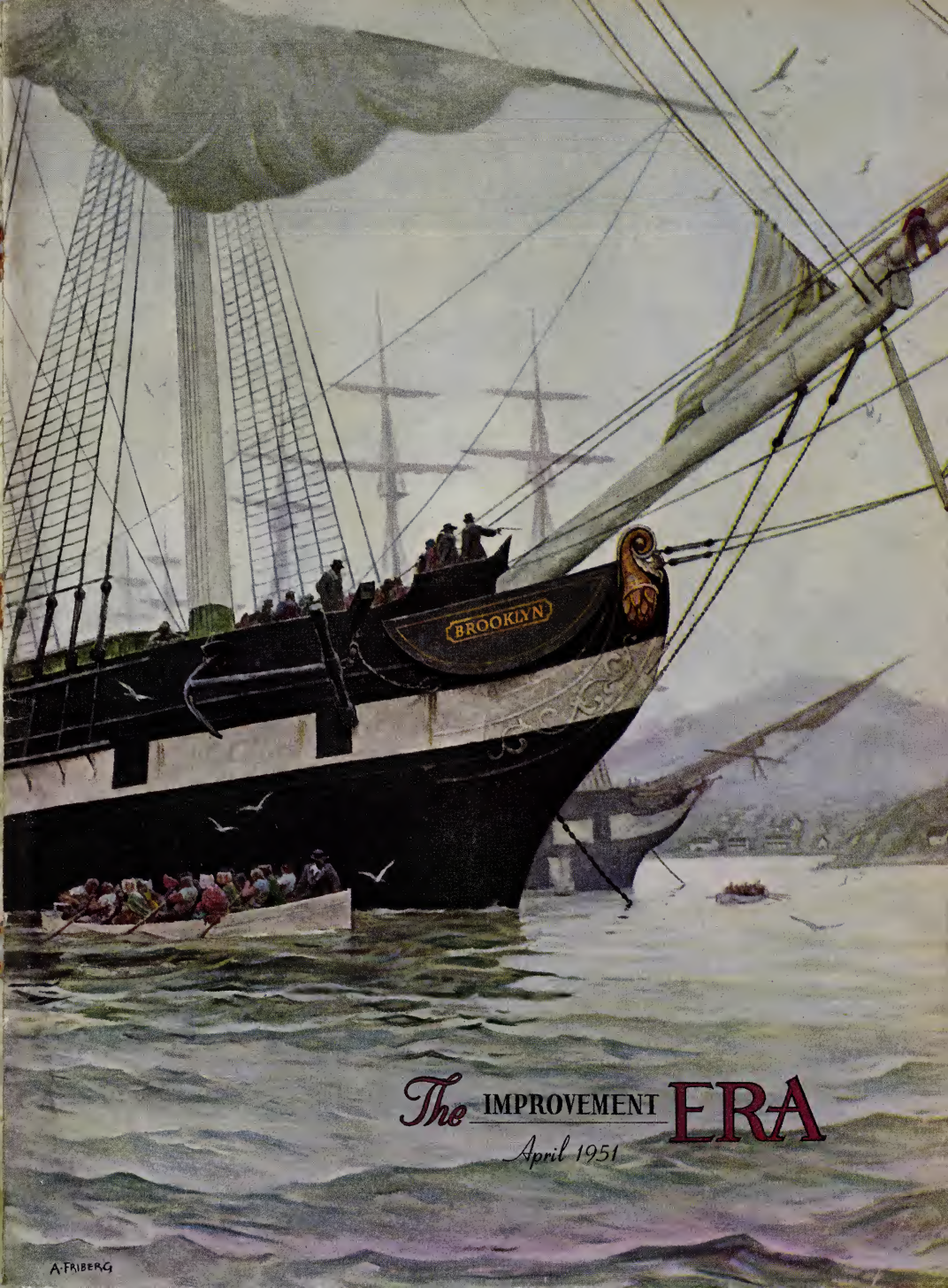




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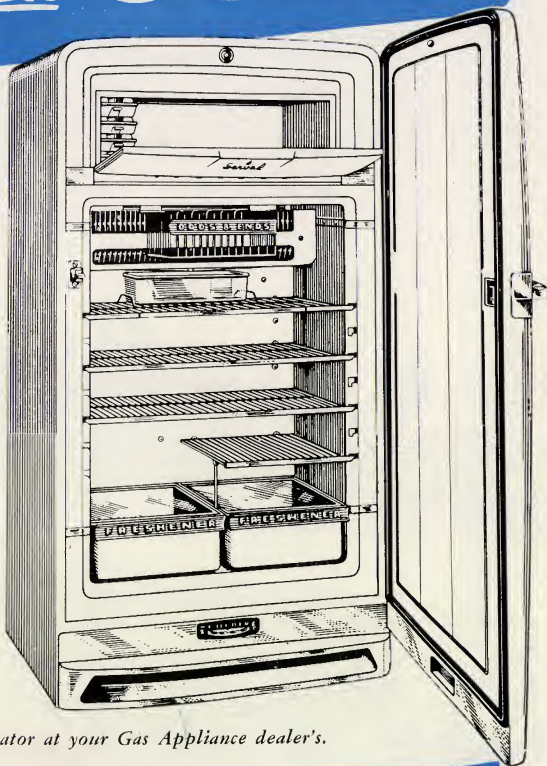
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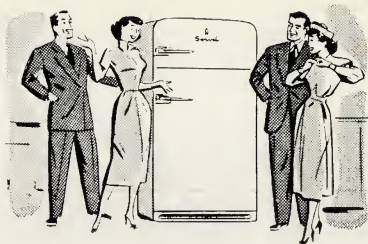
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M O U N T A I N F U E L S U P P L Y C O M P A N Y

EXPLORING THE Universe

By DR. FRANKLIN S. HARRIS, JR.

PROFESSOR Robert H. Pfeiffer of Harvard University has reported in *Isis*, the journal devoted to the history of science, concerning an interesting photograph he received in July 1948. The picture is of a fine rock inscription discovered by William M. McCart of Albuquerque, New Mexico. Professor Pfeiffer, a specialist in Semitic languages at Harvard and Boston universities, recognized the inscription to be a summary of the Ten Commandments, based on Exodus 20:2-17, written in an excellent imitation of the old Phoenician alphabet, which has not been in use for almost two thousand years. He concludes: "The discovery of who engraved that inscription in New Mexico would make an interesting item of Americana."

TWINS have an average difference of nine points in scores in intelligence tests. Ordinary brothers and sisters show an average difference of about sixteen points.

IN France, in World War I, two and a half million out of ten million males between the ages of twenty and fifty years were killed, sustained major injuries, or were gassed and shell-shocked.

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THE CITIZEN AND THE STATE

IN THE Hoosier state of Indiana, in the heart of mid-America, a Latter-day Saint college student is studying hard in the field of chemistry. He is also concerned with the field of public affairs, and wrote to me as follows:

"My feeling is that your statement: 'any foreign policy is tragic now' is a slur on what ought to be valiant objectives. It, to me, indicates an obliviousness and dearth of spirit. It means to me indirectly that you value peace more than American freedom and that you have given up more or less trying to have anything to do with the American position, but [are content] just to 'wait for Christ' while our government goes down."

This is a thoughtful paragraph from a thoughtful student, which must typify the thought of many young men and women in 1951. The words above were written in an exchange of correspondence. I believe his analysis of this writer's position is inaccurate, but the words are reproduced because they reflect the honest outpouring of a human spirit that is anxious to change things for the better.

In a previous letter this young man urged and pleaded for some suggestions as to how the influence of enlightened gospel opinion might be brought to bear in Washington. The question was raised as to whether or not Latter-day Saints should organize for political action in the domestic and foreign policy fields. I replied that I felt this would be unwise, except within certain limits, at this time.

To this our chemistry major responded:

"I have a suggestion for Church benefit to Washington. It is based on the fact that we do not want to monopolize or force our opinions and convictions on America, but rather 'wish to help.'"

He then offers the following three proposals: (1) stimulation of active discussion of national problems in our groups, (2) activity of individual members of the Church in making suggestions to government officials for improvement, (3) stronger encouragement for our people to send their thoughts out to their leaders when needed.

Well, there are some suggestions

By DR. G. HOMER DURHAM

Head of Political Science Department,
University of Utah

from a young L.D.S. college student in the Hoosier state.

On December 22, 1950, the writer of this column sat down and wrote a letter to the President of the United States of America suggesting that he give a Christmas present to the American people in the form of a joint executive-legislative council to formulate and accept responsibility for the

formulation of national policy during any national emergency. The distance between Capitol Hill where the Congress sits, and the White House where the President sits, is far greater than the hundreds of yards of asphalt paving separating the two. Before his death, the late Charles A. Beard wrote

a monograph in which he pointed out the fact that American government has developed to the point where the presidency may now involve America in great policy commitments with which Congress is bound to go along—or embarrass the administration and collapse the relationships painstakingly built by the executive in foreign fields. Said Beard: "At this point in its history the American republic has arrived under the theory that the President of the United States possesses limitless authority publicly to misrepresent and secretly to control foreign policy, foreign affairs, and the war power." Dr. James L. McCamy of the University of Wisconsin has written in a recent volume, *The Administration of American Foreign Affairs*, that "one thing is certain: the President's office needs to be organized more as an institution so that he can perform his assigned work more efficiently." Robert E. Sherwood, who saw service within the White House office during the era of F.D.R., wrote in *Roosevelt and Hopkins*, "I came out of my own experience of five years of government service in wartime with alarmed awareness of the risks that we run of disastrous fallibility at the very top of our constitutional structure."

In this writer's humble communication (Concluded on page 303)
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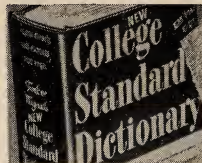
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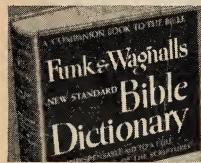
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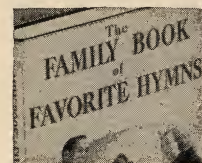
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"THE VOICE OF THE CHURCH"



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THE COVER

Mormon activities in California began with the landing of the Latter-day Saints from the ship *Brooklyn*, July 29, 1846. This four-color reproduction is from a painting made especially for THE IMPROVEMENT ERA by Arnold Friberg, nationally-recognized artist and an active member of the L. D. S. Church.

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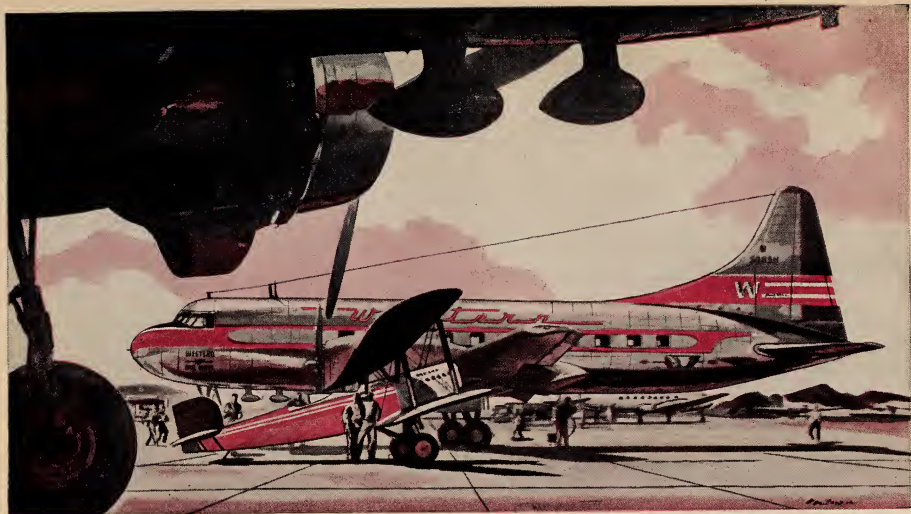
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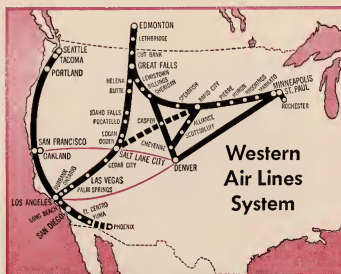
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NEW APPOINTEES TO Y.M.M.I.A. GENERAL BOARD

ELDERS Irving Pratt Beesley, George I. Cannon, John U. Webber, Knight B. Kerr, and David H. Yarn, Jr., have been appointed to the general board of the Young Men's Mutual Improvement Association.

ELDER BEESLEY, popularly known as "Bing," graduated from the L. D. S. University and attended the University of Utah. He is a thirty-four-year veteran of the Boy Scouts of America, and has the rank of Eagle Scout. He filled a mission to Germany and Austria, beginning in 1928, where he organized the L. D. S. youths in the Boy Scout program in the various districts of that mission. In 1929, he was Scout Commissioner of the L. D. S. troops in the Berlin District, and that year he attended the International Boy Scout Jamboree in Birkenhead, England, with the German Scout federation. In 1930 he served in the European Mission Office of the Church at Liverpool.

In 1932 he commenced sixteen years of professional Scout work, serving in California, Oregon, and Washington, where he was active in the stakes and branches of the Church.

At the present time he resides in Bountiful, Utah, where he and Mrs. Beesley are members of the stake M. I. A. boards. Elder Beesley is the ERA director in the South Davis Stake, the stake which has consistently been among the leaders of the Church in the present campaign.

He and Mrs. Beesley, the former Louise May, are the parents of two daughters. Elder Beesley is assigned to the ERA and the Scout committees of the general board.



IRVING P. BEESLEY



GEORGE I. CANNON

ELDER CANNON, who became ward Sunday School organist in the West Ensign Ward when he was twelve years of age and later served as M. I. A. organist, is an Eagle Scout. His college training at the University of Utah and Brigham Young University was interrupted, first by a call to the mission field where he served as music director of the Eastern States Mission and a committee member for the Hill Cumorah pageant, and then for three years service in the United States army during World War II. Here he served as a chaplain's assistant, and for one year he was the L. D. S. group leader at Foggia, Italy.

More recently he has been age-group assistant superintendent of the West Ensign Ward and activity assistant superintendent of the Ensign (Salt Lake City) Stake Young Men's Mutual Improvement Association.

His wife is the former Isabel Hales, and the couple have a year-old son. Elder Cannon is assigned to the music committee.



JOHN U. WEBBER



KNIGHT B. KERR

ELDER WEBBER was born in Logan, Utah but grew to manhood in Preston, Idaho. He has been a student at Utah State Agricultural College. He began work with the dance program in Twin Falls, Idaho in 1937, and a year later, in 1938, he and his wife, the former Ruth Mecham, became dance directors of the Preston Stake. They have been dance directors successively in South Ogden and Mt. Ogden (Utah) stakes since that time, becoming district dance supervisors for the South Ogden area in 1947.

THE IMPROVEMENT ERA

He has been a scoutmaster and Sunday School teacher in the Preston First Ward, activity assistant superintendent in both Preston and South Ogden stakes. At this appointment he is Y.M.M.I.A. dance director in the Mt. Ogden Stake and district supervisor for the South Ogden area.

He and his wife are the parents of four sons and two daughters. He is assigned to the dance committee of the general board.



DAVID H. YARN, JR.

ELDER KERR, a Scout man, attained his Eagle rank in 1931. In addition he holds seventy-one merit badges. He became junior assistant scoutmaster of his old troop in the University Ward of Salt Lake City in 1933, and assistant scoutmaster in 1935. He was called to the French Mission in 1937. While on his mission in 1937 he attended the world Scout Jamboree, which was held in Holland.

He was graduated from the University of Utah and has done post-graduate work at the University of Utah and the University of Paris.

He was scoutmaster of the Japanese Christian Church in Salt Lake City from 1939 to 1941, and served as Scout commissioner of Emigration (Salt Lake City) Stake, 1940-41, and scouting chairman of that stake, 1941-42.

His service with the United States army included combat duty in the Philippine Islands and occupation duty in Japan. He left the army in 1946, as a major in the field artillery, having served five years.

He has been adviser of the Explorer post in the Stratford Ward, Highland (Salt Lake City) Stake, from 1946 to this call to the general board.

(Concluded on page 301)

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THE CHURCH MOVES ON

A Day To Day Chronology Of Church Events

January 1951

17 DOYLE L. GREEN, managing editor of THE IMPROVEMENT ERA, reappointed to the general board of the Young Men's Mutual Improvement Association.

Mrs. Bernice Austin Einzinger, president of the Wells (Salt Lake City) Stake Primary, named to the general board of the Primary Association.

Figures from the Presiding Bishop's Office indicate that about sixty-three percent of the population of Salt Lake City and seventy-three percent of Utah are members of the Church.

18 SEVERAL thousand persons attended the Hymn Singing Festival in the Salt Lake Tabernacle which demonstrated uses for the new *Latter-day Saint Hymn Book*.

20 THE First Presidency announced that because of unsettled conditions the headquarters of the Chinese Mission was being transferred from Kowloon, Hong Kong, to Honolulu, Territory of Hawaii.

The missionaries who are thus being transferred are: President and Mrs. Hilton A. Robertson of Provo, Utah; Elder Henry W. Aki, first counselor, and Mrs. Aki, and Elders William K. Pallani and James Kam Kion Yuen, all of Honolulu; Herald Heaton and Robert Alvarus Parry, Salt Lake City; and Harold Charles Smith, Ogden, Utah.

21 GEORGE Q. MORRIS, president of the Eastern States Mission and former general superintendent of the Young Men's Mutual Improvement Association, delivered the Columbia Broadcasting System's "Church of the Air" address. His subject was "The Sabbath Day."

President David O. McKay dedicated the Rosslyn Heights Ward chapel, Highland (Salt Lake City) Stake recreation center and gymnasium. The building is also being used by the Crystal Heights Ward.

Acting President Joseph Fielding Smith of the Council of the Twelve dedicated the San Leandro Ward chapel, Oakland (California) Stake.

Elder Ezra Taft Benson of the Council of the Twelve dedicated the La Jara Ward chapel, San Luis (Colorado) Stake house. At the special

conference the Richfield Ward and the Morgan Branch were incorporated into the one ward known as the LaJara Ward.

23 THE first silver Gleaner membership cards and pins mailed by the general offices of the Young Women's Mutual Improvement Association. Thirty-seven Junior Gleaners qualified for the awards in this new program for girls between sixteen and eighteen years of age.

24 CARL W. BUEHNER, A. Reed Halversen, and Henry W. Jorgensen appointed to the general Church welfare committee.

The first of many thousands of girls' class, individual, and ward awards mailed by the Young Women's Mutual Improvement Association general offices to ward presidents for distribution to those girls who have achieved in the girls' program during 1950.

The annual M.I.A. basketball tournament announced for March 21-24. This year all competition will be played at the University of Utah fieldhouse.

25 PRESIDENT Richard L. Evans of the First Council of the Seventy was the principal speaker at the annual banquet of the Los Angeles Chamber of Commerce. His subject was "Final Answers?"

28 GARFIELD WARD, Oquirrh (Salt Lake County) Stake, divided into the First Ward, with Wilford S. Wilding as bishop, and the Second Ward, with Verner C. Hardman as bishop.

29 ERMEL J. MORTON, English professor at Ricks College, Rexburg, Idaho, to organize the new Liahona College in the Tongan Islands. The \$250,000.00 Church college, near Nukualofa, capital of the Friendly Islands, is a Church institution. Elder Morton translated the Book of Mormon into the Tongan tongue while he labored as a missionary in 1939.

31 THE First Presidency announced that effective at once, only young men exempt from military service will receive calls to the mission field. For the present time that will restrict missionary calls to young men who are veterans of World War II, those classified as 4-F, disqualified for service in the armed forces, and those

over the age of twenty-five. Women twenty-three years of age or over still are eligible for calls to the mission field.

February 1951

2 PRESIDENT Ernest L. Wilkinson assumed duties as president of Brigham Young University, in Provo, Utah.

4 APPROPRIATE Boy Scout programs were held in many of the wards and stakes.

Taylorsville Ward, North Jordan (Salt Lake County) Stake, divided to form the Taylorsville First and Second wards. Some area was taken also from the Granger First and Second wards. Abram Barker was sustained bishop of Taylorsville First and David McDougal as bishop of Taylorsville Second.

Granger Third Ward, North Jordan Stake, created from portions of Granger First Ward. William Grant Bangerter sustained as bishop of Granger First Ward, and Estel L. Wright as bishop of Granger Third Ward.

Richfield Fifth Ward, Sevier (Utah) Stake, created from portions of Richfield Second Ward, with O. Woodruff Parsons as bishop. Dwain J. Pearson is bishop of Richfield Second Ward.

Richfield Sixth Ward, Sevier Stake, created from portions of Richfield Third Ward, with Marion E. Lowder as bishop. The Third Ward received parts of the First and Fourth wards, and O. J. Condie was appointed bishop.

7 MRS. SYBIL W. HANSEN and Mrs. Catharine A. Rich appointed to general board of the Primary Association.

11 MILL CREEK (Salt Lake County) Stake organized with the following wards: Mill Creek First, Mill Creek Second, and Valley Center wards from Cottonwood Stake, and Winder Ward from Big Cottonwood Stake. President M. Elmer Christensen was sustained with Raymond D. Smith and James H. C. West as counselors. President Christensen was president of the Cottonwood Stake, and President Smith was his second counselor. The stake has a membership of 4247.

Murray (Salt Lake County) Stake organized with the following wards: Murray First, Second, Third, Fourth, Fifth, Grant, and Murray Sixth, which was formerly known as South Grant Ward. All these wards were from the Cottonwood Stake. Sustained were President Oral Joseph Wilkinson, with Dr. Sylvan Lloyd Wright and Harold Richards as counselors. The stake has a membership of 6177.

Wilford (Salt Lake County) Stake organized with the following wards: Cummings, Grandview, Imperial, Kenwood, and Wilford from the East Mill Creek Stake, and Valley View from the Big Cottonwood Stake. President George Z. Aposhian sustained, with Rex C. Reeve and Holger P. Petersen as counselors. Stake membership is 6233.

Part of the Wilford Ward membership was transferred to Lorraine Ward, Grant Stake.

East Mill Creek Stake now consists of East Mill Creek, Evergreen, Highland View, and Rosecrest wards. There was no change in the stake presidency consisting of President Lamont B. Gundersen, Gordon B. Hinckley, and H. Leroy Erickson. Stake membership is 4914.

Cottonwood Stake ceased to exist as its wards were given to Mill Creek and Murray stakes. However, a new Cottonwood Stake came into being, by giving that name to the Big Cottonwood (Salt Lake County) Stake. Wards are Big Cottonwood, Cottonwood, Holladay First, Second, Third (formerly Mt. Olympus), Fourth (formerly Olympus South), and South Cottonwood, all from the former Big Cottonwood Stake. President G. Carlos Smith, Jr., was sustained, with Zeph Y. Erekson and Heber E. Peterson as counselors. President Smith was formerly president of Big Cottonwood Stake, and President Erekson his second counselor. Stake membership is 5003.

There are now 183 organized stakes functioning in the Church.

President Bruce R. McConkie of the First Council of the Seventy dedicated an addition to the Malad Second Ward chapel, Malad (Idaho) Stake.

13 REVAMPING of the schedule of stake conventions of the Church auxiliaries is now under way with the objective of minimum interruption of the regular ward and stake meetings, Elder Spencer W. Kimball of the Council of the Twelve announced.

14 THE First Presidency announced the appointment of Earl S. Paul, president of Mt. Ogden (Utah) Stake, to preside over the Samoan Mission. He is chairman of the Northern Utah region of the Church welfare plan.

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These are the fast-moving steps that capture the fragrant leafiness, the color and protein of weather-resistant rolled bales.

First you set the CA or WD Tractor's Power-Shift Wheels to straddle the swath cut by your Quick-Hitch Allis-Chalmers trail mower. Engine power instantly spaces the rear wheels so they no longer trample the hay.

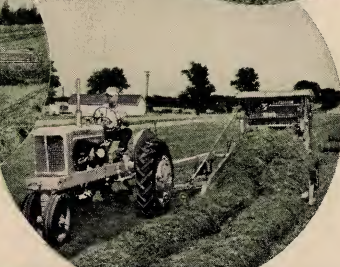
Tedding a new leaf-saving way can often be your next move to speed curing and shorten the time of exposure to the weather. Rotary tedding with the Allis-Chalmers Power Rake lifts damp hay out of the stubble and aerates either swath or windrow. It sets rain-soaked windrows over on dry ground. For tedding, you simply shift the reel to reverse.

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Fourth—your ROTO-BALER then rolls the hay into bales that seal in the leaves... seal out the rain. It's baling at its best... with equipment you can afford for your own farm.



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13





THE LOS ANGELES TEMPLE

OF THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS



GROWTH

By Catherine E. Berry

WHEN spring has laid its promise on the land
And earth brings forth fulfilment from the seed,
We watch with anxious eyes where young plants stand,
Ready to succor them, to pluck each weed
That dares to grow in close proximity;
For growth is not a miracle alone—
Though started by some great divinity;
No carelessness will nature quite condone.
With constant care, with vigilance, the earth
Rewards our toiling hands at each day's close,
For with each sunset we esteem the worth
Of climbing beans, of corn, of budding rose;
And count our wealth not in some distant gain,
But in the sturdiness of flower and grain.

COURAGE

By David Madrid

WITH courage I walked in the darkness,
but as the corner neared,
I felt a fright within me, and courage disappeared.
Folk were all around me, but I stood there all alone—
How could I cross that busy street and safely reach my home?

I felt a hand upon my arm, a small hand I could tell;
My courage found me with that touch, I felt serene and well;
That little boy had seen me there and knew my urgent need,
Across and safe, I thanked him for his good and generous deed.

DESERT RAIN

By Beulah Huish Sadleir

RAIN on desert sagebrush,
Rain with a cooling breeze,
Snow-brand clouds on low mountains,
Mountains without trees.
Night on a rain-cooled desert,
Night with a shifting moon—
Not a break in the bands of silence
Save a coyote's plaintive croon!
Riding into a desert sunrise
With naught to obstruct the view,
I can smell the pungent sagebrush,
And the world seems young and new!

HOME

By Don Marshall

A HOME is not a painted shell
With bric-a-brac that matches well;
It shares the soul, the heart, the mind,
The tears and laughter of mankind.
A home is not some boards in place,
Divided into rooms and space;
It's built on faith in God above
And furnished with abiding love.

ETERNAL APRIL

By Amy Bruner Almy

AWAKE, my heart, for April-time is here
When all the earth lifts up its psalm of praise:
Where once the ground was barren, dun,
and dear,
A tender green now mantles all; the days
Are fragrant; and each windy bough is white
With living promise; now, the meadow lark
Pours out its joy; the air is vibrant, light;
Each hidden seed awaits God's quickening spark.
Shall I, who have known many Aprils, dread
To die! To lay aside my worn-out shell
For life renewed, as Christ rose from the dead
That April? Let me go, then, knowing well
So long as there's a universe and God,
The buried seed shall waken from the sod.

SONG FOR DARK DAYS

By Elaine V. Emans

I LIKE dark days now and then:
Bird-song in the rain has done
More to lift my heart again
Than all caroling in the sun.
I like dark days, knowing whether
They are of the spirit or
The elements that high blue weather
Lies in rich, unclouded store.

FACE JOY

By Zara Sabin

FACE joy was a mask I chose to wear
To help keep hidden my deep despair,
For I knew the world would not want to see
My naked soul in its misery.
And the world smiled, too. Its smile was warm
With friendly cheer and an innate charm
That did not sense the lip-curving lies
Nor glimpse the hunger of empty eyes.

But, somehow or other, it was not long
Until my lips were curved in song;
For the smiles of the world had taken a share
Of burdens I thought too heavy to bear.

And with that sharing I came to know
That even when smiles are made for show,
They lighten the heart and ease the task
Until joy on the face is no longer a mask.

TO ALL MARTHAS

By Julia W. Wolfe

O H, Martha, crushed with many cares,
Tied down to household tasks,
Without the fanfare and the fame
That human self-love asks.
The Son of God for thirsty guests
Gave wine, washed dusty feet.
And when his friends had toiled all night
Made fire, and served their meat.
He set his seal of sanctity
On humble, helpful things.
There is no daily deed of love
But what an angel sings.

PARADOX

Edythe Hope Gence

I CAN never quite explain
Why tall birches after rain
Fill me with such vague unrest
Or why furred and feathered things,
And flashing blue of burnished wings,
Can take my breath in wordless pleas.
The sight of tears on aged faces,
Footprints in trail-dusty traces,
Ships and freight-car names of places,
Spill my tears in unknown quest.
A shaft of sun through redwood trees,
The poor-will's plaint on evening breeze,
A honeycomb, lace-wrought by bees,
A lost white flower my searching sees,
Can fill my heart with sweet hot pain.

Has beauty I have never guessed
Left her stamp in fadeless stain?
Some secret knowledge she has pressed
And left an arrow in my breast?

TO ONE WITH HEARING IMPAIRED

By Mabel Jones Gabbott

TO you the audible beauty of all things
Is lost—the freshness of a meadow-lark's
Clear tone, the throaty way a bullfrog sings
At night, the crackle of a campfire sparks;
The drone of bees on lazy afternoons,
When all the world is still in hot July,
And in the distance like repeated tunes,
The purring of a plane in a wide, free sky;
The lullabies of leaves in autumn sun,
The homely chatter of the radio,
The music tiny feet make as they run—
All this is lost; unless (oh, grant it so)
My pen could phrase each sound in printed word
So poignant that some measure might be heard.

ELOCUTION

By Thelma Ireland

S PARROWS chatter to the sunrise.
They sound carefree, happy, gay.
It is jolly oratory—
Prologue to an April day.

JOSEPH THE PROPHET

By John W. Fitzgerald

HE knew the secret of eternal life.
The Book of Mormon was his holy page.
He taught no creed. A Prophet of this age
Was his commission to a world of strife.
He brought God's truth, like Laban's sword—a knife—
To cut the Gordian knot of error, and encourage
All, from lowly peasant to the wise old sage,
To knock and seek, and find eternal life.
For many years he stood up celestial hills
Inside the door of earth-locked mysteries.
Within his hands are mighty master-keys
Of priesthood; power which all fulfils.
He looks again upon this Church of God;
He smiles and says, "Hold fast the iron rod."

"Living up to the LIGHT"

By President George Albert Smith



WE MEET many very good men and women in the world who have high ideals and are striving from their viewpoint to do good, but there are comparatively few who have a satisfactory assurance of our Heavenly Father's plan and purposes for the eternal progress of his children. Surely we as Latter-day Saints ought to appreciate the knowledge that the gospel brings, and we should evidence our gratitude by living up to the light of truth and teaching it to others.

Mormonism, so-called, is the gospel of Jesus Christ; consequently, it is the power of God unto salvation to all those who believe and obey its teachings. But it is not those who merely say, "Lord, Lord," who enjoy the companionship of his Spirit, but those who do his will. And if we are not more perfect in our lives, if we are not more righteous than those who have not received a knowledge of these truths, we shall be behind them in receiving the blessings of our Heavenly Father. But if we obey his commandments, if we keep ourselves clean and unspotted from the sins of the world, his power will rest upon us, and the virtues of each successive generation in the Church will be builded upon by following generations.

