Latter-Day Saint Servicemen in the Philippine Islands: A Historical Study of their Religious Activities and Influences Resulting in the official Organization of The Church of Jesus Christ of Latter-Day Saints in the Philippines

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Brigham Young University - Provo
LATTER-DAY SAINT SERVICEMEN IN THE PHILIPPINE ISLANDS:
A HISTORICAL STUDY OF THEIR RELIGIOUS ACTIVITIES AND
INFLUENCES RESULTING IN THE OFFICIAL ORGANIZATION OF
THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS
IN THE PHILIPPINES

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Master of Science

by
Lowell E. Call
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CHAPTER I

INTRODUCTION

Overview.—The Philippine Islands loomed into the newspapers, magazines, and books of America like the discovery of a new planet in the earth's solar system. Few Americans knew, in 1898, where the Islands were or why they were suddenly a colonial possession of the United States. Their acquisition, as a result of the Spanish-American War, was as much a surprise to the American people as to the Filipino people.

Conditions in Cuba and the American foreign policy with that island eventually resulted in a declaration of war between Spain and the United States. The outcome of this conflict resulted in the possession of the Philippine Islands by the United States. To establish why Admiral Dewey was in the Philippine waters at that particular time or why the United States retained the Islands as a colonial possession in spite of the Philippine leaders' plans for independence, is not the intent of this study. However, during the American occupation many important events occurred which resulted in the ultimate freedom of the Filipino people politically, economically, and spiritually.

... If America senses the significance of her part in the making of the Philippine nation, she will have ever increasing reason to be proud of having had a share in it. ... One may see in the history of the Philippines a vast
meaning, pregnant with wonderful possibilities for the future. In part it is unlike any other history in the world... What then has the hand of Providence been doing in these Islands, and what is He doing still, to prepare the Filipinos to be, as President Schurman put it, 'a Beacon of Hope for all the benighted millions of the Asiatic continent?'

The Church of Jesus Christ of Latter-day Saints claims to have the responsibility of carrying the revealed Gospel of Jesus Christ to all the nations of the world. Had it not been for the role America had in the events leading to the establishment of the present Philippine Island Republic, it is doubtful whether the opportunity to preach the restored gospel in those Islands would even yet be possible under Spanish rule.

The Filipino people know the Oriental mind as well as any other Oriental people. As a Christian Oriental nation, loving freedom and being experienced in democratic government, they are capable of understanding the restored gospel and causing it to be spread to other Oriental peoples.

The Philippine Islands became an experiment in colonial government, and, though not without problems, the experiment

1Jacob Schurman, of Cornell University, was chairman of the first commission sent to the Philippine Islands by President McKinley in 1899.


3Doctrine and Covenants (D. & C.) (Salt Lake City: Church of Jesus Christ of Latter-day Saints, 1944), 38:33.

4See Appendix T.

5Laubach, op. cit., p. 458.
has been looked upon as generally successful. Economic and social problems continued to be important issues for American governors, who were changed with every administration in the United States and who were therefore unable to carry out any long-range plans. Politically, the Filipinos were soon largely governing themselves and were preparing for the time when they would become a free and independent republic. Such a possibility was made reality in 1946, when Philippine independence was declared by the United States.2

Latter-day Saint servicemen appeared in the Philippine Islands with the American troops during the Spanish-American War. They came again during World War II, holding their meetings and doing their own organizing, their own praying, and their own preaching without engaging a professional clergy. Living and worshipping "as ones having authority," they planted seeds in the hearts of people who observed them. L.D.S. servicemen are living and worshipping in the Philippine Islands today and preaching the restored gospel to those people.

Development of the study.--This study represents an attempt to preserve the history of the religious activities of L.D.S. servicemen in the Philippine Islands but does not attempt to record their inactivities. Many L.D.S. servicemen have not observed the teachings of their religion in conforming their lives to the principles of conduct standardized by


2Ibid., p. 539.
the Church of Jesus Christ of Latter-day Saints. The philosophy of the writer in conducting this study and limiting it to the activity rather than to include the inactivity is based on the declaration of the Prophet Joseph Smith in his letter to John Wentworth, wherein he states:

Our missionaries are going forth to different nations, . . . the Standard of Truth has been erected; no unhallowed hand can stop the work from progressing; persecutions may rage, mobs may combine, armies may assemble, calumny may defame, but the truth of God will go forth boldly, nobly, and independent, till it has penetrated every continent, visited every clime, swept every country, and sounded in every ear, till the purposes of God shall be accomplished, and the great Jehovah shall say the work is done.1

The embryonic development of this study started in the mind of the author following his return from a tour of duty with the United States Air Force in the Philippine Islands. During the twenty months he was actually in the Philippines, the author visited the islands of Luzon, Cebu, Mindanao, Samar, Palawan, and Jolo. He lived for several months with Filipinos at Cebu and Zamboanga. He participated in the servicemen's religious activities at Clark Air Force Base, Sangley Point, and Manila. After returning to the United States, the author visited the offices of the Church of Jesus Christ of Latter-day Saints on request from Vinal G. Mauss, President of the

1The Wentworth Letter was written March 1, 1842, on request of John Wentworth, Editor and Proprietor of the Chicago Democrat, to provide material for Mr. Bastow who was writing a history of New Hampshire and sketching the rise, progress, persecution, and faith of the L.D.S. Church. The letter is one of the choicest documents in Church literature, ending with the declaration of belief of the Church, now known as the Articles of Faith. Joseph Smith, Jr., History of the Church of Jesus Christ of Latter-day Saints (7 vols.; Salt Lake City: Deseret News, 1949), IV, 540.
Japanese Mission, to obtain the record of membership of Aniceta Fajardo, a Filipino convert to the church. President Mauss had requested her membership record but had been informed that it did not exist. This study commenced in an attempt to establish the record of her membership.

Method of conducting the study.—A preview was made of the records of Latter-day Saint servicemen in Salt Lake City. The records were retained in the basement library of the Church Historian's Office. They were stored only—not catalogued in any way, although at one time a Manila folder had been prepared in which to keep the record of each camp activity. It was very difficult to find information about a given group or area of activities. The author realized that the records which L.D.S. servicemen groups had kept were without value unless they could be made available to persons desiring information about the activities of a group.

The author received permission from the Assistant Church Historian to screen all servicemen records in the basement library. The records consisted of chaplain reports to the General Service Men's Committee of the church; L.D.S. group leader reports to the General Service Men's Committee; minutes of meetings; records of ordinations; baptismal records; priesthood ordinations; and some pictures. Most of the records were in the form of letters, unbound minutes of meetings, bound minutes of meetings, and organized but unbound typewritten

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1The organization referred to means the ordinances had been copied from original reports and placed on standard forms prepared by the L.D.S. General Service Men's Committee.
records of ordinances.

A questionnaire was prepared and sent to 181 individuals. The major contributions from responses to the questionnaire were in establishing dates, contacting people, and supplementing and correlating materials obtained from other, more complete sources. In response to the questionnaire, many letters were received providing information and leads to people who had a more complete knowledge of conditions than the person to whom the questionnaire was sent.

Personal interviews by the author were conducted with a great many people who had served in the Philippine Islands with military forces. These interviews provided many new contacts and additional opportunities for obtaining valuable data, photographs, and files.

In preparing to report the research, materials deemed pertinent to the study were copied on regular 8½ x 11 typing paper and filed in looseleaf notebooks under proposed chapter headings. Photos were copied and prints were mounted on 8½ x 11 paper, with a note to indicate where they were obtained. Bibliographical materials were recorded on 3 x 4 cards and arranged alphabetically by author and title. A file was main-

1Statistical treatment of the questionnaire was not necessary since the information requested was historical in nature and not suitable to statistics. A copy of the questionnaire is included in Appendix V. Some 1,165 names were obtained from minutes of meetings, souvenir programs of services, letters, and magazine and newspaper articles. The Improvement Era and the Deseret News Church Sections provided valuable materials, beginning as early as the Spanish - American War period. The "Journal History of the Church" was especially valuable for the early period of the study.
tained on all letters mailed and all letters received, and a correspondence record index was maintained.

Tribute.--This study contains a record of the important work which has been done in the Philippine Islands by Latter-day Saint men and women wearing the khaki, the white, and the blue uniforms of the United States military forces, which service has distinguished them individually and in groups and brought honor to the church in which they hold membership. The study is a tribute to those who maintained their religious ideals and returned home to their families, having lived clean and having preserved their ideals of truth and righteousness. It honors the servicemen of the church who served in the Philippine Islands, from the time Dewey's fleet sailed into Manila Harbor until the next one walks down the gangplank. To those servicemen of the church who sacrificed their lives protecting and promulgating freedom in that land this study is dedicated.
CHAPTER II

HISTORICAL REVIEW OF THE PHILIPPINE ISLANDS

Overview. -- In reviewing the past history and culture of the Filipinos, an attempt is made to show the true nature of these exploited people. With the acquisition of the Philippines by America in 1898, the public demanded to know something of the new land and was flooded with information written by "authorities" who had spent a few weeks in the islands, taken a few pictures of half-naked natives, and plastered the newsstands of America with "authentic" information about the Filipino people. Even today the newspapers continue to exploit the sensational about them and leave the public numb to their true characteristics.

Geographically, the Philippines are located about seven thousand miles from San Francisco, about five hundred miles from China, about two thousand miles from Tokyo, and about four thousand miles from Melbourne. In terms of modern transportation, they are only a few days away from the United States, and the distance continues to decrease.

Although there are more than seven thousand islands in the archipelago, about seven islands account for more than 90 per cent of the total land area. The remainder of the

1Bureau of Insular Affairs, War Department, A Pronounc-
islands are coral and rock protruding above the sea, each with only a few square miles. Luzon is the largest of the islands. Its city of Manila is capital of the Republic. After Luzon, the islands in order of size are: Mindanao, Samar, Negros, Palawan, Panay, Mindoro, Leyte, Cebu, Bohol, and Masbate. They form the great land areas of the island group.\(^1\)

The Philippines can be conveniently grouped as (1) Luzon, the large, well-populated island of the north; (2) the Visayan Islands, arranged roughly radially round the Visayan Sea, and including Samar, Negros, Panay, Leyte, Cebu, Bohol, and Masbate; (3) Mindanao, the second largest island, well to the south; (4) Palawan and the Sulu Islands, stepping stones between the Philippines and Borneo.\(^2\)

If all of the islands of the Philippines were pieced together they would be about the same size as England and Ireland together. Luzon is about the size of Ohio.

The primary industry of the islands is agriculture. Compared with America, the utilization of modern methods and mechanical means of farming is very low, although some progress is observable even to a tourist in the country. More frequently, however, one would observe hand laborers working in the rice fields or see a wooden plow pulled by a water

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\(^1\)Early estimates of the land areas placed Mindanao as the largest of the islands, with an area of 46,721 square miles, Luzon having approximately 44,235 square miles. Following land surveys after the American colonial period, geography books indicate Luzon with an area of 40,814 square miles and Mindanao with 36,906 square miles. Bureau of Insular Affairs, \textit{op. cit.}, p. 541.

Fig. 1.—Major Islands of the Philippine Archipelago.
Fig. 2.--Planting Rice on a Philippine Farm

Farming in the Philippine rice fields today is quite dependent on human labor. This method has not changed much in the years the Philippines have been known to Western civilization, although many more tractors and much more mechanized equipment is beginning to appear on the farms. Rice and corn are the staple diets of the majority of the twenty million people who inhabit the seven thousand islands of the archipelago. (Photo courtesy of Jerome Horowitz, Ogden, Utah.)
buffalo, rather than a tractor pulling a steel shared plow.

**Early Filipino beliefs.**—The people of the Philippines were introduced to the pages of western history by the Spanish in 1512.¹ Prior to that time the peoples of the Philippines were going through many of the same processes of development, migration, and assimilation as western nations had experienced. They were influenced primarily by the Chinese and the Indians. They were a very religious people, having various types of worship and beliefs regarding deity. One belief which seemed universal in the islands was the sacredness of the baliti tree. The fable tells:

... two lovers took refuge in a large baliti tree, to escape the wrath of their relatives. The lady planted all kinds of plants, while her lover cared for the breeding of animals. They lived here in the tree many years until a flood covered the whole earth. All men, save these two, perished. After the waters receded they populated the earth once more with their descendants...²

Although some disagreement exists as to the true origin of the Filipino people, it is generally accepted they are of the Malayan race, with the exception of the Negroid types found in some areas of the Philippines.³

¹Laubach, op. cit., p. 56.
²Ibid., p. 47.
³Other native inhabitants of the Philippines may be classified as Negritos, who are of small size and black color, believed to have come from New Guinea; Indonesians, the inhabitants of the island of Mindanao who differ from the Malayans or Negritos; and Mestizos, products of intermarriage between natives and Europeans, primarily Spaniards, and numerous in the more important towns. Bureau of Insular Affairs, op. cit., pp. 63-64.
Fables telling of the origin of the Filipino race continue strong, such as one told to the author by Maria Miranda,\(^1\) a Filipino ahma: When God desired to create man, a mold was made from the clay and placed in an oven to bake. After baking for some time, He pulled the man out and found he had baked too long and was black—the Negro race was born. He molded another and placed it in the oven to bake. On removal He found it had not baked quite long enough and it was too light—the white race was born. He placed clay into the mold again, baked it and removed it from the oven. This time he found it to be exactly right—nice and brown. This time it was perfect, and the Filipino was created.\(^2\)

Laubach has summarized the religious beliefs of the people prior to the arrival of the Spanish with their soldiers and their priests, indicating some pagan philosophies which contributed to the ready acceptance of Christianity as taught by the Catholic priests. These he considered to be beliefs which were most common among the peoples in the various islands:

(a) All the tribes were intensely religious, no detail of life being free from religion and magic.
(b) Anitos were beings with human intelligence but lacking corporeal bodies. The tribes of the Northern

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\(^1\)Maria Miranda was an eighteen-year old housegirl and ahma, or nurse, who lived in the author's family home to keep house and assist in the care of his children. She was a well educated and intelligent girl, and the author's family learned to love her very much during the year or more she worked for his family.

\(^2\)Maria Miranda told the story to the author, Philippine Islands, 1951.
Islands used the term to cover gods and spirits, but the tribes of the Visayas and Mindanao used anito to mean souls of dead human beings, the word *diwata* being used to denote gods and spirits.

(c) The anitos were not reverenced or loved. They were thought of as having the moral frailties of human beings and were feared and bargained with because of their mysterious powers.

(d) The greatest gods were not intimately connected with the affairs of men and were less often called upon than the minor deities.

(e) The future life bore a shadowy resemblance to that on this earth.

