

The Improvement Era



SEPTEMBER 1948

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EXPLORING THE Universe

By DR. FRANKLIN S. HARRIS, JR.

FROM 1800 to 1940 the number of man-hours of labor to produce 100 bushels of wheat decreased from 373 to only 47; to produce 100 bushels of corn, 344 man-hours has been reduced to 83; and to produce one bale of cotton 601 man-hours to only 191.

THE nylon family of compounds is now used for such diverse objects as rugs, sweaters, gears, and bearings in adding machines and electric shavers, phonograph needles, and hypodermic needles.

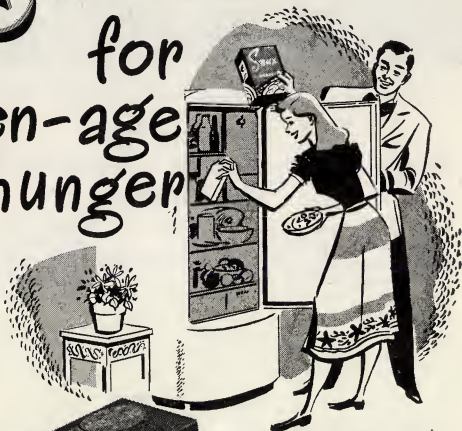
DR. AUSTIN L. RAND has pointed out that some birds use tools to help obtain their food. The woodpecker-finch of the Galapagos Islands makes up for its short, thick bill by picking up a slender stick or the spine of a prickly pear to get insects out of holes and cracks. When the insects run out, the stick is dropped and the prey seized.

IN Grasse, France, the perfume capital of the world, more than four million tons of flowers are crushed into oil every year. The sweet odors can be detected for miles around.

THE normal size of the body is about seven and one-half heads high. The idealistic proportion however is eight, the fashion proportion about eight and one-half, and the heroic, nine. The growth of the head is very gradual, increasing only about three inches in height from the first year to adulthood. The legs grow almost twice as fast as the body. Thus Andrew Loomis finds that a one-year-old child will have its total height equal to four times its head height; at three years the height is about 5 heads, at 5 years 6, at 10 years 7 heads high.

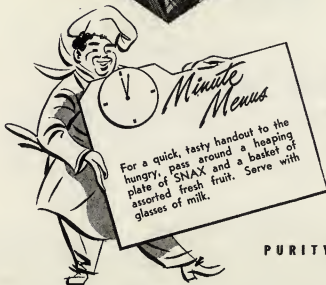
RECENT experiments in southeastern United States show that corn yields under ordinary farm conditions in that area can be more than doubled by a combination of improved practices. This is made possible by regular fertilization practices, including heavy nitrogen treatment combined with the growing of hybrids, closer spacing to make use of the fertilization, and early and shallow cultivation for weed control.

Snax for teen-age hunger

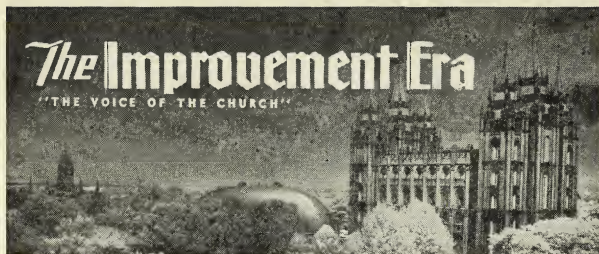


It's the hungriest time of their lives . . . the gaunt teen-age years when they burn up energy like the flashy convertible burns up gas. Forays on the ice-box and the pantry is routine with these growing youngsters. So always have a box of SNAX around — the delicious crackers with the appetizing salt-tang and the rich buttery taste. Teen-agers love 'em!

Reach for the bright red package at your grocery store.



PURITY BISCUIT COMPANY
SALT LAKE
&
PHOENIX



September
1948

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VOLUME 51
NUMBER 9

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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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The Cover

THE cover this month indicates the reopening of school and the reawakening of the desire for increased knowledge. Educators and students alike should be constantly aware of what the Savior said, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." The photograph is from Harold M. Lambert and was adapted for cover use by Charles Jacobsen.

★

General Conference Notice October 1948

THE 119th semi-annual general conference of the Church will convene in the Tabernacle October 1, 2, and 3. As in years past, THE IMPROVEMENT ERA will report conference proceedings.

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CHANGE OF ADDRESS:

Fifteen days' notice required for change of address. When ordering a change, please include address slip from a recent issue of the magazine. Address changes cannot be made unless the old address as well as the new one is included.

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The Coming Election

By DR. G. HOMER DURHAM
Head of Political Science Department and
Director of the Institute of Government,
University of Utah



ON November 2, 1948, the American people will choose between Harry S. Truman of Missouri and Alben W. Barkley of Kentucky, Democrats, and Thomas E. Dewey of New York and Earl Warren of California, Republicans, for President and Vice President of the United States. The people will indicate their desires through the election machinery of the forty-eight states. The problem of each party is not to get a majority of the popular vote, but to get a majority of 48 popular votes, in each or enough states to produce the magical 266 votes necessary to elect a President in the United States. The 266 are a majority of the 531 in the electoral college. To get 266, a successful ticket need carry only the eleven largest states of the Union (from standpoint of population) plus any other state. For example, if Truman and Barkley can carry New York with 47 electoral votes, Pennsylvania with 36, Illinois with 28, Ohio and California with 25 each, and so on through the eleven most populous states—plus Nevada, or Utah, or Delaware, or any other state, they will enter the executive positions on January 20, 1949, no matter what happens in the other 36 states. This is a matter of political arithmetic and it rarely comes out in such a way. But it is the factual situation and the one that influences the nature of the campaign. This is why the electoral votes in the states of the "solid South" mean so much.

THE Presidency of the United States is more than a job to which a man is quadratically elected. The Presidency is much more than an individual. It is a tremendous institution. The Presidency as an institution is the nerve center and mainspring of some 2,150 operating units. At the core of these units is a central agency, created in 1939, carrying the legal and formal name, "The Executive Office of the President." The Executive Office of the President contains some seventeen operating units, at the center of which sits the lone man called the President of the United States.

THE Executive Office of the President is not the room in the White House where Mr. Dewey or Mr. Truman will have a desk and hang his hat.

As stated before, it is housed in a great many buildings and seventeen operating units, the major ones of which are: (1) The White House Office; (2) The Bureau of the Budget; (3) The Council of Economic Advisers; (4) The Office of Government Reports; (5) The Liaison Office for Personnel Management, and (6) the President's Chief of Staff, who serves as a personal military and naval adviser.

The White House Office is the President's central secretariat. It contains about a dozen top executives called "Secretary to the President," "Administrative Assistant," or "Special Assistant," each of whom receives \$10,000 per year or more; in addition there is a large staff of employees. These men turn the wheels that turn the Presidency, which in turn runs the government.

The Bureau of the Budget is the Presidency's principal tool for administrative management and financial control of governmental operations. All funds appropriated by Congress are channeled back to the agencies, and their activities scrutinized by the Bureau of the Budget and its five or six hundred employees. These hundreds of key personnel are directed, under the Presidency, by the Director of the Budget and about ten top executives, similar in salary and responsibility to the "secretaries" in the White House Office. The Bureau contains five powerful operating divisions, each of which is a vital nerve center in the governmental process. They are, (1) the Division of Legislative Reference, which probably (in most cases) writes the text of most of the Executive Orders issued by the President, approves any desired legislative changes sought within the government, and attempts coordination at the level of legislative programs and policy; (2) the Division of Estimates, which shapes the entire shape, size, and nature of the federal government, and thereby shapes the nature and direction of the American economy and its foreign policy (here is where Mr. Dewey or Mr. Truman reduce their policies to dollars and cents); (3) the Division of Administrative Management, which attempts coordination and greater efficiency in operations; (4) the Division of Statis-

(Concluded on page 581)

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The
HOTEL UTAH

CITY TOURIST'S VENUE President and Managing Director

Eastern States Mission

Y. M. M. I. A. General Superintendent George Q. Morris has been named by the First Presidency as president of the Eastern States Mission, with headquarters in Philadelphia. He succeeds President Roy W. Doxey who



ROY W. DOXEY



GEORGE Q. MORRIS

has served in this mission since the spring of 1944.

President Morris served a three-year mission in Great Britain beginning in 1899. He was sustained as superintendent of the Salt Lake Stake Mutuals in 1904, serving until 1908, when he was released to become a counselor in the Fourteenth Ward bishopric. In 1913 he was again sustained as stake superintendent but was soon released to become bishop of the Fourteenth Ward. In 1924 he became a member of the general board of the Y. M. M. I. A. In 1928 he became a counselor in the Ensign Stake presidency, and had the unique distinction of serving both in that stake presidency and on the general board simultaneously. In January 1935 President Morris became a member of the Y. M. M. I. A. superintendency. Two years later he succeeded Elder Albert E. Bowen as general superintendent as the latter became a member of the Council of the Twelve.

Spanish Translations

S P A N I S H translations of the Doctrine and Covenants and the Pearl of Great Price have come from the press. The books are bound as one volume. The work has been under the direction of President Antoine R. Ivins of the First Council of the Seventy, and Eduardo Balderas, Spanish language translator for the Church.

The Spanish-speaking world has had the Book of Mormon since 1886, and selections from the Book of Mormon since 1875. There are four missions that will use the standard works of the Church in Spanish—two missions in North America—the Spanish-American and the Mexican; and two in South America—the Argentine and the Uruguayan.

Essay Contest

T H E National Thanksgiving Association is conducting an essay contest that includes prizes of \$25 for first place; \$15 for second place, and \$10 for third place, in addition to other recognitions for states and schools. The following are the rules:

1. Word limit: 200
2. Time limit: October 1, 1948
3. Theme: (1) Emphasize the patriotic and religious significance of Thanksgiving Day. (2) Advocate the display of the flag on Thanksgiving Day.
4. Send all entries to: Mrs. Bernard Druck, National Thanksgiving Association President, 1340 North 79th Street, Seattle 3, Wash.
5. Send each essay unsigned—but attached a sealed envelope containing the title of essay, the name and address of sender.
6. For information and additional sets of rules, address: Mrs. Gertrude Hanson, N.T.A. Essay Contest chairman, 482 Sexton Bldg., Minneapolis 15, Minnesota.

Tongan Mission

T H E reappointment of Emile C. Dunn as president of the Tongan Mission has been announced by the First Presidency. President Dunn succeeds Evan W. Huntsman, who, in turn, succeeded President Dunn in the spring of 1946. President Huntsman is expected to return to his home in Shelley, Idaho.

As a young man, President Dunn filled a mission of four years' duration in Tonga. He was called to preside over the Tongan Mission and departed for his field of labor January 5, 1936. That mission lasted for over ten years, and he returned April 29, 1946.

President Dunn went to Tonga several months ago, under the direction of the First Presidency, to direct the building of a chapel, missionary home, and school now under construction.

Mrs. Dunn will accompany him on this mission, as she did in 1936.



EVAN W. HUNTSMAN



EMILE C. DUNN

Tabernacle Choir, Organ

A s the "music and the spoken word" of the Salt Lake Tabernacle choir

THE IMPROVEMENT ERA

and organ program began its twentieth year of continuous radio network broadcasting in mid-July, Mr. Frank Stanton, president of the Columbia Broadcasting System, announced plans to release two "anniversary albums" of phonograph records featuring the choir and organ. The recordings will carry the Master-label of Columbia records.

Actual recording has been delayed until the Tabernacle organ, now being rebuilt, is placed back in service. Meanwhile, the antiphonal organ, which was installed in a temporary position, and heard exclusively in recent months, has won high praise from the tourists who daily visit Temple Square.

Approximately fourteen hundred new organ pipes were played for the public at the noon-day organ recital on July 29. Three sets of the pioneer-built pipes, including the thirty-two foot diapasons, were placed back in operation for that recital.

The network Tabernacle choir and organ program began on KSL, which was then affiliated with the National Broadcasting Company, on July 15, 1929. It became a Sunday morning feature of Columbia as KSL joined that network in September 1932.

Countless hours of devoted preparation have gone into the program by literally hundreds of people. There were 989 broadcasts in the 1929-1948 period.

Missionary Training

STUDENTS at Brigham Young University are now offered a full course of missionary training classes during any of the regular quarters. Many students who intend to fill missions are expected to register for the classes.

Hugh B. Brown, former L. D. S. servicemen's coordinator, now teaches a daily class on Church doctrine, and William E. Berrett, currently the speaker on the Church Sunday evening radio hour on KSL, teaches a daily class on L.D.S. scriptures, both designed to aid the prospective missionary. Gospel classes in French, German, and Spanish are also given.

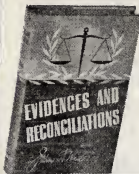
Classes are also given in radio technique, and students may give gospel discussions over radio station KBYU. There is also training in the effective use of publicity channels and in visual aids.

University students may also receive actual tracting experience as they work with the local missionaries in the stakes of the Provo area.

About three hundred students availed themselves of the opportunities in missionary training at Brigham Young University last year. The program has been greatly expanded this year.

Good Books Endure

EVIDENCES and RECONCILIATIONS



by Dr. John A. Widtsoe
This book, primarily written briefly and lucidly to the earnest questions of inquiring students, is now being offered to the Church at large.

\$2.25

MAN and the DRAGON

by Dr. John A. Widtsoe
In this strengthening book, the author likens sin and ignorance, superstition, greed, and other vices to a terrible dragon, against which man wages bitter war.

\$2.00

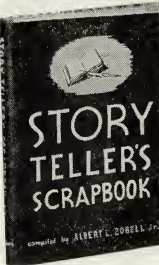


THE GOSPEL PLAN

by Milton Jenkins Jones

Missionaries, especially, have been pleased with the wealth of information and orderly, compact organization of the material in this handy guide book to the plan of salvation. A timesaver and a fact giver . . . a must for teachers and missionaries.

\$1.25

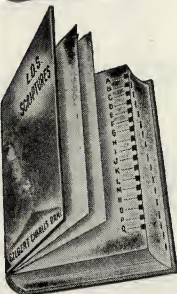


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L.D.S. SCRIPTURES

by Gilbert Charles Orme

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economy, added satisfaction, from
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WORD PORTRAITS

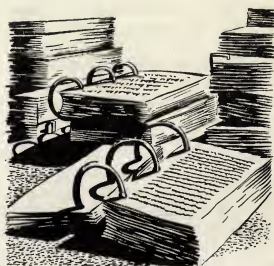
FROM THIRD NEPHI

with sketches by Goff Dowding



1. Behold the prophecies of the prophets began to be fulfilled more fully; for there began to be greater signs and greater miracles wrought among the people. Nevertheless there were some who began to say the time was past for the words of Samuel the prophet to be fulfilled, and they did make a great uproar throughout the land. A day was set apart for the unbelievers, that all those who believed in those traditions should be put to death except the sign shall come to pass. (Chapter 1, v. 4, 2, 9.)

2. Nephi saw this wickedness, bowed himself down and cried mightily to his God in behalf of his people; and behold, the voice of the Lord came unto him saying: On this night shall the sign be given, and on the morrow come I into the world. Behold, I come unto my own, to fulfil all things which I have made known unto the children of men, and to do the will of the Father. . . . And it came to pass that a new star did appear, according to the word. (Chapter 1, v. 10-21.)



3. From this time forth there began to be lyings sent forth among the people, by Satan, to harden their hearts. The Gadianon robbers, who dwelt upon the mountains, did infest the land for so strong were their secret places that the people could not overpower them. As the years passed a great battle commenced with the Nephites and there never was known so great a slaughter among all the people of Lehi. However the Nephites were victorious and did all return to their own lands in the twenty and sixth year. (See chapters 1, 4, and 6.)

4. Throughout these years many things had transpired which, in the eyes of some, would be great and marvelous; nevertheless, they cannot all be written in this book; yea this book cannot contain even a hundredth part of what was done among so many people in the space of twenty and five years; but behold there are records which do contain all the proceedings of this people. And a shorter but true account was given by Nephi. (See chapters 5, 8, and 9.)

With "Word Portraits" follow to completion the book of Third Nephi in the next four issues of THE IMPROVEMENT ERA.

THE IMPROVEMENT ERA



—Harold M. Lambert Studios

ANOMALY

By Ora Pate Stewart

TODAY I washed the linen from the beds,
 Arranged fresh cosmos in the breakfast nook,
 Sat down and played a page or two from Brahms,
 Re-read some favorite verses from a book;
 Then lengthened out a little dress or two . . .
 Securing buttons, loosened here and there;

Cleaned out a cupboard; made some raisin rocks,
 A small surprise to stretch the luncheon fare.
 I stopped to fondle copper-colored shoes
 That left small footprints on the mantel shelf,
 Then took a walk where oaks and maples turn,
 And gathered acorns to absorb myself.

It's hard to make your heart conform to rule
 The day your baby girl starts off to school.



RAINBOW ARCH

By James E. Asper

WHAT Moqui, Piute, or prospector
pushing westward
Into slickrock country, labyrinth, and mesa,
Viewed first with quickened eye
Red-wrinkled cheeks and eyebrows in rock
Arched erosion spans—celestial windows
framing
The wasteland of a thousand canyons?

By what creative mind formed and how?

Entrada limestone snapped, wounding
thirsting rockbirds
Drinking, then, rain and snow—the ca-
tharsis—
Dissolving sandstone like sulfa sprinkled on
a bleeding gash.
Healing, fins rising between perpendicular
rock-slab
Formed and froze. The weak stone tumbled
and the strong
Thinned, unveiling windows wind-blown
smooth and polished
Like a Nephite cheek—red-tanned and
lined.

What face frowning long on sand-tone,
What mind conceiving aftermath, rainbow
Birth in stone-carved life or embryonic
forms—
Unborn or miscarried,
What body chafing under strain of the in-
finite rainbow
Form and poem rhyme breathing age or the
Adolescent awkwardness of young stone,
Feels the heartbeat of a future era or
denies
Deity resting calmly on a girder, his blue-
veined hand
Upholding Rainbow Arch?

MAPLE SHOWER

By Lalia Mitchell Thornton

DEEP in a sheltered windswept dell
A shower of gold exultant fell:
Bright pieces, minted every one
By summer shower and summer sun,
In madcap grace, they spun and whirled,
Treasure, the brightest in the world
That in the face of winter's breath
Caught beauty from the hand of
death.

WEEK OF GOLD

By Helen Maring

AUTUMN has coined a week of gold—
Aspen-metal is spendthrift, blowing.
Minted beauty is stamped and rolled—
Ready for October's throwing.
Catch the coin of leaf and laughter;
Winter's silver comes soon after.

HOLIDAY TIME

By L. M. Beck

YES, I know that you are happy
In your camp upon the shore,
But, my dear, I miss you sadly,
And I want you home once more:
Now the house is very silent,
Very tidy, very neat;
But I miss your merry laughter
And the sound of running feet.

SEPTEMBER

By Grace M. Candland

HOW lovely are these bright September
days
When dying summer leaves its aftermath
Of misty skies and blazing mountainside
And leaf-choked streams struggling along
their ways.

The springtime buds and blooming we have
known
Are now transformed to fruited bough, and
fields
Of ripened grain and root and vine and tree
Stand readied from the seeds that we have
sown.

A time of relaxation is at hand.
The earth has yielded to long months of
toil
And steady faith as seasons come and go.
A strange sweet peace has settled on the
land.

The days are shorter now; the nights are
cool;
But winter's food supply is safe inside.
The stars look down upon the fallow
ground.
The harvest moon is shining in the pool.

This transitory scene like falling rain
Must cease until September comes again.

PANSIES IN THE FALL

By Elizabeth Crawford Yates

WHEN pansies turn away from you
To gaze into the street,
They're saying, "Put your sandals on.
Pass the tawny wheat.
Go with luring goldenrod
To find the home of fall,
For soon shall come an omen-word
In the wild-goose call."

THE FARMER'S BOY

By Edna Hamilton

LEAVING the barnyard one summer's day
The farmer's boy strolled down the lane.
He whistled as he lumbered along
And searched the skies for signs of rain.

He followed the brook down through the
woods.
Crossed the bridge at the foot of the hill.
He cooled his feet at the water's edge
And glanced askance at the empty mill.

At last he reached the pasture field;
Whistling, he dropped the old rail bars;
Then one by one the milk cows passed.
He looked above at new-born stars.

Bonny, Daisy, Brownie, and Queen
Slowly trod the homeward trails,
Stopping to crunch a clover plot,
Brushing at flies with switching tails.

The farm lad loitered languidly,
(No cause for hurry this starry night.)
The cows meandered in the barn,
And pails were filled with foamy white!

552

UNCHANGING LANE

By Blanche Kendall McKey

COULD I have seen this narrow shaded
walk
When it lay hidden by youth's golden haze
And life was mostly dreams and prattling
talk,
I could have read your inward-seeking
gaze.
"Now all are gone," you said with thought-
ful sighs
And gave your youngest sister to the earth;
While I was mute before your love-lit eyes,
Which lent yourself to death and me to
birth.
O little Mother with your passive hands,
I did not know how dear things drop away,
How silent in its secret heart age stands—
My children's voices made a roundelay.
If I find you in this unchanging lane,
We both shall laugh and straight be girls
again!

WINDS OF MEMORY

By Courtney Cottam

STRANGE YEARNING, stirred by winds of
memory
Across bleak strands of desert-patterned
days
Brings fragrant summer like a rose-born
glory
Saddened by longing for remembered ways.
Its seeking fingers reach into my heart,
Unlocking doors that sorrow's breath has
sealed;
With grass-clean freshness then to sift
the apart
The ashes of old grief that time has healed.
And this strange jealousy, this binding
thong,
Born of nostalgia, awakes to these—
Leaf smoke, a larkspur-purple sky, a song
At dusk, small night-winds in the aspen
trees.
This yearning, stirred by winds of memory,
Cadence of soul, binds me, yet sets me free.

THIS BRIEF SONG

By Mabel Jones Gabbott

WHAT care I what my neighbors say
When I leave dishes in the sink,
Or beds unmade to romp and play
With you? I scorn their knowing wink.
Let's while away the whole day long;
Let's disregard each grownup rule;
For now is such a brief, brief song—
Tomorrow you must start to school.



—From *Three Lions*

THE IMPROVEMENT ERA

The RIGHT WAY and the WRONG WAY

By President George Albert Smith

I WONDER if we appreciate what a blessing we would receive in every home in the Church—if we could pick out of the homes of the Latter-day Saints a greater part of the magazines found there before the children have an opportunity to read them. In other words, if we could take the money that is wasted on many magazines and use it for magazines like *THE IMPROVEMENT ERA*—and there are not many like the *ERA*—what a blessing it would be to the young people.

We are living in a period of time when we have no money to waste, and I am sure that we are not wasting our money when we place in the hands of our boys and girls the truth, and if it is prepared so that they enjoy reading it, we certainly have accomplished something. I fear that we do not appreciate how much these young people need us.

In Indiana many years ago two boys were living on farms about ten miles apart. Since the fathers of both boys had to work hard, their sons had to work hard, also. Consequently, neither of the young men had ever been to the city, although it was only a few miles away.

One day one boy said, "Father, I wish I could go into the city and see the lights." The father said, "I do not know how you can go if you cannot get your chores done."

And the boy replied, "Well, I'll tell you, Father, I will get up earlier in the morning, and I will try to get my chores done so I can go."

Then the father said, "I do not think you can do it. I do not think it is possible for you to do your work and still have time to go to the city." And he gave him no encouragement whatsoever. But the boy wanted to see something new; so he kept urging his father to let him go. Finally the father consented to let him make the trip if he would get up before daylight and finish the work by four o'clock in the afternoon. This the boy did; then he walked all the way into town. But by the time he arrived there, the stores were closed, and the banks were closed, but the

pool halls were open, and the gambling houses were open. The good men and women were in their homes. The bad men and women were roving around the streets or consorting in undesirable places. This is what the boy found; but he saw the lights, and he also saw some people that were waiting for a green boy who had not been in town before. Before he went back home, he had been treated to drinks and had been given tobacco and had been shown bad pictures. The result was that he started thinking along destructive lines. And the further result was that he planned to go to the city as often as possible.

It happened that the second boy asked his father if he could go into the city. The father said, "I think, my son, that you are entitled to go. You have worked hard. I will get up in the morning and help you get the chores done, and then we will go to the city together."

And so this boy went into town with his father and was introduced to the choice people, the storekeepers, the men in the bank, the men of affairs. And the people received the boy kindly and told him, "We are so glad to meet the son of a man like your father. We have known him a long time, and any time you come into town, you will be welcome." The result was that the best men in the city became the friends of this young man.

A few years later the first boy began committing robberies. He started by holding people up and by robbing stores. Later he robbed a bank, and finally, he robbed a train; then he was hunted far and wide for the evils that he committed.

The second boy, in the meantime, was going to school and getting an education. He was associated with good people.

One day years later the first boy, now grown to a man, had been trailed all over the country and was shot to death on the streets of Chicago. He was public enemy number one. At that time, the other was the chief executive of the great state of Indiana. He was Paul V. McNutt. (Concluded on page 602)

The Editor's Page

Building Spirituality through

THE word of the Lord came to the Prophet Joseph Smith:

Remember the worth of souls is great in the sight of God;

For, behold, the Lord your Redeemer suffered death in the flesh; wherefore he suffered the pain of all men, that all men might repent and come unto him.

And he hath risen again from the dead, that he might bring all men unto him, on conditions of repentance.

And how great is his joy in the soul that repenteth!

Wherefore, you are called to cry repentance unto this people.

And if it so be that you should labor all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father!

And now, if your joy will be great with one soul that you have brought unto me into the kingdom of my Father, how great will be your joy if you should bring many souls unto me! (D. & C. 18:10-16.)