Remember this admonition: "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." (Matthew 6:33.) It is to this point that I would direct your attention. If the Latter-day Saints will keep the commandments of God, they will be happy; if they will keep themselves pure and unspotted from the sins of the world, the gospel as taught by the Church of Jesus Christ of Latter-day Saints will redeem the earth by reason of the perfection of its manhood and womanhood. But those who are selfishly devoting themselves to the things of this world, and to the selfish seeking of high positions, while ignoring or violating the natural laws of God in their pursuit of pleasure, and sowing the seeds of dissolution by allowing their

baser passions to rule them, will not only be unhappy but will wither and pass away, and a race more worthy will inhabit God's footstool.

My brethren and sisters, it is not a matter of concern to me what will be the outcome of this work, but it is this: Keep yourselves clean and pure and you shall inherit the earth, for your Heavenly Father has ordained that it will be so. Let your light so shine that the purity of your lives will evidence your faith in the gospel of our Lord.

Let us bear witness in our daily acts, as well as in our conversation, that we believe this is the Father's work, and joy inexpressible will come to us, and the children that grow up in our homes will increase in faith and humility. They will be added upon and be given power to turn aside the shafts of the adversary that are directed towards them, and in place of the distress that has afflicted the children of men, because of sinfulness, there will be comfort, peace, and happiness; and a race of men and women will inhabit this earth who will have strength of character to put aside the evils of life.

God grant that we may be worthy of our birthright, that we may be worthy of the blessings that he places within our reach, that day by day we may say within our souls, "Father, show me thy will, and I will perform the labor."

If this be our desire, if this is what we live for, then will our children be lifted up to higher ground upon which they may build, and from generation to generation there will develop a stronger race of people—a people who can draw ever nearer to our Father in heaven.

These things appeal to me, my brethren and sisters; it is a natural condition; and I am grateful for the hope that they inspire in my bosom.

I am grateful for the purity of the lives of the men and women who belong to the Church of our Lord, and I am thankful that throughout the world there are others who, seeing the

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The Editor's Page

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effects of a sinful life, are striving in earnestness to avoid its terrors, and who encourage others to do likewise.

In the language of a great prophet of Israel, I would say to the Latter-day Saints, "Get the Spirit of God in your hearts and keep it: It will guide us into all truth; it will be a panacea for all our ills; it will enable us to look forward to the coming of the risen Redeemer, confident that he shall come again in the clouds of heaven."

Possessing that Spirit, our ambition will not be a selfish one, but with charity in our hearts for all mankind, love for all our Father's children, we will mingle with them day by day, and the influence we radiate will be one of love and kindness that will have its influence for good upon every child of our Heavenly Father with whom we come in contact.

May the Lord bless you; may his peace be in your hearts; and may his light illumine your pathway, that day by day you may know the way he would have you go. May his Spirit and blessings be upon all Israel, and may the prayers of the Latter-day Saints and of all good men everywhere ascend on high, that the hearts of men may turn from the evils of this life, that they may desire to turn unto God and keep his commandments.

And may the lessons that we learn by reason of the havoc that is wrought by the elements in commotion in this world be lessons that shall turn our hearts heavenward and that will make us kinder and more charitable toward our fellow men.

God bless all Israel, and all men and women everywhere who strive to do right and do good to their fellows, is my prayer in the name of Jesus Christ. Amen.

WHAT IS A FAD?

By John A. Widtsoe

OF THE COUNCIL OF THE TWELVE

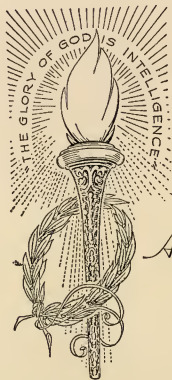
Evidences AND Reconciliations CLIII

LATTER-DAY SAINTS are cautioned not to become faddists. There are ample opportunities in the gospel to fill a person's time and interests without the addition of fads.

Nevertheless many proper pursuits are often incorrectly called *fads*. When the word is used, it should be in harmony with its true meaning. In ordinary language a fad is a belief, practice, or fashion not founded in truth, (therefore of no real value) which is followed publicly or privately, often with exaggerated zeal. Within the Church, a member who over-emphasizes or distorts one principle of the gospel to the exclusion of others, leading to a distortion of the principle, may properly be called a faddist.

Nearly all people have beliefs and practices that others may call fads. Latter-day Saints are baptized by immersion. Unbelievers shrug their shoulders and may call it, incorrectly, a fad. Latter-day Saints try to observe the sacredness of the Sabbath day. The unbeliever speaks of the practice as a fad. The savage may look upon all Christian practices as fads. Really, such practices rooted in the beliefs of people are not fads.

A fad, so-called, often incorrectly, may be



good, bad, or indifferent. It is good if based on truth, revealed or discovered, such as the practice of plowing to increase the fertility of the soil. It is bad if it rests on unproved human notions, such as unbelief in the existence of bacteria. It is indifferent

An Answer to the Questions of

if it is only a form of passing fashion.

Whether a woman should wear her hair long or short is really of no consequence, except

to the woman or to her family.

The search for truth cannot (in latter-day language) properly be called a fad, provided it begins with the word of the Lord. If Joseph Smith had not sought truth, he might not have had the "First Vision." Latter-day Saints are seekers after increasing truth. That is why they attend meetings, read the scriptures, and seek to learn the views of reliable expositors of Church doctrine.

All truth has not been revealed, probably never will be, but enough is available to form a basis on which to build the way into celestial glory. Frequently the Lord has given the greater truth but has left to man the discovery of the lesser, derivative truth.

Sometimes these "discoveries" are but ap-

plications to human welfare of the fundamental truth.

The Lord revealed to this people that they should settle in the western valleys, but the people themselves under divine guidance had to determine the course of travel, and to overcome the multitude of difficulties on the way. Sacred history is replete with similar instances.

This is really one of the beauties of the gospel. Men who search for truth and, when they find it, fit it into the gospel plan, and who meditate upon God's plan, and make it active for human betterment, progress toward Godhood. If all were revealed, our every footstep measured for us, we would be as manikins in the heavenly procession.

Yet every seeker after truth must remember that there are metes and bounds beyond which he may not go. The Lord has laid down certain commandments which forever must regulate the conduct of men.

Faith is the first principle of the gospel. No amount of searching can change that divine requirement. Man may discuss the nature of faith, as the early Saints did under the Prophet Joseph Smith's direction, but cannot change its position in the plan of salvation.

Repentance, the second principle in the gospel, is beyond the searching of man. What repentance is, may legitimately be discussed, as was done by the early Church.

Baptism and the gift of the Holy Ghost, the two first ordinances of the Church, are not subject to change at man's option. Their nature and meaning only may be considered by gospel students.

These and other fixed principles, which stand as a protective wall around the Church, are unchangeable, and not subject to speculation.

Tithing, for example, is one of these laws. Yet under the complex conditions of today, an

honest man finds himself at a loss to know on which part of his receipts tithing should be paid. What is his true income? Then, serious thinking on the subject begins for the clarification of the tithepayer's mind and conscience.

However, usually in the nature of information, are subjects that the searcher for truth may safely enter. The return of the lost tribes of Israel has been foretold, as also the manner of their return. Where they are now, and when they will return, has been a subject of conjecture and study of many competent gospel students. There can be no objection to that, though clearly it does not matter much in man's progress towards salvation.

Other gospel laws stated in general terms are not only susceptible to man's thinking but are apparently so intended. The Word of Wisdom is one of the best of such examples. Searching for its truth has added a strong evidence for the prophetic power of the Prophet Joseph Smith.

The first part of the Word of Wisdom,

dealing with the "evils and designs" of men, has been amply verified over the century by the money-making schemes of "conspiring men" who care more for money than for man's welfare—such as the widely advertised foods and drinks not good for man.

The second part, dealing with the negative aspects of the revelation—alcohol, tobacco, and hot drinks—has definitely been confirmed by human experience, scientific and otherwise.

The third part, dealing with the positive phases of the Word of Wisdom, has become an unexpected, important, triumphant evidence of the correctness of the revelation, and thereby a confirmation of the divine mission of the Prophet Joseph Smith.

This third part is couched in the knowledge of that day, when nearly all of the sciences of today were not born, and therefore long before the science of human nutrition came into being; for example, the Word of Wisdom declares, "Wheat for man." In the Prophet's day, refined foods were practically unknown. Grains were milled whole, and sifted very little if at all. Since modern milling came into existence, there has been constant debate about the relative values of "white" and "whole-wheat" bread. Scientists and searchers after health have found that most of the valuable constituents in wheat are removed in modern milling. Therefore, they who want to be well nourished prefer to eat whole-wheat bread and cereals rather than to attempt to add from other sources the missing substances.

The followers of the above examples are not faddists. It is not a fad to search out more fully the meaning of faith, repentance, baptism, and the gift of the Holy Ghost. It is not a fad to seek to determine the income or increase which must be tithed. It is not a fad under the Lord's law of health to search out the real and relative values of the foods we eat. All these persons are seekers after truth.

But the seeker after truth becomes unworthy of the title when he fails to recognize the findings of human experience in science and elsewhere and the fundamental revealed truths of the gospel. He becomes a faddist when he over-emphasizes, often to the point of distortion, one practice of the divine gospel to the exclusion of others.

Latter-day Saints should be constant seekers after truth, but never faddists. New truth, revealed or discovered, should be put into practice in daily life. Thus only may man follow the injunction, "And as all have not faith, seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning, even by study and also by faith,"¹ and to attain the intelligence which is the glory of God.²

Latter-day Saints live in the present and future as in the past—that follows the doctrine of continuous revelation.

¹D. & C. 88:118.
²*Ibid.*, 93:36.

COURAGE AND HIGH RESOLVE were their

The Rise and Development of the L. D. S. Church in Northern California

By W. AIRD MACDONALD

IN CALIFORNIA'S early beginnings, she gave friendly refuge to three separate movements of Mormon colonists after their scattering and expulsion from Nauvoo. And by strange coincidence, on the very day the Saints crossed the ice on the Mississippi River, the first of these pioneering groups sailed from New York harbor, February 4, 1846, bound for "upper California," on the 450-ton sailing ship, *Brooklyn*. This contingent of 238 souls led by Sam Brannan, after a grueling six-month voyage around the Horn, sailed into San Francisco Bay, July 31, 1846, a year before Brigham Young led the Pioneers into Salt Lake Valley. Second, six months later, the Mormon Battalion came overland from Leavenworth via Santa Fe and the hot deserts of Arizona and New Mexico to reach San Diego, January 29, 1847. Third, a pioneer contingent sent out from Utah in March 1851, led to the founding of San Bernardino.

Most of the first two groups gradually drifted to Utah to help in building a modern Zion. Thus ended the early attempts by the Latter-day Saints to pioneer the "Golden State." Then, for nearly forty years the Church made no di-

rect effort in California; even the missionary work begun by Parley P. Pratt withered except for sporadic care by some traveling missionary on his way to the isles of the Pacific. On their way to their mission fields, these elders often sought work to add to their funds. It was such a situation that led George Q. Cannon to publish the *Western Standard* in San Francisco in February 1856. Two missionaries on their way to Australia spent a few months in Sacramento, found some work putting the first gold leaf on the dome of California's capitol building, and doing missionary service in the evenings. Thus the gospel seed was planted and kept alive by the irregular care of these early elders "passing through."

It was not until August 1892 that active missionary work was revived in California, with the arrival in Oakland of Elder John L. Dalton of Ogden. With true missionary zeal, he gathered the few converts together, added others, and on October 2, 1892, the Oakland Branch was organized with six members: Joseph Nattress, president. In 1897, for the convenience of the East Bay members, meetings were held in Oakland, and Norman B. Phillips was appointed presiding



The "Mormon Social Hall" Gridley, built in 1909, the oldest building owned by the Church in California.



Other T. and Agnes Shirley, Gridley, only surviving members of the original Gridley L. D. S. pioneer group of 1906.

elder. However, they continued to be part of the San Francisco Branch until after the earthquake and fire of 1906. Then the Oakland Branch was re-organized with Norman B. Phillips as president.

Thus were laid the foundations for a spectacular growth that has seen the Church membership in California number into the tens of thousands. Two temples are now being planned by the Church in

Early California Sunday School, San Francisco Branch, August 1914.



Sunset Ward and Stake Center, San Francisco, 22nd & Lawton Streets.

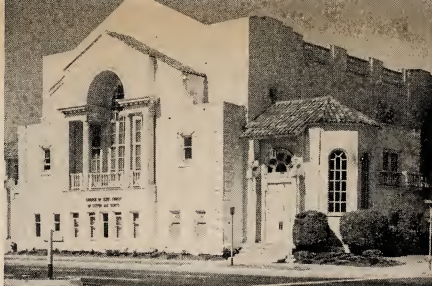


WATCHWORDS

California; one at Los Angeles and one in Oakland, overlooking the very area where Elder Dalton held his first missionary meetings.

IN 1901 Joseph E. Robinson was appointed president, and it was he who reared the structure of the California Mission that became the "nursing mother" to the little groups of Saints found in all parts of the state. For eighteen years, President Robinson was the builder and defender of the Church on the coast. In December 1906, a group from Rexburg, Idaho, in true pioneer spirit, planted a colony in Gridley, north of Marysville. Three years later, 1909, they erected a social hall, known to this day as "Mormon Social Hall," the first Church-owned meetinghouse in

Ward and Stake House in Oakland, first modern L. D. S. edifice erected in northern California. Dedicated in 1923.



building is today still serving as a ward and stake house for the Oakland Stake. In 1920 the Oakland Branch with 430 members included all the east side of San Francisco Bay stretching from Calistoga to Livermore. Three stakes of Zion with ten imposing Church edifices are now within these boundaries. The Sacramento Branch included all the known members scattered from the Oregon line to Fresno. Two organized stakes with eight

were effected, and the branches multiplied and grew. In 1925 at a conference in Oakland, he prophetically declared: "The Lord's work is growing. I can see California dotted with stakes of Zion!" Two years later, on July 10, 1927, in that same building, he assisted Elders Rudger Clawson and George Albert Smith of the Council of the Twelve in organizing the first stake in northern California—the San Francisco Stake, the ninety-ninth stake in the Church. That stake today has grown into four stakes and part of a fifth!

AT San Francisco's great exposition in 1915, the Tabernacle choir gave a series of concerts with Emma Lucy Gates as featured soloist. They captivated music-loving San Francisco and were acclaimed by the press. At last something good was printed about the Church. There followed a series of stories in the press by Emma Lucy herself, and by her mother, Susa Young Gates; by Dr. James E. Talmage, and finally by President Joseph F. Smith. The story of the restored gospel was being told, and the walls of prejudice began to crumble.

The course of Mormonism was ever westward. The overflow from Zion began to flow down the Pacific slope. Young Latter-day Saints in all walks of life began to appear in California's growing cities, and soon it was said that in every town and hamlet, an alert young Saint could be found, and sitting in an important place. So the branches grew in strength, and President McMurrin began to divide and organize more branches, putting more and more of these alert young business leaders into Church service. When the San Francisco Stake was organized in 1927, W. Aird Macdonald became its first president—and like that first branch

(Continued on following page)

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L. D. S. Institute
of Religion,

Berkeley, California,
dedicated 1946.

modern California. Branches were stirring in Sacramento, Oakland, San Francisco, and San Jose. As small chapels began to appear, it was evident the Saints were beginning to plant their roots deep in California's fertile soil.

In 1922 the first pretentious Church edifice was begun in Oakland, costing \$39,000.00, which was dedicated by President Heber J. Grant, May 13, 1923 with 932 present at the ceremonies. This

splendid new buildings have been built by the Saints in this same area.

In the Fresno area modern chapels serve the Saints at Merced, Visalia, Avenal, and two in Fresno. In November 1950, President David O. McKay dedicated one of these.

During the presidency of Joseph W. McMurrin, new organizations

COURAGE AND HIGH RESOLVE

(Continued from preceding page)
started by Elder Dalton, it included the membership on both sides of the bay. Seven years later, in November 1934, two more stakes were organized from the mission by Elder Melvin J. Ballard and Mission President Alonzo A. Hinckley, who had succeeded President McMurrin, following his death in 1932. Sacramento Stake with Mark W. Cram as president included twenty-one hundred members in branches from Roseville to Tracy. The Gridley Stake, with young John C. Todd as president, included fifteen hundred souls in six thriving branches from Marysville north to Chico and Grass Valley. Some weeks later, December 9, 1934, President Grant and Elder Rudger Clawson divided the San Francisco Stake, setting up a new Church unit in the East Bay, the Oakland Stake, 109th stake of the Church.

The California Mission continued to grow and expand until organizations were effected in almost every corner of the state. The zeal and energy of the missionaries continued; hundreds of converts were added and the lukewarm from Zion revived. It became one of the great missions of the Church. Stalwart leaders directed its destinies, including Joseph W. McMurrin of the First Council of the Seventy. When Alonzo A. Hinckley was called into the Council of the Twelve in 1934, Nicholas G. Smith (later to become one of Assistants to the Twelve) came with his dynamic energy to build faith among the Saints.

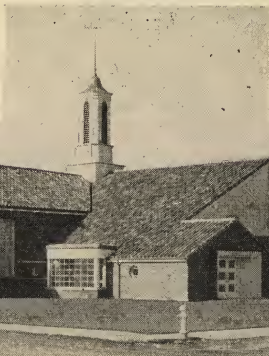
Following him, W. Aird MacDonald grouped the mission branches into districts or "junior stakes" with local leadership, and when he was succeeded in 1941 by Henry H. Blood, former governor of Utah, three of these districts were organ-



W. AIRD MACDONALD
The young San Francisco newspaper reporter on whose shoulder the late President F. Smith laid his hand and said: "I want you to stay in California. The Lord has a great work to do here."

ized into stakes of Zion. After President Blood's death in 1942, President Rufus K. Hardy of the First Council of the Seventy directed the mission for several months. Then the mission was divided, and from Tulare north it became the Northern California Mission, January 1942, with German E. Ellsworth as its first president. The work was intensified, and with his boundless energy, President Ellsworth gave great impetus to chapel building. Thirteen beautiful edifices were built for the comfort and delight of mission branches. After eight years, he was released in June 1949 and succeeded by Thomas W. Gardner, who is still presiding, and under whose leadership the missionary work has been redoubled with great success.

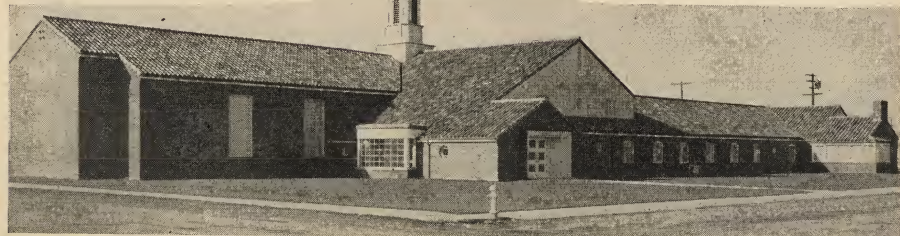
YUBA CITY WARD CHAPEL, GRIDLEY STAKE,
dedicated November 5, 1950.



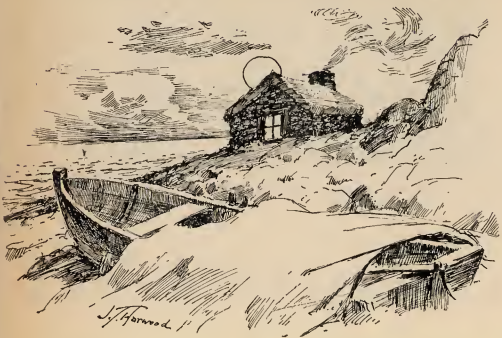
The colonization at Gridley was the result of salesmanship by a typical land agent who in glowing terms painted the glories of life in "sunny California" as contrasted to the cold winters of Rexburg, Idaho. Seven families arrived in Gridley, November 22, 1906, and the colony started with the sturdy spirit of pioneers. They had little money, but all their work was done after "prayer and solemn consideration." In February 1907, Gridley Branch was organized with George Cole, president. In 1934, there were 1400 souls in Gridley and nearby towns, which led to the stake organization, with John C. Todd, president. They served without change until their release, November 5, 1950, when Harry E. McClure of Yuba Ward was appointed president.

The earliest record of Church members around Sacramento begins with the stragglers of the Mormon Battalion as they made their way back to their families. They found work with Captain Sutter in the winter of 1847-48; built the millrace at Coloma where gold was discovered January 24, 1848. Later Sam Brannan set up a store in the Fort Sutter stockade. Others of the ship *Brooklyn* passengers, as they fanned out to find employment, were among the early Mormons in Sacramento. No effort was made to establish the Church until after the coming of Aaron Garlick and his family in 1856. He and his wife had been baptized in England, and their home in Sacramento became the refuge of the irregular stream of missionaries from Utah on their way to and from the South Pacific. In 1871, a returning missionary, Phillip Luber, organized the first branch, with Aaron Garlick as president; it was carefully nurtured by the presidents from John L. Dalton to Alonzo A. Hinckley.

(Continued on page 300)



Reported by Margaret E. P. Gordon



A veritable gold mine of valuable information was found through a few letters sent to the bleak shores of Nova Scotia.

ONE of the most interesting and productive methods of seeking after our dead is through writing letters, which often brings amazing results as well as being a fascinating pursuit.

Following are some of the genealogical adventures of Shirley Skousen, wife of former President Basil Skousen, of the Blythe Branch, California Mission. She is a convert of recent years, and the only one of her family to join the Church. She writes:

"Soon the desire came to me to seek after my ancestors, and at that time I knew nothing further than the names of my four grandparents. I was prompted to write to my Aunt Katherine, who has traveled much and is very much interested in our relatives. In reply she sent me a large envelope containing copies of letters she had written to various members of the family.

"One of the most important, to me, was written to her Uncle Smith Bushnell, dated June 20, 1893. She told him about his grandfather, James Bushnell, also his wife's name—Electa Munson, and gave him their full family. She also told me of meeting a man in Philadelphia sometime previously who had a friend who was compiling a Bushnell family history. This man suggested that since her mother was a Bushnell, his friend might like to contact her for added information she might have.

"The genealogist answered her letter. Earlier, from the *Handbook*

of *American Genealogy*, I had the address of a George Bushnell, who was the Bushnell family historian. This George Bushnell proved to be the historian my aunt had contacted. From him, and from Aunt Katherine's letter to her Uncle Smith, I was able to connect with the Bushnell and Munson families of New England—my own kindred, proving relationship to ancestors whose lines cover many hundreds of years.

"These marvelous discoveries filled me with a desire to do more. I had other addresses which had lain in my drawer for five years, among them one of a Mrs. Fisher, who was listed as gathering Grosh genealogy. My mother's father was



A fascinating and complete line was established which went back to the emigrant Anthony Marshall, who sailed his own ship from Bristol, England, to Nova Scotia, and up the Stewiacke River.

John Wesley Grosh. From this lady I received the address of a Paul E. Grosh, who was compiling Grosh information.

"At this period a new baby came to our home, and fearing further delay might deprive me of valuable clues, I sent Mr. Grosh's address and some others to my mother, ask-

ing her to write for me. She did and received answers to all letters sent away.

"This Paul E. Grosh proved to be her sixth cousin, who plans to publish his compilation. From him I was able to carry definitely my descent from the emigrant, John Valentine Grosh, who came from the German Palatinate and settled in Pennsylvania in 1743.

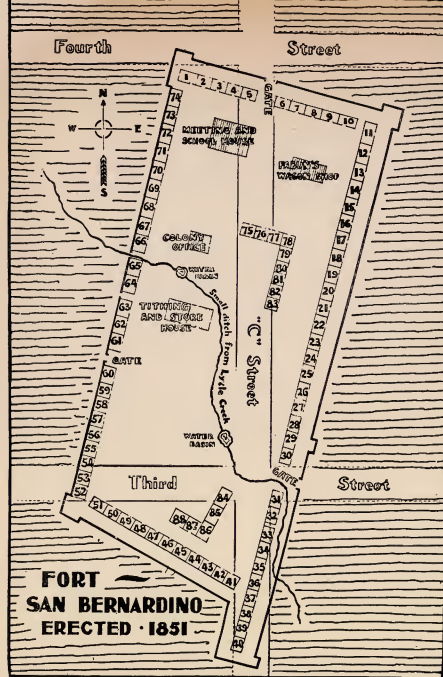
"Mother also wrote to the postmaster at Lilitz, Lancaster County, Pennsylvania. Her letter was handed to the Moravian minister, who kindly replied that the original Moravian records were in his church, all written in German. He sent me information which proved my line straight back to the emigrant, John Valentine Grosh.

"Being so richly repaid for efforts made through correspondence, I now turned my search to my paternal lines. My father's father came from Nova Scotia. Through correspondence with a great-aunt, I learned their father's name was Joe Marshall; their mother's, Mary Jane Otterson. She told me many interesting things of their life on a Canadian farm.

"Not knowing where to turn for further information, I wrote the town clerk of Brookfield, Colchester County, Nova Scotia. It being too small a place for such an official, with some amusement, the postmaster opened my letter. He proved

to be a distant cousin of mine. He passed it on to the son of one of my grandfather's cousins, whose wife took pictures of my great-grandfather, Joe Marshall, and of his son Benjamin, and sent them to me. With these came a very interesting letter. She had contacted Captain W. W. Marshall, whose mother was Grandfather's sister. He is a prominent navigator—a great voy-

(Continued on page 288)



Pioneer gristmill, San Bernardino. This mill was built by William Oliver for Elders Lyman and Rich in 1852.

VIGILANCE WAS

The Expansion of the L. D. S.

In 1851, Mormon colonizers deemed it wise to construct a fort to protect their interests in the new settlement they had begun in June of the preceding year.

Rich and Hunt visited Amasa Lyman who was presiding over the Saints in that area.

It wasn't until February 1851 that the colonization of southern California was actually underway. Parowan, Utah, was the gathering place. At that point 437 persons, representing, it is said, every state then in the Union except two, and, in addition, Canada, England, Wales, Ireland, Australia, New Brunswick, Sweden, and France, gathered for the venture. These people were prepared for their journey; they had 150 wagons, 588 oxen, 336 cows, 21 calves, 107 horses, and 52 mules.

In charge of the company were Amasa M. Lyman and Charles C. Rich, both members of the Council of the Twelve. And with them went Jefferson Hunt, experienced in the ways of travel and wise in the procedure of the colonist. He it was who could direct the Saints in their approach to governmental agencies with which they would need to deal.

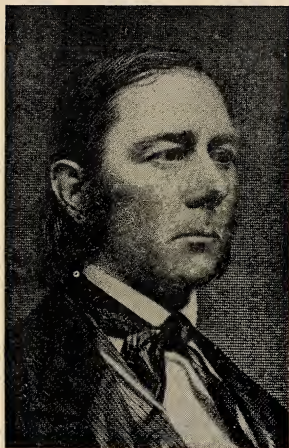
Under Captain Hunt and Captain Seelye, the first two companies entered San Bernardino Valley by way of Cajon Pass, June 1851, and set up camp in Sycamore Grove, as it is now known. A company under Captain Lytle entered San Bernardino through what came to be known as Lytle Creek.

Money was a scarce item with these colonists. It is reported that the entire company of 437 had only eight hundred dollars. Since their

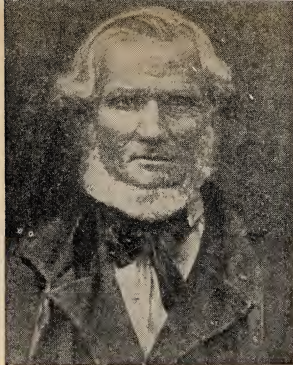
FROM the time the Mormon Battalion left the main body of the Saints and made their way to California, the men and women traveled through country that eventually welcomed the Latter-day Saints as colonizers. This is no less true of southern California than it is of the other states over which the battalion marched.

In the spring of 1847 Jefferson Hunt, on patrol duty among the ranchos of San Bernardino Valley with a detachment of the Mormon Battalion, visioned the possible colonization of this friendly area. A year later he returned to purchase cattle for the Church—and again passed through the inviting area. The cry of gold had reached receptive people who, knowing of Jefferson Hunt's travels, asked him in the fall of 1849 to guide them over the southern route from Salt Lake to the southern, since it was too late in the autumn for them to reach the gold fields around San Francisco via the northern route.

In this same company, but for a very different purpose, was Charles C. Rich, who had been called on a mission to California. While they were in San Francisco, Elders



Charles Coulson Rich, an Apostle in the Church of Jesus Christ of Latter-day Saints, and a zealous fighter for its rights and principles, to whom goes the honor of pioneering the first Mormon settlement in Southern California. The Rancho of San Bernardino was the spot selected where busy colonists were soon developing and cultivating what today is one of the richest and finest sections of California.



Jefferson Hunt, captain in the Mormon Battalion, first visioned the possible colonization of the San Bernardino area by the Church, and was responsible for the legal and governmental transactions resulting in formation of the city and county of San Bernardino.

of Salt Lake City and of Nauvoo. A bowery, similar to that which was erected in Salt Lake City, was promptly erected to serve as a temporary meeting place for worship and for other community activities, as well as for the school which accommodated the 125 children of the colony.

The work of settling and of building a self-supporting commu-

nity went forward. Roads were built and canals dug to convey water to the fields. Gristmills were set up, and two threshing machines were constructed by the settlers themselves. Finally the Council House, first public building in the valley, was erected.

For the colonists' protection a stockade, known as Fort San Bernardino, was built to protect them from Indian attacks. A military division was organized under Captain Hunt, and firearms were provided by the United States garrison at Chino.

Jefferson Hunt, a member of the board of commissioners of Los Angeles County and also a delegate to the state legislature of California, was responsible for the legal and governmental transactions pursuant to the incorporation of San Bernardino as a city and the formation of a county of San Bernardino from the eastern part of Los Angeles County. The colony prospered, and the Church thrived—in membership as well as in devotion. The Church in Salt Lake City gave generous encouragement and support to this colony in southern California.

But events in the territory of Utah caused a change in the colony. An army under Albert Sidney Johnston had been sent out by the United States to take control of the area. President Brigham Young requested all able-bodied men in all the colonies of the Church to return to Salt Lake Valley. Since no one would willingly fail this call, nearly all of the San Bernar-

(Continued on following page)

THEIR MOTTO *By Leo J. Muir*

Church in Southern California



REGIONAL WELFARE HEADQUARTERS, SOUTHERN CALIFORNIA

credit was good, however, they soon negotiated the purchase of the Lugo Rancho for the sum of \$77,500.00—with a down payment of \$20,000.00, advanced by a bank in San Francisco. On February 27, 1852, a year after they had left Utah, the deed conveyed title to the little colony for 35,509 acres in San Bernardino Valley.

Immediately a townsite was laid out and 1300 acres of land planted to wheat. Interestingly enough, the harvested grain brought the Saints \$4.00 a bushel at the mill in Puente. When ground into flour and sold in Los Angeles, it brought \$32.00 a barrel.

The townsite followed the pattern

APRIL 1951



BRENTWOOD
WARD CHAPEL,
INGLEWOOD
STAKE

VIGILANCE WAS THEIR MOTTO

(Continued from preceding page)

dino colony returned, and approximately sixty percent of the Saints of the San Francisco Bay area also returned at President Brigham Young's request. This ended the colonization efforts of the Church in California for a period of thirty-two years.