(f) Sacrifice and prayer, accompanied by feasting, were the leading forms of worship. The prayers were formulas relating myths about gods and heroes.¹

As the Catholic friars taught the doctrine of Christianity and caused it to be accepted, the Filipino found it easy to approve the many rituals and symbolisms of Catholicism and think of it in terms of his already established beliefs. The Filipino people had the capacity and readiness to accept a higher standard of religion than they had. The Moslem missionaries were almost as successful as were the Spanish priests.²

Willingly or unwillingly, the Filipinos had become Christians. . . . Had Islam reached the Filipinos fifty years earlier they would not today be so nearly a Christian people. Two conditions had met, a ready people, and a fanatically zealous missionary group. The result was the conversion of an entire branch of the Malay race.³

Mohammedan religion.—Nearly one hundred years before Christianity reached the Philippine Islands by way of New Spain in America and hence on across the Pacific to the Philippines, the Mohammedan religion had found its way to the

¹Laubach, *op. cit.*, p. 48.
²Ibid., p. 80. ³Ibid., p. 81.
islands via the continent of Asia. It had become established along the chain of islands in the Sulu archipelago. Islam first reached the island of Mindanao about 1380, when by the magic and medicine of an Arabian scholar, Makdum, some converts were made. The major conversion of Filipino people to the Islam faith was through the talents and tactics of Abu Bakr, who became the sultan of Sulu and persuaded the rulers and the people to accept Islam. His influence from 1450 until his death in 1480 was very great.

... the ease with which Bakr transformed the Sulus and became their head is in part due to the fact that he brought exactly the doctrines that they wanted to believe. Islam gave their practice of piracy a religious sanction. For the Sulus were the terrors of their neighbors when the curtain of history rolled up. ... The influence of Islam in Sulu was profound. It introduced a new form of government, a new alphabet, new science, new art, and new methods of warfare. It introduced a new religion, but as an addition to the old, not as a substitute. For to this day Mohammedanism in Moroland is a veneer. Pagan beliefs are held and pagan ceremonies practiced, which are forbidden by Islam.2

The Moros were a "thorn in the side" of the Spanish during the entire 370 years of Spanish rule in the islands. Though Magellan planted the Spanish flag at Cebu in 1521, the first Christian missionaries did not arrive in Moroland until about twenty-five years later, when a Portuguese missionary tried to convert to Christianity the very people some of the Portuguese were employing to capture other Filipino peoples

1Ibid., p. 52. 
2Ibid., p. 53. The same may be said for Catholicism in other areas of the Philippines—that it was an addition to the old religions and not a substitute. As observed by the writer, Catholicism in the Philippines is a veneer from Catholicism observed in America.
for the rich slave trade. When the Spanish went into Moro territory, it was their plan to convert or annihilate them. They did neither. The Moros were never brought under the subjection of the Spanish rule, but continued to make annual raids in the northern islands, preying upon the people, burning their homes, and killing those they did not carry into captivity and slavery. The Spanish governors sent many expeditions in pursuit but were unable effectively to bring their policies into operation for a continuous length of time.

In 1635 Jesuit missionaries prevailed on the Spanish governor to establish a successful stronghold in the city of Zamboanga.\textsuperscript{1} However, in 1750 it seemed the Moro problems would end, for the sultan, Alimud Din I, accepted Christianity and a treaty with the Spanish to end piracy. He stimulated a religious revival prior to accepting Christianity by having the Koran and scriptures printed and the Moslem daily prayers observed.\textsuperscript{2} Tragedy ended all hopes when the governor of Zamboanga refused to believe the sultan had accepted Christianity and threw the sultan and his cadre into prison with demands for ransom. This insult was quickly counteracted by the Moros, and the two groups came into bitter battle. The opportunity to Christianize the Sulu Islands was lost forever to the Spanish.\textsuperscript{3}

The year 1753 is stated to have been the bloodiest in the history of the Moro piracy. No part of the Visayas escaped ravaging in this year, while the Camarines,

\textsuperscript{1}Laubach, \textit{op. cit.}, p. 59.
\textsuperscript{2}\textit{Ibid.}
\textsuperscript{3}\textit{Ibid.}, p. 61.
Batangas, and Albay suffered equally with the rest. The conduct of the pirates was more than ordinarily cruel. Priests were slain, towns wholly destroyed, and thousands of captives carried south into Moro slavery. The condition of the islands at the end of this year was probably the most deplorable in their history.  

The Moro's back was broken when the Spanish obtained steam-driven gunboats in the year 1848, but limited fighting was still going on when America took possession of the Philippines in 1898.  

The Americans did not underestimate the Moros. General Leonard Wood made a complete study of their customs and religion. He gave them a demonstration of power with machine guns and other American arms, causing them fearfully to respect him. He devised a plan for them to work on public projects and paid them well for their labor. Under this program the city of Zamboanga was beautified and new ideas of agriculture and industry were taught to the Moros.  

Today the Moro people in the Philippines number about five hundred thousand. They are still centered in the area around the Sulu Sea, with Zamboanga as their capital. The Christians on Basilian and Mindanao continue to fear them to some degree because of the old traditions and their past history. One such tradition is stated here:

The Moros believe that one who kills a Christian thereby increases his chance of a good time in the world to come. The more Christians he has killed, the brighter

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1Ibid.  
2Ibid., p. 66.  
3Ibid.  
his prospects for the future, and if he is fortunate enough to be himself killed while killing Christians, he is at once transported to the seventh heaven.¹

Living among the Moros as late as 1951, the author found them to be a delightful and friendly people. He visited the Sultan and had an interview with the Princess of Sulu on the island of Jolo. She was an educated woman, keen in mind, and a gracious hostess. The honor of the Moros was found to be extremely high, although their values differ from those of our American culture. Moro men still carry the bolo knife and sail the seas in their swift vintas,² with their spectacular sails.

Just out of Zamboanga is the San Ramon prison, one of the model prisons of the world. It has large fine agricultural enterprises wherein are grown copra, coffee beans, and sugar. The farm lands overlook the sea, and prisoners have considerable freedom of movement. To send a Moro to San Ramon is about as much an honor as a punishment, for its reputation as a penal institution is so respected the inmates hate to leave, though they do not seek to return. "San Ramon boasts of a finer record of cured inmates than any other prison in the world."³

Taught by Protestant missionaries, many Moros have zealously accepted Christianity and demonstrated a passion for education. Not until these missionaries from America arrived

¹Laubach, op. cit., p. 64.

²Vintas are very swift, native fishing boats, having outriggers and large sails.

³Laubach, op. cit., p. 72.
in their towns did the Moro people ever go to school. Almost all of their school teachers are Christian, and the young Moros seem to be able to be Moros and Christians at the same time. The old traditions of the slave-trade Spanish days are nearly gone and they have interchange of business in their town of Zamboanga today much like any other Filipino city, meeting with Americans, Europeans, Chinese, and Christian Filipinos without incident.

Magellan's discovery of the Philippines.—Christianity was first introduced into the Philippine Islands by the Portuguese sailor Magellan, sailing under the flag of Spain. He found the islands while seeking a western route to the Spice Islands.

The rivalry between Spain and Portugal with respect to their colonization and trading rights ran so high and so delicate that friction between the two greatest maritime powers of the century seemed inevitable. To settle this grave situation and to pacify the two parties, Pope Alexander VI issued the Demarcation Bull of May 4, 1493, dividing the world into two hemispheres; the Spanish government were to make discoveries and to establish colonies beyond the meridian line in the Atlantic 100 leagues west of the Azores (later by Treaty of Tordesillas, June 7, 1494, 370 leagues west of the Cape Verde Islands), while the Portuguese were to confine their discoveries east of that line.

In an attempt to obtain control of the rich spice market from the Portuguese who discovered the Spice Islands, Columbus attempted to find a route west to these islands, resulting in the discovery of America. According to the belief

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of the Latter-day Saint people, the discovery of America was under the inspiration of God and Columbus was led by His power. Using the talents of men, God had brought to pass His plan concerning the place where the fullness of the gospel could be restored to the earth in its due time.\(^1\) If there are revelations concerning Magellans discoveries and God's part in them, they have not yet been made known to man, but the great discoveries of his globe circling were distinct and apart from his goals, as they were with Columbus. Thus in an attempt to discover the rich Spice Islands, Magellan discovered the Philippine Islands and planted the first seeds of Christianity in the Orient.

The fleet . . . reached the northern coast of Mindanao, anchored at the Mouth of the Butauan River, and Magellan took possession of the territory in the name of Charles I, King of Spain. The discovery of those islands on March 16, 1521, by Magellan was the first authentic date of European records. It was Easter week and it was there that the first Mass was celebrated in the Philippines. During the next few weeks Magellan visited the other islands of the group. He named them after St. Lazarus. They were also commonly known as 'Islas del Poniente.'\(^2\)

Magellan and his men skirmished with the natives of Mactan Island, and during the fight Magellan was killed. One ship returned to Spain with news of his death and the newly discovered islands. Their discovery was the most important occurrence of the voyage except, of course, they had circumnavigated the globe for the first time known to history.

\(^1\)Book of Mormon (Salt Lake City: Church of Jesus Christ of Latter-day Saints, 1944), I Nephi 13:12-14.

\(^2\)Pecson, op. cit., p. 30.
During the years which followed, the long voyage around the Americas, over the Pacific and on to the Philippines was associated with considerable risk. Charles I thought it too great to continue. However, with the increased power of Spain and the prosperity which grew with the conquest of Mexico, or New Spain, the third expedition to the Philippines was undertaken. The armada of Ruy Lopez de Villalobos sailed from the port of Juan Gallego, Mexico, and reached southern Mindanao in 1543. The significance of this voyage was in giving "the island of Leyte the name 'Filipina,' which was afterward extended to the entire archipelago."¹

The name the islands now bear honors the son of Charles I who succeeded his father to the throne of Spain in 1555. Philip II was at first a very religious man, having received his training and schooling under the hands of the clergy. He was uninterested in the adventures of past rulers, but, inspired by the religious feelings, he set out to conquer and Christianize the Filipino people.² This decision was a wise one for the Filipino people, in spite of many injustices under the Spanish rule.

Spanish colonization.—According to the Papal Bull of 4 May 1493, the Philippines were not included in the area given Spain to discover and colonize but were rightfully Portugal's territory. The Portuguese had arrived in the Philippines and

¹Bureau of Insular Affairs, op. cit., p. 175.
²Pecson, op. cit., p. 34.
were exploiting the natives in the slave trade. In spite of the Vatican decree, Spain made an energetic effort toward missionary work in the Philippines. With Augustine monks accompanying him, Don Migule Lopez de Legaspi and four hundred soldiers set sail from New Spain in 1564 for the Philippines, to Christianize the people. Other orders of the priesthood followed shortly: the Franciscan friars in 1577, the Jesuits in 1581, the Dominicans in 1587, and the Recoléta (Recollects) in 1606.\(^1\) The purpose of each order was to baptize and Christianize the islanders.

Willingly or unwillingly, the Filipinos had to become Christians; and what is more, any other Orientals who visited the Philippines had to be baptized. This was up to the very time of American occupation, with few exceptions. Before a Chinese, for example, was permitted to enter the Philippines on business he had to become a nominal Christian; a large bunch of crosses on strings was hung in the hold, and before he was permitted to leave the vessel, he was compelled to hang one of these around his neck.\(^2\)

The Chinese made a bid for the islands while the Philippines were under the rule of the Spanish, as did the Dutch, but neither was successful. However, in the Seven-Year War between England and Spain, the English with six thousand men captured the city of Manila and raised the English flag over the islands. This reign lasted about eleven months, however, and provisions of the Peace of Paris (10 February 1763) returned the Philippines to Spain.\(^3\)

\(^1\)Bureau of Insular Affairs, op. cit., p. 176.

\(^2\)Laubach, op. cit., p. 79.

\(^3\)Pecson, op. cit., pp. 46-47.
In the Philippines, many religious practices of the present day are diversions of Christianity, having been mixed with the pagan beliefs of the people. On Good Friday prior to Easter Sunday, long lines of "Flagellants," such as the one shown above, may be seen along the streets of the barrios (towns). This picture was taken Easter 1951 just outside the town of Angeles, near Clark Air Force Base, Luzon.
The Spanish ruled the Filipinos with an iron hand, exploiting the people both politically and morally. The natives were without voice in government or religion, while Spanish officials of both lived off the people in rich splendor. The friars lived in luxury, ease, and power.

They were human, they were in the tropics, they had absolute power, their lives were monotonous, they were celibates, they were twenty thousand miles from the eye of Europe. The inevitable happened. Men who had meant to be heroes found themselves enmeshed in immorality. They resorted to casuistry to condone their sins. Gradually a new type of priesthood began to arrive from Spain, which had heard of the moral laxity of the clergy, and secretly longed for it.¹

Under heavy taxes and the forced labor which Filipinos were made to submit to, the desire for freedom and the spirit of the Reformation, which had found expression in Europe, became an active force in the Philippines. The inhuman treatment they were daily subjected to could not long remain unchallenged. In 1622 the natives of Bohol revolted against the Jesuit missionaries.² In Leyte, the leader of the revolt had his head removed and placed on a high pole for all to see. In 1629 churches were burned and the priests killed in a Mindanao revolt.³ By 1649 the Samar natives came out in open conflict against the friars. This conflict spread quickly to Albay, Zamboanga, Cebu, Surigao, and Masbate.⁴ In 1660 revolt started in Pampanga. By 1744 the uprisings were becoming more serious, and real damage was inflicted on the Jesuits at

¹Laubach, op. cit., p. 84.
²Pecson, op. cit., p. 60.
³Ibid. ⁴Ibid., p. 62.
Bohol. In 1872 the "Cavite Insurrection" occurred in an attempt to expel all the friars. Through a mistaken signal, the revolt was commenced in Cavite, but those waiting across the bay did not join in the revolt and it ended in failure. The suspected leader, Dr. Jose Burgos, and two native priests, Gomez and Azmora, were executed in Manila by the Spanish military authority under charges incited by the friars. All three men became martyrs to the Filipino break for freedom.\footnote{Pecson, \textit{op. cit.}, p. 64.}

\textbf{Jose Rizal.}--Dr. Jose Rizal became the great prophet, leader, and national hero of the Filipino people during this period. December 30th is a national holiday in honor and respect for him, much the same as February 22nd is maintained in the memories of the American people honoring George Washington. Much of Rizal's life approaches the impossible in the minds of some readers. He was an unusual person.

