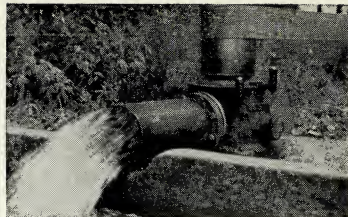




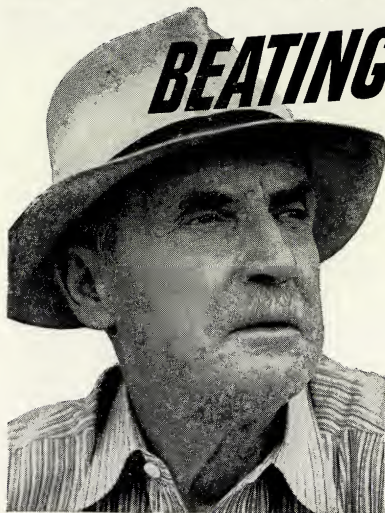
The Improvement Era

MAY, 1941
VOLUME 44 NUMBER 5
RETURN POSTAGE GUARANTEED
SALT LAKE CITY, UTAH



BEATING THE DRY YEARS

TO UTAH FARMERS



In the rich, table-level Platte Valley of Nebraska's Dawson County, I talked with a man who's figured a lot of answers during over 40 years of farming in these parts. Partly retired now, living in Lexington, Elmer E. Youngs still actively supervises a 320-acre farm.

"Pumps are my answer to dry years," Elmer Youngs told me (photo shows one of two Youngs' pumps). "When you give it plenty of water this is just as great a feed country as it was when my wife and I came out here back in '97. In the old days you never saw pumps in this section. We depended on rainfall and what water we could get from ditches off the Platte River. But there's little water in the ditches lately. It's been necessary to irrigate corn land to make a crop. I get ample water from my two pumps. It's only about 20 feet down to water and each of my pumps will throw about 1200 gallons a minute."

For ten years Mr. Youngs was president of the Dawson County Farm Bureau and state president for two years. He now serves on the board of governors of the U. S. Livestock Breeders Association. — YOUR SAFEWAY FARM REPORTER

TAKE IT FROM ELMER YOUNGS...

- "Farmers today have just as much opportunity as the old-timers ever did. But the present-day farmer in this plains country needs a pump so he can survive dry years"
- "Plant lots of trees — they give you a windbreak against blizzards and also provide shade and shelter for stock"
- "It pays to store feed for lean times — at least one year's supply if possible"
- "Keeping alfalfa hay under cover helps prevent nutrients from leaching out. I'm a strong believer in big storage barns." (One of the Youngs barns is said to be the biggest in Nebraska)
- "Grind corn fine for starting out young calves. For finishing animals I favor shelled corn plus cottonseed cake and a small amount of linseed oil meal"
- "No matter how high the price of grain goes, feed it to your livestock and market 'em on the hoof"
- "I've seen great market fluctuations in my long experience selling livestock. So I fully appreciate the stabilizing effect of those producer-consumer campaigns put on by Safeway and the other food chains. Growers had no such help in the old days"
- "Speaking as a consumer I admire Safeway's direct, efficient plan of food distribution — it means welcome money-savings in the store"

"Every pound of feed I ever grew has gone to finish either beef or hogs," Elmer Youngs said. "I've finished off from 400 to 500 head of beef cattle a year and marketed my feed on the hoof." Youngs' beef has consistently brought top prices; one year he topped the fat cattle market in Omaha



Exploring the Universe

By FRANKLIN S. HARRIS, JR.

IT takes the average college teacher from twelve to fifteen years to win the rank of "full professor," according to a survey conducted at Indiana University. An instructor who stays at the same college has one chance in four of being promoted to assistant professor, one in nine of becoming an associate professor, and one in eleven of becoming a full professor. Teachers who get their jobs in the school they themselves attended have a better chance of promotion than those who obtain posts elsewhere.

IT has been estimated that the wind in a dust storm may carry as much as one hundred and twenty-six thousand tons of dust per cubic mile.

IN special tests under extreme conditions rayon cord tires have given as much as thirty times the mileage of ordinary cotton cord tires. In one overloaded, high-speed run in hot country, rayon tires lasted eighty thousand miles while the ordinary tires wore out in three thousand.

THE giant clam of the Australian Barrier Reef and other tropical regions has a shell a yard or more in diameter.

THE frog's frequent change of color is due to a pituitary messenger carried by the blood to the pigment cells of the skin.

TO substitute for metal currency is an old practice. In the later years of Seleucid rule and early in Parthian rule in Syria, silver was too much in demand for other purposes to be used for coinage. To save the trouble of counting out large sums in bronze money the merchants had copies made in clay of the tetradrachm coin which in the third century B. C. had been in circulation at Seleucia-on-Tigris and other parts of the empire.

RACQUET strings for tennis, squash, and badminton are now made from a synthetic material, unaffected by atmospheric changes. The string is one solid strand so that threads cannot fray, and it does not require waxing or shellacking.

AN unusual use for dynamite is freeing roads of snow in the spring. In the fall the road is closed and the charges placed. In some places in the Rockies by the end of winter the snow

(Concluded on page 260)

THE IMPROVEMENT ERA, MAY, 1941



Don't Bargain With Baby's Diet!

Insist On Heinz Strained Foods Prepared With The Same Care And Skill That Have Made Heinz Foods Famous For 70 Years!

BARGAIN FOODS are not for your baby. Quality should be your first consideration! And certainly no name inspires greater confidence than *Heinz*—a world-famous symbol of uniformity and flavor in 57 Varieties of good foods. Heinz Strained Foods are made to those same exacting standards—yet they cost you no more than ordinary brands. Save yourself hours of needless work by ordering a supply. Watch your baby thrive on them!

57



THESE TWO
SEALS MEAN
PROTECTION
FOR BABY



**YOU PAY NO PREMIUM
FOR THESE VITAL ASSUR-
ANCES OF QUALITY**

- 1** VITAMINS AND MINERALS are preserved in high degree by scientifically cooking top-grade fruits, and vegetables—vacuum-packing them in special enamel-lined tins. *Quality is controlled from seed to container.*
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The Improvement Era

"The Glory of God is Intelligence"

MAY, 1941

VOLUME 44 NUMBER 5

"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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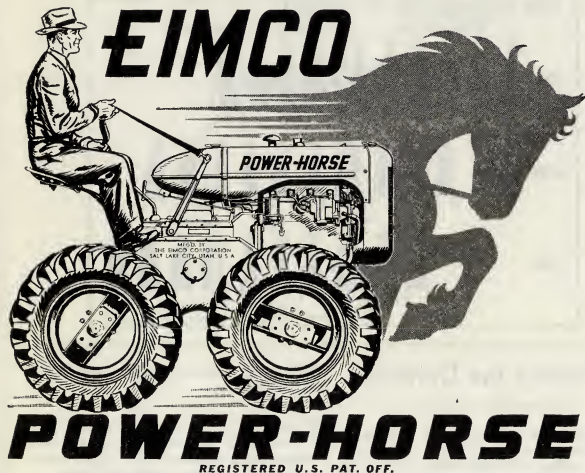
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Eimco Power-Horse attached to "horse-drawn" cultivator making turn at end of row in a field of sugar beets. Turning space required is less than the width of the cultivator. Operator has perfect control of both Power-Horse and cultivator—can accomplish at least three times as much work in a day as with a team.



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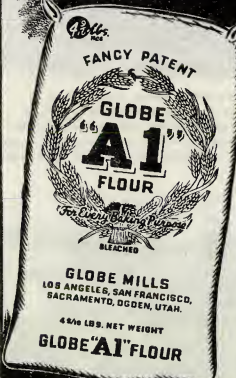
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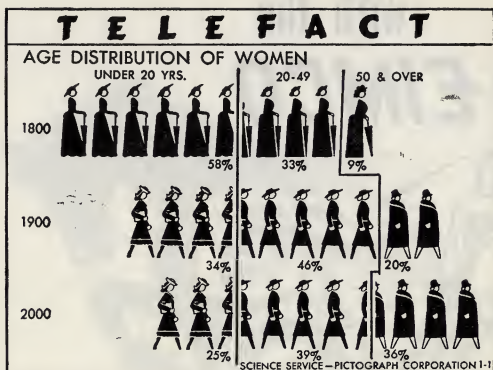
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Enriched
WITH
VITAMINS
AND
IRON!**

Insist on
GLOBE "A1"
Enriched **FLOUR**
E-1



Exploring the Universe

(Concluded from page 257)

is fifteen to twenty feet deep, and when the time comes, the blasts are touched off to reduce the snow banks to depths which the plows can handle.

A NEW portable electrical instrument can measure periods of time down to a thousandth of a second. When used in ballistics it can measure the bullet velocities in a distance as short as five to ten feet.

TO GIVE fish in hatcheries the needed bulk or roughage in their food, it has been found at Cornell University that completely indigestible cellophane, when cut into shreds, is readily eaten.

By wrapping oranges and other citrus fruits in paper treated by diphenyl, growers in Australia have found that losses of fruit were from two-thirds to three-fourths less than that from fruit in ordinary untreated wrappers.

THE census records, that have accumulated since the first census in

1790, now consist of more than eight million pages.

THE numerals which we call "Arabic" are really of Indian origin, and the Roman figures appear to be of Etruscan origin with perhaps a trace of Greek.

A STUDY by Farnsworth of the zodiacal birth signs of two thousand musicians and painters did not find the connection, predicted by astrology, with Libra, supposedly the esthetic sign.

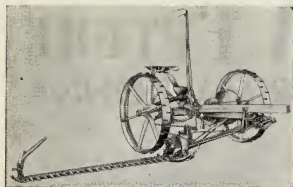
LADIES' gloves are now made from one of the synthetic yarns. A knit fabric resembling heavy silk in appearance, the yarn is completely non-absorbent and ordinary stains like grease or lip-stick can be removed by washing in soap and water. After washing they may be dried and ready to wear in forty minutes.

EXPERIMENTS in black-outs have shown that a lighted match can be seen by an airplane a half mile away. An oil lantern is clearly visible from a mile and a quarter and a lighted window from twelve miles.

THESE ARE THE MOTHERS OF 583 CHILDREN

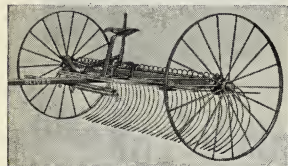


Elder Rufus K. Hardy of the First Council of the Seventy brought this photograph back from Ngaruanahia, New Zealand, in 1938. These are Maori and Paikha Saints—47 mothers. Each mother has ten or more children. The entire group has 583 children. Thirteen mothers in the picture have a total of 218 children.



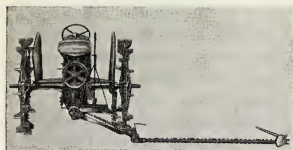
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Music—••

HEADS UP, CHOIR MEMBERS!

By Dr. Frank W. Asper

THE personality, sincerity, and musical background of the conductor of a choir ultimately decide the failure or success of the whole organization. The ideal conductor by his personality will create and keep harmony among the members. His capabilities will secure faith in him from the singers who sit under his baton.

The choir members should at all times know their music sufficiently well so that they can look at the conductor. Many times one sees an organization with eyes glued on the music casting every now and again a hurried, tolerant glance at the director, with the result that the spirit and beauty of the singing are utterly lacking. The conductor should constantly stress the point that the singers always have their heads up and eyes toward him, for the tone quality is better when the head is elevated. The conductor is helpless unless every eye is fixed on him. Only then can singers get his every facial expression and catch his spirit.

Every conductor must love the work, and he must have the power to make the choir love it as well. He must possess full confidence in himself and thus inspire confidence in those under his direction. He must know within himself that he can make this chorus of voices sing to such good purpose that they will reach to the inmost thoughts and hearts of the congregation. If the choir also know this, they will rise to every occasion.

It is a constant requirement that the director begin the rehearsal with the right atmosphere. The choir members should eliminate self in forming one great harmonious organization. They must be sufficiently interested to learn the words, music, time, and other details even out of rehearsal time if necessary and by themselves. No number should be sung without numerous rehearsals, and the choir members should learn to blend their voices until they become like one tone. They must all present the same idea, and the lips and tongue speak the same vowels and consonants together. Each part should sound as one singer. The result will be that the voices all blend; they will all have the same quality; and every eye will be fixed on the director. The conductor will find some of the most inspiring moments of his life when he stands before a well-prepared choir that has been through all the preparations necessary for good diction, tone production, and blending.

Individuality always finds expression in the voice. In the perfect choir member, this individuality also is submerged and melted into wonderful harmony and inspired teamwork.

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Salt Lake City

A MODERN MYTH

BORROWING ON TOMORROW'S
PROSPECTS TO PAY BILLS FOR
YESTERDAY'S EXTRAVAGANCE.

By William Mulder

MIDAS walks again and daily tempts us to test the power of his touch. For the asking he will transform desire to glistening gold. Under the non-partisan slogan of "Plenty of cash for all" he would establish his kingdom among us on the four points of his progressive platform, to wit:

1. "To provide folks who need cash with any amount from \$10.00 to \$300.00."
2. "To do this quickly, privately . . . without anyone else knowing your personal business."
3. "To make it easy for you to repay in amounts that fit your budget."
4. "To eliminate all worry in money matters: wipe the slate clean of small bills; provide for vacation necessities; help save ten to fifty per cent on cash purchases; provide a happier home life."

A very Merlin come to our aid who will perform for us the miracle that neither we nor the Joneses have been able to bring to pass in all these years of living beyond our means! It all seems so easy. We can read the instructions on the exceedingly clever "budget" blanks which we found had been left at our home, on the streetcar, at the office, under the windshield wiper of the car—suggestively everywhere, inviting us to get money. "Note here amounts you want for small bills, taxes, coal, clothes, repair, furniture, school expenses, grocer . . . Total . . . Bring this credit card in." We are "preferred" accounts, of course, because our credit is good. Very flattering. Reminded that there is free parking while we arrange our loan, we are invited not to be concerned when we need cash, but to head straight for the . . . finance company. The Midas of a modern day has turned business man and is finding his stay in "our town" profitable.

Perhaps it is not with him we should quarrel. We've got to hand it to him. He is clever, aggressive, and works incessantly to extend the influence of his magic. And he is always within the law.

It is rather our own vulnerability that we must criticize. We forget that the protection of a self-imposed moral law is greater than the guarantee of a business-manipulated civil law. If we are too proficient in signing on the dotted line, it is time to recall the old story of Esau, who sold his birthright for a mess of pottage. He got just that. Mortgaging the future is a very painful procedure, until the day of reckoning. What security can those of us expect who continue to forget that an income which cannot meet a bill today will never be able to meet that bill tomorrow when it is burdened with the bondage of interest on borrowed money?



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MOAPA STAKE AGRICULTURAL PROGRAM

By C. Orval Stott,
Executive Secretary, Church
Agricultural Advisory Committee

THE Moapa Stake Agricultural Advisory committee, consisting of Edwin G. Wells, chairman, and members Warren Hardy, Arthur Hughes, and Harold E. Reber, have done an outstanding piece of work in their stake; so much so, that it has been deemed advisable by the General Committee to tell the other stakes of the Church about their program through *The Improvement Era*. In February, 1940, the writer visited the stake and had a conference with the Agricultural committee. Some changes have been made in the personnel of the committee since that time. Some suggested projects were determined upon, and later, the written statement of two of the projects was submitted from the general office to the stake committee.

The committee met during 1940 at frequent intervals, and outlined a definite program of work enlarging upon the activities decided upon at the previous meetings. Mimeographed copies of their program of work have been prepared over the signature of the stake Agricultural Advisory committee and distributed to the members of the stake through Ward Welfare committees and through Priesthood quorums, group leaders, and committees. The mimeographed outline begins by quoting from President Brigham Young and President J. Reuben Clark, Jr., and then has a verse prefacing the detailed outline of the program, from which we quote:

The Welfare program has now passed the position of just taking care of those now on relief. The aim now is to help those who are not already on relief to keep off. It has been predicted that famine will come, not only to Europe, but to this country. In Europe, 90,000,000 people who should be producing foodstuffs are engaged in war occupations, and according to prophecy, war and pestilence is coming in this country also. Dr. John A. Widtsoe, in our June Conference at Panaca, said, "More people have died from famine than from all of the wars of the world. Look out for famine. It is coming."

An outline of this program follows:

I. A HOME GARDEN FOR EVERY FAMILY:
With the ideal climate that we have, every family in the Moapa Stake should have a home garden. Families may combine and cooperate in producing a garden. In times of necessity, a family in our climate could live out of its own garden practically the year round.

II. A HOME ORCHARD AND VINEYARD FOR EVERY FAMILY:

The Moapa Stake does not produce one-tenth of the fruit used in it. Every home with a backyard large enough for a playground, lawn, shrubbery, etc., could have a few grapevines and fruit trees without detracting from the appearance of the home. Every farm in the stake should have a small orchard and vineyard. Ward Wel-

fare committees and Priesthood quorums should cooperate in this program. The Stake Agricultural committee obtained information on varieties and prices from several different nurseries.

III. A WEED CONTROL PROGRAM ON EVERY FARM:

The outline gave details of how this would be handled, suggesting that farmers cease planting weed seeds in inferior crop seeds. Only the best seed should be planted.

IV. A PLANNED LIVESTOCK PROGRAM ON EVERY FARM:

Every farm should have some kind of planned livestock program to help with soil fertility. Too many of our farms have no way of maintaining soil fertility, and too many farms that have some livestock do not have any definite system or program.

Most of us do not take proper care of our barnyard manure or make proper use of it. Cooperative ownership of manure spreaders where farmers cannot buy their own works out quite satisfactorily. Soil fertility is just as important to successful farming as industry, thrift, and good management on the part of the farmer himself.

V. PROPER RECORD-KEEPING AND GETTING OUT OF DEBT:

If you cannot make a farm pay on paper it will not pay in actual operation. Usually you will find that the farmers who keep the best records of their farming operations are getting along the best financially. Record-keeping makes better farmers.

A real effort should be made to get out of debt during this temporary prosperity that we are having right now and will have in the next few years. We are warned of a depression coming worse than any that we have yet gone through.

VI. HOME AND FARM BEAUTIFICATION:

The yards around a farm home can be just as beautiful as those around a city home. There is something about beautifying a home and farm that makes for better farming and more prosperity.

Every farm should have a definite program of tree planting, decorating borders around fields, making good roads on the farm, etc. A beautiful shrub or tree in the proper place and a good road is worth more than the land it occupies even on a farm.

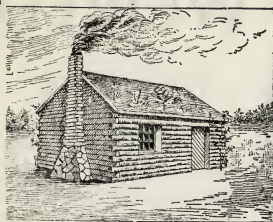
VII. CHURCH-WIDE LAND PLACEMENT PROJECTS:

The Church has investigated quite a number of land projects over the West with the idea of finding places where families can move from the congested districts. Some of them are proving quite satisfactory. That information is available. There are also land opportunities in the Pahranaagat Valley that should be studied.

VIII. AN ACTIVE COMMITTEE IN EVERY WARD:

The only way that we can accomplish the good that we should like to in a stake agricultural program is to have an active committee in every ward. This work rightfully belongs to the Personal Welfare com-

(Concluded on page 295)



The WIDOW'S MITE

By IDA H. STEED

HER little log cabin had a dirt roof and only two small windows. The fields surrounding it were covered with sagebrush, dotted here and there with piles of dirt where prairie-dogs had dug their holes and built their mounds at random.

Several years of drouth had discouraged most of the inhabitants of that large open valley, and they had moved away. But she was not discouraged. The inside walls of her tiny cabin were carefully white-washed, the floor meticulously clean. The old range, too, was always polished and rubbed until it shone with a cheery brilliance. The spread on the small iron bed in the corner was of the whitest white, and the pillows soft, fluffy, and inviting.

One hot July day she came to our home. It had been somewhat muddy walking across the fields and rather difficult climbing through the barbed wire fences. Seventy years of strenuous activity hadn't left so much bending power in her short, plump body. But there she stood that hot afternoon, perspiration streaming from her wrinkled forehead, with a large red rooster held tightly under each arm.

"I would like to give these to the bishop," she said, "for my tithing this month."

Life may have deprived her of many of the blessings of earth, but in her faded blue eyes there still shone the radiance of an unwavering faith in God.




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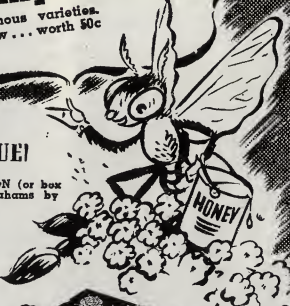
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WATCHMAN *of the* WORLD

By ARCHER WILLEY



"WHEN history was young I was young, too. Many centuries ago I pushed aside warm earth to view my surroundings. Moisture and warmth let me grow. My companions towering in the sun swayed together in their new-found life.

"Why am I taller than the others? I'll tell you, stranger.

"You see that resting place against my trunk? You see that scar in my side? The greatest of teachers sat down there to teach His people, nearly two thousand years ago.

"I still remember part of His words as He, standing here beside me, reached out His right hand and said, 'Blessed are the poor in spirit, for theirs is the kingdom of Heaven.' He leaned against my side and as I began repeating 'for theirs is the kingdom of Heaven,' something filled me, surging upward through my limbs—and oh, how joyful I felt that day that I had given Him shelter and shade. He talked about the fig tree, about the birds, and about the lilies of the field and I heard Him say, 'Whoso liveth and believeth shall never die. He shall never perish.'

"Living, I believed Him, and I have endured these many centuries towering in the sunlight above the heads of a young nation.

"The sixth day is nearly past. The Sabbath is near. I live and wait for Him. Lo, I am the watchman of the world."

—Gabriel Moulin Photograph.

The Editor's Page

President Grant's Opening Conference Message

A TESTIMONY TO ALL THE CHURCH, PRESENTED FRIDAY
MORNING APRIL 4, 1941, IN THE TABERNACLE.

IT is a source of great satisfaction to me to meet with the Latter-day Saints in this Conference. I am grateful for the many blessings we enjoy as a people. I know the Lord is mindful of us and will be to an even greater extent if we but serve Him.

It grieves me deeply that it is necessary for thousands of our boys to go into the army. I hope and pray that they will go out with the missionary spirit, maintain their ideals and come back to us as sweet and clean as when they went away. I trust that it will be possible to keep them out of this terrible war. You parents and loved ones keep as close to them as you possibly can.

I have made this statement to the leadership of this Church at times previous, but I feel to repeat it again at this time:

"I ask every man and woman occupying a place of responsibility whose duty it is to teach the Gospel of Jesus Christ to live it and keep the commandments of God, so that their example will teach it; and if they cannot live it, we will go on loving them, we will go on putting our arms around them, we will go on praying for them that they may become strong enough to live it. But unless they are able to live it we ask them to please step aside so that those who are living it can teach it. No man can teach the Gospel of Jesus Christ under the inspiration of the living God and with power from on high unless he is living it. He can go on as a member and we will pray for him, no matter how many years it may require, and we will never put a block in his way, because the Gospel is one of love and of forgiveness, but we want true men and women as our officers in the Priesthood and in the Relief Society."

And a man has no right to be a member of a stake presidency, a member of a high council, a member of a bishopric, or of any general board, who cannot stand up and say that he knows the Gospel is true and is keeping the commandments of the Lord to His people.

AT this time I feel that I could say nothing to you that would better portray my testimony and my love of God than to give in substance what I said to the English Saints nearly four years ago:

"It has never ceased to be a wonder to me that I do represent the Lord here upon the earth. My association from childhood with the remarkable and wonderful men that have preceded me has made it

almost overwhelming to think of being in the same class with them.

"The last words uttered by President Joseph F. Smith were to the effect, when he shook hands with me—he died that night—'The Lord bless you, my boy, the Lord bless you; you have got a great responsibility. Always remember this is the Lord's work and not man's. The Lord is greater than any man. He knows whom He wants to lead His Church, and never makes any mistake. The Lord bless you.'

"I have felt my own lack of ability. In fact when I was called as one of the Apostles I arose to my feet to say it was beyond anything I was worthy of, and as I was rising the thought came to me 'You know as you know that you live that John Taylor is a prophet of God, and to decline this office when he had received a revelation is equivalent to repudiating the Prophet.' I said, 'I will accept the office and do my best.' I remember that it was with difficulty that I took my seat without fainting.

"There are two spirits striving with us always, one telling us to continue our labor for good, and one telling us that with the faults and failings of our nature we are unworthy. I can truthfully say that from October, 1882, until February, 1883, that spirit followed me day and night telling me that I was unworthy to be an Apostle of the Church, and that I ought to resign. When I would testify of my knowledge that Jesus is the Christ, the Son of the Living God, the Redeemer of mankind, it seemed as though a voice would say to me: 'You lie! You lie! You have never seen Him.'

"While on the Navajo Indian reservation with Brigham Young, Jr., and a number of others, six or eight on horseback, and several others in 'white tops,'—riding along with Lot Smith at the rear of that procession, suddenly the road veered to the left almost straight, but there was a well-beaten path leading ahead. I said: 'Stop, Lot, stop. Where does this trail lead? There are plenty of foot marks and plenty of horses' hoof marks here.' He said, 'It leads to an immense gulley just a short distance ahead, that it is impossible to cross with a wagon. We have made a regular "Muleshoe" of miles here to get on the other side of the gulley.'

"I had visited the day before the spot where a Navajo Indian had asked George A. Smith, Jr., to let him look at his pistol. George A. handed it to him, and the Navajo shot him. (Continued on page 315)

General Authorities

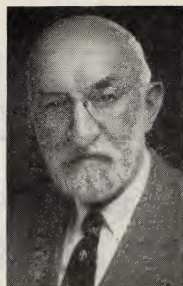
of the
Church of Jesus Christ
of Latter-day Saints

April, 1941

THE FIRST PRESIDENCY



J. REUBEN CLARK, JR.



PRES. HEBER J. GRANT



DAVID O. MCKAY

THE COUNCIL OF THE TWELVE

RUDGER CLAWSON GEORGE ALBERT SMITH GEORGE F. RICHARDS JOSEPH F. SMITH STEPHEN L. RICHARDS RICHARD R. LYMAN



JOHN A. WIDTSOE

JOSEPH F. MERRILL

CHARLES A. CALLIS

A. E. BOWEN

SYLVESTER Q. CANNON

HAROLD B. LEE

THE FIRST COUNCIL OF THE SEVENTY



RULON S. WELLS

LEVI EDGAR YOUNG

ANTOINE R. IVINS

SAMUEL O. BENNION

JOHN H. TAYLOR

RUFUS K. HARDY

RICHARD L. EVANS

THE PRESIDING BISHOPRIC



CENTER: LeGRAND RICHARDS
LEFT: MARVIN O. ASHTON
RIGHT: JOSEPH L. WIRTHLIN



PRESIDENT GRANT ADDRESSING THE GENERAL PRIESTHOOD CONFERENCE, SATURDAY EVENING, APRIL 5, 1941, IN THE TABERNACLE

THE 111TH ANNUAL CONFERENCE

EACH General Conference of the Church is alike in many respects and different in some respects from all others. Therefore, if we can point out the differences we shall largely have described the characteristics of the whole for those members of the Church who are familiar with the general proceedings. Some of the distinguishing features of the 111th Annual Conference, held in Salt Lake City, April 4, 5, and 6, 1941, stand out clearly to all who witnessed these impressive events.

First, the return of President Grant to active conference participation, with his unforgettable testimony at the opening session, gave the whole conference a deeply impressive character. (See pages 267 and 288.) This was followed by his vigorous declaration at the General Priesthood meeting Saturday evening, April 5, in the Tabernacle, and his closing statement of equal vigor and conviction at the final session, Sunday afternoon, April 6.

Another high point of interest at the conference was the appointment of Elder Harold B. Lee, Managing Director of the Church Welfare Plan, to fill the vacancy in the Quorum of the Twelve Apostles caused by the death of Elder Reed Smoot.

Five other appointments of newly-created designation came wholly as a

surprise to the Church, when, on Sunday morning, during the sustaining of the general authorities and general officers of the Church, President Clark announced:

In the past history of the Church, especially in President Brigham Young's time, it was found necessary for the First Presidency or the Twelve, or both, to call brethren, frequently designated as counselors, to help carry on their assigned work in the Church.

The rapid growth of the Church in recent times, the constantly increasing establishment of new wards and stakes, the ever-widening geographical area covered by wards and stakes, the steadily pressing necessity for increasing our missions in numbers and efficiency that the Gospel may be brought to all men, the continual multiplying of Church interests and activities calling for more rigid and frequent observation, supervision, and direction, all have built up an apostolic service of the greatest magnitude.

The First Presidency and Twelve feel that to meet adequately their great responsibilities and to carry on efficiently this service for the Lord, they should have some help.

Accordingly it has been decided to appoint assistants to the Twelve, who shall be High Priests, who shall be set apart to act under the direction of the Twelve in the performance of such work as the First Presidency and the Twelve may place upon them.

There will be no fixed number of these assistants. Their number will be increased or otherwise from time to time, as the necessity of carrying on the Lord's work seems to dictate to be wise.

It is proposed that we sustain as assistants to the Twelve, the following named High Priests, who will labor under the supervision and direction of the First Presidency and of the Twelve:

Marion G. Romney, president of Bonneville Stake.

Thomas E. McKay, former president of Ogden Stake and acting president of the European Mission.

Clifford E. Young, president of the Alpine Stake.

Alma Sonne, president of Cache Stake.

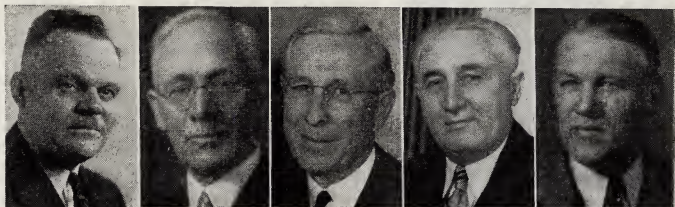
Nicholas G. Smith, president of Northwestern States Mission.

Another feature of the conference was the attendance—greatest of record. Some sessions, including the Saturday evening Priesthood meeting, overtaxed every available seating and standing space in the Tabernacle—aisles, corridors, stairs, and doorways, with uncounted hundreds turned away.

The usual Sunday morning broadcasts were presented, with the traditional performance of the Tabernacle choir and organ being heard over KSL and the nationwide Columbia network from 10:30 to 11:00 a.m. M.S.T., followed by the Columbia Church of

(Continued on page 316)

"ASSISTANTS TO THE TWELVE . . . TO ACT UNDER THE DIRECTION OF THE TWELVE IN . . . SUCH WORK AS THE FIRST PRESIDENCY AND THE TWELVE MAY PLACE UPON THEM."



MARION G. ROMNEY

THOMAS E. MCKAY

CLIFFORD E. YOUNG

ALMA SONNE

NICHOLAS G. SMITH

HAROLD B. LEE

of the Council of the Twelve

By RICHARD L. EVANS
of the First Council of the Seventy

WITH the announcement Sunday morning, April 6, that Harold Bingham Lee had been called to fill the existing vacancy in the Council of the Twelve Apostles, an audible wave of approval carried from the thousands who filled the Tabernacle and was joined in by the uncounted thousands to whom radio carried the message. Both members and non-members of the Church joined in the general satisfaction and well-wishing to this man, yet young, who had already proved his ability and integrity in public affairs, in Church service—and in the conduct of his own life.

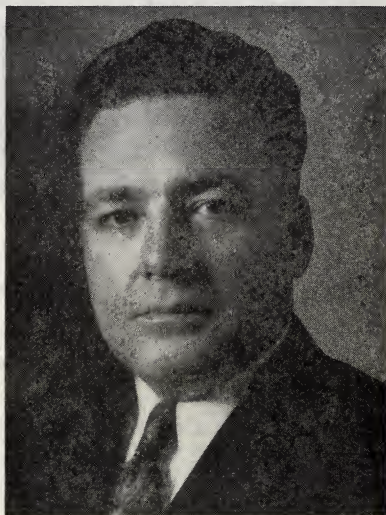
Most closely and tirelessly identified with the much-publicized Church Welfare Program since its inception in 1936, Harold B. Lee, managing director of the movement, even before then had won the right to recognition and trust. The mere citation of chronological facts does not begin to reveal the man behind these facts, but here, briefly, is the record:

Born March 28, 1899, at Clifton, Idaho, a son of Samuel M. and Louisa Bingham Lee, he was reared on the family farm in Cache Valley. But a

A CHILDHOOD PICTURE OF HAROLD B. LEE (LEFT) AND HIS ELDEST BROTHER, S. PERRY LEE.



HAROLD BINGHAM LEE, WHO WAS SUSTAINED APRIL 6, 1941, AT THE GENERAL CONFERENCE OF THE CHURCH, TO FILL A VACANCY IN THE QUORUM OF THE TWELVE APOSTLES.



man's beginnings go back before his birth, and Harold B. Lee was richly endowed by heritage. Both his paternal and maternal ancestry go back to the early years of the Church, and his progenitors were identified with pioneering and colonizing and sacrifices for the cause of truth from Scotland and England, from Ohio and Indiana, across the plains, and down to Utah's Dixie, and on up to the hard-won lands of Southern Idaho. On his paternal side his great-grandfather, Francis Lee, and great-grandmother, Jane Vale Johnson, joined the Church in Indiana in 1832, and shared the tribulations of Liberty and Far West under the "exterminating order," and the Nauvoo evacuation, and first set foot in Salt Lake Valley in September, 1850. Besides the names of Bingham and Lee which he carries, in his veins flows the blood of other notable Church names from far back.

Harold B. Lee, a member of a family of six children with hard-working parents and times not too easy, learned to work as a boy. District school at the age of five; Oneida Stake Academy at thirteen; debating, basketball, and a facility with the slide trombone are part of the picture of those earlier years. The Albion State Normal School at seventeen followed by a first teaching job near Weston, Idaho, were steps that led to an appointment as principal of the district school at Oxford, Idaho,

at the age of eighteen. A call to the Western States Mission for which he departed in November, 1920, interrupted this activity. Here he served, latterly, as president of the Denver District.