We who work in the Mutual organizations, together with all those who labor in the other organizations of the Church, have but one objective, and that is the salvation of souls. In our various activities we are missionaries in a very real sense. Although, in presenting our work, we may not go from house to house tracting and may not hold street meetings, nevertheless the devices which are given to us by the general boards to carry on our type of work are as much for the salvation of souls as tracting and street meetings. We are missionaries; we must convert the children of men. We must bring conversion to the hearts of all who come to our organizations, and we must not make the mistake of supposing that children are born with a knowledge and a testimony of the gospel. They must be converted; they must be taught to love the truth.

I recall one of the things which President Grant taught in this connection. He said he and his wife knew the multiplication tables and knew them very well, but not one of their children was born with a knowledge of the multiplication tables. He said the same thing is

true regarding a testimony and a knowledge of the gospel. We must teach our children the gospel, and help them to live it so that a testimony may come to them. Then that knowledge and testimony will strengthen them to resist the temptations and sins of the world. Rec-

right kind of recreation.

Looking at recreation strictly from the standpoint of the young person himself, it seems that the whole thing boils down to this: What recreation is to be had; what may we choose from?



reation — good Latter-day Saint recreation—is one of the devices by which we may help the young people of this Church to learn and love the gospel of the Lord, Jesus Christ, and thereby learn to live righteously.

When we think of recreation, we must accept four propositions as being facts. First of all, "Men are,

that they might have joy." (II Nephi 2:25.) Second, recreation is one of the means by which we obtain joy. Third, our young people are going to participate in some form of recreation, good or bad, whether or

not we cooperate with them. And fourth, you and I and every other worker in this Church have the opportunity and the privilege of helping our young people to choose the

MANY of our young people have not learned to provide for their own enjoyment, so they look for ready-made entertainment. They look around, see what is available, and then make their choice. Consider your own home town. What type of recreation is available there for your young people on any night of the week? Make a list of the things young people can do. List the places to which they may go, and you will probably discover that there are more pool halls and beer parlors, roadhouses and night clubs than anything else. Then, make a list of the desirable places to which your young people may go when they seek their recreation. Look over this list carefully. Ask yourself how attractive these places are. If you were a young person looking for an evening of recreation, would you patronize any of the places on your list? After you have made a study of that kind, ask yourself

"Many of our young people have not learned to provide their own enjoyment, so they look for ready-made entertainment. They look around, see what is available, and then make their choice."

Recreation

By Elder Mark E. Petersen

OF THE COUNCIL OF THE TWELVE AND ADVISER TO THE M.I.A.

Adapted from an address delivered at M.I.A. Conference, June 18, 1948, in the Tabernacle

about your own Church-sponsored recreation.

In many parts of the Church our recreational programs are wonderful. In some sections, we find the

sored recreation; there are these public places to go to, and I like to dance, so what else can I do?" She continued: "Much objection has been raised by Latter-day Saint parents who do not approve of their children going to public places where they are exposed to the supposed glamors of liquor and cigars and all the other evils of the world. The children, on the other hand, protest that this is the only place they can go. They do not enjoy the heavy clouds of smoke which almost engulf them and the occasional well-liquored person whom they see and who certainly did not enhance their enjoyment of the evening. But what has been done to eliminate this condition? An immediate answer would be the practically non-existent Mutual dances in our town. Look at these dances

will be spent with most of the boys on one side of the room staring at the girls on the other side. The few couples that do have dates are usually too embarrassed to dance when this is the situation, and seek other places for enjoyment. What about the Gold and Green balls? On the whole these are excellent and are well attended by the younger people. The best ballrooms and orchestras are provided, but these dances come only once a year. Can the younger members of the Church be expected to go to only one dance a year?"

How would you answer that sixteen-year-old girl? Are your programs functioning in your ward? Are your recreation halls dark? Are your doors locked against your young people? If they are locked, if the houses are dark, are you leaving your young people to shift for themselves? Are they going to go to places where the lights are low, where they learn to smoke and to drink, where the whole atmosphere is sensual and is built up to crush out all thought of spirituality?

THIS comes back again to the matter of the salvation of souls. The quantities of liquor and tobacco consumed in the United States are staggering. Here in the state of Utah, alone, last year, seven million dollars were spent for tobacco. Nearly fourteen million dollars were spent for beer, and over thirteen million dollars were spent for hard liquor. Young people had their share of all that, and one of the tragic things about it all is that as those young people smoked and drank, they thought the use of tobacco and liquor was one form of recreation. Think of it! Over thirty-four million dollars in one year spent for a type of recreation which, if persisted in, will drag them down to hell.

There you have it. Boys and girls—smoking, drinking, carousing—helped to build up that total of over thirty-four million dollars in one year in one state. And why? Be-

(Concluded on page 598)

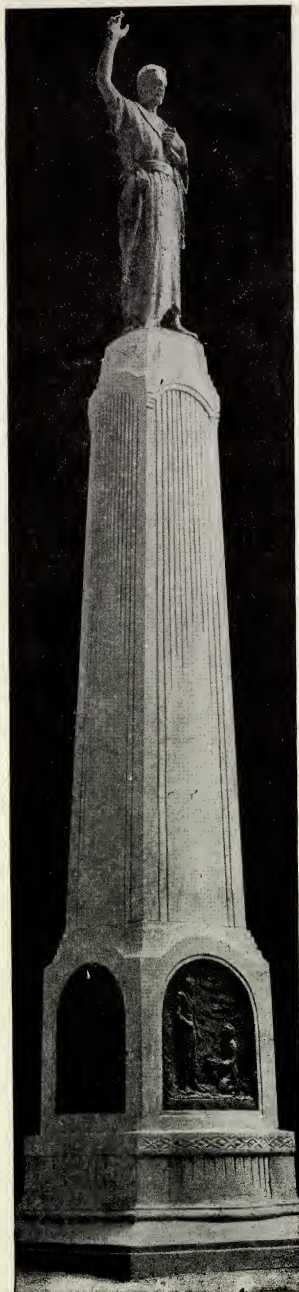


meetinghouses dark and the doors locked.

I recently received a note from a sixteen-year-old girl asking questions about recreation. She had had some discussions with her parents about going to public dance halls. The parents objected because of the smoking and drinking there. But she said, "We have no Church-spon-

sored recreation; there are these public places to go to, and I like to dance, so what else can I do?" She continued: "Much objection has been raised by Latter-day Saint parents who do not approve of their children going to public places where they are exposed to the supposed glamors of liquor and cigars and all the other evils of the world. The children, on the other hand, protest that this is the only place they can go. They do not enjoy the heavy clouds of smoke which almost engulf them and the occasional well-liquored person whom they see and who certainly did not enhance their enjoyment of the evening. But what has been done to eliminate this condition? An immediate answer would be the practically non-existent Mutual dances in our town. Look at these dances

An Angel from on



FIFTEEN CENTURIES AGO the lone survivor of a gigantic conflict was writing the concluding chapter of a once mighty nation. Sorrowfully he had watched his people forget their God and turn to wicked practices. He had witnessed the destruction of these same people at the hands of a degenerate blood-thirsty army of Lamanite warriors, and even as he wrote, he expected each moment to be his last.¹

This lone historian was Moroni, son of Mormon, a descendant of Nephi.² In the midst of calamity and warfare he was born into the world—at a time when fierce battles were raging between the Lamanites and his own people. We are told but little of Moroni's early life, and recorded history makes no mention of his mother. We do know, however, that his father, commander-in-chief of the Nephite armies, was a righteous man who had been chosen early in life to become historian for his people and in his fifteenth year was "visited of the Lord."³ Naturally, a father from such a background was not unmindful of his son's training. As Moroni grew up, he was instructed in the military arts, and when he was old enough, he took up military duties. During the final struggle between the Lamanites and the Nephites he led an army of 10,000 men.⁴ Of even greater importance was his religious training. On numerous occasions Moroni accompanied his father to the synagogue to hear him preach and was deeply impressed—so impressed, in fact, that he included one of Mormon's sermons in the precious little space available on the gold plates on which he was engraving the sacred history of his people.⁵

WHEN Moroni was called into the ministry, Mormon counseled with him concerning church principles. And even when distance separated father and son, Mormon sent his message by letter.⁶ In the midst of battle he wrote to Moroni

denouncing the wickedness of the people and encouraging his son to be faithful.⁷

Under the capable direction of his father, Moroni grew to be a God-fearing man. He believed in Christ and knew of his ministry here on the western continent.⁸ Diligently he studied the principles of the gospel. The teachings of the Master were part of the great record kept by him and his father. So great was his faith and so worthy his life that the Lord revealed the future to him and showed him many great and dreadful things that would come to pass in the last days.⁹

When the Lamanites and Nephites were locked in the great final struggle that was to destroy the Nephite nation, Mormon was mortally wounded, and the responsibility of completing the records fell upon the shoulders of Moroni. With haste he finished engraving an abridgment of the Jaredite history, and then, grateful that his life had been spared, he continued to write other truths he thought should be passed on—including principles of ordination, the administering of the sacrament, and baptism.¹⁰ Before sealing the record, Moroni wrote a farewell to the Lamanites, expressing in it concern and brotherly love for those who had slaughtered his kinsmen and were even then hunting him.

His work completed, Moroni buried the plates in the Hill Cumorah, and no more is heard of him until he appeared to the Prophet Joseph Smith over 1,400 years later.

ON the night of September 21, 1823, in an upper room in the log home of the Smith family in Manchester, New York, Joseph Smith knelt in prayer. Three years had elapsed since the Father and the Son had appeared to him in the Sacred Grove, and Joseph was greatly concerned because he had heard no more of the promised gospel restoration. As he prayed this night, the room suddenly brightened and there, standing before him, was

¹Moroni 1:3

²Mormon 8:13

³*Ibid.*, 1:15

⁴*Ibid.*, 6:12

⁵Moroni 7:1

⁶*Ibid.*, 8

⁷*Ibid.*, 9

⁸Mormon 8:6

⁹*Ibid.*, 8:34-41

¹⁰Moroni, chapters 1 to 6



By Elmer S. Crowley

OF THE IDAHO FALLS STAKE HIGH COUNCIL

a personage "glorious beyond description." This was the resurrected Moroni sent as a messenger from the presence of God to declare to Joseph that the Lord had a great work for him to do. It was Moroni's responsibility to tell Joseph of the gold plates that he had personally deposited in the Hill Cumorah over fourteen centuries before—the plates that contained the history of the inhabitants of ancient America and the fulness of the everlasting gospel as delivered by the Savior to the inhabitants of the western hemisphere.

Moroni quoted much scripture having to do with the coming forth of the restored gospel¹¹ and explained that Joseph was to obtain and translate the ancient record for the sole purpose of glorifying God and re-establishing his kingdom here upon the earth. A second and third time that night Moroni appeared to Joseph, relating to him the same truths outlined in the first vision, and warning of the judgments that were to come upon the nations of the earth. When Moroni departed after the third visit, Joseph found that it was daybreak; the messenger's visits had occupied the entire night.

Later in the morning Moroni again made an appearance. Joseph was returning from the field unable to work because the experience of the night had left him depleted in strength. Physically exhausted, he fell to the ground; and when he regained consciousness, Moroni was standing beside him. Joseph was severely reprimanded for his failure to tell his father the experiences of the previous night. He had been fearful lest his father should doubt

the truthfulness of what had taken place, but with Moroni's assurance that Joseph Smith, Senior, would believe every word of his testimony, Joseph took his father into his confidence.

In the afternoon of the same day when Joseph found his way to the Hill Cumorah and uncovered the plates, Moroni was close at hand. Joseph reached out to remove the plates from the stone box in which they were buried, but he experienced a paralyzing shock. This was

repeated a second time and a third time with increasing severity that left him weak. In desperation he cried out: "Why can I not obtain this book?" Moroni's words came forcefully to the young Prophet's ears: "Because you have not kept the commandments."¹²

JOSEPH had been told that his only thought in getting the plates should be to glorify God, but on the way to the hill he had been tempted to think of what he might do with the plates. It was Moroni's task to impress upon Joseph's young mind the importance of this great trust and to prepare him for obtaining and translating the sacred record. He counseled Joseph and warned him repeatedly of the necessity for vigilance and caution, showed him the Prince of Darkness and his cohorts who would do everything in their power to defeat God's purpose, and commanded him to report to the hill each year for the next four years to be instructed concerning the coming forth of the Book of Mormon and the establishment of God's kingdom upon the earth. The plates would be entrusted to him when he was not only willing but also able to assume the responsibility.

Moroni's work was to train the boy who had been chosen by the Father and the Son to be the prophet in this last dispensation. One can only imagine what took place at each of these meetings between young Joseph and Moroni. Joseph's mind was undoubtedly filled with questions concerning what the Lord planned to do, what his own place in the scheme of things was to be, and in what manner the kingdom would be conducted in the last days. As Joseph grew in years and intelligence, Moroni revealed to him the great plan of life in its fulness. What a wonderful experience for a boy in his late teens and early twenties to

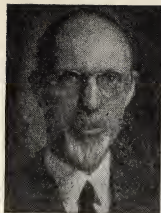


"Now you have got the Record in your own hands, and you are but a man, therefore you will have to be watchful and faithful to your trust, or you will be overpowered by wicked men; for they will lay every plan and scheme that is possible to get it away from you, and if you do not take heed continually, they will succeed. While it was in my hands, I could keep it, and no man had power to take it away! but now I give it up to you. Beware, and look well to your ways, and you shall have power to retain it, until the time for it to be translated." (Lucy Smith, *History of the Prophet Joseph*, chapter XXII, p. 110.)

¹¹Moroni quoted the 3rd and 4th chapters of Malachi, the 11th chapter of Isaiah, part of the 3rd chapter of Acts, and the 2nd chapter of Joel.

¹²B. H. Roberts, *Comprehensive History of the Church*, vol. I, Chapter VII, p. 78

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President George Albert Smith

By President George Albert Smith

As I travel around the country and meet groups of Scouts, I feel grateful to the Lord that Sir Robert Baden-Powell was impressed—may I say, inspired—to give scouting to the world. I am so happy that after a while it came to America, and then I am grateful that it came to this particular part of America where it has meant so much to us in the Church of Jesus Christ of Latter-day Saints.

The program of scouting is one that develops honesty, integrity, truthfulness, love, reverence, and what a wonderful training it is for a boy in scouting to continue on until he gets his Eagle badge. I think I am safe in saying that as a result of scouting thousands of lives were saved in this last World War because of the knowledge of men who had been Scouts and knew what to do in case of emergency. It is marvelous what it has meant to us. And think of what it has contributed to our people and our communities—the fine things that these boys have been able to do under the direction of their scoutmasters in being helpful in the various programs that are intended to bless the areas in which they live.

This is a sick world. What a difference it would make if everywhere scouting were taught and practised. There would not be the bitterness and the heartbreak that is found today in so many places.

Of course when scouting came to Utah we had a boys' program in the Mutual Improvement Association of the Church, but it was soon discovered by the leadership of the Church that there was much that we did not have that was found in scouting. And so, scouting was made the junior boys' program of the Church of Jesus Christ of Latter-day Saints. And, so far as I know, ours was the first Church in all the world to adopt it as its junior boys' program. Since then, of course, we have continued to develop it, and scouting has become a blessing to ourselves as well as to others.

We want our boys to be the finest Scouts in all the world. We should appropriate every good thing that scouting teaches us because it is a part of the gospel of Jesus Christ.

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

*THESE FOUR ARTICLES, ADAPTED FROM TALKS GIVEN AT GENERAL AND SPECIAL SESSIONS OF JUNE CONFERENCE, 1948, SHOW WHAT LEADERS OF THE CHURCH ARE THINKING AND SAYING ABOUT SCOUTING.

"Scouting Serves

By Elder Ezra Taft Benson

OF THE COUNCIL OF THE TWELVE

THE Boy Scout program is very dear to my heart. I love it. I have had the pleasure of working in scouting somewhat, and I have great faith in its program.

I have been deeply impressed with the record that has been made by the Church in this field. We have many shortcomings—we have not reached perfection



Elder Ezra Taft Benson

in any field of activity in the Church—but probably in no other field do we have a better reputation in the world than in the field of scouting. We have Scout troops in some twenty-one nations, and I presume in proportion to our membership, have a higher proportion of Scout troops sponsored by the Church than any other church or civic organization in the world. Certainly, the records at national headquarters show that in proportion to the boys of Scout age

we have the highest enrolment of boys in scouting of any church on the earth.

We have, through a combination of scouting and Aaronic Priesthood work, the finest program for boyhood that this world knows anything about. I am convinced of that. And yet, we do not make it function fully.

Primarily, our Scout work is a means to an end, isn't it? Scouting is not the end in itself. It is but a tool; it is but a help toward the accomplishment of our objective which is the building of real men, according to Latter-day Saint standards and ideals. That is the entire purpose of the whole rounded program of the Church. Our leaders many years ago, in fact three years after scouting came to America, recognized that in this program we had an effective tool that we might use to help build real Latter-day Saint manhood in the Church. And of course you cannot build real men unless those men have in their hearts a deep spiritual conviction. There must be a spiritual foundation throughout our program. A Latter-day Saint is not worthy of the name if he does not have a testimony of the gospel. I care not whether he is an Eagle Scout or whether he has regularly attended M.I.A. and other auxiliaries, if he comes out of it lacking faith, if he does not believe in God and in the mission of the Prophet Joseph, then so far as our Church program is concerned, it has not done the job—it has in large measure failed. The parents of these boys expect us to build faith. They would rather have a son of theirs grow up with a testimony of the divinity of this world than achieve any outside accomplishments. And so, the spiritual aspects of the program are important.

I have always been pleased that the national leadership also recognized the spiritual need of our boys.

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THE IMPROVEMENT ERA

The Church**

By Elder Joseph L. Wirthlin

OF THE PRESIDING BISHOPRIC

I AM very happy for the privilege of being with you today to discuss the boys' program of the Church and what the Presiding Bishopric expects the boys to get out of it.

What is the program? The youth program is the application of divine principles in a practical way. And then the question arises as to how the application can be made.

The first application is made through the Aaronic Priesthood of the Church which is a great training field, the Aaronic Priesthood being supplemented and sustained by the Boy Scout program. Young men holding the Aaronic Priesthood are taught the principles of the gospel by rendering service.

Scouting is so very closely related to the priesthood program that it is difficult to differentiate between them. The very fundamentals of life are the foundations upon which the Aaronic Priesthood program and the scouting program rest.

If scouting did not do anything else than teach young men the fundamentals of genuine patriotic citizenship, the program would be in no way lacking. That, in itself, is a wonderful, important, and outstanding lesson. When a person enjoys citizenship in this great nation, he should know what his responsibilities are.

Out of scouting should come fruitful lessons with reference not only to citizenship, but also to the Constitution of the United States, the preservation of our form of government, preservation of free agency.

One of the fine things that comes out of the scouting program is the ability to select the proper kind of recreation. It seems that in America there is definitely a trend—and particularly among adults—to seek that type of recreation which is detrimental and leads people down the paths of degradation and destruction. But we expect that out of scouting there will come the power to select that kind of recreation which will build up and which will advance the standards of the Church.

I think another thing that scouting can do and is endeavoring to do, is to teach boys to select the proper kind of reading. I do not suppose that there was ever a time in the history of the nation when there was so much obscene reading material available. I am sure that youth read some of this filthy stuff, but out of scouting there should come the ability to select that kind of reading which goes for noble thoughts; and noble thoughts always precede noble deeds.

I think, too, that out of scouting there should come the proper usage of English. In other words, that

(Continued on page 599)



Elder Joseph L. Wirthlin

By George Q. Morris

GENERAL SUPERINTENDENT, Y.M.M.I.A.



Elder George Q. Morris

I HAVE been asked to say something about our relation to scouting. I think, perhaps, that it is clear to us now, although there has been some variation and some confusion in the past, that scouting is sponsored by and through the Mutual Improvement Association for the Church, that it is an integral part of the Mutual Improvement program, and that it is the only activity program we have for the boys of Scout age. The Church has placed this recreation responsibility in the M.I.A. as a Church activity, and it is not within the province of an M.I.A. officer or a bishop or a stake president to say that it should not be there.

Scouting in the M.I.A. is our program to use as we wish to use it, according to certain contracts we have with the national organization. But it is ours to teach our religion in, to teach our standards in. It is ours to teach our boys to be faithful to our religion. Sometimes non-Latter-day Saint boys have been in some of our Scout groups, and leaders have thought that because of this they should refrain from teaching doctrines and standards of the Church of Jesus Christ of Latter-day Saints. This is a mistake from a scouting viewpoint, and a mistake from the Church viewpoint. This is our obligation, under scouting. As a part of scouting it is our business to teach spiritual skills, if I can call them that, just the same as physical skills and camping skills. It is the same responsibility. It is an integral part of scouting, and if we do not carry it out, we are not giving our boys true scouting.

When you have boys in your troop who are not members of your Church, it is your obligation as a scoutmaster to do all you can properly to encourage them to contact their own ministers and do their own duties in their own churches. This is scouting as I understand it, and that is the responsibility of our leaders. And if you have any boys who do not belong to a church, then do all you can to give them what they are missing in some way that is full of consideration for their own views and their own principles.

We should also bear in mind that there are certain things which the national organization does that the Church does not do and cannot do. And so local councils have been set up over the country, and each of our Scout groups belongs to one of these councils. We must realize that scouting is a cooperative movement.

Let us, then, work closely, loyally, and cooperatively together. We are "married" to the national organization in scouting, and we are "married," through it, to the local council wherever we operate. So let us stand up to all our obligations, and by all means avail ourselves of all the opportunities which the scouting councils afford us.

Ezra Taft Benson

(Concluded from page 558)

In writing the Scout Laws, they included this twelfth law: "A Scout is reverent. He is reverent toward God. He is faithful in his religious duties, and respects the convictions of others in matters of custom and religion." I am pleased to see that our *Supplement to Scouting* places emphasis upon the spiritual aspects of scouting. It answers the questions of keeping the Sabbath day holy, honoring the spiritual standards of the Church, and adapting our scouting program so that it does not conflict with those spiritual requirements of our boys.

The Scout oath, of course, pledges the boy to do his duty to God and his country, to help other people at all times. And so, if we lose sight of our objective in scouting—no matter what the advancement might be otherwise—we have surely fallen short of the hope of the First Presidency of the Church when this program was incorporated as a part of our Church program for boys.

May I take just a moment and call your attention to the policy of the National Council in this matter. We have spoken of it several times. As you know, in the handbook at the present time you will find this statement under the general statement of "Planning the Troop Hike." The question is often asked by our own people as we go about in the stakes as to whether or not it is all right for boys to go out camping on Sunday, and the attitude of the Church. The feeling seems to exist in some places that the Church policy is in conflict with the national Boy Scout policy. Fortunately it is not, as the two coincide closely in very large measure. In the *Handbook of the National Council* we find this statement:

Usually Saturday is the best day for hikes. The boys are out of school; the leaders are apt to have the day off. Certain holidays such as Washington's Birthday, Memorial Day, Columbus Day are also good days. As far as Sunday is concerned, you are asked to conform to the resolution of the National Council of the Boy Scouts of America, as follows:

"WHEREAS the Boy Scouts of America is specifically pledged to encourage reverence and faithfulness to religious obligations; and WHEREAS, the attention of the National Council has been called to the

SCOUTING SERVES THE CHURCH

fact that in some cases Scouts have been permitted to neglect Church attendance while at week-end camps or on week-end hikes.

"BE IT RESOLVED, that the National Council records its disapproval of programs for week-end hikes or camps which preclude the attendance of Scouts from religious services, or which cause loss of credits for the individual or patrol or troop, if the Scout elects to remain at home to attend Church."

Now, in line with that policy of the National Council and in line with the feelings of the leadership of the Church, instructions have gone out from time to time on this particular matter and in the present *Supplement* we find this sentence:

Troops should not travel to or from camps on Sunday, and if they are in camp on that day, they should not only conduct proper services, but also should refrain from any activity not in harmony with the spirit of the day.

In the Explorer manual, *Exploring into Manhood*, I was pleased to find a statement fully in line with this as follows:

"Observing the Sabbath day according to Latter-day Saint standards and ideals plays its part in spiritualizing the program. Explorers should plan on being at home on the Sabbath day and to attend Church services in the traditional L. D. S. way. The planning of hikes and mountain trips on the week ends does not conform to Latter-day Saint ideals. If there are times when Explorers will be on expeditions and

THE BLIND MAN

By Leah Sherman

TWO MEN walked through the sunshine
Of a summer afternoon.

Jim's eyes were a deep, dark blue
That matched the sky.
But he walked with head down
And saw nothing of the day's riches
Spread out like a colored carpet.
He didn't feel the soft caress
Of perfumed breezes
Nor hear the bird-song
Swell with happiness.

John's eyes were covered with thick, dark
lenses,
And his strong cane
Helped him keep the path,
But he knew that wild roses
Were pink beside the field
Of blossoming clover; he could
Stand still and sense the butterflies'
Softness, cattle grazing in nearby pasture,
And the full-throated symphony
Of a summer day.

Two men walked through an afternoon,
And one of them could see.

trips which take them away from home on Sundays, they should receive permission from the ward bishop through the ward Y.M. M.I.A. superintendent. In such cases, proper Sunday services should be conducted under the leadership of the priesthood members present."

And so the Church policy and the national policy coincide. We feel that the spiritual side of the boys' nature must be taken care of. We want them to have scouting; they need it; they want it. Under proper leadership they will have it, and they will also have this religious training that will not be interrupted but strengthened through the Scout program. The two will go hand in hand, and as a result the proper kind of manhood will be built; the boys will come through with burning testimonies of the gospel.

Now, of course, that is our objective—the building of real Latter-day Saints. That is what President Brigham Young had in mind when M.I.A. came into being. And every part of the M.I.A. program, including scouting, must of course measure up to what the Lord expects of us and thereby contribute to the accomplishment of this great objective; the building of real men with faith in God, faith in this great Latter-day work, equipped to help provide the leadership necessary in building the kingdom of God.

