

The IMPROVEMENT **ERA**

APRIL 1950



PRESIDENT GEORGE ALBERT SMITH

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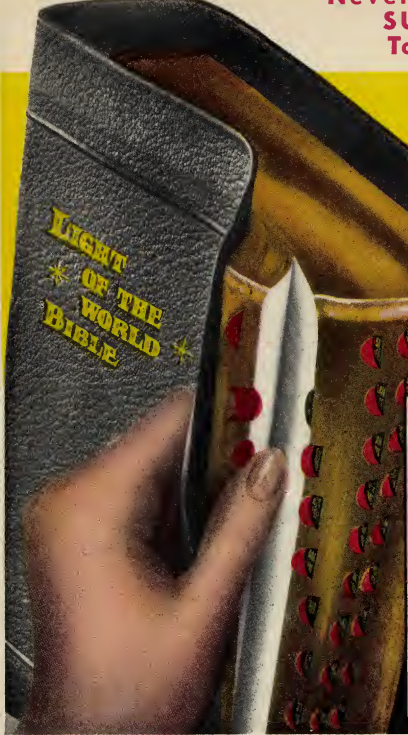
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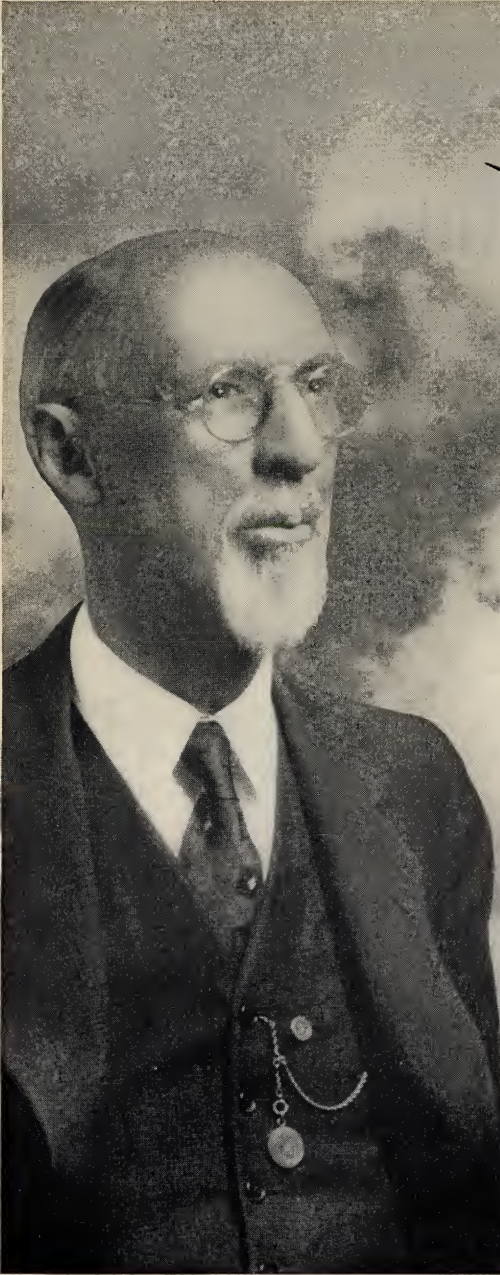
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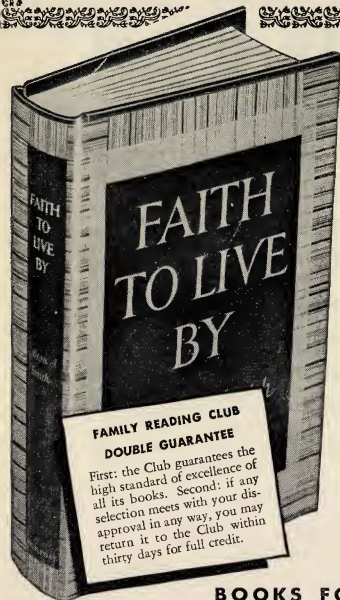
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in my friends"

Shakespeare, *Timmon of Athens*

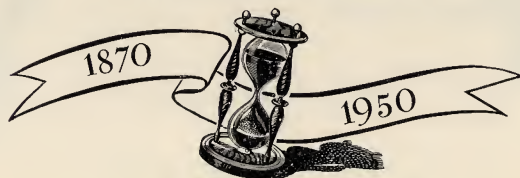
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General Petroleum Corporation
to join the many thousands of friends of
President George Albert Smith
in extending congratulations and
best wishes on the
80th anniversary of his birth.

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His career is a brilliant and inspiring example of what can be achieved by hard work and determination under the guidance of right thinking and right living.

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In the course of his eighty years he has seen, and has contributed to, the epic growth of the great intermountain empire, founded under the leadership of one of his inspired predecessors. He has seen the development of small struggling villages into busy cities—the transformation of desert wastes to fruitful farm lands—the expansion of crude factories into far-reaching industries—the establishment of many new enterprises—the growth of his beloved Church from a few thousand souls to over a million!

On the occasion of President Smith's eightieth birthday we extend to him our sincere wishes for many more years of good health, personal happiness and cherished service to the people he leads and loves.



UTAH OIL REFINING COMPANY

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EXPLORING THE Universe

By DR. FRANKLIN S. HARRIS, JR.

A NEW method has been developed for freezing eggs without cracking the shell. The resulting eggs are suitable for home use. Socrates A. Kaloyereas has found that by removing enough water to allow for the expansion of the ice formed by freezing, about two to three percent of the eggs could be frozen under vacuum without cracking.

To determine the amount of wear on piston rings, the rings can be made containing radioactive materials and the amount of the ring which has been worn off after a few hours use measured with tests on the oil. Amounts as small as one-millionth of an ounce of metal can be detected.

A sound after-image has been discovered by the Harvard University Psycho-Acoustic Laboratory. This is the acoustic counterpart of the persistence of vision in the eye noticed after, say, a photographer's magnesium lamp has flashed. The acoustic after-image lasts only a few seconds, after such sounds as a strong buzz or the clicking of a typewriter.

TRIETHYLENE glycol vapor may prove to be a means of beating the common cold. Under suitable conditions it instantly kills cold germs and other air-borne bacteria and viruses. There has been a marked reduction in the number of absences from work due to colds in large scale tests which have been made. The vapor can easily be added in air conditioning and seems to be harmless to human beings and to fabrics. Further tests are being made.

A photoelectric reading machine for the blind has been designed by V. K. Zworykin and L. E. Flory which enables a blind person to read a printed page at a maximum of fifteen words a minute. The print is scanned by a hand-held stylus which shines a thirty-cycle vibrating light spot on the page and looks at the page with a phototube which with auxiliary apparatus converts the light into a tone. The tones corresponding to the several letters can be learned fairly rapidly.

APRIL 1950

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THE COVER

This study of President George Albert Smith, photographed by Lee Portrait Studio, reveals President Smith's stalwart character, his straightforwardness, and his kindness. This photograph is among President Smith's favorite likenesses.

OPTIMIST IN THE MAKING

By Elaine V. Emans

I shall look upon the bright
 Side of things, though it will be
 Necessary, first, to light
 A lamp of faith, that I may see.

EXECUTIVE AND EDITORIAL OFFICES

50 North Main Street
 Salt Lake City 1, Utah

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Entered at the Post Office, Salt Lake City, Utah, as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 1917, authorized July 2, 1918.

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POLITICAL SCIENCE AND AMERICAN FOREIGN POLICY

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

FOR the past few years American foreign policy seems to have been predicated on the basic assumption that officials of the United States government, by taking thought and action, can determine the conduct of other national states located throughout the world. This basic assumption is illustrated in terms of the frequent cry, "Why don't we do something about the Chinese situation?" "Why don't we do something about Russia?" "Why don't we do something about Indonesia?"

In crises reported from Washington, and in comment by correspondents and traveling public officials appearing before local groups, discussion usually gets around to the point, "What are we going to do about this or that foreign situation?" Such concern reflects intelligence and is laudable. But all too often the assumption seems to be that we are in a position, by taking thought and action, to regulate the affairs of other national states. Is it possible to regulate where a state does not govern? The facts of power, of influence, of even control are apparent. But what is the problem from the standpoint of political science?

It is true that the world has shrunk technologically. It is also true that the world is still alive with vital, national states, each peopled with its own inhabitants partaking of local customs and culture, each intent upon pursuing what appears to it to be a national destiny. It is also true that the forces of internationalism are abroad. Thinking men and women understand the necessity for economic relationships and commercial intercourse; for a larger social understanding; for cultural and educational exchange; for freedom of travel, considerable freedom in movement of goods and people from point to point over the earth's surface. We are aware of the oft-repeated cliché that any point in the world is only sixty hours

distant by means of flight. We are also aware that any point on the earth's surface may be much closer in terms of guided missiles. But are we aware that these same facts provoke national as well as international consequences?

Political science at its present state demonstrates, so far as I understand it, that we know (as distinguished from surmise) very little about controlling and directing even local domestic affairs. It is true we can pave streets and build highways. We have learned to administer education and social welfare services. But in terms of determining the shape and nature of the socio-economic system and the adjustment which individuals and groups make to it, we seem to lack *certain knowledge* as yet. If political science demonstrates anything to date, it is that only by means of the totalitarian exercise of force or propaganda can a national state, by means of political action, control and determine the future course of events. And when force and propaganda are used, our knowledge of political science indicates that human reactions occur which often result in frustration, war, and perhaps national suicide.

Yet, American foreign policy and many of the American people appear to be proceeding blithely on the assumption that there is a real political science available which will enable our national leaders to take thought and action to determine the course of world affairs. Perhaps it is time to realize that this assumption may involve us in the same methods that the totalitarian state has been forced to exert and utilize in the effort to control domestic affairs. Perhaps it is also time for us to realize that although we live in the age of internationalism, the national state is still the dominant political engine of these times, and that the reconciliation of national interests is a cooperative, multilateral undertaking.

To

President
Smith

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to

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on his
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M. I. A. IN 1950 - 1951

By LaRue C. Longden

SECOND COUNSELOR, GENERAL PRESIDENCY
OF THE Y.W.M.I.A.

"LIKE it? I do! It's Mutual!" In the year 1949-1950 there were 100,675 young women and over 76,000 young men, all active members in the Mutual Improvement Association, who might have made this statement. Our hope is that we will have every one of these young people with us through the summer, and that we will add many hundreds more during the year because M.I.A. for 1950-1951, if our plans and dreams work out, should prove simpler, happier, and more fun than ever before.

The new M.I.A. year begins June 1, 1950 and continues without interruption until May 31, 1951.

Someone said to us, "The Mutual tells us it is simplifying the program then adds something else or makes a lot of changes." This is true, partially. Changes will always be necessary to keep us up to date. Without changes and improvements we might all be burning kerosene lamps, even carrying candles. Yes, there will be some changes in the Mutual plan next year, but as we have worked and prayed about these innovations, we felt that our planning has been blessed.

M. I. A. will continue through the summer with one spiritual lesson a month and three planned activities for each age group. The suggestion is made that strong athletic and recreation leaders be selected and that during the summer months emphasis be placed upon activity, with these leaders carrying the major part of the load. In many instances superintendents and presidents, their assistants and counselors may go on vacation. By careful organizing, the work will move forward under the remaining executives and these athletic and recreation leaders.

The First Presidency and general superintendency* have announced the inclusion of eleven-year-old boys in the Scout program, effective as soon as approval of local councils is obtained. These boys will

meet either on a Saturday or on an afternoon which will not conflict with Primary.

Beginning June 1, Beehive Girls will complete their work in two years. These girls will be twelve and thirteen years old. Necessarily, the program is simplified, and less work will be required for a girl to become an Honor Bee. We are sure this change will be welcomed in most areas of the Church and will give the fourteen-year-old girl a challenge from a new department.

Next year the fourteen-and-fifteen-year-old girls will be charter members of a brand new class, taking the name of Mia Maids. Mia, of course, stands for Mutual Improvement Association and when reversed is aim. The aim of these girls is to become better Latter-day Saint wives and mothers.

The age for Boy Scouts now is eleven, twelve, and thirteen years. When a Scout reaches the age of fourteen, he will automatically become an Explorer. However, it will not be necessary for boys fourteen, fifteen, and sixteen, which is the age of Explorers, to have had Boy Scout training.

Sixteen, seventeen, and eighteen-year-old girls will now form a new year to be known as the Junior Gleaners. This will include girls from the last year of the former Junior class (sixteen) and the first two years of the Gleaner class (seventeen and eighteen). Plans are being made for these girls to share many lessons and fun events with the Junior M Men, who will be seventeen and eighteen years old.

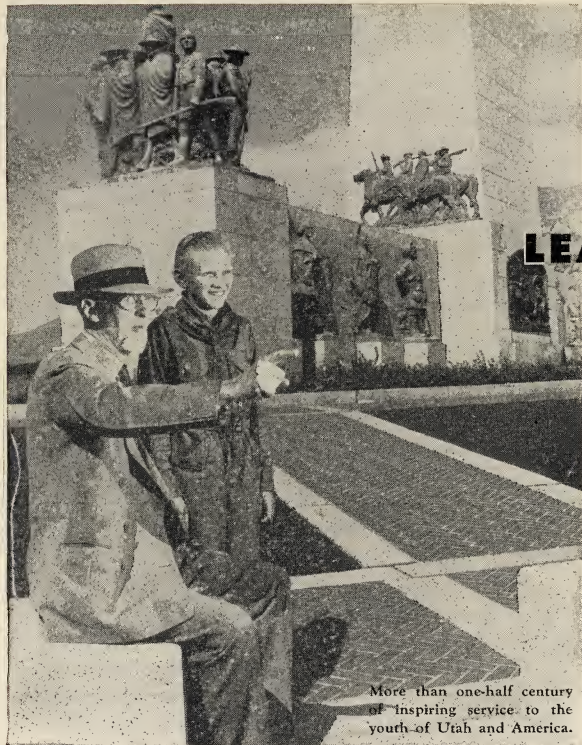
Youth from nineteen to twenty-five will form a joint class known as the M Men-Gleaner class. This group will be joint in activities and lessons, with one or two exceptions.

What of the Young Men and Young Women between twenty-five and twenty-nine? These lucky people will have their choice as to whether they belong to the M Men-

(Concluded on page 256)

THE IMPROVEMENT ERA

*For official announcement see page 256.



More than one-half century
of inspiring service to the
youth of Utah and America.

LEADERSHIP

*Yesterday
Today and
Tomorrow*

The 4200 members of the Utah Copper family extend to George Albert Smith, President, Church of Jesus Christ of Latter-day Saints, heartiest best wishes and congratulations on the 80th anniversary of his birth.

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folks all agree...

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Tang is "tops"
...with seafoods

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get **TANG**

The perfect salad dressing

M. I. A. IN 1950-1951

(Concluded from page 254)

Gleaner class or go into the Special Interest group. Young married couples will have their choice of becoming members of the M Men-Gleaner class or of the Special Interest group.

We are very sure that a more active athletic program, which is in the planning, including basketball, volleyball, softball, tennis, as well as camping and handicraft, will be welcomed in many areas of the Church.

Of course, there will always be dance, drama, music, and speech, but in the new year these activities will not be rehearsed during the class period.

Assembly programs are to be under the direct supervision of the speech directors in the wards. The various programs will be presented by the different age groups but not consecutively as has been the case this year.

Our great founder, Brigham

Young, knew the importance of well-rounded lives. He realized the necessity of knowing well the principles of the gospel and of applying them to everyday life by the promotion of the various arts, developing many unseen and hidden talents.

We, upon whose shoulders has fallen the cloak of leadership of the youth of this Church, sense keenly our obligation to plan a pattern that may be adapted to fit our youth wherever the sun happens to shine upon them. We truly hope stake and ward leaders and teachers will sense their obligation to stay in the saddle for many years in order that they may know their young folk, understand their problems, and see the fruition tomorrow of plans made today.

At June conference we hope to give to the M. I. A. workers a comprehensive understanding of the entire program for 1950-51.

Like it? We do! It's Mutual!!

SCOUTING AND EXPLORER AGES

THE M.I.A. will now take to the eleven-year-old boys of the Church, the program of the Boy Scouts of America. A boy at eleven may be registered as a Candidate Scout. This permits him to be a Scout in a troop and patrol without rank. In order to become a Candidate Scout he would:

1. Repeat from memory the Scout Oath or Promise and the twelve points of the Scout Law, the Scout Motto, and the Scout slogan and explain the meaning of each in his own words.
2. Give the Scout Sign, Salute, and Handclasp.
3. Present his application and registration fee.

He would then receive his membership card, be permitted to wear the uniform and proceed to work on his Tenderfoot requirements.

The eleven-year-old boys who register as Candidate Scouts may become, as quickly as they can qualify Tenderfoot Scouts, Second-Class Scouts, and even First-Class Scouts.

The eleven-year-old boys will not attend the evening sessions of the M.I.A., but will receive their scouting at a time to be determined jointly by the bishop of the ward and the ward M. I. A. superintendent; Saturday mornings, Saturday afternoons, or other weekday time other than during the Primary hour.

Much of the Scout training will be given by an Assistant Scout Master or a Junior Assistant Scout Master assisted by older Scouts and Explorers. However, the entire program will be under the direction of the M.I.A., and these eleven-year-old Scouts will be attached to the ward troop.

Most of their hiking and other activities will be conducted during afternoons and Saturdays rather than overnight hikes. Back yard camping will be emphasized.

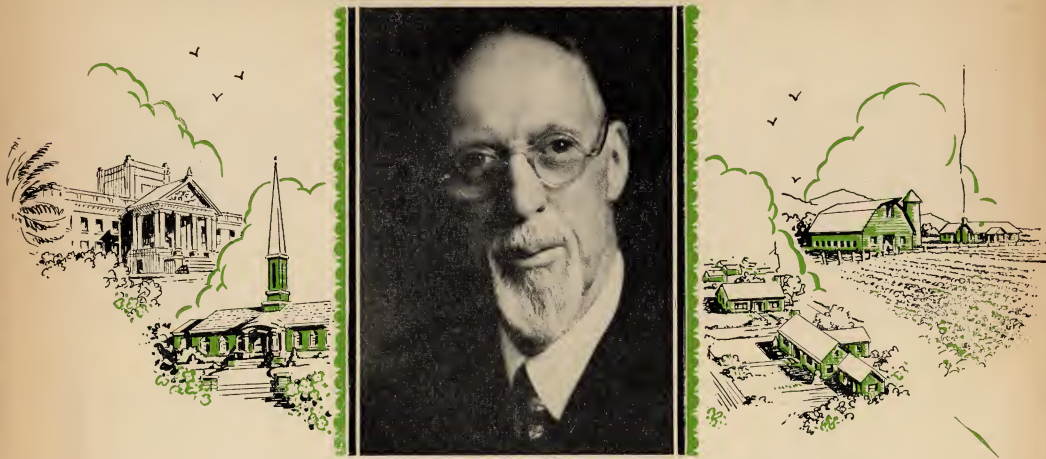
The Scout age in the Church now becomes 11-12-13 years. A registered Boy Scout now automatically becomes an Explorer on his fourteenth birthday. At the same time any young man 14 years of age or older may become an Explorer. If he is not a Boy Scout, he may join an Explorer Post.

The new Explorer age is 14 - 15 - 16 years. New plans for young men 17 and 18 years of age are to be announced soon.

The Church of Jesus Christ of Latter-day Saints received a charter from the Boy Scouts of America on May 21, 1913. At that time, scouting was introduced into the Y.M.M.I.A. as a part of the program. Many of the leaders of our Church have been prominent in scouting activities. Below is a compilation of some quotations from several of them:

After many years of close contact with
(Concluded on page 337)

THE IMPROVEMENT ERA



GEORGE ALBERT SMITH

A Tribute to a Great Leader

Born in 1870, the year after the advent of the railroad to Utah, President George Albert Smith's life represents a golden link between the present and the past. With a kindliness towards all people and a tolerance for others with whom he may differ in opinion or principle, this good and great man has won the love and respect of men of good will wherever he is known. His services to agriculture and to industry, as exemplified by this pioneer beet sugar company over which he presides, have been both substantial and of long duration.



UTAH-IDAHO SUGAR COMPANY

George Albert Smith, President

Factories in Utah - Idaho - Washington - Montana - South Dakota

THE CHURCH MOVES ON

A Day To Day Chronology Of Church Events

February 1950

6 The Logan, Utah, temple reopened for ordinance work after extensive renovations and additions costing more than two hundred thousand dollars, including cloakrooms, linen room, laundry with modern equipment, boiler room, shop and tool room for the building engineer, storage rooms for supplies, modern kitchen, cold storage space and equipment, additional office space, and additional space in the temple chapel.

8 ELDER Joseph Fielding Smith of the Council of the Twelve dedicated the Morelia Branch chapel, Mexican Mission.

The appointment of Frank B. Bowers as vice-chairman of the Church building committee announced by Presiding Bishop LeGrand Richards.

Robert Sherwood of Morgan, Utah, spent part of the day with President Harry S. Truman at Washington, D. C., as he represented Region 12 in services marking the fortieth anniversary of the founding of the Boy Scouts of America.

The news wire services reported that Elder Stanley E. Abbott of Lehi, Utah, and Elder C. Aldon Johnson of Idaho Falls, Idaho, missionaries in Czechoslovakia, had disappeared under mysterious circumstances, January 28, while traveling through Moravia to visit Church members. All efforts to reach them since that date have failed.

William E. Ryberg, member of the general Church welfare committee since 1936 and in charge of all general construction in the program, died.

9 NEWS wire services reported that on February 2, about twenty Czech members of the Church were arrested in a central Moravia town and held for four days before being released.

10 SPRING M. I. A. conventions began with a convention for the Pocatello, Portneuf, American Falls, and West Pocatello stakes. Stressed at these spring conventions is the M. I. A. summer program.

11 STRINGAM A. STEVENS, former member of the Y. M. M. I. A. general board and the Church welfare committee, and a member of the committee which consolidated the *Young Woman's Journal* with *THE IMPROVEMENT ERA* in 1929, died.

12 UNIVERSITY STAKE created from parts of Emigration (Salt Lake City) Stake, with President J. Quayle Ward and Merrit L. Poulsen and Lemonte Peterson as counselors. Comprising the stake are the two Eleventh wards, Twelfth, Thirteenth, a new ward expected to be formed from the existing University Ward, and Stadium Village Branch. Remaining in the Emigration Stake are the two Twenty-first wards, the two Twenty-seventh wards, and the ward to be created from the existing University Ward. This, the 177th stake of the Church, was created under the direction of Elders Albert E. Bowen and Harold B. Lee of the Council of the Twelve.

East Long Beach Stake created from parts of Long Beach (California) Stake, with John C. Dalton, formerly second counselor in the Long Beach Stake presidency as president, and Samuel H. Cortez and Max A. Brylan as counselors. Wards are the Fryerton, Park View, Santa Ana, Bellflower, and Huntington Beach.

Remaining in the Long Beach Stake are the San Pedro, Wilmington, Compton, Compton Center, North Long Beach, and Long Beach wards and Garden Grove and Lynwood branches. Counselors to President Virgil H. Sponberg of Long Beach Stake are Francis M. Zimmerman and Lee A. Stokes. Henry M. Carlson was released as first counselor in the Long Beach Stake presidency. In attendance at the stake organization were President George Albert Smith, and Elders Stephen L. Richards, Spencer W. Kimball, and Ezra Taft Benson of the Council of the Twelve. This is the 178th stake of the Church.

President Joseph R. Bagnall, formerly first counselor in the North Sanpete (Utah) Stake, succeeds President Golden D. Carlston. Sustained as counselors were W. C. Olsen, formerly second counselor, and A. J. Anderson.

Elder Stephen L. Richards of the Council of the Twelve dedicated the chapel of the Wilmington Ward, Long Beach (California) Stake.

14 NEWS wire services reported that Elders Stanley E. Abbott and C. Aldon Johnson were being held by the Czech government for having tried to enter a prohibited zone.

15 A NEW policy for ordaining seventies was announced. Hereafter a brother will not be recom-

mended for ordination until after the First Council of the Seventy has given its approval. Then he is to be interviewed and the recommendation processed according to provisions in the Melchizedek Priesthood *Handbook*.

17 IT WAS announced that the missionaries laboring in the Czech Mission were being recalled at the request of the Czech government. Missionaries with two years of service were to be given an honorable release; those who had not served two years were being transferred to other missions.

18 GENERAL Superintendent Elbert R. Curtis of the Young Men's Mutual Improvement Association announced new age groups for boys. Young men from eleven to thirteen will be Boy Scouts; from fourteen to sixteen will be Explorers. These follow the recommendations of the Boy Scouts of America. The eleven-year-old or Candidate Scouts will not attend Mutual but will receive scouting instruction at a time to be determined jointly by the ward bishop on a weekday other than during meetings of the Primary Association. New plans for seventeen- and eighteen-year olds are soon to be announced by the Y. M. M. I. A.

20 FROM Czechoslovakia: Elders Dale T. Tingey, Centerville, Utah; Richard W. Winder, Salt Lake City; Vernon L. Hill, Pasadena, California; Gail L. Saltus, Inglewood, California; Robert L. Olsen, Lovell, Wyoming; William F. Newland, Woods Cross, Utah; Reed N. Glauser, Salt Lake City; and J. Fabian Giroux, Pullman, Washington, left that country for the United States; Elders Stanley H. Kimball of Denver, Colorado, and Charles Arnold Baker of Provo, Utah, left for England where they will complete their missions; and Elder Robert Derschon of Salt Lake City left for reassignment in the West German Mission. Church activities in Czechoslovakia are being turned over to local members.

22 THE Y. W. M. I. A. announced a new department for girls ages fourteen and fifteen. The group will receive an appropriate name in the near future. Junior Gleaners will comprise the sixteen-to-eighteen age group, and the eighteen-to-twenty-five age group will become Gleaners. (See page 254) (Continued on page 317)

Greetings

FROM THE AUXILIARIES OF THE CHURCH

Dear President Smith:

YOUR life has meant more to all of us than you can possibly know. We have watched as you quietly, but with great dignity, extend the hand of friendship to "all our Father's children." We have watched you live a sermon every day, loving God with all your heart and your neighbor as yourself. All the beauties of the gospel shine brightly through your exemplary life.

If it were possible for each of us to clasp your hand in reverent friendship, we are sure there would be but one message from all of us:

We love you because of the love you have for mankind;

We love you because you make the gospel live for us;

We love you because you are our prophet, seer, and revelator.

May we be worthy to carry our part of the load with you, and may our kind Heavenly Father enfold you in his great love, keep you safe from harm, your body well and strong, and your spirit happy and serene always.

The General Presidency of the Relief Society

The General Superintendency of the Deseret Sunday School Union

The General Superintendency of the Y. M. M. I. A.

The General Presidency of the Y. W. M. I. A.

The General Presidency of the Primary Association

*Southern Pacific Company
is happy to join the Improvement Era
and his many friends in
commemorating the 80th Anniversary of*

GEORGE ALBERT SMITH

*President of the Church of Jesus Christ
of Latter-day Saints*

Our history is linked to Utah's since the driving of the Golden Spike at Promontory in 1869—when east and west were united by transcontinental railroad for the first time. Since we have just celebrated our eightieth anniversary of service to Utah, we are especially proud to join with the people of this great state in saluting this leading citizen on his eightieth anniversary.

Next trip west, see the Pacific Coast by *Daylight*

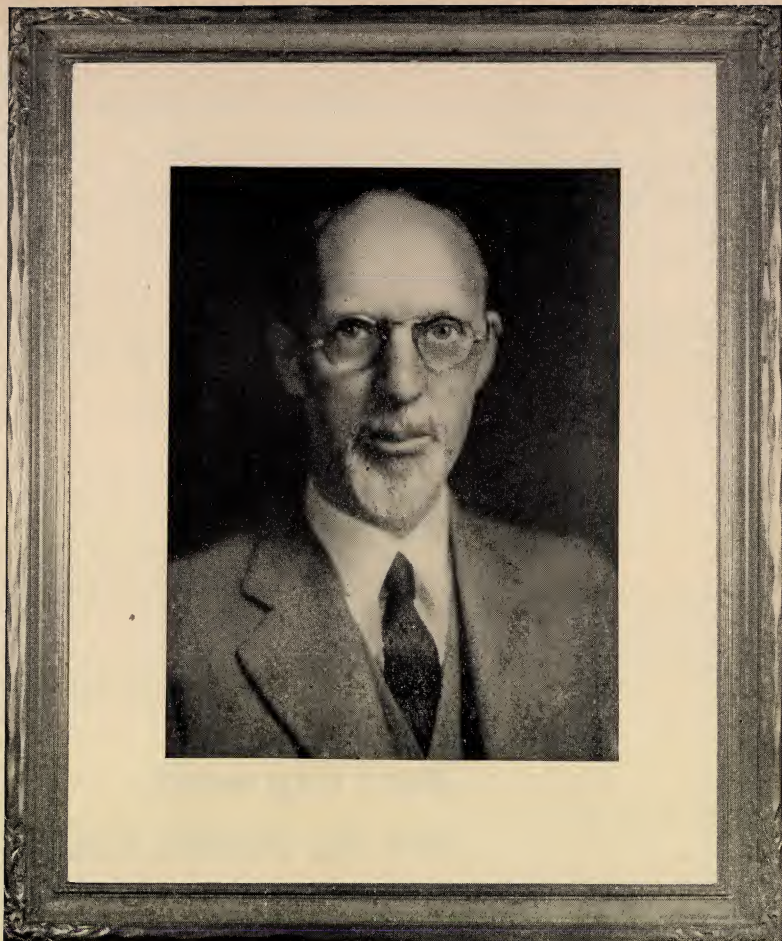


On your next trip to the Coast, plan to combine the beautiful *Shasta Daylight* (Portland-San Francisco) with famous *California Daylights* (Los Angeles-San Francisco) and see 1,188 miles of forest, mountain and ocean scenery. Luxurious, scenic trains at bargain coach fares.

Remember that Southern Pacific's fine, fast Overland Route trains via Ogden and Reno to San Francisco can be combined with your *Daylight* trip plans.

For information and reservations call or write O. V. GIBSON, General Agent, Southern Pacific, 14 South Main Street, Salt Lake City 1.

S·P The friendly Southern Pacific



Congratulations to President George Albert Smith

On His 80th Birthday

We at ZCMI feel very close to President Smith.

It was over sixty-six years ago that he began his business career as an apprentice in the ZCMI Clothing Factory fastening buttons on overalls. Through all the intervening years of wider service, he has always been at heart a part of ZCMI—of which he now is President.

We are proud to join a grateful community in honoring him.





TRIBUTE TO PRESIDENT GEORGE
ALBERT SMITH ON HIS BIRTHDAY,
APRIL 4, 1950

By Mabel Jones Gabbott

HERE is a man whose soul is great,
Whose heart is kind and knows no
malice;
His every act shows a Christlike trait.
His every thought a prayer-filled chalice.
Here in the valley he works his plan,
Sharing the gospel with all others;
He knows the way to peace, this man
Who loves his fellow men as brothers.

RESURGENCE

By Ruth Louise Partridge

YOU can forget all sorrow in the Earth.
Remove your gloves, and Earth comes
close to you.
A hole, a seed, a little watering—
The never-ending spectacle of birth.
All human folk have trouble they must
bear.
We have no right to put our own on
theirs—
But Earth is different. Earth is made for
this
And begs you, "Come and bring to me your
tears."
You can forget all sorrow in the Earth
Because you know she'll do it all again.

TEMPLE GARDENER

By Elizabeth S. Gunnell

(In memory of Brother Gustave Hirt,
Salt Lake Temple gardener, who passed
away suddenly on an April day.)

HE shepherded each tiny plant
With loving tender care,
And flower-children in gratitude
Shed beauty everywhere.
Within those sacred, hallowed walls
He felt the breath of God;
Forgotten were the cares of day
While hands touched holy sod.
His gentle step, his quiet mien,
His lips that ne'er spoke quite
Invited great and small alike
To stop and rest awhile.
At eventide he placed his tools
In their familiar place,
The shiny trowel, its handle smooth,
Of dirt showed not one trace.
The Master Gardener saw his work
And fondly called him home
To care for fragile, lacy blooms
In dew-bespangled loam.

SPRING PIPER

By Anobel Armour

I saw a blue-winged April
Fly up across my land,
Just beyond the stone wall
Where the peach trees stand.
Pink petals and the bluebird
Sort of sang together,
Piping me into springtime
Down the pale green weather!

APRIL'S MOODS

By Helen Maring

THE charm of April holds the heart
With wonder and surprise—
Sunlight blooms and showers start
Before our eyes.
And then the rainbow promise comes,
An arch of flowered beauty—
Or dancing raindrops beat their drums
Upon the roof, like duty
That will not let a person rest.
The leaves and blossoms stir.
April's moods and whims are best
When crocuses occur—
They hold their petals for the sun;
They fold them for the rain.
While all the hours of spring have won
Green magic for the lane.

THE GIFTS OF APRIL

By Jane H. Merchant

APRIL has given loveliness
Too sacred for my soul to bear;
The soft, compassionate caress
Of green grass healing earth's despair;
Swift rainbow light that flares and faints
In skies unperceived unaware;
Pear blossom like the prayers of Saints
Breathed softly on the listening air;
And, blessing born of April skies,
My mother, April's gift most fair,
With blue of April in her eyes
And April silver in her hair.

DAILY MIRACLE

By Dcon Nethercott Olson

COULD we hold fast but one small part
Of all the joy which surges through
The hearts of men on Easter Morn;
Could we imprison but a gleam
Of hope for which the Savior died
Upon the cross of Calvary;
Could we but know a little of
The love he had for all mankind;
Could we have always utter faith
That living things will once more pulse
And breathe and spring and bloom again,
When after lying in the cold
They seem to languish and to die;
Could we express these simple faiths
And loves and fondest hopes and dreams
By helping those who need our help,
By giving of ourselves to all,
By giving drink to those who thirst,
And food to those who want,
And hope to all the hopeless ones,
A faith to those who live in fear,
Point out the roseate rays of dawn
To those who see but darkest night;
Then man would walk a smoother path,
And selfishness would surely change—
Not swiftly like a lightning flash
Nor in the twinkling of an eye—
But change would come: be in itself
A sweet, refreshing miracle.