Christened Jose Rizal y Mercado, he was born in Calamba, Province of Laguna, 19 June 1861.\footnote{\textit{Ibid.}, p. 67.} At the age of three he had learned to read. He obtained the degree of Bachelor of Arts at seventeen, attaining high honors. Before he was twenty-one years old he had added the degrees of surveyor and agricultural expert to his name. By the time he was twenty-three he had left the Philippines secretly for Europe, and there he received the degree of Doctor of Medicine and an honorary degree of Doctor of Philosophy. He was talented as
a poet, philosopher, statesman, sculptor, painter, civil engineer, and writer. He could converse freely in at least ten languages and was an impressive teacher.

The dream of ultimate freedom for the Filipino people was in his mind during his stay in Europe and returned with him to Manila in 1887. The powerful friars were afraid of him because of the respect he commanded from the people. The friars were afraid of the intelligence and knowledge he could effectively employ to eliminate the conditions which the people were living under—which conditions were providing the friars with luxury and power. With these fears driving them to activity, the friars caused Rizal to be arrested and sent into exile in Mindanao in 1892.¹

He had become the idol of his people in his exile; his ideals were the reflection of all Philippine aims and ambitions; the very name of Rizal raised their hopes to the highest pitch. Most fantastic reports were circulated concerning him. Deeds in Europe, almost amounting to miracles, were attributed to his genius. He was looked to as the future regenerator of his race, capable of moving armies and navies for the cause of liberty.²

Rizal had organized a society patterned after the Masonic order, called the "Liga Filipina." While Rizal was in exile, another society was organized by Andres Bonifacio, known as the Katipunan.³ Some principles of the society were

¹Pecson, op. cit., pp. 68-69.
²Laubach, op. cit., p. 103.
³This meant "The Highest and Most Respectable Association of the Sons of the People." It became the most powerful insurrectional force in the islands. It differed from Rizal's ideas of securing reform. Rizal wanted to use political methods of securing reform, while the Katipunan used direct force.
founded on Masonic lines of secrecy but lacked the exclusiveness of such an order as Masonry, for the masses of the people could belong to it. Becoming a member required the acceptance of secret orders and a blood signature to the membership record. It planned active revolution in taking up arms against the Spaniards. Thousands joined the movement, although Rizal declared it was wrong and refused to have anything to do with it. In spite of Rizal's failure to endorse the Katipunan, plans for the rebellion continued. Due to the confessions of one of its members to a Catholic priest, the plans of the Katipunan rebellion were made known to the Spanish soldiers.

Emilio Aguinaldo leads the Spanish Insurrection.—The rebellion started in August 1896 under the leadership of General Emilio Aguinaldo. When the first real battle started the Spaniards defeated the Filipinos. The executions and tortures inflicted upon the non-combatant population following the battle were merciless. Jose Rizal was court-martialed on charges of being a leader in the revolution. General Camilo Polavieja, who had obtained a bloody reputation in Cuba, sentenced Rizal to death; he was shot to immortality.1

Insurrectional activities continued under the leadership of Aguinaldo until an amiable peace was reached, based on the principles embodied in a document circulated by Aguinaldo in July 1897.

1Pecson, op. cit., p. 80.
We aspire to the glory of obtaining the liberty, independence and honor of the country. . . . We aspire to a government representing all the live forces of the country, in which the most able, the most worthy in virtue and talent, may take part, without distinction of birth, fortune, or race. We desire that no monk, or friar, shall sully the soil of any part of the Archipelago, nor that there shall exist any convent. . . .

General Polavieja was replaced by a new Governor-General Primo de Rivera, who negotiated a treaty with Aguinaldo in August 1897, providing for amnesty for the insurrectionists. The terms of the treaty provided that Aguinaldo and thirty-four other leaders of the insurrection would leave the islands. Provisions for their future return were subject to the permission of the Spanish government. Those exiled were to receive $400,000.00, not as a bribe but as a trust fund for the furtherance of independence if terms of the treaty might later be broken. Aguinaldo and his party departed for Hongkong 27 December 1897, under escort of the Spanish government.

American intervention.—While the Filipinos were experiencing such difficulties with Mother Spain, the Cubans on the other side of the world were having their troubles with her too. The United States made commitments concerning her willingness to provide help to the Cubans if desired. When Havana harbor became the grave of battleship Maine at the hands of the Spaniards, the United States recognized the independence Cuba was seeking as a republic and sent an ultimatum to Spain. Spain's reply was a declaration of war with the United States,

1Ibid., p. 84.
2Ibid., pp. 84-85.
23 April 1898.¹

Aguinaldo and his party left Hongkong for Singapore on the day the United States declared war with Spain. The United States consul-general in Singapore, Spencer Pratt, met with and encouraged Aguinaldo to ally his insurgent forces in the Philippines with the Americans to drive the Spaniards from the islands. In return, an independent Filipino Republic would be supported by the Americans. Pratt later denied ever having agreed to the terms of supporting an insurgent independence.² The agreement has been a subject of controversy, although documents exist wherein Pratt is shown to have sent a telegram informing Commodore Dewey that Aguinaldo had intelligence of the Philippines and prestige with the Filipino insurgents. Pratt also informed Dewey, Aguinaldo was in Singapore and arrangements could be made to escort him to Manila as the insurgent leader allied with the Americans to overthrow the Spanish.³

Dewey prepared an immediate answer advising Pratt to have Aguinaldo join him as soon as possible. Returning to Hongkong, Aguinaldo's passage to the Philippines was insured by the American consul. He arrived at Cavite 19 May 1898 and commenced to organize the natives to fight for the independence of the Philippines. He issued directives for his troops, ordering them

¹Ibid., p. 91.  
²Ibid., p. 92.  
³Ibid., p. 93.
to respect the lives and properties of all foreigners including all Spaniards who had not taken up arms against them; to respect all enemies who had surrendered their arms; to respect medical establishments and ambulances, as well as persons and effects connected therewith, provided they showed no hostility; and all of those who were found guilty of disobeying the above orders were to be summarily tried and executed if their disobedience should lead to assassination, incendiarism, robbery or rape.1

On 24 April 1898, the Secretary of Navy instructed Commodore Dewey to proceed to the Philippines and capture or destroy the Spanish fleet. Dewey's fleet arrived in Manila Bay 30 April and on 1 May engaged the Spanish fleet in battle, resulting in the defeat of the Spanish fleet.2 Following this victorious sea battle, the Americans laid siege to the city of Manila.

On 13 August 1898 Manila fell. Surrender terms were prepared without consulting the insurgent forces, who, in the terms of the surrender, were ordered withdrawn from the city by General Merritt.3 Such treatment was a shock to Aguinaldo's forces, for they believed the Americans were helping them redeem the Philippines. They did not expect America to occupy their homeland. Efforts were repeatedly made seeking recognition of the Philippine revolutionary government in the United States and in Paris prior to signing of the treaty of peace 10 December 1898, but all efforts were rejected.4

1Pecson, op. cit., p. 95.
2Not realizing the existence of American naval forces in Philippine waters, Americans following the war progress in newspapers at home searched in vain for Manila Bay on the maps of Cuba.
3Pecson, op. cit., p. 114. 4Ibid., p. 121.
In his message to Congress 1899, President McKinley stated the conditions the United States must assume in occupying the Philippines:

We must make these people, whom Providence has brought within our jurisdiction, feel that it is their liberty and not our power, their welfare and not our gain, we are seeking to enhance. . . . The Philippines are ours not to exploit, but to develop, to civilize, to educate, to train in the science of self-government. This is the path of duty, and we must follow or be recreant to a mighty trust committed to us.1

American insurrection.—Suspicion and distrust replaced the friendly relations of the Filipinos and Americans which existed at the time of the capture of Manila. On 4 February 1899, Private Grayson of the Nebraska regiment shot and killed a Filipino soldier who, on being challenged, failed to halt. This shot started the fighting between the Americans and the Filipinos. A greater battle resulted than even General Merritt expected when he estimated a maximum of 25,000 troops would repel the resistance. The fighting continued for over a year and 75,000 troops were needed by the American forces in the Philippines.2

General Arthur McArthur, father of General Douglas McArthur, believed capturing Aguinaldo to be the only way to stop the resistance. He was ordered captured—alive! A plan was devised and successfully affected whereby Aguinaldo capitulated and proclaimed the sovereignty of the United States in the islands. Civil authority was inaugurated to replace the

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1Pecson, op. cit., p. 120.
2Ibid., pp. 160-161.
military rule of the Philippines 3 May 1901.  

**Education in the Philippines.**--During the Spanish rule in the Philippines, many great and wonderful things were given to the Filipino people in spite of many grave injustices suffered under the same masters. The Filipino people had their first experiences in education under the strict control of the church, taught by the harsh friars. The University of Santo Tomas (still in existence) was given the full status of university by Pope Innocent X in 1645. Prior to 1863 all education was under the instruction of the Catholic faith, but in that year the first public school was established. The Filipino people aptly demonstrated their ability to learn and many highly educated Filipinos were products of the Spanish era of education.

The policy of education under the American colonial government in the Philippines was not long in becoming an active force in the lives of the people. Arriving nearly four hundred years after the Spanish who carried a sword in one hand and a cross in the other, the Americans carried a gun in one hand and a school book in the other.

... Along with the American troops entering Manila in August, 1898, came Father W. D. McKinnon, chaplain of the First California Regiment. General Merritt made him superintendent of education and within three weeks he had opened seven schools in the city. Before a year had

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1 Pecson, *op. cit.*, p. 165.
2 Laubach, *op. cit.*, p. 320.
passed, forty-five hundred pupils were enrolled in the primary schools of Manila. Soon after, Congress authorized the appointment of one thousand American teachers to serve in the Philippines. The Secretary of War furnished an army transport to take the volunteer instructors to the Islands and in the summer of 1901, six hundred sailed by way of the Suez Canal. They landed in Manila in August, just three years after our troops had marched into that city. I should say that the coming of this regiment of teachers was a more remarkable invasion than that of our soldiers.1

The department of public instruction established by the American military occupation provided free public schools. Students flocked to them in such great numbers, it was impossible to accommodate them all, and the establishment of many private schools was necessary to provide for the overflow. Under provisions of the public law (Act no. 74, section 16, 1901), religious education was prohibited in the public schools, except that teaching religion in public schoolhouses would be permitted one-half hour three times a week on written request of the parents of the children.2 This was quite a contrast to the educational policies of the Catholic Church wherein 100 per cent of the students received religious education in the schools.

Except for the lack of some organized program of moral education in the public schools, the system under the American government was a great improvement over the education under the Spanish. Filipino students were given grants-in-aid to study in the United States. Provisions were made for the students to return to the Philippines and take their places in

2 Bureau of Insular Affairs, op. cit., p. 160.
Many of the churches in the Philippines were built by the Spaniards and are of typical Spanish style. During this period, Christianity was forced upon millions of the native people, and the friars and Spanish governors ruled them with an "iron-hand."
the political and administrative affairs of the new government, thus replacing the American administrators as educated Filipinos attained proficiency in running their own affairs. This policy was in keeping with President McKinley's message to Congress in 1899, and it received the support of the first civil governor of the Philippines, William Howard Taft.

It was through the sterling leadership of that great American statesman and humanitarian, William Howard Taft, that the Filipinos began to appreciate the benevolent and enlightened rule of America. It was Governor Taft who enunciated the policy of preparing 'The Philippines for the Filipinos.'

American political policies.--The public educational system has played an important part in training the natives for self-government. The political success in the islands is most remarkable considering the relatively short period of independence and the gravity of decisions they have faced. The educational policies and programs were factors contributing to the degree of success attained, which "joined hands" with the great desire the Filipino has had for self-government.

During the period of preparation established by the American policy, Filipinos were allowed to take increasingly more important roles in their government. They were given a

1Pecson, op. cit., p. 165.

2The United States is considered a nation having remarkable political success, having been an independent republic since 1776. Compared with the Philippine Islands, the United States has been practicing "free" government for 177 years whereas the Filipinos have practiced a modified "free" government for only 45 years and have been an independent republic for only 7 years. Therefore the Filipinos' relative success is remarkable.
voice, but not a vote, in the Congress of the United States. In the Philippines a Legislature was formed and the Filipino was privileged to serve in it. In 1916 the Jones Act was passed in the United States Congress promising future independence to the Filipino people as their abilities in government stabilized. The exact date of this independence was not given with the Act, but followed in 1934 under the provisions of the Tydings-McDuffie Act, setting 4 July 1946 as the day of complete independence.¹

In 1935 the Commonwealth of the Philippines was established. At that time complete control of internal matters in the islands was delegated to the Filipino people, under the leadership of President Manuel Quezon. The colonial administration of America in the Philippines now held the focus of attention with the other colonies in the Far East under the French, British, and Dutch.

Languages.--A major problem of education and political unity in the Philippines has been the language differences. In the islands there are about forty-three major language groups containing eighty-seven dialects.² Language has been a major problem in the solidarity of their political endeavors and their struggle for universal freedom. The degree of unity attained is remarkable considering such a handicap.

¹Pecson, op. cit., pp. 165-240. This source contains all of the articles of the Jones Act and also the Tydings-McDuffie Act and amendments. Section 10 of the Tydings-McDuffie Act promised complete independence for the Philippines.

²Laubach, op. cit., pp. 489-493.
Consider, for example, the problems we would have in America if each of the several states had a separate and distinct language. Compare the degree of national unity we have obtained with that which would have been obtained under such a handicap. A personal experience with this handicap in the Philippines is cited:

Lieutenant Riley lived next door to the author at Clark Air Force Base on Luzon. Lieutenant Riley's housegirl was from Panay and spoke the native Panay Visayan language. The author's housegirl was from Luzon and spoke the native Pampangan. The national language of Tagalog was not spoken by the Visayan girl, so they could not understand each other in their native tongues or their national language. Since the English language is the language used in the public schools they could speak to each other only in English.\footnote{Personal observation in the Philippine Islands.}

Dr. E. H. G. Dobby, Professor of Geography at the University of Malaya in Singapore, gives a breakdown of some of the major language groups in the following 1950 report:

The Visayan (sometimes spelt Bisayan owing to the character of the Spanish initial V's) language is that of the densely populated central islands and is spoken by the biggest single group of Filipinos (44 per cent) who distinguish between Cebu and Panay variants of it; it extends also to the agricultural fringe of Mindanao which has been settled by Cebu migrants. Tagalog, the speech of Manila and the more thickly populated provinces round it, is returned as the speech of 25 per cent of Filipinos and is slightly exceeded in importance by English, returned as the speech of 27 per cent of Filipinos. Iloco is spoken by 15 per cent and Bicol by 8 per cent of the people, after which comes Spanish, now spoken by only 2.5 per cent of Filipinos and likely to disappear. Chinese
Fig. 5.--Language Map of the Philippine Islands (Laubach, op. cit., p. 33)
is used by less than one per cent of the population, that is by the more recent immigrants living in Manila, but it is in use in most trading centers of the Islands.¹

Japanese period.--A day remembered by American and Filipino alike is 7 December 1941. On that day the Japanese initiated their air assault on the Philippines, and two days later landed troops on the island of Luzon. Japs were everywhere as the Filipino and American soldiers fought against their advance. On 2 January 1942 Manila fell.² American forces withdrew to Bataan peninsula. General McArthur was ordered to leave the Philippines for Australia under a cloak of secrecy following direct communications from President Roosevelt. President Quezon and his commonwealth government came to America via Australia to establish their government in exile. Four Filipino soldiers fought by every American soldier on Corregidor until it fell 6 May 1942. Ten thousand prisoners were taken, including fourteen generals, among them General Jonathan Wainwright.³

The Japanese occupation of the Philippines was a bitter period of Philippine history. Time is relative to the period of Japanese occupation; when Filipinos refer to happenings in their lives, they refer to them relative to "Japanese time." The Japanese brutality was easily observed by the Filipinos for they were just beginning to understand the true

¹Dobby, op. cit., p. 340.
²Pecson, op. cit., p. 283.
³Ibid., p. 284.
meaning of the freedoms they had fought to attain for nearly three hundred years.

