always think come spring, you'll have to go for firewood!"

He could hear Prince pawing the floor in his stall, feeling the spring in his withers.

Prince, going on fourteen springs, was getting as stiff in the knees as Uncle. Not even the fire horses next door could instill energy into Prince, now.

The kitchen door slammed, and Aunt stood on the porch, untying her apron in jerky stabs that meant she was going somewhere in a hurry. Her face was flushed from the wood fire and her blonde, graying hair hung in hot wisps from her amber side combs.

"I left that apple pie on the kitchen table," she called. "You better take it up to the church right off before

you forget it. The supper's at six, and the committee'll want it. I got to go over to Mis' Bigsby's. She's had another spell. Beats all how some people are so stubborn they *will* live alone when they're eighty-five—and got children, too!"

Uncle scraped his hoe around a few more green tips as the door slammed again. Funny, he thought, the way you could keep track of people by doors slamming. Every door had a different slam. Aunt was always slamming doors. The kitchen door slammed short and sharp like Aunt herself, but the front door was heavy and decorous and shut with a slow, funeral air. It was only used for the special visitors. The pantry door had a soft, swishing sound like all the good things inside, and the dining room door always slapped shut into the kitchen as if to tell company not to come snooping around out there! And the parlor door sounded just like the hair-wreath on the parlor wall looked.

Aunt, her clothes changed, came out the kitchen door with a basket on her arm. Uncle listened to the smart sound of her feet fading away down the street. He chopped steadily at the witch grass; this row was almost done.

"Hello, Uncle!"

He jumped and chopped off a whole hoeful of green tips. He swung around belligerently to face two children grinning like leprechauns. The older one carried a large, fancily wrapped package in her arms.

(Continued on following page)

APPLE PIE IN APRIL

(Continued from preceding page)

"I told you young ones not to come sneakin' up and scare the daylight out of a person like that. I got a weak heart!"

"You ain't, either, Uncle! Auntie says it's all in your head." Beth, the gangling young lady whose short honey-colored hair stood out like a stiff brush, hugged her package and smiled at him.

"How'd my heart be in my head, I'd like to know?" Uncle scraped jerkily. "Your mother know you're here?"

"She sent us," piped the small boy. "We brought the cake plate back."

"Hm." Uncle growled. "Looks like a present or something, to me."

"That's what Mama said!" Beth cried. "She said folks ain't got much respect for people that borrow all the time, but a present's different. Everyone'll think it's a present."

"You didn't borrow it; Aunt sent up a cake on it." He knocked his hoe against the apple tree.

"I know, but Mama says it ain't what things *are* in this world that count. It's what people *think* they are."

Uncle grunted and stood up to ease the kinks in his back.

Beth was ten, and Eddie was the next. Beth said they went by two's in her family until you got to the baby who wasn't two yet, so you couldn't tell if there would be any more or not. They lived two blocks down the street, and Uncle was their best friend. He played Indian with them in the jungle that was the asparagus bed in summer. That was when Aunt was away. He made them ships with real sails and cabins and everything, and doll houses that Aunt furnished with spool chairs and real glass windows and rugs on the floor. Aunt and Uncle had never had any children.

Aunt shooed their muddy feet from her clean kitchen floor and baked them tiny tarts and cakes. Sundays, she made them sit stiffly on the horsehair sofa which stuck like needles through their clothes, while Uncle sat in the Lincoln rocker and belted "Land ob Jubilo" and "Marching Through Georgia" through his mustache.

Aunt said it was enough to raise the dead, but they listened, spell-

bound, munching Russet apples that Uncle found in the barrel at the foot of the cellar stairs, clean up to spring.

"I got to go up to the meetinghouse and bring a pie for the supper tonight. You young'uns want to walk up with me?"

Beth's nose quivered like that of a foal when it hears its dam whicker. Her long legs, ungainly as a colt's, encased in long black stockings, skipped beside Uncle, as he turned toward the house, like two animated exclamation points. Eddie's short, fat ones struggled to keep up with them.

"Uncle," Beth's voice was choked with excitement. She snapped the rubber band of her hat beneath her chin with trembling fingers, "can't you *drive* up to the church? I bet Prince hasn't been exercised for days. I saw Auntie going to Mis' Bigsby's," she added.

Uncle scraped his hoe on the edge of the steps.

"Might be. Only there ain't much sense gettin' him all harnessed up to go ridin' alone." Now he'd done it! He could feel trouble brewing like yeast in the April air!

Two pairs of small legs covered the ground to the barn before he could clear his throat. When he got there, Eddie was in the buggy with the summer lap robe of red and blue plaid over his knees. In winter, in the sleigh, it was plush, heavy and prickly, with a man-eating lion in vivid colors. It gave you goose flesh just to hold that lion on your lap! Beth was patting Prince's surprised nose over the edge of his

stall. She shoved the cake plate at Uncle.

"I most forgot it," she said. "I got to change my clothes," Uncle said. "And don't you kids get too near Prince. And don't let me forget that pie! Guess Aunt would want me to wear my second best," he added to himself.

Prince was backed into the shafts while Beth and Eddie sat like maharajas above him, the plaid robe over their knees. Uncle hurried, for as Beth said, you never could tell what ideas Aunt might have about taking Prince out just to go around the corner to the church.

Uncle climbed in the buggy, took the reins, clucked sharply to Prince, and they backed down the ramp into the yard. In the April sunshine, spring danced in the eyes of all three, and Prince tossed his head like a two-year-old. Uncle held up his head to the wind, and his mustache spread out like sails as they headed up the street.

Suddenly Beth screamed and clutched Uncle's arm.

"The pie!" she cried.

"Jumping Jehosophat, the pie!" Uncle sawed on the reins and Prince almost sat down in the laps of his passengers. "You young'uns knock everything clean out of my head!" Uncle swung Prince around and slapped the reins, and Prince tore back down the street like six of a kind. He sat down on his haunches at the back door, like a bronco. Uncle wrapped the reins around the whip and jumped to the ground. He retrieved the pie from the kitchen table and laid it carefully on the floor of the buggy.

"And the first one of you that steps in it is a goner," he warned fiercely. He picked up the reins again, cramped the wheel around, and they swung out into main street.

"Uncle," Beth said sweetly, "Do we have to go *straight* to the church? Couldn't we drive around by the school? It's such a lovely day!" Prince made the turn by the school in record time. Beth suddenly looked agonized.

"Don't go so *fast*!" she pleaded. "I—I get sick to my stomach sometimes." Uncle worriedly pulled Prince down to a walk again. Beth settled back in satisfaction. You had

(Continued on page 266)
THE IMPROVEMENT ERA

PINK LINES

By John Nixon, Jr.

FROM poems pink with fragrance
(From redbud boughs in bloom),
We clip delightful stanzas
For our room.

We scrapbook these in vases
And doubt the epic rose
Could equally enchant our
Days of prose.

Then lest the verses shatter,
We file their redolence
Inside our hearts for later
Reference.

*for Gardening News
at its Timely Best
Read . . .*



Sweet Peas Coming Back To Star in Home Gardens

Sweet peas, once the most popular annual flowers in the country, grown in almost every garden, are making a strong comeback. Varieties which bloom early and resist hot weather are partly responsible, and better methods of growing help deal.

It is advised, and still true, that sweet peas should be planted at the bottom of a trench or row, covered lightly with soil, and allowed to grow. The soil should be filled in as the plants grow.

have ended as the soil can be prepared.

Sweet peas and garden peas are first cousins. They are cool weather plants by nature, and give their best yields before the weather gets really hot. The weather gets really vital makes early flowering a big interval between freezing and perspiring.

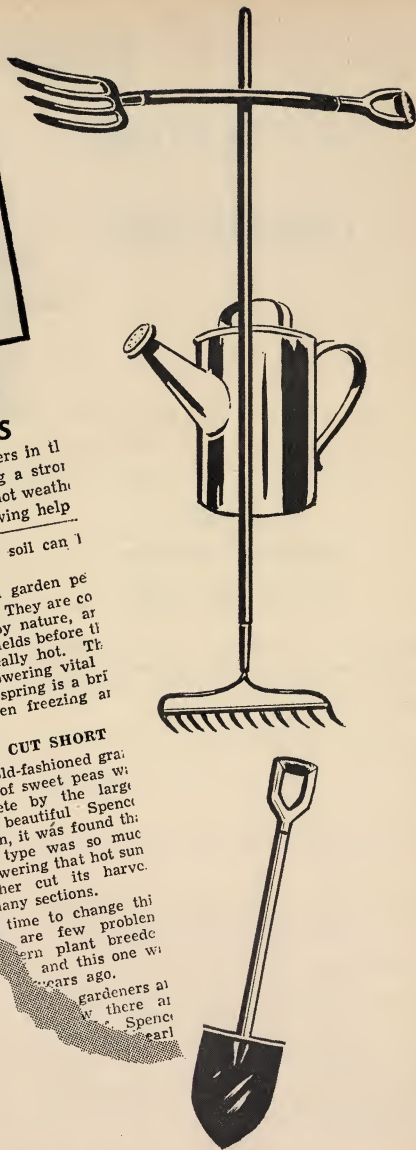
HARVEST CUT SHORT

When the old-fashioned grand flora type of sweet peas were obsolete by the large more beautiful Spencer strain, it was found that the newer type was so much in flowering that hot sun weather cut its harvest in many sections.

It is time to change this are few problems in plant breeding and this one was years ago.

gardeners at there at Spencer Earl

Instructive gardening information especially suited for Mountain West growers, and complete news of area garden club activities, are featured for your weekend reading enjoyment in the popular Deseret News Garden Section. Read it . . . you'll like it!



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HIGH CLEARANCE

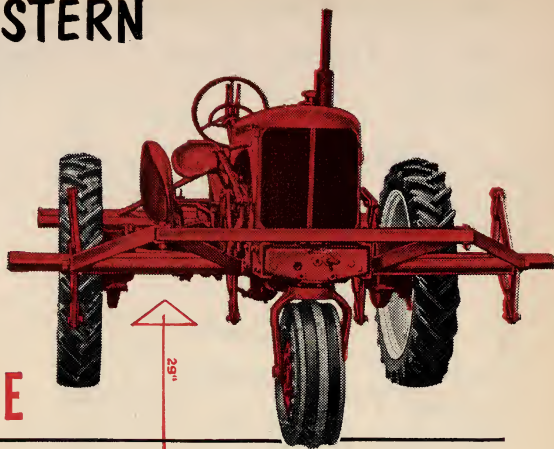
Heavy-Duty Vegetable Cultivator for the WD Tractor

Now — for tall and bedded crops — here is an entirely new, heavy-duty, western-built cultivator. It makes full use of Model WD Tractor power and speed.

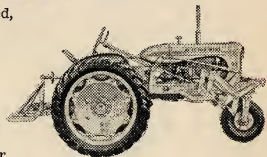
You now can apply special cultivating advantages for fast, thorough work:

1. Front and rear tool bars can be lifted independently.
2. Delayed lifting of rear bar is automatic.
3. Double tool bars are 2½-inch square, double-welded. They permit unlimited shank mounting variations.
4. Both front and rear tool bars are adjustable to various tilted positions as well as level position. Makes possible the exact cultivating action of steels you desire.

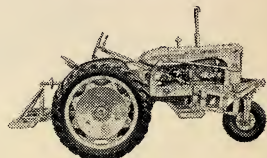
Current production is limited. See your Allis-Chalmers dealer *early*.



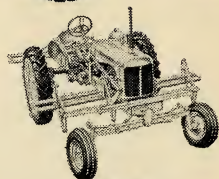
For tall crops, flatland-planted, such as tomatoes, asparagus and broccoli — EXTRA HIGH LIFT setting provides clearance of 29 inches. Tool bars available are: front, 84 inches (two 42-inch) and 132 inches (two 66-inch); rear, 96-inch and 120-inch.



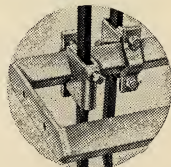
For bedded crops such as lettuce, beets and celery — HIGH LIFT setting provides clearance of 20½ inches. Same 84-inch front tool bars as above are convertible for this setting. One cultivator is all you need!



Any standard WD Tractor front wheel equipment can be used with the new HIGH CLEARANCE cultivator — (1) dual front wheels; (2) single front wheel; or (3) adjustable front axle (illustrated).



Shank clamps are reversible, can be fastened to either side of the tool bar for staggered settings to provide greater trash clearance as needed. These clamps will securely hold all standard cultivator shanks.



ALLIS-CHALMERS
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Another Great Implement Advancement
Engineered and Built in the
West by Allis-Chalmers!



Minersville, Beaver (Utah) Stake, receives the sportsmanship trophy from General Superintendent Elbert R. Curtis.



Redondo, Inglewood (California) Stake, receives the championship trophy from First Assistant General Superintendent A. Walter Stevenson.

A Report on M MEN BASKETBALL 1951-52

by Doyle L. Green
MANAGING EDITOR

ONLY ONE team can emerge victorious, it is said, and that is true when the purpose of a competitive activity is solely to name a winner. But when a program is built around more lofty ideals, no one can lose, and no matter how the final standing appears on paper, every team may be a champion and every player a star.

To accomplish this goal is the purpose of the athletic program of the Young Men's Mutual Improvement Association, and stories coming out of the 1951-52 all-Church M Men basketball tournament and the stake and division playoffs leading up to it show that the program is filling a definite need of young men in the Church. In addition to the physical and recreational values being given, it is aiding our young men to face the future more valiantly by developing good sportsmanship, leadership, love and respect for their fellow men, and the ability to compete with others. This type of wholesome recreation, under proper leadership, cannot help building better Latter-day Saints.

Ten thousand six hundred and seventy young men from many parts of the United States as well as from Canada and Mexico were given a boost up that road to manhood by participating in the M Men basketball program this year. Teams from 790 wards, representing all but fifteen stakes of the Church, took part.

Play was climaxed by twenty teams on February 26, 27, 28, and 29 in the all-Church tournament held in the Deseret Gymnasium and the University of Utah Field House in Salt Lake City. In the final game of the thirty-two-game tournament, Redondo Ward of Inglewood Stake of California outscored Capitol Hill Ward

(Continued on following page)



Second Assistant General Superintendent David S. King presents the second place trophy to Capitol Hill, Salt Lake Stake.



Spanish Fork First won the consolation championship and fifth place.



All-Church players, 1951-52 are, l. to r., are: Chuck Ryerse, Reno; Keith Widdowson, Capitol Hill; Grant Harline, Redondo; Gayle Bluth, Dublin; Reed Nelson, Spanish Fork.



FUN FOR THE FAMILY

Bring the kiddies—we love 'em!
Special Menus! Special China!
Special Prices, Too!

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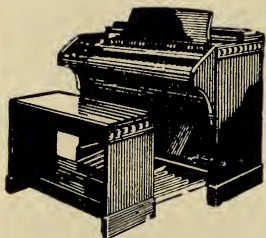
Max Carpenter, Manager



HOTEL UTAH COFFEE SHOP

See Uncle Roscoe's Playtime Party, Presented by Hotel Utah, Tues. & Thurs., 4:15 p.m., KSL-TV

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1. Costs so much LESS yet you get so much more.
2. Never gets out of tune.
3. Cold, heat or dampness can never affect it.
4. Very easy to play.
5. Takes up so much less room.

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SALT LAKE CITY

PROVO



Hill Spring and Waterloo
open the 1952 All-Church
tournament.

A Report On M Men Basketball 1951-52

(Continued from preceding page)
of Salt Lake Stake 52 to 40 to win
the championship. This marks the
sixth time in twenty years that a
California team has gone home vic-
torious.

The ten top teams in the order in
which they finished are: Redondo
Ward, Inglewood (California) Stake;
Capitol Hill Ward, Salt Lake Stake;
Reno Ward, Reno (Nevada) Stake;
Dublan Ward, Juarez (Mexico) Stake;
Spanish Fork First Ward, Palmyra
Stake; Logan Twentieth Ward, East
Cache Stake; Waterloo Ward, Wells
Stake; Logan Fifth Ward, East Cache
Stake; Minersville Ward, Beaver
Stake; and Honeyville Ward, North
Box Elder Stake. Other teams par-
ticipating were: Provo Ninth Ward,
East Provo Stake; Thurber Ward,
Wayne Stake; East Midvale Ward,
East Jordan Stake; Sugar City Ward,
North Rexburg (Idaho) Stake;
Pleasant Grove First Ward, Timpa-
nogos Stake; Grantsville Second
Ward, Grantsville Stake; Ogden
Fourth Ward, Ogden Stake; Hill
Spring Ward, Alberta (Canada)
Stake; East Glendale Ward, Glendale
(California) Stake; and Paul Ward,
Minidoka (Idaho) Stake.

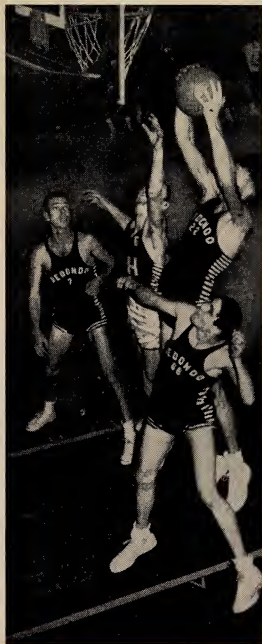
To a plucky team from Minersville
went the sportsmanship trophy
awarded yearly by the General
Superintendency of the Young Men's
Mutual Improvement Association to

THE IMPROVEMENT ERA

the team which displays the greatest amount of sportsmanship during the tournament. Judges always find the selection of a team to be given this award most difficult. During the entire tournament hardly a single unsportsmanlike act was committed by a player, a team, or a coach. This fact alone speaks volumes for the success of the program.

