The IMPROVEMENT ERA

October 1951

Come on Oh Israel, It is time to go!

Beloved Brethren—We are fully aware of the anxiety, that must necessarily rest on your minds at this time, in relation to our success in making up a company to go by water. And we feel happy to say, that the faith and energy of the saints in this matter has surpassed our expectations. Our company now numbers over one hundred who have means sufficient to fit themselves out handsomely and comfortably for the voyage. We would say to all who have any quantity of provisions on hand, such as beef and pork, to fetch it with them. They will also remember that they require no thick clothing on their arrival at the place of destination. Every thing that is useful here is useful there, with the exceptions of thick clothing stoves, &c. We want the company on the reception of this, to commence sending in their monies. Where there is a large amount, it had better be sent by some responsible person; small amounts, such as two or three hundred dollars can be sent by the mail—one letter with the money or check on some bank in this city, and another giving the particulars. Persons having large sums of money, had better come to the city and assist in their investment and then there will be no cause for dissatisfaction hereafter.

We have chartered the ship Brooklyn, Capt Richardson, of four hundred and fifty tons, at twelve hundred dollars per month, and we pay the port charges; the money to be paid before sailing. She is a first class ship in the best of order for sea, and with all the rest a very fast sailor, which will facilitate our passage greatly. The between decks will be very neatly fitted up into one large cabin, with a row of state rooms on each side, so that every family will be provided with a state room, affording them places of retirement at their pleasure. She will be well lighted with skylights in the deck, with every other convenience to make a family equally as comfortable as by their own fireside in Babylon. She will be ready to receive freight on to-morrow, and all had better commence sending their things that they have no immediate use for, (well packed in barrels, boxes, or bags—marked,) and have them put on board the vessel, that when they come on they will have nothing to do but to "take up their bed and walk," and it will save much confusion prior to starting. This in particular should be observed by those at a great distance, and their things will be sure not to be left behind. Some of the females in delicate health had better come into the city as soon as they can; small rooms can be rented in the city very cheap, which would serve them until they get ready to go on board. Bring all your beds and bedding, all your farming and mechanical tools, all your poultry, beef, pork, potatoes, and anything else that will sustain life. You had better pack your things in boxes with hinges to the cover, instead of barrels; the boards will serve for some useful purpose at your journey's end. Dont forget your pots and kettles, with your necessary cooking utensils, have them, with your crockery, packed snug, for you will not need them on the passage; the ship will be furnished with tin ware that will not break.

We have now but little better than four weeks to purchase our provisions and stores, also casks to hold our water, and get everything on board to serve us on the passage; to do this, we want your money before you can all get here, that the ship may not have anything to prevent her from sailing the appointed time—time with us is money—also, to pay the charter money.

The ship will sail on the 24th of January, instead of the 26th: by so doing we shall gain two days, which would be otherwise lost by sailing on the latter, as all would have to lay in port over Sunday, when nothing could be done. All freight and letters to be addressed to S. Brannan, No. 7 Spruce St.

If any accident should happen to delay any one's arriving at the appointed time, we shall wait for them. It will be necessary for you to be in the city on the 20th or 21st.

All persons that can raise fifty dollars will be able to secure a passage on the ship. We believe we have said all that is necessary until you arrive here, which we hope you will not fail to do to a man. We have received our instructions from the Twelve at the West, which will be laid before the company on their arrival in the city.

The captain and crew of our vessel are all temperance men. Capt. Richardson bears the reputation of being one of the most skillful seamen that has ever sailed from this port, and bears an excellent moral character.

N. B. Now brethren remember there must be no disappointment on the part of any individual that has joined this company, by doing so, it might be the means of stopping the whole company, and that man will be morally responsible for the injury done, and God will require it at his hands. We do not say this because we have any fears on the subject, but that none should have an apology for slackness, for we will accept of none. You would not accept it of me as your agent, neither can I accept it of you. When you find me off of my duty, bring me to judgement and make me feel the rod. Every man must be on the ground at the appointed time.

A List of the Company going by water.

The following are the names of those we have selected, who have means sufficient to pay their expenses by water. We shall secure their passage on the ship and expect them to be in the city and all prepared to sail at the time appointed, *without fail*. On their failure, they will involve us in debt and dificulty.