A few months of readjustment followed his mission release in December 1922, after which, in the summer of 1923, he took up his residence in Salt Lake City, attending summer sessions at the University of Utah when circumstances permitted, completing the remainder of his university education by correspondence courses and extension classes, and serving as principal of two schools in the Granite School District, Salt Lake County, from 1923 to 1928. Meanwhile he pursued various other ventures as opportunity afforded, later to become first a salesman and then intermountain manager for the Foundation Press, a library distributing organization.

This position he relinquished in 1932 to accept an appointment as Salt Lake City Commissioner, being responsible for the department of streets and public properties. He resigned from the commissionership in December, 1936, to devote his full time as managing director of the Church Welfare Program, to which position he had been appointed some months previous.

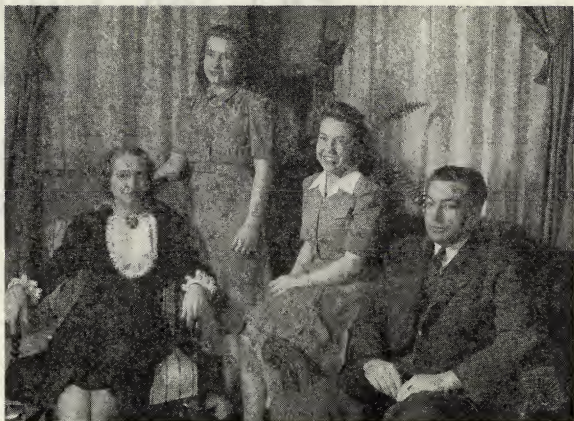
During his residence in Salt Lake City he has served as Pioneer Stake

Religion Class superintendent, Sunday School superintendent, counselor in the stake presidency, and, from 1930 to 1937, as stake president. With his counselors he had instituted, in 1932, a stake welfare program and established a warehouse for storing and distributing food and other commodities. Practices worked out in this and other stake welfare programs which had originated during the same period were embodied in the general Church Welfare Program.

The seven years of his presidency in Pioneer Stake were marked with progress and the development of many activities other than the welfare program among the stake membership. There was inaugurated a stake wide budget system, culminating in a recreational program for the entire stake membership and in which all, regardless of their circumstances, could participate. This necessitated the building of a stake gymnasium in which stake recreational activities were centralized. As stake president he launched the stake also upon a uniform and highly specialized program of leadership development and teacher training. These activities continue today.

He was married November 14, 1923, to Fern L. Tanner, daughter of Stewart T. and Janet Coats Tanner of Salt Lake City. Brother and Sister Lee reside at 1208 South Eighth West Street with their two daughters, Maurine, 16, and Helen, 15.

That, in a few words, is the record. But what this chronological citation does not reveal is Harold B. Lee's lovable personality; nor does it show the convincing sincerity for which men trust him; nor the example and teachings of his wise and stalwart parents who gave him so much, and whose gifts he so completely acknowledges; nor the loving devotion of his able and modest wife and their two girls whose worthiness and loyalty he gratefully speaks of; nor the struggles of his own early life against discouraging financial odds; nor the buoyancy of spirit, the zest



BROTHER AND SISTER HAROLD B. LEE AND THEIR FAMILY AT HOME.

for life, love of truth, and completeness of faith which are so much a part of him.

Also, what the record does not



HAROLD B. LEE'S FIRST TEACHING JOB AT AGE 17 (1916-17) WAS IN THIS SILVER STAR SCHOOL, ABOUT FIVE MILES SOUTH OF WESTON, IDAHO. ITS ONE ROOM ACCOMMODATED ALL, FIRST TO EIGHTH GRADES, WITH TWENTY TO TWENTY-FIVE PUPILS AND TWENTY- EIGHT CLASSES A DAY.

show is the driving force and energy and understanding he has given without hesitation to the personal problems of countless perplexed and discouraged people, to the difficulties of stakes and wards, to the Church-wide activities and endless details of organization and execution of the Church Welfare Program. In all this he has been driven by his conviction of the urgent necessity for the fuller operation of the Welfare Plan against a day of eventualities—and while he has driven hard, and traveled much, and prayed earnestly, and reproved and encouraged and loved and persuaded, he has always stood by his principles, and made friends by doing it.

Though in early youth and manhood Elder Lee trained for the field of education, his abilities as an executive were soon to put this other in the background. As a thirty-one-year-old stake president he launched himself upon a career of service which has emphasized this ability to be a leader. His leadership has been a strong force in whatever path it was directed, be it spiritual, temporal, or civil. This mantle of leadership has fallen often upon his young, strong shoulders and in no instance has it found him wanting in wisdom, executive ability, courage nor devotion to the highest of ideals.

All this, and much more, is Harold B. Lee, of worthy heritage, and much promise, whom the Church now so warmly welcomes as a member of the Council of the Twelve.



LOUISA EMELINE BINGHAM LEE AND SAMUEL MARION LEE, MOTHER AND FATHER OF HAROLD B. LEE.

FROM OUT NEW ENGLAND

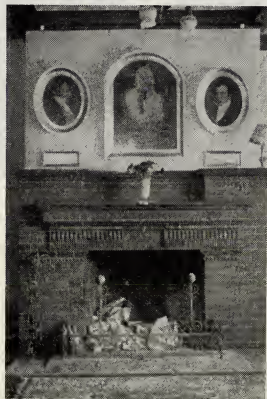
The Homestead of a Prophet in the Hills of Vermont

ON THAT wintry December night of 1805 when he was born, there would have been none so foolhardy as to predict the career that lay in store for Joseph Smith. There would have been none willing to say that future years would see thousands on thousands wending their way into those Vermont hills, away from other attractions, just to visit his birthplace. And yet, during this past summer, as for many summers before, the road leading into those beautiful and picturesque rolling hills was busy with the cars of people making their way to that spot from where came this great American prophet.

A granite shaft that seems to soar into the very blue of the heavens, and a modern and beautiful cottage that is made the more delightful because of its setting, today mark the site of the old homestead. From the visitor's register which we find in the small but most interesting Information Bureau, we read such remarks as these concerning visits made to the Joseph Smith Memorial: "A heaven in the hills." "Joseph Smith was a fascinating and dynamic shaper of history." "A prophet who has least honor in his native state." "A truly gorgeous spot that all should see." "A credit to your Church." "An interest in the Mormon faith, its history and activities, was today aroused by my visit to the monument." And all of these, with hundreds like them, were written by people not members of the Church.

But before we become too involved in the present, let us go back into some of the most interesting history surrounding the birth of the Prophet.

Sharon, in Windsor County, is one of many such villages in Vermont where a few hundred families live on in much the same manner as did their fathers and their fathers before them. The rocky and densely foliated hillsides have been cleared enough to allow some grain to be planted and pasture enough for



THE HEARTHSTONE IN THE JOSEPH SMITH HOME

By FRANK V. NELSON

*Formerly of the New England
Mission*

their cattle. And into the tops of these green hills, to what is now called Dairy Hill, Joseph Smith,

Senior, took his family for a short time at the beginning of the 1800's. The land they occupied at that time belonged to the Solomon Mack family, the parents of Lucy Smith. We are told that the Smiths were renting a portion of the Mack property. But it was hard grubbing an existence in those hills where, as someone put it, "The land had to be farmed on all four sides to make a living."

It was in this environment, in house and surroundings typical of the period and locality, that Joseph spent the first months of his life. And then the family again moved.

After remaining empty for many years, the old homestead of the Smiths was destroyed by the elements. And, as is common throughout the state, many acres of the land that was then cleared on the farm have now grown back into the heavy growth of green trees and bushes for which Vermont is noted. Each year finds less land cleared than the year before, and with the frequent rains and beautiful summers the trees and underbrush spring up almost overnight.

At the beginning of 1905, the one hundredth year since the birth of the Prophet, there was little to mark the site of this important chapter in our history. On a little knoll the basement structure was still discernible among the grass and brush that had overgrown the stones. And in one place the old hearthstone lay as it had done when the little lad must have played on it during those long cold nights of the New England winters.

In the early part of the year 1905, the Church purchased the Mack farm, including that portion occupied originally by the Smiths. The late Junius F. Wells was influential in bringing this about, both in suggesting the idea and carrying it to a conclusion. He further suggested that the Church erect a monument and a memorial home on the site,

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EXTERIOR VIEW OF THE RECONSTRUCTED
JOSEPH SMITH HOME AND THE MONUMENT.

THOSE MOTHERS WE KNEW

A SHORT
SHORT
STORY

*complete on
this page*

By JAMES P. SHARP

EVERYWHERE we of yesteryears are reminded that we are living in a different world of affairs. We are told things are not as they were, "When You and I Were Young, Maggie," so to speak. Those same young people try to convince us that everything is changing. In part we admit as much, for when a person nowadays gets even a toe ache he crawls into bed, gets a stack of magazines, and prepares to take the rest cure, knowing full well that some agency of the government or state will look after his needs. To make it look more business-like he calls in a doctor who, wanting to show he is earning his fee, writes out a prescription.

Now when we were your age if we were sick, Grandma or Auntie would be called in to look the situation over. Then came homemade medicine, made from native roots and herbs. It looked bad, tasted worse. We took it, for she stood there to see we did, and usually followed it with a couple of tablespoonfuls of castor oil. No matter how rotten we felt the next morning we insisted we were better—anything rather than take more such medicine.

Sometimes, however, we were really sick, and when we were, our parents called in the Elders to administer to us, and I dare say there are few of us old timers who cannot recall cases of healing under the hands of those holding the Priesthood.

Many years ago we moved our sheep from Utah to Idaho. We purchased a large ranch, for headquarters, near a village in Bruneau Valley. The people living there, upon learning we were from Utah, named ours "The Mormon Outfit." Actions spoke louder than words. They would have absolutely nothing to do with us.

One morning Father and Charles R. McBride, still living in Tooele

City, started out for the sheep. They passed a small house. A woman standing on the porch waved at them. They waved back and kept on. Shortly after, they heard someone calling, and looking back, saw her running up the road after them, calling as she ran. They stopped. When she caught up, she asked, all out of breath, "Are you Mormons?" Then, "There's a sick child in that house and her mother wants you."

They entered the house. A number of women were standing around a bed. A child about one year old was in a convulsion. A woman was kneeling at the bed. A young man stood near by. The woman who had stopped the men (let us call her Mrs. Harris), walked over to the young kneeling mother and said, "The Mormons are here."

The mother looked up through

tear-dimmed eyes and said, "Thank God. He has sent you in answer to my prayers. Please administer to our baby."

"Are you a Mormon?" Father asked. She stood up, threw her head back, and said, "When we came here two years ago and learned how the people living here hated the Mormons we decided not to let them know we were Latter-day Saints." Her husband stood by her side as she continued. "Yes, we are Mormons, and proud of it. Please administer to our child."

There was no oil in the house so the two men knelt down beside the bed. "Shall we go out?" Mrs. Harris asked.

"There is no need to," replied Father.

The two men placed their hands upon the child's head. It was so hot it seemed to burn them. Then Father began, "By the authority of the Holy Melchizedek Priesthood." There was a terrible something that passed through that small body, shaking it from head to foot. Then it straightened out and went limp. Father thought the child had passed away. Some power within him seemed to compel him to go on. He did, rebuking the disease, casting it to the four winds and blessing that child with health and strength. He promised her she should live to become a mother in Israel.

When they arose Mrs. Harris asked, "Will she live?"

"She will live." He reached down, touched the head. It was moist and cool. He took hold of the tiny hand. The child took a long breath, heaved a sigh, opened her eyes, and smiled, after which she fell into a peaceful sleep.

News travels very rapidly in a small community. When the two men returned a few days later people along the road greeted them in a friendly manner. Men working in the fields waved at them. When they stopped at the post office even the postmaster spoke kindly to them. Men came to the ranch under some pretext or other, and, be it said to the credit of most of them, they shook hands and admitted they had received a wrong impression regarding the Mormon people.

We admit this is a changing world, but the time may come when some of you, of the younger generation, might be brought down deep in sorrow and you might then remember the lessons your mother and dad taught you regarding the power of the Priesthood that is right here in our midst.



TEXCOTZINGO

and its Ancient Ruins

By DR. RALPH V. CHAMBERLIN

*Professor of Zoology, University
of Utah*

THE visitor to Mexico is charmed at every turn by the picturesque and unusual in that beguiling land of sunny skies, expansive landscapes, quaint villages, and amiable, friendly people. If at first impressed most by the amazing physical contrasts, one is next fascinated by the equally striking diversities in civilization and culture, a diversity probably unapproached in any other nation. The extent of that diversity may perhaps best be indicated by the fact that it has been necessary to group the numerous languages of the native tribes of the country into from thirteen to twenty-nine distinct linguistic stocks. The peoples speaking these different tongues at the same time exhibit cultures seemingly separated by centuries or even ages in level of development.

These striking differences have clearly not resulted from the moulding effect of the varied physical environments alone. They imply also the effects of many centuries of human history. Mexico had been the recipient of many waves of invaders before the Spaniards arrived under Cortez.

The Valley of Mexico itself in its important ancient ruins yields ample signs of successive cultures, much like the historic sequence evidenced in the archeological remains of the Euphrates Valley. Also over many other areas of Mexico as well, abundant proofs are found that even at the time of Christ and earlier, a numerous people of enlightened civ-

VIEW FROM HILL OF
TEXCOTZINGO LOOK-
ING NORTHWEST. NEAR
MIDDLE OF PICTURE IS
SEEN THE CHURCH OF
THE VILLAGE OF SAN
NICOLAS, IN THE BACK-
GROUND THAT OF THE
MOLINO DE FLORES.



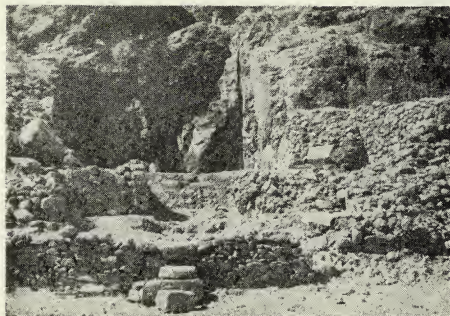
ilization dwelt there in splendid cities.

Excavations of some of these ancient sites have revealed palaces and temples, or at least their great pyramidal bases, that delight the traveler and fascinate and challenge the serious student. What is not commonly appreciated, however, is that relatively few of the known sites have been excavated or studied. How vast the field for work is will be sufficiently indicated by noting that a recent estimate for Mexico alone places the number of pyramids—each of which at some time bore at its top a palace or temple—at 150,000!

In consideration of this amazing

number of pyramids, indicative in many cases of formerly great centers of population, of centuries of intense religious activity and of complicated ethnic and political changes, one should be cautious indeed in drawing hasty, broad, or final conclusions. Important new discoveries are being made from time to time, and no doubt will continue for many years to come.

Among items of archeological significance reported within the last few months, for example, is the finding among ruins in the state of Vera Cruz of an inscription on stone in Mayan graphs giving a date which correlates in our chronology with the year 291 B. C., the earliest object bearing a contemporary date so far discovered in America. A second discovery was the finding in Colombia of a calendar stone and other objects held to evidence an enlightened civilization in that region probably antedating the Mayan, a find stimulating plans for further exploration and research in that region. Another discovery made known at the recent meetings of the American Association for the Advancement of Science pertained to the first unquestioned record of the use of the wheeled vehicle in ancient America. Among huge sculptured figures uncovered by an expedition of the National Geographic Society and estimated to be 1500 years old was found a toy



SHRINE CUT IN THE
SOLID CLIFF AND FAC-
ING THE WEST AS WAS
FREQUENT.



A WELL-PRESERVED BATH CARVED IN THE SOLID ROCK ON THE SOUTHEAST SIDE OF TEXCOTZINGO. NOTE THE SEAT LEFT IN RELIEF ON THE FLOOR.

dog with wheels attached which scientists who studied this and associated relics hold indicated that man of that time and race had used larger vehicles of the same type. This contradicts long-held opinion that the Ancient Americans were all unacquainted with the wheel.

IN seeking to unravel the complicated tangle of aboriginal American history and civilizations, much help toward clarification may be had by working backward from the recent and definitely historic. In this way it is possible by accurately placing some of the ruins and cultures to simplify the enigma of the more ancient. At the same time, this procedure provides information aiding materially in interpreting prehistoric ruins.

For this approach to the study of the pre-Spanish civilizations of America, the city of Mexico is an ideal location. At the time of Cortez that city, the ancient Tenochtitlan, was the capital of the wealthy and powerful Aztec civilization, the barbaric splendor of which so amazed the conquerors. The history of the Aztecs is known in main outline from the time that people entered "The Vale of Anahuac," and in 1325 founded the city that was to become the center of their great empire.

Other city-kingdoms had previously been established by other tribes of the same great Nahua stock, and others, commonly referred to as Chichimecs, which were probably of the Otomi stock. One of the greatest of these cities was Texcoco, established by the Texcocans or Acolhuans toward the end of the twelfth century, many years before the Aztecs entered the valley, and long unrivalled by any other city. It was built on the eastern border of the principal lake—itsself called lake

Texcoco—in the valley, opposite Mexico or Tenochtitlan after the latter was founded.

The Texcocans long rivalled the Aztecs in power and always far surpassed them in intellectual culture and artistic achievement. More than others they seemed to have been receptive to the more refined influences and traditions emanating from the Toltecs. Whatever their original tongue they came to speak Nahuatl, and their dialect was regarded as the purest of all those of that race. It was that used in recording the finest native literary products until after the Conquest. Hence, Texcoco was the western Athens to which men of wealth and rank sent their sons to be taught in the philosophy, theology, history, astronomy, and the much-prized art of poetry of their race and day. In this respect it contrasted strongly with the Aztec capital, Tenochtitlan, which was almost entirely military and commercial in character. The golden age in the history of Texcoco was undoubtedly the period of nearly a hundred years immediately preceding the arrival of Cortez and embraced in the reigns of its great ruler Nezahualcoyotl and his son

Nezahualpilli. Nezahualcoyotl has been regarded by some as the greatest Indian monarch of whom we have record. In the peace and prosperity of his reign Texcoco developed greatly and became a city approaching Tenochtitlan in its magnificence. A great cultural renaissance took place, making of the city, as it were, a new Tula, the great capital of the vanished Toltecs.

THE cultural life of Texcoco centered around a remarkable institution established by the monarch and comparable to a National Academy of Music, Arts, and Sciences. All productions in astronomy, history, and art had to be approved by this academy before they were permitted to be published. Certain days were designated on which poems and historical essays were read before a special board who passed judgment upon them and awarded prizes for the best. The academy became a powerful influence in the cultural life, not only of Texcoco, but of a wide area beyond its borders.

Nezahualcoyotl himself was one of the most illustrious of their bards and composed poems and odes of which some have been preserved, while other fragments and various aphorisms deriving from him seem to have persisted by oral tradition to the present day. He was a constant student of astronomy and had his own special observatory. Loved as a wise and just ruler, he was in general enlightened beyond his times. "The remembrance of the just," he said, "shall not pass away from the nations, and the good thou hast done shall ever be held in honor." In the field of religion, according to Ixtlilxochitl, a Texcocan chronicler of the century of the Conquest, the monarch deplored the degrading superstitions and cruel practices of

(Continued on page 312)



A FLIGHT OF STEPS CUT IN THE NATIVE ROCK IN ANOTHER PART OF TEXCOTZINGO.

The ENRICHED FLOUR PROGRAM

By LEAH D.
WIDTSON

CONCERNING A RECENT DEVELOPMENT IN THE
MILLING PROCESS—AND THE REASONS AND
NECESSITY THEREFOR.

SINCE time immemorial grain has formed the basis of man's food—wheat and rye in Europe and rice in the Orient. Bread made from ground grain has been termed the "staff of life." In countries where the whole grain is used, men have found it a reliable "staff."

The story is told that in England, a few centuries ago, a great nobleman was preparing a feast for some aristocratic guests. He asked his miller if he couldn't devise something special for this great occasion; whereupon the miller decided to sift his flour and resift it until he produced a pure white flour. The new white-bread made a favorable impression on the guests and thus grew a demand for the white product among those wealthy enough to afford it.

Thus the use of white bread became associated in people's minds with the aristocracy, for only they could afford to pay the greater cost. In time the demand grew as more people could afford it, and as the practice became general the price was lowered. Gradually, mills were built to manufacture the refined product until today the refined is cheaper than whole wheat flour. More and more, foods using refined flour were prepared in homes and factories, until bread, rolls, biscuits, waffles, crackers of all kinds, white cereal foods, macaroni, spaghetti, and all kinds of "paste-foods," cakes and pastries in all their variety made from refined flour have become the bulk of modern man's diet.

In the Orient a similar desire for "whiteness" caused their staple, rice, to be robbed of its bran and outer coverings, and polished rice, so-called, took the place of the whole-some grain prepared by Mother Nature.

During the last few decades great progress has been made in the study of food in relation to health. Many active and symptomatic diseases and dreaded epidemics of the past and present, such as scurvy, rickets, beriberi, and pellagra, have been traced to a deficient diet. For the body to be kept in normal health, it must be

EDITOR'S NOTE

THE National Research Council's Committee on Food and Nutrition, and the Millers' National Federation, have agreed that the American public shall be furnished, hereafter, an enriched wheat flour containing nutritive vitamins and minerals essential to the maintenance of good health which are removed under present milling practices. The *Era* gladly accedes to the request from these agencies to publish this important agreement for the benefit of its readers; and, since grain products often form the bulk of man's food, has secured this article explaining the necessity for this action by official nutrition and milling agencies. Good physical health is an objective of the Church, which has for its guide the Word of Wisdom.

supplied by its food with all the elements of which it is composed. Natural foods as grown by nature contain these essential elements; but when refined by man for commercial purposes or to satisfy a perverted or acquired taste, many of the essential elements, those most needed by the body, especially certain minerals and vitamins, are often discarded in the germ, bran, or outer coverings of many grains, fruits, or vegetables. Ill health and eventual disease are sure to follow such faulty nutrition. This is particularly true with regard to the white bread, degerminated corn meal, and polished rice so largely used by modern man.

VITAMINS

THE vitamins found in whole wheat are chiefly the B complex and E. These are both essential for health. Dr. R. H. A. Plimmer, Professor of Chemistry at London, University of St. Thomas Hospital Medical School, describes one of many experiments performed on pigeons and other laboratory animals in which the diet was lacking in vitamin B. He states that post mortem examination showed that the food was undigested with swollen appendices indicating constipation and appendicitis; also enlarged hearts with flabby walls. Loss of appetite or

depraved appetite, indigestion, constipation or diarrhoea, colitis, headache, anaemia, unhealthy skin, arthritis, and heart trouble, and many of the ills of modern life, are all evidences and typical of *shortage*, not necessarily *absence*, of the vitamin B complex.* A complete absence of these vitamins would soon cause death. A liberal use of these vitamins has been found a correction of these diseases and tendencies.

The factors of the vitamin B complex are now called vitamin B₁, or thiamin chloride; vitamin B₂, riboflavin; B₃, the dermatitis factor; nicotinic acid, the pellagra preventive; and other factors which are being studied and described. Vitamin E, or tocopherol, is necessary for normal lactation and reproduction. Its shortage in the diet may produce serious results.

The germ of the wheat, always discarded in making white flour, is among the richest natural sources of the vitamins B and E.

MINERALS

COMPLETE bodily health cannot be maintained without a full quota of the minerals of which the body is composed. Hence the presence of minerals in the food is quite as essential as are the vitamins. Indeed, some nutritionists claim that the chief function of the vitamins is to act as mineralizing agents. If that be true, when the food lacks its mineral content the vitamins may not function at all. Conversely, when certain vitamins are absent, the minerals may not be fully utilized.

The minerals of the wheat grain are found largely in the outer layers. "The wheat kernel contains five times or more mineral substances than does refined wheat flour. These mineral substances are of utmost importance in maintaining a proper composition of the blood. . . . There is in the wheat kernel ten times more potassium than in white flour; two and one-half times more calcium; eight times more magnesium; one and one-third times more sulphur; three times more phosphorus. The relatively unimportant sodium and chlorine, because they are obtained from common salt, either approach or exceed in white flour the percentage in the wheat kernel. All the

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*R. H. A. Plimmer, Longmans, Green, and Co., *Food, Health and Vitamins*, p. 51.

LANDSCAPE ARCHITECTURE *and* *The Small Home*

By GORDON S. BOWEN

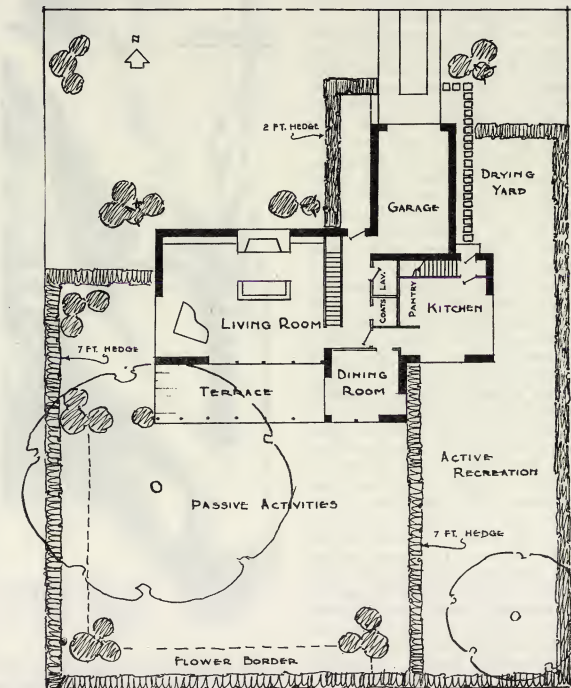
Landscape Architect

THE home of today is, as always, the ultimate unit of society; but the last fifty years of social and industrial development have complicated American home life considerably in at least two ways: it has been crowded into a smaller and smaller space; and a desire for new interests and new activities has been aroused and awakened both within and without the home.

People who spend five or more days a week in the intensely specialized routine which modern industrialized civilization requires feel tremendously the need for enlarging their own personal horizons during the spare time that remains to them. This may be as true of the housewife or the school child as it is of the business man. Reading, putting, shopwork, gardening, entertaining, visiting, pleasure-driving, picnicking, swimming, outdoor play are only a few of the many possible outlets, but there must be some outlets. Many of these activities must necessarily be confined to the home.

This fact, plus present-day crowded conditions, plus the many new social and industrial innovations which progress has brought into the average home (automobile, telephone, radio, and modern methods of heating, food preparation, child care, and hygiene—to mention a few), requires that the modern home be carefully organized from start to finish, inside and out.

It must be compact and efficient in certain respects to care for the essentials of comfortable living and it must at the same time be sufficiently elastic to provide for the host of other activities which contribute to a broader and richer life. Many are familiar with the need for careful organization *within* the house. It is the purpose of this article to indicate the form of organization which normally must be achieved *outside* to approach the objectives set out above. Necessarily the two are interrelated and one cannot be intelligently discussed without referring at times to the other.



IDEAL LOCATION AND LANDSCAPE DESIGN FOR A SMALL HOME, BY GORDON S. BOWEN.

Three fundamental elements must inevitably be considered in determining the outdoor development of the small home. They are: (1) the approach, (2) the service areas, (3) the outdoor living space.

THE APPROACH

By the approach is meant that part of the house and grounds first seen by the passerby or visitor, what normally constitutes the front yard. This element is of great importance to the person who takes pride in his home, for it is upon this area that the visitor's first impression is based. It is important further that this im-

pression be one of unity, that there be a "oneness" presented which is apparent to the most casual observer.

The house, by reason of its significance and bulk is the dominant object in this picture. No conflicting or discordant features should be permitted to dispute or deny this dominance. On the contrary, all visible accessories—the trees, shrubs, lawn, walk, driveway and garage, should harmonize with and be subordinate to the house. How this may be accomplished varies with each individual home, but it is obvious that the position of the house and the relation of other objects to it greatly

(Continued on page 308)

DORTHEA *the* BOUNTIFUL

By RUTH
VALLERY
YOUNG

HER life defined the borders of unselfed sufficiency and spanned an era of the Middle West. Wife, mother, pioneer immigrant, she brought multiple gifts to the valley of her adoption. The valley never really knew her, and has long since forgot; but for forty years she loved and labored, and a valley homestead bloomed.

For two decades the cradle hand-carved by Hans, her husband, and brought with them from the "Old Country," was seldom empty. Dorthea bore six sons, and then two daughters. The boys grew to be young giants, head and shoulders above their father. The daughters, fair and slender, had lovely hands like Dorthea's but not quite so skillful. Hans was never known to praise her for her motherhood; but he looked a proud man as he stood among his children in the later days.

The sweep of rolling prairie before their home, broken only by scattered cottonwoods along cut banks bordering the river, was a symbol of loneliness to Dorthea. She craved the snugness of walls, trim buildings, and an orchard with neat, ordered garden beds. The ceaseless westernlies, that swept the roadway clean and wailed about the corners of their little, first home, cried defiance to Dorthea's dreams of flowers, fruit, and vines. She knew the ways of plenty, and the rebellious earth was never idle within the radius of her hands and hoe. The deep, rich soil gave forth abundantly, but the ruthlessness of early blizzards and the never-ending summer winds claimed a cruel portion of her hard-won vegetables, and beat to ribbons her tenderly cherished flowers. Nevertheless, her passion for abundance was not easily stilled. Long before the winter snows could melt and set her garden free, Dorthea had made her lists and plans complete for another year. Hans seldom went to town without her careful instructions to buy seeds of this or that. When he could satisfy her desires, they became realities. Soon a smoke-house, root cellar, and summer kitchen flanked their earth-banked house, and about these Dorthea grouped her gardens.

Once a plaintive letter to her mother in the "Old Country" brought her seeds of small fruits she had been unable to get in the new land. She planted them in the house and cared for them as tenderly as she did for the baby. They grew.



THE CEASELESS WESTERLIES CRIED DEFIANCE TO DORTHEA'S DREAMS OF FLOWERS, FRUIT, AND VINES.

In the spring she transplanted them outside and watched them through their first summer with endless patience. But the following winter played havoc with her crop of seedlings, and many bitter disappointments forced her to be content with the wild things of her valley. Failure taught her cunning. She learned to transplant the hardy wild plum and cherry into hedges to protect her flowers. She found that small willow shoots could be rooted and made a quick and supple wind-break against the west winds. She taught the sand cherry to grow in rows along the garden paths and yield larger fruit than ever before. These were not her dream gardens, but they were a bright spot to birds and bees, and many a happy hour was Dorthea's reward for her toil.

At first she spun and wove as well as cared for her family, garden, and poultry. But as each second year brought her yet another son her two hands were to compass ever-expanding tasks. She soon learned to let Hans bring home from town great bolts of dark-blue cotton cloth which she fashioned into suits for him and the boys and dresses for herself. There came a day when she laid away the last few yards from her loom, soft, lovely folds of woolen, against the time when she might present them to her future daughters-in-law. Her quick mind caught a hint, that with the passing of her generation, hand-weaving would be a forgotten thing. Reluctantly she turned her nimble fingers to more pressing work.

THE end of the railroad was twenty miles away—a long two days with the slow farm team and loaded wagon. Hans seldom made the trip oftener than once in three months. Dorthea and the children did well if they saw town twice a year. In the autumn Hans marketed corn and vegetables, sometimes a couple of butchered hogs or a beef, and brought home winter supplies. There were flour and sugar, cloth, trinkets such as needles, thread, yarn, shoe leather, and nails, with new shoes for the older children and sometimes a store coat for Hans. Dorthea wore the same dark-red shawl for many winters. Only when the girls grew old enough to insist, did their mother become the owner of a bought coat and hat.

One day Hans returned from an early fall visit to town and told Dorthea of a grapevine, "full with purple bunches," growing behind the grocery-man's store. Dorthea's questions were persistent, "Was it like in the Old Country? How tall? Were there any little ones at its feet? Was the fruit as big as my thumb? Or bigger? Sweet or sour?"

Hans had not tasted and did not know. His lack of details tantalized Dorthea. For three days she brooded. Then she asked if they might make a trip to town again. She needed much more yarn for the children's

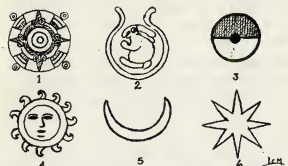
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Current Facts on Ancient American Peoples

By Charles E. Dibble

A MODERN approach to the question of aboriginal origins and migrations is found in the study of human blood groups. The testing of blood for transfusions shows that a person's blood may be typed in the four forms familiar to the public: O, A, B, and AB. The percentage of persons belonging to each blood group varies in different races—thus its importance to anthropology. Blood typing is not limited to the living. Dried tissue from human burials can be tested and typed. The tissue from mummies thousands of years old has been tested and identified as belonging to one of the four groups.

The student of Aztec manuscripts can usually determine a writing to be pre-hispanic or post-hispanic. European art first influenced and altered the representation of trees, sun, moon, stars, and arrows. The appearance of these altered elements definitely identifies a Codex as post-Conquest.



FIGURES 1, 2, AND 3 ARE AZTEC REPRESENTATIONS OF SUN, MOON, AND STAR, RESPECTIVELY, BEFORE THE CONQUEST. FIGURES 4, 5, AND 6 SHOW EUROPEAN INFLUENCE.

The pre-white-man Indians in what is now the State of Utah conversed with varying degrees of ease. The Gosiute, on the eastern fringe of the Great American Desert, and the Shoshone, of northern Utah and southern Idaho, spoke a mutually intelligible language. The Southern Paiute, of southern Utah, and the Ute, of eastern Utah, also conversed with reasonable facility, the difference being that of dialect. However, the Gosiute and Shoshone found it somewhat more difficult to talk with the Southern Paiute and the Ute. Although belonging to the same large linguistic group, there was considerable difference in the words and grammar.

Dr. Luis E. Valcarcel, director of the National Museum of Peru, describes the recent discovery of two ancient cities located some 12,000 feet in altitude in the Peruvian Andes. The discoveries confirm past investigations and increase our knowledge of the early Incas. The sites reveal an intricate road system used by messengers, warriors, and merchants. Irrigation canals testify of irrigated farms capable of supporting a large population.