Re-occupation.--American forces returned to the Philippines 20 October 1944, when they landed on the island of Leyte. The Americans were garrisoned by Filipino soldiers who had been preparing for the return. General MacArthur and President Osmeña were with the invasion force and established their headquarters at Tacloban. The islands were completely liberated from the Japanese in 1945.

Philippine independence.--The plans and promises of independence for the Philippines were not postponed because of the war. Serious problems of law and order followed the war years, but independence from the United States was announced in a presidential proclamation 4 July 1946. In a broadcast to the peoples of the Philippines on the day of their independence, President Truman declared:

This is a proud day for our two countries. . . . The United States has faith in the ability and determination of the Philippine people to solve the problems confronting their country.2

Although in America very little was done in honoring the day of Philippine independence, there were great celebrations in the Philippine Islands. It initiated the first

1President Quezon died in America and Vice-President Sergio Osmeña became president.

democratic republic after the war, as well as the first in the Far East. In Manila, President Roxas declared:

American flags have been lowered from flagstaffs in this land—not in defeat, not in surrender, not by compulsion, but by voluntary act of the sovereign American nation. The flag which was first raised in conquest here has been hauled down in even greater glory. The Stars and Stripes will no longer fly over this land but in the hearts of 18,000,000 Filipinos, and in the eyes of many millions more in this part of the world, the American flag flies more triumphantly today than ever before in history.¹

Since gaining independence, the Filipinos have had many critical problems confront them, but they are meeting them well. When the United Nations were asked to give aid to the Korean cause, the Philippine soldiers were among the first to arrive, even though in the Philippines they were fighting actively against communist-led "Huks" who were causing much distress at home.

The respect which Filipinos have for their women differs considerably from that of other Oriental peoples. Filipino women share and participate democratically in administering family needs. For instance, the oldest female member of a family is usually responsible for the purse strings of the entire family—they all contribute their earnings to her, and she redistributes the earnings according to each one's individual needs. A wife is her husband's companion and not his slave or toy.

By those who believe that the position of the woman is a fair index of a people's degree of civilization, the Filipino must be rated high, as the women of the Philippine Islands, more than almost any other Oriental people,

¹Ibid., p. 16.
hold a position of responsibility in the management of the home and even in the business of her husband. . . . The relationship of husband and wife is one of generous partnership.¹

Summary.—Much has not been said since this is a review of the background of the Filipino people pertaining to their evolution in freedom. Co-existent with the gospel of Jesus Christ is the doctrine of free agency. One cannot function without the other. The Filipino people are in a better position now to exercise free agency than they would have been under Spanish rule.²

The Filipino people are intelligent, great orators, appreciators of culture, and, by nature, religious. They have been used and abused without discretion during their associations with western civilization and have grown with it. From about 1530 until 1900 they were exploited. The history of their phenominal growth to national capabilities within a short period of forty-six years is unique.


²Freedom of worship in Spain today does not exist. See Appendix T.
CHAPTER III

MILITARY SERVICE AND THE CHURCH OF JESUS
CHRIST OF LATTER-DAY SAINTS

Overview. — Although it recognizes the importance of the group and one's responsibility to it, the foundations of the Church of Jesus Christ of Latter-day Saints are also based on the philosophy of individual freedom and the free agency of man. The history of that philosophy extends beyond the limits of this sphere of living, having been a principle contested before the foundations of this world were made.¹ Since its organization through Joseph Smith in 1830, the church has actively pursued and supported the tenets of freedom outlined in the Constitution of the United States. The church believes those who prepared the document were instruments in the hands of God.² The part they had in the drafting of that guarantee of freedom in America was not mere accident.

Every man who has a calling to minister to the inhabitants of the world was ordained to that very purpose in the Grand Council of Heaven before this world was.³

From the standpoint of the doctrines of the L.D.S. Church, the blessings which have come to the American people through recognizing the rights of the individual are the means

²D. & C. 101:77-80.
³Smith, op. cit., VI, 365.
whereby the same blessings of freedom can be carried to all the peoples of the earth.

Autocracy is the form of government that prevails in hell; and individual freedom is the basal principle of the gospel of Jesus Christ. Any man who seeks to enforce unrighteous dominion upon his fellows is the devil's own agent.¹

Since its very beginning, the church has believed in and endeavored to practice the principles contained in the above statement. It continues to believe them today, and encourages its membership to practice them.

The history of the L.D.S. Church and the United States government has not always been one of complete agreement. The loyalty of the church to the Constitution of the United States has never been successfully impugned. Beginning with the new experiences which Joseph Smith related having had with heavenly messengers, opposition to him and persecution of him and his followers commenced. Every effort was made to obtain from him the sacred records which had been entrusted to his keeping.²

Open opposition soon replaced the social and religious persecution with which he was first confronted. The persecution was sufficiently severe to cause him to move from his established home in New York and to locate in Ohio. There, in the town of Kirtland, it was only a short time until persecution again became difficult to bear. During this period Brigham

¹James E. Talmage, "Mormonism and War," The Improvement Era, XXI (October, 1918), 12.

Young became associated with the social-religious culture commonly referred to as Mormonism. With Joseph Smith, in 1838, the leadership of the church moved to the state of Missouri. The cry of treason was directed at them only a short time after their arrival in Missouri. The "treason" consisted of Joseph Smith's belief and alleged attempts to establish what is referred to in the Bible and the Prophet Daniel's predictions as a kingdom which would be established on the earth in the last days, under the God of Heaven, which would put all other kingdoms under it. Because of these hostilities, the Saints were driven to seek a home in the state of Illinois. The Missourians had cruelly massacred men, women, and children who were willing to give their lives in lieu of the peace and freedom they might otherwise have had by disavowing their newly acquired religious beliefs.

Although the inhabitants of Quincy, Illinois, had received the exiles with open arms, it was only a short time until the hatred of the Missourians crossed the mighty river and the persecution continued. A murderous mob fired a volley into the body of Joseph Smith. Thereafter the keys of church leadership were transferred to Brigham Young and the rest of the Twelve Apostles.

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1 A nickname taken from the Book of Mormon which was translated by the gift of God from ancient records.

2 Accounts of these events can be found in numerous sources. Especially reliable are: B. H. Roberts, *A Comprehensive History of the Church of Jesus Christ of Latter-day Saints* (6 vols.; Salt Lake City: Deseret News Press, 1930), and Joseph Smith's *History of the Church* in 7 vols.
The persecution which had previously centered about Joseph Smith did not end. Instead it "fanned out" to disturb the peace and freedom his followers had so long sought. In 1846, with winter snow on the ground and the waters of the Mississippi River still frozen, wagons started leaving Nauvoo for the West. The Saints were again searching for freedoms which had been denied those professing the Mormon faith.

Prior to leaving Nauvoo, asylum was sought in other states of the Union but was refused by their respective governors. The territory which now comprises the major portion of the state of Utah was then included within the northern boundary of Mexico. It was a barren, desolate, wasteland. Choosing a home outside of the geographical boundaries of the United States was not the wish of the Mormon people or their leaders, for their loyalties were with the United States. Brigham Young's statement of belief concerning his loyalty is cited:

I do not lift my voice against the great and glorious Government guaranteed to every citizen by our Constitution, but against those corrupt administrators who trample the Constitution and just laws under their feet.¹

A display of their loyalty was made even while being driven from their beloved land of the United States. War had been declared with Mexico and five hundred able-bodied men volunteered to leave their families and wagons along the exile trail in response to a call from the government to enlist in the war with Mexico.

Nothing has ever been said or demonstrated by the Latter-day Saint Church to justify accusations of its being disloyal to the Constitution of the United States. Writers have extracted portions of speeches made by leaders of the church and twisted the meaning to bring accusations of treason, murder, disloyalty, and secession against them. However, those who know the history of the L.D.S. people and their church know that America was the only place in all the world where their religious tenets could be developed. America was discovered, and the Constitution prepared, by the hand of God. This was all necessary for the restoration of the gospel, brought forth through the instrumentality of Joseph Smith.

Because of accusations perpetrated by wicked and conspiring men,¹ the United States Army marched toward the Mormon territory within ten years of the arrival of the Saints in Utah Territory. Many wounds were still healing from the oppressions which had been suffered in Ohio, Missouri, Illinois, and during the trek to the mountains. With such remembrances, it is little wonder that the Saints prohibited General Johnston’s three thousand soldiers from pitching their tents in the Salt Lake Valley.²

With the outbreak of the Civil War, trouble was

¹Joseph Fielding Smith, _op. cit._, pp. 494-497.

²A detailed account of the "Utah War" is not intended for this study. These incidences are only worthy of mention here as instances of L.D.S. loyalty to the Constitution of the United States although not recognized by some people in high government positions. General Johnston joined with the confederate cause during the Civil War.
encountered with the Shoshoni Indians along the Overland Mail route between Fort Bridger and the Platte River bridge. To prevent these occurrences, until such time as the Army could move into the Territory the Adjutant General of the Army sent a telegram to Brigham Young, 28 April 1862, asking him to provide a force for protecting the properties of the Overland Mail and Telegraph Companies. On 1 May 1862, Brigham Young informed the General of the steps taken to carry out the request to supply a force which "today . . . took up the line of march for the neighborhood of Independence Rock." ¹ Brigham Young wired President Lincoln affirming the loyalty to the Constitution and to the Union of the people he represented.

In spite of these demonstrations of loyalty, the aggravation precipitated by anti-bigamy laws of 1862 ² brought the Third California Infantry (Colonel Patrick Connor commanding) into Salt Lake City, where Fort Douglas was established overlooking the "City of the Saints." For the entire period of the Civil War that military force was maintained. Their written orders were to protect the properties of the Overland Mail and the Telegraph Service against Indian attacks. Colonel Connor added an additional duty as the "military keeper of the Mormon Prophet." ³

The years following the departure of the California

²Joseph Fielding Smith, op. cit., p. 529.
Volunteers from the Territory of Utah until she became a state were years during which the L.D.S. Church and its members used the courts of law with more success than at any other previous time. Not that they always won their cases, or were tried by unbiased judges, but the processes of law were generally followed, including the respect and right for appeal. Court decisions of great importance affecting the church were concerned with the practice of polygamy. The Edmunds-Tucker Law of 1887\(^1\) disincorporated the church, escheated its property, and disfranchised the women of Utah. Leaders of the church were forced into exile and President John Taylor, who became the president of the church following the death of Brigham Young in 1877, died in exile after turning the property of the church over to the government in 1887. Wilford Woodruff then became president of the church, and in September of 1890 issued a manifesto\(^2\) to the church to stop the practice of polygamy. This act prepared the way whereby the church eventually recovered its property, received amnesty for leaders and members of the church, and finally statehood for Utah.

Spanish-American War policy.—Utah was given statehood in 1896. Within two years following the very stormy period of enabling her to acquire statehood, the Spanish "Don's" had prepared a watery grave in Havana Harbor for the

\(^1\)Joseph Fielding Smith, *op. cit.*, p. 600.

\(^2\)Ibid., pp. 606-609.
USS Maine. War was declared. Immediately President McKinley called for 125,000 volunteers. Governor Wells of Utah was asked to furnish a quota of approximately five hundred soldiers. He dispatched a letter to the First Presidency of the Mormon Church asking their views concerning the advisability of the youth of the church fighting in the war with Spain. The following letter was placed in the Deseret Evening News, 28 April 1898, under the signature of the First Presidency of the Church of Jesus Christ of Latter-day Saints.

Salt Lake City, Utah
April 28, 1898

Hon. Heber M. Wells,
Governor of the State of Utah

Dear Governor;

We have read with much interest your proclamation to the people of our State, in which you call, in response to the proclamation of the President of the United States, for the enlistment of 500 men to furnish Utah's quota of the 125,000 volunteers called for by the President to serve in the army of the United States for two years.

The people whom we represent are lovers of peace, and would do anything in their power, consistent with honor and the patriotic duty which every citizen owes to his country, to avert war and its dreadful train of consequences. Because of this feeling we have been led to admire the course which has been taken by President McKinley throughout this Spanish imbroglio, and we have hoped that his efforts to preserve peace between the two countries would result in success.

But war has been declared, and we have it to meet. Our citizens are called upon to enlist, and Utah is asked to furnish cavalry and batteries of artillery approximating 500 men.

We trust that the citizens of Utah who are Latter-day Saints will be found ready to respond with alacrity to this call which is made upon our State. . . . We sincerely trust that your recruiting officers will find our co-religionists as ready now to enlist and march to the defense of their country as their fathers were. . . .

1"Journal History," 23 April 1898, p. 2.
51

Tゆusting that you will be eminently successful in raising Utah's proper quota of volunteers, and praying that the Almighty will protect our nation in the hour of trial and assist us in our battles for humanity and right, we remain

Very respectfully yours,

WILFORD WOODRUFF
GEORGE Q. CANNON
JOSEPH F. SMITH

First Presidency of the Church of Jesus Christ of Latter-day Saints

President Woodruff had been with the Saints through the periods of persecution preceding the death of Joseph Smith. He had supported Presidents Brigham Young and John Taylor in the military problems of their administrations. He supported the peace-loving policy of his predecessors, yet he did not hesitate, when the liberties of an oppressed people were denied, to support the United States government in the course of action it had selected to follow. President Woodruff authorized President George Q. Cannon to telegraph all presidents of stakes in the church the following message:

We sincerely trust that nothing will be said in public or private conversation by Stake or Ward authorities that will in any way tend to retard the enlistment of the troops for Utah's Volunteer Army. But on the contrary that they will assist in every way consistent to encourage our young men to enlist, that Utah's quota, called for by the President, may speedily be furnished.