Wm. C. Reamer and family, John Phillips, Wm. Stout, and family; Abraham Combs and family; Joseph Hicks and family; Stephen H. Pierce; John Joice and family; John Hairbaird and family; Mary Marry; Daniel P. Baldwin; Wm. Atherton and family; Susan A. Searls; Eliza Savage; Simeon Stanley and family; Durwin Richardson and family; Moses Mead and family; J. M. Farnsworth, and the names he has signed; Jonas Cook; Isaac Leigh and family; Manena Cannon and family; Thomas Tomplins and Family; Henry Roulam; Wm. Flint and family; Joseph Nichols and family; Newel Bullen and family; Ambrose T. Moses and family; Junius Austin and family; Isaac Adison and family; Silas Eldridge and family; Darton Morey and family; Isaac R. Robbins and family; John R. Robbins and family; James Finbly and family; Jacob Hayse; Charles Russel; and family; Alfandus D. Ruckland and family; Wm. Glover and family; Robert Smith and family; John Eagar; Samuel Smith; Isabella Jones; James Light and family; Mary Hamond; Earl Marshall and family; Peter Pool and family; James Smith and family; Joseph France and family; John J. Sirrine and family; George W. Sirrine; S. Brannan and family.

There are some names that we have not published, as they from their own statement fell short in their subscription, but if they see their way clear, they can come on and go with us. And there will be still an opportunity for those who have not sent in their names—let them write and come on, and they will be provided for. If we have neglected any names it must make no difference, come on and all will be made wright.

A copy of a proclamation issued to the Saints who were to sail on the Ship "Brooklyn" and was published in the New York "Messenger" of Dec. 15, 1845. The New York "Messenger" was a paper published by Samuel Brannan and edited by Parley P. Pratt.

T

By A. William Lu

THE martyrdom of the Prophet Joseph Smith and his brother, the Patriarch Hyrum Smith, is one of the world's great tragedies. The members of the Church of Jesus Christ of Latter-day Saints faced a great crisis. There were some who claimed that they were the successors in the leadership of the Church and took a stand in direct opposition to the Quorum of the Twelve, which quorum was the presiding authority in the Church. No sooner had this condition been quieted when the non-Mormon element commenced to increase their opposition toward the Church. This opposition reached its highest pitch in the year 1845.

A trial of those who were in the mob which had perpetrated the cruel killing of the Prophet and Patriarch was held, and through a gross miscarriage of justice these men were found not guilty. Emboldened by the outcome of this trial, greater opposition arose. The Nauvoo charter was repealed, the plotters trumped up charges, notably against President Brigham Young of the Twelve, and supplemented these vexatious acts with deliberate pillaging, burning of houses, and destruction of property.

While these depredations were being enacted, President Brigham Young and his brethren were trying with all of their knowledge and strength to find a peaceable settlement with their opposers. Letters were written to the governors of the several states of the United States, except Missouri, asking if an afflicted and outraged people might receive a place within their boundaries where the Saints might dwell in peace. Only Governor Thomas S. Drew of Arkansas answered this appeal. He felt that inasmuch as the legislature of his state had adjourned he could not call them together again. The final ultimatum was that the Saints must leave their city and homes.

Finding no peace, the brethren notified the opposition that they would leave Nauvoo the next spring and pleaded with them to "cease your hostile operations so as to give us the short but necessary time for our journey." In the proclamation of President Brigham Young dated Oct. 31, 1845 are these words: "It has become necessary in the providence of our Heavenly Father that the Saints en masse who are located in Nauvoo should immigrate to a distant country West, in order to fulfil his will and live by his ordinances and commands as soon as possible."

At this time there were many Saints in the eastern part of the United States. That the brethren were greatly concerned about them and where they would settle is shown by this excerpt from a letter of President Young to Samuel Brannan:

City of Joseph [Nauvoo]
Sept. 15th, 1845.