LOOKING BACK AT Ancient America

By WILLIAM and DEWEY FARNSWORTH

Publishers of "Buried Empires of South America,"
and "Grandeurs of Ancient America."



CABEZA DE SERPIENTE, CHICHEN-ITZA, YUCATAN

Serpent-head carvings upon ancient temples and monuments are acknowledged as peculiar to the art of Mexico and all parts of Central America, and, no doubt, were designed to depict the form of religious worship practiced by these forgotten races. As a symbol of religion, the serpent is thought to have originated in the Hebrew conception of the reign of the Messiah as expressed by the image of a "flying" or "winged" serpent. The serpent among both the ancient Hebrews and the Egyptians symbolized wisdom and the healing art.

ESTELA "A" AT COPAN, HONDURAS

At their zenith, the Mayas developed a hieroglyphic writing found today inscribed upon monuments and altars erected in the courts and plazas of their principal temples. This "Stela," found in the plaza of the temple at Copan in Honduras, is one of the finest examples of the intricate stone carvings—done without metal tools—of the ancients.

MONTE ALBAN, OAXACA

The archaeological zone of Monte Alban in Oaxaca covers an area of about twenty-four square miles, the ruins extending along the mountain range which overlooks the valley of Oaxaca thirteen hundred feet below. The main plaza of Monte Alban is a rectangle 1,000 feet long by 650 feet wide, surrounded by platforms from which pyramids rise. The structure that incloses the great plaza on the north side, which until 1931 was only a pile of formless ruins with grass and shrubs, is the superimposed work of three different periods. Excavation revealed a grand stairway believed to be the widest stairway yet disclosed in all American ruins.

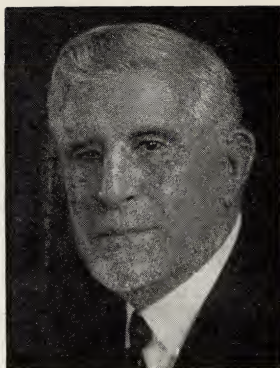


LOOKING BACK SIXTY YEARS

In the Southern States Mission

By JAMES H. MOYLE

*In collaboration with
Willard C. Burton*



JAMES H. MOYLE

IT WAS not the South of today, nor yet was it the Old South to which I was sent, a boy of twenty, early in July, 1879, to labor in the Southern States Mission. Thirteen years after the Civil War, it was a land so recently devastated that its people, for the most part, were extremely poor.

There had been missionaries in North Carolina irregularly from the early days of the Church in Nauvoo, but never more than two at the same time, and the work had been confined mostly to three adjoining counties in the northwestern part of the state, particularly Surrey and Stokes counties, where many had been baptized, most of them by Henry G. Boyle of Payson, Utah, who had been on several missions to North Carolina.

So far as I then knew, we had no friends and no known members of the Church outside of this immediate locality. We later found Henry P. Lindsay in Burke County, about one

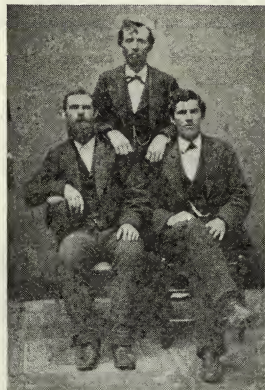
two men, one very tall, the other very short, approach his home, and that they brought to him the message of the Gospel. Shortly thereafter, George Teasdale, later an Apostle, a very tall man, and John R. Winder, Jr., who was very short, made a trip as missionaries from Tennessee through North Carolina to the Centennial Celebration in Philadelphia in 1876. Brother Lindsay saw these Elders walk up to his home, just as he had seen them in his dream, and while they remained in that locality only a few days, he was converted and baptized.

Nevertheless, I was deeply and seriously impressed with the importance of opening new fields of labor and giving the rest of the country the opportunity to hear the Gospel. So strong was this impression that I devoted the greater part of my twenty-eight months' missionary labors to opening and developing new fields of missionary activity, particularly to the southwest of Surrey and Stokes counties, where I had the privilege of baptizing sixteen, including all the members of Henry P. Lindsay's family, two other families, and the head of one other. The opening of these new fields resulted in the sending of a larger number of Elders to work in the newly-developed sections, and when I left the mission, there were thirteen Elders from Utah and Idaho laboring in the district over which I had the privilege of presiding for more than two years.

The missionaries laboring in the conference, as it was then called, were left much alone. During my twenty-eight months there, we were visited but once by a mission officer, the president, John Morgan. My appointment as president at just past twenty and wholly inexperienced perhaps indicates the condition of the other missionaries; we were

left to our own resources in a most unfriendly land, where bigotry and religious intolerance were so common that the lives of the missionaries were never free from the danger of attack by frenzied mobs. Yet we neither ever faltered or hesitated nor failed to know what to do. Where in this age do you find like parallels in any other religion? Our experience was not uncommon. We had no influential friends among the people. The Lord came very nearly being our only friend, a fact which developed humility, courage, initiative, and leadership in all the missionaries as nothing else could. I actually met only three real mobs face to face, and though each occasion was dramatic, they were concluded without injury or serious trouble.

UPON two occasions during my missionary labors, my actions were directed by dreams. Nothing of the kind had ever occurred to me before. I was not much of a dreamer. I was deeply impressed that we should get away from the little spot in which the work had been done ever since the early days when the missionaries were sent from Nauvoo. I had a dream in which I saw the homes and tobacco barns of the people on the Tar River in the extreme eastern part of North Carolina. I knew nothing of the locality, but this dream was so vivid in its details, and so impressive in its suggestion, that when President Morgan advised me they were sending two additional missionaries, Elmer Johnson and J. S. Carpenter, I asked that they be sent direct to the Tar River where, so far as I knew, no member of the Church had ever been. The new missionaries were down there six months or



JAMES H. MOYLE, SEATED RIGHT, AND TWO MISSIONARY COMPANIONS, NEWELL W. TAYLOR AND ALEXANDER SPENCE. FROM A PHOTOGRAPH TAKEN IN MT. AIRY, NORTH CAROLINA.

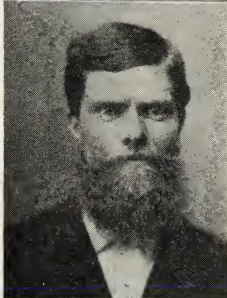
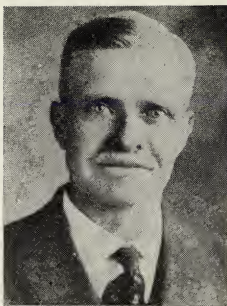
hundred fifty miles to the southwest, who had been baptized some years before. His conversion was remarkable in that he dreamed that he saw

longer before I saw them, during which time they baptized several people, and when they came up for conference, I described the residences and tobacco barns on the Tar River of which I had dreamed, and the missionaries said my description corresponded with the homesteads of the members baptized in the locality in which they had been laboring with such singular success. It was not then common for a missionary to baptize as many in two years' labor as was done in this instance in about six months.

We were constantly on the move in our missionary labors. It was a rare occasion when we slept in the same bed two successive nights. Occasionally, perhaps, where we had members of the Church, we might have an opportunity to stay two or three days, to rest and write, but, with rare exceptions, we moved on almost daily.

Men would work on farms the year round for sixty dollars and their board. The fare was simple. For most of the year their diet, and ours, consisted chiefly of beans, corn meal, sometimes a little sorghum, with, as a rule, a little fat pork, and very little butter. The corn bread was made three times a day. The meal was simply mixed with water and baked, and, while it was not unpalatable when it was hot, it hardened like a brick when it was cold. Butter was very scarce on farms. We were on the eastern side of the Blue Ridge Mountains, where the land was poor and lacking in lime. It produced but little grass for pasturage. On the other side of the mountains was the abundance of Kentucky, where the blue grass abounded.

The man who had a farm which would support two horses was a well-to-do farmer, but there were comparatively few of these. A man who had a "one-horse farm" was making a living, and a man who hadn't a horse was simply dragging out an existence and surviving as best he could. It was not uncommon for a farmer to be without a horse. The corn, cotton, and tobacco were often grown on such steep hillsides that a horse had difficulty pulling a plow. I have often seen a horse and a cow harnessed together plowing with a crude sort of plow called a "spoon bill," not much larger than a man's hand. I have seen a woman pulling a plow beside a cow, and women would wash all day for twenty-five cents. The preachers and others there vividly depicted the alleged serfdom of Mormon women



ABOVE, A RECENT PHOTOGRAPH OF W. C. BURTON, AND W. C. BURTON AS HE APPEARED IN 1882.

in Utah but did not recognize the beam in their own eyes. Practically everybody, however, raised hogs. They would turn out their pigs in the spring, to live on acorns, roots, grubs, and a little vegetation, and in the fall they would fatten them with corn. This fat pork, often called "sow-belly," was the chief meat of the poor farmers. Nevertheless, even in their poverty, the people, including non-members, treated us hospitably, in the main, though there were plenty of rebuffs, and severe ones, all of which was expected. Still we were happy, and nothing seemed to daunt us. Satan's threatening mobs—his agents—in a locality, we youths believed to be a sign that duty called us there; and we followed. The president of the mission, had he had the opportunity, would probably have advised against such danger.

Practically our only mode of travel was on foot. I knew nearly every "hog trail," as they were frequently called in that section where I labored. Little work was done on the roads except to make them barely passable. Travel was limited and means of travel scarce. The roads were usually very bad in wet

weather, which was common. During my entire labors in North Carolina, I rode on a train only once and rarely saw a bus or any other public conveyance. Although I was traveling every day, I do not recall that I rode behind horses more than possibly a dozen times during the entire period. Oxen were frequently used. There were few bridges over the numerous rivers and small streams outside of the cities. I was many times obliged to wade the streams in all kinds of weather, and occasionally, tying my pack upon my head, to ford and swim rivers.

We preached wherever we could find a place to speak and a person to listen. Frequently we held our meetings in schoolhouses in which there was nothing but a dirt floor. Windows of glass were uncommon in some sections, board shutters being used instead to keep out the wind and rain.

During the Great War, as Assistant Secretary of the Treasury, I visited the southern states from Washington, D. C., to Florida, including North Carolina, in the interest of selling United States War Savings Stamps and Liberty Bonds. The leading bankers and business men of these states were active in support of the Government in selling these bonds and war savings stamps. Although I visited Virginia, North Carolina, South Carolina, Georgia, and Florida, holding but one meeting in each of the other states, in North Carolina I was induced to hold three, one in Raleigh, Winston-Salem, and Asheville. It is singular that it was in North Carolina that I had the greatest success of my entire tour in behalf of the war stamps and bonds—here among the scenes of my efforts as a humble boy missionary, traveling without purse or scrip and living in the humblest possible way, looked upon as little better than a beggar or tramp, where I had walked thousands of miles, sometimes as much as thirty miles in one day, in the blazing sun, footsore and blistered with heat and perspiration, and for entire days in the drenching rain from which no umbrella or raincoat could wholly protect us. It was in Asheville, located in the section of the country familiar to me in memory as the scene of many of our hardships, and where most of my labors were performed, that the bankers and leading business men of western North Carolina gave an expensive banquet and treated me almost as a royal guest.

(Continued on page 310)

BASKETBALL IS 50 YEARS OLD

By CONREY BRYSON

IN late November, 1939, headlines were screaming, "FINNISH SKI TROOPS TURN BACK RUSSIANS! GERMAN PREPARES SPRING OFFENSIVE!" You would have to look far down the bottom of the page to see the item: "Doctor James Naismith, age 78, died last night at his home in Lawrence, Kansas."

There were few tributes at the time; but a month later, some quarter-million Americans in thousands of separate gymnasiums were giving Doctor Naismith the greatest tribute ever. Every time the crowd roared as the ball again rolled through the hoop, it was a new honor for James Naismith, for he was the founder of basketball, the game that is played by twenty million people in seventy-five different countries—the game that had its rules translated into almost every known language—the game that celebrates its fiftieth birthday in 1941, and is growing bigger with every year.

James Naismith was born in the timber country of Canada, born to a life of vigor and robust health. To attend his first school, he walked three miles through heavy snowdrifts. He learned early that good exercise means sound bodies, healthy nerves, and alert minds. Before he was eight years old, both his parents died, but he managed to stay in school, finish high school and get into McGill University, where he began to study for the ministry.

But Jim Naismith played football too, and one day in practice he collided with a big lineman. The lineman cut loose with a string of profanity that made Jim sit up and listen; but he didn't say a word—he just looked. In that look, there wasn't a suggestion of rebuke, just the unspoken words, "I wish I could help you!"

The big fellow looked too, and finally he said, "I'm sorry, Jim. I hadn't ought to talk like that—nobody had."

Then and there, Jim Naismith changed his mind about his life's work. Instead of preaching from the pulpit, he determined to spend his life preaching a gospel of clean living through clean sportsmanship. He soon enrolled in the Springfield YMCA College in Massachusetts and prepared for his new career.

Fifty years ago, Naismith had become a teacher at Springfield College, and his superintendent called him into the office. "Jim," he said, "we've got eighteen boys here who'll make good in this work if we can keep them in-

terested. To do that, we've got to have a good game to pep them up—something they can play indoors, something that's clean and fast and doesn't require too much equipment. Jim, I want you to invent that game."

Two weeks later, Doctor Naismith cut the bottoms out of two peach-baskets and nailed them on opposite walls of the gymnasium. He chose nine players for each side, gave them a set of thirteen rules, handed them a soccer ball, and the first basketball game was under way!

Within a week everyone at Springfield knew that Doctor Naismith had invented a great game. The teams were later cut from nine to five players, but aside from that, the fundamentals of this great game have remained the same for half a century.

In 1936, hundreds of colleges added one penny to the price of their basketball admission tickets. With these pennies, they sent Doctor James Naismith to the Olympic Games at Berlin, to see the first Olympic basketball tournament. The seventy-five year old man had seen his game spread to all the world. Seven hundred American colleges have adopted it as a part of their sports calendar. Ninety million paid admissions have been recorded in the United States in one season!

To Latter-day Saints, whose M Men form what is probably the largest basketball league in the world, Doctor Naismith's career should be inspiring, for many thousands of our young men have found in the game the same ideals of clean living and good sportsmanship that guided his life.

BRIGHAM YOUNG ON TITHING

ONE thing is required at the hands of this people, to understand which there is no necessity for receiving a commandment every year, viz., to pay their tithing. I do not suppose for a moment that there is a person in this Church who is unacquainted with the duty of paying tithing; neither is it necessary to have a revelation every year upon the subject. There is the law—pay one-tenth.

I like the term because it is scriptural, and I would rather use it than any other. The Lord instituted tithing; it was practised in the days of Abraham, and Enoch; and Adam and his children did not forget their tithes and offerings. You can read for yourselves with regard to what the Lord requires. I want to say this much to those who profess to be Latter-day Saints: If we neglect our tithes and offerings we will receive the chastening hand of the Lord. We may just as well count on this first as last. If we neglect to pay our tithes and offerings we will neglect other things, and this will grow upon us until the spirit of the Gospel is entirely gone from us, and we are in the dark, and know not whither we are going.

The Saints abroad are required to pay their tithing.

If we live our religion we will be willing to pay tithing.

Here is a character, a man, that God has created, organized, fashioned and made—every part and particle of my system from the top of my head to the soles of my feet has been produced by my Father in heaven; and He requires one-tenth of my brain, heart, nerve, muscle, sinew, flesh, bone, and of my whole system. . . .

He has said: My son, devote one-tenth of yourself to the good and wholesome work of taking care of your fellow-beings, preaching the Gospel, bringing people into the kingdom; lay your plans to take care of those who cannot take care of themselves; direct the labors of those who are able to labor; and one-tenth part is all-sufficient, if it is devoted properly, carefully, and judiciously, for the advancement of my kingdom on the earth.

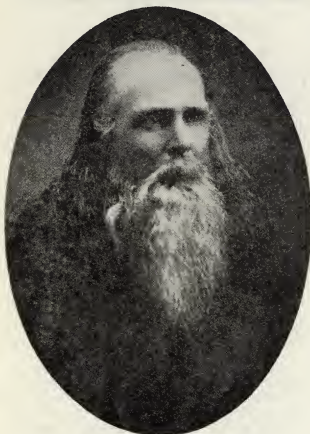
It is not for me to rise up and say that I can give to the Lord, for in reality I have nothing to give. I seem to have something. Why? Because the Lord has seen fit to bring me forth, and has blessed my efforts in gathering things which are desirable, and which are termed property.

The people are not compelled to pay their tithing; they do as they please about it; it is urged upon them only as a matter of duty between them and their God.

We do not ask anybody to pay tithing unless they are disposed to do so; but if you pretend to pay tithing, pay it like honest men.—Extracts from *Discourses of Brigham Young*.



Orrin Porter Rockwell



ORRIN PORTER ROCKWELL

CHAPTER VIII—CONCLUSION

IT is not easy to make final evaluations of human nature. To declare judgment on Porter Rockwell is especially difficult, for he was an exceedingly unusual character. His life is like a brooch from which a few of the smaller diamonds have fallen, but in which the larger ones that remain are far too beautiful and valuable to permit too great a devaluation.

Porter Rockwell's life and character are aptly epitomized in a letter to the Prophet Joseph Smith written by S. Armstrong from Philadelphia. It was at the time Rockwell—then only twenty-nine—was in hiding as a result of the Boggs affair.

Dear Brother Joseph Smith—I am requested by our friend Orrin Porter Rockwell to drop a few lines informing you that he is in this place. His health is good, but his spirits are depressed, caused by his being unable to find employment of any kind. He has applied in different parts of the city and country, but all without success, as farmers can get persons to work from sunrise till dark merely for what they eat. He is most anxious to hear from you, and wishes you to see his mother and children and write all particulars, how matters and things are, and what the prospects are. I pity him from the bottom of my heart. His lot in life seems marked with sorrow, bitterness, and care. He is a noble and generous friend. But you know his worth; any comments from me would be superfluous. He will wait in this place until he hears from you. Please write immediately, as it will be a source of comfort to him.¹

There was also a close friendship between Porter Rockwell and Brigham Young which continued for many years, although it has been said that there was an estrangement between President Young and Porter in later life, an estrangement which continued until death. Whether this is true or not is difficult to determine. But such an alienation is not improbable, for the extent of Porter's drinking in later life and its accompanying effect on Porter's conduct was undoubtedly grossly objectionable to Church leaders. Under such circumstances a close contact could scarcely have been alive between Porter and Brigham Young. And this estrangement, which one book on Mormonism does not fail to emphasize, makes it very improbable that the Church leaders had any secrets they were afraid Porter might reveal. If Porter had been an official Church "executioner," such an estrangement would never have been permitted.

The Mormon people everywhere are tolerant of Porter's weaknesses because his other virtues and his service to the Prophet Joseph as well as to the Church as a whole were so unusual.

He was not a sullen introvert as has been thought by a few. All evidence points to the contrary. An article appeared in the *Deseret News* of September 15, 1868, announcing the play *Pizarro*. The account referred to the time the play was presented in Nauvoo and stated that Porter had taken the part of Davilla.

It has also been stated, even by his own family, that Porter had never given a public speech. This is a mistake. On January 9, 1856, the legislative assembly convened with

¹*Millennial Star*, Vol. 20, p. 215.

By
NICHOLAS VAN ALFEN
Ogden Seminary

the citizens of Fillmore. The purpose of the gathering was to consider the propriety of establishing a daily express line of stages from the Missouri River to California, via Salt Lake City. Governor Brigham Young presided. The Honorable Secretary A. W. Babbitt made the opening speech and was followed by Judge Stiles and O. P. Rockwell. The talks were reported by Wilford Woodruff. In the *Deseret News* two succeeding meetings are on record in which Porter Rockwell participated in the speaking on the same subject along with notables such as Jedediah M. Grant and Chief Justice Kinney.²

PORTER was married three times and became the father of fifteen children. His first wife was Olive Beebe, to whom three daughters and one son were born. His second wife was Mary Ann Neff; to her seven children were born; and last, he was married to Christina Olsen, who became the mother of four children.³

Porter Rockwell died June 9, 1878, at the age of sixty-five, in Salt Lake City.

This man was the embodiment of one of the greatest of all noble principles—unselfish service to his fellowmen.

²*Journal History of the Church*, op. cit., Jan. 12, 1856; Jan. 26, 1856; Feb. 2, 1856.
³*Deseret News* August 31, 1935; Church Section, p. 7.

THE END

AN EARLY SALT LAKE SCENE



SPRING IN MY GARDEN

By *Blanche Kendall McKey*

WHEN first my eyes shall glimpse that
dim-lined shore,
Made earthlike by warm blood that seeps
Into the tissue even of a dream,
O may the waves gleam azure as they roll,
And sparkle, as with April rays;
And may the sky be cloudless, blue—
Blue sinking into deeper blue, until
The siren loveliness shall hold my eyes
And grip my pulse and bate my breath and
still
The tears that surely cannot die, but only
sleep
Beneath the gentle hush of altered life.
O may the air be softer than this breeze,
Perfumed with lilac and incense from my
deep narcissus bowl,
Alive with waxen bloom; may it stir the
very roots of feeling,
Lest my heart should break with all that it
must leave behind—
Still willowed lakes, cool shaded lanes, pink-
budded trees,
And meadow larks that call and call and
call,
Nor seem to know that every song must
end!

TREE IN SPRING

By *Christie Lund Coles*

OLD tree that was so quarled and black
So brief a time ago,
For you the spring-time has come back
With leafage—lovelier than snow!
How proud you stand now, clothed in lace,
Each knotted branch concealed;
A buoyant thing of pride and grace,
Only your loveliness revealed.

Old tree, how many storms have spent
Their passion to destroy your art!
How many spring-times have been sent
To bolster up your heart?

GRANDMOTHER

By *Estelle Webb Thomas*

SHE couldn't make a poem, so she moved
like one, instead,
And there was rippling music in the simplest
thing she said;
She couldn't paint a picture, but a picture
she could be
By means of soap and water and some
home-made finery.
She never earned a penny, but the ones she
tried to save
Would have paved a shining highway from
her cradle to her grave;
Yes, tried to save but couldn't, since to her
open door
Came those whose need was greater far
than all her tiny store.
The boundaries of her narrow sphere were
clearly marked by duty,
But on life's highways, far and wide, went
those she'd touched with beauty;
And how surprised she'd be to know—dis-
pensing heavenly cheer—
How many tapers that she lit burn to her
memory here!

TO MOTHER

By *Zoan Eddavene Houts Beane*

I AM not afraid
Oh, Mother dear—
Since you are there—
To close my eyes
Upon this world so fair,
But looking forward
To coming home to you,
Just as it was
In those loved days we knew;
To lay my head
Upon your breast again
And know the lessons o'er
Through experience and pain.

Oh, may I live
Worthily enough
While I am here
To enter through the threshold
Without fear
Of past mistakes or sin
Mortality seems heir to,
Or of meeting
Those I have known,
That I have been unfair to.
To know that I
Was faithful to the end,
May it be said of me,
"There was a friend."
That life's brief span
Has found me in deed fair,
My faith in God renewed,
By each experience there.
That each sorrow,
Every joy and pain
Prepared my soul
To meet with yours again,
And even though my heart
By lessons has been torn,
I give thanks to God and you,
That I have been born.

UNFORGETTABLE

By *Moiselle Renstrom*

AN hour of enchanting loveliness was
mine.
I hope some day its sweetness to resume.
If that should never be, I've still the memory,
Intoxicating as a rare perfume.

EXPERIENCE

(To an Adolescent)

By *Pauline Soroka Chadwell*

HE reached for stars—
They seemed so near;
His heart was young
And knew no fear.

But stars have points
That cut and burn
The eager hands
That strive to learn.

Yet, with each scar
Ambition grew,
And flaming dreams
Were born anew.

And soaring high,
He left the sod
Of earthly things
To talk with God!

ODE TO FAITH

By *Hortense Spencer Andersen*

O FAITH, whose form no mortal man has
seen,
And only by your consequences show
That you are real,
From where come your warmth and light
which intervene
In humble, shadowed lives, and set aglow
A high ideal
Like molten gold.

Unseen, you whisper, sometimes not in vain,
Encouraging men to cease their bitter mock-
ing,
And test your might.
Courageously you wend your way again
To hearts long shut to your eternal knock-
ing,
And wait forthright
To enter in.

In sight of all Israel, Joshua called
Through you: the sun stood still, the moon
obeyed.
Your strength he proved.
For Daniel the lions' mouths you closed.
Appalled,
Strong armies lost their power, became
afraid.
Great mountains removed,
And prisons fell.

Through you the human heart can lose its
hate,
Man's broken limbs and fevered brain be
healed,
His passion stilled.
Your God-given torch can illuminate
Benighted souls who need your mighty
shield
To fight and build
In a pagan world.

O Faith sublime, cease not to strive with
men
Whose souls are blind, but lift them to the
light
On earth unfurled.
Teach them to know within their hearts
again,
Whatever is begotten of God, its might
Overcomes the world.

A PLAGIARIST

By *Afton Clegg*

I SAT beneath a willow tree
At the edge of a wooded lane,
And fashioned a lovely song one day
When the world was fresh with rain.

I sang of all the things you love:
A tiny boat at sea,
A thin moon in a summer sky,
Your own catalpa tree.
I sang to you of a wispy cloud,
Of a thousand night-time calls,
Of musty, mouldy buildings
With ivy on the walls.
I hoped that you would hear my song
Of the sun-dial on the hill,
The grassy slope, the quiet stream,
But, no, you never will . . .

For while I sang of wind and rain,
And a road that curves and dips,
A bird flew out of the wooded lane
And stole the song from my lips.

On The Book Rack

THE MATERIAL BASIS OF EVOLUTION

(Richard Goldschmidt, Yale University Press, 1940. \$5.00.)

THE doctrine of organic evolution permeates modern thinking thoroughly; therefore, a volume such as this, using with intelligent courage a mass of new but sound observations will receive the plaudits of the public. Dr. Goldschmidt, scientist of unquestioned standing, takes issue with many theorists in the domain of evolution. He declares frankly that in evolution as in every other branch of science, theories or inferences change as new knowledge is accumulated. He goes so far as to say,

"I think that all theories of evolution tend to reflect the scientific trends of their time." With other students he comes to the conclusion that many of the older, supposed factors of evolution, such as natural selection, from the days of Darwin to the present, must be laid aside for others based upon newer or more accurate knowledge. The essence of the argument is "that rather simple principles govern the most complicated phenomena of matter"—that is, of life. This may astonish the average man, but Dr. Goldschmidt makes out a good case for his view. Perhaps the eminent author is but pointing the direction of future scientific development—where the simplicity in nature will replace the man-made multiplicity which has long confused the human mind.—J. A. W.

VITAMINS

(*Vitamins: What They Are and How They Can Benefit You.* By Henry Borsook, 1933 pages. The Viking Press, New York. \$2.00.)

INTELLIGENT people are becoming more and more vitamin conscious. So much is spoken and written about the subject that unless one has received recent training in human nutrition or, though trained at an earlier date, is zealous in keeping up-to-date on the subject, one is apt to be somewhat confused by all the vitamin publicity in the press and on the radio. Since eating correctly is so intimately connected with health and well-being, every one should be familiar with this newer knowledge of nutrition for the sake of one's own welfare. Especially should mothers and future mothers understand how to provide the most healthful food for their dear ones and to spend the family dollar to purchase health instead of disease.

Dr. Borsook, who is Professor of Biochemistry at California Institute of Technology, has written a book that will be a guide to all who desire knowledge on this subject. The book not only gives one a fair and complete knowledge of the subject but also shows "How, without making any important changes in your diet you can get all the vitamins you need." He makes clear that "the prevention of disease is only the second best use of vitamins; their best use is to promote the highest state of health." This knowledge should be possessed by everyone, but especially should a "good working knowledge of vitamins be a part of the education of every girl."

This book has only one drawback: there is no index, a fact which always makes a book less valuable as a reference book

even though it be read and digested. However, it is very well written in simple language so that it may be understood and enjoyed by all.—Leah D. Widsoe.

DIETETICS SIMPLIFIED

(By Bogart and Porter, 725 pages. The Macmillan Company, New York, 1940. \$3.00.)

THIS book is written by two well-known nutrition experts: L. Jean Bogart, Ph.D., Instructor in Experimental Medicine at Yale University and Professor of Food Economics and Nutrition at Kansas State Agricultural College and Mame T. Porter, M. A., Nutritionist, State Department Social Welfare, Albany, New York. It attempts to answer two important questions: (1) What shall one eat to keep well? and (2) What shall one eat who is ill that will help one to get well? Everyone should know today that the wrong diet will cause much ill health while the right foods, well-prepared, will not only keep one well but also may definitely assist the body in its battle against disease.

While the book is a simply written yet thoroughly scientific text on dietetics for students in home economics courses, it will be found useful for intelligent housewives who may need this special knowledge for the feeding problems of their families. It will be found to be a very useful book for reference and will enable one to choose his food more wisely, whether sick or well.—Leah D. Widsoe.

THE PONY EXPRESS

(Charles R. Mabey. Illustrated by Harris Weber. The Beverly Craftsman, 1940. 205 pages. \$2.50.)

THIS limited edition of vigorous and moving verse was written and published by the Honorable Charles R. Mabey, former Governor of the State of Utah, a man with a colorful career whose achievements include citation for gallantry in action in the Philippines during the Spanish-American War—and the living spirit of action with the Old West as a background has been preserved in these writings, produced over a period of some four decades. "The Pony Express" from which the book takes its name, is only one of several works of verse within these covers. The sweep of its style may best be described by reproducing a sample of it:

"The riders are dead, their ponies are dust,
The years have buried the trails they made,
The mouldering posts are strewn with rust
From stockless gun and harmless blade;



Where once the savage lurked in force,
The settler sleeps in his calm abode,
And only the ghost of the rider and horse
Streaks down the path over which he rode."

Aside from its literary content, this book, physically, is one of the most attractive we have seen among current publications. Paper, format, color, and make-up, with twenty-three notably fine pen and ink illustrations by Harris Weber, make Charles R. Mabey's *Pony Express* a work to be cherished by any collector and to be enjoyed by any reader.—R. L. E.

THE GOOD SHEPHERD

(Gunnar Gunnarsson, Bobbs-Merrill, Indianapolis, 1941. 84 pages. \$1.50.)

THE charm in this book lies in its understatement of difficulty, of death, and of life itself. Heroically, the story of Benedikt unfolds as he begins to make his twenty-seventh journey into the mountains of Iceland to seek the sheep that had been missed in the autumn gathering. Although the friends and neighbors felt somewhat uneasy concerning the weather, they would joke about it rather than let their anxiety cloud Benedikt's departure.

A pleasant interlude, this little book, full of homely courage and simple virtues. The hero in his work remembers that service is all that counts in this world.—M. C. J.

MOUNTAIN MEADOW

(John Buchan. Houghton Mifflin Company, Boston, 1941. 277 pages. \$2.50.)

JOHN BUCHAN, more familiarly known to most Americans as Lord Tweedsmuir, has left his imprint on the world of letters as well as the world of affairs which the introduction to this, Buchan's last, book will prove. The introduction is a bird's eye view of the works that have made John Buchan a man of great stature in the literary field.

The story revolves around Sir Edward Leithen, given a year to live, who accepts a difficult assignment which carries him from his native England across the sea to New York and then to Canada. The story has an element of mystery, dealing with the disappearance of a financially successful, happily married man, Francis Galliard, from his New York business office and home.

But to tell more of the story would rob the reader of the special pleasure that comes from the gradual unfolding of a plot that includes the grandeur and the breath-taking quality of Canadian scenery.—M. C. J.

THIS WAY, PLEASE

(Eleanor Boykin. Illustrated. Macmillan Company, New York, 1940. 263 pages. \$1.75.)

THIS clever book of manners for young folk from the ages of ten to fourteen will answer many puzzling questions for the young sophisticates who do not want to be told much but who want to be in the know. The information is reinforced by the illustrations, consisting of line drawings which are inviting.

The book is easily read and will answer the long-felt need of parents for a book dealing with etiquette for young persons.—M. C. J.

The Church Moves On

John H. Taylor Heads Temple Square Mission

JOHN H. TAYLOR, member of the First Council of the Seventy, has been appointed president of the Temple Square Mission, which directs the affairs of the Bureau of Information and annually receives more than 500,000 visitors to the historic grounds. President Taylor succeeds Joseph J. Cannon, former British Mission president and one-time editor of the *Deseret News*, who has led the Temple Square Mission since 1937. Elder Cannon will continue to serve as first assistant in the general superintendency of the Y. M. M. I. A.

A former president of the missionary home in Salt Lake City, Elder Taylor has been a member of the First Council since 1933. He has filled missions to Great Britain and Holland, and at one time was head of the Northern States Mission.

Missionary Dies While Serving in Field

DEATH from effects of influenza, complicated by rheumatism and heart disease, came in March to Elder Gordon Whitney Mitchell, missionary serving in Atchison, Kansas, in the Central States Mission. He was the son of Brother and Sister W. Scott Mitchell of Parowan, Utah.

At funeral services conducted March 20, in the Parowan East Ward, Elder John H. Taylor of the First Council of Seventy represented the First Presidency at the services and expressed their sympathy and blessings.

Elder Howard M. Rollins, missionary companion of Elder Mitchell, brought the body home. Elder Mitchell, born in Parowan July 8, 1919, had attended the Branch Agricultural College in Cedar City for one year before leaving on his mission in November, 1940.

Cleaning Tabernacle Ceiling Proves Major Undertaking

A CREW of fourteen workers equipped with hundreds of feet of rope and strong cable, huge pulleys, and a platform, two hundred gallons of paint, and six cases of cleaner were hoisted and shifted about under the great dome of the Salt Lake Tabernacle for three weeks to complete cleaning and painting the ceiling in time for the April General Conference. From steel cables lowered through holes in the ceiling, wisely placed by builders of the historic structure, the painters' platform was suspended and moved about.

Next step in the program of interior renovation will be the applying of many gallons of varnish to the original wooden benches in the building.