Although the Church sponsored no official colonization in California from 1858 to 1890, there was frequent contact with the Latter-day Saints who remained in California. Jefferson Hunt contracted the mail from Salt Lake to Los Angeles. The Pony Express, passing through Salt Lake, continued to Sacramento and thus preserved constant communication with California. During these years many families and single persons went to California as farmers or as gold seekers. Missionaries, departing for the Pacific Islands missions, established contact with the Latter-day Saint families who still resided in the San Francisco Bay region.

Since these infrequent and unscheduled contacts were insufficient to keep the Church fully organized and alive in California, the General Authorities again sent official missionaries there in 1890. The earliest recorded missionary was J. W. Pickett, who arrived in San Francisco in 1890. He was followed by John Luther Dalton, who later became the first president of the California Mission, Karl G. Maeser, and Henry S. Tanner.

President Tanner was the first

president to undertake missionary work in southern California, opening mission branches in San Diego and Los Angeles. Soon the Los Angeles Branch became among the largest in California and was officially organized March 21, 1895. The branch was cradled in the home of Eliza Woollacott, who had come with her family from Salt Lake in 1884. The branch consisted of fewer than twenty members. Hans Christian Jacobsen was the first branch president, followed by George L. Matthews, Hyrum G. Smith, and William J. Reeve, who was president at the time the branch was organized into Los Angeles stake.

During the activities of Presidents Tanner, Nye, and Robinson, branches of the California Mission were also organized in Long Beach and Ocean



SAN FERNANDO STAKE HOUSE



INGLEWOOD STAKE HOUSE



SAN DIEGO STAKE HOUSE

Park. Thriving branches of the Church were supported in these two communities. Branches soon were established in San Bernardino as well as in several additional sections of Los Angeles.

The San Diego Branch was formally organized June 2,

1898, at the home of Amelia Jewell. Charles S. Hoag was appointed president. Long Beach Branch, with George M. Tonks as president, was organized November 23, 1919. On May 16, 1920 Ocean Park Branch was officially organized with Otto J. Monson as president.

The year 1918 saw a vast postwar migration toward California. From Utah alone it is reported that 50,000 persons went to that state. The great growth of population added to the mission branches established, and on January 21, 1923, the Los Angeles Stake was organized, opening a new era for Church activities in southern California.

There were only three Church-owned meeting places in the Los Angeles area when the Los Angeles Stake was organized, January 21, 1923 with George W. McCune as president. Immediately the stake promoted the building of four other ward chapels, which were completed under the administration of George W. McCune, Leo J. Muir, George F. Harding, counselors, and William G. Brown as ward clerk. In May 1927 the Los Angeles Stake was divided since there were al-



WILSHIRE WARD,
LOS ANGELES

(Continued on page 288)

THE IMPROVEMENT ERA



General view of camp at barbecue time.

Charles Ora Card, met Chief Red Crow of the Bloods. At that historic council misunderstandings were removed; goodwill was voiced; and a pledge of peace was made that has never been broken. The new town of Cardston was built, and Latter-day Saints and the Blackfeet became good neighbors and friends.

The Indians have waited long for the gospel. Now the time is ripe; barriers have been lifted; and the new missionary program is beginning to bear fruit as Chief White Bull declared, standing in the midst

FELLOWSHIP UNDER THE STARS

By C. Frank Steele

EDITOR'S NOTE

The coming of spring and the beginning of another "outing" season in the northern United States bring plans for fathers' and sons' encampments throughout the Church. In some stakes these outings have become traditional for the good they do in bringing fathers and sons closer together.

Here is an account of one of the many held in the summer of 1950.

"WE ARE grateful to you for your invitation to be present at this great camp. We thank you for your friendship. We like your people, and we are good neighbors. We like the Book of Mormon. I have read it, but I do not understand it. Send us more of your missionaries to teach us, for we like them on our reserve. Our children are . . . learning much. This is good."

These were the words of Chief Jim White Bull of the Blood Indian tribe, southwestern Alberta, as he addressed the Canadian tri-stake fathers and sons outing which climaxed the summer program in these northern areas of the Church. His words touched every heart. He spoke with solemnity, dignity, and conviction befitting his high office as a chief in the most powerful tribe in the great Blackfoot nation. At his feet a council fire of peace and friendship blazed, east and west the green Pass Creek Valley lay in darkness. High above his head rose the Rockies.

Here was Camp Kootenai in the

—Photograph by Carl J. Larsen



Flag ceremony with Senator W. A. Buchanan and President Oscar A. Kirkham participating.

heart of the "Land of the Shining Waters" where under the inspiring leadership of President Oscar A. Kirkham was welded a new "Fellowship Under the Stars." Other fathers-sons camps have been held in the Canadian stakes before, but this one made history. Reflecting the missionary work inaugurated by the Church among the Lamanites, this 1950 council pointed the way to a new day for the Canadian Indian people, a day when they will enjoy freedom, opportunity, and encouragement for becoming more self-reliant and responsible.

There were many pioneers of the Church settlement in Canada there that night who recalled the great council in 1887 on Lee's Creek when the founding leader of the original group from Utah, President

of seven hundred or more of his Mormon friends, old and young, and with Chief John Cotton and Chief Jack Hindbull at his side.

White Bull spoke for his tribe and accepted on behalf of it a copy of the Book of Mormon. Far to the east on the Blood reserve sign-
(Continued on page 290)



Indian chiefs at camp. Chief White Bull holds copy of Book of Mormon.



Flag raising ceremony at camp.



Out of the mists of the Pacific, a ship under the direction of a leader with a high and lofty purpose: the colonization of California by Latter-day Saints—

SAM

By Paul Bailey

HALFWAY up the narrow finger of water which is the Gulf of California lies the Mexican town of Guaymas. In spite of the flow of American tourists down the highway from Tucson, it sleeps in the timeless indolence of the typical Mexican seacoast village. In the year 1883 its cluster of mud huts was, as now, wrapped gently around by green-fringed hills, with a blue and whispering ocean at its feet. But in that year it was delivering none of its peace or serenity to the frustration-maddened soul of Samuel Brannan or little comfort to his aged and pain-wracked body. In one of its flea-ridden mud huts Sam lay near death, his fierce eyes mocked by the last relics of a crumbled fortune, his soul tormented by a thousand memories.

The pain of his arthritic joints was as nothing compared to the ache of devastation which this last ironic failure and exile had dealt him. Dreams of empire were slow to crumble; for Samuel Brannan's dreams, along with his accomplishments, had been measured to fabulous pattern. Even in these, his supposedly last hours, fifty thousand leagues of Sonora land were named to him. Yet he must face the end amidst squalid poverty.

At first there had been great hopes—the kind that beat substance back into dreams—hopes which had picked him out of his San Francisco despondency and set his feet once



more to a promotional vision. He had done much for Mexico in the days of his wealth. He'd championed her people against the Napoleonic interloper, Maximilian. Brannan money had flowed out of San Francisco to arm and equip the Mexican people's army under Juarez. Brannan gold, coupled with Brannan's persuasive eloquence, had raised a military contingent of American volunteers which had served with distinction in the revolution ending Europe's last hope of ruling Mexico. A fiery patriot, colonizer, and man of vision, with money to match the dreams—that had been Samuel Brannan of the old days. The lonely, sick old man of Guaymas was the physical shell which housed these memories.

Through the turbulent years of his industrial and colonial expansion of California, Samuel had ignored and all but forgotten the debt owed him by Mexico. Not until misfortune and personal troubles had wiped away his fortune did he think on those supposedly worthless bonds taken in exchange for the Juarez loan. At best a wild and forlorn chance, he had contacted the Mexican minister

in Washington, D. C. The answer he drew had given him little hope, and no encouragement. Mexico, while not unmindful of his generosity, was not anxious to set precedence whereby every filibusterer who had any part in the revolution would fall in line for gratuity.

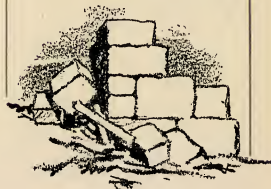
But Samuel Brannan had been too desperate to accept any discouragement as final. Borrowing enough cash to get him to Mexico City, he'd made direct plea with President Diaz.

BRANNAN

and the



Brannan luck and California gold made Sam Brannan the one person upon whom fate seemed to bestow her sunniest smiles. Yet adversity struck, harshly, relentlessly, and in this narrative the reader sees and senses the utter bleakness and despair which became the daily companions of Sam Brannan, the one-time multimillionaire, as he viewed, through age-dimmed eyes, the ruins and rubble of his once vast and grandiose dreams.



IN MEXICO CITY there had been delays and rebuffs enough to dishearten any less-anxious soul, but Sam wore away at opposition until success eventually rewarded his tenacity. President Diaz persuaded the Mexican congress to grant Brannan nearly two million acres of Sonora land in exchange for the Juarez bonds, and in appreciation

of his timely aid to the nation in its distress. With this hope realized, Samuel Brannan had been off on another desperate scheme—this time colonization in Mexico.

Through the American press, and especially the San Francisco press, which was sensitive even yet to his immense dreams, he had let it be known that Samuel Brannan was on his way back. On borrowed money he sailed for New York and there organized the "Sonora City and Improvement Company."

The old light returned to the aging Sam now he had something worthy to fight for—big enough to match his dreams. With the old-time flare for publicity, he won in

steamer, miasmic with the soft lush smell of decaying banana residue. To him it had seemed as a generation moved backward from the luxury steamers which not too long out of recollection had carried himself and family to and from Europe and its many spendthrift's delights—backward even from the side-wheeling *Northerner* which in 1853 had returned him with the best of its elegance to San Francisco, after an eastern jaunt by way of Panama to New York. For in those days the *Pacific Mail* had been proud to list the name of Samuel

know Sam Brannan or they never would have laughed. Their putrescent boat was of about the size of the old *Brooklyn*—the old *Brooklyn*, which had sailed around the Horn from New York and entered San Francisco Bay with the first band of colonizers under the United States flag—the old *Brooklyn*, whose hull had been filled with Latter-day Saint pilgrims, anxious to build the kingdom of God on earth in the peace and isolation of a new world. Those impudent scoffers should have seen him then. In those days he had been leading elder. Doctrine or policy—it had mattered not—two hundred hands would have raised unanimously to sustain every word he spoke. They wouldn't know that "old gray hairs" once had owned half of San Francisco and Sacramento—built Calistoga—owned immense tracts for colonists in southern California and Hawaii. They couldn't have known the role he'd played in planting the Church of Jesus Christ of Latter-day Saints and its people in western America; that he had traveled horseback across the Sierras to Salt Lake and the Green River to search out Brigham Young and the vanguard; the hand he had in that Church's early beginnings, nor the historical role he had assumed in California's gold rush. Colonizer? They couldn't know.

SAD YEARS—



In the "sad years" of Sam Brannan's old age, impudent scoffers could not have known that "old gray hairs" had once been the colorful leader of the Latter-day Saints on the good ship "Brooklyn" which brought the first Anglo-Saxon colonizers to the shores of California.

Much less could they have known that they gazed upon a man who, through desertion to the cause that brought him, gained glittering millions and the deceitful adulation of equally money-mad gold seekers.

Sam Brannan could truly rue the day when he "sowed the wind and reaped the whirlwind."

Brannan, Esq., as passenger. To the captain, deck hands, and non-descript travelers on the greasy tub which bore him southward to Guaymas, the name of Brannan had been as devoid of importance as a steerage passenger on the *Northerner*. They had sneered and spat as he'd talked of Sonora and the great things toward which the light burned so fiercely. "Lots of gray hair," one had laughed, "a good Yaqui scalp."

TRUE, his Sonoran entrance had been minus the flags and the bands. He still had to survey his land to get patent. A banana boat was hardly the conveyance for an empire builder. But those fools didn't

SAMUEL had hoped and half-expected history to repeat itself in his behalf. He'd had faith that the pilgrims and the colonists would come to Sonora—ten thousand of them; for outside the bleak Canadian and Alaskan wilderness no

(Continued on following page)

In San Diego's Mount Hope cemetery this humble marker identifies the last resting place of Sam Brannan.



American newspapers favorable accounts of his past accomplishments and future hopes, and through them had set forth his plans glowingly.

The land of his immense grant was truly all he had claimed it to be. Its average altitude was four thousand feet; it was rich in minerals, and so fertile and mild in climate that two crops a year could be brought into production. "Sonora City" was to be laid out immediately, and survey of the entire grant to commence at once.

The boat taking him south to Guaymas was a stinking little fruit

SAM BRANNAN...

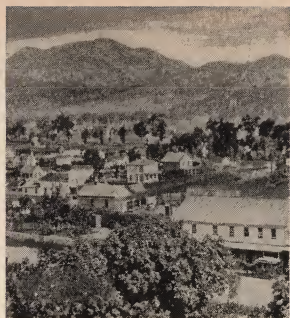
(Continued from preceding page)

other such rich and undeveloped land existed in all North America. In his possession was a new frontier for American farmers, tradesmen, and mill hands—with only the provision that it be surveyed and platted within two years. He had been allowed five years in which to construct a railroad. Confident, he'd promised the railroad in five months.

From New York he'd brought with him the drafted plans for Sonora City. This "Sacramento of Mexico" was to be far up and protectively astride the Yaqui River. From Sonora City to Tucson, Arizona, would be less than four hundred miles, and a clean highway and stages were to have been provided to carry eager Americans south. Brannan's railroad was to have joined the Santa Fe in the Santa Cruz Valley. It was to have been California over again—with better climate, with more rainfall, with undreamed mineral wealth, and with Samuel Brannan so firmly astride his charger that no man or set of men would ever again unseat him.

But Samuel hadn't given much thought to the problem of Yaqui Indians—until his arrival at Guaymas. Here he had discovered unanimity of opinion that no white man with any sense would dare risk life and scalp on the rivers and in the jungles of Sonora. No man in his position, however, could afford to allow negative advice to deter him. Stock in the great scheme was being issued and sold out of the New York office. Soon a flow of American dollars would come to Guaymas. The immediate job would be to recruit and equip the surveying parties.

One of the first rumors Samuel heard was that the Diaz regime was planning a sale to the Latter-day Saints of a fat and fertile slice of Chihuahua and an eastern chunk of Sonora—abutting the very grant which Sam had been so hopeful of colonizing. This was hardly the type of news Samuel had been anxious to hear, for, even though he long ago had ceased to claim activity with the Church or its people, time had not dimmed his respect for its strength in organized

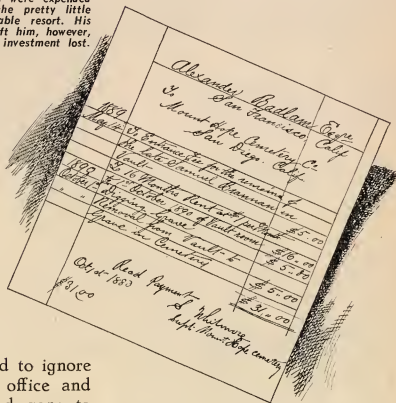


In the mid-seventies, vast sums were expended by Sam Brannan in promoting the pretty little town of Colistago as a fashionable resort. His "golden touch" seemed to have left him, however, for he finally had to concede his investment lost.

BURIAL RECEIPT

Samuel Brannan died in Escondido, California, May 6, 1889—peniless and forgotten. His body was hauled to San Diego for burial, but since there was neither claimant nor burial money, it lay in the receiving vault unclaimed for sixteen months—until Alexander Badlam, Jr., finally paid the arrearages, and allowed Sam a proper and decent burial at Mount Hope Cemetery.

—Photostat of burial receipt courtesy California State Library.



effort. He'd endeavored to ignore the rumors, rented an office and living quarters, and had gone to work.

The magnitude of his task had soon made itself apparent. His first application before the Mexican courts for permit to survey was curtly denied. While he'd waited for both cash and legal right to proceed, Samuel had made horseback circuit of his domain. It had been hard to believe the indolent Yaquis were capable of the atrocity stories which went the rounds. When the right to survey was eventually tendered him, he'd found few surveyors willing to enlist to the hazardous undertaking. Not enough surveyors answered his appeals in Mexico City, Tucson, San Diego, and San Francisco to equip one party, let alone the dozens necessary for the undertaking.

Too, there had been the matter of money to underwrite the venture. Thousands of shares of company stock had been peddled in the States, but letters to the New York office had strangely returned un-

claimed. Then, like an edict of doom, came word that his trusted New York colleagues had absconded with the cash. The desperate old Sam had been left stranded in Guaymas, bereft of outside help and robbed of his last great dream.

Americans had shown no interest in the circulars he'd mailed throughout the States. Not a single American had yet been persuaded to purchase land and colonize. Sonora City had remained a roll of blueprints in the corner of Sam's flea-ridden abode. Friends had betrayed him; family had deserted

him; arthritis left him sleepless with its misery. The aged cripple had sunk deeper and deeper into despair and poverty.

Letters he wrote out of Guaymas were to become pathetic reminders of his humility and degradation. Though his mud hut was stacked high with American handbills advertising the land, unsold stock certificates, and the collected rubble of a lonely old man, Sam finally had been forced to the necessity of selling lead pencils for the barest necessities of life.

Latter-day Saint missionaries visiting Guaymas on behalf of the gospel had sought out their once leading elder. Sam's pride and the bitterness of his soul had struggled warily against their softly spoken exhortations. He'd fought back the remembrance when he, too, had "forsaken all" and traveled "without purse or scrip" for the Cause;

(Continued on page 282)

SCOUTING AND THE 11-YEAR-OLD BOY in the L. D. S. Church

By FORACE GREEN

MEMBER, Y.M.M.I.A. GENERAL BOARD



The first troop of 11-year-old Boy Scouts to be formed into a separate troop and completely uniformed in the Paimyra District of the Utah National Parks Council, is in the Spanish Fork Fourth Ward with Jay Zabriskie and Delbert Kramer as scoutmasters.

They are left to right—front row—Scoutmaster Zabriskie, Keith Barber, Kenneth Hancock, Dennis Carson, Duane Knotts, Terry Swenson, Scoutmaster Kramer. Second row—Reed Olsen, Tammy Zabriskie, Fred Larsen, Roger Knotts, Clarence Scow, Ronald Hawkins, Wayne Swenson. Absent when the picture was taken was Ray Christensen.

I AM MOST enthusiastic about the L.D.S. eleven-year-old Boy Scout program. We are trying to get the eleven-year-olds to go into the regular troop program and meet on Tuesday night as soon as they turn twelve but are not having much success. They want to stay with their group.

"The only way we have found to get them to advance into the regular troop is to promise them the opportunity to come also to the Saturday meeting of the eleven-year-olds. Eventually, we hope to have activities for all the troop on Saturday." These are the words of Richard D. Wright, scoutmaster of Troop 22 in the Forest Dale Ward of the Granite Stake. They tell the story in brief of how the new program should be working in most wards and stakes throughout the Church.

When the National Council, Boy Scouts of America, officially lowered the age that boys could be-

night; the third was to have a separate program for the young boys. Several meetings were held by Y.M.M.I.A. executives and board members with general Primary officers and advisers from the Council of the Twelve. The advantages and disadvantages of the three plans were then submitted by the general superintendency of the Y.M.M.I.A. to the First Presidency.

It was the decision of the First Presidency, sent to the general superintendency in writing, that scouting for eleven-year-olds should be a daytime activity sponsored by the Y.M.M.I.A.

That the decision was the right one was never questioned by those charged with the responsibility of putting it into operation. That it is right is now being demonstrated by Scoutmaster Wright, whose words are quoted above, and many other good M.I.A. workers who have put the plan to work in their troops.

"It is my desire to see scouting extended to every boy in the Church."—President George Albert Smith.

come Scouts from twelve to eleven, in line with other nations, it posed a problem for the Church. The age at which boys are ordained deacons has been set at twelve. They became members of the Mutual at twelve; and the M.I.A. was sponsoring the scouting program.

There are three practical ways of solving the problem. One was to have scouting put into the last year of the Primary program; one to have eleven-year-old boys meet with the regular Scout troop on Tuesday

There are many factors entering into the decision. In addition to the advantages of the plan, there are major disadvantages in having the young boys meet with the regular Mutual. There has been a nationwide trend for many years for boys and girls of younger ages to stay out later and later at night. This trend is having many harmful effects both on the youth and on the nation. The Church should do everything it can to counteract it. And if the eleven-year-old boys

were permitted to go to Mutual there would arise a problem of the girls of the same age.

The plan is simple. Another troop meeting in addition to the one held on Mutual night is to be held on a weekday at a time that does not interfere with the Primary meeting. The time is to be decided jointly by the M.I.A. superintendency and the scoutmaster with the approval of the bishop. An adult leader is to be provided. He is to be either the scoutmaster or a registered assistant scoutmaster. All eleven-year-olds participate in this meeting. It is strongly recommended that this meeting be expanded to include all Scouts in the troop.

When a boy reaches his eleventh birthday, he can take his Tenderfoot test and register. From then on he can advance rapidly in the program, wear the uniform, and do the other things an older Scout can do except attend regular evening meetings. He can attend courts of honor at which he has awards coming, Scout Week banquets for parents, and similar special events.

A Scout can reach the rank of Life Scout before his twelfth birthday if he is so inclined and still be within the full spirit of the new program. He need actually spend only one night in camp to earn his first-class badge, and this can be done with his father or his scoutmaster or someone else his parents have confidence in. Second- and first-class requirements can be met in a few weeks or months. It takes

(Concluded on page 254)

IN these days when terms such as atom bomb, hydrogen bomb, snorkel submarines, buzz bombs, guided missiles, super bombers, reported increases in

we must re-think our way of getting it. We must not keep the often prevalent impression that hope is dependent on hopeful circumstances, that our hopefulness is a

that history knows. Every great thing that ever has been done on earth was once a hope. As another writer has said, "Things of the future are the property of hope."

HOPE FOR THE FUTURE

By Harris Van Orden

crime, and the apparent general breakdown in many cases of moral values in certain regions of the world are commonplace, the old American tradition of unbounded hopefulness and optimism in the future appears to be falling in ruins! Many fearful people are accepting the cradle-to-the-grave security idea as the ultimate goal.

Every day we read in the news of the continuing conflicts between the different segments of our society, between our society (that of the western nations) as such, and the sovietized societies spreading over the earth, and between revolting Asiatics and their European rulers. As these, in many instances, seemingly unsolvable problems sweep into our consciousness, when on every hand we see our optimism proved illusion and the oasis of a dreamed of peaceful and pleasant postwar world, with no cold war, only mirages, *who can escape the problem of wanting hope for the future?*

The question then naturally arises as to where we can, if we are in need of hope, find guidance? Where can we find the answer that will appear logical and give us, in addition, the "Rod of Iron" to grasp in our moments of despair?

If today we are to have hope, 236



The song "Come, Come Ye Saints," which Brigham Young requested William Clayton to write, is a living impression of hopefulness.

mere thermometer such that only when things are pleasant we are hopeful, such that when things look bad we lose heart. More aptly stated by Samuel Johnson, "The natural flights of the human mind are not from pleasure to pleasure, but from hope to hope."

We must also discard another prevalent idea that hope is a mere matter of idealism, lovely and comforting; a realm of alluring dreams to which one turns from the realistic facts. Hope, far from being an easy retreat from facts, is the most tremendous transformer of facts

In an article published in the *Evening and Morning Star* in August 1832, Joseph Smith gives us the route by which we can find our answer to the question broached earlier: Where can we find guidance if we are in need of hope? He says in this article,

Search the Scriptures—search the revelations which we publish and ask your Heavenly Father, in the name of his Son Jesus Christ, to manifest the truth unto you, and if you do it with an eye single to his glory, nothing doubting, he will answer you by the power of the Holy Spirit. (D. H. C. 1:282.)

Turning to Bible scripture, we find a strange verse in the fifth chapter of the Apostle Paul's letter to the Romans:

And not only so, but we glory in tribulations also: knowing that tribulation worketh patience;

And patience, experience; and experience, hope. (Romans 5:3-4.)

This passage, it appears to me, is stated more clearly by Weymouth's revised version of the Bible:

Affliction produces endurance; endurance, ripeness of character; ripeness of character, hope.

This is certainly a way of reaching hopefulness very different from easy-going optimism. Paul begins with trouble; from that he learns endurance; out of that he builds character; from that he wins hope.

(Continued on page 278)

THE IMPROVEMENT ERA

I MET A VETERAN

By J. R. Jippett

GR^{EAT} lessons often come from the most ordinary and simple experiences. Recently, while visiting the northwest in the vicinity of Tacoma, I met a veteran of World War I. With my two young grandsons, ages seven and five years, I had been sight-seeing the city park area of Point Defiance. We had been out most of the day and enjoyed it immensely, though the air was dense with fog and the many side driveways were almost closed by the heavy, moisture-laden limbs of overhanging pines and spruce.

As we turned homeward in the late afternoon, I sought a shorter, more direct route to the city. The map showed several winding and somewhat tortuous routes, but I chose one, and in the lowering overcast, drove ahead. I soon became confused in my directions and began looking for street signs to guide us. The farther I drove, the more confused I became.

Finally I saw a rather well-dressed man standing at the curb of a busy intersection; I pulled aside to ask for directions. The stranger was pleasant, and, seeming to understand our predicament, responded quickly, stating that he was waiting for a bus to take him in but would ride with us as the route of travel would be difficult to outline. We gladly accepted his offer. I instructed the boys to crowd over close to me to make room for the gentleman. This they did quickly, one of them stating, "Now we won't be lost any more, will we?"

I sprung the door with my free right hand. He pulled it open, and then as he reached his left hand in for aid, he tried to steady himself with his right by grasping the cowl of the car. I readily saw that he was an invalid by his fumbling at the car and the feel of muscular instability of his grasping hand in mine. However, he seated himself quite readily. He made a few remarks about the damp foggy weath-

er as he directed the way. As soon as he was free to relax and sit back in his seat, we noted the lack of muscular control of his hands and forearms. He shuffled them in and out of his lap, attempting to conceal his deformity. The boys studied his palsy with wide eyes and evident concern by looking first at his hands as they shuffled back and forth, and then up to me. The stranger noted their concern, but said nothing.

Finally, with intended deliberation, he said, "I am a veteran of World War I. I belonged to the signal corps and saw a lot of fighting." He mentioned Vimy Ridge, Chateau-Thierry, the Argonne. His statement immediately awakened a clear memory of those days more than thirty years before, when the headlines screamed the actions taking place, and everyone knew what those campaigns meant in the news of that war. For the first five years after the peace he was confined to a hospital bed with little hope of recovery. In spite of his affliction, he grew stronger and finally, as he stated, became well.

"I have my vision, my hearing, and as you see, I can get around. The government has been good to me. It has met all my expenses and continues to pay my disability benefits."

I ventured a question as to his family—was he a married man? To this he answered briefly and to

the point: "I had planned to marry when I entered the war, but you see it would have been foolish in my condition since." And then, after a pause, he added, "But it is all okay. I served my country and am quite content. The U. S. A. has been good to me."

After more turns, more red lights, and more and deeper fog, he asked that I pull to the curb, stating, "I get out here. I belong to the club, the Servicemen's Club here in this brick building, and I am going to spend the evening here."

I was loath to have him leave

(Concluded on page 280)



A rather well-dressed man responded to my question.

LAND TITLE HISTORY OF THE LOS

By Noel C. Stevenson

IF YOU were to walk into the clerk's office of the city of Los Angeles and examine District Map Book 51, page 11, you would find a plat of the property upon which the Los Angeles Temple will be built. If an uninterested observer looked at this plat or drove out Santa Monica Boulevard and saw the land itself, he would consider it merely another parcel of land of which there are thousands in the city. However, if a person delves into the official records and learns something of the history of the land and its former owners, he would soon discover that its past is as colorful, fascinating, and romantic as a Sabatini novel. A brief resumé of economic and social conditions and customs is very helpful in appreciating the devolution of the title to the temple site from the beginning down to the date of its acquisition by the L. D. S. Church.

Under the Spanish and Mexican regime, from 1784 to the American conquest, in the area which comprises Los Angeles County, sixty grants of land were made. These ranged in size from 44.36 acres granted to the Mission of San Juan Capistrano to the Rancho Ex-

Mision de San Fernando, containing 121,619.24 acres.^{1*}

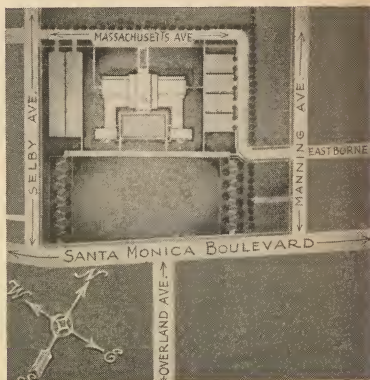
The 24.23 acres that comprise the temple site became a part of one of these land grants, when in 1843 the Mexican governor, Manuel Michel-torena, granted to Maximo Alanis, *Rancho San José de Buenos Ayres* (Saint Joseph of Good Air), no doubt so named because of the fresh sea breeze wafted in from the Pacific Ocean a few miles distant to the west.

The names given some of the grants or *ranchos* are quite picturesque: *Rancho Rodeo de las Aguas* (gathering of the waters), *Rancho Aguaje de la Centinela* (watering place of the sentinel), *Rancho Boca de la Playa* (mouth of the beach), *Rancho La Cienega o' Paso de la Tijera* (meadow or pass of the scissors).

Even the method of establishing the boundaries of the *ranchos* was original. The persons making the survey would ride out with a *reata* (rope) fifty *varas* in length. A *vara* is thirty-three inches in length. Everything was done on horseback in those days, and measuring land was no exception. If the weather was damp, the *reata* would stretch a few feet, but that made little difference, as land was cheap in 1843. So, if the rope stretched in

wet weather and shrank in dry, it all came out even in the end, was the attitude of the siesta-loving Californians. No one cared about a few acres, more or less. At one time, land was considered of so little value it wasn't even taxed—the cattle that grazed on it were taxed instead.

Perishable boundaries and monuments were used, such as trees, piles of stones, streams, and even a prickly pear patch, in at least one case. In time the trees were chopped down, and streams changed course, all of which caused confusion as to the location of property lines, and considerable litigation was the ultimate result.



—Edward O. Anderson, Architect.

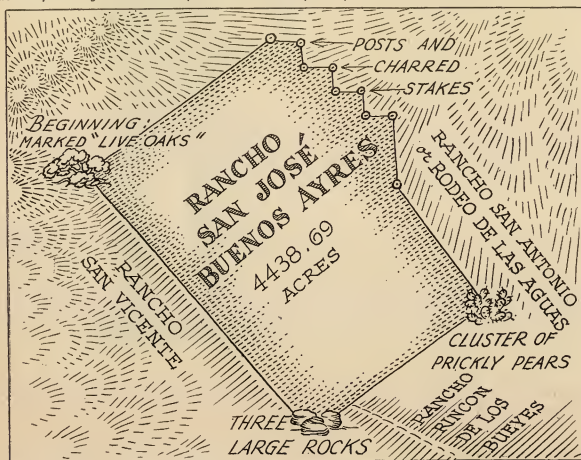
Los Angeles Temple site plot plan.