Dear Brother Samuel Brannan:

. . . I wish you together with your press, paper, and ten thousand of the brethren

Ship BROOKLYN

ASSISTANT CHURCH HISTORIAN AND RECORDER AND MEMBER GENERAL BOARD, DESERET SUNDAY SCHOOL UNION

(NOTE: The text now being used by the Melchizedek Priesthood quorums makes no mention of this ship; therefore this article is written with the hope that the story of the Ship *Brooklyn* may prove of interest to the quorum members.)

were now in California at the Bay of St. Francisco, and if you can clear yourself and go there, do so. . . .

A communication from the Quorum of the Twelve was sent to Orson Pratt, who was the presiding officer of the Church in the Eastern States, informing him of their desire that the Saints there might also join in this western movement.

At a conference of the eastern branches of the Church held November 12, 1845 in the American Hall, New York City, Elder Orson Pratt announced the decision of the leaders of the Church that the Saints were to move West. Samuel Brannan then laid before the conference his instructions from the Authorities of the Church, directing him to go by water, and called upon all who wanted to accompany him to come forward at the close of the meeting and put down their names.

Elder Orson Pratt in his *Farewell Message to the Saints* wrote as follows:

> Elder Samuel Brannan is hereby appointed to preside over, and take charge of the company that go by sea; and all who go with him will be required to give strict heed to his instruction and counsel. He will point out to you the necessary articles to be taken, whether for food or for raiment, together with farming utensils, mechanical instruments, and all kinds of garden seeds, seeds of various kinds of fruits, &c., &c. Several have already given their names to go with him, and I think he will soon raise a company as large as can conveniently go in one vessel.

There is no doubt that when the knowledge of the immigration of the Saints to the West reached the people of the United States many were happy, many were saddened, and some thought it a good plan to offer advice as to where the Saints might go. The following copy of a letter written by Charles A. Lovell from Ipswich, Massachusetts, gives a very interesting insight to such advice:

Ipswich, October 20th, 1845.

To Brigham Young, Esq.

Sir, Though I think the Mormon doctrines are erroneous, yet I have much sympathy with them in their sufferings, and in the cruel treatment they have experienced. Observing a statement that you purposed removing with your friends from Nauvoo, and having lately had some information from a traveller, as to the peculiar excellences of the region around the bay and river St. Francisco in California, I thought it might not be amiss to state them that you might take them into consideration in deciding as to the place you might select for your city of refuge. I have no interest in it any way, except a desire that you may be delivered from persecution. I never expect to leave this part of the country. First, the bay of St. Francisco is the best, strongest, and safest harbor on the western coast of North America, you might defend yourselves from all your enemies, and have a good market for all you might raise, in supplying the whaling ships which would come in for provisions. Plenty of fish could be procured for your own people. A few miles up the St. Francisco river are waterfalls which would furnish you with all the mill privileges which you would want. I need not tell you how cheap cattle may be bought in the neighborhood of Monterey. José Castro is now Commandant General & Pio Pico is Governor of California. A few thousand dollars would obtain for you from them 2 or 300,000 acres of land, as they make grants of many square leagues for a mere trifle. If you should lease your Temple to the Catholics, some of the Catholic bishops would doubtless throw all the Catholic influence in California in your favor. One of your number might get appointed United States consul for St. Francisco, and thus have that influence which consular power would give. You ought by all means to have ship carpenters and boat builders there, so that your community might engage in fishing and commerce. You would be near the whaling grounds & some of your active young men might engage in that business. Then the Sandwich Island trade opens a fine field for enterprise. If you have any among you who could engage in the building of steamboats, they might rapidly acquire a fortune. If your numbers should increase so that you could plant a colony on the Gulf of California, you would then have the entire mastery of the country and might bid defiance to your persecutors. The route that has been taken by many of the emigrants to Oregon would probably be your route for the greater part of the way. With a sufficient stock of cattle, there would be no lack of provisions. And I doubt not but that there is wisdom enough in your councils to guide a large community to their destined territory. Wherever you are I doubt not your rallying cry will ever be Liberty to all. Would that that cry could be raised in Missouri, and that those who are there suffering from oppression might go with your band where they too might be free from tyranny. That you may be guided in the way of truth, and have light from on high to direct you is the earnest desire of a friend to humanity and to the oppressed.

Charles A. Lovell.

Brigham Young, Esq.
President of the Community at Nauvoo.