Could these slow miracles take place
To ease the heat of human pain,
Though Jesus died and Mary wept.
She did not shed her tears in vain.

COUNTRY HEART

By Alma Robison Higbee

TEAKWOOD and jade and bright, exotic
treasure
Can never stir this country heart of mine.
For cup-like, it has held the brimming
measure
Of apple-blossom—April's petaled sign.
My country heart has heard of shifting
amber,
Of sunlight on a clean, waxed kitchen floor,
An open hearth with gently glowing ember,
And starry gourd vines at a friendly door.
My country heart has heard a lone dove's
grieving
And dyed fine skeins of wool as blue as
delft,
To set the wooden loom for winter weaving
And polished pewter for a fireplace shelf.
No strange and distant lands will ever
beckon,
Nor shall I kneel before a foreign shrine;
My country heart its gentle joys can
reckon
In blue-white clothes upon a windy line.

APRIL LADY

By Beulah Huish Sadleir

TODAY I met April's lady.
She was bathed in gentle rain;
She was wearing hyacinth perfume;
It teased—yet left no stain.
To belie sophistication—
To be shy, yet a little vain,
Round her neck hung a primrose lavender
On a dainty hair-moss chain.
I shall entertain her gaily
And encourage a lengthy stay,
Then perhaps with proper coaching—
She can be our queen of May.

WHEN SPRING CALLS

By Catherine E. Berry

WHEN stars light silver candles in the
dusk,
My heart's a restless bird,
Beating its wings against the prison bars
Of rooms, for it has heard
The call of April winds announcing Spring;
The scent of lilacs spills
Outside my window; and a misted moon
Drifts slowly up beyond the distant hills.
No house can ever hold a heart that dreams
When Spring knocks on the door;
It must go venturing out in the night,
Must search for April's store
Of magic, find the lilac lanes that run
Far from the sleeping town.
Race madly with the wind, shake down
the stars
To fashion for each tree a silver crown.

OUR IMMORTAL LOVES

By Ormonde Butler

EASTER DAY! The skies re-echo
Still the angels' songs of praise
At the wonder of Christ's rising
From death's holding; so he stays
All its power from man's being,
If we kneel to him in prayer;
While our dear ones stand beside him
And can see us, kneeling there.

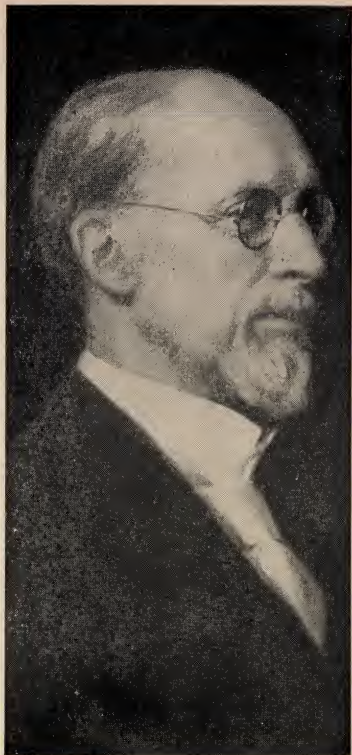


PHOTO FROM A FULL-COLOR PORTRAIT PAINTING
BY LEE GREENE RICHARDS

President
George
Albert
Smith's

Creed

President Smith wrote this creed about thirty-five years ago. It was printed for the first time in *THE IMPROVEMENT ERA* in March 1932. (See editorial, page 264)

I WOULD be a friend to the friendless and find joy in ministering to the needs of the poor.

*

I WOULD visit the sick and afflicted and inspire in them a desire for faith to be healed.

*

I WOULD teach the truth to the understanding and blessing of all mankind.

*

I WOULD seek out the erring one and try to win him back to a righteous and a happy life.

*

I WOULD not seek to force people to live up to my ideals but rather love them into doing the thing that is right.

*

I WOULD live with the masses and help to solve their problems that their earth life may be happy.

*

I WOULD avoid the publicity of high positions and discourage the flattery of thoughtless friends.

*

I WOULD not knowingly wound the feeling of any, not even one who may have wronged me, but would seek to do him good and make him my friend.

*

I WOULD overcome the tendency to selfishness and jealousy and rejoice in the successes of all the children of my Heavenly Father.

*

I WOULD not be an enemy to any living soul.

K NOWING that the Redeemer of mankind has offered to the world the only plan that will fully develop us and make us really happy here and hereafter, I feel it not only a duty but also a blessed privilege to disseminate this truth.

AFTER EIGHTY YEARS

By President George Albert Smith

EIGHTY YEARS ago, on April 4, I was born in a humble home across the street west from Temple Square. There was snow on the ground in April that year. My parents were living in very humble circumstances, but I praise my Maker and thank him with all my heart for sending me into their home.

I grew up in Salt Lake City. When eight years of age, I was baptized in City Creek. I was confirmed a member of the Church in fast meeting in the Seventeenth Ward, and I learned when I was a boy that this is the work of the Lord. I learned that there were prophets living upon the earth. I learned that the inspiration of the Almighty would influence those who lived to enjoy it.

Many things have happened since then. I wish I could give you a picture of what has passed before my eyes and through my mind since I began life here on earth.

I don't know of any man in all the world who has more reason to be grateful than I. I am thankful for my birthright, thankful for parents who taught me the gospel of Jesus Christ and set the example in their home. If I have done anything that I should not have done in my life, it would be something that I could not have learned in my mother's home. With a large family of children, it took a mother with a good deal of patience, but she was always patient with us. There were sweetness and kindness and love there always.

In these eighty years, I have traveled more than a million miles in the world in the interest of the gospel of Jesus Christ. I have been in many climes and in many lands and in many nations, and from my childhood people have been kind and helpful to me, members of the Church and non-members as well. Wherever I have gone, I have found noble men and women.

I do not have an enemy that I know of, and there is no one in the world that I have any

enmity towards. All men and all women are my Father's children, and I have sought during my life to observe the wise direction of the Redeemer of mankind—to love my neighbor as myself.

I am grateful to my Heavenly Father that I was born in this land of the free, in this great nation, in this valley, among the people who have dwelt here.

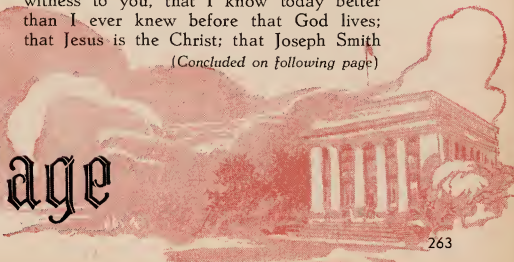
I am grateful for the preservation of my life. Several times when I have been apparently ready to go to the other side, I have been kept here for some other work to be done. When I think of what a weak, frail, individual I am, to be called to be the leader of this great Church, I realize how much I need help. Gratefully I acknowledge the help of my Father in heaven, and the encouragement and companionship during my life of many of the best men and women that can be found anywhere in the world, both at home and abroad.

Surely it is a blessed thing to be associated with such people, and from the depths of my soul I take this occasion to thank you all for your kindness to me, and also I take this occasion to say to all of you: You will never know how much I love you. I have not words to express it. And I want to feel that way toward every son and every daughter of my Heavenly Father.

I have lived a long time, as compared with the average of human beings, and I have had a happy life. It will not be many years, in the natural course of events, till the summons to the other side will reach me. I look forward to that time with pleasant anticipation. And after eighty years in mortality, traveling in many parts of the world, associating with many great and good men and women I witness to you, that I know today better than I ever knew before that God lives; that Jesus is the Christ; that Joseph Smith

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The Editor's Page



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was a prophet of the Living God; and that the Church that he organized under the direction of our Heavenly Father, the Church of Jesus Christ of Latter-day Saints—the Church that was driven into the wilderness—is operating under the power and authority of the same priesthood that was conferred by Peter, James, and John upon Joseph Smith and Oliver Cowdery. I know this, as I know that I live, and I realize that to bear this testimony to you is a very serious matter and that I shall be held accountable by my Heavenly Father for this and all other things that I have taught in his name. Realizing this and knowing that if I were to mislead you that I would be held accountable for it, with love and kindness in my heart for all, I bear this witness in the name of Jesus Christ our Lord.

I pray that our Heavenly Father

will continue to guide us and help us, and inspire us and bless us, which he will if we are righteous. It is not so important how much money we may have, how much property we may possess, and how many of the honors of men we may receive, and all these things that seem so desirable in the world—the thing that God has given to us that is worth more than all the rest is the opportunity to enjoy eternal life in the celestial kingdom and to have as our companions, throughout the ages of eternity, our husbands and wives, sons and daughters, and other loved ones with whom we have associated here on earth.

That is what the Lord teaches us, and when the world is so distressed and uncertain, we ought to be grateful, we ought to be thankful for our blessings. I can think of no people in the world who have so much reason to be thankful for their blessings as we who are members of the

Church of Jesus Christ of Latter-day Saints.

I pray that his peace and his love will abide with us forever, and that we may be the means under his guidance of bringing millions of his children to an understanding of his truths. I pray that we may all so adjust ourselves as we pass through life's experiences that we can feel that we hold our Father's hand.

God bless you, my brethren and sisters. Do not make any mistake in these days of uncertainty. This is God's work. This is his Church. It is the way that our Heavenly Father has provided to prepare us for eternal happiness. I pray that when the time comes for us to go hence we shall be entitled to a place in the celestial kingdom in the companionship of our loved ones and of the best people who have lived upon the earth.

Editorials

LOVE YOUR NEIGHBOR AS YOURSELF

"I AM my brother's keeper" could well be said to be the motivating doctrine in the life of President George Albert Smith. From his youth it has guided his actions. It stands out today as the central thought in his administration of Church affairs. As the expounder of the command to love his brother as himself he will go down in the history of the Lord's latter-day people.

This fixed purpose of President Smith has manifest itself, as it does today, in a loving consideration of all humanity. He says in his creed, *I would live with the masses and help solve their problems, that their earth life may be happy.* He

touches here upon one of the world's first needs—to look upon all men as of one family, children of God.

President George Albert Smith is a kindly man. It is good to be in his presence. His kindness persists whether the visitor is friend or foe. His own creed declares: *I would not knowingly wound the feeling of any, not even one who may have wronged me, but would seek to do him good and make him my friend. I would not be an enemy to any living soul.* Such a philosophy of kindness is the beginning of social wisdom. It is the key to the peace for which the common man everywhere hungers, hopes, and prays.

For a lifetime he has gone out of his way to "share with others," as he likes to put it, the truth and the blessings vouchsafed him. The downcast in their work, the poor in spirit or substance have found joy in the unexpected visits of encouragement and helpfulness of George Albert Smith. His creed states: *I would be a friend to the friendless and find joy in ministering to the needs of the poor. I would visit the sick and afflicted and inspire in them a desire for faith to be healed.* There can be no higher motive than this in human relations.

Fairness has characterized all his dealings. He forgets himself in the welfare of others, especially in the welfare of the cause of the Lord. He wants all men to accept the truth as he understands it, but only through conversion: *Knowing that the Redeemer of mankind has offered to the world the only plan that will fully develop us and make us really happy here and hereafter, I feel it not only a duty but also a blessed privilege to disseminate this truth. . . . I would teach the truth to*

the understanding and blessing of all mankind. . . . I would not seek to force people to live up to my ideals but rather love them into doing the thing that is right. How mankind, sufferers from the earth's constant warfare, could wipe their eyes and look up with gladness, did such a doctrine cover the earth!

In all his work President Smith has recognized the need of personal control of self in the pursuit of wealth, fame, or power. Without self-control man cannot live up to high ideals. So he says, *I would overcome the tendency to selfishness*

and jealousy and rejoice in the success of all the children of my Heavenly Father.

Since he has long occupied a high position, he has learned to know dangers to avoid. Therefore he adds: *I would avoid the publicity of high positions and discourage the flattery of thoughtless friends.* If all who are prominent in the world's eyes would heed this sentence in President Smith's code, we should have a happier world.

Our prophet and leader stands before us as one who earnestly has

tried and tries to love his neighbor as himself. That is the marrow of his message to all the world. It has controlled the many enterprises which he has so successfully directed.

He has chosen to walk in the path laid out for all men by Jesus Christ, the Lord.

May the Lord extend the life of President George Albert Smith and keep him in good health in the affectionate wish of THE IMPROVEMENT ERA upon the eightieth anniversary of his birth.—J. A. W.

The University of Utah Centennial.

THE University of Utah celebrated on February 28, 1950, the centennial of its founding. It was a notable event. A carefully prepared, instructive, and inspiring program filled the day. Hundreds of delegates from educational institutions were present. There prevailed a spirit of gratitude for the vision, the truth-loving courageous pioneers, not twelve thousand strong, two and one-half years after their arrival in the Salt Lake Valley, who dared to found

the school. There was a feeling of assurance that upon the foundation laid a hundred years ago, the institution would continue its growth of service to the state and its people.

At the morning convocation, the honorary degree of Doctor of Humanities was fittingly conferred upon President George Albert Smith, the living successor of Governor Brigham Young who signed the legislative act that brought the University of Utah into being. Of the many

degrees offered by universities, none better could have been chosen to reflect the human service that President Smith has given to his generation.

We congratulate President A. Ray Olpin, and Dean O. Meredith Wilson, chairman of the centennial festivities, upon this historical, enjoyable occasion.

Long life, filled with success and service, to the University of Utah! May it ever be true to its pioneer heritage!—J. A. W.

The Era Salutes Its

SENIOR EDITOR

PRESIDENT George Albert Smith's name appears eminently among those whose earnest efforts have been responsible for the progress of THE IMPROVEMENT ERA.

His name must be linked with that of President Heber J. Grant, the ERA's founder and first business manager, for long and unselfish service. As general superintendent of the Young Men's Mutual Improvement Association from September 1921 to January 1935, THE IMPROVEMENT ERA was one of President Smith's major responsibilities. And it was under his M.I.A. administration that a joint committee composed of George Q. Morris, Stringam A. Stevens, John D. Giles, Ruth May Fox, Lucy

Grant Cannon, Clarissa A. Beesley, Elsie T. Brandley, and Rachel G. Taylor brought about the combination of THE IMPROVEMENT ERA and the *Young Woman's Journal* in 1929, which marked the beginning of the present enlarged format and colorful covers and other editorial features.

Since 1945 President Smith has served as senior editor of the ERA. His interest in it is ever active. He is constantly encouraging the ERA staff to make it "the best Church magazine in the world," and he is ever urging the ERA on to wider circulation and greater service.

President Smith has written: "I can see still further progress and a greater mission for this splendid magazine that has meant so much

to so many people through the years. I have always felt that the ERA should be in every Latter-day Saint home for the benefit and blessing it will bring."

On President Smith's approaching eightieth birthday anniversary, his associates of the ERA and its readers from the far ends of the earth desire to return a measure of his affection and encouragement, with earnest thanks for what he has done for the magazine and, through his contributions to it, for the youth of the Church, and for the priesthood, and for all the Church.

May God bless the ERA's senior editor with health and happiness and with every other needed blessing.—R.L.E.

THE TWO GREAT COMMANDMENTS

I HAVE been asked to write something about President George Albert Smith as a teacher of the gospel.

It would be difficult to write anything about President Smith that did not center in his work as a proclaimer of the restored gospel of the Christ. From his first breath he lived in an atmosphere radiant with the divine truths of the true plan of life here, and of salvation and exaltation in the life to come. He was nurtured on the great principles that Jesus declared were the bread of life. As a youth he walked only along the straight and narrow path that had been marked out by the old and the modern prophets, and along which his own parents and grandparents had trod. He knew only the gospel; he lived only under the guidance of the Holy Priesthood of God. When he came to manhood, it was as natural to him to follow the only teachings he ever knew, as it was that he should breathe and eat and sleep.

As soon as he was old enough to become a deacon, he embarked upon the service of the Lord. From then till now he has never changed his course. Step by step he advanced in the priesthood. He never faltered nor stumbled.

Again, so soon as the necessary maturity came to him, he entered the missionary field. He has been a missionary ever since. Here, also, he went forward in the normal order.

In Church office, he went forward as if it were a regular career: Sunday School, stake Mutuals, then the Apostleship, President of the Quorum of the Twelve, and finally, the Presiding High Priest, the President of the Church.

Through this long period of service he never flinched nor turned aside nor followed those who strayed away. He traveled the same road along which the Church leaders moved.

From the beginning of his service till now he has carefully nurtured the teachings he had in his child-

President
George
Albert
Smith
as a teacher
of the Gospel

By President
J. Reuben Clark, Jr.

hood at his mother's knee, the counsel and admonitions he had through his youth from his widely experienced father. All that he thus received was bound together by the rules and regulations of the Church and the principles of the restored gospel. This full measure was added to by the instructions and knowledge he gained from Sunday School, Mutual, and priesthood quorum.

So does the Lord cause to be fitted for the tasks he has for them to perform, those whom he calls to lead his people—Moses of old, Joseph the Prophet, Brother Brigham, and those who followed on, each specially trained for the particular work he was to do.

So with this background it was as sure as the sun rises that President Smith would spend his energy, indeed his life, in giving to others the priceless treasures of truth he had himself garnered—"sharing the gospel with others," as he delights to express it.

All through the years he has diligently taught the two great commandments announced by the Lord on his last day in the temple before the crucifixion when, to the tempting lawyer asking,

Master, which is the great commandment in the law?

Jesus said unto him, Thou shalt love the

Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment.

And the second is like unto it, Thou shalt love thy neighbour as thyself.

On these two commandments hang all the law and the prophets. (Matthew 22:36-40.)

His teaching has followed this text.

His has been always a gospel of love. He has never let his voice stray from urging patience, charity, forbearance, forgiveness, tolerance.

He has urged upon the people the doctrine of the Good Samaritan. The priest and the Levite passed the plundered and wounded man without help. But the Samaritan, hated and despised by the priestly Israelites, succored the injured man and saved his life.

President Smith invokes the great truths of the Sermon on the Mount:

Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you. (*Ibid.*, 5:44.)

His life and service have brought maledictions from none, and blessings and prayers from all who know him.

His teachings have built up and brought encouragement and hope to thousands who have heard his voice; they have bred faith and testimony to untold numbers who, slipping to the wayside, have, after wandering, found the path back to lives of happiness and peace—the peace which the Lord promised in the upper chamber on the night before the Crucifixion, when he said unto his disciples and to all coming after who keep his commandments:

Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. (John 14:27.)

May the Lord spare President Smith yet many years to come to bring comfort and the Lord's peace to the souls of men.



AN EXEMPLAR to All Men

A
Birthday Greeting to
President George Albert Smith

By PRESIDENT DAVID O. McKAY

As members of the Church and thousands of other admiring friends express congratulations and good wishes to President George Albert Smith on his eightieth birthday, there will be awakened in their minds, as jewels in a diadem, the many virtues that contribute to his noble character. From these I will mention only two—Love and Trust—as I pay a brief tribute to him with whose close acquaintance and association I have been honored for over half a century. To virtues that contribute to success in life, these two are what the diamond and the pearl are to other precious gems.

LOVE FOR FELLOW MEN

When Jesus was asked to name the greatest of all commandments, he answered:

... Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

This is the first and great commandment.

And the second is like unto it, Thou shalt love thy neighbour as thyself.

On these two commandments hang all the law and the prophets. (Matt. 22:37-40.)

This truth President Smith has exemplified throughout his life. As a true representative of his Lord he has gone about doing good—administering to the sick, comforting the bereaved, kindly admonishing the wayward, visiting the fatherless and the widow, pointing the light of the gospel to those hitherto blind to its glories—winning gratitude from those who had thought themselves dealt with unjustly, and gaining merited favor from men in high places.

Truly, in deeds of love and kindly service, he stands out as one who loves his fellow men; consequently, "his name leads all the rest" as one who loves the Lord.

KEEPING UNSULLIED AN HONORED NAME

Every normal person born into this world brings with him a mighty responsibility—his ancestral lineage. If that lineage was noble when he received it, his responsibility is to keep it noble and pass it on to the next generation unsullied. If the lineage possesses weakness, it is the responsibility of the inheritor to strengthen and pass to his descendants a higher and better standard. One of the most impressive of Paul's appeals to Timothy was "keep the trust committed to thy care." (See Timothy 6:20.) Daniel Webster was once asked what was the greatest thought that had ever occupied his mind, and he answered:

The consciousness of duty—to pain us forever if it is violated, and to console us so far as God has given us grace to perform it.

In keeping the trust committed to him by a noble ancestry, in holding high the standards of an inspired parentage, President Smith has set an example worthy of imitation by young men and young women not only in the Church, but throughout the world.

Undoubtedly, one of the happiest experiences of his life came to him when, in a dream or vision, he met his departed grandfather, while lying upon his sickbed at St. George, his life being despaired of, he seemed to find himself on the other side of the veil standing on the shore of a beautiful lake with a forest in front of him. "I remember," he said when relating the experience, "how happy I was to see Grandfather coming down a path through the forest to meet me. I had been given his name, and had always been proud of it.

"When Grandfather came within a few feet of me, he stopped. His stopping was an invitation for me to stop. Then—and this I would like the boys and girls and young people never to forget—he looked

at me very earnestly and said: 'I would like to know what you have done with my name.'

"Everything I had ever done passed before me as though it were a flying picture on a screen—everything I had done. Quickly this vivid retrospect came down to the very time I was standing there. My whole life had passed before me. I smiled and looked at my grandfather and said: 'I have never done anything with your name of which you need be ashamed.'

"He stepped forward and took me in his arms, and as he did so, I became conscious again of my earthly surroundings. My pillow was as wet as though water had been poured on it—wet with tears of gratitude that I could answer unashamed.

"I have thought of this many times, and I want to tell you that I have been trying, more than ever, since that time, to take care of that name. So I want to say to the boys and girls, to the young men and women, to the youth of the Church and of all the world: Honor your fathers and mothers. Honor the names that you bear, because some day you will have the privilege and the obligation of reporting to them (and to your Father in heaven) what you have done with their name."

Love of the Lord and of one's fellow men expressed in thoughtful, kindly deeds, a trust kept inviolate by living a clean, upright life—these are godlike virtues contributing to a nobility of soul and are outstanding traits of our beloved President's character.

Dear President: Eighty years true to self—most of those years spent in service to your fellow men, and therefore in loving service of the Christ whose authorized servant you are—we extend to you affectionate greetings and congratulations! Joy and peace attend you on your natal day, and God's choicest blessings be yours on each of many yet to come!

"... the glory of children are their fathers"—Proverbs, 17:6.

BORN OF

ONE chosen to stand at the head of the Church of Jesus Christ in these latter days must assuredly have been one of the "noble and great" spirits in the premortal life, ordained to a special ministry. For such a faithful spirit the Father would undoubtedly provide a special lineage to give him birth.

To acquaint ourselves with the names and characters and life stories of the men and women who gave to President Smith his physical inheritance is to become convinced that this was the case. A study of his ancestry as recorded on 102 pedigree charts containing names of 920 of his forefathers—the result of research by a number of genealogists—reveals interesting facts as to the caliber of his fathers and mothers of the past.

"Thou art of Ephraim, and entitled to all the blessings promised to his children. The Lord hath in

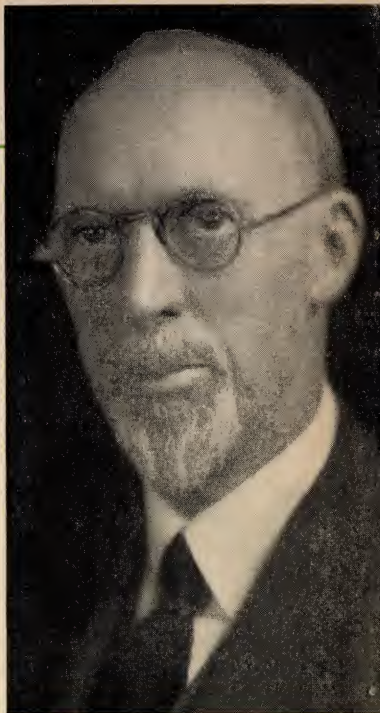
store for thee a mighty work to perform for thy kindred and friends." These are sentences from his patriarchal blessing, given him at eleven years of age.

The line of his fathers, his patriarchal line, when complete, will undoubtedly trace back directly to Ephraim, son of Joseph in Egypt. The Book of Mormon makes it clear that the Prophet and his father, Joseph Smith, Sr., were direct descendants of Joseph of old. President Smith's great-grandfather, Patriarch John Smith, was a brother to Joseph Smith, Sr., hence of the very same line. The father of these two brothers, Asael* Smith, was a soldier in the Revolution and a son of another patriot soldier, Captain Samuel Smith. Of Asael, the Prophet wrote in his journal:

My grandfather, Asael Smith, long ago predicted that there would be a prophet raised up in his family, and my grand-

and my great-grandfather
*Sometimes spelled Asahel

PEDIGREE CHARTS for
twenty-two generations go back to one Saier de Quincy, Earl of Winchester, a crusader on his way to Jerusalem.



PRESIDENT GEORGE ALBERT SMITH

father was fully satisfied that it was fulfilled in me. My grandfather Asael died in East Stockholm, St. Lawrence county, New York, after having received the Book of Mormon, . . . and he declared that I was the very Prophet that he had long known would come in his family. (*Documentary History of the Church*, II:443.)

Counting Asael as a virtual convert, there have been five generations of Church members in direct descent—John Smith, Presiding Patriarch to the Church and the first president of the Salt Lake Stake; George Albert Smith, Apostle and member of the First Presidency; John Henry Smith, Apostle and member of the First Presidency; and George Albert Smith, Apostle and now President of the Church.

Robert Smith, first American ancestor on this patriarchal line, came in 1638, as a boy apprentice of twelve, and stands today at the head of a very numerous posterity. It is now possible to print, for the first time, his date and place of

THE IMPROVEMENT ERA



GOODLY PARENTS

By

Archibald F. Bennett

SECRETARY, GENEALOGICAL SOCIETY
OF THE CHURCH

christening. He was baptized in the parish church of Kirton, Lincolnshire, England, 30 April 1626, the son of another Robert Smith. This earlier Robert was christened there 4 March 1595. His father in turn was Edward, christened at Kirton, 30 September, 1571. Research continues on this family, aided now by microfilm copies of parish registers.

Eleven of President Smith's forefathers crossed the plains to Utah: his own father, four grandparents, six great-grandparents. He was well represented by revolutionary sires in that fight for freedom. Wards of two hundred of his forebears crossed the ocean as immigrants to the land of promise. Among them were five Mayflower passengers—John Alden, Priscilla

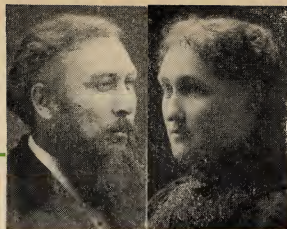


ROBERT SMITH, first American ancestor on this patriarchal line, came in 1638 as a boy apprentice of twelve, and stands today at the head of a very numerous posterity.

Mullins, her parents William and Alice Mullins, and Richard Warren. When the poet, Henry W. Longfellow, wrote the charming story of his own fifth great-grandparents, John Alden and Priscilla, he was preserving their name and fame for their eighth great-grandson, President Smith, whose pioneer great-grandfather, Ezra Chase, was fifth cousin to the poet.

Sarah Farr, mother of President Smith, was descended through her father, Lorin Farr, and her grandfather, Winslow Farr, from staunch Governor Roger Conant of Massachusetts Bay Colony. Lorin Farr's mother, Olive Hovey Freeman, miraculously healed of an incurable malady under the administration of Orson Pratt, was a seventh cousin to Oliver Cowdery. Their common line of ancestry traces back across seven pedigree charts for twenty-two generations to one Saier de Quincy, Earl of Winchester, who died 3 November 1219, a crusader on his way to Jerusalem. He was one of the twenty-five barons made sureties to the Magna Carta to see that King John kept his pledge to his people, and one of the seventeen of these sureties who left descendants. Nor does the pedigree end there. It continues on to earls and dukes, and kings of England, Scotland, France, Italy, Sweden, and elsewhere; even back to the mighty Charlemagne, and thence as far as pedigree can be traced with certainty.

President Smith shares his lineage with many other Church leaders. He is related to President Heber C. Kimball, for both are descended from the Kimball family. He is also a Pratt by blood—Clarissa Lyman, his great-grandmother, wife of John Smith, is offspring of Lt. William Pratt, emigrant ancestor of Parley P. and Orson Pratt, being their fifth cousin. His father's mother, Sarah Ann Libby, was eighth cousin to the Pratt brothers



JOHN HENRY SMITH SARAH FARR SMITH

on the Marbury line, one of considerable antiquity, their common progenitor being William Marbury. The latter was father of a daughter Catherine (ancestress of President Smith) and a son, Reverend Francis Marbury, whose daughter Anne married William Hutchinson, and became the famous Anne Hutchinson who was imprisoned, excommunicated, and banished for expression of her religious beliefs. Later, a widow in exile, she and almost her entire family were cruelly murdered by Indians. Only one daughter, Susanna, escaped the massacre, to become progenitor of Orson and Parley P. Pratt.

Through William Ward our President is related in cousinship with Brigham Young, Willard Richards, Franklin D. Richards, Erastus Snow, George F. Richards, Stephen L. Richards, and Joseph F. Merrill. Through Zaccheus Curtis he is seventh cousin to the pioneer, Ezra Taft Benson. Joseph Loomis, colonist to America, is a common forefather to the Prophet's mother, to President Lorenzo Snow, and to President George Albert Smith.

If family trees can be judged by their fruits, and it is a true principle, President Smith comes of goodly stock. His lineage leads back to those who stood in the forefront in every contest for right and freedom through the centuries.

Plutarch said, "It is indeed a desirable thing to be well descended, but the glory belongs to our ancestors." President Smith has always taught a high appreciation of our forefathers, and that we can best honor them, not in an empty pride of ancestry, but by drawing from their lives inspiration to devoted service and righteous living. He is grateful for the blessings of his birthright, and his life has been worthy of his noble heritage.



President Smith and Elder Rufus K. Hardy in Samoa in 1938

extended more than forty years. I have learned that wherever he is, he is first and foremost a missionary for the Church of Jesus Christ of Latter-day Saints.

President Smith's first mission was undertaken in the fall of 1891 when he was twenty-one years of age. He was called by President Wilford Woodruff to labor among the young people in the stakes of



George Albert Smith and Emily Woodruff Smith while on a mission in the Southern States

SHARING THE GOSPEL

PRESIDENT George Albert Smith is a natural missionary. From his youth he has had an ardent desire to share the teachings of the gospel with his fellow men, to make known to "the sons and daughters of God," all of whom he considers to be his brothers and sisters, the truths that were revealed to the Prophet Joseph Smith.

On several occasions I have had the privilege of traveling on the train with President Smith. Each time I observed that as soon as the journey was well underway, he would take a few gospel tracts from his bag, put them into his pocket, and then move about among the passengers. In his friendly, agreeable manner he would soon make the acquaintance of a fellow traveler, and in a short time I would hear him relating the story of the founding of the Church by the Prophet Joseph Smith or telling of the exodus of the Saints from Nauvoo and their trials and difficulties in crossing the plains to Utah or explaining some of the gospel principles to his new-found friend. Conversation after conversation would follow with one passenger after another until the journey was ended. In my entire acquaintance with President Smith, which has

Juab, Millard, Beaver, and Parowan in the interest of the Young Men's Mutual Improvement Associations. He enjoyed this work. He and his companion, William B. Dougall, Jr., held meetings in the various towns, organized Mutual Improvement Associations, and encouraged the young people to live in accordance with the principles of their religion. After laboring strenuously for a period of four months, the two elders were released to return to their homes.

The following year, 1892, President Smith was called on a mission to the Southern States. Before leaving Salt Lake City he was married, on May 25, to his childhood sweetheart, Lucy Emily Woodruff. He departed one month later for Chattanooga, Tennessee, and on his arrival was assigned to the Middle Tennessee district. Four months

later he was called to the mission office and made secretary of the Southern States Mission. His wife now joined him, and together they served as missionaries until June 1894, when they were released to return home. It was on this mission that he developed his gift for public speaking, in which he no doubt became interested because his distinguished father, John Henry Smith, was well known throughout the western country for his excellent oratory.

Nine years after President Smith's return from the Southern States Mission, during which time he served as superintendent of the Seventeenth Ward Sunday School and as superintendent of the Y.M. M.I.A. of Salt Lake Stake, he was selected to fill a vacancy in the Quorum of the Twelve and was sustained in this important position

MAKING the acquaintance of a fellow traveler, he would soon be relating the story of the founding of the Church, the exodus of the Saints from Nauvoo, and their trials and difficulties in crossing the plains to Utah. . . .



President Smith with his family, Sister Smith, George Albert, Jr., and Edith, when he was president of the European Mission in 1920. Augustus J. Cannon, president of the Swiss-German Mission at left.

with OTHERS

By Preston Nibley



The President addressing a gathering of Mexican Saints

by the vast congregation present at the October conference in 1903.

In the spring of 1919, shortly after World War I, President Smith was requested by the First Presidency to go to England and take charge of the European Mission of the Church. With his wife and two of their children he departed in June and arrived at Liverpool in the latter part of the same month. England, at that time, was recovering from the devastation of the war, and as food was scarce, it was difficult for the American elders to obtain permission to enter the country.

President Smith went to work on this problem with his characteristic energy, and after eleven months of almost continuous labor, during which time he called on many government officials, he was able to record in his journal, May 31, 1920, "Today I received word that our missionaries would be allowed to

come in." In the meantime he had visited the branches of the Church in Ireland, Scotland, France, and Switzerland.

In February 1920, President Smith delivered a very enlightening address on the subject of the Church of Jesus Christ of Latter-day Saints before the members of the Rotary Club of Glasgow, Scotland. In the summer and fall of the same year he made a tour of Norway, Denmark, Sweden, and Germany, and held meetings with Saints and investigators. As missionaries began to arrive in England, the work was again firmly established in that land. At the end of two years' service in Europe, President Smith was released in June 1921 and returned to his home in Salt Lake City.