On the suggestion of Heber J. Grant, President Woodruff supported a proposition for the employees of Zions Co-operative Mercantile Institute who wished to enlist in the Army, to

\[1\]Ibid., 28 April 1898, p. 3.

\[2\]Ibid., 30 April 1898, p. 2.
be granted one-half of their pay during their period of military service. The policy was agreed on by the directors. The Cooperative Wagon and Machine Company followed the same policy with its employees.¹

The acquisition of the Philippine Islands was a surprise to most Americans. For many years the policy of "what to do" with the Philippines was a matter of great speculation and controversy. From the editorial page of The Improvement Era, March 1899, an ultimate solution to the problem was outlined:

... The Philippines are the possessions of the United States, and future American statesmanship must of necessity provide either for their permanent retention as part of the territory of the United States, or else make some suitable disposition of them. It is just this that will perplex our people and very likely divide them on the question of policy to be pursued with reference to these new possessions. The most likely disposition of them will be the formation of a Philippine Republic under the protectorate of the United States, to be followed by indemnification to our government for the expense incurred in coming into possession of the islands; but ultimate and absolute independence of the Philippine Republic, with no further ties connecting it with the United States of America than those dictated by a grateful remembrance of the part we took in bringing to pass their freedom and independence.²

Through revelation, Joseph Smith had been informed of wars which would engulf the entire earth. The revelation was given in December 1832, stating the war would begin in South Carolina.³ The Spanish-American War would not have been

¹Ibid., 30 April 1898, p. 2.
²The Improvement Era, II (March, 1899), 382.
³D. & C., sec. 87.
possible had it not been for the Civil War whereby the practice of slavery in the United States was purged and America was in a position to be the champion of free institutional processes.¹ Such conflicts will continue to arise so long as the despotic governments of the world exist with those which offer freedom to individuals and observe the dignity of man.²

The following projection of this belief was made by Elder John Nicholson on 26 July 1898:

The sum of the present and approaching situation, as viewed by the writer, is that a series of events of great moment had its initiative in the War of Rebellion, and that the current conflict, of the same humanitarian character, is but one more picture of the great panorama, to be followed at intervals by others, of widening magnitude, until the climax of a world involved in war shall be reached. In the coming struggle the natural antagonism of opposite forms of government will figure extensively. But the closing scene of the greatest and most terrible drama of modern history will be a war of desperation, accompanied by destructive turbulence of the elements, to be economized by the Almighty in cleansing the earth, by elimination. The subject has been the theme of the prophets of all times. In no other age than this could their enunciations of the facts of future history have been fulfilled.³

**World War I policy.**—At the outbreak of World War I, Joseph F. Smith was the president of the church. He had served as a counselor to President Woodruff. He expressed his wholehearted agreement to the policy taken by President Woodruff in encouraging the youth of the church to respond to the nation's call in the Spanish-American War. However, a


²Ibid., p. 787. ³Ibid., p. 792.
new problem faced President Smith, for he was concerned about the youth of America having to fight against the German youth, many of whom were also members of the fast-growing church over which he presided. His declaration of policy to the membership of the church in meeting the problem intelligently, reveals the core of the Mormon "philosophy of war."

In the opening address of the eighty-seventh annual conference of the church, held in the Tabernacle of Salt Lake City, 6 April 1917, President Smith instructed the membership concerning the war:

Speaking of the possibility of conflict, of war, I exhort my friends, the people of our country, especially in this intermountain region, to maintain above all other things the spirit of humanity, of love, and of peace-making, that even though they may be called into action they will not demolish, override and destroy the principles which we are exhorted to maintain: peace and good will toward all mankind, though we may be brought into action with the enemy. I want to say to the Latter-day Saints who may enlist, and whose services the country may require, that when they become soldiers of the State and of the Nation that they will not forget that they are also soldiers of the Cross, that they are ministers of life and not of death; and when they go forth, they may go in the spirit of defending the liberties of mankind rather than for the purpose of destroying the enemy.

It is abominable that men who engage in the great and grand and necessary duty of protecting and guarding our Nation from the encroachments of wicked enemies, cruel and destructive foes, should not maintain among themselves lives of honor, virtue, purity, and of immunity from sin and crime of every kind. It is a disgraceful thought that a man to become a soldier should become a rake and abandon himself to crime and weakness. Let the soldiers that go out from Utah be and remain men of honor, and when they are called obey the call, and manfully meet the duty, the dangers, or the labor, that may be required of them, or that they may be set to do; but do it with an

On 2 April 1917 President Wilson presented a message to Congress and on the 6th of April a joint resolution formally declaring war on Germany was passed by the House and Senate, and signed by the President.
eye single to the accomplishment of the good that is aimed to be accomplished, and not with the blood-thirsty desire to kill or destroy.¹

Six sons of President Smith enlisted in the military forces of the United States during World War I. The manpower quotas which Utah was called to meet were far exceeded. The church communities in general oversubscribed for Liberty Bonds, to Red Cross apportionments, and War Savings allotments. From the tithing monies of the church, by the expressed approval of its membership in conference, the church apportioned over a half million dollars to the purchase of Liberty Bonds.²

In regard to moral cleanliness, the Latter-day Saint Church assumes a similar position to that expressed by the Apostle Paul.³ Moral cleanliness is of grave importance to members of the church, for the church teaches an understanding of the relationship of the physical body to the spiritual body of man, the physical body being a tabernacle provided to house the spirit, which spirit is a gift of God.⁴ Many people would cringe at the thought of displaying obscene pictures or literature on the walls of a church, yet would hold them in their minds or place them above their beds or on the walls of their office in constant view. Wherein do the real values lie?

¹Joseph F. Smith, "Our Duty to Humanity, to God and to Country," The Improvement Era, XX (May 1917), 647.

²Talmage, op. cit., p. 12.

³I Cor. 6:13. Also I Cor. 3:16 and I Thess. 4:4.

⁴D. & C. 93:26-36.
Are they in the church or in bodies created by God for our use? In the opinion of the writer, such displays should not be tolerated by either.

To the youth of the Church . . . above all we plead with you to live clean, for the unclean life leads only to suffering, misery, and woe physically--and spiritually it is the path to destruction. How glorious and near to the angels is youth that is clean; this youth has joy unspeakable here and eternal happiness hereafter. Sexual purity is youth's most precious possession; it is the foundation of all righteousness. Better dead, clean, than alive, unclean.¹

Church program for servicemen.--With the outbreak of World War II many National Guard units of the nation were called to active duty. This resulted in many servicemen leaving home during the formative years of youth. Great decisions of moral and ethical values face a fighting man. The decisions rendered have great bearing on the later lives of the men, which decisions are often life-time remembrances.

Prior to World War II, the church had never developed a positive program to aid the servicemen away from home. It had supported them, for as early as the Spanish-American War the Quorum of Apostles directed Apostle Brigham Young, Jr., to take steps to have those members of the church enroute to the Philippine Islands organize into a Mutual Improvement Association.² This was patterned after the "Mutual activity"

¹Heber J. Grant, Message of the First Presidency (Salt Lake City: 1942), p. 8. A booklet prepared by the First Presidency of the L.D.S. Church to be given to each member of the church in military service.

²The Improvement Era, II (December 1898), 153.
they were acquainted with in their wards.

The church has not maintained a program to prepare chaplains for the ministry. When the needs of the church membership in uniform were recognized, the church gave ecclesiastical endorsement to those men who qualified for and were accepted by the Military Chaplain Corps. All appointments prior to World War II were in the Army; the first Naval appointment to chaplain was not made until 1941, when John W. Bond received his commission and appointment. The Air Force did not become a separate arm of the military forces until 1947, and the first L.D.S. chaplain in the Air Force was Grant Eldredge Mann, who received his commission in February 1944 and was called to duty with the Air Force 5 July 1948. Prior to this time, however, during World War II, L.D.S. chaplains had served with the Army Air Corps.

Priesthood organization of the church.--World War II marks the period of "active participation" by the church in a program designed to meet the needs of the thousands of church members wearing the khaki and blue of the military forces who

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2Letter from Department of the Air Force, Office of the Secretary, Washington, D.C., dated 2 April 1954, to Honorable Wallace F. Bennett, United States Senator from Utah, and the enclosures with the letter indicating L.D.S. Chaplains in the Air Force from 1898 to the end of the Korean War.
were called to serve again in defense of the liberties offered in America.

Peculiar to the membership of the Church of Jesus Christ of Latter-day Saints is leadership in spiritual and temporal affairs of the church. The church does not have a paid ministry or a ministerial class. All male members of the church are trained in policies and leadership within the priesthood.¹ When a boy becomes twelve years of age he is interviewed by the bishop of his ward, and, dependent on his worthiness, is recommended to the entire ward membership for ordination to the office of deacon. This office has responsibilities and activities which are accomplished through the exercise of the authority which these boys have received. As each boy develops and gains experience, he is observed preparing himself to accept additional responsibilities and "callings"² in the priesthood. Each calling entails additional duties and the acceptance of responsibilities which accompany the duties. Thus the young men are ordained, first deacons, then teachers, and then priests. These ordinations do not represent advancements in the priesthood, but rather indicate the worthiness of an individual to accept new

¹As defined by the L.D.S. Church, the priesthood is the authority given to man to act for God. Every man ordained to any degree of the priesthood has this authority delegated to him. John A. Widtsoe, Priesthood and Church Government (Salt Lake City: Deseret Book Co., 1939), p. 200.

²Calling refers to the act of being called to fill an office in the priesthood organization and is often used interchangeably with the word office.
positions in church government, based on past performance wherein he has demonstrated his ability to accept and execute responsibilities honorably; but a priest holds no more priesthood than a deacon, only additional "keys"\(^1\) or callings in the priesthood.

As a young man matures physically and spiritually through activity and leadership in the offices of deacon, teacher, and priest, he is recommended to the stake president (recommended by his bishop and approved by the membership of the entire stake) to be ordained to an office within the higher priesthood of the church. All officers in this priesthood have equal authority but are delegated to special callings or keys of the priesthood. Thus the elder is a standing home minister, the seventy is a traveling minister, and the

\(^1\)It is necessary that every act performed under the authority of the priesthood "shall be done at the proper time and place, in the proper way, and after the proper order. The power of directing these labors constitutes the keys of the Priesthood. In their fulness, the keys are held by only one person at a time, the Prophet and President of the Church. He may delegate any portion of this power to another, in which case that person holds the keys of that particular labor. Thus, the President of a temple, the President of a stake, the Bishop of a ward, the President of a mission, the President of a quorum, each holds the keys of the labors performed in that particular body or locality. His Priesthood is not increased by this special appointment, for a Seventy who presides over a mission has no more Priesthood than a Seventy who labors under his direction; and the President of an Elder's quorum, for example, has no more Priesthood than any member of that quorum. But he holds the power of directing the official labors performed in the mission or the quorum, or in other words, the keys of that division of that work. . . . A distinction must be carefully made between the general authority, and the directing of the labors performed by that authority." Widtsoe, Priesthood and Church Government, p. 200.
high priest is one who administers in spiritual things and presides "as his calling in the church requires."\(^1\)

When male members of the church enter military service the majority of them hold an office in the priesthood. The delegated authority of that office in the priesthood remains with the individual, dependent on his worthiness to retain it. While in the military service the authority to function in church government is commensurate with the office and the keys which have been given and remain with the individual, enabling him to conduct religious services without a chaplain or an ordained minister. "Selling" the principle (of unordained chaplains or ministers conducting services at military installations) to military authority was a difficult task.\(^2\)

On their acceptance of it depended the life of the servicemen's Mutual Improvement Associations, wherein M.I.A. group leaders, specifically designated by the church, could officiate in the capacity of organizing L.D.S. groups in military camps to carry out the religious program of the church.

Development of the Latter-day Saint Mutual Improvement Association group program.--With the mobilization of the National Guard units in the United States following the Selective Service Act of October 1940, the young men of America

\(^{1}\)Ibid., p. lll.

\(^{2}\)Personal interview with Elder Harold B. Lee, a member of the Quorum of the Twelve Apostles of the L.D.S. Church and a member of the L.D.S. Servicemen's Committee of the church since 1941. Interview date 5 June 1954.
were soon filling the uniforms of the Army and the Navy. A large group of the Utah Guard was sent to Camp McQuaide in the Monterey Bay area of California. Permission was obtained from the Watsonville branch presidency, through General David P. Hardy (then Colonel Hardy), to hold L.D.S. services in the camp.\(^1\) Chapels had not yet been built at the camp so services were held in the mess hall.

When President Blood was appointed as the new California mission president, Elder Stephen L. Richards of the Quorum of Apostles accompanied him through the mission. At Watsonville, President Alwyn C. Sessions called the Mormon boys of the camp together in a meeting wherein problems were discussed concerning proposed organizations in which the boys might function religiously. Elder Richards assured them something would be done by the church to support them, but he could not tell them what it would be at that time.\(^2\) In the meantime a large group was being transferred to Alaska and desired some form of recognized organization. A request was submitted to the church authorities for permission, but the servicemen were counseled to wait until a decision was reached on what the program should be.

\(^1\)"A Summary of Church Activities with Latter-day Saint Men in the Armed Forces in the Monterey Bay Area of California, 1940-1944." Unpublished 15-page report in possession of Alwyn C. Sessions, Fresno Stake President, Fresno, California.

\(^2\)Letter from Luella D. Sessions to Lowell E. Call, 18 March 1954, p. 2. (A 5-page letter.)
Fig. 6.--Alwyn C. Sessions

Dr. Sessions was L.D.S. Coordinator and Monterey District Supervisor from Watsonville, California, and now is the Fresno Stake President. He set apart a great many L.D.S. group leaders who later presided in the Philippine Island groups.
In early May of 1941, our military boys happily received the announcement of Elder Hugh B. Brown being appointed as Church-Army coordinator, and during the week of May 21st to 27th came his first visit to the Camps of the Monterey Bay District. His appointment gave comfort and assurance to our boys in the service, and his visits were not, and never will be, forgotten.¹

In company with Elder Bowen and Elder Lee of the Council of the Twelve, Elder Hugh B. Brown left Salt Lake City for San Diego, where they met with all of the servicemen in that area in a series of meetings. They let the servicemen talk, bear testimonies and make suggestions, on request of the brethren, concerning the kind of an organization which would be most effectual in meeting the religious needs of the servicemen.² As the brethren completed their meetings with the camps in that area, they moved up the coast, visiting all the camps enroute. They obtained information from the servicemen and military leaders of conditions and problems which would affect any organized effort on the part of the church to take care of the needs of its members in uniform. This was the beginning of a world-wide religious organization for the L.D.S. servicemen.

