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The Western Standard

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Abstract: This article discusses how George Q. Cannon, who established *The Western Standard* newspaper for the purpose of publishing items of interest to Latter-day Saints, published the Book of Mormon in the Hawaiian language, which received a great deal of opposition from members of the Church in San Francisco.



CORRECT MIS-REPRESENTATION WE ADOPT SELF-REPRESENTATION.

The Western Standard

by Jerreld L. Newquist
Seattle Stake High Council

“The Lord has sent me here; I am going to publish a paper here; I am going to publish the Book of Mormon here.”¹

The young man who spoke those words to some of the leading Saints of San Francisco was Elder George Q. Cannon. Elder Cannon had been sent there in 1855 by President Brigham Young to publish the Hawaiian translation Elder Cannon had previously made of the Book of Mormon and to assist in publishing a newspaper.

At that time there were but few Saints in California, but the young elder did expect to receive some assistance from them. Instead, they tried to discourage him. He didn't discourage easily. He had great faith in the words of the ancient Prophet Nephi, who said, “. . . for I know that the Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commandeth them.”²

He later wrote of this:

“I need not rehearse to you the particulars of how the Lord opened the way. For many weeks we lived on bread and water.

“Shortly afterward, I having opened an office and commenced the publication of the book, the officers of the branch and conference asked me if I would not attend a meeting that they were going to hold. I supposed that they, seeing how destitute we were (myself and the two Elders who were with me, and my wife), were going to do something to assist us; but instead of that, they notified me that they would not be responsible for any debt of my contracting. They saw I was going ahead, but they did not want me to deceive myself with the idea that I could fall back on them and expect them to pay any debts that I might contract.”³

Elder Cannon was a young man of twenty-nine years when he was sent to California on this mission, but he had already come prominently to the notice of President Brigham Young and the other General Authorities by the remarkable work he had done as a missionary to the Hawaiian Islands.

“You can imagine what effect that would have on any of you. It stirred me up a good deal, and I prophesied to them—for I had the spirit of prophecy—and told them to get out of my way and not impede my work. They told me to shut up the office. I said to them, ‘I am sent here to do a work, and with God's help I will do it; and if you do not want to help in this, the Lord will raise up others that will.’ And he did.”⁴

President Brigham Young verified this when speaking to the Saints in Salt Lake City on August 31, 1856.

“We sent brother George Q. Cannon, one of Brother Taylor's nephews, to California, over a year ago last spring, to print the Book of Mormon in the Hawaiian language. He has printed a large and

handsome edition of that book; has published a weekly paper and paid for it; has paid for the press and the type, and paid his board and clothing bills, though he had not a farthing to start with, that is, he went without purse and scrip.”⁵

As Elder Cannon explained:

“In a very short time I was able to send to President Young nearly two thousand dollars in cash

The masthead of the first copy of *The Western Standard*. George Q. Cannon was still in his twenties when sent by Brigham Young to San Francisco to publish this newspaper.

—George Q. Cannon

tithing. Money was offered me by the thousands to assist me in my work. I did not avail myself of the offer because I knew if I did I would not be able to return it for a while. But I published the Book of Mormon, and sent 2,500 copies to the Sandwich Islands; and I published a paper, and did so till the Buchanan war broke us up.”⁶

On November 28, 1854, George Q. Cannon had arrived in Salt Lake City after being gone for several years on a mission to the Hawaiian Islands. Soon after his return he received an intimation from President Young that he would be called, at the next conference, to return on a mission to the Hawaiian Islands. Before this conference was held, however, Parley P. Pratt had written to the First Presidency from San Francisco requesting that Elder Cannon be sent there to aid in the publication of the newspaper which he was contemplating publishing and also to publish the translation which had been made in the Hawaiian language of the Book of Mormon. Consequently, Elder Cannon was called, at the April conference of 1855, to go on a mission to California to labor in connection with and under the direction of Elder Pratt.