In the latter part of January and the first days of February 1846 the Saints from several of the branches of the Church in the Eastern States gathered in New York awaiting the departure of the ship *Brooklyn* for California. Finally the full number were entered; their baggage transferred to the ship; and the passengers left the busy city and crowded into their staterooms ready for sailing.

The *Brooklyn* sailed from New York City on February 4, 1846, which was the same day that the exodus from Nauvoo commenced for the West. The voyagers started their journey joyfully. They took with them besides farming tools, fixtures for two gristmills, a printing press, type, and paper.

The following story of the journey is taken from an account given by John Eager and supplemented by excerpts taken from the account of Augusta Joyce Crocheron:

"The ship *Brooklyn,* 450 tons burthen, was commanded by Captain Richardson, and left New York Feby. 4, 1846, having on board 236 passengers, all of whom were Mormons except Frank Ward; the company were well supplied with implements of husbandry and necessary tools for establishing a new settlement.

"The second day out the *Brooklyn* encountered a heavy sea, and on the following Tuesday laid to all day, in a heavy gale of wind, which occasioned a great deal of seasickness. While crossing the equator they experienced a calm for two or three days.

"As for the pleasure of the trip, we met disappointment, for we once long lay becalmed in the tropics, and at another time we were

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ATTEMPTS TO PROVE THE BOOK OF MORMON MAN-MADE

(*Concluded from preceding page*)

of western New York of the first decade of the nineteenth century, as distorted by an adolescent mind, and as recorded by that mind in an autistic state."

More and more an effort is being made to trace the contents of the Book of Mormon to the social and religious environment in which Joseph Smith lived. Confusion is apparent among the writers. It becomes more and more difficult to declare Joseph Smith an ignorant, deluded person, or assert he was a base deceiver. An unbiased writer in 1951 asserts: "No Vermont schoolboy wrote this, [the Book of Mormon], and no Presbyterian preacher tinkered with these pages."[1] He permits the believers in the divine origin of the book to make their own explanation, and leaves their claims to the truth-seeker.

The Book of Mormon, because of its divine origin, is the greatest challenge of evidence of divine power since the death and resurrection of Christ. In a troubled and frightened world that recognizes the need of faith in God and a return in human life to the teachings of the Master, the Book of Mormon more and more challenges the sincere investigation of all people everywhere.

This investigation will include the evidence of divine power in the coming forth of the Book of Mormon, also the many changing attempts since its publication to prove it man-made.

[1] *The Mormon*, p. 21, reprinted by Deseret Book Company from *Faith and My Friends*, Marcus Bach, Bobbs-Merrill Company, Inc. 1951.

THE SHIP "BROOKLYN"

(*Continued from page* 709)

'hatched below' during a terrific storm. Women and children were at night lashed to their berths, for in no other way could they keep in. Furniture rolled back and forth endangering limb and life. The waves swept the deck and even reached the staterooms. A passenger relates that their only light was from two lamps hung outside in the hall and these were dim and wavering from the movements of the vessel. Children's voices crying in the darkness, mothers' voices soothing or scolding, men's voices rising above the others, all mingled with the distressing groans and cries of the sick for help, and, above all, the roaring of the wind and howling of the tempest made a scene and feeling indescribable.

"The effect and feeling at such times were so wretched that with some of us the certainty of death would not have roused us to an effort to save life in our own behalf. And yet even there amid such scenes a few were cheerful and sought to comfort others, and those never for a moment lost belief that they would reach their journey's end. Upon one occasion, during a dreadful storm, the good old captain came down with grave countenance. The passengers gathered around him to catch his words amid the confusion of the scene. He said: 'My friends, there is a time in every man's life when it is fitting that he should prepare to die. That time has come to us, and unless God interposes, we shall all go to the bottom; I have done all in my power, but this is the worst gale I have known since I was master of a ship.' One woman, full of confidence and zeal, answered him: 'Captain Richardson, we left for California and we shall get there.' Another looked with a calm smile on her face and said: 'Captain, I have no more fear than though we were on the solid land.' The captain gazed upon them in mute surprise and left them. As he went upstairs he exclaimed, 'These people have a faith that I have not,' and added to a gentleman, 'They are either fools and fear nothing, or they know more than I do.'