When developed, the organization consisted of a general L.D.S. Service Men's Committee, comprised of two members of the Council of the Twelve Apostles, one member of

¹"Summary of Church Activities in Monterey Bay," p. 2.

²Separate, personal interviews with Elders Hugh B. Brown and Harold B. Lee in the L.D.S. Church Offices, Salt Lake City, 5 June 1954.
the First Council of Seventy, and a coordinator.¹ To the coordinator was delegated the responsibility of working directly with those who comprised the organization at lower echelon. Assistant coordinators were appointed in areas where large numbers of military camps were established. They were appointed by the First Presidency of the church to give general supervision within their districts to the servicemen through cooperation with the L.D.S. chaplains, M.I.A. group leaders, stake presidents, mission presidents, and military authorities pertaining to the social and religious needs of the L.D.S. soldiers. They were instructed to be alert for young men to be set apart² as M.I.A. group leaders to affect organizations in combat areas before they left the States for duty overseas.³

The M.I.A. group leader was to serve with two counselors in conducting the religious activities within a given military installation. He was set apart by either the mission presidency, stake presidency, assistant coordinator, or L.D.S. chaplain. Within the confines of a mission or a stake the responsibility for setting apart group leaders was delegated

¹L.D.S. Service Men's Committee, Instructions to Assistant Co-ordinators, L.D.S. Chaplains, M.I.A. Group Leaders, Mission and State Representatives (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1944), p. 4.

²To be set apart means that a person has been given a calling to fill an office in the church, and he is given a special blessing for his work in that office to which he has been called. The blessing is for comfort and strength while the office is held. Widtsoe, Priesthood and Church Government, p. 345.

³L.D.S. Service Men's Committee, op. cit., p. 10.
to the mission president or the stake president. Outside of these areas, chaplains were delegated to set them apart. When a person was set apart as a group leader, he was issued a card indicating his authority to act in the capacity of organizing groups and conducting services through cooperation with the military authority at his camp. The appointment continued as long as he was in the service and worthy to hold it. If a group at camp desired to meet together and to hold services when a group leader had not been set apart among them, they could so so. Such a group would be organized, and a leader would be selected, subject to the desires of the group and his personal worthiness, to lead them in the spiritual matters associated with meeting together. On the arrival of one set apart as a group leader, he would rightfully assume the leadership of the group. If a group did not exist he would organize one. Each group leader was issued a "Certificate of Appointment." (Figure 7.)

In a letter to all stake and mission presidents under date of 10 December 1943, the First Presidency issued the following instructions with reference to baptisms and priesthood ordinations:

In view of the fact that a number of men in military service have applied for baptism as a result of their associations with members of the Church in the military service, we deem it advisable to issue the following instructions pertaining to the sacred ordinances of baptism and the conferring of the holy Priesthood:

(1) Advancement in the Priesthood of brethren who are members of organized wards or branches in stakes or missions and who are now in armed services will be

1Ibid., p. 8.  
2Ibid., p. 13.
Certificate of Appointment

Church of Jesus Christ of Latter-day Saints

Date of appointment: May 7, 1944

This is to certify that Samuel George Ellsworth

is an Elder in the Church of Jesus Christ of Latter-day Saints, and that he is an authorized Group Leader of the Mutual Improvement Association of said Church to serve among his fellow Latter-day Saint members in the armed services. He is empowered, after first obtaining permission of the proper military authorities, to conduct study classes and other worshipping assemblies attended by members of the Church and to administer to them the Sacrament (Communion).

Set apart by T. J. Mooney

Assistant Coordinator—Mission Representative—Stake Representative

(Underline which title)

Fig. 7.—M.I.A. Group Leader Card

Each member of the priesthood who has been called and set apart as a Latter-day Saint M.I.A. group leader is issued a card which establishes his identity with chaplains and L.D.S. groups. This office and calling in the priesthood is of a special nature, and its duration is subject to the worthiness of the individual during his active service with any of the military forces.
authorized only upon the recommendation of the Bishop and the Stake President or Mission President, in accordance with instructions previously issued. The First Presidency, after receiving proper recommendations from local officers, will authorize one of the Coordinators, a Mission President, or other qualified Church officer to interview the young men in service so recommended and to attend to the ordinations authorized.

(2) In cases where men have been converted to the Gospel after entering the armed services, the regulation with respect to their baptism and ordinations in the Priesthood will be as follows:

(a) If they are within a territory where they have access to the missionaries of a mission district, the baptism is to be performed under the authorization of the mission authorities.

(b) If their circumstances are such that it is not feasible to confer with the officers of the mission district, then Assistant Coordinators working under the direction of our L.D.S. Service Men's Committee are authorized to baptize or to authorize the baptism of such newly converted persons.

(c) The Assistant Coordinators are given authority to authorize such baptized converts as are found worthy to be ordained to the Aaronic Priesthood after a lapse of a sufficient period to prove their worthiness to hold the Priesthood, providing there is opportunity for the convert to exercise his Priesthood in service.

(d) In areas abroad where there are no Assistant Coordinators and there is no feasible access to a missionary organization, L.D.S. Chaplains are given authority to authorize baptisms and ordination to the Aaronic Priesthood of these new converts who are found to be worthy, providing there is opportunity for the convert to exercise his Priesthood in service.

(e) In cases such as are referred to in the paragraph next above where there are no L.D.S. Chaplains, those who have been designated and set apart as M.I.A. Presidents (Group Leaders) and who hold the Melchizedek Priesthood are given authority to authorize baptisms and in proper cases to ordain such baptized converts to the Aaronic Priesthood.

(3) Those who are herein authorized to perform ordinances outside of regularly organized branches or wards are requested to forward at once to the Presiding Bishop's Office the full name, age, date and place of birth, home address, military connection, name of father and mother and previous church affiliation, if any, with date and place of baptism or ordination performed.

(h) It should be explained to all baptized converts that as soon as they return home and affiliate with some organized branch or ward, they request their presiding
officer to write to the Presiding Bishop's Office for a record of their baptism or subsequent ordination.¹

The Mutual Improvement Association for the servicemen is still functioning in the military services. Some minor changes have been made in the organization since World War II pertaining to the assistant coordinators, which do not exist in the present organization. The L.D.S. Service Men's Committee is existent but stake and mission presidents are responsible for the conduct of any religious activities of servicemen within the geographical confines of their areas. If their area includes one or more military installations, it means the same to them as if they had a new ward or branch in their districts, and they are responsible to organize it according to the needs and circumstances which prevail.²

**Military service problems of church members.**—Since the Church of Jesus Christ of Latter-day Saints is not a stem from the Catholic Church, as are other Protestant churches, it was requested that L.D.S. boys have the three letters "LDS" stamped on their military "dog tags" rather than the "P" for Protestant. Approval of a verbal nature was obtained from the authorities in Washington and the information was disseminated to the servicemen through church publications. Since the permission was verbal, military authorities in the field never received instructions pertaining to it. Some servicemen were

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²Personal interview with Apostle Harold B. Lee, Salt Lake City, 5 June 1954.
granted the stamping of "LDS" on their dog tags—others were refused.  

Recent inquiries and interpretation of policies with military authority have resulted in the production of a special dog tag issued to the servicemen by the church. This dog tag can be worn on the regular chain provided for the wearing of the military dog tags. "LDS" is not stamped on the military dog tag.  

Latter-day Saints who have been to the temples of the church have accepted sacred covenants and obligations, one of which is the wearing of a prescribed undergarment. When wearing the garment under circumstances wherein it becomes an outergarment, or under conditions which would bring adverse criticism or undue attention to the wearer and thus detract from the sacredness of which it is representative, servicemen are not required to wear the prescribed garment, according to provisions made by the First Presidency of the Church. Problems of laundering the garments, in some cases, inflicted restrictions on those who would like to have worn them continuously. Combat conditions and required physical activities were factors which frequently prevented individuals from adhering to the wearing of the prescribed garment. Some servicemen were never presented with such a problem; others wore

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1Personal experience of the author during World War II.

2Personal experience of the author since World War II and during present military duty with the United States Air Force.

3Letter of the First Presidency to Group Leader Wayne B. Garff, dated 10 February 1944, under signature of President Heber J. Grant. See Appendix K, p. 354.
them regardless of the conditions which arose, often without
discretion, resulting in undue attention from people who would
not have otherwise noted them, and thus they were desecrated
either actively or by inference. Prayerful consideration of
the factors existing with each individual was the best method
of meeting the problem, keeping in mind the purposes for
which the privilege of wearing the garments was given.¹

Compulsory military service philosophy of the Church
of Jesus Christ of Latter-day Saints.--While the fighting of
World War II was reaching a climax, there developed consider-
able discussion in the Congress of the United States concern-
ing the development of a compulsory military training program
for all the young men of the nation. To this form of regi-
mentation in times of peace the church is opposed.

The Church is and must be against war. The Church
itself cannot wage war, unless and until the Lord shall
issue new commands. It cannot regard war as a righteous
means of settling international disputes; these should
and could be settled—the nations agreeing—by peaceful
negotiation and adjustment.

But the Church membership are citizens or subjects of
sovereignties over which the Church has no control. The
Lord Himself has told us to ‘befriend that law which is
the constitutional law of the land.’

… When, therefore, constitutional law … calls
the manhood of the Church into the armed service of any
country to which they owe allegiance, their highest civic
duty requires that they meet that call. If, harkening to
that call and obeying those in command over them, they
shall take the lives of those who fight against them,
that will not make of them murderers, nor subject them to
the penalty that God has prescribed for those who kill.
… ²

¹Personal observations of the author while in active
military service.

²Grant, op. cit., pp. 32-35.
In a letter of the First Presidency of the church dated 14 December 1945, addressed to each member of the Utah congressional delegation, Presidents George Albert Smith, J. Reuben Clark, Jr., and David O. McKay presented their views concerning compulsory military training. The Presidency stated their regret about policies being presented in government programs of peacetime militarism in the United States, and explained that their convictions necessitated opposition to the members of the administration who seemed ready to accept the peacetime military policy. In the letter the Presidency outlined their opposition to the program by referring to several problems which would influence the young men of the nation at an impressionable age, depriving them of parental guidance in the homes of America, taking them from the schools eventually to affect the literacy of the entire nation, making them dependent upon the government for economic security, and developing a military caste.

In line with their belief that the government of the United States was based on revealed purposes supporting its development, the First Presidency opposed the creation of large standing armies and huge military machines. Such tools are for dictators and war-minded military leaders who, having such power at their disposal, will eventually find opportunity to use it. Militarism in one nation fosters it in another.

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1The Improvement Era, XLIX (February 1946), 76. See Appendix Q.

2Ibid.
nation. The "balance-of-power" theory is unsound. The results are exhibited in heavy tax burdens during peacetime which threaten the function of free institutions and the social, economic, and governmental systems; eventually the policy may end in active military power being employed against an enemy.

The counter-proposals of the First Presidency would not leave the nation unprotected against invasion from an enemy. The nation has always maintained a citizenry ready to protect the freedoms of America. The church does not want a standing army through compulsory military training, but would have the National Guard system function as a substitute for a standing army. Past successes of the National Guard program would seem to have been a major factor in considering such a proposal.

Concluding the appeal to the Utah delegation in Congress, the letter closed with the following reminder:

. . . Knowing that our Constitution and the Government set up under it were inspired of God and should be preserved to the blessing not only of our own citizenry, but, as an example, to the blessing of all the world, we have the honor respectfully to urge that you do your utmost to defeat any plan designed to bring about the compulsory military service of our citizenry. Should it be urged that our complete armament is necessary for our safety, it may be confidently replied that a proper foreign policy, implemented by an effective diplomacy, can avert the dangers that are feared. What this country needs and what the world needs, is a will for peace, not war. . . .

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1Ibid.  
2Ibid., p. 77.  
3Ibid.  
4Ibid.
Selective service.--The first peacetime draft in the United States history was brought about because of Nazi Germany's threat of overrunning the European continent. It began on 16 October 1940, affecting men over twenty-one years of age, and expired after World War II. However, with the Communist threat and dominance of nations by "Red" military strength, President Truman asked Congress to enact another draft law in March 1948. The resulting bill became law in June 1948 and was known as the Selective Service Act of 1948. It provided for the drafting of men from eighteen to twenty-six years of age for a period of twenty-one months active service in the military forces of the United States. Just two days before the beginning of the war in Korea this act would have expired, but it was extended by Congress.¹

Universal military training.--In 1951 the Selective Service Act was changed to the Universal Military Training and Service Act, which became law in June of that year. It provided for the drafting of men from eighteen to thirty-five years of age and extended the period of active service to twenty-four months and the period of training to six years. This made a total service commitment of eight years for all who were subject to the draft after the bill became law.²

In light of the opposition the church had to the evolution of universal military training, the position of the

²Ibid., p. 4.
church conforms to its long standing policy of subjection to
the constitutional laws of the land. Once the bill had been
passed as law, regardless of the opposition which the church
membership may have displayed to prevent its passage, it be-
came the duty of the membership of the church to support it.¹
This responsibility of citizenship was encouraged by the
First Presidency of the church through the medium of church
publications, conferences, and instructions to church offi-
cials.²

President J. Reuben Clark, Jr., of the First Presi-
dency, delivered an address to the general session of the
Mutual Improvement Association conference of the church held
in Salt Lake City. He encouraged the young men--and the young
women who might be indirectly affected by the young men serv-
ing in the military forces--to make the two years in the serv-
ice a valuable experience in their lives.³ The speech was
printed in The Improvement Era and in a small pocket-booklet
to be given to each member of the church serving in the armed
services.

As a result of universal military training, added
emphasis was given the L.D.S. servicemen's program through
instructions to bishops and stake presidents. Bishops were
instructed to interview personally every member of the ward

¹D. & C., sec. 134.

²J. Reuben Clark, Jr., "Two Years in the Service Can Be Profitable," The Improvement Era, August 1952, p. 4.

³Ibid.
prior to departing for active military service, giving counsel and advice to the needs of the individuals. Many bishops had experienced military service during World Wars I and II and visioned the problems which service life often presented. Quorum presidents were instructed in their responsibilities to keep in contact with each member of their quorum serving in the military forces, by writing letters to the men, informing them of activities in the ward, at home, and within the quorum. Bishops were directed to devise systems of corresponding regularly with their members in the service. Some fine programs have developed, but many improvements in this area are still needed.

