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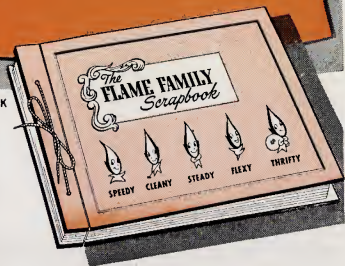
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AND THAT THE INSTITUTIONS
WHICH HAVE MADE US HAPPY
PRESERVED BY THE
VIRTUE OF OUR CHILDREN
SHALL BLESS
THE REMOTEST GENERATION
OF THE TIME TO COME

HENRY ARMITT BROWN



—Photograph by H. Armstrong Roberts

And that law of the land which is constitutional, supporting that principle of freedom in maintaining rights and privileges, belongs to all mankind, and is justifiable before me.

(D. & C. 98:5.)

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EXPLORING The UNIVERSE

By DR. FRANKLIN S. HARRIS, JR.

DURING the war Great Britain found that annual weeds in onion fields could be well controlled by spraying with a sulfuric acid solution of up to fourteen percent. The cylindrical onion leaves are upright and waxy so that the spray runs off or does not penetrate, while the weed leaves are usually flat and in a horizontal plane without the waxy protection.

A GIANT super calculator machine has been built at the University of Pennsylvania with the name of Electronic Numerical Integrator and Computer, or ENIAC for short. An all-electronic, thirty-ton giant with nearly 18,000 vacuum tubes fitted into one hundred feet of panels, it can do all sorts of mathematical chores. This machine, which can multiply a five-figure number by another equally long number five hundred times and get the answer in a second, for its first real problem worked out a one hundred man-year computing job in two weeks.

AGRICULTURAL relations with Latin America are being improved by shipping ten Guernsey heifers by air from New Jersey to Colombia, to be followed by about five hundred more to be used as seed stock. Cultural ties are to be strengthened by a five-year archeological project undertaken by the United Fruit Company in Guatemala to restore ancient ruins. The first project is at Zaculeu, one-time capital of the Mam Maya kingdom.

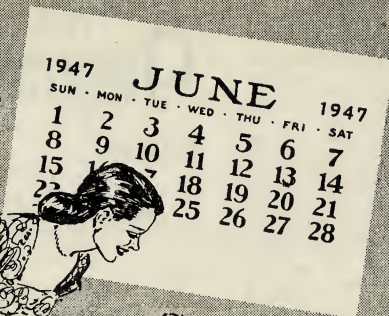
YAKIMA CITY, WASHINGTON, named for the Indian tribe, was incorporated in 1879. The Northern Pacific Railway placed its station on a site four miles northwest of the town, whence the town moved in 1884, after considerable controversy. The entire town of one hundred buildings was moved on rollers and skids, the hotel and some stores doing business en route. This new site changed its name from North Yakima in 1918 to Yakima, and Yakima became Union Gap.

SIXTY to ninety percent reduction in tooth decay by the use of vitamin K in chewing gum was obtained in tests at Northwestern University Dental School.

PENICILLIN has been mixed with ice cream so that it can be given by mouth instead of by a hypodermic injection.

JUNE 1947

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The Cover

AFTER traveling almost numberless miles of desert reaches, the Pioneers still had to make their way over untraveled mountains and through uncharted canyons. Wagons that had sunk hub deep in sand now had to ride upon hastily constructed roads, chopped and chiseled through trees and stone. Yet the faith and courage of the Pioneers remained undaunted. And in their wagon circles at night they had fun, dancing and singing, cementing through recreation their belief in each other as well as in their religion.

The painting of Echo Canyon by William H. Jackson was adapted to cover use by Hal Rumel and O. L. Sanders. Permission to use the painting was granted by Dr. Howard R. Driggs, to whom Mr. Jackson presented the original.

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JUNE 1947

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"THE VOICE OF THE CHURCH"

Official Organ of the Priesthood Quorums, Mutual Improvement Associations, Department of Education, Music Committee, Ward Teachers, and Other Agencies of the Church of Jesus Christ of Latter-day Saints

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July Centennial Issue

AN enlarged July issue of the Era will carry special features to indicate one hundred years of progress in the Church since the Pioneers first entered Salt Lake valley. An especially stimulating article, "The Educational Level of the Latter-day Saints," has been prepared as well as such articles as "Science Confirms the Word of Wisdom," "Marriage and the Mormon Family," "Latter-day Prophecies Fulfilled," "A Promise and Its Fulfillment." A special message from the First Presidency is also included. Many eminent qualified writers will appear in this issue, including Dr. John A. Widtsoe, Dr. Harold L. Snow, Dr. George Stewart, Dr. Milton R. Hunter, Marba C. Josephson, and Anna Prince Redd.

Some four color pictures in the body of the magazine as well as a beautifully illustrated two-page map will add to the value of this special edition. The regular features will also appear, suitably adapted to the centennial theme.

✕

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THE STORY OF A GENEROUS MAN

By President George Albert Smith

ONE DAY on the street I met a friend whom I had known since boyhood. I had not visited with him for some time, and I was interested in being brought up to date concerning his life, his problems, and his faith, therefore I invited him to go to a conference in Utah County with me. He drove his fine car (the make of car I was driving had not been received into society at that time). He took his wife, and I took mine.

At the conference, I called on him to speak. I did not know what it might do to him, but I thought I would take a chance. He made a fine talk. He told of his trips to the East, how he explained the gospel to the people he met, and how grateful he was for his heritage. He stated that his opportunities in the world had been magnified and multiplied because his father and mother had joined the Church in the Old World.

As we drove home, he turned to me and said: "My, this has been a wonderful conference. I have enjoyed it."

I thought to myself he was like one of our sisters who came home from fast meeting and said to her family: "That is the best meeting I ever attended."

One of the daughters said: "Well, Mother, who spoke?" And then her mother replied, "I did."

I thought he had enjoyed it because he himself had participated. I was glad he had. Then he said: "You know I have heard many things in this conference, but there is only one thing that I do not understand the way you do."

I said: "What is it?"

"Well," he said, "it is about paying tithing."

He thought I would ask him how he paid his tithing, but I did not. I thought if he wanted to tell me, he would. He said: "Would you like me to tell you how I pay my tithing?"

I said, "If you want to, you may."

"Well," he said, "if I make ten thousand dollars in a year, I put a thousand dollars in

the bank for tithing. I know why it's there. Then when the bishop comes and wants me to make a contribution for the chapel or give him a check for a missionary who is going away, if I think he needs the money, I give him a check. If a family in the ward is in distress and needs coal or food or clothing or anything else, I write out a check. If I find a boy or a girl who is having difficulty getting through school in the East, I send a check. Little by little I exhaust the thousand dollars, and every dollar of it has gone where I know it has done good. Now, what do you think of that?"

"Well," I said, "do you want me to tell you what I think of it?"

He said, "Yes."

I said: "I think you are a very generous man with someone else's property." And he nearly tipped the car over.

He said, "What do you mean?"

I said, "You have an idea that you have paid your tithing?"

"Yes," he said.

I said: "You have not paid any tithing. You have told me what you have done with the Lord's money, but you have not told me that you have given anyone a penny of your own. He is the best partner you have in the world. He gives you everything you have, even the air you breathe. He has said you should take one-tenth of what comes to you and give it to the Church as directed by the Lord. You haven't done that; you have taken your best partner's money, and have given it away."

Well, I will tell you there was quiet in the car for some time. We rode on to Salt Lake City and talked about other things.

About a month after that I met him on the street. He came up, put his arm in mine, and said: "Brother Smith, I am paying my tithing the same way you do." I was very happy to hear that.

Not long before he died, he came into my office to tell me what he was doing with his own money.

The EDITOR'S PAGE

THE beginning of October 1891, found the two missionaries, George Albert Smith and William B. Dougall, Jr., at Paragoonah, in Iron County, Utah. The weather was cold, and there was a light fall of snow on the ground which suggested an early winter.

October 1, 1891, was Sunday, and the two elders attended fast meeting. The following is from the diary, written that day:

Arose at eight forty-five feeling first rate. Snow had fallen in the night. The morning clear. Went to fast meeting. Spoke to the few young men who had been asked to come. . . . Expect to go to Parowan in a few minutes. Cloudy and looks like storm. Studied most all day. Went to Parowan in an open wagon, the weather bitter cold. Stood up most of the way. Arrived at Brother Ollertson's home just at dark. Was kindly received.

The night was cold, and in the morning there was a heavy frost on the ground. The diary continues:

Last night was very cold; a heavy frost on the ground this morning. Arose after a good night's rest. Took a walk and saw Aunt Mary and family. They are nearly all sick. Aunt Mary has got a baby boy. The folks here at Brother Ollertson's have got two little children like Clare and Sib. Helped Brother Ollertson to make a grain bin. Broke my watch chain. Got a letter from Louis Wells and a telegram from Father. Studied most all day. Called at Brother Adams to hear Wilb play the piano.

"Aunt Mary" that George Albert writes about was his father's sister. She was born at Parowan in 1852, shortly after her distinguished father, George A. Smith, led a colony to southern Utah to open up that vast area for settlement. As a young girl she was married to Peter A. Wimmer. She became the mother of eight children.

George Albert mentions the fact that his companion "Wilb" went to the home of Brother Adams to play the piano. I have learned from the brother and sisters of Elder Dougall that he was a very accomplished pianist and at one time thought of following music as a career. But now he was a missionary and was enjoying that experience.

The diary continues:

Parowan, October 3, 1891. Arose at eight o'clock. The weather quite cold. The sky bright and clear. . . . Read one hundred and seventy-five pages. Called with Wilb

President George Albert Smith's FIRST MISSION

at the telegraph office, also at Sister West's and Aunt Mary's. My eyes feel a little weak. Wilb and myself are both well. Had a good time chopping wood. Would like to be at home as usual.

October 4, 1891, was Sunday, and the elders attended the meetings at Parowan.

Arose at eight o'clock. . . . Went to the Sunday School as usual. Spoke to the school. Invited to speak in the afternoon. Went to meeting and spoke thirty-five minutes. A meeting was appointed for the evening. We called at the home of Sister West. Maggie not at home. . . . Left just at dark for meeting; got lost and got to meeting just on time. Had a fine meeting; a good attendance. Spoke forty-three minutes. . . .

The diary continues:

Parowan, October 5, 1891. Arose at eight o'clock. . . . Took some clothes to Aunt Mary's. . . . Went to the telegraph office and telegraphed to Mother and got an answer. . . . Went with Brother Dougall in a cart to fill an appointment at Paragoonah. We had a fine time. The house was full. I lectured on the divinity of the Bible.

THE brethren returned to Parowan late at night. The next entry is dated there, October 6.

Arose at seven thirty and took a little exercise. . . . We took our lists of names and started out: I found three out of ten but will see the rest. . . . Wilb feels all right. We ate dinner with the West family and a good one it was too. Held a meeting in the evening and talked thirty-five minutes. Wrote to Don and George Hansen.

Parowan, October 7, 1891. Arose at seven fifteen. . . . I stood on the ground where Brother Ed Dalton was shot by Thompson. Wrote to Lew Peck. . . . We were tendered a sociable by the Young Ladies' Association of Parowan. We met quite a crowd of young folks. Brother Ollertson makes it as pleasant as he possibly can. Retired at one o'clock.

Parowan, October 8, 1891. Arose at nine o'clock, feeling pretty well. Bid the folks good-bye. Left for Summit with the funniest outfit. The off horse was a little brown mare, about as big as an Indian pony. The other horse was a sorrel and as lazy as they make them. He was a little



WILBY DOUGALL
At the time of his marriage November 18, 1896.
He was 27 years of age.

larger than the mare. The harness was at one time leather, but it is patched with rope now, and looks like hard times. The wagon is a hard looking affair and the bed is twisted so that it looks like it is tipping off. We cut quite a grotesque figure, poking along with an umbrella over us—one horse willing to pull the load and the other horse willing that she should. We found that Bishop Dalley was away, but we met his father who asked us to come and take dinner with him. We did so and found that it was a birthday of the bishop's wife. . . . Held a meeting in the evening which was well attended. Brother Heybourne came to meet us. We all stayed at Joseph Dalley's. Wrote to Mother and Brother Bourne.

Summit, October 9. Arose at eight fifteen. . . . We started with Brother Charles Heybourne for Cedar, behind a pair of cayuses, one of them wild. Arrived at Cedar at twelve ten. . . . We went to the telegraph office but no word was there for us. Wrote to Lucy and Louis. Called on the bishop and counselors of the Y.M.M.I.A. Saw Sister Mary Ann Lunt and Brother George Winder. Is Lucy sick?

Cedar City, October 10, 1891. Arose early and was pleased to find a letter from Lucy on the table. Had breakfast and started to take a walk. . . . I had seventy-five names to call on, which I did before four o'clock. We had dinner at five o'clock. Wrote to E. Tanner, L. M. Smith

for the CHURCH

By Preston Nibley

and L.E.W. [Lucy Emily Woodruff.] Had a fine meeting in the evening. One hundred and six present.

Cedar City, October 11, 1891. Went to Sunday School. Talked to the Primary and after the school went to meeting and listened to Brother McAllister of St. George. . . . Met some young folks at Brother Webster's. Had a good meeting. Spoke thirty minutes.

Cedar City, October 12, 1891. Arose and went to the post office. Got a letter from Lucy. Read my letter as soon as I got it and got my hands quite cold. Was more

no doubt refers to the river water at Cedar.] Started for Kanarra at eleven forty-five arriving at two thirty. We went all over town but nobody invited us in. We were accompanied by Brother Charles Heybourne. At last a man asked us to put our team up which we gladly accepted. Took a walk to the mouth of the canyon. The water was splendid. The best means for a natural reservoir is here afforded that I ever saw. Large cliffs of solid rock open into a little valley, the distance between the opening being about fifteen feet. I felt free here in the canyon and offered up a prayer in my heart to my Heavenly Father for his kindness to his people in every way. A walk back to town where the horses were watered and the wild one of the two kicked Brother Heybourne on the hip. We seem to be the means of breaking wild horses in this country. We sat around on the fence and store's steps but no one invited us in. Finally the bishop came home and as he passed gave us an invitation to go home with him. We did not accept but found that a meeting had been called for seven thirty. We then went to Brother Roundy's where our horses were and went in the house. . . . Went to meeting. Their meetinghouse burned last February so they met in a private house. A few people came, about thirty. We organized the association, and Brother Heybourne spoke about fifteen minutes, Wilb thirty, and I talked ten minutes. After meeting, Brother Griffin asked me to go home with him which I did and took Wilb with me, Brother H. going with the bishop. The Church bell here is a cow bell.

After remaining over night in Kanarra, the missionaries journeyed back to Cedar.



HARRIET RICHARDS DOUGALL
Wife of Wilby Dougall

than pleased to learn that Lucy is well again. Took a long walk and got some specimens of flint. Was introduced to Sister Williams at the home of Brother Urle, where some books were kept to which I desired access. Wrote to Joseph West, and I don't think he will be able to read it. Had dinner with Brother Daniel Pendleton and it was splendid. Spent the evening at the home of Thomas Taylor, Wilb playing the piano, etc., had a pleasant time. Received a box of grapes from John Batty. No charges. . . .

Cedar City, October 14, 1891. Arose at seven o'clock. Drank some lye water. [This

THE brethren now received a call from Brother Maeser, the son of Karl G. Maeser, to return to Minersville.

Cedar City, October 16, 1891. Arose at eight o'clock feeling pretty well. Got a postal from R. Maeser. Packed my grip for Minersville. Bid some of our friends good-bye. Started for Minersville in very pleasant company with a good team. We were stopped by Brother George Wood as we were leaving and I was given a specimen of iron ore. . . . Singing and funny anecdotes were the order of the day. . . . We turned out of the road on the dug-way to let Brother Wood's folks pass and as it was quite steep we nearly tipped over. The horses were wild and had to be watched all the time. We got to our destination just at dark. Brother Walker welcomed us. . . .

Minersville, October 17, 1891. Arose at seven thirty. . . . Took a walk up town. Bid our friends good-bye as they started for Cedar. Called on Brother Dotson. Saw Brother J. R. Rawlins. He is next to the oldest living member of the Church. Called at Sister Baker's and got a drink of good well water. Notified a few people of meeting. Most of the young men are away from home. . . .

Minersville, October 18, 1891. Arose at eight o'clock after trying to keep my partner covered up for five hours. . . . Bid Brother Maeser good-bye; took a walk; went to Sunday School. Spoke to the Sunday School a few moments. Would like to see Lucy for a few moments or longer. Expect a letter at Beaver. People seem a little offish somehow. Bishop's little boy took a tumble in a tank of water today and was taken out feet first. He is only three years old. The tank is six feet deep and full of water. . . . Was invited to spend the evening at Mrs. Marshall's. Had a fine meeting at two o'clock, the Methodist minister being present.

The next entry reveals that the missionaries journeyed to the town which George Albert, in his humorous way, designated as Pancake. They hitched a ride "on a load of wheat."

Minersville, October 19, 1891. Arose at seven thirty. Had a light breakfast. Left on a load of wheat for Pancake, Brother Walker being teamster. Stopped after a tedious ride of four hours at our destination, being directed to Sister Kelly's home. We left our grips and started out to find the president. Had dinner with him, salt rising bread. I feel rocky. Gave notice of a lecture in the meetinghouse. Weather fine. This is the town of towns. The town proper is on the north side of Beaver river. About twenty families living there. Log houses of one and two rooms abound here, but in the town some brick houses are seen. Sagebrush and greasewood as high as the head are found in all the side streets. Had a meeting and gave a lecture in the schoolhouse.

(To be continued)

THESE TIMES

By DR. G. HOMER DURHAM

Director of the Institute of Government,
University of Utah

ON April 13, 1862, John Taylor (1808-1887) rose in the stand to speak in the Salt Lake Tabernacle. Said he: "We are now struggling and expect to have to struggle for our religious, social, and political rights." Almost eighty-five years later, to the day, J. Edgar Hoover appeared before a committee of the United States House of Representatives and made a statement which indicates that eternal vigilance is indeed the price of liberty. The occasion for the Federal Bureau of Investigation chief's remarks was the current concern over communism in America. Said he, "The best antidote to communism is vigorous, intelligent, old-fashioned Americanism with eternal vigilance."

MR. HOOVER said that the actual number of American communists is unknown because "there are many actual members who because of their position are not carried on party rolls." He did suggest, however, that real communist influence penetrates the following select groups:

1. "Ministers of the gospel"
2. Teachers who "under the guise of academic freedom can teach our youth a way of life that eventually will destroy the sanctity of the home, . . . faith in God, . . . and . . . our revered Constitution"
3. Labor groups—some of whom are "infiltrated, dominated, or saturated with the virus of communism."

NEW YORK STATE, says Mr. Hoover, leads in the number of enrolled party members (30,000), followed by California (8,553); Illinois (6,500); Ohio (3,838); Oregon (3,654); Washington (2,752); New Jersey (2,487); and Michigan (2,135). The communist *Daily Worker* boasts 74,000 members on the rolls. But, continues the United States official, "What is important is the claim of the communists themselves that for every party member, there are ten others ready, willing, and able to do the party's work. Herein lies the greatest menace of communism. For these are the people who infiltrate and corrupt various spheres of American life." As a result, the test of communist influence is its ability to infiltrate. "In this connection," says J. Edgar Hoover, 360

"it might be of interest to observe that in 1917 when the communists overthrew the Russian government there was one Communist for every 2,277 persons in Russia. In the United States today there is one communist for every 1,814 persons in the country."

Communists are prolific letter-to-the-editor writers; they persistently seek radio channels; Hollywood and the film industry have been effectively "used"; with five percent of a union's membership, the union can be controlled; foreign language and racial groups have been a special communist target for the past eighteen months; the government has been "infiltrated"; the former "Young Communist League" now called "American Youth for Democracy," and numerous other "front" organizations exist; all were reported to Congress in Mr. Hoover's address.

What to do? Mr. Hoover's recommended action is "eternal vigilance." He is opposed to driving this "fifth column" underground, but wants it kept in the open. Knowing this, the "communies" will obviously blend their activities with the protective coverage of, quite probably, such names as "Americans United for Peace by Eliminating the Communist Menace!" How be vigilant?

MODERN men are not saved, nor can be, in ignorance of political matters.

Said John Taylor eighty-five years ago: "In a political point of view we have had doubts. . . . However, as we have progressed the mist has been removed, and . . . the elders of Israel begin to understand . . . that it is as much their duty to study correct political principles as well as religion, and to seek and know and comprehend the social and political interests of man, and to learn and be able to teach that which would be best calculated to promote the interests of the world."

PERHAPS a little more "study of correct political principles" by more people would be worth while in these times.

True principles will abide, while all false principles will fall with those who choose and cleave to them.—Brigham Young

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THE IMPROVEMENT ERA

A

MAJOR ——— RESPONSIBILITY

By Elder Ezra Taft Benson

OF THE COUNCIL OF THE TWELVE

IN June 1830 Samuel Harrison Smith trudged down a country road in New York state on the first official missionary journey in the Church in this dispensation. He had been set apart by his brother Prophet. This first missionary traveled twenty-five miles that first day without disposing of a single copy of the new and strange book which he carried on his back. Seeking lodging for the night, faint and hungry, he was turned away—after briefly explaining his mission—with the words: “You d—d liar, get out of my house. You shan’t stay one minute with your books.” Continuing his journey, discouraged and with heavy heart, he slept that first night under an apple tree.

So began, in the most inauspicious way, the missionary work of the Dispensation of the Fulness of Times, through the restored Church, the Church of Jesus Christ of Latter-day Saints.

Nearly one hundred and seventeen years have come and gone since that first humble missionary set out to carry the message of salvation to a confused world. In fulfillment of the first of three all-important God-given mandates, this great work has gone forward through the years unabated. It is a dramatic chapter in the history of a peculiar people. But in all the annals of Christendom there is no greater evidence of courage, willingness to sacrifice, and unbounded devotion to duty. Men, women, and children—all have joined in this heroic effort with no hope of material reward.

These ambassadors of the Lord Jesus Christ, as they firmly believe themselves to be, have trudged through mud and snow, swum rivers, and gone without the common necessities of food, shelter, and clothing, in response to the call. Voluntarily fathers and sons left homes, families, and jobs to go to

¹Lucy Mack Smith, *History of the Prophet Joseph*, 1902 edition, p. 153.

JUNE 1947



“Get out of my house. You shan’t stay one minute with your books!”

all parts of the world, enduring great physical hardship and unrelenting persecution. Families have been left behind—often in dire straits—willingly laboring the harder to provide means for “their missionary.” And through it all there have been a joy and satisfaction which have caused families at home to express gratitude for special blessings received, and the missionaries invariably to refer to this period as “the happiest time of my life.”

It has been estimated that more than fifty thousand full-time missionaries have served the Church since 1830, to say nothing of the thousands of local men and women who have performed valiant missionary service at home, numbering currently more than two thousand in the organized stakes of Zion. These faithful emissaries, who have gone abroad, have

expended from forty-five to sixty million days of missionary effort at a cost, through loss of personal income and expense for living, of more than two hundred twenty-five to three hundred million dollars—and this does not include any costs of transportation to and from or in the field, costs of administration at home or abroad, nor expense of local missionary service.

Probably no group of people of comparable size in all the world have made such a freewill offering to the spread of righteousness—and this from people who are not wealthy and who, in addition, are expected to contribute one tenth of their interest annually to “the work of the Lord,” according to the ancient-modern law of the tithe.

Why? What is it that brings forth such sacrifice of time, means, and

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A MAJOR RESPONSIBILITY

(Continued from page 361)

the comforts and sweet associations of home?

Is it not the burning conviction that God has again revealed himself to man on the earth, re-established his Church with all the gifts and blessings enjoyed in former days, and committed his Holy Priesthood again to men with authority to exercise it for the blessing of his children? Yes, without doubt, it is the personal testimony of the divinity of this great latter-day work, faith in the commands which have been given in this and all past dispensations regarding the purposes of the Almighty, and our responsibility as his covenant children, the knowledge that God lives and loves his children, and the conviction that it is our mission to build and save men everywhere.

From the days of Father Adam to the days of the Prophet Joseph Smith and his successors, whenever the priesthood has been on the earth, a major responsibility has been the preaching of the saving eternal principles of the gospel—the plan of salvation. Father Adam taught these things to his own children. (Pearl of Great Price, Moses 5:12.) Consider Noah's long years of missionary effort and the preachings of all the ancient prophets. (*ibid.*, 8:16-20.) Each in his day was commanded to carry the gospel message to the children of men and call them to repentance as the only means of escaping pending judgments. The Master made crystal clear the great mission of his ancient apostles to "Go ye therefore, and teach all nations. . . ." (Matthew 28:19.)

In the early visits of the resurrected Moroni to the Prophet Joseph Smith, it was emphasized that the Prophet's name would be known for good or evil throughout the world, and that the new volume of scripture and the restored gospel message, which it contained, would be carried to the entire world

. . . by the mouths of my disciples, whom I have chosen in these last days. (D. & C. 1:4.)

MORE than a year before the Church was organized, the Lord revealed through the Prophet that "a marvelous work is about to come forth among the children of

men," and that the field was "white already to harvest." (*ibid.*, 4:1, 4.) The early converts were charged with the burden of the responsibility as follows:

Therefore, O ye that embark in the service of God, see that ye serve him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day. (*ibid.*, 4:2.)

They were counseled ever to

. . . remember that it is not the work of God that is frustrated, but the work of men. (*ibid.*, 3:3.)

In consoling, confidence-inspiring words, the Lord admonished them to

. . . fear not, little flock; do good; let earth and hell combine against you, for if ye are built upon my rock, they cannot prevail. . . . Look unto me in every thought; doubt not, fear not. (*ibid.*, 6:34, 36.)

These early elders were cautioned that

. . . no one can assist in this work except he shall be humble and full of love. (*ibid.*, 12:8.)

TOGETHER

By Inez Clark Thorson

IT takes God's care and kindness,
The sunshine and the rain,
The soil, the plow, the tiller,
To grow a field of grain.

And we in God's great vineyard,
In bright and stormy weather,
Can never reap a harvest
Unless we work together!

And yet they were given such convincing assurance that the thought of failure never entered their hearts.

As testimonies of the truth of the mission of the Prophet Joseph were borne in upon their hearts, they often asked the Prophet to inquire of the Lord as to "that which would be of most worth" unto them. The answer came clear and unequivocal:

And now, behold, I say unto you, that the thing which will be of the most worth unto you will be to declare repentance unto this people, that you may bring souls unto me, that you may rest with them in the kingdom of my Father. (*ibid.*, 15:6.)

Great promises were made to these early missionaries. They were told that "... the worth of souls is great in the sight of God" (*ibid.*, 8:10) and that if they

. . . should labor all your days in crying repentance unto this people, and bring, save

it be one soul unto me, how great shall be your joy with him in the kingdom of my Father! (*ibid.*, 18:15.)

and that if many souls were converted, their joy would be multiplied accordingly. All these and many other glorious promises were made even before the Church was formally organized, April 6, 1830.

FOLLOWING the organization, men and women were baptized and worthy brethren ordained to the priesthood and set apart to cry repentance and to deliver the message of the restored gospel. Even greater promises were embodied in the revelations which followed, many of which referred in no uncertain terms to the solemn responsibility resting upon the restored Church to preach the word. In the fall of that same year came the word of the Lord through the Prophet as follows:

For verily, verily, I say unto you that ye are called to lift up your voices as with the sound of a trumpet, to declare my gospel unto a crooked and perverse generation. For behold, the field is white already to harvest; and it is the eleventh hour, and the last time that I shall call laborers into my vineyard. (*ibid.*, 33:2, 3.)

The Lord made it plain to these humble ambassadors that they were "... preparing the way of the Lord for his second coming," and that the time was soon at hand that he should "... come in a cloud with power and great glory." (*ibid.*, 34:6, 7.)