The pueblo *La Nuestra Señora La Reina de Los Angeles* was the high-sounding name of the town about which the life of the *ranchos* centered. The governing body of Los Angeles had jurisdiction over the inhabitants of the *ranchos* in civil and criminal matters. This was because under the governmental system of Spain and Mexico there was no county form of government such as we have today.²

The name of the town was shortened to *Los Angeles* for sake of convenience. One Mexican official was in the habit of captioning his

THE IMPROVEMENT ERA

In 1843, "*Rancho San Jose de Buenos Ayres*" came into existence as a land grant with such picturesque boundary markings as "Live Oaks," "Cluster of Prickly Pears," and "Assorted Rocks."



*Numbers refer to footnotes at end of article.

ANGELES TEMPLE SITE



—Photograph, courtesy Church Architect's Office.
Air view of temple site and surrounding territory.

correspondence "*Los Diablos*." That this appellation was justified is indicated by an eyewitness of that period: "The pueblo of Nuestra Señora contains a population of one thousand five hundred souls and is the noted abode of the lowest drunkards and gamblers of the country."

It was under conditions such as these that title to the temple site, as part of *Rancho San José de Buenos Ayres* first passed to Maximiliano Alanis, the first private individual to acquire an interest in the land.

On February 24, 1843, Manuel Micheltorena, "Commanding General and Inspector of both Californias," issued an *expediente* or official title to Maximiliano Alanis, also known as Maximiliano Alanis.⁵ The property granted consisted of one square league of land containing 4438.69 acres and was named "*Rancho San José de Buenos Ayres*."

APRIL 1951

Maximiliano Alanis was one of the most interesting owners of the property. He was one of the soldiers who accompanied the colonists of Los Angeles, arriving at San Gabriel Mission, August 18, 1781.⁶ In the 1850 federal census for the city and county of Los Angeles, he is described as "age 97, farmer, born in Mexico." This would make his birthdate about 1753. In the

FROM first ownership right held in 1542 by Charles the First, King of Spain, the history of the Los Angeles Temple site displays color and variety as fascinating and romantic as an historical novel.

vernacular of the Yankee residents, he was a real "old-timer."

His last will and testament filed for record in the county clerk's office consists of four pages written entirely in Spanish.⁸ It is full of human interest, and when considered from a genealogical standpoint, hardly has a rival. Not only

does he give his birthplace, name of father and maiden name of mother, maiden name of his deceased wife, Juana Miranda, and the maiden name of his living wife, Juana Reyes, but also the names of his children and their spouses.

He started his will much as Anglo-Saxons did: "*En el nombre de Dios Todo poderoso, en escencia uno, y trino en persona—Amen.*"

("In the name of God Almighty, in essence one and three in person—Amen.")

A further translation of other interesting portions follows:

In the City of Los Angeles the 20th day of the month of June of the year 1847.

(Concluded on following page)

Los Angeles Temple Site — Chain of Title — 1542-1950

Compiled from Official Records

By Noel C. Stevenson

Charles I, King of Spain, and his successors in interest, by right of discovery and settlement	1542
Empire of Mexico (succeeded by Republic of Mexico)	1821
Maximo Alanis, by grant from Governor Manuel Micheltorena	1843
Heirs of Maximo Alanis	1851
Dr. Wilson W. Jones and William T. B. Sanford	1851
Don Benito Wilson	1858
Cyrus Sanford (acquired one-half interest from Wilson)	1859
Samuel K. Holman (Holman's title confirmed by U.S.A. in 1876.)	1861
John Wolfskill	1884
Los Angeles & Santa Monica Land & Water Company	1888
John Wolfskill	1890
Heirs of John Wolfskill	1913
Arthur Letts	1919
Pacific Southwest Trust & Savings Bank who acquired title as Los Angeles Trust and Savings Bank	1919
Holmby Corporation	1923
Harold Lloyd Corporation	1923
Corporation of The President of the Church of Jesus Christ of Latter-day Saints	1937

LAND TITLE—HISTORY OF THE LOS ANGELES TEMPLE SITE

(Concluded from preceding page)

I, Maximo Alanis, native of the mining camp known as El Rosario, in Sinaloa, legitimate son and of Christian marriage, of Jose Santiago and Maria Basilia, now deceased; finding myself through the Divine Mercy in full possession of all my senses, memory and sound judgment. . . .

I declare, that when I contracted the second marriage I had only the above mentioned vineyard, a house in the village nearly in ruins; a small ranch denominated as *San José de Buenos Ayres*, with a small house and corral. . . .

Maximo Alanis died on the third of March 1851,⁹ and his heirs, Concepcion Alanis, Susana Alanis, Josefa Alanis (married to Francisco Covrea) and Marcos Alanis, after some disagreement amongst themselves, conveyed the *rancho* for a consideration of \$1600.00 to Dr. Wilson W. Jones, one of the early doctors, who also held the office of County Clerk and Recorder; and to William T. B. Sanford, who was the second postmaster and a school trustee, as joint owners, by deed dated November 1, 1851.¹⁰

On January 7, 1842, Dr. Jones conveyed an undivided one-half interest in the *rancho* for \$662.75 to Benjamin D. Wilson, a native of Tennessee, and one of the prominent men of the county. He was known affectionately to the natives as "*Don Benito*."¹¹ The deed recites: "Grant . . . *Rancho San José de Buenos Ayres* . . . together with a wagon and team of three yoke of oxen." On July 23, 1858, Wilson acquired the other one-half interest from Sanford.¹²

The records disclose that on November 26, 1859, Benjamin D. Wilson and his wife, Margaret S. Wilson, transferred to Cyrus Sanford, for a consideration of \$2500.00, an undivided one-half interest.¹³

The next owner of the entire *rancho* was Samuel K. Holman, "a resident of San Francisco," who purchased, in June 1861, the interests of Benjamin D. Wilson and Cyrus Sanford, whose wife, Lucy Anne, also joined in the execution of the deed.¹⁴

When California was ceded to the United States at the close of the Mexican War, persons owning land claimed it by reason of grants from Spain and Mexico; therefore, it was necessary for the federal gov-

ernment to approve the grant. On July 25, 1876, the United States government finally confirmed the title to the *rancho* by issuing a patent to the person claiming title.¹⁵

In 1861 when Samuel K. Holman purchased the *rancho* from Wilson and Sanford for \$3500.00, he did not know that on February 23, 1884 he would sell it for \$40,000.00 to John Wolfskill, a rancher, who was born in Missouri.¹⁶

At this time, Los Angeles was experiencing a real estate boom and John Wolfskill entered into an agreement July 20, 1888 with the Los Angeles and Santa Monica Land and Water Company, to subdivide the *rancho* into lots.¹⁷ The boom didn't last long enough to sell many lots, so on August 7, 1890 the above company quitclaimed the property back to Wolfskill, and the *rancho* reverted to acreage and was used for agricultural purposes.¹⁸ The records disclose one lot comprising a portion of the temple site which was sold to Charles H. Willbee, but he deeded it back to a subsequent owner of the *rancho*.¹⁹

John Wolfskill retained ownership of the property until his death, December 14, 1913.²⁰ Probate proceedings show that it was distributed to his heirs: Susanne B. Wolfskill, his widow, and their children: Edith Irene Ney, a son; and Matt Ashby Wolfskill by decree of court.²¹

The Wolfskill heirs conveyed on December 1, 1919 that part of the *rancho* in which the temple lot is included to: "Arthur Letts of Hollywood," a merchant who founded the Broadway Department Store in Los Angeles.²²

Los Angeles Trust and Savings Bank was the next owner of a portion of the *rancho*, acquiring title November 14, 1919 from Arthur Letts and Florence M. Letts, his wife.²³ The bank above referred to later changed its name to Pacific Southwest Trust & Savings Bank, and deeded it to Holmby Corporation on November 15, 1923.²⁴

Janss Investment Company had acquired title to the one lot which Charles Willbee had purchased, and together with Holmby Corporation conveyed a small portion of the *rancho* to the Harold Lloyd Corpo-

ration, by deed dated November 24, 1923. The amount of internal revenue stamps affixed to the deed indicates that the purchase price was \$130,000.00. One of the conditions imposed upon the property at this time by this deed was: "forfeiture of title if intoxicating liquors are sold on said premises." Of course, in 1923, the grantor did not know it would have no occasion to enforce this condition as to the temple property.²⁵

Now we come to the important link in the chain of title. On March 23, 1937, by deed recorded April 15, 1937, and signed by Harold Lloyd, the motion picture actor, as president of Harold Lloyd Corporation, conveyed to Corporation of The President of the Church of Jesus Christ of Latter-day Saints, a portion of the original *Rancho San Jose de Buenos Ayres*, containing 24.23 acres, which constitutes the temple site.²⁶

Thus we have traced the history of the temple property from the time it was first purchased for thirty-six cents an acre to today, when it is surrounded by many fine homes and worth in excess of \$8000.00 an acre.

FOOTNOTES

In compiling this land title history, no attempt has been made to include such instruments as leases, tax sales, mortgages, etc. If these instruments were included, it would require a good-sized volume.

The aim has been to trace the ownership of the property from the beginning to date.

All record sources cited are to the official records of Los Angeles County. Newmark's *My Sixty Years in California*, was used for biographical data, when the records disclosed title.

¹Guinn: *History of California and Los Angeles*, page 247. Corrected Report of Spanish and Mexican Grants in California. (1886) Surveyor General's Office.

²Index to Patents.

³Guinn, Op. cit., page 243.

⁴Historical Society of Southern California Quarterly, Vol. 18, Page 83.

⁵Book 3, Page 291 of Patents.

⁶Publications of the Historical Society of Southern California, Volume 15, Page 105.

⁷A printed copy of this Census is in the Los Angeles Public Library.

⁸Case No. 49 (Old Probate) and Case No. 1458 Probate.

⁹Case No. 49 Old Probate.

¹⁰Book 1, Page 66 of Deeds.

¹¹Book 1, Page 108 of Deeds.

¹²Book 4, Page 187 of Deeds.

¹³Book 4, Page 575 of Deeds.

¹⁴Book 5, Page 331 and Book 5, Page 391 of Deeds.

¹⁵Book 3, Page 297 of Patents.

¹⁶Book 119, Page 219 of Deeds.

¹⁷Book 467, Page 181 of Deeds.

¹⁸Book 715, Page 170 of Deeds.

¹⁹Book 566, Page 43 of Deeds and Book 2819, Page 94. Official Records.

²⁰Case No. 25325 Probate, Superior Court.

²¹Case 6117, Page 284 of Deeds.

²²Book 6957, Page 312; Book 6973, Page 339; Book 7021, Page 86; Book 6990, Page 155 of Deeds.

²³Book 6975, Page 297 of Deeds.

²⁴Book 2439, Page 378, Official Records.

²⁵Book 2861, Page 173, Official Records.

²⁶Book 14896, Page 149, Official Records.

Why I Plan to be Married in the Temple

By La Nece Weber

WHY marry in the temple? This question is being asked constantly by the youth of today. Why do my folks make such an issue over my being married there?

Marriage, the most important event between birth and death, is a first consideration of earth life. There is no greater decision in our lifetime that we have to make. Shall I marry for this life or forever—eternal family union or separation at the grave? We all have our choice. Which do you choose?

The other day I heard a girl remark, "Well, I'm not going to be married in the temple; everything is so plain. For my wedding I want flowers, bridesmaids, flower girls, and lots of people."

What grander wedding could one ask for than a beautiful ceremony in the Lord's house with the hosts of heaven in attendance, sealed to the one of your choice for time and all eternity?

Marriage in the temple is the Lord's desire and will. I think this is enough. The temple is by divine decree the place where marriage should be performed. Marriage is of such crucial importance in life that it should begin with full obedience to God's law. The proof of our love of God is obedience to his law. Life is so full of problems

that the young married couple should from the first seek the constant favor of the Lord. A sense of security and comfort comes to all who are married in the temple. They have obeyed the law. They have pleased the Lord. As law-abiding citizens in the kingdom of God, they have a special claim to divine aid and protection.



LA NECE WEBER
Age 17

*The proof of our love of God
is obedience to his law.*

Marriage in the temple permits the association of husband, wife, and family for all eternity. Recently my father left us for the other side. I can't be thankful enough that my parents were married for time and all eternity. It is really wonderful to me to know that if we live up to the commandments that the Lord has given us, we once again will be a family on the other side. I think we owe it to our children, if to no one else, to be married in the temple. For the love that is established between man and woman as they live together and rear their family should not die. It should live and grow richer through the eternal years.

Death takes on a new meaning for the couple that is married in the temple, for they realize that "this life is but a dress rehearsal for the eternities to come," and that death

is but short separation until they will be together again. Death is a feared, dreaded subject to the couple married for this life only, for they know that "with its coming their family unit is broken forever." With such an immense difference in these two marriages, how can we, the youth of today, dare forego the gift of everlasting marriage?

Marriage in the temple furnishes the opportunity for endless progression. Modern revelation sets forth the destiny of those who are sealed for everlasting comradeship. They will attain more readily to their place in the presence of the Lord; they will increase more rapidly in every divine power; they will approach more nearly to the likeness of God; they will more completely realize their divine destiny; and they will be blessed with the gift of eternal increase. Eternal marriage, with all that it means, provides for unending advancement.

These are a few of the reasons why I plan to be married in the temple. All of the blessings which we receive from obeying this law

are too numerous to mention. We have the keys to eternal progression. Whether we use them or not is up to us. I would like to relate a story of one girl's life; a story that could be mine, yours, or anyone's.

"I was just an ordinary girl. No, I guess I wasn't just an ordinary girl, for I was born into a Latter-day Saint family, and I had so much more than the average person. How long it has taken me to realize this! If I had only listened to the things I was taught, everything would have been so different today. But then I am getting ahead of my story. I really couldn't see much sense in religion. After all, weren't all churches about the same? Even if my religion were true, I had plenty of time to worry about that when I grew old. Religion was for old people anyway, and I was too

(Concluded on page 270)

THE

MORMON BATTALION



Colonel Philip St. George Cooke
who commanded the Mormon Bat-
talion.

MUCH has been written concern-
ing the Mormon Battalion—of
its recruiting among the Saints
in the Camps of Israel which were
stretched across the Iowa country-
side; of outfitting these recruits at
Fort Leavenworth; of the many
men who preferred to take clothing
for their own destitute families,
which they sent back by messenger,
to adequate clothing rations for
themselves; of their march to Santa
Fe, to Tucson, and to San Diego;
and of their eventual reunion with
their families in the Salt Lake Val-
ley after turning their backs on the
gold fields of California, which they
had aided in discovering, but what
were the contributions of the Mor-
mon Battalion to California itself?

After their arrival in San Diego
January 29, 1847,* their first assign-
ment to duty in California came
February 1, when they left San
Diego for San Luis Rey. Arriving
there February 3, they were ordered
to clean up the town, which they
"did in good style." Until mid-
March they were stationed at San
Luis Rey, where they adjusted
themselves after the long march and
found out how unpalatable a steady

diet of fresh beef could be, but even
the dietary troubles were corrected
before the battalion was reassigned.

On March 15, Company B of the
Mormon Battalion was ordered to
garrison San Diego. Companies
A, C, D, and E (except the sick)
left San Luis Rey for Pueblo de los
Angeles, March 19, arriving there
on March 23 to take new assign-
ments.⁶

The war for which they were
recruited was over, and their task
was not to fight but to build morale
and to rebuild the country. Fort-
building and garrison services were
the principal occupations during the
remaining period of the battalion
enlistment. They were permitted to
accept outside employment offered
them by civilians in the towns where
they were stationed, and they did
much to win the good will of the
conquered Californians.⁸

Years later, Henry G. Boyle, one
of the battalion members, wryly re-
marked: "I think I whitewashed all
San Diego." And then he went on
to say:

We did their blacksmithing, put up a
bakery, made and repaired carts, and, in
fine, did all we could to benefit ourselves
as well as the citizens. We never had
any trouble with the Californians or In-
dians, nor they with us. The citizens be-
came so attached to us, that before our
term of service expired they got up a
petition to the governor to use his influ-
ence to keep us in service. The petition
was signed by every citizen in town.⁴

During the month of June, Henry
W. Bigler and others of the bat-
talion brethren cleared the first yard
for molding and burning brick in
San Diego, and perhaps the first
in what was soon to become the
state of California.⁵ But Elder Big-
ler was not destined to be remem-
bered as a California brickmaker;
it was his pen that recorded the
only diary ever to come to light
concerning the discovery of gold at
Sutter's Mill on January 24, 1848.

At San Diego the battalion men
kept themselves busy by digging
wells, making brick, and building
houses.⁷

Company C did not stay in Los
Angeles very long. April 11 found
them with orders to proceed to the
Cajon Pass, to guard against attacks
by hostile Indians. Within a week
or two the other members at Los
Angeles were building a new fort.

Once Fort Moore was built, it
was decided to dispatch some of the
Mormon Battalion members to the
San Bernardino Mountains with
some other soldiers to fell the tallest
trees that could be found. But the
fort had to display Old Glory from
a less appropriate flagpole on that
first Independence day, July 4, 1847.

A long time passed before the
soldiers returned, and the authori-

*Numbers refer to footnotes at end of article.

To Henry W. Bigler, a member of the Mormon
Battalion, and a worker in the famous millrace,
goes the credit for having authentically docu-
mented the gold discovery in his daily journal.



Pen sketch of Sutter's Mill, famous in the annals
of California history, where gold was discovered Janu-
ary 24, 1848, by workmen employed in constructing
the millrace.



Monday 9th His day
some kind of matter was
discovered in the tail race that
looks like gold. I was going
out to the millrace and I saw
Sunday 30 Clear & had been
all the last week our metal
has been tried and proved to
be good it is thought to be
rich we have picked up more than
a hundred dollars worth last
week

in CALIFORNIA

By *Albert L. Zobell, Jr.*

RESEARCH EDITOR

ties were visibly worried. Finally a large cloud of dust was seen on the old mission road, and soon much creaking and groaning was heard, as well as music. It was the flagpole caravan returning with two tree trunks, one about ninety feet long, the other about seventy-five feet, mounted on the axles of twelve *carretas* (two-wheeled carts). Each tree trunk was hauled by twenty yoke of oxen with an Indian driver for each ox. The battalion boys were singing a song of Zion. The two trunks, spliced, made a flagpole 150 feet high.⁷

A squad of battalion men served as General Stephen F. Kearney's escort when, in May, he set out for Washington, D. C., accompanied by Colonel John C. Fremont, the latter charged with insubordination for refusing to recognize the general's authority.

Captain Jefferson Hunt wrote to Brigham Young from "Headquarters, Mormon Battalion, Camp by 'the town of the Angels,' May 14, 1847":

When we got into this country, we found that Fremont, in connection with our old Missouri friends, had been giving the Californians a character of the Mormons. They told them we were barbarous robbers and not Americans. The inhabitants, however, are joyfully disappointed. . . .

Col. Cooke will accompany the General, Col. Stevenson of the New York volunteers will succeed him in command of the district and I in command of the Battalion. Two companies of the New York regiment are stationed here with us.

We are in perfect suspense here. In two months we look for a discharge and know not whither to steer our course. We have a very good offer to purchase a large valley, sufficient to support 50,000 families, connected with other excellent country, which might be obtained. The ranch connected with the valley is about thirty miles from this place, and about twenty miles from a good ship landing. We may have the land and stock consisting of eight thousand head of cattle, the increase of which were three thousand last year, and an immense quantity of horses, by paying 500 dollars down, and taking our own time to pay the remainder,

if we had only the privilege to buy it. There are excellent water privileges on it.⁸

That valley was never purchased by the battalion or the Saints, but it undoubtedly colored their thinking, culminating in the decision to

organize the San Bernardino settlement in 1851.

The Mormon Battalion was honorably discharged at Los Angeles July 16, 1847. The members recalled the prophecy of President Brigham Young that they would not be called upon to fight:

In giving instructions to the members of the battalion before their departure [from the Camps of Israel], President Young requested that they prove themselves to be the best soldiers in the service of the United States. He instructed the captains to be fathers to their companies, and to manage the officers and men by the power of the priesthood. They should keep neat and clean; teach chastity, gentility, and civility. No swearing should be indulged in; no man was to be insulted, and they should avoid contentions with Missourians, or any other class of people. They were to take their Bibles and Books of Mormon with them, but were not to impose their belief on others. They were advised to avoid card playing and if they had any cards with them to burn them. If they would follow the instructions given them they would not be called on to shed the blood of their fellow men, and after their labors were over, they probably would be discharged within eight hundred miles of the proposed settlement of the Saints in the Great Basin, where the next temple would be built in a stronghold free from mobs.⁹

Time has borne out the correctness of the prophecy concerning the distance from that next temple to be undertaken in the Great Basin, but President Young neglected to say that the trail over much of those eight hundred miles had yet to be broken and pioneered. (It would be interesting to discover now, over a century later, the location of their mustering-out grounds in Los Angeles in relation to the temple lot in Los Angeles.) The way to their loved ones, soon to be in the Salt Lake Valley, lay northward and

(Continued on page 258)

Mormon Battalion members were permitted to aid themselves and the civilian population by accepting outside employment and assisting in rehabilitating the countryside of the conquered Californians.





BOOK-LENGTH accounts of the activities of the Latter-day Saints in early California have been written without a single reference to the name of John M. Horner. Yet here was a faithful member of the Church who built up—and lost—one of the first fortunes from tilling the soil on the west coast and was the first Anglo-Saxon settler of Alameda County.

As a pioneer in agriculture, he furnished fresh vegetables and grain to the gold-crazed miners and the people of the growing city of San Francisco as early as 1849. He fenced and brought under production many hundreds of acres of virgin land, established a commission house in San Francisco for the

sale of produce in 1850, imported agricultural implements from the eastern states and iron fencing from England, and built a flour mill.

In the course of his operations, he opened sixteen miles of public road, operated a steamer and a stagecoach line, laid out no fewer than eight towns, built a public schoolhouse, and paid for the services of a teacher. In this schoolhouse for many years every Sabbath were held religious services. Missionaries and other brethren traveling through the area always received kind and ready assistance from his hands.

Although he never visited Utah, he sent numerous cuttings of fruit trees, vines, and berries to aid the Saints in establishing themselves in the mountain valleys. All of his life he was an advocate of temperance and the Word of Wisdom, of hard work and frugality, of honesty and honor.

Why his story should be all but forgotten is hard to understand, for



it is a tale filled with courage, inspiration, and romance.

AMONG the company of Saints who lined the rails of the ship *Brooklyn* as she sailed from New York harbor in February 1846 was the young farmer, John M. Horner. He was born on a New Jersey farm June 15, 1821, and there he spent the early years of his life. When he was twenty-one years of age, he left home to make his own way and hired out to a farmer during the summer and fall for nine dollars a month with board and washing. In the winter he taught a district school. For a number of years he had been "wrought up" about religion, investigating mainly the Methodist, Baptist, and Presbyterian faiths. But when elders of the Church of Jesus Christ of Latter-day Saints started preaching the doctrines of the restored gospel in

*Annaleona Davis Patton of Berkeley State has done much to revive the stories of John Horner and other early Latter-day Saints in Alameda and nearby counties. A number of articles by her have appeared in the *Know*, Oakland newspaper, and *The Messenger*, monthly publication of the Oakland and Berkeley stakes. Sister Patton suggested the story of John Horner to the editors of *THE IMPROVEMENT ERA* and has further assisted greatly in checking information and gathering pictures. An account of John M. Horner's life appeared also in early issues of *THE IMPROVEMENT ERA*. Volumes 7 and 8.

In this old adobe dwelling in Alameda Canyon Latter-day Saint religious services and socials were held from late 1847 or early 1848 until John Horner built a small church-schoolhouse in Centerville in 1850.



*With onions selling to gold
\$300.00 a ton, John Horner*

THE IMPROVEMENT ERA

his vicinity, he listened, immediately became interested, and was baptized on August 2, 1840 by Erastus Snow. The spring of 1843 found him in Nauvoo, and the following

Doyle L. Green
MANAGING EDITOR

years saw him pushing the cause of the restored Church.

When the Prophet was chosen to run for the office of president of the United States, John Horner, now a seventy, went back to his native New Jersey to campaign. News of the Prophet's death came

New Jersey and eastern Pennsylvania. When word came that the Saints were leaving Nauvoo for the west and that the eastern Saints were counseled to charter a ship and go around the Horn to California, he left for New York to join in this great adventure.

While teaching the district school in 1845, he had been boarding at home. In the corners of his father's fields and in the crooks of the fences was a little land which could not be reached with the team and plow. This ground the father had given to John and his younger brother, William, that they might spade it up by hand and plant potatoes. This they did, working early mornings and late evenings so that their regular duties would not be interfered with. When their little harvest was complete in the fall, they dug and pitted the potatoes to protect them from the winter's cold. The potatoes were still in the pit, like money in the bank, when John was ready to leave for California, so he sold his share for five dollars. When he arrived in New

now had something special besides himself to protect. His sweetheart, Elizabeth Imlay, had become his bride the day before he left New Jersey for New York.

The ship *Brooklyn*, which had been converted into a passenger carrier from "an old hull," was not exactly the type of vessel a young couple would have chosen for a wedding cruise, but to John and his "bride of the *Brooklyn*" the ship became a honeymoon yacht. For six months it was their home.

War between Mexico and the United States was raging in California when the *Brooklyn* Saints reached the Golden Gate on July 31, 1846. But the little settlement

*In the hectic
days of the
California
gold rush
be found
golden rewards
in agriculture*

at the close of a lecture which Elder Horner had given to a full house of attentive listeners. When he invited responses from the audience, one man arose and said, "I have one reason to give why Joseph Smith can never be president of the United States. My paper which I received from Philadelphia this afternoon says that he was murdered in Carthage Jail on June 27."

That, of course, ended the political campaign, but it did not end the activity of John Horner in the Church. Branch meetings were continued, and Elder Horner along with other elders made a number of short mission trips into northern



"NEW HOPE—1846—FIRST WHEAT"

This marker was placed in October 1949 by the California Centennial Commission on a base furnished by Alameda County Camps, D. U. P. October 22, 1949. It reads—
Approximately six miles west twenty Mormon pioneers from ship *Brooklyn* founded first known agricultural colony in San Joaquin Valley. Planted first wheat. Also crops they irrigated by pole and bucket method. Erected three log houses. Operated sawmill and ferry across Stanislaus settlement later known as Stanislaus City.

York, he added two dollars to the five and bought a Colt six-shooter pistol to supplement the fire-power of his rifle. He was told that he was "going to a country occupied by savage beasts and still more savage men, so you must go armed to protect yourself." And John



Old Horner Church and schoolhouse built in 1850 in Centerville, has one of the most dramatic histories of any building in Alameda County.

of Yerba Buena (now San Francisco) had fallen to the United States forces three weeks before. Little time passed before John Horner decided that the sand hills of Yerba Buena were no place for an ambitious young farmer. He had brought with him on the *Brooklyn* various agricultural tools purchased with money he had carefully saved from his small earnings. A farmer at heart, he hoped to plant his roots deep in the soil of this new and untried land on the west coast; so before even a month had passed, he and his wife left with Brother James Light and his family to fill a contract they had made with Dr. John Marsh to put in a field of wheat on his farm on the lower San Joaquin River. They plowed, harrowed, and planted, and in the summer harvested the forty acres of

miners for \$40.00 a hundred, potatoes for \$150.00 a ton, tomatoes soon found that on his humble farm was California's real gold mine.

(Continued on following page)

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

(Continued from preceding page)

wheat, but when the two faithful husbandmen called for their share, Dr. Marsh said to them, "You have no wheat here; your share was destroyed by the elk, antelope, and other wild animals; my share alone was harvested."

Early that same spring, in March 1847, John Horner moved with his family to Mission San Jose where he found farming prospects more favorable. Here he plowed and sowed wheat, barley, peas, and potatoes, and also put in a smaller garden of various kinds of vegetables. This work he did with a yoke of oxen which he obtained from a Mexican. He had found that California was not so wild and woolly as it had been represented in the east, and having no use for the Colt six-shooter revolver which he had purchased in New York for seven dollars, he traded it for the team.

Although he tended his little farm very carefully, his work was of no avail, for everything he planted was destroyed completely by grasshoppers. So his first year's farming venture in California ended with no monetary returns, either from the work he did for Dr. Marsh or from his own farming. In later years he wrote, "Although I got no dollars out of it, I did get experience which I profited by in after years. I had tested the soil in different places with several different kinds of farm products and learned the most suitable season for sowing and planting."

The losses might have discouraged some men, but not John Horner. Near the site of his first California farming adventure he had found a choice piece of farm land which he purchased from an Indian. Immediately he went to work to build a small two-room house. He moved his family into it in the spring of 1848. Because of the large number of wild animals in the vicinity, he had determined that if he were to make a success of farming he must put up some fences, so he went to a redwood forest twenty-five miles distant and, by ox team, hauled back posts and poles. With these he made a pen to hold his animals and fenced a small garden plot. Within the enclosure he planted many kinds of

seeds, intending to transplant the seedlings out on his acres. But the small plants were never moved. Gold fever which broke out that spring hit the Horners along with nearly everyone else in the area, and they deserted their little home and their land to rush to the American River, some two hundred miles away. Here, instead of getting rich overnight as they expected, misfortune overtook the Horners, and they found little gold and much sickness. Even while men from many parts of the world were stampeding to the gold fields on the American River, gold fever left the Horners, and in the fall of 1848 they decided to go back to the soil. It was a happy couple that returned to the little log house in the wilderness, even though they found their garden destroyed and their hogs gone wild. With the return of good spirits came a return to health, and as their second year in California ended, they were much wiser, though poorer from the year's experience.

By this time John Horner knew that his fortune was not in the gold mines but in the land, so he turned to farming with renewed vigor and determination to fence and farm all the land he could in 1849. Engaging the help of a number of Indians, he plowed and planted, hauled more poles and posts, and fenced sixteen acres. Potatoes was his principal crop, but he also had onions, turnips, cabbage, watermelons, and muskmelons. Toward fall when the grass and vegetation dried up in the vicinity, the green farm crops attracted the wild cattle and other animals. After they broke the fence a few times and threatened to destroy the crops, John Horner left his bed in the house and spent the nights with a blanket and a gun out on his acres frightening the animals away with shot whenever they appeared. This night vigil he kept up until late fall when the rains started the growth of green feed on the range.

In September he sold his first produce—two dollars' worth of watermelons. Then the news spread that John Horner, Mission San Jose, had fresh vegetables and melons for sale—the only farmer in all the territory with a plentiful garden. So Horner did not have to peddle his crop, but rather, from

all sides, people literally made a path to his door. Scurvy-plagued miners, it is reported, ate raw onions and potatoes with as much gusto and enjoyment as if they had been apples, and two wagons made a number of trips from the gold fields to buy loads of vegetables at "fair" prices. Horner's dreams, plans, and hard work were at last beginning to bear fruit. He estimated that his crop from his sixteen acres that year was worth about \$8000.00, only part of which he realized because an early fall rain caused a stream to overflow, flood his field, and ruin about half his potatoes. But he had succeeded in growing vegetables in hitherto untried ground.