For the annual Church report and financial statement and for the proceedings of the April general conference (including appointments and significant announcements) see pages 267, 269, 270, 288.

Grants Pass, Oregon, Branch Steps Up

TYPICAL of missionary activity throughout the far-flung missions of the Church is the accomplishment of Elders Dilworth C. Brinton and Lester U. Barton laboring in Grants Pass, Oregon, where they have secured new meeting quarters for the branch in a pleasing "before-and-after" change. Writes Elder Brinton in describing the accompanying pictures:

"Before" is a dance hall up a steep flight of stairs—poor acoustics, hard to heat, and usually had a "hangover" from Saturday night's dance. "After" is a large former funeral home. . . . The owner is a fine man and has treated us very well. He and his wife attended Church Sunday and seemed very pleased with our services. . . . We had seventy-one out to Sunday School (average has been twenty-five) and sixty-two to sacrament meeting, the first that has been held here in the evening for quite a number of years. About twenty-five of our investigators attended the evening meeting, so we reached well over one hundred different people during the day.

Charles H. Nash is president of the branch at Grants Pass.



"BEFORE" AND "AFTER"
Quarters of the Grants Pass Branch, Oregon

Church Radio Hours

BEGINNING April 27, with the observance of daylight-saving time in the east, the weekly broadcast of the Tabernacle Choir will be heard each Sunday from 9:30 to 10:00 a. m., M. S. T. instead of from 10:30 to 11:00.

The Church Sunday evening hour,

however, will continue at the same time, from 9:15 to 9:45 p. m. Both programs originate with Station KSL in Salt Lake City.

American Falls Ward Hears Aged Indian

GROUSE CREEK JACK, silver-haired member of the Shoshone Indian tribe who, according to the official records of the American Falls Ward, is 108 years old, remembers vividly the coming of Brigham Young and Pioneers to the Salt Lake Valley. At a recent meeting in the American Falls Ward, Idaho, the aged Indian recounted incidents from his long life at the invitation of Bishop Ward W. Meadows, who during the winter found Grouse Creek Jack with few things to keep him comfortable in his log cabin on the Bannock Indian Reservation, and who has since kept the still clear-headed survivor of many summer suns and winter snows supplied with food and clothing.

"When first see white man," said Grouse Creek Jack, "me pretty much coward. Hide in brush; maybe so after while white man leave. Pretty soon, me no 'fraid white man. . . . Book of Mormon fixed up everything good. Brigham Young bring me to Salt Lake. Put up Logan Temple. Carry mud (mortar) on shoulder. . . . Today Indian God's children, read God's books." Indian Jack was baptized in the Logan Temple and later married there. Of his five children, two sons, Wilson Jack and Jim Jack, are still living.

Lost River, San Francisco Stakes Get New Presidencies

WITH the death of President Walter A. Jensen of the Lost River Stake, second counselor Victor D. Nelson was appointed president, with Ira Wayne Boyer, Sr., as first and J. Doyle Jensen as second counselor. First counselor Royal Waddoups was released.

A recent change in the San Francisco Stake presidency saw President Stephen H. Winter succeeded by Elder Howard McDonald, first counselor in the old presidency. New counselors are Ray T. Lindsay, formerly second counselor, and Claude B. Peterson.

Emeline Young Wells, Pioneer Curator, Dies

MISS EMELINE YOUNG WELLS, 83, life-long resident of Salt Lake and prominent in Church and civic work, died March 17 at her home. A daughter of Daniel H. Wells, she was a sister of Utah's former governor, the late Heber M. Wells, and of Elder Rulon S. Wells of the First Council of Seventy. For eighteen years Miss Wells had been clerk and curator of the Daughters of Utah Pioneers' Museum in the state capitol. She was one of the first kindergarten teachers in the

state. She served for many years in the Eleventh Ward Sunday School and M. I. A. and was a member of the Salt Lake Stake Primary Board.

Encyclopedia of Church History Soon Ready

COMPRISING 2,300 separate articles, alphabetically arranged, the *Encyclopedic History of the Church*, lifetime achievement of Andrew Jensen, assistant Church historian, is scheduled to appear early in May. Type has been set for the thousand-page book and is now on the press.

Chapels Dedicated

WARD chapels recently dedicated include the Stratford Ward, Highland Stake, on March 16, with President David O. McKay offering the dedicatory prayer, and the Mt. Olympus Ward, Cottonwood Stake, on March 23, when Elder George Albert Smith of the Council of the Twelve offered the dedicatory prayer.

Elders From South Africa Aboard the "President Polk"

THE accompanying photograph received from Elder Francis G. Tate, now laboring in North Vancouver, Canada, pictures thirty-one of the thirty-two missionaries who were withdrawn from South Africa in November, 1940. They left Capetown on November 9 aboard the *President Polk*, came by way of Port of Spain, Trinidad, and arrived in New York on December 1, 1940, where twelve of the thirty-two were released and the others transferred to missions in Canada and the States.

Opening, Closing Dates Of Temples Announced

TO avoid embarrassment and unnecessary travel on the part of templegoers, seasonal and particular opening and closing dates of the seven temples



MISSIONARIES LEAVING FOR THE FIELD FROM THE SALT LAKE MISSIONARY HOME ARRIVED MARCH 24, 1941—DEPARTED APRIL 2, 1941

First row, left to right: Willis M. McKay, James R. Hawkes, President Don B. Colton, Catherine Graham, Betty Florence, Luella Petersen, Arden Bunderson, Allen T. Billster, Clarence Larsen.
Second row: Kenneth C. Rasmussen, Virginia Petersen, Leona Wardrop, Ruth Dyer, LaVaun S. Meeks, Emelia Olsen, Marjorie Lunt, Max Seyer.
Third row: Grant E. Blake, LaVon G. Hansen, James Z. Knight, Effie Johnson, Arcola Larsen, Helen Barton, Leo Ford, Faunt Montgomery, Francis Anderson.
Fourth row: Sterling Snow, Clive F. Pulham, George W. Brady, Ray L. Cheney, Loran W. Sorenson, Leo L. Stewart, Warren D. Fawkes, Claude C. Dean.
Fifth row: Dee J. Geary, Sam J. Bringham, Arthur Merrell, Wallace Adams, Mervin W. Jones, Nevell C. Layton, Glen H. Larsen, Leland L. Baker, Gordon G. Campbell.
Sixth row: Wayne Fisher, Ralph Carter, Daniel C. Ballastad, Mark Mortensen, Kent S. Frost, Charles Max Read, Calvin C. Smith, Joseph F. Gunderson.
Seventh row: Ramond H. Owen, John E. Keller, Loran Budd Low, Ferron T. Crook, Allen B. Taylor, Vearl Rich, Rupert B. Willis, James N. Cox, R. Eugene Elwood.

in the Church are listed below for convenient reference:

ALBERTA

Closes for summer on July 31.
Re-opens September 9.
Closed Thanksgiving Day.
Closed November 11.
Closes for year, December 18.
Re-opens January 6, 1942.

ARIZONA

Closed May 30.
Closes for summer on June 28.
Re-opens September 16.
Closed November 20.
Closes for year, December 20.
Re-opens January 6, 1942.

HAWAIIAN

Closes for summer during September.
Closes for year, December 21.
Re-opens January 2, 1942.

LOGAN

Closed for April and October Conferences.
Closed May 30.
Closed July 4.
Closed July 24.
Closes for summer, August 4.
Re-opens September 8.
Closes for year, December 21.
Re-opens January 5, 1942.
Closed November 27.

MANTI

Closed April 2, 3, 4, and 5.
Closed May 30.
Closed July 4.
Closed July 24.
Closes for summer, August 2.
Re-opens September 1.
Closed October 1, 2, 3, and 4.
Closed November 27.
Closes for year—evening of December 23.
Re-opens January 2, 1942.

ST. GEORGE

Closed July 4.
Closed July 24.
Closes for summer, August 2.
Re-opens September 16.
Closed November 27.
Closes December 23.
Re-opens December 30.

SALT LAKE

Closed February 22.
Closed for Conference, April 4 and 5.
Closed May 30.
Closed for summer on July 2.
Re-opens August 4.
Closed September 1.
Closed for Conference, October 3 and 4.
Closed November 11.
Closed November 27.
Closes for year, December 20.
Re-opens January 5, 1942.

New Bishops Assume Duties

NAMES of bishops recently appointed and not previously mentioned in *Era* columns appear below:

Mendon Ward, Hyrum Stake, Edgar Hancock, succeeds Henry C. Sorenson.
Chesterfield Ward, Idaho Stake, A. Paul Hatch succeeds J. Ansel Hatch.
Gilbert Ward, Maricopa Stake, Arthur F. Haymore succeeds Alfred H. Nichols.
Flowell Ward, Millard Stake, Joseph C. Christensen succeeds Samuel Utley.
Payson Third Ward, Nebo Stake, Byron Mendenhall succeeds Golden Taylor.
McGill Ward, Nevada Stake, Eugene T. Lewis succeeds Heber A. Behrman.
Diamond Ward, Oakland Stake, Lund A. Johnson succeeds Rufus O. Phelps.
Martinez Ward, Oakland Stake, Willard B. Knowles succeeds John T. Abbott.
Richmond Ward, Oakland Stake, F. Leon Edlesfen succeeds Arthur L. Hopkins.

(Concluded on page 307)

MISSIONARIES RETURNING FROM SOUTH AFRICA

First row, left to right: Carlyle B. Eyre, Gail C. Meier, King S. Ussall, L. Wayne Reid, Francis G. Tate.
Second row: Walter M. Lewis, Richard A. Seare, Jay S. Broadbent, William W. Heal, Robert Q. Shupe, Quinten E. Crockett.
Third row: Nevell S. Black, Phil C. Dana, J. Keith Hansen, Norman S. Howells, Joy L. Chatterley, Leslie W. J. Beer.
Fourth row: O. Ned Kirkham, Grant B. Shaw, Richard F. Thorley, Sidney V. Gaiser, Robert B. Douglas, Scott M. Whitaker, H. Max Bergeson.
Fifth row: Max W. Simkins, Harold S. Barnes, J. John N. Eldredge, Terrell R. Woodmansee, Preston T. Marchant, Richard G. Sharp, John G. Knudsen.
Elder Donah B. Garrick is not pictured.



Editorial

President Grant's Message to the Church

PRESIDENT HEBER J. GRANT opened and closed the late General Conference. His simple but impressive addresses, humbly borne, will be an authoritative guide to the Church. All should read them. Fourfold was his message:

The growing Church requires and has the right to claim a leadership that complies in spirit and deed with all the requirements of the Gospel. Only they who live the Gospel and keep their covenants should be called to serve or remain as officers in the Church. Humility and obedience are prime requisites for leadership in Gospel matters. This most important ruling, also previously announced, recognizes that as with the leadership so with the followers; that only the spiritually fit can be used by the Lord in His work.

The people need not worry about the future leadership of the Church. The great Latter-day cause is the Lord's work; He knows whom He desires to lead the Church. He will lead His people to victory. In the end His Kingdom will be securely established on earth. Comfort, courage, and strength come from such knowledge.

Doubt may be cast out of the hearts of all Latter-day Saints. An absolute knowledge of the truth of the restored Gospel of the Lord Jesus Christ may be won by every person who seeks it humbly, in prayer and obedience. President Grant's personal testimony, clear and convincing, came as an eternal promise to all.

Love must be in our hearts for all men. We must be tolerant with the failings of others. We may hate sin, but must seek to save the sinner with love. The spirit of blessing must flow out of Zion.

It was an experience never to be forgotten. The living prophet, ripened in years and wisdom, rich in spiritual association, filled with grateful humility, radiated a holy influence. His words and thoughts dispelled darkness, removed fear, and brought gladness. The abundant presence of the spirit of the Lord warmed every heart. Thousands wept for joy. The occasion will echo down the coming years. We are grateful for our leader. May the Lord continue to bless him, and the great people over which he presides by divine appointment.

—J. A. W.

Harold B. Lee

A SURPASSING vitality characterizes the Church of Christ. Thousands of qualified men and women stand ready to serve in the Kingdom of God. Of this army of faithful, devoted, capable Latter-day Saints, Elder Harold B. Lee is a splendid representative. The vast congregation assembled at the late General Conference gave spontaneous, hearty

approval when Elder Lee was called to fill the existing vacancy in the Quorum of Twelve Apostles. He is full of faith in the Lord; abundant in his love of his fellow men; loyal to Church and State; self-forgetful in his devotion to the Gospel; endowed with intelligence, energy, and initiative; and gifted with eloquent power to teach the word and will of God. The Lord to whom he goes for help will make him a mighty instrument in carrying forward the eternal plan of human salvation. The Saints welcome Elder Lee among the leadership of the Church. He will be given strength beyond any yet known to him, as the prayers of the people ascend to the Lord in his behalf. May his ministry be full of service to the Church and rich in joy to him and his loved ones! (See page 270)—J. A. W.

"Assistants to the Twelve"

THE organization of the Church provides against every emergency.

As the Church increases in membership, additional wards, stakes, and quorums of the Priesthood are formed. As these units increase, it becomes more and more important that each ward, stake, and quorum accept with eager desire and earnest labor its responsibilities and follow with scrupulous care the directions of the General Authorities of the Church. When these units function alike under competent, faithful ward, stake, and quorum leadership, the restored Church of Christ may spread over the earth with no fear of the repetition of the apostasy of the primitive Church.

The general supervision of the Church as a whole—stakes, wards, and Priesthood quorums—is delegated by divine revelation to the First Presidency, the Council of the Twelve, the First Council of the Seventy, and the Presiding Bishopric. They form the General Authorities of the Church. These quorums may call freely to their aid, as need arises, men and women from the membership of the Church. This has already been done for many years as in the General Auxiliary Boards.

The expanding Church has made it difficult, if not impossible, for the Council of the Twelve to perform, to their full satisfaction, the many duties placed upon them. Therefore, at the late General Conference five men, High Priests, were called to act as assistants to the Twelve. This action shows the adaptability of the Church to changing, increasing conditions, without violating in the least the divinely established order and organization of the Church.

Five stalwart men, faithful and true, devoted and dependable, rich in experience, were called at the late Conference to serve as Assistants to the Twelve, to help "bring forth and establish the cause of Zion." To these chosen men the Church will give its confidence and goodwill.

These laborers in the vineyard will find joy in their assignments and will have occasion to rejoice in the new, great opportunities to serve in the cause of the Lord. May the Lord grant them power in their ministry! (See page 269)—J. A. W.

EVIDENCES AND RECONCILIATIONS

xxxvii. Can Faith Be Built on Theories?

THE answer, of course, is No!

The danger of confusing facts and theories has already been mentioned in this series. Let it not be held, however, that theories are in themselves objectionable. They play an important part in human progress. They are man's best inferential explanations of existing facts. The history of theories is largely the history of the world of thought. They have been stepping stones to the discovery of truth. Only when theories have been held aloft as unchanging facts or guides to life, have they become dangerous in the search for truth.

New facts of observation as discovered either confirm or disprove a theory. When increasing knowledge confirms a theory, the theory approaches the status of an unchanging fact of nature; if such knowledge weakens the theory, the inference must be modified or abandoned. Most theories are forever changing as new truth appears. That is the main reason why one cannot build firmly and finally on a theory, and feel assured that he is on the safe road to truth.

Claudius Ptolemy, an Egyptian astronomer, living about one hundred fifty years after Christ, inferred from the daily movement of the sun from east to west, that the earth was the center of the solar system. This theory ruled for many centuries until an accumulation of observations threw doubt on the correctness of Ptolemy's views. At last, Copernicus, born 1473 A. D., concluded that day and night result from the earth's rotation upon its axis. The theory of Ptolemy fell with a crash. The telescope was invented; more observations were recorded. All heavenly bodies were found to be in motion and rotation. Mighty men appeared: Bruno, Galileo, Kepler, and many others. Our new theories of the solar system are supported by all available knowledge. Yet we are ready to change or modify them as new knowledge appears.

The best thinkers among the Greeks believed that fire was an element, the ultimate principle of the universe. In the seventeenth century after Christ a careful investigator, Stahl, set up the theory that an inflammable principle, largely immaterial, devoid of weight, escapes from a burning substance. This he called phlogiston. Every combustible body contains, therefore, more or less phlogiston. This theory was accepted by the scientific world only to be overthrown within a hundred years. Lavoisier, called the father of chemistry, showed by a simple experiment that fire is but the energy released where combustible substances combine with the element oxygen.

Modern theories of the structure and origin of the earth, of the structure of matter, of heat, light,

disease, population, the mind and man, are but heirs of earlier, mistaken inferences. The history of theories forms one of the most engaging chapters of human progress. No fault is found with those who propose theories, provided they base their theories on existing facts, and treat them as theories and not as facts.

The history of the theory of evolution is an excellent answer to the question at the head of this writing. The theory of evolution, a storm center of thought for many years, has been modified until it is vastly different from its original form. Leaving aside the doctrine that all life has a common beginning (see *Improvement Era*, Vol. 42, p. 136, March, 1939, and Vol. 42, p. 417, July, 1939) the basic idea in Darwinism was that the many life forms on earth could be traced back to "natural selection," the "survival of the fittest" in the struggle for existence. Students of life in every department seized avidly upon this explanation of conditions among men and lower animals. Thousands of books and pamphlets in the fields of natural, economic, and social sciences have been based on the theory of natural selection.

During the last generation, however, facts have appeared to cast serious doubt upon the validity of the doctrine of natural selection. Within the last year, two books, almost epoch-making, written by men of the highest scientific standing, declare natural selection to be insufficient to explain the variety in nature.* Moreover, these two notable investigators have proposed new explanations, inferences from their own work and that of others, to replace the doctrine of natural selection.

Dr. Goldschmidt, American scientist, declares, among other things, that "species and the higher categories," originate in single steps, independent of natural selection as "completely new genetic systems." That is, they appear by sudden variation, which is mutation. He adds that he believes such independent appearances to be the result of processes which are very simple. "If life phenomena were not based on very simple principles, no organism could exist." Such views would have been heretical two generations ago.

Dr. Willis, European scientist, frankly entitles his book *The Course of Evolution*, "by differentiation or divergent mutation rather than by selection." He concludes that "The process of evolution appears not to be a matter of natural selection of chance variations of adaptational value. Rather, it is working upon some definite law that we do not yet comprehend. The law probably began its operations with the commencement of life, and it is carrying this on according to some definite plan. . . . Evolution is no longer a matter of chance, but of law. It has no need of any support from natural selection. . . . The theory of natural selection is no longer getting us anywhere, except in politics (the dead hand)." He goes on to argue for the explanation of "the increasing divergencies of characters as one goes up the scale from species to family," by mutation, a law in opposition to natural selection.

(Concluded on page 309)

**The Material Basis of Evolution*, Goldschmidt, Yale University Press, 1940. *The Course of Evolution*, Willis, Macmillan Company, 1940.

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Purity

**Borden's and I—
we take it seriously**

**I hate germs—so
does any cow
producing milk
for Borden's.**

**For my life is one
long sanitary spree!
And the milk I give is
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**Smooth—rich in flavor!
Every canful of Borden's St.
Charles proves again—**

**IF IT'S *Borden's*
IT'S GOI TO BE GOOD**



FAMILY RELATIONS IN THE BIBLE

By Calvin T. Ryan

THREE of the most beautiful stories of children recorded in the Bible center around happy homes with God-loving fathers and mothers: first, we think of Moses; then, of John the Baptist; and above all, of Mary and her child, Jesus.

Not much is said of children in the Bible, for it was not yet the "age of the child." We know very little about the childhood of either John or Jesus. We know that John's parents were strict religionists, and that they used no wine or strong drink. Of Jesus we are told that He "grew and waxed strong in spirit, filled with wisdom." As the years passed, Jesus "increased in wisdom and stature, and in favor with God and man."

For such development to take place, we must conclude that home surroundings were congenial. Family relations must have been no problem to Joseph and Mary or to Zacharias and Elizabeth.

Both John and Jesus grew up in typical Jewish homes, where the father was dominant. Each one was doubtless taught according to the rigid Jewish custom. There religious instruction took first place. But learning an occupation was also essential. Every Hebrew boy learned a trade, usually that of his father.

Society is much different now from what it was in the time of these two families. Boys are not always taught a trade. Often there is no work for the growing boy to do. Sometimes he knows very little about what his father does. The family is not the strong unit it was two thousand years ago.

With the advent of adult education, and the increased interest in the life of the child, family relations have become a problem for wide study and discussion. There are many books whose authors strive to explain the happy family. Many of these writers have removed all the sentiment attached to home and family. They say they study the family objectively. They discuss sex with freedom, and tell parents how to give sex education to their children.

Unfortunately very few of these writers turn to the Bible or to the Christian principles for their bases. Sex has come to be thought of lightly. The commandment against adultery is not denied; it is often simply ignored. The command that Jesus gave concerning marriage is likewise ignored, and while broken marriages are not condoned,

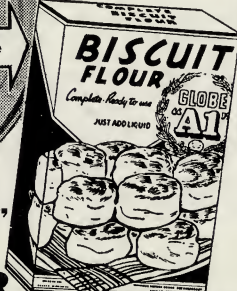
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Homing

they are not condemned so fully as they should be.

Findings of the experts are valuable. Studies made by these specialists should be utilized in our further understanding of the happy family, and in our promotion of happy parent-child relations. But we should be on our guard against explaining away sin in terms of gland secretions, and using faulty home conditions as excuse for violations of God's laws. If the family is a divine institution, then we need divine guidance in making it a success.

Among the findings of these experts, we discover that parents have more influence in shaping the character of children than any other single factor. That must have been true with the parents of John and Jesus. We do not find children becoming religious through the study of books as such, or through command. We find them becoming religious through example. Here the parents play the dominant role. Parents are more effective in their teaching than professional teachers. No one can replace the parents in giving character and moral and religious attitudes to children.

Next to parents in influence come the child's associates. It does matter with whom my child and yours plays, for his playmates will do much toward shaping his attitudes and responses.

Home environment—size and convenience of the house—what is in it—all these play their part, but not such a strong one as the parents' attitudes.

When parents are entrusted with children, they owe those children a chance to develop strength, mentally, physically, and spiritually, with well-rounded personalities. Worried parents make worried children. Nagging parents interfere with the personality development of their children. Can you visualize Joseph nagging Mary? Or Zacharias nagging Elizabeth? It is unthinkable.

Handy Hints

HERE are two ways I discovered for using discarded felt hats: from men's and boys' hats, I cut inner soles for worn house slippers and shoes. From women's and children's hats I cut circles about the size of a dollar and others the size of a nickel, cut a small round hole in the center of each, pin on a heavy plush coat square, alternating the colors and sizes, fasten on with variegated wool yarn using the buttonhole stitch. It makes beautiful cushions or pillows, flowers, stems, and baskets, also tieback for curtains.—Mrs. H. W., Rigby, Idaho.

Do you like the last drop of lemon juice? Then warm the lemons before squeezing. You get more juice.—Mrs. G. M. H., Cedar City, Utah.

(Continued on page 292)



Afraid to bleach linens?

Purex makes bleaching as easy on linens as ordinary washing

In fact, this new-type Controlled-Action bleach, used with reasonable care, is actually *less* hard on cottons and linens than the extra

rubbing needed to get them white the ordinary way. Your linens can be white and lovely—and *last* longer than if no bleach were used.

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Bleach damage caused by these inferior products occurs as a thinning and weakening of fabric fibres, followed by the familiar fraying along folds and in spots previously stained.

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Homing

(Continued from page 291)

Here's How—

SPRINGTIME—time to work in the garden and enjoy the renewal of nature—but there's always the family's perfectly huge appetite to consider, and one does hate to neglect it! What better than to learn how to make icebox desserts that can be whipped together in a jiffy, placed in the refrigerator—ice or electric—and jaunt out to meet Lady Spring?

Would you like to learn how to cook with crackers? Write to *The Improvement Era*, 50 North Main, sending your name and address, and asking for the booklet **COOKING WITH CRACKERS**—and soon it will be in the mail, to help make you and yours happier and freer this spring and summer.

Cooks' Corner

By Barbara Badger Burnett

Tuna Salad Pies

- 2 cans tuna
- 3 hard-cooked eggs chopped
- 1 1/2 cups macaroni shells (cooked)
- 3/4 cup salted almonds chopped
- 1/2 cup chopped sweet pickles
- 1 tablespoon grated onion
- 3 tablespoons lemon juice
- salt
- 3/4 cup mayonnaise
- 8 baked tart shells

Combine all ingredients except mayonnaise. Chill thoroughly. When ready to serve, combine with the mayonnaise and fill tart shells. Place each tart in a lettuce cup and garnish with tomato slices.

Mixed Clams and Peas in Patty Shells

Boil in 3/4 cup salted water, 2 cups fresh peas. Do not drain. Melt in a saucepan 2 tablespoons butter, blend in 2 tablespoons flour, 1/2 cup evaporated milk. Combine with peas. Add 1 small onion chopped fine and 1 can minced clams. Serve in patty shells.

Graham Cracker Ice Box Pudding

- 2 cups graham cracker crumbs
- 1 package vanilla pudding
- 2 cups milk
- 1 cup peanut brittle
- 1 cup whipping cream
- 1/4 cup sugar
- 1/4 teaspoon almond flavoring
- 1 cup grated cocoanut

Add the milk to the vanilla pudding, and stir until the pudding reaches the boiling point. Cool and add the peanut brittle which has been put through the food chopper. Whip the cream and add the sugar, flavoring, and cocoanut. Put a layer of crumbs in the bottom of a mold which has been lined with waxpaper. Cover with a layer of pudding; add a layer of crumbs and a layer of cocoanut cream. Repeat, ending with a layer of crumbs. Chill 12 hours, unmold, and slice.

Spicy Cup Cakes

- 1/2 cup butter
- 1 cup sugar

THE ENRICHED FLOUR PROGRAM

(Concluded from page 276)

evidence points to whole wheat foods as the more completely nourishing food for man." (*The Word of Wisdom*, by John A. and Leah D. Widtsoe, pp. 190, 191.)

These important facts are becoming better understood. Under the general demand for white bread, an attempt is being made by Public Health authorities to replace by artificial means some of the minerals and vitamins which have been discarded by modern milling practices. Such flour is to be called "enriched flour." The following quotation from the milling industry is pertinent to this question:

The wheat flour milling industry of the United States, through the Millers' National Federation, today pledged its wholehearted support of the program announced by Dr. Russell M. Wilder, chairman, Committee on Food and Nutrition of the National Research Council, for the production of enriched wheat flour containing nutritive vitamins and minerals essential to the maintenance of good health.

The milling industry has cooperated with Dr. Wilder and his associate nutritionists in the development of the program and is preparing to continue the cooperation in the production, promotion, and marketing of the new flour. In addition, the millers have been working closely with the baking industry through the officers and members of the American Bakers Association, and these two great basic food industries are preparing themselves as rapidly as possible to produce flour and bread enriched with vitamins and minerals. . . .

In view of the urgent desire of nutritionists and public health authorities generally to have this product made available at the earliest possible date, the Millers' National Federation, in cooperation with the Food and Drug Administration, has developed a procedure under which the industry may proceed as soon as possible to the production of the new flour in advance of the promulgation of an official standard. Instructions as to how the new flour may be produced, labeled, and marketed, in accordance with the provisions of the Food and Drug Act, have been prepared by the Federation and these instructions are being sent out to millers today.

Required Ingredients: The first step in the program is to determine what the formula for the new product will be. At the standards hearing in Washington the nutritionists were unanimous in their recommendations as to the nutritive ingredients of the new flour and their recommendations were accepted by the industry. The weight of evidence will determine what the standard will provide and there can be no doubt whatever that the official standard will state that the new flour shall contain thiamin (Vitamin B₁), nicotinic acid, or nicotinic acid amide and iron as required ingredients and that it may also contain riboflavin, Vitamin D, phosphorus and calcium as optional ingredients. Therefore, as a minimum, millers should add thiamin, nicotinic acid and iron, and they may also, at their own option, add the other optional ingredients. ("Enriched Flour," National Research Council Bulletin.)

Similar precautions have been taken in England ever since the war began, for it is well understood that only people in good health may succeed in any life endeavor.

The need for early action in production of "enriched flour" and "enriched bread" is emphasized by the defense emergency. There is ample reason to believe that any population receiving a diet fully adequate in vitamins, minerals, and other nutritive essentials is better able to withstand the stresses and strains of war or threats of war. Unquestionably millions of Americans are not eating diets adequate in all essentials. The general use of "enriched flour" and "enriched bread" will materially improve the diet of the American people in this respect. (National Research Council release, January 29, 1941.) Indeed it is the defense emergency that has made the move seem imperative.

CAUTION

A warning of possible danger in any food fortification program has been sounded by Dr. Agnes Fay

Morgan of the University of California, *Science*, March 14. Her experiments led her to believe that "Health may become worse instead of better if the balance of the B vitamins in the diet is upset by adding extra amounts of two of them." (*Science News Letter*, March 22, 1941.) Her experiments were performed on dogs with the result that she warns against an imbalance of the B vitamins for humans. Those in charge of the flour fortification program will undoubtedly be on guard to prove its efficacy.

CONCLUSION

THE "enriched flour" process seems to be a step in the right direction. It is certainly wiser to have flour with some of its required nutrients supplied artificially rather than not to get them at all. However, the thinking man, and especially if a member of this Church, will ask: Why have flour enriched by chemical or artificial means when the Maker of the Universe has said "Wheat for man" and provided so lavishly in the wheat kernel for bodily requirements? The business man will answer that the whole wheat flour will not "keep" while the devalitized white flour keeps indefinitely. Certainly, Weevils and worms thrive in the whole wheat products but they would starve to death in the degerminated and bleached white flour, so they let it alone. Would it not be wiser to devise different methods of marketing so that man's body may be more completely nourished?

Another factor to be considered is the great increase of minerals in the whole wheat product. As stated above the mineral content is quite as essential as the vitamin content, and even though iron and phosphorus and other minerals be added artificially, would it not be far wiser to use the flour as grown by the best known chemist, Mother Nature?

Still another factor is that concerning "bulk." Digestion cannot be normal without a certain amount of roughage or bulk in the food. Finely ground whole wheat has that advantage also. The refined modern diet is so lacking in residue that thousands of dollars are spent yearly for slimy seeds or the Japanese seaweed, agar-agar, to secure proper bowel action.

Again, the inspired Word of Wisdom is vindicated as a guide to health. Its Author meant what He said: "Wheat for man."

Homing

- 2 eggs
- 2 cups sifted cake flour
- 3 teaspoons baking powder
- $\frac{1}{4}$ teaspoon salt
- 1 teaspoon cinnamon
- 1 teaspoon nutmeg
- $\frac{1}{4}$ teaspoon ground cloves
- 1 teaspoon vanilla
- $\frac{3}{4}$ cup milk

Sift the flour once and measure. Add the salt, baking powder, and spices. Cream the butter, add sugar gradually, and cream until light and fluffy. Add the beaten egg yolks. Add the flour alternately with the milk. Fold in the egg whites beaten stiff. Add the vanilla and bake in cup-cake pans at 375 degrees.

Peanut Butter Frosting

- 2 cups sugar
- $\frac{1}{2}$ cup cream
- $\frac{1}{2}$ cup milk
- 6 tablespoons peanut butter
- 1 teaspoon vanilla

Cook together the sugar, cream, and milk until it reaches the soft ball stage when tried in cold water. Pour out and cool. Beat until creamy. Add the peanut butter and vanilla. Thin with cream to a spreading consistency.

Rhubarb Punch

- 2 packages strawberry gelatin
- 2 cups boiling water
- 4 cups cold water
- 4 cups rhubarb juice
- cracked ice

Cook rhubarb with enough sugar to sweeten. Cool and strain. Dissolve the gelatin in the boiling water. Add the cold water and combine with the rhubarb juice. Serve with cracked ice.

Melchizedek Priesthood

CONDUCTED BY THE MELCHIZEDEK PRIESTHOOD COMMITTEE OF THE COUNCIL OF THE TWELVE—
JOSEPH FIELDING SMITH, CHAIRMAN; JOHN A. WIDTSON, JOSEPH F. MERRILL, CHARLES A. CALLIS, AND SYLVESTER Q. CANNON

A LETTER TO STAKE PRESIDENCIES AND STAKE MELCHIZEDEK PRIESTHOOD COMMITTEES

April 10, 1941.

Dear Brethren:

ENCLOSED herewith please find copies of an article that will appear in the Melchizedek Priesthood Department of the May issue of *The Improvement Era*. It is self-explanatory in setting forth the objectives and plans of the softball program.

Since this will be a new activity in most of the stakes, may we ask that you give immediate consideration to our invitation for the Elders' Quorums in your stake to participate in this project.

You will observe the deadline for teams registering for the stake and Church tournament is May 15. Short notice is necessary this year on account of the announcement of the program coming so late in the season. Nevertheless it is hoped that the quorums in your stake will be able to organize teams, draw up a schedule, send in the entrance fee and registration not later than May 15,

and begin playing as soon as feasible.

To avoid confusion and duplication of work by receiving letters from each quorum, all inquiries regarding this program should be addressed to the Priesthood Committee, 47 East South Temple St., Salt Lake City, Utah, and should be made by the Stake Melchizedek Priesthood Committee or someone specifically designated by the Stake Presidency to represent the stake in that capacity.

We commend this program to the Elders of your stake as an aid to increase their activity and interest in the Priesthood Quorum, and pray the blessings of the Lord to attend your efforts.

Sincerely yours brethren,

PRIESTHOOD COMMITTEE,
COUNCIL OF TWELVE.

By Joseph Fielding Smith,
Chairman.

SOFTBALL—AN ACTIVITY FOR THE ELDERS

THE announcement was made March 22, 1941, by the Priesthood Committee of the Council of Twelve and the General Board of the Young Men's Mutual Improvement Association that the M Men will withdraw from the field of softball, and that the Elders of the Church will adopt softball as a special quorum activity during the spring and summer months. The Y. M. M. I. A. has offered its full support and cooperation in putting this program over in the Elders' quorums.