In a farewell message to the Latter-day Saints of the British Isles, published in the *Millennial*

Star under date of June 30, 1921, he expressed his true feelings regarding the necessity of missionary work.

We must not forget, Latter-day Saints, that we have been made partakers of the gospel of Jesus Christ, and the responsibility is on us to share our blessings with our fellow creatures. We have been warned and should continue to warn our neighbors. The Lord has spoken in our day and organized his Church. He has conferred divine authority on men, and his all-powerful arm is making bare to prepare the way for his second coming. Knowing this, we must not weary in well doing. Time is passing rapidly; our opportunity will soon be gone. If we are successful in bringing some of the children of our Heavenly Father into fellowship with him, the hours we spend and the trials we encounter in doing so will be pleasant memories of service to mankind.

This is the spirit that has animated President Smith from his youth until the present time.

Perhaps the most interesting of all the missionary travels performed by President Smith during his strenuous and busy life was his tour of the missions of the South Pacific in 1938. In January of that year he sailed for Honolulu, and there he met his traveling companion, Elder Rufus K. Hardy. On February 7 they sailed together for Australia. On their arrival at Sidney they met the President of the mission, Dr. Thomas D. Rees, and with

(Continued on page 311)

MT. EGMONT, IN NEW ZEALAND

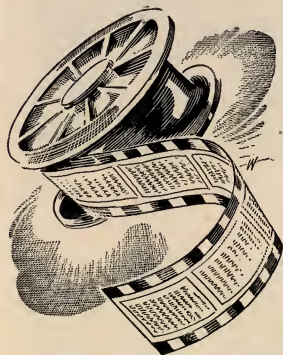




Idaho Falls Temple
dedicated September 23,
1945

of the Church—George Albert Smith.

The number of full-time missionaries of the Church had dropped



the Church of Jesus Christ of Latter-day Saints changed. In 1944 there had been fifty-one guides on the Square; today, during the most active season, there are approximately one hundred guides, each leaving his or her appointed work for several hours each week to devote time in this service to the Church.

Missionary work at home has made strides also, in what someone has aptly called a "neighbor-to-neighbor" plan. Witness the following comparisons of stake missionary activity as reported to the office of the First Council of the Seventy:

Twenty-two L. D. S. photographers are at work in the United States and Europe microfilming records.

By Doyle L. Green
MANAGING EDITOR

and Albert L. Zobell, Jr.
RESEARCH EDITOR

A Period of

THROUGHOUT the Church on May 21, 1945, as the oldest Apostle in point of service, George Albert Smith, was being sustained as the eighth President of the Church of Jesus Christ of Latter-day Saints, along with his tried and true counselors, President J. Reuben Clark, Jr., and President David O. McKay, members of the Church were looking forward to a new day of progress. The war was drawing to a close. One hundred thousand L. D. S. service men and women would soon be home to add their strength to their family circles, communities, and Church. Many of them had expressed a desire to go on missions or to provide the means for a younger brother or sister to go. (No one has ever calculated the good that they did for the Church as unofficial ambassadors and missionaries in khaki and blue.) Yes, the war was drawing to a close, and missionaries would soon be going into many parts of the world from which they had been recalled in the fall of 1939. But one of the greatest friendmakers and missionaries that this Church has ever had became that day the new President

during the war to a few hundred. At the close of hostilities later that summer, worldwide missionary activity was begun again. In the past five years the number of full-time missionaries has risen to an all-time high of over five thousand. New missions have been organized: Central Atlantic and Great Lakes in the United States; Finnish in Europe; Chinese and Japanese in Asia; Uruguay in South America. The missions of Europe have been reactivated, and literally hundreds of faithful European Saints upon whose shoulders rested the responsibility of Church mission leadership during their dark war years have availed themselves of the opportunity to gather to Zion and establish themselves.

During 1944 (the year before President Smith was sustained) some 397,110 tourists visited Temple Square. Then, with the end of the war, many people took their first vacation in years, and each succeeding year has brought more tourists. In 1949 the number of people who came to the Crossroads of the West to learn of the Church and its activities were 1,047,154. Many of these left Salt Lake City with their preconceived ideas about

	1944	1949
Stake missions organized	147	174
Average monthly number of stake missionaries laboring	2947	3857
Hours spent by missionaries	362,730	563,975
Standard Works Distributed	13,942	14,069
Tracts Distributed	194,645	253,220
Baptisms	2327	2797
Inactive members becoming active	2678	3283

Carrying the gospel to the Lamanites has been one of the cherished activities of the Church since the time of the Prophet Joseph Smith. During President George Albert Smith's time the work among the American Indians has come to the fore, both in the full-time missions of the Church and among those tribes living near organized stakes of Zion. During the past several years many stakes have joined in creating interstake missions to the Indians. One of these missions is the Fort Hall Indian Mission in Idaho, and the other is the Uintah Basin Indian Mission.

The Church has grown: from 1273 wards and branches in the

stakes to 1492 wards and branches in the stakes; from 149 stakes when President Smith took office to 179 stakes [new stakes are scattered from the Pacific northwest (Spokane) to Florida; from the east coast of the United States (South Carolina) to the west coast (Palo Alto, Berkeley, San Joaquin, Glendale, East Long Beach, East Los Angeles); and it was during President Smith's administration, on April 6, 1948, that announcement was made in general conference of a Church membership of over one million souls.

President Smith's administration has been marked by a period of chapel construction. Approximately

gun anew, the library had 3340 microfilm records cataloged. That total has grown until on February 21, 1950, 24,579 microfilm records had been cataloged. Approximately ten thousand records are in the library at Salt Lake City in various phases of being cataloged, and additional thousands (three thousand records in Norway alone) are awaiting transit to Salt Lake City. A total of twenty-two L.D.S. photographers are at work in the United States, Finland, Sweden, Norway, Denmark, Germany, Holland, Switzerland, and the British Isles, copying records. Each photographer averages about five thousand pages of microfilming daily.

In addition, many of our own priceless records at the Church historian's office are being recorded and preserved on microfilm.

During President Smith's administration, a new presidency and general board have been appointed to head the Young Women's Mutual Improvement Association; a new superintendency and general board

have been named for the Young Men's Mutual Improvement Association; and the superintendency of the Deseret Sunday School Union has been reorganized.

The Church welfare program today is stronger than ever before. Late in 1945 President Smith himself headed a group which went to Washington, D. C., to arrange for the sending of Church welfare supplies to the needy Saints in Europe. One hundred thirty-three carloads of food, bedding, and clothing, in addition to thousands of individual eleven-pound packages have gone to Church members living in the far places of the world since these arrangements were made. At home, too, Church welfare has quietly assisted the aged and the infirm and has aided Church members living in disaster areas and those temporarily caught by unsettled industrial conditions.

Yes, it has been a good period, a period of progress, during which President George Albert Smith has been presiding over the Church.

PROGRESS

two hundred houses of worship have been completed since May 1945.

Church operated hospitals, too, have been increased, and facilities added to existing units. New hospitals are located at Fillmore, Logan, Panguitch, Roosevelt, and Mt. Pleasant, Utah. A new building long planned for the Primary Children's Hospital in Salt Lake City is under construction.

After extensive remodeling which has now been completed, permitting the Presiding Bishop's office to move into the two top floors of the Church Administration building, all the offices of the General Authorities of the Church are at 47 East South Temple Street.

On September 23, 1945, President Smith dedicated the newly completed Idaho Falls Temple, and soon the Saints were coming to receive ordinances in the temple for themselves and their kindred dead. But before work may be done in any of the temples, genealogical data must be obtained. The Genealogical Society of the Church had microfilmed records before the war, mostly in the United States, but the war had halted the activity. In June 1945, before microfilming was be-



—Photograph by Robert J. Lanford

LENDALE CHAPEL

HUMOR...



a way of Life

By

Marba C. Josephson
ASSOCIATE MANAGING EDITOR

TO PRESIDENT George Albert Smith, humor is a way of life. To him humor is not raucous, sidesplitting laughter; rather it is the refined, dignified laughter of one who has known sorrow and has thereby increased his capacity for genuine humor. It has been evidenced in his deep spirituality and also in his love of humanity. One who has the true sense of humor which President Smith possesses has genuine understanding and deep appreciation for life in its varying situations.

Many people have a rapier-like wit which they too frequently use at the expense of others. President Smith's humor usually is aimed at himself. Tolerant and anxious about people, he has usually found something in his own life which he can use as an example of why others should also be tolerant and understanding.

Living close to young people as he always has since his children and

with one of his own when he was young.

On one occasion the grandchildren were playing in the ravine which lies behind President Smith's home. They had erected a tent-like affair and had then proceeded to light candles which quite naturally set fire to the tent. Soon a furious

blaze drew the parents to the scene. The mothers were quite beside themselves, wondering what kind of children they were rearing. As usual President Smith came to the defense of the young folk. "Now, girls," he said, "let me tell you what happened to me once." Then he related a story when, as a youngster, he had crawled into the hayloft of the barn with a bucket, a candle, and a match. He had decided to make a lantern. Just as he struck the match, a hand reached up over the hay and grasped the young George Albert firmly and dragged him down from the haymow, which had only recently been filled against the winter needs of the animals. The hired man was the one who had grasped him; he had seen the lad enter the barn and had decided to follow. "So you see," President Smith concluded to his daughters, "these children are just taking after their grandfather." Then he said ruefully, "Think how terrible it would have been if all that hay had caught fire."



his grandchildren have lived in his home or nearby, he has made the most of his opportunity to keep close touch with the ways of youth. Even when his daughters have been somewhat concerned over an act of their children, President Smith has said, "Now, girls, don't be cross with them; they're only taking after their grandfather." And then he has often matched the current offense

blaze drew the parents to the scene. The mothers were quite beside themselves, wondering what kind of children they were rearing. As usual President Smith came to the defense of the young folk. "Now, girls," he said, "let me tell you what happened to me once." Then he related a story when, as a youngster, he had crawled into the hayloft of the barn with a bucket, a candle, and a match. He had decided to make a lantern. Just as he struck the match, a hand reached up over the hay and grasped the young George Albert firmly and dragged him down from the haymow, which had only recently been filled against the winter needs of the animals. The hired man was the one who had grasped him; he had seen the lad enter the barn and had decided to follow. "So you see," President Smith concluded to his daughters, "these children are just taking after their grandfather." Then he said ruefully, "Think how terrible it would have been if all that hay had caught fire."

On another occasion one of the granddaughters had taken eggs from the refrigerator to mix with some earth in order to make a mudcake. The mother of the child not unnaturally was furious. President Smith heard his daughter scolding the child. Later, President Smith told his daughter about an experience he had when he was a lad. He had taken an egg from his grandmother's chicken coop in order to trade it for candy at the grocery store. The clerk handed him the candy that George Albert had selected. Then young George Albert reached the egg ever so carefully to the top of the candy case. Just as the egg made contact, it exploded, sending the other would-be buyers along with the proprietor to the nearest exit.

(Continued on page 310)

THE IMPROVEMENT ERA

Elder Joseph Fielding Smith

THE summer of the year 1876 was a very warm one. On one of these very warm days, July 19, a baby boy was born to President Joseph F. Smith and his wife, Julina Lambson, a boy who was given the name of Joseph Fielding Smith, Jr. He was born into a home wherein there were great love of God and of all mankind and a deep and abiding testimony of the divinity of Jesus Christ as the Son of God and the Redeemer of the children of our Heavenly Father; of the restoration of the gospel of our Lord in its fullness; that the Church of Jesus Christ of Latter-day Saints was founded by the direct command of God; and that Joseph Smith was the Prophet of God divinely commissioned to re-establish the Church of Jesus Christ upon the earth.

As this boy grew in years, he grew in grace before the Lord. The teachings of his parents, his attendance at sacrament and priesthood meetings and to the auxiliaries laid a firm foundation for him to build up his spiritual self. His work around his home, his work on the farm, swimming in the Jordan River, and the cleanness of his living built for him a strong, active body. In his youth Elder Smith was a splendid baseball player. Later in his life he became a skillful player of handball, tennis, and indoor baseball. During the many years of Brother Smith's playing at the Deseret Gymnasium, all of his opponents have come to know him as a man with a deep sense of fair play, an encouraging smile at the misplays of his partner, and honest congratulations to the victor.

Shortly before his twenty-third birthday Brother Smith was ordained a seventy by his father and left for a mission to Great Britain. He was appointed to the Nottingham District where he did a wonderful work and was greatly beloved by all of the Saints and elders with whom he labored.

Shortly after his return home he was chosen one of the presidents of the 24th Quorum of Seventy, which position he held until 1904 when he was chosen as a high counselor in the Salt Lake Stake of Zion. His brother, Hyrum M. Smith, ordained



Forty Years An Apostle

by *A. William Lund*

ASSISTANT CHURCH HISTORIAN

☆

him a high priest and set him apart to this position. For several years Elder Smith was a member of the Salt Lake Stake Y.M.M.I.A. board, and in 1903 he was chosen a member of the general board of the Y.M.M.I.A., and his deep understanding of the gospel and his sympathetic understanding of the needs of the young people aided that body. In 1909 Brother Smith was chosen as a member of the general board of Religion Classes and some years later was made a counselor to President Rudger Clawson in the general superintendency of that auxiliary. In 1917 Elder Smith was chosen as a member of the Church Board of Education and also the board of Brigham Young University, all of which appointments he fills with dignity and honor.

When President Anthon H. Lund was appointed president of the Salt Lake Temple, Elder Smith was chosen as first counselor in this presidency and acted as a counselor until the death of President Lund. Several years ago Brother Smith succeeded Stephen L. Chipman as president of the Salt Lake Temple. From this position Brother Smith

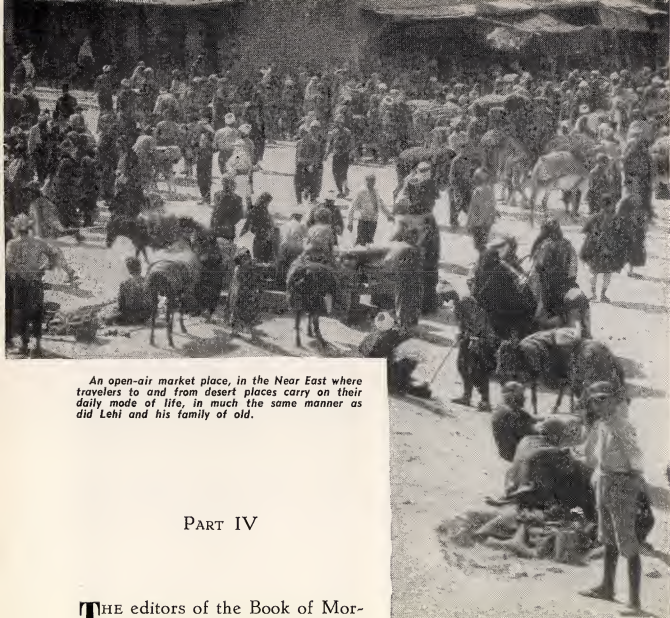
was honorably released a few months ago.

Elder Smith is a director of the Zion's Savings Bank & Trust Company and of the Beneficial Life Insurance Company.

All of his life Elder Smith has been a student of world history and especially of Church history; and in 1906 he was chosen as an Assistant Church Historian. Later, following the death of President Anthon H. Lund, he was appointed Church Historian, which position Brother Smith now holds and fills with a deep understanding of the value and necessity of history being made a true record of events that have happened and are now taking place. Through study, research, and sound judgment Elder Smith seeks to be exact, sincere, impartial, and faithful to the truth and is thus a trustworthy historian. He is loved, honored, and respected by all who are employed in the Historian's Office.

Elder Smith has always been deeply interested in genealogical work. He is a student of its needs and an authority upon its practices and principles. Shortly after the death of President Ivins, Brother Smith was appointed to succeed him as the president of the Genealogical Society, a position he still retains. When permission was gained for the Genealogical Society to publish a magazine to promote the growth of historical and genealogical work, Brother Smith was appointed its editor and manager. This magazine had its beginning in January of 1910. The preparation of this first number had only begun when Elder Smith and his family were placed in quarantine, as some of his children had contracted scarlet fever. Such a condition might have discouraged some men but not Brother Smith. He prepared his manuscript, treated it with an antiseptic, and placed it in a box by his gate. From here it was gathered, taken to the printer, the galley proofs returned, read, fumigated, and then returned to the printer. The first number of the magazine was thus put out on time and continued a successful career

(Continued on page 312)



An open-air market place, in the Near East where travelers to and from desert places carry on their daily mode of life, in much the same manner as did Lehi and his family of old.



—Photograph by Adelbert Bartlett

PART IV

THE editors of the Book of Mormon have given a whole verse to Nephi's laconic statement, "And my father dwelt in a tent" (1 Nephi 2:15), and rightly so, since Nephi himself finds the fact very significant and refers constantly to his father's tent as the center of his universe.³⁸⁵ To an Arab, "my father dwelt in a tent" says everything. "The present inhabitants of Palestine," writes Canaan, "like their forefathers, are of two classes: dwellers in villages and cities, and the Bedouin. As the life and habits of the one class differ from those of the other, so do their houses differ. Houses in villages are built of durable material . . . on the other hand, Bedouin dwellings, tents, are more fitted for nomadic life. . . ."³⁸⁶ An ancient Arab poet boasts that his people are "the proud, the chivalrous people of the horse and camel, the dwellers-in-tents, and no miserable ox-drivers."³⁸⁷ A Persian king but fifty years after the fall of Jerusalem boasts that all the civilized kings "as well as the Bedouin tent-dwellers brought their costly gifts and kissed my feet,"³⁸⁸ thus making the same distinction as the later poet. One of the commonest oaths of the Arabs, Burckhardt reports, is "by the life of this tent and its owners," taken with one hand resting on the middle tent pole.³⁸⁹ If a man's estate is to be declared void after his death, "the tent posts

are torn up immediately after the man has expired, and the tent demolished."³⁹⁰ If a woman wants to divorce her husband, she simply turns over his tent.³⁹¹ And what applies today, as Doughty notes, applied to the children of Israel in Old Testament times. Indeed, Hebrew *tent (ohel)* and Arabic *family (ahl)* were originally one and the same word.³⁹² "The Bedouin has a strong affection for his tent," says Canaan. "He will not exchange it with any stone house."³⁹³ So Jacob was "an honest man and dwelt in tents," though, let us add, by no means in squalor: "Casual travelers in the Orient, who have seen only the filthy, wretched tents of the tribeless gypsy Bedouins . . . would be surprised, perhaps, at the spaciousness and simple luxury in the tent of a great desert *sheikh*."³⁹⁴

So with the announcement that his "father dwelt in a tent," Nephi serves notice that he had assumed the desert way of life, as perforce he must for his journey: any easterner would appreciate the significance and importance of the statement, which to us seems almost trivial. If Nephi seems to think of his father's tent as the hub of everything, he is simply expressing the view of any normal Bedouin, to

LEHI IN THE

whom the tent of the *sheikh* is the sheet anchor of existence.³⁹⁵

It is not uncommon in the East for rich town and country people to take to the desert for a spell,³⁹⁶ so Lehi was by no means doing the impossible or unusual thing; only the people who do so are of course those who already have had a good deal of experience in the desert way and have acquired a taste for it.

THE ORDER OF MARCH

THE Book of Mormon tells us a good deal about how Lehi and his people moved through the desert, and this can now be checked against the firsthand reports of life with the Arabs which the last one hundred years, and especially the last forty, have brought forth. All these would agree with Nephi that the keynote of life in Arabia is hardship: "his life is hard, a ceaseless struggle for existence against nature and man."³⁹⁷ "It is no exaggeration," writes a present-day authority, "to say that the Bedouin is in an almost permanent state of starvation."³⁹⁸ "Many times between their waterings," Doughty reports, "there is not a single pint of water left in the greatest *sheikh's* tent."³⁹⁹ A passage from Palgrave is particularly impressive: "Then an insufficient halt for rest or sleep, at most two or three hours, soon interrupted by the oft-repeated admonition, 'If we linger here, we all die of thirst,' sounding in our ears, and then to remount our jaded beasts and push them on through the dark night with the constant probability of attack or plunder from roving marauders . . . at about an hour before sunset we would stagger off our camels as best we might, to prepare an evening feast of precisely the same description as that of the forenoon, or more often, lest the smoke of our fire should give notice of some distant rover, to con-

DESERT

By Hugh Nibley, Ph. D.

tent ourselves with dry dates and half an hour's rest on the sand.¹¹²⁰ This, it is true, is marching under pressure, but the conditions — no fire, raw meat, "wading through much affliction," are exactly duplicated in the Book of Mormon.

Lehi's party is described as moving through the desert for a few days (three or four) and then camping "for the space of a time." This is exactly the way the Arabs move. Caravan speeds run between two and one-quarter and three and nine-tenths miles an hour, thirty miles being, according to Cheesmen, "a good average" for the day, and sixty miles being the absolute maximum.¹¹²¹ "The usual estimate for a

good day's march is reckoned by Arab writers at between twenty-eight and thirty miles: in special or favorable circumstances it may be nearly forty."¹¹²² On the other hand, a day's slow journey "for an ass-nomad, moving much slower than camel-riders, is twenty miles."¹¹²³

Length of camps varies (as in the Book of Mormon) with circumstances. "From ten to twelve days is the average time a Bedouin encampment of ordinary size will remain on the same ground," according to Jennings Bramley, who, however, observes, "I have known them to stay in one spot for as long as five or six months."¹¹²⁴ The usual thing is to camp as long as possible in one place until "it is soiled by the beasts, and the multiplication of fleas becomes intolerable, and the surroundings afford no more pas-

turage, [then] the tents are pulled down and the men decamp."¹¹²⁵

"On the Syrian and Arabic plain the Bedouins encamp in summer . . . near wells, where they remain often for a whole month."¹¹²⁶ Lehi's time schedule thus seems to be a fairly normal one, and the eight years he took to cross Arabia argue neither very fast nor very slow progress—the Beni Hilal took twenty-seven years to go a not much greater distance. After reaching the seashore Lehi's people simply camped there "for the space of many days," until a revelation again put them in motion.

Were Lehi's party ass-nomads or camel-nomads? The latter, there can be no doubt. The times required it, and the Book of Mormon insists on it. But before giving the proof, it would be well to correct the theory, sometimes propounded, that the party went on foot. When the Lord appoints a man to a task, he gives him the means of carrying it out, and to Lehi he had given ample means indeed. The sight of a rich merchant and his family setting out for the desert in a caravan

(Continued on page 320)

GEORGE ALBERT SMITH, *Honorary Doctor of Humanities*

an honorary doctor of humanities degree.

Kingsbury Hall was filled to overflowing with an audience, many of whom wore the colorful academic robes of some of the world's greatest academic centers. It was the President's privilege to offer the invocation for that group at the beginning of that meeting.

Later in the program, Dean O. Meredith Wilson of the university college arose and said:

Mr. President:

May I present George Albert Smith, three times President of societies for developing scientific farming, sixteen years President of the Society for the Aid of the Sightless, Founder and President of the Utah Pioneer Trails and Landmarks Association, Director of the Oregon Trails Memorial Association, twenty years executive of the Boy Scouts of America and recipient of the silver beaver and silver buffalo awards, for a generation a leader in and now President of the Church of Jesus Christ of Latter-day Saints, who has traveled over a million miles in the interest of peace. He has helped to build a living economy, devoted years to the handi-

capped, kept alive a devotion to the ideals and achievements of the pioneers, and invested his best efforts in the leadership of tomorrow. A prophet to the members of his Church, a counselor, and friend to all, being a servant of all men, he is, in truth, a man of God. For a lifetime of devoted service to the welfare of all his fellow men, I recommend that he be awarded the degree of Doctor of Humanities, *honoris causa*.

President Smith then received the degree from President A. Ray Olpin of the University of Utah.

President J. Reuben Clark, Jr., represented his Alma Mater, Columbia University, and as a delegate of the American Academy of Political and Social Science during the founders' day exercises.

Dr. John A. Widtsoe of the Council of the Twelve and one of the three living former presidents of the University played an important part in the centennial proceedings. He took part in a symposium, entitled "One Hundred Years of Education in Utah," in which his particular subject was "The Early Years."



President George Albert Smith receiving the honorary degree of Doctor of Humanities from President A. Ray Olpin of the University of Utah.

High honor was accorded President George Albert Smith at the convocation celebrating the one hundredth anniversary of the founding of the University of Utah on February 28, when he received

DRAWING THE BLUEPRINT

VI

By Louise Linton Salmon



PLANNING a speech is very much like drawing blueprints for a house. When planning a home, you first consider your needs, then decide on the rooms necessary to fill these needs, and finally draw sketch after sketch to find the best possible arrangement and shape of the rooms.

In the planning of a speech, the procedure is much the same. First, you must decide upon an objective (see Article 5 of this series), then determine the major ideas that you must explain or prove to accomplish this objective, and finally draw sketch after sketch to find the best possible arrangement and development of these ideas.

Suppose you want to discuss the reasons for the persecution of the Mormons in Missouri in 1838. Your first plan, with its inevitable weaknesses, would possibly look something like this:

Purpose: to explain the reasons for persecutions of Mormons in Missouri in 1838.

Point: There are several reasons why the "old settlers" persecuted the M o r m o n s who settled in western Missouri.

- I. The "old settlers" feared the increasing economic and political power of the Mormons.
- II. Greed
- III. Much of the trouble was caused by rumors based on false information and misunderstanding.
- IV. Why were the persecutions repeated in Illinois?
- V. The conflict was brought to a head in August 1838 at the election polls in Daviess County.

Like your first house plan, this first plan for your speech must be corrected carefully. Ask yourself the following questions on each speech "blueprint" you make.

1. *Is each of my ideas expressed in a definite statement?*

In the above plan two of the points fail to meet this qualification. "Greed" is unqualified; make a statement about the greed of the "old settlers." And the fourth point is a question; never use a question in your blueprint for it cannot convey a definite, conclusive idea.

2. *Have I included every idea I really need to "put across" my central point?*

It is obvious that there is a serious omission in the outline above. No discussion of the causes of the Mormon War in Missouri is complete without mention of religious differences.

3. *Have I included only the ideas that are necessary and relevant?*

Interesting though the question may be as to why the persecutions were repeated in Illinois, it is not relevant to this speech, for it is not a reason for the troubles in Missouri. If mentioned, it should be used only as comparative material to illustrate one of the other points.

4. *Are each of my points separate ideas or do some overlap?*

The last point is really a part of the first. The trouble at the polls was caused by fear of the political power of the Mormons and should be discussed when you are talking about political power.

5. *Have I arranged my ideas so that one follows logically out of the preceding one?*

It is possible to follow the points in the above plan, but a better organization might be found. Experiment with other arrangements of the ideas, then pick the most logical one.

6. *Considered together, do my ideas really accomplish my purpose; do they "add up" to my central idea?*

In the above outline, the answer can be "yes." Religious intolerance, fear, greed, and misunderstanding do "add up" to the causes of the Mormon War in Missouri.

With these corrections, your outline will be similar to this:

Purpose: to explain the causes of the "Mormon War" in Missouri.

Point: The "Mormon War" in Missouri was caused by religious intolerance, fear, greed, and misunderstanding.

- I. Religious differences aroused violent antagonisms.
- II. The "old settlers" feared the increasing political and economic power of the Mormons.
- III. Greed fed the flames of violence.
- IV. Vicious rumors based on false information and misunderstanding made rational action difficult.

When you can answer an unqualified "yes" to each of the six questions on the check list, you are ready to take the next step in the making of your blueprint. Just as closets must be planned and furniture placed, so your main ideas must be analyzed and supporting material determined.

Sometimes, especially if your speech is short or the topic simple, you need merely specific details or examples to explain or prove your points; for instance, to prove that vicious rumors made rational action difficult, you may want simply to give a number of specific examples of vicious rumors which were circulated. This part of your blueprint might read:

IV. Vicious rumors based on false information and misunderstanding make rational action difficult.

A. Many of the Missourians were strongly pro-slavery

(Continued on page 334)

THE IMPROVEMENT ERA

IN RECOGNITION . . . *Oscar A. Kirkham*



By *Albert L. Zobell Jr.*

PERHAPS the greatest honor ever to come to a member of the Church in the field of camping came to President Oscar A. Kirkham of the First Council of the Seventy on February 17. Veteran Scout and M.I.A. leader, and always a friend of youth, he received one of five citations given by the American Camping Association at their convention in St. Louis, in recognition of his outstanding service to the youth of our country and other lands in the field of camping and character building.

The purpose of this organization, which has an enrollment of five thousand leaders and one million members, is to further the interests and welfare of children and adults through camping as an educative and recreative experience. Inaugurating this year a new plan of recognition of living persons who have rendered exemplary service to the camping movement, the organization gave citations and plaques to Elder Kirkham and to four others, Harriet Farnsworth Gulick of Brookline, Massachusetts; Barbara Ellen Joy of Wisconsin; Charles R. Scott of Newark, New Jersey; and Taylor Statten of Toronto, Ontario, Canada.

In presenting the recognition

award before a group of over nine hundred registered delegates representing thirty-seven states, this was said of Brother Kirkham:

Oscar A. Kirkham, Salt Lake City, Utah. A prominent leader in western organizations for many years, including the Pacific Camping Association and its federation with this Association on a national basis; served with distinction the National Organization of Boy Scouts of America for over thirty years in attending many large, national gatherings and five great International Jamborees where he has camped with hundreds of thousands of men and boys from all parts of the world in four different European Countries; prominent in the Church of Jesus Christ for his executive leadership in the development of camps and outdoor programs; on the mountain trails and around the campfires of the West you can hear his songs and stories; he has developed many bulletins on camping.

We are pleased that Mr. Kirkham could be here in person to receive the citation.

As field secretary of the Young Men's Mutual Improvement Association beginning in 1909, and later as executive secretary, Elder Kirkham has done much to further the recreational and scouting movements within the Church. He is a thirty-five-year veteran of the Boy Scout program and was the first

Scout executive in the Salt Lake Council. He attended the first world jamboree of Boy Scouts, held in Olympia, London, England, in 1920; the third, at Arrowe Park, England, 1929; the fourth, at Gödöllő, Hungary, in 1933; the fifth, at Haarlem, Holland, in 1937; the sixth, at Moisson, near Paris, France, in 1947 as well as the national jamboree at Washington, D. C., in 1937. He was chief morale officer at all the jamborees that he attended. He holds personal recognition from Lord Robert S. S. Baden-Powell, the founder of scouting, and from other world leaders.

A decade or so ago he led sixty thousand Scouts at the New York world's fair in the Scout oath and the national anthem.

As executive secretary of the Y. M. M. I. A., one of his contributions was the introduction of and leadership in the fathers' and sons' outings. One outing, held at Waterton Lakes, Alberta, Canada, had 1327 in attendance and stood for a long time as the largest outing of that kind in history.

Elder Kirkham was called to the First Council of the Seventy at the October 1941 conference of the Church and has been active in that work since then, as well as in the cause of youth. When the general board of the Young Men's Mutual Improvement Association was reorganized in 1948, he was the dean of the board in years of service rendered to this auxiliary organization of the Church.



President Kirkham hangs the award received from the American Camping Association on the wall of his office.

CHURCH HISTORY TRAVEL SERVICE

By John D. Giles

BUSINESS MANAGER

WITH this issue THE IMPROVEMENT ERA continues the series of Church-History-Travel-Service articles with strip maps and information describing the places of major interest in Church history. One area will be described each month.¹

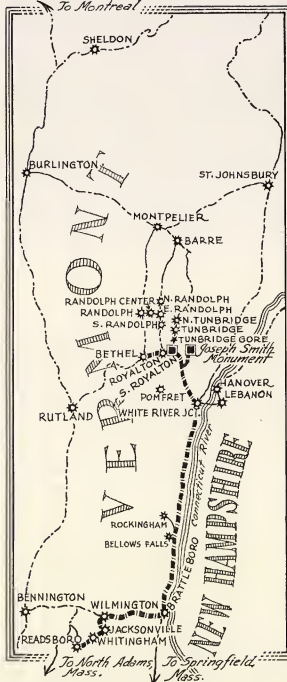
The formula or pattern to be followed in the guide series is this: 1. What area is being charted? 2. What happened there to make it historically important? 3. What is there to be seen now? 4. How can the various places be reached by automobile, bus, rail, or air?

The first strip map and sectional guide deals with Vermont, centering, naturally, around South Royalton, Windsor County, nearest village to the farm on which the Prophet Joseph Smith was born.

While Vermont may not properly be called the Cradle of Mormonism, it certainly was the "cradle" of many of its early leaders. Joseph Smith, Oliver Cowdery, Brigham Young, Heber C. Kimball, Luke S. Johnson, Lyman E. Johnson, William B. Smith, Erastus Snow, Albert Carrington, and other prominent members of the Church in early days were Vermont natives.

It is important, first of all, in considering the Royalton-Sharon area in Vermont, to clear up what appears to many to be an error or conflict in our history. The records say that Joseph Smith was born in the town of Sharon, Windsor County, Vermont, but present-day guides tell visitors to go to South Royalton. Strange as it may appear, both are correct.

New England and some of the eastern states are not only divided into counties as are all states, but in addition they are divided into townships, in that area officially and legally called towns, each having its



own local government. When Joseph Smith said he was born in the Town of Sharon (the "T" in Town properly being capitalized), he was right. But in the Town (or township) of Sharon is the village of Sharon which causes the confusion. The Solomon Mack farm, partly in the Town (township) of Royalton, where the prophet was born, is more than six miles from the village of Sharon, but only a little over two miles from the village of South Royalton. The nearest village and the post office, then and now, being South Royalton, travelers naturally are directed to that place.

The key to this problem is: When reading early Church history, always read the word town as township. It was rarely if ever used in any other sense. The word town actually is an abbreviation of township.

Therefore, when desiring to go to Joseph Smith Memorial Cottage and monument, go to South Royalton and then, as indicated on the map, follow the highway (14) approximately one mile south, then turn east at a large sign and follow the road into the hills to the farm, cottage, and monument. Signs along the road give easily-followed direction.