All-Church players, each of whom was awarded an individual trophy by Brigham Young University, were: Reed Nelson, Spanish Fork First Ward; Grant Harline, Redondo Ward; Keith Widdowson, Capitol Hill Ward; Chuck Ryerse, Reno Ward, and Gayle Bluth, Dublin Ward. Other outstanding players named on the second and third all-tournament teams were: second team, Frank Brooks, Waterloo Ward; Kirk Kidman, Redondo Ward; Dave Hale, Capitol Hill Ward; Clair Frischknecht, Logan Twentieth Ward; and Wayne Gillins, Minersville Ward; third team, Lynden Bluth, Dublin Ward; Clinton Cutler, East Midvale Ward; Jack McLea,

(Concluded on page 254)



During the Redondo-Capitol Hill championship game.



BUDGIE BIRDS... They do talk!

— and so are the bugs!

Spring means bugs... so now is the time to screen your home against them. RY-LOCK Type L Screens are the tightest and finest of all... with patented finger-tip control for easy opening and closing... nothing on your sill to catch dirt... no stains or streaks. All metal means no maintenance. RY-LOCK is the frameless tension screen that is *easier to live with*.



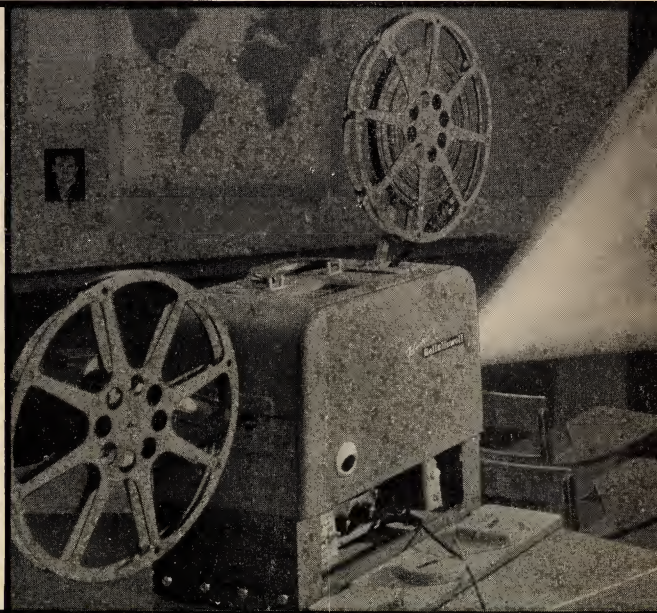
SOLD EVERYWHERE IN THE WEST. If your dealer does not yet stock them write the factory for the name of the dealer nearest you.

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Bell & Howell brings you great- est motion picture development since "talking pictures"... a 16mm recording projector, the new Filmosound "202"

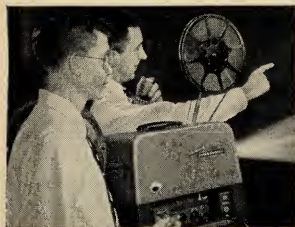


Not since the introduction of sound movies has there been a motion picture development of such importance!

Now Bell & Howell brings the making of sound movies within *your* reach. Here is the new 16mm Filmosound 202—not just a sound movie projector—not just a magnetic sound recorder—but a combination of both for making and showing sound movies. To make your own sound film, you will

need no expert knowledge, no costly professional equipment.

With the Filmosound 202, you can put countless films to specific uses simply by directing each message you record on the magnetic sound track to the needs of your audience. Changing the sound and recording again are done simultaneously. Only with magnetic sound movies is this possible at but the cost of the film and **SOUNDSTRIFE**.



Record your message right on the film as it is being projected onto the screen through your Filmosound 202. This same film may be used again and again simply by changing the message to suit the occasion or to reach a new audience.



Reach every age level with a single film. It's possible now with the addition of a magnetic sound track. Your school's film library will grow in usefulness as you replace obsolete sound tracks with current commentary.



Making sound movies starts with a Bell & Howell 70-DL camera, now specially adapted for single-perforated film. After you've edited your processed film, you take it to your Bell & Howell dealer for the **SOUNDSTRIFE**.

-cost sound movies!!!!

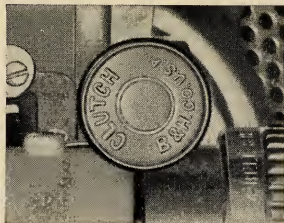


What you save on your first sound film will more than pay for the cost of equipment. With your Filmosound 202, you can add sound to old 16mm silent films . . . new sound to a film with an obsolete sound track . . . and project any 16mm film, silent or sound, black-and-white or color.

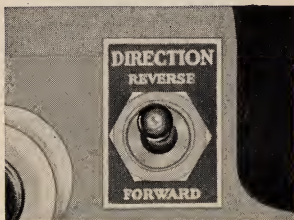
Use the coupon for full details on how you can use magnetic sound movies . . . how economical it is to own the Filmosound 202. Or see your Bell & Howell dealer today. Ask for a demonstration!



Interlocking feature prevents accidental erasure of recordings. This button must be pressed to put machine in recording position, and only then will previous recording be erased. Simple controls make the Filmosound 202 almost foolproof.



"Clutch" permits stopping film with picture on screen for "cue" marking. Optical and magnetic sound pick-up, record and erase heads are all positioned together as a unit. Synchronization of sound with picture is easily achieved.



Easy as talking on the telephone, you record sound onto magnetic track while projecting picture with Filmosound 202. Instant playback or correction of recording errors with flip of reverse switch. Magnetic sound track will last for life of film.



Add sound to silent 16mm film, then play back at silent speed to retain normal action. Add new sound to optical sound film without harming original sound track. Change from magnetic to optical track without varying sound quality. Musical background and sound effects easily mixed with voice.

You buy for life when you buy

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Guaranteed for life: During the life of the product, any defect in workmanship or material will be reworked free (except transportation).

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7177 McCormick Road, Chicago 45, Ill.

Please send me, without cost or obligation, complete information on the new Filmosound 202 recording projector. I am interested in its use for:

- ☐ School ☐ Church
☐ Home ☐ Industry
☐ 70-DL Movie Camera

Name

Address

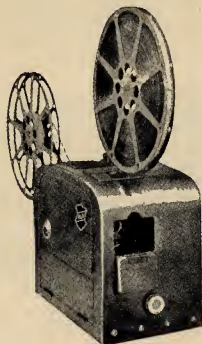
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City County State

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(See advertisement preceding page)



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These Salt Lake area Gleaners were the sponsors: First row, left to right: Allene Anderson, Joyce Miller, Marilyn Newman, Elaine Robbins, Marilyn Jackson, and Ann Ballard. Second row, Raida Nebeker, Helen Barlow, Anita Kehl, Doris Argyle, Mary Knowlton, and Carolyn Woodruff. Third row: Anne Pettigrew, Pat Bryan, Anne Bennion, Jacquie Anderson, Anita Rosenvall, and Merrilyn Fuller.

A REPORT ON M MEN BASKETBALL 1951-52

(Concluded from page 251)

Logan Fifth Ward; Glenn Dalling, Sugar City Ward; and Ray Hale, Capitol Hill Ward.

Gayle Bluth of Dublan was chosen most valuable player in the tournament and was presented with a wrist watch by *The Deseret News*.

As the several trophies were being presented in ceremonies following the final game, the words of our beloved President, the late George Albert Smith, uttered at another tournament a few years ago, came back to my mind. On that occasion he said, "You represent thousands of the finest boys to be found anywhere in all the world. You should prize this trophy not for the intrinsic value but rather because it stands for all that is good and righteous. Always remember that you could not have won it except for the clean lives you have led."

TUESDAY'S RESULTS

Waterloo 37, Hill Spring 23.
Redondo 54, Minersville 44.
Spanish Fork First 43, Reno 44.
Thurber 52, Grantsville Second 47.
Glendale East 53, Sugar City 55.
Dublan 60, Ogden Fourth 54.
East Midvale 42, Provo Ninth 53.
Capitol Hill 56, Paul 27.

WEDNESDAY'S RESULTS

Ogden Fourth 46, Minersville 55.
Hill Spring 37, East Midvale 54.

CONSOLATION BRACKET

Spanish Fork First 42, Glendale East 41.
Grantsville Second 54, Paul, 51.

CHAMPIONSHIP BRACKET

Dublan, Mexico 41, Logan Twentieth 38.
Honeyville 21, Capitol Hill 44.
Pleasant Grove 36, Provo Ninth 38.
Logan Fifth 51, Sugar City 50.

THURSDAY'S RESULTS

Spanish Fork First 56, Grantsville Second 43.
Logan Twentieth 68, Pleasant Grove 36.
Honeyville 49, Sugar City 28.
Minersville 49, East Midvale 42.
Reno 49, Logan Fifth 46.
Redondo 46, Dublan 42.
Waterloo 31, Provo Ninth 29.
Capitol Hill 46, Thurber 33.

FRIDAY'S RESULTS

Redondo 49, Waterloo 30.
Capitol Hill 59, Reno 40.
Dublan 42, Provo Ninth 36.
Logan Fifth 53, Thurber 49.

SATURDAY'S RESULTS

Dublan 33, Logan Fifth 28.
Reno, Nevada 51, Waterloo 42.
Logan Twentieth 50, Honeyville 31.
Spanish Fork First 46, Minersville 35.
Redondo 52, Capitol Hill 40 (championship).

THE IMPROVEMENT ERA



"What does it take from an oil company to run an airlift?"

Ever since mid-summer of 1950, military activity in Korea has called for heavy trans-Pacific air traffic by civilian cargo planes. Over one of their routes they fly a round trip of 13,450 miles—some 26 times the length of the famous Berlin airlift. Hundreds of companies help supply this operation. Maybe you'd like to know what it takes from an oil company to run an airlift.

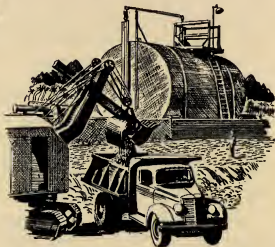
Standard's part in the Pacific airlift shows that it's a big help to have large companies on hand when the going gets rough. Our work is focused mainly at Wake Island, that pinpoint some 4000 miles from the U. S. West Coast. After World War II, Wake was a refueling stop for commercial airliners en route to the Orient. But then came the struggle at the 38th parallel—



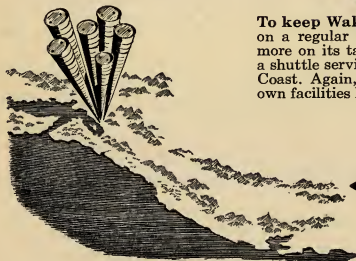
Before trouble kindled in Korea, only 20 planes a week refueled at Wake Island. Then that number multiplied many times—calling for more gas fast. We'd been serving the island; when the U.S. asked us to step up deliveries, we were able to do it. As a big, integrated company, we called on our own tanker fleet.



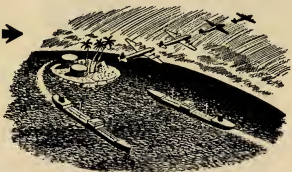
To secure the special loading equipment needed by the ground crews, a Standard ship picked up the nearest available—at far-off Canton Island. And at U. S. request, we helped build new storage facilities at Wake.



As air activity stepped up even more, Wake needed larger ground crews. Standard's bigness helped again. Using facilities in Honolulu, we quickly trained men to handle high-octane gas, tripled our manpower on Wake.



To keep Wake and the airlift supplied on a regular basis, Standard drew once more on its tanker fleet. We now operate a shuttle service to Wake from the Pacific Coast. Again, being big and having our own facilities helps us serve.



Of course, the trans-Pacific airlift starts in America, and at home on this end of the route Standard keeps some 10 airlines supplied with aviation gasoline. It would take a stack of drums a mile high to hold our increased daily output for this use. At the same time, we're also supplying military needs... and our usual volume for motorists.

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Errors of Understanding

RICHARD L. EVANS

OFTEN we presume to know other men's hearts and minds and motives, and to condemn and to condone. And no doubt we are often right in our appraisal of other people. But we cannot be certainly assured of all that moves other men. And as we judge others (which in some ways we have to do, and which in other ways we have no right to do), we shall find, as time uncovers unforeseen facts, that we have misjudged many men in many ways. Sometimes when we have assumed they were deceiving us, we shall find that they were telling the truth. And sometimes when we have accepted their assurances, we shall find that we have been deceived. Sometimes when we have thought they were feigning—that they were exaggerating an ailment or an illness—that they could do more than they were doing—the unfolding future may show us that they were doing the best their situation and circumstances permitted; and that others who we thought were lifting a full load could have done much more. Often also we fail to understand other men's fears because their fears are not our fears. We judge them by what we know, not by what they know; by what we have experienced, rather than by what they have experienced. It is sometimes difficult for someone who hasn't been through something to understand someone who has. Sometimes some of us even forget when we were children and forget why we did what we did. But we earnestly hope that the Father of us all will not soon forget why we do some of the things we do, for there is nothing more sure than that we shall all someday be called to account for what we have done with what we have had. And in the meantime, as Paul wrote: "Let us not . . . judge one another any more"—beyond the necessity of enforcing the law and beyond the essential minimum that we must judge in living and moving among men, for we simply do not know enough to appraise other people in all that is held in their hearts, and in all that has gone into their making in the immediate and infinite past. The longer we live, the more we find that there are in the hearts and lives of others those things which we weren't aware of. And the more we judge, the more we shall find that we have misjudged many men.

¹Romans 14:13.

"The Spoken Word"

FROM TEMPLE SQUARE
PRESENTED OVER KSL AND THE COLUMBIA BROADCASTING
SYSTEM, JANUARY 27, 1952

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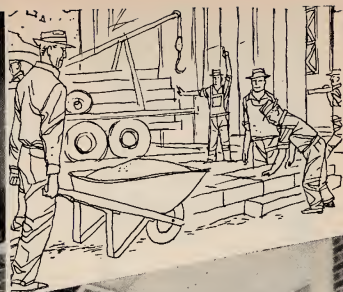
MORNING RESOLVE

By Elaine V. Emans

Not one more look upon the gray
Defeated hours of yesterday,
Not any thoughts how sad I was
Shall I allow myself, because
My eyes and intellect and heart
Will be so busy from the start

Of this new day until it's done,
What doing? They must keep the sun
Within its rightful place, and song
And faith and hope where they belong,
And love—so wanting yesterday—
In and around me all the way.

THE IMPROVEMENT ERA



Build for the years ahead
with these "best buy"

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concrete products

If you have a part in specifying materials for any building — whether a ward or stake house, a school, a store or factory, or your own home, you can s-t-r-e-t-c-h your building dollars with these extra-value Buehner products:

BUEHNER-CRETE BLOCKS give you at one low cost (1) an *insulative structural wall* that saves heating cost; saves on added insulation cost; (2) an *acoustic wall* that makes quieter chapels, classrooms, gymnasiums; (3) a *decorative wall* with a wide choice of sizes, shapes, textures, and colors.

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OTHER BUEHNER BUILDING MATERIALS such as life-time aluminum windows, warm air perimeter heating system for gas or oil, such masonry building accessories as masonry reinforcing and masonry paints — are of the same reliable high quality as Buehner concrete products.

Before you build investigate . . .

Buehner - Crete CONCRETE PRODUCTS

APRIL 1952



Top Photo: Typical auditorium showing use of sound-absorbing attractive Buehner-Crete red lava blocks and Hone-Tex Blocks.
Bottom Photo: Inviting entrance to Memorial Park Ward, showing sparkling beauty of Buehner-Crete Cast Stone.

OTTO BUEHNER & CO.
Architectural Cast Stone
640 Wilmington Ave.

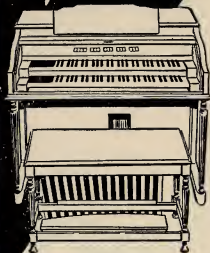


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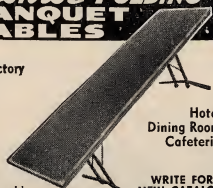
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four different size Organs avail-
able to accommodate any size
chapel or auditorium.