For the past two years a number of stakes in Salt Lake valley have been organized and have conducted softball tournaments. Their experience has been that participation in this activity by quorum members helps them to get better acquainted, creates a feeling of fellowship among them, stimulates interest in quorum work, and increases attendance at meetings. In sponsoring this movement throughout the Church the Priesthood committee feels that similar results may be obtained by all the quorums that participate in the project.

A trophy was sponsored for the winning team of 1940 by the *Deseret News*. The *News* has already agreed to contribute two trophies this year: one for the winning team and one for the runner-up. Arrangements have been made to hold the final Church-wide tournament at White Ball Park in Salt Lake City during the last week in August. It is expected that the stakes in Salt Lake, Utah, Tooele, Davis and Weber Counties will be organized and come into the league, with an invitation extended to all other stakes

throughout the Church to participate. At this early date inquiries have been received from stakes outside this area, and it is hoped these are only an indication of what is to follow.

A central committee composed of one representative from each of the sixteen Salt Lake valley stakes has been organized. At the meeting held March 21 the central committee voted to retain the officers of last year with the addition of one member, as the executive committee for 1941. These officers are: Elder C. I. Burningham, chairman; Elders Ted Guertx, Ken Hardy, and William F. Homer, assistants, and Elder Robert E. Huff, secretary-treasurer. Under the leadership of Elder Bliss Nissonger these brethren were instrumental in getting this movement started and bringing it to the attention of the Priesthood committee.

An eligibility committee was appointed consisting of Elders W. McKinley Oswald, Eddie Isaacson, and Owen W. McEwan. The following requirements for individual players have been approved by the central committee and the Priesthood committee of the Council of Twelve:

ELIGIBILITY

Any man who has been ordained an Elder prior to April 1, 1941, or who is an Adult Aaronic Priesthood member twenty years of age or over as of April 1, 1941, who meets the following requirements will be eligible for participation in softball during the 1941 season. Adult Aaronic Priesthood members will be allowed to play one year only. (It is hoped they will then be worthy of being ordained Elders.)

Each player must attend at least two quorum meetings per month, or provide a reasonable excuse, during the softball season.

Each player must live within the boundaries of the quorum for which he plays, and have his recommend in a ward included within the quorum.

Each player must present a doctor's certificate of physical fitness before playing in any stake game.

Any player who uses liquor or tobacco will not be allowed to participate in league games after July 1, 1941.

Only amateur athletes will be allowed to play. The battery on an Elder's team must not be made up of either the pitcher or the catcher for any other team in any other league. However, a pitcher or a catcher for a team in another league may be allowed to play in another position for the Elders.

The entrance fee will be \$2.00 a year for each team entering the stake competition, to be paid to the stake representative in time to be forwarded by him to the secretary-treasurer of the central committee on or before May 15, 1941. Late entrance fees will not be accepted.

Note: The Rules of the National Softball Association have been adopted by the central committee as the rules which will govern the league of softball among the Elders. It is important that all who are in any way connected with softball read the rules carefully and fully at the beginning of the season. Requests for exceptions made at the last minute cannot be allowed, and would not be necessary if those in charge read the rules.

Inquiries regarding this activity should be made to the Stake Melchizedek Priesthood committee.

NO-LIQUOR-TOBACCO CAMPAIGN

The Personal Contact Method

DIRECTOR GEORGE S. TANNER of the L. D. S. Institute of Religion at the University of Idaho read a very thoughtful paper at a recent meeting of college L. D. S. teachers of religion on the methods used in our liquor-tobacco campaign, especially as they touch young people. He called attention to the grave dangers of presenting this subject in the usual way in our religious meetings, especially when addicts are present. They may be embarrassed and driven away. But if only abstainers are present no harm will result from public discussions of the evils following the use of liquor and tobacco.

But in dealing with beginners and addicts he recommended tact, friendly persistence and the wise use of the *Personal Contact Method*.

Relative to this problem he wrote:

Melchizedek Priesthood

(Continued from page 294)

There is great need for sympathetic men and women who have faith in young people to come to the rescue [of winning and keeping youth and others from liquor and tobacco]. One should not feel satisfied at having "had a talk" with one of these boys or girls. The making of a life and the moulding of a character is a life's work. It requires patience, sympathy, persistence and faith. One must never give up or get discouraged because of apparent failure. One never knows just when something he has done or said will bear fruit. The Lord has said, "Remember the word of souls is great in the sight of God; . . . And if you should labor all your days and bring save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father!"

Repeatedly in this column and elsewhere we have urged the use of the "personal contact method" in campaigning with those who tamper with or use liquor or tobacco. Admittedly the situation is very delicate. It should be wisely and tactfully approached, offense avoided, and confidence won. If ever workers needed divine guidance it is when the rescue of human souls from evil depends on the methods and skill of the workers.

Grant Stake's Excellent Work

GRANT STAKE has taken hold of the liquor-tobacco campaign with most commendable earnestness and enthusiasm, as is indicated by their reports, herewith summarized:

ORGANIZATION

The stake committee consists of a chairman, vice-chairman, secretary, two high councilmen, two field men as assistants to the high counselors, a representative from each stake auxiliary board and a lecturer. From this committee is appointed an educational committee consisting of the lecturer as chairman, the vice-chairman and the representatives. Each ward has a committee on the pattern of the stake committee.

MEETINGS

The stake and ward committees meet jointly once each month on the fourth Sunday.

EDUCATION

The educational program is conducted under the auspices of the educational committee. The records and films received from headquarters have been shown to nearly every class group in the stake and wards. This work is in charge of the vice-chairman of the stake committee.

In every classroom in the stake has been placed two 8 by 36 inch posters, carrying temperance gems—a pertinent statement by authorities. These posters alternate weekly among the classrooms. This work is also in charge of the vice-chairman.

The stake lecturer, chairman of the committee on education, shows and lectures on an alcohol chart prepared by the National Forum and sponsored by the Church Office of Education. To date he has lectured in 50% of the classrooms.

Through the Relief Society the literature received from the General Committee has been placed in every home in the stake.

The committee on education is at work on a dramatization of *Alcohol Talks To Youth*, to be presented in each ward on an M. I. A. conjoint evening.

PERSONAL CONTACT

One high council member and his field man direct contact work in the Melchizedek Priesthood quorums, and the other high councilman and his field man direct it for the Aaronic Priesthood. In the Melchizedek Priesthood the quorum officers select a member to labor with an addict member. Only the officers and the laborers must know anything of the assignments—the addicts never. The laborer contacts his man in the shop, store, field, canyon or wherever their daily lives take them, but tobacco is never mentioned. The laborer must make a friend of his man and continue his work until the man becomes active. This work must continue until every addict of the quorum is brought into activity. He will then become an abstainer, it is believed.

With the boys the method is different. Here the wayward one is induced to participate in some way. One activity is a two-and-a-half minute testimonial in every sacrament meeting, not a preaching effort, but a statement of why the boy does not use tobacco. In this activity a Teacher and a Priest alternate, one each Sunday evening.

Another activity is writing a five hundred word essay by every Deacon on "The Word of Wisdom in Practical Terms"; every Teacher on "Nicotine on the Air"; and the Priests on "Alcohol Talks To Youth."

A scrapbook contest is also carried on in each Deacon's quorum, each by contributing a page. The theme is "Why a Deacon Should Not Smoke." This contest arouses great interest.

LAW ENFORCEMENT

In Grant Stake the campaign is carried on in three divisions—education, personal contact, and law observance and enforcement, the stake committee having charge of it all. The chairman of the stake committee represents his stake on the Salt Lake County committee to secure observance and enforcement of tobacco laws relative to minors. This committee and its work was discussed in this column of the *Era*, November, 1940, p. 678. "In Grant Stake the law enforcement work is rapidly shaping into an effective program."

Notwithstanding the fine organization and work in the Grant Stake, the chairman, Brother N. H. Hansen, says, "We have only begun. There is a tremendous task ahead."

May this report from Grant Stake stimulate in other stakes a desire to do as well or better. Every stake is free to organize and work as it deems best. Results are the objective; these will come satisfactorily only from wisely planned, persistent and energetic work.

Questionnaire No. 5

QUESTIONNAIRE No. 5 relative to the progress of the campaign was sent to stake chairmen under date of March 17, 1941. A prompt return from every stake was requested. In so far as received the returns indicate, as anticipated, wide degrees of activity in the campaign. The Lord said, "If it so be that you should labor all your days * * * and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father!" (D. & C. 18:15.) In this campaign the welfare of human souls is at stake.

QUORUM PROJECTS

WHAT IS YOUR QUORUM DOING?

Moapa Stake Agricultural Program

(Concluded from page 264)

mittees of the three Melchizedek Priesthood quorums in each ward. We urge that these committees be fully organized. These committees can make reports and get information in the regular Priesthood meeting each week.

Just above the signatures of the committee, this line appears, "We call special attention to Projects I and II for 1941. We urge that these first two be emphasized this year."

Accomplishments to date have been very encouraging. We quote the following from a letter dated March 28, 1941, from Chairman of the Committee, Edwin G. Wells, with reference to accomplishments:

At the suggestion of the stake presidency the stake Agricultural Advisory committee started last fall urged more and better home gardens.

Our best response was from the Bunkerville Ward, where a special agricultural committee was appointed by the bishopric. This committee covered the ward, inspected proposed home garden plots, recommended methods of preparation to the owners, then went back and inspected the plots when ready for planting. About seventy-five per cent of the families in the Bunkerville Ward had a successful garden. . . .

A good home garden out of which people are getting a large part of their food is worth more than the cash value of the foodstuff in it. It gives them a feeling of security and tends toward stability and permanency. It will also improve the health of most families.

.

We have planted enough asparagus seed this spring to furnish roots next winter for about twenty-five acres of asparagus in one-half to one-acre plots for the Church Welfare program, and in addition we think we will have enough so that every family in the Moapa Stake that wants them can have a few asparagus roots for their home gardens.

Years ago the Moapa Stake had quite a number of small home orchards and vineyards planted by the early settlers. However, at the present time, most of the old trees have died out without many being planted to take their place. Because of this apparent need. . . . Every ward in the stake responded, and by ordering as a group the people were saved about one third of the retail price of the trees and vines that were shipped in.

Between 850 and 900 fruit trees including peaches, apricots, plums, apples, and pears, and about 500 grapevines were shipped in by members of our wards this year. About one hundred and fifty families participated in the tree-planting program.

From a recent conference with Brother Wells, we are sure that he and his committee have done a splendid work. They have only scratched the surface, however, and are very enthusiastic with results accomplished to date.

Melchizedek Priesthood Outline of Study, June, 1941

TEXT: *Priesthood and Church Government.*

(See also supplementary readings, problems, and projects below)

LESSON LII

THE APOSTLESHIP AND THE COUNCIL OF THE TWELVE

(Read Chapter 20, pp. 263-266)

- I. Nature of the Apostleship
 - a. Comprehends keys of the Priesthood
 1. Power to organize and build up Kingdom of God (See Supplementary Readings No. 1)
 2. "Everything preparatory to entering back into presence of the Father and the Son" . . .
 - b. Holds special privilege of constant communion with Savior
 - c. Will endure to accomplish Lord's purposes on earth
- II. Nature of Quorum of Twelve Apostles
 - a. Composed of twelve men holding Apostleship
 - b. Forms Traveling Presiding High Council
 - c. Hold directing authority when First Presidency disorganized
 - d. Unanimous decisions equally binding with those of First Presidency.
- III. Organization of the Twelve
 - a. Necessity for Council revealed before Church organized
 - b. Organized February 14, 1835: Brigham Young's account of calling of members of Zion's Camp
 - c. Full investment of powers and responsibilities: Nauvoo conference, 1841 (See Supplementary Readings, No. 2)
- IV. Choosing an Apostle
 - a. By revelation
 - b. By First Presidency as directed by inspiration
 - c. Approval of people
 - d. Members of original Council
 1. Selected by Oliver Cowdery, David Whitmer, Martin Harris
 2. Confirmed by Joseph Smith and counselors

Problems and projects:

1. Explain the nature of the Apostleship as a calling in the Priesthood and not as a special Priesthood. Point out its comprehensive powers.
2. Differentiate between the Apostleship and the Council of the Twelve Apostles. Show the necessity for such a council in Church organization.
3. Assign quorum members to give brief biographies of past or present members of the Council of the Twelve.
4. Tell the story of Zion's Camp. In what way was it an apparent failure? What was its actual accomplishment as suggested in Brigham Young's account of the calling of the Twelve?

LESSON LIII

THE APOSTLESHIP AND THE COUNCIL OF THE TWELVE (Continued)

(Read Chapter 20, pp. 266-271)

- I. Position and authority of the Council
 - a. Special witnesses for Christ
 - b. Prophets, seers, and revelators
 - c. Quorum equal in authority and power to First Presidency: Joseph Smith's declaration in Kirtland
- II. Calling and duties of members of Council

- a. To live always in spirit of revelation
 - b. To have knowledge and understanding
 - c. To proclaim truth with authority
 - d. To direct affairs of Church abroad (See Supplementary Readings, No. 4)
 - e. To travel and preach to all nations
- III. Duties of Apostle less specific when not member of Council
- IV. As prophets, seers, and revelators
- a. Right to receive revelation
 - b. Right to hold keys in fullness
 - c. These powers exercised under direction, not independently (See Supplementary Readings, No. 3)
- V. Relation of Twelve to High Councils
- a. Regulate affairs by voice of the Church where there is no standing council.
 - b. Standing high councils do not regulate affairs outside own stake
 - c. The Twelve a "Traveling High Council" (See Supplementary Readings, No. 5)

Problems and projects:

1. Explain the position of the Council as being "next to the First Presidency." Support your statements historically, according to revelation, and from the nature of the Apostleship itself.
2. Give the history of some notable missions and assignments filled by the Twelve—episodes in which the Twelve have figured prominently in "bearing off the kingdom": for example, the first mission to England; the period between the death of Joseph Smith and the appointment of Brigham Young as president known as the "Apostolic Interregnum." (See vol. vii, *History of the Church.*)
3. Show how the Apostles, though endowed with a calling extraordinary, work under direction. In what way are they "special witnesses"?

LESSON LIV

THE APOSTLESHIP AND THE COUNCIL OF THE TWELVE (Concluded)

(Read Chapter 20, pp. 271-274)

- I. The Council and Church administration
 - a. Standing committees
 1. Priesthood
 2. Mission presidents
 3. Radio and missionary literature
 4. Stake conferences, etc.
 - b. Special committees as need arises
 - c. Weekly meetings with First Presidency
 - d. Testimony meetings as a quorum every three months
 - e. Periodical meetings with First Council of Seventy
- II. Trial of an Apostle
- III. Joseph Smith's instructions to Council
 - a. To record proceedings and decisions
 1. Penalty of neglect
 2. Importance of permanent record
 - b. To keep order and proper conduct in proceedings
 - c. To judge righteously
 - d. To remain humble
 1. Danger of self-esteem in preaching
 2. Danger of people's flattery
 - e. To teach: a day of warning and not of many words
 - f. To act honestly before man and God

Problems and projects:

1. How are the Apostles today carrying on the work of the original Twelve in the days of Christ?
2. Obtain reports of the activities carried on and directed by the various committees of the Council. How flexible is the work and usefulness of the Council?
3. Review Joseph Smith's instructions to the Council. How valid have they proved?
4. Consider the admonition, "a day of warning and not of many words." What special application has this to the Council of the Twelve? To all the Priesthood?

Supplementary Readings

For Priesthood and Church Government

1. It is this extensiveness of power and authority to build up the kingdom of God in all the world, that constitutes the apostleship. It must be remembered, however, that an Apostle would not be justified in exercising any one of the functions of his calling without first being called and appointed by the First Presidency. (Keeler, *Church Government*, p. 139.)
2. There was no key that he [Joseph Smith] held, there was no authority that he exercised that he did not bestow upon the Twelve Apostles at that time. Of course, in doing this he did not divest himself of the keys; but he bestowed upon them these keys and this authority and power, so that they held them in their fullness as he did, differing only in this respect, that they exercised them subordinate to him as the head of the dispensation. He ordained them to all this authority, without withholding a single power or key or ordinance that he himself had received. (George Q. Cannon, *Journal of Discourses*, Vol. 23, p. 363.)
3. The Apostolic office in its very nature is a proselyting office. When an Apostle presides he, like the High Priest, the Seventy, the Elder, or the bishop, presides because of the high Priesthood which has been conferred upon him; and furthermore because he has been called upon so to do by the acknowledged head of the Church. (Doctrine and Covenants, 107:23-33.) . . . When he dies, the calling of his counselors ends, and the responsibility of Presidency falls upon the quorum of Twelve Apostles, because they hold the Holy Melchizedek Priesthood and are the next quorum in authority. (Doctrine and Covenants, 107:24.) It is not the Apostleship (Doctrine and Covenants, section 107), but the Priesthood and the calling by proper authority which enables any person to preside. (Joseph F. Smith, *Gospel Doctrine*, p. 217.)
4. Jesus gave to his Apostles all power to effect the salvation of men. Their commission was as unlimited as that which the Son of God Himself held upon earth; it was to all the world; and the word of God itself could not effect more than the words of these men were to effect; for the salvation of every creature depended upon believing their words. . . . (Millennial Star, Vol. XIV, pp. 689, 690.)
5. No Elder or other officer, except the Twelve, and those whom they may appoint for the purpose, has a right to travel from state to state, or from city to city, to call conferences, to regulate branches, to ordain officers, to collect tithings, to raise contributions. . . . The fact is, when the order of the kingdom is fully established, the Twelve are the only general officers of the Church whose jurisdiction is universal. (Parley P. Pratt, *Millennial Star*, Vol. V, p. 152.)

Aaronic Priesthood

CONDUCTED UNDER THE SUPERVISION OF THE PRESIDING BISHOPRIC—EDITED BY JOHN D. GILES

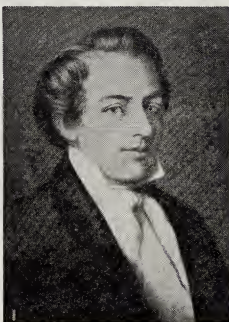
The Aaronic Priesthood

Fourteenth in a series of articles written by the late Elder Orson F. Whitney of the Council of the Twelve. Published originally in "The Contributor."

WE now find it necessary to glance hurriedly over a very important period in Israelitish history, namely, that reaching from the close of the reign of King Solomon to the destruction of the kingdom, which had been previously divided, and the carrying away captive of Israel into Assyria and Babylon. Our principal endeavor will be as heretofore to sketch those features of history immediately affecting the Aaronic Priesthood.

The latter part of King Solomon's glorious reign was dimmed and tarnished by his idolatry. He had disobeyed the warning of God to Israel, to refrain from intermarrying with the people of other nations, and had taken wives from various countries, thus setting an evil example before his people. These strange women imported their false religions into the kingdom, and Solomon in his old age fell into the snare thus laid, and was led away by his idolatrous wives to the worship of their gods. This terrible example had its legitimate effect upon the morals of the nation, and the death of the king, which occurred in B. C. 975, was the signal for the disruption of the Hebrew commonwealth.

During the reign of Rehoboam, Solomon's successor and only son, the ten northern tribes revolted, and under Jeroboam, whom they made their king, threw off their allegiance to the house of David and established the kingdom of Israel, the capital of which was placed at Shechem. The house of Judah and subsequently Benjamin remained loyal to Rehoboam, and his king-



JOSEPH SMITH

To Joseph Smith, the Prophet, and Oliver Cowdery, the Aaronic Priesthood was restored May 25, 1829. The 112th Anniversary of the Restoration will be observed May 17 and 18, throughout the Church.

dom was thenceforth known as the kingdom of Judah. We will first trace the career of the northern kingdom.

Jeroboam and his subjects adopted an idolatrous religion, presumably for the purpose of rendering the separation between them and Judah more complete. Two national sanctuaries were established at Dan and Bethel, where the images were set up, and a new priesthood was created in opposition to that of the tribe of Levi. The Levites scattered throughout the northern kingdom, took umbrage at this usurpation of their authority, and passed over into Judah and identified themselves with the kingdom of the south. During the reign of Baasha, who was "grossly addicted to idolatry," and had made himself king after murdering Nadab, son and successor of Jeroboam, "the remnant of the worshippers of Jehovah left in Israel, went over to Judah, attracted by the piety of King Asa." Following Baasha as kings of Israel were Elah, Zimri, Omri, and Ahab. The last-named married Jezebel, daughter of Ethbaal, King of Tyre, and High Priest of Astarte. The result of this alliance was

the introduction of the Phoenician idolatry into Israel.

The Prophet Elijah came forth during the reign of Ahab, who was more wicked and impious than any of his predecessors, and at the prophet's word a three years' famine was visited upon the land to punish the king and the inhabitants for their sins. At the close of this period the memorable vindication of God's power in the sacrifice offered by Elijah on Mount Carmel, took place. The people, alarmed at the display of Jehovah's might, turned from their idols in terror and at the command of Elijah, the priests of Baal, four hundred and fifty in number, were put to death. Ahaziah succeeded Ahab as king of Israel, and after a brief reign was succeeded by his brother Jehoram. He abolished the worship of Baal, but clung to the idolatry of Jeroboam. During the last year of his reign the former worship was restored. Jehu began to reign in B. C. 854. He "put down the worship of Baal but maintained the idolatry of Jeroboam." Then followed the reigns of Jehoahaz, Jehoash, Jeroboam II, Zechariah, Shallum, Manahem, Pekahiah, Pekah, and Hoshea. Hoshea was the last and best of the kings of Israel. He endeavored to lift the nation out of idolatry, but it was too far sunken therein for him to succeed, and the kingdom was already crumbling to its fall.

Early in the reign of Hoshea, who came to the throne in B. C. 730, Shalmanezar IV, King of Assyria, invaded Israel and after a two years' siege of Samaria, which was then the capital of the realm, took the city, overran the whole country and carried away the inhabitants into captivity. They were never restored to their native land and their ultimate fate is to the world an unraveled mystery. They are spoken of as "the lost tribes." The Israelitish territory remained comparatively deserted until Esarhaddon, King of Assyria, in the seventh century, B. C., colonized it with families from Babylon, Persia and other nations. "The new inhabitants imported their idolatrous worship; and God showed his jealousy for his own land by plaguing them with lions. They ascribed the infliction to their ignorance of the manner of the God of the land," and the King of Assyria sent

(Continued on page 298)



SOUTH LOS ANGELES STAKE STANDARD QUORUM AWARD BANQUET

Aaronic Priesthood Quorums to Conduct Campaign for Non-Use of Liquor and Tobacco

A CHURCH-WIDE campaign for the non-use of liquor and tobacco to be carried on through the quorums of the Aaronic Priesthood was announced by the Presiding Bishopric at a special Aaronic Priesthood meeting held in connection with the General Conference. The campaign is to begin on May 15, the anniversary of the restoration of the Aaronic Priesthood, and to continue throughout the year to December 31.

Under the plans, as announced, which are being presented to stake and ward leaders and quorum officers, an effort is to be made to have every member of every quorum in every ward in the Church present a prepared five-minute talk in a public meeting during the campaign period. Deacons and Teachers are to discuss reasons for the non-use of tobacco, and Priests will discuss the non-use of liquor.

The campaign is being carefully prepared and will be promoted vigorously through the Presiding Bishop's Office. Pamphlets published by the General Committee conducting the campaign for the non-use of liquor and tobacco will be furnished to quorum officers; and, in addition, special helps will be given through Church publications.

Aaronic Priesthood

(Continued from page 297)

back one of the captive priests who 'taught them how to fear Jehovah.' But 'the new inhabitants regarded themselves as at liberty to serve their old gods, and their worship was a strange compromise between the true and the false.' The Bible says: 'They feared Jehovah and served their own gods.' Thus originated the race of Samaritans, between whom and the Jews there sprang up a feeling of relentless hatred.

(To be Continued)



LOVELL WARD DEACONS EXCEL

Dacons' quorums of Lovell Ward, Big Horn Stake, first to qualify for Standard Quorum Awards in that stake. 100% of the members of both quorums were present when the pictures were taken.



OGDEN STAKE STANDARD QUORUM AWARD BANQUET
INSERT—PRESIDENT DAVID G. MCKAY SPEAKING, AND CHURCH OFFICIALS

Aaronic Priesthood Quorums In Welfare Projects

FOLLOWING several months of consideration and planning, the participation of Aaronic Priesthood quorums throughout the Church in the Church Welfare Plan on a quorum basis has been approved. At the Welfare meeting held in connection with the recent General Conference, Presiding Bishop LeGrand Richards outlined the program and suggested types of projects which could be conducted by quorums in both city and rural stakes.

It is expected that under this new plan every Aaronic Priesthood quorum will carry forward at least one definite Welfare project in connection with its regular program.

Types of projects which may be conducted in rural areas include gardens, small farm acreage, thinning, cultivation, and other assistance to farmers to be arranged in advance, the compensation to go into the quorum Welfare Project Fund. The raising of cattle, hogs, sheep, chickens, rabbits, or other animals offer additional opportunities.

In city areas projects might include rental of nearby farm acreage and the production of suitable crops, the planting of gardens on vacant lots, gathering old papers and magazines for sale, the cutting of lawns under contract or special arrangement for the season, the cleaning up of vacant lots, cooperation with Melchizedek Priesthood quorums in their special projects, and others of a similar nature.

Two special projects which could be operated successfully by any quorum are these:

1. To conduct one or more "Welfare

Days" during the year, at which time every quorum member would endeavor to secure employment, the proceeds to be contributed to the quorum Welfare Project Fund. Those who are regularly employed could contribute their pay for the day to the Quorum Fund.

2. To establish a quorum Welfare Project Fund which every quorum member would strive to increase throughout the entire year. Individual projects along the lines suggested in the foregoing, or others of suitable nature, could be developed, the proceeds to go to the Quorum Fund. Boys who do not secure employment, but are otherwise able to make contributions could do so with full credit.

It is expected that all quorums will adopt the Welfare Project Plan immediately and carry it forward for the remainder of the year.

Standard Quorum Awards Again Exceed Previous Marks

STAKES qualifying five or more quorums:

Stake	Number of Awards	Stake	Number of Awards
Ogden.....	37	Snowflake.....	11
So. Los Angeles....	30	Cottonwood.....	10
Granite.....	27	Los Angeles.....	10
Highland.....	24	Mount Graham....	10
Alberta.....	20	No. Idaho Falls... 9	
Pocatello.....	18	North Davis.....	9
Rexburg.....	17	St. George.....	8
Weber.....	17	Bonneville.....	7
Liberty.....	16	Riverside.....	6
Taylor.....	16	San Francisco....	6
Cache.....	14	Lehi.....	6
Logan.....	13	Moapa.....	5
Grant.....	13	St. Joseph.....	5
Maricopa.....	12	San Fernando....	5
Pasadena.....	11	South Davis.....	5
Pioneer.....	11	Phoenix.....	5

Granite Stake qualified 100 per cent of its quorums, and South Los Angeles 91 per cent.

Ward Teaching

CONDUCTED UNDER THE SUPERVISION OF THE PRESIDING BISHOPRIC—EDITED BY JOHN D. GILES

The Honor of Having the Authority to go Ward Teaching

Talk Delivered at Portland Stake Conference, by Wayne Lundy, An Ordained Teacher.

At a time like the present, we are all aware of many types of power. We are aware of the power of dictatorial nations attempting to force their will on others. We are aware of the power of our own nation. Also, we are aware of other minor powers. But these are not stable. We read from world history of the great powers possessed by the Roman Empire and by Greece, but these fell. We read in the Book of Mormon of the power of the great Nephite nation, but this fell, also. However, there is one power that will withstand any test, the greatest power in heaven or on earth—the power of the Priesthood. This is the power that you and I are exercising when we go Ward Teaching. Sometimes older members of the Priesthood say, "Let the Aaronic Priesthood perform this work. The Teachers and Priests have this authority; give me a job more important." Brethren, I say there is no work in the Church more important. The Lord has said, "Where a few are gathered in my name, there I shall be also." Certainly no one can excuse himself because the work is not important enough if the Lord, Himself, is willing to grant His presence. I say Ward Teaching is important.

Now, if Ward Teaching is important, what benefits are obtained through performing it. First, it brings benefits to the ward, the stake, and the Church as a whole; second, it is of great assistance to those whom you teach; and, third, but just as important, it brings benefits to you—the Ward Teacher.

Going back to the first point, it brings benefits to the ward, the stake, and the Church as a whole. Patrick Henry once said: "I know of no way to judge the future except by the past." From past records of the Church we find that those wards which comply with this commandment are wards that have a large attendance at Sunday School and at Sacrament meetings. They are the ones who pay fast offerings and tithing, and they are the wards where the people are aware of coming events, because the Ward Teacher is truly the bishop's "mouthpiece."

Second: Ward Teaching is a great assistance to those whom you teach. When you go ward teaching, it may seem like an insignificant duty, but it may be that monthly visit that holds some individuals in the Church. It

WARD TEACHERS

AND if any man among you be strong in the Spirit, let him take with him him that is weak, that he may be edified in all meekness, that he may become strong also.

Therefore, take with you those who are ordained unto the lesser Priesthood. . . . (Doc. and Cov., 84:106, 107.)

SUGGESTIONS FOR WARD TEACHERS

Teachers should be actively interested in their people. They should visit them in times of illness and death. They should be aware of the spiritual, physical, and temporal status of their people to such an extent that distress and want may be reported at once, and appropriate assistance to the worthy be provided without delay.

In keeping with the duties assigned to teachers by revelation, it is highly appropriate, where making a formal visit, to ask each member of the family questions containing the following import:

1. Are you in harmony—
 - a. With your neighbors and associates?
 - b. With ward, stake, and General Authorities of the Church?
2. Are you attending to your Church duties—
 - a. As a member
Attending meeting, fasting once each month, and paying Fast Offering, paying tithing, and participating in ward social functions?
 - b. As an officer
Setting proper example, attending council meetings, etc.?
3. Are you attending to secret and family prayers?

Ward Teachers' Message for June, 1941

OBEDIENCE

EVERY properly constituted society is governed by law. This is necessary to avoid conflict and confusion, whether that society be a nation, a state, a city, a family, or a church.

Laws are made for the protection of society and the individuals who constitute it. They are made to protect the weaker members from those who would take advantage of them. They are made to establish equality among individuals and groups. They are made to safeguard "life, liberty, and the pursuit of happiness."

When civil laws are obeyed there are harmony, peace, and order. When they are broken there are confusion, strife, and frequently suffering, and loss of life.

Laws are as necessary in the Church as in a state or nation. Laws in the Church, if obeyed, establish order and unity. The difference between man-made laws and those which govern the Church is that the laws of the Church are established upon the principles of eternal truth and are not subject to the weaknesses of men.

We are told that "Order is the first law of heaven." While it is true that order prevails in heaven, it is also true that without obedience to law there could be no order.

It is a part of the religion of the true Latter-day Saint to render obedience to all laws. The Articles of Faith clearly establish our belief in "honoring, obeying, and sustaining the law" of the land.

The revelations, the teachings of our Church leaders, and the Gospel itself stress obedience to the laws of God, which are the laws of the Church.

Obedience and blessings are inseparable in the Gospel plan. Until a person accepts the principle of obedience he cannot receive the promised blessings. Truly, "Obedience is better than sacrifice, and to hearken than the fat of rams."

may be that necessary reminder, because people who become inactive in the Church generally start by missing Sunday School or a Sacrament meeting. Before long, unless they are contacted monthly by Ward Teachers, they allow themselves to forget God. So your monthly reminder may be per-

forming a great service to some member of the Church.

My next point is the benefits you yourself gain by doing Ward Teaching. Like any other work in the Church, regardless of how much you try to help others, you yourself reap the greatest reward.

WRITE YOUR LIFE STORY

By Walter M. Everton

THE Lord gave the Nephites a record of their ancestors so that their children might not live in ignorance of the dealings of the Lord with their fathers.

In this record was the story of a girl named Ruth who followed her mother-in-law to the land of the Israelites, and who helped to support the family by gleaning the wheat which the reapers failed to gather when they harvested the field. Another was about a man and his wife who had no children and who prayed to the Lord and were blessed with a son in answer to their prayers. This son was named Samuel. This record is full of stories about common people, but when it is all put together it is the greatest book in the world.

There are lessons to be learned from the lives of good men and women in all ages. These stories should be written by the men and women themselves so that future generations may have the benefit of the faith-promoting, faith-testing experiences of those who live now.

Will your great-grandchildren know who you were, what you did, what you believed, your faith, your struggles, your triumphs, and your failures and the lessons you learned from them?

Personal history should be written as it happens. Just as soon after an event happens as it is convenient, make a record of it, not on a piece of paper, not in a pocket-size memorandum book which is easily lost, but in a record book large enough to be seen and kept with other books. Keep a record of present events as you go along. If years of your life have passed without a record being kept, take the time to write your past life, look up dates, think over events, consult records kept by other persons and the Church. Do everything you can to get all the important facts of your life recorded, so that the influence of your life may not be blotted out when you die.

Your record should contain some account of your parents, grandparents, and others of your family. It should show the date and place of your birth, your baptism, ordinations, and your marriage. It should tell of your schooling, your life job, places of residence, church positions, public offices, and your accomplishments. It should picture your children and your family life. It should be truthful and accurate, not a sermon, except only in the sense that the life of every good person is a sermon. It should contain an accurate

account of all those events in your life which you would like your grandchildren to know about. If you have been keeping a record and have omitted some important things, write those important things into your record now. If you have not kept a record, whether you are twenty years old or eighty, start one now.

Oftentime men write their life stories, and the book is carried to some far corner of the country by a descendant. Therefore it is not available to other members of the family, and sometimes such books are entirely lost. In order to avoid the possibility of anything like this, the Genealogical Society of Utah invites you to place a copy of your book in the Library, where it will be available to future generations. (Editorial, *The Herald-Journal*, Logan, Utah, Saturday, February 1, 1941.)