John's younger brother William arrived in California in January 1850 and was immediately received with great joy into the now firmly-established farming business. The Horners believed that fortune knocks at every man's door at least once. As people were flocking into the territory, and as they were almost the only farmers in the area, they believed that she was now knocking at their door. So they purchased more equipment and teams and in 1850 extended their fences to enclose some five hundred acres. Farming what they could themselves, they engaged two tenants to work on shares. The Horners furnished the equipment, the teams, and the seeds.

The virgin soil of California yielded them a bounteous crop, and at harvesttime they bought out their tenants, paying them over \$30,000.00 for their share of the crop. When the gross receipts were totaled for the year, they found they had sold \$150,000.00 worth of farm produce. Onions sold for \$40.00 a hundred, tomatoes \$300.00 a ton, potatoes \$150.00 a ton, and other things in proportion. During the next few years the Horners amassed a fortune and built an empire through raising, processing, and selling food. They demonstrated to all that there was gold in California land for those who knew how to get it out. J. M. Horner and Company was the name of the commission house which they established in San Francisco to sell their produce and the produce of other

(Continued on page 302)



ON THE Bookrack

FATAL DECISION

(Walter M. Stookey, M. D. Illustrated, Deseret Book Company, Salt Lake City, Utah. 1950. 209 pages. \$1.75.)

THIS is the "tragic story of the Donner party," which traveled in 1846 from Illinois, with California as the objective. This party blazed the trail from Weber Canyon, across the mountains, down through Emigration Canyon, the party which a year later was followed by the Mormon pioneer party and from then to the coming of the railroad.

The "fatal decision" was taken at Little Sandy near Fort Bridger when the party decided not to follow the long-established route through Fort Hall but to try another. Delayed by the new route and caught by a long Sierra Nevada winter, the party was overtaken by suffering, sickness, and death, and driven to cannibalism.

The story, quite often told by historians and romancers, has never before received such accurate, authoritative treatment in brief but simple and eloquent language. The author, who has spent a lifetime on the Donner trail, has explored it from end to end, by old and modern vehicles, and from the air. He is so thoroughly immersed in the story that the atmosphere of the day of the party pervades every chapter of the book.

Part one of the book rehearses briefly the exploration of the West before the Donner party. This sets the stage properly for the reader, whether or not he is familiar with western history. Then follows the story of the party without wearisome, unimportant details. The word picture is painted with a big brush and with distinctive colors. There is much material in the book that only firsthand knowledge makes possible. Some important documents are reproduced.

President George Albert Smith, himself a capable and well-informed student of western history, has contributed a foreword of appreciation of the book. Latter-day Saints should be deeply interested in the story of the caravan and in its trail which the Mormon people followed so long. The half hundred illustrations add much interest to the book. It is a good piece of work.

—J. A. W.

EAST OF HOME

(Santha Rama Rau, Harper & Bros., New York. 1950. 303 pages. \$3.00.)

THIS book deals with the travels in Japan, China, Indo-China, Siam,

Indonesia of several young people—related through the experiences of this keen East Indian, whose previous publication, *Home to India*, was a Harper find book. This volume makes fascinating reading. But more than that the book impresses with the need for understanding of these peoples. The social comments of the author at times seem to hit a bit below the belt, but when one considers them carefully, he comes to a realization that the hits are deserved ones that had better be received and parried after the situations that called for the blows have been corrected.—M. C. J.

GREATER DIVIDENDS FROM RELIGION

(Gerrit de Jong, Jr., Deseret Book Company, Salt Lake City, Utah. 1950. \$1.75.)

AS the author states in the introduction to this book, "... it is hoped that some reasoning and realistic thinking may be presented that will be of help to those who want to strengthen their determination to live fully the gospel of Jesus Christ. ..." In the ten all-too-brief chapters of this challenging book, the author proceeds to analyze some of the factors that we all consider rather frequently. Their titles indicate their significance, although they naturally do not indicate the treatment that the author accords them: A Peculiar People, Keeping the Commandments, Theology and Religion, A Study of Good and Evil, The Word of Wisdom Today, Personal Purity, Salvation for the Dead—and the Living, The Testimony of the Gospel, The Implications of Eternal Progress, Conversion.

It is particularly noteworthy the distinction that Dr. de Jong makes between theology and religion. He states: "Theology represents our beliefs; religion represents the way we regularly live our beliefs."

As Milton Bennion states in his foreword to the book, everyone should read Dr. de Jong's story of his conversion. Deeply moving, it is at the same time spiritually satisfying.—M. C. J.

KON-TIKI

(Thor Heyerdahl, Rand McNally Company, Chicago. 1950. 304 pages. \$4.00.)

AS EXCITING a story as anyone could read, *Kon-Tiki* gains added interest when one realizes that it is factual. Six men—and a parrot—set off on a balsa raft, believing that the

winds and the ocean current would carry them westward from Peru to the Polynesian Islands. Their experiences on their 101-day journey which covered 4300 miles makes fascinating, informational reading packed with suspense.

The reason behind the trip was that Thor Heyerdahl believed that the Polynesians (and he includes also Hawaii and Easter Island) were descendants of a white priest-god Tiki or Kon-Tiki, who, according to tradition, fled Peru at the time the conquering Incas threatened the complete annihilation of his people. From Lake Titicaca, tradition states, they fled to the seacoast and entered balsa rafts, which they had often used in journeys westward into the ocean. Thor Heyerdahl feels certain that sailing west, they finally landed on the islands of Polynesia.

To Latter-day Saints it is interesting to read the book and conjecture on the verses in Alma 63:5-8.—M. C. J.

THE MIGHTY DRAMA OF ISRAEL AND THE JEW

(Albert W. Bell, Stevens and Wallis, Inc., Salt Lake City. 1950. 325 pages. \$5.00.)

THIS book represents much laborious research and much serious thought. It is, in short, an interpretation of the story of Israel and the Jews in terms of results rather than doctrine. It has been written from the point of view of a believer in the restoration of the gospel by Joseph Smith; therefore, the author's search for truth is evident on almost every page. It would take more space than we can afford to pass accurate judgment on this large and somewhat complicated book. But certainly it will stimulate the thinking of the reader since it is an unusual volume.—J. A. W.

AT WORK WITH YOUNG ADULTS

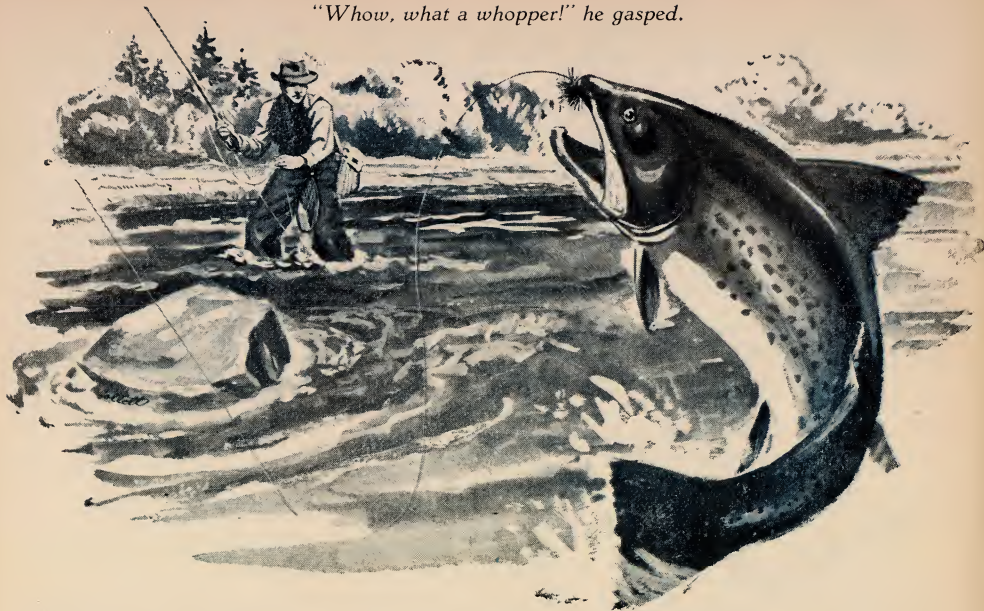
(Allen S. Ellsworth, Association Press, New York. 1950. 122 pages. \$1.50.)

AFORDING an insight into the needs, characteristics, attitudes of young adults (from 18 to 30) this book should be of particular value to M Men-Gleaner leaders and Special Interest supervisors. Based on several surveys, notably the one compiled by the American Youth Commission under the American Council on Education in 1942, the book is factual and realistic.

Published under the auspices of the Y.M.C.A., the study has much to recommend it in the way of program planning as well as analysis of existing conditions.—M. C. J.

(Concluded on page 291)

"Whow, what a whopper!" he gasped.



LUCK IS OF THE

PETER DURMITT, his determined, angular face half-hidden beneath his panama hat, was standing in the pool halfway to the tops of his boots, lashing the ripples awkwardly. He knew there were trout lurking under the willows sagging down from the opposite bank; consequently, he brandished his fly rod with increasing recklessness. As a result, he hooked a snag, and after trying several minutes to loosen it, he jerked violently. The leader snapped and whipped the wet line back across his straight, blunt nose. "Confound the luck," exclaimed Peter.

That was just like Peter. He had a habit of jerking when things went wrong. Especially, he jerked other people when they crossed him. That was the reason his son, Dick, the apple of his eye, had gone off with the Whitley boys this first morning of their vacation; and why Myra, his wife, and the little girls, had preferred to remain at Westerbridge and visit rather than ride out to the river with him.

His temper still ruffled, Peter re-

plenished his leader and put on another coachman, keeping his tall, angular frame so erect that a certain quality of hardness revealed itself, even under the loose folds of his canvas coat. He was enjoying a touch of grim hilarity in spite of his poor luck; for in his coat pocket he had the deed to the corner where he was going to build the next of his streamlined grocerias. This time, it was in his own home town and just across the street from Bill Whitley at that.

He grinned broadly. Bill had the best store in Westerbridge, but that wasn't saying much. And he and Bill had been rivals. He had won the girl, however. But Bill had got the start of him in business and sent him to greener pastures. He was whipping the stream aggressively as he recalled these facts, gloating over his ability, with his string of stores, to buy Bill out twenty times. His foot slipped on a boulder, and he all but capsized as he waded up-

stream. Finally he was forced to admit his casting was atrocious. Can't get the ease and movement I had as a kid, he reflected. Can't relax.

A small car hummed up the road toward the gap at the head of the valley, and Peter's mind began to grope its way out into its surroundings. He couldn't see who was in the car for willows, but he warmed to the realization that the river was like a ribbon of live silver in the crisp sunshine, and the greenery all about him flaunted the banners of early summer.

"I must catch a fish or two," he grumbled aloud. "It wouldn't do to let Dick and Myra see me come home empty-handed, not after the way I've told Dick what a good fisherman I am—or used to be, when I was a kid."

He tried several more pools and lingered along a stretch of ripples, while a magpie mocked him from the branch of an overhanging cot-

tonwood, and somewhere beyond a patch of wild rose bushes a robin chirped from the top of a fence post. Here Peter's thoughts got out of control. The matter of putting up the new store in Westerbridge might be a bit awkward if Myra insisted on getting thick again with Jennie Whitley, as she had been when they were girls, and if Dick continued to run all the time with the Whitley boys. No one can afford the luxury of having the close friends of his family for competitors. No, by George, it can't be done! The intensity of this thought produced a physical reflex, causing him to make a quick step without recognizing a submerged root, whereupon he fell sprawling into the water in a very unfishermanly manner.

Peter Durmitt was not a man to enjoy being observed at an embarrassing moment; but as he arose, dripping and blustering, and making wild efforts to salvage his tackle on his way to the nearest bank, he was shocked to hear voices vibrating through the brush. Almost instantly he recognized Dick approaching. He could see the boy's

I'm surely having fun, Dad. Isn't it beautiful out here?"

The ripple of the boy's lips seemed like music to Peter, and the sparkle in his eyes was like medicine. But he remembered with a pang that they had parted early in the morning rather gruffly. There'd been a slight misunderstanding about something. It seemed very trivial. Though he adored his son, he upheld fully the dignity of parental authority; but now, quite unusual to him, he felt a trifle repentant.

"Dick, why don't you stay with me? We'll do a little fishing together." There was a touch of pleading in his voice.

"All right, Dad," Dick said respectfully, casting a wistful glance at his vanishing companions.

"I caught a wonderful trout in the bend yonder," declared Peter, "when I was a boy."

Dick's pals were whistling somewhere on the other side of a patch of willows, but Peter was too absorbed with his own thought to notice. "Yes, I had an old cane pole and was barefooted. Say, was

Dick was taken back. "Ah—er, Pop, you know how. Please, may I go? Mom and the Whitneys have gone up to the gap in the car. We're havin' a picnic."

"Oh, so that's it? Well, you may go." The lad sprang like a young fawn through a rift in the willows and disappeared.

A FALL of loneliness settled over Peter. So they were all going on a picnic and they hadn't even invited him. His family and the Whitneys. Why the devil didn't Myra associate a little more with some of the other Westerbridge folk? He thought of the deed in his pocket and rushed over to his wet coat. With a gasp, he discovered it was gone—probably washed away while he was sprawling in the river. He ran down the bank for a half mile trying to locate it; he prodded under the willows and searched every possible snag. It was no use. The long blue envelope had vanished. Well, he could get another.

Returning to his fishing, Peter tramped and cast for hours, moving up toward the gap. He hoped to run into the family sometime before nightfall but dreaded seeing them without having had a little luck. Still, he was flattered by no more than a few nibbles. Then he ran into Dick and his pals again.

"Hello, Pop," greeted the boy from the edge of a shady pool.

"Hello, Son."

"How're you coming?"

"Enjoying it," fenced Peter, hoping to draw his son a little closer. Accordingly, he took a position below the pool. He realized with something of a pang that Dick, now fifteen, wasn't exactly a child. Maybe that was the reason he'd failed to hold the boy's attention. He flipped his fly across the stream with an awkward underslung movement, conscious that Dick would notice his lack of skill; then, for a time, he relaxed in the shadows. Some cows came down from the village, paused to drink, and a magpie chattered in a clump of birches. It began to grow warmer.

DICK moved around the side of the pool and came closer. "Watch your line, Dad. There's some big ones in this hole."

"Oh, yes, Son, sure." Peter didn't

(Continued on following page)

HEART By Ezra J. Poulben

fluffy brown hair above a patch of elderberries.

"Hello, Dad," piped a treble voice. There was a sharp silence, then an outburst of surprised laughter. "Look, fellows, look! Pop's been lying down in the river!" In a second, two other pairs of impish eyes were peeping at him through the brush.

Peter's heart thumped, but he grinned sheepishly as his son dashed into view and stopped, his tanned sport shoes sliding on the damp earth. His blue eyes and fair, flushed cheeks sparkled with life. "Catch any fish?"

"No, not a one, not unless—" He pawed around in his wet pockets. "Not unless I seined some. How you making out?" He pulled off his dripping coat and tossed it on a bush.

"Got a couple of nice ones." The boy held them up triumphantly. "Jack and Sam caught some, too.

"LUCK," thought Peter Durmitt "is something you gain for yourself through hard bargaining and shrewd business tactics." Gazing into his teen-age son's searching eyes, however, he found a new answer, and a new joy in life.

I excited!" He was about to go into the delightful details of how he had slung the fish over his shoulder and ran all the way home, but the other boys whistled again. He saw the nervous impatience in Dick's eyes.

"You wouldn't care to stay and show me how to catch one now, would you?" tested Peter, seeing he was losing ground.

LUCK IS OF THE HEART

(Continued from preceding page)

mind being told. He hoped his inefficiency would prove a lure for Dick's interest. He began thinking of things he wanted to do for the boy. After all, he must continue to grow and be a big man for his son's sake. This thought flashed in justification for his plan to establish a new grocery at Westerbridge.

Dick came closer. "Say, Dad." His face grew serious, as he paused awkwardly. "I—I'd like to talk to you about something."

"Sure, Son. Go ahead."

"Well, do you know someone's bought the corner across from Whitley's store and is going to put up a new grocery?"

"Who told you that?" Peter felt as if he was on trial for his life.

"It's all over town. It'll ruin Whitleys. There isn't enough business for another store in Westerbridge," declared Dick with feeling.

Peter's face clouded. "Did Mr. Whitley tell you this?" he demanded.

"Oh, no, sir." For a moment a chill seemed to pass between father and son, and the flare of boyish trust was eclipsed, but it came back again in an instant.

"Dad, I made up my mind I'd talk to you about it. Perhaps, perhaps you could do something."

"Did—did anyone ask you to speak to me?" Peter's face was red.

"No, sir." Dick was very emphatic.

"That's the way with small towns," growled Peter. "News gets around before it's happened." A sort of numb coldness moved up his spine. He wondered if by any chance the boys might pick up the deed he'd lost.

"I'm sure you could do something to help," persisted Dick, in a tone of confidence which suddenly went straight to Peter's heart.

tackle with such skill that he had landed the trout before Peter could fully get over his astonishment. A few moments later, the Whitley boys came again, and Dick went joyously on ahead with them.

"Huh," Peter struggled to call him back, but the words died on his lips. He wanted to reach out and snatch his son and hold him, from a sudden fear of losing him, but an unseen hand seemed to stay the action. So rumors were flying. His own son was taking sides against him. What would he think when he found out the truth?

Mopping his face, Peter plodded on upstream. Maybe he'd catch up with the family sometime, though they didn't seem to want him. He was getting hungry as blazes. Behind him rose the clear, piercing outlines of Westerbridge's two chapel steeples, together with the cloud of locust and poplar trees which made the village resemble a big green turtle. A glow of appreciation welled up within him. He really wanted to establish a connection with the old town.

But the desire continued to throw him into mental confusion, and he wasn't used to being confused. At last, he made up his mind that if Dick didn't want him to put up a store and run opposition to Whitley, then he would not put up such a store. He felt like a doddling old fool in admitting this, but to his surprise, it made him feel better. And furthermore, also to his surprise, he developed a wild desire to keep Dick from knowing he was the one who had bought the corner. I'm glad Myra and the girls did go with the Whitleys, he reflected. They'll have a better time than they would with an old crab like me. This bit of self castigation seemed to do him good. A garrulous magpie drew his mind again back to the river, and he began whipping his fly across a likely stretch of ripples.

If he could only make a good catch. He coaxed his fly into a promising pool. Then a lightning drive from the depths sent a frantic reflex into his arms, making his heart bang against his ribs. He could feel the throb hammer clear to his temples as he braced himself for the fight, feeling as if he'd dropped twenty years. Huh, he chided himself with a tight grin. A man's heart has to be right before he can catch a fish.

The pool seemed full of live energy. He pulled steadily, cautiously, then a flash of silver rose to the surface, and his tight line seemed to sing for a moment—then became limp. Peter thought he'd collapse. The shock to his nerves made him gasp. But a few moments later, like a man recovering consciousness after being sandbagged, he found himself muttering foolishly. "I can, I can. I must, I must." His muscular awkwardness had completely vanished. He experienced an exhilarating burst of generosity toward all the world, but it was a world from which he felt shut out. "What a beauty!" he cried, his hand trembling in his empty creel. At the moment, all other achievements seemed trivial compared to capturing a trout.

THE afternoon wore away. Peter became a man with a single desire. A mile farther up, close enough to the gap now to be near the whispering aspens and oak brush, he found the pools and ripples more enticing and mysterious than ever. The shadows were crawling down, too, and he could hear voices. From a pool of dark water another flash came that threw him into the grip of battle. The pool was too deep to wade, and the birches were so low his line was in danger.

He let several yards of line spin through the reel, as the trout rushed, then tried to retrieve carefully. But the trout tore away again like a stampeding steer. "Whow, what a whopper!" he gasped. In his effort to improve his position, Peter got too near the deep water and slipped; and as he scrambled to regain his footing, he heard a lusty yell. Dick was watching him from the opposite bank.

JUST then a sharp tug at Dick's line forced an excited cry from the lad's lips and caused him to spring to the management of his rod and reel. "Whew," he cried. For several seconds the tiny bamboo trembled and whipped. The snap and curl of broken water danced on the river. But Dick handled his



"Hey! Dad, hang on to him!"

Peter felt the hot blood in his cheeks. Then he heard Myra's voice. And the girls broke in excitedly. Peter literally prayed for success.

"Be careful, Pop. Don't snub 'im so tight; work 'im into the shallow water; use your net." Dick's instructions were explicit.

Peter tried to do all these things at once, but his fingers were like thumbs. His nerves tingled; he went hot and cold by turns. Finally, however, he worked the trout near the ripples, and forgetting to breathe, he reached out with the net. But the fish, which he could hear Dick pronouncing was a five-pounder and which lay for a moment glistening on the water, broke into a new flurry of splashing.

"Hold it, Peter," cried Myra.

"Take it easy, Dad," admonished Dick.

Vaguely, he realized Myra was coming to him across a fallen log. Dick was close behind her. But he could see neither. He felt like a man reaching for a star which was just beyond his grasp; but after a dozen failures he managed to sweep his prize triumphantly into his net.

In a moment, Dick dashed ahead and reached his side. A queer, uncertain smile was on the boy's lips. "Is—is this yours, Dad?" He held out the long blue envelope. Peter felt as if his heart had skipped a beat. But he tried to show restraint, though he snatched the paper as though it was something that might do his son infinite harm. Then, he literally jammed it into his coat pocket.

"I found it down by the river, Dad. I thought it was something you'd dropped, so I didn't say anything about it."

"Something. Oh, yes, something!" Peter clung to the word like a drowning man to a straw. Then Dick didn't recognize it. He must never know. It must be something completely forgotten.

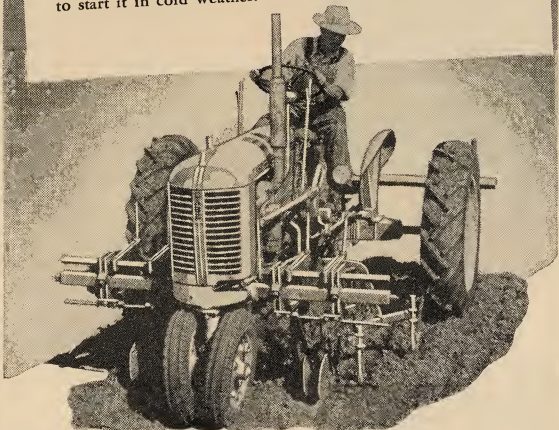
Myra put her arms around his neck and kissed him. "Darling," she said. "We've been hunting for you all day. We thought we could find you on the river, but we missed you. We're waiting dinner. Bill's out looking for you now."

"Oh, yes, Bill. Good old Bill. I haven't seen him for ages," cried Peter with unbelievable buoyancy.

(Concluded on following page)

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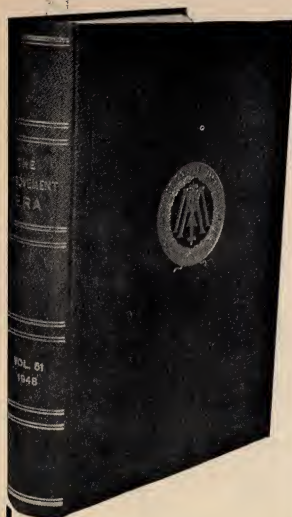
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LUCK IS OF THE HEART

(Concluded from preceding page)

I want to have a long visit with him. And oh, boy, am I hungry!"

He slipped one arm around his wife and the other around Dick, who had already relieved him of his

tackle and catch, and drew their heads close to his strong shoulders. "A good fisherman," he philosophized, "must stay close to his family and friends. And—and his heart must be right."

Our Own Time

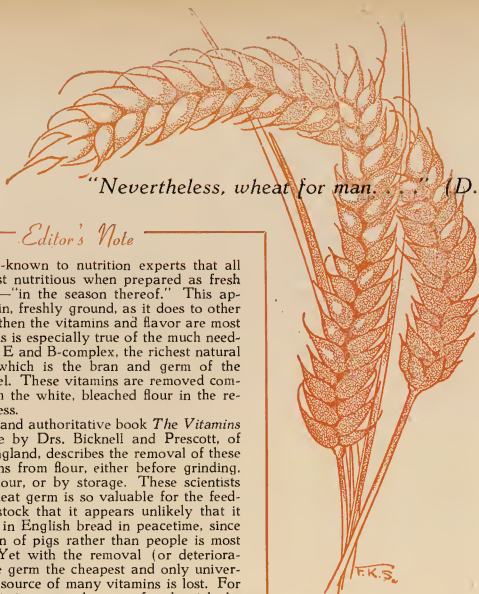
RICHARD L. EVANS

"It is the nature of man," wrote Macaulay, "to overrate present evil and to underrate present good; to long for what he has not, and to be dissatisfied with what he has." It is true that too many of us fail to appreciate the privileges and prospects and possibilities of our own time. Perhaps we expect perfection—or something too closely approaching it (especially perfection in other people); and when we fail to find it, we spend more time thinking about what isn't right than about what is right. It may be that, with Emerson, we should begin at the "other end." "I am thankful for small mercies," he wrote. "I compared notes with one of my friends, who expects everything of the universe, and is disappointed when anything is less than the best, and I found that I begin at the other extreme, expecting nothing, and am always full of thanks for moderate good. . . . If we will take the good we find, . . . we shall have heaping measures. . . ." One man who was once severely cynical recently uttered an earnest acknowledgment of his appreciation for his blessings. He had been doing some serious searching inside himself, and also some searching outside himself, and had made this simple discovery: "Why shouldn't I be happy? I have my health, my home, my work, my family, and food, and friends." And he might have added, "My cup runneth over!" Many people who have much less than this still manage to be happy. Too much pessimism has led too many men into making serious mistakes. And perhaps part of our pessimism comes because we are too close to ourselves to see in proper perspective. Often our own lives from day to day seem cluttered and at times chaotic, and we overlook our opportunities and prospects and possibilities and pass them up on the shortsighted assumption that they aren't what they should be. We can be so wrong about ourselves and our own time. We can be so dissatisfied with what we have and so sure we want something else—until we lose what we have—and then we look back and begin to appreciate what was ours. In this life we shall not find perfection, but we can find happiness if we learn to appreciate the blessings and opportunities that are ours, here and now.

"The Spoken Word" FROM TEMPLE SQUARE
PRESENTED OVER KSL AND THE COLUMBIA BROAD-
CASTING SYSTEM, JANUARY 28, 1951

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¹History of England.
²Essay On Experience.



"Nevertheless, wheat for man. . . ." (D. & C. 89:17.)

Editor's Note

It is well-known to nutrition experts that all food is most nutritious when prepared as fresh as possible—"in the season thereof." This applies to grain, freshly ground, as it does to other foods—for then the vitamins and flavor are most potent. This is especially true of the much needed vitamins E and B-complex, the richest natural source of which is the bran and germ of the wheat kernel. These vitamins are removed completely from the white, bleached flour in the refining process.

A recent and authoritative book *The Vitamins in Medicine* by Drs. Bicknell and Prescott, of London, England, describes the removal of these rich vitamins from flour, either before grinding, for white flour, or by storage. These scientists state: "Wheat germ is so valuable for the feeding of livestock that it appears unlikely that it will be left in English bread in peacetime, since the nutrition of pigs rather than people is most lucrative. Yet with the removal (or deterioration) of the germ the cheapest and only universally eaten source of many vitamins is lost. For the poor this is a tragedy; even for the rich the loss of vitamin E is not easily made up by other foods."

For these reasons, many groups are finding it profitable, for the sake of our health, to use the experience explained in the following article.

THERE was a dinner at the home of a ward member. One of the guests was the ward bishop. The dinners at this home were always delicious, but tonight the bread was especially outstanding, so much so that the bishop asked about it.

For, the secret of the bread served that night was in the flavor. This was flour that was flavor-packed because it was fresh, and nutritious because it was all the wheat with no dangerous preservative added. The bishop, being a wise man, realized immediately the value of the use of such flour in his own home. But being also a father indeed to his ward and having their welfare always in mind, he thought, "If it is good for my family, ought it not to be good for the ward, too?"

Because he knew there was no precedent for a bishop to do what he was about to do, it was with much prayer and not without misgivings, that he laid the steps for the consummation of his thought.

His first act was to order a large mill for grinding the flour. He determined that if the welfare com-

A Natural Source of Energy

By Louise Spencer

mittee of his ward would not accept the project, he would take it upon his own shoulders to provide the people with the best form of "the staff of life for man." It was fortunate that when the proposition was placed before them, all but one of the committee did agree to it. One man, a counselor, dissented,

saying, "Bishop, we are so far in debt now. How can we afford a mill?" The bishop assured him that the mill would soon be paid for by the small profit from the sale of the flour.

After arrival of the mill, a food expert was invited to speak about the use of whole wheat flour. The plans of the ward to make this available to its people were announced.

A public-minded couple volunteered to grind the wheat, to package the flour, and to weigh it as it is needed. Later another friend was placed in charge of the distribution. There are regular times for the sisters to come for their flour. Many calls, however, come from those who have run short at other times of the week. The bishop warns it is not a project to be undertaken by anyone who imagines it to be an easy one.

At first the ward used about one hundred pounds of wheat each week. Now, after two and a half months of the project, the ward is using five hundred pounds. Originally the cleaned wheat was ordered in hundred-pound quantities. Now it is ordered in thousand-pound lots.

This wheat is purchased from the second and seventh elders' quorums. Their group had begun a similar project in their own wards even before our bishop had accepted the memorable invitation to dinner. These quorums import protein-high wheat and clean it with their own special equipment.

After the flour had begun to be sold, some of the members asked for cracked wheat to be used as a breakfast cereal. The bishop then purchased a used coffee grinder from a local chain store at a small price and had it installed, also. Freshly ground, the wheat is amazingly good.

The Relief Society has been behind its bishop from the start. Several of its prominent members were already familiar with the fresh wheat products. It was an immense

(Concluded on page 301)

SCOUTING AND THE 11-YEAR-OLD BOY

(Concluded from page 235)

an additional three months to reach the Star rank and another three for Life.

When Lord Baden-Powell wanted to make sure that the many ideas he had developed for Boy Scouts would work, he took a group of twenty boys with him to Brownsea Island in the English Channel. There, in 1907, he set up the first Scout camp.

Since that original camp, scouting has been an outdoor program. The slogan "Outing" is seventy-five percent of scouting" has developed as a result of this ideal. The chief Scout of the world put it another way: "Nature study will show you how full of beautiful and wonderful things God has made the world for us to enjoy."

When the First Presidency made the new eleven-year-old scouting program a daytime activity, they probably did more than anything else that has ever been done to give Latter-day Saint boys the "outing" experience of scouting. If the program is carried out as suggested by the First Presidency of the Church and developed by the scouting committee of the general board, this experience will be enjoyed not only by the new young Scouts but also by all members of the troop.

The most satisfactory organization of the daytime activity is for the entire troop to meet with the scoutmaster in charge. The new boys could then be assigned to the regular patrols in the troop, giving them the guidance of the experienced older boys. These older boys would, of course, continue to meet with the M.I.A. each week.