In referring to the "eleventh hour, and the last time that I shall call laborers into my vineyard," the Lord made it clear that this is the last dispensation and a period foreordained from the beginning not to be overcome by the powers of evil. This, too, was most reassuring to these early elders. And yet at times, then, as now, all were not fully faithful. Some failed to use effectively the talents with which the Lord had blessed them "because of the fear of man." With these the Lord registered his displeasure because they would not open their mouths and proclaim his word.

. . . wo unto such, for mine anger is kindled against them. (*ibid.*, 60:2.)

The fearful, however, were the exception, and, as the work advanced, the promises made to these

(Continued on page 398)

THE IMPROVEMENT ERA

A LETTER from Brigham Young

By DONALD M. BRUCE

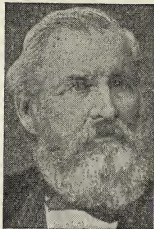
BRIGHAM YOUNG seemed to possess an amazing faculty for expressing his personal feelings in writing. This is aptly shown in the many excellent articles which he wrote during his period of Church leadership, but even a better example of this faculty is in the many letters he wrote to friends and business associates and which he dictated to a scribe. It is my good fortune to possess a number of letters which he wrote to my great-grandfather, Horace S. Eldredge. Most of these letters were written in the late 1850's and the early 1860's to Grandfather Eldredge while he was in the Eastern States on Church business.

Perhaps one of the more startling facts about these letters, is that each one, as well as containing an object lesson, contains a wealth of cheerfulness and humor. The ability to include all these things in his writings, makes these letters very interesting reading even to a layman who has no knowledge of the background of the Church. To anyone knowing the history of the territory of Utah and the struggle of the Saints in those early years, these letters hold a "gold mine" of information and interesting data.

Many of Horace S. Eldredge's trips to the East were made under the direction of Brigham Young, carrying bills of lading and orders to fill in the East for the benefit of the Saints in Utah. During these many trips, he acted as general Church agent, and as such was in charge of many companies of converts that made their way across the plains to their land of Zion. It was on one of these treks that a company he directed, consisting of seventy-two wagons and other outfits, made the trip in seventy-two days. This is considered to be the fastest time ever made by a company of that size.

THE letter reproduced in part here, was written to Elder Eldredge

in St. Louis on October 20, 1858. This was his second trip to the states that year. It was during the time when the United States troops were occupying some of the communities of the Saints. This letter was written on blue paper, with a heavy weave, and evidently a good linen content. The ink is still dark



HORACE
ELDRIDGE

and is very well preserved considering the letter is almost ninety years old.

It is interesting to note that in this letter Brigham Young deals very much with his desire to have the territory of Utah become a part of the Union. The fact that he mentions the power of the press to bring unfavorable comment against the Saints, and his attempts to turn the power of the newspapers to our favor, through the writings of Brother George Q. Cannon, show how farsighted this great leader was.

HIS relating of the slaying of a brother in the line of his duty as a policeman, and his outcry against the unfair persecution of the brethren, is typical of his letters. Perhaps strikingly outstanding in this letter is the statement, "How long must we submit to having our best citizens shot down with impunity? This is the civilization, the Christianity that our enemies would fasten upon us."

This is a typical letter of Brigham
(Concluded on page 400)

St. Louis, Mo. Oct. 20th 1858

Horace S. Eldredge Esq.
St. Louis.

Dear Brother:-

We have received advice from Liverpool from which we learn that our St. Louis indebtedness is liquidated, and a few prospects for additional assistance, if you shall need. We consider, therefore, that prospects justify the expectation that you will be able to fill all our bill.

As you are aware it is exceedingly desirable for us to gain our admission into the Union, let all our friends put their faith and efforts together, so far as they can conveniently, to promote this object encourage the Brethren to immigrate, and if they cannot come entirely through, come up as far as they can and join us. We contemplate establishing our settlement at Des Moines, and have written to Joseph E. Johnson to gather up a company, and send up to that point with his Printing Press, and establish a paper. He can defend the principles of popular sovereignty, advocate the Pacific Railroad, and Telegraph, as well as the Western School and other things. You will please write to him and assist him to a company of Saints, if he concludes to come as suggested.

THE spirit of the Mormon pioneers still lives. Their descendants still rally to the appeals of their leaders.

The Improvement Era Pioneer Centennial subscription campaign, still another "greatest campaign in Era history" not only sent the Era subscription lists to the highest point in history in home subscriptions, but

ERA Centennial Campaign

By JOHN D. GILES
BUSINESS MANAGER

also contributed more widely to missionary effort than ever before.

With interest at high pitch from the first week of the campaign, it grew in intensity to the end, spurred

on by the pioneer centennial and the unique and timely incentives to maximum effort.



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SETS NEW RECORD...

South Los Angeles Stake
Leads Camp of Israel

North Central States Mission
Is President of Zion's Camp

Leaders at the finish of the campaign were determined only after very thorough checking. The final results were big surprises to many. Lieutenant general of the Camp of Israel for the pioneer centennial year is South Los Angeles Stake. Trail- ing near the bottom for most of the year, the thoroughly-organized and enthusiastic stake in the southland began a steady march to the top in March and crowded from leadership Long Beach which has to its credit one of the most consistent and effective campaigns in the entire Church.

Other officers of the Camp of Israel whose positions were determined by the results of their efforts in the pioneer centennial campaign, in order, are as follows: colonel, Long Beach; major, Union; major, Maricopa; captain 1st 100, Chicago; captain 2nd 100, Los Angeles; captain 1st 50, Phoenix; captain 2nd 50, Weber; captain 3rd 50, Minidoka; captain 4th 50, Ogden; captain 1st ten, San Bernardino; captain 2nd ten, Blackfoot; captain 3rd ten, Idaho Falls; captain 4th ten, Cache; captain 5th ten, Juarez; captain 6th ten, San Fernando; captain 7th ten, San Diego; captain 8th ten, Ben Lomond; captain 9th ten, San Francisco; captain 10th ten, Emigration; captain 11th ten, Shelley; captain 12th ten, Pasadena; captain 13th ten, Portland; captain 14th ten, Mt. Ogden; captain 15th ten, Rigby; captain 16th ten, Inglewood.

All stakes named above will be awarded centennial campaign citations in the M.I.A. June conference at the session on Thursday morning June 12. By way of explanation it should be said that the Camp of Israel was the designation given to the original Mormon Pioneers under the leadership of President Brigham Young that "crossed the plains" from Winter Quarters on the banks of the Missouri River to the valley of the Great Salt Lake in 1847.

The same designation was taken for the army of descendants and friends of the pioneers in the current *Improvement Era* campaign. This campaign was designated as the Pioneer Centennial Campaign. Thus the leader in this campaign is designated as lieutenant general of the

Camp of Israel, and the twenty-five stakes next in order were given the titles used for the corresponding
(Continued on page 410)

SHELLEY

President J. Berkeley Larsen; Y.M.M.I.A. Superintendent Alton Craft; Y.W.M.I.A. President Louie Miller; Mr. and Mrs. Walter Christensen, stake "Era" directors.

PASADENA

President William F. Pettit; (no photo available); Y.M. M.I.A. Superintendent O. Spencer Robinson; Y.W.M.I.A. President Althea Robinson; Ethel Burk, stake "Era" director.

PORTLAND

President George L. Scott; Y.M.M.I.A. Superintendent Gordon T. Ballantyne; Y.W. M.I.A. President Thora Paulson; Mr. and Mrs. Lottis Sheffield, stake "Era" directors.

MT. OGDEN

President Earl S. Paul, Y.M. M.I.A. Superintendent Ross H. McCune; Y.W.M.I.A. President Cleone R. Eccles; Mrs. Myrtle Blair, stake "Era" director.

RIGBY

President George Christensen; Y.M.M.I.A. Superintendent Morris Fullmer; Y.W. M.I.A. President Drucilla W. Sauer; M.I.A. "Era" Directors Orrin Jenson, and Muriel L. Clement.

INGLEWOOD

President Alfred E. Rahner; Y.M.M.I.A. Superintendent Stanford W. Bird; Y.W.M.I.A. President Eva D. Cusworth; M.I.A. Stake "Era" Directors E. J. Sorenson, and Anne Burnett.

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SOUTHERN STATES

President Heber Meeks; Evelyn Cockrell, Y.W.M.I.A. supervisor.

TEXAS-LOUISIANA

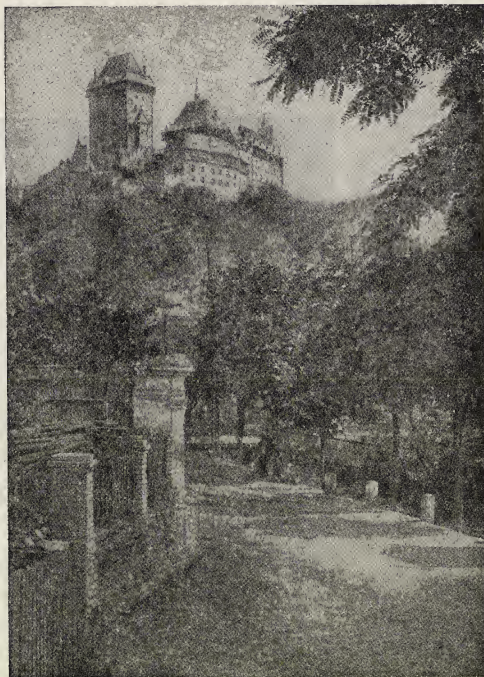
President Glenn G. Smith; Josephine Meiners, Y.W. M.I.A. supervisor.

NORTHERN STATES

President Crod Heymond; Sarah Marie Orme, Y.W. M.I.A. supervisor.



DEMOCRACY *and* RELIGION *in*



Famous Karlštejn Castle of Emperor Charles the Fourth. In the background on a small clearing the Czechoslovakian land was dedicated to the preaching of Mormonism in 1928.

It will be our endeavour to see, that this constitution and all the laws of our country be kept in the spirit of our history as well as in the spirit of those modern principles, embodied in the idea of self-determination, for we desire to take our place in the family of nations, as a member at once cultured, peace-loving, democratic, and progressive. (Preamble to Czechoslovakian Constitution.)

IN the heart of the European continent lies the little republic of Czechoslovakia. One of a group of Slavic nations, its primary significance to Latter-day Saints is that it was the first of them which opened its doors to the teachers of the restored gospel, the Mormon missionaries.

Czechoslovakia is often called the nation of Huss, Komensky, and Masaryk. To explain the profound influence these three men had in

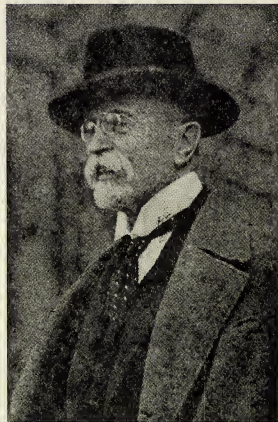
Czechoslovakia, it is necessary to look back into the pages of history. Czechs made their first appearance in Europe in the fifth century when, under the leadership of a wise man, "Czech," they settled the fertile and beautiful valleys in the middle of Bohemia, the western part of present Czechoslovakia.

Christianity was introduced into the country from the East in the ninth century by both Greek Orthodox and Roman Catholic churches, and it was embraced fervently.

During the period when some of the clergy lived contrary to the teachings of Christ and their church, one of their group in the capital city of Prague, a well-educated, fluent chaplain named John Huss (1369-1415), sought to correct the prevalent corrupt mode of living and governing of the mother church. He

had lived a simple life in which even his worst enemies could find no reproach. In a very mild but ardent manner he would attack the immoral and corrupt mode of living of the clergy and exhort them to repent and follow the example set by Christ. He soon attracted a large following not only among the plain people of Prague but also from the ranks of the nobility. Even the queen was his regular listener, coming to his chapel accompanied by the captain of her guards, Jan Zizka.

NATURALLY Huss' preaching aroused the wrath of his fellow clergymen. When his opponents began to attack him, he had to look for



THOMAS G. MASARYK

support in the scripture and in the book of the theologians. He found his greatest support in the writings of his contemporary, John Wyclif. Thus Huss showed in himself outstanding traits of Czech character: reasonability, and lack of desire for abstract thinking. Huss did not speculate on generalities. He and his followers were not attracted by subtleties of the philosophy of the religion, but rather by its other aspects—the morality and doctrine

CZECHOSLOVAKIA

By Olga K. Miller

EDITORIAL NOTE

As our missionaries return to Czechoslovakia, they are being welcomed into a country noted for its centuries-old struggle for freedom.

On July 24, 1929, when the mission was dedicated by Dr. John A. Widsoe, then president of the European Mission, six missionaries began their labors. There were then just three members of the Church in that country. Before the second world war there were more than one hundred and fifty Saints and twenty-three full-time missionaries. Present Church records indicate only one hundred and ten members, but with the Czechoslovak heritage for religious freedom, great strides should be made in this mission. This article tells some of the reasons why.

for a practical life. This trait is still preserved in Czech character and should make any Czech who will listen to the message of the restored gospel very receptive indeed.

Huss was trusted with the position of rector of the Charles University in Prague where he instigated some commendable reforms in educational as well as national affairs. He, however, soon gained for himself the disfavor of the Catholic hierarchy and several times was reprimanded and ordered to retract his teachings. This he refused to do, until the whole Czech nation was the subject of the wrath of the Pope himself, and Huss was called to a church council in Constance to answer for his heretical teachings. In spite of the warnings of his followers, Huss went, carrying a paper of safe conduct from the German emperor. The court of Constance was short. Huss was asked to retract his teachings against the Catholic clergy. He stated humbly that he would gladly do so if he were shown in the scriptures where he was wrong. The court sentenced him to death by burning at the stake on the shores of Lake Constance. The last words of John Huss were, "The

truth prevails"—a slogan which was later adopted almost universally by Czechs in their undertakings. And the influence of Huss has not been limited to Czech lands.

THE death of John Huss created a great storm in Bohemia among his followers. Notes of protest streamed from poor and rich to the church council as well as to the German emperor, whose letter of safe conduct to Huss had proved worthless. People in Bohemia, who until then had merely listened to Huss' sermons, now endorsed his teachings as their life's philosophy and many of the clergy adopted his ideas. All this of course caused further wrath of the Pope and the surrounding Catholic countries to be showered upon Czech "heretics," until several crusades were organized to wipe out the Czech thorn in the side of Europe. Huss' followers, under the leadership of Jan Zizka formed an army to defend not only the religious organization but also the country.

Thus, the movement, initiated to reform the life of the clergy, changed into a national reformation.

Huss' followers organized the Bohemian Brethren, adopted the chalice as the emblem of their flag, and began to educate their people. They believed that true democracy and Christian living could survive only among people well-informed. Their coeducational schools, situ-

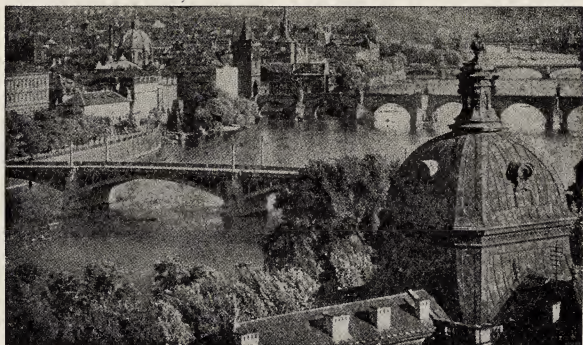
ated in so-called example communities, were the marvel of all foreign visitors who dared come among accused heretics and visit their schools.

THE two centuries following Huss' death were the most glorious in Czech history. Opposed by most of Europe for adherence to protestantism and condemned by the Pope, the Czechs had to rely on their own ingenuity in governing, defending, and sustaining their country. Their literature set an example of beautiful Czech language for centuries. The Bible was translated and published in Czech, and many textbooks for schools were written. Kings were elected from among the ranks of nobility, and the country enjoyed prosperity to a high degree. The Catholic clergy together with the neighboring monarchs of the same faith tried for years to break the influence of the Bohemian Brethren, but violence, force, cunning, and threats could not make the Czech people turn from Huss' teachings.

Rome finally won by spreading dissent, dividing the Brotherhood, and finally conquering the nation by the sword. She set up as rulers the Austrian dynasty of German origin—the Hapsburgs. Results were disastrous. The teachings of the Bohemian Brethren were condemned, as was also the entire Czech national consciousness. By imperial

(Concluded on page 398)

THE BRIDGES OF PRAGUE





SYNOPSIS

IN 1879, the call came to the settlers of Cedar City to open a new Indian mission in southern Utah. Sage Trehane Jones, whose life was closely knit with that of her son, Kumen, knew all too well that she could not go with him into this new country. Mary Nielsen Jones, Kumen's wife, was reluctant to leave the comforts of Cedar City for the new frontier, but she knew that she would go.

President John Taylor called Silas Smith, Kumen Jones, and George Brigham Hobbs as president, Indian interpreter, and chief scout for the expedition. Others were called from Parowan and Paragonah to supplement those already chosen from Cedar City. . . . The way had been charted when the advent of Bishop Andrew Schow and James Collett of Escalante made a new route seem advisable to many of the group. Reaching Forty Mile Spring, a rude encampment was established, and Silas Smith with George Hobbs' concurrence selected scouts to push ahead to learn the best route. George Hobbs asked that Stanford Smith go, but Silas said that Stanford was needed desperately on the road crew. Kumen Jones, George Lewis, and William Hutchings were selected to go with Hobbs. Their report was disheartening, even George Hobbs stating, "It is formidable country. . . . But I think we can get through."

CHAPTER VI

NO SOONER was the meeting adjourned than the company fell into disordered groups, gesturing and talking excitedly. "Blanket ropes!" the men cried. If the scouts couldn't walk down the crack, what could be done with wagons! Were they to be lowered zigzag over the cliffs, too? And their women and children, their stock and their

goods? Only ten miles east from the river—little more than a mile a day! Was this the "easy sailing" they had been promised, from the river to San Juan? Were they to fail before they had really begun? Why hadn't Silas said something at the meeting? Why hadn't he given them something to hang on to?

The wiser ones, catching the hysterical note that was sweeping the crowd, went about with calm, reasoning solutions, urging the people to go to their camps and wait for further word. Time enough to turn back when they had to, they said, and gradually a semblance of order was restored.

"Silas and George will talk half the night," Stanford Smith said to Arabella, as they went to their wagon. "But by morning they will know what is to be done. We'll not turn back!"

Arabella was proud of his loyalty. His faith, she knew, would always be unshaken, but she had caught the note of envy in his voice, and it fed the ache in her heart. If only there was some way that she could make George and Silas see the daily, unacknowledged, discontent that Stanford felt! But there was nothing she could do. Stanford would be furious if she even intimated that he was dissatisfied with his position in the camp. He didn't even know that he was, himself. People could go on all their lives, doing things they disliked doing, and get satisfaction from it, too—simply because they were needed where they were. That was Stanford. And, looking at it honestly, she knew that it bothered her more than it did him. To her, it was comfortably clear that Kumen had not found a way to get the com-

pany through to San Juan, neither had George Hobbs, nor George Lewis, nor William Hutchings. Stanford might have done! Stanford had said the company would not turn back, and that was enough. Perhaps being a "bulwark," as Mary had called him, would have its own reward.

THE next morning, when the camp awoke, there sat Bishop Schow and James Collett, proudly displaying a new, brightly painted boat. They told everyone they thought the four scouts had not found the best crossing for the company, so, with their boat, they had come to help explore for a new route.

"You have come at an opportune time," Silas Smith said in answer to their proposition. "I'll assign the same four scouts to go with you, for we are determined to go on."

This second attempt, however, was but little more effective than the first. In searching for the mouth of the San Juan River—which they hoped to find, and then navigate the river to Montezuma—they struck heavy rapids in the Colorado and were forced to turn back. Strapping their packs on their backs, they climbed the east wall of the river to explore. A baldheaded landscape was their only discovery, and after ten days of futile tracking, trying to head the maze of canyons that veined the country in every direction, they were forced to return and report.

Undaunted by this second failure, Silas then ordered out a third scouting party, assigning seven other men to the original group, making eleven. He chose his first counselor, Platt De Alton Lyman, Charles E. Walton, Sr., who had joined the company in Brother Lyman's party, and five of the main company—John Robinson, Joseph Barton, Cornelius Decker, Samuel Rowley, Bishop Nielson's son, Joseph, and Samuel Bryson.

Taking two wagons as far as the run—one for supplies and one for carrying the boat—these scouts, proceeding as the other two groups had done, except that they took a southeasterly instead of an easterly direction, explored for several days. They crossed and re-crossed box canyons, and finally reached a broad mesa above the San Juan River, about six miles east of its mouth. But this only added to their disappointment, for the river was hemmed in by towering, perpendicular cliffs that defied descent. The river, gleaming in the sun, its water a silver line that seemed no wider than a man could jump, flowed placidly between its grass-bordered banks.

"It is grand beyond description!" Platt Lyman gazed upon the river in fascination. "This is the kind of country that gets in a man's blood!"

George Hobbs looked at the new counselor with swift appreciation and knew that in him he had an ally.

"How much longer can we traipse up and down this baffling river without going back to camp for food?" Platt Lyman asked.

"Until tonight," George answer-

ed. "Our party is too large, Brother Lyman. Too many men have too many opinions. I figure we had better get back to our boat and tie up at the Hole in the Rock by midnight."

"Too many opinions—" Platt's eyes narrowed in thought. "Yes. We had better go back and report."

By the tenth day of the scout's absence the road crews had built a road from Forty Mile Spring to within three miles of Fifty Mile Spring. Riding out to inspect their progress, Silas voiced his hearty approval. "Keep this up, boys, and brimstone can't stop us!" He looked thoughtfully to the east. "I'll ride out to see if the scouts are coming in," he said.

"Well, tell 'em to get a move on!" the men called after him. "What's the use of a road if there's not anybody to use it?"

Use it, indeed. The lines deepened to form a frown in the leader's face. Why he kept on building the road, he didn't know. It looked like they'd never need a mile of it.

Silas spurred ahead until he was out of sight, then he slowed to a

walk, and finally stopped his horse. He didn't like the looks of the clouds, nor the feel of the air. And he didn't know why he was so sure that the scouts were coming in. Neither did he know why he was so sure that they had failed to find a way through. He just knew it, and took no time to argue it to himself. His whole concern was what to do about it.

When at last he saw the scouts coming, dragging back in an uneven, sagging line, he gouged the spurs into his horse and went to meet them. "Where's Hobbs?" he asked, seeing at a glance that George was not there.

"He's behind, riding by himself," Kumen Jones answered. "You'd better join him, Silas."

"I will." Silas shook hands with each man that came up, talked a little with his counselor, and went on to meet Hobbs.

In a few minutes the scouts were in sight of the road crew. A welcoming shout greeted them.

"They'll not be so glad to see us when they hear what we've got to say," George Lewis muttered. "I hate to tell them we failed."

"I don't hate to tell 'em!" one of the others cried. "It's time they knew what's what. When they learn that we didn't get as far east as the first bunch did, they'll be right glad to turn their backs on this venture. I only hope we get out of here before the snow flies!" He looked at the clouds, whipping his tired team for one brush of speed that would bring him even with the road crews. "Whoa! Hi, there, snails!" he yelled, pulling up his team. "You might as well drop them instruments of torture. We're goin' home!"

There was an exclamation of disbelief.

"Honest to man!" he yelled. "Hop in if you want a ride!" He laid the whip to his team again and clattered away.

There was a second of indecision, then tools were flung to the ground, and there was a scramble to get into the wagon. Those who could not climb into the back of it, threw their bedrolls into their own wagons and went to Forty Mile Spring as fast as horseflesh could take them. Only three men were left in camp—the Perkins brothers and Stanford Smith.

(Continued on page 402)

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HONOR AWARDS

for Scoutmasters and Senior Leaders

THE general superintendency of the Young Men's Mutual Improvement Association is inaugurating this year a new honor certificate plan for all scoutmasters and Senior Scout leaders in the Church of Jesus Christ of Latter-day Saints. Each scouting leader is required to complete a leadership program, correlating the spiritual phases of scouting with the standards and practices of the Church.

For each succeeding year after the first, and up to the fifth year, the leader qualifying as an "efficient leader" will receive gold seals to place on the first certificate (pictured below). These seals are imprinted "General Superintendency, Y.M.M.I.A. Scout Leaders Honor Award." There is a place for the year to be printed upon the certificate just underneath each seal. When a leader has qualified for any five years, he will receive a special "five year seal" and certificate.

The purpose of this program is not only to spiritualize further the program, but also to keep scouting-trained leadership on the job for a longer period of time. There is no greater calling in the Church than working with the youth of the Church!

The Y.M.M.I.A. general superintendency and the scouting committee of the Church, send congratulations to the leaders qualifying for the 1946-47 honor certificates:

Scoutmasters:

Nevada: Kelly Harrison, Sidney Simpson; Idaho: John Keith Hirsch, Ferrell E. Nielsen, George Shiozawa; California: Lorenzo A. Richards, Dean Devenish, Arthur V. Anderson, Thomas Mawson, Hal Greer, Charles N. Green, Milton N. McCoy; Wyoming: Bill Dillon, Jr., Paul Black, Nash Welch, Wilford A. Mower, John McIntire; Utah: Harry L. Bodell, Royal L. Lund, Vern Dunn, Joe Brubaker, LaMar Busath, John Lambert, Maurice A. Jones, Bennie Woodmansee, Malcolm B. Ellingson, Claude E. Collier, Jr., Robert Gehring, Jay Bone, Clyde D. Glad, Orville R. Graham.

Senior Scout leaders:

Nevada: Richard Thomas, Henry C. Conrad, Phil Carter; Idaho: James R. Bagwell, Vernon I. Walker, John L. Parker, D. Herman Maughn; Utah: Loren E. Millett, Clyde R. Robinson, Dick Evans, Dean S. Webster, N. Enos Heward, Kay L. Flinn.

ders, Eldon M. Watson, Bruford S. Reynolds, R. Glenn Harris; California: Fred Struiksma, Gilbert M. Allred.

HONOR CERTIFICATE REQUIREMENTS FOR 1947-48

SCOUTMASTERS PERFORMANCE CHECK SHEET FOR 1947-48

1. Boy Leadership Program

I have met with the bishopric in regular meetings of the ward youth leadership committee and have carried out my part of the Church program to reach all boys with all programs.

2. Churchwide Campaign for Non-use of Liquor and Tobacco

I have had a personal conference with each Scout in my troop encouraging him always to observe the Word of Wisdom.

I have definitely promoted the acquiring of the merit badge in personal health by all eligible Scouts.

3. A Promotion Program

I use suitable impressive exercises in my troop when new boys from the Primary join the troop.

I have made regular contacts with the Primary officers to keep in touch with boys who are about to become Scouts.

I have assigned older Scouts from the troop to assist the Primary guide leader train boys in the Tenderfoot requirements.

4. Reading Course Book

Sequoya, by Catherine Cate Coblentz
I have read this book.

I have definitely promoted the reading of this book by the Scouts of the troop.

5. Theme Project

I have used the program as outlined in this *Scout Supplement* for 1947-48 as scheduled.

6. Camping

I have followed the instructions as printed in this *Scout Supplement* regarding proper observance of Sunday in camp.

7. Advancement

I have made sure that all Scouts have been checked, before advancing from rank to rank, in the requirements of duty to God.

SENIOR LEADER HONOR CERTIFICATE REQUIREMENTS FOR 1947-48

1. Youth Leadership Program

I have met with the bishopric in regular meetings of the ward youth leadership committee and have carried out my part of this Church program to reach all boys with all programs.

2. Churchwide Campaign for Non-use of Liquor and Tobacco

I have had a personal conference with each Senior Scout in my unit, encouraging him always to observe the Word of Wisdom.