"That storm passed away, and we encountered another off Cape Horn, in which one of the sailors was washed overboard. It was also during a storm that Mrs. Laura Goodwin was descending a stairway when she was thrown heavily forward, which caused premature confinement and death to ensue.

"They had a quick passage to Cape Horn. Their little children were on deck every day, attending school, jumping rope, and engaged in other amusements. At no time was the thermometer in the cabin below 50° Fah. On the deck, at one time, it fell for about three hours as low as 36° which Captain Richardson attributed to passing near an iceberg. Ran up to the cape with a fair wind, then took a west wind and ran up to 60° south latitude in four days, then took a south wind until they made longitude west of the cape, then had a fair wind down the Pacific; experiencing a heavy gale from the south, and were unable to continue with safety, so they scudded before the wind until it hauled to the east which brought them to the island of Juan Fernandez, where they found two families living.

"The first settlement on this island was burnt by the Peruvians several years ago, the fort destroyed, the canoes sunk in the harbor and the convicts carried away. The last settlement was abandoned a few years ago, at the time of the earthquake at Valparaiso when the island sank and rose about fifty feet; excellent water found, easy of

(*Continued on page* 730)

Australia—A Virgin Field

(*Concluded from page* 719)

dead, with over two million interments at Rockwood, New South Wales, has been the center of activity. Organized groups have been allotted certain sections, and they spend many Sunday afternoons and many holidays in this manner.

It is a huge undertaking. All who have the opportunity should cooperate and thus speed the work which is being eagerly awaited by the society in Utah. I can personally vouch for the soul satisfaction derived from this activity. There is no greater project upon the earth and none more fascinating and engrossing. Those who have not assisted in cemetery work have missed the most inspiring and satisfying work of all.

(*Continued from page* 728)

access, about two rods from the beach; also plenty of wood. Goats, hares and pigs abound; likewise, figs and peaches.

"At Juan Fernandez we went ashore to bury Mrs. Goodwin. Although the occasion was so sorrowful, the presence of the six little children sobbing in their uncontrollable grief and the father in his loneliness trying to comfort them, still, such was our weariness of the voyage that the sight of and tread upon terra firma once more was such a relief from the ship life that we gratefully realized and enjoyed it. The passengers bathed and washed their clothing in the fresh water, gathered fruit and potatoes, caught fish, some eels, great spotted creatures that looked so much like snakes that some members of the company could not eat them when cooked. We rambled about the island, visited the caves, one of which was pointed out to us as the veritable 'Robinson Crusoe's' cave, and it was my good fortune to take a sound nap there one pleasant afternoon.

"May 9th.—The company left Juan Fernandez and reached the Sandwich Islands June 25, anchored in the harbor of Honolulu; the island of Oahu, the residence of King Kamehamaha, where the company remained eight days, to discharge cargo and receive wood and water. Bro. Winmer on going ashore was asked by a native if he was a missionary to which he answered in the affirmative.

"July 3. On leaving Honolulu, Commodore Stockton went aboard and inspected the 'Brooklyn,' and advised the passengers to procure arms on account of the unsettled state of California; the ship's company accordingly bought condemned muskets at $3 and $4 each.

"The company celebrated the 4th of July, were inspected and discharged their arms. There were fifty Allen's revolvers and each man had a military cap and suit of clothes. The company were drilled.

"July 31st.—They reached the harbor of San Francisco and landed at Yerba Buena (which signifies a good herb used by the Spaniards as a tea), found twelve or fifteen Spanish houses. Yerba Buena was subsequently named San Francisco. The *Brooklyn* proved a better ship than was represented. Capt. Richardson and his first mate were good and kind to the ship's company; every book in the library was read.

"A boom—and its echo filled the air; it was a salute from the cannon of the fort, ordered by the U. S. commander. The *Brooklyn* responded, and all hearts felt more cheerful and secure. Look! in the dim distance a dark body gliding on the water towards us while the familiar strokes of the oars brought it swiftly and steadily to our ship's side. It was a sturdy rowboat, that seemed a familiar friend. In a few moments uniformed men trod the deck; we knew they were friends—Americans, not Mexicans. In our sweet native tongue the officer in command, with head uncovered, courteously and confidently, said in a loud tone: 'Ladies and gentlemen, I have the honor to inform you that you are in the United States of America.' Three hearty cheers were given in reply from faint and weary lips, but rising from hearts strong, brave, hopeful, and loyal still.