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145 North University, Provo

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THE WORLD OF THE JAREDITES

(Continued from page 238)

years to building up an army to meet the emperor of Khwarizm, who worked feverishly to build up his army, each doing everything in his power to "draw off" his enemy's supporters to his own side.¹⁹⁰

This system of "drawing off" is, as we have noted before, very ancient in Asia. There is even a special Arabic word for it *jadhab*. "From whom shall I take away . . . the awful sovereignty?" asks Mithra in the *Avesta*, which is full of legendary heroes who draw off each other's followers.¹⁹¹ The gathering of rival forces is regularly accompanied, as in the Book of Mormon, by exchange of personal letters between the chiefs and the sending of formal challenges: "Let the Shanyu come to the South and either meet the emperor in open battle or else become a subject and pay reverence to the imperial throne," is a typical example.¹⁹² Jealousy and ambition, says Xenophon (*Cyrop VI, ii*), are the essence of Asiatic kingship, which is an intensely personal thing; he describes how Croesus and Cyrus devoted every ounce of their energy and treasure, gathering together huge conglomerate armies to fight it out for the rule of all Asia. How intensely personal this rivalry has been recounted in the unforgettable pages of Herodotus. In the Egyptian annals Pharaoh alone is the only victor and the only hero, and the issue of every war is simply his personal argument with the opposing monarch.¹⁹³ Every king of Babylonia or Assyria performs all of his tremendous feats singlehanded, as the monuments explain, and makes it a point to report that his Majesty personally dispatched the rival king: "In the midst of the battle my own hand captured Kashtilash, the Kasite king"; "against the king himself, at the point of the spear, unto the setting of the sun I waged battle."¹⁹⁴ This last vividly recalls the Book of Mormon picture of Shiz and Coriantumr fighting with each other until nightfall. (*Ibid.*, 15:20ff.) The actual exploits of a Sargon, Cyrus, Thothmes III, or Rameses II, moreover, give us to understand that the personal combat between kings was no mere hollow boast but actually took place.

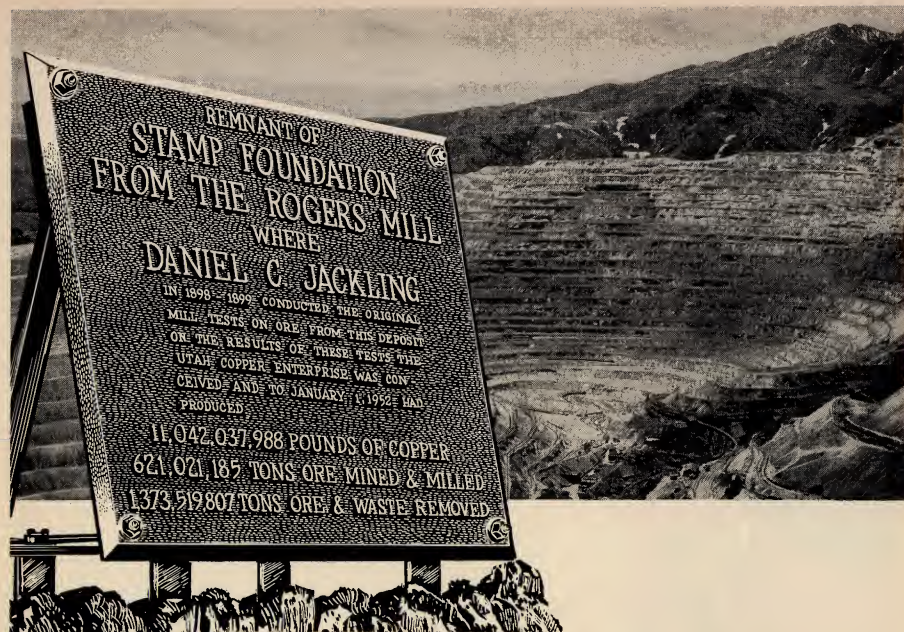
Since every war was a personal combat between two kings, it was

customary for them to challenge each other to single combat. The king of the Scythians sent his challenge to the king of the Massagetae and also to the great Darius, whose father exchanged challenges with an earlier queen of the Massagetae; the king of the Visigoths challenged the Emperor Honorius to single combat as King Lazarus of Servia did Amurath the Turk, and so on.¹⁹⁵ I need not point out at this date that the whole system of chivalric etiquette originates on the steppes of Asia. The great khans when their rivals were captured in battle would personally behead them, as Chinese generals still do other Chinese generals.¹⁹⁶ Queen Tomyris not only beheaded Cyrus, according to Herodotus (I, 205), but mad with hatred, sloshed his head around in a skin filled with blood. It was common among the rulers of the steppes to convert the skull of a personal enemy into a drinking cup, as the emperor of the Bulgars did with the skull of the Emperor Nicephorus, and the king of the Hiung-nu did of the top piece of the ruler of Iran.¹⁹⁷ The ancient Ukrainians would take their oaths by drinking blood from such vessels.¹⁹⁸ The Assyrian rulers collect the skins of rival monarchs, as the Ja Lama did in our own day.¹⁹⁹

We have dwelt at unsavory length on these gory details because it is necessary to explain what the Book of Ether is about. The grim ferocity with which the rulers of Asia concentrate all their wrath against the person of a rival king belongs to the Jaredite tradition: "And it came to pass that Coriantumr was exceedingly angry with Shazad, and he went against him . . . to battle; and they did meet in great anger." (*Ibid.*, 13:27.) And "when Shiz had received his epistle, he wrote an epistle unto Coriantumr, that if he would give himself up, *that he might slay him with his own sword*, that he would spare the lives of the people." (*Ibid.*, 15:5.) During the battle that ensued, "Shiz arose, and also his men, and he swore in his wrath that he would slay Coriantumr, or he would perish by the sword." (*Ibid.*, 15:28.) What these men seek before everything else is not power or victory but settlement with a personal rival.

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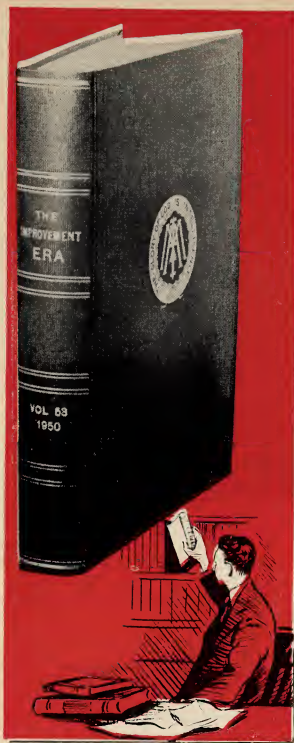
THE WORLD OF THE JAREDITES

(Continued from page 258)

WARS OF EXTERMINATION

Both Shiz and Coriantumr as they moved about on their endless campaigns "swept off the inhabitants before them, all them that would not join them." (*Ibid.*, 14:27.) This is the classic Asiatic method of forced recruiting: "If the neighboring province to that which they invade will not aid them," says an eyewitness of the Tartan technique, "they waste it, and with the inhabitants whom they take with them, they proceed to fight against the other province. They place their captives in the front of the battle and, if they

do not fight courageously, put them to the sword."¹⁰ In such a way the Asiatic war lords from the beginning "... swept the earth before them" like Shiz (*Ibid.*, 14:18), and like the Communist hordes of our day, forcing all that lay in their path to become part of them. "I counted them among my people," says the Assyrian conqueror of one nation after another, and this ancient formula would seem to go back to our old friend Nimrod, whom popular superstition saw reincarnated in Genghiz Khan as he "became a mighty hunter," according to Carpini (Ch. vi.) "He learned to steal men, and to take them for



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From Here On...

RICHARD L. EVANS

IT SEEMS that there are always some regrets in the living of life. No matter what decisions we make or fail to make, we are likely to wonder what would have happened if we had done differently; and often we are likely to feel sure that we should have done differently. Being human, as we all are, we make mistakes. To some extent, at least, most of us are feeling and fumbling our way along; and perhaps there is almost no day that we couldn't look back upon and wish to improve. There is perhaps almost no day that we couldn't wish we hadn't said some things we have said, that we hadn't thought some things we have thought, or that we hadn't done some things better than we did. Life, it seems, is in part a process of repentance. In a sense, progress itself is a process of repentance; and the man who thinks he doesn't make mistakes is deceiving himself. Individually, collectively, privately, publicly, there is no doubt we have made many mistakes, and our problems and perplexities and debts and difficulties, our regrets, and serious uncertainties are in part a payment for the mistakes of the past. There is no use denying them, when we know we have made them. The future will be more as we would want it to be if we admit our mistakes and repent and improve and not persistently say there weren't any errors, and not doggedly pursue the same disastrous path and pattern. We pay the penalties sooner or later. As Emerson observed: "Always pay, for first or last you must pay every debt."¹¹ And the sooner we repent and pay, the lighter is the compounding of the penalties. Having admitted our mistakes, having sincerely repented of the past, there remains an incentive to look forward from here, with hope, and with faith for the future. If there is anything we deeply regret, from here on is our opportunity—for great is the power of repentance.

¹¹Essay on Compensation.

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prey. He ranged into other countries taking as many captives as he could, and joining them to himself," as Nimrod had done, by awful oaths. This system of "sweeping the earth" explains how it was possible for small and obscure Asiatic tribes to rise very quickly to be conquerors of all Asia and most of Europe: The tribe that gave its name to the conquering hordes was merely the nucleus of an army which snowballed into a world army by forced recruiting of all it met.

A great deal has been written about the calculated *Schrecklichkeit* of the great conquerors, especially Genghiz Khan, whose practices have been condoned by recent biographers on the grounds that there is no better weapon than terror to soften up opposition, provoke early surrender, and thus save lives. Certainly terror is the keynote of Asiatic warfare with its "absolute contempt for human life,"²²⁰⁰ and the boast of an Assyrian king might be echoed by many an ancient and modern successor: "I marched victoriously, like a mad dog, spreading terror, and I met no conqueror."²²⁰¹ Being a mad dog seems to us a poor thing to boast of, but the terror was carefully calculated. Shiz would have understood as in his pursuit of Coriantumr "... he did slay both women and children, and he did burn the cities. And there went a fear of Shiz throughout all the land; yea, a cry went forth throughout the land—Who can stand before the army of Shiz? Behold, he sweepeth the earth before him!" (*Ibid.*, 14:17-18.) When Corihor gained a victory, it was his turn to be the terror of the earth and "... the people began to be frightened, and began to flee before the armies of Coriantumr. . . ." (*Ibid.*, 14:27.)

An important by-product of the Asiatic-Jaredite system of rallying armies and absorbing nations is an efflorescence of robber bands on all the face of the land. All who will not join the great armies are put to death, as we have seen, but what of those who escape? They are naturally outlaws, having no allegiance to any king and hence no rights or claims to protection. To survive, these people band themselves together, and since all are deserters whose heads are forfeit, their behavior becomes very dangerous. Asia has at all times swarmed with rob-

(Continued on following page)

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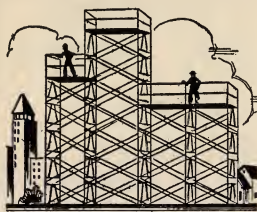
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THE WORLD OF THE JAREDITES

(Continued from preceding page)

ber bands, exactly as did this continent under the Jaredites, and from time to time these robber bands have formed coalitions strong enough to ruin states and overturn thrones. After wars between the Mongols and Mamelukes had exhausted all their resources and brought ruin to many lands, soldiers from both sides banded together in robber armies, gathered up the outcasts in the deserts and mountains, and came near to conquering all of western Asia.²⁰⁰ The pages of Bar Hebraeus swarm with these robber bands and good descriptions of how they operate. Whenever central governments became weakened by wars and corruption, bands of robbers would appear as if out of the earth, as when early in the ninth century the robber Omar became the terror of all the Near East and joining forces with the robber-chief Nasir in the north "began to destroy the world."^{200b}

Just as robber bands often formed the nucleus of world-conquering armies (some Chinese emperors had whole armies composed of "bad young men"), so those world armies, once beaten, promptly broke up into robber bands again, while their leader, lately a world ruler, would find himself again nothing but a bandit chief.²⁰⁴ The years during which Justinian and Chosroes were locked in deadly rivalry for the rule of the world saw the rise in western Asia of a motley array of robber gangs numbering 12,000 men, who brought complete ruin upon a large part of the civilized world; in this time of panic and insecurity "great schism fell upon the Arabs (i.e. the inhabitants), and in every quarter a man rose up who did not agree with his companion."²⁰⁵ This typical and recurrent state of things vividly recalls the awful days of the Jaredite robbers, when every man slept on his sword to guard his property from every other man—and still had it stolen. (*Ibid.*, 14:1-2.)

We need not dwell on the pathological aspects of Asiatic warfare—the hideous disguises, the bloody oaths, the insane yells, the pyramids of heads and all that. In *Taras Bulba* Gogol describes the Kazakh hordes as going quite insane in battle or, as Ether puts it: "... they were drunken with anger, even as a man who is

drunken with wine." (*Ibid.*, 15:22.) One unpleasant aspect of the business worthy of mention is the universal custom of scalp collecting, at all times practised with zeal on the steppes of Asia as in America.²⁰⁶ It was the rule in Asia for great conquerors to disseminate the belief that they were not human but actually incarnations of the devil!²⁰⁷

The insane wars of the Jaredite chiefs ended in the complete annihilation of both sides, with the kings the last to go. The same thing had almost happened earlier in the days of Akish, when a civil war between him and his sons reduced the population to thirty. (*Ibid.*, 9:12.) This all seems improbable to us, but two circumstances peculiar to Asiatic warfare explain why the phenomenon is by no means without parallel: (1) Since every war is strictly a personal contest between kings, the battle must continue until one of the kings falls or is taken. (2) And yet things are so arranged that the king must be the very last to fall, the whole army existing for the sole purpose of defending his person. This is clearly seen in the game of chess, in which all pieces are expendable except the king, who can never be taken. "The *shah* in chess," writes M. E. Moghadam, "is not killed and does not die. The game is terminated when the *shah* is pressed into a position from which he cannot escape. This is in line with all good traditions of chess playing, and back of it the tradition of capturing the king in war rather than slaying him whenever that could be accomplished."²⁰⁸ You will recall the many instances in the Book of Ether in which kings were kept in prison for many years but not killed. In the code of medieval chivalry, taken over from central Asia, the person of the king is sacred, and all others must perish in his defense. After the battle the victor may do what he will with his rival—and infinitely ingenious tortures were sometimes devised for the final reckoning—but as long as the war went on the king could not die, for whenever he did die, the war was over, no matter how strong his surviving forces. Even so, Shiz was willing to spare *all* of Coriantumr's subjects if he could only behead Coriantumr with his own sword. In that case, of course, the subjects would

become his own. The circle of warriors, "... large and mighty men as to the strength of men . . ." (*Ibid.*, 15:26) that fought around their kings to the last man, represent that same ancient institution, the sacred "shieldwall," which our own Norse ancestors took over from Asia and which meets us again and again in the wars of the tribes, in which on more than one occasion the king actually *was* the last to perish. So let no one think the final chapter of Ether is at all fanciful or overdrawn. Wars of extermination are a standard institution in the history of Asia.

To cite a few examples, when Genghiz Khan overcame the great Merkit nation, he left only *one* man alive—the brother of his favorite wife.²⁰⁰ The Assyrian kings would systematically annihilate every living thing in the lands they conquered, sowing fields with salt, like the Romans, and flooding the sites of cities they destroyed to convert them into uninhabitable wastelands.²⁰¹ In cities of a million inhabitants the Mongols left not a dog or a cat alive, and they converted vast provinces into complete deserts.²⁰² The great island of Cyprus was an uninhabited waste for seven years after the Turkomans took it.²⁰³

The Goths in a single battle entirely exterminated the Sciri (*Jordanes*, Ch. 53), as the Huns did the Scythians and Alans, and as the Mongols did the Tartars.²⁰⁴ The Mongols themselves met retribution in 1732 when their own kinsmen, the Manchus, wiped out nine-tenths of the Oret Mongols in a Chinese-inspired project aimed at the complete obliteration of *both* sides.²⁰⁵ Such mutual suicides of nations were not uncommon: the Kin and the Hsia Hsia, the two greatest empires of their day and as closely related in blood as were the people of Shiz and Coriantumr, engaged in fifteen years of warfare that wiped out eighteen million people—a figure that makes Ether's two million (*Ibid.*, 15:2) look rather paltry.²⁰⁶

Incidentally, the wars of Genghiz Khan cost China alone forty million lives!²⁰⁷ The Hunnish Jao Dynasty of the North and the Dsin Empire of the South almost achieved mutual quietus during a civil war in which "neither side was willing to make peace until the other was completely crushed."²⁰⁸ In

(Continued on following page)

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THE WORLD OF THE JAREDITES

(Continued from preceding page)

the first century B.C., the Huns divided to follow two brothers, Jiji and Huhsansie. Twenty years of war followed, and the deadlock was only when in 43 B.C. Jiji's people in despair finally fled west in the best Jaredite manner, leaving "vast stretches of land bare and deserted" behind them.²³⁴

This sort of history should convince the most skeptical that the Book of Ether is not exaggerating in what it tells us either of what happened or of the scale of events. The whole picture is a conservative one by Asiatic standards but by the same standards completely authentic.

What the Jaredites left behind was a land littered with bones, for "... so swift and speedy was the war," that "... the whole face of the land was covered with the bodies of the dead," (*Ibid.*, 14:21f), and a generation later "... their bones lay scattered in the land northward." (*Omni* 1:22.) A medieval traveler, passing Kiev years after the great wars between the Mongol and Russian hordes, reports: "When we were traveling through this country, we found an innumerable multitude of dead men's skulls and bones lying upon the earth." Far away, in Commania and Cangle, "we found many skulls and bones lying upon the ground like cattle-dung." All the living inhabitants, he notes, were reduced to slavery.²³⁵ Where burial was at all possible after such battles, the only practical procedure was to heap up the bodies in great piles and cover them with earth, "erecting great tumuli over them," as when the whole Naiman nation was buried in mounds after its destruction.²³⁶ Joinville, traveling a whole year through Asia to reach the court of "the cham of Tartary," saw all along the road of Tartar conquest "large mounds of bones."²³⁷ A comparison of the prehistoric mounds of Asia and America is still to be undertaken.