A WORTHWHILE BEQUEST

By James C. Westergaard

THE custom of making a last will and testament is commendable. But as most people "have no gold to dispense when they grow old," a will for such is of little concern. There is, however, another kind of bequest that all, rich and poor, should endeavor to leave to their posterity, which oftentimes would be of even more value than a few pieces of cold, unloving money. It is a glorious and profitable employment to write the history of a well ordered life. We are informed by the last of the Old Testament prophets that a time would come when the hearts of the fathers should be turned to the children, and the hearts of the children to their fathers, meaning that ancestors and pos-

terity should become concerned in each other. The desires and possibilities for the fulfillment of this prophecy of Malachi among the Christian races have been more manifest during the present generation than any preceding one.

Most people come into the world unheralded and go out without epitaph or obituary. Only those born great or who have achieved greatness, or have had that element thrust upon them in some way, have seemingly any claim to be remembered after death. The brief synopsis given of a person's earth life at the time of his funeral is neither written down nor remembered, and if our life's data are not otherwise recorded we are likely to pass by like a ship in the night, unseen and soon forgotten. We should love and revere their memory, and record incidents and events of their lives that they may be held in kind and loving remembrance. As posterity delights in details, we should not limit our record to a few dates. If the records of our lives were more generally written for further reference and for coming generations we would live more worthy lives. Family record-keeping is easy, inexpensive, and more enduring than monuments made of iron and granite, whose writings the elements in a few years make impossible to discern.

I have accounts of most of my ancestors and relatives for more than three hundred years. They consist of church and court records, private records, together with verbal verified information, which, guarded by reliable custodians, can be preserved and added to in future years.

Family record-keeping well deserves a word spoken in its favor. There are some in every family who will appreciate such a record more than any other kind of heirloom, no matter what its system, or lack of system, and expert genealogists can easily extract material from it for reliable and valuable genealogy.

To L. D. S. people the fascinating endeavor of genealogical research is much more than a novel pastime, it is a matter of love and duty. *The Reader's Digest* some time ago highly commended the Mormon people for their genealogical endeavors.

"THROUGH the YEARS"

A loose-leaf journal, by Emma H. Wakelield and Ramona F. Cottam, is a narrative and pictorial life record journal, with illustrations on how to write one's personal history, by classification of material as one writes.

PRICE \$2.00

NOW ON SALE at 531 N. University Ave. or 71 E. 4th South, Provo, Utah; also Deseret Book Store, Salt Lake City.

TO THE MASTERS

By Tom L. Broadbent

TEACH me with fingers deft the reeds to tune
Whose hidden voice my soul unrests, and pray

Tell me the secret of thy power to say
That thou hast understood life's plan so soon.

Teach me ere yet the passing of life's noon
The language of that glorious ancient day
Ere Greek and Roman wise knew death's decay,

And grant to me philosophy's sweet boon.
Afraid of life? Oh, soul of mine, encased
In mortal gross, be great as is thy worth;
Not thee to awe do these last masters give
Their all, nor yet to know thee much de-

baud—
They would not prove thee of a lesser birth;
They'd raise thee up and show thee how to live.

Mutual Messages

Executives

JUNE CONFERENCE

WITH a fanfare of color, the festival reception on the Tabernacle grounds will introduce the annual June Conference to convene June 6, 7, 8, and 9, 1941.

After the festival welcome, beginning at 8:30 on Friday, the group will move into the Tabernacle to be addressed by leaders of the Church, who have messages for the youth of the Church.

At noon on Friday, special luncheon meetings will feature the cultural arts: speech, drama, music, and in addition luncheon meetings will be held by the community activity group and the manual counselors.

Friday afternoon will be a special introduction of the theme as it applies to the cultural arts of dancing, music, speech, and drama. Following the session in the Tabernacle, a reception will be held for all Mutual workers, to be followed by the dance festival at Salt-air.

Saturday will be devoted to department sessions, in which the year's work will be introduced to the field. Saturday evening there will be held in the Tabernacle, a special meeting under the direction of the M Men-Gleaner committees.

Sunday morning will open with the regular testimony meeting, to be followed by special meetings for the Young Women workers in the Assembly Hall and the Young Men in Barratt Hall. At 2 o'clock, the M. I. A. leaders will meet under the First Presidency in the regular Sunday afternoon Tabernacle service. Sunday evening, the meeting will highlight a talk by President David O. McKay on the theme.

On Monday the institute for summer workers will be held at Memory Grove and an institute will be held for Bee Hive workers.

NEW BOARD MEMBERS APPOINTED

THE General Presidency of the Y. W.

M. I. A. is happy to announce the appointment of three new General Board members and the return of Mrs. Polly Hardy to active duty, to serve on the Junior committee.

The three new members are Erda Williams, former president of Cottonwood Stake Y. W. M. I. A.; Virginia Walker, active in the South Eighteenth Ward M. I. A., and Marjorie Ball,

BOARD MEMBER J. EDWIN NELSON TAKEN BY DEATH

THE M. I. A. associates of J. Edwin Nelson, 45, mourn his passing. He was a member of the Y. M. M. I. A. General Board, serving on the Special Interest committee, and died on April 3 of a heart attack at his home in Ogden, Utah.

Elder Nelson's Church service included several years as first counselor in the Ogden Twelfth Ward, a time as president of an Elders' quorum, and service as a missionary in the Western States. He had been a member of the M. I. A. General Board since March, 1936. He was prominent in business and civic circles as he was in Church affairs: he taught at the South Washington Junior High School in Ogden, later went into business as sales manager for the Logan Knitting Mills and the Barron Woolen Mills, and in 1919, he organized the Intermountain Knitting Mills, Inc. Elder Nelson was a member of various civic clubs and organizations, including the Red Cross and the Community Chest.

Surviving are his widow, Ruth Matthews Nelson, whom he married in 1922, and four children.

prominent in Gleaner work in Granite Stake. Miss Williams will serve on the Junior committee, Miss Walker on the community activity committee, and Miss Ball with the Bee-Hive committee.

STAKE AND WARD ACTIVITIES

FROM Pocatello Stake comes the report of a very exceptional Speech Arts Festival held Sunday, February 9, 1941, in the Stake Recreation Hall. The festival included conversation, debating, speeches, and scriptural readings, as well as musical selections. We feel sure that with this kind of impetus the speech program will become a vital part of the lives of the Pocatello Stake members.

Twin Falls Stake reports an exceptional Gold and Green Ball. The satisfaction that came from the dance was three-fold: One, the desire for better dancing was evidenced in the deportment at the ball; two, the improvement in the matter of the appearance and dress of those participating; three, the desire to cooperate with the General Board plans in avoiding of intermissions by producing a floor show, which they titled "Winter Fantasy" and carried out in ice, blue, silver, and white.

Idaho Stake writes about its very unusual Gold and Green Ball where the theme of M. I. A. Symphony was car-

ried out, the entire program being built about this musical theme. About the walls in black silhouette was a variety of musical instruments and suspended from the ceiling were black symbols of sharps, flats, and notes of different value.

The Thirtieth Ward reports its Mothers and Daughters Night on March 20, 1941. The tables were beautifully decorated with fresh flowers, mirrors, and green and gold candles. After dinner was served a short program was presented by members of each Mutual class, and every mother was presented with a daffodil corsage, pinned on by her daughter. This was one of the most successful ever held in the Thirtieth Ward.

THREE-ACT COMEDY DRAMA

THE Granger Ward Little Theater, of Oquirrh Stake, in presenting Ruth and Nathan Hale's play *It Shall Keep Thee*, traveled over three counties to numerous stakes and wards. Mrs. Hale, the co-author of the play, is also the author of *Handcart Trails*, which is in this year's M. I. A. book of plays. The setting for *It Shall Keep Thee* is in south central Utah with the first act at the time of the Black Hawk War. The second act happens in the gay nineties a generation later, and the last act is about the third generation at the present time. Carrying two sets of scenery and a cast of twenty people, the traveling troupe has performed over twenty-five times to twelve thousand people. Four performances have been given in Provo with one for Leadership Week at Brigham Young University, and one for war relief.

M. I. A. GIRLS WIN BASKETBALL CHAMPIONSHIP

THE girls' basketball team of the Mutual Improvement Association, Kukuau Branch, Hawaiian Mission, Hilo, Hawaii, recently attracted favorable public attention to itself and to the M. I. A. by winning the girls' basketball championship of the city for 1940-41.

Under the able direction of Brother Robert Stevens, who is manager of the team and responsible for its initial organization, and with the fine coaching of Elder Kenneth N. Gardner, the M. I. A. team won six out of seven games. After the finals, four of the girls were placed by the Hilo Recreational Committee League on the first all-star team, and one girl placed on the second all-star team. The champions were awarded a beautiful trophy by the H. R. C. League.

(Continued on page 302)

Mutual Messages

(Continued from page 301)

Young married women, here is a challenge! Five members of the team are married and have children.

Represented by these M. I. A. girls, either in a pure or mixed blood, are four races: Hawaiian, Chinese, Japanese, and Caucasian.

The M. I. A. marches on!

M Men-Gleaners

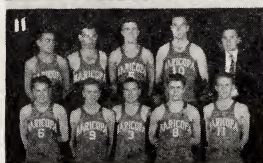
W. Creed Haymond, Hazel Brockbank, chairmen; Wesley P. Lloyd, Franklin S. Harris, L. A. Stevenson, Homer C. Warner, Werner Kiepe, John D. Giles, Helena Larson, Florence Pinnoch, Aurelia Bennion, Marie Waldram, Katie C. Jensen, Ileen Waspe.

JUNE CONFERENCE EXHIBIT

JUNE Conference is a very important part of the M Men and Gleaner program. One of the most helpful and delightful parts of the conference is the M Men and Gleaner exhibit held in the Lion House. Here you will find new ideas and suggestions to further next year's program, for here will be actual printed programs, menus, favors, Treasures of Truth books, projects, pictures, and so on. In order to make this exhibit as helpful as possible to everyone, the stake M Men and Gleaner officers should collect from their stakes all material they want to display, organize it, and send it to the General Board office in care of Don Lyman, chairman of the Exhibit Committee, by June 3rd. Unless arrangements are made to call for the material personally at the close of the exhibit on Saturday night, June 7th, none can be returned.

If you have had some fine activities, describe them, adding your suggestions and send to the M Men Gleaner Committee, % Y. M. M. I. A. General Board, 50 North Main Street, Salt Lake City, Utah. This material will form the basis of mimeographed sheets of suggestions and ideas to be distributed at June Conference to help you in next year's planning.

1. South Los Angeles Stake M Men-Gleaner Banquet.
2. Summit Stake Gleaners—the binding of the sheaf.
3. Tempe Ward celebration of the return of 1939-1940 Maricopa Stake basketball team with stake officials from Salt Lake City.
4. Group at social and dance sponsored by Huntington, West Virginia Branch.
5. Fresno District M. I. A. officers of California Mission.
6. Virden Ward Guardians as Mexicans at the "Fun Fest" for Bee-Hive Girls.
7. Bee-Hive Girls at Double Party, Snowflake, Arizona.
8. Cast of Pioneer Pageant, "Brigham Young Leads the Way," held in Montgomery, Alabama, under the direction of the District M. I. A. on Pioneer Day.
9. M Men-Gleaner Banquet at Binghampton Branch, California Mission.
10. Boy Scouts and Scouters who took complete charge of the Sacramento Service in Binghampton Branch, California Mission.
11. Maricopa Stake 1939-40 basketball team.
12. Douglas Allen, deacon of Raymond 1st Ward, Scout in Raymond 1st troop, fighting under colors of Raymond Athletic Association.



Mutual Messages

GOLDEN GLEANERS

NEW Golden Gleaner Girl applications arrive each week; girls in every stake are earning credit by credit, this ultimate award for the Gleaners. Plan now to add to your credits during the summer, for it will be especially easy to work in the "Creative Achievements" then.

It is assumed that all ward leaders and stake supervisors will make opportunities in Tuesday evening meetings, Sunday evening services, ward conferences, summer meetings, firesides and extra meetings for girls to fill their credits.

At June Conference the first Golden Gleaners in the Church will be named and thus honored. In the meantime there have been five minor changes in the Golden Gleaner plan and its requirements which should be called to the attention of girls working toward this achievement.

1. The eighth point under the general requirements now reads, "One shall earn all credits while she is of Gleaner Girl age."

2. Each application must be accompanied by a personal letter from the girl giving the details of her Gleaner work, the dates of earning her credits, the names of her speeches and where she gave them, the name of the play in which she participated, and so on.

3. There has been added a third requirement to the required spiritual achievements—that each girl have her patriarchal blessing.

4. The first two requirements listed under Executive Achievements have been modified to read: 1. Be an active officer or delegate in the ward Gleaner Girl organization for one year. 2. Be an active officer in the stake Gleaner organization for one year.

5. From the first requirement under Cultural Arts Achievements have been stricken the words "within one year," allowing the girls the whole seven years of Gleaner work to complete this credit if that long a time is necessary. To the eighth requirement, which reads, "Be an active member for one year of an M. I. A. chorus," has been added "or a ward choir."

SPORTSMANSHIP THEME DOMINATES M MEN BASKETBALL TOURNAMENT

By Les Goates

THE mammoth Mutual Improvement Association Basketball Conference, which officially spreads through five western states and the adjacent countries of Canada and Mexico, enjoyed the most successful year in its history this season with the completion of the record-breaking 1941 all-Church M Men tournament.

A hundred and twenty-five splendidly-trained and well-conditioned basketballers were whittled down from a field of upward of ten thousand who started league competition in October and November. The calibre of basketball played throughout the conference, together with an exceptional setup of



Upper: The annual flag ceremony and parade of champions highlighted one of the most successful opening-day programs in the history of the all-Church basketball classic. Church officials, Y. M. M. I. A. leaders, and the sixteen competing teams filed on the floor, headed by a select group of Gleaner Girl sponsors.

Lower: Watching the All-Church Basketball tournament are Governor Herbert B. Maw of Utah (right), and Superintendent George Q. Morris (left), of the Young Men's Mutual Improvement Association. Between them is Marian Morris, daughter of Superintendent Morris.

well-matched quintets and individual stars, resulted in new attendance records every day from the opening, March 12, to the big finale on March 16.

The championship moved from Lovell, Wyoming, to Arlington, California. Coach Frank Struhs' highly polished courtiers defeated Manavuv of Provo in the championship final 35 to 33 as 3,100 fans cheered lustily from the opening whistle to the finishing gun. The first eight teams finished as follows:

1. Arlington, Los Angeles.
2. Manavuv, Provo.
3. Grandview, Salt Lake City.
4. Lovell, Wyoming.
5. Magna, Utah.
6. Sixth-Seventh, Salt Lake City.
7. Ephraim, Utah.
8. Iona, Idaho.

The most coveted prize of all, the General Board M. I. A. Sportsman-ship Trophy, was awarded to the Grandview Ward team of Grant Stake, Salt Lake City. Sportsmanship was the theme of the championships and Grandview demonstrated adequately that a team can play hard-fighting

basketball and still live up to the lofty idealism of M Men basketball.

The contesting teams came from many regions, as the championship ratings on the first eight will indicate. In addition to these, were represented Rupert, Idaho; Garland, Utah; St. Johns, Arizona; Hoytville, Utah; Beaver, Utah; Logan Fifth Ward; Salt Lake City First, and Gridley, California.

Trophy presentations were made by Y. M. M. I. A. General Superintendent George Q. Morris. The series was directed by Homer C. Warner, chairman of the M Men Committee, and John D. Giles, field supervisor. Governor Herbert B. Maw, a former member of the Y. M. M. I. A. committee, was a spectator at the final contests and spoke briefly.

The day-by-day progress of the tournament is shown by the scores as follows:

First Round: Garland 33, Iona 27; Hoytville 42, Magna 36; Lovell 55, Beaver

(Continued on page 304)

LOGAN 9TH WARD, CHURCH VANBALL CHAMPIONS

(See story, page 304)



Mutual Messages

27; Manavu 60, Gridley 34; Sixth-Seventh 55, Rupert 40; Arlington 34, Logan Fifth 28; Ephraim 37, First 29; Grandview 47, St. John 36.

Second Round: Magna 50, Rupert 46; Grandview 44, Ephraim 36; Beaver 44, Logan 41; Sixth-Seventh 50, Hoytsville 35; St. John 40, First 34; Arlington 41, Lovell 35; Manavu 25, Garland 24; Iona 37, Gridley 27.

Third Round: Iona 42, St. John 34; Magna 46, Beaver 29; Lovell 43, Hoytsville 34; Arlington 36, Sixth-Seventh 24; Manavu 35, Grandview 27; Ephraim 36, Garland 29.

Final Round: Arlington 35, Manavu 33 (championship game); Lovell 42, Ephraim 33; Grandview 33, Sixth-Seventh 32; Magna 49, Iona 45.

At the conclusion of the championship series, *The Deseret News* sports staff selected for that newspaper and *The Improvement Era* the following all-Church honor teams:

First Team: Forwards—Harold Jones and Bernard Jones, Arlington.

Center—Gee Jackson, Manavu.
Guards—Reed Oldroyd, Manavu, and Mark Tolich, Sixth-Seventh.

Second Team: Forwards—Allen Weinstein, Grandview, and Collins Jones, Arlington.

Center—Don Campbell, Grandview.
Guards—Glen Coon, Magna, and Norman Doerr, Lovell.

Third Team: Forwards—Jack Johnson, Magna, and Ramon Winder, Iona.

Center—Jack Spriggs, Hoytsville.
Guards—Bob Nielsen, Ephraim, and Bob Toleman, Lovell.

Explorers

M. Elmer Christensen, chairman; Mark H. Nichols, Axel A. Madsen, Elwood G. Winters, Floyd G. Eyre, John D. Giles, Dr. L. A. Stevenson.

VANBALL

The eleventh annual Inter-Council Vanball Tournament was held February 28 and March 1, in Salt Lake City. The Logan Ninth Ward Team of Cache Valley Council won the championship for the second consecutive year by playing as fine a brand of vanball as has ever been played by Explorers. The smoothness and accuracy displayed was indicative of long consistent training under competent leadership.

The second place winners, Emigration Ward from Salt Lake Council, surprised even themselves by playing a championship brand of ball from the beginning of the game until the finish as indicated by the final scores—15-13 and 16-14.

Other places in the championship tournament were distributed as follows:

Third Place, Logan Fifth Ward, Cache Valley Council; **Fourth Place,** Manchester Ward, Los Angeles Metropolitan Area; **Fifth Place,** 33rd Ward, Salt Lake Council; **Sixth Place,** Pocatello 5th Ward, Tendency Council; **Seventh Place,** Fairview Ward, Utah National Parks Council; **Eighth Place,** Ogden 7th Ward, Ogden Gateway Council.



TOOELE FIFTH WARD EXPLORER TROOP NO. 365

These Explorers all have their Arrowhead and Life Awards. All but two Explorers have hiked over the Mormon trail from Henefer to Salt Lake City. The entire troop plans to make the Pioneer Trail Trek again this year. Names of the Explorers are: Top row left to right: Earl Kenworthy, Kent McLuskey, Westley Smart, Ted Bingham, Val Simpson. Bottom row, left to right: Norman Jordan, Jack Gibson, Explorer Leader C. N. Fackrell, Jack Riding, Keith Ensing.

Each member of the championship team was presented with an Explorer sweater. To the Emigration team and consolation winners, 33rd Ward, were given vanballs.

The tournament was characterized by a much finer type of vanball playing than in previous years. On practically every team was one or more outstanding server, kill-shot, or set-up artist. The tournament committee however feels that outstanding players of the 1941 tournament consisted of:

Harold Blaser, Logan 5th; Norman Sonne, Logan 9th; Keith Larsen, Logan 9th; William Busby, Emigration; George Grow, Emigration; L. J. Nuttall, Jr., 33rd Ward.

Mark Nichols of the General Board of the Y. M. M. I. A. served as chairman of the tournament committee and Roy Johnson as tournament manager. To Brother Johnson goes much credit for his untiring enthusiastic service in developing interest and raising the standards of vanball play. Hundreds of Explorers throughout the Church today have an athletic program they can proudly call their own.

LITTLE MOUNTAIN MONUMENT

Has your troop selected the rock it will contribute toward building the Explorer Monument on the summit of Little Mountain on the Pioneer Trail? On June 8, at 5:00 p. m., all Explorer troops and stake representatives attending June Conference will participate in a fitting program depositing the rocks sent in by the troops. It is hoped that several hundred troops will be represented. Plan now to have a rock sent from your troop for the monument, and if possible have a representative of the troop bring the rock personally.

PIONEER TRAIL TREK

Explorers who plan to trek the Pioneer Trail during the summer season should make application to the General Board at least two weeks prior to the time when the trek is to be made. A map of the trail and very important instructions will be provided every Explorer making the trip.

Before making the trek, the Explorer leader should make certain that a proper spiritual background has been laid, for the trek is truly a sacred pil-

grimage. Some of the most sacred religious history of the West was enacted by our forefathers on this trail. One typical incident often referred to in early Church history is the story of the Prophet Joseph F. Smith and his mother who lost their oxen just prior to ascending Little Mountain where the erection of a monument will be started at the next June Conference.

The incident is recorded on pages 13-16 in *Pioneer Stories*, compiled by Preston Nibley.

Junior's

Gladys Harbertson, chairman; Emily H. Bennett, Grace C. Neslen, Lueen J. King, Polly Hardy, Erda Williams.

MAY is a festive month—a time to enjoy each other, take a measure of pride in our accomplishments, and “show off” in a very gentle, merry manner. In other words, it’s theme festival month—both ward and stake. Let’s take it upon ourselves to see that Juniors (as much as possible) are well represented on these occasions. Urge your committees and executives to use them a good deal. The girls will love “being in the swim,”—and the congregations will be delighted with their natural charm, verve, and capabilities.

Plans are going forward for our department work at June Conference. Your committee feel that it will be a lovely, lively, and very helpful session. At least an hour is planned for group discussion and another hour for a statement of conclusions. Besides this, we have a very colorful surprise in store. Plan to be with us. We’re looking forward to a good visit with all Junior leaders.

Scouts

D. E. Hammond, chairman; Wayne B. Hales, George Stewart, John D. Giles.

CAMPING

If a Scouter refers to the Scout Department of the M. I. A. “Guide” for May, he will notice that camping is emphasized. “Why camping so early?” he may ask. “We never get into this outdoor game until July or August.”

We answer that nothing is well done unless it is anticipated early, carefully planned, and boosted with enthusiasm at every opportunity. Troops that are most successful in their summer camping have developed their whole summer program around the camping idea. Early plans are laid to get every boy in one or more camps during the summer. These plans should include any proposed overnight trek, week-end hikes, special hikes, local council events, Fathers' and Sons' Outings, with the M. I. A., etc. Patrol leaders should be charged with responsibilities of devising ways and means of getting all his patrol active, raising it to grade A standard in uniform, camp equipment, and advancement.

Assuming now, Scouters, that every boy in your troop is to be in a summer camp for one week, what are you going to do with him? Too often, we feel our responsibility is ended when we furnish the transportation and get him there. We believe that troop officials, troop committee, and Scoutmasters should be vitally concerned with the following essentials for good camping and good Scouting:

1. Adequate and efficient adult leadership.
2. Adequate and safe transportation.
3. Safeguards to health and safety.
4. Proper food and equipment.
5. A daily program that will insure wholesome recreation and entertainment.
6. A period each day devoted to advancement in the skills and techniques of Scouting.

Too often the last of these is woefully slighted and whole troops come out of a week in camp without making a single advancement. A week in camp should furnish one of the best opportunities for advancement from rank to rank or along merit badge work. We feel that council leaders, district commissioners, and Scoutmasters should set up certain advancement objectives for each boy and for each troop before the camp is reached, that daily checks should be made in camp and that encouragement and instruction should be given where needed and that in the end a general summary made for the troops to see and proper recognition be given.

JUNE CONFERENCE

COUNCIL executives and district commissioners plan for large representations from your areas to the June conference Scout department sessions, Saturday, June 7. It will contain one of the richest programs ever presented for your Scout leaders.

Bee-Hive Girls

Bertha Tingey, chairman; Ethel Anderson, Lucy Andersen, Ann C. Larson, Margaret N. Wells, Marjorie Ball.

THE General Bee-Hive Committee, suggest that, along with the pro-

SYDNEY MORMON COLTS, NEW SOUTH WALES CHAMPIONS

Left to right: C. Collard, R. Hannaf, F. Greene, W. McCall (Capt.), R. Walker, L. Bowren, J. McDonough, R. Thorup.

gram outlined for the Bee-Hive girls to present in their wards on the first Sunday evening in May found on page 88 of the Executive Manual, (see also March Era, page 175), the awards of rank be given.

Under this plan the Day of the Swarm is divided in two parts. The first part will be held on a ward basis at the M. I. A. Sunday Evening Service in May when the spiritual program will be given by the girls, and they will receive their awards of rank; while on the following Friday or Saturday, a Stake Swarm Buzz will be held when the pageants, programs, and fun frolics may be carried out. These two events mark the beginning and close of Bee-Hive week.

Where convenient, a district gathering should be held for the Guardians of the Treasure. (See Bee-Keeper's Book page 176—paragraph at the top of the page.)

It will be necessary to check with the ward Bee-Keepers just as carefully as before. The new rule that only stake Bee-Keepers purchase Honor Badges should be strictly adhered to. Stake Bee-Keepers should take this matter up with ward Bee-Keepers at a sufficiently early date so that they may receive from the wards the designated number of Honor Badges earned from each field and the money with which to purchase them.

Heretofore the awards have been made to the girls by a stake or general board member. This may not be possible under the new arrangement. The ward Y. W. president or any member of the stake Y. W. board may be used for this ceremony and they should be advised of the proper method of giving the awards and of the Bee-Hive salute.

JUNE CONFERENCE

FOR June Conference an exhibit of outstanding Bee-Hive projects is planned. This does not include Honey Combs, but will emphasize hand-made programs, invitations, etc., which had to do with Jubilee Year and other events, also handwork of any kind including application of symbols. However, some person from each stake must be responsible for their safe return as they cannot be mailed from the General Board office. These articles should be sent or brought to the office properly labeled by May 20th so that the exhibit may be taken care of.

FIVE-YEAR SERVICE

NAMES of all Bee-Keepers who are eligible for the five-year service pin must be sent by the stake Bee-Keepers to the General Board office by May 15th.



AUSTRALIAN MISSION BASKETBALL

WITH two state championship titles, one Y. M. C. A. city victory, several lesser achievements, and the satisfaction of having coached non-member teams during the year 1940 to their credit, the departing Elders from Australia made a fitting climax to years of L. D. S. basketball activity in the "land underneath."

Although little news came from the outlying states of Queensland, West Australia, and Tasmania, the missionaries there, with their eagerness to display their ability and to explain fundamentals, pioneered the sport successfully.

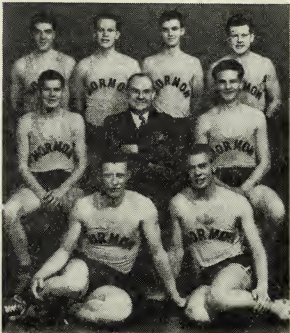
The South Australian branch, with its success in creating friendships and good will during the season of 1940, will undoubtedly use this medium of basketball for progress in years to come. In Victoria, the basketball state of the commonwealth, Elders have had unbroken success since 1938. The 1940 Victoria team, composed of Elders Sam Francis (Captain), Paul Francis, Donald Hogan, Ray Walker, Ray Walton, Jack Decker, Harold Goddard, Delwyn Wilde, Heber Gilbert, Ray Bryan, and Elder McMullin, won the Y. M. C. A. competition league without losing a match, and went on to become state champions of Victoria.

In Sydney, New South Wales, the Elders cooperated with the local young men and formed a team known as the Mormon Colts. The club lost the local championship in a close final match but staged a comeback later by very decisively winning the highest title of the region.

Elder D. Forrest Greene

VICTORIAN CHAMPIONS

Seated on the floor: H. Gilbert, D. Wilde. Second row: S. Francis (Capt.), Pres. James Judd, H. Goddard. Back row: McMullin, R. Walton, R. Bryan, P. Francis.



Mutual Messages

JUBILEE MEMORIES

By Ileen Ann Waspe

ON historic Temple Square in Salt Lake City stands today a new and most interesting marker—a sundial. For twenty thousand Bee-Hive girls and three thousand Bee-Keepers throughout the Church, this attractive granite and bronze marker stands among other historic monuments commemorating important events in the lives of the Latter-day Saint people. This sundial, bearing the inscription, "Knowledge is sun of youth's bright



SUNDIAL ERECTED ON TEMPLE SQUARE BY BEE-HIVE GIRLS AND LEADERS TO COMMEMORATE SILVER JUBILEE YEAR.

day," is a symbol of the youth of Mormonism. The face of the dial is a hexagonal cell and on it appears a beehive. These are insignia of the Bee-Hive Girls' organization of the Church, and this marker, erected through the contributions of Bee-Keepers throughout the one hundred and thirty-seven stakes of the Church, stands as a symbol of this great girls' movement, commemorates particularly the twenty-fifth anniversary of its founding, and symbolizes the accomplishments of 30,000 Bee-Hive Girls during the Silver Jubilee year of 1940.

To just what extent lives have been enriched, friendships extended, and experiences broadened throughout this past year, we shall never know. Each of the 137 stakes and 1,130 wards could tell its own story. Given below is a chart of figures. Now, figures are cold to the casual observer, but to those who have had the opportunity of traveling any part of the Silver Jubilee trail, these figures add up to thousands of happy hours spent on Bee-Hive trails in the out-of-doors, of gracious hours meeting friends and guests, of busy hours in service projects, of profitable hours adding to the worthwhile experiences of life.

May Day again begins Bee-Hive week—a week in which Bee-Hive Girls and leaders throughout the stakes and missions of the Church pause to acknowledge the accomplishments of the past year and then turn eagerly towards the summer months when Bee-

Hive moves to the out-of-doors. Therefore it is fitting that we should this month pause to pay tribute to the new heights to which Bee-Hive has climbed on the Silver Jubilee Trail. Reports have now been received from 108 stakes of the Church, representing 792 wards, and probably 2,376 Swarms. The combined figures and reports tell us the following stories.

Colorful tables bearing blue and gold Bee-Hive emblems, flowers, clever favors, and announcements, and 12,332 happy Bee-Hive girls were all part of the pictures which tell of the 828 announcement buzzes. Nearly 39,000 guests were welcomed and given an opportunity to partake of the spirit of Bee-Hive.

What a variety of parties were included in the Fun-Fests. There were 86 held on a stake basis, and 145 wards held theirs separately. Most popular was the frolic of the nations; then came Valentine parties, a basket-lunch evening, mothers' and daughters' hours, candy pulls, a spaghetti party, amateur programs, Mother-Goose parties, and many dances with the Boy Scouts.

Among the 60,000 who made up the audiences for the Sunday Evening services presented by nearly 13,000 Bee-Hive Girls, were bishops, parents, and friends who caught a new vision of the importance and possibilities of this great Latter-day Saint program for adolescent girls.

The out-of-doors was the popular setting for the May-Day breakfast. A hike and campfire breakfast seemed to be the choice of most of the 5,000 girls who joined in this morning revelry. Canyons, parks, and meadows were all favored spots. In the indoors, waffle breakfasts, ranked first, while many enjoyed more formal occasions with mothers and friends as guests.

Then came the drive for summer camp funds—and here the real initiative of leaders and girls was shown. Whether in city or village they found a way. Over 5,000 girls took part in these projects. There were innumerable sales of candy, pop-corn, pastry, and doughnuts. Aprons, flowers, and quilts were made and sold by other groups; baby tending was found profitable as was also preparing and serving plate lunches. In rural communities thinning beets, picking fruit, and even planting and tending a potato patch proved the "value of work." Penny drives and silver showers were used by some as more direct methods for obtaining the help they needed to enable all of them to participate in the summer camp.

And how worthwhile those efforts proved to be. Reports show that nearly 9,000 girls spent two days or two weeks in a summer camp. While the girls of Canada were at Waterton Lakes, others were in the White Mountains of Arizona, Griffith Park on the outskirts of Los Angeles, at a Desert Ranch in Southern California, in Eagle Fenn

Park near Portland, in Yellowstone National Park, on Puget Sound in Washington, on the rim of Bryce Canyon, or in almost any canyon of Utah and Idaho. Whether their days were spent in such beautiful surrounding as the girls' homes in Provo Canyon, Brighton, Mutual Dell, or Logan Canyon, or whether they slept in tents or just out under the stars, those 9,000 girls are eagerly looking forward to returning to their haunts of last summer.

Figures alone tell the story of the double parties, the assembly programs, Swarm Day, and the story festivals. Remaining long in our memories will be the Honor Service. What glorious occasions they must have been in Mesa, Arizona, and in Idaho Falls and Pocatello in Idaho, where over 1,000 persons attended the service. Phoenix Stake in Arizona; Star Valley in Wyoming; Taylor Stake in Canada; Carbon, Juab, and North Weber stakes in Utah; and Montpelier in Idaho, all report over 500 attending. Over 7,102 Silver Jubilee awards were presented at these Honor Services to girls who have fulfilled the requirements for this special Honor Badge.

Preserving these glorious memories the sundial in Salt Lake does not stand alone. A \$75 monument is soon to be completed in Big Horn Stake; twelve outdoor fireplaces, over fifty trees and



OUTDOOR FIREPLACE ERECTED BY NEBO STAKE BEE-HIVE GIRLS

an equal number of shrubs, living beehives of flowers and plants, rock beehives, flagpoles and flags, pictures, song books, and other memory markers stand as enduring tributes to girls, their leaders, and the opportunities of this year.