The other plan is to have only the eleven-year-olds meet in a daytime meeting. They would then be organized into patrols with a patrol for every six to eight boys. They would have their own patrol leaders and assistants. They would register with the regular troop and be considered members of the M.I.A. and credit given to them on the M.I.A. rolls for attendance. It is recommended that the scoutmaster handle this group. Where this is not possible, an adult assistant scoutmaster should be appointed; the regular troop junior officers

could give valuable assistance at this daytime meeting.

As in all other organizations in the stake, the stake president is responsible for seeing that the new program is put into effect in all wards in his stake. He works through his counselor and high councilmen assigned to the M.I.A., the stake Mutual superintendent and his assistant, and scouting chairman and Scout commissioner on the stake board. Each man is individually responsible to see that those under him are carrying out the program.

In the ward the same organization is in effect. The bishop is responsible. He carries out his responsibility through his counselor assigned to the M.I.A., the ward superintendent and his assistant, troop committee, and scoutmaster.

Wherever the program has been tried, it has been found successful.

Typical of the response is that of Robert Burton, scoutmaster of Troop 78 of the Stratford Ward in the Highland Stake. He has given twenty-three eleven-year-olds an outstanding scouting experience in the short time the new program has been in operation in the Church. His three patrols meet Friday at 5:15 p.m. under his supervision. He has turned most of the work with the regular troop over to his assistants.

"One of the most important things in scouting is for a boy to get the right start," he points out. If all boys in a ward can have a good experience during their first year, advance in the program, and learn the fundamentals of camping and the other activities, there need be very little concern about the rest of the troop."

THE GENERAL AUTHORITIES ADVOCATE SCOUTING

President George Albert Smith:

It is my desire to see scouting extended to every boy in the Church.

President David O. McKay:

With the approval of the First Presidency and under the Young Men's Mutual Improvement Association, the eleven-year-old boys of the Church are now to be included in the great character-building movement of scouting.

Elder Ezra Taft Benson:

Scouting builds men of character. It teaches duty to God and country, clean living, self-discipline, and unselfish service. Completion of the requirements for an Eagle Scout will do as much to prepare a boy for life as the average four-year high school course. Scouting, coupled with the Church Aaronic Priesthood work, is the world's best boy program. Every L.D.S. boy should enjoy the blessings of effective scouting.

Elder Mark E. Petersen:

Scouting in the L.D.S. Church is not an optional program. It is a part of the prescribed program. Stake presidents, bishops, and M.I.A. officers are obligated

to carry it on as part of the Mutual program.

Elder Matthew Cowley:

Bishops, don't ever complain about Scout responsibilities in a ward. What a wonderful thing it is to be a savior of some man's son, and that is what you are supposed to be. You are a common judge in Israel. You are the father of a ward.

President Richard L. Evans:

Scouting, earnestly entered into, will help any boy to meet life with better balance—with broader knowledge of nature, with higher quality of conduct and character, and with greater regard for reverence.

Bishop LeGrand Richards:

Priesthood leaders on both the stake and ward levels should lend every possible assistance to provide scouting to all our boys who belong in this program.

Bishop Joseph L. Wirthlin:

The president of the Aaronic Priesthood, the bishop of the ward, should be just as concerned about his local Scout organization as he is about the ward Aaronic Priesthood committee.

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The Mormon Battalion in California

(Continued from page 243)

then eastward, but those, at best, were only dimly marked by the use of a season or two. Transcontinental travel to California was in its infancy. California trade with the states eastward had long since been an ocean adventure.

Eighty-one of the battalion members re-enlisted for a term of six months on July 20, and four days later they were ordered to San Diego.¹⁰ The other brethren organized themselves for traveling to the Great Basin.

Of the battalion members, those who re-enlisted and those who did not, Governor R. B. Mason, Kearney's successor, as military commandant, said in his report to the adjutant-general on September 18, 1847:

Of the service of the battalion, of their patience, subordination, and general good conduct, you have already heard; and I take great pleasure in adding that as a body of men they have religiously respected the rights and feelings of this conquered people; not a syllable of complaint has reached my ear of a single insult offered or outrage done by a Mormon volunteer. So high an opinion did I entertain of the battalion, and of their special fitness for the duties now performed by the garrisons in this country, that I made strenuous efforts to engage their services for another year.¹¹

Before leaving southern California, the former battalion men were advised to go north along the base of the Sierra-Nevada Mountains until they came to Sutter's Fort where there was sure to be information as to the best routes eastward. On August 26, they camped on the American River, adjacent to its meeting with the Sacramento River, and near New Helvetia, John Sutter's headquarters.¹²

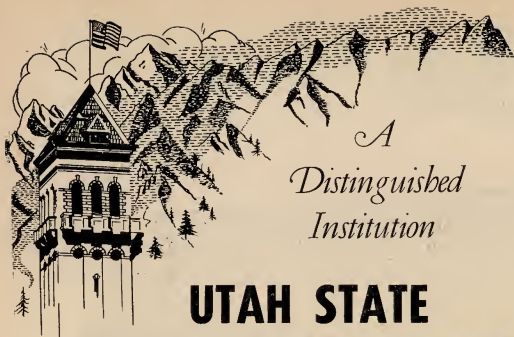
They soon discovered that Sutter wanted to build a sawmill but was handicapped by a lack of skilled workmen. Mr. Sutter and his superintendent were pleasantly surprised to learn that this group included skilled carpenters, blacksmiths, wheelwrights, millwrights, farmers, and laborers. A few remained, with the consent of the others, to take advantage of the good wages offered. Nevertheless,

(Continued on page 260)

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The Mormon Battalion in California

(Continued from page 258)

the others received their information and pressed eastward.

On September 6, when they were leaving the basin of Lake Tahoe, they met Samuel Brannan, who had been east to the Green River for a meeting with Brigham Young. He gave a discouraging picture of possibilities in the Salt Lake Valley and urged all the men whose families were not actually en route to the Salt Lake Valley to return with him to California. His appeal fell upon deaf ears.¹² The next day, however, they met Captain James Brown, ranking officer of the Mormon Battalion who went to Pueblo with the sick detachment. He and his party were on their way to California. He had letters from the families for many of these men journeying eastward and instructions from the Twelve for all those who had no means of subsistence to remain in California, labor during the winter, and make their way to the Salt Lake Valley with their earnings the following spring. About one-half of the company accepted the suggestion and returned to John Sutter's establishment, where they found employment. The others continued on to the Salt Lake Valley.¹³

Sutter began a projected flour mill a few miles from his fort, and a sawmill about forty-five miles up the river. For the latter project, James W. Marshall took Alexander Stephens, James Barger, James S. Brown, Henry W. Bigler, Azariah Smith, William Johnson, William Ira Willis, Sidney Willis, and William Kountze, (all members of the battalion, but the last three were not working on the mill that fateful January day) together with two other white men and some Indians.¹⁵

Work was begun in September. The river was temporarily dammed, the millrace was built, and between January 15 and January 20 water was turned into the millrace to test the mill. No more construction was found to be necessary.

But on January 24, 1848,

... while sauntering along the tailrace inspecting the work, Mr. Marshall noticed yellow particles mingled with the excavated earth.¹⁶

(Continued on page 262)

THE IMPROVEMENT ERA

I'd Like to Know...

You may have heard that a suit has been filed by the Antitrust Division in Washington to break up Standard of California as well as six other West Coast oil companies. Hundreds of people have already written us protesting this action and many have asked pertinent questions. We believe these questions should be answered for everyone. And we take this way of doing so. If you have a question we urge you to write:

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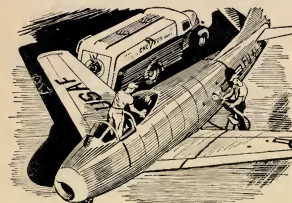


"Would breaking up big oil companies affect national defense?"

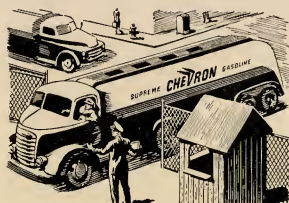
Mrs. Marie-Louise Auer, Pasadena housewife, writes: *"It seems to me like a bad time to be tampering with our industries, as the antitrust lawyers want to do. Or does it matter? Would breaking up big oil companies affect national defense?"* Mrs. Marie-Louise Auer.

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THE MORMON BATTALION IN CALIFORNIA

(Continued from page 260)

He instinctively called it to the attention of his men.

At this juncture all was excitement. All repaired to the lower end of the tailrace, where we found from three to six inches of water flowing over the bed of rock in which there were crevices and little pockets, over which the water rippled in the glare of the sunlight as it shone over the mountain peaks. James Barger was the first to spy a scale of the metal. He stooped to pick it up, but found some difficulty in getting hold of it as his fingers

would blur the water, though he finally succeeded.

The next man to get a piece was H. W. Bigler; he used his jackknife, getting it on the point of the blade, then, getting his forefinger over it, he placed it in his left hand. And as we soon learned to look for it, as it glittered under the water and the rays of the sun, we were all rewarded with a few scales. Each put his mite into a small vial that was provided by Marshall, and we made him the custodian.¹⁷

It was Elder Henry W. Bigler

(Continued on page 264)

"You Don't Know What You're Missing!"

RICHARD L. EVANS

IT is possible that most of us have been persuaded to proceed against our better judgment, by those who urge us on with the argument: "You don't know what you're missing!" And no doubt many people, both old and young, have been introduced to some desirable things as well as to many undesirable things by this philosophy: "You don't know what you're missing." Behind it, of course, is the reasoning that a person doesn't know whether he likes a thing or not until he has tried it. Sometimes this is true, and, being sometimes true, it may invariably sound like the best of logic—until we carry it to some of its so-called logical conclusions, at which point absurdities appear; for example, we don't know what we're missing if we've never fallen from a building or if we've never had a head-on highway collision. We don't know what we're missing if we've never had a malignant malady. But these are experiences which most of us are agreed we could very well do without. And so it is, in greater or lesser degree, with many things, the effects of which we have seen in the lives of others—even when we don't know precisely and personally what we are missing. Sometimes there is said to be a belief that one can't know what life is really like until the seamy side has been sampled. But to sample the seamy side even experimentally and with no serious thought of falling into false ways is likely to leave its permanent impression upon us and may modify our thoughts and our lives forever after. And before we do something foolish or useless or questionable, there should be a much better excuse than the old and well-worn argument that we don't know what we're missing. After we do know what we are missing, it may be too late. There is a long list of things that it is much better to have missed, as those who haven't missed them could eloquently and sometimes tragically testify.*

"The Spoken Word" FROM TEMPLE SQUARE
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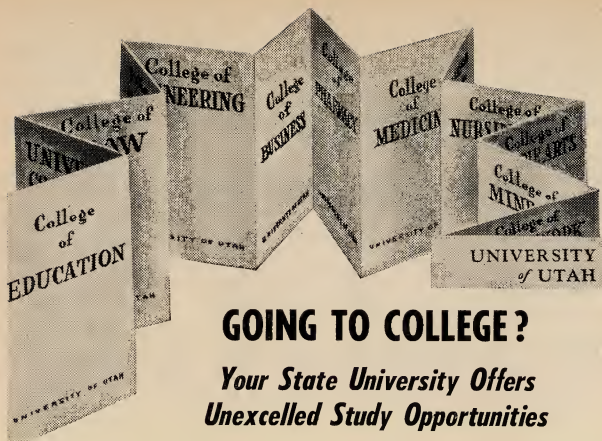
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The Mormon Battalion in California

(Continued from page 262)

who made his journal entry that has pinpointed the event:

Monday 24th: This day some kind of metal was found in the tailrace that looks like gold.

January 30: Clear, and has been all the last week. Our metal has been tried and proves to be gold. It is thought to be rich. We have picked up more than a hundred dollars worth this week.^{18*}

So was the event recorded that was to change a sleepy California into a thriving state within two years.

They naturally tried to keep it a secret at first, and the men continued to work on the mill, but used their off-hours in prospecting. Mormon Island was found to be rich with the yellow metal, and there the famed "Mormon Diggin's" later yielded a fortune.

On July 3, 1848, the Mormon Battalion band started again for the Salt Lake Valley. Theirs was the task to cut a wagon trail through part of the Sierras. Three of their number, Daniel Browett, Ezra H. Allen, and Henderson Cox lost their lives in Indian skirmishes. The group, with their seventeen wagons, reached Great Salt Lake City about October 1.¹⁹

But these battalion men were not through in aiding California. Captain Jefferson Hunt was one who had refused to turn back to California, after meeting Captain James Brown in the high Sierras on September 7, 1847. He arrived in the Salt Lake Valley in October 1847. In a few days, he and his two sons, both of whom were members of the battalion, and fifteen others were off to California again, this time to obtain provisions, cattle, seeds, and grain. They took the southern route, arriving at what is now San Bernardino on Christmas day, 1847. With two hundred head of cattle they returned to Salt Lake City, completing their journey in May 1848.²⁰

Following the trail that the Hunt cattle had made distinct, twenty-five other battalion members arrived in Salt Lake City June 5, 1848, bringing with them one wagon and 135 mules. The wagon of this group

(Concluded on page 266)

*Spelling modernized.



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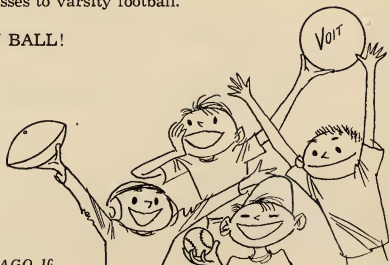
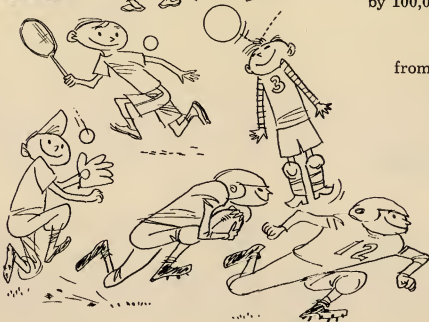
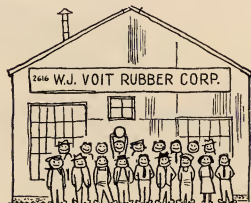
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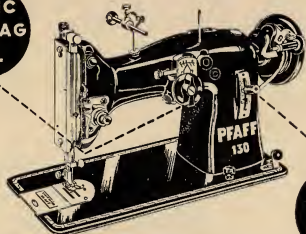
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The Mormon Battalion in California

(Concluded from page 264)

made history. It was the first wagon successfully to come over the southern route from southern California to the Salt Lake Valley.²¹

What were the contributions of the Mormon Battalion to California? They have been summed up as follows:

It assisted in the conquest of the West. Despite the fact that the Treaty of Cahuenga, January 13, 1847, ending the conquest of California, had been signed before the battalion arrived, nevertheless, the presence of this company in . . . southern California undoubtedly strengthened the American position there. By performing important services at San Diego, San Luis Rey, and Los Angeles, the battalion at least kept those posts secure.

The battalion rendered an important service by providing much needed facilities for communication and transportation between the east and the west. The building of roads and the digging of wells rendered the country more accessible to travelers.

The route of the battalion through southern New Mexico and Arizona did much to advance the purchase of the triangular strip of territory south of the Gila River from El Paso, Texas, to Yuma, Arizona, when this section of the country appeared to be desirable for the construction of a transcontinental railroad. . . .

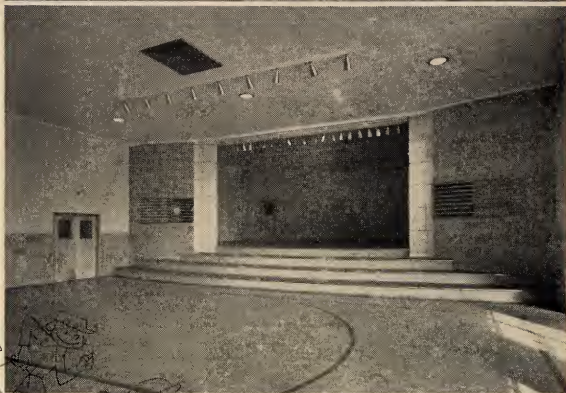
*Members of the Mormon Battalion participated in the discovery of gold in California, an event of importance not to California alone but to the nation as a whole. . . . Credit is due Henry W. Bigler, more than anyone else for accurately recording the events immediately associated with this dramatic event. His account is the only authentic record extant. . . .*²²

References:

- ¹Manuscript History of the Mormon Battalion, Church Historian's Office, January 29, 1847.
- ²Ibid., on dates noted.
- ³Eldredge, Zoeth Skinner, *History of California*, v:170.
- ⁴Ibid., v:172.
- ⁵Jenson, Andrew, *Church Chronology*, 33.
- ⁶Smith, Joseph Fielding, *Essentials in Church History*, 431.
- ⁷Journal History, Ms., Church Historian's Office, July 4, 1847.
- ⁸Manuscript History of the Mormon Battalion, op. cit., May 14, 1847.
- ⁹Smith, op. cit., 410.
- ¹⁰Jenson, op. cit., 33.
- ¹¹Eldredge, op. cit., v:171-172.
- ¹²Hinckley, Gordon B., "Gold in '48."
- ¹³Roberts, B. H., *A Comprehensive History of the Church*, III:360.
- ¹⁴Ibid., III:362.
- ¹⁵Hinckley, op. cit., quoting James S. Brown.
- ¹⁶Ibid., III:362.
- ¹⁷Ibid., III:369.
- ¹⁸Ibid., III:377.
- ¹⁹Hunter, Milton R., *Brigham Young, the Colonizer*, 73.
- ²⁰Creer, Leland H., *The Founding of an Empire*, 262-264.

THE IMPROVEMENT ERA

BUEHNER-CRETE GOES TO SCHOOL



THE sparkling beauty of *Buehner-crete cast stone* enhances entrance details, window trim and other decorative features on many new schools like the Geneva School at Orem, shown in top photo. It also makes an attractive interior trim, such as the stage framing of the Rosslyn School, in the second picture.

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Lincoln—and Peace and Repentance

RICHARD L. EVANS

NO MATTER what perplexing problems we face, it is reassuring, and also somewhat sobering, to look back to the counsel and to the principles and purpose with which others have faced crisis and confusion. With this in mind, may we turn today to some of the words of Abraham Lincoln, sampled from random sources, and uttered in a time of travail, when a nation was torn and tried and tested: "It is difficult to make a man miserable," he said, "while he feels he is worthy of himself and claims kindred to the great God who made him." * * * "Human nature will not change. In any future great national trial, compared with the men of this, we shall have as weak and as strong, as silly and as wise, as bad and as good." * * * "Beware of rashness, but with energy and sleepless vigilance go forward . . ." * * * . . . devoutly recognizing . . . Almighty God in all the affairs of men and nations. . . . It is the duty of nations as well as of men to own their dependence upon the overruling power of God, to confess their sins and transgression in humble sorrow . . . and to recognize the sublime truth . . . that 'those nations only are blessed whose God is the Lord.' . . . We have been the recipients of the choicest bounties of heaven; . . . we have grown in number, wealth, and power . . . but we have forgotten God. We have forgotten the gracious hand which preserved us in peace and multiplied and enriched and strengthened us, and we have vainly imagined . . . that all these blessings were produced by some superior wisdom and virtue of our own. Intoxicated with unbroken success we have become too self-sufficient to feel the necessity of redeeming and preserving grace, too proud to pray to the God who made us. It behooves us then, to humble ourselves before the offended power, to confess our national sins, and to pray for clemency and forgiveness. . . . All this being done in sincerity and truth, . . . rest humbly in the hope, authorized by the divine teachings, that the united cry of the nation will be heard on high and answered with blessings no less than the pardon of our national sins. . . . In Witness Whereof, I have hereunto set my hand and . . . seal . . ." (Signed) Abraham Lincoln. Thank God for the life and memory of such men—and for the power of prayer and repentance—without which there is no peace.

"The Spoken Word" FROM TEMPLE SQUARE
PRESENTED OVER KSL AND THE COLUMBIA BROADCASTING SYSTEM, FEBRUARY 11, 1951

¹Address on Colonization to a Deputation of Colored Men, August 14, 1862.

²Response to a Serenade, November 10, 1864.

³Letter to Major-General Joseph Hooker, January 26, 1863.

⁴Excerpts from Proclamation, March 30, 1863.

ONE instead of THREE makes sense to me!

says Mrs. John Austin of Green Ridge, Pa.

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FELSO
for Dishes

FELSO
for
Paint and Enamel



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S·P The friendly Southern Pacific

Why I Plan to Be Married in the Temple

(Concluded from page 241)

busy thinking about clothes, dates, and the things of youth to bother. And so I grew up. Oh, if I could only undo some of the grief and pain I caused my parents in those years. About this time I met Bob, and despite the conflicts with the promptings of my conscience, I felt nothing mattered but our love for each other. My parents pleaded with me not to marry him because he had bad habits that would prevent our marriage in the temple. I really didn't see why they made such a fuss. He promised me that he would reform after we were married, and we could be married in the temple later.

"And so we were married, and one by one four lovely children came to bless our home. No one could have asked for a sweeter family. The years went by and Bob was always going to overcome his bad habits, but he never got around to it.

"Had I only realized the importance of my parents' teachings, as I do now, how different my life could have been! Today, I see my children on earth living lives of sin. Whoever said that when you sin you hurt only yourself? Little did I realize the lives that would be touched by my foolish mistakes. I have not only ruined my own chance for eternal happiness, but those of my children as well.

"I would like to talk to the youth of today, and say to them, 'You are never too young to live your religion. Live up to the teachings which have been given you. You are making the biggest mistake of your lives if you do not live worthy to be married in the temple, for if you do not take advantage of this opportunity, after earth life there is nothing. Be married in the temple,' I would say, 'Live up to the covenants, and you will have endless joy.'"

APRIL FOOLIN'!

By Leone E. McCune

She holds new buds in her soft warm hands; In brilliant dashing green dress, she stands; But isn't she ready to keep her new clothes? Today she's in green, and tomorrow it snows.

THE IMPROVEMENT ERA



Church Section

DESERET NEWS, SALT LAKE CITY, UTAH
WEDNESDAY, JULY 5, 1950

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No New Principles

RICHARD L. EVANS

IN FACING the present and the future we must always draw upon the experiences and the principles of the past. Of course we pass through the limits of this life only once, but other men have been through before, and things which seem new to us now we shall find, in reviewing history and human experience, are not essentially different from what has been faced before. It is true that there are new players, new settings and scenery, new weapons and new words, but basically there are no new plots and no new principles. Whether a man faces a battle-ax or an atom bomb, whether he is fighting for a cottage or a country or a continent (or a world), whether he steals a dollar or a whole domain, whether he is a tyrant in his own little town or a tyrant over millions of men, we are still dealing with essentially the same human nature, with the same fight for freedom, the same desire to dominate, and the same false philosophies opposed to the same eternal principles, with the same pleas to people to give up their liberties and to shift their allegiance for promises of the improbable or the impossible—with the same subtle suggestions of something for nothing, and the same appeals to evils and appetites and excesses. The costumes and the curtain may be new, but the principles and the basic problems go right back to the roots—back, no doubt, before the world was. There are no new plots; there are no new principles. Honor and honesty, modesty and morality, moral courage and brotherly kindness, tolerance and temperance, freedom—freedom for the search for truth, freedom for the mind and spirit of man, willing work and abhorrence of waste, humility and faith before God and trust in timeless truths—these are still among the essentials that must go into the making of the safety and soundness of our future. And in spite of new players, new words, and new weapons, we must still look to the past for the principles that will preserve us in the present and the future. And that we shall reap as we sow is more certain than that we shall receive from an adding machine the sum of the figures we feed into it.

"The Spoken Word" FROM TEMPLE SQUARE
PRESENTED OVER KSL AND THE COLUMBIA BROADCASTING SYSTEM, FEBRUARY 18, 1951

Copyright, 1951

ROCK ROOTED

By Francis Pryor

How much of beauty and of lasting
worth,
When one stops for a moment to take
stock,
Has sprung from seed that lodged upon
the rock
Or chose the boulder as a place of birth!
The pine that parries with its antlered
girth
The daggered lightning and the tempest
shock,
And laurel, growing where the wild sheep
flock,
Are rooted in the granite of the earth!
And human folk with granite in their
blood,
Seeking more elbowroom for spirits proud,
Beyond the cities with their hurried pace
Have found it in a desert solitude,
Guarded by hills of green, and cried
aloud,
Knowing they had come home: This is the
place!

THE IMPROVEMENT ERA



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Melchizedek Priesthood

BERKELEY STAKE GIVES VOCATIONAL GUIDANCE AND TRAINING TO ITS QUORUM MEMBERS

THE Melchizedek Priesthood committee of the Berkeley (California) Stake is doing much toward improving the economic standards of its quorum members. Under the direction of this committee, Elders Ira J. Markham and Willard E. Ellis have organized an effective vocational guidance and assistance program.

Of the twenty thousand people who come to California each month, many are from small agricultural communities where growth in population and availability of land limits their economic possibilities, so they move to large industrial areas seeking employment.

This change from a small community to the large industrial areas means a major adjustment and brings many social and economic problems.

The Church is one thing that does not change and provides a stabilizing influence to those who remain active in church work when they come to the larger cities.

In seeking ways of helping these new members become adjusted, the Berkeley Stake Melchizedek Priesthood committee found among their active stake members many leaders in industry, business, and education who were willing and eager to be of assistance. These men are in a position to give valuable assistance through counsel and also in opening the way for job opportunities. Members of the stake who are experts in the field of vocational counseling also offered their services.

Realizing that a man is *at his best* when he is *doing his best* at what he *can do the best*, an effort is made to determine what a man is best qualified to do before he is recommended for a job. Vocational aptitude and interest tests are given, if necessary. This is followed with counsel and advice during the first few months on the job and such assistance as will assure a harmonious adjustment.

This program was made the direct responsibility of the personal welfare committee of the various quorums. Some very successful results have been obtained in this program where members leaving their ward or vicinity inform their bishop they are leaving and, if it is necessary to seek new employment, request permission to use the bishop's name as a character reference. If the member has had the standard vocational interest and aptitude tests and has been given special vocational training prior to his departure, much valuable time is saved in seeking employment in his new location, and better positions with higher wages have resulted.

Upon arrival in his new location, he should attend the regular priesthood meeting and meet his new bishop and quorum president. If it is within the stake where this program is in operation, the new president introduces him to the vocational adviser. The vocational adviser, having a knowledge of employment opportunities in the area, either directs him to the place where jobs are available or arranges to give him a personal introduction to the employment supervisor of the firm which may become his future employer. These vocational advisers are usually foremen or supervisors who know what the industrial or business firms expect in an employee and who can continue to act in an advisory capacity until the adjustment to the new job is complete.

This program is also for the regular members of the quorums who may be dislocated or desire to improve their situations. Such members are given vocational guidance and assistance in procuring employment or improving their present employment.

To assist all quorum members to improve their status, this program provides for counsel, instruction, and assistance in such things as:

NO-LIQUOR- TOBACCO

Column

Conducted by

Dr. Joseph F. Merrill

DRAFTING 18-YEAR OLDS

THE question of drafting 18-year-olds for the armed services is a very live one and is widely debated.

GETTING OUT OF DEBT:

- How to increase income
- Job analysis
- Use of self-rating family financial test
- Establishing and operating a family budget
- Situations which lead to debt

PURCHASING OR RENTING A HOME:

- Advantages in owning a home
- Things to consider in purchasing a home
- Most favorable time to purchase a home

Economic advantages of renting PROTECTION AGAINST RISKS:

- Covering risks, insurance, etc.
- How the individual can protect against risk
- Assistance which may be expected from various sources

PENSIONS:

- Hazards of change in employment after forty years of age
- Making choice of vocation and training before becoming forty

SELECTING YOUR VOCATION:

- Personal survey

On the whole the Latter-day Saints are cold—at least cool—to the proposition. Yet they are very loyal to the flag that protects them and will not hesitate a moment to defend it—even with their lives, when necessary. Then why are they cold? For many reasons, among the most important of which is the influence of military life upon the moral and spiritual life of the boy! At this tender age he is inexperienced and more or less unsettled in fixed standards of living.

In some important respects these Church standards are very different and much higher than those commonly observed. Unchastity is held in the Church to be one of the most grievous sins that mortals commit. Total abstinence from the consumption of narcotics, especially alcoholic beverages and tobacco, is asked of all Church members. If all the armed services would do everything feasible to protect their boys from coming in contact with loose women and all kinds of narcotics, a considerable part of the opposition among the Latter-day Saint people to drafting 18-year-olds would vanish. But from any point of view a situation that suggests putting 18-year-old boys into fighting uniforms is critical and very bad. It would never arise if civilized men and nations would be reasonable, wise, and humane. An aggressive war is wicked to the highest degree.

THE LESSON OF 1950

Summing up the year one realizes that progress has been made since the Skid Row scandals began to be uncovered in 1949. There are unevadable evidences coming to light that liquor dissipation and demoralization are playing a part in the highest administrative and executive circles of our civic life.

This has proved, to those who see clearly the menace of the liquor traffic and its spreading pestilence among our youth and the present and potential motherhood of America, the crucial need of a nationwide arousing from the lethargy and indifference induced by liquor propaganda.

This is the great lesson of the year 1950 for those who are alert to appraise the dangers that threaten America from within, far more than the potential devastation of atom bomb attacks from hostile sources outside.

Some outstanding developments of the temperance cause for the year 1950:

1. A new and increased nationwide emphasis upon the moral basis for abstinence and prohibition.

2. An amazing nationwide arousing of evangelistic fervor sweeping whole

sections of the country from Maine to California in which the menace of the liquor traffic is being fearlessly pointed out.

3. A sharp and thoroughly documented challenge of the dangerously misleading anti-temperance philosophy of the Yale School, ably exposed by Ernest Gordon, historian and research student of international distinction.

4. Increasing support of scientific, medical, and social authorities in the challenge and denial of the liquor claim that alcoholism is a disease, and that alcohol is not the cause of alcoholism.

5. A new high in widespread support of the fight against liquor advertising; pace set by record attendance and enthusiasm at the Langer Bill hearings before the United States Senate Committee on Interstate and Foreign Commerce, in Washington, January 12, 13, 14, 1950.

6. The addition of a wealth of new testimony against the liquor traffic on the part of scientists, businessmen, educators, and women's groups.

7. Factual showdown challenges which completely explode liquor's claim that advertising does not increase liquor sales.

8. Despite liquor's new high of "hush money" expenditures, careful analysis that more than 2,500 important publications with a total circulation exceeding 110,000,000 an issue, refuse to accept any alcoholic beverage advertising.

9. Complete breakdown of liquor's lying propaganda, in the light of marshalled data, revealing permanent, nationwide benefits of the thirteen-year prohibition period, 1920-1933—benefits so great that even repeal's appalling record to date still falls short of liquor's pre-prohibition peak of crime, drunkenness, and alcoholic consumption.

10. The roster of Langer Bill opponents shows, with one exception, a one hundred percent roll of witnesses representing the liquor trade, or of groups fearing some threat to their advertising income, or profitable financial relations with the trade.

11. New evidence of public interest in the temperance cause shown in the increasing prominence given by daily and weekly papers of the country to

Brigham Young says: The blessings of food, sleep, and social enjoyment are ordained of God for his glory and our benefit, and it is for us to learn to use them and not abuse them, that his Kingdom may advance on the earth, and we advance in it.

—J. D. 6:149.

news and editorial themes involving liquor.