May God bless you, brethren, in the challenging job we have in scouting. It is a great program. I love it very dearly. I have said many times—and I still believe it—that if I had to choose for two sons of mine—I have only two, but they are both Eagle Scouts—if I had to choose for them between the ordinary four-year high school course and the training requisite to becoming an Eagle Scout, insofar as preparation for life is concerned, I would choose the Boy Scout program. Every boy should have both. We want them to have both. Can we as their leaders meet the challenge?

May God bless us, inspire us, and guide us in this great Boy Scout program; may it be properly correlated with the other phases of the program of the Church, particularly the Aaronic Priesthood program, that our entire objective may be fully realized.

HONESTY IN IDEAS

By

Marba C. Josephson

ASSOCIATE EDITOR

"HONESTY is the best policy" is an adage held in great respect and considered true so far as physical objects are concerned. Yet a man who would no more think of taking even a penny, much less a dollar, from his friend or even from his enemy, often thinks nothing at all of taking without any due credit the words of others and incorporating them into whatever he may be doing for himself in the way of public address, published articles, or copyright books.

There are very few entirely new things in the world. Everything seemingly new is based on something that preceded it. What one does today, what one learns today, determines what can be done, what can be learned tomorrow. The science of today is based on the science of yesterday, and the science of tomorrow will be predicated on that of today and yesterday. It is entirely right and just that such should be the case—up to a certain point, and that point is that the scientists recognize the work that was done by those of an earlier time, and that they do not claim credit for that work done by another.

A few times in recorded history simultaneous discoveries have been made. Sometimes similar inventions have occurred in widely separated areas and within a short time of each other. Such events are readily understandable since all scientific men have certain goals that they would like to realize. The studies that they have made from known facts have been similar.

The integrity of character demands that whatever we use be ours as much as it is possible for anything to be ours—unless when we use it, we give credit to the source from which we get the quotation or the material used. Even though Polonius in *Hamlet* may not have been sincere, there is one statement he made that is true—and will be true down to the end of time: "Who steals my purse steals trash, 'tis something, nothing." He might have continued that whoever steals the ideas or thoughts of another person is guilty of a serious offense.

One of the most difficult things to do is to think. Einstein is paid a

fabulous salary simply to think. He does not lift a hand to do anything even in an experimental way—he simply sits and thinks, and from his thinking have come many marvelous concepts. And his thoughts come at a high price. Since they are so difficult to attain, is it not right to suppose that one who has attained the rare capacity to think should receive credit for his thoughts? Too many of us are content to let others do

"The integrity of character demands that whatever we use be ours as much as it is possible for anything to be ours."

our thinking for us. We pick up our opinions ready-made—and therefore do not realize how really difficult it is for us to try to get a new idea—to get a point of view that is strictly our own. In some cases this is not so serious, but when it comes to taking someone's opinions or ideas and palming them off as our own, it becomes really very serious.

"THOU shalt not steal" has formed the basis of civil law for many generations of Christian nations since it was thundered down from Sinai. There is no begging the ques-

"As we increase our power to think, we shall decrease in temptation to use other people's ideas as our own, and we shall find increased zest in being original and in thinking for ourselves."

tion in this commandment. It has no if and ands and buts about it—it simply states: "Thou shalt not steal," and that holds good for ideas, thoughts, words, as well as for physical things.

Of course, it is very difficult to be original, and that accounts for the statement that is frequently made that there is nothing new in the world. It also gives rise to an anecdote accredited to Mark Twain who stated that he had heard every word of a famous speaker's talk. When the speaker challenged him to prove it, Mark Twain sent him a dictionary. While it is true that it is difficult to find new ways of saying things, it nonetheless remains true that all of us differ in our response to life, and that response expresses itself in words; hence, each of us has a way of saying things that differs from the way anyone else would say or write them.

Thank goodness there is no monotony in the way of creation. No two people are exactly alike—although they may resemble each other greatly. No two flowers are exactly alike to those who know and have studied botany. In our reaction to life, no two people react exactly alike because no two people have had exactly the same experiences. Even in the same family no two children have the same environment—strange as that may seem. And no two children in the same family will react the same to the comments of the parents. It is therefore readily apparent that since we are original in looks, in reaction, in impulses, and in emotions, we are original in our verbal responses to life.

WHILE we may like to think of ourselves in terms of being somebody else, we usually are most highly flattered when we are complimented on being ourselves. In a high school play, one of the characters made the statement that has made a lasting impression on at least one member of the cast who performed it: "If I were other than I am,

I should not be myself, and that might cause you disappointment also." We should pride ourselves on our originality of ideas just as we pride ourselves in looking individualistic in our clothes or in the way we comb our hair—and even young men try new ways of parting or not parting their hair!

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GRANDMA—the GOOD SAMARITAN

By ANNE MCCOLLUM BOYLES



—Illustrated by Fielding K. Smith

GRANDMA CURTIS sat by the window, rocking back and forth. "I've always dreaded living too long to be useful, but here I am, Pal, eighty-five, and still able to cook and eat my three hot meals a day, for which I am thankful."

The little dog raised his head, then stretched himself out on the rug at her feet.

Grandma winced as a bit of lightning streaked across the afternoon sky; the peal of thunder which followed went unheeded. As she sighed, she noticed a young, girlish figure bending against the rising wind, standing still, as though bewildered. As the first drops of rain began to fall, the figure turned slightly; a hand waved. Grandma Curtis smiled.

"Thank goodness I still have my eyesight. It means everything to me," she said to herself. "That must be Ruth Rollins, young wife of Dick Rollins. A newcomer to our midst. She's a pretty girl, all right. I wonder how she is going to like us."

The figure disappeared. Grandma Curtis continued to rock back and forth, back and forth. Suddenly she looked up, startled. Someone had come into the room. It was Ruth Rollins.

The rain had touched up her cheeks. A wisp of blond hair, loosened by the wind, almost hid the

frown on her young forehead. Her lips parted as if she were about to speak. Her eyes betrayed her—she had been crying—they were red and swollen.

"No one answered my knock, so I took the liberty—"

A cloud swept over the lovely face of the visitor as she spoke. Without waiting to be asked, she moved quickly to a chair and sat down.

Grandma Curtis stared and stopped rocking; her face showed concern.

"I simply must talk to someone!" Ruth Rollins blurted. "I—that is, we—have just moved in, you know. And I have no friends here—yet. And now I'm leaving Dick—he's my husband. We just can't make a go of it. I'm leaving."

She hesitated a moment to glance at the downpour outside, then rushed on, "Sometimes I feel that I can't stand it another day. For the past three months disagreements have been more frequent. We had another quarrel this morning. The worst yet! After he left for the office, I packed my bags. I will take the late afternoon train back home. I wanted so much to talk to someone—almost anyone. Finally, I couldn't stand the four walls any longer. I felt I would go mad. I started for a walk. Then the rain—"

She bit her lips to keep back the tears, and looked intently into the eyes of Grandma Curtis.

"My dear, you are terribly excited. Do sit back and relax."

Grandma's smile was a gentle caress. Ruth Rollins sat back at once into the comforting curves of the old chair, and her memory flashed back through the years. She remembered her own mother, soothingly stroking her girlish brow with strong, understanding fingers. Many times those fingers had smoothed away what had seemed crushing difficulties.

OUTSIDE, the rain was falling. She began to hear the loud tick tock, dry and measured, of the old clock on the mantel. It went right on ticking—strange it should—and when Grandma Curtis passed on, other people would move in, and it would just tick on the same as if no change had come. Then the clock struck in quick, sharp tones. Ruth closed her eyes. There was a clock with a strike just like this one, in her mother's home. How well she remembered it.

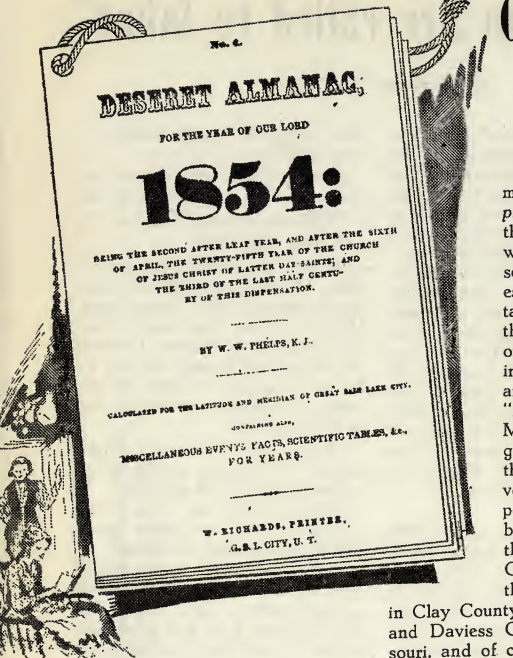
She recalled the last time she had seen her mother. She had helped her into her dress and pinned the white collar with the mosaic pin. This brooch had a way, when she looked at it, of presenting to her, whole scenes out of her childhood. Sometimes she was in her mother's lap in the bay window, watching the sparrows fighting in the alley next door or there was the smell of sweet peas in the shady sitting room or the sound of the school bell at noon. In the V at her mother's throat, she saw the locket that always hung there on the heavy gold chain that had been part of her father's watch chain. And these things had a deep-down part in her like dreams, like tears that came when she saw a certain shadow or heard a locomotive whistle. . . . She remembered the handkerchief

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THE IMPROVEMENT ERA

Old L.D.S. Almanacs

By Albert L. Zobell, Jr.



WHO has not marveled at the lowly almanac—those small books replete with signs of the zodiac, historical dates, home remedies, and bits of useful information? The almanac was much more a part of everyday living than it now is accorded. Probably the most famous of the early almanacs was *Poor Richard's*, published in Philadelphia by Benjamin Franklin, under the pseudonym of Richard Saunders. But what of the almanacs in Church history?

On Monday, August 16, 1841, the *Times and Seasons*, the Church periodical at Nauvoo said:

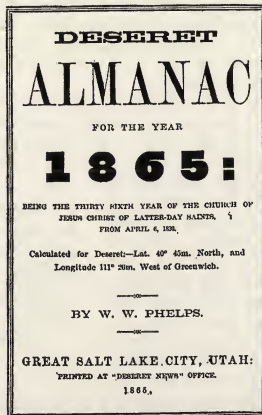
ANTI-MORMON ALMANAC

We have a notice in one of our exchange papers of an almanac bearing the above title, published in the city of New York, for the year 1842—it seems that Satan and his emissaries are determined to bring the saints into notice, and raise an excitement among the people. . . . Although the world be flooded with lies and evil reports, let the servants of God go forth, "with the pure testimony put forth by the spirit," and they will brush the cobwebs of superstition and the refuge of lies will be swept away."

¹This article was suggested by Richard Burton of Los Angeles who also loaned to THE IMPROVEMENT Era copies of two early almanacs.

²*Times and Seasons*, 2:513-514

in Clay County, Caldwell County, and Daviess County, all in Missouri, and of course ended with a statement of affairs then current in Nauvoo, Illinois.



Orson Pratt again published his *Prophetic Almanac* for the year 1846, and some of its articles were given additional circulation by being published in the *Millennial Star* in England. He prepared a *Pro-*

phetic Almanac for the year 1849, with data calculated for the eastern, middle, and western states, and the territories, and also for the great interior basin of California (the Saints' settlements in the Great Basin), as to the rising of the sun, moon, stars, and eclipses. Owing to the fact that there was no printing press in operation at Winter Quarters, this almanac was not published. Manuscript copies of it were made for the use of the Camps of Israel, however."

"Good counsel, like a mellow rain, eases the heart of secret pain."

—Deseret Almanac, 1854

THE first of the *Deseret Almanacs* was published in Great Salt Lake City, for the year 1851. It was the work of W. W. Phelps, and was printed by Willard Richards. The *Deseret Almanac* series was continued in 1852, 1853, 1854, 1855, and again in 1865.

President Brigham Young's copy of the *Deseret Almanac* for 1854 (now the possession of Elder Richard Burton of Los Angeles, had his name in gold on a leather-like binding, and the title page bore "1854:" in brown ink, giving that page two colors of ink. (The regular copies, several of which were located recently, had to be content with no cover and the usual black ink of the printer.) The author was "W. W.

"Where the devil finds a man idle, he always gives him a job."

—Deseret Almanac, 1854

Phelps, K. J." "K. J." turned out to be nothing more startling than "King's Jester."

Of course the *Deseret Almanacs* were published for the benefit of the Church and contained Church historical material, including the birth-dates of the General Authorities.

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II

ALL DURING the fall months men, women, and children were busy with the harvest. There were beans to thresh, corn to gather and husk, squash to put away. There were pigs to kill, lard to render, head-cheese to make, hams to cure. And later, after Thanksgiving, there was cotton to pick and clean. This business of getting the seed out by hand was so tedious that Zadoc Judd invented a cotton gin, which, though crude, still was a great help.

"It was built on the same plan as our clothes wringers," he wrote in his journal, "only the rollers must not be over three-fourths of an inch in diameter. A crank attached to each roller would turn it in opposite ways and draw the cotton through and the seed drop out on the other side. It took two hands to run it, one to feed the cotton in and turn one roller; the other to turn the other roller and pull the cotton away. By diligent labor, two hands could get about two pounds of cotton lint per day and about four pounds of seeds."

Some of the women set up spinning, and later they began to weave, all of them working on the one piece of cloth. It was slow, tedious work,

"Ye who are called to labor"

By Juanita Brooks

but they were proud of the results, for they finished thirty yards—the first cotton cloth manufactured west of the Mississippi, they told each other proudly. Whoever went in to Salt Lake to April conference must take a sample to Brother Brigham.

So the winter wore away, and another spring came. The Indians were so friendly that the white men began preparing to build some houses outside of the fort. But first they must get more land cleared; they must build more ditches. This season they wanted to raise enough, not only for themselves and the friendly Indians, but also to sell to the increasing number of emigrants on this road to California.

ONE MORNING in June, after Thales Haskell had gone up the stream to take out some beaver dams, his wife, Maria, was busy about the house when their Indian boy came in. She paid little attention to him, for her mind was on the preparations for the new baby which she expected in the early fall. Maria wished that Thales would take the Indian boy with him more; she hardly knew how to keep him busy. Besides, he was getting to be almost grown, and she didn't feel quite at ease around him.

It was nearly noon. Perhaps he was hungry, she thought, stooping to stir the kettle of jerky and potatoes that hung on the crane in the fireplace. She would offer him some food, and perhaps he would go outside. She noticed that he had taken the gun down from the wall and was just going to tell him to put it back and leave it alone, when a shot rang out.

The gun dropped with a clatter, and Maria staggered out of the door, holding her side. The Indian boy hesitated only a second and then ran out of the fort and down the trail to the dam to inform Jacob of what had happened; in his simple heart thinking that Jacob could

make medicine strong enough to cure anything.

Minerva Judd, who lived in the room adjoining, came hurrying out.

"What is the matter?" she asked.

"I think I am shot."

By this time, all the women were there, all asking questions, all wondering what to do. Rachel took Maria back into the house, where they examined the wound. The bullet had entered through the hip on the left side, gone through the abdomen, and lay just under the skin on the right side.

"Take it out. Take it out," Maria begged. "If you can get the bullet out, perhaps it will be all right."

Rachel bathed the wound and packed it with a turpentine pack, and then examined the bullet. It seemed so close to the surface of the skin that it looked as if it would be a simple matter to take it out. But after Minerva Judd had taken her husband's razor and washed it off carefully in readiness for the operation, all the women's hearts failed. Not one could do it.

By this time Jacob had come galloping up to the gate.

Of all the women, Maria seemed most composed. She told him what had happened and how it happened. Then she repeated her request that Jacob get the bullet out. He washed his hands and performed the operation, while Maria, with clenched teeth clung to Rachel.

This over, Jacob turned to his wife.

"Has anyone gone for Thales?" he asked. "Put Lyman on the buckskin horse and get him off. Better send some grub along."

The numbness of the first shock passed, Maria began to moan and cry, tossing her head from side to side and wringing her hands. What could they do? Without sedative or any drug of any kind to deaden the pain, they turned to the only remedies they had. They gave her some

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"My people cannot be good. We only Putes. Some day our children will be good —mebbe. We only Putes."

—Chief Tutsegavit

"Mister Five by Five"

By

Mary Brentnall

OCCASIONALLY among the delightful and stimulating letters which come our way, there is one that has a "universal" quality—presenting a point of view or problem which, though it may seem very personal to the writer, touches the needs of many. Let me quote from one:

"A few years ago, while I was in Junior High School to be exact, my body from head to toe was continuing to show 'inherent tendencies toward the lines of five feet by five feet.' 'Five,' as a matter of fact, became an oft-spoken and, at least on the outside, a good humoredly received 'nickname' (it still sticks); other such addresses could be numbered in the hundreds, I think.

"In short, I was the fattest kid this side of Georgia, without a shadow of doubt in my mind; that *was* is merely superficial; in spite of the many 'you've grown tall and thinned down' compliments I get, my shape when viewed in a department store window is still too voluminous to warrant honest self-compliment.

"Please pardon lamentations about self; I shall now attempt to reach the point of my writing.

"I, by the way, am a boy. (Closer to a man, I like to think.) To further complicate matters I am sixteen years old, a senior in high school, and you might say, my attentions are insanely diverted by the guiles of the feminine gender from the more intrinsic procedures of 'Life, liberty and the pursuit of happiness.' I don't like to say that I'm 'girl crazy' because that makes it sound as if I were the type that does nothing but run around with those people that look so well in dresses and 'Levis' that fasten on the side; but dog-gone it, I don't even come near that.

"I guess it all started back in the sixth grade when a certain beauty to whose attentions I was aspiring, answered 'no' to my query as to whether she would be accompanied by me to a certain important school function.

"I suppose you have guessed my trouble; like many other self-conscious boys, my desire for companionship knows few bounds; the presence of a girl has little effect on

the operation of my sense of humor, and I have few inhibitions peculiar to the presence of opposites, but I'm scared plumb to death at the prospect of asking one for a date, for fear she'll say 'no' in some way or other.

"If you have any advice to offer, I would greatly appreciate a personal or printed answer; and if you should happen, for some reason, to want to print this letter, I don't believe I should mind it a bit; anything however, will be greatly appreciated. Thank you."

Let's

TALK IT OVER

THANK you, I answer. You do have a problem, but your letter was as refreshing as the first cool September breeze after a hot summer, so thank you.

I wish that I were a lot wiser than I am and knew a lot more than I do. I wish that I could give the young man who wrote the letter, explicit blue prints for growing to six feet, two inches, and clear directions—in six easy lessons—for attaining the exact circumference and weight he desires. Of course, I can't, but I'll try to give him something—first, a point of view, and second, some specific suggestions—and hope that both point of view and suggestions will be helpful to other young people who have the same or similar problems.

First, the point of view. Everybody has something wrong with him. Every young fellow and girl you meet is imperfect. Some are too fat, some too short, some too tall, some too thin; some have dandruff; some have acne; some are nearly bald; some have superfluous hair; some may be crippled. It isn't just a matter of taste—like wanting blue eyes instead of brown, or blond hair instead of red, or even whether or

not you like freckles. It's something that is really wrong.

I once said this to a young man, and he challenged me, "What's wrong with my wife?" His wife was beautiful, bright, charming. I had to admit that I didn't know; that she truly seemed just about perfect. I was glad to say this, for I sensed that this young husband was very much in love and because of his own imperfections—he was a stutterer—took great comfort and pride in what seemed to him her absolute perfection. But I had mental reservations which were justified a few years later when she developed a serious heart condition. And it seems to me that often the visible imperfections are preferable to the invisible.

So remember this. You may not notice these imperfections—especially at first—but they are there. A knowledge of this fact builds humility, sympathy, understanding, a sense of humor, and, when necessary, a little self-confidence.

ANOTHER POINT—about half of these things that are wrong can be helped by working at them. An innate tendency to defects may be ours, but an innate tendency to do something about it is also part of us. Our tendencies are not left just to run riot. They are equipped with a whole flock of checks and balances. Fat is one of the things you can do something about, if you can. That last sentence is grammatically correct. You are able to do something about it, if you are able. You are able to do something about a great many things—if you are able. Science, and training, and dietetics have made tremendous progress in helping us cure our defects. But it's a long pull. It can't be done this week or next week or even next year. It has to start today and go on forever. It's a lifetime career. And this builds patience and fortitude and determination and repentance.

And finally, on this matter of point of view—for those defects which we cannot cure, life gives compensations. Sometimes, if we will accept these compensations at their correct value, we will find them

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MULEK of Zarahemla

By J. N. WASHBURN

SYNOPSIS

MULEK loved Zarahemla, the city of his forefathers, where two factions were striving for power, one ruled by Amalickiah, a man of tremendous powers and winning manners, who had caused a rupture in the country, and one by Moroni, young chief captain of the armies of the Nephites, who went everywhere, encouraging, instructing, pleading with the people to unite in the country's defense. Accustomed to receiving the adulation of the people, Mulek was consumed with jealousy at his fall from favor. In order to call attention to himself he had mocked the priests of the church and allied himself with Amalickiah. Then, to win their praise he decided to support Moroni's projects. Mulek was eager to win the favor of the girl, Zorah, niece of Amram, a boatmaker. He devised ways of meeting her, but Zorah was too intent on the political unrest to be interested in him, and was lavish in her praise of Moroni, which added to Mulek's envy. He determined in some way to win Zorah's approval. When, therefore, one of his friends approached him with the idea that he become king—even as his forefathers had been kings—he entertained the thought. A general election was granted by Pahoran, chief judge, to determine which kind of government was the more desirable. In the voting the king-men lost, at the very moment when Amalickiah led the Lamanites against the land. When the king-men were asked to support the government, they refused. Beside himself with worry, Pahoran sent word to Moroni, in the land of Bountiful, to come posthaste to the defense of Zarahemla. With great loss of life and devastation, the king-men were vanquished. Mulek, fighting to the last, was finally disarmed and dragged off to prison. While in prison he learned of the death of his mother, which aroused him to a sense of reality again. He amazed himself in the distress he felt at the advance of the Lamanites. Finally he called for a lawyer and asked whether he might not be freed to fight on the side of the Nephites. His request, not unnaturally, was denied. The prophet Shiblon called on Mulek, leaving him a copy of the Book of Mormon to read.

CHAPTER IX

MULEK lowered the record to his knees and raised his head, his brow wrinkled in study and perplexity.

For a long time he had done little besides read the scripture left him by Shiblon. He read at first from no stronger motive than curiosity and the need for something to occupy his mind. He skipped about from place to place, examining a para-



"You need no longer pity me, for after a manner of speaking you are my prisoners, and I a free man."

graph here, reading a passage there.

He was delighted with the allegory of the olive tree. He read again and again the psalms of Nephi. He found it difficult to stay away from the words of Isaiah. He enjoyed the sermons of Alma, Jacob, Mosiah. For a long time, however, he read as a literary man. What he perused was the work of man, not the word of God. He was a man with an active mind seeking relief from the sameness of his existence.

Gradually, however, he began to associate himself with what he read, to feel a spiritual response, an uplift of heart. Much of what he read confused and puzzled him. At such times the bewilderment he felt, he told himself, was that of an eagle poised in the air, motionless. It was not rest, not ease, but intentness that at some time must have an end. It was not long before he came to feel as if the words he read had been written to him, for him, alone.

He was troubled. He examined himself. He had lived every hour to its last moment of pleasure. He had

sought the good things of the world as they had come along. Was it possible they were not enough? What of today when those joys were denied? What of a possible tomorrow when they might likewise not be available? Was there nothing permanent, nothing that carried over? His friends had deserted him. His wealth was powerless to give him any substantial satisfaction. His accomplishments impressed no one, himself least of all.

FOR DAYS he pondered the problem:

if he were set free tomorrow, what would he do? He did not know. But suppose there were more, much more, to a different kind of life, a sort of pleasure he had never known or cultivated? What preparation had he for its enjoyment? What kind of preparation was needed?

When he had exhausted the resources of his own experience, he returned to the record, which he read eagerly, for the little he understood had unquestioned value. The

felicity of the language, the profoundness of the thoughts roused in him responses that he liked even while they gave him real disquiet. He often felt the urge to reach out as if an emptiness moved him. Mulek had become more than ever before a stranger to himself.

By turns, as his strength returned, he would find himself planning a vigorous defense against the time of his trial. These bursts of fine enthusiasm would give way to gloom, to foreboding; these, to indifference, to physical freedom.

At times he rebelled against the unfairness that kept him confined. True, he was an offender; he deserved punishment, but was every offender being punished? Were there not wicked men, and in plenty, even now walking the streets with-

out hindrance? Then loneliness would overwhelm him, and he would throw himself upon his rude bed and weep like a child.

Again, he would indulge in day-dreams, building airy castles over which he would preside as the giver of good gifts. He would distribute his means among the poor and have his name blessed for his benefactions.

By the hour, he would stand before his little window, looking out upon the city. He would look with pride upon the splendid houses he could see, upon the people passing, his people, the robust matron with her daily purchase, the young maid in her finery. A ragged and barefoot child would touch him to the heart. A blind beggar moving slowly by would bring the tears to his eyes.

"Then loneliness would overwhelm him, and he would throw himself upon his rude bed and weep like a child."



His favorite view was to stand looking out over the housetops to the temple. The building seemed to draw him. Frequently he raised his arms to rest not so much his tired body as his spirit, at once questing and confined. One day it came to him in a flash that, locked in his small room, he had seen more and farther than he had ever seen before.

And always he returned to his record, and to him in time came the conviction that more than anything else he desired to be saved, from just what he could not say; from fear, from doubt, and from the vast emptiness that lay like a pain on his heart, from what more he did not know.

Certain passages that he read always puzzled and at the same time fascinated him. One, particularly, held him by the hour:

"And after Adam and Eve had partaken of the forbidden fruit they were driven out of the garden of Eden, to till the earth.