In President Clark's message to the youth of the church who were anticipating two years in the military forces, he encouraged them to develop attitudes which would dispel self-pity through observing the wonderful blessings surrounding them in the stability which continues to exist in the American way of life:

Some of you are greatly disturbed, and I do not blame you, over the fact that at least two years of your lives are to be taken out in army service. And some seem to think that the loss of those two years makes it hardly worth while to plan for the future. . . . Those two years are not fatal. . . . Don't pity yourselves. The moment that a man begins to pity himself he loses stamina, he loses will power, he loses initiative; and unless he can master his self-pity, he is on the road and far along the road to a life failure.

1Personal interview with Bishop Frank Stagg, Provo, Utah, 15 April 1954.
2Personal experiences of author as a member of the 372nd Quorum of Seventy.
3The Improvement Era, LV (March 1952), 189.
... Do not think that there is no hope because you have to spend two years in the army. I would not want to spend two years in the army. I loathe war, and all that goes with it. ... I speak to you young people as I do ... not because I like the idea of your spending two years in the army, but because I do not want you to give up, to cast everything overboard, just because two years is going out of your lives. ... If you go into the army, if you live your standards and if you retain your testimony of the gospel, you will come out of the army, because of the temptations which it throws around you and which you resist, far stronger than you ever would have been without the experience. Yet for the sake of that strength, personally, I would not toss you into that burning caldron of war, with its hate, vulgarity, unchastity.

... Do not look at the ills of life, look at the blessings you have. ... Our religious beliefs ... are just as available to us as they ever were. ... Let us not look at the few things that have been altered a bit and forget the many things which are the foundation and the fundamentals of our life, which are here, present with us today just as much as they have ever been.¹

Church-sponsored ROTC training.—As the program of universal military training began to affect the lives of the youth of America, the church officials considered the wisdom of having a military detachment established at the church university, where the young men enrolled in the college could supplement their academic training with military leadership training. The Brigham Young University provided for the operation of an Army Reserve Officer Training Program during World War I.² Students could obtain training in religion, the sciences, and the art of conducting military engagements to a victorious ending based on the philosophy of defending the liberties of man rather than destroying the enemy. The

¹Clark, op. cit., p. 568.

²Personal interview with Dr. C. J. Hart, Chairman of the Department of Health, Physical Education and Education at Brigham Young University.
provisions were again made to establish a Reserve Officers Training Corps, sponsored by the United States Air Force and commanded by Lieutenant Colonel Jesse E. Stay. The first cadets enrolled in the AFROTC program at the Brigham Young University the autumn term of 1952.

A program for commissioning graduates of the AFROTC in the Reserve Chaplain Corps was rejected by the church for fear of establishing a "trained" ministry. However, the church officials did not "close the door" to considering individuals in the program who would meet the military prerequisites for appointment along with the church standards for granting ecclesiastical endorsements to prospective chaplains.

Military deferments for missionaries.--Some prejudice has been expressed concerning the church and the military service commitments of its membership of the age group required to serve. Agitators have accused the church of using the missionary system, established at the time of Joseph Smith, to defer the young men of the church from having to serve in the military forces of the nation. President David O. McKay reported, as of 30 September 1952, there was a total of 9,379 missionaries serving the church, 3,854 of which were in the foreign missionary fields. As of 25 September 1952,

1Personal interview with Lt. Col. Jesse E. Stay, commanding AFROTC Det. 855, Brigham Young University.

2Ibid.

he reported the church population in Utah as 488,863, with 9,379\(^1\) members of the church in the military service. This represents 1.9 per cent of the church population of the state in the service. Non-members of the church from Utah in the military service represent only 1.0 per cent of the state population who are non-members of the church.\(^2\)

In one agricultural town I know, with a population of fewer than 700, ten young men are in the mission field, and forty-five in the Armed Forces of our country.\(^3\)

**Summary.**--The Church of Jesus Christ of Latter-day Saints embraces the fullness of the gospel according to Jesus Christ.\(^4\) That gospel is a gospel of peace. It is for everything synonymous with peace and against everything which is synonymous with hate and greed. The Constitution of the United States is a divinely inspired instrument of God, guaranteeing to man the exercise of his free agency. As a church, we are commanded not to kill or to obtain lands by the shedding of blood,\(^5\) but as citizens of the United States or of any other nation, we are commanded to be loyal and obedient to the laws of the land.\(^6\) The philosophy of the church and its

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\(^1\)These figures (9,379 missionaries and 9,379 service-men) represent an odd coincidence, but the report has been rechecked and the figures are correct.

\(^2\)Conference Report, 3 October 1952.

\(^3\)Ibid.


\(^6\)D. & C. 98:4-9.
individual members who serve in the armed forces of the various nations of the world, might worthily accept the creed of a great prophet and military leader who lived in America about 62 B.C.:

    Behold, I am Moroni, your chief captain. I seek not for power but to pull it down. I seek not for honor of the world, but for the glory of my God, and the freedom and welfare of my country. . . ."  

\[1\]Book of Mormon, Alma 60:36.
CHAPTER IV

THE SPANISH-AMERICAN WAR

Utah's manpower quota.--Utah had been admitted to statehood only two years when the Spanish-American War commenced. Almost immediately the call was sent out for the young men of America to volunteer their services. It was on 23 April 1898 that the President of the United States issued the call for 125,000 men.¹ Governor Wells of Utah received a quota of approximately 500 men to fill vacancies in cavalry and light artillery units.

Development of church policy in the war.--The Sunday morning following the President's call for volunteers, Apostle Brigham Young, Jr., addressed an assembly in the Salt Lake Tabernacle pertaining to the response which he thought the membership of the Church should make to the call to arms.

Referring to the spirit of warfare that was animating the nation he testified that the spirit of God was not a spirit of strife or bloodshed, and advised the young men of Israel not to imbibe that spirit. He thought they

¹Deseret Evening News, 25 April 1898. The loyalty of the Utah Volunteers cannot be limited to any one particular religious group. However, this study is concerned primarily with the activities of those who claimed membership and allegiance to the Church of Jesus Christ of Latter-day Saints. The examples of loyalty directed to the Mormons are not an attempt to isolate or discredit the fine records of the non-Mormon population in Utah who contributed honorably to the history of the Utah Volunteers.
could show their patriotism better by contributing of
\[\text{sic}\] the results of their honest labor to the support of
the nation in the conflict with Spain, than by rushing
forward pell mell to engage in shedding the blood of
their fellowmen. . . .\]

On Monday morning, 25 April 1898, young men were at
the office of the First Presidency seeking a clarification of
Apostle Young's discourse and the church's position regarding
those who desired to answer the President's call to arms.
Noted among those called were Elders Willard Young and Richard
W. Young. Both men were trained in military tactics and were
active members of the Utah Guard. They both explained to
President Woodruff that as trained military men they expected
to go to the front. They had made plans to aid in the re-
cruiting of the Utah citizenry, having tendered their services
to the governor. They had attended the sermon delivered by
Apostle Brigham Young, Jr., and were diametrically opposed to
the views presented in the sermon. Willard Young was a
brother to the Apostle and Richard W. Young was his nephew.
President Woodruff expressed his personal belief indicating
a necessity for the young men to offer their services to the
government. He asked the brethren to return the following
day, to allow him time to present and discuss the matter with
the other members of the First Presidency.\]

The First Presidency met 26 April and the matter was
clearly defined. Prominent officials of the church were di-
rected to refrain from discouraging members from enlisting in

\[\text{1"Journal History," 24 April 1898, p. 2.}\]
\[\text{2Ibid., 25 April 1898, p. 4.}\]
\[\text{3Ibid.}\]
response to the call made by the President of the United States. Apostle Young declared his willingness to support the desires of the First Presidency and to do anything in his power to follow their plans.¹

President Wilford Woodruff regarded it poor policy to take a course opposite to that asked for by the national government. In his opinion, Utah should be the first of all states to fill its quota of manpower.²

President George Q. Cannon upheld the desires of Willard and Richard Young, both West Point graduates, in offering their services to the governor. They were both blessed by President Woodruff to do their duty.³

On 28 April the First Presidency of the church received communication from the governor desiring an expression of the church's views for its members in volunteering. President Woodruff and his counselors replied immediately. They reminded the governor of the love of peace which the church had, but as citizens of the United States faced with war, "we sincerely trust that your recruiting officers will find our co-religionists as ready now to enlist and march to the defense of their country as their fathers were. . . ."⁴

In most parts of the state, great enthusiasm concerning enlistment prevailed.⁵ Many young and old men gathered in

¹Ibid., 26 April 1898, p. 2.
²Ibid.
³Ibid.
⁴Ibid., 28 April 1898, p. 3.
⁵Ibid., 3 May 1898, p. 2.
Salt Lake City, having been recruited from the various communities throughout the state. Very real demonstrations of loyalty and the desire to fight oppression were expressed.

Philosophies of Volunteers.--The story of six men from Bountiful, Utah, who enlisted at this time is worthy of mentioning since many of the men are referred to in religious functions later. George A. Seaman gave their reasons for volunteering as the genuine love for freedom which possessed their lives and the love for the gospel which they wanted to share with other people. The Spaniards had butchered so many Cubans and Porto Ricans, they could not resist wanting to suppress such activities. George A. Seaman was principal of the Bountiful School and a married man; Joseph Holbrook was a member of the high council and married with a family; Willard Call was a counselor in the bishopric and the father of several children; Charles R. Mabey was a young man (later governor of Utah); Francis Tuttle and John A. Zahler were the other two men from Bountiful. They had all been members of the Utah Home Guard. The departure of these men to fight in a war thousands of miles away in an unknown land, required great courage on the part of their wives and children. It required the kind of courage which can be found only in the love of a principle rather than the hatred of a people. The understanding of their wives might be represented by the expression of Adelaide White Call, the wife of Willard Call, who wrote the

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1Personal interview with George A. Seaman, Ogden, Utah, 13 March 1954.
following in her personal records:

In the spring of 1898 and less than two years after Willard returned from England where he was a missionary for the church, when we had several small children and meager finances to depend upon, the Bishop-Soldier-husband of mine, asked me to smile and consent to his volunteering to follow old glory into foreign territory in the war with Spain. Do you know how much time he gave me to decide in? Less than thirty minutes. . . . Did I unfold to him the fact that I would become a mother in his absence? No! I wanted him to be free to follow his loyal duty and to uphold the flag which my father followed in the longest infantry march known in history, with the Mormon Battalion.

His ancestors had taken prominent part in all the preceding wars of the United States, and Willard was the volunteer representative of the Call family in our war with Spain. . . .

Together we went to the office of the First Presidency of the Church for their approval and blessings. George Q. Cannon stood and gave us his ideas of the situation. Joseph F. Smith followed with a short, curt talk, revealing the heart of the man who was born a year before the death of his martyred father. Then spoke the Prophet of the Lord, Wilford Woodruff, and though ninety years of age, it was plain to all present that he spoke as the mouth piece of God!

Brethren, the war is now on. Let us not discuss what brought it on, but our responsibility with the rest of this great nation is to defend the flag. I hope there will be enough Mormon boys in the Utah Organization to make of it a Mormon organization. As to advising you personally to go, we don't feel disposed to do it, but if you go, you will go with our blessings and the blessings of the Lord will attend you.'

That day, the 3rd of May, Willard enlisted. Since ten years old, he had occasionally worn a tight bandage as a protection to broken ribs which had never properly healed. In the armory, behind big guns, he removed the bandage and the doctors overlooked his defect.

On the 5th . . . we went first to President Wilford Woodruff's office, for the blessings which he had promised. Willard's blessing was to the effect that his blood should not be spilled in battle and that the Lord would preserve him from the necessity of shedding innocent blood, that he would return safely to his family. He was healed that day under the hands of the apostles and his broken ribs have never bothered him since.1

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1From sketch of Willard Call's life, written by his wife and copied by the author 16 May 1954. Personal records of Adelaide and Willard Call, Spanish Fork, Utah.
From a paper written by Willard Call, entitled "Introducing Adelaide White Call to Her Posterity," the following is given:

When the flag of our country had been insulted by the Dons of Spain and her husband volunteered to go in its defense, she asked only to be made sure that the servants of the Lord approved. And after she heard the Prophet Wilford Woodruff pronounce a blessing upon the head of her volunteer-husband she never could be made to believe by newspaper reports, or by newspaper reporters, who came to the home to sympathize with her in her widowhood . . but that he would return as the Prophet had assured her.¹

In the family record of Willard Call, it is recorded that he was set apart as a missionary to the Philippine Islands 5 May 1898, under the hands of Apostle John Henry Smith. George A. Seaman, having previously filled a mission for the church in England, was also reported to have been set apart as a missionary to the Philippines the same date, by Elder Owen Woodruff.²

Two batteries of light artillery were recruited in Utah. The captain commanding Battery A was Richard W. Young. The captain commanding Battery B was Frank A. Grant, who was not a member of the church. This brilliant commander and fine officer was originally from Canada. Captain Young graduated from West Point, class of 1882. He served on active duty for seven years prior to establishing a law practice in Salt Lake City.³ When he departed from Salt Lake City in command

¹Personal records in possession of Adelaide Call, Spanish Fork, Utah.
²Personal interview with George A. Seaman, Ogden, Utah, 13 March 1954.
³Clipping from the Army Times, Annual Report of West Point Graduates, 14 June 1920, pp. 105-108. From personal files of Mrs. Arthur L. Burton, Salt Lake City. See Appendix U.
of his battery, he left his wife and eight children.¹

A native of the town of Ephraim in Sanpete County, the young doctor engaged to examine the volunteers of that area requested an enlistment blank that he might join the military forces. He enlisted after being informed his professional services could not be utilized due to the small quota required from Utah and that commitments had been made to other physicians in the event any were authorized. He felt strongly that some branch of his family should be represented in the Utah ranks, and concluded he was in a better position than any other to be that representative.² More will be written about Dr. Harry A. Young later, for he paid the supreme sacrifice.

While at Fort Douglas prior to entrenching for San Francisco, Stephen Bjarnson, a native of Iceland who lost his mother while he was only a child and had been reared by Mrs. Robertson in Spanish Fork, Utah, wrote to his friend Heber Jex:

I have just come in from the drilling grounds and thought I would drop you a few lines while waiting for the next call. As you are aware, I left Spanish Fork, May 5th. . . . I left home not with the intention of shedding blood; but to sustain the nation of which I form a part, in overthrowing another nation that has for centuries been causing human woe. Ayel! depriving their subjects of a blessing which God bestowed upon all mankind--liberty and freedom. They have done more than this: they have murdered, tortured, beaten and starved innocent women and children while resting in their own beds and reposing on their own pillow; all this has been witnessed; but the

¹Personal interview with Mrs. Richard W. Young, Salt Lake City, Utah, 29 March 1954.