I have definitely promoted the acquiring of the merit badge in personal health by all Senior Scouts.

No Senior Scout has represented my unit in interstate athletic contests who, to my knowledge, is a user of tobacco or alcohol.

3. Carry-on Exercises

I have made regular contacts with the Boy Scout leader in my ward to keep in touch with boys who are about to become Senior Scouts.

Impressive exercises are conducted for every new Senior Scout who becomes affiliated with my unit.

4. The Rounded-out Man

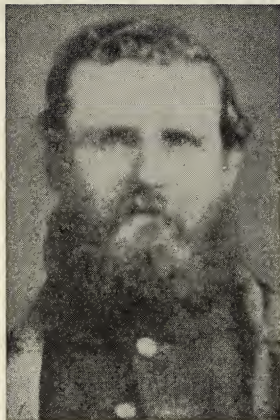
I have used the material in the M.I.A. (Concluded on page 399)



WESTWARD *with the Saints* —

EXCERPTS FROM THE HITHERTO UNPUBLISHED JOURNAL OF

Horace K. Whitney



ONLY KNOWN PICTURE OF ORSON K. WHITNEY

PART III

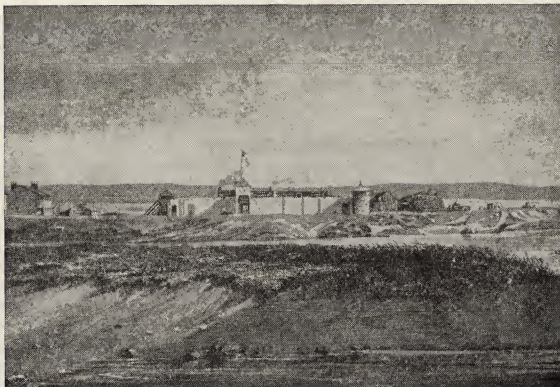
TUESDAY the 1st of June [1847]
—Beautiful morning; the sun rose cloudless and beautiful—We started this morning at 9, still traveling over a desert, sandy road, and pursuing a W. N. W. course—we stopt at 11 a.m. near the river to bait [feed the horses], having come $4\frac{1}{2}$ miles—There is a little ravine here into which we turned our horses as the grass in it is quite green and luxuriant—We again started at 1 p.m. traveling over nearly the same kind of ground, interspersed here and there with shrubs & encamped at $\frac{1}{4}$ past 6 p.m. on the banks of the river, in a semi-circle, opposite Ft. Laramie, having come 12 miles. This is situated in an extensive valley, apparently $1\frac{1}{2}$ miles from the river, environed on all sides, except that next the river, by a lofty range of bluffs, while in the distance can be seen to the s. west, the dusky outlines of the "Black Hills," towering far above the surrounding scenery—Not having visited the Fort I am not able at this time to give a description of it, but Porter, who went over and returned this evening, says that it is built in an oblong shape, of dirt & surrounded by a wall, being connected therewith on

the inside—There are here at this time 18 men composing the inhabitants, mostly Frenchmen. . . . At this place the river is divided into 2 branches, one running each side of the fort in an eastern direction—the one running on the south side is called the Laramie fork of the Platte—Just as we arrived here, 2 brethren came from the Fort to visit us—They had come here from Pueblo 2 weeks since—they had been (three families of them) 15 days on the journey, having come with ox teams, a distance of 250 miles. . . . They further told us that the soldier brethren at Pueblo, who went there as invalids, had mostly recovered from their sickness & were intending to start from there the 1st of June to come to this place, join our body and proceed on the journey with us to the west. The brethren spoken about are Robert Crow and his son-in-law, whose name I did not learn. They had managed to winter their cattle on dry grass, at Pueblo. . . . About 3 weeks ago a band of Crow Indians came to the Fort & took all the horses

away belonging to the inhabitants—This was done in the day time immediately before the eyes of the guard they had on watch at the time, who of course could not resist them, they being so numerous. . . . President Young called the captains of 10s together this evening, to impart to them the nature of the business tomorrow, which was that 2 men should be selected out of each 10, to act as a standing guard, to watch the cattle, etc., while we remain here. . . . We found wood in abundance at this place as it is growing on all sides. . . . By my computation the distance between us and Winter Quarters is $540\frac{1}{2}$ miles.

Wednesday, the 2nd. Pleasant morning and bids fair to be a warm day—The Twelve and some others went over the river this morning to make arrangements to procure the ferry boat—Thomas Brown, Orson and F. Pomeroy went out of our ten to guard cattle this forenoon & I alone this afternoon, Orson having gone to the Fort. While out I noticed

(Concluded on page 407)



Fort Laramie, Wyoming, as it appeared about the time of the pioneer journey, 1847

HOW THE DESERT WAS TAMED

A Lesson for Today and Tomorrow

PART VI

CHAPTER 10—SELF-GOVERNMENT

THE pioneers were a heterogeneous group. They had come from many countries, and had different backgrounds of culture. Yankees, Southerners, British, and Scandinavians made up the bulk of the people. There were others, a few, from the whole civilized horizon.

It had been so, even from the organization of the Church. Visitors, noting the mixture of people, marveled at the peace in Mormon communities. Joseph Smith was asked how he managed to govern such a variety of personalities. His answer was prompt and decisive: "I teach the people correct principles, and they govern themselves." (John Taylor, *Journal of Discourses*, 10:57-58.)

The principle implied in this reply governed the pioneers in all their affairs.

It was understood that they had gathered in the valleys of the Rocky Mountains to worship God according to the restored and revealed gospel of Jesus Christ. The doctrine of that gospel was their supreme law, and under it they dealt with every issue of life. Human laws were instituted to secure order in temporal affairs, and to satisfy non-Mormon emigrants who were building upon the foundations laid by the pioneers.

Among the pioneers, a true democracy ruled. The officers of the Church were nominated by superior officers, thus the evils of office seeking was eliminated. But, the people accepted or rejected the nominations. Later, at regular stated intervals, these officers, from Brigham Young to the least in importance, were again presented to the people for a sustaining vote. If a person failed to be sustained, he could not act; and in fact was automatically deprived of his office.

That this was not a perfunctory matter is well known. On several occasions Brigham Young, as the President of the Church, made nominations which were not accepted by the people, and other nominations were therefore made. The will of the people, under God, ruled the Church. The law of free agency among men must not be abrogated in the least degree.

Therefore, the following episode could happen: Bishop E. T. Woolley had, in the opinion of those presiding over him, made some minor administrative errors. Brigham Young attended a meeting in Bishop Woolley's ward, and took occasion to rebuke the bishop. Then he added, in substance: "Now, don't go and apostatize because of that which I have said here this evening." Bishop Woolley answered with emphasis, "No, President Young, I will not apostatize, for this Church is just as much mine as it is yours." That answer was the key to the self-government of the pioneers.

It is a mistaken understanding of pioneer history, to hold that the Church leaders were dictators. By some unfriendly and uninformed writers, Brigham Young has been held to be a tyrant in dealing with his people. Nothing could be further from the truth. Strong men have strong convictions; but among the pioneers the restraint from the will of the people was always felt. If the people followed their leaders, it was because they desired to do so, not because of any coercion.

This democracy in government was emphasized by the fact that such officers as the Church needed were drawn from the rank and file of the people. There was no class professionally trained for the ministry, no clergy in the usual sense; all worthy men held the priesthood and might be called to serve for an indefinite period in a Church office. Thus, the shoemaker around the corner might be the bishop of the ward in which the banker resided. There was a democracy in leadership scarcely known elsewhere. But, the positions were not for life. Changes in office occurred. Thus, many would have the privilege and experience that accompany administrative labors. The government of the pioneers was a real democracy.

Back of this form of government lay trust in one another. When men learn to believe in their neighbors, the way to community success is well laid, and may be easily traveled.

Nevertheless, the people were held closely together by administrative organization. Territorially the Church was divided into "stakes"—few in number in the early years. Each stake in turn was divided into wards, the ultimate units of the fully organized

THE IMPROVEMENT ERA

By Dr. John A. Widtsoe
OF THE COUNCIL OF THE TWELVE

Church, perhaps eight or ten in each stake. The stakes were presided over by presidents, each assisted by two counselors. Each ward had a bishop with two counselors. Within this skeleton organization everything needed for the welfare of the people was accomplished.

It was of course understood that those sustained for official positions, were under the obligations of conforming to the regulations of the Church. The right of the free agent, were he a member of the Church, could not be used in upsetting the beliefs or practices which had been officially accepted by the people at large.

Under these arrangements an ease in government developed which had scarcely ever been seen before. Men were told to come and go. They were "called," but they always had the right to say yes or no.

This participation by the people in their government was really a form of self-government, in which all restraint came from the gospel law. It had an effect upon every man in his private affairs. He had to learn to govern himself. The doctrine of self-government built strong characters in all their affairs.

The place of woman among the pioneers illustrates the rights of all members of the Church and of the state. When the pioneers entered the Salt Lake valley, much freedom was denied woman in the United States. Her position of dependence on the man was everywhere understood. Yet the pioneers found time, amidst their pioneer toil, to give women full political suffrage. Thus it happened that a pioneer woman, Seraph Young, was the first woman in the United States to cast lawfully a ballot on a political issue.

It was these principles that made for a harmonious development of the affairs of the pioneers, though the settlements were far apart, and the people, of many origins.

This sense of personal freedom coupled with personal responsibility, made the conquest of the desert more easy of accomplishment. To the spirit of self-government may be traced some of the best in the story of the conquest of the Great Salt Lake basin.

It may be that future conditions in the world will depend upon the acceptance or rejection of the type of self-government that brought victory to the pioneers.

CHAPTER 11—THE SOURCE OF POWER

THE accomplishments of the pioneers were epoch-making. They were victorious over desert difficulties and hardships. The conquest was made possible by the use of the simple, well-understood principles already discussed. The principles were as threads woven into a pattern of beauty.

A main question remains, however, to be answered. The principles leading to success in the pioneer endeavors were not new. They had long been known, in many ventures, yet only occasionally had they been put into practice. What cementing power held the pioneers together, and brought them to the successful use of these conquering principles? Why did they really remain in the desert, when gold beckoned in California, and when humid lands, more easily cultivated were to be had in the East?

It would have been an easy matter for them to have retraced their steps, as the western trails became more frequented. And gold has always drawn men to its source. But, they remained. That is the most significant part of the pioneer story.

Brigham Young's call to the people when Nauvoo was left behind, explains best why they were able to undertake the conquest of the desert: "Attention, the camps of Israel! I propose to move forward on our journey. Let all who wish follow me; but I want none to come unless they will obey the commandments and statutes of the Lord. Cease, therefore, your contentions and your backbiting, nor must there be swearing or profanity in our camps. Whoever finds anything must seek diligently to return it to the owner. The Sabbath day must be hallowed. In our camps, prayers should be offered both morning and evening. If you do these things, faith will abide in your hearts; and the angels of God will go with you, even as they went with the children of Israel when Moses led them from the land of Egypt." They were on the Lord's errand.

Four days after their arrival, in the Salt Lake valley, July 28, 1847, the site of the temple of the Lord was selected. Where Brigham Young that day thrust his cane into the soil is today the place of the cornerstone of the mighty building. It is a picture to stir human emotions. The valley lay bare. Not a human habitation was there. Age-old silence reigned. The pioneers had not yet a habitation for themselves. Their first act was to provide for a house of the Lord! Faith ruled in all they did.

(Continued on page 404)



WYOMING—Pathway of the Mormon



The historic North Platte River near Torrington, Wyoming, as it looks at present.



Site of the Platte River crossing near Casper, Wyoming, where Mormon Ferry was built, June 1847.

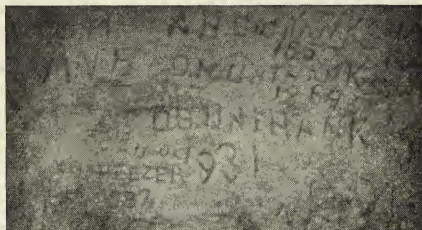
FROM the Delaware Indian language *Maughwauwama*, Wyoming derives her name. It means "large plains." But the topography of this section also boasts some prominent mountain ranges. To the east rise the Black Hills, made dark by scrub cedar and pine. To the north stand the lofty Big Horns, so named because of the famed big-horn sheep that roam over the steep slopes. To the south and southwest extend the Laramie Range, among which rises Laramie Peak, a famous landmark of early emigrant days. Stretching westward, where land and sky seem to meet, are mountain peaks and passes of the Wind River, Teton, and Shoshone ranges. Indeed, with the happy intermingling of mountain and plain, beautiful valleys scooped out of boundless prairies, crystal streams that flow from their secret sources on some mountaintop to water a thirsty desert spot—it is little wonder that this virgin land of yesterday should hold a lure and enchantment for early trappers and explorers as they came west to map and eventually to guide

the footsteps of those who were to follow.

Geography played a generous part also in giving to Wyoming some of the most famous trails and landmarks in history. It lay directly in the pathway of the vast tide of westward migration. Hence, east, west, north, and south, dim trails marked the land, but the road toward the setting sun was destined to become the most historic in the world, the Old Oregon Trail. Along this path, which later became a broad highway, the vista of the west opened its doors to trappers, explorers, missionaries, homeseekers, and there was to follow along its course the migration of

a mighty people, bound together by a religious ideal which they sought to cultivate and worship. The Mormon pioneers were to immortalize this roadway by undertaking the greatest trek in history. They were to add to its name, "Mormon Trail," and leave on the plains and mountain passes of Wyoming landmarks and shrines cherished today as an integral part of that historic march to Utah.

Along the route of this famous trail were natural barriers. The trail wound through arid wastes. Deep rivers blocked its course, and high mountain ranges rose like giants in its path. The heat of a mid-summer sun beat down with torrid intensity, and stifling dust beset the weary pioneers, but by the strength of their arms and the valor of their hearts, many of these difficulties were overcome. The trail witnessed many thousands of Latter-day Saints reach their destination in the valley of the mountains. It witnessed the rush of gold seekers to California,



Some of the inscriptions found on Register Cliffs, near Guernsey, Wyoming.

the march of an army to Utah, the hoofbeats of the pony express, and the rumblings of the stage coaches were heard along its course.

By the side of this famous route in Wyoming, favorite camp sites were founded. It is to these history spots of yesterday that we glance in retrospect and follow along with the Mormon pioneers as they made their way to the west.

THE heyday of the fur trapper was drawing to a close. The beaver, that had represented the wealth of the western wilderness, was becoming scarce. Mountain men who had made that epoch famous, were, by

Pioneers to Utah

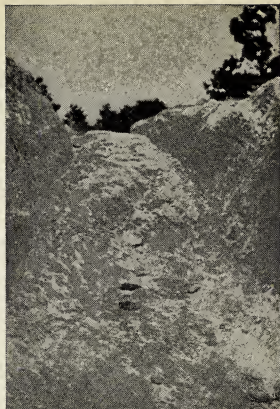
By HAZEL NOBLE BOYACK

necessity, turning to other pursuits. Time was ripe for the establishment of a fort to capture the trade in buffalo hides. The spot ideally fitted by nature for this venture was the converging of the North Platte and Laramie rivers in what is now eastern Wyoming. Hence, in 1834, two western men, Robert Campbell and William Sublette, erected the first fur trading post in what is now Wyoming. This fort was the beginning of what later became Old Fort Laramie, named in honor of Jacques la Ramie, a French-Canadian trapper of the early 1820's.

No other fortification on the westward trek enjoyed such a prolonged and interesting history as did this fur trader's post. Strategically located on the Oregon Trail, it was the only white settlement for hundreds of miles and became a veritable capital of this western wilderness. First as a fur trader's post, then as

a military garrison, Fort Laramie served as an outstretched hand, giving aid to parties destitute of food, camps stricken with the cholera. Weary travelers used it as a refuge to obtain a few days' rest, and to seek food and fresh stock for the unfinished journey. At its height of usefulness, Fort Laramie contained sixty buildings. All roads led through this gateway to the West.

To the doors of the old fort, in



One of the deepest cuts along the entire route of the Old Oregon Trail, near Guernsey, Wyoming.



"Old Bedlam," Fort Laramie, Wyoming. Built in 1849 and famous for its social life during the Fort's history.

Part of the cobblestone wall, built by Latter-day Saints at Fort Bridger in 1855.



This monument stands at the base of Register Cliffs, south of Guernsey, Wyoming.



fort was abandoned as a military post and sold at auction. Not until 1938, by legislative action, did this historic shrine achieve the status of a national monument.

BEYOND the Old Fort, about a day's travel by ox team, rose Register Cliff, so named because of the many hundreds of names inscribed on its chalk-like surface. This place was a popular camping ground. At the base of the cliff is a burial ground dedicated to "Unknown Pioneers' Graves." The waters of the tranquil North Platte flow gently by this spot, and on the banks of this stream near-by is a monument where once stood a pony express station.

Following along a gravel bed for a few miles, the Pioneers came to Warm Springs, a place where water about 70° F. gushes forth from a rocky cavern on the hillside. This spring was known as the "Emigrants' Laundry Tub." Here camps were made while women took time out to do the urgent family washings. This camp site is mentioned in the diaries of the Mormon vanguard company.

Another historic spot around which much interest gathered was

(Continued on page 408)

1847, came the vanguard of the Mormon pioneers to the Salt Lake valley. President Brigham Young and his company of 143 men, 3 women, and 2 children, had left Winter Quarters in April and had followed along the north bank of the Platte River. In the vicinity of Fort Laramie, they crossed the river and camped at the fort for three days. Elder Orson Pratt mounted the tower over the entrance and estimated the latitude and longitude of the fort. He also approximated the height of Laramie Peak that rose directly west about forty miles. At the fort, blacksmithing was done and supplies purchased for the journey. For years the Latter-day Saints used the fort as a half-way station between Salt Lake valley and the Missouri River. In 1890, the historic old

June Highlights

IN CHURCH HISTORY

IN June 1829, Joseph Smith, Jr., removed from Harmony, Pa., to the home of Peter Whitmer, Sr., at Fayette, Seneca County, New York, where he resided until finishing the Book of Mormon translation.

Later this month, the Witnesses of the Book of Mormon were chosen. The Angel Moroni showed the plates to the Three Witnesses, and the Prophet showed them to the Eight Witnesses.

During the month of June 1829, Peter, James, and John restored the Melchizedek Priesthood to Joseph Smith and Oliver Cowdery.

The revelation (D. & C. 18) "making known the calling of Twelve Apostles in these last days" was received in June 1829.

The first conference of the Church was held at Fayette, in June 1830. Here the Spirit was poured out in a miraculous manner.

The revelation now found in the first part of the Book of Moses in the Pearl of Great Price was received in June 1830.

Joseph Smith and about thirty other elders were called by revelation to go to Missouri and preach the gospel on the way, June 7, 1831. (D. & C. 52.)

A revelation, showing the order of the Kirtland Stake of Zion, was received June 4, 1833.

Early in the month of June 1837, Apostles Heber C. Kimball and Orson Hyde were set apart by the First Presidency of the Church to go on a mission to England. A few days later Willard Richards was called to accompany them. On the 13th, the trio, which had been joined by Joseph Fielding, left Kirtland on their missions to England. This was the first non-North American mission activity.

Forty-one Saints sailed from Liverpool June 6, 1840, marking the beginning of the gathering from Europe.

At a general conference held in Manchester, England, June 1, 1842, 8,265 officers and members of the Church were represented.

Addison Pratt baptized Ambrose Alexander, a white man, on the island of Tubual, as the first convert to Mormonism on the Pacific Islands, June 16, 1844.

The martyrdom of Joseph and Hyrum Smith, the Prophet and the Patriarch, took place June 27, 1844, at Carthage.

Amos Fielding who returned to Nauvoo during the month of June 1846, counted 902 westbound wagons in three days. By this, some idea may be formed of the number of teams on the road at that time.

Captain James Allen of the United States Army arrived at Mount Pisgah and had an interview with Elder Wilford Woodruff and President William Huntington and council June 26, 1846, relative to the formation of the Mormon Battalion. On the 30th, Captain Allen met President Young at Council Bluffs relative to this matter.

The Pioneers arrived at Fort Laramie June 1, 1847. They were joined here by seventeen Mississippi Saints who had wintered at Pueblo.

Captain Brown's invalidated detachment of the Mormon Battalion reached Fort Laramie June 16, 1847, and continued westward the next day, intent upon catching the Pioneers.

The Pioneers crossed the South Pass of the Rockies June 27, 1847.



On June 28, 1847, the Pioneers met James Bridger who tried to discourage the Saints. He said that he would give one thousand dollars for the first ear of corn produced in the Salt Lake valley.

Henry W. Bigler and others of the Mormon Battalion, then stationed at San Diego, cleared the first yard for the molding of brick in California June 29, 1847.

Samuel Brannan, on his way from California, met the Pioneers at Green River June 30, 1847, with news from the Saints who went out on the ship *Brooklyn* the year previous.

At the beginning of June 1848, President Brigham Young broke camp at the Elkhorn and started for the Salt Lake valley with a company of 1,229, and 397 wagons. He was followed by Heber C. Kimball's company of 662, and 226 wagons, and Willard Richards' group of 526, who were traveling in 169

wagons. The last wagons left Winter Quarters July 3, leaving that place almost a ghost town.

The cricket invasion of the Salt Lake valley took place in June 1848. The grain was saved when the sea gulls came and devoured the crickets.

Captain James Brown entered into negotiations with Miles Goodyear, June 6, 1848, for the purchase of all the lands, claims, and improvements, owned by Goodyear, by virtue of a Spanish grant. Brown paid \$3,000 in Mormon Battalion money to Goodyear, and soon settled on the Weber. This is the beginning of the settlement of Ogden, Utah, by the Church.

The first number of *The Deseret News* was published in Salt Lake City, June 15, 1850. Willard Richards was the editor.

Apostles Amasa M. Lyman and Charles C. Rich, with about five hundred persons from Utah, arrived at San Bernardino, California, in June 1851, for the purpose of making a settlement.

Elder George Q. Cannon commenced to baptize natives in the district of Kula, on the island of Maui, Hawaii, June 22, 1851. This was the commencement of a great missionary work on that island. A few natives had previously been baptized on the island of Hawaii, and one or more in Honolulu.

Apostle Franklin D. Richards succeeded Samuel W. Richards as president of the British Mission in June 1854. His letter of appointment authorized him "to preside over all the conferences and all the affairs of the Church in the British Islands and adjacent countries. This is the beginning of what has since come to be known as the European Mission. At one time it embraced, in addition to all the European missions, the Church organizations in Africa, Australia, and India.

Thomas S. Smith and company moved to their Fort Limhi (Idaho) site of settlement June 18, 1855.

Stephen A. Douglas, in a political speech, delivered at Springfield, Illinois, June 12, 1857, characterized Mormonism as a loathsome ulcer of the body politic, and recommended that Congress should apply the knife and cut it out.

L. W. Powell of Kentucky and Ben McCullough of Texas, sent as peace commissioners in the Utah War dispute of 1857-58, arrived in Salt Lake City June 7, 1858. Soon peace was restored.

Logan, Cache County, Utah, was first settled in June 1859.

The first company of Latter-day Saint immigrants who came all the way from the Missouri river by rail arrived in Ogden, June 25, 1869. Elias Morris was their leader.

Centennial AWARD WINNERS



RUTH HALE



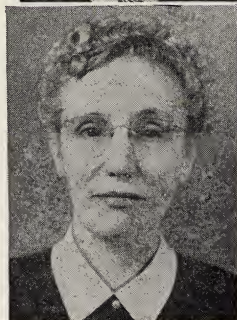
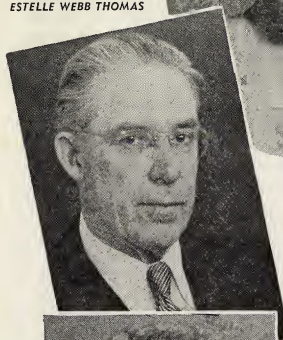
NATHAN HALE



ALICE MORREY BAILEY

(Below)
HARRY A. DEAN
ESTELLE WEBB THOMAS

(Below)
BETH HANSON MOORE
ROBERT EARL KNOTTS



To bring forth the best of modern talent in this centennial year, *The Improvement Era* and the M.I.A. offered an award for a suitable three-act play, one-act play, story, speech, and song. Response to this offer was unusually large, and the various boards of judges have had difficulty in choosing the one most suitable for the occasion. However, all decisions have been made and are announced herewith.

The most suitable three-act drama was written by Nathan Hale and his wife, Ruth. They are known throughout the Church for their play, *It Shall Keep Thee*, which is printed in the current *Book of Plays*. Formerly drama directors of the Oquirrh Stake, they are now in California continuing their Church and dramatic work, and they are associated with the Penthouse Players of Pasadena. The play which was given the award is called *What Doth It Profit* and deals with pioneer life in St. George. This play has been successfully produced by Church groups in California this spring and will be presented at June conference.

The one-act play is "The Rosewood Piano" by Alice Morrey Bailey. It deals with the exodus of the pioneers from Nauvoo, and all who have read it have been thrilled with its stirring drama. Mrs. Bailey is a resident of Salt Lake City.

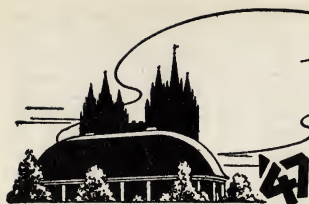
"Eddie Had a Sweet Tooth," by Estelle Webb Thomas of Shiprock, New Mexico, was adjudged the outstanding story. Dealing with the problems, trials, heartaches, and joys of a pioneer family, its simple, sweet telling makes it an unusually understanding tale.

THE speech chosen by the judges was "The Value of Our Pioneer Inheritance" by Robert Earl Knotts. He is a student at the University of Utah and also speech director of the University Ward, Emigration Stake.

Much difficulty was encountered in the music field, for there were so many entries, covering many different types of songs. There were youth songs, rally songs, popular songs, hymns, marches, and so on. Finally, the judges decided that it must be a tie, as two songs were equally good in their fields.

Beth Hanson Moore of Portland, Oregon, entered three songs in the award and was adjudged one of the

(Concluded on page 400)



THE SPOKEN WORD

By RICHARD L. EVANS

HEARD FROM THE "CROSSROADS OF THE WEST" WITH THE SALT LAKE TABERNACLE CHOIR AND ORGAN OVER A NATIONWIDE RADIO NETWORK THROUGH KSL AND THE COLUMBIA BROADCASTING SYSTEM EVERY SUNDAY AT 11:30 A.M. EASTERN DAYLIGHT SAVING TIME, 9:30 A.M. CENTRAL TIME, 8:30 A.M. MOUNTAIN TIME, AND 7:30 A.M. PACIFIC TIME.

*On Living Forever**

THERE is no compromising with death. We may differ much in our preparedness to meet it, but not in our ability to avoid it. And the prospect would be dark indeed except for the event which this day commemorates: the return from death to life of Jesus the Christ, the Son of God, the "first fruits of the resurrection," by whose triumph over death all mankind are assured a like coming forth from the grave. This brings us face to face with these uncompromising facts: Either this event as witnessed and recorded in history is true or it is not. Either men are immortal or they are not. Either we ourselves shall pass through death to life and shall come forth again by resurrection or we shall not. Such issues are not to be set aside or explained away. They are true, or they are false. Of course, we are free to believe what we want to believe. It is quite reasonable that men should be reluctant to accept what they cannot explain, and it is certainly true that no man now living can explain the process of resurrection. But the fact that there are some things the Lord God has not told us would be a miserable excuse for not accepting what he has told us. And who is there among us to explain how life came to be in the first place—and who is there to deny that we live? There will always be unanswered questions—questions that rise upon questions as hills rise upon hills on an eternal horizon. And if we should have to give up everything that man cannot explain, we should have to give up much indeed, including life itself. But it is fortunate that neither truth nor God is limited by man's understanding. If they were, we might expect nature and the universe to be in the same chaos as are man's own affairs. Fortunately, they are not. That we should live forever is surely no greater miracle than that we should live at all—for the same God who gave us life here, has also given us life hereafter—us, and all men, and all those we love and cherish. And so we accept this day in recognition of the reality that if man die he shall rise again. "... Believest thou this? ... Yea, Lord: I believe. ..." (John 11:26, 27.)