12. Remarkably well-attended World WCTU Convention at Hastings, England, with representative people from forty-one different countries around the world.

13. Worldwide evidence of a new spreading prohibition movement in India and other Asiatic and European countries.

14. Increasing interest in the substitution of non-alcoholic for alcoholic beverages, for social occasions, sparked by Europeans in Germany, Switzerland, England, and even France.

15. A new and enthusiastic acceptance of abstinence as a basic principle of success, deserving intensive study and instruction by outstanding high school and college athletes.

16. The widest possible dissemination of factual revelations of liquor's dangerous part in perverting congressional and diplomatic counsels, which has defeated all attempts to suppress the truth in these regards.

17. Presentation of the new powerful WCTU film, "The Vicious Circle," a timely and dynamic visualization of the liquor problem, as America faces it today.

18. A vivid sample of what untimidated WCTU courage can accomplish in a community, led at first singlehanded by a WCTU president, that broke the grip of a gambling-boozing ring which had long cowed the citizens of a thriving southern city—Macon, Georgia.

19. The complete inadequacy of "rehabilitation" efforts—AA, Yale Clinic, etc.—to solve the drink problem, has been dramatically brought into the open by, for example, the elaborate dedication of a fully-equipped public clinic for alcoholics in Connecticut, whose fifty "endowed" beds were in tragic contrast to the total of fifty thousand acknowledged alcoholics in that state alone.

20. The completion of the first decade of the Frances E. Willard Memorial Library for Alcoholic Research, celebrated by an open-house exhibit of its so-far-achieved possession and classification of more than four thousand volumes and nearly as many more documents covering the entire field of the alcohol problem.

21. The growing demand for "Where Prayer and Purpose Meet," published in 1949, the unique, historic, warm-hearted narrative of the Woman's Christian Temperance Union's first seventy-five years, by Mrs. Helen E. Tyler. Introduced at the Philadelphia Convention, August 1949, it has become a steadily growing "best seller."

—The Union Signal



The Presiding

Celebrating the Anniversary of the Restoration of the Aaronic Priesthood

THE one hundred and twenty-second anniversary of the restoration of the Aaronic Priesthood will be observed in stakes and wards Saturday and Sunday, May 12-13, 1951. Stakes having quarterly conferences on these dates will kindly observe this anniversary the preceding or following week, as desired.

Saturday, May 12, is included to provide opportunities to stakes and wards for conducting outdoor activities as may be desired locally. Outdoor

programs or activities should not extend into the Sabbath day. The sacrament meeting on Sunday, May 13, is set aside for reminding the membership of the Church that the Aaronic Priesthood was conferred upon Joseph Smith and Oliver Cowdery, May 15, 1829, by the resurrected John the Baptist.

The anniversary plans for last year recommend the presentation of the narrative "The Morning Breaks." The narrative, with appropriate music, was

prepared for the Presiding Bishopric by Luacine Clark Fox. Reliable information indicates that a number of wards did not present the narrative for one reason or another. It is, therefore, recommended that wards in which "The Morning Breaks" was not presented in 1950 in commemoration of the restoration of the Aaronic Priesthood, make immediate preparations for such presentation during the sacrament meeting May 13, 1951.

Those to participate in the presentation include a good reader (narrator), a chorus of Aaronic Priesthood members and young women of corresponding ages, Aaronic Priesthood chorister and organist. The narrative is within easy reach of the smallest ward or branch. No staging or lighting effects are necessary. In fact, it is suggested the presentation be made in the chapel.

Copies of the narrative are available at the Presiding Bishopric's Office without charge. However, care should be exercised in ordering, as follows: one copy each for the narrator, chorister, and organist; and one copy for each three members of the chorus. No other material is needed since the pamphlet includes full instructions for the presentation, which requires forty minutes. When ordering, please specify "The Morning Breaks."

PROGRAM FOR SACRAMENT MEETING Sunday, May 13, 1951

In wards where the narrative "The Morning Breaks" was presented last year, the following program is recommended for the sacrament meeting May 13 to be conducted by the bishopric commemorating the restoration of the Aaronic Priesthood:

The theme: Priesthood and the home

Preliminary music: By member or members of the Aaronic Priesthood—stringed, organ, or piano music

1. Opening song—"Love At Home"—Aaronic Priesthood Choruses, p. 72; by Aaronic Priesthood or youth chorus
2. Invocation—A deacon
3. Sacrament song—"Kind Words Are Sweet Tones of the Heart"—Aaronic Priesthood Choruses, p. 81; by Aaronic Priesthood or youth chorus
4. Administration of the sacrament by Aaronic Priesthood members

THE IMPROVEMENT ERA



"Upon you my fellow servants, in the name of Messiah I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness."

(DOCTRINE AND COVENANTS, SECTION 13)

Bishoprie's Page



Prepared by Lee A. Palmer

Adult Members

You and the Lord Working Together

You and the Lord working together—what a wonderful partnership! That combination is invincible. Success is inevitable when the Lord is at your side.

Ward group advisers, do you pray for the Lord to go with you before making your assigned visits to adult members of the Aaronic Priesthood, or do you go alone? Do you pray with these brethren and their families as you visit them in their homes, or do you thoughtlessly take for granted that you can win their allegiance without the Lord's help?

God does not impose himself upon any of us, but he awaits anxiously for us to extend an invitation for his help. The great revelations and manifestations of the past have come as the result of humble prayers. It is not likely that anyone ever received a testimony of the gospel who did not pray for it.

The job of winning the souls of men to the way of salvation is such a great responsibility and the problems in connection with it are so challenging that we should never attempt it without the help of the Lord.

What a thrilling experience it is to have your thinking and teaching guided by your unseen companion and the hearts of those whom you teach made receptive and hungry by his spirit!

Whether you visit singly or by pairs, invite the Lord to go with you. Seek his help through humble prayer. Do not go alone.

5. Vocal duet: "Just A Boy"—*Aaronic Priesthood Choruses*, p. 33
6. A brief review of the restoration of the Aaronic Priesthood—the general secretary, five minutes
7. How a boy honors his father and his mother through honoring the priesthood—a teacher, five minutes
8. Three ways in which a mother may assist her son in honoring the priesthood—a mother, five minutes
9. Vocal solo: "Priesthood of God"—*Aaronic Priesthood Choruses*, p. 18

Think it Over

It is infinitely easier to save the boy than to retrieve the man.

—L. A. P.

Ward Teaching

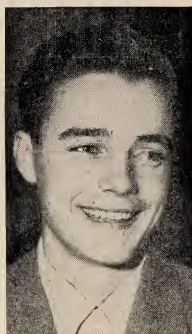
Recognizing and Overcoming Indifference

MUCH is said today about indifference. Many discuss it, but few define it. Most people accept it without concern and pass it off as a weakness of only minor importance. A defect so potentially powerful cannot be dismissed so lightly. Indifference is not a single failing, but a family of sins, any one or combination of which is capable of producing imperfection of character and spiritual disintegration.

Since most ward teachers are confronted with the problem of indifference, each one should become familiar with the elements of which this destructive vice is composed. To assist the teacher in his analysis of this evil, the following is a list of those things which contribute to its growth:

1. Lack of interest in things spiritual
2. The feeling that religion bears little or no relation to one's life
3. Loss of ability to make proper appraisal of true values
4. The disposition to give equal rights to truth and error
5. A sense of superiority or a feeling of inferiority with little or no middle ground between the two extremes
6. A neutral attitude
7. Lack of sympathy
8. Selfishness
9. Unresponsiveness to the call of service.
10. How the priesthood will assist me in the establishment of my own home through temple marriage—a priest, five minutes
11. Three ways in which a father may assist his son in honoring the priesthood—a father, five minutes
12. Why we need the priesthood in our home—an adult member of the Aaronic Priesthood, five minutes
13. Closing song: "Angry Words! Oh Let Them Never"—*Aaronic Priesthood Choruses*, p. 70
14. Benediction: a teacher.

A Challenging Record



RALPH
MACKAY

RALPH, now a teacher in the Taylorsville First Ward, North Jordan (Utah) Stake, was ordained a deacon in March 1947 and has had a perfect attendance record at priesthood meeting, Sunday School, and Y.M.M.I.A. since his ordination.

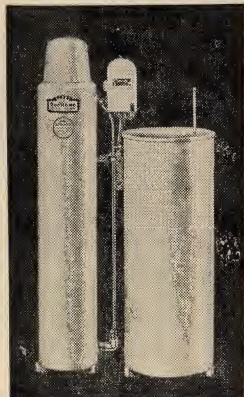
But there is more: Ralph has had a perfect attendance record at Sunday School for the past eleven years.

There is still more: Ralph was born on a Friday the thirteenth and became thirteen years of age on another Friday the thirteenth.

In order for ward teachers to combat the effects of the foregoing maladies, the following suggestions are made to assist in overcoming indifference:

1. Develop that kind of faith that, by example, leads others to good works
2. Have an understanding of man's relationship to deity with the ability to explain clearly to others the obligations that rest on them in gaining salvation
3. Stimulate appreciation for values that endure by being able to recognize and defend truth
4. Cultivate humility while not yielding to an unwarranted feeling of inferiority
5. Demonstrate the joys that come to those who have compassion for the unfortunate
6. Learn to give equal consideration to the righteous desires of others while seeking the realization of your own.

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Hope for the Future

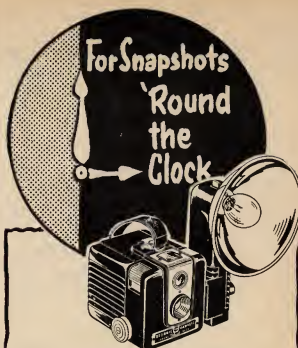
(Continued from page 236)

The Prophet Joseph Smith certainly developed through a similar sequence of events. Shortly after the Church was organized, the Prophet, as recorded in the twenty-fourth section of the Doctrine and Covenants, was admonished to be patient in afflictions, for he would have many. The strength (ripeness of character) which these afflictions, suffered patiently, developed into, might well be illustrated by a few lines from the Prophet's letter to the Church written from Liberty Jail, December 16, 1838:

Dear brethren, do not think that our hearts faint, as though some strange thing had happened unto us, for we have seen and been assured of all these things beforehand, and have an assurance of a better hope than that of our persecutors. Therefore, God hath made broad our shoulders for the burden. We glory in our tribulation, because we know that God is with us, that He is our friend, and that He will save our souls. (D. H. C. III:227.)

Our Prophet's hopefulness was no thermometer: trouble, endurance, character, and then *hope!*

We cannot doubt that our early Church leaders learned endurance, not amid easy situations, but in adversity; then, meeting adverse conditions with endurance, they built character and became the kind of men who confront hopefully even desperate circumstances. Brigham Young exemplified to a high degree this hope held high, even in adverse circumstances. Joining the Church in April 1832, he entered enthusiastically into the ministry and assisted in building several branches in New York state. Then he went West and stood steadfast with the Saints throughout their persecutions. In 1837 in Kirtland, Ohio, for example, he was forced to flee the city where apostates had threatened to destroy him because he continued to proclaim publicly that Joseph Smith was a prophet of the Most High and had not, as the apostates declared, transgressed and fallen. The desperate circumstances Brigham Young encountered shortly after taking the reins of Church leadership as President of the Council of the Twelve, with the Saints' expulsion from Nauvoo in mid-winter and their subsequent movement west to the Rocky Mountains, cannot be denied. Outcasts from "civiliza-



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tion," with little to eat and little to wear, with few expressions of sympathy and even less help extended in their direction, it was only natural that the Saints would be despondent at times. The great strength and hopefulness of President Young constantly served to cheer and strengthen them. The song "Come, Come, Ye Saints," which he requested William Clayton to write, is a living expression of this hopefulness.

In times like these today, it is of vital moment that we go deep into what the future holds for us and what we do with it. To fill it either with despair or with superficial optimism is fatal—despair ruins us, and superficial optimism collapses—but to fill it with the kind of hope reached by Paul's route is creative. Always it has been men and women amid towering difficulties who have been the possessors of real hope and have shaken the world out of its lethargy. These are the leaders we seem to lack today and need so badly in many of our local and national offices of state.

Hope is not the superficial by-product of favorable circumstances; it springs from a man's character, from what he is, cares about, and believes in, and *underneath all else* from his deep conviction that God lives and has not spoken his last word on any subject. Give us enough men and women of such character, and nothing is impossible.

I refuse to give up hope. Reversing the old saying, we might state that "While there is hope there is life." Thomas Jefferson stated it this way in his *Literary Bible*:

'Tis hope supports each noble flame
'Tis hope inspires poetic lays,
Our heroes fight in hopes of fame,
And poets write in hopes of praise.
She sings sweet songs of future years,
And dries the tears of present sorrow,
Bids doubting mortals cease their fears,
And tells them of a bright tomorrow.

Alike in personal and public affairs, the most resounding triumphs ever won on earth have been won by those in whom, by God's grace, trouble produced endurance, and endurance character, and character, hope.

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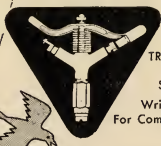
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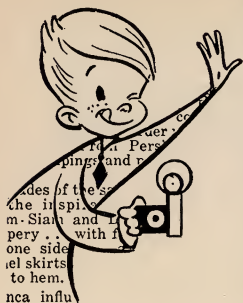


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I Met a Veteran

(Concluded from page 237)

us. He had, in this brief space, aroused my admiration and interest. I wanted more of his philosophy. As we pulled to the curb, I ventured a further question: "I take it you are a religious man?"

His answer again was quick and decisive. "Yes, I am a Christian. It's study and contemplation that has been my greatest help." His voice was eager and clear. "You know, the basic question in our present cold war with Russia is the ever-present Christian principle of the freedom of a man's soul. For the good of all humanity, it must win. This is America's greatest responsibility, and with it, its greatest opportunity. We will not fail it."

By this time the stranger was much more than a guide, and to me much more than a veteran. His fine language, his keen and alert mind, his tolerance, and loyal patriotism to his native land, together with his optimism and mature faith had stirred me deeply. It wasn't that he was a veteran or had been wounded severely in action. There are many of those. It was his fine understanding, his zeal for living, his sense of proportion, his confidence in the future that stirred me. Here was a man whom you might expect to be pessimistic, belligerent, and downcast. He had entered the service at the call of his country and lost almost all that a normal man claims as his right: his health, a happy married life, and the freedom of enterprise; and yet he fostered no malice, no grudge, and most of all, was asking no pity.

He gave me my final directions, pointing with his unsteady hand to the Union Building a few blocks away. We left him at the curb. He wished us good luck and gave each of the kiddies a kind word.

I have resolved, if time ever takes me again to Tacoma, that I will drive to Point Defiance and then retravel along the same route just to renew, in my imagination at least, my acquaintance with this model of American manhood. I never can forget his fine face, his kindly tolerance, his mellow simplicity, or his mental victory over a physical deformity. These are the qualities by which a man lives. Here was a *Real Veteran*.

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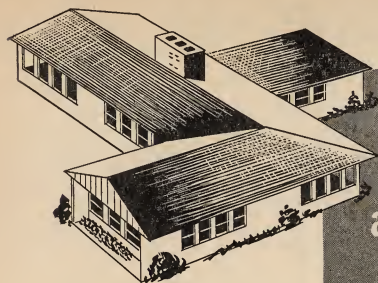
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Sam Brannan and the Sad Years

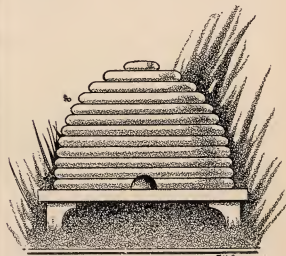
(Continued from page 234)

of the niche in destiny he might have occupied had not greed and rebellion removed him from the councils of the faithful. Silently, first with hate, then with envy, he had listened to their enthusiastic description of the colonies the Church was planning for Mexico. Sam had talked no land sales to those walking elders.

The report made by the elders of their visit with Sam Brannan, published later in the *Deseret News*, had mentioned no reconciliation. It had stated that the once favored leader of the California Saints was living in "squalid penury and wretchedness."

Sam's legal maneuvers to get the Mexican government to extend his right to survey for patent another two years was successful, but news of it came like an anticlimax to a tragedy already acted out to curtain fall.

Finally came another desperate illness—an illness so violent he would have welcomed back the Mormon elders and been grateful for the "laying on of hands" he once had practised in the office of his priesthood. But the elders were not present, and only a few American residents, principally the John Ricketson family, could be depended on to look occasionally into the mud hut and take stock of the dying land promoter whose fierce eyes were such contrast to his gray



The continued news of successful Latter-day Saint colonization in Chihuahua, scarcely over the border from Sonora, was like a mocking chant to Sam Brannan's own Mexican defeat. Like bees in a hive, these Mormon colonizers worked with a singleness of purpose and a determined frugality.

THE IMPROVEMENT ERA

hair and pale face. Sam was certain this was the end. To these few white friends he dictated his last will and testament:

In the name of God, Amen!

1. I bequeath and give to my son, Samuel Brannan, one dollar, and to my oldest daughter Adelaide Brannan, one dollar, my third and youngest daughter Lizzie Brannan, one dollar. The reason that I bequeath so small a sum is that I gave their mother at the time of my divorce from her a large fortune of over one half millions of dollars and she took charge of the children and alienated them from me and I since learned that she squandered it away in gambling and mining stocks, which I am sorry to hear.

2. I give and bequeath to John Ricketson, now residing in Guaymas, one half of all my property in New Guaymas or Point Arena, Mexico, in Block No. 9. The other half to Alexander Badlam, Junior, my nephew. . . .

3. To share and share alike, in one half to each of my ten Mexican claims of land and railroad franchise or moneys. . . .

4. They, Ricketson and Badlam, paying all my honest debts and my funeral expenses, to be levied on my property in Block 9, Guaymas, Mexico, they to prosecute all of these claims against Mexico, not paid.

SAMUEL BRANNAN¹

Dated: June 28, 1883.

John Ricketson, who after the Sonoran debacle had taken Brannan into business association with him in an unsuccessful promotion of a new townsite near the gray and decaying Guaymas, now removed the sick and morbidly unhappy Sam to his home. Responding to this friendly care, old Sam eventually gained a measure of health.

He even made one more attempt to get the Sonora venture back on wheels, but its failure proved the end of Sam's striving toward that particular dream of wealth. Bancroft tells that as late as 1885 Sam Brannan was still living in Guaymas, but a sorry wreck physically and financially.² A year later, completely discouraged, he journeyed north to Arizona and finally to San Diego in search of the health which dissipation and age had stolen from him.

And like a mocking chant to his Mexican defeat was the continued news of colonization by Latter-day Saints successful almost in the very regions for which he had hoped so much and gained so little. In Chihuahua, scarcely over the border from Sonora, the Saints already

(Continued on following page)

¹Pettus collection of Brannan papers.

²Bancroft, *Pioneer Register*, p. 728.

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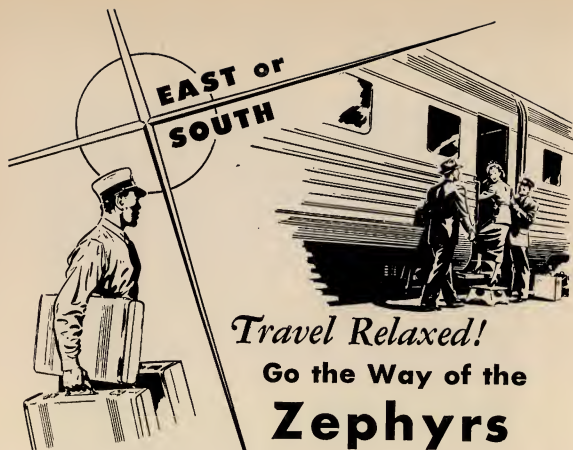
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Sam Brannan and the Sad Years

(Continued from preceding page)

had three well-populated and thriving young cities. Colonia Diaz had risen like a promoter's dream on seven thousand acres purchased through Minister Gomez del Campo. Negotiations were being concluded by the Church for an additional twenty-eight thousand acres of this rich valley land. On the Piedras Verdes River, Colonia Juarez was the new and thriving Church community on forty thousand choice acres. On a seventy-thousand-acre tract in Casas Grandes Valley, Colonia Dublan was already projected, and three more Mormon communities in Chihuahua were in the planning stage.

As to Sonora, and what the Saints were planning for it, Sam could only close his eyes in despair. Alongside his own hopeless grant—up the very headwaters of the Yaqui so feared by his American surveyors, colonists, and even Mexicans themselves—the Saints were courageously preparing for two cities—Oaxaca and Colonia Morelos. In San Diego Sam endeavored to set himself up as a real estate agent. With money wheedled out of his nephew, Alexander Badlam, Jr., he had a new crop of letterheads and handbills printed. And in this venture he ran head-on into the same failure which for years had so persistently trailed him.

From San Diego he moved his real estate tent to Escondido, a village subdivision to the north. Ever and always the promoter, Sam immediately began seeing dozens of opportunities for making money—provided there was a little money with which to make it. And enough money did come into his possession, enough to enable him to make that last historic visit to his beloved San Francisco, and to gain a landholding in the new subdivision.

On Sam's return to Escondido he enthusiastically set up tent and flags on his little tract. Again he was defeated. Property failed to sell as he had visioned.

Next he conceived the idea of farming his acres, of setting the land out to fig trees. From then on he wore a path between the tent on his acres and the attic which sheltered his bed in the little house belonging to Magdalena Moraga, a

THE IMPROVEMENT ERA

Mexican widow, and her brood. Diligently and courageously he labored to make his modest farming venture a success.

A world of time and deeds separated the fierce-eyed old cripple, dressed in sombrero and cotton pajama-like costume of the Mexican *paisano*, from the sleek and sure millionaire of the San Francisco days.

A land rush into Sonora, he saw now, had been foolish and wanton hope. For America at large the pioneering phase was over. The west's great vacuum had been neutralized by the forces he had seen at play in his younger days. The fight and scramble for gold and land was something the present generation could scarcely know. Now Americans only wanted to consolidate their gains, to see their back yards and arbors green out and bear, to partake of the ease and rest their parents had never known.

Sam knew he was an old man. He felt like an old man. And wisdom to him had come late. But senility was lending him a calmness he never had known in the claw-and-fight of younger days. His last trip to San Francisco had been good, in that he could once more press the hands of the few souls who remembered him. But San Francisco—his San Francisco—had changed beyond the wildest concept of his dreams. And who among the new generation could have known the San Francisco of its youth? The Yerba Buena of the *Brooklyn* days?

Now that eyes and heart were set to closer focus, Escondido was not too bad for an old man. Its air was clear, invigorating, and sweet with the scent of both desert and sea. And at night was the same glory of low-hung stars he'd known while curled on a blanket in the camp of the Pioneers in that wondrous immensity of the Great Plains. Yes, in Escondido there still were nights and days to stir the spark of wonder in a man's breast. And it was clean and decent to potter around one's acres.

On his trip to San Francisco, Bancroft had asked Sam to write his personal history, and had promised its publication when the manuscript was complete. At night, by lamplight, Sam started it. Even

(Continued on following page)



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Sam Brannan and the Sad Years

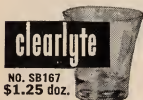
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Bancroft would never know how easy it now was to reminisce. When a man's fire burned out, the visions turned placid and toned to softness. Once he arrogantly and contemptuously had gone his way alone. No human soul could live a turbulent life without making enemies as readily as friends. And yet time had effectively wiped his name from the lips of both friend and enemy alike. No one, on his own initiative, ever wrote to him—not even his own children, now grown and married.

Once he'd followed the Prophet, served the priesthood, and actually founded his California on a thesis to the Latter-day Zion. In the very process of doing it, he had side-tracked himself religiously. Yet to any one product must enter more than one factor. Out of the welter and tumble of events which emerged from it, he had striven diligently to sort out things—if not for God, at least for law and order. The future had never frightened him, and because there was no fright, he had built well. If granite buildings, farms, and railroads were any part and portion of man's glory, then in justice they must be weighed for what they would bring. If clear-eyed courage, driving energy, and an abiding faith in California's future greatness had any part in her forward march, then chalk up one mark for old Sam. For to him God again was whispering.

Bancroft had asked for his story. It would begin with his childhood days in Maine, his journey to Ohio, his meeting with the Prophet Joseph in Kirtland, his conversion, his missions for the Church, his publishing of the Church's paper in New York City, and his selection to head the pioneer migration by sea to the coast of California. It would dwell on the voyage of the old *Brooklyn* around the Horn to the Bay of San Francisco, with its load of L. D. S. pilgrims. It would tell of their beginnings of a city which grew into a metropolis, and his part with the Saints in making it history. It would explain his rise to wealth and hint at his loss of standing in the Church of his pioneering. It would expand itself on his accomplish-

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But of the things Samuel wrote, it was not given for any man to read. In a catastrophic storm which flooded his land and made a shambles of his tent, the manuscript was destroyed. The words Sam Brannan would have said are left unsaid. Only the things he accomplished for the California he had never ceased to love could now speak above the tragedy of his personal loss.

Sam Brannan took sick again—this time with an illness which frightened Magdalena, and from which only quick surgery could ever hope to save him. There was no money. There was no surgery. Sam Brannan could only write to his death in the attic bed. At Escondido, on May 6, 1889, the end came. Sam faced it—alone. Old Magdalena was the only soul on hand to know or care.

Coroner's report showed receipts and notes on a parcel or two of real estate, twenty-nine hundred shares of Sonora stock, one ragged and weatherbeaten tent, two trunks containing articles of no worth, some second-hand books, one silver watch, and some garden tools.² He was not buried at Escondido, but instead his body was hauled to San Diego, doubtless because he had come from there. And since the old man had died lacking both money and claimant, it was dumped in the receiving vault, to be promptly forgotten. The *Deseret News* was one of the few newspapers to take note of his passing.

From May 14, 1889 to October 1, 1890—sixteen months—the body of California's first millionaire lay in a mortuary vault. No friends or relatives stepped forward to claim it. There was no cash to bury it.

Eventually his body found resting place in San Diego's Mount Hope Cemetery. Not until 1926 did someone remember—enough to lay a tiny granite marker on the long-neglected spot. It reads: "SAM BRANNAN . . . 1819-1889 . . . CALIFORNIA PIONEER OF '46 . . . DREAMER . . . LEADER . . . AND EMPIRE BUILDER."

And perhaps in these succinct words is said enough.

²Inventory of property of Samuel Brannan, deceased, from photostatic copy in California State Library, Sacramento.



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The IMPROVEMENT ERA
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Research Through Correspondence

(Continued from page 227)

ager—and had two ships sunk under him in World War I.

"The results of correspondence with him gave me a complete line back to the emigrant Anthony Marshall, who sailed his own ship from Bristol, England, to Nova Scotia, up the Stewiacke River, where he was wrecked on a large bluff, known to this day as 'Anthony's Nose.'

"Many of his descendants are living in that vicinity, and I am in correspondence with them.

"I never cease to marvel at the way the Lord has blessed my efforts, and at the rich results obtained."

The above is typical of the efforts being made throughout the California Mission, with varying results, though many of the Saints are far removed from libraries and genealogical societies and are not possessed of the means necessary to seek professional help.

Through membership in circulating libraries, such as the New England Historical and Genealogical Society, and correspondence with many and various sources, it is expected an ever-growing volume of material will go to the temples. Thus these Saints hope to discharge the duty and privilege said by the Prophet to be our "greatest responsibility."

Vigilance Was Their Motto

(Continued from page 230)

ready sixteen wards for the seven chapels then standing.

Hollywood Stake was the newly created stake, with George W. McCune still serving as president; the Los Angeles Stake was now headed by Leo J. Muir, formerly counselor to President McCune. Immediately the two stakes provided headquarters for themselves. The headquarters for Hollywood Stake were established at Country Club Drive and Manhattan Place, while those for Los Angeles Stake were erected on Zoe and Middleton Streets.

During the early years of stake history in southern California, there



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THE IMPROVEMENT ERA

was uncertainty as to whether the movement of population from the intermountain country to California would continue. However, it soon became apparent that it would, and a disposition to provide proper facilities for the rapidly-increasing Church groups was everywhere entertained. In the twenty-seven years that have passed since the first stake was organized, Mormon membership in stakes and mission districts in southern California has grown beyond 55,000.

This rapidly increasing Church population has made possible the organization of eleven stakes and eighty-four wards in the southern California area: Los Angeles (now South Los Angeles), Hollywood (now Los Angeles), San Bernardino, Long Beach, Pasadena, San Fernando, Inglewood, San Diego, Glendale, East Los Angeles, East Long Beach—all of them doing magnificent work in teaching the gospel of Jesus Christ of Latter-day Saints.

While the stakes and wards have multiplied in southern California, the California Mission has expanded. Indeed, the mission did much of the initial work for the creation of the stakes, training essential leadership and in some instances providing chapels for worship. At the present time there are forty-four mission branches in the California Mission, which comprises the southern area of the state, together with the western part of Arizona.

Since the days when Samuel Brannan entered the state, more than a century has passed—a century of growth for the Church in the golden state of California. The loyalty and integrity of the Saints in that area have been fittingly rewarded with the knowledge that two temples will soon add to their ability to teach and carry the gospel message to those already members of the Church as well as to those who should hear the gospel truths.

LAST STAND

By Bessie Saunders Spencer

I watched her lay her drab hat by
And perch a scarlet one up high.
It gave her quite a youthful flare—
The impish red upon white hair.
I loved the moment and the hat
When she decided—just like that—
To make this last surprise attack
Against the years—to drive time back.

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AT YOUR GROCERS

Fellowship Under the Stars

(Continued from page 231)

nificant developments were taking place. Over thirty thousand acres of tribal lands had been broken up and cropped by white farmers under a ten-year lease from the Blood band. That rich land has since produced a million dollars worth of wheat, and the Indian tribe will receive a share under the agreement. They will get a fifth of the crop in the years to come, but they will get infinitely more, it is anticipated—the impetus to enlarge their agricultural economy and operate their lands themselves. This is the long-range purpose of the new policy.

But that is not all. Chief Shot-Both-Sides, noted head of the Bloods and a wise leader, has gone on record as asking on behalf of his people a share of the irrigation water that will be stored behind the St. Mary River dam, east of Cardston, and adjoining Indian lands. The dam now nearing completion will bring another half million acres under irrigation, and it is expected the Indian farmers will get their share of the water when they can utilize it.

This "new day" for the Canadian Indian came into focus at the fathers-sons encampment in Waterton Lakes National Park, Alberta section of the Waterton-Glacier International Peace Park. It became a highlight, but there were other highlights as well.

At the council fire the first night a flag ceremony took place, symbolic of the peace and mutual trust that have existed for more than a hundred years between Canada and the United States. Senator W. A. Buchanan of Lethbridge, on behalf of Canada, presented the Union Jack to President Kirkham, and that famous scouter placed in the hands of Senator Buchanan the Stars and Stripes.

In his remarks the senator, one of the dominion's elder statesmen, congratulated the L.D.S. Church leaders on this fathers-sons encampment in the mountains. At a time when family ties are threatened, he said, fathers and sons mingling together in the great outdoors will find a close and lasting relationship.