Arriving at the cottage look for these things:

1. The cottage itself, which was built on the exact site of the Solomon Mack home. The hearthstone of the original home, which had fallen through the floor, was raised up and used in its former position when the new cottage was built. (The house in which the Prophet was born actually was built astride the line between the Towns (townships) of Sharon and Royalton. The bedroom in which Joseph was born being on the Sharon side of the line, he actually was born in the Town of Sharon, as indicated in the histories. (Had the birth occurred in the kitchen, he would have been born in the Town of Royalton.)
2. The old well, west and south of the cottage.
3. Patriarch Hill, east and north of the cottage.
4. The magnificent monument. It was built of Vermont granite and is thirty-nine and one-half feet high, one foot for each year of the Prophet's life. It is said that this is the highest monument in the world built of a single granite shaft.
5. The site of the old home of Joseph Smith, down in the canyon between the monument and Patriarch Hill. The foundation is still there.

Other points in Vermont of special interest to members of the Church of Jesus Christ of Latter-day Saints are:

- Wells, Rutland County, birthplace of Oliver Cowdery.
- Whitingham, Windham County, birthplace of Brigham Young (to be treated in detail in the next article).
- Sheldon, Franklin County, birthplace of Heber C. Kimball.
- Pomfret, Windsor County, birthplace of Luke S. and Lyman E. Johnson.
- Royalton, Windsor County, birthplace of William B. Smith and Albert Carrington.
- St. Johnsbury, Caledonia County, birthplace of Erastus Snow. Jacob Gates, member of the First Council of the Seventy, also was born here.
- Rockingham, Windham County, birthplace of Zera Pulsipher, member of the First Council of the Seventy.

(Continued on page 332)

¹Copies of the strip maps and the accompanying material will be available at twenty-five cents, postpaid.

A Report on

M MEN BASKETBALL

1949-50



By Doyle L. Green, MANAGING EDITOR

These are the men selected on the All Church Honor Team



UPWARDS of eight thousand young Latter-day Saints from many parts of the Church were given a boost up the road to manhood through participation in the 1949-50 M Men basketball program. Seven hundred sixty-five registered teams—more than ever before—took part in this year's competition which, following stake and regional play-offs, was climaxed March 1, 2, 3, and 4 in Salt Lake City when sixteen teams from five states

battled for honors in the all-Church tournament.

Following the championship game, in which Brigham City Fourth Ward, North Box Elder Stake, defeated Pleasant Grove First Ward, Timpanogos Stake, 24-22, awards were made to outstanding players and teams. During those impressive ceremonies several significant statements were made. In presenting the championship trophy and individual awards to the winners of the "world's largest basketball league," President George Albert Smith said, "You represent thousands of the finest boys to be found anywhere in all the world. You should prize this trophy not for its intrinsic value, but rather because it stands for all that is good and righteous. Always remember that you could not have won it except for the clean lives you have led."

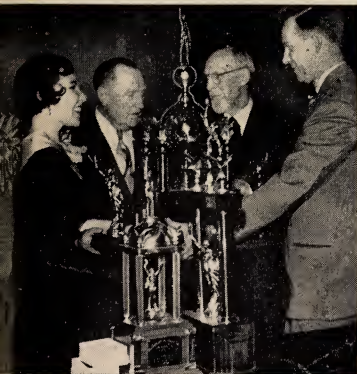
After telling the Pleasant Grove team that they should not be discouraged since they only missed being champions by three points, A. Walter Stevenson, first assistant in the general superintendency of the Young Men's Mutual Improvement Association, said, "As you go through life, you are going to win, and you are going to lose; but if you always put up a battle like you did tonight, you will never have

Don Bone (top right) of Twenty-sixth, Udell Westover (middle left) of Pleasant Grove First, Jack Hadfield (middle right) of Brigham City Fourth, Wendell Hess (lower left) of Logan Fifth, Chad L. Germaine (lower right) of Mesa Seventh.

cause to regret." The coveted sportsmanship trophy was awarded to Mesa Seventh Ward, Mesa Stake. General Superintendent Elbert R. Curtis, who made the presentation, reminded the thirty-five hundred persons who were in

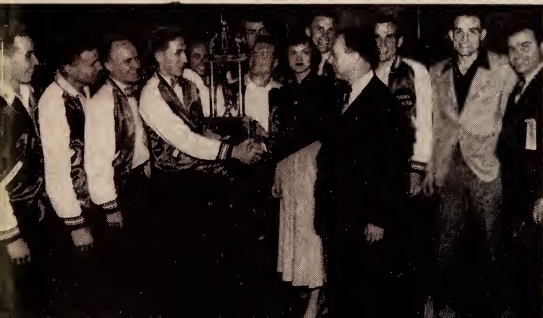
(Continued on page 319)

Sponsor Gail Longden and Coach Henry C. Johnson receive Brigham City Fourth's trophy from President George Albert Smith and tournament director Marvin J. Ashton.



MESA SEVENTH WARD RECEIVES SPORTSMANSHIP AWARD
General Superintendent Elbert R. Curtis presents the sportsmanship trophy to Mesa Seventh Ward M Men basketball team.

1950 ALL-CHURCH CHAMPIONS
Brigham City Fourth Ward, North Box Elder (Utah) Stake. First row, left to right: Junior Nielson, Louis Douglas, Leon Christensen, Gail Longden, sponsor; Henry C. Johnson, coach; Darel O. Johnson, Dilworth Prisky, and J. R. Gibbs. Back row: Preston Merrill, Reed Hodfield, Burton Pett, Jack Hadfield, and Leland Teepley.



S
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SERVICE

through

INDUSTRY ... George Albert Smith

By Bryant S. Hinckley

MAKING money has never held a major place in the mind of this distinguished leader. There were other and larger things that appealed more strongly to him, although he did not neglect the realities of life. No matter how lofty his purpose, he has always kept his feet on the ground. The order of preferences is clearly indicated in his life.

From his childhood he has given his first allegiance to the Church. All else has been subservient to its interests. Years ago he wrote a creed which is a perfect index to his life and his character. If he had not written anything else, this classic should perpetuate his name. All his mature life he has done individual missionary work which was both far-reaching and effective. His

unfailing kindness and his rare ability to reach the hearts of those who have wandered from the path have enabled him to render the most precious service that men ever render. He has the priceless gift of rekindling hope in the hearts of the hopeless, strengthening the faith of the wavering.

Born in this great citizen is a love for the land that gave him birth. A love for its welfare stands next to his love for his Creator. His immediate ancestors and his forebears for generations have been liberty-loving Americans, fostering with patriotic zeal all its interests and purposes. As a young man he was active in the National Guard, serving as First Sergeant, Troop C, First Cavalry, for the full term of enlistment.

George Albert Smith and his illustrious father, John Henry Smith, made a conspicuous contribution to

the reclamation service of this country.

His energy, his integrity, his affability, coupled with his brilliant and alert mind, would no doubt have taken him far in the business world had he chosen to follow that field. He was not destined to do

that; however, he has a bright record as a man of business.

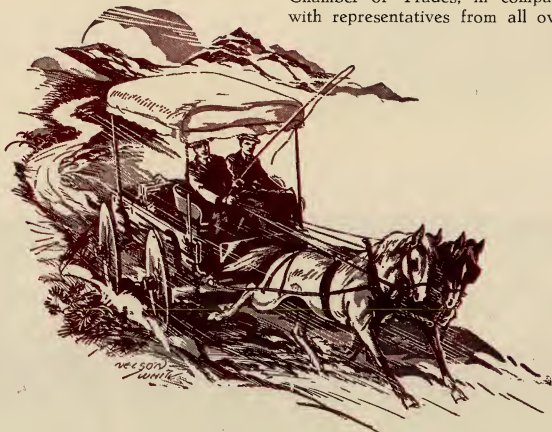
At the age of thirteen he was employed in the Z.C.M.I. overall factory. Later he made packing boxes. It is interesting to note that he subsequently became a president of that institution, and in later years,

Ever since George Albert Smith's young and formative years, his unbounded energy, his integrity, and affability have carried him steadily onward to his present-day position of the highest office in the Church.

while presiding over the European Mission, he represented the company on a tour through England, conducted by the British Drapers Chamber of Trades, in company with representatives from all over



Sixty years ago, George Albert Smith and a young companion were traveling salesmen for Z. C. M. I. in central and southern Utah, and southeastern Nevada.



the United States and Canada. It was a far cry from the noise and dust of this factory to being guest of honor among important businessmen, during the tour, in an international convention held in the metropolis of the world.

On leaving the University of

as a Businessman

Utah, he became a member of a surveying party, working to straighten out the curves of the Denver-Rio Grande Railway east from Greenriver, Utah. It was while doing this work that his eyesight became impaired as a result of the heat and glare of the desert sun. This was an almost irreparable loss to him, and had it not been for his determination to succeed, it might have proved a tragic handicap. Notwithstanding this, he is a well-informed man.

At twenty-one he was a traveling salesman for Z.C.M.I., representing the wholesale grocery department. On May 21, 1891, he started on a trip through Central and Southern Utah, going as far south as Panaca, Nevada, about four hundred miles from Salt Lake City. He and his companion traveled by team. Sixty years ago the roads

WHEREVER President Smith has gone, he has cultivated the acquaintance and companionship of the leaders of the people.

over that territory were rough and dangerous, in fact, almost impassable in some places and at some seasons of the year. They visited all the stores and towns in that vast territory, going from Salt Lake City to Cedar City, from Cedar City to Panaca, from Panaca to St. George, and back through Kanab, Orderville, Panguitch, and up through Sevier and Sanpete counties. They were gone about forty days, and he kept a diary on this trip. There is just enough detail in it to make it highly entertaining. He sold "bills of goods" to almost every institution on the way. A few excerpts from his diary may prove interesting:

"Provo, May 23, rose at 6:30, exercised with the dumbbells for thirty minutes and Indian clubs the



President George Albert Smith and former governor of Utah, Herbert B. Maw, have a friendly chat with President Harry S. Truman of the United States in June 1945.

same." (He occasionally gave demonstrations with the Indian clubs to the delight of those present.)

"May 28, drove from Scipio to Holden. The drive was quite a hard one, downhill with no brakes. Held a concert in the hotel, Maynes singing, Jim playing the flute, and I playing the guitar; bed hard; room small."

"May 31, left Fillmore about nine o'clock for Meadow. In the evening quite a number of people were assembled in the parlor of Brother G's home. It was here James and I played. We must have made quite a favorable impression for we

he has been director and vice-president of the Utah Savings and Trust Company; he was a director and vice-president of the Utah-Idaho Sugar Company and is now its president; he was president of the Libby Investment Company; a director of Z.C.M.I., now its president; a director of Heber J. Grant and Company, now president; a director of the Mutual Creamery Company; and for many years he was a director of the Utah First National Bank, now president; president, the Salt Lake Theatre and the Decker Wholesale Jewelry Company.

Wherever he has gone, he has cultivated the acquaintance and companionship of the leaders of the people. Whether it was the President of the United States or the Lord Mayor of London, he established a friendship with them, feeling that the great of the earth as well as the humble were entitled to hear the message of salvation.

Punctuality is a cardinal principle with him. He is in all respects an example of it. Meetings which he conducts start on time and end on time, and the business is carried forward with dispatch.

In 1945 he became trustee-in-trust for the Church of Jesus Christ of Latter-day Saints. This office clothes him with the financial responsibility of the Church, and this responsibility could not be entrusted to abler or more benevolent hands. His stewardship will be discharged with signal fidelity and with a sacred regard for the highest interests of the Church. He proceeds with an eye single to the glory of his Maker.

played until twelve o'clock."

George Albert Smith was a great salesman. Salesmanship is a highly remunerative profession. It requires special talents, and he had them all.

In 1898 he was appointed Receiver of Public Moneys and Disbursing Agent for Utah by President William McKinley and was reappointed by President Theodore Roosevelt, the first Latter-day Saint in this state to receive a federal appointment. He served in this office for nine years. The day his term expired, he put his hat on and walked out, leaving a brilliant and stainless record.

He became prominently connected with several of the leading industrial and commercial institutions of the state: For many years



President Smith addressing a gathering at Independence Rock on June 21, 1931, a year after the plaque was placed there by the L. D. S. group. Among the group are Rachel G. Taylor, Marion Kerr, President Heber J. Grant, Lucy Grant Cannon, Andrew Jenson, Oscar A. Kirkham, George Q. Morris, and Joseph Anderson.

PROBABLY no man in the United States has officiated at more unveiling exercises of historic monuments and markers over such a wide area than has President George Albert Smith. More than one hundred monuments and markers, ranging in cost from \$50.00 to \$450,000.00, have been sponsored by the group he heads, and with very few exceptions he has officiated at the dedicatory programs.

When plans for "This is the Place" Monument were being considered in the early 1930's, President Smith, as president of the Utah Pioneer Trails and Landmarks Association, took the lead. This organization sponsored the movement in the legislature that resulted in the appointment of a committee to plan and erect the monument that has already received worldwide acclaim.

When the monument committee, later the monument commission, was formed, President Smith became one of the vice-presidents. Upon the death of President Heber J. Grant, first chairman of the commission, President Smith succeeded him as chairman and guided the commission in the actual construction of the great memorial to the Mormon Pioneers and the explorers, trappers, and missionaries of other churches who preceded them into the valley of the Great Salt Lake.

"This is the Place" Monument represents nearly forty years of interest and activity on the part of President George Albert Smith and his associates.

When the Oregon Trail Memorial Association promoted the organization of trails associations in the West in 1930, President Smith took the initiative in Utah, and at

MOST great men have hobbies. Frequently those hobbies bring honor and satisfaction to others. In such cases the man with the hobby secures his satisfactions by rendering service and bringing recognition to those who are not in a position to do these things for themselves.

Such a hobbyist is President George Albert Smith. For many years he has pursued his hobby of honoring the Mormon Pioneers and others who have contributed to the exploration and development of the West.

his home in August of that year the foundation was laid for the organization of the Utah Pioneer Trails and Landmarks Association, of which he was elected president. He has served in that capacity continuously since that time. This organization has been responsible for one hundred and twenty commemorative historic markers extending from Nauvoo, Illinois, on the east, along the Mormon Pioneer Trail, and in practically all of the western states. In May of this year a monument is to be erected at the birthplace of Brigham Young, culminating efforts of more than twenty years on the part of President Smith to have this site properly designated.

Perpetuating
Our Ideals
through

MARKERS

As early as 1914 he led a party of M.I.A. officers along the old pioneer trail to the Wyoming line, marking the beginning of efforts which have finally resulted in the building of a highway along the old trail from Henefer, Utah, to the Salt Lake Valley, to be completed within the next two years, and the erection of the great monument at the mouth of Emigration Canyon.

In his efforts to preserve the historic places and story spots of the west, dealing primarily with early pioneer achievements, President Smith has solicited and secured the cooperation of local communities. He has believed that by calling attention of the younger generation to the accomplishments of their forebears he would be rendering an important service that would add materially to the interest of any marker or monument being erected in the locality.

In these activities he has won friends, particularly along the old Mormon Pioneer Trail which he has followed several times from Nauvoo to Salt Lake City. He has shown particular interest in the trails of the Handcuff Pioneers, the Overland Stage Lines, and the Pony Express. He is familiar with the records of the various westward movements, and his interest in preserving historic trails and landmarks has carried him into states as far west as California.

President Smith's contributions to

brotherhood and tolerance were reflected in the dedicatory service at "This is the Place" Monument on July 24, 1947. The monument itself had honored in sculpture—as far as possible in individual portrait sculpture—the men who had made history in the intermountain west preceding the Mormon Pioneers,

George Albert Smith inspecting marker on Old Oregon Trail in Wyoming, 1936.



AND MONUMENTS

By George Q. Morris

PRESIDENT, EASTERN STATES MISSION
EXECUTIVE VICE-PRESIDENT PIONEER TRAILS
AND LANDMARKS ASSOCIATION

regardless of race or religion. When the program for the dedicatory service was being prepared, it was President Smith's desire that all the major religious groups be represented in addition to state, county, and city officials. A Catholic priest, a Protestant bishop, a Jewish rabbi, and representatives of the Church of Jesus Christ of Latter-day Saints were prominent speakers. An eastern visitor, after the program, made this remark, "Today I have had a spiritual rebaptism. What I have witnessed could not have happened anywhere else in the world. The spirit of tolerance that was manifest today was magnificent."

This same spirit is characteristic of President Smith's attitude toward preserving important trails, landmarks, and historic places. He has never raised the question of religion but has been concerned only with giving proper recognition to the persons who made the history that the monuments and markers were designed to preserve. His contributions to the cause of preserving the history of the pioneers and of the West constitute a lasting monument that will honor him for generations to come.



Group at General John C. Fremont's campground in Weber County, 1933.



"This Is the Place" Monument at the mouth of Emigration Canyon in Salt Lake Valley. This monument was dedicated July 24, 1947.



A NORMAL DAY

*in the home of
George Albert Smith*

BY ROBERT MURRAY STEWART

LIFE is unaffected and happy at President George Albert Smith's home. The household consists of President Smith, his daughter Emily, her husband (the author of this article), and his granddaughter, Martha, together with Louisa Grint, who looks after the physical needs of the family. In the house next door reside President Smith's other daughter, Edith, and her husband, George Elliott, with their children, Thomas and Nancy. Their love and interests bring them

to the Smith home constantly to join in the happiness there and to make them an integral part of President Smith's household.

President Smith's son, George Albert, Jr., professor at Harvard

University, and his wife Ruth, with their three sons, George Albert III, Samuel, and Robert, live in Boston, Massachusetts. Whenever they come to the Smith home for a visit, there are great happenings of which



President Smith, his son, George Albert, Jr., and grandson, George Albert III



EMILY
SMITH
STEWART

President Smith becomes a part—overjoyed to have his grandchildren with him and to enter into the activity of his young folk.

The house itself was built some years ago. While it may not have all the conveniences of more modern homes, President Smith has found joy in the continuity of his ownership. The ravine in the rear of his house has all the qualities of the canyon and has brought much joyous living to him, his family, and his friends. The home and garden, including the canyon, were enjoyed by the governors of the various states and their families at the governors' reception held there during their convention in Utah in July 1947.

As in most families, the timing of the morning meal at the Smith residence is rather difficult, but it



President Smith and his two daughters, Emily, left, and Edith, right, in a reception line at a gathering at his home honoring the nation's governors in July 1947.



EDITH
SMITH
ELLIOTT

is arranged so that each member of the household has a turn to return thanks for the food and also to offer the family prayer, which follows breakfast.

President Smith's morning at the office is followed by a lunch at home, whenever possible, and a short rest. Although President Smith's afternoon in the office is usually long—lasting until six-thirty or seven—his route home is a devious one, for he may go to the hospital to visit or to administer to the sick. If it is not a trip to the hospital, it may be that he will make a call upon a sick friend or a relative. He has frequently said that if people keep well, he will probably not call on them; but when they are in distress, he will do his best to visit and comfort them.

Even though dinner is late—hav-

ing been kept warm against the time of President Smith's eventual arrival—family prayers will be offered before the serving of the meal. President Smith's meals are simple and nourishing. In the summer he eats no meat, and even in the winter months he eats very little. Milk is his favorite beverage.

After the dinner is finished, the time for relaxation arrives. A large-base rocking chair, a gift to him from his beloved wife soon after their marriage, is the President's favorite chair. Naturally, it has had to be reupholstered several times. The chair stands in one corner of the living room near the fireplace, in which, in the wintertime, a cheerful log fire is kept burning. When President Smith is seated comfortably, Edith and some, if not all, of her family come to see him. Reminiscences and storytelling are then engaged in, to the delight of the grandchildren and the other members of the families. Jokes, recitations, and occasional songs are also enjoyed to bring relaxation and fun to the entire family.

When the visiting is over, a member of the family reads to the

President from a book, magazine, newspaper, or a manuscript. President Smith is always greatly interested in editorials and international matters that may in some direct or indirect manner affect the missionary work of the Church.

After President Smith completes this part of the day's activities, he is ready for bed. But the process of getting to bed requires about an hour and a half of methodical procedure. President Smith first exercises on an exercising table in his bedroom. He then goes to the basement where he engages in calisthenics on an exercising machine for about fifteen minutes. President Smith has faithfully followed this nightly procedure for many, many years. After his exercises President Smith bathes and then retires, his wants having been diligently looked after by his daughters.

The affection between President Smith and his family is dignified and emanates directly from the kindness that has prevailed among them throughout their lives. The loving and sterling qualities that President Smith manifests in his home are the same that he extends to all people everywhere.

A DAY with the PRESIDENT

As seen by his Secretary

D. Arthur Haycock*

A busy day begins for President George Albert Smith about seven in the morning, a busy day filled with people. And, of course, President Smith loves people.

A light breakfast starts his day, consisting generally of prunes, a dish of whole wheat, and a glass of milk. He knows the value of a healthy, nourishing diet. The early morning also includes a glance at a newspaper to keep abreast of local, national, and world events.

On the way to the Church Administration Building, accompanied by his son-in-law, Robert Murray Stewart, someone nearly always

gets an invitation along the way to ride with him—a student on the way to school or someone going to work.

Thus, the day has a running start by nine o'clock, when President Smith customarily reaches his office.

The morning is taken up with visitors, meetings, correspondence, and more visitors. Meetings with the Brethren associated with him in the presiding councils of the Church and of the various auxiliary organizations and institutions of the Church consume a great deal of President Smith's time.

To all who call, he is a very gracious host. This is true whether the visitor is a mother who hoped he would have time to shake hands with her young son or a distinguished national or international official. The President never hesitates to tell his prominent visitors who do not know about the Church just what the gospel means—and they admire and respect him for it. People are impressed with his honesty and humility. One prominent New York banker, not a member of the Church, said, as he left the office after visiting with President Smith: "Why, he is just like the prophets we read about in the Bible!"

A convert from the mission field, a class of seminary students, a group of Indians, or a young boy or girl may come to the office seeking an opportunity to shake hands with the President of the Church. Whenever possible, he takes a few minutes out of his busy day to greet them. With reverent pride he points to the pictures above his desk showing his father, John Henry Smith, and his two grandfathers, George A. Smith and Lorin Farr. Callers are always fascinated with the many souvenirs and keepsakes displayed in his office—a deer carved by a Scout, an airplane, a

totem pole, a mountain sheep carved by an Indian, a covered wagon and pair of oxen made of wood and sent in from a reservation during the centennial year—and countless other items. He is particularly interested in the young people and their welfare. For the very young, there is always a storybook, a piece of candy, or a shiny new coin.

On a recent trip to the Middle West, he was rushing to catch a train when a mother with four small youngsters stopped him so that her children might have the opportunity of shaking hands with him. Someone took a picture of the incident, and a copy was sent to President Smith with this notation: "I am sending you this picture because it is a graphic illustration of the man we believe you are. The reason we treasure it so is because, as busy as you were, in spite of the fact you were being hurried into your car and then to your waiting train, you still took time out to shake the hand of each child in this family."

During the day, many of the Brethren counsel with him or report to him on the progress of some committee work. He is alert to what goes on and likes to keep in touch with all the affairs of the Church. Always his counsel and advice are just and wise—and tempered, ever, by his boundless store of love for his fellow men.

But city, state, and national organizations require his attention, too. He is president, for example, of the Utah Pioneer Trails and Landmarks Association; a member of the Advisory Board of the National Council, Boy Scouts of America; and a National Trustee of the National Society, Sons of the American Revolution. Also, President Smith always has been solicitous of the welfare of those who

*See Your Page and Ours, page 340



SOMEONE along the way nearly always gets an invitation to ride with President Smith—a student on his way to school or someone going to work.



President David O. McKay, President George Albert Smith, and President J. Reuben Clark, Jr., of the First Presidency

are blind, deaf, or otherwise afflicted and is greatly interested in doing what he can to help these people and make their lives happier. One of his Sunday afternoons recently was taken up with the dedication of a chapel for the deaf in Salt Lake City, and I shall never forget the emotion I experienced as I stood on the stand and watched most of those in the congregation "singing," in sign language. "We Thank Thee, O God, for a Prophet," many of them with tears of gratitude streaming down their cheeks. President Smith is president of the Society for the Aid of the Sightless, and as an indication of the love which the blind have for him, one of the members of that group, a woman who has been blind from childhood, wrote in tribute to him the following lines:

Although his tender loving face
From us is shut apart,
We see the gracious wisdom
Of his understanding heart;
We feel a peace within his soul
And know a peace our own;
We hear his silent prayer that tells
We do not walk alone;
His faith in us will give us strength
As unseen paths we plod:
Our souls uplifted by a man
In partnership with God.

To conserve his strength and to enable his body the better to keep up with his enthusiasm, President Smith rests an hour or two in the afternoon. I usually drive him home for his lunch and rest, and the short ride always permits a few moments relaxation during which I never tire of listening to the countless stories he tells about people and places. He recalls events that have occurred and changes that have taken place during his lifetime, particularly in the valley of his birth. The lawns, the flowers,

and trees are a never-ending source of joy to him.

When he returns to the office in the afternoon, there are more meetings and visitors. Sometimes the press of other matters makes it necessary for him to stay late in the evening to take care of the daily mail. He is very conscientious about his correspondence, and it disturbs him if he cannot get all of his work taken care of in any particular day.

President Smith loves to spend his evenings with his family. Often at the dinner table he holds every-one spellbound with his stories. Later in the evening, on rare occa-

sions, he may sing some of the songs that he learned as a young man and that he used to sing to his own accompaniment on the guitar or banjo. I have enjoyed a few such evenings, and their memory is priceless to me.

If weather permits, he takes a walk around his yard before retiring and may call on one of his neighbors. He enjoys being out-of-doors, especially in warm weather, and I have been privileged to enjoy many such walks with him. During the day he may wander in his garden and call the birds by whistling. When he was a boy, he learned to whistle by using an acorn cup placed between his fingers, and he is able to produce a rousing whistle in this manner.

Finally at night President Smith's body says, "enough for today" to his much younger spirit, and he goes to bed, thankful that he has been permitted to live another day in this beautiful world, and to spend it "sharing the gospel with others."



Several Navajo Indian girl singers called upon President Smith during a recent M. I. A. conference and sang several of their native songs.

President George Albert Smith...

By *D. E. Hammond*

SCOUT EXECUTIVE, S. L. COUNCIL & FORMER
MEMBER YMMIA GENERAL BOARD

and

Forace Green

MEMBER YMMIA GENERAL BOARD

TO PRESIDENT SMITH the Scout daily good turn has been of the utmost significance. He has read into this Scout law the admonition of the Savior, "And whosoever of you will be the chiefest, shall be servant of all." (Mark 10:44.)

Add to the spirit of the good turn the lifelong interest of President Smith in youth, and you have a partial answer to why he has gained international prominence as a Scouter, as well as an indication as to why Utah and the Church lead the world in the percentage of boys registered as Scouts and Explorers.

At the age of twenty-one the President was called by the First Presidency on a local, short-term mission "to the stakes of Juab, Milard, Beaver, and Parowan, to labor among the young people." His special assignment was the Y.M. M.I.A. In 1902 he was made superintendent of the Y.M.M.I.A. in the Salt Lake Stake, which then comprised forty wards.

When scouting came to America in 1910, President Smith was a member of the Quorum of the Twelve Apostles and advisor to the M.I.A. He followed closely the findings of the general board members who investigated the program. He also approved the recommendation made in 1912 that it be adopted, as well as the application for a national charter the following year.

In 1919, when the Salt Lake Council was formed, President Smith was made a member of the executive board. Last year he was presented with a special thirty-year-veteran badge for continuous service in that capacity. One of his major activities on the board has

been to help with the development of the Tracy Boy Scout Wigwam in Mill Creek Canyon. One of the cabins at the camp bears his name because of the work he did in helping raise funds for improvements.

When President Smith was made general superintendent of the Y.M. M.I.A. in 1921, scouting in the Church was placed directly under his guidance. President Smith would be the last man in the world to claim credit for the wonderful record made and for the good that has come to the youth of the Church through the program, for many other prominent men have engaged in this work. But since 1921 he has been the leader of the L. D. S. scouting movement.

President Smith became the first Utahn to gain membership on the executive board of the National Council. He was appointed to this position in 1931. Since that time he has known personally most of the national Scouters. He has won their love and respect through his contributions to the program and by his personal charm.

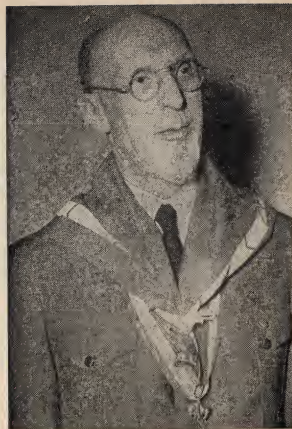
The extent to which the Y.M. M.I.A. and its superintendent contributed nationally to the scouting program is told graphically in a letter from James E. West, Chief Scout Executive of the Boy Scouts of America. It is dated September 10, 1934, and is addressed to Superintendent Smith:

"We are very grateful for the

★
"... to his enthusiasm for its program must be largely traced the fact that Utah stands above all other states in the percentage of boys who are Scouts."

(From citation read at the ceremonies in Buffalo, New York, when President Smith received the highest award in scouting, the Silver Buffalo.)

★
permission extended in your very kind letter of August 8, 1934, to use your Church Program in Scouting, and especially that phase of it which has to do with the Program of the



President Smith in his Scout uniform, wearing the Silver Beaver and Silver Buffalo awards.

Vanguards, as a basis for our expanded program in the Senior Division to be developed in cooperation with the Protestant Churches, and as a part of their unified program for youth within the Church.

"Dr. Wyland assures me that the Curriculum-Planning Committee of the Protestant Churches will have real appreciation for the practical working plan offered in the Vanguards.

"We are therefore hopeful that you will see, after a few years, the fruits of your labors in a very much wider field developed by the Christian Churches generally."

Two honors came to President Smith about this time that spotlighted his position in scouting. They were the presentation of the Silver

Beaver and the Silver Buffalo. The Silver Beaver, the highest award that can be bestowed by a local council, was first given in 1932. President Smith was in the

SCOUTER



President George Albert Smith with two Explorers who represented Utah at a Region 12 meeting in Hawaii.



President Smith with young Jimmy McFarland, son of Mr. and Mrs. W. Grant McFarland, standing near "This is the Place" monument.

"George Albert Smith: Business executive, religious leader, former President of the International Irrigation Congress and International Dry Farm Congress, Federal Receiver of Public Moneys and Special Disbursing Agent for the State of Utah. Member of the Quorum of Twelve Apostles of the Church of Jesus Christ of Latter-day Saints and General Superintendent of the Young Men's Mutual Improvement Association of that Church. Organizer and President of the Utah Pioneer Trails and Landmarks Association. Member of the National Executive Board of the Boy Scouts of America, Program Divisional Committee, Committee on Relationships, and of its Region Twelve Executive Committee, and identified with its local activities continually almost since its organization. He has been indefatigable in serving the cause of Scouting, and to his enthusiasm for its program must be largely traced the fact that Utah stands above all other states in the percentage of boys who are Scouts."

The following year President Smith became advisor to the M.I.A. devoting most of his time to his duties as a member and later as president of the Quorum of the Twelve, and finally President of the Church. But he retained his position as the ranking active L.D.S. Scouter and increased his influence in the National Council.

From October 1937 to June 1938 he headed "The Flying Squadron," a group of leading Scouters who traveled forty-six hundred miles and

talked to six thousand stake and ward leaders in the interest of promoting the scouting program. He was honored at the Silver Jubilee of Scouting in the Church in 1938 and again at a special program held during June conference in 1948 when scouting was thirty-five years old in the M.I.A. He backed the Centennial Boy Scout Camp held in Salt Lake City during the Pioneer celebration in 1947.

President Smith served for several years as chairman of the important program and resolutions committee of the National Council and has played a prominent part in many of the national annual meetings.

Although President Smith has won more honors, reached higher places, and done an exceptional work in the development of the Boy Scout movement, he best exemplifies the spirit of the program in his everyday actions. On a camping trip if someone wanted a drink of water, if there was wood to be gathered, if there was food to be cooked, he was the first to respond. The horses were always tended before he thought of himself. If someone needed help, he was always there.

The good turn to him means giving a man a ride for a block or a thousand miles, helping a dog in need, a lady down the steps, or the President of the United States on a special assignment. It means sharing the gospel with others, giving our youth the chance they should have to gain eternal salvation. It is the spirit of the gospel of Christ.

group winning one the first year from the Salt Lake Council.

Two years later, in 1934, the National Council awarded President Smith the Silver Buffalo, highest decoration obtainable. At this time he was probably the only man in the United States to have both the Beaver and the Buffalo, and he is still one of a very few to receive both awards. The citation read at the presentation ceremonies in Buffalo, New York, puts into a few words some of the highlights of his accomplishments up to that time:

George Albert Smith ...

By John D. Giles,

BUSINESS MANAGER THE IMPROVEMENT ERA

A FAVORITE theme of President George Albert Smith is: "We are all brothers and sisters—the children of our Father in heaven."

One of the groups emphasized frequently as being very close to Latter-day Saints is the Lamanites, mistakenly and unfortunately called American Indians.

When George Albert Smith became President of the Church of Jesus Christ of Latter-day Saints in 1945, one of his first important actions was to set up a plan to assist the Lamanites. He went to Washington and not only called on the Utah congressional delegation and the commissioner of Indian affairs, but also on the President of the United States and other high officials.

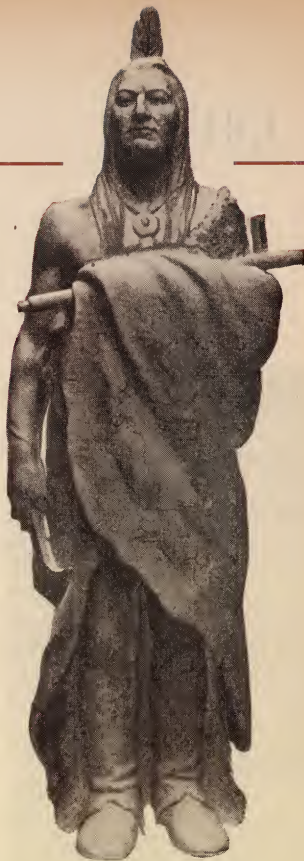
In the Council of the Twelve Apostles he set up a committee to pay special attention to Indian problems. The committee's assignment included regular and intensive efforts to give help in every possible way to our Lamanite brethren and sisters. A field co-ordinator was appointed to devote his entire time and attention to the Indians. The general boards of the Mutual Improvement Associations, Sunday School, Relief Society, and Primary, were requested to set up recreational and other special programs, where desirable, for Indian groups.