*Revised

—April 6, 1947.

Why Sin Is Forbidden

THERE is a statement accredited to Benjamin Franklin which says, "Sin is not hurtful because it is forbidden, but it is forbidden because it is hurtful." Perhaps few truths are more important for youth to learn than this. Young people sometimes profess to feel that instructions and counsels and restrictions are arbitrarily imposed upon them; that there is no basic reason for such precautions except that parents and other elder advisers seek to saddle the standards of their generation on the succeeding generation. Superficially this may sometimes seem to be so, because the outward things of life do change: foods and fashions, language and literature, customs and conveniences. But all the rules are not arbitrary rules. There are some things which in the experience of all men of all times have proved to be degrading and ultimately destructive of character, of peace of mind, of happiness in life, and there is no escaping the consequences of setting them aside. Such timeless verities are not moved by the passing parade nor altered at the commands of convenience. They therefore are laws, commandments, if you choose to call them such, and not merely arbitrary prohibitions. They are basic to the nature of man and inscribed in holy writ as the word and will of God to his children. And so we would say to youth everywhere: When parents thus counsel and caution, they aren't trying to spoil your fun or "cramp your style," as you sometimes seem to suppose. They aren't forbidding merely to be forbidding. They know the road and the rules; and in their way and in their wisdom, they are only trying to pass on what many men in many generations have tragically proved that: "Sin is not hurtful because it is forbidden, but it is forbidden because it is hurtful."¹ Trust them when they so counsel and caution, for they are speaking out of their great love for you and out of their concern for your unblemished happiness.

¹Poor Richard, 1739

—April 20, 1947.

FROM TEMPLE SQUARE



*As Men Pray**

THE needs of our lives are many—but they are perhaps not so many as we sometimes permit ourselves to suppose. Like the children we are, we are often inclined to pray for things we think are essential to our happiness, but which, in fact, may have little to do with our happiness. As do some children, we sometimes seem to want what we want regardless of the consequences to us and regardless of who else has to go without to give it to us. We are often inclined to pray for our own particular benefit, excluding thoughts of others, and to pray for things whether we deserve them or not. And sometimes what we pray for, others are also praying for; and it may be something that both cannot have; and thus, in a sense, we pray against each other—as in a contest when both we and our opponent pray to win, and both cannot win—at least not the same thing. Men sometimes pray for “favorable” weather conditions, often forgetting that what is favorable to one may be damaging to another. We pray earnestly at times, and rightly so from our point of view, for long continuing life for someone whose purpose in life may have been accomplished and who may have earned the right to move on to other scenes, and for whom, in the plans of Providence, death would be a blessed release. Thus, there is often much of confusion and counter purpose in the prayers of men, such as only the wisdom and the patience of God can reconcile and bring to order and justice—and that he does and will continue to do so, we doubt not. It was Paul who wrote: “. . . for we know not what we should pray for as we ought . . .” which is true of many of us. There should be more in prayer than fervent desire. There should be also gratitude, trust, and, if necessary, resignation: “Thy will be done. . . .” Unless we concede this, we set our wisdom against the wisdom of God, in which case a prayer may become as the coaxing or teasing of a child—as a demand insisted upon regardless of consequences. “Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven.”²

*Revised

¹Romans 8:26

²Matthew 6:9, 10

“If Thou Knowest It All”

DESPITE all adverse elements, the past century or so has been one of profound unfoldment of glorious truths. The mind of man has been permitted by the Almighty to penetrate what to us have heretofore been unknown realms. But amid all this there is much need for man's humility. Because we have learned a little of what happens and a little of why it happens, we may make the mistake of supposing that we know more than we do. Knowing a little something of the laws and using a little something of the forces of the universe, we would do well to remember always that we are but the timid discoverers and not the creators thereof. Actually it would seem that we are little nearer to answering some of the unanswered questions than was Job, so many centuries ago, when the Lord God spake to him out of the whirlwind and said: “Who is this that darkeneth counsel by words without knowledge? . . . Where wast thou when I laid the foundations of the earth? declare if thou hast understanding. . . . When the morning stars sang together, and all the sons of God shouted for joy? . . . Hast thou entered into the springs of the sea? . . . Have the gates of death been opened unto thee? . . . Hast thou perceived the breadth of the earth? declare if thou knowest it all. . . . Canst thou lift up thy voice to the clouds, that abundance of waters may cover thee? Canst thou send lightnings, that they may go, and say unto thee, Here we are? Who hath put wisdom in the inward parts? or who hath given understanding to the heart? . . . Who provideth for the raven his food? . . . Gavest thou the goody wings unto the peacocks? . . . Hast thou given the horse strength? . . . Doth the hawk fly by thy wisdom, and stretch her wings toward the south? Doth the eagle mount up at thy command? . . . Then Job answered the Lord, and said, I know that thou canst do every thing, and that no thought can be withholden from thee . . . therefore have I uttered that I understood not; things too wonderful for me, which I knew not.”² Surely we are much as the child who proudly proclaims his accomplishment, while a kindly parent looks on, knowing that someday he will come to wisdom. The greater our knowledge, the greater must be our humility before God, and the more we must realize how little we know of the great unknown.

²See Job, chapters 38, 39, and 42
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—April 13, 1947.

—April 27, 1947.



Dear Gleaner:

WHAT fun lies ahead for you this summer, with a bit of leisure, a shady nook, a questing mind, and a worth-while book! Remember, I said a worth-while book because the fact that material is bound between covers is no sign that the book was worth printing, and certainly it does not mean it is worth putting the thoughts inside your head. In truth, too many books find their way into the market these days, and like some other items that are up for sale, they are not worth the price or the time that would be required to read them.

There are some books, both old and new, that will invite your heart and mind to a new way of life, and these deserve your companionship. What shall you read? That's a question that can have no final answer, for what is meat and drink to one person may spell sickness to another, in much the same manner that not all foods are equally good for all people. The book may be good, but if it is not good for you, you shouldn't read it.

It's hard in a letter to tell you what to look for in the books that you read, but let's make a beginning anyway. In the first place, every book you read should make a contribution to your everyday living. It may be by way of fun, for information or inspiration, for beauty or as a way of escape. If the book combines several or all of these qualities, it will prove to be that much the better.

If you read for fun, you will need to choose carefully, because some of the books that are alleged fun tear down rather than build up. One delightful book of recent months will illustrate what I mean. The title itself is inviting: *We Shook the Family Tree*, and the author is Hildegard Dolson. This is the kind of book that you Gleaners will especially appreciate since it deals with episodes just as you yourself might have experienced. For sheer fun and ludicrous situations the book will prove a riot for most of you, and something

else makes the book valuable, and that is the feeling of family solidarity that it gives.

Another book that is interesting and stimulating at the same time is *Harps in the Wind* by Carol Ryrie Brink, whose book *Caddie Woodlawn* you may have read when you were a Bee Hive or a Junior Girl. This, her latest book, is for adults. It is a particularly good book for the centennial year since it features the refreshing Hutchinson family who lived in New England from the time when our people were living in Nauvoo and later. Some of the causes the Hutchinsons championed were some our Church has been interested in championing also: temperance, abolition, equality of women.

The Hutchinsons had a great deal of fun, too, going about singing throughout New England where most of the early members of our Church originated. Some of the people who were interesting and important in their day are equally important in ours: Charles Dickens, and if you haven't read some of his books, try him out—what does it matter that they were written a long time ago; if the books are new to you, as someone wisely said, it doesn't matter when they were written, they are still new books; Henry Ward Beecher, whose speeches are still considered among the best in the United States; P. T. Barnum, who made such a "go" of the circus—and wanted the Hutchinsons to sing in it; Jenny Lind whom he brought to America. So *Harps in the Wind* stirs the imagination, gives the mind something to consider, as well as being fun.

NOWADAYS, for the most part, novels are disappointing. They present too frequently a distorted view of life. Novelists have the false idea that they must be sensational in order to be popular. If I were to choose a novel to read, I should turn to some of the older books, those that have been proved by time. That is one sure test of great literature—that a book will live. So if you are going to read a novel, don't go to the best seller list. A best seller is, as one critic stated, "more perishable than butter." Pick up a George Eliot

novel or one by Charles Dickens or Mary O'Hara.

One idea that must be constantly held in mind is that we must learn to discriminate in our reading. As Latter-day Saints you have learned that it is bad to smoke and drink, to use tea and coffee, and to do other things that are equally bad, but you must remember that there are others who do not believe like you concerning these matters; therefore, these actions will be incorporated in their books. They, on the other hand, may have thought deeply about some things that you have neglected to consider. The entire book cannot be discarded because coffee and tea are mentioned, but we must also not accept what the author takes for granted. While we cannot condemn him because he does not accept the commandment concerning these things, neither can we accept his idea—because we have been taught better.

I didn't want to go into a regular song and dance about your reading, but you should consider it carefully. You are concerned about the companions you choose to make your intimate friends; be just as careful about the books you read. Ernest Dimmet made the statement, "Don't read good books; life is too short; read only the best." I commend that idea to you.

And do have fun this summer—and always—with the books that you select. Here are a few to begin with—and then ask your friends, and the librarian, read the reviews in magazines, and decide what others you want to add for yourselves: *The Magnificent Barb* by Dana Farella, a delightful horse story with which you will have fun; *A Slave Was Born* by Shirley Graham, which is the heroic biography of Frederick Douglass; *A Star Pointed North* by Edmund Fuller is a dramatic novel dealing with the same character, Frederick Douglass.

It will be an interesting experiment to read these two together and learn how a novelist and a biographer resemble and differ from each other. If you read *I Wanted to See* by Borghild Dahl (and if you didn't, why don't you read it now?) you will be glad to know that she is having another book published this September. It is titled *Karen* and deals with a Norwegian girl who migrated to this country in the 1880's and how, starting out as a servant in the Middle West, became important in the region.

I surely hope that you will have a lot of fun meeting the new and old in the good books that you will read.

Affectionately yours,

Marta C. Josephson

CAUTION

By O. F. Ursenbach

IF men would cease blindly to grope,
But wisdom's course with care pursue;
Add good sense to their faith and hope,
Disaster they could oft eschew.
Though butterflies men vainly chase,
Grim hazards courting as they go,
Best that they fence the precipice
Than have an ambulance below.

To BRIGHAM YOUNG—A Tribute

By WILLIAM E. BERRETT

*Assistant United States Attorney,
Fairbanks, Alaska*

BRIGHAM YOUNG is dead, many people say, but those who say this have never known him or experienced the wisdom of his counsel; they have denied themselves the reading of his sermons and the warmth of his spirit; they have never gazed upon the great city he founded or felt his presence in the unique house that so long was his home or read the epitaph upon his grave.

I want to thank him for the moral strength he has given me in times of crisis and the example he has been to me in right living. I write not alone for myself but give voice to those of my kindred, who, in following Brigham Young, lost their lives upon the great American plains; for those of my kindred who, surviving that journey, battled for existence under his leadership in the valleys of the mountains; and I write also for their numerous progeny who now find happiness and plenty in those same valleys. In the memoirs of the living and the dead of my kinfolk I find a steadfast devotion to Brigham Young befitting a worthy servant of the Most High.

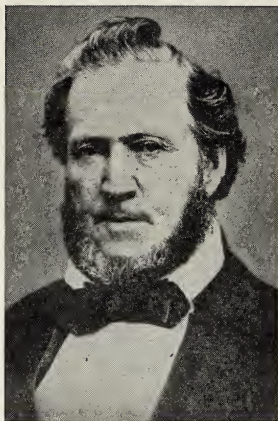
Strange how well I know him! Even in this distant land of Alaska I have almost as clear an image of his face as of that of my own father, and I have a far better knowledge of his thoughts and feelings than I have of most of my contemporaries. I know him, and the knowing is good.

I have stood on the site of the old Nauvoo Temple, overlooking the remains of a city once dear to him, and have relived the rich experiences and trying scenes enacted there.

I have traveled with mighty speed the great plains he traversed; while my body reclined in the comfort of modern conveyances, my mind was with him in a covered wagon, moving with slow laboriousness over the muddy prairie and dusty plains.

I wept silent tears while the dead were buried at Winter Quarters and shivered in the sod huts under the cold blasts of a plains winter.

I shall never forget the kindness and patience and counsel of Brigham Young during that first year upon the plains. They are chronicled in



BRIGHAM YOUNG
June 1, 1801–August 29, 1877

scores of journals and seep between the dry ink and crackling paper like a flood. His steadfast devotion and faith was like a banner. No wonder his followers found the courage to sing

And should we die before our journey's
through,
Happy day! all is well.

As a child I played upon the little knoll where Brother Wilford Woodruff stopped his wagon that Brigham Young might view the valley of the Great Salt Lake. I have returned to that spot time and again, and in the chirping of crickets, the buzzing of bees, and the rustling of sego lilies, caught again the vision in your imperishable christening of a great land. "This is the place."

These words, even as I write them here, bring a tingle to my spine and renew the longing in my heart to return to Salt Lake valley. And I shall return. The timely celebration marking the one hundredth anniversary of that imperishable moment will find me again upon that tiny knoll paying my small homage to the memory of Brigham Young.

Could he but be there upon that occasion, his great heart would fill with pride in the accomplishments of this people and the realization of his own vision. One hundred years! What a short time that is!—the cooling hour in the morning of one of the Lord's days! But what a change has been wrought in Western America: valleys carpeted with green fields and studded with bright dwellings; cities out-sparkling the stars at night; horseless vehicles speeding over broad highways; sky-monsters mocking time and space and the laws of gravity!

BRIGHAM YOUNG entered these valleys naked of material wealth—with a people seeking first the kingdom of God and its righteousness, and, as the Master foretold, "all these things" have been added.

Yes, there are false pride here and love of money and a striving for social prominence and political influence. The battle for the souls of men was not won even by Brigham Young, but, while he lived, the enemy wavered and fell back, and good men breathed more freely. The spirit he engendered and the ground he gained have not been lost. He would love the membership of the Church today as he loved them in his own time. He would find the same weaknesses of the flesh, but he would glory in their spirit of giving, their tithes and offerings, their voluntary services, and their missionary spirit. In a world of temptation and turmoil he would find ten staunch men where but one stood before—and he would be satisfied!

In every gathering of this people in this centennial year we feel his spirit. It is in the clasp of friendly hands, in the smiles on friendly faces, and echoes in the warmth of children's voices.

In this day we have no sensation of having lost Brigham Young; we glory only in having found him. He has been good company for me these many years. I want my sons, and my sons' sons to know him as I have known him. For them and for generations yet unborn I offer my thanks and heartfelt appreciation.

47 The CHURCH MOVES ON



Tabernacle, Temple Square

THE world-famed Salt Lake Tabernacle is receiving a new roof of sheet aluminum which, according to reports, is guaranteed by the manufacturer for one hundred years. The aluminum sheeting is from thirty-six to forty-two inches wide, and interlocks in ridges to provide for expansion and contraction brought about by weather conditions.

Workmen this spring have replaced part of the adobes in the wall surrounding Temple Square with new brick. Water seepage had caused some of the old bricks in the wall to buckle. This was not the first time that bricks in the wall have been replaced for that purpose, and it probably will not be the last time, either.

Western Canadian Mission

GLEN G. FISHER, bishop of the Hill Spring Ward, Alberta Stake, has been appointed president of the Western Canadian Mission by the First Presidency. He succeeds President Joseph Y. Card who has been ill for several months.



JOSEPH Y. CARD



GLEN G. FISHER

President Fisher has been bishop of the Hill Spring Ward since 1940. During this time he was given a six months leave of absence to fill a short-term mission to the Northern States.

Mrs. Fisher accompanies him to the field of labor.

Assistant Tabernacle Organist

ROY M. DARLEY has been named an assistant organist at the Salt Lake Tabernacle by the First Presidency.

Elder Darley is a former chaplain in the armed forces, having served in the Philippines and in parts of Japan. He has filled a mission to the Eastern States, and has been director of the Bureau of Information at Washington, D.C.

Navajo-Zuni Mission

S. EUGENE FLAKE has been appointed by the First Presidency as president of the Navajo-Zuni Mission. He succeeds Ralph William Evans who was appointed to the mission when it was organized some four years ago.

President Flake, at the time of this appointment, was president of the Snowflake Stake, Arizona, Mission. He has done considerable missionary



RALPH WILLIAM EVANS



S. EUGENE FLAKE

work among the Navajo and Apache Indians. He also filled a mission in the Northern States from 1921 to 1924.

It is anticipated that the mission headquarters will be moved from Shiprock, New Mexico, to Gallup, New Mexico, and that the work will be expanded to include other tribes residing in New Mexico and Arizona.

General Welfare Committee

T. C. STAYNER, member of the Big Cottonwood Stake presidency, and chairman of the Jordan Valley welfare region, has been appointed to the general welfare committee by the First Presidency.



T. COLLEY STAYNER

Let the people see to it that they get righteous men to be their leaders . . . officers who would rather do right at a sacrifice than do wrong for a reward.

—Brigham Young

Hawaiian Mission President

E. WESLEY SMITH has been appointed by the First Presidency as president of the Hawaiian Mission. He will leave Salt Lake City for his new post about May 15. He succeeds President Castle H. Murphy.

President Smith was born in the Hawaiian Islands, while his parents, President Joseph F. Smith and Julina Lambson Smith were filling a mission there. His first mission to the Hawaiian Islands was from 1907 to 1910. He filled a mission to California beginning in 1914, and while still in that mission, in 1919, he was called to the presidency of the Hawaiian Mission, acting in this capacity until 1923.

His wife, Mary H. Smith, and their



CASTLE H. MURPHY



E. WESLEY SMITH

son Julian C., who is set apart as a missionary, will accompany him to the field of labor.

New Stakes

THREE new stakes have been created in the Provo area of central Utah, bringing the total stakes in the Church to 167.

East Provo Stake was formed April 13 from portions of the Provo Stake. Its wards are the Bonneville, the Provo Eighth, and Ninth wards, both of the latter are soon to be divided.

Golden L. Woolf was sustained as president of the East Provo Stake, with Hilton A. Robertson and Leland M. Parry as counselors.

Remaining in the Provo Stake are the Manavu, Provo First, Fifth, Seventh, and Tenth wards.

Officers of the Provo Stake include President Charles E. Rowan, Jr., and his counselors, Lee Valentine and Orin H. Jackson.

The organization was effected by Dr. John A. Widtsoe of the Council of the Twelve and Elder Thomas E. McKay, assistant to the Council of the Twelve.

Orem Stake was also created April 13, from parts of the Sharon Stake. Its membership live in the Geneva, Sharon,

THE CHURCH MOVES ON

Vermont, Vineyard, Lake View, and Windsor wards.

Walter R. Holdaway was sustained as president with E. Carlyle Bunker and Dover Hunt as counselors.

Remaining in the Sharon Stake are the Edgemont, Grand View, Pleasant View, and Timpanogos wards.

The stake is officered by Henry D. Taylor, president, and William C. Faulkner and Philo T. Edwards as counselors.

Elders Ezra Taft Benson and Mark E. Petersen of the Council of the

Twelve were in charge of the organization.

On May 4, the Utah Stake was divided to form the West Utah Stake. The wards are the Pioneer, Provo Second, Eleventh, Rivergrove, and Sunset wards.

Sustained as president was J. Earl Lewis, with James F. Paramore and Leonard Braithwaite as his counselors.

Remaining in the Utah Stake are the Park, Provo Third, Fourth, Sixth, and University wards.

Victor J. Bird was sustained as presi-

dent of the Utah Stake with Fred L. Markham and Terry J. Oldroyd as counselors.

Mission Presidencies

AUTHORIZATION has now been given to form mission presidencies in the full-time missions of the Church where this is thought advisable. The mission president is to select two counselors, either from missionaries or the local brethren. The counselors will be automatically released when the mission president is released.



MISSIONARIES ENTERING THE MISSIONARY HOME APRIL 7, AND DEPARTING APRIL 16, 1947

Reading from left to right, first row: Edwin Babcock, Emma Mirie Hamann, Eulo Wilkinson, Georgia Colling, Don B. Colton, director; Bernice Anderson, Evelyn Northgrave, Phyllis Harding, Albert Edward Walker.

Second row: Ona L. Lundgren, Olaf Meier, Don J. Bingham, Lillie Loloudir, Donovan C. Larson, Lyle J. Nielson, Naomi Parrish, Francis M. Boy, Frank B. Jones, Geroldine Bridge.

Third row: Leo Harris, Ralph Beesley, Clarence Mac Lloyd, M. Stanford, Johann L. Stanford, Barbara Allen, John S. Allen, Bonnie Moe Snow, RoMay Richards, Aloha Bohmer.

Fourth row: George S. Taggart, Mariner K. Mori, Edwin J. Richardson, Dale W. Mathie, Dale L. Hoffmann, Welburn K. Johnson, Yvonne Fabricius, Virginia

Tibbetts, Laura Eugenia Larsen, DeMar Rasmussen, Wilford H. Hansen, LaRue Hatch.

Fifth row: J. Marlen Walker, Melvin K. DeWitt, Glen L. Floke, Joseph L. Taylor, Raymond M. Haslam, Donald E. Harris, Jack M. Farnsworth, Wallace Jenks, Dean Goodman, Gilbert Holyoak, Arlo E. Bond, Margaret S. Cannon.

Sixth row: Helmet A. Olson, J. Gordon Brown, G. Keith Judd, V. Dorci Graft, E. Gayle Richins, J. Vaughn Hobson, William L. Wilkes, Jr., Dan L. Stiff, Mark R. Lewis, Marquis S. Cheney, William B. Adams, Donald E. Whiperman, David J. Nielson.

Seventh row: Mariel Dee Parter, Oscar G. Rowland, Theron R. Jackman, Orlene Maos, Jerry J. Wakefield, Jack H. Braithwaite, Russell S. Hales, Clarence L. Madison, Stanley Reed Nixon, J. Paul Jewkes, Joseph W. Walt, Melvin A. White.

Eighth row: Jonathan H. Palmer, M. George Tanks,

Robert E. Walker, Robert Orgil, David Long, Walter B. Kerr, Bernell G. Stout, Frank M. Tippetts, Dean L. Freeman, Bob J. Patterson, Joy E. Welch, Reid P. Nelson.

Ninth row: William W. Cannon, Elden Gabriel Price, F. L. Sommerscorn, Albert G. Funk, Lathar Nestman, Mark G. Johnson, Vernel Rex Gray, Lisle T. Russon, Richard Allred, William Vere Frampton, Jr., L. M. Hill, L. Clark Roberts, James J. White.

Tenth row: Clint L. Bond, Richard O. Evans, Melvin B. Tew, Derrill Richards, John L. Lautensack, Juan Whiting, Herman W. Slaneer, Byron D. Adair, Herbert T. Patton, Lawrence J. Harrison.

Eleventh row: Neil McCarthy, Joyce T. Gooch, J. Richard Clark, Earl D. Love, Howard M. Gray, Jr., Almon A. Nelson, Douglas W. Stett, Rex M. Terry, Jasper D. Hapworth, Ross D. Thurber, Roland A. Baldwin, Weston G. Henrie, Clarence J. Frost.



MISSIONARIES ENTERING THE MISSIONARY HOME APRIL 20, AND DEPARTING APRIL 30, 1947

Reading from left to right, first row: Nelson V. Johnson, Jr., Earl M. Boy, Mary Nichols, Don B. Colton, director; Lillian Clark, Lenora D. Moore, Charlotte Ranne Johnson.

Second row: Cecil W. Sherwood, Dean L. Summers, Kate G. Harris, Leo A. Harris, Daniel A. Keeler, Helen Hernandez, Howard Bradford.

Third row: Joseph D. Taylor, Jennie Weeks, Bernice Wilke, James H. Leak, LeRoy Moore, Mock W. Brown, Henry Dee Johnson, Elmer Lewis Frazier, Robert G. Hickman.

Fourth row: Morris Paul Gray, Jack R. Young, Ivan A. Olson, R. Mark Bartholomew, Leonard K. Roberts, Marcel L. Nielson, Claudia Villalobos, Mrs. M. P. Tryon, M. P. Tryon.

Fifth row: R. A. Horspool, George W. Nielsen, Paul H. Cooper, Donald K. DeLaMore, Sanford S. Walker, Rulon M. Dutton, Jesse J. Roberts, Donald K. Clark, Robert N. Hutchinson, Martin B. Hickman, Donald G. Rowlin.

Sixth row: Lionel Kennard Riding, Robert H. Denzley, George E. Westfall, Rex E. Arthur, Joseph R. Pulsipher, Thomas D. Harper, Ralph E. Prusse, Pierce A. Felt, G. Ronald Bowles, Paul E. Stanford, Laurie B. Coles.

Seventh row: Arlin T. Mecham, Milton V. Backman, Jr., William Edzell Beckstead, Lyman A. Bond, Howard W. Anderson, Max Dutton, L. Dean Perkins, Versal H. Hunter, Aaron Leon Gummarsall, Floyd A. Johnson, Keith E. Atkinson, Boyd A. Lake.

Eighth row: Gordon C. McGavin, David L. Morrow, Don B. Coburn, Ray E. Jorgensen, Vernon A. Bingham, Alta S. Cornwall, Ronald D. Taylor, Gayle Charles White.

Ninth row: Dee M. Pelper, Morris A. Kjar, Reid S. Larsen, Kenneth Hadin, Max Payne, James J. Robertson, J. Lowell Young, M. Dwayne Eskelsen, Norman W. Johnson, Warren E. Jensen.

M Men, Gleaner Girls, Noblesse Oblige!

YOU are born to the purple. You are of a noble race. You belong to the world's nobility.

Before the story of your people, unsurpassed in human history, the world stands in admiring awe.

For the sake of truth, and that alone, six thousand of your ancestors rest in lonely graves along the pioneer trail. For truth alone the easy comforts of a fertile land were exchanged for the barren grimness of a desert waste. For truth, alone, the softness of your grandmother's hands was changed into hard, horny palms; and your straight-backed grandfathers became bowed in body. With a song in their souls, these people to whom you owe your lives faced, for truth alone, the contempt of the world.

Under the hot sun of the desert, as the oxen trudged along, or the handcarts were pulled over hills and hollows, or the plow points were broken in the dry soil, they defied untruth, and sang, "All is well." They were unconquerable.

They won the patent of true nobility. Truth was their motto and coat of arms. The badge that a mortal ruler might confer, is, by comparison, dross and worthless.

Such is your heritage!

Do you remember it?

Do you honor the people to whom you belong?

Do you thank the Lord for the great gift of your descent?

He who comes of a noble race must live nobly. That is his obligation. That is the meaning of *noblesse oblige*, a phrase which, throughout the world's history has stirred tens of thousands to action.

Our fathers, whether pioneers in fact or in spirit, loved truth above all else. Do you do so?

They kept their bodies clean—physically and morally. Do you?

In the wilderness of desert or thought, at any sacrifice, they sought learning to help them. Do you prepare yourselves as well for life's work?

They fed their eternal spirits by Church activity. Do you take time out regularly to help build the kingdom of God, the kingdom that will absorb and direct all other kingdoms?

They spurned untruth, and the dissolute habits of a careless world. Do you?

They had courage to live the law of the Lord. Have you?

Your answers will determine your own futures,

and that of the Church. Only as you answer, yes, will true success and happiness wait upon you.