"And they have brought forth children; yea, even the family of all the earth.

"And the days of the children of men were prolonged, according to the will of God, that they might repent while in the flesh; wherefore, their state became a state of probation, and their time was lengthened, according to the commandments which the Lord God gave unto the children of men. For he gave command that all men must repent; for he showed unto all men that they were lost, because of the transgression of their parents.

"And now, behold, if Adam had not transgressed he would not have fallen, but he would have remained in the garden of Eden. And all things which were created must have remained in the same state in which they were after they were created; and they must have remained forever, and had no end.

"And they would have had no children; wherefore they would have remained in a state of innocence, having no joy, for they knew no misery; doing no good, for they knew no sin."

Mulek wished that he could have some explanation of this passage and longed for another visit from Shiblon.

(Continued on page 603)

Where and how to build a

where to build

A HOME STORAGE ROOM must be as much a fixture in the daily routine of meal preparation as the kitchen stove. This means, moreover, that it should be readily accessible to the homemaker. The ideal location would be a part of the kitchen or of the adjoining utility room—on the ground floor of the home. Countless unnecessary steps and useless waste of vital time and energy can be avoided if convenience to the kitchen is made the first consideration.

Home storage rooms may also be placed in the basement of the home or made as a separate small building near the back door of the home. In this modern age insulating materials make it advisable in most cases to build these structures entirely above ground. Underground cellars are satisfactory, of course, but their inconvenience is rapidly eliminating them from modern planning.

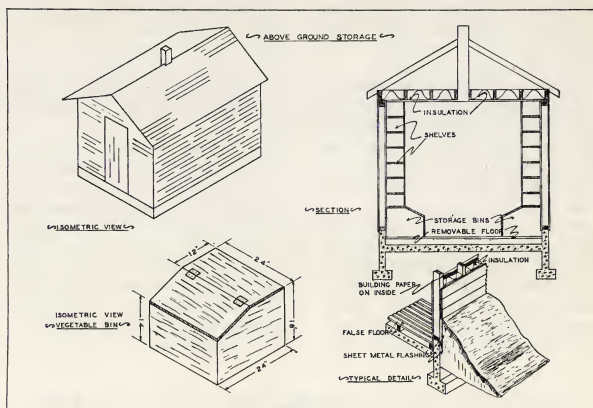
how to build

It is necessary to have a room where temperature, humidity, and ventilation can be controlled. Therefore, the building should be carefully planned, and all details thought through before construction is begun.

Wherever the storage room is, it is necessary that the walls and ceiling be insulated. When considering basement storage one should remember that the ground has a very good insulating value around the foundation up within about eighteen inches of the grade, but since insulation is needed from this point up, it is simpler to frame the wall on the inside of the foundation the full height. Since both the walls and ceiling are to receive the insulation, they should be hollow, and frame construction is perhaps the simplest. With above-ground storage, frame construction is also commonly used.

MOISTURE BARRIER

Humidity is high in the storage room and since the value of an insulated wall drops rapidly if moisture enters, a moisture barrier should be



used on the damp side of the walls and ceiling. This will generally be the inside of the room, since moisture is continually added to help control the humidity. A heavy tar paper placed under the finished lining of the walls and ceiling will provide a good moisture barrier.

LINING

The lining should be of material that can be kept painted and can be washed down without damage to the wall.

INSULATION

THICKNESS of the insulation depends upon the type used. Materials equal in insulation value to mineral wool should be at least four inches thick for exposed walls and ceilings. If a sawdust-shaving mixture is installed, a minimum of six inches thick is advisable, and since the cost will probably be very low for this type fill, up to twelve inches may profitably be employed. When sawdust is placed in the walls and ceilings, treat it with pentachlorophenol, well-slacked powdered dry lime, or some other wood treatment to discourage any insects that might otherwise nest in the wall.

FLOOR

A tight, waterproof, concrete floor should be used so moisture can be maintained in an evaporating

agent which should cover the concrete. Recess the concrete floor to allow for a slatted false floor to be set on top of it and also to provide a basin for the water.

DRAIN

Install a floor drain with a tight stopper. This makes it easy to dispose of the water when the storage room is washed down.

FALSE FLOOR

A false floor, made with one-inch slats nailed to two by four's set on edge, provides for air circulation between the peat moss or other evaporating agent and the slats. The false floor should be made in sections small enough that they may be removed easily.

Let us consider an example. Suppose your storage room is eight feet wide and twelve feet long inside; divide the width of the floor into three sections so that the center part will be three feet wide and the two side sections two and one-half feet each; then divide the length of the floor into three sections four feet long so that each center section will be three by four feet and each side section will be two and one-half by four feet. Cut the sections sloping so that they may be removed easily.

BINS

Bins built twenty-four by twenty-

THE IMPROVEMENT ERA

STORAGE ROOM *By Joseph Coulam*

U.S.A.C. EXTENSION AGRICULTURAL ENGINEER

four by eighteen inches high at the back and fourteen inches high in front are large enough to hold a good supply of vegetables or fruits and small enough to be easily removed for cleaning. Two of these bins will fit on one side floor section. (See accompanying drawing.)

MOISTURE

The temperature and humidity of the storeroom can be partially controlled by using water on the floor.

A good procedure is to lay only about two inches of sawdust, sand, peat moss, or similar material over the concrete floor and keep enough water in it to have continuous evaporation from the surface with minimum odor. This leaves about one and one-half inch clearance between the top of the agent and the underneath side of the slats, for good cir-

culated, and in cold weather the ventilator should be adjusted according to the temperature. An electric fan may also be employed in either cooling the room if it becomes too warm, or for circulating air from a large lighted globe or small heater if the temperature drops to the danger point (35° F.). Adequate electrical wiring should be provided.

LIGHTING

A window is not necessary. Where a window is used in the storage room, north light is preferable since sunlight will turn bottled fruits dark.

CEILING JOISTS

If a fill-type insulation is to be used, hang the ceiling joists to the studding on the sides below the top

wall plate. This allows an opening into which the fill insulation can be easily poured. If settling takes place, the wall can be easily refilled. This type of con-

sulted that dirt or other insulating material be banked up above the foundation. This will necessitate a siding that will not deteriorate underground and will protect the insulation in the walls.

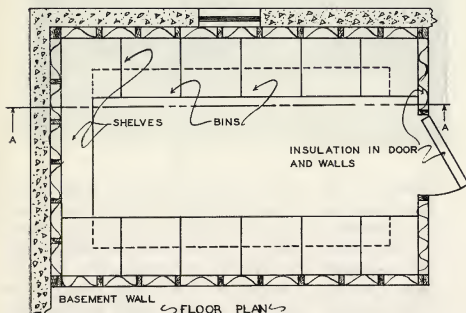
The roof may be covered with either shingles or roofing, and it must be remembered that the ventilator should extend above the top of the roof.

ENTRANCE DOOR

The entrance door should be as well insulated as the walls. It is often advisable to build a corridor to the storage room and provide an entrance door to the corridor and another one to the room itself.

WINDOW OPENINGS

If a window is used, it will be necessary to provide an insulated shutter for the coldest weather to prevent leakage at this point. This may be done by a straw filter or



ulation and evaporation. Slats should be close enough together to prevent high heels being caught between them.

VENTILATION

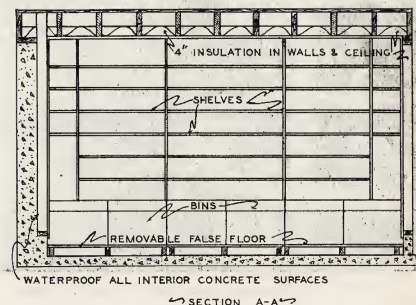
GOOD VENTILATION is necessary for preserving all fresh fruits and vegetables. This may be controlled by openings in the walls and ceiling. These ventilators should be twelve inches square or larger for a room of one hundred square feet. The temperature in the storage room should be kept as constant as possible. A thermometer should be

BASEMENT STORAGE

struction is simplest in rooms outside the basement.

OUTSIDE COVER

As concrete is a very poor insulator, something must be done to prevent frost from entering the room through the upper foundation, it is



other insulating pad or by using heavy rigid insulation board.

STORAGE CAPACITY

In building a storage room one of the big problems is to determine the capacity necessary for the family

(Concluded on page 602)

What to store and how to store it

COMMON, easily stored *vegetables* are carrots, turnips, parsnips, beets, kohlrabi, rutabaga, salsify, potatoes, celery, cabbage, onions, pumpkin, and squash. *Fruits* which are easily stored are apples and pears. Almost any vegetable or fruit may be stored for a few weeks. These vegetables and fruits can come from a well-planned home garden—or they may be purchased in quantity at local farmers' markets or community stores. Wherever they come from, it's a grand feeling to know that they are safely tucked away for winter use.

harvesting for storage

The best of each crop should be harvested for storage. Bruised, cut, misshapen, diseased, or wormy produce will not keep well.

WHEN

Pumpkins, squash, tomatoes, and other tender vegetables should be harvested first. This should be before the first frost kills the vines. Weather forecasts should be

By E. Milton Andersen

ASSOCIATE PROFESSOR OF VEGETABLE CROPS,
UTAH STATE AGRICULTURAL COLLEGE

They may be left in the garden over winter. Some roots should be placed in storage before the ground freezes solid, however. Produce should be cool when it is placed in storage.

How

Careful handling is essential if produce is to stay long in storage. Bruises are especially bad points for entrance of normal decay organisms which are always present. Under proper storage conditions washed vegetables keep very well. Most poor

proper storage conditions

LIGHT

LIGHT, particularly direct sunlight, injures stored products. It should be excluded from the storage room by omission of windows at the time the storage is built or by covering existing windows with cardboard or other materials.

VENTILATION

Ventilators are used to control both ventilation and temperature. These are absolutely essential in good storeroom management. Fresh produce is alive. A continuous sup-



—Photographs, courtesy U.S.A.C. Extension Service

watched carefully as usual frost dates approach. Onions should be harvested when completely mature. Tops need not be dry.

Most other crops survive light frost without damage. Parsnips and salsify roots will be higher in sugar content after cold weather sets in.

similar vegetables should be topped as close to the crown as possible without injuring the skin. Celery will keep best if it is harvested with roots on. It can then be "planted" in moist sand, peat moss or other material in the storage room.

quality or injured roots can be eliminated if root crops are washed before storage. Free water should be thoroughly drained from them before storing.

Beets should be topped about an inch above the root to prevent bleeding. Carrots and other

ply of fresh air must be available to supply oxygen and to carry off carbon dioxide and other waste gases. Since rate of respiration decreases as temperature in the storage is decreased, ventilators must be opened widest in the early fall when storage room temperatures are highest. They need be opened less in the winter when temperatures are low.

MOISTURE

There is a "best" relative humidity or moisture condition for every kind of stored produce which varies from exceedingly dry for onions to exceedingly moist for lettuce. This also varies with temperature conditions. Since in a home storage it is impossible to have temperature and humidity perfect for all vegetables, the best procedure is to separate the vegetables into two groups and

(Concluded on page 606)

THE IMPROVEMENT ERA



ON THE Bookrack

TOMORROW'S FOOD

The Coming Revolution in Nutrition (James Rorty and N. Philip Norman, M.D. Prentice-Hall, Inc. 1947. 258 pages. \$3.50.)

OF the first two million men examined for service in World War II, almost one half had diseases or physical defects, worthy of note, and nearly a third were unfit for active service. Many of the defects were traceable to poor nutrition, directly or indirectly. This was no surprise to informed people, for the Federal survey had already shown that thirty-five percent of American families had poor diets, and only twenty-seven percent had good diets. General Hershey in commenting on this condition of the young men of the country said that "we are physically in a condition of which we should be thoroughly ashamed." A poor diet is one, no matter how expensive it may be, that is made up chiefly of refined and processed foods. Natural foods are indispensable for good health. This is amply demonstrated by the condition of peoples who eat properly, and is confirmed by scientific experimentation.

Natural foods may be improved by controlling the relation of animals to the plants eaten, and of the plants to the soils on which they are grown. That has opened up in late years, a field scarcely touched before. Health begins with the soil. Moreover we are learning how the nutritive values of natural foods may be preserved until they reach the table. Looking into the future, these may be the most important themes that have been evolving during the last decade or two. The consumer's task in bringing about desired changes is also emphasized.

The book is brimful of valuable facts and suggestions. The coming revolution in nutrition, which has been on the way for several decades, has nowhere been better surveyed or presented in simpler language. Lovers of health and thinkers who like to look into the future, could profitably read this book.

—J. A. W.

THE GOLDEN ANNIVERSARY OF SCIENTIFIC FEEDING

(Larry Wherry, American Feed Manufacturers Association, Inc., 53 West Jackson Boulevard, Chicago. 107 pages. 1947.)

THE study of the scientific feeding of farm animals was undertaken nearly ninety years ago; but only after the state agricultural experiment stations began their work sixty years ago was

such feeding placed on a safe basis. Today the farmer raises proper animal feeds, or buys them from feed manufacturers, and proceeds to balance them accurately, for best results. This little volume is really a history of the development of scientific stock feedings with summaries of present, tested knowledge. It is good reading for all who feed livestock.—J. A. W.

THE AFFIRMATION OF IMMORTALITY

(John Haynes Holmes. Macmillan Company. 1947. 75 pages. \$1.50.)

THIS, the Ingersoll lecture of 1946, is as interesting as the many that have preceded it. The thought that life after death is a part of life itself runs through the volume. That means that that which we called life is eternal, not subject to destruction or end. Only the blind or they who will not see believe the dead do not live.

—J. A. W.

STOP ANNOYING YOUR CHILDREN

(The Bobbs-Merrill Company, New York. 1947. 272 pages. \$2.75.)

FROM the humorous introduction right through to the end of this book, parents—and children, too—will find much that is of worth in making them better members of a family. The author indicates how we annoy even little children, and how we can effectively lessen our annoyance and increase our delight in them—and what is probably more important, increase their delight in us.

The book is made doubly interesting by the lively cartoons that are liberally used throughout.—M. C. J.

HOW TO THINK ABOUT OURSELVES

(Bonaro W. Overstreet. Harper and Bros., New York. 1948. 205 pages. \$3.00.)

THIS author is an orderly, straightforward writer, who challenges by her everyday approach to a vital subject. The concrete incidents she includes serve to intensify and point out the problems she discusses. The book treats three subdivisions of the main thesis: The Framework of Experience, Linkages with Life, Peculiarly Human, each of which is divided into chapters. The volume is one that the reader will derive a great deal of help from and will be eager to recommend that others read because of its practical and wholly sound approach to the question.—M. C. J.

THE GATHERING STORM
(Winston S. Churchill. Houghton Mifflin Company, Boston. 784 pages. \$6.00.)

IN the inimitable style of an inimitable person, this book makes tremendous reading. It in reality is an effective antidote to *Mein Kampf* by Adolph Hitler and should be read by all who wish to be informed on the way democracies work. The events treated are those immediately prior to the outbreak of World War II. This book, apart from its historical value, lays claim to greatness because of the literary quality of the author. Anyone who has thought of Winston Churchill as a statesman only will have to revise that opinion in reading this book, for he proves himself to be a writer of stupendous power. This is one of the books that should be read by all who are interested in trying to understand the events of the past years and to forestall like happenings in the years ahead. All who read Volume I, as this book is called, will wait eagerly for the publication of any forthcoming volumes.

—M. C. J.

TOLSTOY AS I KNEW HIM

(Tatyana A. Kuzminskaya. Macmillan Company, New York. 1948. 439 pages. \$5.00.)

THIS fascinating book holds a double interest—as biography of Tolstoy during his middle years and as autobiography of the author who became the model for Natasha Rostova, the heroine of Tolstoy's magnificent book *War and Peace*. A beloved sister-in-law who made her home for long periods of time with the Tolstoy, Tatyana reveals intimate details and indicates the peculiar qualities that made Tolstoy a great figure in world literature. The informality of the writing is what gives it its greatest charm. In its unstudied development the book reveals the innermost workings of a young woman's mind, creates an entire period with its social background, and helps the reader see Tolstoy in his formative years and in the locale which gave him his material.—M. C. J.

COMMUNICATION THROUGH THE AGES

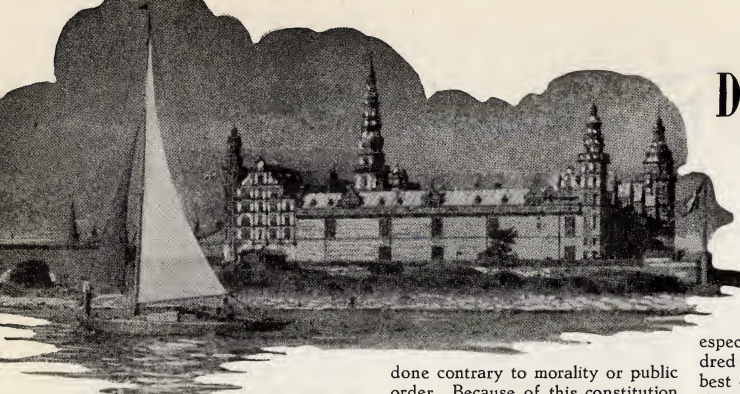
(Alfred Still. Murray Hill Books, Inc. 1946. 196 pages. \$2.75.)

IN untechnical language are explained the technical principles involved in man's attempt to convey his thoughts to others from sign language to television. It is a fascinating story, told here with a wealth of references to the personalities who have made progress possible in this field, and of impelling interest in our day which is annihilating distance.—J. A. W.

(Concluded on page 575)

DENMARK...

THE CASTLE OF KRONBORG—
THE SCENE OF SHAKESPEARE'S
"HAMLET"



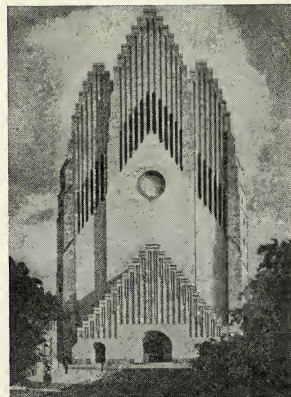
DENMARK was the first country outside the English-speaking family of nations to receive the Book of Mormon and the Doctrine and Covenants in its native tongue, both books being published at Copenhagen in 1851. Denmark has been the mission field of nearly eleven hundred missionaries from Zion since the first elders landed on its shores in 1850 and has responded with 27,130 baptisms of converts and children of record. This, briefly, is the story of the Church in Denmark.

Denmark is one of the small countries where democracy and development go hand in hand so that the Danes as a whole live like a happy family where "few have too much and fewer too little," as it is expressed in a Danish song. Denmark is a constitutional monarchy which is hereditary. Until 1849, the Danish form of government was autocratic, but on June 5, 1849, it received its first free constitution, that of a constitutional monarchy where parliamentarism has been recognized as the ruling principle since 1901. According to the constitution all citizens twenty-five years of age and older who have never served prison terms for committing major offenses have the right to vote.

The *Rigsdag* consists of two houses, the *Folkething* and the *Landsting*, corresponding to the American House of Representatives and the Senate. By the constitution the citizens are assured certain rights. One of these is liberty of conscience. Under this the people have the opportunity to form congregations for the purpose of worshipping God as they desire. Nothing, however, may be taught or

done contrary to morality or public order. Because of this constitution the restored gospel was permitted to be introduced into Denmark in 1850. The document reads: "No one may, on the ground of his religious belief, be deprived of civic and political rights." Another paragraph assures anyone who is arrested that he will be brought before a judge within twenty-four hours. Also, the Danish domicile is inviolable.

THE history of Denmark can be traced back more than a thousand years. The first known king, Gorm the Old, ruled about 900 A.D. He was known for the building of the rampart of Dannevirke in Slesvig (Schleswig). The monarchy thus is deeply rooted in Danish nature. The Danish royal house has through marriages created many connections with the rest of Europe,



THE GRUNDTVIG CHURCH

A modernistic memorial to a classic educator, whose ideals were responsible for the founding of the "Folk High Schools." His ideas have exerted a widespread influence upon educational standards of other lands.

especially within the last one hundred years. This development is best characterized through the fact that Christian IX was called the "grandfather of Europe." Several of his children were seated on thrones of various European countries.

Denmark is mostly lowland which consists of the peninsula of Jutland and the main islands of Sealand and Funen and more than five hundred smaller isles. The area covers 16,575 square miles, and has a population of more than four million people. The capital of Denmark is the beautiful city of Copenhagen. More than eight hundred years old, it contains all that you expect from a metropolis: high schools, univer-



Danish "Folk High Schools" encourage young people to live a richer life by interesting them in history, literature, sociology, music, and sports.

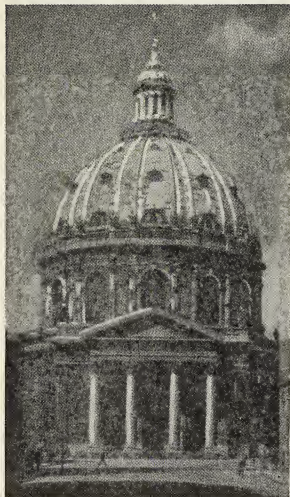
sities, libraries, beautiful old churches, and scientific institutions. The famous Rockefeller Institute is one of these. It is a lively city with a population known for its courtesy and hospitality.

The Danes are a liberty-loving people who pride themselves upon the symbols of liberty and honor. This was especially seen during the German occupation of the country in World War II, where a united people defended their liberty and ideals of freedom with great cour-

where democracy gives freedom of worship

age and often at the peril of their own lives. It is probable that never before had such a genuine national feeling existed. Unity and harmony gave the country a hitherto unknown strength, which, however, cost the lives of many of its patriots.

Since 1814, public schooling in



The famous "Marble Church" in Copenhagen looks strangely familiar to the appreciative eye of the American tourist.

Denmark has been compulsory for children between seven and fourteen years of age. A large percentage of the children also attend high school. Illiteracy is practically unknown in Denmark.

Of universities there are two, one in Copenhagen and one at Aarhus. The former is over 450 years old, while the latter was founded in 1928. The University of Copenhagen is rich in traditions while the University of Aarhus follows a more modern trend.

A peculiar feature of the Danish school system is the so-called "Folk High Schools," which have played a very important part in Danish cultural life. They are schools for adults, and these have been at-

By Orson B. West

ACTING DANISH MISSION PRESIDENT
DURING THE WAR YEARS

tended by the rural youth. They do not prepare their students for any particular examination but try to give their students a broader view of life and teach them to love life and the living word. They emphasize the spiritual side of life. Many prominent men and women have here received training. The influence of these folk schools has had a profound effect upon the life of the Danes. The first Folk High School was founded at Roedding in 1844, and from this school a direct line leads to the many folk high schools of today.

The International High School at Elsinore, founded in 1921, is an interesting example. This school is attended by students from many countries of the world. Many Americans have attended. Its chief aim is to further the cause of international understanding.

DENMARK is primarily an agricultural country, encouraging small farms rather than larger land holdings. This system has proved very efficient in comparison with that of some other countries. Cooperative movements have a strong foothold in Danish agriculture and have been of importance to the economy of the farmers.

During the course of time thousands of Danes have come to America, and for the most part have become good citizens in their land of adoption. Every year hundreds of these Danish-Americans go back to the land of their birth to visit relatives and friends. On July 4th visitors gather in the national park of *Rebild Bakker* (the Rebild Hills), to celebrate the American Independence Day. Here, in storied hills of wild, natural beauty, as many as thirty thousand prominent Americans and Danes have gathered. On many occasions the Danish king has been present as an official token of the good will that prevails between Denmark and the United States.



"The Little Mermaid," one of the famous characters of Hans Christian Andersen's fairy tales, has been transmuted into bronze in a startlingly beautiful setting.

To the Latter-day Saints, Denmark has been a very fruitful field ever since the arrival of the first missionaries on June 14, 1850. The first little group of missionaries consisted of Elders Erastus Snow, who was called "the Apostle of the North," George P. Dykes, and Peter O. Hansen, who translated the Book of Mormon into Danish. These humble servants of the Lord found "the field [was] white already to harvest." The people were anxiously waiting for the restored gospel, and hundreds embraced it enthusiastically. As early as 1852, the first emigrants left for Zion with rejoicing hearts, firmly believing that God had again spoken. Among the Danes who have reached high positions in the Church were President Anthon H. Lund, President Christian D. Fjeldsted of the First Council of the Seventy, and others who have been defenders of truth and preachers of righteousness.

While the Church has been in Denmark since the summer of 1850, from 1850 to 1905 the mission was part of the Scandinavian Mission which embraced Denmark, Sweden, and Norway.

In 1950, the Danish Mission will celebrate its one-hundredth anniversary. The Saints and missionaries are already looking forward to this event, and hope to see representatives of the General Authorities in June 1950. Never before in the history of the Church has such a large group of missionaries been laboring in Denmark.

the spoken word

FROM TEMPLE SQUARE

By RICHARD L. EVANS

An Effective Freedom

FREEDOM is always a timely topic.

When we have it, it may sometimes seem commonplace—which it isn't. And some among us may look over the fence and wonder if some other way of life might be more effective than freedom—which it wouldn't. In a free land we may sometimes become annoyed with error and inefficiency. And we may hear many high-sounding proposals that are offered in exchange for freedom. But freedom isn't something that you give up for anything else. And if you do, you have made a bad bargain. Many millions of unfortunate men know this now. We may complain at times, and we may have cause for complaining. But before we look longingly at any other way of life, we should remember that there are many men who can't complain without penalty. Freedom to criticize and complain is one of the precious privileges of freedom. Certainly it shouldn't be overdone. But neither should it be suppressed. Freedom from responsibility is one of the inducements sometimes offered by those who advocate less freedom. It has an appealing sound, but it is a false freedom—for every time we let someone else do for us something that we should do for ourselves, we have lost some part in determining our own destiny. Cattle, so far as we know, are free from responsibility. They eat corn contentedly. But they aren't free. Perhaps they don't want to be. But men do. And what free man, despite his problems, would be willing to live the life of a man who isn't free? And those who advocate the sacrifice of our kind of freedom on the grounds that it is inefficient, haven't faced the facts. It isn't perfect, to be sure. But show us any other way of life that has given as much to as many. The so-called greener pastures, which are sometimes said to be so lush by those who would lure us to them, are not

green with the grass of better living. If they are green at all, it is not unlikely that they are tinged with another kind of green. And notwithstanding all the faults or inefficiencies that are or could be charged against our free way of life, the world has yet to produce a nation of free men who do not live life more abundantly than those who are committed to any other course. No man is as well off without freedom as he could be with it.