Several other projects were instituted, all looking toward the betterment of the conditions and broadening the opportunities for self-help and development among the people who are now receiving more attention and more favorable consideration in the Church and in the nation than for many years past.

These actions on the part of President Smith were not spontaneous; they were not the result of a sudden impulse; they were the product of years of association with a people who have fared so poorly over the years at the hands of their

white neighbors. He has visited Indian reservations and Indian homes whenever the opportunity has been afforded. He has friends in many tribes in various parts of America. Visits to his office by Indians from nearby and faraway reservations are frequent, and more than once Indians have been guests in his home.

In 1941 what is probably the highlight of President Smith's experience with his Lamanite friends occurred. With two companions President Smith spent the greater part of a week among the Hopi and Navajo groups of northern Arizona. It was a missionary experience filled with unusual events. He joined a group of missionaries from Snowflake Stake who had been assigned to work primarily among the Hopis and Navajos. His route led through the Indian villages at Indian Wells, Keams Canyon, Polacco, Walpi, Oraibi, Hoteville, Moencopi, and Tuba City. At each of the villages he met not only the chiefs and leading men but also requested the privilege of meeting the humble members of the tribes, frequently in their homes. When he found Indians who were sick or infirm from age, he blessed them.



A bronze statue of Chief Washakie as executed by Mahanri M. Young for "This is the Place Monument."



Lamanite Saints from the Washakie Ward visiting the temple grounds.

FRIEND OF THE LAMANITES

Their smiles of gratitude were more eloquent than the English words they were unable to speak could possibly have been.

Another impressive experience with the Lamanites was at Fort Washakie, Wyoming, on the Wind River Reservation in 1946. Coming west along the Mormon Pioneer Trail from Nauvoo toward Salt Lake City with a group of friends, President Smith stopped at Lander, Wyoming, to secure suitable sleeping accommodations. The following morning he visited the reservation office and then the grave of old Chief Washakie, noted Shoshone leader whose statue stands in an honored position on the "This is the Place" Monument at the mouth of Emigration Canyon overlooking the valley of the Great Salt Lake.

As President Smith, with tears in

his eyes, stood at that grave in Wyoming and listened to an Indian interpreter relate stories concerning the great warrior, he silently paid tribute to another of his Lamanite friends.

A few minutes later he stood at the grave of Sacajawea who, the Indians claim, mistakenly was called the "Bird Woman" of the Lewis and Clark expedition to the northwest in 1804. When he heard of futile efforts to have a suitable monument placed in commemoration of the great service she rendered to the nation, he repeated a remark made by the old scout as he approached the grave—"If Sacajawea had not been an Indian, a monument would have honored her long ago." President Smith pledged his cooperation, in an effort that has been under way for some time, to pay tribute to her in a proper manner.

At Fort Washakie, President Smith talked with several members of the Church, including Charlie Washakie, son of the famous chief, and his wife Ellen. This led to President Smith's request that the Washakies be invited to participate

in the exercises at the unveiling of the "This is the Place" Monument, July 24, 1947, which they did.

On a visit to Fort Hall, in Idaho, President Smith demonstrated his understanding of Indian characteristics when Charlie Peterson, chief of the inter-tribal council of the Shoshone-Bannock Indians, declined to have his picture taken with the President. After considerable reluctance was shown by the chief, President Smith finally suggested the chief be given time to go to his wickiup to change his clothes. With this suggestion the chief's face brightened, and he and his wife soon reappeared, delighted to have their photographs taken.

On a visit to the Goshutes at western Juab County, near Ibapah, Utah, the kind heart of this friend of the Lamanites was touched by the conditions under which this group of "our Father's children" were compelled to live. The situation was called to the attention of proper authorities, and later reports indicate that some improvement was made. The Indians in the Uintah Basin, on the Shivwit's Reservation, Washington County, Utah, the Piutes in southern Utah, and Indian groups in

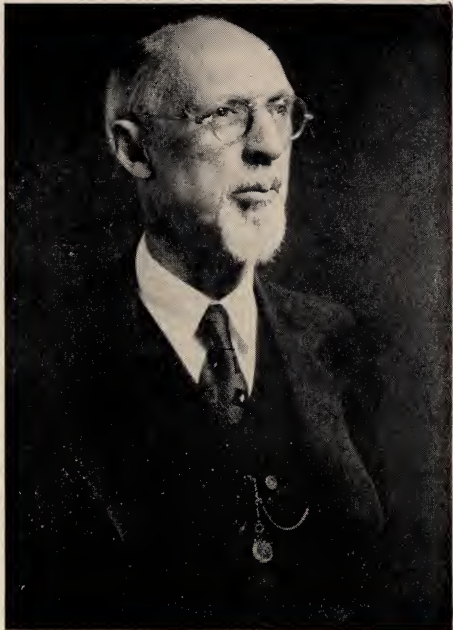
(Continued on page 335)



President Smith bedecked in leis on leaving Honolulu in 1936.



President Smith at a native feast at the L. D. S. Mission Home in Tonga in 1938.



On his eightieth anniversary

We join in honoring
George Albert Smith
President of
The Church of Jesus Christ
of Latter-day Saints

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DIANE MILLER

The
M. I. A.
Theme
1949-1950

By Diane Miller

How glorious and near to the angels is youth that is clean. This youth has joy unspeakable here, and eternal happiness hereafter."—The First Presidency.

Many ways present themselves in which to expound our theme, but the one that I have chosen is that of likening fresh clean youth to flowers with which God has so abundantly blessed us. The gardenia is a snowy white flower; when fresh, there is nothing more pure or sweeter-smelling than this delicate blossom. In comparison, a glorious clean character with a fine righteous glow about it is every bit as pure and sweet as the most beautiful gardenia. However, gardenias must be handled with care. One careless touch will turn a radiantly white petal brown, and for this there is no cure. The petal may only be cut away. To the many who casually view the flower, the missing petal may go unnoticed. But the gardener who has tended the flower

(Concluded on page 332)

THE IMPROVEMENT ERA



Portrait of an Empire Builder

AS hundreds of thousands pay honor to a great Church leader and empire builder on the anniversary of his eightieth birthday, this pioneer sugar company, an empire builder in its own right, adds its tribute of praise and appreciation.

Grandson of George A. Smith, a member of the first company of pioneers to enter Salt Lake Valley, and of Lorin Farr, one of the founders and first mayor of Ogden,

President George Albert Smith, in his life and his ancestry, represents a true cross-section of the religious, cultural and economic life of the Intermountain West at its best. His distinguished services to western reclamation as president of the International Irrigation Congress and of the combined International Irrigation and Dry Farm Congress in 1915 and 1918, when reclamation policies were being formulated, contributed substantially to the advancement of sugar beet growing in the West.

America's third largest beet sugar company has its roots in Utah



THE SUGAR BEET
Builder of the Mountain West

ANOTHER empire builder, though of less venerable age, is The Amalgamated Sugar Company, which was founded by other pioneer leaders more than half a century ago, and is now the third largest beet sugar company in terms of annual sugar production in the United States.

It numbers among the nine presidents who have directed its growth seven great figures of the past and two who are still living and active in its direction. They are: David Eccles, Henry H. Rolapp, W. H. Wattis, Joseph F. Smith, Anthon H. Lund, M. S. Browning, Anthony W. Ivins, Marriner S. Eccles and H. A. Benning.

The Amalgamated Sugar Company

Home Offices: Ogden, Utah

Factories: Utah, Idaho and Oregon





—Photograph by H. Armstrong Roberts

Art in Garden Planning

BY VERLA BIRRELL

ASSISTANT PROFESSOR OF ART IN HOME ECONOMICS, UNIVERSITY OF UTAH

IN SPRING the art-minded homemaker turns her attention to beautification of her yard and garden. Her artistic talents are soon recognized when she carries her activities into the garden of her home. Her neighbors and her family, too, are aware of the beauty she adds to their environment and the joy that she gives to them in her desire to surround herself with lovely flowers and plants. Landscaping, in one sense, is a community art: Each yard on the street is a part of the pattern of the entire street; and when the homemaker improves her property, she is improving the district in which she lives.

A well-planned garden serves to beautify the interior (by floral arrangements) as well as the exterior of the home and brings beauty into the lives of the family throughout the entire year. The homemaker is cognizant of this and of the healthy mental and emotional benefits which come from allowing the family to assist with planning the garden and caring for the flowers. Indeed, landscaping may be an enjoyable cooperative project for the whole family. Flowers that were planted by individuals can help to stimulate a family interest in gardening and can give each member a gratifying feeling of personal pride.

A few points that may be kept in mind when planning the landscaping for the home are listed below:

1. The frontal area of a home is considered part of the street because it is open to the view of the public. It should, therefore, be landscaped rather formally and

have a tailored appearance. Fences in the front are not considered good because they break the continuity of the landscaping of the street. Shrubs and trees should be chosen which soften the angles of the house-ground position, which do not hide the house behind an over-grown forest; the house should appear as though it were mounted in a "setting."

2. The landscaping at the sides of the house varies with the architectural style of the house and with the width and shape of the lot. Usually the planting at the sides of the house is kept quite formal. No fences should be on the side of the house from the house to the street.

3. The space in the rear of the house contains various areas: a work area for clotheslines; a play area for small children; a parking area; and a living area. Often, in addition, there is a small area for a vegetable and flower garden. The living area is the private and personal area and may be landscaped with flowers, flowering vines, and flowering shrubs. In this area are patio, barbeque pit, sundial, bird

BLUEPRINT FOR

Beauty



S-T-R-E-T-C-H! Yes, that's it—start the day right by stretching every muscle of your body as soon as you awake. Those in the know say it's better to lie in bed and stretch for a minute than to bound out of bed before your circulation wakes up. Push down with your legs and reach up with your arms, pulling your hands and feet away from the center of the body.

Y-a-w-n. Stretch, and yawn again. Feeling better? (If you need an example, take it from the wise old tomcat, who almost never gets excited about life after a nap until

he has stretched luxuriantly. And he takes his time about it.) If you're feeling a little achy or stiff first thing in the morning, try these before getting out of your sleeping bag:

1. Slowly bend one knee and bring it up to the stomach. Then stretch the leg out, heel first. Repeat, using the opposite leg. Repeat the whole procedure two or three times.
2. Flatten the back against the mattress, then hump it a bit, and drop it down flat. Repeat.

(Continued on page 298)

THE IMPROVEMENT ERA



—Photograph by Keystone View Co.

bath, lily pond, and other interesting centers of family activity. Since the trend of current fashion is to live out-of-doors every minute that the climate will allow, the out-of-door living area is very important. Trees which offer shade, shrubs which vary in color, flowers which surprise and please the eye are to be found in the living-area garden. Guests at a luncheon or members of the family in the cool of the evening are thankful for this beautiful haven.

4. The location of the flowers and shrubs must be plotted carefully in order that plants which need sun or shade and those which are tall or short may be placed correctly. The low-growing plants or flowers should occupy the front and borders of the flower beds, while the taller and larger plants should be planted toward the back according to their respective heights.

5. The entire planting may be plotted on an artistic basis to make the garden appear a painting. Allowance should be made for a center of interest in the garden; for a balance of plant arrangements; for a variation of plant texture and color; and for an interesting arrangement of lawn patterns, flower beds, etc. The most graceful line to use in art as well as in landscape gardening is one that is slightly curved (exaggerated curves are not good).

6. The garden should be planned to furnish seasonal flowers or shrubs the year round. Properly landscaped, the garden will not only make available beautiful plants for indoors but will also furnish interesting vistas when viewed from the windows of the home. While specific instructions for planting and care of each flower cannot be given here, there are many good reference

(Continued on page 306)

Suppose you
couldn't *SEE* which shirt
is cleaner



Why . . . you could tell by the smell!

The wonderful, *clean* fragrance of a shirt that has been washed with

Fels-Naptha Soap *proves* that every bit of dirt and perspiration odor has been washed away—*completely!*

And for whiteness . . . the improved Fels-Naptha you buy today has a new 'sunshine' ingredient that gets white things—shirts, towels, linens—brilliantly, *radiantly white*.

Yes, use today's *improved* Fels-Naptha and your white things will actually *radiate new whiteness* every time you wash them!

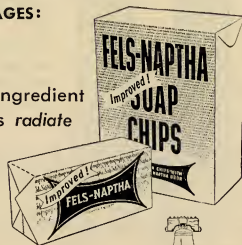
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PLUS . . . Gentle, active naptha.

PLUS . . . A new, finer 'sunshine' ingredient that makes white things radiate new brilliant whiteness!

Ask your grocer for
Improved Fels-Naptha Soap,
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MADE IN PHILA.
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they'd all be the same
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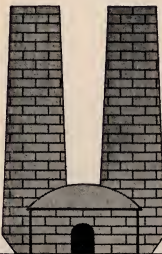


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Blueprint For Beauty

(Concluded from page 296)

(Haven't you seen old tom do this?)

- Place the hands behind the head. Rock the head slowly up and down. Repeat three or four times.

Still feeling lazy? Then exert yourself to a sitting position on the side of the bed, raise arms (but don't tense them) over the head, and from the waist turn the trunk slowly from side to side. Pull the spine up from the hips, and reach to the tips of your fingers.

Now, on your feet! With arms high overhead and fingers spread wide, y-a-w-n and s-t-r-e-t-c-h once more. With those preliminary push-ups you should be relaxed and limber, ready to start the day!

As far-stretched as it may sound, the ability to relax is the great secret of posture, poise, and graceful living. Authorities on physical culture are pretty well in accord that stretching exercises, which relieve tensions and promote relaxation, are a vital key to health, naturalness, and control. They are a part, or should be, of that daily exercise routine which is essential to youthful beauty.

"Slumber-stretches," too, taken just before dropping off to sleep, relax the body and help it drift into beauty sleep.

- Stretch the entire body, arms extended up and out, legs pushed downward, muscles tensed. Twist and turn a bit. Then relax completely. Repeat.
- Stretch the arms straight up from the shoulders. Reach up first with one arm, then with the other, keeping the shoulder opposite the stretching arm down on the bed. Alternate six times, then relax. Repeat.
- Push down hard, first with one leg, then the other, leading with the heel. Give several good pushes. Then relax.
- Clasp the hands behind the head. Rock the head forward six times. Then let it sink back on the pillow.

Real beauty is the art of finding and being ourselves. And "the first step in finding and being yourself," says one writer, "is finding the body. It is after all the instrument of self-expression—and only to the extent that it is strong, controlled, and re-

1949 ERA INDEX NOW READY FOR BOUND VOLUMES

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laxed from tension, can it be used adequately.¹ The tragedy of life is that we are often too content (or too discouraged) with what we have found thus far to realize our potentialities through further search. "Seek and ye shall find!" the scriptures say to all who would be beautiful.

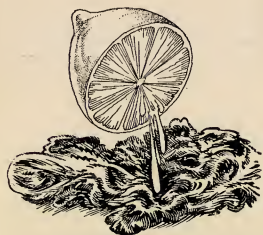
Let's stop and consider: Do our bodies help us to better express our personalities or do we reluctantly drag them around as hindrances to our better selves? What we can do towards finding them and improving them, we should. They are temples of the soul.

References:

Dorothy Nye, *Your Aches—What To Do About Them*. Funk & Wagnalls Co., New York, 1949.

James H. Smith and Natacha Rambova, *Technique for Living*. Essential Books, New York, 1944.

¹Smith, James H. and Natacha Rambova, *Technique for Living*, p. 11.



LEMONS and HONEY

IN spring our fancy turns to fresh food flavors. While many use lemons and honey daily the year round, others do not realize the added zip that lemon dressing can give to a fresh green salad or a flavorful fruit salad. Besides being rich in vitamin C, lemons also contain calcium, iron, and traces of B-complex vitamins. Honey, a natural sugar and a quick source of energy, also supplies traces of vitamins B and C, iron, copper, calcium, sodium, and other minerals. It may be substituted for sugar in many recipes by reducing the amount of liquid $\frac{1}{4}$ cup for each cup of honey used to replace sugar.

(Continued on following page)

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MAKE IT A MASSEY-HARRIS

Here is another MASTER-MIX Recipe



Try These *Quick*
MUFFINS

First, here is your
Clabber Girl MASTER-MIX recipe
6 cups sifted all-purpose flour
2 tablespoons Clabber Girl Baking Powder
1½ teaspoon salt
1 cup shortening

Sift flour, baking powder and salt together. Cut in shortening. Store in covered container in refrigerator. *Now try*

DATE *Nut* MUFFINS

These Muffins are ideal to serve for breakfast, luncheon or supper. Here is the recipe:

2 cups Master-Mix 1 egg, well beaten
½ cup pitted dates, 1 tablespoon sugar
cut in small pieces ¾ cup milk
¼ cup chopped nuts

Measure Master-Mix into a mixing bowl. Stir in the dates and nuts. Mix egg, sugar and milk together. Add, all at once, to the dry mixture. Stir gently only until the flour is moistened—the batter will look lumpy. Fill greased muffin pans ¾ full. Bake at 425° F. (hot oven) 15 to 18 minutes. Makes 1 dozen 2-inch muffins. If plain muffins are desired, use the Date Nut Muffin recipe but omit the dates and nuts.

A Jar of Clabber Girl Master-Mix in the refrigerator helps quickly to bake waffles, ginger-breads, quickrolls, cookies, and other interesting and exciting home-baked products.

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Lemons and Honey

(Continued from preceding page)

Creamy Fruit-Salad Dressing

3 tablespoons honey
1 tablespoon lemon juice
1 teaspoon grated lemon peel
½ cup whipping cream

Combine honey, lemon juice, and lemon peel. Fold into whipped cream just before serving on chilled fruit salad. This dressing separates on standing and cannot be stored.

Golden Salad Dressing

2 eggs, slightly beaten
¼ cup honey
¼ cup lemon juice
½ cup orange juice
Dash of salt

Combine and cook in double boiler until thickened. Chill.

Lemon French Dressing

½ cup salad oil (olive, corn, or peanut oil)
Juice of 1 lemon
½ teaspoon salt
¼ teaspoon paprika
2 tablespoons catsup (optional)
Shake well together in tightly-covered jar.

Lemon Dessert Sauce

1 tablespoon butter
1 egg
¾ cup honey
3 tablespoons lemon juice
1 tablespoon grated lemon peel
⅛ teaspoon salt

Melt butter in top of double boiler. Add beaten egg. Stir in remaining ingredients and cook over boiling water until thickened, stirring frequently. Serve hot with cottage pudding, steamed pudding, or other desserts which are served warm. Serve chilled with chilled desserts.

Honey Delight

1 package lemon- or orange-flavored gelatin
½ cup boiling water
¼ cup honey
Juice of ½ lemon
1 can evaporated milk
Graham crackers

Dissolve gelatin in boiling water. Add honey and lemon juice and mix well. Fold in evaporated milk that has been chilled and whipped. Pour this mixture into a pan that has been lined

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with graham crackers. Place crushed crackers on top of mixture and put in refrigerator to set. Cut into squares.

Lemon-Honey Drop Cookies

1½ cups sifted fine whole wheat flour
1½ teaspoons baking powder
½ cup shortening
¼ cup honey
1 tablespoon lemon juice
1 egg

Sift flour and baking powder. Cream shortening and honey thoroughly. Add lemon juice. Add egg yolk. Beat well. Add dry ingredients. Fold in stiffly-

beaten egg white. Drop by teaspoon on hot greased cookie sheet. Bake in hot oven (425° F.) about 12 minutes. Makes about 2½ dozen cookies.

Honey Apple Crisp

4 cups sliced apples
½ cup brown sugar
1 tablespoon lemon juice
½ cup honey
½ cup flour
¼ teaspoon salt
¼ cup butter
¼ cup walnuts (if desired)

Spread sliced apples in shallow baking dish, sprinkle with ¼ cup of the

sugar and lemon juice and pour honey over all. In a bowl mix flour, remainder of sugar, and salt, and work in the butter as for biscuits, making a crumbly mixture. Spread these crumbs evenly over apples and bake in moderate oven (375° F.) for 30 or 40 minutes, or until apples are tender and crust is browned. Serve warm with plain or whipped cream and a dash of powdered cinnamon.

(The above recipes are taken from the cookbooks of Madison Honey Institute, Madison, Wis., and reprinted with its permission)

Indictment of INDIFFERENCE

BY RICHARD L. EVANS

AMONG the ancient Athenians it is said that Solon invoked a law that penalized people who refused to take sides on disputed principles and public problems. It was his conviction that a person should commit himself to one side or the other in any question of serious consequence instead of standing by in idle indifference. It sometimes seems so safe, so comfortable, to stand by and say, "I am neutral. I won't take sides. I can't be bothered. I'll wait and see what happens." But in a sense there is no such thing as neutrality when one stands in the midst of something that should or shouldn't be done, and no such thing as justifiable indifference in the presence of any important issue or in the preservation of any important principle. Indeed, indifference may be a great source of comfort and encouragement to evil and excesses. When a man wants to do something he shouldn't do, often he doesn't need or want our active assistance. All he may need to know is that we won't actively interfere. If he wants to steal, if he wants to do violence, if he wants to defraud or defy the law, he may only need to know that we shall be indifferent to what he is doing. And in such circumstances indifference may amount to active assistance. If a person doesn't sustain the law, he is, in a sense, against it. If he doesn't help the innocent, he is, in a sense, assisting the guilty. If he closes his eyes to public or private perfidy, he is doing his part to make such perfidy possible. John the Divine indicted indifference in these words: "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot." Where a principle is at issue, those who weakly watch and offer no assistance to either side have no part with the valiant—no part either with the victor or the vanquished. They are victims of their own evasion—not quite daring to do right, nor quite wanting to do wrong. To be indifferent to error or to any evil is to give great comfort and encouragement to error and evil. And in such circumstances, indifference is not neutrality. In such circumstances, indifference is an active evil.

³Revelation 3:15

"The Spoken Word"

FROM TEMPLE SQUARE
PRESENTED OVER KSL AND THE COLUMBIA BROADCASTING SYSTEM, FEBRUARY 5, 1950

THE DIARY HABIT

By
Annie L. Gaelt



"MOTHER, Mother, he's come! he's come!" shouted Glen, as he rushed into the kitchen, quite regardless of muddy feet.

"Who's come?" I inquired, perhaps not very graciously, for I had just washed that kitchen floor.

"The robin has come, and he's five days earlier than last year, I can prove it by my diary," he added, bringing out the book for my inspection.

When Glen was eight, I bought him a blank book. It was of good paper and had a substantial cover—this was his first diary. In the beginning, I gave him a little help with regard to its use. I suggested that at the top of each page he write the month and year, and, in the margin, the days of the month; also, that he leave an unused line between each entry. I insisted that he write neatly, and I helped him to understand what sort of things would be

(Concluded on page 331)

Melchizedek Priesthood

*To Our Beloved
President,
GEORGE ALBERT SMITH*

ON the eightieth anniversary of your birthday we extend to you our love and congratulations and pray that the Lord will bless you always with his choicest blessings.

Your love and kindness are known throughout the world. Sincere humility and devotion to the service of the Lord have characterized your life and leadership.

We extend our love and earnest appreciation to you and pray that we may have the privilege of enjoying you as our Latter-day Prophet for many years to come.

The Council of The Twelve

George F. Richards
President

*President
George Albert Smith*

Dear President Smith:

THIS is your birthday. It should be a happy day for you. As you look back upon your life, you may well realize that it has been devoted to righteousness and truth.

Your days teach us many a lesson, for there is not a place of splendor or a dark corner on the earth that has not received your wonder and pity. You have sought mankind to bless them. Loyal always to right, you have been faithful in meeting your duties and responsibilities, and courageous in all your actions. While you have recognized the weaknesses of mankind, you have recognized the goodness of every individual. You are greatly loved because you love greatly.

May your birthday and all days to come be filled with sunlight and health and strength.

The First Council of The Seventy

LAKEVIEW STAKE BISHOPS MEET

Group leaders of the high priests quorum of the Lake View (Utah) Stake are following the counsel of their quorum presidency and holding meetings periodically at the homes of their less fortunate members—the shut-ins because of age or physical infirmities. At a recent meeting, held at the home of Thomas W. Read in Hooper, seven bishops who have served the Hooper wards were photographed. Reading from left to right, they are, first row: James R. Beus, Thomas W. Read, J. Levi Beus. Second row: Floyd D. Fowers (present bishop of Hooper Second Ward), Yerg Jensen, in whose administration the second ward was created, John D. Hooper, and Lauren I. Meldrum, present bishop of Hooper First Ward.



OUTLAW ADVERTISING ALCOHOLIC BEVERAGES

IN THE February number of *The Spotlight*, Hannah Jordev Ericson wrote the following:

Advertising is the backbone, life, and future of the liquor traffic. It has done more than anything else to increase liquor consumption, make millions of drink victims, and create a tolerant attitude toward drinking and drunkenness. Are American citizens treated justly when an industry is permitted to spend one hundred fifty million dollars a year to make a narcotic poison, a habit-forming drug, attractive to young and old? Is it fair to allow the brewers and distillers to make use of every medium and cunning device to deceive our people and to make their alluring appeals to our homes, youth, mothers, fathers, health, sociability, appetite, etc.?

Are we using our common sense when we help to increase the sales of a commodity that causes wrecked lives, ruined homes, automobile tragedies, vice, crime, poverty, and suffering; and which is a great handicap to the advancement of education, inventions, and every other worthy achievement of man? Shall we let the brewers broadcast in thousands of publications their false claims that they help pay our taxes, reduce unemployment, and furnish markets for farm products, when facts prove that exactly the opposite is the case?

According to their own figures, the liquor industry pays about two billion dollars in revenue to all of our governments. The lowest estimated cost of crime in our country every year is fifteen billion dollars, or about one hundred twenty dollars for every man, woman, and child; gambling costs us ten billion dollars; vice, traffic accidents, relief, cost several billions more. These evils are in part caused and greatly increased by drink, and the huge sums of money spent on them should go for necessities and comforts to help stimulate legitimate industries. If this were done, our tax burden in peacetime would be greatly diminished.

The U. S. Statistical Abstract 1017, page 196, says, "For every million dollars invested the brewers employ 78 wage earners, while the million dollars in other industries employs 318 workers," more than four times as many. If the huge sums wasted on liquor and its accompanying evils were spent on necessities and spread among farmers, businessmen, and laborers instead of going to the booze barons and penal institutions, it would put this country on the road to peace, prosperity, and plenty.

There are before the present Congress bills to prohibit transportation in interstate commerce of liquor advertising and to stop its broadcasting over the air: *The Langer Bill (S. 1847) in the Senate and the Bryson Bill (H. R. 2428) in the House. Hearings on these bills were set for January 12 and 13, 1950.* Since the future life and prosperity of the liquor traffic depends very largely on advertising, making their products popular, you may be sure they will leave no stone unturned to defeat

NO- LIQUOR- TOBACCO COLUMN



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these bills. They have a good chance of passing, however, if a large number of people write personal letters and send telegrams, resolutions, and petitions from congregations and other organizations urging their passage. These should be sent at once to the U.S. Senate and Representative from your district, c/o Senate or House Office Building, Washington, D. C.

Everyone can help discourage liquor advertising by writing newspapers, periodicals, radio stations, and motion picture producers, protesting having liquor made attractive to our youth and in our homes. These naturally wish to please their patrons, so if enough people expressed their disapproval of such advertising, it would go far to eliminate it. Let us also express our appreciation to those who refuse thousands of dollars a year for such advertising in order to give their readers a clean and acceptable paper. Let us not only read about what should be done, but also let us act.

HEARING BY A SENATE COMMITTEE

A U. S. Senate committee gave a public hearing last January 12, 13, and 14 on the Langer Bill to outlaw advertising alcoholic beverages (S-1847). Among the sixty-one witnesses who registered to support the bill was Dr. Andrew C. Ivy, vice-president, Chicago Professional Colleges, Department of Clinical Science, University of Illinois, a nationally recognized authority, who spoke as follows:

I urge that Senate Bill 1847 [the Langer Bill] do pass for the following reasons:

Abraham Lincoln in 1847 wrote: "Whereas the use of intoxicating liquor as a beverage is productive of pauperism, degradation, and crime, and believing it is our duty to discourage that which produces more evil than good, we therefore pledge ourselves to abstain from the use of intoxicating liquors as a beverage." I stand with Abraham Lincoln, the great emancipator from the slavery of man to man, and of man to narcotic drugs. Furthermore, we know that alcohol is a narcotic drug which makes drunkards out of one of every fifteen or twenty social drinkers. We know that there are now about one million addicts and three million excessive users of alcoholic beverages in our country. We know that the only difference between morphine on the one hand and alcohol on the other is that alcohol is less habit-forming than morphine. We know that about seventy percent of drunkards started to drink during their teen age. We know that we do not advertise morphine, marijuana, or any other habit-forming and physically-and-mentally-degrading narcotic except alcohol. It is difficult to acknowledge the rationality of a society which would allow advertisements to increase the use of a beverage which makes physically and mentally deteriorated slaves out of one in twenty of the users of the beverage. I can only believe, therefore, that our people are seduced by advertising and propaganda to spend almost nine billion a year on alcohol to impair the brain and put it to sleep, and only three billion a year to educate and awaken the brain. Moreover, we know that the consumption of alcoholic beverage is the cause of at least twenty percent of automobile accidents. This means that alcoholic intoxication resulted in the injury of more people during the years of the war than were injured in all of our armed forces during the years of the war. It is generally acknowledged that alcohol consumption increases divorces, venereal diseases, illegitimate births, sexual promiscuity, vice and crime in general, poverty, the mortality from many diseases, and other forms of human misery. It is tragic to advertise and encourage the use of a beverage that is the source of so much evil and misery. I cannot believe that the Congress and the majority of the American people knowingly desire to have more and more alcoholic beverages sold and more and more drunkards produced and more and more human misery engendered, all of which are the natural consequences of the plethora of seductive advertising now being released by way of the radio, movie screen, magazines, newspapers, signboards, and every imaginable advertising medium.

You who read this column: What can you do about banishing liquor ads? You can write to the senators and representatives from your state and congressional districts and ask their support of the Langer or similar bill. If all who favor making interstate liquor advertising illegal would do this, such a bill would likely become law; otherwise, the chances are slim, for the financial power of the liquor interests is very great.



The Presiding

Bishops

Our **TRIBUTE** to President George Albert Smith



EVERY man is remembered, in one way or another, by someone. He is remembered either for his wickedness, his righteousness, or for his conduct on the unnumbered levels between these depths and heights in human behavior.

Time may erase the memory of one's person, but eternity will perpetuate the impact of his life upon individuals and upon succeeding generations.

It is in recognition of these facts that we and our associates in the office of the Presiding

Bishop-ic take delight in paying tribute to our beloved President George Albert Smith on the eightieth anniversary of his birth.

Centuries will pass into oblivion; we will pay but little heed to the fleeting millenniums of time; but while these pass and multiply themselves into eternities, the influence of the life of President George Albert Smith will go about lifting and blessing men's souls forever.

The Lord never intended that the effects of love and of kindness should perish with the passing of their practitioner; their sphere of influence is unacquainted with time; they have ever been the bosom companions of eternity.

Since love and kindness are coeternal with God, so must be the life whose days, months, and years have been dedicated to the living of these divine standards among the children of men. What then could ever destroy the influence of President Smith's life which has come to be the living symbol of these virtues—virtues which are as much a part of God and eternity as are breath and life? President Smith will live forever in hearts warmed by his unfeigned love and moved by his unmeasured kindness. Uncounted souls will rise higher because he lived among men.

We thank our Heavenly Father for our prophet, seer, and revelator. We pray that the years may be gentle as they take their inevitable toll in strength and vitality. We pray that his sojourn may be prolonged until we learn more fully, through emulating his example, the generating power of love for one another and the congenial effects of kindness toward our fellow men.

Edward Richards
Joseph L. Stoddard
Thorp B. Isaacson
The Presiding Bishopric

Ward Officers and Teachers Meeting Is Not Ward Youth Leadership Meeting

AN increasing number of reports indicate that some bishops are holding a sort of combination ward officers and teachers meeting and ward youth leadership meeting and reporting both meetings held.

These two meetings are entirely separate and apart from each other and have no relationship whatever, one to the other.

We desire that credit be taken for the holding of the ward youth leadership meeting only when such meeting is held entirely separate from any other meeting, and when it is conducted as outlined in the Aaronic Priesthood Handbook.

It will be very much appreciated if stake Aaronic Priesthood committees will make a full investigation of this matter in the wards and render whatever assistance bishoprics may need in setting up this feature of the work as recommended.

El Paso Branch, Spanish-American Mission, Reports First Deacons Quorum Organized

A bit of encouraging news comes now from the El Paso Branch of the Spanish-American Mission. Note the breath of enthusiasm in the account just received:

Recently at a special priesthood meeting in the El Paso Branch attended by more than thirty of the local priesthood members, a deacons quorum was organized.

The El Paso Branch enjoys the distinction of being the first within the Spanish-American Mission . . . to have an organized deacons quorum consisting of the full quorum strength of twelve members.

Interest in priesthood work has increased greatly within the Spanish-American Mission during the past few years. The increased interest is evident both among those of the Melchizedek Priesthood, as well as among those of the Aaronic Priesthood group. During the year 1949, the mission showed an increase in those holding the priesthood, as follows: seventeen elders; twenty-nine priests; twenty-nine teachers; thirty-four deacons; or a total



Aaronic Priesthood

Stake Committeeman Specializes on Over-age Deacons

ORLANDO ERICKSON of the Cottonwood (Utah) Stake high council, and a member of the stake Aaronic Priesthood committee in charge of deacons, recently visited the Presiding Bishop's Office. He came in to inquire about some features of the program and finished the interview with this challenging and inspiring statement:

In my work, I am going to specialize on the deacon between the ages of fifteen and twenty-one years. It is really too bad that we have paid so little attention to so many boys who have not been advanced in the priesthood when they should have been.