Elder Parley P. Pratt was to act as editor of the paper, which it was expected they would publish, and Elder Orson Hyde, who had been appointed to establish and take charge of a settlement in Carson Valley, was requested to superintend the financial business of the undertaking. Elder Cannon was to publish the Book of Mormon and to take charge of the printing and publication of the paper, writing for it also as he should have the opportunity.

When young George had returned from his mission to the islands, there was waiting for him a lovely young schoolteacher, Elizabeth Hoagland, whom he had known as a girl when they crossed the plains. They were married on December 11, 1854, less than

two weeks after his return. They had a very simple wedding. In later years he wrote concerning it:

“When I went on my first mission I was engaged to a young lady. After a lengthy absence, I came back as poor as missionaries generally do. But I got married twelve days after my return. I tried to get employment; but up to the day of my marriage had not obtained it. The next day after marriage I secured employment. I had only been home five months when I went on another mission; and though it was in the wintertime I made means so fast that when I started on this mission, having been called to take my wife with me, I left Salt Lake City with a very excellent outfit—mules and wagon, provisions, etc.”⁷

In 1855 the First Presidency issued their “Twelfth General Epistle.” In it mention is made that “a press has been obtained in California, which will be put in operation the ensuing summer, under the charge of Elder George Q. Cannon.”⁸

Before Elder Cannon’s arrival Elder Pratt had made up his mind, as he had been some time absent from home, to return to Utah. He left San Francisco a few days before Elder Cannon’s arrival. Elder Cannon started immediately after him and succeeded in overtaking him and from (Continued on page 274)

A rare photograph of the editorial and mechanical staff of *The Western Standard*, taken by Mr. R. H. Vance in San Francisco, California, in June 1857. They are, (l. to r.) Joseph Bull, David H. Cannon, George Q. Cannon, William H. Shearman, and Matthew F. Wilkie. George Q. Cannon was age 30.



"And Go to the House of Prayer"

(Continued) on the Church College of Hawaii, "Our biggest assignment is to build character. If we succeed in that, we make a success of the job. If we don't, it's a failure." And there is much character building that goes into the erection of a meetinghouse.

In one story of service we find illustrated once again the worth of a widow's mite. A widow in Buna Branch, Texas, owned a small cotton plantation, to operate which she employed two workers whom she paid on a monthly basis. She wished to assist the building program, but she was in modest circumstances. Finally she hit upon a plan: during rainy or inclement weather, she sent her two men to work on the Church as her donation. During a six months' period they averaged two and three days a week. Her consistent effort resulted in the steady progress of the project, and to her pleased surprise she found that her donation was among the largest contributions to this project.

Melinda Poole, wife of the branch president in Gaffney, South Carolina, learned of the unusual gift of Attorney Fort to the city. He offered five acres for a park, with the proviso that the work be completed in two years. When the city neglected its part of the bargain, the attorney

took the land back. When Sister Poole learned of this, she called on Mr. Fort and asked him to donate the five acres to the LDS Church.

Somewhat dubiously, Mr. Fort agreed to the proposition if the improvements were started within six months. Energetically, the members of the branch rallied to the cause, and the building progressed. Attorney Fort was delighted with "our church," as he soon called it. More than that he consented to serve on the branch finance committee—and it is increased progress for the new Gaffney meetinghouse!

Another poignant story is that of the Faldmo family. A work mission was accomplished by Isaac Faldmo, his son Norman, and his grandson, Norman, Jr. All of them worked unitedly as metal lathers on the Church College of Hawaii—three generations faithfully engaged in the same worthy work.

The raising of money to meet the ward or branch goal is always present. The Garden Grove Second Ward in California under Bishop Keith F. Matthews used many novel ways to raise funds for their meetinghouse. More than \$15,000 a year has been netted from their activities. Carnivals and egg routes, sales of Christmas trees, Easter baskets, Christmas cards, holiday fruit and cakes have been responsible. A ward catering service often netted \$200.00 a night and a home-baked, whole-wheat bread sale has proved

so popular that it taxed ward facilities. A group of ward members, regular participants on a TV quiz show, have turned another \$1,000 plus to the building fund.