Over-all head of the outing was the committee of stake presidents—

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Presidents Gordon S. Brewerton of Alberta Stake, James H. Walker of Taylor Stake, and Octave W. Ursenbach of Lethbridge Stake. They and their counselors, most of the bishops, and other leading officials including President Glen Fisher of the Western Canadian Mission, Edmonton, were present.

Dads and lads joined in the three-day program, including an old-fashioned western barbecue with all the trimmings, and storytelling by Ben Wood, brother of the beloved President Edward J. Wood. Portraits of President George Albert Smith were presented by Camp Chief Kirkham to a number of pioneers of the three stakes on behalf of the gathering. Stake chairmen representing the Y.M.M.I.A. were Dee Card, Alberta, Dennis Fletcher, Taylor, and Delbert Palmer, Lethbridge, with former Scout Commissioner C. J. Wight of the Alberta Stake, general chairman.

On the Bookrack

(Concluded from page 247)

THE AUTOBIOGRAPHY OF
ROBERT A. MILLIKAN
(Prentice Hall, New York. 1950. 311
pages. \$4.50.)

STRANGELY enough, this book possesses rare good humor, which one might not expect in the make-up of a great physicist, winner of the Nobel prize in that field. The physics treated is understandable to and valuable for the lay person. The analysis of man's weaknesses and his strengths is interwoven into the book to so marked a degree that the autobiography becomes indirectly one of great character-building and ethical value. The historical analysis is also keen and essential to an understanding of world situations.

The intense spirituality of Dr. Millikan is indeed refreshing in this age of seeming earthiness. In his final chapter he states: "Human well-being and all human progress rest at bottom upon two pillars, the collapse of either one of which will bring down the whole structure. These two pillars are the cultivation and the dissemination throughout mankind of (1) the spirit of religion, (2) the spirit of science or knowledge."

This book seems almost a *must* for us, and indicates that a great scientist believes in the necessity of an active religious faith.

—M. C. J.



"Today he walked alone"

The day you write this is a big day for your baby—and a happy day for you. It means that the tiny, delicate little being, who lay so lightly in your arms a few months ago, is on the way to sturdy childhood. It means his bones—baby-soft such a little while ago—have grown strong enough to take him on his first venture on his own two feet.

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...TODAY'S Family

Burl Shepherd, EDITOR

Fashioning Period Figurines

By Dorothy M. Herr

—Photographs by the author.

WHEN a girl dresses dolls and wins prizes for their unusual costumes, that is not too out-of-the-ordinary. But when a boy does it, that is news!

Richard A. Fleckenstein of Lititz, Pennsylvania, acquired his basic knowledge of ceramic art at the local high school. But his is a searching mind, and his interest was no passing fancy. He attended night courses in ceramic sculpturing and began to buy books on the subject. At present he has rather an extensive library on pottery making and period costumes.

When asked just what is meant by hand-sculptured ceramics, he explained that using clay as the medium, the figurines or other objects are fashioned by hand, with the aid of tools. Besides a worktable the following tools are needed: (1) a wedging wire, which is used to cut the clay, (2) a knife to be used for all trimming and cutting, (3) metal pallets which are used for smoothing or scraping the surface of the clay, (4) a rubber pallet which is used to clean glaze from the pans it has been mixed in, (5) a pointed tool for putting on facial expressions, folds in the costumes, etc., (6) elephant-ear sponge, a fine-grained sponge shaped like an elephant's ear, which is used for finishing surfaces and edges, (7) brushes for applying glazes, (8) wooden molding sticks, used for molding, shaping, cutting, and smoothing, (9) wire loop tool which is used for cutting down high spots, hollowing out, and carving.

"One does not have to go to the expense of owning a kiln to fashion figurines which can be truly objects of art," Richard said. "Most pottery supply dealers, in towns as well as in cities, are equipped to do firing for their customers." He himself does not have a kiln.



Seated at his worktable Richard finishes details on the figure of St. Joseph, prior to applying underglaze.

The first step in creating a figurine is to take a lump of clay which has been allowed to age and to manipulate it with the hands with a squeezing movement until it is free of air bubbles. This working of the clay is known as wedging. The longer clay has been allowed to age, the more workable it becomes. For their best pottery, the Chinese used clay prepared by their ancestors. They in turn prepared clay for those who would follow them in the art of pottery making.

The second step is to divide the wedged clay into balls or pieces, using a larger one for the body and smaller balls or pieces for the head and limbs of the figure. In the third step, the figure is cut down to the proper proportions and desired position or posture. The fourth step takes care of outlining the details. When this has been done, the piece is set aside so that it becomes more firm.

After the figurine has stood covered with a damp cloth for a few days, it is ready to have the fine features worked out on it. This is done with the use of wooden molding sticks and sponges. When this work is completed, the figure must be put away for a few weeks to

You Can Do It!

This column for young people, and for any others who wish to take advantage of it, features articles of a "how-to-do-it" nature. Contributions are welcome and will be considered for publication at regular rates.

dry slowly. As soon as the slow-drying is completed, the piece is finished and smoothed out with very fine steel wool and a dry sponge.

Now it is ready to be fired. Firing turns the piece which is "green ware" to bisque or biscuit ware. After the application of underglaze (which is color and is applied with a brush) it is fired a second time. This firing sets the underglaze color. Now glaze is applied and the



"Waltzing Lady" and "Ballerina." There is an almost poetic rhythm in the grace and beauty of the figures.

piece is fired for a third time. This firing produces a glass-like effect.

There are three very important rules to be followed to create a successfully finished piece. It must be properly wedged, slowly dried, and completely moisture-free before firing.

Before starting a figurine, Richard decides what he wants it to be doing; for all his figurines express some action. When this has been decided, he makes a sketch, catching the posture, getting the size, and designing the lady's costume.

Very often as much as a month (of spare time) is spent working on one figurine, and time is what makes ceramic hand-sculptured figurines expensive; for the materials are

THE IMPROVEMENT ERA

amazingly low in price. Richard told us that his "Ballerina" only required sixty cents' worth of clay and fifty cents' worth of glaze. The cost of its firing amounted only to \$2.50. But the "Ballerina" is not cheap! The amount of time spent on its creation makes it a collector's item which will sell for thirty-five dollars.

Richard feels that his figurines are "different." And they are—decidedly so! There is an almost poetic rhythm in the grace and beauty of his figures. To achieve this he says that he constantly thinks grace and beauty as he works. The hands must be expressive. The facial contours must show feeling. The posture must be right. When at last he reaches the point where he feels he is attaining what he is striving for, he will begin to sing. When Richard sings,



"A pair of Old English Christmas carolers" made of natural red clay. These figurines, the first Richard made, are in the natural clay color and have a clear glaze.

it is understood that his creation is shaping up to something near his expectations. He sums up his feelings aptly when he says, "I get complete enjoyment in being able to express my feeling for grace and beauty and my love of color in the creation of my figurines."

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.

Don't discard those green outer leaves of head lettuce. They contain more vitamin A and riboflavin than the white inner leaves.—Mrs. C. W. B., Taber, Alberta, Canada.

One way to thaw frozen fruit from the locker is to place the sealed cellophane bag

(Continued on page 299)

For clothes that look cleaner... smell cleaner... are cleaner... nothing succeeds like FELS-NAPHTHA soap

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the perfect salad dressing

SING A SONG OF SALADS!



It's spring! And everyone's fancy turns to a green salad, one that will bring fresh garden stuff—green onions, watercress, lettuce, new radishes, chives—to the table. After the heavy foods of winter, the need for cleansing the system and fortifying it with extra amounts of minerals and vitamins found in fresh foods is not imaginary. At this time of year, or at a time when fresh food is most accessible, a week's diet of fresh vegetables (or fruit) and milk, buttermilk, or yogurt is a healthful measure because it helps change the intestinal flora by limiting the growth of putrefactive organisms.¹ Meat should be eliminated during such a diet, as should bread and other food, including salad dressings (except for lemon juice, salad oil, and honey). For more general use, the generous inclusion of milk, fruits, vegetables, and whole grains in the daily fare, and the limitation of meat, will favor development of fermentive bacteria which lower putrefaction and thus improve well-being.

Vitamin Plate

lettuce
sliced tomatoes
sliced radishes
carrot sticks
raw or cooked peas
sliced unpeeled cucumber
hard cooked egg halves
green onions

Place five large lettuce leaves on a round plate and fill the leaves respectively with sliced tomatoes, sliced radishes, carrot sticks, peas, and sliced cucumber. Arrange egg halves in center; place 3 or 4 green onions between each lettuce leaf. Serve plain, or with lemon juice, salad oil, and honey dressing, or with your favorite dunking sauce.

Dunking Sauce

$\frac{1}{4}$ cup cream
1 tablespoon lemon juice

¹Margaret S. Chaney and Margaret Ahlborn. Nutrition. Houghton Mifflin Co., New York, pp. 286-7.

4 tablespoons tomato soup, undiluted
 $\frac{1}{2}$ teaspoon salt

Mix well together. Finely chopped parsley or chives may be added if desired.

Fan Salad

romaine
cucumber slices
radish slices
watercress or parsley sprigs
French dressing

For each serving place crisp romaine leaves, fan-shape, on a plate. At stem-end of romaine place two rows of sliced cucumber interspersed with radish slices. Place crisp sprigs of watercress or parsley at small end of the fan. Serve with French dressing.

Shrimp and Tomato Salad

tomatoes
lettuce
shrimps
chopped celery
watercress

Wash tomatoes and cut each into five sections, poinsettia style, leaving the tomatoes whole at the stem end. For each serving place a tomato on crisp lettuce, spread center apart, and fill it with shrimps and celery. Garnish with watercress. Needs salad dressing or mayonnaise.

Molded Cucumber Salad

1 cucumber, diced, not peeled
 $\frac{1}{2}$ teaspoon salt
 $\frac{1}{2}$ sweet pimiento, diced
1 teaspoon lemon juice
2 teaspoons unflavored gelatin
 $\frac{1}{4}$ cup cold water
1 cup cream, whipped

Combine cucumber, salt, pimiento, and lemon juice. Soak gelatin in cold water 5 minutes; dissolve over hot water and mix thoroughly with whipped cream. Add cucumber mixture and pour into molds. Chill. Serve on endive.

Fountain Special

2 bananas
1 cup pineapple chunks
cottage cheese
romaine or leaf lettuce

Peel bananas and cut each one into four quarters. Arrange two quarters on romaine or lettuce, top with two spoonfuls of cottage cheese and a golden center of pineapple chunks. Garnish with cherry halves.

THE IMPROVEMENT ERA

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A Memorable Meal with Fritos

Frito-Ketts 1 tall can salmon Dash of pepper
1 4-oz. bag Fritos 1 egg, well beaten
1 tsp. chopped onions

Blend salmon, onion and pepper; add one cup of moistened Fritos, roll the remaining crisp Fritos into crumbs. Shape the salmon mixture into cones, roll in Frito crumbs, dip in well-beaten egg and roll in crumbs again. Fry in deep fat and serve hot.



Here's flavor appeal you'll remember! Fritos—golden, crispy Fritos—lend new and different zest to an old favorite. Enjoy Frito-Ketts for dinner tonight! Treat your family to the mellow flavor goodness of Fritos in meat loaves, casserole dishes—with crisp salads, nourishing soups, sea foods, too. Ask your dealer for Fritos in the red and gold package... America's favorite corn chips—enjoyed from coast to coast!

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If you're worried about tipping the scales a bit too heavily, whatever your youthful or more advanced years may be, remember those in-between-meal calories could be largely responsible; for instance:

Food Item	Calorie Content
a candy bar	250-550
chocolate creams, 4	224
chocolate malted milk	400
doughnuts, 2 medium	480
cream puff, filled	175
chocolate eclairs	250
fudge, 1" square	100
ice cream soda	425
jelly, 1 rounded tbs.	150
layer cake with icing (1 small piece)	400
nut sundae	500
pie, cherry, 1 4 1/2" wedge	490
soft drink, 6-oz. bottle	80
whipped cream, 2 heaping tbs.	400

Compare these high-calorie and sugar-rich but otherwise deficient foods with the following list of suggested snacks which are good sources of minerals and vitamins but not high in calories.

Food Item	Calorie Content
apple, 1 medium	80
banana, 1 medium	100
cantaloup, 1/2 melon	50
carrots, raw, 1-4" long	25
celery, raw, 1/2 cup	12
cookie, oatmeal	100
crackers, Graham, 2	80
dates, 4	100
grapes, 1 lge. bunch	100
milk, whole, 1 cup	170
milk, skimmed or buttermilk, 1 cup	88
orange juice, 6 oz.	120
pear, fresh	50
popcorn, 1 cup (with 1 tbs. butter)	165
prunes, dried, 4	100
raisins, seeded, 1/4 cup	85
tomato juice, 1 cup	60

THE IMPROVEMENT ERA

FOR Beauty

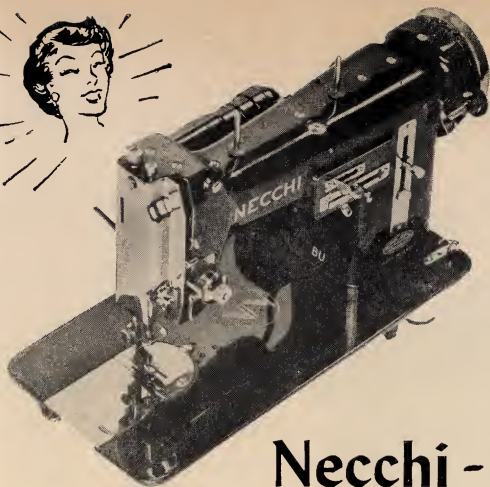
Considering that the calorie needs for a moderately active young teenager or a moderately active woman are 2400 to 2600 calories, it is easy to see that a candy bar or an ice cream soda might add a fourth or a fifth more calories to an already adequate diet. And that's the beginning of a bulging waistline.

The short, stocky type girl is more apt to excess weight, even when she eats less, than the slender type. Why? Because her body is more economical in the use of food, needs less energy, and more completely digests and uses all food eaten than does the slender or normal type.

One who is only moderately overweight may diet to advantage simply by eliminating all fried foods, pie, cake, ice cream, other rich desserts, candy, mayonnaise, and cream. A more plump person needs a stricter diet but would be wise to consult a physician before undertaking it.

Getting your calories for better health and beauty can be no haphazard affair because the body must be well-nourished to be healthy and beautiful, even on a reducing diet. Clear soups, fresh fruits and juices, green and other vegetables, whole-grain cereals, salads, cheese, beans, lean meat, eggs, skim milk—all these are included in the reducing diet as nourishing foods of low-calorie value. Potatoes, because of their alkaline residue, are to be preferred to bread. Sweets, except those in fruit and very small amounts added to desserts, are not included—there are fifty calories in a tablespoon of sugar.

Will exercise help? It's best not to rely on an extra set of tennis or a few bends and stretches to get thin. Nothing less than a five-mile hike will work off the calories in a piece of pie; and a half hour of cycling is necessary to burn up a soft drink. Exercise is wonderful to tone up the system, promote better utilization of food, and to help distribute the weight, but the best way to remodel the figure is to re-educate the appetite.



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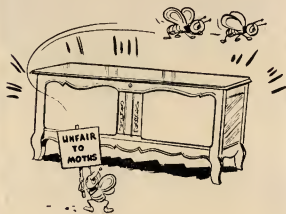
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STORAGE HINTS

By Louise Price Bell

IT is important to store clothes, blankets, swim suits—in fact, any articles that are stored in any season—with intelligent care. Otherwise, when they are taken out again, the articles may be perforated with moth holes!

The protection and preservation of valuable garments and other household pieces depend upon where and how they are cached.



A cedar chest is a perfect place to store garments and household articles that might appeal to moths.

Moths are repelled by cedar wood aroma, by moth balls, and other anti-moth preparations. It is very unwise to use a cedar chest or a cedar-lined chest for storing old magazines and things that do not need protection.

Here are some good rules which help to thwart the unwelcome moth family:

- (1) All articles for storage should be clean and dry.
- (2) Clothing and blankets should be hung in the sun a full day because moths are particularly allergic to sunlight.
- (3) Everything must be brushed with real vigor, giving special attention to folds, pleats, and collar and cuff fold-backs.
- (4) Grease spots should be annihilated, for moths seem to prefer grease to anything else. That is why it is always wise to have garments dry-cleaned before storing.
- (5) Everything should be folded carefully to conserve space and save pressing when articles are removed.

After articles are packed in a cedar chest, the chest should not be opened unless necessary; if the chest

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lid is left open, the cedar-aroma becomes weaker. In storing anything in cedar, it is better not to wrap it because the wrappings keep out the moth-repellent cedar aroma. If dainty garments require wrapping, thin tissue paper may be used. Newspaper wrappings should be avoided because cedar wood makes ink run, and this year's news might show up on next year's sweater or swim suit! Another thing that isn't compatible with cedar is rubber, so rubber swim caps must go elsewhere or they will need to be replaced when plunge season once more comes around. Metal objects tarnish in cedar chests and therefore have no place there.

HOMEMAKER'S BOOKRACK

NUTRITION

(Margaret S. Chaney, Ph. D., and Margaret Ahlborn, M.S. Houghton Mifflin Co., New York. 1949. 4th edition. 448 pages. \$3.90.)

EVERY chapter of this book is a stimulating discussion of the principles and application of good nutrition in the light of recent scientific findings. It has been revised to include much that is new on the subject of vitamins, protein, and other dietary factors. Particularly interesting is a chapter, "The Hygiene of the Digestive Tract," which presents much wise advice and forward thinking on proper maintenance of the human machine. Also of note is a chapter summarizing current thinking on the nutrition problem of our country and of the world. Although written as a text for teachers in the field, and therefore not for popular quick reading, most of it could be profitably digested by those who wish to study the subject of health through proper diet.—B. S.

Handy Hints

(Continued from page 293)

or unopened waterproof container in lukewarm water.—Mrs. F. T., Burbank, California.

For removing ink stains from cloth, cook rhubarb in the usual way but leave out the sugar and put some water into the rhubarb. When cooked, strain and use this liquid to soak the goods in for some time, then wash in the usual way, and the ink stain will disappear.

I have never tried this on woollen goods, but it works well with colored goods.—S. E. J., Brigham City, Utah.

A dry cork will remove stains from silver more quickly than anything I have found, and it does not scratch.—G. A. S., Springfield, Illinois.

APRIL 1951

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The New Salt Lake Knit

54 SO. MAIN

COURAGE AND HIGH RESOLVE

(Concluded from page 226)

ley, when a stake was organized, November 1934. The Church has continued to grow and spread under energetic and able leadership of President Mark W. Cram and the subsequent stake presidents, I. Homer Smith, Stephen E. Busath, and Perry E. Tingey. In 1948, the stake was divided, and the southern part was formed into the San Joaquin Stake, with Wendell B. Mendenhall, president, Ernest B. Landward and Albert B. Crandall, counselors, the stake center being at Stockton. The San Joaquin Stake with eight wards and two branches has a membership of 2500, while the Sacramento Stake, with eight wards and a branch has over 3000 in her records.

The San Francisco Branch was combined with the Saints in the East Bay, until after the fire and earthquake in April 1906. The stake was organized July 10, 1927 with headquarters in Oakland. Three branch presidents were named as a stake presidency: W. Aird Macdonald, Oakland; J. Edward Johnson, Berkeley, and Clyde W. Lindsay, Mission. In December, 1934 the stake was divided, and Stephen H. Winter was sustained as president. Subsequently Howard S. McDonald and Claude B. Petersen served as presidents.

The San Francisco Stake was again divided, June 23, 1946, and the Palo Alto Stake organized with President Petersen head of the new stake. J. Bryon Barton was chosen as the fifth and present president of the San Francisco Stake.

President Petersen was released from the Palo Alto Stake when he was made secretary to the Council of the Twelve, November 20, 1949. His counselor, Henry C. Jorgensen, was named president, until he was called to the Church welfare committee and appointed to manage the Perris Ranch, a welfare project near Riverside, California. David B. Haight succeeded Wendell B. Christenson as president of the Palo Alto Stake, with a membership of over three thousand.

In 1920 President McMurrin re-

organized the Oakland Branch and under his direction Sunday Schools were organized which soon grew into branches and with the organization of the San Francisco Stake in 1927 became wards in the new stake. The Church continued to grow, and when the Oakland Stake was organized in 1934, the Church membership was greater than it had been on both sides of the bay when the first stake was begun. In 1937, President Macdonald moved from the stake, and Eugene Hilton was sustained president, with W. Glenn Harmon and Clyde J. Summerhays as counselors, with a stake membership of 3700. In 1946, since Oakland Stake had a membership of over 9000, the stake was divided, and a new Berkeley Stake formed, with W. Glenn Harmon, president, and Wayne E. Mayhew and Emery R. Ranker, counselors, on October 13, 1946. President Hilton continued to reside in the Oakland Stake until April 10, 1949, when his counselor, Delbert F. Wright, was sustained as the third and present president of the Oakland Stake, with more than 6,000 members.

On January 7, 1951, the 181st Church stake was formed at Santa Rosa by Elders Stephen L. Richards and Alma Sonne. The four north wards of Berkeley Stake with 1600 members were joined with six branches from the mission with 1300 members, to create the fifth stake touching the shores of San Francisco Bay. John L. Murdock, former bishop of Napa, was appointed stake president, with Thomas C. Byrnes and Bryant S. Knowlton, counselors.

By some strange twist of fate, or maybe it is "purely coincidental," in the same little town of Napa, lying forty miles north of San Francisco, where lives the president of California's newest stake, ex-governor Lilburn W. Boggs of Missouri, who issued that infamous "exterminating order" against the Saints in 1838, lies buried in an almost forgotten grave!

So while the Church grows and spreads over the land, her old enemies drift into obscurity.

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NATURAL SOURCE OF ENERGY

(Concluded from page 253)

help that the group was so organized that they already had a nutrition committee for teaching the sisters the best food knowledge. This committee is headed by a very capable teacher, and under her they have taught the sisters how to use this new flour in the making of bread, waffles, cookies, and even cake.

The cost of the flour mill was about four hundred and seventy dollars, delivered. The members pay a price slightly above the raw wheat cost for the whole products they receive. This small profit will liquidate the cost of the mill in about one year. After that the profit will be placed in the welfare fund or the ward budget.

There are at this time about forty or fifty families using the wheat products. Fifteen or twenty use it exclusively. Though there is still some doubt on the part of those who do not make use of this wholesome food, those who do use it are very

enthusiastic. The counselor who had once objected because of the cost says, "I'm thrilled about it now. I think it should remain a permanent project."

Those who are using these products consistently notice a definite improvement in their health and in that of their families. And they may look forward to even better eating habits. For there are long-range plans in the mind of this very lovable bishop for the better distribution of raw sugar, brown rice, and other natural foods.

Our bishop, who feels keenly this new responsibility he has taken upon himself, thus explained his stand: "In ordinary conditions people cannot afford or find readily available the hard-to-obtain health foods. Under the welfare plan, I feel it is as much the duty of the Church to provide leadership in maintaining a standard of living in keeping with the Word of Wisdom as to provide for the needy."

NEW APPOINTEES TO Y.M.M.I.A. GENERAL BOARD

(Concluded from page 251)

Elder and Mrs. Kerr, the former Patricia Taylor, are the parents of three daughters. He is assigned to the Explorer committee of the general board.

ELDER YARN was born and reared in Atlanta, Georgia. He has been active in Church activities since his youth, and was called from the Southern States Mission, where he resided, to fill a mission in the Western States. In addition to regular mission activities, he served as mission bookkeeper, district president, and he toured the mission organizing home Sunday Schools.

He received his formal education at Georgia Institute of Technology, University of Georgia (Atlanta Division), Brigham Young University, and Columbia University. At the present time he is a member of the faculty of Brigham Young University as an assistant professor of theology and religious philosophy in the division of religion.

Elder Yarn has served as assistant superintendent of the Y.M.M. I. A. in the University Ward,

Utah Stake, as a member of the Manhattan Ward bishopric in New York, as president of the Atlanta, Georgia, Branch, and at the time of his appointment to the general board was a member of the East Provo Stake Sunday School board.

He and Sister Yarn, the former Marilyn Stevenson, are the parents of one daughter. He is assigned to the Junior M-Men committee of the general board.

LEGACY

By Helen Carson Janssen

I HAVE no wish to leave a stately tower
Where beauty may be housed that men
may see

The rarest treasure of all time—the dower
Of generations that are yet to be.
Nor do I wish to leave the gift of fame,
Nor gold, nor jewels—these the world
holds dear—

Men are too often faithless, and a name
May be forgotten—wealth soon disappear.

This is the legacy that I would leave:
A word of love for those whose hearts
are bare—

A word of hope for those whose spirits
grieve—

A word of faith for those who know
despair.

Such gifts are manna in a time of need—
Manna, on which a hungry soul may feed.

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Manager

John M. Horner... California's "First" Farmer

(Continued from page 246)

farmers who were becoming established in the area.

In 1851 they bought one hundred acres of land at the mouth of the Alameda River and laid out the town of Union City upon it. Nearby they purchased, fenced, and farmed a large tract of excellent land. Horses, mules, and oxen which had been driven across the plains were readily available, and the Horners were able to buy all they needed. The iron fencing and wire which they imported from England permitted them to construct fences quickly even though the cost was about a thousand dollars a mile. Agricultural equipment which came from the eastern states was also expensive, but they needed it to increase the size of their operation. As early as 1854, wheat on Horners' farms was harvested with a combined harvester which had been shipped around the Horn to San Francisco.

Their 1851 crop, which they sold for \$270,000.00, was so large that they bought a steamship to carry it from the south end of San Francisco Bay to the flourishing city on the hills. That fall at the first agricultural fair ever held in California, conducted by Professor C. A. Shelton, noted botanist, John Horner was the largest contributor and received the largest premium—a silver goblet. In a letter addressed to "Jon. M. Horner, Esquire," Professor Shelton wrote: "Although you were recently presented with the accompanying testimonial of the public appreciation of your efforts to develop the agricultural resources of California, yet I cannot refrain from adding my individual congratulations to those so universally accorded by our fellow citizens, if it be but to assure you that I heartily participate in them and fully recognize your right to your title as pioneer in this branch of public industry. Sir, it is true that the premium was not awarded by me personally nor by those who could be influenced by any preferences I may have indicated, but I have the consciousness of knowing that Messrs. Freemont, King, Snyder, and Saunders whose pleasing duty it was to select the most worthy of



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the candidates for the honor did nothing more than to echo the public voice in presenting you with this goblet. Take it then, Sir, no less as the evidence of the public esteem than as proof of my individual regard. Keep it as a memento of successful enterprise and as a pledge of private friendship. And believe that no member of your family, however remote may be his generation from our own, but will recognize it as an honorable token of the work of his ancestor with more pride and pleasure."

Things were going so well in 1852 that after the crops were in, John sent his brother east on business. When he returned, he brought with him twenty-two persons, including Mother and Dad Horner and all their remaining children and grandchildren, two sisters of John's wife, and one of her brothers.

(To be concluded)

These Times

(Concluded from page 210)

tion to the President of the United States, I suggested that the four or five members of Congress (from each chamber and from each party), invited by the President to form with him an emergency council, should also be invited to move their office location and office staffs from the Senate and House office buildings to the President's office. This suggestion seems important in view of the problem of formulating the fundamental policy which affects us all.

* * * * *

Here are thoughts from the field and from the writer of *These Times*. What do you, as citizens, propose to do in discharging your responsibility to determine the "nature of the state"?

PRAIRIE STEEPLE

By Cliff Walters

THEY call it Chimney Rock, this spire
Of stone that looms above the plain,
A steeple, staunch against the fire
Of summer suns, the lash of rain—
By day, a landmark seen afar,
To which the pioneers gave name;
By night, beneath the evening star,
A giant candle tipped with flame.

APRIL 1951

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Your Page AND OURS

Dear Co-Workers:

ENCLOSED you will find six subscriptions to THE IMPROVEMENT ERA for our Lamanite friends, and a check for \$15.00 to cover the subscriptions.

I think I should compliment you on the many improvements you have brought about in our ERA to make it more appealing and readable. I have been one of the more difficult to convert to the habit of reading from cover to cover. However, the last few issues have kept me coming back until I have completed them. My husband is a physician, which throws me into the position of "home secretary"; we have six children from age eleven down; and my efforts to help carry out a complete program in the Y.W.M.I.A. as ward president also are very time-consuming. To be brief, I consider myself rather busy, and I think it an achievement on your part to have been able to alter my habit of "skimming through" the ERA.

I would be very much interested to see more activity in a "Read Your ERA" campaign, to be highlighted by dramatic skits from ERA stories and the use of more ERA material in the talks given by our young people as they gain credit for Individual Awards.

Sincerely,
Shirley H. Smith

Redding, California

Dear Editors:

THIS is just to say thank you for the beautiful magazine I received yesterday.

You see, I am in a way quite well versed in what goes into the making of such a publication to bring out the best in all its features. Before his death my husband was a compositor and at one time in complete charge of the designing of extensive brochures and various publications for a college, and his work was notably artistic and beautiful. So you might say I was "brought up" in that atmosphere and taught to know real and expert work when I see it.

So many magazines today are so carelessly thrown together. You know as well as I do how much is wrong in

Idaho Falls, Idaho

their general make-up, and if the reading matter they offer is of any value, there is still much that is irritating simply because of errors or ugly "lay-out" or carelessness on the part of proofreaders.

Before I even turned the pages for that most thrilling adventure—spotting my own little contribution, I sat and held that magazine in my hands and exclaimed, "What a beautifully designed organ! Tal would love seeing such a perfect piece of printing."

You see "Tal" was my husband, and though he has been gone six years, I still look at anything in printing from his point of view.

May I say, too, that although I am not of the Mormon faith, I found much of inspiration in the pages of THE IMPROVEMENT ERA. I was very much interested in the Editor's Page, in "Lonely to Lovely," and the sonnet, "Book Review," by Gene Romolo, on the poetry page.

The cuts, too, are so clear, and especially beautiful, I think, is the one of the temple and the portrait of Joseph Smith.

Sincerely,
Elizabeth Talbert

Ogden, Utah

TO THE IMPROVEMENT ERA Editors:

I'M STILL enjoying the December ERA, and so much that I had to write and tell you. The idea of publishing the conference addresses two months following conference is fine—after settling, it's like having it all over again, and the advice and wisdom of our leaders is most refreshing.

The entire ERA is outstanding and of great assistance in helping us live real Latter-day Saint lives.

We appreciate your efforts, and continued success to you.

Respectfully,
Paul S. Bieler

Scranton 10, Pennsylvania

THE ERA for December was delightful, so much I could use, and it's so nice to take to the hospitals in my sunshine work.

Sincerely yours,
Johannah Dunn

TEEN-AGE CHORUS AND ORCHESTRA FROM SMITHFIELD STAKE

Pictured is the Smithfield (Utah) Stake mixed teen-age chorus and orchestra. This outstanding group of young people has been selected to present a stake music festival and participate in the June conference all-Church chorus and dance review. This group has spent many hours in practice and preparation under the able direction of Mr. and Mrs. David Weeks, speech directors, and accompanist and organist Mrs. Grant F. Andersen and Carolyn Barker. During the Christmas season a cantata was successfully presented under the leadership of Grant F. Andersen. —Reported by Alice Weeks.



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