Rich indeed are the Jubilee memories, and as the sundial on Temple Square may mark off the hours, and time somewhat dim our memories, there will stand in cities and canyons these markers which will bespeak the accomplishments of twenty-five years of Bee-Hive activity and serve as an inspiration to guide us on to new heights along the Bee-Hive trail, to which there is no summit. (Concluded on page 307)

MUTUAL MESSAGES

(Concluded from page 306)

BEEHIVE SILVER JUBILEE ACTIVITIES

Events	Number held on a Stake basis	Number held on a Ward basis	Number of girls participating	Remarks
Announcement Buzz	26	830	13,432	Guests Attending: 38,676
Fun Fest	87	145	12,853	
Sunday Evening Service	4	706	12,877	Attendance: 59,889
Camp Fund Drive	13	418	5,338	Attendance: 20,105
Swarm Day	92	91	12,700	
May Day Breakfast	7	402	5,322	
Memory Marker	14	386	4,486	
Summer Camp	46	330	3,752	
Story Festival	14	252	2,930	Children Entered: 6,675
Double Party	17	467	11,227	
Assembly Program	4	457	11,197	Attendance: 21,974
Honor Service	74	517	7,400	Silver Jubilee Awards: 7,102

The Church Moves On

(Concluded from page 287)

Pocatello First Ward, Pocatello Stake, Grant Stowell succeeds Birdwell Finlayson. Clarkston Ward, Smithfield Stake, J. Byron Ravston succeeds Seymour Thompson.

Ephraim North Ward, South Sanpete Stake, Evan Erickson succeeds Ora L. Hansen.

Raymond Second Ward, Taylor Stake, Leslie L. Palmer succeeds James H. Walker. Baltimore Branch, Washington Stake, Charles S. Hatch succeeds Juan J. Lynn.

Torrey Ward, Wayne Stake, James C. Huntsman succeeds E. Pectol.

Adams Ward, Hollywood Stake, Jay Grant succeeds B. H. Peacock.

Parleys Ward, Highland Stake, Franklin J. Murdock succeeds Joseph E. Kjar.

Tooele Third Ward, Tooele Stake, George E. Nelson succeeds N. Howard Jensen.

Roll Call of Missionaries Recently Released

MISSIONARIES released in March and those not previously reported appear on the following *Era* "Honor Roll":

Argentine: Verden E. Bettillyou and Paul Lloyd, Salt Lake; Ernest Wilkins, Mesa, Arizona.

California: George R. Biesinger, Salt Lake; Delmer W. Braegger, Providence, Utah; Virginia Call, Ogden, Utah; Merrill B. Colton, Roosevelt, Utah; Evan K. Erickson, Ephraim, Utah; George S. Henderson, A. James Keddington, Salt Lake; Ted R. Kindred, Springville, Utah; Merlin R. Miskin, Ucon, Idaho; Marion Nelson, Cardston, Canada; Norman L. Perry, Deweyville, Utah; Lily O. Peterson, Preston, Nevada; Mildred L. Schwantes, Douglas, Arizona; Ralph M. Wilkins, Mountain Home, Utah;

Raymond W. Young, Ririe, Idaho; Wilford W. Goodwill, Salt Lake; Robert P. Kirkman, Twin Falls, Idaho; Frank D. Sanford, Springville, Utah; Ned Curtis, Bisbee, Arizona.

Canadian: Charles N. Ackroyd, Magrath, Canada; Jennie W. Archibald, Sandy, Utah; Edna R. Baker, Leavitt, Canada; Marguerite Bushman, Salt Lake, Stanley P. Gordon, Tucson, Arizona; Lloyd F. Christensen, Boise, Idaho; Alf B. Claridge, Safford, Arizona; Loren C. Covington, Hurricane, Utah; Francis W. Erickson, Coeur d'Alene, Idaho; Marie M. Howell, Ephraim, Utah; Hazel Kitchen, Provo, Utah; Gurney W. Lee, Paradise, Utah; Amuel L. Mineer, St. Johns, Arizona; Mary E. Rasmussen, Idaho Falls, Idaho; Janeth Russell, Columbus, Ohio; Seth J. Saurey, Rexburg, Idaho; Norman D. Southgate, Bala, Pennsylvania; George I. Summers, Rexburg, Idaho; Frank W. Taylor, Raymond, Canada.

Central States: Samuel O. Bennion, Cokeville, Wyoming; Herman C. Blamires, Kayville, Utah; Edwin L. Casady, San Francisco, Cal.; Alvin N. Christensen, Vaughn, Montana; William M. Cox, Pine Valley, Utah; Erick E. Erickson, Jr., Salt Lake; Max W. Leub, Tremont, Utah; Charles W. McConkie, Vernal, Utah; Chester L. Olsen, Provo, Utah; Eldon Pace, Price, Utah; Robert Pearce, Salt Lake; Glen S. Rawlings, Preston, Idaho; Howard F. Rawlins, Lewiston, Utah; Barnard H. Seegmiller, St. George, Utah; Parley T. Swainston, Preston, Idaho; John H. Woffinden, Spanish Fork, Utah.

East Central States: Arthur C. Anderson, Rexburg, Idaho; Bryant C. Behrman, Tiffany, Colorado; Dean M. Call, Burley, Idaho; Ross L. Covington, Rexburg, Idaho; Lavon K. Elison, Blackfoot, Idaho; Mary C. Erickson, Salt Lake; Rachel L. Ewers, Ogden, Utah; Leah Gravelle, Lordsburg, New Mexico; Arthur T. Hansen, Idaho Falls, Idaho; Vern H. Jensen, Manassa, Colorado; Jacob S. Kellersberger, Afton, Wyoming; Charles F. Little, Salt Lake; Van Lybbert, Glenwood, Canada; J. Marcell Pitcher, Cornish, Utah; Stewart Riding, Provo, Utah; Glen Sagers, Tooele, Utah; Andrew B. Shumway, Treasureton, Idaho; Ralph J. Tingey, Centerville, Utah.

Hawaiian: Mar Dale Hutchins, Arcadia, California; Douglas H. Pack, George W. Poulsen, Jr., Gerrit Timmerman, Jr., and Jaqueline L. Timmerman, Salt Lake; Stewart M. Winger, Woods Cross, Utah.

Japanese: Franklin K. Hunter, Ogden, Utah.

Mexican: William E. Becroft, Colonia Chichupa, Mexico; Claudius Bowman, Jr., Colonia Dublin, Mexico; Beth Brown, Colonia Chichupa, Mexico; Edward C. Bunker, Provo, Utah; Arthur C. Pierce, El Paso, Texas.

Eastern States: Percy G. Anderson, Grover, Wyoming; Susan B. Ashby, American Fork, Utah; Clawson C. Bowman, Los Angeles, California; Jack L. Carlson, Charleston, Utah; Glen H. Cornwall, Murray, Utah; Marion J. Evertsen, Venice, California; Grant D. Fridal, Tremont, Utah; Thomas R. Gibbons, Jerome, Idaho; Benjamin W. Matkin, Magrath, Canada; Claude Pomerooy, Mesa, Arizona; Karl D. Reeder, Brigham City, Utah; Acel W. Richardson, Salt Lake; Wallace S. Sorenson, Richfield, Utah; William M. Taylor, Lewisville, Idaho; Austin L. Timpson, Jr., Salt Lake; John I. Walker, Vernal, Utah; Samuel M. White, Morgan, Utah; David P. Young, Heber, Utah.

New England: Garth L. Gehring, Mur-

ray, Utah; Elda Hepworth, Grover, Wyoming; Oscar N. Kirkham, Salt Lake; Richard J. Pettit, Los Angeles, California.

North Central States: Foster M. Barrow, Afton, Wyoming; Loretta Bowman, Logandale, Nevada; Norman R. Gulbrandson, Salt Lake; Ernest D. Hansen, Deweyville, Utah; Leslie W. Jones, Jr., Evanston, Wyoming; LeGrand E. Morris, Rosette, Utah; Farrell A. Nelson, Stirling, Canada; Elias H. Smith, Linden, Arizona; Alvera J. Teeples, Pirth, Idaho; Esther W. Thorup, Salt Lake.

Northern States: Fred E. Hanks, Salem, Utah; Clyde R. Hansen, Layton, Utah; Sarah M. Hansen, St. Anthony, Idaho; Merrill D. Hubbard, Grace, Idaho; LaVere E. Johns, Fairview, Wyoming; Walder W. Johnson, Shelley, Idaho; LaVon Jones, Cedar City, Utah; Virginia Knell, New Castle, Utah; Beryl Kunzler, Rosette, Utah; Elden Jessie Larson, Burley, Idaho; Mildred Page, Payson, Utah; Rex L. Pond, Lewiston, Utah; Bennett J. Rasmussen, Magrath, Canada; Howard C. Ririe, Lewiston, Utah; Sara Sabin, Bountiful, Utah; Dean L. Stolorworthy, Blackfoot, Idaho; Emily F. Therning, Bluebell, Utah; Dorrell C. Vickers, Nephi, Utah; Annona P. Wright, Salt Lake.

Northwestern States: Chlo Olive Anderson, Logan, Utah; Sylvia Burton, Mary G. Gudmundsen, Salt Lake; Von Frederick Hoyt, Orderville, Utah; Horace D. Hunsaker, Honeyville, Utah; Clinton B. Jensen, Fort Shaw, Montana; Van Dee Livingston, Fountain Green, Utah; Grace Maurer, Gardiner, Montana; Sewell P. Porter, Preston, Idaho; Fay B. Rasmussen, Utah; Carl L. Taylor, Ogden, Utah; Mark J. Udy, Jr., Fielding, Utah; John G. Yorgason, Fountain Green, Utah.

Southern States: Harold B. Anderson, Lynwood, California; Don V. Breinholt, Salt Lake; Osborn Beber, Richby, Idaho; Gladen G. Dalton, Hurricane, Utah; James W. Distefano, Tabiona, Utah; Melba Flake, Snowflake, Arizona; Gwendolyn Gibbie, Claresholm, Canada; William D. Hollist, Jr., Sugar City, Idaho; Harold N. Judd, Burley, Idaho; John G. Knudsen, Salt Lake; Ferral A. Massey, Vernal, Utah; Paul M. Morris, Carl O. Peterson, and Paul F. Royall, Salt Lake; Lional G. Simmons, Charleston, Utah; Harry E. Snow, Orangeville, Utah; Wiley T. Stockett, Jr., Hever, Arizona; Richard J. Stromess, Salt Lake; LaRue E. Thurston, Provo, Utah; John F. Wesche, Salt Lake; Herbert N. Williams, Weston, Idaho; Robert M. Wilson, Toronto, Canada; Eldon F. Zundel, Plymouth, Utah.

Spanish-American: Dellis B. Johnson, Marysville, California; Rae S. Jones, Modesto, California; Ila Loveland, Boise, Idaho; Winifred H. Mackay, Cypress, California; Wilmer P. May, Kane Wyoming; Nell Schaeffer, Payson, Utah; Ivan Stahl, Park City, Utah; Mae Thomas, Boise, Idaho.

Texas: Elnation J. Christofferson, Lehi, Utah; James B. Cook, Rexburg, Idaho; Gladys B. Durfee, Lovell, Wyoming; Elden S. Garner, Ogden, Utah; Jesse Gibb and Lula Frank Gibb, Hill Spring, Canada; Earl H. Kendall, Evan F. Keen, Ogden, Utah; Mark L. Webster, Rexburg, Idaho.

Western States: Jesse L. Adamson, American Fork, Utah; Donna Bigelow, Payson, Utah; Alfred H. Buxton, Lewiston, Utah; Donald C. Evans, Monticello, Utah; Wanda Fuller, St. Anthony, Idaho; Forest J. Hirschi, Sugar City, Idaho; Phyllis Madson, Idaho Falls, Idaho; Wallace A. Nielsen, Paul, Idaho; John C. Van der Meyden, Compton, California.

DORTHEA THE BOUNTIFUL

(Concluded from page 278)

stockings before winter. There was butter to trade for it—plenty.

"Not till in the winter," was the answer. "Who has time for town again in this fine weather with fall plowing?"

Dorthea returned to her brooding. There might be a little grapevine at the feet—or even a bit cut off. She was sure the grocer would give her a little bit cut off. But to wait till next spring to plant—a whole half year. . . .

For several days Dorthea was busier than ever. She did a double churning and worked the sweet butter into firm oval pats marked by her deft paddle with tiny fir trees. She baked and made a great pot of stew rich with meat and spice. She sent the little boys scurrying on many errands and gave them careful instructions about geese and chicken feeding.

Then one clear, cool morning she rose very early and told Hans that she was going to walk to town to trade butter for, "much more yarn." Hans muttered, "Maybe grapes,

too?" But he did not interfere except to insist that she stay the night with Ole's folks by the post office. Dorthea agreed, meanwhile smoothing her soft, bright hair beneath her white kerchief. Then she wrapped the baby and herself in the great red shawl, thus tying him to her back, caught up her basket of butter and was off across the September prairies. Her heart was determined, and her feet were swift and strong.

She stood in the late afternoon, hot and tired, but not discouraged, at the grocer's counter. The butter had been traded and the yarn was in her basket, but still she lingered. At last the grocer asked what more he might do for her. In almost a whisper she spoke of the grapevine. Was there still fruit upon it? Might she see it? The grocer walked with her around his building and down the little path to where it grew, sheltered from the winds by a tiny clump of Norway pine. Opening his pocket knife, he cut a couple of ripe clusters for her and waited her approval. Silently she plucked and ate. He sensed her delight, but felt that there was something more.

"Good—so good—" she spoke in her tardy English, and her strong hands stroked the leaves, the vine, as though it were a living creature. "Would you like to have a grapevine—to grow?" he questioned. The light in her eyes was her answer even before her quick fingers felt out the little grape "at the feet" of which she had dreamed.

As Dorthea strode homeward the next morning, the heavy baby at her shoulder was like a feather, so strong was her spirit to be carrying the first little live grapevine to her valley.

In twenty years it clothed the cottonwood beneath which it was planted, spanned the store-room roof, and topped the chimney of the summer kitchen. Hans decided, many times, to cut it back; but though Dorthea permitted deft pruning (that the fruit might not suffer) the tip-top tendrils were never frustrated. Up and up it climbed in willful prodigality. Neighbors, yes, even strangers, shared the purple bounty of her vine, but Dorthea never thought to tell them how it came to flourish there.

LANDSCAPE ARCHITECTURE AND THE SMALL HOME

(Continued from page 277)

affect the resulting impression. Usually the house occupies a position somewhere near the center of the picture (not necessarily the center of the lot). This satisfies a peculiarly human desire for balance and under normal circumstances proves most practical. Other objects may then be arranged to improve this balance, to enframe the house, to harmonize its vertical lines with the strong horizontal lines of the ground, and often to provide agreeable contrast.

As the house is the most important element contributing to the approach scene, so the entrance is commonly the most important visible feature of the house and may require the additional accent of trees or shrubs, especially in the event that architectural treatment has not tended to emphasize it. In passing, it should be pointed out that the approach element of the home is often, if not usually, adjacent to the street and is thus subject to the gaze of the public. While the owner may desire that his home present a pleasing picture to the passerby, it does not follow that he must expose his private life to public view or be distracted by the restless character of

a view on the street. The living-room, dining-room and bedrooms need not face in this direction in most instances. This has been a very common practice in the past, but there is no justification for it under modern conditions.

THE "SERVICE AREA"

NEXT for consideration are the service areas. These commonly consist of the driveway, drying yard for laundry, and often a service court. The service areas are concerned with the utilitarian aspects of living and should relate to corresponding elements within the house; the drying yard to laundry room, service court to kitchen and garage, driveway to garage and (often) basement.

There is much to be said for the attached garage. Though not always workable, it is often the most satisfactory arrangement for this element. Common acceptance among American home owners of the theory that garages must always be ugly has resulted almost universally in delegating the garage to the rear of the lot where it is least visible. This necessarily requires the driveway to traverse the entire length of the

property. Thus as much as 20% of the entire lot is often given over to this purpose, a needless waste. The shorter the driveway the more space can be given over to other purposes.

The service areas can usually be separated or screened from the outdoor living space. Such elements as the driveway and garage cannot usually be screened or separated from the approach, but they can to some extent at least be made to harmonize with it.

OUTDOOR LIVING SPACE

NOW let us consider the third fundamental element, the outdoor living space, traditionally known to Americans as the "back yard." In rural homes it is commonly a transition zone between the house and the fields or the barnyard. In modern suburban homes it is a unit in itself devoted to the recreational and creative needs of the family. These needs may take two forms, active and passive.

Active recreation may take the form of sports for children or grown-ups, cooking and eating outdoors, gardening, and manual labor of various sorts. Naturally, sports must be a limited form. Passive activities

Landscape Architecture and the Small Home

may consist of reading, walking, talking, painting, studying, playing table games, and many others.

For the passive activities, especially when mental concentration is involved, a quiet, pleasant, comfortable environment is to be sought where distracting factors are reduced to a minimum. An area devoted to this purpose has much in common with living-room, dining-room, and bedrooms and may be directly related to some or all of them. It should, if possible, be separated from or screened from such elements as the kitchen, driveway, garage, street, drying yard, and any areas devoted to the more active or noisy forms of recreation. It is also usually desirable to screen it from the neighboring developments unless this interferes with fine distant views. A hedge or shrub border will serve the purpose admirably. This area is then more suited than any other in the small home for flowers. Planted in beds or borders at the edges of the area, their bright colors show off to advantage in front of a dark green background of shrubs. Small shade trees in this area prove a boon in the summer time.

In concluding, let it be repeated for emphasis that the three fundamental elements to be considered are the approach, the service area, and the outdoor living space. Each area performs a definite function or group of functions which tends to conflict with the functions of the other areas. Therefore, it is desirable to separate or screen them as much as possible one from another. That this is not always possible is evident in the case of the driveway and garage which are usually visible from the approach. When this is true, every attempt should be made to harmonize the conflicting units. Above all, simplicity and directness contribute to unity and a sense of logical organization. Good organization in turn pays big dividends in more abundant living.



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EVIDENCES AND RECONCILIATIONS

(Concluded from page 289)

In essence these two eminent experimenters and thinkers are in agreement. Future basic changes in the doctrine of evolution may well be expected.

Had the proponents as well as the opponents of evolution, as a whole or in part, kept in mind that they

were discussing a theory, subject to frequent and fundamental change, the civilized world would have been spared much unseemly behavior.

Again the warning: Distinguish clearly between facts and the inferences from facts.

Certainly, it is a mistake to accept theories in building faith in anything, from religion to our every-day life pursuit.—J. A. W.

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WITH sure stride and a buoyant heart,
A hand that moves with rhythmic sweep,

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Love lights the sower's eye, love for the friendly soil;

Faith fills his heart although his lips are mute;

Beauty he sees adorning the spacious skies,
And the wind to his ear is a shepherd's lute.

He feels the kinship of worlds, the strength of toil;

Here is a full content, here the soul is set free;

Life he beholds clothed in the seed he sows:
Life in the clod at his feet, in the newly-wakened tree.

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LOOKING BACK SIXTY YEARS

(Continued from page 281)

IN Winston-Salem, North Carolina, the big tobacco center of the United States, a large meeting was held. Winston-Salem consists of two adjoining cities which have overgrown each other's boundaries and are now combined into one municipality. Salem is an old Moravian town in which live the descendants of a band of Moravians who went

there in colonial days as religious refugees. The meeting was crowded.

At the conclusion of this meeting a great number of people came up and shook hands and assured me of their appreciation of my efforts in behalf of the war bonds. In the line was an old man with a very long white beard. As he reached me he looked earnestly and searchingly at me and

then said only, "I never thought I would see you again." As he spoke his name, Lindsay Witt, the occasion on which I last saw him came to my mind. It was he and a neighbor of his, William McDaniel, who had stood between me and my companion and a mob at a little schoolhouse in Stokes County, North Carolina, almost forty years before.

Not long before I arrived in the Southern States as a young man, Elders Jonas N. Beck and Alexander Spence, who immediately preceded me in the mission, were driven from a meeting in this same schoolhouse by a boisterous mob which came out of the woods, shouting and shooting, and drove the Elders away in great haste. The mob threatened to shoot and kill any Mormon Elder who attempted to hold a meeting there again. Upon the occasion in which Lindsay Witt came to my aid, it had been advertised that Mormon missionaries would hold a meeting, and, at the appointed time, as a crowd of twenty-five or thirty gathered for the meeting, a mob of possibly the same number of men came out of the woods nearby, quietly, and without noisy demonstration such as was usual with such mobs, but armed with clubs and guns, to break up our meeting.

There were only two members of the Church in this community, the wife of Lindsay Witt, a carpenter, and the wife of William McDaniel, who was what was known as a "two-horse farmer" and, consequently, a respected man in the community. As the mob approached, these two men went forward to meet and induce them to leave without molesting us. The mob were obdurate but William McDaniel said to them: "If you harm these men, I shall spend the worth of my farm in prosecuting you." This threat, from a man of some consequence in the locality, together with the efforts of Mr. Witt, was effective in dispersing the mob, and we were enabled to proceed with our meeting, and were not thereafter disturbed in that part of the country.

As I grasped the hand of Lindsay Witt, these recollections crowded through my mind. I said to him I was anxious to talk to him further and held on to him with my left hand, but the crowd came by in such numbers that he got away, and although I made a great effort that evening and the next day to locate him, both personally and through the efforts of those in charge of men there, I was



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LOOKING BACK SIXTY YEARS

not able to do so. He vanished without a trace. I subsequently wrote President Callis about him, but he was unable to locate him.

As my missionary labors proceeded, I was strongly impressed with the desire to carry the Gospel into South Carolina. As the result of an even more vivid and impressive dream, in which was depicted the existence of a branch of the Church in South Carolina, I was led to write to mission president John Morgan to ask for the privilege of going to South Carolina. There was much anti-Mormon prejudice in the South at that time, mostly inspired, as I afterwards learned, by religionists. Ku Klux Klan brutalities were terrible and frequent, and it was only shortly after my arrival in the field in 1879, that Brother Joseph Standing had been killed in Georgia by a mob before the eyes of his companion, now President Rudger Clawson, whose life also hung by a thread. A clipping containing an account of this tragedy was handed to me at the close of the first meeting we held on my first trip out of Surrey County to the southwest by a man who doubtless intended it to serve as a warning.

IN answer to my request, President Morgan answered saying that he was afraid of the "hot bloods" in South Carolina and thought it best for us not to go there. I persisted in asking the privilege. He finally sent me additional missionaries with permission, if I thought it wise, to send two of them into South Carolina.

I selected Elder Willard C. Burton, now Patriarch in the Granite Stake and eighty-three years of age, whose integrity, judgment, and worth I well knew, from our life association in the same ward in Salt Lake City, and John M. Easton, of Beaver City, as being especially fitted for the work. They left Brother Lindsay's in Burke County, North Carolina, on November 19, 1881, for South Carolina. They were instructed to travel until they found an encouraging field of labor, which I was convinced they would find, and therein would be organized a branch of the Church in South Carolina, in harmony with my dream. I related my dream to Elders Burton and Easton, and assured them that I was satisfied that we would have a branch of the

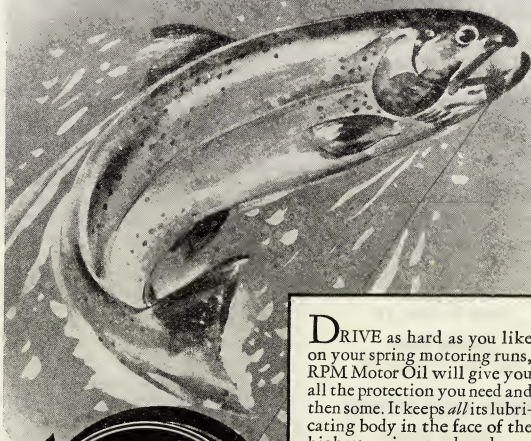
Church in South Carolina. I urged that they persist in their efforts. They wrote to me telling of the hardships they endured, traveling for days without any prospects of success. They were footsore, and "Elder Easton had big holes in his heels from walking," according to their report.

They finally landed in York County, where they labored successfully in the neighborhood of Yorkville, near Kings Mountain, and on

January 27, 1882, baptized Edward M. Green and his wife Martha. After giving instructions to them, the Elders walked in their wet clothes about four miles to the home of John Gordon, whose family, learning of the baptisms just performed, insisted on being baptized. Thereupon, by the light of pine torches, in the cold and with ice upon the ground, they baptized John Gordon, his wife, and David Wells and his wife, at about eight or nine o'clock at night. The new members were also confirmed.

(Concluded on page 312)

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LOOKING BACK SIXTY YEARS

(Concluded from page 311)

Elders Burton and Easton continued their labors and performed more baptisms. Brother Burton reported that "all these members were assembled in the home of William Nelson Gordon, on March 3, 1882, where in less than four months, we organized a branch of the Church in South Carolina, which was called the Kings Mountain Branch. We were successful in baptizing the secretary, chorister, the deacon—in fact, nearly all the members of the Baptist Church in that

locality. At the organization of that branch, we ordained Edward M. Green an Elder, and John Gordon and William Nelson Gordon as Priests."

The next year, 1882, President Morgan separated the work in South Carolina from the North Carolina Conference by creating the South Carolina Conference with Elder Burton as conference president. South Carolina became one of the large conferences of the Southern States Mission.

TEXCOTZINGO

(Continued from page 275)

his day and sought to convert the people back to the simpler and gentler faith of their great predecessors, the Toltecs. He believed in an all-powerful, invisible deity, "the unknown God, the Cause of causes, with whom the souls of the righteous dwell after death." To this God he erected a great temple on the usual pyramidal base in which no image was allowed, as being unsuited to the Invisible God, and in which it was prohibited to profane the altar with blood or any other sacrifice than scented gums or incense and flowers.

"Let us all aspire to that heaven where all is eternal and corruption cannot come. The horrors of the tomb," he says in one of his odes, "are but the cradle of the sun, and the dark shadows of death are brilliant lights for the stars."

Nezahualcoyotl was a great builder, fond of magnificence, which was shown in his numerous villas "embellished with all that could make a rural retreat delightful." The accounts of the extraordinary architecture cannot be confirmed from modern Texcoco itself; for the ancient city was so utterly destroyed by the Spaniards that scarcely a vestige remains. However, some relics of the monarch's kingdom persist, especially at Texcotzingo, a hill a few miles east of the present town of Texcoco on which he had his favorite summer palace with its famous hanging gardens. Texcotzingo was graphically described by Ixtlilxochitl, himself a descendant of Nezahualcoyotl. Of his account the following extract is from Prescott's translation:

The hill "was laid out in terraces, or hanging gardens, having a flight of steps five hundred and twenty in number, many of them hewn in the natural porphyry. In the garden on the summit was a reservoir of water fed by an aqueduct that was carried over hill and valley for several miles on huge buttresses of masonry. A large rock stood in the midst of this basin, sculptured with the hieroglyphics representing the years of Nezahualcoyotl's reign and his principal achievements in each. On a lower level were three other reservoirs, in each of which stood a marble statue of a woman, emblematic of the three states of the Empire. Another tank contained a winged lion, cut out of the solid rock, bearing in its mouth the portrait of the Emperor. From these copious basins the water was distributed in numerous channels through the gardens, or was made to tumble over the rocks in cascades, shedding refreshing dews on the flowers and odoriferous shrubs below. In the depths of this fragrant wilderness, marble porticoes and pavilions were erected, and baths excavated in the solid porphyry. . . . The visitor descended by steps cut in the living stone and polished so bright as to reflect like mirrors. Towards the base of the hill, in the midst of cedar groves, whose gigantic branches threw a refreshing coolness over the verdure in the sultriest seasons of the year, rose the royal villa, with its light arcades and airy halls, drinking in the sweet perfumes of the garden."

EVEN as early as the sixteenth century a Spanish observer reported the palace at Texcotzingo to be fast falling into ruins and decay; and today the hill and surroundings present a rather bleak appearance. Enough remains, however, to enable the sufficiently interested antiquarian to reconstruct in imagination something of the glory of the past even though the trees and flowers and the cascades that watered them long ago disappeared along with the palace. The relics still lying on the surface

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TEXCOTZINGO

or partially exposed confirm as far as they go the plan and general architecture of the splendid villa as described by early writers, even though indicating some exaggerations on their part.

In following the road running southeast from Texcoco, one travels about three miles to arrive at the little village of San Nicolas, which lies at the very base of Texcotzingo hill. From here one may follow a footpath which winds through pleasant orchards to a well-preserved artificial terrace somewhat more than half-way up the hill and entirely encircling the latter. From this terrace the more important relics can be easily reached or seen. From this terrace, also one obtains in three directions a fine view over the valley that must have delighted the monarch and his guests in the days before the lakes were drained and the country denuded of its once magnificent forests.

In following the course indicated, one first comes upon the best preserved of the sanctuaries or chapels. This is a room cut out of the solid stone and facing west. Steps carved out of the rock are well preserved as shown in the accompanying photographs taken by the author during a visit made in 1938. On the floor of the room is a low altar left in relief when the sanctuary was excavated. On the southeast side of the hill is found one of three baths still well-preserved. It is hollowed out of the natural rock, the cavity being cylindrical in form with an elevation left as a seat at the middle of the floor. From the bath a long flight of narrow steps carved in solid stone lead up to the terrace level on one side, a flight of broader steps on the other, as shown in the photographs.

A second bath is now fully exposed on the southwest side and is considerably larger than the first one. It has in the middle of the larger excavation a smaller excavation with a stone seat, as in the case of the other bath. The walls of the larger cavity are in part built up of

stone blocks, and the surface was originally covered with a stucco or cement of which part still remains. Stone steps cut in the native rock lead down to the bath. Above this bath are still plainly seen parts of the original aqueduct which may be traced along the ridge joining Texcotzingo to the neighboring hills from which the water supply formerly came although the huge buttresses referred to in early accounts are not now very evident.

In addition to the ruins indicated,

the visitor who is alert and unhurried in his visit will be rewarded by locating various other relics that will contribute toward a mental reconstruction of this villa, most beloved by Nezahualcoyotl, the villa to which he retired more and more in his later years. While outside the itinerary of the average tourist, the serious student of pre-Columbian history and antiquities will find a visit to Texcotzingo and some neighboring ruins stimulating and rewarding.



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FROM OUT NEW ENGLAND

(Concluded from page 272)

and he was subsequently appointed to carry out these plans.

THE many interesting incidents in the obtaining, moving, and erection of the monument form indeed a thrilling episode. The shaft is the world's largest piece of polished granite. It weighs forty tons and is thirty-eight and one half feet long, a foot for each year of the prophet's life. At the base this single piece measures four and one half feet square and tapers to three and one half feet square at the top. And with the three other gigantic pieces of perfect granite forming the base of the shaft we have a truly magnificent memorial. Obtaining these huge and perfect blocks and moving them over the hilly backroads of Vermont was an outstanding accomplishment, especially for the equipment used in those days. We are told that six draft horses on level ground could not pull the empty wagon that was built to carry the huge shaft. And when the shaft was loaded on the wagon and started up the grades which even our present-day cars find difficult, there were more than twenty horses and oxen used, together with a block and tackle system attached to the large trees that lined the way. The road had to be completely planked with hardwood timbers to keep the wheels (although they were twenty inches wide) from bogging into the frozen ground. But despite much of the work's being done in winter weather, everything continued on schedule. Both the monument and the lovely and comfortable home, which occupies exactly the site of the original dwelling, were completed in time to be dedicated on the one hundredth birthdate of the Prophet. The then President of the Church, Joseph F. Smith, with many of the presiding Authorities, came into those snow-covered hills of New England on that twenty-third day of December to be present on this memorable occasion. In the presence of many of our Church people and a considerable showing of the towns-folk from the surrounding villages, President Smith offered a most beautiful dedicatory prayer. Quoting only a portion of it, we find this:

We dedicate the foundation, typical of the foundation Thou hast laid, of Apostles and Prophets, with Jesus Christ, Thy son, 314

as the chief cornerstone. We dedicate the base, as typifying the rock of revelation on which Thy Church is built. We dedicate the die, with its inscriptions, as appropriate to the whole design. We dedicate the capstone as a sign of the glorious crown that Thy servant Joseph has secured unto himself through his integrity to Thy cause, and of that similar reward which shall grace the head of each of his faithful followers. We dedicate the spire, as a token of the inspired man of God Whom thou didst make indeed a polished shaft in Thine hand, reflecting the light of heaven, even Thy glorious light, unto the children of men.

We dedicate the whole monument, as signifying the finished work of human redemption. And we now earnestly invoke upon it Thy blessing, O Lord, and ask Thy divine approval, acceptance and protection, that it may stand as a lasting testimony to the world of the love and devotion of Thy people, of the opening of the last dispensation and the coming of the Son of Man. May it be preserved from the ravages of time, the disintegrating action of the elements, from upheavals of the earth's surface, and from the violence of human malice or caprice; may it be surrounded by the influence of the spirit of peace, and remain a joy to Thy people who may behold it, and a silent witness for Thee to all who may look upon it.

And from that time on thousands have made their way over three miles of mountain road through the beautiful rolling expanses of evergreen and maple to feast upon the spiritual and physical beauty of this haven in the hills. Of all our Church landmarks, none can claim such beauty and picturesque scenery as we find here. The inspiring monument and the lovely home with its hearthstone, the very one before which Joseph's mother often rocked the child to sleep, have always brought forth the greatest admiration from visitors. The neatly kept grounds of flowering plants and flowers of every description keep it forever a beauty spot of New England.

During the summer of 1940, missionaries from the New England Mission were assigned to live at the Joseph Smith Memorial to help care for the increasing crowds that go there. During our stay there, my companion and I talked to many hundreds of the visitors. And yet not once did we hear anything but

praise for the Memorial grounds and for the Mormon people. This landmark of Vermont is an outstanding missionary for the Church. We should take pride in it.

Untold credit for the beauty of the place must go to Brother and Sister Angus J. Cannon, who are in charge of the property and who live at the home throughout the year. They have spent some thirteen years at the Memorial Home now, and their accomplishments, like those who preceded them in the work, have done much to make this Memorial site the beautiful and oft-visited landmark that it now is. People from throughout the East enjoy the friendship of this couple because of the hospitality displayed by them to all who visit the birthplace. And Brother Cannon's flowers furnish conversation for flower lovers throughout the state.