In the Mill Creek area the MIA presented the bishop a Christmas wreath with \$200.00 tucked into it to boost the building fund. And we could go on indefinitely telling of the giving almost beyond the possibility of giving—and giving again—but behind these who have given lies the feeling of being bound together in a great cause—the glow and satisfaction that come from service and sacrifice.

The Church buildings serve yet another important function—they become missionaries wherever they are erected. As an example, thousands, not members of the Church, were given the opportunity to pass through our sacred temples before their dedication in Switzerland, Los Angeles, New Zealand, and London. Interest was aroused. Meetinghouses are always open for visitors. When the appointments are as they should be—when all of the various steps in the building have been undertaken in an orderly manner—the stranger, the investigator comes to listen, to learn, to worship, and often to join.

The Church building program has today become big business—but it is the business of bringing people to a knowledge of Christ and his gospel—to bring to them joy everlasting.

The Western Standard

(Continued) him learned all the particulars concerning the condition of the mission. Finding that Elder Cannon had been called to labor under his direction, Elder Pratt deemed it wise, as he was leaving, to set apart Elder Cannon to preside over the Pacific Mission, subject to the direction of any of the twelve apostles who might visit or be called to labor in that area.

The first order of business for the young elders was to secure a suitable office, set up the press, and go to work. Concerning this Elder Cannon later wrote:

"An office was secured on the prin-

cipal street in town, and we immediately commenced the publication of the translation of the Book of Mormon in the Hawaiian language. Two thousand copies of this work were issued and sent down to the Islands. While publishing this work, and attending to the other labors which devolved upon me, I maintained a constant correspondence with President Brigham Young. He still favored the publication of a newspaper, and appointed me to be its editor, and, by his kind, fatherly and hopeful counsels, gave myself and the Elders laboring with me, continual encouragement in our labors."⁹

The last form was run off the

press January 28, 1856, barely six months after their arrival in California. The day following the completion of the precious book, the first child was born to George Q. and Elizabeth Cannon while its father was absent holding a meeting at Salmon Falls. To their deep sorrow the new life continued only for a few weeks.

The publication of the paper, *The Western Standard*, and the fulfillment of duties involved in the mission were tasks which called for all of Elder Cannon's mental and physical energies, and these were willingly devoted thereto. Prospects in San Francisco for the establishment of a printing-office and newspaper he

had found to be of the most discouraging character.

"The Lord opened our way in a most signal manner. . . . It really seemed to me that money grew in our hands, and that five dollars—though considered a very small amount in those days in California—would go farther and accomplish more than four times the amount would under ordinary circumstances.

". . . Friends were raised up on every hand, and though our pathway was not free from obstacles, yet the work moved off so successfully that we felt greatly favored and blessed of the Lord."¹⁰

It was on January 4, 1856, that there was issued a prospectus of *The Western Standard*, and it outlined the subject matter that would appear in that newspaper. It was "to be devoted to the interests of the Church of Jesus Christ of Latter-day Saints—to be an exponent of its doctrines, and a medium through which the public can derive correct information in relation to its objects and progress." Its columns were also to "contain items of general intelligence and the current news of the day, both foreign and domestic." Its columns were to be "enriched by the correspondence of the elders of the Church, who are labouring in different portions of the earth" and by "choice selections from the leading papers of the United States and Great Britain." It was being issued "under the sanction of the First Presidency of the Church" and was to be "found on the side of truth, defending it and heralding it forth." As a medium of advertising it was to "present unusual facilities to businessmen and general dealers," as it was to be "extensively circulated among the emigrating portion" of the community. It was going to be a "weekly newspaper" and the "terms of subscription—\$5 per annum, in advance."¹¹

The first number of *The Western Standard* was issued on February 23, 1856. Editor Cannon, in an "Introductory Address," explained in some detail the reasons for commencing the publication, and he had great faith in the outcome.