Brother Erickson's attitude was full of warmth, the kind of warmth that raises havoc with the bitter effects of cold indifference or forgetfulness toward the erring ones, quite different from the attitude of wanting to enrol them in a quorum by themselves where they won't hold back the active deacons under fifteen years of age.

Here is an excellent lead for others who would please the Lord in their leadership of boys.

increase of one hundred and nine, making a total of four hundred sixty-six priesthood members in the entire mission.

This is good word from the mission field. It is encouraging to note the spread of Aaronic Priesthood work in the missions of the Church.

Aaronic Priesthood Restoration to Be Emphasized in Narrative

SATURDAY and Sunday, May 13-14, 1950, have been designated for commemorating the restoration of the Aaronic Priesthood.

Stake and ward committees are urged to plan suitable outdoor activities, pilgrimages, or other events for Saturday which will provide the action feature of our annual celebration. Whether such events are planned on a stake or ward basis is left to local authorities.

It is suggested that automobile caravans be avoided. Travel by automobile is not discouraged, but automobile caravans are hazardous and should not be undertaken.

With the approval of the First Presidency, the sacrament meeting held in each ward on Sunday, May 14, is to be given over to the Aaronic Priesthood for again bringing to the attention of the Saints the blessings growing out of that great event when John the Baptist conferred the Aaronic Priesthood on Joseph Smith and Oliver Cowdery, May 15, 1829. Wards in stakes holding a quarterly conference on May 14 will carry this program out on either the preceding or succeeding Sunday.

NARRATIVE OF THE RESTORATION

This year we make a striking departure from the procedure of the past several years in our sacrament meeting program for this event.

Responding to a special invitation from the Presiding Bishopric, Luacine Clark Fox has prepared a narrative entitled "The Morning Breaks." The

author has detailed, in moving words and phrases, the great part played by the priesthood of God in the laying of the foundations of the earth, in carrying forward the works of righteousness in the several gospel dispensations since the time of Adam, and in preparing the way for the second coming of the Redeemer of the world.

The narrative has been provided, by the author, with a specially prepared background of vocal and instrumental music well within the voice range of Aaronic Priesthood singing groups.

Two numbers from Aaronic Priesthood choruses will be included in the music score: (1) On Lovely Susquehanna's Banks; (2) Song of Triumph.

N. Lorenzo Mitchell worked with the author in arranging the musical score for young voices. Lynn A. McKinlay prepared appropriate suggestions to the narrator for giving due emphasis and proper interpretation.

NARRATIVE WITH MUSIC TO BE PRESENTED DURING SACRAMENT MEETING

It is suggested that the narrative, with music, be presented in every ward of the Church during the sacrament meeting of May 14. The presentation will follow immediately after the regular opening exercises and the administration of the sacrament and will occupy the remainder of the time excepting only the benediction. Forty minutes are required for the entire presentation. The narrative has been prepared for presentation in the chapel. The recreation hall, scenery, or other stage facilities will not be required.

A special order blank has been supplied each bishop for ordering the copies desired. The bishop should order one copy each for the narrator, chorister, and organist, and one copy for each two members of the chorus. Each copy is a complete running score of both the spoken word and the special music. There is no charge for this material.

Wards not having copies of the book *Aaronic Priesthood Choruses* will need one copy for each two members of the chorus since two numbers are taken from this publication. Aaronic Priesthood Choruses are priced at seventy-five cents each postpaid.

DEACONS QUORUM, EL PASO BRANCH, SPANISH-AMERICAN MISSION

Back row: Ricardo Avena, Florencia Flores, Umberto Amparan, president; Enrique Acereto, Laila Walton, Valdemara Garcia, first counselor. Front row: Eduardo Estrada, Elizandra Rescon, second counselor; Simon Caldera, Rodolfo Sotelo, secretary; Guillermo Balderas, Jr., Norman Hutchins.



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can compare with
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made by a new secret recipe.
It's culturized!



Insist on Standard
"Guaranteed Glasses"

Pay Nothing Down, \$1 A Week

Standard *Optical Company*

MODERN OFFICES THROUGHOUT THE WEST

Art in Garden Planning

(Continued from page 297)

books on the subject. The following chart gives the various flowers, shrubs, and trees which are in bloom or are otherwise colorful during special seasons of the year.

SPRING

TREES

Red-bud
Fruit blossoms
Japanese Cherry
Flowering Crab
Dogwood
Hawthorne
Catalpa

SHRUBS

Forsythia
Flowering Quince
Fire Bush
Mock Orange
Lilac
Snowball
Spirea

FLOWERS

Crocus
Violet
Daffodil
Tulip
Hyacinth
Narcissus
Columbine
Iris
Peony
Poppy
Lily

SUMMER

TREES

Koelreuteria
Sophora
Jacaranda
(warm climate)
Yellow Locust
Purple Leaf Plum

SHRUBS

Hibiscus
(warm climate)
Vitex
Buddleia
Hypericum
Jasmine
(warm climate)

FLOWERS

Pink
Japanese Iris
Shasta Daisy
Wallflower
Day Lily
Phlox and Stocks

(Concluded on page 308)

THE IMPROVEMENT ERA



naturally



*...the most talked-about train
in the country!*



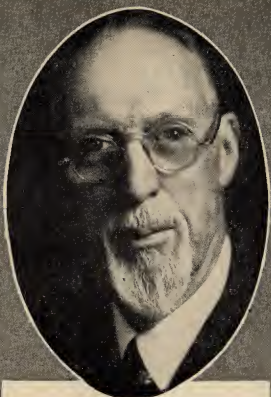
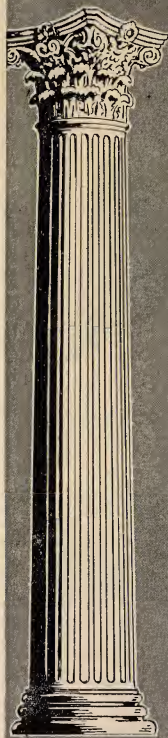
You seem to be gliding through space, smoothly and silently . . . you look out (and up and down!) at the magnificent mountain scenery on all sides. Hour after hour, mile after mile, you sit and marvel at the spectacular beauty of the High Sierra and the Colorado Rockies . . . happy indeed you're on the only transcontinental train with the amazing Vista-Domes.



THE VISTA DOME *California Zephyr*

Daily between Salt Lake City and San Francisco via Western Pacific;
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Complete Education

It is men like our fine leader, President George Albert Smith, now reaching his eightieth birthday, who best exemplify the educational standards of his people: Only that education which best fits a man to live usefully and in harmony with his fellows and with his Maker is complete education.

L. D. S. BUSINESS COLLEGE
70 North Main • Salt Lake City

Art in Garden Planning

(Concluded from page 306)

Foxglove
Painted Daisy
Petunia
Delphinium
Coreopsis
Larkspur
Canterbury Bell
Rose

FALL

TREES

Red or Yellow Maple
Sweet Gum
Sumac
Tulip Tree
Birch

SHRUBS

Pyracantha
Cotoneaster
(has red fruits)
Coral Berry
Snowberry
Elderberry

FLOWERS

Aster
Zinnia
Petunia
Marigold
Painted Tongue
Calendula
Dahlia
Japanese Wind Flower
Chrysanthemum

WINTER

TREES

Holly
Evergreen
Hawthorne
Mountain Ash

SHRUBS

Oregon Grape
Rose Haws
Barberry
Bittersweet Vine

FLOWERS

Geranium
Begonia
Ivy
Philodendron
Coleus
Caladium
Bulb plants
African Violet



PIKES PEAK FLOUR

With FOUR
Extra Baking
Advantages

SALT LAKE FLOUR MILLS
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Salt Lake City, Utah



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Capitalize on QUISH training now! You'll be a competent beautician when graduated. QUISH provides you with technical skill and knowledge gained in 25 years. SEND FOR FREE CATALOG TODAY!

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NOW

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SCHOOL OF
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328 SOUTH MAIN

To: Pres. George Albert Smith
The Staff and Management of
Hotel Utah join your countless
friends in congratulating you on
your eightieth anniversary.
Max Carpenter, MANAGER



Humor—A Way of Life

(Continued from page 274)

"So, my dear," President Smith said, "you mustn't be too hard on the child. She's only taking after her grandfather."

As a young man President Smith also was much sought after as an entertainer. In addition to his keen wit he excelled on the guitar and the banjo.

Even in time of stress President Smith can always see the humorous side of the situation. A few years ago he had an infection which the doctor decided to treat with the new sulfa drug which had recently come on the market. No sooner had the sulfa been taken than President Smith reacted violently to it. The family hurriedly sent for the doctor. When he arrived, he said, "We have to expect this reaction at times. We have learned that one out of twelve can't tolerate sulfa." President Smith, ill as he was, looked up at the doctor with a twinkle in his eyes and said, "That's right; you see I'm one of the twelve." At the time he was a member of the Council of the Twelve Apostles.

When he was desperately ill in California, an ambulance was called to remove him to the hospital. On the way to the hospital his secretary said, "How do you feel?" President Smith answered, "I am like the man who fell from the top of a tall building, and a man standing by the window called out asking how he was. 'Well, I'm all right so far,' he answered."

During his public work, President Smith was often the target for caricaturists. He was a natural for barbs, since he was tall, thin, and wore glasses at a time when glasses were rather uncommon. Although his family felt somewhat hurt by these sketches, President Smith saw the humorous side of them and tried to comfort his family so that they wouldn't feel so bad about them.

President Smith has always been solicitous of young folk everywhere. His many years as general superintendent of the Young Men's Mutual Improvement Association have given him a vision and understanding of youth and its problems. Youth has kept him young, and youth in turn has benefited by his



"Continental manner! Bah, him and his grand flourishes... anybody can make those glamorous salads with Star-Kist Tuna!"

Any salad tastes better, naturally, when you make it with Star-Kist Tuna! Only the smaller, naturally better-tasting tuna are packed under this quality label. Use

Star-Kist Tuna and your best recipes will taste better. They'll have better flavor, finer texture, and more eye-appeal. Try it! Get Star-Kist Tuna today!



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young views. At a fair or an exposition, President Smith is the first to see the new inventions, the apparatuses which will modify the future. He has never lost youthful perspective—which, after all, is the true definition of humor: that it looks to the future always, firmly cognizant of the past.

President Smith's humor roots from all the experiences of life. His deep capacity for joy has been determined by his experiences of sorrow. His anecdotes and stories are of the kindly sort that bring relief from heartache or encourage those who most need encouragement. His humor warms the heart and makes all who experience it know that it opens a happy way of life.

Sharing the Gospel With Others

(Continued from page 271)

him toured the southern continent. Melbourne, Tasmania, Adelaide, Brisbane, and Perth were visited, and meetings were held with Saints, missionaries, and friends.

After spending a month in Australia, the brethren sailed to New Zealand, landing at the mission headquarters in Auckland. Here, among the Maori people, they found a large group of Latter-day Saints. A three-day conference was held, with over three thousand members in attendance. Other places visited during the tour were Wellington and Palmerton.

After completing a visit to New Zealand, President Smith and a local elder named Alexander Wishart made a tour of the Tongan Islands. Elder Hardy was ill and remained in New Zealand; however, he recovered in time to join President Smith and spend a month with him in a tour of the Samoan Islands. Shortly afterwards, the two missionaries sailed for home and arrived at Los Angeles on July 11. Three days later they were with their families in Salt Lake City. President Smith had been absent six months and had traveled 27,000 miles.

In reporting his mission at the October conference in 1938, President Smith made the following statement:

(Concluded on following page)

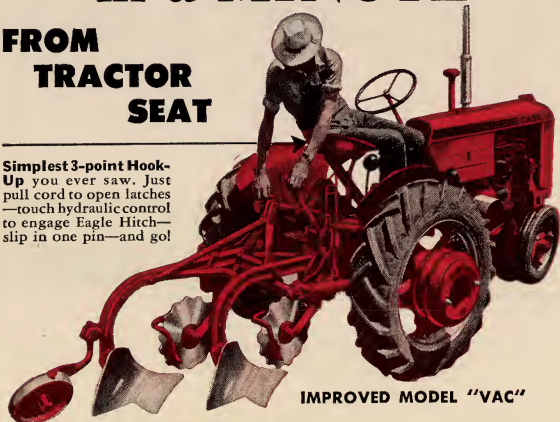
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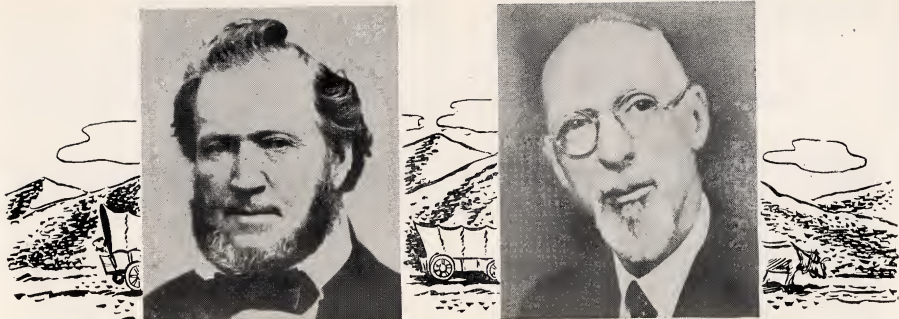
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These early leaders recognized the great potential wealth of a then undeveloped country, and they saw with prophetic clearness, the necessity of providing the means of financing this development.

For a period of over 76 years, no other financial institution has helped more in the progress of this state. Yes, a great leader founded this bank.

Today, as in the beginning, another great leader, George Albert Smith, as president, capably guides and directs the policies of this financial institution.

Under President Smith's inspiring leadership, Zion's Savings Bank and Trust Company continues to financially serve the people of Utah communities, to assist them in the future growth and development of the present, and greater Utah yet to come.

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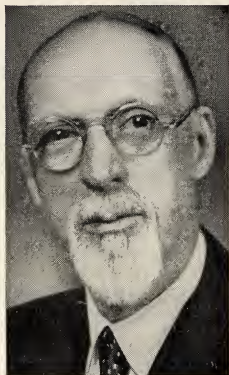


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314

ELDER JOSEPH FIELDING SMITH

(Continued from page 312)
Atonement and the Origin of
Plural Marriage," "Salvation Uni-
versal," "The Hundredth Anniver-
sary of the Mormon Church,"
"Elijah the Prophet and His Mis-
sion," *Essentials in Church History*,
"Faith Leads to a Fulness of Truth
and Righteousness," "Salvation for

the Dead," *Life of Joseph F. Smith*,
"Melchizedek Priesthood Quorums
Course of Study," "Origin of the
Reorganized Church and the Ques-
tion of Succession," "The Pearl of
Great Price," *The Progress of
Man*, "Reorganized Church vs Sal-
vation for the Dead," *The Res-
toration of All Things, The Signs*

The Question of

“CONSENT”

BY RICHARD L. EVANS

"No man is good enough to govern another man without that other's consent." This sentence, spoken by Abraham Lincoln, brings before us the question of "consent"—which is an accepted principle where freedom prevails, and the premise upon which Lincoln freed the slaves to live as free men among us. In a society committed to freedom, the principle of consent is conceded. But there may be many ways of winning "consent," and sometimes the person who gives consent doesn't see the position in which he is placing himself; he doesn't see the end from the beginning. And the things to which people sometimes give their consent, against their own ultimate interest, can therefore be a matter of serious concern. Of course there is cause for much concern when people lose their freedom by force, when people fight for freedom and lose their fight, when people are forcibly enslaved. But, pathetic as their plight may be, there is this in their favor: at least they are alert to their situation—which isn't so with those who are shackled while they are asleep. In a sense, Samson consented to his own enslavement. He had powers against which no man prevailed by force. But he betrayed himself for false and subtle favors and was stripped of his strength in slumbering submission. Men are sometimes willing slaves at first, until the full effect of their position becomes apparent. They sometimes willingly succumb to enslaving habits. And of course there isn't much at the moment that one can do for a man who willingly becomes a slave—except to try to wake him to the facts and full effects before it is too late. Again, let it be said: The things men find themselves fighting against may be a matter of serious concern. But the things to which they complacently give consent may be a matter of much more serious concern. And no man in his right senses will give up his right to consent or not to consent, and no society of men in their right senses will allow themselves, like Samson, to enjoy the sweet slumber that is followed by a shocked awakening and a painful repentance.

¹Speech at Peoria, Ill., October 16, 1854

"The Spoken Word" FROM TEMPLE SQUARE
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CASTING SYSTEM, FEBRUARY 12, 1950

THE IMPROVEMENT ERA

of the Times, Teachings of the Prophet Joseph Smith, and The Way to Perfection.

All of these books and pamphlets are written in a very clear and interesting manner. The contents also show that Brother Smith is a scholar with a very profound understanding of the doctrines and history of the Church.

Elder Smith has a large family of sons, daughters, and grandchildren, all of whom dearly love their father and grandfather and render him honor, respect, and devotion. Few men love wife and children as does Brother Smith. He treats them with the greatest consideration, honor, and respect. Sister Smith is greatly beloved by all who know her; and her remarkable voice has brought solace to many who sorrow and brings joy to all those who listen to her sing.

In the year 1896 Elder Smith received a patriarchal blessing from John Smith, the Patriarch to the Church. The following, by permission of Elder Smith, is copied from that blessing:

Thou art numbered among the sons of Zion, of whom much is expected. Thy name is written in the Lamb's Book of Life and shall be registered in the chronicles of thy fathers with thy brethren. It is thy privilege to live to a good old age and the will of the Lord that you should become a mighty man in Israel. Therefore, I say unto thee, reflect often upon the past, present, and future. If thou shalt gain wisdom by the experience of the past, thou shalt realize that the hand of the Lord has been and is over thee for good, and that thy life has been preserved for a wise purpose. Thou shalt realize also that thou hast much to do in order to complete thy mission upon the earth. It shall be thy duty to sit in counsel with thy brethren and to preside among the people. It shall be thy duty also to travel much at home and abroad, by land and water, laboring in the ministry, and I say unto thee, hold up thy head, lift up thy voice without fear or favor as the Spirit of the Lord shall direct, and the blessing of the Lord shall rest upon thee. His Spirit shall direct thy mind and give the word and sentiment that thou shalt confound the wisdom of the wicked and set at nought the councils of the unjust.

Early in the year 1910 President John R. Winder, a great and good man, passed from this life. His position as a counselor to President Joseph F. Smith was filled by the choosing and sustaining of Elder John Henry Smith as a counselor to President Smith. Also at this April conference of 1910 Elder Joseph

(Continued on following page)

THE IMPROVEMENT ERA ANNOUNCES—

A MEMORABLE CHURCH HISTORY TOUR

Interesting — Educational — Inspirational

In Whitingham, Vermont—for the unveiling of the monument at Brigham Young's Birthplace, May 29.

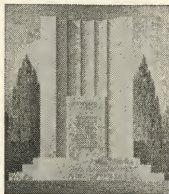
In Washington, D.C.—for the unveiling of the Brigham Young Statue in Statuary Hall, in the National Capitol, June 1.



BRIGHAM YOUNG STATUE

VISITING EN ROUTE—(Tentative)

Points on the Pioneer Trail between Salt Lake City and Nauvoo including Fort Bridger, Independence Rock, Casper, Scott's Bluff, Fremont, Mt. Pisgah and Garden Grove—	Royalton
Winter Quarters	South Royalton
Montrose	Tunbridge
Keokuk	Joseph Smith Memorial Cottage and Monument
Nauvoo	Lebanon (N. H.)
Garbage	Hanover (N. H.)
Points on Zion Camp Route	Whitingham
Kirtland	Albany
Rochester	Onesmia
Niagara Falls	Bainbridge
Victor	South Bainbridge (Afton)
Mendon	Nineveh (Colesville)
Falmira	Susquehanna "Wilderness"
Sacred Grove	Harmony
Hill Cumorah	Hudson River
Manchester	New York City
Canandaigua	Washington, D.C.
Waterloo	St. Louis
Fayette (Town)	Kansas City
Aurelius (Half Acre)	Independence
Auburn	Liberty
Fort Byron	Richmond
Kirtland	Far West
Bethel	Adam-on-di-Ahman
	St. Joseph
	North Platte
	Cheyenne



BRIGHAM YOUNG MONUMENT

It is planned to leave Salt Lake City, May 20 and return June 8.

Cost including transportation and hotels (not meals) will be \$258.50 per person.

Official guide for the tour will be John D. Giles.

Reservations will be limited by accommodations available.

This tour is a part of *The Improvement Era* Travel Service. Watch for sectional maps and guide information covering points of major interest in Church History. One section is presented each month.

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Elder Joseph Fielding Smith

(Continued from preceding page)

Fielding Smith was chosen an Apostle to fill the vacancy in the Quorum of the Twelve, thus fulfilling part of that inspired promise of the patriarch.

It is now forty years since Elder Smith was ordained an Apostle, and he has traveled far and wide, over land and sea, preaching the gospel of our Savior. Brother Smith has had the hand of the Lord over him, and his life has been preserved by his power. Elder Smith has lifted up his voice "without fear or favor" in defense of the gospel and has confounded "the wisdom of the wicked and set at naught the councils of the unjust." Because of his sound judgment, hundreds of persons, both young and old, come to him for counsel and advice. They come to his office and to his home, even stop him on the street, seeking answers to questions that bother them.

Elder Smith will never compromise with sin, but he is quick to forgive and extend his hand in love and mercy to help a repentant sinner. Elder Smith never speaks evil of any person, neither will he permit evil to be spoken about any person, especially of his leaders.

One evening a man came to his door and asked permission to speak to him. When permission was granted, the man commenced to abuse one of the Church leaders. Brother Smith immediately stopped him and quietly asked the man to leave his home. The man refused, and Brother Smith, gently taking him by the coat collar and seat of his pants, escorted the man out of the house and out of the lot. When Brother Smith returned, one of his family said: "What will the neighbors think?" Brother Joseph replied: "I do not care what anyone thinks; no man can abuse my beloved President Lund and get away with it."

Elder Smith is loyal to every trust placed upon him, obedient to every call made of him. He loves his brethren, and they in turn love him. His life is exemplary in every way and is one that all can follow, for his way of living is the sure path to eternal life. With all these honors placed upon him, Brother Smith is very humble, a lover of

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his fellow men, thinks no evil but rejoices in the truth.

These few lines from one of his poems express the desires of his heart.

By faith I walk on earth's broad plain,
With hope forever in my breast;
If valiant to the end, I'll gain
A glorious mansion with the best.

O Father, lead me by the hand,
Protect me from the wicked here,
And give me power that I may stand
Entrenched in truth, to me made clear.

The best is not too good for me
That heaven holds within its hand,
O may I falter not but see
Thy kingdom come o'er all the land.

The Church Moves On

(Continued from page 258)

At the same time, the Y. M. M. I. A. announced that the seventeen-and eighteen-year-old group will be Junior M Men. The eighteen-to-twenty-five year group will be joined with the young women as one department—M Men-Gleaner.

Many of the wards held their annual homecoming.

23 PRESIDENT George F. Richards of the Council of the Twelve marked the eighty-ninth anniversary of his birth.

24 ELDERS Stanley E. Abbott and C. Aldon Johnson, arrested January 28 and held at the Olomouc prison for "having attempted to enter a prohibited area," were brought to Prague, Czechoslovakia, released, and placed on a plane for Geneva, Switzerland. There the president of the Swiss Mission will arrange their transportation home.

Presiding Bishop LeGrand Richards dedicated the Hibbard Ward chapel, North Rexburg (Idaho) Stake.

26 FEDERAL HEIGHTS WARD, Emigration (Salt Lake City) Stake, created from parts of University Ward, University Stake, but formerly Emigration Stake, with the retiring of bishop of University Ward, Lynn S. Richards, as bishop. William L. Woolf sustained as bishop of University Ward.

President George Albert Smith dedicated the West Glendale Ward, Glendale (California) Stake, chapel.

East Los Angeles Stake created from parts of Pasadena (California) Stake, with President Faun L. Hunsaker and counselors John Nielsen and William E. Perkes. Presidents Hunsaker and

(Continued on following page)

To put More Steel on the Western Market...

THE COLUMBIA STEEL COMPANY, one of the foremost producers of steel in the West, recently added to its producing facilities at Pittsburg, California, a new cold reduction mill . . . the first of its kind to go into operation west of the Mississippi.

This new production unit has more than 27 million pounds of modern steel processing equipment for reducing hot-rolled coils into sheet and tin plate. With the aid of Geneva Steel Company, which supplies the coils, this mill will put almost one-third of a million tons of sheet and tin plate on the Western market each year.

This is just one phase of United States Steel's long range modernization and expansion program. Millions of dollars are being spent to bring all of its subsidiaries up to maximum capacities. By this expansion program United States Steel demonstrates its continued faith in the future of the West . . . and of the entire nation.

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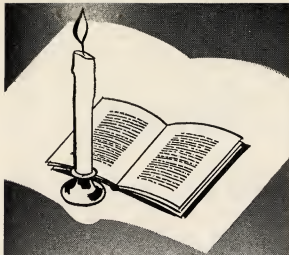
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CHURCH MOVES ON

(Continued from preceding page)

Nielsen were counselors to President William A. Pettit, who was released as president of the Pasadena Stake. The East Los Angeles Stake is comprised of Belvedere, Eastmont, Montebello, Whittier, Alhambra Mission Park, and Rosemead wards. Remain-

ing in the Pasadena Stake under the leadership of President Howard W. Hunter and counselors Dakon K. Broadhead and Alonzo K. Barry are the El Sereno, Pasadena, Las Flores, Monrovia, Baldwin Park, and El Monte wards. East Los Angeles is the 179th stake now functioning in the Church. Directing this organization

HAUNTED HOUSES

BY RICHARD L. EVANS

THERE was a time, in childhood, when we were much impressed by houses that were supposed to be haunted—a haunted house, of course, being any empty place where people had moved out and dust and cobwebs had moved in. Creaking floors made them live, and the wind made them breathe and move and speak of many things—but more of loneliness than of anything else. In some ways perhaps any old and empty house seems haunted—haunted by memories, haunted by forsaken sounds. Although we are no longer impressed with the supposed spectres that we once mistakenly may have thought lingered in lonely houses, there is cause to be concerned with the spectres of the past that can and do haunt the lives of men and take from them their peace of mind—the ghosts of accusing thoughts that will not be silenced, the ghosts of regrets that cloud the present and the prospect of the future. Some of us may be haunted by small regrets, and some by grievous regrets—but fortunately for all there is hope of relief: fortunately, because there is no man who is perfect; there is no man who has not made some mistakes; there is no man but who would change some part of the past if he could. There is no man who does not sometime have need of repentance. We can go a long way toward pushing out the spectres of the past by doing what we can to right old wrongs, by making restitution, by giving earnest evidence of "a right spirit within" us. But we cannot well rely on wearing out old fears and accusations without doing something about them. They are stubbornly persistent, and more often they wear us out. Their grooves dig deeper as our thoughts go round and round, and often they catch up with us long after we think we have left them far behind. The price of pushing out the ghosts of the past may be high, but seldom is it as high as the price of living with them. And part of the price is prayerful repentance. These are very old words, but an honest and prayerful repentance is one of the greatest remedies in the world and the only remedy for much of what ails us. We must reckon with repentance as a critical factor in the course of those events that lie before us. There is no sense in living in a haunted house!

"The Spoken Word"

FROM TEMPLE SQUARE
PRESENTED OVER KSL AND THE COLUMBIA BROAD-
CASTING SYSTEM, FEBRUARY 19, 1950

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were Elders Stephen L Richards and Harold B. Lee of the Council of the Twelve.

Kearns Branch, North Jordan (Utah) Stake, organized from parts of Taylorsville and Bennion wards, with Don A. Smith president.

28 PRESIDENT George Albert Smith received an honorary doctor of humanities degree at the centennial exercises of the University of Utah.

Elders Melvin P. Mabey of Bountiful, Utah, and William Martini of Glendale, California, were given forty-eight hours to leave Czechoslovakia. Their expulsion will leave Mission President Wallace F. Toronto as the only American elder in the mission.

March 1950

1 MRS. WALLACE F. TORONTO, wife of the Czech Mission president, and the couple's six children left Prague for the United States.

Sixteen M Men basketball teams—champions in their own right—representing regions of Western America, began the four-day twenty-eighth annual all-Church tournament at Deseret Gym.

4 BRIGHAM CITY Fourth Ward won the M Men basketball tournament by defeating Pleasant Grove First Ward. Logan Fifth Ward placed third, Edgehill Ward fourth, and Spanish Fork First Ward, fifth. All were Utah teams. Mesa Seventh Ward, Arizona, won the sportsmanship trophy. Games on March 3 and 4 were played in the more spacious field house of the University of Utah. (See p. 281.)

5 FRANKLIN J. MURDOCK sustained as president of the Highland (Salt Lake City) Stake with Alma G. Burton and Horace B. Richards, counselors. Released were President Stayner Richards and Carl C. Burton and President Murdock, counselors.

Red Cross Sunday was observed in many of the meetings of the Church.

7 A LOCAL paper said that the number of combinations possible in using the stops of the Salt Lake Tabernacle organ would be the number thirty-six followed by sixty-six zeros.

8 MIA MAIDS is the name of the new fourteen and fifteen-year age-group of the Young Women's Mutual Improvement Association, it was announced.

APRIL 1950



LOOKING at your baby, it may seem a miracle that in such a little while her baby-soft bones have grown strong enough to support her—her straight back already giving promise of sturdy childhood. It isn't just a miracle at all. It's due chiefly to the kind of milk she has.

Of course, the milk she needs must be easy to digest—supply all of the food substances of whole milk—and contain the vitamin D that will enable her to develop sound, straight, strong bones.

Fortunately, you can be sure that your baby gets that kind of milk. Sego Milk is always easy for babies to digest. Every drop is uniformly rich in the food substances of whole milk. And in its sealed container, Sego Milk is as surely safe as if there were no germ of disease in the world.

Yes, and Sego Milk contains pure crystalline vitamin D—the pure form of the sunshine vitamin that all babies must have, in order to develop straight, strong bones, sound teeth, and to make the best of growth. Give your baby the Sego Milk she needs and she'll get the required amount of vitamin D.

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Free to Mothers! This handy book that makes it easier to care for and train your baby. Dozens of the most important questions about the care and training of your baby are answered in this 64-page illustrated book. Approved by a well-known doctor. Praised enthusiastically by mothers in the intermountain west. Send for your free copy of this helpful book today. Address: Sego Milk Co., Dept. E-2, Salt Lake City, Utah.

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Plants in Richmond, Utah; Preston and Buhl, Idaho

LEHI IN THE DESERT

(Continued from page 277)

even of some magnificence would never have excited the slightest comment: Burckhardt describes as a matter of course passing by the caravan of a rich merchant from Maskat in the midst of the desert—"he had ten camels to carry his women, his infant children, his servants, and his baggage."¹⁰⁷ Lehi would have been such a one. But for an elderly and aristocratic Hebrew to load himself, his wife, and his children with tents, weapons,

food, gear, and other supplies would have been as unthinkable then as now. "Without the camel," writes a modern authority, "it would be impossible for the nomads to carry their tents and furniture over the vast sandy spaces where asses can pass only with difficulty and carry only a very small load."¹⁰⁸ What clinches the matter is the fact that Lehi's party took grain with them, "and all manner of seeds of every kind." (1 Nephi 8:1.) The Arabs, as we shall see below, do this when

they migrate in earnest, carrying the seed in big, black, one-hundred-and-fifty-pound sacks, two to a camel.¹⁰⁹ At the very least there has to be enough grain either to make a worth-while crop or to supply substantial food on the way—and who could carry such a load on his back? To pass through the heart of Arabia on the best camel in the world requires exquisite suffering and almost superhuman endurance — no need to make the thing ridiculous by carrying a tent or a bushel of grain on one's back!

Raswan tells us that "camel breeders do not fear the waterless stretches of the desert as the sheep- and goat-raising Arabs do, and for that reason camel owners alone remain independent and free."¹⁰⁹ On the other hand, they are often in danger of starving, and when we read that Lehi's people were continually in such danger and supported themselves by hunting alone, so that a broken bow could mean death by starvation, we may be sure that they were camel-nomads without flocks, as indeed their hasty flight from Palestine requires; among the listing of the stuff they took with them, flocks are never mentioned, as of course they would be—an item of prime importance—had they had such.

But neither are camels mentioned. Why not? For the very reason that they receive no notice in many an Arabic poem which describes travel in the desert, simply because they are taken for granted. In the East to journey in the wilderness means to travel by camel, just as "to drive from Heber to Salt Lake" means to go in a car, though it could apply to travel by zebra or tricycle. Had Lehi's party gone afoot that would indeed have been a nine-days' wonder and something to mention on every page—such a thing was never seen nor heard of before nor since. But where camel is the only means of travel, it is as unnecessary to mention camels in describing a journey as it would be to specify that one sailed the seas "in a ship." There is one episode, however, in which camels play a definite role in the Book of Mormon.