Twenty-five years ago the M Men (May 17, 1922) and the Gleaner Girls (May 24, 1922) were authorized and organized. Their work has been so well done that it is as a beacon to the world of youth. They have shown themselves worthy of their noble ancestry.

During these years much evil has crept into the world. Satan is making his last stand, and a determined one. It should be your concern to battle against every corrupting practice. Tell the tempter, whoever he may be, "Get thou behind me!"

You are the flying wedge of men and women who can cure the world of its moral sickness.

In this work of upholding the traditions of your people it will give you courage to remember—

"Noblesse oblige."

And ask the Lord for help!—J. A. W.

The Least Ordained

COMMONLY heard is the expression, "... the last and the least ordained." This might lead to the conclusion that the blessings and the Spirit of the Lord are to be more enjoyed by some than by others, that some services are rewarded with greater blessings. This is not necessarily so, and the expression may be misinterpreted.

The Lord said, "O ye that embark in the service of God, see that ye serve him with all your heart, might, mind, and strength." This was said to everyone, not alone to bishops, not alone to stake presidents, not alone to the General Authorities. Everyone is to serve wholeheartedly and completely. And everyone has an opportunity to enjoy the Spirit of the Lord. Blessings are predicated not necessarily upon the position or title held but upon the observance of the law. The leader of a small chorus in a remote branch of the Church receives blessings as does the conductor of one of the great choirs; the Relief Society visiting teacher or the ward block teacher who serves faithfully in her or his responsibility can receive a testimony of the Lord's work equal to that of any member or officer of the Church. All spheres of activity are important, and every soul brought to a knowledge of the Lord's work is precious. For the building up of the kingdom, to do the will of our Father which is in heaven, no one is "least" responsible, no one is "least" set apart, no one is "least" ordained.—H. L.

LET'S TALK IT OVER

SOME TALKS TO YOUNG PEOPLE
ABOUT CURRENT PROBLEMS

By MARY BRENTNALL

It's two weeks before the Cadet Hop, and Bob is on the phone asking you to go with him.

"Oh, I'm sorry," you explain, "I'd love to, but I'm going steady with Walt now, and he's planned something else that night."

You like Bob, and for a moment you have a pang of regret at missing the big school event, but you lose that pang—fast! You come from the phone, singing. It's wonderful to be going steady—and especially with Walt.

He's marvelous—athletic, tall—the center on the basketball team. He's fresh and clean and easy and "smooth." You feel "tops" when you're with him—at your absolute best.

Then, it's such a good feeling to know that you're "all set." You don't have to pretend not to care when the other girls are talking about their dates and you don't have one. You don't have to worry whether you are going to have an opportunity to wear the new formal that Dad gave you for your birthday, because you'll always have an opportunity now—or will you? Well, you're just not going to think about missing the Cadet Hop. It's nothing to the fun of being with Walt.

What good times you two have together—sitting over "malts" and discussing the fine points of the last game. (Bob says you're the only girl who really understands basketball.) You've planned the summer, too—swimming, tennis, bicycle rides, hikes. Mmm—going steady is wonderful!

COMES Friday night and the Cadet

Hop. The girls are all in their prettiest formals, and the boys have scrubbed and polished the family cars. You and Walt sit out the dance in a movie. You don't see much of the show because you're all mixed up in your feelings. You are so happy to be with him, and yet you would have liked to go to that dance and wear your new dress, and Dad was a little disappointed, too. Walt doesn't seem exactly himself, either. Finally, he says:

"Say, Gerry, I feel like a goon about this dance. I would have taken

you but I found myself short of money and couldn't persuade Dad to help me out. I don't care myself—in fact I'd much rather just spend the evening with you, but a swell girl like you should have been there."

"Oh, Walt, don't be silly," you protest. "I don't care a thing about the old dance—stumbling around on long skirts to the tune of a terrible orchestra. I'm having a wonderful time. Let's go home. Mom's saved us the drumsticks from tonight's chicken, and there's a bottle of pop in the refrigerator, and I'll teach you a new rhumba step." The Cadet Hop is forgotten.



It's two weeks after the Cadet Hop.

Spring's in the air. You feel as fresh and gay as the first crocus in your garden. You love everybody—your teachers, your parents, your friends, the neighbor's cute puppy, Jenny Do's divine singing over the radio, Walt—especially Walt. And then suddenly you see a brand new boy at school. He looks nice. You find yourself thinking about him. You pass him the next day in the corridor and overhear one of the boys say to him, "Hands off there, fella. That's Walt's girl." For some reason it makes you mad. "Walt's girl," indeed! Do they think you're a piece of property? "Going steady" doesn't mean that Walt owns you. So that's the reason no one's called you recently! They might at least

call up and say "hello" occasionally and give you a chance to turn them down. Well, not that, exactly, but you like to do your own explaining about this little arrangement. You are fuming. Spring has turned chilly, and you don't love your teachers, nor the neighbor's puppy, nor Jenny Do's singing, nor Walt—especially Walt.

* * *

It's a week later. You can't understand why the new boy still interests you. He isn't as good looking as Walt. In fact you keep thinking that if you should, just *should*, by any faint chance, go out with him, you'd have to wear "flats" because he isn't as tall as you like your boys. But his teeth are wonderful, there's a nice friendly twinkle to his eyes, and he's a "whiz" in physics. It isn't that you've lost interest in Walt, but he doesn't seem quite as much fun as he once did, and occasionally when he comes over to see you he looks a little unkempt. And he never calls you till the last minute—he takes everything for granted.

School is nearly over. The new boy has asked you out, and you've told him you would "let him know." It sounded flat and uncomplimentary, but you just couldn't bring yourself to say, "No, I'm going steady," and yet you felt that you'd have to talk it over with Walt first.

He is fine. "Why, sure," he says. "You go right ahead. I want you to do anything you want to do." But you wonder if he is a little hurt.

"Please feel free to go with other girls too, Walt," you urge. "I don't want to be selfish about this, and I certainly don't want to give up your friendship. It's just that Fred's being so new and all, it's hard to turn him down. I feel that he probably needs a little attention."

"Oh, sure, Gerry—don't you worry about that. I'll ask someone else if I want to." Walt was fine!

So you have your date with Fred. It's June. Walt hasn't asked for a date since the first night you went out with Fred. He's friendly but in a very reserved fashion. For a while

(Concluded on page 386)

LET'S TALK IT OVER

(Concluded from page 385)

he didn't take anyone out at all, then he began to "play the field." Now he's going away to his grandfather's farm for the summer, and you feel lost—as if a member of your own family had deserted you. But anyway, there's Fred and he's taking you out frequently and you wonder whether he's going to ask you to "go steady." It might be fun—

And following Fred, there will probably be Jeff and then Arnie and then Cal—one at a time with heavy, intensive dating for a while and then—not even good friends!

You may not be Gerry or anything like her. This may not be the pattern you follow. But it's a pretty fair sample.

"Wouldn't you rather have more friends—not so exclusively—but lasting longer?" This was asked of Marilyn.

"Oh, but you don't understand," she exclaimed. "That's impossible." The boys won't have it. You go out with someone three or four times and you automatically belong to him! You find that you are going steady whether you want to or not, and you have to break with him completely before any one else will ask you out. And you don't always want to do that.

"Of course," she admitted, "sometimes it's the girl who maneuvers a few dates into a steady situation and makes a boy feel a little responsible for her social life."

It sounds to me a little like, "All or nothing at all"—which dating at your age was never intended to be. How in the world did bright young women ever get themselves into such a situation? How in the world do bright young men ever subscribe to any such arrangement?

If you'll forgive me for making a very logical deduction, it seems as if you were either very lazy or not quite intelligent. How about getting bright and energetic and healthful and honest—and proving we are all these by discarding this "going steady" business—at least until we have the right or the real desire, actually, to belong to someone? After all, "going steady" means that we're "trying out" an engagement long before we should be engaged. It's "jumping the gun." It's a not very sportsmanlike trick!

Dating should be fun for right now, but it also has the purpose of preparing us for happy married life, and that preparation involves not only selecting the right partner but also becoming the right partner. Neither of these purposes is furthered by this exclusive "going steady" idea. Happy marriages are achieved by young couples who have grown up—some; by young couples who have attained a marked measure of self-control, who are tolerant, understanding, forgiving, unselfish, who have high standards of life, and particularly, lofty conceptions of married and family life. Happy marriages are achieved by young couples who love each other in the best sense of that word and who know, beyond doubt, that they do love each other. I am sure there are exceptions to this generalization—because there

If persons lose confidence in themselves, it takes away the strength, faith, and confidence that others have in them—it leaves a space that we call weakness.

—Brigham Young

always are—but the rule still holds that "going steady" doesn't do much for your development into the kind of grownup who can handle marriage happily. It's a pretty safe formula that when you try to make things too easy for yourself in youth, you succeed in making things too hard for yourself later on.

THE resilience of youth was planned to take the shock of "growing up." A normal amount of heartaches and anxieties and pain are part of that process, and when we try to avoid it by this particular type of "social security," we just make it harder for ourselves later on. It's a little like the youngster who learns to play the piano in "six easy lessons." Some native ability and a few musical patterns may give him some facility, but it's far too limited training to meet the demands of real musicianship. You need the best possible training also to meet the needs of social life. You *should* worry a little about whether you're going to have a date to the Junior Prom. You must learn to exert your-

self a little to please others and yet not overdo it. There are nice distinctions and gradations in behavior which you learn only by some effort and, perhaps, some embarrassment. Be glad, if adverse situations teach you to hide your own disappointment, because to mask your own hurt is often the first step in learning real unselfishness. A little genuine anxiety for your own popularity teaches you invaluable lessons in sympathy with the needs of others.

You can take all this training in your youth because at this time you bounce back into health and good spirits when sorrow and disappointment have had their day. But if you avoid all this in your youth, you won't be able to live happily in a marriage where you are expected to have reached emotional maturity and to be ready—at least moderately ready for life. Only in exceptional cases does "going steady" give you this training.

It doesn't give you wide enough experience, or requisite adaptability or high enough standards either for yourself or your friends. It doesn't give you training in the kind of real friendship which can "keep the old," even while "making the new." "Going steady" as it is practised today is too often just a technique for avoiding the real training to which normal dating subjects you.

Then too, it works a hardship on a boy—sometimes from the standpoint of finances—often from the standpoint of time. For, while normally, he might be saving his money to take a girl out on a very special date, under the "steady" system, he finds his money used up on the too frequent small things—the movies and sodas and gas—which playing continuous attendance demands. And, whereas, he might be studying or playing basketball with the boys or attending to his Church duties—any of the personal and varied activities of boyhood—he finds himself "on call" and entirely responsible for the good times of his girl.

Of course, "going steady" isn't the only dating mistake. There are others, and perhaps they call for discussion also. But for now—let's think "going steady" over. Maybe you'll decide to "throw it over."



**"Put some pep in your pick-up, Scoop,
... or it won't be news by the time we get it!"**

FLASH: Ride it, man, we've an edition to catch. That four-alarmers will be colder than a wet match by the time this hesitating Hilda gets us there. Obviously, chum, you haven't heard the word about Chevron Supreme Gasoline. It's "climate-tailored" for this neck of the woods; balanced just right to put more speed in start-up, more pep in pick-up.



SCOOP: I've got the word now, pal! With Chevron Supreme under the hood, this baby has more hustle than a cub reporter. And notice there's no knocking when I give it the gun. That's Chevron Supreme's high octane on the job. We've got a beat on this story—and Chevron Supreme gets the credit line.

It's good going on



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To Help A NEIGHBOR

ONE NIGHT in a small town in southern Utah, I met a friend whom I had not seen for a long time. Among other things, he mentioned that he and his wife had been reading the counsel of the Church leaders concerning storing at least a year's supply of food. He said that his faith in the gospel and the Church leaders was as strong as it had ever been, that he aimed to pay a full tithing each year and also remembered to consecrate his fast day with an appropriate offering. The ward in which he lived was not as active in welfare work as he thought it should be, but whenever the bishop had called upon him to assist, he had tried to do his part. "But let's talk about this storing of food that I'm interested in," he said.

Taking a memorandum book from his pocket, my friend showed me a list of foods which he and his wife had decided to store. We went over it item by item. The list had been very carefully prepared and was the most complete list of its kind that I had ever seen.

We talked about each item and its storing qualities. I complimented him on the thoroughness of the list, but added that it seemed to me that the quantities he proposed to store were excessive. I told him that the counsel had been to store only enough for one or two years so that the food would not spoil, because the Lord does not look with favor upon waste. I suggested also that the food which he stored should be used from time to time as needed, and that as the food was used, it would be well to replenish the stocks so that there would always be a fresh supply on hand to last for one or two years.

My friend smiled and said, "You know, I have some neighbors that are not very provident, and I have some more neighbors who lack faith in what our leaders have said, and I have other neighbors who are not in very fortunate circumstances; I am thinking not only about myself and family, but also about my neighbors. I think that if hard times come, I can enjoy my stored food and be happy in my home only if I know that my neighbors are not hungry."

By ROSCOE W. EARDLEY
Of the General Church Welfare
Committee

It seems to me that it would be very comforting to have a little on hand—a few pounds of sugar or a little flour or some canned fruits and vegetables that one could pass over the fence to my neighbors who might be in need. President Brigham Young, President Heber C. Kimball, and others of our stalwart fathers and mothers took from their own supplies in the early days in Utah and helped their neighbors who were in need. This should be a splendid example to guide us today."

To help a neighbor in need was a fundamental teaching of the Lord Jesus Christ. This friend whom I met that late fall night is the personification of the Church welfare plan. In the storehouse system, the aim has been to provide sufficient to meet the needs of those who look to the Church for help, and then to have a little left over that can be handed "over the fence to our neighbors."

Our neighbors who are now in most distress are separated from the central stakes of Zion by seven thousand miles of land and sea, but from the stores which have been laid up in the homes of the Latter-day Saints and the storehouses of the Church, the sufferings and distress of our brethren neighbors in Europe are being partially met by a new and intensified campaign for supplies and shipments.

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made doubly nour-
ishing and flavorful
with Morning Milk.

FOR DINNER

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with billows of
whipped Morning
Milk.

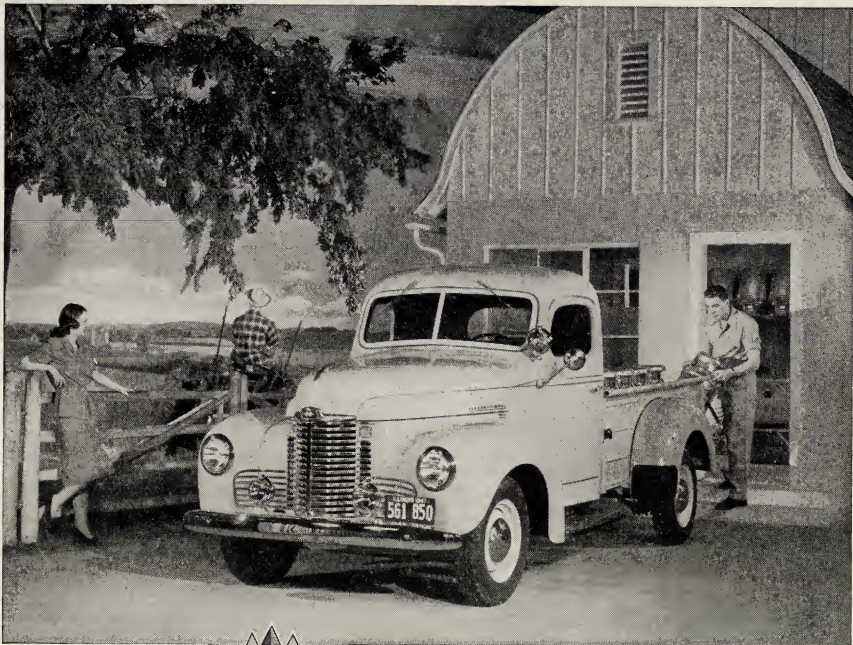


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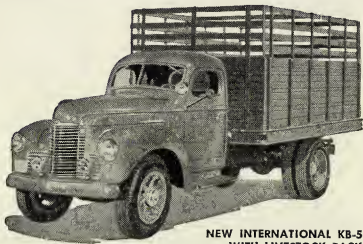


Photographed in "Harvester Farm" Exhibit at Museum of Science and Industry, Chicago

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ucts of advanced design, research and engineering. Note the handsome lines of the two popular units shown here—the KB-1 and the KB-5. Under hood and body are scores of features, improvements, and refinements that combine to make the biggest values in 40 years of International Truck history. Full range of sizes—from the sturdy pick-up, above, to the heavy-duty hauler of 35,100 pounds gross vehicle weight rating.

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ON THE BOOKRACK



PROTESTORS OF CHRISTENDOM

(James L. Barker. Zion's Printing & Publishing Co. 1946. 220 pages. \$2.50.)

Down an apostasy from the doctrine and organization of the primitive Church make necessary a restoration in this day of doctrinal truth and of divine authority? That is the question which is brilliantly answered in this book, chapters of which appeared first in *The Improvement Era*, volumes 41 and 42.

In twenty-two interesting chapters, easily read and understood, the author pursues his theme. The early Christian fathers, the early councils, the deep confusion of the dark and middle ages, and the reaching out for light by John Huss, Martin Luther, Ulrich Zwingli, John Calvin, John Knox, and others, form a moving historical panorama of human waywardness and human hopes. Out of the picture rises the certainty that a restoration of gospel truth was necessary.

This book is a forceful treatment, somewhat new, of a theme of deepest interest to all Latter-day Saints. It should be so also for the whole Christian world.—J. A. W.

MY LIFE'S REVIEW

(Benjamin F. Johnson. Published by the B. F. Johnson Family Association. Sold by W. S. Johnson, Barnwell, Alberta, Canada. 1947. 394 pages. \$1.75.)

BENJAMIN F. JOHNSON, at one time secretary to the Prophet Joseph Smith, compiled in his later years, from his journals, the story of his long life (1818-1905). It is one of the best personal records of early Church and western history. In seventeen really well-written chapters he reviews his experiences in the first years of the Church, in Ohio, Missouri, and Illinois. He shared in the exodus to the West, became a useful builder of Utah and Arizona, filled missions to Hawaii and other places, and at last moved as an exile to Mexico. The book overflows with the spirit of pioneer times and reveals many precious items of the half-forgotten, intimate history of the coming of the gospel and the winning of the intermountain West.—J. A. W.

MORMONISM AND MASONRY

(E. Cecil McGavin. Stevens and Wallis, Salt Lake City, Utah. 1947. 200 pages. \$2.25.)

This enlarged edition of a work long out of print is very welcome. Those

unfamiliar with the subject, in and out of the Church, ask frequent questions which are here candidly and well-answered. Mormonism has learned nothing from masonry; that is amply proved by this book.—J. A. W.

THE MODERN MINUS SIGN

(24 pages. 25c.) and
ARE YOU AWAKE?
(Florence E. Marshall Stellwagen. Published by the author, 704 Third Street N.W., Apt. 51, Washington, D.C. 96 pages. 50c.)

THE first of these two booklets of rhymes and jingles is against tobacco; the second, against alcohol. Together, they form a battery of good sense, some humor, and not a little ridicule for the destruction of these two enemies of mankind. Many of the rhymes will hit some men harder than logic.—J. A. W.

APES, GIANTS AND MAN

(Franz Weidenreich. University of Chicago Press, Chicago, Illinois. 1946. 122 pages. \$2.50.)

THE latest views relative to the physical development of man are here set forth in understandable language, by a great authority. While the author apparently accepts the doctrine of man's long ago descent from ape-like ancestors, throughout the book is the clear differentiation between facts and inferences. Those who are interested in the processes employed by scientists in the study of man's physical past will find this book most interesting. The chapter on the races of men is especially enlightening. It is refreshing to note the judicial care and deliberation of a true scientist.—J. A. W.

BARs FROM BILIBID PRISON

(Charles Brown. The Naylor Company, San Antonio, Texas. 1947. 129 pages. \$2.75.)

WITH a foreword by Jonathan M. Wainwright, this book is a poignant reminder of what some of our soldiers suffered with the advent of the Japanese into the Philippines. While the poetry is uneven, the thoughts behind the poems will reveal an anguish which we should experience in order to see that such an event does not occur again. Each section of poetry is preceded by a prose explanation of the events in the march and the final defeat of the Japanese. These prose sections are flesh torn from the wounds of our soldiers. These reveal the true majesty of man.

The most poignant of the poems is "Sonnet to a Prisoner," while the strongest line is, "We have stacked our arms and shouldered dreams."—M. C. J.

PHILOSOPHER'S QUEST

(Irwin Edman. Viking Press, New York. 1947. 275 pages. \$3.00.)

AS ALWAYS, Dr. Edman writes well, and in this volume he particularly stimulates as he steps into his field of philosophy and tears aside a few veils and plunges into vital questions. Anyone reading the book will come away refreshed and resolved to live more calmly, more meaningfully.

The author judiciously teases with bits from the recognized philosophers, not always fully agreeing with them. One bit that will reflect in a measure the tone of the book follows:

The artist sometimes builds a little fortress against universal chaos, a little island of meaning in the epidemic of contingency and futility of things. I think that is why these little discoveries of form and order delight us so, and why, if we have any talent at all, we feel we must achieve that just-rightness . . . have the thing, the painting, the sonata, the sonnet, come out just right. One feels, on a small scale, I imagine, the way God must have felt when He was creating the universe. It had to look good to Him when it was finished. It did, too, if I remember.

—M. C. J.

LAST STRAW FOR HARRIET

(Elizabeth Cadell. William Morrow & Co., New York. 1947. 256 pages. \$2.50.)

This book is full of laughter and good family fun and problems. Harriet Ellison, the mother of the family, is the long-suffering heroine on whom all kinds of difficulties descend. She's a thoroughly enjoyable person whose poise would shame most red-blooded Americans who would like to emulate her.

The author has done a great deal to build the ideal of family solidarity which is so much needed today.

—M. C. J.

THE READER'S SHAKESPEARE

(Babette Deutsch. Julian Messner, Inc., New York. 1946. 510 pages. \$4.00.)

THE author's introduction to this work includes this statement: "The writing of this book has opened up new vistas . . . not only as regards the great plays, but with respect to the fundamental matters of which they treat." No matter how well-known these plays may be—or how little known, the treatment of them in this book by an accomplished writer will create interest in them and make the reader desire to turn to that master playwright of them all, Shakespeare, and read his stirring dramas. The book includes fifteen of his greatest plays and will provide interesting reading for every member of the family.

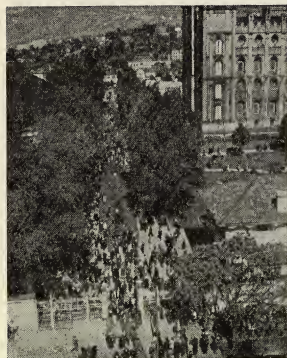
—M. C. J.

Poetry

THE RAIN FALLS QUIETLY ON TEMPLE SQUARE

By Caroline Eyring Miner

THE rain falls quietly on Temple Square.
How often I have dreamed of this—
away
In tropic jungle or upon the sea.
The rain falls tenderly—it is for me
A dream come true. The tall spires pierce
the gray
Of pregnant cloud, and heaven's gracious
peace
Falls magically in silver darts. To be
Here on our Pioneer anniversary
And feel this benediction was my dream.
The rain falls reverently. The trumpet's
blast
Has parted curtained sky, and it now seems
To let the light of God shine through at
last.
Let rain fall peacefully upon this dome;
It is the symbol of my faith, my home.



—Courtesy Salt Lake "Tribune"
TEMPLE SQUARE AT CONFERENCE TIME

THERE IS EVER A SONG

By Zara Sabin

THERE is ever a song in my heart,
A paean of gladness,
Now chanting wildly its part,
Now muted in sadness.
But it sings,
It sings!

There is hidden deep in my heart,
A prayer of thanksgiving
For blessings which God imparts—
It is good to be living!
It is there,
My prayer.

There is ever a hope in my heart,
A trust in the Infinite,—
My guide, and my compass, my chart,
My pattern exquisite.
He is just!
I trust.

JUNE 1947

GRADUATION DAY

By Helena W. Larson

TODAY, your graduation day,
How proud we are of you!
Oh, may you always walk as straight
And be as sweet and true!

Yes, all the world's before you now,
And you can run or fall.
So fearless, confident you start—
You're not afraid at all.

Unfaltering your step, and firm,
As the right paths you choose.
You've graduated, Baby mine,
Into some hard-soled shoes.

PATTERN FOR A HOME

By Jessie Ambridge Swigart

UPON a day especially made
We shouldered transit, hammer, spade,
And staked the pattern for a home
In the gypsy grass and sandy loam.
A dozen trees, a ragged row,
Was all the realtor could show
When first we eyed this weedy space
A year ago. But see! the place
Assumes at once a friendlier air
For we have set a pattern there,
To be a home and garden; now
We'll buy a broody hen—a cow;
A fence, to bound a shining lawn,
A gate for kids to swing upon;
Berried shrubs of brilliant hue
To soften corners, and renew
Earth's covenant when blossoms die
Beneath the chill of an autumn sky. . . .
The path that wanders past the door
Curves yonder at a sycamore—
(We find it easy to forget
The tree has not been planted yet.)
The house, the fence, the garden plot;
The shrubs and emerald lawns have not
Progressed beyond an eager mind;
But diligence will always find
What heart and mind are set to do
Have various ways of coming true.

A SUMMER DAY AT THE RANCH

By Eva Willes Wangsgaard

I'D save one day forever if I could:
The sky was blue as hyacinths which
bent
Their stars above the marshes, near a wood,
Where cattle browsed releasing spearmint
scent;
A flock of blackbirds found a willow tree,
Their bodies ebon leaves on emerald lace;
The children left the brook and came to
me
And every minnow found a shadowed place.
Then suddenly the black leaves burst in
song;
Soprano arias and choral parts
Wove such an opera as can belong
Only to open air and grateful hearts
Bursting with summer and the joy it yields
Over the luscious, mellowing barley fields.

How to SAFEGUARD FROZEN MEATS



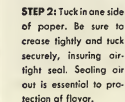
WITH Proper Wrapping

Moisture-vapor-proof LOCKERAP—Locks in the natural juices of frozen meats, fish, fowl and game... keeps them looking and tasting FRESH! Get easy-to-use, economical LOCKERAP at your grocer's or at your favorite locker plant.

Handy Guide to Correct Wrapping



STEP 1: Use sheet large enough to wrap around TWICE. Place meat close to end of paper and roll over once. BE SURE THAT WAXED SIDE IS NEXT TO MEAT.



STEP 2: Tuck in one side of paper. Be sure to crease tightly and tuck securely, insuring airtight seal. Sealing air out is essential to protection of flavor.



STEP 3: Roll meat half over again and tuck in other side of wrapper.

STEP 4: Seal tightly with tape or string. Label with soft pencil or crayon.



WESTERN WAXED PAPER CO.
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HOMING



CONFIDENCE *on* FILE

By PHIL HANNUM



—Illustrated by Fielding K. Smith

A SYSTEMATIC FILE comes in handy to any student, whether it be a file of receipts for expenses or a file of psychology notes. A new type of file came to light the other night, however, when a busy junior college girl was having a visit with her aunt. The girl is president of a college club, president of the dramatics club, editor of the college annual, and teacher of a Sunday School class of junior high school girls.

After they had discussed current events relating to the girl's varied activities, the aunt shook her head. "I don't see how you manage so many jobs, Mary. They all must take a lot of thought and work. Where do you get the courage to undertake them?"

Mary smiled at her aunt, a woman she loved and respected and whose advice she had accepted on many occasions. "I'll show you, Aunt Ruth. Just a minute, please."

Mary went to her study desk, opened a drawer and brought out a small, black notebook. On the cover, in white ink, was printed the one word—"Confidence."