"They crowded upon the deck, women and children, questioning husbands and fathers, and studied the picture before them—they would never see it just the same again—as the foggy curtains furled towards the azure ceiling. How it imprinted itself upon their minds! A long, sandy beach strewn with hides and skeletons of slaughtered cattle, a few scrubby oaks, farther back low sand hills rising behind each other as a background to a few old shanties that leaned away from the wind, an old adobe barracks, a few donkeys plodding dejectedly along beneath towering bundles of wood, a few loungers stretched lazily upon the beach as though nothing could astonish them; and between the picture and the emigrants still loomed up here and there, at the first sight more distinctly, the black vessels—whaling ships and sloops of war—that was all, and that was Yerba Buena, now San Francisco, the landing place for the pilgrims of faith.

"Soon came the order for unloading, and all was activity, all being glad to stand once more on solid ground. A few tents were erected, and these were soon filled. Into the old barracks sixteen families were crowded, their apartments being divided by quilts, or other accommodating partitions. The cooking was to be done out of doors. The orders were passed around that all must stay within certain limits; the war with Mexico was virtually ended, but the vindictive enemy lurked ever near, ready to wreak vengeance upon the unwary.

"With hearty good will, trying to make the best of everything, the new colony, carried and landed safely by the old ship *Brooklyn*

(*Continued on page* 732)

A MOTHER TO HER MISSIONARY SON

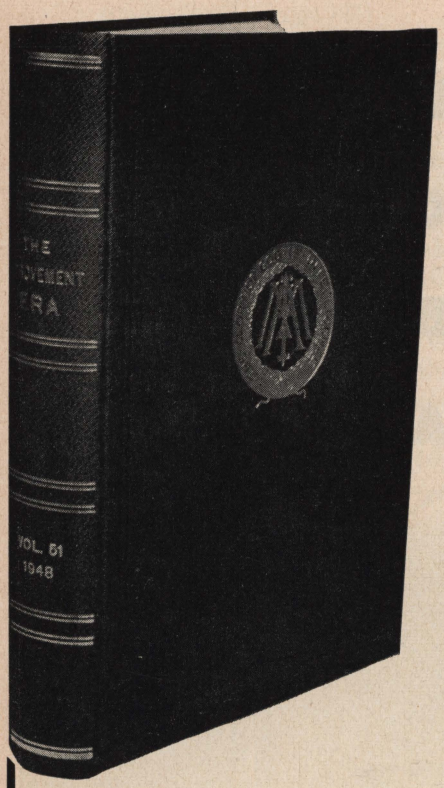
By Mildred Tenney Handy

I WILL not look beyond this hour
Nor ask a further gift of Providence;
Your letter is enough to last me for all time
Should I have only this for recompense.

You left us, tender, young of youth
And memory of that day still lingers, poignant clear
Though time has slipped away on transient wings
And days have melted far beyond a year.
I saw you dimly, through warm tears
My babe . . . my little boy . . . my son so lately tall,
Who now would guard and succor all your needs?
And yet, I would not keep you from your holy call.
For this I'd prayed since first you stirred within my arms.
Why should it then seem such a cross
To read impatience in your eager eyes?
I thought your leaving was our loss!

Our loss? Today I prayed, dear Lord, forgive
The selfish heart that would have held you to my side;
Your words on thin, white sheets have pierced my soul
With unknown joy and reverent, humble pride.
The lance of truth you've taken up with zealous hands
Like those ancestral sires who gave their life's blood willingly
That black-robed evil be at last subdued
As Christ subdued the wind-wrought sea.
The thought that deadlier battlefields may claim you soon
Will fill my days no more with fright;
Your faith will be both sterling sword and shield
To speed you later through the bloody fight.

I will not look beyond this hour
Nor pray one alteration in the final plan;
Your heart-deep words reveal enough,
My son has grown—a man!



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Salt Lake City

THE SHIP "BROOKLYN"

(*Continued from page* 730)

from New York, began life and spread its influence, habits of industry and adornment of homes around them.