From the base camp in the valley of Lemuel, Lehi's sons made a flying trip back to Jerusalem. It was the

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young men alone who made the trip, which turned out, as they expected (1 Nephi 3:5), to be a dangerous one. Now it is the established procedure among the Arabs for a few young men in a tribe to seek gain and glory by making quick raids on neighboring or distant towns and tribes. On such expeditions they never take tents, for their transportation is limited, and speed is of the essence.¹⁰¹ Nephi wants us to know that this journey to Jerusalem was no such raid, for they were going on legitimate business and took their tents with them (*Ibid.*, 3:9); they went boldly and openly in to Laban and stated their business. Only when he treated them as robbers were they forced to act as such, slinking about like Bedouins outside the gates and entering the city by night. A typical Oriental episode of the story is the wild pursuit out of the city and into the desert (the Bedouins on their raids are everlastingly pursuing or being pursued), where, Nephi reports (*Ibid.*, 3:27), "the servants of Laban did not overtake us." They might have fled a short distance through the town on foot, but fleeing "into the wilderness" is another matter; there they would have been quickly run down by mounted riders, unless they first escaped notice, but Nephi tells us that they hid only after they had outrun their pursuers, who failed not to find them but to overtake them. The powerful and affluent governor certainly had fleet steeds that could run down a camel, but in the sudden getaway of the brethren there would be no time to saddle them—an Arab poet, Imrul Qais, speaks of a phenomenal horse that "passed the night with saddle and bridle on him . . . without being sent to the stable."¹⁰² But Laban's horses could not have been such super-beasts. As to the chance that Lehi's people had horses, it is a remote one, for the horse cannot carry burdens in the desert, and even horse-raising Arabs seldom ride their animals on long journeys but lead them from their camels. The use of camels is implied at every turn of the story of the mission to Laban: the carrying of tents, the trip down-country to bring back "exceeding great property" to Laban's palace (hardly on their backs!), the flight into open country and the pursuit in the desert, the

long return trip. just as the Saints who had the means of avoiding it never crossed the plains on foot, so we would think Lehi's sons foolish indeed if they did not avail themselves of the common means of transportation that everyone was using.

Not many years ago, Professor Frankfort wrote of the south desert, "The secret of moving through this desolation has at all times been kept by the Bedouin. . . ." ¹⁰³ Intrepid explorers of our own day have discovered the secret, however, and

from them we learn that Lehi knew it, too. Like a brilliant flash of illumination comes the statement that Lehi by divine instruction "led us in the more fertile parts of the wilderness." (*Ibid.*, 16:16.) Woolley and Lawrence describe such "more fertile parts" as "stretching over the flat floor of the plain in long lines like hedges. . . ." They are, of course, the depressions of dried-up watercourses;¹⁰⁴ they furnish, according to Bertram Thomas, "the arteries of life in the steppe,

(Continued on following page)

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Lehi in the Desert

(Continued from preceding page)

the path of Bedouin movement, the habitat of animals by reason of the vegetation — scant though it is — which flourishes in their beds alone. . . .⁷⁰⁵ In Arabia it is this practice of following "the more fertile parts of the wilderness" that allows both men and animals to survive, and Cheesman designates as "touring" the practice of moving from place to place as areas of fertility shift with the seasons.¹⁰⁶

LEHI'S ALTAR

FIRST of all, after pitching his tent for his first important camp, Lehi "built an altar of stones, and made an offering unto the Lord, and gave thanks to the Lord. . . ." (1 Nephi 2:7.) It was for all the world as if he had been reading Robertson-Smith: "The ordinary mark of a Semitic sanctuary (i.e. Hebrew as well as Arabic) is the sacrificial pillar, cairn, or rude altar . . . upon which sacrifices are presented to the god [Book of Mormon: "to the God of Israel" *Ibid.*, 5:9]. . . In Arabia we find no proper altar but in its place a rude pillar or heap of stones beside which the victim is slain."¹⁰⁷ It was at this same "altar of stones" that Lehi with his family offered a sacrifice in gratitude for the safe return of his sons from their dangerous expedition to Jerusalem. This is what the Arabs call *dhabiyehek-kasb*, a sacrifice to celebrate the successful return of warriors, hunters, and raiders to the camp. "This sacrifice," writes Jaussen, at the return of an expedition is always in honor of an ancestor,¹⁰⁸ and Nephi twice mentions Israel in his brief account: immediately after the rite, Lehi fell to examining the "spoils." (*Ibid.*, 5:10.)

To this day the Bedouin "lives under the constant impression of a higher force that surrounds him. . . ." and it is for this reason and not to appease any savage gods, that he makes sacrifice on every important occasion.¹⁰⁹ When Raswan reports, "A baby camel was brought up to Misha'il's tent as a sacrificial offering in honor of the safe return of Fuaz,"¹¹⁰ we cannot help thinking of some such scene before the tent of Lehi on the safe

return of his sons. Nilus, in the oldest known account of life among the Arabs of the Tih, says, "they sacrifice on altars of crude stones piled together."¹⁷¹ That Lehi's was such an altar would follow not only from the ancient law demanding uncut stones, but also from the Book of Mormon expression "an altar of stones," rather than "a stone altar." Such little heaps of stones are still to be seen surviving from all ages throughout the south desert.

THE Arab as a forager is everlastingly prowling, scouting, tracking, and spying; in fact, some believe that the root meaning of the names *Arab* and *Hebrew* is a combination of sounds meaning "to lie in ambush." "Every Bedawi is a sportsman both from taste and necessity," writes one observer, who explains how in large families some of the young men are detailed to spend all their time hunting.¹⁷² Nephi and his brethren took over the business of full-time hunters, and here again we suspect something of the desert tradition in the family, for Nephi had brought a fine steel bow from home with him. Though we shall deal with steel below, in discussing the sword of Laban, it should be noted here that a steel bow was no more a solid piece of steel than the Canaanites' "chariots of iron" (Josh. 17:16-18; Jud. 1:19, 4:3) were solid metal, or than various implements mentioned in the Old Testament as being "of iron", e.g. carpenter's tools, pens, threshing instruments, were iron and only iron. It was in all probability a steel-ribbed bow, since it broke at about the same time that the wooden bows "lost their springs." All bows in Palestine were composite, that is, of more than one piece, and a steel-backed bow would be called a steel bow, just as an iron-trimmed chariot was called "a chariot of iron."

Hunting in the mountains of Arabia to this day is carried out on foot and without hawks or dogs;¹⁷³ in classical time the hunter in this area was equipped with a bow and sling—exactly like Nephi.¹⁷³ Nephi's discovery that the best hunting was only at "the top of the mountain" (1 Nephi 16:30) agrees with later experience, for the oryx is "a shy animal that

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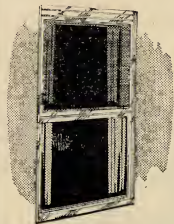
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Lehi in the Desert

(Continued from preceding page)

travels far and fast over steppe and desert in search of food but retires ever to the almost inaccessible sand-mountains for safety. . . .¹⁷⁴ In western Arabia the mountains are not sand but rock, and Burckhardt reports that "in these mountains between Medina and the sea, all the way northward, mountain goats are met, and the leopards are not uncommon."¹⁷⁵ Julius Euting has left us vivid descriptions of the danger, excitement, and exhaustion that go with the hunting of the big game that abounds in these mountains, which are very steep and rugged.¹⁷⁶

Things looked black when Nephi broke his fine steel bow, for the wooden bows of his brothers had "lost their springs" (note the use of the Semitic distributive, *Ibid.*, 16:21),¹⁷⁷ and though skilled in the art of hunting, they knew little enough about bow-making, which indeed is a skill reserved to specialists even among primitives. It was out of the question to make a composite bow and was something of a revolution when Nephi "did make out of wood a bow," (*Ibid.*, 16:23), for the hunter, the most conservative of men, would never dream of changing from a composite to a simple bow. Though it sounds simple enough, it was almost as great a feat for Nephi to make a bow as it was for him to build a ship. It is interesting that according to the ancient Arab writers the *only* bow-wood obtainable in all Arabia is nab' wood, to be found "amid the inaccessible and overhanging crags" of Mount Jasum and Mount Azd, which are situated in the very region where, if we follow the Book of Mormon, this crisis is supposed to have occurred.¹⁷⁸ How many factors must be correctly placed and correlated in the apparently simple story of Nephi's broken bow! There must be a high mountain near the Red Sea at a considerable journey down the coast; there must be game on the mountain but only on the peaks; there must be nothing else to eat in the area, hunting being the only economy; hunting must be with the bow and sling (1 Nephi 16:23); and here, if only here in all Arabia, there must be bow-wood growing. What are the chances of reproduc-

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ing such a situation by mere guess-work?

Regarding the seed and the grain which Lehi carried, while "ordinary travellers scarcely ever carry grain for food" in the desert,¹⁵⁰ it was not meant for food, and Lehi was not an ordinary traveler but a man in search of a promised land. It is common for migrating Bedouins to carry grain with them in the thought—sometimes very vague indeed—that possibly if the year is a good one, they might find a chance to sow a hasty crop. In Sinai "the Bedouin yearly sow the beds of the wadies, but they do this with little hope of reaping a harvest more than once in every three or four years."¹⁵⁰ In traveling, "the wheat is put in the black homemade goat's hair sacks, *farde* (t) . . . The *farde*, the Heb. *saq* (Gen. 42:25) holds about 150 to 180 pounds of wheat. Two are put on a camel."¹⁵¹ Thus we see that the custom of carrying grain into the desert still survives, and that from a time far earlier than Lehi's.

(To be continued)

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¹⁵⁰He makes a point of referring to his father's tent again and again: 2:6, 3:1, 4:38, 7:5, 7:21, 9:1, 10:16, 16:6, 16:10, though of course that was not the only tent. 2:4, 16:32, etc.

¹⁵¹F. Canaan, "The Palestinian Arab House," in *Jnl. Pal. Or. Soc.* XII (1932), 225

¹⁵²Cited by Georg Jacob, *Altarabisches Beduineneben* (Berlin, 1897), p. 226

¹⁵³Gaiger, *Bible and Spade*, p. 181

¹⁵⁴Burckhardt, *Notes* I, 127

¹⁵⁵On the other hand, "the erection of a new tent in the desert is an important event celebrated with feast and sacrifice." A. Jaussen, *Rec. Biblique* N. S. 3, p. 9H

¹⁵⁶Jacob, *op. cit.*, p. 212

¹⁵⁷J. Baldensperger, "Tent Life," *PEFQ* 1923, p. 179

¹⁵⁸*Op. cit.*

¹⁵⁹W. B. Seabrook, *Adventures in Arabia*, p. 36, mentioning the tent of an Arab friend which measured thirty feet by sixty. See also Grace M. Crowfoot, "The Tent Beautiful," *PEFQ* 1944-5, pp. 34-46

¹⁶⁰Those in the neighboring booths watch when the day is light, to see if the *shakh's* hareem yet strike his tent; and, seeing this, it is the *rahla* . . . thus Doughty, *Arabia Deserta* I, 257. In the same way, when the *sheikh* pitches his tent, all without discussion, follow suit, the chief's tent being as it were the tabernacle that leads them through the wilderness. It will be recalled that the *Liahona* was found at the door of Lehi's tent. It is notable that even the richest *sheikh* "has never more than one tent," according to Burckhardt, *Notes* I, 42, speaking of the Anazeh.

¹⁶¹Thus a well-to-do *sheikh* "spends the winter in his 'house of stone' and the summer in his 'house of hair' . . ." Jaussen, *Rec. Biblique*, N.S.3, p. 95

¹⁶²Max von Oppenheim, *Die Beduinea* (Leipzig, Harrassowitz, 1939) I, 28

¹⁶³Maj. G. S. Jarvis, "The Desert Yesterday and Today," *PEFQ* 1937, p. 122

¹⁶⁴*Arabia Deserta* I, 259

¹⁶⁵William G. Palgrave, *Narrative of a Year's Journey through Central and Eastern Arabia* (1862-3) (London, 1866) I

¹⁶⁶Maj. R. E. Cheesman, in *Unknown Arabia* (London, Macmillan, 1926), p. 27, 52

¹⁶⁷W. J. Phyllis-Adams, in *PEFQ* 1930, p. 199

¹⁶⁸Albright, *Archaeol. & Relig.*, of Is., p. 97

¹⁶⁹W. E. Jennings-Bremley, *The Bedouin of the Sinaitic Peninsula*, *PEFQ* 1907, 294

¹⁷⁰Baldensperger, in *PEFQ* 1923, p. 180

¹⁷¹Burckhardt, *op. cit.*, 2271

¹⁷²Burckhardt, *Travels* II, 295

¹⁷³*PEFQ* 1922, p. 163

¹⁷⁴Below, note 181

¹⁷⁵K. Raswan, *Drinkers of the Wind*, p. 129

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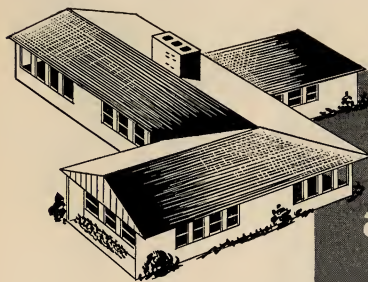
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LEHI IN THE DESERT

(Continued from preceding page)

- ¹⁶¹The classic description of these small-scale everyday raids by the youth of the camp is in Burckhardt, *Notes*, I, 157E.
¹⁶²Line 71 (in the *Mu'allaka*)
¹⁶³H. Frankfort, "Egypt and Syria in the First Intermediate Period," *EA* XII (1926) p. 81
¹⁶⁴Wilderness of *Zin*, p. 32, cf. p. 35
¹⁶⁵B. Thomas, *Arabia Felix*, p. 141
¹⁶⁶Cheesman, *op. cit.*, p. 338f.
¹⁶⁷W. Robertson Smith, *The Religion of the Semites* (London, 1907) p. 201
¹⁶⁸*Rev. Bible*, N. S. 3, 109
¹⁶⁹*Ibid.*, p. 110
¹⁷⁰Rauwan, *op. cit.*, p. 237
¹⁷¹St. Nilus, in Migne, *Patrol. Graec.* 79, col. 610.
¹⁷²W. E. Jennings-Bramley, "Sport among the Bedawin," *PEFQ* 1903, 369f.
¹⁷³Baldensperger, in *PEFQ* 1925, p. 82
¹⁷⁴Philby, *The Empty Quarter*, p. 249

- ¹⁷⁵Burckhardt, *Travels* II, 297
¹⁷⁶Julius Euting, *Tagebuch einer Reise in Inner-Arabien* (Leiden, 1892) II, 76-80, 92f.
¹⁷⁷Archery experts say that a good bow will keep its spring for about one hundred thousand shots. From this one might calculate that the party had been traveling anything from one to three years when the crisis of the bows occurred. The party would hardly have brought worn-out bows from home with them, but if they were as prodigal of ammunition as Arabs notoriously are with musket balls, they might have worn their bows out quite rapidly. Perhaps they indulged in a great deal of practice-shooting to "get their hand in" at the outset of the journey.
¹⁷⁸Jacob, *Al-Arab. Beduineneben*, p. 131f; Mt. Jasum is in the Mecca area, Mt. Azd in Serat mountains further south but also near the coast.
¹⁷⁹Jennings-Bramley, *PEFQ* 1907, 284
¹⁸⁰*Ibid.*, continued in *PEFQ* 1914, 9f
¹⁸¹Baldensperger, *PEFQ* 1923, 181



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CONFERENCES of this Restored Church have been convened in many localities, but always with an outpouring of the promised Spirit.

Although the term has been used loosely, especially in the beginning, conferences have been held in every month except February, March, and July. They have been held in January 1831,¹ April 1832, May 1834, June 1830, August 1835, September 1830, October 1831, November 1837, and December 1847.

The first three conferences of the Church were held at Fayette, Seneca County, New York, the birthplace of the Church. There is a slight controversy on whether the first was held on June 1, or June 9, 1830, but there is no doubt about the spiritual feast that the attenders obtained. Also, concerning the second conference of the Church, there is conflicting evidence in the source material as to whether it was held on the first of September, 1830, or on the twenty-sixth.² Prior to this conference the Prophet had received the revelation now recorded as section twenty-eight of the Doctrine and Covenants, concerning Hiram Page, who, with the aid of a certain stone, had professed to be receiving revelations concerning the upbuilding of Zion. The year 1831 opened with a future looking bright for the infant Church, as a conference of the Church was held at Fayette on January 2. Here the revelation known as Section thirty-eight, stating, among other things, that diligent service is required of every member of the Church, was received.

The following conference was in the Saints' city of Kirtland, Ohio, and the date was June 3, 1831. On October 11, 1831, a conference was

¹Some of these months have had many conferences in them; some only one. Here we listed the first conference of that month only.

²See B. H. Roberts' explanation in the *Documentary History of the Church*, volume 1, pp. 84, 110.

Conference

held at Hiram, Ohio, which was adjourned to October 25, where it met that day, and the day following, at Orange, Ohio. Here many of the brethren spoke, all expressing a willingness to consecrate all they possessed to God and his cause.

At the following conference, held in Amhurst, Ohio, January 25, 1832, the Prophet was sustained and ordained as president of the High Priesthood.

The first April conference of the Church was held at Independence, Missouri, on April 26, 1832.

At the conference in Kirtland, Ohio, held on January 22 and 23, 1833, after some very spiritual sessions, the ordinance of washing of the feet (in accordance with the thirteenth chapter of the gospel according to John), was introduced into the Church.

Said the Prophet concerning the next conference:

On the 6th of April, in the land of Zion, about eighty officials, together with some unofficial members of the Church, met for instruction and the service of God, at the Ferry on Big Blue river near the western limits of Jackson county, which is also the boundary line of the state of Missouri and also of the United States.⁸ This was the first attempt made by the Church to celebrate the anniversary of her birthday, and those who professed not our faith talked about it as a strange thing.⁹

Although each conference has been listed up to this point, space will not permit the listing of all the general conferences held by the Church. However, we would like to trace the location of them, sketching a little detail on a few of the conferences to the present day.

Conferences were held in Kirtland, Ohio, in 1834 and 1835. On March 27, 1836, the Kirtland Temple was dedicated, which service was undoubtedly a conference, as much of the conference procedure was followed, including the sustaining of the General Authorities.¹⁰ It was a week later that Jesus the Christ appeared in the Temple, as recorded in the one hundred tenth section of the Doctrine and Covenants, which

visit was followed by a visit from Moses, Elias, and Elijah, each committing the keys that he held to the Church in this Dispensation of the Fullness of Times.

A November conference was held in Far West, Missouri, in 1837, and that city played host again in April 1838 and April 1839. On May 4 and 5, 1839, a conference was held in Quincy, Illinois. On October 5, 1839, the conference convened at Commerce, Illinois, which city of course was about to become Nauvoo—the city beautiful.

During the Nauvoo period of the

Church, which was the latter part of the Prophet's lifetime, the general conference was always convened on April 6, and during the first week of October.¹¹

It was at the general conference in April 1844, at Nauvoo, that the Prophet Joseph Smith declared

“The practice of convening the annual conference on April 6, began at Nauvoo, Illinois, April 6, 1840, and continued uninterrupted on April 6th of succeeding years in Nauvoo, Winter Quarters, Council Bluffs, and Salt Lake City for years. Conference convened April 6, 1870, but owing to the unfinished condition of the galleries in the New (present) Tabernacle, it was adjourned to May 5. Again in 1874 the conference was convened on April 6, but was adjourned to May 7, to permit Presidents Brigham Young and George A. Smith, who were coming from St. George, to

(Continued on following page)

❖ Citation ❖

PRESIDENT GEORGE ALBERT SMITH

PRESIDENT of the Church of Jesus Christ of Latter-day Saints. Religious leader, humanitarian, business executive and friend of youth. Former President of the International Irrigation Congress and International Dry Farm Congress. Federal Receiver of public monies and special disbursing agent for the State of Utah. National Vice-President, Sons of the American Revolution. General Superintendent of the Y.M.M.I.A. from 1921 to 1935. Organizer and President of the Utah Pioneer Trails and Landmarks Association. Chairman of “This is the Place” Monument Commission. Member of the Executive Board of the Oregon Trail Memorial Association and the American Pioneer Trails Association. Member of the Executive Board National Council Boy Scouts of America, and for many years chairman of important committees. Holder of Silver Beaver and Silver Buffalo Scout Awards. Special friend of the blind, of the disabled and of all who are in distress. Ambassador of good will. Advocate of peace and love among men.

Heartiest congratulations from

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Salt Lake City

⁸The Prophet knew that the boundary of the United States was actually some place beyond the western horizon by virtue of the Louisiana Purchase of 1803.

⁹*D. H. C.*, 1:336-337

¹⁰*Ibid.*, 2:417

THE CALL TO CONFERENCE

(Continued from preceding page)
the whole of America to be Zion.'⁷

No October conference was held during the year of the Nauvoo exodus, 1846, but a conference was convened at Winter Quarters, Nebraska, on April 6, 1847. The fall conference of the Church began on

attend. Sessions were held and speakers spoke on both April 6ths, but with these two "exceptions," conferences convened April 6, to usually meet for several days, until 1881, when the sessions began on April 3, and closed on April 6. It is present practice to try to include April 6, the Church's birthdate, as one of the conference days.

⁷D. H. C. 6:318-319.

Christmas day, 1847, at Council Bluffs, Iowa, continuing until December 27, and it was here that the First Presidency was reorganized with Brigham Young as President. Council Bluffs was also the scene of the Church gathering on April 6, 1848.

The first general conference held in Salt Lake City convened on October 8, 1848, in the Bowery on what is now Temple Square. Conferences were held in boweries until 1851, when the building which

has come to be known as the "Old Tabernacle" was completed. This building stood on the site of the present Assembly Hall on Temple Square. Even so, when conference days were sunny, the sessions for several years were held in the open bowery, which had a much greater seating capacity than the Old Tabernacle.

A general conference, in addition to the April and October sessions, was held in Salt Lake City, on June 27 and 28, 1854, the opening date being the tenth anniversary of the martyrdom of the Prophet and the Patriarch, Joseph and Hyrum Smith.

At the October 1867 conference, the Church "moved in" to the present Tabernacle on Temple Square. The acoustics were far from the reputation that the grand old building has today, and hearing qualities improved only after the galleries were added before the Tabernacle was dedicated in 1875. Neither was that building, to begin with, the friendly haven that it has long since become. The following item concerns October conference, 1882, where Heber J. Grant was sustained as an Apostle:

President [John] Taylor said as the weather continued cold and we were unable to warm the Tabernacle, Conference would meet this afternoon in the Assembly Hall at 2 o'clock p.m. If the weather was warmer on Saturday, we would meet in the Tabernacle when all should come well clothed.⁸

On April 6, 1877, the general conference of the Church was called to order in St. George, Utah, in the Tabernacle there. On that day, too, President Daniel H. Wells of the First Presidency dedicated the St. George Temple, the first temple to be completed by the Latter-day Saints in the Rocky Mountains.

During the year 1885, as the anti-polygamy movement got underway, and many of the leading elders were on the "underground," Church conferences were held at the Logan, Utah, tabernacle. In 1886, for the same reason, the April conference was held in the Provo tabernacle, and the October conference was held in the tabernacle at Coalville, Utah. The April 1887 conference was also held in the Provo tabernacle.

⁸The Deseret News, October 6, 1882.

Greetings to a

Great Leader and Good Friend

IT IS a real pleasure to extend heartiest congratulations to President George Albert Smith on his eightieth birthday. In kindness, reverence, industry and all other virtues of sterling character, his life is a shining example to all of us. We wish him many more years of good health, personal happiness and devoted service to his people.

This bank is proud to have had a part in the material growth of the communities in which President Smith and his distinguished predecessors have contributed inspired leadership.



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Salt Lake City

Perhaps the greatest deviation in conference procedure in recent years was in 1919. At the closing session of the October 1918 conference, the "conference adjourned for six months," which is the usual procedure. President Joseph F. Smith passed away on November 19, 1918, while the influenza epidemic had the world in its grip. After open air funeral services for President Smith, President Heber J. Grant became President of the Church on November 23, 1918. Public meetings were banned as a health measure. The general conference that would have normally been held in April 1919, was therefore postponed until June 1, 2, and 3, 1919, which conference featured the solemn assembly of sustaining the reorganized First Presidency and the other General Authorities of the Church.

A generation grew to maturity and consequent Church leadership during the administration of President Grant. They heard him often good-naturedly suggest, in the waning moments of a conference closing session, that he was going to think about having the next general conference last four days, so they could get through it unhurried. In checking over the list of the general conferences we found that one of the conferences of President Grant's administration lasted four days—April 3, 4, 5, and 6, 1921. The April 1841 conference, presided over by the Prophet Joseph Smith met five days, April 6, 7, 8, 9, and 11. Inclement weather halted the conference schedule on April 10.

After Pearl Harbor general conferences which were restricted in attendance to Church leadership were held for the duration. The April 1942 conference was held in the Assembly Hall on Temple Square, with some sessions in the upper room of the Salt Lake Temple. The April 1945 sessions were also held in the Assembly Hall. The Church returned to its traditional general conference sessions in the Salt Lake Tabernacle in October 1945, at the conference immediately following the end of hostilities in World War II.

Throughout the long life of the Church, the proceedings of the general conference sessions have been made available to the Church membership who were unable to attend, and to the world in general.

M MEN BASKETBALL 1949-50

(Concluded from page 281)

attendance that the development of good sportsmanship and the building of good Latter-day Saints are the Primary purposes of the M Men basketball program. Many are the evidences which show that this purpose is being accomplished throughout the Church.

Records were set this year—more players participated in the program than ever before; more teams were registered than took

part in any previous year. The thirty-five hundred persons who saw the games on the final night of the tournament in Salt Lake City established a new record for audience participation.

Other teams placing in the tournament were: third place—Logan Fifth Ward, East Cache Stake; fourth place—Edgehill Ward, Hillside Stake; fifth place—Spanish Fork First Ward, Palmyra

(Concluded on following page)

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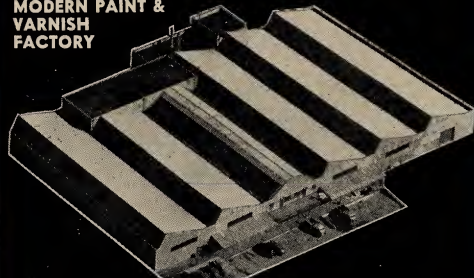


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M Men Basketball 1949-50

(Concluded from preceding page)

Stake. This year for the first time a trophy was awarded to the consolation, or fifth place winners. Second place winners received a trophy and individual awards. Basketballs were given to the teams which placed third and fourth.

Other teams participating were: Twenty-sixth Ward, Pioneer Stake; Mesa Seventh Ward, Mesa Stake; Iona Ward, Idaho Falls Stake; Ephraim South Ward, South Sanpete Stake; Taylorsville Ward, North Jordan Stake; Studio City Ward, San Fernando Stake; Reno Ward, Reno Stake; Orderville Ward, Kanab Stake; Cedar L.D.S. Institute, Cedar City, Utah; Nampa Fourth Ward, Nampa Stake; Springville Second Ward, Kolob Stake.

The all-Church honor teams consisted of: First team—Wendell Hess, Logan Fifth Ward; Udell Westover, Pleasant Grove First Ward; Chad L. Germaine, Mesa Seventh Ward; Don Bone, Twenty-sixth Ward; Jack Hadfield, Brigham City Fourth Ward; Second team—Garth Walker, Pleasant Grove First Ward; Preston Merrill, Brigham Fourth Ward; Dell Nichols, Logan Fifth Ward; Sperry Rueckert, — Twenty-sixth Ward; Glen Cooper, Studio City Ward; Third team— Gene Elliott, Iona Ward; Jimmy Fullmer, Springville Second Ward; J. R. Gibbs, Brigham City Fourth Ward; Jack Semones, Edgehill Ward; Paul Jones, Spanish Fork First Ward.

The Deseret News presented wrist watches to four players chosen for outstanding playing each day of the meet. Winners were Glen Cooper, Studio City; Garth Walker, Pleasant Grove; Gene Elliott, Iona; and Gene McCoun, Edgehill.

The Y.M.M.I.A. athletic committee, which directs the M Men basketball program under the direction of the general superintendency, consists of Marvin J. Ashton, Will B. Gillespie, Gerald G. Smith, and Richard S. Tanner. The tournament committee consisted of Dale R. Curtis, Walter O. Woffinden, Verl F. Scott, Parry D. Sorensen, and Richard G. Collett.

The Diary Habit

(Concluded from page 301)

worth recording. For these, he at once began to watch.

At first, his entries were very simple. Opposite one date was the word *croacus*; following another, was *gopher*; after a third, was *robin*; and following still another, was *blue-bird*. Since he was interested in sketching, he insisted on making a drawing to illustrate each entry where possible. This caused him to look at objects more carefully.

"Mother," he asked one day as he was enjoying the early pages of his record, "now I have covered up the names, can you tell which of these two birds I intended for a swallow?"

I was obliged to confess that I could not. He then showed me a more recent drawing of the two, and it was quite easy to distinguish the long, slender form of the graceful swallow.

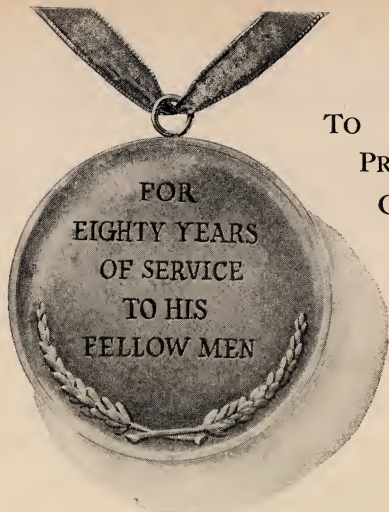
"I can draw better now," he said with satisfaction.

This was not all. As Glen had progressed in school, the entries in his diary had become more explicit. He had learned to notice and to put into good English the interesting, amusing, and unusual happenings of everyday life, both indoors and out. He soon found that every day provided him with something worth recording.

When Herman, a younger cousin of his, visited us, this little boy became so interested in the diary that, with Glen's help, he started one of his own. His initial entry was under the month of November and read: *28, First Snowstorm*. To his great delight, Glen showed him how to draw a magnified snowflake.

My son is eleven now, and his diary is one of his most prized possessions. It has taught him to be observant, to be exact, to record accurately, and to select the illuminating details from the nonessentials. It has developed his ability of self-expression, too, enlarged his vocabulary, and proved a delightful pastime.

In years to come, Glen's diary may be of occupational value to him. Should he develop journalistic ability, and this seems likely, his record will always prove a reliable source of information. In any case, the diary will remain a rich storehouse of reminders of happy days.



TO
PRESIDENT
GEORGE
ALBERT
SMITH

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Salt Lake Telegram

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M I A THEME

(Concluded from page 294)

with loving care knows. You may think that one leaf gone is very little, but what happens once may happen again, and so there are more careless touches and soon petals may no longer be cut from the flower. It is soon apparent to everyone that the once lovely gardenia is no longer beautiful. A simple weed like a dandelion is more appealing than a brown, dried-up gardenia.

And so it is with us. It is never "no one will know," for our Creator

who has tended us with loving care will know and will undoubtedly be sad, for a fresh clean character can easily be crushed, and as with the flower, the petals are lost one by one.

First comes the petal of honesty, and in its place the brown of ruin and deceit. Second comes the petal of virtue and chastity, and in its place, shame. Third comes the petal of self-respect, and in its place, a darkened, shriveled spirit.

The gardener would sadly throw

his prize in the trash can, but our loving Gardener has given us the opportunity of redeeming ourselves through humility and repentance, and through fasting and prayer.

It is my prayer that we as Latter-day Saints, and especially the young people, will meet this challenge and pass it on that others, too, may benefit by its full meaning.

"How glorious and near to the angels is youth that is clean. This youth has joy unspeakable here, and eternal happiness hereafter."

"FOR THE FIRST TIME IN YEARS I DO MY OWN IRONING..."

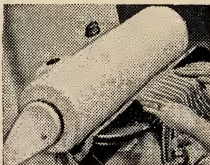


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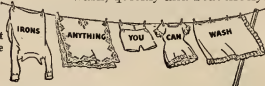
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A Church Travel Service

(Continued from page 280)

(All of the above except Jacob Gates and Zera Pulsipher were Apostles, although Oliver Cowdery was never a member of the Council of the Twelve Apostles.)

Joseph Smith, Sr., and his wife Lucy Mack Smith lived in the Town (township) of Tunbridge at the time of their marriage and for several years thereafter. Their two eldest sons, Alvin and Hyrum, were born at Tunbridge Gore. The "gore" was a triangular or "pie-shaped" area which, in the original surveys, had not been included in any township. It was a sort of "no man's land." Its inhabitants were without vote as they had no place to register.

Later, by legislative action, the "gore" was included in the Township of Tunbridge. This accounts for the fact that early history gives the birthplace of Patriarch Hyrum Smith as Tunbridge Gore while later editions say he was born in the Town of Tunbridge.

The family of Joseph Smith, Sr., lived in the following places in Vermont and New Hampshire before going to Palmyra, the places being listed in chronological order: Town of Tunbridge, Randolph, Town of Royalton, Town of Sharon (Joseph's birthplace), Town of Tunbridge, Town of Royalton, Town of Lebanon, New Hampshire and Norwich, Vermont. From Norwich they moved to Palmyra, New York. Where they lived in the same township more than once it is so indicated.

As the Smiths were farmers they did not live in the villages, as far as the records show, except in Randolph where they kept a store.

It was at Lebanon, New Hampshire, that Joseph, Jr., had the severe illness resulting in the operation on his leg. While living there Hyrum attended Dartmouth Academy (now University) at Hanover, New Hampshire, five miles north. Leaving Lebanon they moved to Norwich, Vermont, directly across the Connecticut River from Hanover. While living in the Town of Sharon, on the Solomon Mack farm, Joseph Smith, Sr., taught school at Bethel. (See map.)

The cities of Montpelier, Barre, Burlington, Rutland, Bennington, Bellows Falls, and Brattleboro have no special relation to Church history and are included as orientation points only. Barre is the location of the leading granite quarries for which Vermont is famous. The monuments at the birthplace of Joseph Smith and at Hill Cumorah were made of Barre granite.

Principal routes for auto travel to South Royalton are from Albany to Glens Falls, Hudson Falls, then Whitehall (all in New York), to Rutland, and then either to White River Junction by the southerly route, or through the heart of the Green Mountains to North Sherburne, Pittsfield, Bethel, Royalton, and South Royalton, the latter being a somewhat shorter route.

Approaching from the south, the direct route is from Bridgeport or Hartford, Connecticut; Springfield, Northampton, and Greenfield, Massachusetts, and then along the Connecticut River, which divides Vermont from New Hampshire, to Brattleboro, White River Junction, and South Royalton. All the points indicated are shown on road maps which should be consulted for exact distances.

Buses run to South Royalton from White River Junction and points south from Massachusetts, Connecticut, and New York, and from Barre, Montpelier, Burlington, and points north as far as Montreal.