During the summer of 1940, more people visited the Joseph Smith Memorial than ever before in its history. Over two thousand each month visited our Prophet's birthplace during July and August and almost that many during September. New England has never shown more interest in Mormons and Mormonism, and no one place shows this more clearly than the way people are coming to this out-of-the-way landmark in Vermont. New England has long been one of the slowest sections in the world to take advantage of the restored Gospel, although our early membership came almost wholly from this land of the "bean and cod." But today we can but thank God for the attitude the people are having toward us. Rather than dark looks and outspoken slander when Mormonism is mentioned, we find the opposite to be true. For as one person put it, "We now look up to you as having something that we all can profit from."

And so this awe-inspiring shaft pierces the sky of historic and traditional Vermont. And from out those green-covered, rolling hills, it denotes the birth of a man called by the living God to establish His way of life among the children of men. May the people in and out of the Church take advantage of its message; may they visit it and rejoice in the spirit surrounding its sacred ground; and may our faith and works in this glorious truth stand out true and firm as does this most fitting memorial.

SKY STYLES

By Christine Curtis Hoop

EARTH wears a hat, a jaunty hat of blue, And clouds are the plumes of white.

A velvet scarf all silver-starred Is tossed over her head at night.

PRESIDENT GRANT'S MESSAGE

(Continued from page 267)

"I said, 'Lot, is there any danger from Indians here?'

"None at all."

"I want to be all alone. Go ahead and follow the crowd." I first asked him if I allowed the animal I was riding to walk if I would reach the road on the other side of the gulley before the horsemen and the wagons, and he said 'Yes.'

"As I was riding along to meet them on the other side I seemed to see, and I seemed to hear, what to me is one of the most real things in all my life. I seemed to see a council of heaven. I seemed to hear the words that were spoken. I listened to the discussion with a great deal of interest. The First Presidency and the Council of the Twelve Apostles had not been able to agree on two men to fill the vacancies in the Quorum of the Twelve. There had been a vacancy of one for two years, and a vacancy of two for one year, and the Conferences had adjourned without the vacancies being filled. In this Council the Savior was present, my father was there, and the Prophet Joseph Smith was there. They discussed the question that a mistake had been made in not filling those two vacancies and that in all probability it would be another six months before the Quorum would be completed; and they discussed as to whom they wanted to occupy those positions, and decided that the way to remedy the mistake that had been made in not filling these vacancies was to send a revelation. It was given to me that the Prophet Joseph Smith and my father mentioned me and requested that I be called to that position. I sat there and wept for joy. It was given to me that I had done nothing to entitle me to that exalted position, except that I had lived a clean, sweet life. It was given to me that because of my father having practically sacrificed his life in what was known as the great Reformation, so to speak, of the people in early days, having been practically a martyr, that the Prophet Joseph and my father desired me to have that position, and it was because of their faithful labors that I was called, and not because of anything I had done of myself or any great thing that I had accomplished. It was also given to me that that was all these men, the Prophet and my father, could do for me; from that day it depended upon me and upon me alone as to whether

I made a success of my life or a failure.

"There is a law, irrevocably decreed in the heavens before the foundations of the world, upon which all blessings are predicated, and when we receive any blessing from the Lord, it is by obedience to that law upon which the blessing is predicated."

"It was given to me, as I say, that it now depended upon me.

"No man could have been more unhappy than I was from October, 1882, until February, 1883, but from that day I have never been bothered, night or day, with the idea that I was not worthy to stand as an Apostle, and I have not been worried since the last words uttered by Joseph F. Smith to me: 'The Lord bless you, my boy, the Lord bless you; you have got a great responsibility. Always remember this is the Lord's work and not man's. The Lord is greater than any man. He knows whom He wants to lead His Church, and never makes any mistake. The Lord bless you.'

"I HAVE been happy during the twenty-two years that it has fallen to my lot to stand at the head of this Church. I have felt the inspiration of the living God directing me in my labors. From the day that I chose a comparative stranger to be one of the Apostles, instead of my lifelong and dearest living friend, I have known as I know that I live, that I am entitled to the light and the inspiration and the guidance of God in directing His work here upon this earth; and I know, as I know that I live, that it is God's work, and that Jesus Christ is the Son of the Living God, the Redeemer of the world and that He came to this earth with a divine mission to die upon the cross as the Redeemer of mankind, atoning for the sins of the world.

"As in Adam all die, so in Christ shall all be made alive." I have had real, genuine joy; I have had joy in lifting my voice in England, Ireland, Scotland and Wales, Belgium, Holland, Switzerland, Germany, France, Italy, Norway, Sweden, Denmark, and Czechoslovakia, in the Hawaiian Islands and far-off Japan, in Canada on the north and Mexico on the south, in nearly every State of the Union, proclaiming my absolute knowledge that God lives, that Jesus is the Christ, the Son of the living God, the Redeemer of the world, and that I know that Joseph

(Concluded on page 316)

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PRESIDENT GRANT'S MESSAGE

(Concluded from page 315)

Smith was a prophet of the true and the Living God, and that the men who have succeeded him in presiding over this Church are the men God desired to stand in that position.

"I do not make this statement because of any desire to magnify myself—I love the Gospel of Jesus Christ as I love nothing else in this world. I am here today for the reason that I desire to leave here my testimony as an old man—because a man who is in his 85th year is an old man.

"John Taylor came to the presidency of this Church, succeeding Brigham Young, when he was 72 years of age. Wilford Woodruff came to the presidency of this Church after he was eighty-odd years of age, and he lived to be more than ninety. Lorenzo Snow came to the presidency of this Church when he was 85 years of age, and served it in a most miraculous and wonderful way for three years. Joseph F. Smith came to the presidency of this Church when he was

two years beyond the time of retirement, namely, 62 years of age, and he served for exactly eighteen years, and I have served for twenty-two years. It is only fair to you to say that I never for one minute believed that he was going to die, until the night he passed away and when he took hold of my hand, and told me what I have quoted to you, I felt in my heart, and I had prayed for it; I had fasted for it; I had asked for it, that he should live to celebrate the one hundredth anniversary of the birth of this Church, seeing that his beloved father, the Patriarch, Hyrum Smith, had been murdered for the Cause; and I believed that he would so live, until I received that message, which was the last message he spoke to anybody."

May God bless me and you and every soul that has a knowledge of the divinity of this work, to so live it that our lives will proclaim it to all those with whom we come in contact, is my humble prayer, and I ask it in all humility in the name of the Lord Jesus Christ, our Redeemer and Savior. Amen.

THE 111TH ANNUAL CONFERENCE

(Continued from page 269)

the Air over the same facilities from 11:00 to 11:30 a. m. M.S.T., during which Elder Stephen L. Richards was the speaker.

An extended conference broadcast service was an added feature, with the proceedings of all general sessions made available not only to KSL, but to stations KFXD, Nampa, Idaho; KSEI, Pocatello, Idaho; KTFT, Twin Falls, Idaho; KID, Idaho Falls, Idaho; KEUB, Price, Utah; KSUB, Cedar City, Utah, and a direct wire connection to the Los Angeles Stake Tabernacle in Los Angeles, to serve a growing Church membership in these areas.

A supplementary meeting of new character was added to the conference with the calling together of stake mission presidents from throughout the Church by the First Council of the Seventy, Sunday morning at 8 a. m., in Barratt Hall.

The usual Church Welfare meetings, and gatherings of Aaronic Priesthood leaders, language groups, Primary Associations, Seventies, and missionary reunions were held, according to custom.

The Relief Society Conference was held Thursday, April 3, and the Sunday School Conference at the usual time on Sunday evening.

At the general sessions the messages of the General Authorities, all of whom were present and all of whom spoke, were characterized by pleas for obedience, for tolerance, for resistance against compromise with the evils of

the day; concern for right-living on the part of our young men in the service; and calls to preserve the fundamental institutions of our freedom. The full text of all these addresses will soon be available in the official printed report of the conference.

On the evenings of April 2, 3, and 4 in the Salt Lake Tabernacle, the Tabernacle choir, the M. I. A. and Brigham Young University Symphony Orchestra presented a musical dramatic production of Mendelssohn's oratorio, the *St. Paul*, which was attended and acclaimed by thousands.

Music at the general sessions was provided by the B. Y. U. and Duo-Stake Choir of Provo; by the Blackfoot Stake Choir of Idaho, and by the Tabernacle Choir.

Another notable feature was the marked growth in Church membership as a result of the 1940 Church census, 862,664 as against 803,528, the figure for 1939. These and other statistical data revealing the growth and activity of the Church were presented by President David O. McKay at the opening session. The report follows in full:

ANNUAL CHURCH REPORT

FINANCIAL STATEMENT

The expenditures by the Church for the year 1940:

STAKE AND WARD PURPOSES

For the erection of meeting houses and for ward and stake maintenance expenses, \$1,627,921.15

MISSIONARY WORK

For the maintenance and operation of missions, and for the erection of places of worship and other buildings in the missions

628,338.03

ANNUAL CHURCH REPORT

EDUCATION	
Expended for the maintenance of the Church school system	924,495.95

TEMPLES	
Expended for the maintenance and operation of temples	352,423.60

HOSPITALS	
Expended for the erection and maintenance of hospital buildings, (Included in Church Welfare program)	10,665.13

RELIEF ASSISTANCE	
For direct aid in the care of the worthy poor and other charitable purposes, including hospital treatment. From tithing funds only. (Included in Church Welfare Program)	594,917.00
Total	\$4,138,760.86

Which has been taken from the tithes and other Church funds and returned by the Trustee-in-Trust to the Saints for the maintenance and operation of the stakes and wards, mission activities, for the maintenance and operation of Church schools, and temples, for hospital buildings and relief assistance.

CHURCH WELFARE PROGRAM

Church membership, stakes and missions.....	862,664
Number of Church members who paid voluntary fast offerings and welfare contributions to help the needy:	
In wards	149,397
In missions	16,520
Total	165,917

Amount of voluntary fast offerings and welfare contributions:

In wards	\$ 45,550.40
Welfare contributions received for by bishops	74,383.52
In missions	22,988.21
Fast offerings	\$ 512,922.13

Total (all expended for relief)

Disbursed to the needy by the Relief Society for direct assistance in their homes and for general welfare purposes, such as surgical appliances and preventive and corrective health work.....

For carrying on the general welfare, and educational program of the Relief Society

Expended from the tithes for general and local relief

Expended directly by the Church Welfare Committee

Expended for hospital care of the sick in addition to the amount reported disbursed from the tithes

Total

137,166 persons received assistance during the year which is an average of 11,431 per month.

In addition to the foregoing, the following supplies had been assembled and were on hand December 31, 1940, and are available for the needy during the year 1941.

CLOTHING, BEDDING, AND MISCELLANEOUS	
Men's clothing, pieces	4,670 \$3,005.33
Women's clothing, pieces	8,660 3,906.20
Children's clothing, pieces	6,520 3,730.08
Quilts, bedding, and miscellaneous	14,675 7,613.20
Total	34,525 \$ 18,254.81

CANNED AND DRIED FRUITS AND VEGETABLES	
Fruits and vegetables cans	1,008,751 \$106,477.41
Fruits and vegetables, bottles	22,585 2,991.65
Dried fruits and vegetables, pounds	38,335 2,092.71
Miscellaneous canned goods	25,213 4,314.34
Miscellaneous foodstuffs	6,252.62
Total	\$122,128.73

OTHER PRODUCE	
Flour, pounds	203,529 \$4,727.10
Potatoes, pounds	933,598 6,975.82
Grain, pounds	328,735 3,360.90
Other vegetables, pounds	190,499 2,060.26
Meat, pounds	30,773 4,717.63
Total	1,687,134 \$ 21,595.71

FUEL, LUMBER AND MISCELLANEOUS	
Coal, pounds	618,958 \$1,358.17
Wood, cords	372 1,393.50
Lumber, board feet	268,892 5,121.93
	\$ 7,873.60

Total valuation December 31, 1940.....

Stake and regional storehouses disbursed in 1940, \$289,952.72 of merchandise produced by the Welfare Program.

The extent to which the Welfare Program is meeting the requirements of the bishops in caring for the needy is indicated by the following percentages:

FOOD	
Program-produced	61
Cash purchases	39

CLOTHING	
Program-produced	45
Cash purchases	55

FUEL	
Program-produced	79
Cash purchases	21

OTHER COMMODITIES

Program-produced	25
Cash purchases	75

The Church owns three grain elevators, located at Salt Lake City and Sharp, Utah, and McCammon, Idaho, representing an investment of \$164,437.14. 223,316 bushels of wheat are now stored in these elevators.

FAST OFFERING INFORMATION

Average fast offerings and welfare contributions per capita in wards

Regions that exceed \$1.00 per capita:

 Arizona

 Southern California

 Salt Lake

Stakes with the highest per capita:

 San Juan

 Long Beach

 Bonneville

 Malad

Forty-five stakes paid \$1.00 or more per capita.

Missions with highest per capita: (Membership less than 1,500.)

 Japan

 Brazil

 Argentina

 (Membership over 1,500)

 California

 Eastern States

 North Central

SUMMARY—CHURCH BUILDING PROGRAM

Expended for the erection, improvement and furnishing of:

 Ward and stake buildings

 Mission buildings

 Institutes and seminaries

 Religious Center—Brigham Young University

 Temple buildings

 Grain elevator, Salt Lake City

 Roosevelt Hospital

 Amount raised locally for building improvements

Total

In addition to the foregoing \$58,883.21 was expended for building improvements and equipment at the Dr. W. H. Groves L. D. S. Hospital, Salt Lake City and \$24,729.69 at the Thomas D. Dee Hospital, Ogden. \$53,409.19 was paid toward acquiring stake and regional storehouse property and real estate for housing projects.

STATISTICS FOR THE YEAR 1940

Number of stakes December 31, 1940: 134 (at the present time 137); 1073 wards; 118 independent branches; or a total of 1191 wards and branches in the stakes of Zion; also 35 missions; 1002 mission branches, and 250 districts.

CHURCH MEMBERSHIP	
Stakes	703,017
Missions	139,647
Total	862,664

CHURCH GROWTH	
Children blessed and entered on the records of the Church in stakes and missions	21,544
Children baptized in the stakes and missions	14,412
Converts baptized in the stakes and missions	7,837

(Concluded on page 319)

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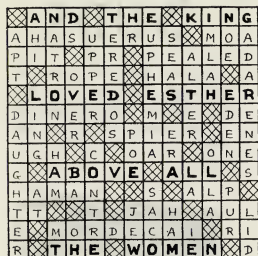
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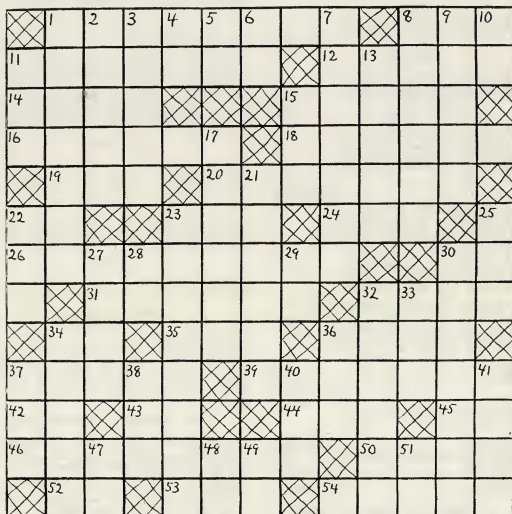
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Scriptural Crossword Puzzle—The Preacher Takes A Text

"The words of the Preacher, the son of David, king in Jerusalem. Vanity of vanities, saith the Preacher, vanity of vanities; all is vanity."—ECL. 1: 1, 2.



NO. 17

ACROSS

- 1 "let him . . . the days of darkness"
 8 "That which hath been is . . ."
 11 "The Preacher"
 12 Flushed with success, and forgetting that "all is vanity"
 14 Wind
 15 "The . . . with the tongs both worketh in the coals"
 16 "And David himself saith in the book of . . ."
 18 Loosed, as the colt that Jesus rode
 19 "Be not rash with . . . mouth"
 20 "as unto a faithful . . ."
 22 Compass point
 23 Esau became this of Jacob
 24 Feminine nickname
 26 Very powerful
 30 Micah suggests this note
 31 "made their feet fast in the . . ."
 32 ". . . the foundation on a rock"
 34 "Folly is set . . . great dignity"
 35 ". . . race is not to . . . swift"
 36 "All things have I seen in the . . . of my vanity"
 37 "because man . . . to his long home"
 39 Most precious
 42 "Who is . . . the wise man?"
 43 Lava in Canaan
 44 "All go unto . . . place"
 45 Each
 46 Oyster dishes
 50 Small coal trucks (Eng.)
 52 "A fool also is full . . . words"
 53 "Whatsoever . . . hand findeth to do, do it with . . . might"
 54 "Rejoice, O young man in thy . . ."
 Our Text from Ecclesiastes is 1, 8, 19, 20, 34, 35, 36, 52, 53, and 54 combined

DOWN

- 1 The cock that crew: when Peter denied Christ was one
 2 A Benjamite 1 Chron. 8: 27
 3 Feminine nickname
 4 A measured remnant of remnant
 5 Volume; state
 6 Baron
 7 "the . . . shall be very small"
 8 "devout men, out of every . . ."
 9 "And . . . sheep I have, which are not of this fold"
 10 "for in due season . . . shall reap, if we faint not"
 11 Script
 13 Italian historian; tilt (anag.)
 15 "if any man will . . . thee at the law, and take away thy coat"
 17 Slight cut
 21 Steamed
 22 "two men to . . . secretly"
 23 Disease of sheep affecting the feet
 25 "and as many as ye shall find, . . . to the marriage"
 27 Domestic slave
 28 Measure
 29 Canadian province
 30 Incorrectly forwarded
 32 City of Texas; old era (anag.)
 33 Eternally
 34 County of Michigan
 36 Son of Jacob
 37 Fuel
 38 An Indian tree in Italy
 40 Goddess of dawn (Gr. Myth.)
 41 East Indian fabric; hats (anag.)
 42 Continent the Israelites left
 48 ". . . that men would praise the Lord for his goodness"
 49 Pus, a combining form
 51 Gold

ANNUAL CHURCH REPORT

(Concluded from page 317)

MISSIONARIES

Number of long-term missionaries from Zion, December 31, 1940	2,117
Number of short-term missionaries from Zion, December 31, 1940	31
Number of local missionaries	68
Total number of missionaries in the missions of the Church	2,216
Number engaged in missionary work in the stakes	2,469
Total missionaries	4,685
Number of missionaries who received training in the Missionary Home	1,139

SOCIAL STATISTICS

Birth rate, 31.9 per thousand.
 Marriage rate, 18.4 per thousand.
 Death rate, 6.5 per thousand.

EXPENDED FOR THE MAINTENANCE OF MISSIONARIES

Collected by wards and paid to missionaries	76,387.45
Average cost per missionary, 1940, \$30.12 per month or a total of \$361.44 per year per missionary. Average number of missionaries December 31, 1940, 2,080, making a total average expense for the year of	751,795.20
Estimated possible earnings per missionary, \$900.00 per year times 2,080, average number of missionaries, makes an estimated total of what these missionaries might have earned if at home of	1,872,000.00
Total estimated cost of missionaries and their families for preaching of the Gospel	\$2,700,182.65

Because of the war, reports were not received from most of the European missions. Inasmuch as local brethren were appointed to preside over all of the missions from which the Elders were withdrawn, it is assumed that the organizations in these countries are still functioning, if only in a limited way, and will continue to exist and operate as far as local conditions and the restrictions of the war permit. For this reason, the number of missions and mission districts and branches in the Church is the same as listed in the statement for the year 1939.

CHANGES IN CHURCH OFFICERS, STAKE, WARD, AND BRANCH ORGANIZATIONS, SINCE OCTOBER CONFERENCE, 1940

SPECIAL APPOINTMENTS

Frank Evans, former Eastern States Mission President, was appointed Secretary for Finance to the First Presidency, to succeed Arthur Winter, deceased.

NEW MISSION PRESIDENTS

Henry H. Blood appointed to preside over the California Mission to succeed President W. Aird MacDonald.
 Elyon W. Orme appointed to preside over the Australian Mission to succeed President James Judd.

NEW TEMPLE PRESIDENT

Albert H. Belliston appointed to preside over the Hawaiian Temple, to succeed President Castle H. Murphy.

NEW STAKES ORGANIZED

The Big Cottonwood Stake was organized by a division of the Cottonwood Stake, and consists of the Cottonwood, Holladay, Mt. Olympus, South Cottonwood and Windsor Wards. The Cottonwood Stake is now composed of the Bennion, Murray First, Murray Second, Murray Third, Taylorsville, Mill Creek, and Valley Center Wards.

The Uvada Stake was organized by a division of the Moapa Stake, and consists of the Alamo, Caliente, Panaca, Pioche, and Enterprise Wards. The Enterprise Ward was taken from the St. George Stake. The Moapa Stake is now composed of the Boulder City, Burnkville, Las Vegas, Littlefield, Logandale, Mesquite, North Las Vegas, and Overton Wards.

The Reno Stake was organized from branches in the California Mission, and consists of the Reno, Winnemucca, Fallon, Susanville, Sparks, and Westwood Wards, and the Portola and Carson City Branches.

The San Diego Stake was organized from branches in the California Mission and consists of the National City, Logan Heights, Hillcrest, North Park, and Fairmont Wards, and the Chula Vista Branch.

The Southern Arizona Stake was organized from branches in the California Mission, and consists of the Binghampton, Bisbee, Douglas, Pomerene, St. David, Tucson, and Whitewater Wards.

STAKE PRESIDENTS CHOSEN

Irvin T. Nelson chosen president of the newly organized Big Cottonwood Stake.

Edwin Q. Cannon chosen president of the Ensign Stake, to succeed President Winslow F. Smith.
 David LeRoy Sargent chosen president of the Parowan Stake, to succeed President William R. Palmer.

I. Homer Smith chosen president of the Sacramento Stake, to succeed President Mark W. Gram.
 Daniel J. Rinnow chosen president of the newly organized Uvada Stake.

Edwin Clawson chosen president of the Hyrum Stake to succeed President Danford M. Bickmore.
 E. Woodruff Stucki chosen president of the Bear Lake Stake, to succeed President George H. Robinson.
 Will L. Hoyt chosen president of the Juab Stake to succeed President A. H. Belliston.

Victor D. Nelson chosen president of the Lost River Stake to succeed President Walter A. Jensen, deceased.

Nathan T. Hurst chosen president of the newly organized Reno Stake.
 Ray E. Dillman chosen president of the Roosevelt Stake, to succeed President Byron O. Colton.

Wallace W. Johnson chosen president of the newly organized San Diego Stake.

A. B. Ballantyne chosen president of the newly organized Southern Arizona Stake.

Wesley E. Tingey chosen president of South Davis Stake, to succeed President Thomas E. Winegar.
 Howard S. McDonald chosen president of the San Francisco Stake, to succeed President Stephen H. Winter.

NEW WARDS ORGANIZED

El Sereno Ward, Pasadena Stake.
 Valley Center Ward, Cottonwood Stake, created by a division of the Millcreek Ward.

Murray Third Ward, Cottonwood Stake, created by a division of the Murray First Ward.
 East Ensign Ward, Ensign Stake, and

West Ensign Ward, Ensign Stake, created by a division of the Ensign Ward.

North Twentieth Ward, Ensign Stake, and South Twentieth Ward, Ensign Stake, created by a division of the Twentieth Ward.

Fallon Ward, Reno Ward, Susanville Ward, Winnemucca Ward, Sparks Ward, Westwood Ward, Reno Stake, created from branches in the California Mission.

Fairmont Ward, Hillcrest Ward, Logan Heights Ward, National City Ward and North Park Ward, San Diego Stake, created from branches in the California Mission.

Binghampton Ward, Bisbee Ward, Douglas Ward, Pomerene Ward, St. David Ward, Tucson Ward, and Whitewater Ward, Southern Arizona Stake, created from branches in the California Mission.

INDEPENDENT BRANCHES MADE WARDS

Walla Walla Branch, Union Stake, formerly independent branch of same stake.
 Pioneer Branch, Pioneer Stake, made a ward and the name was changed to Redwood Ward.

NEW INDEPENDENT BRANCHES

Dividend Branch, Santaquin-Tintic Stake.
 Powell Branch, Big Horn Stake.
 La Mesa Branch, San Diego Stake, formerly a branch in the California Mission.
 Carson City Branch, Reno Stake, and
 Portola Branch, Reno Stake, formerly branches in the California Mission.

WARD DISORGANIZED

Kimball Ward, St. Joseph Stake.

THOSE WHO HAVE PASSED AWAY

Elder Reed Smoot, a member of the Quorum of the Twelve for twenty years, and United States Senator for thirty years.
 Walter A. Jensen, Lost River Stake President for eleven years.

Joseph S. Bodell, patriarch of the west Jordan Stake; formerly in the bishopric, stake high council and stake High Priests' quorum presidency.

William W. Francis, patriarch of Morgan Stake.
 V. L. Halliday, formerly a patriarch of Ensign Stake, and long active in Church affairs.

M. B. Richardson, served for twenty-six years as bishop of the Ogden Third Ward, North Weber Stake, and four years as counselor.

Dr. Thomas Frederick Hardy, Bishop of the Yale Ward for four and one-half years.

Harold F. Coleman, Monrovia Ward Bishop for one year.
 James Maxwell, former bishop of the Twenty-seventh Ward for twenty years.

Heier W. Perry, former bishop of Perry Ward and High Councilman in the Box Elder Stake.

Mrs. Lydia Elizabeth Spencer Clawson, wife of President Rudger Clawson, President of the Council of Twelve.

Lon Fisher, high councilman in Granite Stake, former member of Lincoln Ward bishopric, temple worker and Tabernacle Choir Librarian.
 Hugh Ireland, for twenty years editor of the *Liahona*, branch president at various times, and general Church worker.

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Your Page and Ours

Dear Brethren:

I WAS very happy with your letter of February 10, 1941, and the remittance for my article. It was a pleasant surprise and wholly unexpected. I shall use the same in securing new subscriptions for people who otherwise could not afford *The Improvement Era* that they may have the benefit of this fine publication. Assuring you of my continued interest in the *Era* and with kind personal regards, I remain

Sincerely your brother,

Elias L. Day,
of the Wells Stake Presidency.

Dear Sir:

THERE are twenty-four baptized members of the Church here in Juneau [Alaska]. A Church organization was organized in August. I am sending a money order for five subscriptions to the *Era*.

Parley Pratt,
Presiding Elder.

Dear Brother Orton:

JUST because we were over the top early we have decided that we should not stop the good work, so we intend to go very strongly after our follow-up work and we are striving for 150% this year, and we feel that we will get it.

Mrs. Letitia Knowlden,
Era Director, Boise Stake.

Editor, *Improvement Era*:

THIS will be the third year your highly valued magazine (now a necessity) will be in our home. My wife is a member of the Church, but I am not (yet); however, the list of Latter-day Saints I am proud to call good friends would be too long to write.

The *Era* is worth the price for the history of the people of this continent that no one else seems able to find. It is also a pleasure to read a magazine that doesn't advertise what one doesn't want and is better without.

The prayer and wish of my wife and myself is for your continued success and growth.

K.

Dear Brethren:

WILL you please send the February number of the *Era* to me at Boise. The *Era* was much help to me in the mission field, forty-one years ago in Switzerland and eleven years ago in California. . . . I have not missed a number for upwards of forty years.

Your brother,
S. Schwendiman.

Dear Editors:

I HAVE never before read as many articles in the *Era* that have so touched me and created such a burning feeling within me as did those contained in the February issue. Perhaps it was the beautiful spring morning—because I had just communed with my Father in Heaven—because I felt more in tune with His Spirit. As I read each article, more than ever before I wanted to shout the glad tidings of this glorious Gospel. I wish everyone the world over could have the opportunity of reading the *Era* and catching a vision of the beautiful thoughts and truths it contains. We missionaries in the Southern States enjoy each edition and find that many seeds are planted and much "sweet fruit" gathered by lending the *Era* to friends and investigators.

May each *Era* contributor be blessed in his worthy efforts.

Very sincerely,
Louise Taylor.

Selma, Alabama,

PING PURR

Four-year-old: "Mama, look at the cat. He has gone to sleep without turning off his motor."

Mrs. W. Scott.

RATHER ODD, ISN'T IT?

"Queer-looking socks, Pat, one red and the other green."

"Yes, and I have another pair home just like 'em."

THE UNBELIEVER

Magistrate (sternly): "Didn't I tell you the last time you were here I never wanted you to come before me again?"

Prisoner: "Yes, sir; but I couldn't make the policeman believe it!"

ARGUMENT TABOO

"What's the shape of the earth?" asked the teacher, calling suddenly upon Willie.

"Round."

"How do you know it's round?"

"All right," said Willie, "it's square, then. I don't want to start any argument about it."

WASTING NO TIME

Billy: "Uncle, a Scotsman fell overboard into the Black Sea, and when they found him, what do you think he was doing?"

Uncle: "I don't know."

Billy: "Filling his fountain pen."

RELIEF

The grandmother was tucking her four-year-old grandson into bed. "All right, my dear," she whispered softly, "are you ready for your bedtime story?"

The child began to fidget. "Grandmother," he murmured, "not tonight, please."

"Then," offered the grandparent, "shall I sing you a lullaby?"

"No," said the four-year-old, "no lullaby."

The grandmother was perplexed. "Then what can I do for you, my child?" she asked.

"Well," proposed the child, "suppose you take a walk and let me get some sleep."

NO FAITH

"Brethren and sistern," sighed the Negro minister, "yo' faith am deploable. Heah we is, gathered together to pray fo' rain—and Ah asks yo', wheeah at is yo' umbrellas?"

UNSIGHT, UNSEEN

"Mabel, you really ought to wear a hat when you go out riding."

"But, Mother, I am wearing a hat; it's on the other side."

ULTERIOR MOTIVE

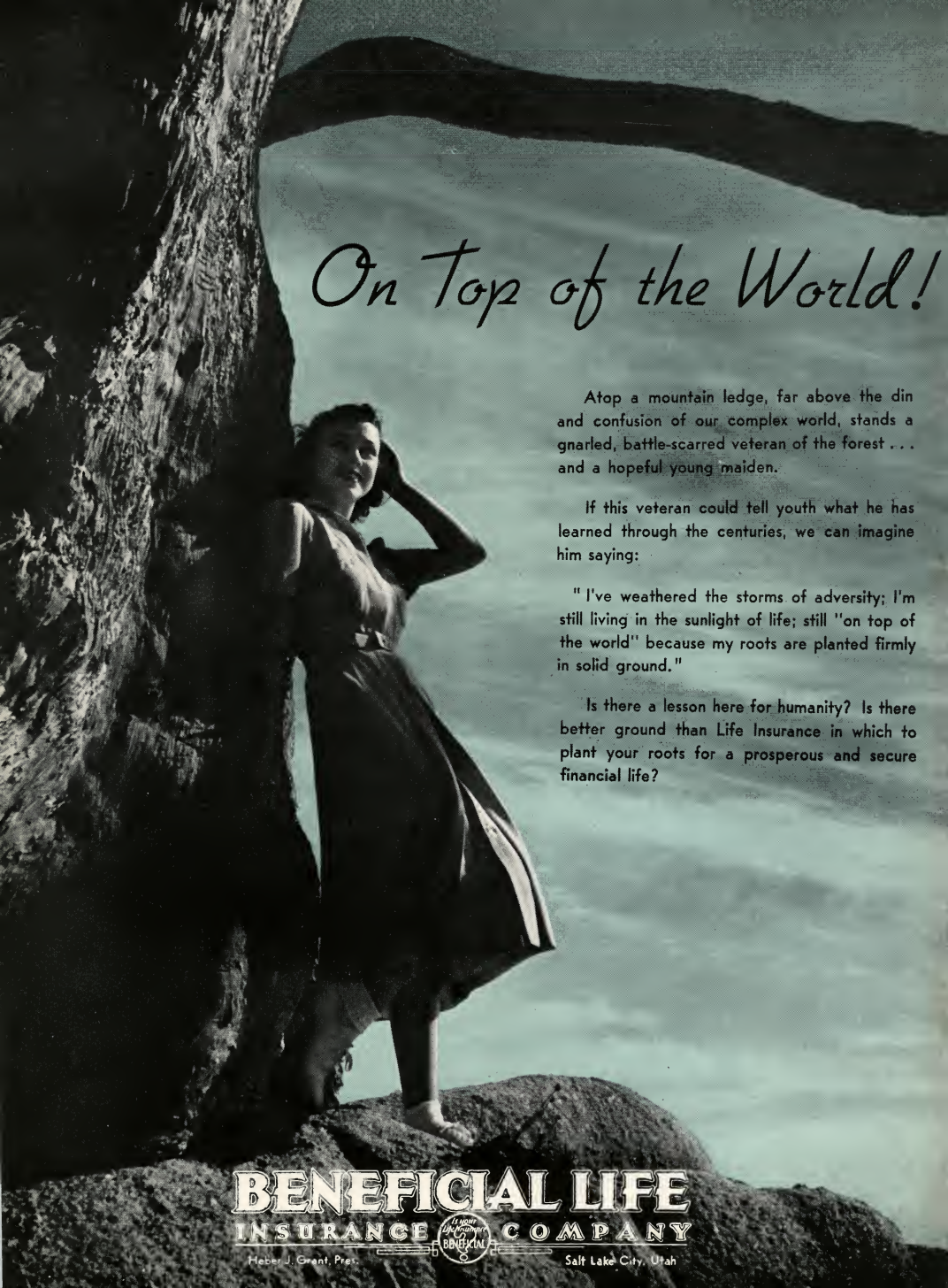
"Do I really need my coat brushed?" asked the conservative passenger on the Pullman.

"Does you!" exclaimed the porter with great emphasis. "Boss, Ise broke!"

*A*s history is being made in these critical moments of 1941, radio broadcasting fills an increasing need. This is a time for calm thought based on accurate information presented without prejudice. Radio Station KSL earnestly strives to present the current scene with fidelity in order that you may share in tomorrow's history as it is made today.

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SALT LAKE CITY



On Top of the World!

Atop a mountain ledge, far above the din and confusion of our complex world, stands a gnarled, battle-scarred veteran of the forest . . . and a hopeful young maiden.

If this veteran could tell youth what he has learned through the centuries, we can imagine him saying:

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