"We undertake the discharge of these labors with a firm reliance on that power which we have often proved to be all-sufficient for those who put their trust therein, believing that every effort of ours, so long as we operate upon correct principles,

will accomplish the desired object. . . . We have full faith in its practicability, and in the results which will attend it."¹²

The editor felt that men had forgotten that "there are two sides to a story"—that a possibility might exist of the "Mormons" being misrepresented. He summed up the whole problem very clearly.

"We have long needed a press; our enemies have had the privilege, for years, of giving publicity to doctrines and views of our Church; they have maligned, vilified and misrepresented us; and the good which has been occasionally ascribed to us, they have taken particular pains to withhold from the world. 'Mormonism,' its evils and abominations, as they love to term our peculiarities, have been exhaustless themes on which every scribbler could dilate, with but very little danger of being called to account for his misrepresentations. Our publications have been eagerly scanned, and every idea or statement calculated, when separated from its context, to convey impressions prejudicial to us, and to bias the mind of the public against us and our doctrines, has been quoted, commented upon, and blazoned from one end of the land to the other.

REQUIREMENTS

by Elaine V. Emans

What is a washday
Without wind
Curving the rainbow
Colors pinned,
And what is washday
Without bright
Sun bleaching linens
Yet more white?

With neither one,
How incomplete
The day is, how
Lacking in sweet
Outdoors a blanket
Or sheet spread
At night upon
Its waiting bed.

"It is to correct this feeling, to make our principles and belief more publicly known, to give greater facilities for investigation, and to defend an innocent, much abused and injured people against the aspersions of their enemies that this paper has been started. . . . We feel it to be incumbent upon us to be the exponent of our own doctrines."¹³

The Western Standard was to be independent, both in religion and politics, and its editor considered himself free to express his ideas upon all subjects that might come under his notice. He had striven to cultivate a spirit of liberality and tolerance for all who were sincerely endeavoring to practise correct principles and were willing to accord all men the privilege of worshiping God according to the dictates of their own conscience.

From time to time some interesting items appeared in the *Deseret News* concerning *The Western Standard*. The following is an interesting example:

"A Star in the West began, on Saturday, the 23rd of Feb., 1856, to illumine the horizon on the borders of our Pacific coast, for on that day and date Elder Geo. Q. Cannon issued No. 1 of Vol. 1 of 'The Western Standard,' and clearly, steadily, and broadly may its genial rays lighten the lovers of truth in the pathway of righteousness, and its mild radiance make still more visible the erratic courses of earth's nations in quest of stability in ways in which it will never be found, and the strange and devious wanderings of high and low, rich and poor, king and peasant, in search of happiness in paths which lead not to its attainment."¹⁴

About this same time Elder Wilford Woodruff, in writing to Orson Pratt in England, mentions the new paper.

"I am very much pleased with the appearance of the Standard; it is ably conducted, and I think it will prove a benefit to the Saints, and help to keep at bay some of our vile calumniators, who will not be so barefaced in their attacks when they see we have a paper that will defend our cause."¹⁵

One of the first editorials written for the new paper was one entitled, "Mormonism, What Is It?" In this article the editor sought to correct some of the misrepresentations which had been published by other



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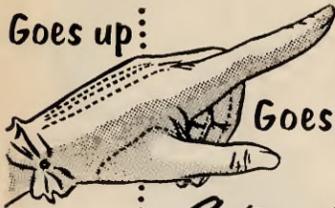
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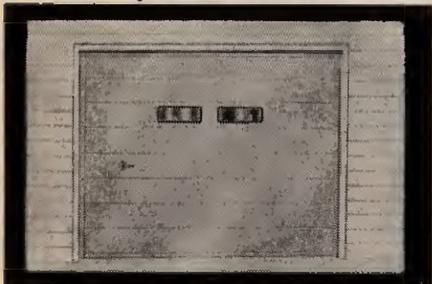
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newspapers in the area and to outline briefly a few of the chief characteristics of the restored gospel. Among other things he wrote:

"If many of the conductors of public journals had been as desirous to show the people the good side of 'Mormonism' as they have been what they are pleased to call, the bad side, it would have obviated the necessity of us having recourse to this method to make our belief public. . . . We are perfectly willing, yes, and even desirous to have our principles investigated. Our books and publications are open to all."¹⁶

The editor of the *Standard* wrote many editorials concerning such gospel subjects as the necessity for the priesthood, the need for apostles and prophets, the importance of gathering, the evidence of miracles, the fallacy of spiritualism, etc. The question of Utah statehood was discussed many times. The Civil War, which broke out a few years later, was predicted.

"The spirit of strife, division and civil war, is triumphing; and it is plain to be seen, that unless these breaches are healed, civil war and the disruption of the Union are extremely probable."¹⁷

That was certainly a time for brave journalism in a city that was springing into being like a giant, where corruption ruled and where bands of hoodlums carried on thefts and violence. Editor Cannon commented as follows concerning the wickedness so prevalent:

"Since 1849, it is said that fourteen hundred lives have been taken by violence; and, for all this vast amount of bloodshed, but two or three have paid the penalty exacted by the laws. Ballot-box stuffing, illegal elections and fraud of every kind, it is now apparent, have been practiced to an unlimited extent, and the most corrupt venality has characterized, with a few exceptions, the officers of the city, county and state governments. It is notorious that, in this city, a rich or influential murderer could not be condemned, neither could an honest man be elected to office."¹⁸

He also spoke out against the Vigilance Committee, which had recently sprung into existence and had taken the law into its own hands. It was his opinion that "when the majority of the people are pure and upright" they would elect good men to "offices of trust

and power," and, "when such men are in power, there is no need of organizations being formed unknown to and unrecognized by the laws." He felt that "when the bounds of law are over-stepped, there is no barrier to restrain the masses."¹⁹

It is worth while to mention that the other editors were taking notice of what Editor Cannon wrote and were restraining themselves a little more in what they wrote. According to the *Deseret News*, "*The Western Standard* is causing reckless editors to be a little more shy in dishing up lies, slander, misrepresentation, and vituperation concerning the 'Mormons.'"²⁰

Elder Cannon had great faith in the outcome of this work and felt that only good would eventually result even from the actions of the enemies of the Church.

"The Lord has numberless ways of effecting his purposes, and the slanderers of his people he uses as instruments to warn mankind. Were there no slanderers of 'Mormonism' there would be nothing to attract the attention of the people."²¹

He believed that the fact that the Mormons were so falsified and slandered was strong evidence that they had the truth.

"It is astonishing that 'Mormonism,' or the 'Mormons,' cannot be assailed by any other weapons than ridicule and falsehood—that their system presents no vulnerable spot for them to be attacked reasonably and logically. . . . Wherever the sound of 'Mormonism' has been heard, you will find its enemies invariably pursuing one beaten track in opposition to it, as though they were under the influence of one controlling mind, though they may be of different nations, languages, and creeds. There is no appeal to reason, Scripture or anything else that would be likely to test its doctrines properly—no examination of the fruit by which its virtues might be known; but it is one continual stream of the most filthy slanders and abuse, about the people, their habits and domestic arrangements."²²

In commenting upon an article in the *New York Commercial Advertiser* Elder Cannon sums up his feelings concerning those who in that day were writing upon the subject of "Mormonism."

"Men who can write sensibly and logically upon other subjects, get completely befogged when they

touch upon this all-absorbing subject. There are men from whom no proposition is too wild, impracticable or anti-republican to publish as a means of checking 'Mormonism' and the increase of the 'Mormons.'"²³

On December 10, 1856, the First Presidency issued their "Fourteenth General Epistle," and they again mentioned George Q. Cannon and the good work he was doing with *The Western Standard*.