The Central of Vermont Railroad runs through South Royalton, with connections to New Hampshire and Massachusetts points, including Boston and south. It also runs north with connections to northern Vermont points and Canada. There is no public transportation available from South Royalton to the Joseph Smith Memorial Cottage. It is necessary to

arrange for private conveyance.

The Rutland Railroad, with New York Central and other connections between New York City and Montreal, runs through Rutland, Burlington, and other places in western Vermont. From Rutland bus connections can be made to White River Junction and either north or south from there. Buses also run from Rutland to Bellows Falls, connecting there with lines either north or south. Another bus line runs from Bennington on the Rutland Railroad line to Brattleboro, with connections to South Royalton.

The Boston and Maine Railroad,

with connections from New York, Boston, Albany, and other points, runs through Brattleboro, Bellows Falls, and White River Junction, connecting at the latter point with the Central Vermont line.

Nearest airport to South Royalton is at White River Junction, eighteen miles southeast on highway 14. From the west, United Air Lines goes to New York with connections for White River Junction via Northeast Airlines. Other airports are at Rutland, Burlington, Montpelier, and Barre.

Next instalment: the Whitingham, Vermont, area birthplace of Brigham Young.

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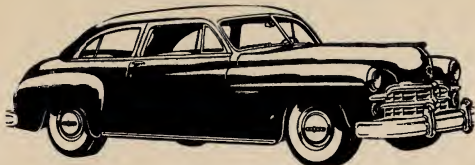
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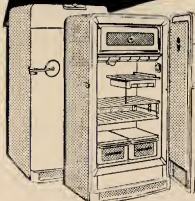
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Drawing the Blueprint

(Continued from page 278)

Southerners, and the rumor passed around that Joseph Smith had invited all free Negroes to come to Independence to join his group.
(Details)

- B. After signing a paper presented by Joseph Smith and a number of Saints promising only not to molest the Mormons unlawfully, Adam Black, Justice of the Peace, made a public statement that the paper was of "a disgraceful character" and that he signed it only when threatened with death by more than a hundred armed men.
(Details)

- C. After the Battle of Crooked River, the rumor was circulated that three or four hundred Mormons attacked Captain Bogard's company of fifty men and killed all but three or four; actually, the Mormon force was about sixty, and three Mormons and one of Bogard's men were killed.
(Details)

Other ideas, especially in longer speeches, may be more complex, and you may wish to analyze them as you did your central idea before you use specific examples and supporting material; for instance, you may want to show that the Missourians feared both the political and economic power of the Mormons.

II. The "old settlers" feared the increasing political and economic power of the Mormons.

- A. As their numbers were increasing, the Mormons were becoming formidable political rivals of opposing groups.

1. They were in the majority in some counties.
(Examples)

2. Whether a majority or minority group, they voted as a body.
(Examples)

- B. By their industry and united efforts, the Mormons were gaining economic advantages over the "old settlers."
(Examples)

Drawing plans for a speech can be fun, especially if you consider it

a challenge to your ability to think through a problem logically and completely. And the rewards are high. Careful organization is a necessary step toward a successful speech. If listeners can follow your ideas easily, it is not unlikely that they will be convinced, for understanding is the first step toward persuasion.

Draw your blueprint carefully.

Friend of the Lamanites

(Continued from page 293)

many other places have all enjoyed visits from President Smith.

At Taos, New Mexico, one of the oldest Indian villages in that area, President Smith and his party learned of the customs which have been followed in that village for several centuries. In visits to Indian villages long since abandoned, President Smith has indicated his extensive knowledge of Indian history.

On his visit to Mexico in 1946, President Smith performed a remarkable service as he welcomed back into the Church a group of splendid people who had labored under a misunderstanding for some time whose hearts had been warmed, and they were turned back to the Church by President Arwell L. Pierce of the Mexican Mission, and others. His kind and friendly attitude won them over as friends, and impressive reunion services under his direction climaxed efforts of long standing to win back these sincere people. On this journey President Smith attended services in humble Church edifices as well as in larger buildings and met the people on common ground. He visited their homes and ministered to the sick. His visit there and the results will long be remembered.

One of the most extended trips among the children of Father Lehi was taken by President Smith in 1938. He visited the Saints in Hawaii and practically all of the Pacific Islands where members of the Church are living. He made friends of all classes, including the royalty and has maintained contacts since his visit with many of his newly-made friends.

Those who believe that the day

(Concluded on following page)

APRIL 1950

Congratulations.....

President George Albert Smith

on your

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to

PRESIDENT
GEORGE ALBERT SMITH

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its board of trustees,

GEORGE ALBERT SMITH

on his 80th birthday anniversary.

When President Smith was five years old this institution was founded by his great predecessor, Brigham Young.

Under the guidance of other wise leaders, it has been a leader in the time which has paralleled President Smith's life.

The University is honored to count President Smith among its illustrious alumni, and is grateful for his contributions to its greatness.

Now under the guidance of his wisdom and vision, it looks forward to vast expansion and importance in the advancement of the world's science and culture.

Brigham Young
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FRIEND OF THE LAMANITES

(Concluded from preceding page)
of the Lamanites is at hand will be heartened with the attitude of our beloved Church leader and with the reports which are being received from all parts of the United States,

from Canada, Mexico, and the islands of the sea. The prophecies regarding the Lamanites are being fulfilled, and undoubtedly the next few years will be full of interest and promise for Father Lehi's children.

TOMORROW—

Always Tomorrow

BY RICHARD L. EVANS

THIS week we are worried. This week we are crowded. This week we are frantically trying to do some of the things we have left too long. But next week—next week is going to be different! Next week things will ease up. Next week we shall have time for some of those long-neglected loose ends. Next week we shall be "over the hump"—and then—then—. Tomorrow—always tomorrow—. Tomorrow we shall feel easier. Tomorrow our work will be in better order. Tomorrow we shall relax. Tomorrow we shall live! But "tell me," said Marcus Martial some nineteen centuries ago, "tell me, . . . when does that tomorrow of yours come?" Often it seems we live for the relief that is not now. Often it seems that we live for the time when we shall live more like we should like to live. But next week or next month isn't likely to be much different—unless we do something to make it different. This is true for various reasons: It is true because we so often say "yes" when we know we ought to say "no." It is true because we often say we shall do things that seem easy a few days off—but which are difficult to do when the day comes for doing them. We incur debts and promise to pay. Right now it looks as if it wouldn't be too difficult. But the future comes fast when a debt is due. We sometimes neglect things that have to do with our safety and our very salvation. And we find ourselves apologizing for our failure to do what should be done because, as we say, we haven't had time. And, of course, it is true that making a living, and other "unavoidable" activities, often press us into patterns that are not of our choosing. But even those of us who are most pressed for time, even those of us who have the least choice, have some choice. And the fact that we choose to do some things and don't choose to do other things is often an indication of what we consider to be most important. There isn't much reason to suppose that there will be any more time next week or tomorrow or next year. The difference, if there is any, will be a difference in what we do with our time. Next week may be better; next year may be better. But it will have a better chance of being better if we do something to make it better. "Tell me, . . . when does that tomorrow of yours come?"

"The Spoken Word" FROM TEMPLE SQUARE
PRESENTED OVER KSL AND THE COLUMBIA BROADCASTING SYSTEM, FEBRUARY 26, 1950

Copyright King Features

Scouting and Explorer Ages

(Concluded from page 256)

scouting through the National and Local leaders, and with many Scouts of various faiths, I am convinced that participation in this splendid program is one of the most worth-while experiences our boys can have.

The ideals of scouting, like the principles of the gospel of Jesus Christ are intended to make boys better companions, more useful citizens, and happier individuals.

Latter-day Saint Scouts, because of their teachings, traditions, and their background, ought to be the best Scouts in all the world. The helpful and constructive teachings of scouting, added to the vital and inspired teachings of the Church, give our boys every incentive to become outstanding Scouts, true Latter-day Saints, and loyal citizens.

It is my desire to see scouting extended to every boy in the Church where that is at all possible.

President George Albert Smith

Any boy who goes through the merit badge program has the equivalent of a junior college education. It is a valuable part of the program of the Church.

Where scouting is properly used, it will do much for the boys of our Church. . . . The ideals of scouting follow the ideals of the Church of Jesus Christ of Latter-day Saints.

George F. Richards

It is our desire to see the quorums of the Aaronic Priesthood and the Scouts and Explorers of the M.I.A. go forward in these companion programs for the development and benefit of the boys and young men of the Church.

We have seen so much good come from the programs of the Boy Scouts of America that we are anxious to see all the members of the Aaronic Priesthood quorums of proper ages also active in these outstanding programs for boys.

We look upon the Scout and Explorer programs as valuable and important helps in our responsibility of guiding the young men of the Church in their spiritual and religious activities. We gladly endorse these programs and desire to see them used to the best possible advantage in the training and guidance of our boys and in their development as honorable and useful citizens and worthy members of the Church.

LeGrand Richards
Joseph L. Wirthlin
Thorpe B. Isaacson
The Presiding Bishopric

I am very happy to give the Boy Scout movement my full endorsement. . . . I feel that thousands of our boys have been helped in becoming good men by living up to the principles of the Boy Scout movement.

President Heber J. Grant

The Aaronic Priesthood, Sunday School, program, and scouting together provide the finest boy program in the world today for our boys.

President Anthony W. Ivins

Many Happy Returns of The Birthday of

PRESIDENT GEORGE ALBERT SMITH

. . . a great spiritual leader who has for so many successful years preached the doctrine of happiness through true Christian living.

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ON THE BOOKRACK

IN THE LAND OF THE FEATHERED SERPENT

(Paul M. Hanson. Herald House [publishing division of the Reorganized Church of Jesus Christ of Latter Day Saints]. Independence, Mo. 127 pages; 63 illustrations. \$3.00.)

THIS volume, of interest to all students of the Book of Mormon, is really an amplification and confirmation of the author's volume, *Jesus Christ Among the Ancient Americans*. The volume records exploration trips into Mexico and the lands southward. The results of the journeys are told simply and clearly, with mature comprehension of the civilizations represented by the ruins examined. The many illustrations are especially intriguing. Nearly all are original with the author—and many are not found elsewhere in published records of American archaeology. Excellent artistic design and mechanical perfection make the volume beautiful to the eye. The book is another evidence for the truth of the divinely inspired record, the Book of Mormon.—J. A. W.

FAITH LIKE THE ANCIENTS

(N. B. Lundwall, compiler. Bookcraft, Salt Lake City. 1950. 297 pages. \$3.75.)

NEARLY one hundred faith-promoting stories have here been selected from Latter-day Saint periodicals and books. The stories are from the mouths of faithful officers and members who have been diligent in building the latter-day kingdom of the Lord. Each story bears witness in its own way to the truth of the gospel of Jesus Christ as restored through the Prophet Joseph Smith. The reader is made to breathe the air of the certain faith and abounding courage of the gospel century passed. It shows repeatedly the power of the restored priesthood. This inspiring and informative book, a book for the home as well as for the student, may be read continuously or in periods as time permits, for the stories are short and independent of one another. It will build the desire to be "like the ancients." Of course, the collection is not exhaustive. Hundreds of other stories are awaiting the hand of a patient compiler. The foreword

of the book, by Dr. Milton R. Hunter of the First Council of the Seventy, forms a good introduction to the book. —J. A. W.

THE HANDCART TRAIL

(Eliza M. Wakefield. Mesa, Arizona. 32 pages [octavo] with map and 56 illustrations.)

THIS is a valuable compilation of material relative to the handcart companies. It contains the rare day-by-day journal of Twiss Bermingham, Irish convert, who was in the first handcart company. This journal was first published by the *American Legion Magazine* under the title, "To Utah by Hand," and is here reproduced with the excellent, often poignant, illustrations by Lowell M. Balcom.

The brochure will furnish interesting, often heart-touching reading for Latter-day Saints and all who are interested in the drama of the founding of the West. It should be in every collector's library.—J. A. W.

Missionaries Who Left for Field February 15

MISSIONARIES ENTERING MISSION HOME FEBRUARY 6, AND DEPARTING FEBRUARY 15, 1950

Reading from left to right, first row: George Vol Coleman, Vern D. Stocking, Erna Tew, Ellen Schofield, Dan B. Colton, director; Morris Moore, Dolly H. Bell, Ellen Gerner, Milo Glade Morrill.

Second row: Jay O. Mortensen, Owen Bortholomew, Richard LaMont Pope, Revere F. Nelson, Elliot C. Morris, Nana L. Dutton, Danno Holt, Elouise Boren, Lloyd K. Boren.

Third row: Joseph Austin, Norene Mackay, Joseph Anderson, Dale Earl Tolbot, Robert Bouml, Steve Scirkovich, Doyle W. Lowry, Isobello Edison, Dolores Fawors, Ruby Matson, Laurence Matson.

Fourth row: Alfred Solomon Holmgren, Frederick Bateman Bough, Jr., LoRee Goates, Lorno Jalley, Virginia Pearson, Joy Ivie, Doris Snapp, Bonnie Jean Theobald, Glendo Cropper, Alfred Heywood, Gaylon Henrie, Murray Nichols.

Fifth row: Thomas Chamberlain, Vel Deon Chamberlain, Lorene Cheney, Grant Pilling, Beth Hokanson, Lu Jean Sanders, James B. Calvery, Jr., Gerald

W. Hoopes, Barbara Burnham, Alfred H. Baker, Jr., Iolo H. Johnson, Arvon Johnson, Arlin L. Glines.

Sixth row: Lawrence W. Hensen, Joseph C. Wood, Doris C. Donnerfield, Lloyd C. Burnett, Edward M. Thomas, Reid L. Harper, Richard M. Fowles, Curtis G. Taylor, Rito Miller, Leo Miller, Jack Walker, Lowell F. Hofhines, Marvin S. Heslop.

Seventh row: Donald J. Norton, Tom Jensen, Earl R. Prete, Gordon M. Wood, Reid Campbell, Thomas DeLoay Nielson, Wallace E. Hunt, Wayne Richmond.

Eighth row: Don Mathis, Jack M. Stevens, Gerald Wood, William Duwayne Koplin, Preston R. Clark, C. Carlos Laveland, Don Keith Whitcott, Dale R. Shumway, LaVar A. Jones, Wayne Webb, Leo S. Holdoway, Dorrel L. Clegg, Earl James Crowther.

Ninth row: Carl Copley, Melvin Hepworth, D. Ree Walton, Robert C. Kvoile, Keith B. Merryweather, Joseph O. Stuart, Vernon L. Murdock, Loran S. Dansie, Blain Wilson.

Tenth row: Basil H. Dunn, Ken Gillie, Richard Terry, Thomas M. Hooker, Gustavo Bollschweiler, Carl F. Retzlaff, Merrill Kay Bradshaw, Ralph L.

Moore, Joe Winkler, LeGrand Neerings, Mardell Brinkerhoff.

Eleventh row: Dale K. Black, Martin Williamson, Morris Ben Glover, Gorth V. Holl, Clarence Jelley, Milton J. Olsen, Eugene Tolbot, Donald Severson, Harlow B. Jones, William H. Ludwig, Joy L. Peterson.

Twelfth row: Bobbie A. Boldauf, Fred O. Wald, Gerald B. Lambourne, Parry D. Harrison, Wayne W. Thomas, George L. Albright, Leel D. Hepworth, Colvin K. Smith, Alton J. Mathie, Word P. Wilson.

Thirteenth row: Corleton Anderson, Roy Cottani, Ramon Chapman, George B. Everton, Frank Longson, Milton Hintze, Richard S. Nison, Douglas H. Thayer, Gordon R. Darny, Job S. Meason, Kenneth Jensen, Artimus Millet, William J. Schultz, Tom Vandenberghe, Lloyd Whetton, Ronald W. Lund.

Fourteenth row: Glen E. Carpenter, George E. Collard, Jr., Frederick G. Johnson, Jr., Arthur O. Nauman, F. Noel Hatch, James Crowley, John Remington, Amos Ben Neff.

Fifteenth row: Robert F. Clyde, Rollo S. Jones, Eldon B. Pulsipher, Graver D. Jensen.



Your Page AND OURS

A NEW AUTHOR



D. ARTHUR HAYCOCK

D. ARTHUR HAYCOCK, who wrote "A Day With the President" (page 288), used to augment his high school shorthand studies by going to sacrament meeting and taking down the sermon for practice and his own edification. At eighteen he accepted a call to the Hawaiian Mission. There his activities were varied, including serving for a time as mission secretary. He has been in the Sunday School superintendency of a number of wards, a ward clerk, and stake clerk. In February 1947 he was sustained as bishop of the then newly-formed Riverview Ward.

Vocationally he has had wide experience: as secretary and accountant in the finance department of the Church for a number of years, as assistant superintendent of the Salt Lake City Union Depot and Railroad Co. In June 1947, at President George Albert Smith's request, he left THE IMPROVEMENT ERA, where he had served as office manager for two years, to become President Smith's secretary. Currently he is a member of the Riverside (Salt Lake City) Stake high council. He and Maurine McClellan Haycock are the parents of three daughters, Marilyn, Judith, and Ann Lynnette.

Veterans Administration Center
Hot Springs, South Dakota

Dear Editor:

I AM a full-time Protestant Chaplain at this center and wish to thank you on behalf of our eight hundred men here for your fine magazine, which is on the magazine rack in the reading room of our library.

Many of our men read to help pass the time away, and I can assure you that your magazine is being used here.

Thank you again for this fine gesture of yours.

Gratefully,
/s/ Rev. St. Clair Vannix
Chaplain

Philadelphia, Pa.

Dear Editors:

I appreciate so much your taking my poem, "Our Immortal Loves," for the quality of the verse you select makes it a compliment to any author to have his poems on the pages of THE IMPROVEMENT ERA. One of the truly fine rewards of writing, I have found, is the new friends one makes. It is a very lovely thing, I think, for it is the recognition of each in each, of a similar love for beauty, a *simpatia* that rests like a gentle dew from heaven on fevered hearts, suffering their many trials and griefs.

With thanks, and all good wishes for you.

Most sincerely,
/s/ Ormonde Butler

Lima, Ohio

Dear Editors:

PLEASE renew my subscription to the ERA as I most certainly do not wish to miss an issue. I am especially interested in "The Fort on the Firing Line" as southwestern Colorado was my home for many years, and I remember so many of the incidents, people, and the locale mentioned in the story. As my copy of THE IMPROVEMENT ERA comes before the missionaries here receive theirs, they usually read mine and point out the highlights for my later reading and study. Our missionaries here are doing a wonderful work in breaking down old prejudices and establishing friendly relations between our Church and the older, more popular creeds here.

Very truly yours,
/s/ Alice M. Burnett

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THE LIGHT TOUCH

Long Memory?

A woman was boasting about her memory. "There are only three things I can't remember," she said. "I can't remember names. I can't remember faces. And I can't remember what the third thing was."

All In A Day's Work

Five-year-old William had been taught that Sunday is not a day for play. One Sunday morning his mother found him sailing his toy boat in the bathtub.

"William," she said, "don't you know it is wicked to sail boats on the Sabbath?"

"Don't worry, mother," he replied. "This isn't a pleasure trip. This is a missionary boat going to Africa."

Obvious

A police officer was preparing to fingerprint an offender. "Wash your hands," he ordered.

"Both of them?"

The police officer hesitated for a moment.

"No," he said, grimly, "just one of them. I want to see how you do it."

Good Percentage

His health wasn't any too good, so the Eastern city dweller went looking for a place to live in the Southwest. In one small town in Arizona, he approached an old-timer sitting on the steps of the general store.

"Say," he asked, "what's the death rate around here?"

"Same as it is back East, bub," answered the old fellow. "One to a person."

Dying the Part

A touring actor has played the part of Abraham Lincoln so many times that he has assumed the habits of the great president, even going so far as to adopt characteristic garb.

Recently, dressed in the cape and tall hat of Lincoln's day, he nodded gravely to another repertory actor.

Waiting until the impersonator was out of earshot, the other murmured: "That fellow will never be satisfied until he is assassinated."

—Tid-bits

Nobody grows old by merely living a number of years; people grow old by deserting their ideals.

* * * * *

A person remains immature, whatever his age, as long as he thinks of himself as an exception to the human race.

* * * * *

Democracy is a system under which a person who didn't vote can spend the rest of the year kicking about the candidates the other people elected.

—Wall Street Journal

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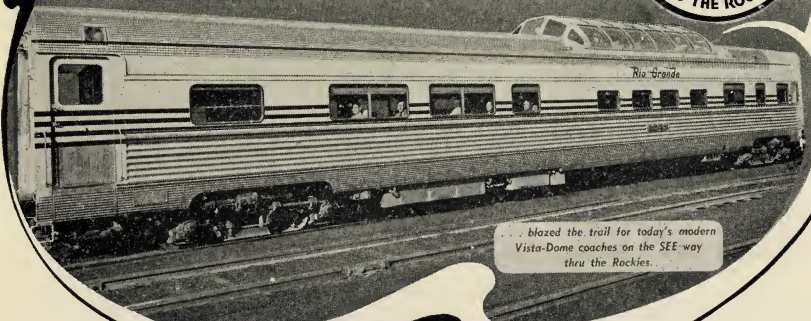
Four score years . . .

With sincere pleasure and admiration the Rio Grande joins the members of his Church and the American community in congratulating President George Albert Smith on his 80th Birthday Anniversary.

The Rio Grande shares with President Smith a growing satisfaction in the sound growth of the mountain empire. The ideals of religious freedom, community devotion, and hard work on which the Utah Commonwealth was founded, are today reflected in a community pride and a Church known and respected the world around. President Smith's inspiration and leadership provide members of his Church and the mountain area with a firm foundation in the future.

The Rio Grande, built to serve people of Utah and Colorado, shares in this belief. It, too, enjoys with President Smith, a vigorous determination that this area shall continue to grow and prosper.

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by President George Albert Smith

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Many decades in the service of the Church, innumerable occasions for bearing his testimony. Countless opportunities to meet important and obscure people, duties which have taken him to the far corners of the earth and an inborn good will toward all men, giving him a broad understanding of people, deep regard for their well being, steadfast devotion to the will of the Lord and a strong desire to share the gospel with others.

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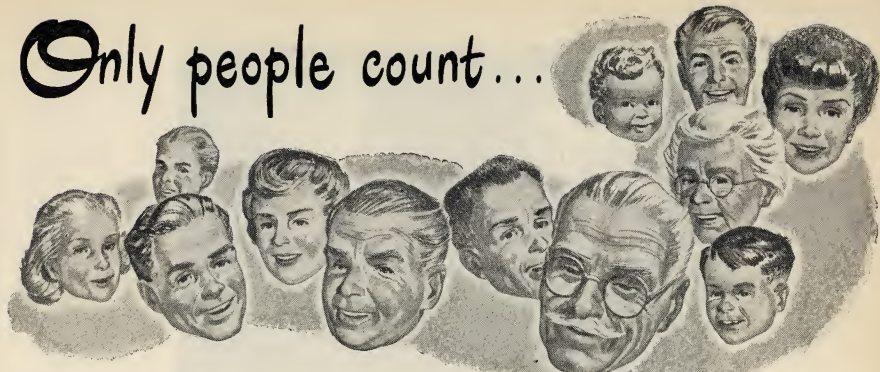
the Church

of Jesus Christ of Latter-day Saints

FORD DEALERS

OF THE INTERMOUNTAIN AREA

Only people count...



THE figures that constitute the year-end statement of The Equitable Life Assurance Society may seem overwhelming at first glance . . . but they readily come alive when considered in terms of the human values they portray.

For the bigness of life insurance is not so much in the number of dollars cited as in the "force for good" which they represent. Equitable-life-insurance-dollars mean that Joe Winston of Akron will graduate from college next June . . . that Alice Regan, a young widow in Dallas, is able to make a real home for her children . . . that 69-year-old George Field of Bridgeport is self-supporting, and self-respecting. Multiply these people by many thousands and you have a picture of what life insurance accomplishes in promoting human welfare.

At the same time, life insurance funds perform a double duty in the economic life of our nation. While they are providing protection, they are also financing homes, building factories, helping to improve railroads, participating in scores of industries—in short, contributing materially to the highest living standard known to mankind.

Look beyond the figures in this annual report and you will see life insurance in action on many levels. But remember, it is the *human level* which is of greatest concern to us . . . for after all, *only people count*.

Thomas I. Parkinson President

For a more detailed statement of The Equitable Society's operations during 1949, write for a copy of the President's Report to the Board of Directors.



CONDENSED STATEMENT OF CONDITION

as of
December 31, 1949

Resources		Per Cent	Obligations		Per Cent
*Bonds and Stocks			Policyholders' Funds		
U. S. Government obligations	\$ 776,988,507	(14.8)	To cover future payments under insurance and annuity contracts in force	\$4,327,175,473	(82.2)
Dominion of Canada obligations	270,576,208	(5.1)	Held on deposit for policyholders and beneficiaries	306,424,344	(5.8)
Public utility bonds	671,974,696	(12.8)	Dividends and annuities left on deposit with The Society at interest	115,149,568	(2.2)
Railroad obligations	480,003,566	(9.1)	Policy claims in process of payment	23,935,298	(0.4)
Industrial obligations	1,633,663,952	(31.0)	Premiums paid in advance by policyholders	85,297,962	(1.6)
Other bonds	158,625,069	(3.0)	Dividends due and unpaid to policyholders	5,303,863	(0.1)
Preferred and guaranteed stocks	57,513,967	(1.1)	Allotted as dividends for distribution during 1950	68,400,541	(1.3)
Common stocks	7,258,157	(0.1)	Other Liabilities		
Mortgages and Real Estate			Taxes—federal, state and other	8,285,000	(0.2)
Residential and business mortgages	657,176,355	(12.5)	Expenses accrued, unearned interest and other obligations	6,883,896	(0.1)
Farm mortgages	122,447,952	(2.3)	Surplus Funds		
Residential and business properties	7,442,392	(0.1)	To cover all contingencies	\$22,433,223	(6.1)
Housing developments and other real estate purchased for investment	110,776,853	(2.1)	TOTAL	\$5,269,289,168	(100)
Home and branch office buildings	10,846,336	(0.2)			
Other Assets					
Cash	92,604,234	(1.8)			
Loans to policyholders	133,874,786	(2.5)			
Premiums in process of collection	38,085,589	(0.7)			
Interest and rentals accrued and other assets	39,820,549	(0.8)			
TOTAL	\$5,269,289,168	(100)			

Including \$4,711,208 on deposit with public authorities.
In accordance with requirements of law, all bonds subject to amortization are stated at their amortized value, and all other bonds and stocks are valued at the market quotations on December 31, 1949 as prescribed by the National Association of Insurance Commissioners.

THE EQUITABLE LIFE ASSURANCE SOCIETY OF THE UNITED STATES

THOMAS I. PARKINSON - PRESIDENT

393 SEVENTH AVENUE • NEW YORK 1, NEW YORK



Salute George Albert Smith

It is especially fitting that the Missouri Pacific Lines join in a tribute to the President of the Church of Jesus Christ of Latter-day Saints. For, like that great Church, the Missouri Pacific--first railroad to be built and operated west of the Mississippi River--was a pioneer in the development of the West.

We extend heartiest congratulations and our sincere good wishes to President Smith, the great leader of a great Church, on his eightieth anniversary.

S. L. LOVE
General Agent

Missouri Pacific Lines
Salt Lake City, Utah

To get better oil for you...



To bring you the finest products...



To help him earn a good living...



A Standard Oiler works with \$41,073 worth of tools

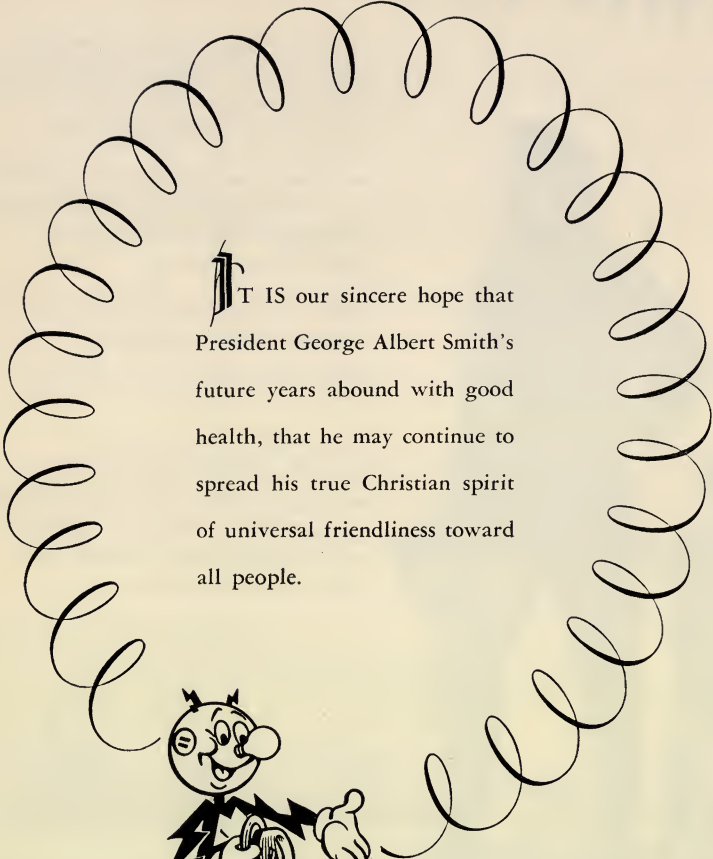
It has long been known that the better a man's tools, the more he can produce and earn.

The farmer with one plow and a horse cannot produce anywhere near as much as today's farmer with a gang plow and a tractor. And today's oilman is a far more efficient producer of good products than ever in history...because he is backed by a tremendous investment in tools.

Every one of the 29,970 employees of Standard of California and our subsidiary companies has behind him \$41,073 worth of equipment. With it, he produces more and earns more than ever before—his average income last year was \$4083.81 in wages.

It is our responsibility to keep his "kit of tools" in excellent shape and provide more if he needs them. To that end, \$450,000,000 has been invested in new plants and facilities since the close of the war.





IT IS our sincere hope that President George Albert Smith's future years abound with good health, that he may continue to spread his true Christian spirit of universal friendliness toward all people.



Utah Power & Light Co.

"THIS IS THE PLACE"

The Valley of the Great Salt Lake. The place Brigham Young in 1847 began building a dream... a dream, based on faith, that became a way of life—and founded a great empire.

Like Brigham Young, the men who followed him built strong and true. Men like George Albert Smith, who on April 4, 1870, began his life in the Valley of the Great Salt Lake.

Today, as President of the Church of Jesus Christ of Latter-Day Saints, he continues his work of making yesterday's and today's dreams realities...and shaping dreams for the future.

It is a privilege to join in honoring George Albert Smith in this, the month of the anniversary of his birth. It is a source of quiet pride that since 1880 our company has furnished many of the steel sinews that helped men like George Albert Smith build well.



The Colorado Fuel *and* Iron Corporation

GENERAL OFFICES: DENVER, COLORADO



Congratulations
and
Best wishes to
President
George Albert Smith

on
his 80th Birthday

from

Officers and Directors
of the
UTAH HOME FIRE INSURANCE CO.
and
HEBER J. GRANT & CO.
General Agent



**in Any
Crop...**



**on Any
Contour...**



**for Any
Condition...**

an OLIVER Crawler is better!

When spraying schedules must be met in spite of mud . . . when seeding steep slopes . . . when soil is sandy or sticky or soft—that's when an OLIVER Crawler pays off!

OLIVER Crawlers are built especially for the diversified farm in sizes and models to handle a multitude of ordinary and odd jobs . . . from land clearing to caring for cultivated crops. The versatile Model "HG", for example, is available in four tread widths—31, 42, 60 and 68 inches—and with ample clearance for work-

ing in row crops. And, the mighty Model "D" has plenty of power to hustle along multiple implement hook-ups in large scale operations.

Ask your neighborhood OLIVER dealer to help you pick the power that meets your requirements best. Also available is a full line of soil-saving machines that fit OLIVER Crawlers—loaders, 'dozers, terracers, etc.—plus a wide variety of mounted and trailer-type tools. The OLIVER Corporation, 400 West Madison Street, Chicago 6, Illinois.



OLIVER

"FINEST IN FARM MACHINERY"



The OLIVER Corporation
400 West Madison Street, Chicago 6, Illinois
Please send me folder describing OLIVER Crawler
Tractors, plus allied equipment and mounted
implements.

Name.....

Post Office.....

Rural Route..... State.....

I farm.....acres.

F14-4

**LONGER LIFE FOR YOUR
CAR'S ENGINE?
SCIENCE SAYS YES!**

**Another Phillips 66
Motor Oil Plant
Produces Better Oil
For Modern Cars!**



THE battle to *improve* the oil you use in your car goes on every day of the year. One of the best evidences of this is the new Phillips 66 Lubricating Oil Plant at Kansas City, Kansas.

Here, in one integrated plant will be found *at work* science's combined achievements contributing to the production of *finer* motor oils. All of Phillips long-accumulated knowledge has gone into this modern solvent refining plant. From fine selected crudes is produced a lubricating oil of superlative quality, incorporating special "additives" to help keep your car's engine free of varnish, sludge and carbon deposits . . . and to protect delicately machined bearings. New and improved packaging techniques assure uniformity of product.

Phillips continuing research in petroleum chemistry means *better* motor oils. And better motor oils mean longer life for your car's engine. Ask for Phillips 66 Motor Oils wherever you see the familiar orange and black Phillips 66 Shield.



STOP AT STATIONS WHERE YOU SEE THESE SIGNS

PHILLIPS PETROLEUM COMPANY
BARTLESVILLE, OKLAHOMA



Phillips Petroleum Company extends its sincere good wishes to President George Albert Smith on the occasion of his 80th Anniversary.



Eager youth, the finest time of all our lives for teaching faith, is here beautifully depicted by the eminent Utah artist, Arnold Friberg, in his inspired painting of "The Pioneer Sunday School, Salt Lake Valley, December 9, 1849."

*Painting Courtesy
Deseret Sunday School Union*

BENEFICIAL LIFE
Insurance  Company

George Albert Smith, President
Salt Lake City, Utah