(To be continued)

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¹⁸¹*Ibid.*, pp. 226-230.

¹⁸²Darmesteter, *op. cit.*, II, 65.

¹⁸³M. Prawdin, *Mongol Empire*, p. 162.

¹⁸⁴The earliest kings are always described as perpetually "going the rounds." Thus Pharaoh in the Pyramid Texts "goes the rounds" of the Two Regions as of the skies,

and the Babylonian gods have from shrine to shrine, i.e., from castle to castle, as Apollo (*Il.* I, 37ff) and Poseidon (e.g. *Od.* V, 381) do in the beginning.

¹⁸⁴A. Jirku, "Aufsteig u. Niedergang der Hyksos," *Jnl. Palest. Or. Soc.* XII (1932), 49-61; W. F. Albright, "Egypt & the Early History of the Negeb," *Ibid.* IV (1924), 134; Ed. Meyer, *Gesch. des Alt. II*, 172. For dates see W. F. Albright, *The Archaeology of Palestine* (Penguin Books, 1951), pp. 85, 109.

¹⁸⁵Hoernes, *Natur- u. Urgesch.*, II, 396.

¹⁸⁶E. A. Speiser, in *Jnl. Am. Or. Soc.* LXX (1950), 47ff; Hurrian words for armor indicate central Asian origin, *id.*, p. 49.

¹⁸⁷Wittfogel & Chia-sheng, in *Am. Phil. Soc. Transactions XXXVI*, 663; H. Haslund, *op. cit.*, p. 237.

¹⁸⁸M. Cable, *The Gobi Desert*, p. 264. See especially E. N. Fell, *Russian and Nomad* (N.Y.: 1916), p. 9f.

¹⁸⁹The whole question is treated in my two articles cited above, note, 179.

¹⁹⁰Krause, *Cingis Han*, pp. 14-27; Prawdin, *Mongol Empire*, pp. 147ff.

¹⁹¹Darmesteter, *op. cit.*, II, p. 148. A description of the technique of "drawing off" another's supporters is in Al-Fakhri's *Al-Adab as-Sultaniyah wal-Daula-l-Islamiyah* (Cairo), p. 5.

¹⁹²McGovern, *Early Empires*, p. 143; cf. Nibley, *Wstin. Pol. Quart.* IV, 244ff.

¹⁹³Max Pieper, *Die Aegyptische Literatur* (Potsdam: Athenaeon, 1927), p. 74.

¹⁹⁴Luckenbill, *Anc. Records* I, 57, 60, 40, cf. II, 124 (No. 247): "I seized him alive with my own hands," etc., speaking of the rival king.

¹⁹⁵Herodotus IV, 126 IV, 11; Jordanes, *Bell. Goth.* xxx; Creasy, *Hist. of the Ottoman Turks*, p. 46.

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¹⁹⁷Vernadsky, *Anc. Russia*, p. 298; G. N. Roerich, *Trails to Innmost Asia*, p. 368; C. R. Beazley, *The Dawn of Modern Geography* (London, 1901) II, 267.

¹⁹⁸B. Meissner, *Babylonien u. Assyrien* I, 112; Haslund, *loc. cit.*

¹⁹⁹Carpini, *Ch. 16*, in Komroff, *op. cit.*, p. 26.

²⁰⁰R. Grousset, *L'Asie Orientale des Origines au XVe Siecle* (Paris: Presses Universitaires, 1941), pp. 304f, 307; Hoernes, *Natur- u. Urgesch.* II, 392-403.

²⁰¹Luckenbill, *Anc. Records* II, 99 (No. 176).

²⁰²Budge, *Chronogr. of Bar Hebraeus* I, 465.

²⁰³*Ibid.*, p. 124.

²⁰⁴This is well-nigh the leitmotiv of Arabshah's Life of Timur, *Kitab 'Ajaib al-Ma'qur*, etc. (Cairo, A. H. 1335); princes when defeated regularly become highway robbers according to Chinese annals, Krause, *op. cit.*, p. 24. Attila's descendants became leaders of robber bands though heirs to world empire, e.g. Jordanes, *Bell. Goth.* Ch. 58. That this is the primordial state of things appear from Darmesteter, *Zend-Avesta* II, p. 171.

²⁰⁵Budge, *op. cit.*, I, 103, 111ff.

²⁰⁶Herodot. IV, 64, 66, 70; Pliny *HN* VII, ii, 10; Ammianus, Ch. 31; Luckenbill, *Anc. Records* II, 396 (No. 1050); Budge, *op. cit.* I, 465; McGovern, *Anc. Empires*, p. 54.

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²⁰⁷Arabshah, *op. cit.*, pp. 4-6, lists great world conquerors who propagated the belief that they were devils. Cf. Lipkin, *Manas Vyelikodushniy*, pp. 14ff, 18, etc.

²⁰⁸M. E. Moghadam, in *Jnl. Am. Or. Soc.* 58 (1938), p. 662; cf. L. Thorndike, "All the World's a Chessboard," *Speculum* VI (1931), p. 461.

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²¹¹Prawdin, *op. cit.*, pp. 191f, 469, 472.

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²¹⁴H. Haslund, *Men and Gods in Mongolia*, p. 206f.

²¹⁵Prawdin, *op. cit.*, pp. 221, 329.

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²¹⁷Carpini, Ch. 13, 21, in Komroff, *Contemps. of M. Polo*, pp. 22, 37.

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"A YOUNG GIRL'S PRAYER"

By Patricia Austin Hayes

DEAR Lord, today I am sixteen. My feet are on the threshold of young girlhood, and the "road of life" lies ahead clear and shining. I don't ask for fame and fortune, but only for the things that really count. As I journey down this "road of life," I want it to be with unflinching steps. Help me to keep from wandering off on the little paths of temptation, because I want to meet the challenges of life with unflinching courage and faith. Let me be proud and unashamed, and keep the threads of my life from becoming tangled and broken, because, when I've reached the close of life here on earth, I want it to be like the end of a beautiful day, peaceful and loved, to be remembered with pleasant thoughts and kind words.

Help me, dear Lord, to keep myself pure and untouched for the man I will marry someday and for the children I will bear. Give me the knowledge and understanding to help those who have strayed and fallen by the wayside. Give me faith in the finer things of life and the courage to stand by my ideals. All these things I ask of you, for I know that alone I cannot fight the temptations life offers, but with your help I can make my life worth while and my happiness complete.

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FAMILY HOUR

(Concluded from page 223)

Each family unit took its turn at presiding, having the program outlined and prepared. We planned to have two talks each evening by our older grandchildren, and time was shared with the little ones, then a short skit was prepared by the older group, a game or two, some good laughter, our song and closing prayer, and all leaving, not too late, and counting the weeks till the next family evening.

The evening Regina was here our eldest grandson, Ray Riggs, who had just passed his eighteenth birthday, gave a beautiful talk: "What I feel I have most to be thankful for."

One of our fifteen-year-old grandsons, Grant Smith, gave an inspiring talk the same evening on "What it means to honor our priesthood." Our granddaughters and our ten grandsons have given beautiful expressions which have made us older ones feel humbly grateful.

We bear our testimony to the value of the "Family Hour" which came to us through our inspired Church Authorities.

Sincerely,

/s/ Don F. and Mary West Riggs
Grandparents

APPLE PIE IN APRIL

(Continued from page 246)

to use guile with these men! A titillating sound struck their ears.

"The hand organ man!" Beth and Eddie screamed together, clinging in rapture to their respective sides of the buggy. Uncle always deemed it wisdom to sit between them. A slap of the reins and Prince changed his gait again. This varied procedure, he mused, was really too much for his years!

Around the corner by the school was a thick knot of children. From the vantage point of the buggy seat, Uncle and the children could see the squat Italian and his organ, propped on the ground by the short stick attached to it. He ground out the beguiling strains of "The Blue Danube" to small, entranced ears. At the end of a rope, a monkey in a red suit, and looking for all the world like his master, collected pennies and nickels in a tin cup while he held his red cap in his other hand.

The Italian pulled the monkey to his shoulder again and moved toward the buggy. The monkey leaped into Beth's lap, and she squealed with joy and terror. Uncle found some pennies in his old wallet, and the children dropped them into the tin cup.

It took quite awhile to watch the monkey. Then they jogged along, past Turpin's grocery store, outlined with the gold and yellow of oranges and lemons on the sidewalk like globes of spring itself. Uncle pulled Prince up beneath a soft maple that dropped red tassels in their laps.

"You reckon they sell licorice here?" he asked, vaguely.

"Oh, yes!" Beth answered, as Uncle pulled out the old wallet again. Then she added, importantly, "Eddie, you stay here and help Uncle with Prince!"

"Happen they have any of that gum in long sticks, you might get some of that, too," Uncle said. Beth marched into the store, stepping regally over the roller skates and rubber balls of the children who did not have a buggy to ride in. She returned, carrying in one hand snaky strips of what might be rubber shoelaces but which, upon mastication, proved to be licorice. In the other she held aloft red, white, and blue-striped paper sticks of an especially satisfying gum which chewed up like candle wax flavored with peppermint. With the change, she had invested in some cone-shaped chocolates which, upon a sharp bite, exuded a cherry syrup which ran down her chin. Beth wasn't sure how Uncle would get along with any of it, what with his mustache and false teeth, but since he had paid for it, it was only polite to offer him some. But he shook his head and pulled Prince into a jogging trot again.

"I ain't sure what the effect would be, me bein' along in years. I'll wait and see what it does to you young'uns first."

The sun had warmed up the lawns along the street to a new green, and lilacs were fat-budded. Crocuses flecked the grass like broken rain-



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bows. Tulips pushed up red noses impaled with leaves like clowns jumping through circus hoops. Side-walks were full of skipping ropes and small rubber balls that bounced back at you at the end of a long elastic. But Beth and Eddie had more than these things; they had a buggy and a lapful of intriguing sweets which their mother, Beth reflected, would not have condoned, not all at once! With a wad of licorice in one cheek and candied cherries running down their chins, they rode through the spring afternoon like royalty.

Uncle sat straight as a Viking and slapped Prince repeatedly into the gallop that he repeatedly forgot. The ice-wagon horse was startled out of a year's oats as Prince came around the corner with Uncle slapping the reins and clucking. The grocer boy's horse jerked at his blinders and snatched at his bit and tried to follow them but thought better of it and went back to drooping between his shafts again.

The April air seeped under Uncle's old hat, which he had not changed, he suddenly remembered. If they should meet Aunt—but Aunt had gone the other way, and the spring sun was heady. He lifted his mustache and from under it rolled the delicious strains of "Land of Jubilo" and "Marching Through Georgia." The children joined him, kicking the front of the buggy to keep time. People looked up and laughed, but Uncle did not notice them. They were having a wonderful time!

Ahead the river gleamed blue as an opal. Now how did we get way up here! he thought. Church was right the other way. He pulled suddenly on the reins. Before he could persuade Prince to turn around, Beth laid her hand on the reins.

"Uncle, it's Mayflower time," she said. "And we're almost to the Pond Road!" Eddie could not control himself and began to kick violently at the dashboard in his happiness.

"Well, we got this far, reckon we may as well take a turn up that way," Uncle said into his mustache. "But I got to get that pie to the church."

The Pond Road was still muddy in places, and Prince made a chore out of climbing it. The pond was the town water supply, and woe betide anyone caught fishing or boating or swimming there! But it was a magic place where chestnuts fell into the

(Continued on page 269)

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...from Lincoln's Life

RICHARD L. EVANS

IN THE days and years before and immediately following the martyrdom of Abraham Lincoln, many earnest and eminent men expressed themselves concerning his qualifications and contributions to his country. From these we sample some few excerpts at this hour, first one from Frederick Douglass, born to the people whose slavery was at issue. As to Lincoln, he said: "We saw him, measured him, and estimated him; not by stray utterances . . . not by isolated facts torn from their connection; nor by any partial and imperfect glimpses, caught at inopportune moments; but by a broad survey, in the light of the stern logic of great events; and, . . . we came to the conclusion that the hour and the man of our redemption had met in the person of Abraham Lincoln. . . . His moral training was against his saying one thing when he meant another."¹

From Daniel Dougherty, speaking during Lincoln's lifetime on "The Perils of the Republic," came these words: "Amid all these events and scenes . . . the people, like a sleeping drunkard, will not awake . . . and . . . the . . . evil spirits of the nation, with whom fair is foul and foul is fair, . . . are . . . dancing around the boiling cauldron of partisan hate, . . . [yet] knowing that in this dread crisis whatever our fate, all must share it alike. . . . [The people] have deceived themselves and been deceived. . . . and partisan leaders have flattered their follies, praised their weaknesses, . . . and made them believe even defeats in the field were strategic triumphs." But of Abraham Lincoln: "No fair man can question his personal integrity and patriotic motives."²

By Josiah Gilbert Holland, these words were spoken four days following Lincoln's death: ". . . You, Christian men who have voted, and voted, and voted again, for impure men, for selfish men, for drunkards, for unprincipled men . . . have learned a lesson from the life and achievements of Mr. Lincoln which you cannot forget without sin against God and crime against your country. . . . We have witnessed in the highest seat the power of Christian wisdom and the might of a humble, praying man. Let us see that we remain a Christian nation—that our votes are given to no man who cannot bring to his work the power which has made the name of Abraham Lincoln one of the brightest which illustrates the annals of the nation. . . ."³

Thus spoke the contemporaries of Abraham Lincoln, who lived and died with the prayer and purpose "that this nation, under God [should] have a new birth of freedom, . . . and . . . [should] not perish from the earth."⁴

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¹Frederick Douglass, *What the Black Man Wants*, Delivered at the annual meeting of the Massachusetts Anti-Slavery Society at Boston, 1865.

²Daniel Dougherty, *Address on the Perils of the Republic*.

³Josiah Gilbert Holland, *Eulogy of Abraham Lincoln*, Delivered in Springfield, Massachusetts, April 19, 1865.

⁴Gettysburg Address.

Apple Pie In April

(Continued from page 267)

dry leaves in October, and you could take picnics on its shore in the summer. In spring there were arbutus and checkerberries along the road.

Uncle got out and let down the bars, and Beth drove importantly through while Uncle put them up again. Farmer Newman kept his cows in here. A brook gallivanted down the hillside like a thing possessed. Beth looked at it yearningly. If she and Eddie were not in the buggy and in a hurry, they would have cleared it of its spring melee of sticks and stones and leaves. Uncle would have helped, too. But they had to get the pie to the church! Prince was in no hurry; he stopped achingly at every water bar that Uncle called "thank-you-marms."

"Someday," Uncle said, "I bet you they'll build up here in these woods. Like they did in town. I remember woods once where the school is today."

He stopped the buggy under a birch tree that shook gold tassels to the blue sky. The pink porcelain of arbutus was thick in the sun. The children climbed out over the wheel, although Uncle cramped it around for them. It was more fun that way. Uncle wound the reins around the whip and climbed stiffly down. Suddenly he gave a cry of pure anguish and paused with one foot in the air like a great beetle. Beth screamed.

"Uncle! You've stepped in the pie!" Her eyes were popping with horror. Uncle stared unbelievably at his foot.

"I clean forgot that pie being there," he said, his mustache twitching angrily. "You young'uns!" He got down and wiped his shoe carefully on the grass. "Never mind about them flowers! We're going home!"

"There's no use hurryin' home with that pie now," Beth said sharply. "We might just as well get some Mayflowers." She pulled at the woody stems recklessly, cramming her arms full. Eddie crowded his hands with the scarlet checkerberries, bright as blood among their leathery, last year's leaves. Uncle came toward them in two long strides.

"How many times I got to tell you not to pull up the roots like that! First thing you know, there won't be no Mayflowers on this

(Continued on following page)



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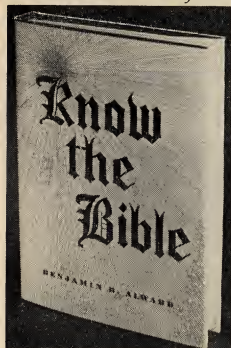
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Apple Pie In April

(Continued from preceding page)

road." He opened his old jackknife and carefully cut the tough stems. Then he marshalled them firmly into the buggy. He backed Prince around in the narrow road.

"Uncle, you're gonna hit the stone wall!" Eddie squealed rapturously. His face fell when Uncle safely maneuvered Prince past the stone wall and down the road. He touched him sharply with the whip at every thank-you-marm, which Prince resented with such gusto that the children clung to the buggy sides as they rocketed down the road.

"I don't see," Beth said breathlessly, "why you have to hurry— now! You can't bring *that* pie to church!"

"Might's well face the music and have it over!" Uncle said between tight lips. "Reckon it'll be a whole orchestra, too!"

The bars went up and down in record time while Prince pawed the ground. If they wanted a ride, he would give them one! He tossed clods of April mud into the laps of his tormentors. He swung down the main street as if, for once in his life, he had his heart's desire and was on the fire engine!

Aunt was waiting on the back porch. Her big hat with the shiny wings shivered on her head, and her stiff shirtwaist heaved until her watch, pinned to it with a fleur-de-lis, vibrated like a motorboat. She picked up her heavy black skirt in both hands and followed the buggy into the barn. How on earth, Beth thought, could she *know*?