—July 4, 1948.

*Citation for "A Good Man"**

THE institutions of men confer a great many and a great variety of honors, titles, degrees, and awards of one kind or another. Almost every organization that has brought men together in a common purpose issues its credentials, its recognitions, and its marks of merit, for some of which there is much demand and much acclaim. From the most sought-after honors to the least—all are in one form or another recognitions from one man to another or from many men to one man of some degree of excellence, or supposed excellence, in some field of thought or action. But amid all this variety and multiplicity of honors and awards, some of which mean much and some of which mean little, there is one achievement of high distinction, seldom mentioned, and yet, fortunately, not so rare. It is a distinction that receives little of the world's publicity, good or bad; and for which perhaps no medal was ever made, no citation ever written, no degree ever conferred, but which enables him who has it to take from life its greatest enjoyment. It gives him the confidence of children, the respect of neighbors, the trust of friends, and the peace of a quiet companionship with his own conscience. In short, it is the high distinction of having

earned the right to be called "a good man." He it is who is the steady influence of neighborhoods and communities. He is the backbone of all nations that endure. He it is who makes life worth living and the world worth saving. And even though he may never see his name in prominent places, yet he is the reason people can live in decency; he is the leavening element that makes possible the safety of property, that makes virtue possible, and that has made civilization as good as it is, despite all its weaknesses. Greater than brilliance, greater than cleverness, greater than "knowing all the answers and all the angles," more to be sought after than glamor or wealth, than title or acclaim, is the right to be called "a good man." A good man may have all these other things besides; he may have received many other honors—but the quality of goodness transcends them all. In the words of an ancient axiom: "In goodness there are all kinds of wisdom."

—July 11, 1948.

*Revised
Eutipides, *Alceste*

*Things Beyond Understanding**

THERE is one characteristic that many of us have in common, and that is our unwillingness to believe what we do not understand. It requires a man of considerable faith to believe what he does not or cannot understand. Lack of understanding oftentimes causes men of primitive mind to doubt or distrust the operation of anything that is not easily apparent. For the same reason—lack of understanding—often men of superior learning in the ways of this world are inclined to question the purposes of God, his judgments, his decisions with respect to life and death, because his ways are past their understanding and their faith is not sufficient to go beyond the limits of their factual knowledge.

Because they do not understand how the words of the prophets are going to be fulfilled, there are those who choose to disbelieve that the prophets have ever spoken under inspiration. Because they do not understand how the process of life everlasting is to be brought about, there are some whose faith fails them in believing that it *will* be brought about. And because they fail to understand, men often fail to comply with many requisites to high attainment, with many things that would lead them to their highest possibilities. So often we fail to believe or accept what we cannot explain. But one might as reasonably say that because we do not understand why hydrogen and oxygen make water, we do not believe in water. To all who refuse to believe, merely because they do not understand, it should be said, in the words of the Psalmist: "O Lord, how great are thy works! and thy thoughts are very deep. A [foolish] man knoweth not . . . this."^{*} It is fortunate that truth is not limited by our understanding of it; it is fortunate that the operation of law is not limited by our knowledge of it; it is fortunate that the ways of God are not limited by the ignorance of men—and it is also fortunate for us that our lack of knowledge, or faith, or understanding does not change fundamental facts.

—July 18, 1948.

^{*}Revised
¹Psalm 92:5, 6

What Will It Matter a Hundred Years from Now!*

SOMETIMES we hear someone shrug off a puzzling or disappointing situation with the comment, "What will it matter a hundred years from now?" This may be just a casual way of by-passing facts that we don't want to face, but it's a good question if we will ask it seriously: "What will it matter a hundred years from now—or fifty, or ten, or tomorrow?" In many ways our lives would be very different if we would ask this question before we do some of the things we do, before we say some of the things we say, and before we pursue some of the objectives we pursue. We are disposed to devote much time and energy to things that won't matter much next year, or even tomorrow, to say nothing of a hundred years from now. We are often given to driving ourselves toward goals that aren't worth arriving at when we get there. We are given to eating our hearts out for things our neighbors have, or that we think they have, which we pay a high price to acquire, and which, with the passing of many

haps it is a good time to ask the days, often count for little. Perquestion: "Where shall we be a hundred years from now?" Specifically, no man knows; but inasmuch as men are immortal, we shall still be ourselves, and we shall think our own thoughts. And it isn't likely that it will be any easier to run away from ourselves than it is now. But the passing of time will put its own appraisal on the record of the past. And the trivial things for which we have given much, the small talk in which we overindulge, and some of the things some have sold themselves for, will all be known, for their worthlessness. Some things we thought were important, we shall know were exceedingly unimportant, and some of the things to which we didn't give much attention, we shall come to learn mattered much—and our neglect will accuse us. But many of the things which clutter our lives and confuse our thoughts now, won't forever stand in our way so long as we keep faith and honestly do the best we can. If we can learn to live a day at a time and keep moving in the right direction, the future will find that time will have sifted out much of the chaff and disposed of many problems, healed many wounds, quieted many sorrows, and dissolved many of our little fears; and time will have written the real values on many things on which we have now fixed false price tags.

—July 25, 1948.

^{*}Revised



HEARD FROM THE "CROSSROADS OF THE WEST" WITH THE SALT LAKE TABERNACLE CHOIR AND ORGAN OVER A NATION-WIDE RADIO NETWORK THROUGH KSL AND THE COLUMBIA BROADCASTING SYSTEM EVERY SUNDAY AT 11:30 A.M. EASTERN TIME, 10:30 A.M. CENTRAL TIME, 9:30 A.M. MOUNTAIN TIME, AND 8:30 A.M. PACIFIC TIME.

ON THE BOOKRACK

(Concluded from page 571)

READING FOR SELF-EDUCATION

(W. E. Schutt. Harper and Brothers, New York. 1946. 255 pages. \$3.00.)

A PERSON'S education must continue through life. That is the same message of the modern movement for adult education. That means self-education after school years. Therefore, the author supplies explicit, and good guidance on how to read, what to read, and how to get the most out of one's reading. To read this volume through care-

fully will help a person in his process of self-education. In competition with the motion picture and radio, the valuable, joyful art of reading, which should always have first place, has declined, and helps such as this volume are needed.—J. A. W.

ON BEING AN AUTHOR

(Vera Brittain. Macmillan Company, New York. 1948. 218 pages. \$3.50.)

THIS manual for writers is an experience in good reading as well as in good writing. For those who read what people write, it will open up a new

vista of what is expected of readers. And for those who write, it will afford an idea of the responsibility of writers in addition to giving them instructions on actual writing and preparing material for publication. Since the author is an Englishwoman, although she has been widely read in America, the publishers thought it would be wise to have it especially annotated for American writers. This has been ably done by George Savage, associate professor of English, University of Washington. It is a book that writers should read and reread.—M. C. J.

Editorials

The Responsibilities of Parents

TIME was when families felt and shouldered almost complete responsibility for the training of their children. Speaking generally, if a child did not learn how to read well, the mother and father would admit that they had been negligent. If a girl did not become a fine seamstress or a good cook, only the mother was blamed. If a boy were not trained in a vocation or trade, the father had shirked his responsibility. And if a young man or woman did not do his or her duty in the Church, the parents felt that their home training had not been adequate.

How easy it is in this age to push the responsibility and the blame outside the home circle. How easy it is to accuse poor schools, crowded classrooms, or incompetent teachers for poor academic training of our children. How convenient it is to trust the priesthood and the auxiliaries of the Church with the complete responsibility of the religious training of our young people.

Sociologists speak of the breakdown of the family. Actually, the family is playing a lesser role in the training of children than it formerly did. With formal education becoming increasingly efficient and with Church organizations constantly seeking new methods of giving religious and moral training, the burden on the home is being decreased. But with all of this, what each of us should remember is that the home is still, and will remain, the basic social institution. To be successful it must perform functions that the school, Church, or any other organization or combination of organizations cannot perform. The responsibility for the training of children still lies primarily upon the parents. A Latter-day Saint father and mother who shirk this responsibility are not doing their duty.

The Lord revealed to the Prophet Joseph Smith:

And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands, when eight years old, the sin be upon the heads of the parents.

For this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized.

And their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of the hands.

And they shall also teach their children to pray, and to walk uprightly before the Lord. (D. & C. 68:25-28.)

An ideal plan for the training of children consists of close cooperation among the home and all the organizations which influence our young people. If parents could find time in this too-busy world to follow their children's school work and give them some help at home, if needed, much

good could be accomplished. Then, if parents would lead, rather than send, their children to priesthood meeting, Sunday School, M.I.A., and sacrament meeting, talk with the teachers, and show interest in all that their children are learning, or should be learning, it is probable that fewer children would lose interest in the Church. And, if parents would provide a wholesome home atmosphere and surroundings for the children, making a conscientious effort to see that they belong to the right play groups and have desirable companions, fewer of them would fall by the wayside. Solomon said:

Train up a child in the way he should go: and when he is old, he will not depart from it. (Proverbs 22:6.)

—D. L. G.

The Educated Heart

WITH crispness creeping into the air, a feeling of expectancy hovers over young folk. There is a flurry of preparation—checking of wardrobes, whirring of sewing machines, and buying of pencils and pens and notebooks, for school bells will soon be ringing. These young people secretly are really eager to get into the activity of school again. They bubble over with their desire to renew old acquaintances and to make new friends. The factor of learning is important to them, of course, but fundamentally it is not of primary concern, nor should it be since the social adjustments that living in the school community impels is the most important function of the school.

We ordinarily think of education being for the mind alone, when actually it should be for the heart primarily. With the right attitude our lives will be blessed; without it our lives will be dull and meaningless. And attitudes are determined, not so much by the mind, as by the heart. Genuine education precludes the living of selfish, stunted lives or lives that bring sorrow to others.

The educated heart naturally need not be a product of the classroom. Sentimentality must not be mistaken for the educated heart. Many folk who attend sad movies or read sad books weep copiously at the situations depicted, but their emotion is quickly dissipated, and they do nothing to better the conditions. Lincoln, on the other hand, possessed the educated heart, for his compassion was so great that it extended to the hundreds upon hundreds of slaves whose miserable lives so moved him that he translated his emotion into clear-cut, decisive action. While we may not all have the far-reaching authority of a Lincoln, we do have the power to demonstrate the result of the educated heart in our homes, in our neighborhoods, and in our Church—that all whose lives we touch may feel blessed.—M.C.J.

Evidences and Reconciliations

cxvii. *What Is the Oath and Covenant of the Priesthood?*

IN the fall of 1832, meetings were held in Kirtland, Ohio, to hear the reports of groups of missionaries who had recently returned from the eastern states. These elders were filled with the spirit of their work. They had preached the doctrine of the restored gospel; they had been successful in bringing souls to a knowledge of the truth; their hearts were filled with joy.

Under the influence of the missionary spirit, they had glimpsed the vast meaning of the Lord's plan of salvation for the human family. As their fervent testimonies were borne, many gospel questions were asked. Especially were these ambassadors of truth concerned with the priesthood, under the authority of which they had labored—its history, extent, and power.

The Prophet Joseph Smith inquired of the Lord, and received, on September 22 and 23, one of the great revelations on priesthood, now known as section 84 of the Doctrine and Covenants. While the Prophet called it a revelation on priesthood, it goes beyond the technical limits of the subject, and discusses many related or cognate items. The Lord then, as now, gave more than was asked for.

After discussing the history and offices of the two divisions of the priesthood, the Aaronic and Melchizedek, the revelation continues:

For whoso is faithful unto the obtaining these two priesthoods of which I have spoken, and the magnifying their calling, are sanctified by the Spirit unto the renewing of their bodies.

They become the sons of Moses and of Aaron and the seed of Abraham, and the church and kingdom, and the elect of God.

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

For he that receiveth my servants receiveth me;

And he that receiveth me receiveth my Father;

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

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

Therefore, all those who receive the priesthood, receive this oath and covenant of my Father, which he cannot break, neither can it be moved.¹

These words clearly refer to the covenant which the Lord makes with all who receive the priesthood worthily, and who attempt to magnify it in

their lives. "All that my Father hath shall be given unto him"—the worthy priesthood bearer.

Wilford Woodruff, fourth president of the Church, speaking upon this revelation commented upon the greatness of the promises made to faithful priesthood bearers.

I often reflect upon the promises made concerning the priesthood. . . . Now, I sometimes ask myself the question, Do we comprehend these things? Do we comprehend that if we abide the laws of the priesthood we shall become heirs of God and joint-heirs with Jesus Christ?—Who in the name of the Lord can apprehend such language as this? Who can comprehend that, by obeying the celestial law, all that our Father has shall be given unto us—exaltations, thrones, principalities, power, dominion—who can comprehend it? Nevertheless it is here stated.²

However, a covenant concerns two persons. Both parties must do something to make the covenant effective. That principle is in full operation in the oath and covenant of the priesthood. He who receives the priesthood covenants to magnify his calling in the priesthood. That makes the covenant valid. That is too often forgotten.

The revelation sets this forth clearly. A man who has received the priesthood and then fails to use it is a covenant breaker, subject to punishment.

But whoso breaketh this covenant after he hath received it, and altogether turneth therefrom, shall not have forgiveness of sins in this world nor in the world to come.³

That makes it a most serious offense to dishonor the priesthood by not using it in the building of the Lord's latter-day kingdom.

* * * *

The oath and covenant of the priesthood is between man and God. The Lord promises him great blessings if he magnifies the priesthood he receives. The man in turn, when he receives the priesthood, promises that he will honor the priesthood received, by magnifying it.

Every ordination to the priesthood implies this covenant between man and God, whether so stated or not. It would be well, if in all priesthood ordinations the oath and covenant of the priesthood were explained. Too many priesthood bearers feel that they have been given something without a corresponding promise by themselves. They forget too often that every ordinance in the gospel is accompanied by a covenant between God and man. We are a covenant people.—J. A. W.

¹G. Homer Durham, *The Discourses of Wilford Woodruff*, pp. 79, 80

²D. & C. 84:41

³D. & C. 84:33-40

M.I.A. Theme 1948-49 "Remember the sabbath day, to keep it holy."

Exodus 20:8



Going to School

By H. H. Bailey

ALMOST without exception, when parents speak of their children going to school, they refer to the schoolhouse and the teacher within. But children secure their education from more sources than one.

This article deals with education other than that of the schoolroom.

Children have eyes to see and ears to hear. These are the two great senses in learning. Through the eyes we gain eighty percent of what we know; through the ears sixteen percent. The Savior said of adults, not children, that they could neither see nor hear though they had eyes and ears.

Children go to school to everything in the community—to patches of weeds and clusters of flowers; to unkempt alleys and well-kept lawns; to unpainted, unsightly buildings, and to beautiful, attractive homes.

Children go to school to every man and woman in the community—to some with detrimental effects and to others with priceless results. Some teach profanity and vulgarity while others teach honor, honesty, and other fundamental virtues, by example, which is far more important than precept. Some teach under the guise of hypocrisy, always unavailing, and others under the mantle of righteousness—others whose stand for what is right is so firm that you know their position always without asking. These are among the great teachers of children.

The children also go to school to a thoughtless fellow, to say the least, a man who approves in an occasional friend conduct that would humiliate and shame him were it the conduct of one of his children.

Among the best teachers of children, perhaps the best, are the father and mother. There are duties which they should perform and be

glad to perform, and lessons which they should teach and be glad to teach. The home should never abdicate any of its duties.

THE first of these duties and lessons is obedience. The child who is not taught obedience in the home, beginning with its early days, has a rough, rugged, unpleasant pathway to follow. Children who are brought up in disobedience during early life merit the sympathy of all right-thinking people.

Let me quote from a noted authority on child life:

If the home cares properly for the child during the first six years, the grade school will have no difficulty with that child.

If the home and the grade school care properly for the child, the high school will experience no difficulty.

And if the home and the high school care properly for the child, college and life will not be marred with the child's conduct.

In my judgment, manners and courtesy and right conduct should be taught in the home. If not, wrong habits must be torn down, and new habits formed, a difficult procedure indeed, after the child has reached the age of six, the pre-school age.

If the child fails, if the home fails, if the school fails, if the nation fails, the cause may be attributed to a failure in teaching ideal child life, ideal home life, ideal school life, ideal national life.

Where there is no vision, the people perish. (Prov. 29:18.)

The teaching of ideals, likewise, should be done in the home, with a

continuation, not only through the period of formal education, but also throughout life, not forgetting that the church is the source, the perfect source, of high ideals. When idealism is lost, the cause is lost, whether it be in the life, in the home, in the school, in the nation.

Speaking of idealism, a noted chemist says the greatest inheritance that can befall a little baby, say a baby girl, is to be put to bed by a beautiful mother who tells the little girl beautiful bedtime stories. As the mind goes from the conscious to the subconscious, what is built in the subconscious mind becomes manifest in the womanhood of tomorrow.

Oftentimes the teaching of ideals is more important than the teaching of facts.

Shall we say that the teaching of highway safety and patriotism should not be taken from the home? Indeed not! The choicest crop of any community is the community's crop of boys and girls. Rather, let this teaching in the home, complete and thorough, be supplemented by the school. It is well to remember that the great work of the home is the care and training of its children.

AMONG the unwanted teachers of the child are the undesirable, unattractive features and conditions of the community—weeds, unkempt alleys, unpainted, unsightly buildings; residents whose conduct tends to lower child life. I shall also include the man who approves unbecoming conduct in a neighbor or friend.

There is another unwanted teacher. At times this teacher is along the highway, occupying one of the many billboards. All too often this teacher is to be found in the magazine—the attractive, enticing, very beautiful but misleading advertisement to which your son and daughter often go to school. It is one of the evil influences of the day. Counteraction, mark you, rests largely through the home, whose appeal should in time effectively reach the government.

In conclusion let me state that the desirable teachers without the schoolroom are the beautiful, delightful features of the community, the good people of the community, the fathers and mothers, and the church.





Josephine B. Nichols

IDEAS FOR THE LUNCH BOX

BACK to school means back to packing lunches—lunches that are appetizing and nourishing. If properly prepared, foods will remain appetizing and attractive even after the trip to school. If planned in advance to include nutritious foods they will be nourishing. Lunches packed the night before often lose appetite appeal, but you can prepare ahead by setting butter out to soften, making sandwich spreads, and storing foods like deviled eggs, wrapped in wax paper, in the refrigerator.

Variety is important if the packed lunch is to be eaten and enjoyed day after day. Hot or cold drinks may be carried in a vacuum bottle.

The packing of an attractive nutritious lunch need not take too much time. It is simplified if a few of the staples and other commonly used foods are kept on hand.

Suggestions for tasty, nourishing sandwiches:

1. Ground cooked meat, mixed with pickle, cabbage, or carrots, and salad dressing, on enriched bread.
2. Fish flaked and mixed with chopped celery, pickles, or catsup, and salad dressing, on enriched or whole wheat bread.
3. Chopped hard cooked eggs, pickles, or minced green pepper with salad dressing, on whole wheat bread.
4. Peanut butter, ground figs, dates, or prunes moistened with orange juice on enriched or whole wheat bread.
5. Crisp bacon and sliced tomatoes on enriched or whole wheat bread.
6. Cream cheese or cottage on honey orange nut bread.
7. Creamed cheese and chopped olives on bread slices.
8. Jelly or marmalade on whole wheat bread.

Honey Orange Nut Bread

- 1 cup honey
- 1 egg
- 2 1/2 cups sifted enriched flour
- 2 teaspoons baking powder
- 1/2 teaspoon salt
- 2 tablespoons shortening
- 1 1/2 tablespoons grated orange rind
- 1/4 teaspoon soda
- 3/4 cup orange juice
- 3/4 cup chopped nut meats

Cream honey and shortening together until fluffy; add egg and orange rind. Sift dry ingredients and add alternately with orange juice. Add chopped nuts. Pour into greased loaf pan lined with waxed paper. Bake in moderate oven 325° F. seventy minutes. Age two days before cutting. Makes one loaf (8 x 4 inches).

(Concluded on page 581)

THE LARGE ECONOMY PACKAGE



Fels-Naptha Soap Chips are sold in just this one generous package . . .

millions of women prefer these husky, active Fels-Naptha Soap Chips to any package soap or substitute . . . regardless of price.



MADE IN PHILA.
BY FELS & CO.

"Our entire staff praises this Improved Grated Tuna"



says the
DIETITIAN
associated with a
leading Research
Institute

*FROM A LETTER
IN OUR FILES

VAN CAMP SEA FOOD CO., INC.,
Terminal Island, California

There's no substitute for
tuna, when you use



INDIAN COMMITTEE ORGANIZED

THE great concern of the Church over the descendants of Lehi has always existed since the early days when the Prophet Joseph Smith himself went to preach to them. At the present time an organization has been perfected which will help bring increased happiness to these children of our Father in heaven. The fourfold object of this program is: 1, to teach the gospel; 2, to teach better living; 3, to teach vocational subjects; 4, to teach the stake membership to be kind and take an active interest in the well being of the Indians to the extent that they will provide better living and recreational conditions in the areas where Indians live or into which they are called for seasonal work.

The Relief Society teachers, for instance, could teach the Indian mothers sanitation and family care, the wise use of money. The Primary and the Mutual Improvement Associations could, for example, help teach the younger groups the value of reading and writing—and actually help them in learning to read and write wherever necessary. All of the auxiliaries can encourage the children to attend regular schools wherever it is possible for them to do so.

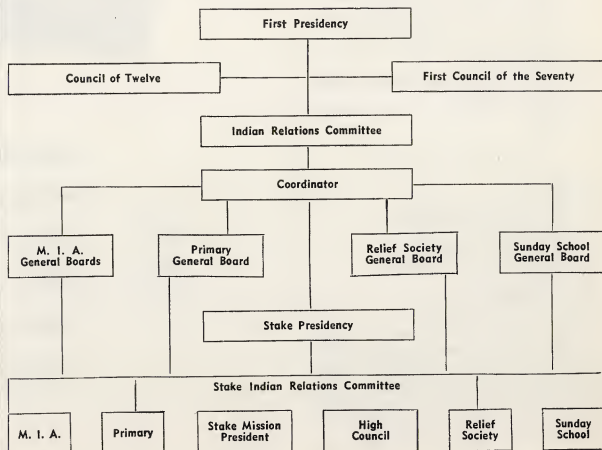
The vocational purpose is of tremendous importance too if the Indians are to take their place in the economic life of the nations in which they reside. Among those vocations which they should be encouraged to study are carpentry and building trades, mechanics, farming, homemaking, nursing and baby care, as well as other skills such as weaving and sewing for which

they seem to have particular adaptability.

In order to accomplish this purpose the First Presidency has appointed an Indian relations committee for the Church, consisting of Elders Spencer W. Kimball, Matthew Cowley, and Antoine R. Ivins. In addition Elder Golden R. Buchanan has been appointed coordinator. These four people will direct all of the work among the Indian groups. They have perfected a clear-cut organization, delegating the responsibility to the various organizations of the Church.

The committee points out that not all of the organizations may need to function in each stake; for instance, if there are no adult Indian women in the community, the Relief Society would not be called into activity. If there are no children, the Primary would not be affected.

The organization should be, as indicated on the chart, a stake responsibility with aid from the ward and branch organizations as needed. The stake Indian relations committee should organize with a chairman who may or may not be the president of the stake or mission. This chairman should be the very best man available—one who loves and understands Indians. A regular meeting schedule should be planned. Those in attendance should include: the high councilman, one member from the presidency and the superintendency of each of the auxiliaries. Their attendance at such meetings should be regular in order to forward the work of carrying the gospel message to these descendants of a mighty race.



Cook's Corner

(Concluded from page 579)

Banana Nut Bread

- $\frac{1}{4}$ cup shortening
- $\frac{1}{4}$ cup sugar
- 1 egg
- 1 cup bran cereal
- $\frac{1}{2}$ cups flour
- 2 teaspoons baking powder
- $\frac{1}{2}$ teaspoon salt
- $\frac{1}{2}$ teaspoon soda
- $\frac{1}{2}$ cups mashed bananas
- 2 tablespoons water
- 1 teaspoon vanilla

Cream shortening, sugar, and vanilla. Add egg and beat well. Mix dry ingredients. Add alternately with mashed bananas to which the water has been added to the creamy mixture. Pour into greased loaf tin. Bake at 350° F. one hour. Makes one loaf.

Peanut Butter Cookies

- $\frac{1}{4}$ cup shortening
- $\frac{1}{4}$ cup peanut butter
- $\frac{1}{2}$ cup sugar
- 1 cup sifted enriched flour
- 2 teaspoons baking powder
- $\frac{1}{4}$ cup milk
- 2 eggs
- 1 cup chopped raisins

Cream shortening, peanut butter, and sugar. Add eggs, beating after each addition. Stir in fruit, add dry ingredients and milk alternately to creamed mixture. Drop from teaspoon on greased baking sheet. Bake at 350° F. ten to twelve minutes.

Oatmeal Cookies

- $\frac{1}{2}$ cup shortening
- $\frac{1}{2}$ cup sugar
- 1 egg
- $\frac{1}{4}$ cup evaporated milk
- $\frac{1}{4}$ cup water
- 2 cups rolled oats
- 1 cup raisins ground, if desired
- $\frac{1}{2}$ cups sifted flour
- $\frac{1}{2}$ teaspoon salt
- 1 teaspoon cinnamon
- 2 teaspoons baking powder

Cream shortening, and sugar. Then add the well-beaten egg, milk, water, rolled oats, and raisins. Sift flour with salt, cinnamon, and baking powder. Add to first mixture. Drop from a teaspoon onto a greased baking sheet. Bake at 375° F. until brown, about twenty minutes.