"When I was in high school," the girl explained, handing the book to her aunt, "I read somewhere that success is simply a matter of attaining a goal—regardless of how small or large. That gave me the idea for this book. From then on, whenever I carried through on a job I had

started, I wrote it down. You can see, I didn't use many words about any particular 'success'—just enough to refresh my memory. Then, any time I feel discouraged because a new job looks big and impossible, I just take out this book and look back at other things I managed to accomplish, although they once seemed impossible, too."

In high school, Mary had trouble with cake baking in her domestic science class. Her aunt, reading a note about this cake problem, learned that Mary had resolved to keep after it until she had turned out at least one cake of which she could be proud. She had—for she had won a blue ribbon at the district fair with her devil's food cake.

THE "Confidence" file also contained a note about Lucy, Mary's college chum. When Lucy had moved to Westport several years before, the girls had become bitter rivals for the high school tennis championship. As Mary had written in the "Confidence" file, "The truth was, I guess we were scared of each other's game. I had been champion the year before, and in Lucy I saw the greatest threat to my title. I was right. She won it!"

But, while losing on the court, Mary had been won by Lucy's sportsmanship over a close decision. Mary had liked the newcomer from then on and had determined to win Lucy as her friend. The "Confidence" notebook recorded how Mary had succeeded in this aim—not only winning Lucy as her chum, but also winning her to her Church, so that Lucy had become one of the leaders in the young people's activities.

While in high school, Mary had also determined to have a full summer at the large girls' camp at Lake Eagle, near Westport, although her family could not afford this added expense. She had enrolled in afternoon classes to equip herself for camp leadership, and then had worked

hard enough to win a recommendation from the secretary for a position on the Lake Eagle camp staff. The note of this success was also in her neat "Confidence" book.

"But there is the note I'm really proud of, Aunt Ruth," Mary said earnestly, pointing to an incident recorded from her senior year. She had been voted editor of the high school annual—the first girl ever to hold the position. She had been worried because she had felt unqualified by her insufficient experience. However, she had resolved to do her best to put out a championship annual. At the end of the year, when the yearbook had won the highest possible rating in the state contest, Mary's "Confidence" file had received a fresh note.

In this way, Mary builds quietly from success to success. Her courage and self-confidence, based on reaching one goal after another, is having a sound, natural growth. Through her "Confidence" book, she is developing a feeling for the kind of success which makes for happiness. Her personal record is becoming a rich bank from which she can draw inspiration when she faces greater challenges in years ahead.

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.

* * *

If you like cheese with apple pie, try cheese with apple dumplings! Just tuck a cube of cheese in the center of each dumpling before baking—it's delectably different.—Mrs. W. C. J., Somerville, Massachusetts.

To make moist lunch sandwiches that are not soggy, make sandwich in regular manner with this one exception. On either side of the tomato or other moist filling, place waxed paper just a little larger than the slice of bread. When lunch is to be eaten the waxed paper is slipped out, and the sandwich is perfect.—Mrs. A. P. A., Los Angeles, California.

COOK'S CORNER

Josephine B. Nichols

AFTER Church on Sunday is an ideal time to visit with friends and neighbors, and it isn't hard to scheme up something new for that evening snack. There are luscious fruits and vegetables, to be served alone or in combination with enriched rolls, biscuits, or cake.

Make your serving easy by planning menus that can be prepared the day before. Use recipes that can be whipped up in a few minutes, or that are partially prepared and stored in the refrigerator.

SUNDAY NIGHT SUPPER MENUS

A pitcher of Tomato Juice
Filled Hot Biscuits
Fresh Fruit Pie
or
Stuffed Crab ala Creme
Spiced Crab Apples Potato Chips
Warmed-over Rolls Butter
Big fresh bowl Strawberries
Cream
Angel Food Cake
or
Frozen Fruit Salad
Whole wheat Nut Bread Sandwiches
Ginger Ale

RECIPES

Filled Hot Biscuits

Fill hot buttered baking powder biscuits with minced baked ham, snappy cheese, sardines, shrimps, tuna, or minced hard cooked eggs, mixed with salad dressing and parsley, or mustard and chopped pickles.

Fresh Fruit Pie

A baked pastry shell and fresh fruit: sprinkle powdered sugar heavily over bottom of baked pastry shell, fill with sliced peaches or well-drained washed berries, sprinkle generously with powdered sugar. Spread whipped cream over the fruit, garnish with sliced peaches or whole berries; serve at once.

Stuffed Crab ala Creme

1 cup medium cream white sauce
¼ teaspoon salt
fine grain pepper
2 tablespoons finely minced celery
1 tablespoon minced green pepper
2 cups cooked or canned crab meat
½ cup fine buttered crumbs

Combine white sauce, salt, pepper, celery, green pepper, and crab meat. Stuff crab shells with mixture; sprinkle crumbs over top. Place in shallow pan; bake in moderate oven, 375° F. for fifteen minutes or until brown. Serves six.

(Concluded on page 415)



No, Mother . . .

"I didn't forget to 'phone . . . but I never knew just how much work went with a wedding ring. Seems to me there's always something . . . Oh, my goodness! that's what you used to say, isn't it . . . ?

Yes, Mother . . .

"I'm doing my own cleaning and washing. Our place is so tiny . . . and everything's so new and bright, I can't bear to let anyone else touch it or my beautiful linens and towels either . . .

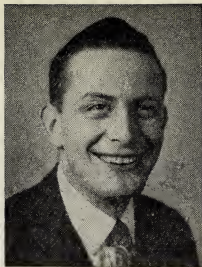
Of course, Mother! . . .

"Fels-Naptha Soap? . . . I never use anything else. That's one thing I did remember . . . By the way, Mother, *how* does a man get so much dirt in his collars and cuffs? . . . All you've learned is how to get it out? I see what you mean, darling. Fels-Naptha Chips? . . . I have plenty—I think. Soon as I hang up I'll make sure . . . 'bye!"



Fels-Naptha Soap

BANISHES "TATTLE-TALE GRAY"



FREDERICK W. BABBEL

Frederick W. Babbel Named Melchizedek Priesthood Secretary

ELDER FREDERICK W. BABBEL has been named secretary of the Melchizedek Priesthood committee of the Church, succeeding Arnold D. White who has entered private business.

Elder Babbel spent nearly three years in prewar Europe as a missionary in Germany, Austria, and Switzerland. He was awaiting his release from the army in San Francisco when the call came to accompany Elder Ezra Taft Benson of the Council of the Twelve to Europe as his secretary, and assist in reorganizing the missions of the Church there. He worked with Elder Benson for ten months, and with Elder Alma Sonne, assistant to the Council of the Twelve, for four months after Elder Sonne had succeeded Elder Benson as president of the European Mission. In his fourteen months of activity, Elder Babbel visited fourteen countries, traveling seventy thousand miles.

With his unique experience as missionary, serviceman, and having a special assignment to postwar Europe, Elder Babbel has the firm conviction that the gospel is the only sure way to peace—and that any peace must come from the hearts of men rather than being imposed by governments.

Elder Babbel has held many ward and stake assignments, among them being ward Mutual superintendent, teacher of special interest classes, and a member of a stake Sunday School superintendency. He has been active in scouting for twenty years.

The general Constitution of our country is good, and a wholesome government could be framed upon it for it was dictated by the invisible operations of the Almighty.

—Brigham Young

Importance of Priest- hood Stressed by Church Leaders

Priesthood, the Foundation of the Church: "The study of the subject of the Holy or Melchizedek Priesthood, including the Aaronic, is one of vast importance to the human family. The student of the true science of theology will readily comprehend the necessity of its existence among men, for the reason that true theology, or the Church of Jesus Christ, cannot exist without it. It lies at the foundation of the Church; it is the authority by which the Church is established or organized, built up and governed, and by which the gospel is preached, and all the ordinances thereof designed for the salvation of mankind are administered or solemnized. No ordinance of the gospel can be performed acceptably to God or with efficacy to man except by its authority and power, and certainly there is no ordinance or rite instituted by the Almighty in the great plan of redemption which is not essential to the salvation or exaltation of his children. Therefore, where the Melchizedek or Holy Priesthood does not exist, there can be no true Church of Christ in its fulness. When this priesthood is not found among mankind they are destitute of the power of God, and therefore of the true science of theology, or the Church and religion of Jesus Christ who is the great high priest and apostle of our salvation."—Joseph F. Smith, *Gospel Doctrine*, p. 189.

Priesthood, the Key to Revelation: "The Melchizedek Priesthood holds the mysteries of the revelations of God. Wherever that priesthood exists, there also exists a knowledge of the laws of God; and wherever the gospel has existed, there has always been revelation; and where there has been no revelation, there never has been the true gospel."—John Taylor, *Journal of Discourses*, vol. 13, p. 231.

"Men who wish to retain their standing before God in the Holy Priesthood, must have the spirit of prophecy, and be qualified to administer life and salvation to the people; and if they cannot do it to the world, they must do it at home, in their families, in their shops, and in the streets, that their hearts may be inspired with words of life at their firesides, in teaching the gospel to their children, and to their neighbors, as much so as when they are speaking to

their brethren from this stand."—Lorenzo Snow, *Journal of Discourses*, vol. 4, p. 157.

Priesthood to Bring About the Restitution of All Things: "To bring about this desirable end—to restore creation to its pristine excellency and to fulfill the object of creation—to redeem, save, exalt, and glorify man—to save and redeem the dead and the living, and all that shall live according to its laws, is the design and object of the establishment of the priesthood on the earth in the last days. It is for the purpose of fulfilling what has not heretofore been done—that God's works may be perfected—that the time of the restitution of all things may be brought about, and that, in conjunction with the eternal priesthood in the heavens (who without us, nor we without them, could not be made perfect), we may bring to pass all things which have been in the mind of God, or spoken of by the Spirit of God, through the mouth of all the holy prophets since the world was. . . .

"The priesthood in the heavens are uniting with us to bring about these purposes, and as they are governed by the same principle, that our works may agree—that there may be a reciprocity of action, and that God's will (so far as we are concerned) may be done on the earth as it is in heaven. It is this which we have to learn, and this which we must do to fulfill our calling, and render our works acceptable in the sight of God and of the holy angels, and also in the sight of our brethren, who are associated with us in the priesthood in the kingdom of God on the earth."—John Taylor, *Millennial Star*, vol. 9, pp. 321-322, November 1, 1847.

Duty of Men Holding the Priesthood: "It is the duty of this vast body of men holding the Holy Priesthood, which is after the order of the Son of God, to exert their influence and exercise their power for good among the people of Israel and the people of the world. It is their bounden duty to preach and to work righteousness, both at home and abroad."—Joseph F. Smith, October 1901, *Conference Report*, p. 83.

"Men who are vessels of the Holy Priesthood, who are charged with words of eternal life to the world, should strive continually in their words and actions and daily deportment to do honor to the great dignity of their calling and office as ministers and representatives of the Most High."—Brigham Young, *Discourses of Brigham Young*, p. 202.

PRIESTHOOD

NO-LIQUOR-TOBACCO COLUMN

Conducted by
Dr. Joseph F. Merrill

CONDUCTED BY THE GENERAL PRIESTHOOD COMMITTEE OF THE COUNCIL OF THE TWELVE — JOSEPH FIELDING SMITH, CHAIRMAN; HAROLD B. LEE, SPENCER W. KIMBALL, EZRA TAFT BENSON, MARION G. ROMNEY, THOMAS E. MCKAY, CLIFFORD E. YOUNG, ALMA SONNE, LEVI EDGAR YOUNG, ANTOINE R. IVINS

"I have no fears about this work being accomplished, but I have fears about many of the Latter-day Saints; because if we have the Holy Priesthood upon our heads and do not live our religion, of all men we are under the greatest condemnation." — Wilford Woodruff, *Journal of Discourses*, vol. 21, p. 125.

The priesthood of the Son of God cannot be exercised in any degree of unrighteousness; neither will its power, its virtue and authority abide with him who is corrupt, who is treacherous in his soul toward God and toward his fellow men. It will not abide in force and power with him who does not honor it in his life by complying with the requirements of heaven."—Joseph F. Smith, April 1904 Conference Report, p. 3.

Sacredness of Keeping the Priesthood Covenant Inviolates:

And also all they who receive this priesthood receive me, saith the Lord;

For he that receiveth my servants receiveth me;

And he that receiveth me receiveth my Father;

And he that receiveth my Father receiveth my Father's kingdom; therefore all that my Father hath shall be given unto him.

And this is according to the oath and covenant which belongeth to the priesthood.

Therefore, all those who receive the priesthood, receive this oath and covenant of my Father, which he cannot break, neither can it be moved.

But whoso breaketh this covenant after he hath received it, and altogether turneth therefrom, shall not have forgiveness of sins in this world nor in the world to come. (D. & C. 84:35-41.)

Suggested Priesthood Restoration Topics

IN the May issue of *The Improvement Era* was published a special letter from the Council of the Twelve regarding Melchizedek Priesthood commemorative exercises. This was addressed to presidents of stakes, presidents of missions, bishops of wards, and presidents of branches.

Anticipating that suggested topics with notes and references for this event might be helpful in preparing this program, a number of items are herewith listed for your consideration:

1. *Importance of priesthood restoration to this latter-day work.*

D. & C. 84:62-64; 107:5, 8; *Gospel Doctrine* (1919 edition), pp. 178-181; 236-238; *Gospel Kingdom*, pp. 130-132.

2. *The Holy Priesthood restored.*

Documentary History of the Church, volume 1, note pp. 40, 41; D. & C. 27:12, 13; 128:20; *Gospel Doctrine* (1919 edition), pp. 242-246.

3. *Priesthood "holdeth the key to the knowledge of God."*

D. & C. 76:5-10; 84:19-22; 107:20; 121:26-32; *Gospel Kingdom*, pp. 136, 137, 139; *Discourses of Wilford Woodruff*, p. 64.

4. *Priesthood's part in the settlement of the West.*

D. & C., section 136; *Gospel Doctrine*, p. 170; Milton R. Hunter, *Brigham Young the Colonizer*, Chapter 7—The Personnel of Mormon Colonization; chapter 10—Mormons Theodemocracy.

5. *Effects of priesthood administration during the past hundred years.*

(An excellent opportunity is here afforded to develop the role of the priesthood in the Church since the exodus of the Saints from Nauvoo. Particular stress might be placed upon events within the memory of most of the listeners. It may be well to cite the work of the priesthood among the servicemen during the recent war and in the Church welfare relief and rehabilitation activities, particularly during the past two years.)

6. *Responsibility of priesthood bearer to his family, neighbors, Church, and the world.*

D. & C. 68:25-33; 121:34-38, 41-46; *Discourses of Wilford Woodruff*, pp. 102-105.

7. *Priesthood as preparation for eternal life.*

D. & C. 27:15-18; 84:22, 33-44; 107:99, 100; *Gospel Kingdom*, p. 138; *Discourses of Wilford Woodruff*, pp. 80, 85. See also D. & C., section 76.

8. *Necessity for keys of the priesthood.*

D. & C. 27:12, 13; 84:14-18; 132:7; *Gospel Doctrine*, pp. 168, 176; *Discourses of Wilford Woodruff*, pp. 71-74.

Each of the topics above outlined affords an unlimited field for original thinking. Every effort should be made to stress the sacredness and vitality of

It was Gold and Green time in El Paso, Texas, and the committee chose for its locale the lovely Hotel Paso Del Norte. A menu for the banquet was under consideration and the manager innocently asked the kind of cocktails desired. He was surprised to learn no cocktails were wanted. He asked the choice of tea or coffee with the meal. Again he expressed surprise that neither was part of the Mormon menu: a member of the committee mentioned to the manager that there would be no use for the ash trays. "You mean to tell me that there will be no smoking?" He was openly incredulous. "How could any group enjoy themselves without cigarettes or cocktails—or even tea or coffee?"

The hotel manager mentioned the Mormon plans to his friends. The result: an immediate debate among the most prominent men of the city concerning whether such a thing could be done. These men, all leaders in civic El Paso, asked permission to witness the Gold and Green Ball and banquet. They were quickly welcomed. At the banquet, as well as the ball, they carefully observed every action of the evening. The guests were deeply impressed. Never before, they said, had they witnessed such a well-conducted party nor one more lovely.

Liquor Advertising

AS readers of this column know, the movement to eliminate liquor advertising is growing in magnitude in various parts of the country. An interesting example is the action of the South Bend, Indiana, *Tribune*. This paper is said to be a publication which has earned acceptance as one of the most influential and widely circulating newspapers, outside the strictly metropolitan field, having an accredited paid circulation of 86,415. On December 17, 1946, it announced that after December 31, 1946, no alcoholic beverage advertising would be accepted, either by the *Tribune* or its radio station, WSBT. In explanation of this action the manager said any newspaper or radio station considerate of the best interests of its patrons or listeners, and not of the monetary income involved, can hardly do less than refuse to advertise liquor.

The movement to induce readers of newspapers and magazines that advertise liquor.

(Concluded on page 414)

the priesthood. Make of your presentation a dramatic and living account which will stir and inspire those who may participate in these commemorative exercises.



AARONIC PRIESTHOOD

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

WARD YOUTH LEADERSHIP OUTLINE OF STUDY

JULY 1947

NOTE: *This course of study is prepared under the direction of the Presiding Bishopric for presentation during the monthly meeting of the ward youth leadership to be conducted by the bishopric in each ward. Members of the ward Aaronic Priesthood committee and of the ward committee for Latter-day Saint girls are expected to attend this meeting.*

LAST MONTH, in this column, suggestions were made for an out-of-door project for youth. Several criteria or guides were set up to vouchsafe the success of any such project. These guides and the point-of-view developed in last month's discussion apply with equal weight to this month's theme.

THE WARD PLANT

Questions:

1. Are the present ward building facilities adapted to the interests and needs of youth?
2. In what ways are they being used by the youth of the ward?

From generation to generation human nature is much the same; boys and girls of every age enjoy recreation. While human nature remains quite constant, ways and means of satisfying the desires and needs of people are constantly changing. Football, basketball, bowling, roller skating, ping-pong, badminton, and volley ball were, at least most of them, unknown to the pioneers of 1847.

Are our ward houses, built as they have been over a period of many decades, adapted to the interests of youth today? Most of them consist of three units: a chapel, classrooms including a Relief Society room, Aaronic Priesthood and Scout room, and a recreation hall and kitchen. The chapel and classrooms remain as much needed and useful as ever, but what about the recreational utility of present facilities?

Before the days of radio and so much school and commercialized recreation, a large recreation hall with a stage served good purposes. Ward dramas, operas, minstrels, shows, dances, and dinners were held frequently with all age groups participating. Now, other agencies have made it very difficult to carry on ward dramatics and even ward dances for younger groups. The result is that recreation halls and classrooms

APPOINTED



GEORGE WALLACE FOX

THE amazing growth in the Aaronic Priesthood and Latter-day Saint girls programs has made necessary the appointment of an additional field worker to assist in the work with youth. The Presiding Bishopric announce the appointment of George Wallace Fox to this position.

Elder Fox has had a wide variety of experience and activity in the Church. He has come up through the quorums of the Aaronic Priesthood and has established himself as dependable and true to his priesthood responsibilities. He filled a mission to Argentina, South America, 1933-1936, and served most of the time as mission secretary. Other positions held include—member of Sunday School superintendency; ward

are used only for regular organization meetings and occasional functions, while our young folk go elsewhere for most of their recreation. Such is the general picture, we believe.

USING THE WARD FACILITIES

With a little planning and change in point-of-view, many of our young people would again enjoy more of their social life under the influence of the Church. Just a few changes in our present facilities would be necessary to realize this purpose. Let us remember, first and always, paraphrasing Jesus' remark about the Sabbath, "The building was made for the people and not the people for the building." It must serve human needs.

1. Make use of the recreation hall.

Let boys and girls, one age group at a time and always under friendly supervision, play games in it. Let them make much of their own equipment, clean up

Award Records Reach All-Time High

DURING the first four months of this year, there were 2,539 standard quorum and group awards issued—1,471 quorum awards for the Aaronic Priesthood, and 768 group awards for Latter-day Saint girls.

The individual award record is outstanding. During January, February, March, and April, there were 16,192 individual awards issued—7,986 for members of the Aaronic Priesthood, and 8,106 for Latter-day Saint girls.

The Aaronic Priesthood members have gone far beyond the total record for 1945, with 1,471 quorum awards so far this year (May 1) over 1,373 for the whole of 1945. Individual awards issued to date (May 1) are 7,986 over 6,704 for 1945.

While we are reviewing the record for 1946, let us remember we are making the record for 1947.

chorister; member of Tabernacle choir; ward clerk; and second counselor in the bishopric of the Twenty-first Ward, Emigration Stake, which latter position he now holds and has held for the past five years, serving under Bishop Gordon Burt Affleck, and currently under Bishop J. P. Greene.

We welcome Elder Fox to our staff and are happy in his appointment.

afterwards, and play in gym shoes or in stocking feet. Build protection for windows and walls, if necessary, but let them play the games they like to play at regular intervals and in class and quorum groups with their leaders.

2. Have the Aaronic Priesthood and Scout room or a large classroom serve more than one purpose.

We saw one Scout room equipped with work benches, which folded neatly against the walls, and with cupboards at one end. This room was planned, made, and kept in tiptop shape by the troop who did much of their merit badge work right in the room. They took pride in this room which served as a classroom, game room, and work and hobby center.

Suggestions for Discussion and Study

1. Review last month's discussion.

(Concluded on page 405)

THE IMPROVEMENT ERA

WARD TEACHING

CONDUCTED UNDER THE SUPERVISION OF THE PRESIDING BISHOPRIC. EDITED BY HENRY G. TEMPEST.



DAVID and Nellie had been married four years. Being isolated on a ranch twenty miles from friends, near the Canadian Rockies, had made them very close to each other. Fundamentally they had been happy, but there were moments in Nellie's life, particularly when she was alone, that were distressing. Something from within seemed to be protesting. Silently, but truthfully, she admitted dissatisfaction with some of her accomplishments.

David was not a member of the Church. Nellie had married him because of her love for him, believing implicitly, that she could convert him. Since their marriage, he had gradually grown more indifferent. Any attempts on her part, or that of friends, to discuss religion seemed to increase his determination to avoid the subject. Finally he informed his associates that they could be better friends if religion were left out of all their conversations.

About this time, Brother Marlene and his companion were assigned as ward teachers to visit the home of David and Nellie. It was a forty-mile trip, and in the winter when the snow was deep, two days were required to make the visit.

The first visit was made during the winter, and by invitation they stayed overnight. David proved to be a splendid host until religion was mentioned, and then as usual, he requested that it not be discussed.

Conforming to his wishes, a pleasant evening was spent, and when it was time to retire, Brother Marlene asked the privilege of kneeling in prayer with them. This was granted, and prayer was offered; the prayer was a supplication for the blessings of the Lord to be upon the household.

Before leaving the next day, David asked a few questions about the gospel, but Brother Marlene answered, "I desire to be your friend so probably we should not discuss religion." David, however, invited them to visit regularly each month.

The next month, a very pleasant evening was spent, but unlike the first visit, the gospel was discussed until the early hours of the morning. As they prepared to leave the next day, Nellie called Brother Marlene aside and said, "I would give anything if David could see the truth of the gospel and would join the Church." "Nellie," he said, "I am going to take you at your word. I am prompted to make you a promise; if you are willing to pay the price, you will

"I WOULD RATHER SEE A SERMON THAN HEAR ONE"

A TRUE STORY

By Lynn Del Mar

realize your desire." Then he said, "Do you keep the Word of Wisdom?"

Her eyes dropped. She said, "Well, you see, David does not understand; we are alone. He likes tea and coffee, and to be friendly, I use them too, but I have told him about the Word of Wisdom."

"Yes," said Brother Marlene, "but how much influence do your words have when your life does not conform to the teachings you advocate?"

Another month passed, and as the ward teachers approached, Nellie met them saying, "How happy I am! David has discontinued using tea and coffee. When he observed that I was not using them, he said, 'Why aren't you drinking tea or coffee?' Then I replied, 'I have been unfair to you. I have been taught the Word of Wisdom from my youth, but I have not been strong enough to live it. I have told you of its value, and within a few hours I have broken it myself, not realizing what a poor example I was setting.' The next morning when I was preparing breakfast, David said, 'Don't make tea or coffee for me anymore.'"

Before leaving the next morning, Brother Marlene said, "Nellie, do you pray?" She paused and then said, "No, I do not. David never believed in prayer, and after we were married, we had so much company, I just forgot to pray."

"But, you say you believe in prayer?"

"Yes, I do," she replied.

"How strong is your belief? Surely it is not faith, for faith moves one to action. You know your promise. Are you willing to keep it?"

A PRAYER

By Thomas D. Hunt

O H God, I ask in humble prayer
That thou wilt guide with tender care,
The footsteps on the way of life,
Of her, whom thou hast made my wife.

Let joy, as raindrops fall, not tears,
In her garden of lonely years.
Our former way of life preserve,
While in my country's name I serve.

Our faith and hope, Lord, please reward;
Keep both our hearts of one accord.

"Oh, yes, I am," she answered.

"Then, I think you should ask your husband to kneel in prayer with you. If he objects, you continue your prayers faithfully, and he will join you."

The next month brought further progress, and as a pleasant evening was concluded, David said, "May we have a word of prayer before we retire?"

Before leaving, Nellie was asked, "Do you pay tithing?"

"No, you see, David does not believe in tithing, and he earns the money."

"But," said Brother Marlene, "don't you have an allowance? The Lord says we should tithe our income, and ten cents is tithing on one dollar and is as acceptable in the sight of the Lord as one hundred dollars is on one thousand dollars. If you believe the law of tithing, you should comply with it."

On the next visit, Nellie paid three dollars tithing. This was the first since leaving her home.

As they concluded the visit, the following month, David said, "I would like to pay some tithing, if you will accept it."

"Why do you pay tithing?" he was asked.

"Because my wife has proved to me the value of the blessings which will come to those who faithfully observe this principle."

As they were preparing to leave, Brother Marlene commended Nellie for the progress made in the conversion of David. "But," he said, "you have another very important step to make, you must get him to attend sacrament meeting."

"That," she said, "will be difficult. He loves to go into the park each Sunday."

"You must impress upon him the necessity of properly observing the Sabbath day. This can only be done through your sincerity. Express a desire to attend Church regularly, and urge him to accompany you."

David accepted Nellie's proposal, and as winter approached, they came regularly to sacrament meeting. Soon thereafter, he applied for baptism, and when the Alberta Temple was opened for ordination work in 1923, he and Nellie were among those in the first company to receive their endowments and to be sealed in holy temple marriage.

When asked the question, "What influenced you most in your conversion?" David said, "I would rather see a sermon than hear one any day."

DEMOCRACY AND RELIGION IN CZECHOSLOVAKIA

(Concluded from page 367)

decree the Czech language became the language of stable boys and scullery maids. German or Latin was substituted in schools and public assemblies. Czech books, including the Bible, were burned with persons who defended them. Nonconformers were expelled from the country, and although the Czech language and spirit were destroyed within the country, they were kept living abroad.

Among the many distinguished exiles was Jan Komenský (Comenius—1592-1670), bishop of the Bohemian Brethren and an accomplished scholar. His achievements in the field of education gained him prominence among other nations, and he soon received invitations to reform the school systems in Holland, England, Sweden, and Hungary. His ideas of school reforms were revolutionary for his times, and as they formed a basis for the system which is now used, he has been called the father of modern education. His plan for the Czech people to follow and cherish is expressed by one of his followers, the late Dr. Thomas G. Masaryk:

In Komenský we have the best example of real, sublime, ardent love for one's country, based on a general view of life, well-considered and confirmed. The love for his own country and his own nation, however, does not prevent him from working to uniting all men as brothers. . . . Love your own country, but love your other fellow men as well, and through bettering yourself and educating yourself, try to serve them and save them—Komenský set that ideal for his people to follow.