Aunt charged across the barn floor and pulled up nearer to Prince's heels than she had ever let herself come before! Her face was scarlet, and she held Uncle with a furious eye. Beth and Eddie held their breath.

"You should have known," Aunt cried, suddenly almost in tears, "that the church supper ain't till tomorrow! I got too much on my mind, with spring cleaning and Mis' Bigsby down sick! Don't unhitch that horse. Now you've had him out traipsin' all over town with those young ones! Up the Pond Road again, I'll be bound!" She eyed the arbutus in Beth's lap. "Turn right round and go back to the church and get that pie. The whole town'll be laughin' at me for leavin' my pie settin' on

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the church steps all afternoon!" Her voice broke. Her reputation was ruined, she who never missed a church supper.

Slowly Uncle reached under the lap robe. The children watched him in frozen silence. He held out mutely what was left of the pie.

"Forgot to leave it at all," he said. "Had a little accident with it, too."

Aunt's eyes bulged like marbles. She gazed at the mess of apple in unbelief, wrath, and finally, thankfulness. She let her breath out slowly. Then she clutched her skirt high above the litter of the stable floor and turned back to the house. At the barn door she turned, holding up her skirt on each side like a fan.

"You might as well all come into the house and eat up some of those doughnuts I made." She looked at the three pairs of feet dangling from the buggy like so many pendulums. "But don't a one of you go further'n the kitchen. Been traipsin' 'round the woods again!" As she crossed the yard to the house, they heard her add, to herself, "I'll make another pie tomorrow and take it up to the meetinghouse myself. Can't trust him for a minute when those young ones are around."

She hadn't said one word, Beth thought, as they climbed down from the buggy, about which one stepped in the pie!

Spirituality and Armed Conflict

(Continued from page 244)

ness by Father Lehi speaking to his sons:

And the Messiah cometh in the fulness of time, that he may redeem the children of men from the fall. And because that they are redeemed from the fall they have become free forever, knowing good from evil; to act for themselves and not to be acted upon, save it be by the punishment of the law at the great and last day, according to the commandments which God hath given.

Wherefore, men are free according to the flesh; and all things are given them which are expedient unto man. And they are free to choose liberty and eternal life, through the great mediation of all men, or to choose captivity and death, according to the captivity and power of the devil; for he seeketh that all men might be miserable like unto himself. (II Nephi 2:26-27.)

Samuel, the Lamanite prophet, teaches the same doctrine:

And now remember, remember, my brethren, that whosoever perisheth, perisheth (Continued on following page)



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Spirituality and Armed Conflict

(Continued from preceding page)

unto himself; and whosoever doeth iniquity, doeth it unto himself; for behold, ye are free; ye are permitted to act for yourselves; for behold, God hath given unto you a knowledge and he hath made you free.

He hath given unto you that ye might know good from evil, and he hath given unto you that ye might choose life or death; and ye can do good and be restored unto that which is good, or have that which is good restored unto you; or ye can do evil, and have that which is evil restored unto you. (Helaman 14:30-31.)

During the missionary work of Alma and Amulek in the land of Ammonihah, they were arrested and forced to witness the burning of those whom they had converted:

And when Amulek saw the pains of the women and children who were consuming in the fire, he also was pained; and he said unto Alma: How can we witness this awful scene? Therefore let us stretch forth our hands, and exercise the power of God which is in us, and save them from the flames.

But Alma said unto him: The Spirit constraineth me that I must not stretch forth mine hand; for behold the Lord receiveth them up unto himself, in glory; and he doth suffer that they may do this thing, or that the people may do this thing unto them, according to the hardness of their hearts, that the judgments which he shall exercise upon them in his wrath may be just; and the blood of the innocent shall stand as a witness against them, yea, and cry mightily against them at the last day. (Alma 14:10-11.)

Alma's answer goes to the heart of the problem. God will not interfere with the free agency of his children that his judgments may be just, nor can we expect him to stop wars and evil in our day for the same reason. But the law of compensation catches up with the wicked. This law is stated clearly by Mormon:

But, behold, the judgments of God will overtake the wicked; and it is by the wicked that the wicked are punished; for it is the wicked that stir up the hearts of the children of men unto bloodshed. (Mormon 4:5.)

Wars Turn the Nations Away from God

Mormon observed that wars came about because of the wickedness of men and are destructive of both life and faith.

One might suppose that the poverty and misery resulting from war would turn people back to God, but listen to the words of a great observer of the rise and fall of nations:

THE IMPROVEMENT ERA

And it came to pass that when I, Mormon, saw their lamentation and their mourning and their sorrow before the Lord, my heart did begin to rejoice within me, knowing the mercies and the long-suffering of the Lord, therefore supposing that he would be merciful unto them that they would again become a righteous people.

But behold this my joy was vain, for their sorrowing was not unto repentance, because of the goodness of God; but it was rather the sorrowing of the damned, because the Lord would not always suffer them to take happiness in sin.

And they did not come unto Jesus with broken hearts and contrite spirits, but they did curse God, and wish to die. Nevertheless they would struggle with the sword for their lives.

And it came to pass that my sorrow did return unto me again, and I saw that the day of grace was passed with them, both temporally and spiritually; for I saw thousands of them hewn down in open rebellion against their God, and heaped up as dung upon the face of the land. And thus three hundred and forty, and four years had passed away. (Mormon 2:12-15.)

This is also true in our day. The two world wars have nearly emptied the churches of Europe, and spiritual-ity has sunk to a new low.

Where Shall the Church Stand?

What then shall be the position of the Church in time of war? Clearly the Church shall use all of its influence to avoid war between nations and individuals. This is best done by preaching the gospel of Jesus Christ to all men by precept and example, that mankind might come to love peace and abhor war.

But the Church also believes in the right of preserving life and liberty and will encourage its members to fight for their preservation against aggressor nations. Further, a member of the Church who is called to serve his nation in the cause of freedom may enter into battle with confidence that so long as his desires are righteous, God's Spirit will not desert him, and if death overtakes him on the field of battle, he will be received by that God who gave him life.

LEAP YEAR

By Nell Griffith Wilson

IN THIS month of leap year wooing How can a man say—"No"? When a crocus warms old winter's heart And pushes through the snow.

APRIL 1952

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THE MEANING OF ARBOR DAY

(Concluded from page 231)

should haunt every tree-loving citizen throughout the year. Many of these wasted trees come from privately-owned property on your watersheds. Yet the mere insistence by the public on proper tagging would readily solve this evil.

The fourth basic use of our forested areas lies in the realm of recreation. This constitutes the greatest popular use of forest lands. Last year 110,000 people hunted big game in Utah and many thousands fished our streams. Practically every citizen at some time or other enjoyed the camping and picnic facilities of some secluded sylvan retreat in a favorite canyon.

I submit that this emphasis on our natural forests is a timely topic and one thoroughly in keeping with the purposes and ideals of Arbor Day. As a public we need to regard our city as an integral part of the mountainous forested area that actually supports it. The beauty that we create here through planting should be a symbol of our determination to preserve the pristine glory of our native forests.

"He that planteth a tree is a servant of God—

He provideth a kindness for many generations,

And faces that he hath not seen shall bless him."

THE OPENED DOOR

(Continued from page 234)

ginning of the three days of darkness and for us to stay inside our homes and continue to pray, then we would have nothing to fear. He told us there would be earthquakes and fires and huge cities would be destroyed, but that the faithful would be preserved. We will pray now and thank our Heavenly Father that the three of us are together. No matter what may happen outside, we will not be afraid here in our little home."

So for three days there was total darkness, so thick neither candle or torches would burn, and there was no light of any kind, save when the lightning flashed. The noise of the thunder and earthquakes and the shrieking of the wind were terrible to hear, and people cried out in fear saying, "Oh, that we had repented before this great and terrible day and had not stoned and killed the prophets!" And there was great sorrow and anguish throughout the land. The great city of Zarahemla was burned, and many other wicked cities destroyed and swallowed up in the earth. But inside their snug little home, Omar and his wife and son continued to pray, and they with many other righteous ones were saved from destruction, and they praised their Heavenly Father for preserving them.

Then out of the darkness a voice

was heard among the people saying, "Behold I am Jesus Christ, the Son of God!" And the voice continued to talk to them and give counsel and advice, then all was quiet for many hours. And once more the same voice spoke to them, and once more all was quiet except for the noise of the storm. When the darkness cleared, a great multitude of the people who had not been destroyed gathered around the temple in the land of Bountiful. The Prophet Nephi was there, and Omar and his wife and son had journeyed to be near him to talk of the wonderful things which had occurred. Omar had pushed the wheel chair all the way to the temple, and he was very tired. Ezrom was tired, too, but happy because he could be near his beloved prophet. While they were all busy talking of the storm and of hearing the voice of the Savior, they heard another voice from the heavens saying, "Behold my Beloved Son in whom I am well pleased, in whom I have glorified my name—hear ye him." And they looked up into heaven, from where they saw a man descending out of heaven, clothed in a white robe; and he came down and stood in the midst of them and stretched out his hand to them saying, "Behold, I am Jesus Christ, whom the prophets testified shall come into the world.

"And behold, I am the light and

THE IMPROVEMENT ERA

the life of the world; and I have drunk out of that bitter cup which the Father hath given me, and have glorified the Father in taking upon me the sins of the world. . . ."

And the people fell upon their knees and rejoiced. And Omar and his wife and Ezrom rejoiced with them, and the Savior stayed many days and taught them many things. He chose his Twelve Disciples to carry on and teach the people after he should leave them, and he showed them how to bless the sacrament and partake of it.

He told them of his teachings in the land across the sea; of his Twelve Apostles in Jerusalem and how they had wanted him to tarry with them, but he had said to them, "... other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." But his Apostles had not understood him. He turned to the Nephites and Lamanites gathered around him and said, "... ye are they of whom I said: Other sheep I have . . . behold, ye have both heard my voice, and seen me; and ye are my sheep, and ye are numbered among those whom the Father hath given me."

Many other marvelous and wonderful things he taught them, even as he had taught the people across the sea, and then he told them he must leave them, and the people were sorrowful. He saw the tears in their eyes, and he, too, wept and said, "Have ye any that are sick among you? Bring them hither. Have ye any that are lame, or blind, or halt, or maimed, . . . or deaf or that are afflicted in any manner? Bring them hither and I will heal them."

And the people did bring their sick, and they were healed, and the boy Ezrom with his great faith went forth and was healed also, and he stood straight and strong and tall, and he rejoiced with his father and mother and gave thanks. A new day had dawned for him. The door had been opened to a new life full of hope and promise, and Ezrom standing on the threshold looked beyond into the glorious future. The door had been opened because this same Jesus who had brought about the miracle of his healing had died and been resurrected that he and all generations to follow after might have eternal life.

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Melchizedek Priesthood

Melchizedek Priesthood Monthly Quorum Meetings

EVERY Melchizedek Priesthood quorum (high priests, seventies, and elders) throughout the entire Church is strongly urged by the First Presidency, the Twelve Apostles, and the Church Melchizedek Priesthood committee to hold quorum meetings once each month in addition to its weekly group meetings. The only exception to this requirement is in certain areas where special permission has been granted to quorums to hold meetings quarterly because extensive geographical distances prohibit them from holding those meetings more often.

Pertinent instructions and suggested order of business for Melchizedek Priesthood monthly quorum meetings may be found on pages 35-36 of the *Melchizedek Priesthood Handbook*. As a part of those definite instructions, the following appears:

The quorum meeting is indispensable to the success of the quorum. When a quorum of the priesthood is confined to the borders of a single ward, . . . the second meeting in each month is to be designated as the monthly quorum business meeting. . . . Where the members of a quorum of the priesthood live in more than one ward, a monthly quorum meeting should be held and the suggested time is during the second week of each month.

It should be thoroughly understood by all stake presidencies and by all Melchizedek Priesthood quorum presidencies throughout the Church that when quorum members reside in two or more wards, group meetings should be held every Sunday; and, in addition to those group meetings, a special monthly quorum meeting should be held at a definite selected time convenient to the quorum members involved. Quorum presidents are hereby cautioned to be sure not to set their quorum meetings at a time which would interfere with the regular priesthood meetings of wards having Melchizedek groups connected

with the quorum involved. Many Melchizedek Priesthood quorums throughout the Church have found through experience that a Sunday afternoon around 2:00 o'clock—probably the second Sunday of each month—furnishes a convenient time for all members to meet in their monthly quorum meetings. This procedure is suggested to the Melchizedek Priesthood quorums throughout the Church.

One point of great importance is for every Melchizedek Priesthood quorum to select a definite time for its monthly quorum meetings and never fail to hold its meetings at that appointed time. Irregularity in holding quorum meetings and indefiniteness as to the hour of the meetings both cut desired attendance.

If the presidents expect to have successful meetings, well attended by quorum members, there must be a definite closing time, strictly adhered to, as well as a definite beginning time.

The Melchizedek Priesthood reports for 1951 indicate that the attendance at the monthly quorum meetings throughout the entire Church was only approximately fifty percent, as good as was the attendance at the weekly priesthood group meetings. Why should this be the condition? Members of the Church Melchizedek Priesthood committee are inclined to believe that, in the quorums where such a condition exists, the quorum presidents have not devoted sufficient intelligent planning, hard work, and powers of leadership to the problem. It is their challenge—and no quorum presidency should rest feeling satisfied until its monthly quorum meetings equal or surpass in percent of attendance the weekly group meetings.

What, you may ask, can quorum presidencies do to help remedy a condition wherein they have low attendance at their monthly quorum

meetings? Of course, there is no general formula that fits all cases, since conditions differ in the various quorums. The responsibility definitely rests upon the shoulders of the quorum presidencies to analyze their own individual problems and to work intelligently until they are solved. However, a few helpful suggestions are herewith given:

First: The quorum presidency at the quorum council meetings which are held weekly should give careful consideration to all business matters that are to be presented to the quorum and should come to a unity of agreement and understanding before the presidency appears before the quorum members to conduct said business.

Second: Since the Melchizedek Priesthood monthly quorum meeting is a business meeting, the business should be conducted intelligently and with dispatch.

Third: The president who conducts the monthly quorum meeting should have every item of business carefully written out and well in mind before he stands before the group.

Fourth: Special numbers on the program also should be well-prepared and be presented as artistically as possible.

Fifth: After quorum business has been disposed of, individual problems of quorum members or questions from quorum members could with profit be entertained.

Sixth: In addition to these suggestions, the one already mentioned of opening and closing meetings according to the appointed time is very essential if the presidents expect to have the monthly quorum meetings well attended.

In conclusion, all stake presidencies throughout the Church are urged to see that the quorum presidents under their jurisdiction hold weekly presidency meetings and monthly quorum meetings. Also all quorum presidencies are earnestly encouraged to follow this procedure in order that they may magnify their callings in the priesthood and build up the work of the Lord in their respective quorums.

DOES TOBACCO SOOTHE THE NERVES?

Science Says "NO!"

by Asabel D. Woodruff

DEAN, GRADUATE SCHOOL, BRIGHAM YOUNG UNIVERSITY

THE EFFECTS produced upon the human system by nicotine have been studied recently at the University of Georgia in seven experiments somewhat more carefully controlled than most such experiments. The study was carried out by A. S. Edwards and his students, and was reported in the *Journal of Applied Psychology*, published by the American Psychological Association. The results of these seven experiments are probably more dependable than those some past studies have produced because of the better techniques employed. Finger tremor was used as the element of physiological behavior to be measured, and the experiments included smoking one-half a cigaret, taking eight puffs in one minute, inhaling and not inhaling the smoke, eliminating smoking for two hours in the case of habitual smokers, the effect of so-called "denicotinized" cigarets, smoking corn silk both inhaled and not inhaled, and occupying a smoke-filled room without actually smoking. Two questions were under study—does smoking increase finger tremor, and is it true, as some students argue, that they should not be required to go through two or three hour test periods without smoking? In general, the answer to the first question is emphatically yes, and to the second question no, as far as the smoke itself is concerned. Here are some of the specific findings.

In the first place, women react more severely to nicotine than do men. Women tend to have less tremor before smoking, and more tremor after smoking than do men. In the second place, and this may be surprising to some, habitual smokers react with more tremor and a greater increase in tremor than do non-smokers when each is required to smoke the same amount. A third finding is that inhaling is much more effective in producing tremor than non-inhaling of the tobacco smoke. Corn silk, whether inhaled or not, shows no reaction and produces no tremor. So-called "denicotinized" cigarets are apparently as bad as standard brands, for they produce as

much tremor as the latter. Finally, when habitual smokers are denied cigarets for two hours, they become steadier; they report that they actually feel better, often to their surprise, and they often come to the conclusion that what they crave is the habitual routine of smoking rather than the smoke itself.