"The ship's company obtained a city lot and encamped thereon. There was one windmill which tried to grind.

"For their general benefit the emigrants who arrived in the *Brooklyn* formed themselves into a company under the name of S. Brannan and Company. They branched out into the various mechanical and agricultural pursuits necessary for the purpose of building up a new settlement; they took up city lots and improved the same. When they landed they had three months provisions; the mechanics could get money for their labors;

The "Real Thing"

RICHARD L. EVANS

OCCASIONALLY we see pictures of stars with their stand-ins. To the camera they may look remarkably alike. And no doubt they have many qualities in common. But the one is the "real thing" and the other isn't. Sometimes differences between the real thing and an imitation are obvious and unmistakable, but sometimes the differences are subtle and difficult to detect. And sometimes when we don't know the difference we don't care. But as long as there is any difference, when we pay for the "real thing" and get something else, we have cause for complaint. And this is true whether we know it or not. Perhaps this is the cue for someone to say, "What difference does it make if we don't know the difference?" One answer is that some day we will know the difference. Truth doesn't change because of our ignorance or indifference, and somewhere along the line we have to face facts. A man may enjoy a ride down the river if he doesn't know that he's riding too close to the rapids. But the fact that he is ignorant of the danger doesn't keep him from drowning when the current carries him under. The happiness of ignorance is a dangerous kind of happiness. When we don't know, we live in danger of learning too late. Let's look, for example, at the matter of money: Money that is limitlessly printed on a press looks just as good as any other money. But individuals and institutions have been wiped out financially because they forgot the difference between the real thing and something that didn't have any substance to secure it. There are some actual and intrinsic values that are important whether we know them or not. And there are times when it isn't safe to accept the appearance in place of the actual article. The "real thing" is important in things, and it is important in people. The genuine and the shoddy may look alike in many ways, but innate qualities of character show up sooner or later. It isn't enough just to look like the real thing. The substance must be there as well as the surface. There must be sound, sure, safe standards; there must be principles from which we do not depart—or there wouldn't be anything that anyone could count on.

"The Spoken Word" FROM TEMPLE SQUARE PRESENTED OVER KSL AND THE COLUMBIA BROADCASTING SYSTEM, JULY 22, 1951

eight dollars bought a beef ox. There were fifteen or twenty white inhabitants, Americans and English, who kept stores and bought the tallow and hides from the settlers. Capt. Sutter had bought out a Russian post and paid the Russians in yearly instalments of grain. If any person rode into the country and killed a fat beef all the owner wished was that such person would hang up the hide and tallow on a tree to be secure from the destruction of animals. A hide was considered a dollar bank note.

"Commodore Stockton arrived soon after and took possession of the country in the name of the United States, planting the American flag on the public square of Yerba Buena."

The Importance of Teaching

(*Continued from page* 718)

tangy perfume, through endless distances of mountains and flats: deer country; a brilliant sunset highlighted the jagged hills.

Again in school, we came inevitably to the Indian brandishing a tomahawk through many bloody pages of history. Why? Why was the Indian putting his small descendant to shame in that fashion?

Patsy's concern was easy to relieve in that matter. I told the class, "The Indians owned America and left it free and beautiful. It was their hunting ground. They took what they needed from animals and plants and left all the rest unspoiled. Naturally, they didn't want the white men to kill all the buffaloes, to cut down all the forests, to take and take and destroy. Naturally they made war."

A helpful concept was furnished by the story of the Indian Squanto, who taught the white settlers how to live in this wild, beautiful, dangerous new land; the Indians, unnamed and unnumbered, who helped the white man. Patsy began to glow with pride.

Further on a few weeks, a few more chapters, we came to the "simple red men" who traded Manhattan Island for a few dollars; Indians in many places who traded empires for beads and calico.

(*Concluded on following page*)

A New Book—

Gospel Charts

Designed and Produced
by
LDS CRAFTSMEN

On heavy gloss paper, in 4 colors.

Man's Journey through Eternity portrayed and explained in Colorful Charts

The Pre-Existence
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The Old Testament — with contemporary events
The New Testament
Christ's Ministry
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