These Times

(Concluded from page 547)

tical Standards, which attempts to enforce "paper" controls (records, forms, etc.) over the government; and (5) the Fiscal Division, which, with the Council of Economic Advisers and the Treasury, attempts to plan the relations between taxes, spending, income, national prosperity, and foreign activities.

Similar reports could be written for the other elements that make up *The Executive Office of the President*. But enough has been said to demonstrate that on January 20, 1949, a vast and complex institution-within-institutions awaits the victor at the polls.

"I CAN FILL MY HUNGRY FAMILY WITHOUT EMPTYING MY PURSE"

"It's a good trick—but I do it by just opening a jar of LYNDEN SLICED CHICKEN or LYNDEN BONED TURKEY."

You can serve it as it comes from the jar, or in a variety of tasty, thrifty dishes. It can be "stretched", reducing the cost per serving by adding LYNDEN CHICKEN GIBLET GRAVY.



Oven Croquettes

- 1 can (7 $\frac{1}{4}$ oz.) LYNDEN CHICKEN GIBLET GRAVY
- 2 jars (5 $\frac{1}{2}$ oz.) LYNDEN SLICED CHICKEN (or BONED TURKEY)
- 2 cups seasoned mashed potatoes or dry bread crumbs
- 2 eggs, well beaten
- 1 teaspoon prepared mustard
- 1 teaspoon Worcestershire sauce
- 1 egg beaten with 1 tablespoon water
- $\frac{1}{2}$ cups crushed potato chips or buttered crumbs
- $\frac{1}{2}$ teaspoon salt
- Few grains of pepper
- Flour

Combine LYNDEN CHICKEN GIBLET GRAVY with chicken (or turkey), potatoes or bread crumbs which have been dried in oven, beaten eggs and seasonings. Chill thoroughly. Mold into cone-shaped croquettes or into flat cutlets. Roll lightly in flour, dip in egg beaten with water, then dip in bowl of crushed potato chips or crumbs which have been tossed lightly with melted butter. Bake in shallow pan at 375° F. 20 minutes, or until browned. Cutlets should be turned once during baking. Serves 6.



Lynden Chicken Curry

- 1 jar (5 $\frac{1}{2}$ oz.) LYNDEN SLICED CHICKEN or BONED TURKEY
- 1 can (7 $\frac{1}{4}$ oz.) LYNDEN CHICKEN GIBLET GRAVY
- 1 cup milk
- $\frac{1}{2}$ teaspoon curry powder
- 1 cup coarsely chopped celery, cooked
- 1 recipe cornbread, or 1 package cornbread mix

Combine milk with LYNDEN CHICKEN GIBLET GRAVY. Add LYNDEN SLICED CHICKEN or BONED TURKEY, curry powder, and cooked celery. Heat thoroughly. Serve over hot cornbread. Serves four or five.

LYNDEN TREATS FOR YOUR TABLE

- Chicken Fricassee
- Sliced Chicken
- Boned Turkey
- Chicken and Noodles
- Turkey and Noodles
- Giblet Gravy
- Roast



Melchizedek Priesthood Monthly Quorum Lesson for October

LESSON NINE: OCTOBER 1948

Priesthood and Church Welfare

Reference: Melchizedek Priesthood Handbook, Section XII, p. 76 to Section XIII, p. 79.

1. Who directs the welfare activities of the Melchizedek Priesthood quorums as quorums?
2. Who is the stake Melchizedek Priesthood representative on the stake welfare committee?
3. Who represents the ward Melchizedek Priesthood unit on the welfare committee?
4. What is the responsibility of priesthood quorums in the rehabilitation of quorum members?
5. Make a comparison of the bishops' responsibility and the quorums' responsibility in the rehabilitation of priesthood members.
6. Make a list of rehabilitation activities which have been achieved by priesthood quorums and others which could be undertaken.
7. Describe the responsibility of quorum personal welfare committees in regard to quorum members in financial distress.
8. Can a bishop call on the members of any quorum in his ward—high priest, seventy, elder, priest, teacher, or deacon—to assist in the production of materials for the use of the bishop in carrying out his bishops' storehouse program?
9. In addition to assisting the bishop's storehouse program, may priesthood quorums establish their private quorum projects?
10. What would be the purpose of these private quorum projects?

"In Attendance" or "Other Church Work"?

MANY quorums of the priesthood are comprised of a number of groups. Where feasible, particularly in quorums of seventy, members of the quorum presidency may act as group leaders. In the case of high priests' quorums, however, and some quorums of seventy and elders, group leaders are appointed for each group in order that the quorum presidency may visit all groups regularly as a means of correlating efficiently the work of the quorum.

When members of the quorum presidency are visiting quorum groups, other than that to which they belong, they should be given credit for "other 582

Melchizedek

Getting off to a Good Start

FOR the year 1947, a confidential annual report for quorums of the Melchizedek Priesthood was received from every stake in the Church. In addition, where many reports in the two previous years had been partially or largely incomplete, almost without exception the 1947 reports were properly and entirely completed. Such sincere and whole-hearted cooperation on the part of stake presidencies and quorum presidencies is worthy of every commendation.

A comparison of standards attained in 1947 as compared with the two previous years reveals that proper emphasis is resulting in greater accomplishment. Among quorum members the percentage of full tithepayers has increased very substantially and gratifying achievement is noted in Sabbath day observance, in observance of the standards embodied in the Word of Wisdom, in participation of family prayer, and in attendance at sacrament meeting. The general trend is heartening, to say the least.

Admittedly there are still some weak spots and there is adequate room for improvement, but if the present trend may be indicative of the future, the possibility of achieving a nearly perfect record of adherence to Church standards among members of the Melchizedek Priesthood within four or five years may well be realized. The dynamic effects resulting from such a condition can hardly be envisioned. In unity there is strength. What strength and effectiveness would emanate for such a united body of priesthood fully living in accord with the divine teachings of the gospel!

Eight months have passed since the beginning of the year. In a short time the confidential annual report will again be due. Unless a considerable number of confidential personal interviews have been completed to date, many quorum presidencies may find the press of duties such that they may be sorely tempted to neglect this important responsibility.

Church work during priesthood hour." Only when they are in attendance at their own group meetings should they be credited as being in "attendance at weekly priesthood meeting." The group being visited should record such members as "visitors" on their records.

Those quorum presidencies which have conscientiously conducted the personal interviews as requested know what values result. Some few presidencies are still neglecting the obligation of making personal interviews which afford such an excellent opportunity for encouragement and establishing a highly desirable friendly relationship. There is no substitute for personal contact.

Quorum presidencies are urged to complete as soon as possible the interviewing of all quorum members. If such visits have been made early in the year, during December those members who have just moved into the quorum may be contacted without posing an undue burden. However, if the majority of the visits are left for the last few weeks, there will be a great tendency to either neglect making such interviews or to use means to accomplish these purposes which are not approved or conducive to achieving proper results.

For the guidance of all, the official instructions pertaining to the confidential annual report are extracted from the Melchizedek Priesthood Handbook and published herewith as follows:

An annual report is required of each quorum of the Melchizedek Priesthood. The responsibility for obtaining the report from each quorum rests with the stake Melchizedek Priesthood committee, whose duty it is to obtain and audit reports, enter them on the stake summary and mail the stake summary to the general priesthood committee as soon as possible after December 31, and before January 15.

It is evident upon examination that the annual report emphasizes the importance of each member living the standards of the Church. Brethren who bear the Holy Priesthood and who hold positions of leadership are expected to conduct their lives in keeping with the word of the Lord.

Part one of the report specifies that each quorum president, and each counselor, in the order of his seniority, shall sign his name and make a personal statement as to whether his life is in harmony with the questions asked. *The quorum secretary is not required to make such a statement.* An original only of part one is to be made and no copy thereof retained by the quorum.

Upon close examination of part two of the report it will also be evident that only upon the basis of a personal interview with each quorum member, who is living at home, can the report be made to reflect the true status of quorum members with regard to the standards of the Church as set forth therein.

Members of the presidency of each quorum
THE IMPROVEMENT ERA

Priesthood

CONDUCTED BY THE GENERAL PRIESTHOOD COMMITTEE OF THE COUNCIL OF THE TWELVE—HAROLD B. LEE, CHAIRMAN; EZRA TAFT BENSON, MARION G. ROMNEY, THOMAS E. MC KAY, CLIFFORD E. YOUNG, ALMA SONNE, LEVI EDGAR YOUNG, ANTOINE R. IVINS, RICHARD L. EVANS, OSCAR A. KIRKHAM, S. DILWORTH YOUNG, MILTON R. HUNTER, BRUCE R. MC CONKIE

rum of high priests, seventy, and elders are to interview personally each quorum member who is living at home to determine his answer to the items, excepting percentage items and tithing questions, so this report may be completed and mailed to the chairman of the stake Melchizedek Priesthood committee not later than January 1.

It is requested that quorum presidents and counselors go individually when interviewing quorum members, not as a presidency. Confidential matters may be more freely discussed when only one quorum officer and a member are present. Care should be exercised to avoid any embarrassment to the member. The interview should not be conducted while he is in the presence of the members of his family. There is no need to ask questions the answers to which are already known to you.

Neither quorum secretaries nor group leaders are to be asked to assist quorum presidencies in conducting these interviews.

When making this survey, avoid recording any information, except in this report, which will identify any member with the answers made. This is a confidential report and the statements of members should be held in the strictest confidence.

The practice of sending questionnaires in any form to obtain this information is not approved.

When each member has been interviewed, the quorum presidency should take a list of quorum members to each respective bishop at the end of the year and ascertain each member's tithing record as to whether he is a full tithepayer, part tithepayer, non-tithepayer or is exempt from the payment of tithes.

... It is requested that the stake summary of the confidential annual reports of elders of the high priests, seventy, and quorums for the stake be mailed as soon after December 31 as possible and before January 15.

When information is obtained and recorded in accordance with the foregoing instructions, it will be useful and accurate. Reports for the sake of reports are of little value. The obtaining of accurate information, however, besides establishing a valuable personal contact, serves to re-emphasize the basic standards of righteous living and provides safe criterion for determining the strength and weaknesses which may exist in quorums. Such an analysis permits corrective measures to be taken. We enjoin all responsible officers to continue giving their support and painstaking attention to this matter.

NO-LIQUOR-TOBACCO COLUMN

Conducted by
Dr. Joseph F. Merrill

BE ALERT

THIS is a call to all enemies of drink—to all who believe in, practise or work for total abstinence, who believe in law and order, good government, and are willing to do something to obtain them. Those who favor "letting down the bars" and "a wide open town" are already planning to go into the November elections with candidates who will do their bidding. Of course these candidates will not themselves be members of the underworld. They will be respectable citizens who are willing to let people do what they like—drink, gamble, indulge in immoral practices, etc., to their heart's content. Such candidates want to be "free" themselves and are willing that others shall likewise be "free"—to do as they please. You who believe that good morals are basic to good government, and right living to a clean community, should bestir yourselves and make sure that friends of loose living and of the underworld are not elected to office in the November elections.

"AMERICA AT HEART SICK OF DRINK

"In Need of a Crusade

"The hour is here for a total abstinence crusade across the nation. However satisfied the people of our nation may seem to be with social drinking, America at heart is sick of drink. While forty millions drink intoxicants, one hundred million others do not. The week-end hangover, the loss of self-control and self-respect, the disgusting liquor advertisements in newspapers and magazines and on the air, the long, thirsty lines at the liquor stores, the crime, the highway tragedies—all have done much to prepare the public mind to respond to a challenge to total abstinence. Are you a potential leader? The field is open to you. . . . Do not shrink from leadership." (*The Voice*, May 1948.)

WHAT SOUTHERN BAPTISTS DID

According to *The Voice*, on "Commitment Day," May 30, 1948, every member of the Southern Baptist Sunday Schools, above ten years of age, was asked to sign a "commitment against the use of alcoholic beverages" in a special temperance appeal.

This appeal to the Baptists was similar to the "Commitment Day" appeal to the Methodists in February which resulted in about two and one-half million commitments being made. The campaign leading up to "Commitment Day" was featured by church magazines, articles, and by Sunday School lessons entitled "Daniel Stands by His Convictions." In addition, letters were written to all denominational leaders asking that the entire month of May be used "to lead millions of people to oppose the use of alcohol as a beverage." Commitment cards were furnished, reading as follows:

Because I love Jesus and want my life to count for Him and because I know that beverage alcohol is the foe of spiritual living and the destroyer of everything dear to the heart of my Lord, I promise myself that I will never sell, give, or serve it to others.

STRONG STAND TAKEN ON LIQUOR QUESTION

Unequivocal Declaration by Highest Body of Methodism

Recommendations Unanimously Adopted by the General Conference of the Methodist Church, in Session at Boston, Massachusetts, April 28-May 8, 1948:

The following recommendations presented to the general conference by the Committee on the State of the Church, Dr. Ernest F. Tittle, chairman, at the session in Boston, April 28-May 8, 1948, were unanimously adopted, and make crystal clear the historic position of the Methodist Church upon the question of beverage use of intoxicants.

1. That we lay upon the hearts and consciences of our people the duty of total abstinence from all alcoholic beverages as an element of the Christian stewardship of personality and influence.

2. That we earnestly stress the vital necessity of systematic temperance education throughout our church. We commend the present close and practical cooperation of the Connectional agencies of Methodism in this task.

3. We urge the early passage of adequate legislation to stop the heartless exploitation of our young people and the entire population by means of advertising to promote the use and sale of alcoholic beverages. The task of temperance education should not be made more difficult by gov-

(Concluded on page 598)



The Presiding



A CHALLENGING RECORD FROM LAYTON WARD, MT. GRAHAM STAKE

Three Standard Group Awards, twenty-five individual Certificates of Award, and nine girls (in the photo) with a perfect attendance record at sacrament meeting, Sunday School, and Y.W.M.I.A., is the record of the Layton Ward, Mt. Graham Stake, L.D.S. girls program for 1947. There are seventy-five L.D.S. girls between twelve and twenty-one years of age in the ward. This is a commendable record—does any ward challenge it with an "equal" or a "better"?

The girls with the perfect attendance records are, left to right, front row: Charlene Gietz, Betty Ruth Jensen, Sharon Haggard, Ethel Jean Ellsworth. Back row: Ina Clare Evans, Fay Richards, Lovell Bingham, Edith Cluff, Leslie Jensen.

Aaronic Priesthood

Promptness in Ordinations

RECENTLY word came to the Presiding Bishop's Office that the ordination of two worthy priests to the office of elder had been postponed for months because the bishop did not have on hand the necessary forms for making the recommendation to the stake presidency. If the matter had not come to our attention, these two young men may have become discouraged and even inactive. Happily the matter was corrected and the young men are again contented and going along well in their priesthood work.

When young men are worthy, and of the proper age for ordination to, or advancement in, the Aaronic Priesthood, or to be recommended for ordination to the Melchizedek Priesthood, it may become a serious matter to delay official action. It is recommended that worthy boys be ordained deacons at the age of twelve years, teachers at the age of fifteen years, priests at the age of seventeen years, and elders at the age of nineteen years.

QUORUM AND ADVISER SET RECORD

The first quorum of deacons, Highland Park Ward, Highland Stake, had qualified for the Standard Quorum Award for 1948 as of June 15 this year. Their record was sufficiently high in slightly over six months as to insure their quorum award for the current year if there had been no further activity whatever. Figure this record out and see what can be done where leaders and boys "dig in" together.

Quorum adviser Gerrit Smith teaches by example as well as by precept. Brother Smith has not missed a priesthood meeting or a sacrament meeting since he was appointed quorum adviser in 1941.

If other quorums or Aaronic Priesthood leaders would like to know "how it is done," this would be a good quorum to visit to find out—and you would be welcome.

In some instances, there is not enough care being exercised in following through in the matter of priesthood ordinations. This item should be checked at least each month in quorums of the Aaronic Priesthood. Let such matters be taken care of promptly and systematically. We cannot afford to run the risk of offending through needless oversights.

One boy was asked by a member of the Presiding Bishopric "Do you attend your priesthood meetings?" The boy replied "No." When asked why, he said, in evident embarrassment, "I have never been ordained to the priesthood." He was a worthy young man, was graduated from Primary, was fourteen years of age, and no priesthood leader had ever invited him into the ranks of the Aaronic Priesthood.

Look around, brethren, and make certain such cases could not, and will not, be found in your ward.



WARD YOUTH LEADERSHIP

OUTLINE OF STUDY

OCTOBER 1948

THE lesson for September will be a review of the study material presented in this column for July and August 1947.

Mimeographed copies of the lessons will be sent to each bishop one month in advance. Bishops are requested immediately to place the material in the hands of the leader who presents the lessons during the monthly meeting of the Ward Youth Leadership committee that he may have ample time to make adequate preparation.

L.D.S. Girl Leaders

The Adviser and the Girl

WHY has successful growth and development been so noticeable in the program for Latter-day Saint girls?

Important to this answer is the adviser, her testimony of the gospel, her love of the Lord and her willingness to demonstrate that love in the spiritual guidance of the girls in her charge. The adviser, alert to present day conditions, is utilizing her initiative, her time, and her influence, in impressing upon each girl in her group, a testimony of the truthfulness of the restored gospel of Jesus Christ.

How does each girl "catch" the spirit of this testimony? The spirit of this testimony may pass to each girl when existing barriers are erased and an understanding of truth is established. As each girl recognizes the personal interest and willing devotion of the adviser toward her, individually, then will the

Bishopric's Pages

Edited by Leo A. Palmer

L.D.S. Girl Leaders

The Road Ahead

MUCH of the present year has passed. Very few weeks remain in which girls may complete the minimum requirements necessary to qualify for an Individual Certificate of Award.

Will "the road ahead" allow you sufficient time to meet the percentages and requirements as set forth in the award program? Are girls of your stake, and of wards in which you are leaders, familiar with the records your secretaries have prepared? Do the girls know what requirements they must yet fulfil in order to qualify for the award?

Are advisers urging girls who have "almost met requirements," to put forth just a bit more effort? In Ward Youth Leadership meetings, are plans being developed through which every girl may be invited to participate in Church activities?

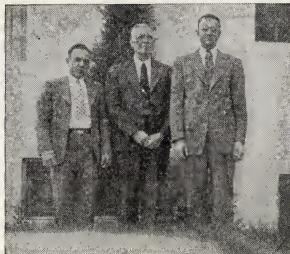
"The road ahead" may be rocky and rough unless leadership is alert to every impeding circumstance. The Presiding Bishopric look to you who are entrusted with leadership responsibilities to exert every effort toward meeting youth more than half way. Go all the way, even into "the second mile" to meet their needs, whenever necessary.

bond of mutual appreciation become more firm.

What of the girl? She is very important. Her mind and her soul are now in their most receptive and responsive moods. She will want to be thought of, and treated, as being "grown-up." She will want to be understood, trusted, and respected.

In these years of young womanhood she may want someone in whom she can place her sacred confidences. To whom may she turn? Let us first acknowledge her parents, for to them she was given, and they are charged by the Lord with the responsibility of her care. Also, in life's pattern for this girl, among other leaders, we find her L.D.S. girl group adviser. This understanding leader, called by the bishop to do a special work, may strengthen herself and each girl of her group as together they face youth's problems.

Only four months remain in which to qualify for awards for 1948.



ADVISERS TO ADULT MEMBERS OF AARONIC PRIESTHOOD, SHARON STAKE
Three faithful group advisers from the Sharon Stake, they are, left to right, Elmon Jackson, Lakeview Ward; Earl J. Clinger, Timpanogos Ward; Richard J. Rowley, Hillcrest Ward.
These leaders are performing a wonderful mission among the adult members of the Aaronic Priesthood in their respective wards.

Aaronic Priesthood Chorus

Sparking the Rehearsal

WHAT is more painful than a humdrum of rehearsal? "Another one just like it." The quickest way to blight enthusiasm for rehearsals is to follow the same cut and dried procedure week after week. A certain amount of drill is necessary, of course, but the boys should not have to suffer prolonged doses of such medicine because it begets unpleasant memories, eventually causing the boys to absent themselves from rehearsals.

Very the order of rehearsal procedure. Do not overlook an appropriate sense of humor. Have a special musical number by talent outside the chorus. Invite an outstanding boy leader to speak for five or ten minutes. Keep your own enthusiasm at the

Ward Teaching

Accepting the Call

WHEN the call comes to serve as a ward teacher, it should be accepted promptly. To refuse or delay acceptance demonstrates a lack of appreciation for the gospel. Jesus pointed out the seriousness of such an attitude. He, too, labored with those who hesitated. He earnestly appealed for followers. Several indicated a willingness to respond, but made acceptance conditional upon being permitted to complete other tasks. To them Jesus made the stern reply, "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God." (Luke 9:62.)

The call to do ward teaching should not be given secondary consideration. There is no compromise with duty. He who accepts without hesitation is already in the spirit of his calling.

The Lord emphasized again in this dispensation the importance of full devotion to duty. "Therefore, O ye that embark in the service of God, see that ye serve him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day." (D. & C. 4:2.) Ward teachers will find this guide the key to successful teaching.

boiling point and don't expect any more from the boys than you contribute. Always be cheerful—be encouraging. Pat the boys on the back occasionally. Keep the rehearsals alive from beginning to end with interesting events. Be the dynamo which sparks the rehearsal with pulsating life.



ADULT MEMBERS OF AARONIC PRIESTHOOD RECEIVE CONSIDERATION IN LOGAN STAKE
Executive Chairman David L. Olsen, his associates on the stake committee, together with ward workers, planned and conducted a most successful social for approximately 375 adult members of the Aaronic Priesthood and their wives. In the photo, wives of the committee members are cooperating in the making of plans for the outstanding social—another example that "it can be done" when leaders lead.

Genealogy

Genealogical Work in England

By Samuel C. Chandler

DECEMBER had come, and England was being bathed in her usual cold rains and fog. But the coolest place on the entire isle was in the chapel of St. Neots parish Huntingdonshire. Yet it was there I, a soldier in the United States Army, sat peering into a volume of parish records, searching for the name of Mary Squires, who was born about 1796.

At first my fingers moved slowly down one page and the next, but as I began to grow colder, my finger began to move faster, until it passed rapidly over the names: Bull, King, Wright, Longland. Suddenly it stopped over this entry: "Mary, daughter of William and Mary Squires, bap. 4 September, 1792."

A quiver of a new thrill surged in my chest, for there it was, a record of the birth of the Mary Squires for whom I was looking. But, it was more than that, it was my lead to the names of more of my ancestors for whom temple work could be done.

Immediately, therefore, I felt that Mary Squires had almost become a living person instead of a remote name on my mother's pedigree chart. From this beginning it was easy to follow her through the next twenty-five years. There were entries in the records telling of her best friend's death during the smallpox epidemic, of her serving as a witness at her cousin Hannah's marriage to a young curate in the Church of England; of her own marriage to Joseph Prior, and of her subsequent removal to his home in a neighboring town.

Yes, Mary Squires became a friend of mine, and the coolness of the chapel seemed to abate as I traced her line. Her father was William Squires. He was the son of James and Mary Burder Squires. Her

mother was a widow named Mary Smith who lived in Little Paxton when she married William Squires.

ON my next pass, therefore, I went to the green villages of Little Paxton, and there I found more names of my people. Later I visited Eynesbury, Buchden, Great Grandsen, and all the little places along the River Ouse where my ancestors had lived. In each of these towns I found more names of my progenitors.

It was easy for my imagination to reconstruct from the various parish record entries the lives of these long-departed people. They had their moments of anguish and of happiness. They had experienced death and sorrow in their households. In fact, their lives were not really different from ours today.

For example, there was Thomas Brown. All the record said of him, was: "Buried Thomas Brown, an old man." However, the records of another town told me that this Thomas Brown had led a life of joy and of sorrow. They related that he had wed a woman named Mary, and together they had built a home in the ancient parish of Great Paxton. Furthermore, these Paxton records showed that Thomas and Mary became the parents of a large family, and that they led a simple, yet happy life until one year disaster came to a member of the family, and they had to leave their home and make a new start up the river in Eynesbury.

The record of this incident together with the various entries about the marriage and deaths of the other sons and daughters of Thomas Brown made an interesting study of happiness and sorrow out of the one entry pertaining to them in the Eynesbury records.

Mary, the wife of this same Thomas Brown, was one of the three daughters of Thomas and Egglentine Dove, who agreed to name a daughter Dove. Thus, Mary's second daughter was named Dove Brown. From this beginning the odd given name, "Dove," has

persisted in our family until today there are at least ten women bearing it.

THESE and many more interesting stories from Huntingdonshire proved to me that genealogy is an interesting study. I went all over the British Isles to nearly every parish my people had been connected with, and by doing so I became acquainted with my ancestors whose names are recorded in the parishes of England and Wales.

Sometimes, to further my search I had to walk at least fifteen miles between towns. Sometimes I hitchhiked on the King's Highway, or rode in every type of vehicle possible: old English trains, three-wheeled trucks, lorries, tandems, and even a bus loaded with German prisoners. I read genealogy at Cambridge University. I had a membership in The Royal Society of Genealogists, and I made friends with people from every class in Britain, including a nobleman and the servant who worked for him.

In Wales, I found relatives who still remembered that some of their American cousins were Mormons and that one of them had disgraced the family by being a polygamist. I also found that my grandmother's Welsh relatives had long ago been involved in a lawsuit which required them to trace their genealogy. This lawsuit, however, was all but forgotten, and the proceedings were stored in an old attic. There I found them, and as a result I was able to send fifty more names to be cleared for temple work, and I learned more romantic stories of my ancestry.