In the experiments, the middle finger of the right hand was placed in a loop drawn tight near the fingernail. By means of an apparatus known as the finger tromometer, it is thus possible to measure exactly front-back, right-left, and up-down finger movements. Conditions of the experiment were held constant for all subjects, so differences in performance could be held to the effect of the smoke. As an example of the technique, non-smokers were asked to smoke one-half a cigaret. Immediately the tremor rose from 31.2 mm. to 36.8 mm. on the average, which is a small increase of eighteen percent and not large enough to be statistically significant. On the other hand, when smokers are asked to smoke one-half a cigaret, the tremor rises from an average of forty-eight mm. to an average of sixty-seven mm., which is statistically significant and represents an increase of thirty-nine percent. Eight puffs in one minute brought an increase of eighty-four percent in smokers, which is highly significant. Non-smokers again responded to a much less extent. Inhaling proved to have a much greater increase in tremor than non-inhaling, using cigarets, cigars, or pipes. One example is typical—a pipe smoker whose tremor was thirty before smoking, went up to seventy-two, sixty-four, and sixty-three as measured at ten-minute intervals after smoking. Smoking without inhaling seemed not to produce significant differences in tremor.

It appears from this study that those who excuse their participation on the basis that they use "denicotinized" tobacco are the victims of rationalization and unscrupulous advertising. Such cigarets produced fully as much tremor as standard

brands, although smoking corn silk did not result in tremor, even when several pipefuls were smoked. Those who took a cigaret, however, at the conclusion of the corn silk experiment, showed an immediate increase in tremor.

In the experiment on smoke-filled rooms, a well-ventilated room was used as a control. Subjects were measured in the control room before being taken into the smoke-filled room and were measured in the smoke-filled room at the end of three, six, and nine minutes. In one experimental room the smoke was in quantity somewhat beyond the typical smoke-filled room, and in the other experimental room there was so much smoke that the subjects complained that their eyes were affected and they were physically uncomfortable. In spite of the disagreeable feelings reported by the subjects, no significant results in tremor were found in either room. Such a finding certainly renders invalid the rationalization sometimes heard, that one might as well smoke since he has to be where others are smoking.

Some rather clear facts seem to be established in this study. Tobacco smoke is sure to create a loss in steadiness when it is inhaled, regardless of the amount, and regardless of any current commercial attempts to remove the nicotine. When it is remembered that steady smokers rarely practise non-inhalation, it seems that whoever smokes in any fashion will sooner or later suffer undesirable effects on the nervous system. Furthermore, the longer one smokes, the greater seems to be the cumulative effect of the nervous disorder produced. Smokers who wish to quit, but feel themselves enslaved, might do well to recognize the difference between a continued need for nicotine, and the compelling effects of pure muscular habits involved in the act of smoking. In the light of this experiment one can easily agree with that portion of the word of wisdom which says "tobacco . . . is an herb for bruises and all sick cattle." It is unfit for man.



Celebrating the Anniversary of the Restoration of the Aaronic Priesthood

THE anniversary of the restoration of the Aaronic Priesthood will be celebrated in the stakes and wards of the Church May 17-18, 1952. On May 15, the Aaronic Priesthood will have been restored one hundred and twenty-three years.

Saturday, May 17, as heretofore, should include all out-of-door activities. Camping trips extending into the Sabbath Day should not be undertaken.

It is recommended that stake Aaronic Priesthood committees, during the stake priesthood leadership meeting for April, discuss and make plans for the celebration. In this meeting, where the stake committee meets with bishoprics and coordinators, it should be decided as to whether the activities of May 17 should be undertaken on a ward or stake basis. If it is decided to conduct the day's activities on a stake basis, the program should be planned jointly by the stake committee and ward bishoprics.

When no stake function is planned, it should be the objective of every ward in the stake to plan some special and appropriate activity for Saturday, May 17. In too many instances, there is not enough attention being given to the Saturday activities in connection with the celebration program. This day provides an excellent opportunity for an all-out program of athletic and sports events, pilgrimages to places of special interest, and other outdoor activities especially interesting to boys.

With the approval of the First Presidency, the sacrament meeting of May 18, 1952, is to be set apart in each ward for the presentation of the restoration program suggested below. In stakes where quarterly conferences are scheduled for May 18, the suggested Aaronic Priesthood program should be presented during the sacrament meeting the week before or following the quarterly conference.

PROGRAM FOR SACRAMENT MEETING MAY 18, 1952

The following program is suggested for the sacrament meeting May 18, 1952, in commemoration of the restoration of the Aaronic Priesthood. The bishop and his counselors, as the presidency of the Aaronic Priesthood, will conduct the meeting.

All musical numbers for this meeting should be rendered, wherever possible, by bearers of the Aaronic Priesthood.

Girls of corresponding ages may also be asked to participate in combined youth choruses. M. I. A. organizations will be happy to assist with this part of the service since these organizations are now in charge of our youth chorus program.

The Theme: Priesthood in Everyday Life

Preliminary music by Aaronic Priesthood members, where possible.

1. Opening song—"We Are Mormon Boys"—page 26, *Aaronic Priesthood Choruses*, by Aaronic Priesthood or youth chorus.
2. Invocation—deacon, teacher, or priest over 21, by advance assignment accepted by him.
3. Sacrament Song—"An Angel from on High"—page 14, *Aaronic Priesthood Choruses*, by Aaronic Priesthood or youth chorus.
4. Administration of the sacrament by Aaronic Priesthood members.
5. Solo and quartet or chorus—"A Mormon Boy"—page 90, *Aaronic Priesthood Choruses*.
6. Brief review of the details of the restoration of the Aaronic Priest-

hood, by coordinator of ward boy leadership committee, 5 minutes.

7. How I May Honor the Priesthood on the School Grounds—a deacon, 5 minutes.
8. How I May Honor the Priesthood in the Field of Sports—a teacher, 5 minutes.
9. Vocal duet—"Just a Boy"—page 33, or "On Lovely Susquehanna's Banks"—page 36, *Aaronic Priesthood Choruses*.
10. How I May Honor the Priesthood in My Courtship—a priest, 5 minutes.
11. How a Young Man May Honor the Priesthood in His Everyday Life—a young unmarried woman of priest's age, 5 minutes.
12. How Honoring the Aaronic Priesthood Helped Prepare Me to Become the President of the Aaronic Priesthood—the bishop.
13. Closing song: "True to the Faith"—page 56, *Aaronic Priesthood Choruses*.
14. Benediction—deacon, teacher, or priest, over 21, by advance assignment accepted by him.

Aaronic Priesthood

New Report Forms Available for Reporting Stake Visits to Wards

A new report form on which members of the stake Aaronic Priesthood committee may report visits to wards is now available in the Presiding Bishop's office and will be furnished without charge upon request. The reports are single sheets gummed in pads of one hundred.

A visit to the ward during the ward priesthood meeting hour is to be reported on one side of the report and a visit to the ward boy leadership committee meeting is to be reported on the other side of the report.

There are extra spaces for reporting special visits as well.

It is suggested that the stake committee desiring to use these reports order only one pad at a time. The secretary of the committee, during the monthly council meeting, will provide each committee member with one report sheet

for each visit contemplated during the ensuing month, keeping in mind that each report will take care of one visit to the ward priesthood meeting and one visit to the ward boy leadership committee meeting.

The committee members' written report of each visit made during the past month will be reviewed by him during the council meeting and then handed to the secretary for filing and future reference.

Each time a committee member is assigned to visit a ward, he should secure from the secretary the file of written reports for that ward so that he may be fully informed of the conditions as previously reported. He should especially check for records of recommendations made and inquire as to whether such recommendations have been acted upon by the bishopric. When a recommendation is once made, it should be indicated in the written report and carefully followed up by each subsequent visitor until favorable action is taken thereon.

The file of written reports for the ward should always be returned to the secretary at the next council meeting.

Bishoprie's Pages

Prepared by Lee A. Palmer

A Challenging Record



GAYLAN BURR

Gaylan, a priest in the Salina Second Ward, North Sevier (Utah) Stake, has maintained a one hundred percent attendance record at priesthood meeting, sacrament meeting, Sunday School, and Y.M.M.I.A. for the past five years. He has also established a perfect record in ward teaching visits since he became a ward teacher three years ago.

Adult Members

Group Advisers—Are You Promoters Or Builders

ARE you, as a group adviser for adult members of the Aaronic Priesthood, a promoter or a builder? Is it your sole objective to advance the group members to whom you have been assigned to the Melchizedek Priesthood or is it your concern to nurture the seed of faith that God has planted in each heart that it might germinate and develop into a firm testimony of the gospel?

The promoter cares nothing for foundations; he builds for show. He wants above all else a beautiful front wall. He deals in surface beauty. Favorable first impressions are his whole desire.

Much of the work of the builder is underground, work that the eyes of man may never see. He builds for tomorrow as well as today. He realizes that the beautiful front, to endure, must be built on a firm foundation and not upon the sand. He is interested in beauty, but he

Adult Leaders

Win An Argument—Lose A Soul

GROUP advisers for adult members of the Aaronic Priesthood would do well to remember that in their discussions with group members the gentle curve of persuasion is more powerful for good than the acute angle of rebuff. Too frequently the winning of an argument means the losing of a soul.

What a thrilling thing it is to be on the winning side of a verbal controversy, but have you ever analyzed the feelings of the loser of such a foray? Have you ever considered the cost of such a victory? Usually one who is overruled in an argument, even though evidence and authority be against him, will not change his opinion, and it is rare, indeed, that such a loser doesn't resent the victor.

Pointed words hurled as arrows can do no more than widen the breach of misunderstanding. The gentle word wins far more respect than the strong rebuke. A man's good will is more desirable than to be proclaimed the winner in any battle of words.

Unity, love, harmony, patient consideration, and respect for the other man's point of view are the Lord's way

is even more interested in security. The materials he chooses to be used in hidden places must meet rigid tests, and he is as interested in the quality of the inner wall as he is in the beauty of the outer.

Some group advisers spend their time persuading their group members to forsake their bad habits that they might be advanced to the Melchizedek Priesthood. Such a course is the work of a promoter.

The builder group adviser knows that if he teaches prayer and the fundamental principles of the gospel, he lays the foundation for an unshakable testimony. He realizes that each additional principle taught is another stone in the temple of character. Yes, the builder knows that when a man has a testimony of the gospel, his habits are more likely to take care of themselves. He is satisfied that when such a man is advanced to the higher priesthood, it is more likely to be an eternal blessing for himself and his family.

Don't be a mere promoter group adviser. Get the vision of your calling. Be a builder, a builder in the kingdom of God!

and should characterize the relationships between group advisers and their group members. Friction, argumentation, disharmony, and the verbal slap are the devil's cheap counterfeits. With their "fool's gold" glitter, he hopes to hinder the progress of the Lord's work.

When an objection to a point is raised by a group member, the group adviser should consider it as an aid to the discussion rather than a declaration of war. Accept such objections as an indication of interest and with a spirit void of offense; support your principle with authoritative evidence and reasoning.

It is seldom wise to directly attempt to destroy an objection. Disregard it, if you must. With a "yes-but" approach, go around it if you will. Let him who raised it tear it down with the tools that you tactfully supply for the purpose.

One who argues can seldom win. He loses the argument; he loses a friend; or he loses both.

Ward Teaching

Hardness With Each Other Should Be Avoided

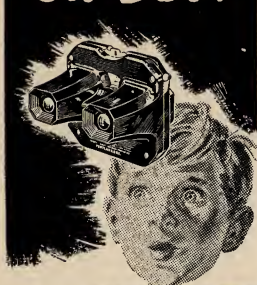
ONE of the evils which Jesus contended with during his ministry was the hardness of the hearts of those who opposed him. So calloused were the hearts of the Sadducees and the Pharisees, that it became necessary for Jesus to rebuke them sharply. These men had no sense of justice. They were ruled by personal prejudice. Their hearts were not open to reason and truth. They were cruel, oppressive, and severe in dealing with their fellow men.

In this dispensation, the Lord has sought to prevent a recurrence of such a condition. To prevent and overcome the growth of any tendencies in this direction, he has issued a mandate to those who teach, to see that there is no "hardness with each other."

Those who are inflexible and over-exacting in dealing with their fellow men should be taught the value of compassion. Individuals or firms that are merciless or unsympathetic in their demands are found wanting for friends and patrons.

Where hearts are not hardened, there is an increase of love, good will, co-operation, and genuine Christian achievement.

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THESE TIMES

(Concluded from page 210)

On January 27, 1952, Mr. Hoover asked why Russia had not already attacked during the past five and one-half years, when we were weaker.

Have we been sold a bogey-man? Few would say yes. Yet the persons whose opinion Mr. Hoover ascertained, western Europeans, felt that Russia would not attack. They didn't seem to be worried. Similar reports have been heard from many Europeans who wonder what the Americans are so excited about.

What are we excited about? Communist doctrine? I suppose. Russian military power? Yes, we are told—here is the enemy. Mr. Hoover suggests that if the Kremlin is as wise as it is reported to be, they would have attacked long before now, before we began to rearm.

Well, you're apt to hear a lot about this during the campaign this summer.

What do you think about the budget and military spending in these times? Have you your \$472.00 (or \$2360 or more) handy?

SUPPER GUEST

(Continued from page 241)

oneness in sorrow persuaded them to tell each other their separate experiences of the past days. Each recounting brought Miriam back to: "If he could have had only one more meal with us!"

And Cleopas' answer was with black finality: "If he had been the Christ, he would have come down from the cross!"

Then, as master of the family, he locked the door of remembrance forever on those dismal days. "Never speak of it all again! I will never again strain my eyes over the scrolls! If another teacher comes, let the priests and elders decide if he be the Christ!"

When Miriam stumbled on the up-climb, he put his arm about her and kept it there. They walked with heads bowed so low they failed to see another traveler until he overtook them and slackened his buoyant step to their plodding. They glanced up casually, then fastened their eyes again on the path.

"What manner of communications are these that you have one with another, as you walk and are sad?" His tones were as cheery as morning chimes but suggested the amiable rebuke of an old acquaintance.

Cleopas answered, "Surely you are a stranger in Jerusalem not to know that things have happened there these past days to burden the heart of every child of Israel!"

"What things?" So Cleopas told him listlessly of Jesus of Nazareth. He concluded, sighing, "He was a mighty Prophet. My wife and I had him in our home; we *did* hope he

might be the Messiah our prophets promised. But it is the third day since he was crucified. Our hope is dead with him."

Then he added in afterthought, "Oh, it is true, some who went to the tomb early this morning said his body was gone, and they had seen angels who said he was risen from the dead. But who could believe that? If he had been Christ, he would have come down from the cross."

"O fools and slow of heart to believe," the stranger chided, "ought not Christ to have suffered these things to enter into glory?" And beginning at Moses he explained all the prophets with such power of reasoning as they had never heard. Miriam saw Cleopas straighten his tired shoulders, saw understanding glimmer on his heavy features. Once in the speaker's gestures, the sleeve of his gleaming robe brushed her. She could have kissed the hem in gratitude!

The path grew more rugged, but their steps were quick and light. Twice the stranger halted them with his hand, till their minds caught his logic. Cleopas murmured, "Stupid fool that I was!"

They turned into the path that wound up to their dooryard. The visitor bent his height to walk beneath the low olive branch. Soon he spoke of journeying on and began the usual Jewish ceremony of farewell. Still half-dazed, they let him go. He was down in the Jerusalem highway when Miriam rushed after him and called:

"It is nearly night; come back and stay with us!"

He came back. He leaned against the wall while Cleopas went briskly at his chores.

Miriam hummed a little tune as she hurried and made a fire in the back-yard oven. She dashed down to the little stream that babbled past the lower wall and from a cool recess in the rock took a covered bowl of dough. Soon her date bread was baking. Every so often she glanced at Cleopas, marveling at how buoyantly he turned off his tasks. Why, he seemed younger than he had for years!

Then the men came to the table. She looked closer at the stranger—hadn't she known him somewhere before? No, never before had she seen such radiance in a face; never before had anyone's conversation made her heart burn so within her.

As the men reclined, eating, she served them, sitting on a low stool. One flickering candle furnished light. Miriam passed their guest a mug of goat's milk and the barley loaves, warm and sweet-smelling. He took one and, looking up, he gave thanks and broke it.

She recognized him! In the breaking of the bread, she knew!

Exaltation shook her. Through a mist of rapture, she saw the shabby head of Cleopas bow low. She heard him whisper, "My Lord, the Christ!"

The next instant, as each of them raised a hand to touch the Presence, it had gone!

"Oh, Cleopas, Cleopas," Miriam cried over and over, "he came to sup with us again; he came to sup with us again!"

L.D.S. Settlement at Winter Quarters

(Continued from page 225)

no more at present. Amen and Amen." (*Idem*, 42.)

The principal diet of the people at Winter Quarters in the winter of 1846-47 was corn and pork. These articles could be secured more readily and were brought to Winter Quarters from what was called "Upper Missouri," along the western borders of that state. There were very few gristmills in that part of Missouri at that time where the grain was bought.

(Concluded on following page)

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L.D.S. SETTLEMENT AT WINTER QUARTERS

(Concluded from preceding page)

Some of the brethren found work during these trying months and by that means were able to purchase their meagre supplies preparatory to the journey to the Rocky Mountains. Wheat, boiled whole, and corn, such as could be obtained, was ground into meal in hand mills, a few of them being in the camps. In the fall of 1846, in Upper Missouri, wheat sold for nineteen to twenty-five cents and corn for ten to twelve cents a bushel, but these prices were advanced to twice the price as the Saints continued their purchases. While these prices were low, yet they placed a strain upon the pocketbooks of the poor exiles, for their means were woefully deficient. Besides the feeding of the people, cattle and horses had to be fed, and this required grain. Without the abundant mercy and assistance from the Lord these impoverished Saints would have perished.