—
WRITTEN FOR APRIL

by Leone E. McCune

Now earth emerges from the tight cocoon
Of frozen immobility, and soon
The trickling streams will swell in joyous flow
From glassbound glens, to fields and vales below.
The weakened silver sun, no longer cold
Moves nearer now to flood the land with gold.
Each hill and slope is turning soft lime-green
Where, pink and white, the blossoming orchards lean.
Blue violets, jonquils brave the morning cold
And tulips preen their colors, new and old.

Each year we watch this miracle, behold
The subtle change from death to life unfold!
We see in nature—glorious testament
And from our God, a mortal life was sent
In Jesus Christ, his own Begotten Son
Who died for us, that life from death be won.

So precious, through his words we find the key
How life goes on and on, eternally!

—
"In California *The Western Standard* is faithfully warning the people, under the able care and guidance of Brother George Q. Cannon. . . . The publication of that paper has proved very useful and beneficial in correcting public opinion, and in exercising a salutary influence over the few to be found in that land who are seekers after truth."²⁴

At the end of one year of publi-

cation the editor, in an article entitled "Completion of the First Volume," summarized some of the paper's accomplishments and testified that "the hand of the Lord has been so plainly manifested throughout the experience of the past twenty months, that we close our volume with the full assurance that so long as it is the design of the Lord and the counsel of his servants for a press and publication to be maintained here, that nothing will hinder its accomplishment, if we do our duty." He was convinced that if they did their duty they would be "blessed and have the approval of the Spirit of the Lord."²⁵

It is interesting to note from the *Journal History* that on August 13, 1857, the leaders of the Church deposited books, pamphlets, newspapers, etc., in the southeast corner of the Salt Lake Temple foundation, and that included with this material were many issues of *The Western Standard*.²⁶

The coming of Johnston's army toward Utah in the summer of 1857 brought some changes to the Pacific Mission. As soon as the word reached California, those of the Saints whose homes were in Utah began preparations to return. Elder Cannon stayed at his post but sent his wife with her new baby, John Q., only a few months old, back across the desert. They were in the care of George's younger brother, David, who had been sent on a mission to California the previous year. Cold weather was encountered on the way, and the young mother had difficulty in keeping her infant son alive. As it was, his feet were frosted.

One of the strange parts of that journey was that Elizabeth carried with her in a sealed metal case the embalmed remains of her first child, which she would never permit to be buried, knowing that her stay in San Francisco would be temporary and wishing to have her baby laid away near where she herself would be interred.²⁷

On December 1, 1857, Elder Cannon entered in his journal that Elders Orson Pratt and Ezra T. Benson of the Council of the Twelve, along with others, had arrived in San Francisco the previous day from England. They called at his office and counseled him to settle up his business and accompany them home.²⁸

Elder Cannon worked all day and night and was able to store the press and other printing equipment, settle his business, and leave everything in orderly shape and depart with the brethren by steamer for the south.

Two days before Christmas, as they were on their way home, Orson Pratt and Ezra T. Benson wrote a letter to *The Millennial Star* in England and mentioned their departure for home.

"*The Western Standard* has been discontinued, and the editor and his associates are with us on their way to G. S. L. City."²⁹

They reached Salt Lake City on January 19, 1858. And thus closed a very interesting and important chapter in the life of George Q. Cannon—a life that was to be full of many other exciting chapters. Many choice editorials from *The Western Standard* were later compiled and published in a book entitled *Writings from the Western Standard*. It seems that his work in San Francisco permanently established his reputation as a writer, and later he edited such publications as the *Deseret News*, *The Millennial Star*, and *The Juvenile Instructor*, as well as authoring several books and becoming one of the great speakers and gospel authorities of the Church.³⁰