(Continued from page 362)

messengers of peace and salvation increased. They were promised that their words would be prompted by the power of the Holy Ghost and would "be the will of the Lord" and scripture unto the people inasmuch as they were faithful. They were told that they were being sent "out to prove the world," that they should " . . . not be weary in mind, neither darkened, . . . and a hair" of their head should "not fall to the ground unnoticed." Likewise they should " . . . not go hungry,

THE Czechs lost their freedom to the Austrians in 1620. For the next two centuries it seemed that they fell into absolute passivity and took the Hapsburg yoke without any resistance until the end of the eighteenth century when some Latin and German scholars, with a strong feeling for their own birthright, began to promulgate by archeological and historical research a revival of the Czech language. They had many successors in the nineteenth century among historians, professors, journalists, and writers. Their methods were ingenious since none of them taught resistance by force. All of them believed in informing and teaching the broad masses of Czech people patriotism. If they gained patriotism, they would unite and be able to demand their rights from the Austrian government.

None of these workers had so much vision, realism, and ability as Dr. Masaryk, a son of a half-serf on one of the noblemen's estates in Slovakia. Masaryk is one of many Czech self-made men. Born in 1850 with an unquenchable thirst for knowledge, he became a university professor and philosopher of international renown. His national consciousness and his strong sense for religious thinking were awakened early. Democracy was one of his favorite aims even in times when he had to sacrifice material gains to adhere to its principles.

When World War I broke out in 1914, Masaryk fled abroad. Armed with a fluent knowledge of European languages, he informed the other

countries of the Czech's right to his independence, of his ability to govern his own affairs peacefully, and to hold his own among other nations. Many Czechs joined him within Bohemia as well as abroad. Those who were forced to take up arms with Germany and fight against the Allies, deserted and joined the Allied armies as "legionnaires." In the meantime, farsighted and practical Masaryk organized and patterned with the approval of others the future existence of an independent Czechoslovak state. He patterned the Czechoslovakian constitution upon that of the United States. Thus when the Czechs gained their independence at the end of the war, they were ready with their own democratic procedure and elected Dr. Masaryk president for life.

Following their heartbreaking experiences of World War II, they have now re-established freedom of the press, speech, and religion, something, which—as their own present-day leaders say—they will treasure and guard with their lives. So Huss, Komenský, Masaryk, and others did not labor in vain. They gave their beloved countrymen a wonderful heritage of democracy, and a desire for education, truth, and brotherhood.

With religious freedom restored, we find the country prevalently Catholic, an heritage of three centuries of domination by the Hapsburgs. It is not difficult, however, to conclude that the Czech character will again be receptive to the message of the restored gospel.

A MAJOR RESPONSIBILITY

neither athirst." (*ibid.*, 84:79, 80.)

Is it any wonder then, that with their personal testimonies, a new dispensation of the gospel was being opened, coupled with these stirring promises of the Lord, they went forth in power and at great personal sacrifice, without monetary reward, even though their numbers were few and their circumstances poor? Add to this the fact that the heavenly pronouncements emphasized that this was the last time the gospel should be given to men as a witness in preparation for Christ's second coming and the end of the world—

the end of wickedness. Theirs was the responsibility of warning the world of impending judgments as it is ours today. They knew, as do we, that the Lord has said:

For a desolating scourge shall go forth among the inhabitants of the earth, and shall continue to be poured out from time to time, if they repent not, until the earth is empty, and the inhabitants thereof are consumed away and utterly destroyed by the brightness of my coming. Behold, I tell you these things, even as I also told the people of the destruction of Jerusalem; and my word shall be verified at this time as it hath hitherto been verified. (*ibid.*, 5:19, 20.)

(Continued on page 399)

THE IMPROVEMENT ERA

Miner Mike SAYS

"Recently the Newmont Mining Company one of the nation's largest intentions of developing certain mining companies, announced its arid ground in Utah. We should encourage more outside capital to take a hand in development of our resources. For each dollar of ore produced, 90c stays in Utah."



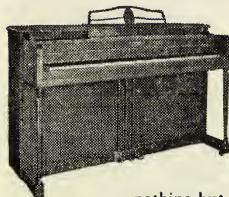
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A Major Responsibility

(Continued from page 398)

THE time came in late 1831 to consider the publication of the revelations that the Lord had given to his Church. By this time many revelations had been received, and the Church had shown considerable growth in spite of persecution and drivings from the powers of evil. At this conference of elders, where consideration was being given to the compilation and publication in book form of the revelations, a most significant thing happened. The Lord revealed through the Prophet Joseph a great revelation addressed to the people of his Church and "unto all men, and there is," he declared, "none to escape." (*ibid.*, 1:2.) No message heretofore given set forth in such clarity and power the worldwide nature of the message of the restored gospel. If there had been any question before, this left no room for doubt: Our message is a world message.

No person can read section one of the Doctrine and Covenants, realizing that the Church accepts it as the word of the Lord, and ask why we send missionaries into all parts of the world. The responsibility—and a major one it is—falls squarely upon the membership of the Church, for "... the voice of warning shall be unto all people, by the mouths of my disciples, whom I have chosen in these last days." Then the Lord adds, "... they shall go forth and none shall stay them, for I the Lord have commanded them." The revelation further states that all these things he has given unto his disciple-missionaries "... to publish unto you, O inhabitants of the earth." After declaring that his voice is unto the ends of the earth, the Lord points out that he,

... knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, Jun., and spake unto him from heaven.

As in all other dispensations a means of escape, revealed through a prophet, is provided. Then the Lord emphasizes that he is "... willing to make these things known unto all flesh" and that he is "no respecter of persons." (Verses 4-6, 17, 34, 35.)

(Concluded on page 400)

Honor Awards

(Concluded from page 370)

Senior Scout Guide as the basis for discussions in our unit meetings.

5. Camping and Activities

I have complied with the policy of the M.I.A. regarding proper observance of Sunday in camp.

Our unit participated in at least one inter-unit athletic activity during the past year.

6. Advancement

All Senior Scouts have met the requirement of "Duty to God" before advancing from rank to rank.

At least ten percent of the registered Senior Scouts in my unit have qualified for the "Deseret Recognition."

7. My unit has carried out an active social program in harmony with the five-point social program for Senior Scouts and Junior Girls.

Each application must be signed by the scoutmaster or Senior leader and approved by the stake (district) commissioner, Scout executive, and the Y.M.M.I.A. stake superintendent.

I have faith in God, and that faith corresponds with the works I produce.

—Brigham Young

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A Major Responsibility

(Concluded from page 399)

As a closing admonition he invites all his children to "search these commandments," which have been revealed for the blessing of all mankind, because "... they are true and faithful, and the prophecies and promises which are in them shall all be fulfilled." Though heaven and earth pass away, his "word shall not pass away, but shall all be fulfilled, ... whether by mine own voice or by the voice of my servants, it is the same." (Verses 37, 38.)

And so as Latter-day Saints everywhere, with personal testimonies of these great events, we accept humbly, gratefully, this major responsibility placed upon the Church. We are happy to be engaged in a partnership with our Heavenly Father in the great work of the salvation and exaltation of his children. Willingly we give of our time and the means with which he may bless us to the establishment of his kingdom in the earth. This we know is our first duty and our great opportunity. This spirit has characterized the missionary work of the Church of Christ in all ages. It has been an outstanding mark of the ushering in of the Dispensation of the Fullness of Times—our time. It has characterized the unselfish labors of devoted members of the Church in war-torn Europe during the long war years. Wherever faithful Latter-day Saints are to be found, this spirit of unselfish sacrifice for the greatest cause in all the earth exists.

In a word, we dedicate our all to the work of the Lord—the establishment and growth of his kingdom and the spread of righteousness. This is our major responsibility. We accept gratefully the challenge and pray ever for the Lord's sustaining power as we go forward.

Award Winners

(Concluded from page 377)

tie winners with, "March On, O Youth of Zion!"

Harry A. Dean of Ephraim, Utah, was the other tie winner with "Song of Pioneers." This song was written to be sung by a mixed chorus and also another arrangement was submitted for ladies' voices.

A Letter From Brigham Young

(Concluded from page 363)

Young's during the trying and stormy days of the early settlements in Utah. It is reproduced in part, as it was written in 1858.

G.S.L. City, U.T. Octr 20th, 1858
Horace S. Eldredge, Esqr.
St. Louis

Dear Brother:

We have received advices from Liverpool from which we learn that our St. Louis indebtedness is liquidated, and a fair prospect for additional assistance if you shall need. We consider, therefore, that prospects justify the expectation that you will be able to fill all our bills.

As you are aware, it is exceedingly desirable for us to gain your admission into the Union, let all our friends put their faith and efforts together so far as they can consistently to promote this object. Encourage the Brethren to immigrate, and if they cannot come entirely through, come up as far as Florence and Genoa. We contemplate re-establishing our settlement at Deer Creek, and have written to Joseph E. Johnson to gather up a company and to come to this point with his Printing Press, and establish a paper. . . .

Our Brother Wm. Cook, late from Australia where he had been on a mission, and whose wife is a teacher of Music, Actress, &c., was lately shot while in the discharge of his duty as a policeman, by a Camp follower who is believed to have made his escape. Brother Cook died of his wound about a week after, and was buried yesterday the 19th inst. He was a very quiet, inoffensive man and was killed without having given the least provocation. How long must we submit to having our best citizens shot down with impunity? This is the civilization, the Christianity that our enemies would fasten upon us. . . .

May God bless you and sustain you and all Israel, and help them triumph over all their enemies.

I remain as ever your friend and brother in the gospel of Christ.

BRIGHAM YOUNG

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THERE'S A FULLER PAINT DEALER NEAR YOU

HOLE IN THE ROCK

(Continued from page 369)

Hyrum Perkins set his thin lips in a thinner line. "I'll turn back when Silas Smith tells me to," he said. "That for you too, Ben?"

"They ought to break their necks in a badger hole!" Benjamin Perkins cried. "Look, Hy, those good tools! Flung away like whalebones!"

Stanford Smith's hat was a trampled wad under his feet. His eyes were striking wrath. "Varmints!" he hissed.

Short, stocky-legged, and bearded, the Perkins brothers leaned on their shovel handles, too angry for further speech. Stanford retrieved his hat, knocked the sand from it against his leg, and clamped it on his head. His two hundred pounds of clean muscle and height trembled with impotent anger.

BACK on the trail, Silas and George talked together.

"What happened, George?" Silas asked.

"Same old thing. Only we didn't get as far east as the first crew did."

Silas flicked his quirt at the toe of his boot. "I expect to find half the camp packed up and ready to start back home, George. Those fool scouts—I wonder what I ought to do about them?"

"Since when have you been squeamish about puttin' men in their places, Silas?"

Silas studied the answer, and a slow gleam brightened his eyes. "I'm gettin' back to camp," he called, galloping off. "Take your time, George, but get in for the meeting. If any of the road crew are left, I'll have them in with me."

George had no stomach for a camp service. For the first time in his life he was confronted with failure. Against ten, his word may as well not be said!

The meeting had begun when he rode up to his camp. Bathing the sweat from his body in the small basin of water he allowed himself, he put on a clean shirt and his best trousers. Sarah Williams would be at the meeting. This time, Ben Perkins would get no chance to whisper in her ear! The fellow had nerve, though. And he was levelheaded. The way he and his brother Hyrum had stood their ground against the road crew engendered respect. Ben might be as hard to dispose of in

matters of love as he was in the way of his duty.

Assured of his masculine attraction, George sauntered over to the meeting. His eyes searched the crowd, first along the line of girls and boys, then among the older people, till they rested upon Benjamin Perkins and his wife, Mary Ann. But Sarah was not to be seen.

"Blast his hide! He's got her tending his children, I'll bet!" was George's first thought, but then he decided that it might not be so bad after all. Where better to court a girl than when she was alone, feeling abused because she was being left out of things?

He turned, hoping to slip out of the crowd unnoticed, but the words of two men next to him stopped him in his tracks. "I'll go back to Bull valley," one said, and the other answered, "I'll go back to Iron County where we stopped from. I figured all the hull endurin' time that this mission would fail!"

I intend to persevere as long as
I possess life.

—Brigham Young

George felt like kicking them out of the crowd and high tailing them home on foot. He started to tell them so, when Silas Smith's voice, addressing the company, yet seeming to single out every man in it, cut in. "You have heard the majority report. There is still the minority report to be made. Tomorrow is the Sabbath. At the rising of the sun, be here with open minds and honest hearts to hear that report. *After that, you are free to make your own choice. Go now, and pray!*"

"I guess Silas is through pussyfootin'," George chuckled. "I can see right now that my date for tonight is not with Sarah Williams."

Silas turned from the camp and walked into the shadows. The merest inclination of his head toward George, caused the scout to follow. A mile from camp they sat down cross-legged in the sand, each intent upon his own thoughts.

"The old spirit of obedience seems to have gone out of this people," Silas said, reluctantly breaking the silence. "Out of you, too, George. You refuse to give a report, though it is your bounden duty to do so."

"I suppose it is because I am working against the grain, Silas. I've been opposed to taking this unknown, untested route from the first night that Bishop Schow set foot in Cedar City!"

"Maybe that is why you are not succeeding as you usually do. You have to believe a thing can be done before you can do it, George."

"It seems to me, Silas, that we should have done our own deciding. If we had, we'd not be in the predicament we are now!"

Silas made no answer. George watched the lines of discouragement deepen in his face and knew that the report would have to be made. You didn't let men like Silas Smith carry their burdens alone. He said: "Well—what good would it do, Silas, for me to make a minority report? One against ten bears little weight. What will the people think?"

"Since when have you cared what others think? Only a few hours ago you were asking me an almost identical question."

"I've cared since I discovered that I'm not sure what I think, myself. What right have we to jeopardize the lives of a whole company of trusting people?"

"When you first came back tonight, George, you led me to think that we could get through." Silas took off his hat and laid it in the sand. "You and I led the exploring company that went to 'hunt up' San Juan. Remember when I presented the three big wells we had dug to Peogament and his seven hundred renegade warriors? That was tough going too, George. That route was no bed of feathers!"

"If I had my cartridge belt on, I would put it in the circle by your hat, as I did then, Silas. I've not said that we can't get through *this way*," George answered.

"Then you'll make a minority report! You think we can get through? How?"

George looked at the sky. "The stars are out, Silas. And listen! The wind is coming from the east. You can all but hear the river. We're up against that river. God help us if we fail!"

Silas sighed deeply. "It is a mighty responsibility."

"Let the people decide, Silas. It's their right. Their lives are at stake."

Hole in the Rock

"Tell me all you know—all that you think lies ahead."

Without emotion, George talked. Hour after hour. The wind came sweeping down the gullies, swishing sand against their faces, making sibilant noises that deepened the stillness around them. The stars grew brighter, paled with the hours, and were gone. The river went its undisturbed, relentless way.

"My brothers and sisters—"

The coming of the sun and George Hobb's first words to the congregation were simultaneous.

"My friends," he repeated, "if my words were as the sun, they would warm the hearts within you, and my task would be easy. Never have I stood in your midst to speak before. I am not standing here from choice, now. I have been asked to make a minority report. As a member of this company, and of the Church to which we all belong, I have no choice but to do so, though it may seem to put me in an arbitrary light before you. Five days ago at this hour, I stood thousands of feet above a broad stream—the San Juan River. Quietly, and undisturbed, except by the fluting of the wind, it went its way. Mountains have slid into its path; granite ledges have stood in its way; the very earth, shaken by its inner burnings, has risen in its course. But the river, pressing here, yielding there, grinding to sand all barriers, finds its way, or, failing in this, makes a path of its own and follows it. Today but little sign of that struggle remains. The river banks are green; flowers, hued to the rainbow and the sun, bloom and seed and bloom again along its shores; turtles warm themselves along its banks. Its sands roll in and out, white against its heavy depth. Some call it a treacherous stream. I do not. Its mission is to find the sea. It gets there the best way it can. It may be slowed in its course, even stopped for a little time, but it goes on. The morning sun and the setting sun shines upon its course. It will go on forever."

George Hobbs paused, gathering strength from the eyes of those who listened to him. "My friends," he continued, "the Church of Jesus Christ will go on forever, too. As a humble member, sensing fully my

(Continued on page 406)

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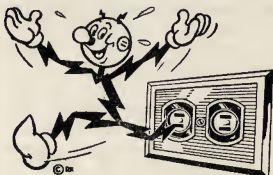
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HOW THE DESERT WAS TAMED

(Continued from page 373)

It was living faith in their cause that acted as the cement to hold the people together under adverse conditions. They knew that God lived. Of that there was no doubt in their minds or hearts. They were certain of the divinity of Jesus, the Christ. They were keenly aware of the reality of the unseen world, for out of it had come revelations to Joseph Smith, the Prophet, and to his successor. They felt secure that in the battle with the stubborn wilderness they would receive the necessary help from the unseen world, from God who dwelt there, for they were only helping to build the kingdom of God on earth.

In short, they had cast out doubt, the soul-killing enemy of man. They trusted God; and believed in his love and his power. Therefore, throughout the settlements, they kept close to their Maker. In their homes they began the day with family prayer. Whatever the need might be, it was presented in their prayers. On the Sabbath day they laid aside the cares of the field and farm, and in simple faith, worshiped the God in heaven. In houses dedicated to the Lord, they dared to discuss all matters of concern in their lives, from the cleaning of the irrigation canal, to preparation for life with God in the next estate. God, they held, was interested in all the affairs of their lives. So the week and every following day began with the certainty of the Lord's presence and favor. Man, who in faith did all he could, had a claim for help upon his Father in heaven. That was their belief.

THE principles of action necessary to secure victory in the desert, were to them as laws of the God with whom they held daily and weekly converse. With this faith, it became easy to till the soil, to irrigate, to co-operate, to be self-sustaining, and to do the other homely things required as the desert yielded before them. Their toil became the Lord's work, and with such help they were bound to win.

They were under a great commission. The kingdom of God was to be built in the latter days. And, they were to do that building under the direction of heaven. They had a high purpose in all that they did. They

knew their God-given destiny. That formed and shaped their every act.

They believed in God without reservation, and knew in all their labor that they were doing the Lord's work. That gave life and color to their urgent toil; and made it pass easily from their hands. Holding the hand of the Almighty in all they did, peace was with them, and success came to them.

A derivative of this faith increased their courage. They had been taught the meaning of life. Man lived with God before the earth was. Life on earth was but a chapter of eternal, unending progression for those who lived God's law. The Lord desired that all of his children might yield obedience to his eternal laws so that they all might progress towards surpassing joy. That is the divine purpose running through the years of mankind's history. To his Church, the Lord had committed the task and authority of teaching his truth to all mankind, bringing them into the fold, and placing them on the way to the joy of eternal advancement.

It became then an obligation upon the pioneers, though in poverty and in a faraway, barren part of the land, to spread truth over the earth and help establish the kingdom of God among men. They were helping in the consummation of the divine purpose for humankind. Their souls flamed into fire in the contemplation of this divine, world-mission.

Brother Larsen expressed it tersely. He was leaning against the plow-handle. The freshly turned furrow lay before him. "You see," he said, "by this work I am building the kingdom of God. From the crop I shall raise in this field I shall win enough beyond my daily needs to help the Church at home to send a missionary abroad. That is what I think of as I follow the plow." God and their fellow men were in the minds of the pioneers as they turned to their tasks of conquest.

Their faith was in all they did. It was all for the great purpose. So the Lord was manifest in the humble duties of the day, as in the greater affairs of the community. Brigham Young in speaking of Joseph Smith raised the principle. "When I saw Joseph Smith he took heaven, figuratively speaking, and brought it down to earth; and he took the earth,

How the Desert Was Tamed

brought it up, and opened up in plainness and simplicity, the things of God."

So, before the desert was half tamed, when manpower was needed to hold what was conquered, and to conquer new places, men were sent over the United States, to countries far away, in Europe, Asia, and the islands of the sea. They left their homes, wives, and families without money. Many walked across the plains. But they had trust in God. They returned with increased vision of the work of salvation among men. There was a light before their eyes, and a warmth in their hearts that gave them courage and strength.

If anything just like it, in faith and sacrifice for belief, by a whole people, has occurred in the world's history, it has not been recorded. One must bow in respect and admiration before such men and women.

In such faith and works all the pioneers were united. Their common faith that they were building the kingdom gave them power over the desert, and among men.

Such faith was the cement that united them at home to use the principles of conquest over surrounding difficulties. Wherever they might have settled, whatever the conditions, such use of eternal methods, through faith, would have led them to success. Without faith they would have failed.

The hopes of men cannot be realized in any other way. Faith in God and his works makes men strong and brings peace to earth.

Aaronic Priesthood

(Concluded from page 396)

2. Just what indoor sports do young people enjoy?
3. Which of these are available to them in our ward?
4. What can we do in our ward to make more indoor sports available to youth?
5. Who will be assigned to work out a schedule and supervise activities?

Truth is obeyed when it is loved. Strict obedience to the truth will alone enable people to dwell in the presence of the Almighty.

—Brigham Young



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Hole in the Rock

(Continued from page 403)

obligations to you and to my God, I say to you that as surely as the river flows, a road will find its way to San Juan. If we go on, time will heal our wounds, and a new generation will call us blessed. If we go back—well—we will be scarred forever."

Turning slowly, he walked away.

The audience did not move. There was no sound except the fretting of the wind, never still in the vast reaches around them. Silas Smith arose. With difficulty, from the fullness of his soul, he began to speak. "There is one other report to be made," he said. "James Collett, what have you to say?"

Young Collett stepped forward to Captain Smith's side. He faced the audience fearlessly, and the light of a dream that had been laughed at, was in his eyes. "Only this," he said, "if the rest of you had George Hobbs' backbone, you'd get through!"

There was a murmur of surprised admiration, and before the moment could fade to one of indecision and resentment at the challenge Collett had thrown, Stanford Smith was on his feet, shouting, "What else is there to do but go on! We've slid down ledges and crossed canyons with no thought of returning. The grass is eaten up along the way back. Winter is upon us. There is too much at stake to turn back. I move that we leave the decision to President Silas S. Smith!"

"Second that motion!" The shout came from a dozen corners at once.

"Those in favor say 'Aye,'" cried Silas Smith.

The "Aye" was a mighty answer.

"Those opposed, 'No.'"

There was a small, shamefaced response.

"The ayes have it!" shouted the throng.

Silas stood with bowed head. The choice was heavy upon him. He prayed earnestly and simply for guidance; then lifting his head, he answered his people, "I say—go on! On to San Juan!"

"So this is Fifty Mile!" Arabella stood in her wagon and looked in all directions. "Good heavens," she exclaimed, "what are we going to do for wood?"

(Continued on page 412)

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WESTWARD WITH THE SAINTS

(Concluded from page 371)

an ash tree containing the body of another Indian infant; this being enveloped in a buffalo robe, rested on a piece of bark, lashed thereto, which was placed breadthwise on two large boughs about midway of the tree—John Higbee and others have been fishing today in the Laramie Fork—After drawing the seine a number of times, they caught 60 or 70 fish of different kinds viz., carp, catfish, salmon, suckers, etc.—About noon the Twelve returned, bringing the flat boat with them, a number of the brethren towing it to the mouth of Laramie Fork, thence up the river opposite our encampment. We were obliged to pay \$15 for the use of it. Bro. William Clayton, who has been over to the Fort, informed me that he saw 30 or 40 Indians there—These are mostly connected by blood and marriage with the man who has principal charge of affairs there, whose name is Bordaueux. I also learned that from that place can be seen snow on the Laramie peak of the Black Hills which lie to the s. w.—This evening it is tolerably cool. The time today has been principally occupied by the brethren in washing, repairing of wagons, etc.

Thursday the 3rd. Somewhat cloudy this morning with a strong wind from the n. e.—The brethren commenced ferrying at sunrise this morning. About $\frac{1}{2}$ past 8 a.m. Bishop Whipple, F. Pomeroy and myself went over the river and took a view of Ft. John, as also of the ruins of Ft. Platte, of which I shall give a minute description hereafter. While there we saw and conversed with one of three men who had come in last night from St. Joseph, Mo. He told us that there were 2,000 wagons belonging to emigrants, between here and that place, on their route to Oregon, 14 of which would probably be in today, as they traveled in separate companies of 100, 50 & as few as 11 wagons in number. Yesterday Professor Pratt took an observation with the quadrant and ascertained the river to be 108 yards in width & Laramie Fork at Ft. John 46 yards wide, both streams running with great rapidity. Amasa Lyman, Roswell Stevens, Thomas Wolsey and John H. Tibbitts [Tip-pets] started for Pueblo this morn-

ing—They are going in order to conduct the soldier brethren to us at the place where we shall stop to hunt a week or 2, probably somewhere in the vicinity of Sweet Water—Porter, Thomas Brown, Joseph Mathews and John Brown crossed the river and went ahead on horseback to seek a good road—About 1 p.m. it commenced raining very hard, accompanied by considerable hail, also thunder and lightning. This detained the operations at the ferry about one hour, when the rain ceased, although the weather yet has quite a threatening appearance. Thomas Grover has the superintendence of the ferrying of the 1st Division and John S. Higbee that of the 2nd Division—My wagon and horses were ferried over about sunset, being the last wagon in the 10, and the ferryage was suspended until morning, 17 wagons yet remaining on the other side. . . . We are formed in a circle on the banks

The only heaven for you is that
which you make for yourselves.

—Brigham Young

of the river near the ruins of Ft. Platte, in which most of the brethren put their horses tonight—Porter and those sent ahead returned this evening, having been some 8 or 10 miles up the river, and reported the route to be generally even and practicable. . . .

Friday the 4th. Pleasant and cool morning, owing to the rain last night—Wind in the west—The last of the wagons got over the river this morning, about 8 o'clock. The Twelve, with a number of others went up to the Fort to bid adieu to the inhabitants and to pay for the use of the boat—They returned at 20 minutes past 11 a.m.—A number of Indians and squaws from the Fort paid a visit to our camp this morning—We continued our journey at 12 n. and traveled a north-west course about $2\frac{1}{2}$ miles, and then be-

gan to take a west course, passing along between the bluffs and the river. We halted to bait at 25 minutes past 1 p.m. having come 3 miles—At this place the grass was the most luxuriant that we have seen for a long time—here to our right, a short distance, the river winding in a serpentine direction, glides gracefully by, while immediately to our left are large crags & masses of rock, as it were, suspended over our heads—On the sides of these are numerous cedar trees, as also plenty of ash trees growing in the vicinity—We again started at 25 minutes to 3 p.m., traveling over a deep, rugged, sandy road, we gradually ascended the bluffs, after going about 8 miles in near the same direction, we came to a place where the road led down a long steep descent to the bottom below, which, after reaching, and proceeding $\frac{1}{4}$ of a mile, we encamped in a circle at $\frac{1}{2}$ past 5 p.m., having come $8\frac{1}{4}$ miles today. . . .

Saturday the 5th. Rather cloudy this morning, though tolerably warm—It is the intention hereafter to put up guide boards at the end of each ten miles we travel—At 20 minutes past 8 a.m. we continued our journey; after traveling north of west over an uneven, sandy bottom, about four miles, we ascended a high bluff and went $\frac{1}{2}$ a mile over a cragged, rocky road, when we again descended a steep, narrow declivity. . . . Leaving the river we now began to pursue a due west course through extensive valleys and narrow defiles, with lofty banks on either side, obscuring a number of sand beds. . . . Near a small rivulet, issuing from a spring close by, and running over a portion of it at this time, we halted to bait at 20 minutes to 12 m. having come $6\frac{1}{2}$ miles. . . . While here there were 3 men came to us on mules—these belong to a band of emigrants who, with 11 wagons, are in the vicinity & have taken a different and nearer road from the Fort than ourselves and consequently are ahead of us—We again started at $\frac{1}{4}$ to 2 p.m. . . . After having come 7 miles we again descended a steep, sandy hill, at the foot of which is a sand bed—this we traveled over some distance—About 3 miles beyond this we came to the place where the emigrants had encamped for the night—

(To be concluded)

When you promote God's interests
you promote your own.