My most thrilling experience along this line, however, came after the war was over when I had become a civilian and was able to go to the temple and do some of the endowment work for the ancestors whose names I had found while doing genealogy during my stay in England.

Since I have returned home, I have continued my research in the genealogical library, and I am still fascinated by the search for forgotten ancestors.

Yes, indeed, genealogy is a fascinating study and hobby. More Latter-day Saints should become interested.



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September 27, 28—

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September 29—

Class instruction begins

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PROVO, UTAH



Salt Lake City, Utah

OLD L.D.S. ALMANACS

(Concluded from page 563)

The pages of this almanac belonging to President Young are mellowed but unyellowed by time. On one page was this item:

TO MORMON WIVES

Three things good wives should be like, and not like this:

First—Like a snail, neat within her house, And not like a snail, carry all upon her back.

Second—Like an *Echo*, speak when spoken to,—And not like an echo, always have the last word.

Third—Like a *Town Clock*, keep time,—But not like a town clock, alarm all the town.

This thirty-two page booklet was indeed something handy to have around the house: Storing clothes at the end of the season? There was a handy hint. Writing relatives in the outlying settlements? There was a list of Utah post offices and their masters. Need some salt? The almanac said that Charles White was in the salt-manufacturing business, and E. Barrows and G. W. Slade were in the shoemaking business. Just who are the representatives in the Territory legislature?

GRANDMA—THE GOOD SAMARITAN

(Continued from page 562)

case she had embroidered in violets for her mother when she was a little girl. She leaned forward again, slowly.

"It's good to talk to someone like you."

There was a pause. Grandma Curtis studied the girl who sat before her. "Yes, yes," she said. "Now make yourself right at home. I think I have some gingerbread in the kitchen. It'll take me only a minute."

RUTH ROLLINS watched her go through the door and then stood up. A somewhat faded marriage license hung above the horse-hair sofa. There was a picture of Grandma Curtis and her husband on their fiftieth wedding anniversary. Fifty years of married life! Well, of course, it could happen like that. The light of genuine happiness on their faces held her—until the tears threatened. She leaned over and patted the little dog as Grandma Curtis returned.

"You know," Ruth Rollins said,

Quick, get the almanac! Yes, this *Deseret Almanac* must have been a welcomed and a much-used book.

There seems to be no record of any almanac published for the years 1856, '57, or '58, and in 1859, a 3½ x 5 inch book was published, with the title *Almanac*. It was still the work of W. W. Phelps, but the page size was smaller than the approximate 5 x 7½ inch size that had prevailed since *Deseret Almanac* number 2 (for 1852). (The page size in 1851 was also small.) A table in the 1859 *Almanac* gave the cubic-foot weight of everything from gold to apple tree wood.

For 1860, the small *Almanac* again appeared, and it was noted that charcoal boiled in milk appeared as a homemade remedy.

The small-sized book also was published for the years 1861, '63, and '64; but for 1865, the larger-paged *Deseret Almanac* again came from the press. This was the last of the oldtime almanacs, which have become a collector's item for the lovers of good books and a curiosity for all who revel in the history of the Church.

"this is wonderful gingerbread. But I can't figure out why you should go to all this trouble for me! You never knew me before today, and I know I shouldn't have unburdened myself as I have. You probably have your own worries—" She looked away from Grandma's face to the driving rain and sighed. "Dick was wonderful at first. Now he's different—everything is different. Of course he has been terribly busy. But I can't make all the concessions—and now it's all over."

The story hurried from her lips, and for the moment all was quiet. Ruth's mind ran in futile circles. The happenings of the day passed in kaleidoscopic view before her. A few hours ago she had sat before her mirror dressing to go out. It was then that she made her decision, and it wasn't easy.

The little jewel case containing her diamond engagement ring and wrist watch had lain there on the dressing table. She remembered how she had swallowed hard and choked back a sob when she reached for the ring

(Concluded on page 590)

THE IMPROVEMENT ERA



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Farmall Touch-Control on this Farmall Super-A tractor lowers and raises the plow bottom and separately adjusts the drawbar height to change the depth of plowing.

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GRANDMA—THE GOOD SAMARITAN

(Concluded from page 588)

and slid it slowly into place above her wedding ring, and clasped the watch on her arm. These were Dick's gifts. She would take them with her. They belonged to her. The two bags harboring her personal effects were packed waiting.

Ruth gazed abstractly at the two rings on her finger, and tried to cover her confusion by asking if there was a telephone near.

Grandma Curtis' face was expressionless. She seemed to hesitate as she said, "I see. Yes. Yes, I see." She turned to an old family album on the table by her chair.

"I was looking at these just before you came in," she pointed to a photograph of a woman wearing bulging sleeves. "Would you ever guess that to be me? I was the belle of our little village, then. They said I was pretty." She sighed, then laughed. "I took home a prize from the county fair for being the prettiest girl once. I could sing very well, too. They said I would have quite a career. I

thought a long time before I gave up the idea for Jim—he was my husband."

Ruth Rollins looked up. There was a twinkle in Grandma's blue eyes. She said, "We were a couple of modern kids for those days. We didn't get along at first. People said we both had minds of our own. I guess we were both pretty stubborn. But we were married more than fifty years. The longer we lived together, the more we seemed to care for each other. We had a lot of good times together." Grandma paused, and then went on:

"Maybe I shouldn't say it, but when Jim passed away, most of my life went, too."

From the back of the album she brought forth scenes of places abroad, summer vacations at the beach with children, and happy events of later years. A single tear dropped on the open page. Ruth hoped it wasn't noticed. For a long time the two sat by the open album, busy with their own thoughts. The

clock on the mantel struck three.

"I must be going," Ruth announced. A bright young smile she hadn't seen before caught Grandma's attention.

"This room—I'm going to call it the 'Enchanted Room,'" she went on. "I slipped in here just to get out of the rain, and what a wonderful visit I've had." She stood up. "Now I must run back—I want to unpack before Dick gets home."

Grandma Curtis smiled. "Come again," she pleaded. "I miss young folks. I'm really a young person still, you know." Her laugh was merry. Her eyes twinkled. Ruth laughed with her. At the door she touched her fingers to her lips and blew Grandma a kiss. Grandma watched her go, hurrying toward home. Then she turned and spoke to the little dog again.

"Well, Pal—I do believe I'm good for something. I do believe I helped that poor young thing. She was terribly upset about something. I wanted to comfort her. I wonder what the trouble was. Deaf folk miss such a lot, Pal."

AN ANGEL FROM ON HIGH

(Concluded from page 557)

be instructed by a resurrected personage direct from the presence of God!

What feelings must have surged through Joseph as he approached the hill on the morning of September 22, 1827, and found the holy messenger waiting there to meet him! This was the ninth time Moroni had met with Joseph, and this was the day the plates were to be given over to him. Four long years had elapsed since the angel first appeared—four years of tutoring and direction by a heavenly being!

As Moroni delivered the plates to Joseph, he uttered these words of counsel and warning:

Now you have got the Record in your own hands, and you are but a man, therefore you will have to be watchful and faithful to your trust, or you will be overpowered by wicked men; for they will lay every plan and scheme that is possible to get it away from you, and if you do not take heed continually, they will succeed. While it was in my hands, I could keep it, and no man had power to take it away! but now I give it up to you. Beware, and look well to your ways, and you shall have

power to retain it, until the time for it to be translated.³³

No more is heard of Moroni until Martin Harris was given the 116 pages of manuscript Joseph had translated from Mormon's abridgment of the large plates of Nephi. Martin had received reluctant permission to take the transcribed manuscript, but at the same time the pages were turned over to him, Moroni returned and took from Joseph the Urim and Thummim and the sacred record.³⁴ When Martin Harris lost the 116 pages, Joseph fervently sought the Lord in prayer, and Moroni was permitted to return the Urim and Thummim to Joseph, and through these sacred instruments Joseph received a revelation in the form of a severe reprimand for his negligence.³⁵ He was frankly told that the Lord's plans would not be frustrated.

A few days after this revelation Moroni again appeared and returned the Urim and Thummim and the gold plates to Joseph. So it was

that the young prophet was taught the severe lesson that he must heed the word of the Lord and accomplish the work he had been called to do.

As translation was again resumed, the persecutions became more intense in Harmony Township, and it was thought advisable to move to the home of Peter Whitmer in Fayette Township to continue the work. At this time the plates were wrapped up, and Moroni took them into his custody until Joseph and Oliver had arrived at their destination. There, in a garden a little way from the Whitmer home, Moroni once more returned the plates to the Prophet.³⁶

Just before the translation was completed, Moroni appeared to the three witnesses in a grove near the Whitmer home and there showed the gold plates to David Whitmer, Oliver Cowdery, and Martin Harris.

When the translation was finished, Moroni returned and took the plates into his keeping. The history he had helped record and preserve had been delivered to a new generation in the fulness of times.

³³Lucy Smith, *History of the Prophet Joseph*, chapter XXII, p. 110.

³⁴Roberts, *op. cit.*, p. 111.

³⁵Id., *op. cit.*, p. 111.

³⁶Roberts, *op. cit.*, p. 124.

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MISTER FIVE BY FIVE

(Continued from page 565)

greater than the "perfection" we desire. Compensation is one of nature's great laws. A doctor listening to a damaged heart will sometimes say, "It seems to be pretty well compensated"—meaning that some adjustment has been made within the heart itself to handle the damage.

A very wise young man once counseled another young man to marry a certain tall girl because, he said, she had been at a disadvantage most of her life and had had to develop attractive qualities—other than cuteness—in order to hold her own. She had developed great kindness and considerations and merri-merriment—all very valuable compensations for her unusual tallness.

A cripple I know has developed truly remarkable compensations. She is a great "raconteur." She knows more about bird life and insect life than most people who are "on the move." She knows much more about music than she would ever, probably, have found time for in a normal life and far more about her religion—which helps her to place life in its true perspective against the eternities.

And several short men I know have been so "long" on other outstanding qualities that they have managed to win the love of some of the most attractive girls in the land—even though these mates usually wear "flats" to help out the situation. A knowledge of the laws of compensation helps to build faith and cheerfulness and acceptance of our lot.

AND now for the specific suggestions. They grow out of the point of view. Everyone has imperfections. Each one is worrying about his own. You don't always know what the other fellow's frailties are but, whether you know or not, do everything you possibly can to put him or her at ease—to build him up—and it will help you to forget your own defects. It will help others to forget them too. This is quite true, and you will find it very workable but, in a way, it's "old stuff." So I'm going to give you something, too, which may be a little new—just in case you need it. The next time you're up against the competition of what looks like a par-

ticularly perfect specimen—you know, a "stand-in" for Cary Grant or Gregory Peck—and you feel like creeping into a corner and quickly dying, just think to yourself:

"I'll bet he's got a birthmark as big as a map all over his chest."

Of course he hasn't (maybe), but it will strike you as very funny and remind you that he has *something, somewhere*, and you'll relax and be yourself. What more can you ask for? And when you see a girl who is overpoweringly beautiful, just remind yourself that, undoubtedly, her second toe is much too long and under her curls her ears don't lie flat—and who cares? Not you! Ask her for that date.

Get to work on yourself, too. Dig out your talents and develop them. Study hard and give your brains a chance. Get some expert assistance on diet and go on a "staunchy."* Try to be consistent about this. You can't starve one week and stuff the next. You must have a balanced diet, adequate for your years and activities. If you'll get going now while you are young enough to have strong incentives and while it is relatively easy to build good habits, it will help you all of your life. And later, when you are older and incentives are weak and habits somewhat fixed, you will bless yourself for today's effort.

Another thing—don't imagine for one moment that you can do this "kinda stiff job" all by yourself. Have a good heart-to-heart talk with your family—parents, brothers, and sisters. Enlist their help. Families can help out on the eating prob-

*A stern, unbreakable, staunch diet is known by some youngsters as a "staunchy."

SHARED SECRET

By Elaine V. Emans

THERE is a word synonymous with summer; There is a taste remembered in the mouth Through wintertime and barrenness of drouth By resident, and thrilled to by newcomer; There is a vivid dye that stains the fingers And knees of him who creeps among the vines For hours, unmindful how the great sun shines; There is a fragrance in the air that lingers Long as the season lasts. What is the word, The taste, the crimson color, lovely smell? One need not say the answer, known so well To man and boy and butterfly and bird!

lem immeasurably. The "cook" will be on your side and not make temptations too great. Perhaps, too, you can persuade her to keep a little really high-class nibbling food—such as celery and apples (not too many, please) around to take the place of candy and cookies you crave. Then if you can stretch yourself in physical activity—bicycling, basketball, gardening—it will lessen the girth and make the most of your potential height. And watch those department store reflections slim down! And seek the help of your Heavenly Father, too. He's on your side—anxious to bolster your determination and give you the necessary strength.

As for your particular compensations—keep your eyes open and look for them. Don't press them too hard. Most fat people have a terrific urge to compensate by being funny. That's much better than being morose, but you shouldn't overdo it. Don't give way to playing the constant clown. It does you no permanent good, and it robs others of their share at the spotlight. But keep quick-witted and good-humored. Watch for your special gifts and talents. Perhaps you have a special flair for writing. It's a good compensation. Perhaps you are the fellow that holds the family steady when others "blow up." If so, you're a loved and valued member and good material for future home building. Try to do your full part—in work and fun. Make your contribution, and the compensation will come easily, fully, and naturally.

But don't expect special compensations for being fat—just for being short. You've already had your compensation for being fat in the pleasure of eating. And what a gay deceiver that one is. See that you spot a real compensation when next you see it.

A little more advice—giving advice is a great temptation—it can run on and on. But I want to say one more thing. Ask for that date. True you'll never be turned down if you never ask, but you'll never be accepted either. Maybe she will say, "No." Never mind. I hope she will say, "Yes," but I've seen some very unsatisfactory friendships fritter along because a girl didn't want to hurt a young man's feelings with a

good firm "no" at the right time. I hope that the time will come when a girl can say "no" after a date or two—or even before the first one if she's sure about it—with no hard feelings and no friends lost. If she says "no" the first time, don't be afraid to try again. She may change her mind or circumstances may be different another time. If she says "no" two or three times, give up the idea and try elsewhere. You're a nice, sensible person, but you're no doormat! Just be gracious and matter-of-fact about the whole business. She isn't the right one. For the present, keep your dating double or triple or group. It makes it all seem much easier and more casual and less important, and you are vouched for by all of your friends and all of hers.

And don't take it all too hard. One of the best definitions for poise I ever heard was *resiliency*. Every boy and girl should keep moderately sensitive. Life isn't worth much if our hearts are blunted or hardened. We need fine feelings to understand pain and joy and sorrow and love, but we should have a resilient core in our senses that keeps us forever bouncing back to vigorous uprightness—to self-respect—to the knowledge that each of us—individually—is a valued child of our Heavenly Father—important in his plans and purposes. Good luck, "Mister Five." I like you.

Ye Who Are Called to Labor

(Continued from page 564)
whiskey to drink. Then they gathered around her bed and kneeled in prayer, while Jacob pleaded with God to be merciful to her and ease her suffering.

Through the long afternoon the women remained gathered under the willow shed outside. It was too close and warm in the room for more than one or two at a time. Why did this have to happen? Why to Maria, of all people? They reminded each other that only yesterday she had washed her long hair in ooze suds and sat out in the sun while it dried, and they had all admired its natural curliness and its sheen; it seemed to catch the sunlight in its waves. Maria always seemed so happy. They could hear her singing about her work, especially during the last few months, and they remembered

(Continued on page 594)

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YE WHO ARE CALLED TO LABOR

(Continued from page 593)

how her miniature accordion (Flutina, she called it) had filled their evenings with music. She would come out here under this shed and strike up a familiar tune, and in a few minutes everyone in the fort would gather around and would have a regular sing. Now, without any warning, this!

In a few hours her fever rose. She tossed in delirium; she talked; she sang. All through the night the sisters stayed, changing the hot turpentine packs to draw out the poison, moving about quietly by the light of the candle, putting damp cloths on her forehead to ease the fever.

Just before daylight, Thales arrived, a haggard, grief-stricken man. He had worked since daylight the day before, received word of the accident in the late evening, and ridden all night. He knelt by her bed, took her hand and spoke. For a brief instant she opened her eyes with the light of recognition in them, then she began to moan and toss.

Rachel persuaded Thales to come away long enough to have a refreshing drink. Without comment she handed him a washbasin of water and a towel. He could better face what he had before him if he freshened up a bit.

For two days Maria lingered, sometimes with her mind clear and bright, sometimes heavy with fever. Then pains began which indicated that her baby would be born prematurely. This was something which they knew more about, when it was normal, but under the conditions it was something to dread and fear. It was as if every woman of them was sharing the suffering, so concerned were they and so eager to do something, and so helpless.

At last it was born, a mite of six months but perfect in every detail—only dead. By this time, they all knew what they had dreaded from the first. One or another of the women kept a folded newspaper fanning across the bed, for with the door and window both on the same side of the room, there was little chance for the air to circulate.

Jacob called Thales aside and talked seriously to him for a few minutes. At his wordless nod, Jacob came back to the group.

"We have decided to dedicate her to the Lord," he said. "Will you all unite with us inside? Brother Leavitt and Brother Knight, you will assist."

They all knelt around the bed, while Jacob and his two counselors placed their hands on her head. Jacob prayed, talking directly to God in simple, straightforward terms.

"Thou knowest her condition, O Lord. Thou knowest her faith and her trust in thee. Now we ask thee to release her from her suffering and take her home. We ask thee to be merciful to her. We dedicate her to thy hands, and ask that she shall pass quietly and peacefully and that her suffering be not prolonged—"

During the prayer she became quiet. Her labored breath came regularly, but she no longer cried or moaned, and in less than an hour she died.

THE women, who had so stoically controlled their tears before, now wept bitterly. Caroline Knight, especially, could not be reconciled, for Maria had been her closest and dearest friend. (Many, many years later, when she was an old lady, she still insisted that she wanted to be buried by the side of Maria Woodbury Haskell.)

But there was little time for tears. In June, with no ice, and after the type of injury, they knew that they must lose no time in burying the body; they could not even wait until the next morning.

Some of the brethren had taken the planks out of the bottom of a wagon box and had already begun work on the coffin. While the men finished it, the women washed the body and clothed it in the wedding dress that was only a little more than a year old. As Rachel wound the long braids in a coronet around Maria's head, she thought how cool and clean she looked. Little rivulets of perspiration trickled down her own forehead; her clothes clung damply to her. She didn't want to envy Maria, but at least she had a bath and clean clothes and was out of the heat and the flies, and free from the work that was too heavy for her small body and the existence too barren of beauty for her beauty-loving soul. Rachel could not grieve

for Maria now; it was Thales who needed sympathy; and the girls who would miss her cheerfulness and the uplift of her song.

In the meantime, Sister Judd had dressed the tiny baby in the pretty little dress which Maria had worked at all spring and which was to have been its christening dress. Then she felt that she must do something about the casket. That bare box looked too cheerless to hold so radiant a girl as Maria. So she took the piece of fine white cloth which she had been saving for her own coming baby's best dress and the piece of lace and arranged them as far around the head of the coffin as they would go, since there was not enough to line it all around.

The late afternoon sun was still warm on the backs of the sad little procession that moved from Thales' house to the meeting room in the corner of the fort. Four of the brethren carried the casket, which rested on two peeled willow poles, while the others followed by twos. No flowers—nothing to relieve the stark, barren reality of it all! The casket was set on sawhorses at the head of the room; the people sat on the backless benches made of boards across sections of cottonwood logs. Jacob Hamblin presided.

Hardest of all was the singing. They could not forget how Maria's voice had always led the hymns before, but they tried to crowd back their tears and make their taut throats sing, "O My Father" and, after the prayer, "Till the Resurrection Day." Two of the brethren offered comfort to the benumbed husband with the assurance that he should have his wife again in a better world.

After the closing prayer, the lid was removed from the casket, and the audience passed before it for a last view of their neighbor and friend. Thales looked at her long, his face working and tears streaming down his cheeks. She lay so still and white, with the wee baby nestled in her arm—all his hopes and his dreams gone. The chalky, drawn face with the purple streak along the neck did not seem like the Maria of a few days ago. Only the crown of her braids and the little curling tendrils about her face seemed natural. He picked up one

(Continued on page 596)



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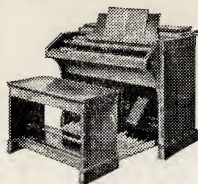
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Ye Who Are Called to Labor

(Continued from page 594)

end of the coffin lid and motioned
for Jacob to help him replace it.

As they stood around the lonely
grave in the sand of the knoll north
of the fort, two Indian boys hurried
up to Jacob. The mound was com-
pleted, and Brother Judd was plac-
ing the board marker in place when
Jacob, without explanation, asked to
be excused and hurried away with
the Indians. What could be the
trouble, Rachel wondered. Some-
thing must be wrong to have Jacob
leave so suddenly.

THE people went back to the fort,
all but Thales, who walked
among the trees up the creek bot-
tom. He just had to get away for a
while, anywhere so that he could be
alone. Rachel watched and waited,
but Jacob did not come. The chores
were done and the children at sup-
per, when she walked outside to see
if she could see him. Yes, there he
was, black against the last red of the
sunset, silhouetted against the sky
like a picture, and at his feet the
forms of Indians, almost as if
they were kneeling. She watched a
minute and then went back into the
house, her mind troubled. Jacob
hadn't seemed to be talking to them;
he was just standing, and they
seemed to be in supplication at his
feet.

The supper was over and the chil-
dren in bed and asleep before Jacob
finally came in. Rachel looked up
from her knitting, her fingers sure in
the dim light. He dropped into a
chair, his head in his hands, un-
mindful of the food which she set on
the table. She could sense that he
was deeply troubled.

"I guess Tutsegavit is right," he
said at last. "He must be right. He
stopped me at the gate as I came in.
'My people cannot be good,' he
said. 'We only Piutes. Some day
our children will be good—mebbe.
We only Piutes.' I guess he is
right."

Rachel knew that this was only
the beginning. She knitted on in
silence. He rose and walked rest-
lessly back and forth across the
room.

"You know the Indian boys that
came for me at the close of the fu-
neral—well, they came to tell me
that some braves had caught a
Moapats woman and were going to
burn her to death. I hurried, but I

was too late—" Jacob shuddered. "It was terrible! Terrible! Some other boys stopped me before I got there. I was too late, they said, and it would make me sick. It was not good to see—" With a hard, short laugh, he dropped into the chair again.

"Well, I started back," he went on after a pause. "The braves heard that I knew, so they came to catch me. They knew that I would not like it. They were afraid that I would be angry. It was almost pitiful to hear them try to explain how they HAD to do it. They were honor bound. The Moapats had killed two of their men, they said, so they must kill the first Moapats that they caught. And it happened to be a woman. And they tortured and burned her."

Again Jacob's head dropped, and his whole body shook.

"I tell you, Rachel," he said at last. "I never felt such a failure in all my life before. We come here to help civilize the Indians, and look what happens. We fight this desert and struggle to live here. For more than two years I have done nothing but try to teach the Indians. And what good has it done! Maria Haskell killed right in her own home! Of course the boy insists that it was an accident, and I think it was. But just the same, she is dead. And then a deed as barbarous as any that was ever done in all their savage history! A lot of good my teaching has done!"

"But you must remember that they have many, many centuries behind them," Rachel reminded him. "Two years is not enough to make much difference. They are bound to revert to their own customs. But they have made some improvement. You know they have. As for us—it is our call. It is our mission. We can only do our best, and we have done that. The Lord does not expect more of us than that. Come now, it has been a long, hard day. Go to bed. I must set the salt risin' before I come."

As he took off his shoes, he heard her humming softly the familiar hymn, "Ye who are called to labor, and minister for God," and into his heart came quietness and peace. He was called, he knew; but her mission was a call, too. So long as she would not fail him, he need not fail the Lord.

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BUILDING SPIRITUALITY THROUGH RECREATION

(Concluded from page 555)

cause the tobacco and liquor merchants made filth more attractive than the Church workers made righteousness to appear.

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Behold . . . the thing which will be of the most worth unto you will be to declare repentance unto this people, that you may bring souls unto me. (D. & C. 15: 6.)

Good recreation is one of the best means you can adopt by which to cry repentance unto the youth of Zion. Remember that most young people who get into trouble do so during their leisure time. They often take the wrong step, thinking it is a form of recreation.

The older people of the Church, and especially M.I.A. leaders, have the opportunity of standing at the crossroads. The form of recreation our young people choose may either mean their destruction or their salvation, and you are called by the Almighty to help them choose the right.

NO-LIQUOR-TOBACCO COLUMN

(Concluded from page 583)

ernment-protected education for intemperance.

4. We call for legislation in every state to permit the people to protect their own environment by voting out the liquor traffic in any political subdivision.

5. We recommend that the first Sunday in Lent each year of the next quadrennium be designated as Commitment Day, when Methodists will be urged to assert emphatically their strong stand against liquor in all of its forms, and to sign abstinence commitments.

6. We recommend the retention in the Discipline of Paragraphs 235 and 236 of the 1944 Discipline, which relate to the organization of temperance education in the local church and the presentation annually of the temperance cause.

7. We recommend the establishment of a joint Committee on Temperance-Education, composed of representatives of the Board of Temperance, the Board of Education and the Woman's Division of Christian Service. This action is desired and recommended by both of the Boards involved.

8. In line with the request to the General Conference by the Board of Missions and Church Extension, and also by the Board of Education, for permission to organize the new Boards in the fall of 1948, rather than in the summer, we respectfully memorialize the General Conference to fix November 16, 1948, as the date for the organization of the new Board of Temperance.—*The Voice*, June 1948.

DRY BY LOCAL OPTION

There is more dry territory in our country today than there was before prohibition. This is due to the success of recent local option campaigns by

the dries, of which they have won three out of every five.—R. T. Kettering, in *Christian Science Monitor*, May 11, 1948.