FOOTNOTES

- ¹*The Deseret Weekly* 56:705.
- ²I Nephi 3:7.
- ³*The Deseret Weekly* 56:705.
- ⁴*Ibid.*
- ⁵*Journal of Discourses* 4:36.
- ⁶*The Deseret Weekly* 56:705.
- ⁷*The Juvenile Instructor* 33:65.
- ⁸*The Millennial Star* 17:502.
- ⁹*Writings from the Western Standard*, viii.
- ¹⁰*Ibid.*, viii-ix.
- ¹¹*The Millennial Star* 18:171.
- ¹²*The Western Standard*, Feb. 23, 1856.
- ¹³*Ibid.*
- ¹⁴*The Deseret News* 6:69.
- ¹⁵*The Millennial Star* 18:507.
- ¹⁶*The Western Standard*, March 1, 1856.
- ¹⁷*Ibid.*, July 6, 1856.
- ¹⁸*Ibid.*, June 7, 1856.
- ¹⁹*Ibid.*, Aug. 23, 1856.
- ²⁰*The Deseret News*, Nov. 1, 1856.
- ²¹*The Western Standard*, Aug. 23, 1856.
- ²²*Ibid.*, June 21, 1856.
- ²³*Ibid.*, March 27, 1857.
- ²⁴*The Millennial Star* 19:241-2.
- ²⁵*The Western Standard*, Feb. 28, 1857.
- ²⁶*Journal History*, Aug. 13, 1857.
- ²⁷*The Instructor* 79:513.
- ²⁸*Ibid.*, 79:513-4.
- ²⁹*The Millennial Star* 20:189.
- ³⁰Choice selections from the writings and discourses of George Q. Cannon have been compiled and published under the title of *Gospel Truth*.

Melchizedek Priesthood

(Continued) automatic and axiomatic that he will want to offer those same sealing blessings to his ancestors through the performance of vicarious temple ordinances.

Also, we find the *Handbook*, on page 34, recording the direction that Church service committees have the obligation "to convert every quorum member to the gospel; [and] to enlist him in some church service." Anyone who is fully converted to the gospel will do all he can to take the blessings of the gospel to his ancestors through genealogical research and the performance of vicarious ordinances.

In view of all this, it is suggested:

1. That stake presidencies maintain their genealogical committees at full strength to assist the people in performing research work.

2. That all Melchizedek Priesthood quorums make the performance of temple work one of their quorum projects, with particular emphasis on the necessity to engage in research. Quorum presidencies should be the ones who encourage actual temple attendance, since they are the ones acquainted with the personal worthiness of their members. But the Church service committees can arrange the details of temple excursions and encourage and direct research projects.

3. That all holders of the Melchizedek Priesthood prepare their own family records, with the cooperation of their wives and children. This could well become a

family project to be a part of the regular home evening or it could be developed in any other way desired by the family.

4. That Relief Society sisters be encouraged to co-operate with their husbands in tracing their family lines. Many of our sisters are among our most skilled researchers.

5. That young people be encouraged by their parents and by Church officers to participate in the genealogical training now offered through the regular lesson work of the Sunday School, YWMA, and the Primary Association.

6. That as the research needs of individuals require, they make use of the records now available at the central Genealogical Library in Salt Lake City. Access to these may be had during both weekdays and evenings; but, initially at least, most Saints will not need to go beyond their own family circles for a good beginning in research work. Inquiry among immediate relatives often brings forth a goodly harvest of genealogical information.

President Wilford Woodruff said: "We want the Latter-day Saints from this time to trace their genealogies as far as they can and be sealed to their fathers and mothers. Have children sealed to their parents, and run this chain through as far as you can get it. This is the will of the Lord."

Next month this Melchizedek Priesthood page will carry detailed suggestions relative to how quorums should direct and encourage genealogical research.

THE NEW SONG

by Silence Buck Bellows

I wish I might have sung this song for you.
It has the melody, the tender grace,
That gave each simple, tender tune its place
Among your favorites, your cherished few.
This is the kind of song we always knew
Would call your heart's deep quietude to trace
The pattern of contentment on your face
And linger in your voice the evening through.

Is heaven so far beyond the lights of home?
Perhaps, if I should sit a little while
And sing this quietly, the waiting room
Would seem to brighten with your old, warm smile.
And then my listening heart would hear you say,
"Mark that one, dear, to sing again someday."