Notwithstanding all their hardships and the poverty of the Saints, they were usually happy, for they had the Spirit of the Lord to guide them and they had leaders with indomitable wills and wonderful resourcefulness aided by the help of the Lord. There were a few among them who lacked the faith to continue the journey and fell by the wayside, among them Bishop George Miller and Alpheus Cutler.

After the encampment was made at Winter Quarters, November 1, 1846, Major H. M. Harvey, superintendent of Indian Affairs, called on President Young at Winter Quarters and stated that he wished the camp to remove from the Indian lands; that the members of the camp were burning the Indians' wood, and he had received letters from Washington from the Department of Indian Affairs giving instructions that no white settlers were to be permitted on the Omaha Indian lands without the authority of the government. President Young told Major Harvey that the government had called into the service of the United States army the most efficient men from the camps of the pioneers, thus weakening and placing extra burdens upon those who remained. This had caused delay. It was later learned that such drastic demands had not come from Washington.

Winter Quarters was not completely abandoned until 1848, and it continued to be the place for fitting out companies for the journey across the plains and mountains to the Salt Lake Valley. Many of the members of the Church had located at Council Bluffs, and those not prepared to cross the plains moved to the eastern side of the Missouri. This new settlement was named Kanesville, in honor of General Thomas L. Kane who had befriended the Latter-day Saints on several occasions. Kanesville became a thriving town before the members of the Church were called to abandon it. During its most prosperous days there were more members of the Church there than in the Salt Lake Valley. A newspaper called the *Frontier Guardian* was published, with Elder Orson Hyde of the Council of the Twelve as editor. It was at Kanesville that Oliver Cowdery came in October 1848 to plead for admission back into the Church; his request was granted.

Twelve days after the arrival of President Brigham Young on the bank of the Missouri River, Captain James Allen of the United States Army arrived at Mt. Pisgah with a call from the government for four or five companies of volunteers to serve in the Mexican War. He was advised to go to Council Bluffs to see President Brigham Young. He arrived there on the thirtieth day of June and the following day met with President Young and the brethren. President Young informed him that the volunteers would be furnished. It was moved by Heber C. Kimball and seconded by Willard Richards that a battalion of five hundred men be raised, which was carried unanimously at a meeting of the brethren who were called together for this occasion. This necessitated the return of President Young to Mount Pisgah and the sending of letters to Garden Grove and Nauvoo notifying the members of the Church in these places of this action. The calling of this Mormon Battalion and its wonderful march and achievements are well-known among the Latter-day Saints, but the true spirit and significance of their march has never received the proper honor and place which it should have been accorded throughout the nation.



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God Bless Men Like These

(Concluded from page 214)

felt that they needed more time to prepare themselves for the tasks, and this was given them.

That stake is now fully officered. The presidency reports that these men are humble in their efforts, zealous, and very grateful for the confidence expressed in them. Their families have found strength and unity that did not exist before.

There is a goodly supply of these people in every ward and stake of the Church. All that many of them need is someone to express confidence in them. God bless these men, and the men who, like the stake presidency, approach them with gentleness, patience, forgiveness, and love.

RIVER TUNNEL

By Christie Jefferies

ALLIED with science, fighting river flood,
The sandhog burrowed here in slime
and mud.
Shovel and pick, gunpowder's deadly
force
Combined to shape the tunnel's winding
course.
The walls rose, welded to the solid rock,
Walls strong to bear the intermittent shock
Of river water, beating like a drum
While traffic rolls with steady droning
hum.

Cars storm the narrow gate and pass
within
The blue-white dusk. Reflected lights
begin
To toss like juggler's balls across car tops
A golden flow which fades but never
stops.
The cool air rushes past; the walls slip
by;
And lights flash faster than the watching
eye
Can count. Curve blends with curve; the
sections march
Dizzily until we pass the exit arch.

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again
Nature has bowed before machines and
men.



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COLOR SELECTION

by A. D. MacEven

SELECTING color for our homes is not quite as cut and dried an affair as putting in a new automatic washer or deep-freeze unit. There is no little book of detailed instructions to cover every contingency. Consider any room. It has certain dimensions, certain lighting, both natural and artificial, and—if you're like the rest of us—certain pieces of furniture that just accumulated. Familiar as they may seem to you, look them over one by one before selecting colors for the walls, ceiling, and trim. It will pay dividends.

Concentrate first on the room itself. Here you can make good use of the automatic action of the eyes to seemingly affect the dimensions. Without getting too technical, here's how it works. When light of color toward the red end of the spectrum enters the eye, it bends in passing through the eye lens to a lesser degree than other colors. As the eye

automatically adjusts to focus an object of red color (say, a painted wall) on the retina, the lens expands, and the object seems to advance or come closer to the observer. Thus, if your room is long and narrow, painting one or both end walls in an "advancing" color will help the proportion-

*A second article on color
for the home*

ing. On the other hand, colors toward the blue end of the spectrum seem to recede as the eye focuses, for the eye lens must contract in the process. If a room is too small, a feeling of greater spaciousness is obtained by painting the walls in paler shades of blues or greens. So here we find that illusions we have talked

about for years turn out to have scientific reality. We can select the colors we like and at the same time do a practical job of proportioning.

Another little trick in a high-ceilinged room is to lower the ceiling by painting it a deeper tone than the walls. In a room where a feeling of height and airiness is desired, a lighter-toned ceiling will help. Quite frequently, especially in older homes, there will be certain features which can be emphasized or camouflaged; for instance, a chimney panel in a lighter or darker tone of the wall color gives real character to that wall; a closet door can be painted in the same color as its wall to avoid that "cut-up" look.

The same general principles can be applied to furnishings. That prized, soft green chesterfield will look better against a warm rose or tan wall; the maple dining-room sideboard against a deep green or blue-gray. That old-style bathtub will be less conspicuous with a background of the same general color tone. If all this sounds a little obvious, think how seldom we see these simple principles put into planned application.

Now, there are one or two more things to consider. They have to do with what can be called intensity and brilliance of color. About the only actions of our eyes that we control voluntarily are those of the eyelids and the direction of vision. The amount of light that gets in is automatically controlled by the pupils. Also automatic are the focussing action and the nerve translations, which give us perception of form and shadow, as well as type and degree of color. Every time we look from one object to another, muscles and nerves go into action to tell us about the new thing in view. The eye muscles, like the muscles of the heart, are about the most constantly working muscles we have. Overwork them, and we have the all-too-familiar headache, and with some people, fever or upset stomach. Daily work routine gives our eyes enough exercise—let us select our color values to minimize it where we can.

Brilliant, pure colors are essential to interest and life but should be used sparingly. Colors en masse are usually toned down by additions of black or white, or both. Color areas joining at eye-level are best in the same depth or color value to prevent muscular strain, otherwise the eyes must work at trying to focus on two colors at the same time or at passing from one to the other.

There are two other important considerations that will affect our eyes for better or for worse: the lighting in the room, and the lustre or gloss of the painted surface.

Now, where is all this leading us? Simply to an appreciation of the value of color; that it can be functional while beautifying, and that it is easy to set up and use a set of progressive "steppingstones" in correct selection for any room or area. Let's call them "considerations." Here they are, with their "whys" and "wherefores":

PRIMARY CONSIDERATIONS

1. The function or "purpose" of the room. (Here the general color associations govern.)
2. Personal color preferences. (These will determine the color "areas" that are acceptable, while still satisfying the color purpose desired.)

SECONDARY CONSIDERATIONS

1. The room's dimensions. (This will be a factor in color placement; mass colors, accent colors—to "balance" the whole.)
2. The furnishings. (This narrows the field of selection to direct matching, or modification within the areas of the primary considerations.)
3. The lighting. (Light—both natural and artificial—determines the best "depth" of colors, their placement and modification to adjust for direct or reflected light.)

These may seem difficult to grasp all-of-a-piece. Don't be too concerned. As we discuss other types of rooms in a home, in future articles, you will see that they work; and no matter what your personal "considerations" are, if they're followed, you'll end up not only with good purposeful decoration, but also with your own personal preferences—perhaps most important of all.

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How May I Become More Popular?

by Rex A. Skidmore, Ph.D.

PROFESSOR OF SOCIOLOGY AND SOCIAL WORK, UNIVERSITY OF UTAH

RODNEY and Jerry, both fifteen, attended the same junior high school. Yet how different they were! Rodney was shy, backward, and spent much of the time by himself. Occasionally he talked with a boy, but seldom with girls. Yet deep down, he wished with all his heart that he had more boy friends and that the girls liked him better. What was the matter? Why didn't he get along well with others? Jerry, on the other hand, although not a Romeo or a Van Johnson, was enthusiastic and interesting; he was sought after by boys and girls. He was skinny and tall, yet possessed a pleasant smile and was friendly wherever he went.

Nearly all youth hanker for more friends than they have. Fortunately, nearly all persons, young or old, may increase their friendliness and charm. And singularly enough, home is usually the best place for developing the ability to enjoy oneself and to be enjoyed by others. If youth feel happy and appreciated in their own families, they are likely to get along well outside the home, with friends and others.

There are many misunderstandings about popularity. One is not born popular or unpopular; popularity is mainly a result of learning. It is related to one's feelings about himself and his attitude towards others. As teen-agers learn to understand themselves and each other, they usually increase their popularity. Physical beauty and skill are often over-exaggerated by youth. The shape and size of the body makes little difference if the person accepts himself as he is, keeps clean and tidy, and develops some of his talents. Physical attraction is relative; for example, most persons marry, sooner or later, regardless of shape or size, and are considered beautiful or handsome in the eyes of their mates.

Another important factor to remember is that all normal persons at times feel inadequate. Sensing this, the shy person should learn to accept himself as being as worth while as anyone. It is impossible for Rodney to compare himself fairly with Jerry,

as Rodney sees the strong points in his friend and the weak points in himself. It is best to compare yourself mainly with yourself—that is, compare yourself as you are now with what your abilities and talents equip you to become—and gain satisfaction through watching your own growth. Developing the capabilities which are yours, and all teen-agers have them, is fun and worth while.

Teen-agers, here are a few important suggestions to help you get along better with your friends and families:



—A Monkmeier Photo

BE PERSONALLY PRESENTABLE

Keep your body and wearing apparel clean and attractive. Body odor, dirty fingernails, stringy hair, or dingy, unpressed clothing may be offensive to others.

APPRECIATE YOURSELF

Be yourself—not a poor copy of someone else. Each individual is a

THE IMPROVEMENT ERA

personality gem of his own! One who does not particularly enjoy being what he appears to himself to be, must learn to express more of his good qualities.

1. Recognize that you cannot compare yourself fairly with anyone but yourself. Then set your goals and watch yourself grow and develop. Remember that how you think others feel about themselves is often wrong. One teen-age girl resented a friend who was beautiful and appeared to have so much poise. Actually the second girl, inside, felt very inferior and eventually received professional help to adjust to life.

2. Don't be an idle dreamer; work to develop your abilities and interests. It is impossible to excel in many fields, but all normal youth can achieve and enjoy many things if they but use the talents they possess. The retiring young man who early learns to be a good swimmer may gain confidence by teaching his companions to be better swimmers.

3. Participate in religious activities, including worship as well as recreation. Our Church offers ample opportunities to take part and to have fun; through these activities we can learn how to get along better with others. Regular Church classes, fire-sides, M.I.A. programs, the family hour, and recreational events invite young people to have fun and learn to enjoy one another.

4. Share your abilities and time with others—with brothers, sisters, and parents, and in an ever-widening circle, of course, with relatives and friends outside the family.

5. Give of yourself: As you become less concerned about what you want, how you impress others, how they treat you, and more interested in what others want and how you may help supply their needs, you will move along the path toward popularity.

APPRECIATE OTHERS

1. Be a good listener. The teen-ager who listens with interest, sympathetically, nearly always wins friends. As a person confides in another, he gives him part of himself and a friendship is usually started.

2. Remember the first names of young people you meet. A person's name is music to his ears. Meeting many people, calling them by name

(Concluded on following page)

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HOW MAY I BECOME MORE POPULAR?

(Concluded from preceding page)
in a friendly way, and knowing something about them, all aid in developing popularity.

3. Give sincere praise and commendation. As you do this, you develop a warm feeling inside, and the recipient also feels the glow. If you have something good to say, say

it; keep the uncomplimentary to yourself.

Remember, genuine popularity develops from within. How you understand and guide your own feelings in relation to others will determine the number and kinds of friends you will have. To have friends, you must be a friend.

NOTES ON VITAMINS

These lists are based on major functions of vitamins as now known, and does not attempt to characterize completely each vitamin. Also, it should be remembered that all food nutrients work together for health, and good diet cannot be neglected in favor of dietary supplements.

WATER-SOLUBLE VITAMINS

GOOD SOURCES

FUNCTIONS

The B Family¹

Thiamine (B₁)

Whole grains (especially in the germ where life is reproduced)
Liver, heart
Legumes, green peas, green limas, soy beans
Nuts
Egg yolk
Leafy greens
Brewer's yeast

1. Prevents beriberi—disease of nervous system characterized by numbness or tingling in toes and feet, stiff ankles, cramping pains in legs, walking difficulty, paralysis
2. Stimulates the appetite; aids digestion
3. Prevents fatigue
4. Helps overcome constipation
5. Helps maintain steady nerves. Called "moral" vitamin since deficiency, even for a short time, causes irritability, moral depression, inability to concentrate

Riboflavin (B₂)

Whole grain bread and cereals, wheat germ
Milk and milk products
Eggs
Green leafy vegetables
Liver, heart, kidneys
Legumes, dried limas, almonds
Brewer's yeast, black molasses

1. Prevents cheilosis, characterized by fissures at corners of mouth, chapped lips, red eyes and tongue, rough arms and back
2. Necessary for healthy eyes—deficiency symptoms are burning of the eyes, dimness of vision, morbid dislike of light
3. Aids in promoting tone of digestive and nervous systems

Niacin

Liver, lean meat, chicken
Whole wheat, soya flour
Peas, beans, peanuts
Tuna, salmon
Brewer's yeast, dark molasses

1. Prevents and cures pellagra—skin disease characterized by reddish rash on body, rough skin, sore mouth and tongue, diarrhea, mental depression
2. Helps prevent skin eruptions, soreness of mouth

Vitamin C

(Ascorbic acid)
Citrus fruits, tomatoes
Canned and fresh fruit and vegetable juices
Strawberries, loganberries, cantaloupe
Potatoes, raw cabbage, fresh green leaves, green peppers

1. Builds resistance to infections, known as the "anti-infection" vitamin
2. Speeds healing of wounds and bones
3. Helps prevent bleeding gums
4. Prevents and cures scurvy—disease characterized by swollen gums and joints due to breaking of small blood vessels under the skin, gums pull away from teeth and cause pyorrhea, skin dries and breaks
5. Helps relieve rheumatism, muscular weakness

*There are many other B vitamins—pantothenic acid, biotin, folic acid, inositol, pyridoxine, choline, and others—whose definite role in human nutrition is not well-established. Generally speaking, one who is conscientious enough to get a good supply of the main B vitamins will also be supplied with the others.

FAT-SOLUBLE VITAMINS

GOOD SOURCES

FUNCTIONS

Vitamin A

All green and yellow vegetables and their juices
Yellow fruits
Liver, red salmon
Egg yolk
Whole milk, butter, cheese
Fish liver oils
Dried peas, nuts

1. Prevents and cures xerophthalmia, disease of the eyes, and night blindness
2. Keeps skin in good condition—helps prevent and cure scaly condition of skin and inflammation of eyelids
3. Promotes growth
4. Builds resistance to infections, especially respiratory infections as colds, sinus trouble, sore throat, etc. Necessary to health of all mucous linings of the system
5. Necessary to form and maintain tooth enamel

Vitamin D

Sunshine is best source—
skin should be directly
exposed
Fish liver oils
Liver, egg yolk, red salmon

1. Chief role is to help lay phosphorus and calcium for tooth and bone formation. Deficiency in childhood results in rickets, characterized by protruding stomach, enlarged wrist and ankle joints, bow legs, rosary ribs, misshapen jaw, deformed head
2. Helps prevent tooth decay
3. Increases resistance to infections

Vitamin E

Whole grains, especially
the germ
Wheat germ oil, vegetable
oils—corn, cottonseed,
peanut
Green leafy vegetables
Alfalfa, lettuce, avocados

1. Insures complete utilization of carotene and vitamin A. Necessary for fertility, reproduction, growth, and neuro-muscular health in animals. Much used to treat muscular dystrophy and heart disease in humans but not generally accepted as treatment for such. Widely available in natural foods. Amount needed for humans not established and must await more fully-controlled investigation

Vitamin K

Green leafy vegetables
Liver, egg yolk
Alfalfa
Soy bean oil

1. Necessary for coagulation of the blood.

HANDY HINTS

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

A discarded card table makes an excellent frame for hooking rugs. Cut away the top, leaving the framework. It is the right height for working and may be folded and put away when not in use.—R. G. A., Elmhurst, N. Y.

Pour your freshly popped corn into a French-fryer basket. All unpopped kernels will fall through the holes, leaving only fully popped corn.—Mrs. L. A. T., Salt Lake City, Utah.

Suet will grind easier if the food chopper is first heated by dipping it in boiling water.—Mrs. D. L., Bremerton, Wash.