WHAT THE FIGURES SHOW

Following the practice of recent years we again publish in the September issue of the ERA the following data, obtained from the State Tax Commission of sales in Utah during the fiscal years indicated—July 1 to June 30, respectively.

Paid for	1947	1948
Cigarets	\$ 7,705,137	\$ 8,241,414
Beer	13,606,917	13,400,184
Hard liquors....	13,402,669	12,949,369
TOTALS	\$34,714,723	\$34,590,967

Estimated Consumption

per capita		
Cigarets	69 pkgs.	72.45 pkgs.
Beer	13.4 gals.	12.88 gals.

Estimated Cost

per capita		
Cigarets	\$12.13	\$12.68
Beer	\$21.43	\$20.62
Hard liquors	\$19.91	\$19.92
TOTALS	\$53.47	\$53.22

The above figures do not include sales by the United States Government Agencies.

Population as estimated by the Bureau of Vital Statistics was 635,000 June 30, 1947, and 650,000 December 31, 1947.

Honesty in Ideas

(Concluded from page 561)

We should begin to find new ways of expressing our ideas—after we have had the courage to think enough to get ideas. We have also an opportunity to learn new words with which the better to express ourselves. The dictionary and the thesaurus are useful tools to help us increase our command over words. Our response to life will help us in the way that we put them together. No one but a General Patton would probably think of saying that men are like a string of spaghetti; get behind them and push and they all wad up; but get ahead and pull, and they all follow after.

As we increase our vocabularies, we shall find that we increase our power to think. And as we increase our own power to think, we shall decrease the temptation to use other people's ideas for our own, and we shall find increased zest in being original and in thinking for ourselves.

SCOUTING SERVES THE CHURCH

Joseph L. Wirthlin

(Continued from page 559)

profanity be looked upon as one of those things which take young people—and old ones as well—down the path of disgrace.

Scouting can make a great contribution toward the matter of choosing the right words and eliminating profanity. I do not know that I have ever heard a Scout use a profane word. But there is a tendency toward profanity on the part of older people and sometimes when young people are in that environment they just naturally acquire profane words.

One of the finest contributions of scouting to the boys' program of the Church is the matter of taking up leisure time.

We live on a farm in Murray. Two years ago one of our fine boys from the city came out. He stayed with us two or three days and finally Sister Wirthlin said, "Well, now, I think you had better ask him if he does not want to go home. His parents may be expecting him."

I asked him the question, "Would you like to ride into the city with me

(Continued on page 600)

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SCOUTING SERVES THE CHURCH

Joseph L. Wirthlin

(Continued from page 599)

this morning?" He said, "No, I would not, Brother Wirthlin."

I said, "This matter of harvesting corn is hard work, and I do not know whether or not you are used to it." He replied, "Brother Wirthlin, I would rather stay out here and harvest corn or do anything else than to go into the city and stand around and hold my hands." That is rather a pathetic story, but a true one, of standing around during his leisure hours and "holding his hands."

It is a grand thing to know that in this Church program for boys we have the scouting program which takes up their leisure time and puts their hands to work. That is one of the grand and glorious things about it all. I do not think that any young man ever got into difficulty only because of the fact that his mind and his hands had nothing to do—I am sure of that. And so, we expect that out of this program every boy shall have his leisure time taken up in some worth-while project.

I have two sons who are Eagle Scouts, and a third one who is just beginning his scouting career. It does not matter what we are doing at night time, this young fellow has his Scout book out or he is doing something in connection with one of his scouting projects. He is interested, and has a Scout leader who is interested in him. And so, leisure time is being handled by the Scout program in a most commendable manner.

One of the fine achievements that stand to come out of this program, and we expect it, is that boys shall be trained to use their hands. As a boy is taught to use his hands in his early years, and as he becomes older, that training and experience will be most profitable to him regardless of what line of business or endeavor he follows.

I recall some time ago I was working with a rope. I wanted to get it tied, and as I have never had any training in tying knots, my twelve-year-old son came up and said, "Dad, let me show you the kind of knot you need and let me show you how to tie it." And he did just that.

THE IMPROVEMENT ERA

A boy called me up about six months ago saying, "Brother Wirthlin, I am ready to take my examination on my beef production project. May I come over and see you?" That was the first time in my experience that I had ever been asked to give a Scout an examination in anything. But I have been interested in beef production business practically all my life, and I thought to myself, "Here is an opportunity to see whether or not scouting actually teaches a boy enough of the fundamentals of beef production so that he could go into business and be successful." The lad came over. I questioned him closely and discovered that boy did not only understand all of the fundamentals of beef production but, in the practical application of what he had learned, he had produced two very fine cattle and received a high price for them. That experience impressed me very much.

I am sure all of these merit badge projects have in them the elements that go for ultimate success in practically any endeavor that any boy wishes to enter into.

Out of this great scouting program, we expect a great spiritual uplift to come as a Scout is taught to be reverent, to be prayerful, to be sweet and clean in his life. And we expect the best kind of citizenship, loyalty, and devotion to government. We expect out of the boy's embracing the priesthood and Scout work, a program for the boys of the Church as a whole, a future Melchizedek Priesthood out of which there will come apostles, prophets, stake presidents, and bishops—the men of tomorrow who will take over the leadership of this great Church and help the Lord in consummating his plans. And the same is equally true of the nation. We hope, out of this boys' program, to have available to the fine, sweet, pure young women of this Church, fine, sweet, clean young men who will make good husbands and between the two of them make good homes, for, after all, Church and government are wholly dependent on the home.

As I look upon this program and study its possibilities, I think, after all, the epitome of the whole thing can be found in these few words:

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THE EDITOR'S PAGE

(Concluded from page 553)

What was the difference? The one boy drifted to the slums, and his associations were such as to destroy all the good that was in him. The other boy had companionships that were desirable, helpful, and uplifting, and he took advantage of his situations.

Now, the Mutual Improvement Associations are intended to keep boys and girls from reading bad material and to place them in the companionship of good men and women. How important it is, therefore, that we take every advantage and develop these young people in every way, and in addition to the associations of good men and women, that we can get them to read worth-while publications.

I am thinking now, when I was a boy, my mother would not let a magazine come into the house and stay there that she did not look at. Mother had eleven children, and she would not let us read the undesirable material that was published in my childhood days.

That is one thing that you can say about the ERA: you will find nothing in it that it would not be well for the boys and girls and the older folk to know. You will find nothing that is not clean and wholesome. You will find no advertisement of anything that is harmful, and for that reason I think that we can well afford to go our way and try to do all that we can to see that every boy and girl in our community shall have the opportunity of reading literature that will prepare them to go to the higher places of life and not prepare them to go to the lower ones. The boys and the girls are going somewhere. It is our privilege to help prepare them for the celestial kingdom. What a fine thing it is for us to be among those that go out of our way to draw them into that pathway that gives them joy and peace and happiness and purity of life and prepares them to go where our Heavenly Father desires them to go and where our mothers and our fathers and our loved ones will be if they keep the commandments of God.

WHERE AND HOW TO BUILD A STORAGE ROOM

(Concluded from page 569)

who is to use it. Let us consider again a room eight feet wide and twenty feet long. If bins are built twenty-four inches wide, this room would handle twelve such bins, six on each side. For convenience in using the bins, the shelves for the fruit should be about twelve inches wide. This family should estimate the number of two-quart jars it will probably use, the number of quarts and pints, and also the number of cans of fruits and vegetables and the size of these cans, then build the shelves so that the canned fruits and vegetables can be stored to the greatest advantage. A simple method for the most efficient use of wall space is adjustable shelving.

The following figures may be of interest as a guide. Twelve-inch shelves placed eight inches apart will handle quart bottles very nicely, three deep. If these twelve-inch shelves are spaced ten inches apart, two two-quart bottles will rest nicely on them. Pints can be set four deep, and if the shelf is used for

pints only, six inches clearance is sufficient. Assuming a five-foot height of wall is available on the twelve-foot sides, and the shelves are spaced to the greatest advantage for the bottles used, six hundred forty quarts can be stored on one wall in two-quart bottles or eight hundred forty quarts can be stored in quart bottles. This would mean that if the shelves are properly spaced, and the two walls are used for canned fruit and vegetable storage, they should handle an average of fourteen hundred to fifteen hundred quarts.

If shelves are placed in the end of the room, they should be kept high enough from the floor to allow sacks of potatoes, small barrels, etc., to be placed under them.

It must be kept in mind that the instructions given in this article are general, and that each family will have personal problems that must be considered. If further help is desired in planning storage rooms the county agent or home demonstration agent will be glad to help.

Mulek of Zarahemla

(Continued from page 567)

MULEK remained in his prison house. The moon came and went; the sun fed the hungry earth day after endless day. Battles were fought and battles won. Men began to realize at last that the nation was indeed fighting beyond question for its very existence. This realization, together with the knowledge of the incredible cost of the struggle, changed the general outlook on life. Instead of looking for enjoyment in possessions, men sought it in themselves and in other people. They learned to enjoy life with less and less or not to enjoy it at all.

All this was true in even greater degree in the case of Mulek than with others, locked as he was within four walls, and with interminable hours to be spent. He came to enjoy his book of scripture, to need it more than he needed food and drink. He literally lived with it. Yet it troubled him. There were so many things that he did not understand. It was, consequently, with a great deal of joy that one day he heard the voice of Shiblon in the passage leading to his cell. He was weary with the endless work of his ministry, but his eyes were bright and eager, and he greeted Mulek almost tenderly.

"How art thou, friend?"

"This long time I have waited for you," the prisoner made answer. "God has been good to bring you to me at this time."

Shiblon, without waste of time, asked in particular concerning the welfare of his friend, and then in response to the latter's questions reported the doings of the outside world.

"Now, I perceive that something troubles thee," the prophet observed. "Is it aught that I can resolve?"

Mulek told of his endless searching of the word of God and of his joy in its message.

"But," he declared, "there is much that is not clear to me, much particularly concerning the coming of one who is called the Christ. I do not well understand this."

"I shall try to explain this matter about which thou hast inquired. When Adam and Eve, our first parents, were placed in the Garden of Eden, they were given two commandments. In order to keep the

(Continued on page 604)

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MULEK OF ZARAHLEMA

(Continued from page 603)

greater and become parents of a race, they had to break the lesser. By breaking the lesser commandment they brought death upon their offspring, and all men since them, as well as upon themselves. They brought upon all men mortality without which they could not have enjoyed the blessings of earth life.

"IN ORDER, therefore, that those who had become mortal might become again immortal, might regain heaven after having gained earth, after having known the blessings and beauties of life in the flesh, it became necessary for the Son of God to die as to the flesh. In this manner the demands of justice, of mortality, and of immortality were satisfied."

"Then, surely, this Son of God brings a great gift to men?"

"Nay, my friend," Shiblon replied, "here is a truth that I will impart unto thee. This salvation of which the scripture speaks is twofold. It is one part salvation from death, as I have just explained. But some would doubtless be better to remain dead and not to live again at all. For who would choose to live in torment, in regret, in remorse? We have no choice in the matter of immortality, however. It is a gift of God passed upon all. But to what purpose? This immortality doth not in itself bring happiness. To some it will bring nothing but despair."

"How, then, shall any have happiness?"

"By keeping the commandments of God."

Mulek arose, his face drawn with serious thought.

"How shall any be happy?" He spread his arms wide in an eloquent gesture. "The world is full of wickedness, of anger, of pride and hatred, of jealousy, of lasciviousness, greed, murder. There is none who is without sin. How shall any be saved?"

"By accepting Christ who is to come. He forgives the sins of those who repent and sin no more." Mulek remained thoughtful for a long time.

"Had I a hundred lives," he said then, "I should not spend one of them again in senseless and selfish pleasures but would strive with all

my heart to serve God all my days and put the enemies of mankind under my feet."

"Thus doth salvation come."

"What is there to hinder me from partaking of this salvation?"

"Nothing but thine own self."

Mulek smiled a tender, wistful smile and sighed with unimaginable content.

Then Shiblon departed.

Not many days afterward Mulek startled his guard by asking for permission to visit the temple grounds. The guard, in some uncertainty, went to the governor of the prison. That official too was troubled and knew not what to say. He in turn inquired of Corianton, the younger brother of Helaman and Shiblon, and himself a sinner in earlier years. He, out of his wide experience and his sympathy for men, gave an answer, "Grant any repentant soul access to the holy place."

The governor of the prison was satisfied with this, but he still had a practical problem. Mulek solved this himself.

"Grant that two men, my guards, fully armed, may walk with me to the temple grounds. Have no fear that I shall try to escape, however. It is not into the world I go but rather out of it. There is no escape for me but in Christ. I gladly give you my word." The governor agreed to this proposal.

The three men walked the street, attracting no undue attention. If anyone recognized Mulek through his beard, there was no sign of it.

When they reached the portals of the temple yard, the prisoner said, "Await me here. I shall return in good time."

He entered one of the great buildings. His first impression was one of peace and perfect quiet. There were also coolness and freshness, particularly coolness. What a breeze there was after the stifling prison house! He breathed deeply again and again, taking in such floods of precious air that he became slightly dizzy.

As his eyes became accustomed to the shadowy interior, he was astonished at the size of the structure, the height of it. He knew it intimately without, every stone and

joint, having played about it since boyhood, but he had never realized that the interior was so vast. How men had lifted those giant stones upon each other he could not tell. How high and big they were!

A feeling of awe came over him, and of pride in the knowledge that men, men of his own people had done this thing! Then his enthusiasm was put to shame when he remembered that he had contributed nothing to it or to any other good endeavor. He had built nothing.

He moved about from corridor to corridor, reveling in the coolness, the quietness. He wished he might never have to leave.

After a few moments he found himself standing before a pulpit, and a sense of lightness, of unreality came over him. How long he remained there he did not know.

Guilt rested upon him like torment, the guilt of a life of evil, a selfish life of slothfulness and false ambition. The realization of it stole about him, and through him, like water seeping up and out again through the sand. The sense of shame seemed to penetrate the very tissues of his body, through the fabric of his soul. The pressure became so intense that it threatened to suffocate him. He felt a wave of gloom and despair settling down upon him.

Then, just as he felt himself about to be overcome, the oppression left him like the substance of a horrible dream, and lightness and peace came again to him, like dawn upon a sick world. The blackness disappeared.

Mulek looked about, almost with a sense of exaltation. His forehead was cold as marble. He was trembling, but he was happy. He turned and walked directly to the door.

When he and his guards reached the prison again, Mulek spoke.

"I thank you, my friends, for this kindness. You need no longer pity me, for after a manner of speaking you are the prisoners; I, the free man. Give me leave now to return to my chamber."

After he had gone, one of the guards, staring after him, made a waving motion with a finger, a circular motion, at the side of his head and winked at the other.

"Poor fellow," he said sympathetically, "his long confinement has unsettled his senses."

(To be concluded)

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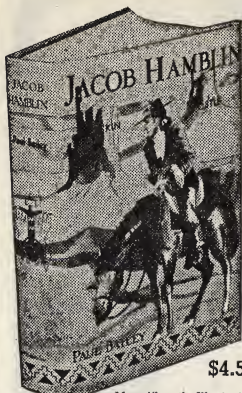
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WHAT TO STORE AND HOW TO STORE IT

(Concluded from page 570)

to try to maintain two sets of storage conditions.

Tight-lidded bins, boxes, and crocks are very good containers for non-leafy vegetables and fruits which require cold moist conditions. Moistened rags placed on top of the produce in such containers will make it possible to keep the air in them moist even in a relatively dry room.

COOL DRY STORAGE

Pumpkins, squash, sweet potatoes, and onions will get along very well together in a relatively dry room at about 50° to 60° F. Such a room as a ventilated furnace room, a frost-free attic, or even a cool closet will do.

COLD MOIST STORAGE

The cold moist storage room requires careful planning and building. A temperature of 35° to 40° F. is satisfactory for cold moist stor-

age. Carrots, turnips, parsnips, beets, rutabaga, salsify, kohlrabi, potatoes, and celery can be kept in such a room. Cabbage should also be stored under cold moist conditions, but it gives off a strong odor which permeates the whole building in which the storage is located. For this reason it is usually best to store it separately in a well-ventilated pit, garage, or other structure.

Celery will keep best if its roots are kept intact in moist peat moss, sand, or other moisture-supplying material. It can be "planted" closely in such material in the cold moist storage room and kept for several months.

MOISTURE CONTROL

A high moisture content of air can be maintained by various means. The most practical, satisfactory one seems to be by the use of water added to materials such as peat moss, sand, sawdust, vermiculite, or similar material.

summary

GLASS JARS AND TIN CANS

THE usual place of storage of processed fruits and vegetables is on shelves in the cold moist storage room. This is because these products should be kept as cold as possible. Excessive moisture in the air will cause excessive rusting of the exposed metal of such container. Hence it has been found advisable to use closed bins such as those previously diagrammed in order to get peak air moisture content for such produce as carrots and apples.

STORAGE BINS

These bins can be any handy size. If the produce seems to dry out in them, the bottoms can be made of slats for ventilation and entrance of moisture from the evaporating agent on the storage floor. Damp rags can also be placed on top of the produce in the bins.

BOXES, BARRELS

Boxes or barrels may be used. Often such containers can be brought directly from the field or store. It may be unnecessary to

close them in a storage where an evaporating material on the floor is kept moist.

COOL DRY TYPE PRODUCE IN COLD MOIST STORAGE ROOMS

Closed bins, boxes, or other containers are often used for the storage of produce which requires cold moist storage conditions. Under such conditions it is possible to keep the evaporating agent on the floor only slightly moist and store onions, squash, and pumpkins on top shelves or in open mesh bags hung from hooks in the ceiling of the same room. This procedure is not recommended for best results.

CLEANLINESS

No matter how well the storage is constructed, it will not function satisfactorily unless properly managed. A thorough cleaning each spring and fall will help prevent objectionable odors. The ceiling, walls, shelves, and floor should be thoroughly washed, and the false floor and bins taken outside to dry in fresh air and sunshine. Careful washing of the produce before introducing it into the storage will help keep the storage room clean.

This Month With CHURCH PUBLICATIONS

The Children's Friend . . .

The *Children's Friend* for September is especially for the Trail Builders and therefore features many things that are particularly interesting to boys—although they will have to fight off the girls to get to read it first! "The Cougar of Twisted Ranch" by Marie Larsen sounds like very fascinating reading as well as "Crowns for Champions" by Phil Hannum. A layout of Trail Builder pictures will prove of great interest. The story illustrated by children for this month has an unusually provocative title, "The Fish That Could Not Swim," written by Edward W. Ludwig. The special feature for parents is by Elder Joseph L. Wirthlin of the Presiding Bishopric and is titled, "Training of Children." The regular features are also included in this issue of the magazine.

The Relief Society Magazine . . .

THE September *Relief Society Magazine* abounds in things of interest from its leading article, "The Constitution and Religious Liberty" by Preston D. Richards right through the poetry, fiction, and regular features of the publication. The frontispiece is a lovely autumn poem by Dorothy J. Roberts. In addition to the serial, "Questing Lights" by Belle Watson Anderson, which is continued in this issue, there are two short stories that are of interest: "Learn of Love" by Rosalee Lloyd and "Sudden Storm" by Carol Read Flake. The lesson material for December also appears in this issue.

The Instructor . . .

If you're a Sunday School teacher, a Sunday School member, or even one of the fifty-odd thousand folk whose Sunday School worker friends and neighbors plan to have you join the Sunday School ranks by December 1948, you'll find much of interest in the September *Instructor*, which discusses the plans to make this a half-million-member auxiliary organization of the Church on its ninety-ninth anniversary in the Rocky Mountains, December 9, 1848.

Featured in this issue is an editorial discussion by General Superintendent Milton Bennion entitled: "Wealth, Its Uses and Abuses"; a story, "Don't Be Shabby," from the pen of Ezra J. Poulsen. The usual departmental commentaries are also included.

SEPTEMBER 1948

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Your Page AND OURS

Scott Air Base
Billeville, Illinois

Dear Editors:

My home is in Idaho Falls, Idaho, and I belong to Coltan Ward.

I have been in the Air Force nearly a year. I have had THE IMPROVEMENT ERA thus far and it has certainly helped me in my army life. I thank my parents and God that I am a Latter-day Saint. I never realized just exactly how much our Church meant to me until I was taken away from it. While I was stationed at Lackland Air Base, in Texas, I had a very good friend who was on a mission there. He is one of the finest fellows I have known. There were a few Latter-day Saints there and we held a gathering on Wednesday evening at which Max and his companion were in charge of the services. But so far while I have been stationed at Scott Air Base I have neither met anyone nor found a branch of the Church, and I would like to know where it can be located?

I have been particularly interested in the articles, "If I Were a Young Husband" and "If I were a Young Bride," and also the no-liquor-tobacco column. And there are many stories of interest in THE IMPROVEMENT ERA. So I urge the parents of Latter-day Saint boys who are in the service to send them this wonderful magazine.

I remain,

Pfc. Alan A. Griggs

Aztec, New Mexico

Dear Editors:

NO ONE will ever know what the ERA meant to me during the time I lived in Las Vegas, (New Mexico), where I was unable to locate a single member of the Church. Thank you so much for publishing such a wonderful magazine.

Yours very sincerely,

Mrs. Harold E. Palmer

Bankstown, N.S.W., Australia

Dear Brethren:

... You can be sure that I will want to have the ERA in our home in the years to come. Although I had access to this splendid publication while at home, I was never fully cognizant of its real value until I came into the mission field. Please accept my thanks and appreciation for this "voice of the Church" which is truly the missionary's friend.

Best wishes,

Elder Erwin Standing

North Carolina East District Conference

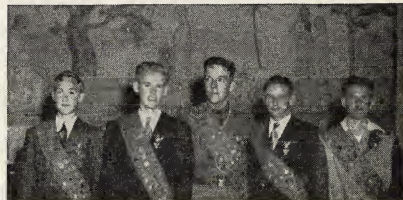
CLIMAXING the activities of the opening day of the North Carolina East District conference, held at Harkers Island June 26 and 27, was the presentation of ten-minute skits or programs by thirteen branches. The Harkers Island chorus and male quartet won first place.



The Fort On the Firing Line

THE Fort on the Firing Line, the new serial to commence in the October ERA is another gripping story by Albert R. Lyman, author of two of the fastest moving serials that the subscribers of the ERA have ever read: *The Voice of the Intangible* and *Outlaw of Navajo Mountain*. This new story is a natural, following so closely upon *Hole in the Rock* by Anna Prince Redd, which took the Latter-day Saints into this country. *The Fort on the Firing Line* continues the settlement of the area with the difficulties that beset the small group pitted as they were against the forces of nature, the Indians, and the renegade thieves and rustlers. You won't want to miss one word of this exciting new serial, so be sure that your ERA is coming and continues to come for this thrilling new story, *The Fort on the Firing Line*.

FOUR ACTIVE SCOUTS FROM MANTI CENTER WARD, SOUTH SANPETE STAKE



From left to right: Reed Larsen, Bill Funk, Scoutmaster George Pederson, Alvin Castile, Carl Carpenter.

These four boys received their Eagle badges at the Manti Center Ward honor night held by the South Sanpete Stake. Since they became Scouts there have been 361 meetings the boys could have attended. Reed has attended 85 percent of these meetings. He is chairman of the indoor activities committee, and troop librarian.

Bill has attended 90 percent of all meetings. He has been deacon president, chairman of senior advancement committee, and troop scribe.

Alvin has a 94 percent attendance, chairman of outdoor activities committee, and second counselor in the teacher's quorum.

Carl's attendance is 92 percent. He is secretary of teacher's quorum, and post guide in the Explorer post.

The day's activities began at five a.m. when the first of several fishing parties left the island for Cape Lookout. Swimming, games, and contests were also participated in throughout the day. At noon refreshments were served by the Mutual Improvement Associations and the Relief Society of the Harkers Island Branch. In the evening the branch served a fish supper.

The second day of the conference, Sunday, two open-air sessions were held. Inspirational messages were delivered by President J. Robert Price of the Central Atlantic States Mission, and his counselors, David L. Hiatt and Rudgar Smith. A number of other talks were given by young people from the local branches. Bishop George F. Price of Phoenix, Arizona, also spoke. Many out-of-state Saints were among the 850 persons attending.

A black and white photograph of a woman with long hair, wearing a checkered dress, reaching up to pick fruit from a tree. The tree is heavily laden with round fruits, possibly peaches or apples, and large leaves. In the lower-left foreground, a bag of U and I Sugar is visible, featuring the brand name and 'PURE FINE GRANULATED' text. The overall scene is set outdoors, likely in a orchard.

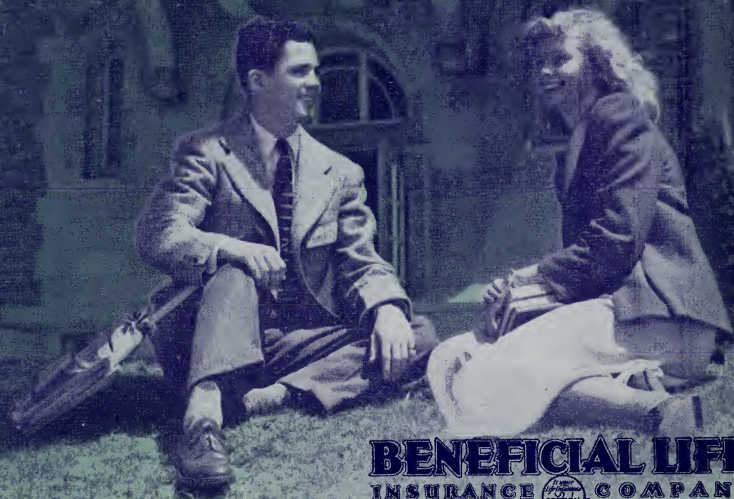
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Photo by Hal Rumel

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