—Brigham Young

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The friendly
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Wyoming

(Continued from page 375)

the North Platte crossing on the western edge of the present city of Casper, Wyoming. In June 1847, President Brigham Young and his company reached the North Platte crossing. They had with them a portable craft, called the *Revenue Cutter*. By the use of this boat they were able to get their equipment across the swollen stream; President Young was quick to see the value of a ferry at this point. Men were sent into the near-by hills for timber, and a sturdy raft was made and put into operation. Nine men of the original company were left at the crossing to operate the ferry. Thus came into existence Mormon Ferry. It was in operation several years until toll bridges were built. At this crossing in October 1856, the delayed Martin Handcart Company forded the cold waters of the North Platte where a chilling wind and heavy snow overtook them and exacted its first heavy toll of life from among these heroic handcart people.

As the wagon trains made their way toward central Wyoming, another river, the Sweetwater, figured prominently in pioneer diaries. On the north bank of this stream, in central Wyoming, a huge granite rock rises above the plain. The old Oregon Trail wound its way close to the base of this landmark. How Independence Rock acquired its name is not definitely known, but the credit is given to a patriotic band of trappers led by William H. Ashley, who camped here on their nation's natal day in the early 1820's. This monument, through the years, acquired a fame peculiar to itself. On its hard surface were carved hundreds of names. Passers-by read these as eagerly as they would have read a letter from home. Father De Smet called it the "Great Registry of the desert." Others referred to it as the emigrant's post office. Independence Rock was held vivid in the memory of the pioneers.

IN 1930 Independence Rock was formally dedicated as a monument to our western pioneers. Today perhaps no other historic shrine in Wyoming bears so many bronze plaques, commemorating the westward movement of our pioneers as does this privately owned landmark.

Six miles to the west of Independ-

WYOMING

ence Rock is an unusual aperture of nature called Devil's Gate, a rift in a granite ridge some four hundred feet deep through which flows the Sweetwater. Near-by to the south ran the emigrant's trail. It was in the vicinity of Devil's Gate that tragedy overtook the Martin Handcart Company. With the greatest difficulty these people had made their way from Mormon Ferry to this point. Here they could go no farther. In a cove near-by they sought refuge from the deep snows and wintry

blasts. Here rescue parties sent out from Salt Lake City found them.

Over famous old South Pass went the westward migration. So gentle and gradual was the ascent over this pass that the traveler scarcely knew when he had crossed the Continental Divide. En route over Wind River range. En route over the highway was a small stream called Rock Creek. The Willie Handcart Company, which had been in advance of the Martin Company by about two weeks, had been caught in the same severe storm. Thirteen of their number perished in one night.

As the western slopes of South Pass level into the valley of the Green River one finds many landmarks that dot this area. Pacific Springs—a famous old camp site; Simpson's Hollow where wagon trains of Colonel Johnston's Army were burned; sites of the crossing of the Little and Big Sandy rivers and others. In this area President Brigham Young first met Jim Bridger,

famous mountain scout. The Mormon leader was eager to avail himself of any information Mr. Bridger might give regarding the Salt Lake valley. Here the two parties camped for the night, and a conference was held.

As Fort Laramie had stood at the eastern gateway of the trek through Wyoming, so another fort was to have its rise in southwestern Wyoming and stand at the crossroads of the trails. Fort Bridger was established in 1843 by Jim Bridger, one of the West's best-known mountain men and scouts. It was situated on Black's Fork, a tributary of the Green River, and on one of the most available routes for the tide of overland travel from the Missouri River to the Pacific Coast.

Fort Bridger came into existence as the second permanent settlement in what is now Wyoming. Situated as it was, the fort served a large portion of the Oregon emigrants as well as those going to California and to the Great Salt Lake valley.

The Latter-day Saints purchased the old trading post in 1853, and in November of the same year they located a settlement called Fort Supply about twelve miles southwest of Fort Bridger. These two forts were important Mormon outposts of that early period of colonization. At Fort Supply irrigation was first introduced into Wyoming. With the advent of Johnston's Army in the fall of 1857, these two forts were deserted and burned. Colonel Johnston took possession of Fort Bridger in the name of the United States and declared it a military reservation. It remained in possession of the government until 1890 when ownership passed into private hands. In June 1933, ceremonies took place dedicating Fort Bridger as a Wyoming historical landmark and museum.

Within the area of the famous old fort are many interesting historic sites. Chief among them is a section of a cobblestone wall erected by the Latter-day Saints in the fall of 1855. This is being carefully preserved. The stables used by the Pony Express are among the best preserved along the entire route. Close by stands the old warehouse and mess hall erected by the post trader in 1858. One of the most interesting

(Continued on page 413)

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ERA CENTENNIAL CAMPAIGN SETS NEW RECORD

(Continued from page 365)

leaders in the Camp of Israel of 1847. The titles listed in the foregoing indicate the efficient organization of the group that pioneered the western areas in 1847 in search of religious liberty.

NORTH CENTRAL STATES MISSION with headquarters at Minneapolis sprang the real surprise of the entire campaign. Not considered to be a serious contender for the honor of leading "Zion's Camp" as its president, this mission by an excellent record in percent of quota, representing an exceptional achievement, won first honors, and for the centennial year is president of "Zion's Camp." The fifteen missions next in order, with the Southern States Mission, leader of the entire Church in total subscriptions as first counselor, and Texas-Louisiana Mission, a contender for top honors from the start, as second counselor, occupy positions corresponding to those of the officers of "Zion's Camp" of 1834. The official roster of the 1947 "Zion's Camp" is as follows: president, North Central States; first counselor, Southern States; second counselor, Texas-Louisiana; captain of the camp, Northern States; captain 1st twelve, Eastern States; captain 2nd twelve, Northwestern States; captain 3rd twelve, Central Pacific; captain 4th twelve, East Central States; captain 5th twelve, Western Canadian; captain 6th twelve, California; captain 7th twelve, Western States; captain 8th twelve, Northern California; captain 9th twelve, Canadian; captain 10th twelve, Central States; captain 11th twelve, New England; captain 12th twelve, Hawaiian.

By way of further explanation, "Zion's Camp" was organized by the Prophet Joseph Smith in 1834 when a group of the early converts and leading men of the Church organized a march from Kirtland, Ohio, to Missouri to go to the rescue of their brethren who were being persecuted by mobs and driven from their homes. Many of the later leaders of the Church were in "Zion's Camp" where Brigham Young and others had their first experience and training in organizing and directing large traveling groups.

A third honor group in the campaign is the Advance Scouts Club.

It includes stakes or missions reaching or exceeding a thousand subscriptions. Four missions and three stakes were awarded places in this exclusive company. They are: Southern States Mission, Long Beach Stake, Northwestern States Mission, Maricopa Stake, Texas-Louisiana Mission, South Los Angeles Stake, and Northern States Mission.

THE "Hall of Fame" furnished some big surprises. It also proved that where wards or branches are well organized and where the leaders are actually and wholly converted to the merits of this important Church magazine and its missionary value to the Church, the goal of all Era campaigns—"The Era in Every Home"—is attainable, with fifty-two wards and branches with populations ranging from a few families to more than seven hundred members attaining this goal. The possibilities demonstrated in this campaign indicate the feasibility of gaining membership in the "Hall of Fame" now that "The Era in Every Home" has been demonstrated as a reality rather than merely a slogan.

Entitled to honorable mention in this campaign are the ten leading stakes in total subscriptions and the ten leaders in percent of quota:

Leaders in total subscriptions: 1. South Los Angeles, 1,768; 2. Long Beach, 1,679; 3. Maricopa, 1,241; 4. Los Angeles, 980; 5. Weber, 907; 6. Ogden, 892; 7. Blackfoot, 864; 8. Cache, 794; 9. San Fernando, 789; 10. Ben Lomond, 788.

Leaders in percent of quota: 1. South Los Angeles, 410%; 2. Long Beach, 380%; 3. Union, 285%; 4. Chicago, 258%; 5. Los Angeles, 254%; 6. Phoenix, 245%; 7. Maricopa, 235%; 8. Minidoka, 234%; 9. San Bernardino, 232%; 10. Idaho Falls, 231%.

Only six stakes failed to reach the quotas assigned to them. Of these one had 95% and the others exceeded 83%. Such wholehearted and generous cooperation calls for the highest commendation. With one hundred seventy stakes and missions "over the top" in their quotas all who have participated in the campaign in any way deserve congratulations for a magnificent achievement. The campaign ended with ap-

proximately 10,000 more subscriptions than were received in the last campaign.

THE campaign in the missions excelled that of the stakes. Never before has there been such enthusiastic support and cooperation. The great missionary value of *The Improvement Era* and its wealth of truth and inspiration have been fully recognized, and leaders and workers in the mission field have taken excellent advantage of the help being offered them through what President Heber J. Grant has said is "the greatest missionary in the Church."

Final standings of the missions in total subscriptions and percent of quota are listed herewith:

Total subscriptions: 1. Southern States, 2,684; 2. Texas-Louisiana, 1,443; 3. Northern States, 1,310; 4. Northwestern States, 1,300; 5. East Central States, 740; 6. North Central States, 716; 7. Eastern States, 708; 8. California, 692; 9. Western States, 672; 10. Northern California, 629; 11. Central States, 521; 12. Hawaiian, 241; 13. New England.

(Concluded on page 411)



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Era Campaign Sets New Record

177; 14. Canadian, 149; 15. Western Canadian, 144; 16. Central Pacific, 77.

Percent of quota: 1. North Central States, 440%; 2. Texas-Louisiana, 367%; 3. Eastern States, 352%; 4. Southern States, 308%; 5. Northern States, 287%; 6. Central Pacific, 257%; 7. Western Canadian, 248%; 8. California, 201%; 9. Western States, 187%; 10. Canadian, 177%; 11. New England, 171%; 12. Northern California, 143%; 13. Northwestern States, 142%; 14. Central States, 117%; 15. Hawaiian, 103%; 16. East Central States, 95%.

The smaller groups of the Church, the wards and branches, are not forgotten in passing around the honors in this outstanding campaign. Centennial citations for "outstanding service and effective missionary effort" will be awarded at June conference to Pendleton Ward of Union Stake and Park View Ward of Long Beach Stake for highest percent of quota and to Eden Ward of Minidoka Stake and Walnut Park Ward of South Los Angeles Stake.

In the mission branches Jacksonville Branch of Southern States Mission and Durham Branch of East Central States Mission were citation winners in total subscriptions, and Blythe Branch of California Mission and Batavia Branch of Eastern States Mission leaders in percent of quota. They also will receive centennial citations.

Honor for highest record in percent of quota went to Batavia Branch of Eastern States Mission in the Cumorah District with 1750%. Ottumwa Branch of Northern States Mission was second with 1500%.

Highest total subscriptions for either stakes or missions was the figure set by Southern States Mission which finished fourth in percent of quota among the missions. Southern States traditionally has been the leader of the Church in *Era* campaigns with South Los Angeles leading all the stakes.

The pioneer centennial campaign with its "Zion's Camp" plan for missions and the Camp of Israel plan for stakes will go down in history as the campaign that carried *The Improvement Era* into more homes than at any other time in its nearly fifty years of service to the Church.

JUNE 1947

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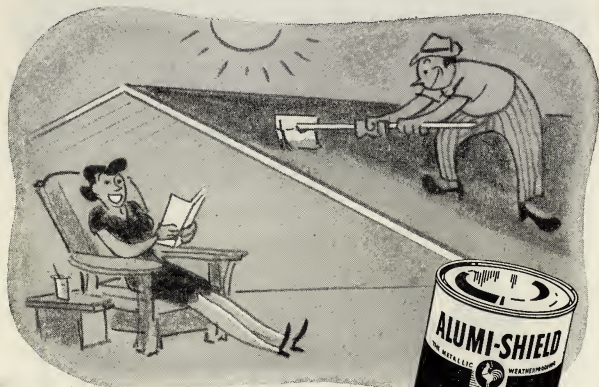
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Hole in the Rock

(Continued from page 406)

"And water!" Mary cried from her wagon, a few rods from Arabella's.

"And feed!" Stanford mimicked their tones, his voice high with consternation.

"You can make fun, all you want, Stanford," Arabella told him. "Last night I was too tired when we pulled in here to care what anything looked like. But now— Why, there's not a thing here but—but—space!"

"It's simply awful," Mary agreed. "And you know it, Stanford Smith! I'm going back to bed and stay there till we get to the river!"

Stanford picked up his shoes from under the wagon seat and began looking for his hat. He found it and started to jump to the ground, when the condition of the hat arrested him. "Tarnation, Arabella!" he cried, "I must'a used my hat for a pillow!" He tried to pull his Stetson into shape, brushed it against his leg, tried it on his head, and took it off again. "Hang the thing up with your bonnet next time, will you?"

"I get real vexed at you about that hat, Stanford." Arabella still was indignant. "If you keep on, I don't know what I'll do. It's come to look just like you. If it's all battered up, you've been madder than a maverick bull. If you forget to hang it up, I know you are dog-tired or else plain discouraged. If it is in any kind of a fair shape I know you are good-natured—and that's not often! That's no way to treat a headpiece!"

She stopped for breath. Stanford, more amused than abused, was looking at Arabella keenly.

"Maybe if you'd fume a little less, you might get called to—to go scouting—or something!" she finished, out of breath.

Stanford leaped to the ground, and stood looking up at Arabella as she hooked her basque, but she wouldn't look at him. "Mary been bragging, Belle?" he asked, lowering his voice confidentially.

"Who said anything about Mary? Or anyone else!" Arabella looked warningly over at Mary's wagon. "I'm only saying what might help you. Don't you think I've seen how things are eating at your disposition? The leaders of this company seem to think you are a—a—midwife. On call day or night!"

THE IMPROVEMENT ERA

Hole in the Rock

Stanford roared with laughter. "Darned if you aren't stickin' up for me, Belle!" He gave an agile spring, and, landing in the wagon beside Arabella, kissed her quickly. Then he jumped down and was gone, racing over the flat to inspect the Fifty Mile Spring.

Arabella's eyes were so blurred with tears that she saw only his blue shirt, like a piece of sky, bobbing along the landscape.

SILAS SMITH and his two counselors, dismayed at the barrenness around them, paced up and down near the spring, talking in earnest tones.

"This is not an adequate camp site," Silas was saying. The water in the spring sinks before it gets to the surface. It's alkali at that! Forty Mile Spring was bad enough! But this—it's well that we left half the company back at Forty Mile camp!"

"Everything has been getting progressively worse since I joined you." Platt Lyman looked at Silas and smiled engagingly. "Do you suppose I brought a jinx, or is it just that we are getting nearer to the Hole in the Rock and the Colorado, where formidable country is to be expected?"

Silas smiled. "You brought us a fund of faith and good humor, Brother Lyman. I'm grateful for your presence. I get too serious at times. That right, Brother Nielson?"

"Ya. You have enough to be serious over, what with all the new companies that have come in. What we do with them?" Jens Nielson pointed to a small group of wagons, just coming into sight.

Silas scratched his head. "Here comes our road foreman. We'll ask him."

Stanford came up to the three men. "This is a dreary prospect for newcomers," he said. "There isn't a stick of fuel within miles of here. I suggest we get the boys out with their saddle ponies and let them lasso shadscale and drag it in in bundles. I rode this country as far as the river, yesterday, and there is just nothing anywhere."

"That's a practical suggestion about the boys. It will keep them out of mischief, as well. But this company that's coming in, what shall we do with them?"

(Continued on page 414)

WYOMING

(Concluded from page 409)

buildings is the first schoolhouse erected in Wyoming. A fine museum stands apart from these buildings and contains many valuable pioneer relics, chief among them a flag with twenty stars. It is interesting to note that the Wyoming legislature of 1947 has made available a fund of \$30,000 to restore and maintain this landmark.

Today as the sands of the century

hour glass have run their course, the spots our Mormon pioneers made famous in their westward trek are taking on a new significance to all of us. By superb faith, toil, and sacrifice, these pioneers made possible a modern Zion, whose roots have sunk deeply into the soil of the Rocky Mountain area. This good tree Zion has spread its branches to the uttermost parts of the earth and has yielded abundantly of its fruit.

Now, Utah Oil Refining Co.'s great new motor oil...

Permalube



Which cleans engines and keeps 'em clean...it actually

Removes the "goo"

and, by keeping moving engine parts free, it also

Improves the go!



Change to Permalube for premium-plus lubrication

Hole in the Rock

(Continued from page 413)

"They'll be glad enough to camp here, President Smith," Platt Lyman suggested, again bringing his rare personality to lighten the strain. "After what your train left on the way for us, and after the little we left them, they'll be thinking this is a provident camp site!"

Silas laughed outright. Stanford thought, here was a man of candor, like himself. One whom he liked immensely. Jens Nielson agreed cheerfully. "Ya, Brudder Lyman. Dot is sol!"

But Silas was again sunk in thought. "How soon can you have the road to the Hole in the Rock ready for us, Stanford?" he asked.

"It's going to be slow work. There are miles of nothing but solid sand-rock, and in between that, miles of solid sand. The rock we can chisel and chip to give footing. There's no way, without brush or wood, to make a footing in sand." Stanford swept his arm out over the country. "See!"

"Yes. I wish I didn't see. But we've got to get on." Silas looked up. "I'm afraid of a storm. Look at those clouds. . . . How much food is there in camp, Brother Nielson?"

"It's getting too low for comfort, Brudder Smith. I think I have not varmed the people enough about dot!"

Silas made a quick decision. "Again we'll divide the camp," he said, figuring the way as he spoke. "One part will go on to the crack; the other will stay here. We will conserve the grass and fuel and water by spreading out. I'll divide us into companies. . . . ten companies. Over the first, you, Brother Lyman, the second Brother Nielson, George Sevy, Benjamin Perkins, Z. B. Decker. . . ."

He paused. Stanford's heart quickened. Silas was looking at him speculatively. "No. No, I can't take you off the road, Stanford. No one else would be so apt to get it done. . . . Samuel Bryson. . . . a chaplain for each, etc. . . ." his voice sank into his chest, and without waiting for comment, he walked off to make other appointments. "Organize at once!" His voice trailed back with earnest urgency. "Brother Lyman, Brother Nielson, we will meet at noon, each to report to the other."

(To be continued)

Centennial Events

The *Promised Valley*, a music drama depicting the Mormon hegira into forbidding desert fastness in search of religious freedom . . .

"One Hundred Years of American Painting," a collection of priceless pictures loaned for exhibit by the Metropolitan and the Whitney Museums of New York to the Utah Centennial Commission . . .

A series of five Sunday evening concerts given by the Tabernacle choir with guest artists of national renown . . .

These events will climax Utah's centennial celebration. *The Promised Valley* will be presented from July 21 to August 10. "One Hundred Years of American Painting" will be exhibited from July 1 to July 31. The Sunday evening Tabernacle choir concerts will be presented on the nights of June 22, July 6, 13, 20, and 27.

Produced at a cost of over \$120,000, *The Promised Valley* will involve the building of permanent seating facilities and a \$20,000 stage in the north end of the University of Utah stadium to form a centennial amphitheater. Special scenery on four levels with spectacular lighting effects will create the atmosphere of history. A stereophonic sound system, similar to that used in the Radio City Music Hall, New York, will provide acoustics unsurpassed by any outdoor theater in America.

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No-Liquor-Tobacco

(Concluded from page 395)

tise alcoholic beverages to write letters of protest to the publishers is becoming popular. This column suggests that all its readers join this movement.

Oklahoma, by legislative vote, defeated an attempt to call an election for a popular vote on prohibition repeal. Yet in Kansas the legislature voted to resubmit to a popular referendum in 1948 the prohibition provision of the state constitution. Wets and dries everywhere will take a keen interest in this contest. This same legislature dashed wet hopes for relaxed enforcement by passing a bill making the possession of a federal retail liquor-dealer tax receipt a *prima facie* evidence of law violation, thus affording local officials an important means of spotting bootleggers. In this connection, it should not be forgotten that Kansas, long a dry state, reaffirmed its faith in prohibition by a big majority at the polls in 1934.

The alcohol problem is now receiving much attention from scientists as well as from many other people. It is currently recognized as a very grave but difficult problem. It would, however, be simple of solution if human nature and the devil would permit it. In fact this problem would entirely disappear if no one would drink any kind of alcoholic beverage. But this simple way of solving the problem will not take place perhaps until Satan is bound. Will there be any drunkenness during the millennium? Let us hope not.



Cake Month

Weddings, Anniversaries, Birthdays—all call for cake! Make wonderful cakes by your own favorite recipes or Mary Mills' Speed Cake recipes with Fisher's Cake Flour.

Get A Package NOW!



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COVEY'S COFFEE SHOP

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SALT LAKE CITY, UTAH

REX McKEAN, Manager



Cook's Corner

(Concluded from page 393)
Angel Food Cake

- 1½ cups sugar
- 1 cup sifted cake flour
- 1 teaspoon salt
- 1 tablespoon cream of tartar
- 1½ cups egg whites
- ¼ teaspoon almond extract
- ¼ teaspoon vanilla

Sift sugar and flour together four times. Add salt to egg whites and beat until frothy. Add cream of tartar and flavoring, and continue beating until whites will stand in peaks. (They should not be dry.) Add sifted dry ingredients a little at a time. Gently fold in by a cutting down, lifting up, and folding over motion. The folding continues only until ingredients are blended. Angel food batter is beautifully light and fluffy with a satiny white sheen.

Pour batter into ungreased angel food pan and bake in slow oven. Begin at 275° F., after twenty minutes increase to 325° F. Bake one hour. Remove from oven. Invert until cold before removing from pan.

Dixie Fruit Salad

- ½ cup pears
- ½ cup apricots
- ½ cup preserved figs
- ½ cup maraschino cherries
- ½ cup shredded pineapple
- ¼ cup shredded almonds
- 1 cup mayonnaise
- 1 cup whipping cream

Drain fruit, cut in small pieces. Whip cream and blend with mayonnaise. Combine all ingredients and pour into molds. Freeze in refrigerator. Unmold and serve on lettuce.

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Aids in treatment of Canker, simple sore throat and other minor mouth and throat irritations.

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47 YOUR PAGE and OURS

ADDRESSES OF L.D.S. SERVICEMEN'S HOMES

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Los Angeles, California

Dear Editors:

I wish to express appreciation for the April issue of your magazine of which I received a contributor's copy. My mother was born and grew up in Nauvoo, Illinois, and her father was mayor of that little town. His name was Noel Datin. My mother has always had a great interest in the Mormon (which came down to me of course) and we both enjoyed the magazine with the idealistic face of Joseph Smith. We had not seen his likeness before, but could tell it was the face of an illuminated soul who might easily receive revelations from God. There was much of interest to us in the issue aside from my poem, such as the journals, and Andrew Andersen's poem, etc. I am giving you credit in my book manuscript for the poem you gave me permission to use.

Sincerely,

Alice Josephine Wyatt

Mesquite, Nevada

Dear Editors:

I took up my *Improvement Era* and read on page 234 of the April issue the topic "Security." Why were you inspired perhaps a few months ago when making up your copy for this month to choose this particular subject which helped me as nothing could have?

I wish to express my sincere thanks for the remarkable benefit of its teaching. I can assure you my spiritual values are deepened and my faith strengthened.

Sincerely your sister,

Mrs. Muriel Goodnight
Mesquite Ward *Era* Director



Rules for "Old Glory"

WITH the display of the flag becoming more important daily, and as June 14 is Flag Day, we reprint these rules recently adopted by the judiciary committee of the House of Representatives.

The flag should never be displayed with the union down, save as a signal of dire distress.

The flag should not be dipped to any person or thing.

The flag should never be used for advertising purposes in any manner whatsoever.

The flag should never be used as drapery of any sort, never festooned, drawn back, nor up, in folds, but always allowed to fall free.

The flag should be hoisted briskly and lowered ceremoniously.

The flag should not be displayed on days when the weather is inclement.

No other flag or pennant should be placed above or, if on the same level, with the right of the flag of the United States.

When displayed either horizontally or vertically against a wall, the union should be uppermost and to the flag's own right; that is, to the observer's left.

Plenty of Perfume

"What kind of soap do you want, my boy?"

"Just any kind that's got lots of smell in it, so Ma won't make me wash all over again."

Sound Reasoning

The thing that keeps a lot of men broke is not the wolf at the door, but the silver fox in the closet.

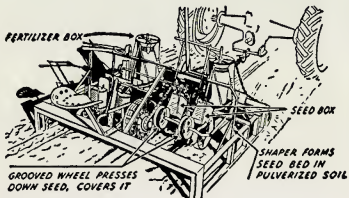
OAHU STAKE LEADERS AND WARD OFFICERS OF TONAKILA M.I.A. OF 1946-1947



IDEAS from a neighbor's farm

Safeway's Farm Reporter keeps tab on how farmers make work easier, cut operating costs, improve crop quality. Safeway reports (not necessarily endorses) his findings because we Safeway people know that exchanging good ideas helps everybody, including us. More than a third of our customers are farm folks.

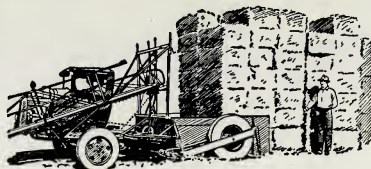
SLED MAKES BED... PLANTS... IS "PIN-POINT" FERTILIZER



This combination distributor, assembled by the University of Arizona Experiment Station, does 2 jobs in a single trip across field behind tractor. As illustrated here, units are raised on one side (as when turning at end of field), and lowered on other side (working position). Called a "lettuce sled" with fertilizer attachment, it can be used for other bed crops, like carrots. This machine saves up to 50% on fertilizer, and boosts production, by "pin-point" placement of fertilizer in a line close to the seed... instead of scattering it over the entire bed.



This simple idea seen on a Utah farm keeps poultry from roosting on top of feed trough and dropping manure into it. Wooden roller on which boy's hand rests rolls when a bird steps onto it, and chickens don't linger long on such an unsteady perch.



STREAMLINED WAY TO STACK BALED HAY

This is a combination loader-stacker for handling baled hay which is used successfully by E. D. Dinsmore and his wife near El Centro, in California's Imperial Valley. The two of them, with Mrs. Dinsmore driving, can stack 100 bales per hour with average half mile haul. Special feature is truck body which can be lowered to ground (as shown here) for unloading bales. After load is backed into position truck body is removed from under bales, leaving bales as section of main stack. Truck body is then elevated to wheel-mounted position and is ready to take aboard and transport another load.

AN IDEA SAFEWAY CUSTOMERS LIKE IS CASH-AND-CARRY

It costs a grocer more to run his business when he maintains charge accounts for his customers and delivers purchases to homes in his own truck. To "make back" such extra expenses a grocer needs to sell at higher retail prices.



The Safeway cash-and-carry idea saves delivery costs and extra bookkeeping. Customers pay for what they buy when they buy it—and do their own "delivering." So at the store—just as along the way from producer to consumer—efficient distribution helps Safeway keep down costs. This benefits farm families both as producers and consumers. For Safeway buys at going prices or higher and—by eliminating needless marketing costs—makes it possible for more people to afford the food they need.

- Safeway buys direct, sells direct, to cut "in-between" costs
- Safeway buys regularly, offering producers a steady market; when purchasing from farmers Safeway accepts no brokerage either directly or indirectly. Safeway pays going prices or better, never offers a price lower than producer quotes. Safeway stands ready to help move surpluses
- Safeway sells at lower prices, made possible by direct, less costly distribution... so consumers can afford to increase their consumption

SAFEWAY—the neighborhood grocery stores

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THE QUEST FOR SECURITY

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