Save leftover bits of soap! Dry them thoroughly and run through food chopper, using finest blade. Makes soap powder that dissolves in hot water.—Mrs. E. A., Louisville, Miss.

Never throw away old shoulder pads. You can pad the knees of your blue jeans and when down on your knees gardening or waxing floors, the pads will protect your knees—and protect your jeans, too. Sew them on the insides at the knee point.—R. S., Atlanta, Ga.

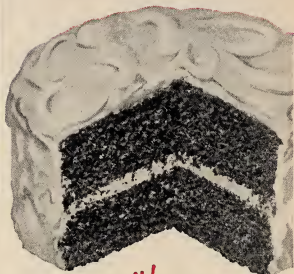
When you serve lemon with tomato juice, fruit juice, etc., don't serve flat slices. Serve wedges that are easy to squeeze.—H. L., Lake George, N. Y.

When getting a package ready for mailing, dampen the string first, then tie. As string dries, it shrinks and binds package tighter.—Mrs. E. M., Lansing, Mich.

Invest in a child's set of garden tools and you'll find they come in very handy in caring for your flower boxes or potted plants.—Mrs. S. R., Los Angeles, Calif.

Empty waxed milk cartons may be used for singeing fowl. They give a hotter flame, are much easier to handle, and are less apt to throw sparks than plain paper.—I. R. B., Provo, Utah

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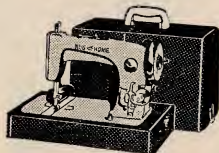
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WAYS WITH EGGS



Lemon Egg

- 4 eggs
- $\frac{1}{8}$ tsp. salt
- $\frac{1}{3}$ cup honey
- 2 lemons, juice only
- 3 cups plain or carbonated water

Beat eggs, salt, honey, and lemon juice thoroughly. Add water and blend. Serve over cracked ice. Ingredients, except water, may be mixed in advance and stored in refrigerator.

Egg Pancake

- 2 eggs
- $\frac{1}{2}$ tsp. salt
- 1 tbs. sugar
- $\frac{1}{3}$ cup sifted whole-wheat flour
- $\frac{1}{2}$ cup milk
- 1 tsp. fat

Beat eggs, salt, and sugar together. Add flour and milk and beat until smooth. Heat fat in a deep skillet until a drop of water in skillet sizzles. Pour in all of batter. Cook two minutes. Place in hot oven and bake 15 minutes or until surface is browned. Dot with butter and honey or stewed fruit. Roll or fold like a jelly roll and turn out on warm platter. Serves two.

Molded Egg Salad

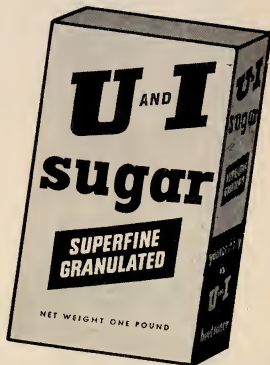
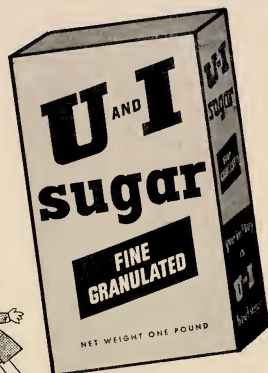
- 1 envelope unflavored gelatin
- $\frac{1}{2}$ cup cold water
- $\frac{3}{4}$ cup mayonnaise, salad dressing, or yogurt
- $\frac{1}{2}$ lemon, juice only
- $\frac{1}{4}$ tsp. salt
- 1 tsp. grated onion
- 6 hard-cooked eggs
- $\frac{1}{4}$ cup chopped parsley
- $\frac{1}{4}$ cup finely chopped green pepper or celery

Soften gelatin in cold water. Dissolve over boiling water. Cool slightly. Add mayonnaise, lemon juice, salt, and grated onion. Place center slices of

(Continued on page 292)

THE IMPROVEMENT ERA

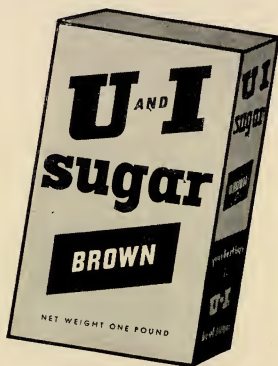
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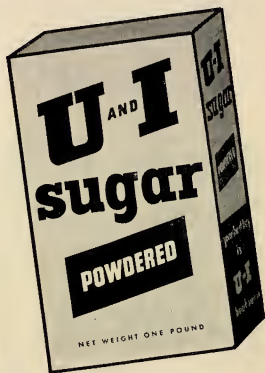
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WAYS WITH EGGS

(Continued from page 290)

hard-cooked egg around inside of an oiled ring mold. Separate remaining yolks and whites of the eggs. Sieve yolks. Chop whites. Combine yolks and half the gelatin mixture; place as a layer in ring mold. Then add parsley and green pepper as a layer. Cover with the egg whites mixed with remaining

gelatin. Chill until set. Unmold on platter and fill center with chicken or vegetable salad.

Creamy Egg Slaw

- 1 egg
- 3 tbsp. brown sugar

(Concluded on page 294)

Be Careful What You Look For

RICHARD L. EVANS

It is true that we tend to find what we want to find. If it is trouble we are looking for, it is almost certain we shall find it. If we're looking for faults, we shall find faults. If it's flaws we want, they are always there. What we see depends much upon what we want to see. There is almost no one with whom we work or live, in whom we could not find much that is good and some things that we might wish were otherwise. And people who live under the same roof, who sit across the same table, can greatly magnify faults, much to the sorrow of all concerned; or they can concentrate on the finer qualities, even where they fail to find perfection. When we find ourselves in an unfamiliar place, new noises sometimes bother us so that we cannot sleep. But gradually we learn to be less aware of them. And then we find rest. We shall sooner find rest in living with people who lack perfection (and who doesn't?) as we learn to let their imperfections annoy us less. Sometimes faultfinding is prompted by jealousy or envy. Sometimes we may seek to build ourselves up by running others down. But we do not add stature to ourselves by belittling the stature of others. Of course it is the essential business of some to look for defects. Detectives must look for trouble—and find it. Doctors must look for trouble—because many maladies become much more dangerous if not diagnosed soon enough. And if it is essentially our business to look for faults and flaws, then we must do what it is our business to do. But for most of us it would be wiser not to overwork ourselves at faultfinding, for we all say or do things which may not sound or seem to others as we intended they should sound or seem—and any man may be made an offender for a word; any utterance may be misconstrued; any character may be condemned; any motive may be misunderstood by someone who is determined to misunderstand. If it's trouble we're looking for, if it's flaws and faults we want, we'll find them. But with those we live with, we'll live happier lives if we don't pursue our search too persistently.

"The Spoken Word"

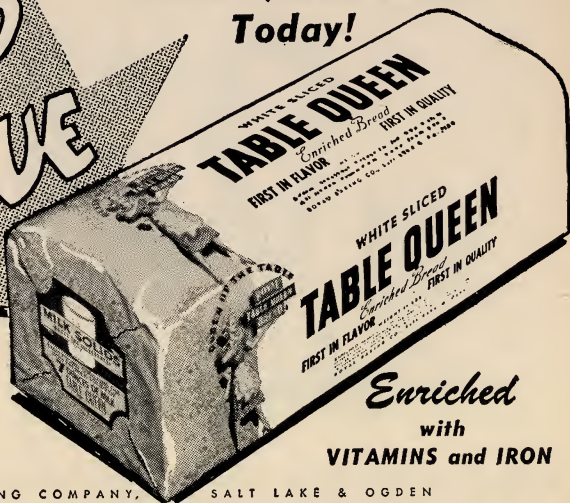
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This is the tentative program for 1952

- A four-color cover and story—**President Levi Edgar Young** of the First Council of the Seventy—and special features. This issue will be a tribute to the Seventies of the Church.
- A comprehensive report of the **April General Conference** with pictures.
- A four-color cover featuring the **M.I.A.** in a manner entirely new and thrilling.
- A four-color cover and story—**Presiding Bishop LeGrand Richards**—a tribute to the Aaronic Priesthood.
- A great triple feature—**Priesthood Authority—Genealogy—The Missions of the Church**—with picture pedigrees and other illustrations.
- The Physical Growth of the Church.** An impressive picture story of progress.
- A comprehensive report of the **October General Conference**—plus Christmas features and an inspiring four-color cover.
- An early issue will show the new **Primary Children's Hospital** in active operation.

Wins Ribbons and Trophy in State Fair Cooking Contests



Prize cook praises speedy Dry Yeast

Mrs. Audrie Jensen of Salt Lake City holds the awards she won last fall for her cooking prowess. It was Mrs. Jensen's first cooking competition at the Utah State Fair . . . and altogether she won 13 first-prize ribbons, 5 second prizes, and a special silver trophy. An excellent record even for a more seasoned contestant!

Like so many prize-winning cooks, Mrs. Jensen gives plenty of credit to Fleischmann's Active Dry Yeast. "It's the handiest yeast ever," she says, "the

way it rises so fast . . . and stays fresh for months!"

It's wonderful—the rich, delectable flavor of yeast-raised goodies. A treat for your family—and nourishing, too! When you bake at home, use yeast. And use the best you can buy! That's Fleischmann's Active Dry Yeast, of course. This grand Dry Yeast is always dependable, wonderfully convenient. It's fast rising, fast dissolving—stays fresh for months. Buy a supply of Fleischmann's Active Dry Yeast.

Ways With Eggs

(Concluded from page 292)

- 3 tbsp. cream or evaporated milk
- 3 tbsp. vinegar or lemon juice
- 1 small head cabbage (about 1 quart shredded)

Beat egg and sugar. Add cream. Add vinegar or lemon and blend. Stir into finely cut cabbage. Serves 8.

Cheese Soufflé

- 4 tbsp. butter or margarine
- 4 tbsp. flour
- 1 cup milk
- $\frac{1}{4}$ lb. sharp cheese, grated
- 4 eggs, separated
- $\frac{3}{4}$ tsp. salt

Melt butter, add flour, blend well and cook over low heat until bubbly. Add cold milk all at once and cook, stirring constantly, until thickened throughout. Remove from heat; add cheese to white sauce and stir until well blended. Add salt to egg whites and beat until stiff. Fold yolk-cheese mixture into whites. Pour into large ungreased casserole (soufflé will increase in volume in baking); set in pan of hot water and bake in slow oven (325° F.) about 1 hour, or until delicately browned and knife inserted in center comes out clean. Serve promptly. Serves 4.

Souffléed Cheese Sandwich

- 6 slices whole-wheat bread
- sliced cheese to cover bread
- $\frac{1}{4}$ tsp. salt
- 3 eggs, separated
- $\frac{1}{4}$ cup salad dressing

Toast bread on one side. Cover untoasted side with cheese. Add salt to egg whites and beat until shiny and whites stand in peaks when beater is withdrawn. Add salad dressing to yolks and beat until light. Fold yolk mixture into whites. Heap on top of cheese. Bake in moderate oven (350° F.) until puffy and brown, about 15 minutes. Serve promptly. Makes 6 sandwiches.

FLOWERS

By Evelyn Wooster Viner

FOND Mother Nature likes to wear Four lovely flowers in her hair—A snowdrop's dancing bell to ring An anthem to the newborn spring. A four o'clock is summer's flower To count each cherished, fleeting hour. The purple aster's petals part To mirror autumn in its heart. For winter she'll take anything The florist's boy should chance to bring.

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Microfilming In Ireland and Wales

(Concluded from page 235)

highly fortunate in securing a film copy of nine reels of film supplied by the National Library of Ireland, of French genealogies concerning Irishmen who moved to France to live during the "Irish trouble."

WALES

The microfilming project in Wales was temporarily completed in September 1951.

Nearly five years ago, on July 1, 1947, filming commenced in the National Library of Wales, at Aberystwyth, where great quantities of records had been gathered, including over 500,000 wills and tens of thousands of marriage licenses; Bishops' transcripts of parish registers arranged in alphabetical order; thousands of manuscripts of ancient Welsh pedigrees, some claiming to go back to the days of the ancient patriarchs of the Bible; several hundred volumes of Schedules of Manorial Deeds and Records, with brief genealogical abstracts of the persons concerned; and membership records of the Calvinistic Methodist faith.

Official permission has been given and arrangements have been made for us to film all the parish registers of Wales when these are sent in to the ministers to the National Library. It is hoped that the non-conformist records of Wales will also be deposited at the National Library.

We are now having copied for us the 1851 census returns for the thirteen counties of Wales. This is now practically complete.

One document filmed was a list of original Welsh settlers in Chubut, Patagonia, South America. A recent report in the Church Section of the *Deseret News* told of how a party of elders had uncovered this "hidden valley" of Welsh descendants in Patagonia and were making considerable progress in preaching the gospel to them.

A second old manuscript volume describes how a Welsh colony left for Russia and "disappeared from man's ken." May we hope they are also gathered in some secluded spot waiting for the restored gospel.

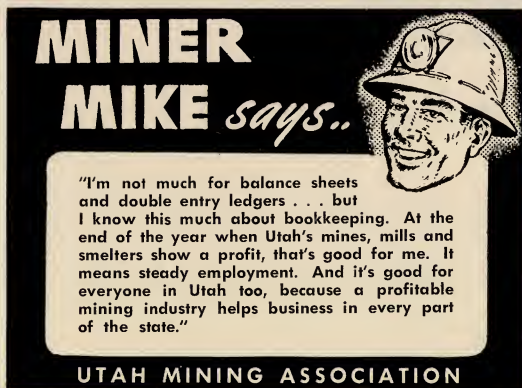
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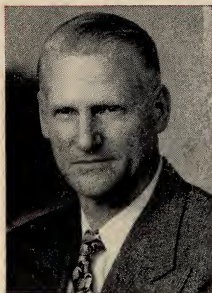


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Your Page AND OURS

WILLIAM EDWIN BERRETT



ELDER William E. Berrett, who concludes his series, *The Book of Mormon Speaks On Current Problems*, in this issue, has been a stalwart teacher for the Church, especially in the Sunday School and department of education, for a full lifetime. He obtained his bachelor of arts degree from the University of Utah in 1924, and his LL. B. from that institution in 1933. He is an associate professor of religion at Brigham Young University.

He has given thirteen years of service to the general board of the Deseret Sunday School Union, divided into two terms, having served as a member of the East Mill Creek Stake presidency in between. He has written some of the most popular Sunday School courses during this time. His writings also include *The Restored Church and Doctrines of the Restored Church*.

Dear Editor:

IT is with great humility yet deepest gratitude that I express my thankfulness to you and the great *IMPROVEMENT ERA*. I glory with you in your success and commend you for such a noble and worthy work.

My sweetheart subscribed to *THE IMPROVEMENT ERA*, sending it to me in Korea as a gift. I can think of no better gift.

There is a little incident I would like to relate: Being a front line infantry soldier it was very difficult to locate or find out if there were other Mormon fellows in the company. To make it short, *THE IMPROVEMENT ERA* was the means whereby

North Korea

BIND YOUR ERA FOR 1951

Subscribers who wish to bind or to otherwise preserve the 1951 volume of *THE IMPROVEMENT ERA* are informed that the annual index is now being prepared. You may reserve your index by sending your name and address to *THE IMPROVEMENT ERA*, 50 North Main St., Salt Lake City 1, Utah. Please enclose a three-cent stamp with your request to cover cost of postage.

J. C. Riggs was able to locate and know that I was a Latter-day Saint.

From papers and packages at the mail tent he saw *THE IMPROVEMENT ERA*, and from there he sought which squad and platoon I was in, and we had great rejoicing together. We met whenever possible, checked on each other after patrols, etc. Our faith and testimonies have been greatly increased by our companionship.

We glory with you in the true gospel of Christ and of the good you have brought to countless people the world over (yes, even here in Korea) by disseminating the truth and spreading joy and hope through such a good and worth-while magazine as *THE IMPROVEMENT ERA*. It presents lofty and clean reading which I feel the fellows here need so much.

I bear a fervent and burning testimony that God truly lives and answers prayer, that Jesus is the very Son of God and our redeemer, that David O. McKay is a prophet of God carrying on the worthy work that was so gloriously ushered in by angels through the living, loving Prophet Joseph Smith. I bear my testimony humbly and meekly in Jesus' name.

I didn't intend to make this letter so long, but there are so many lovely and beautiful things as well as hopeful things in the gospel of Our Master. I really love the gospel and the Church.

With sincere and deepest wishes for your success in the future, and with personal regards to each and every worker and sustainer of *THE IMPROVEMENT ERA*, I am

Your grateful and thankful admirer
with aloha and love,
A friend and soldier

INSTEAD OF A QUEEN . . .

AT THEIR Gold and Green ball Rivergrove First Ward, West Utah Stake, honored all girls achieving seventy-five percent attendance for the year in Mutual, Sunday School, and sacrament meeting. Twenty-eight girls were so honored, with special recognition given in the form of Gold and Green crowns, to the Gleaners and Junior Gleaners.

Pioneer Ward of the same stake honored all their Gleaner Girls, instead of having one queen, and presented to each a copy of the book *I Dare You*. Their floor show included their young people of all ages from Scouts and Bee Hive Girls to M Men and Gleaners. All costumes and dresses were up to Church standards.

Reported by Miss Hannah Baker, age-group, counselor.



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