²Richard W. Young, "Last Hours of Dr. Harry A. Young," The Improvement Era, II (July 1899), 641.
time has now arrived when we can no longer rest with ease, and allow our fellow-men to be treated in this inhuman manner; the time has arrived when we can, by the help of God Almighty, suppress this growing evil; and we are carving a new epoch in the history of the world; it is for this purpose that I volunteered.¹

These are examples of some of the attitudes effecting decisions which had to be and were made by some of the volunteers from Utah before they departed for the Philippines.

Suggestions of an L.D.S. organization.--When the troops arrived in San Francisco, they encamped at the Presidio awaiting transport space to take them to the islands. Here they were visited by President E. H. Nye, of the California mission. He suggested that while they were away from home they organize some kind of a group to enable them to carry on their religious activities. This suggestion was made to George A. Seaman and others with him.²

Enroute to the Philippines.--After three weeks of drill at Camp Merritt, the Utah batteries sailed from San Francisco 15 June 1898 as part of the second expedition under the command of General Green. Four ships were in the expedition, with the Utah batteries divided and placed on the China, the Colon, the Zelandia, and the Senator.³

Prior to the expedition's arrival at the Hawaiian


2The Improvement Era, II (December 1898), 153-154.

3"Diary of Willard Call," in possession of his wife Adelaide, but which is to be the property of her son Anson when she is through with it, pp. 179-185.
Islands (then the Sandwich Islands), Captain Young summoned George A. Seaman to his stateroom. There he suggested the need for an organization of the Mormon boys in the batteries from Utah as a means to provide mutual benefit to each other in a religious nature. He had a letter written under the hand of Apostle Brigham Young, Jr., and directed by the Quorum of the Apostles, advising some kind of organization.\(^1\)

Captain Young called me to his quarters and said he thought something ought to be done to hunt out the L.D.S. members in our organizations and draw them together in a spiritual way and keep their membership and activities alive. He then said he thought I was the proper fellow to take over and work to that end. I protested my own weakness and suggested others of our group better qualified. He overruled and I promised to do my best.\(^2\)

The vessels were crowded and the batteries were divided, but Seaman attacked the assignment. He called on Willard Call, who had served as a member of the bishopric in Bountiful, and on Joseph J. Holbrook, who had served as a member of the high council in his Bountiful stake. Together they discussed the possibilities of an organization and the type of program or activity they could share. Others were drawn into their discussion group. Most of those approached on the subject favored the suggestion. (Thirty-seven names of interested men were secured while aboard ship, prior to landing in the Philippines.\(^3\))

The ships remained in the Hawaiian Islands a few days,

\(^1\)The Improvement Era, II (December 1898), 153.

\(^2\)Letter from George A. Seaman to Charles R. Mabey, 22 January 1954. (Letter in files of Lowell E. Call.)

\(^3\)The Improvement Era, II (December 1898), 153.
during which time some of the group, including Mr. Seaman and Dr. Young, found the mission home and spent one evening visiting the elders there. With the natives and the elders, the soldiers enjoyed a fine musical evening. A non-Mormon soldier accompanying them said "it was the finest time he had had since he left home, and he would not have missed it for five dollars." ¹

The expedition left the Hawaiian Islands and was soon sailing south along the west coast of the island of Luzon. Here curiosity of the soldiers ran high, as they wondered where they would meet the first Spanish gunboats or receive their first coastal bombardment. They wondered which one would be the first to die in defense of the principles which they valued so high as to now find themselves viewing a land 10,000 miles from home. After sailing into the harbor without incident, they anchored amid the fleet of Admiral Dewey, surrounded by sunken hulls, stripped masts, and the rusty smoke stacks of the once powerful Spanish fleet.

We arrived in Manila Bay on July 17th and for the first time I listened to the roar and thunder of real war. The Philipenos/sic/ had the Spanish Army surrounded in the City of Manila and kept up a desultory fire night and day. Dewey had blockaded the bay since the 1st of May and the Spanish really seemed to have lost their courage. We landed on the 21st within 3 miles of their big guns (at Malate) unmolested and went peacefully into Camp Dewey.²

Fighting the Spanish.--The next month found the volunteers from Utah, as well as the regulars and the volunteers

¹Ibid., pp. 46-55.

²Diary of Willard Call, pp. 179-185.
from other states of the Union, fighting side by side with the Filipino soldiers. The final engagement was on 13 August 1898\(^1\) and the fighting for which they had left home was ended. The volunteers had completed their contract with Uncle Sam and requested their discharges and return home. Problems anticipated with Aguinaldo in the trading and bargaining of ideals and ideas, made the insurrection possibilities overrule the request of these men to be discharged and returned home.

With the fighting at an end, the soldiers had their first experience with barrack life. Captain Young moved the members of Battery A into the Cuartel de Meisic, a large structure previously occupied by a Spanish engineer regiment. They occupied the barracks the 18th of August. Battery B moved in a few days later.\(^2\)

During the struggle with the Spaniards, the Utah batteries were protected; none had been killed in action against the enemy.\(^3\) Great distinction came to the volunteers from Utah. They had been in the battles almost constantly. The story of the activities of Dr. Harry Young, as told by Captain R. W. Young, is most interesting:

When the batteries came together at Camp Dewey, near Manila, we were without a doctor. . . . Doctors were scarce; we applied for the assignment of one but to no effect. When, later in July, detachments from Capt.

\(^1\)Charles R. Mabey, *The Utah Batteries, a History* (Salt Lake City: Daily Reporter Co., 1900), p. 23.

\(^2\)Ibid., p. 24.

\(^3\)The only deaths were during the War of Insurrection which was fought against the Filipinos—the people they had come to relieve from oppression.
Grant's battery and my own were moved forward into the trench, Dr. Young, at his own instance and request, voluntarily spent every evening at the front with our guns. He did this to render professional service to those of the command who might be wounded. This voluntary service on his part was offered at the sacrifice of personal comfort, for at the trenches all was mud, water, and discomfort, and at the risk of life and limb, since our lines were almost nightly the target of determined artillery and infantry attacks by the Spaniards.

It was Utah's distinction to have been the only State that had men in those trenches every night during the siege, owing to the fact that Utah furnished the only available artillery in the corps; and it was Harry Young's distinction to have been the only man of the Utah Artillery, and therefore of the Army, who was present with our troops at the front night after night throughout the siege. . . . By this noble service he won the admiration and love of the whole command. It was perhaps the most commendable feature of his conduct, that it was performed without parade, even shrinkingly, and that he never felt to claim any sort of credit for acts which jeopardized his life itself.1

Published in the editorial pages of the New York World, under date of 11 August 1898, the editorial referred to the part taken by the Utah troops in the battle of Malate, fought 31 July 1898:

Our latest State has borne its share in adding to the glory of the nation. In the battle of Malate the Utah light artillery, whose guns were dragged through deep mud to send shrapnel into the Spaniard's ranks, showed itself deserving of all honor. Utah has had its troubles in the past, but when she sends such a contribution to the nation we wipe out the memory of all troubles.2

New York was the state where the Prophet Joseph Smith had talked face to face with God3 and angels had instructed him; where he had obtained sacred records; where the Book of Mormon was first printed; and from which, following many years.

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1Young, op. cit., pp. 641-651.
2The Improvement Era, II (December 1898), 130.
3Pearl of Great Price, Joseph Smith, 2.
of persecution as a boy and young man, he was finally driven. To hear such a report from the editorial pages of a publication of that state was certainly gratifying to the citizens of Utah and those members of Utah's volunteer army in the Philippines.

**Latter-day Saint meetings in the military compound.**— Now that the batteries were not scattered through the many battle areas but were located in barracks, preliminary organizing carried out aboard the ship enroute to the Philippines stepped into action. The first Sunday night the batteries were in the Cuartel a meeting was called for the Latter-day Saints. The meeting marks the commencement of the Young Men's Mutual Improvement Association of the Far East. Group activities which followed lasted for about twenty-four weeks, until the commencement of fighting again during the insurrection.

The first meeting (Sunday, 21 August 1898) was in the mess hall and the organization started by choosing George A. Seaman as president of the group. Since a relatively small number were in attendance, it was the desire of those assembled to complete the organization at a later date, subsequent to the attendance of a larger group. The first two chapters of the Acts of the Apostles were assigned for discussion the following week.²

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¹The Improvement Era, II (December 1898), 153.

²Extracts from the "Diary of Charles R. Mabey," 21 August 1898. The diary was written while he was at the Cuartel de Meisic, Manila, P. I. Extracts were copied by Mr. Mabey from the handwritten diary and the typed copy sent to the author.
George A. Seaman related the following account of the first meeting of the group as he recalled it:

The first meeting held in the Philippines was attended by a large group. It was held in one corner of the Cuartel. It was set to start at 7:00 p.m. Just before that time the soldiers started moving in the direction of the designated place for holding the meeting. Curiosity moved many of them. Others wanted to join together to worship. As Mr. Seaman was conducting the meeting, he pulled out his hymn book and suggested they sing a well known hymn. As the singing started he noticed many hands go down into the pockets of those assembled and he was really surprised at the number of hymn books which were in the group.¹

The following Sunday night it was anticipated that there would be a large group and the organization could be completed. Due to the arrival of new recruits from the States, the renewal of friendships, and the "war storytelling," not many felt disposed to attend the services. However, the following Sunday, 4 September 1898, a successful meeting was held. The previous meeting place had been forfeited to the members of Battery B when they moved into the Cuartel. Now a tent was provided for the holding of the M.I.A. meetings. A "great many"² were present and the remainder of the organization was completed.

During the week we talked the matter up among some of the influential men in both batteries, and at our next meeting we were much gratified to see our tent packed.

¹Personal interview with George A. Seaman, Ogden, Utah, 13 March 1954. He told this story without referring to notes or other references. The dates and places recorded in the diary accounts (which were made immediately following the events referred to) are probably the more reliable. Mr. Seaman's mind is very alert and his memory is exceptionally fine. The above account was written down by the author immediately after he heard it.

²"Diary of Charles R. Mabey," 4 September 1898.
The whole of our short session was taken up in the selection of officers, and in that connection some timely advice from Captain Young proved very valuable. Following is a list of officers as finally selected:

<table>
<thead>
<tr>
<th>Position</th>
<th>Name</th>
<th>Location</th>
</tr>
</thead>
<tbody>
<tr>
<td>President</td>
<td>George A. Seaman</td>
<td>Bountiful, Utah</td>
</tr>
<tr>
<td>First Counselor</td>
<td>Godfrey J. Bluth</td>
<td>Ogden, Utah</td>
</tr>
<tr>
<td>Second Counselor</td>
<td>Nephi W. Otterson</td>
<td>Manti, Utah</td>
</tr>
<tr>
<td>Secretary</td>
<td>Nelson Margetts</td>
<td>Salt Lake City, Utah</td>
</tr>
<tr>
<td>Treasurer</td>
<td>Barr W. Musser</td>
<td>Salt Lake City, Utah</td>
</tr>
<tr>
<td>Librarian</td>
<td>Stephen Bjarnson</td>
<td>Spanish Fork, Utah</td>
</tr>
<tr>
<td>Program Committee</td>
<td>Charles R. Mabey</td>
<td>Bountiful, Utah</td>
</tr>
<tr>
<td></td>
<td>Dr. Harry A. Young</td>
<td>Salt Lake City, Utah</td>
</tr>
<tr>
<td></td>
<td>Don C. W. Musser</td>
<td>Salt Lake City, Utah</td>
</tr>
</tbody>
</table>

Following the pattern of the Mutual Improvement Associations in Utah, all interested persons were invited to attend the meetings which were held. Relatively little opportunity was afforded to move about the islands in sightseeing or in recreational adventure. It is said, "An idle mind is the devil's workshop," and it became the responsibility of the program committee to formulate plans and programs of activity to prevent this old adage from being an active issue of importance in opposition to thoughts of home, rumors of insurrectionist movements, and desires to be discharged.

The evening following the election of the officers, Captain Young met with the program committee. Studying the Acts of the Apostles from the New Testament was outlined as the basic study course of the group. Special topics in the form of lectures, songs, recitations, etc., were suggested as supplementary activities.²

M.I.A.-group-sponsored activities.--One week following the organization of the group, seventy-five were in attendance.

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¹The Improvement Era, II (December 1898), 154.
²Ibid.
George A. Seaman was the first M.I.A. President of servicemen in the Philippine Islands. The organization over which he presided was the first of its kind in the church and the forerunner of the current church program for servicemen.
A lecture by Sergeant Daniel H. Wells, on the "Philippines," aroused the interest of all who attended.1

Another interesting and educational experience in the form of a Spanish Speaking Class augmented the program of the Mutual Improvement Association. George S. Backman, a Corporal in Battery A, from Salt Lake City, being a student of Spanish, offered his services to teach the Spanish language. The only prerequisite for entrance into the class was to be a member of the M.I.A. group. This class continued as a part of the program of mutual improvement until the insurrection began and meetings were discontinued.2

The liberal views which allowed membership of non-Latter-day Saints in the organization, were appreciatively accepted by several who joined the movement. A large hall was reserved for meeting purposes and as a library.3

The "Diary of Charles R. Mabey" lists some of the special lectures which were given during the period from the organization of the M.I.A. until its discontinuance. In his diary he also referred to the growth and appreciation which he received in a better knowledge of the New Testament, the Acts of the Apostles, and the general study of the Bible which was stimulated by the opportunities for participating and teaching which came to him.4

1"Diary of Charles R. Mabey."
2Letter from Seaman to Mabey, 22 January 1954.
3The Improvement Era, II (December 1898), 154.
4"Diary of Charles R. Mabey."
Daniel H. Wells presented a previously mentioned topic concerning the Philippine Islands. Don Musser, speaking on "A Moslem Tradition," provided interesting material for a real teaching opportunity; the Moslems of the Philippines had a fabulous history. Having been to the Holy Land, Don also presented lectures on "Jerusalem and Stephen's Martyrdom," "The City of Joppa," and "Bethlehem." Charles R. Mabey gave several lectures on Spanish history. The chaplain of the 10th Pennsylvania Infantry Regiment gave a sermon, "He That is Faithful in a Few Things Will Be Faithful in Many."¹

Twenty-three weeks are accounted for in Mabey's day-by-day account of activities during the Cuartel period. For six weeks out of the twenty-three, no mention is made of meetings being held. The first mentioned meeting was held 21 August 1898, and the last mentioned meeting was 22 January 1899.² From an organized group-activity standpoint, the experiences recorded by Mr. Mabey are most helpful in establishing dates and places.

American insurrection.—The insurrection movement finally erupted and actual fighting commenced. The events leading to the day were anticipated when the United States signed the treaties with Spain. False rumors had circulated many times indicating the insurrection had started, but on 4 February 1899 fighting became a reality. Prior to this some volunteers had been discharged.

¹Ibid. ²Ibid.
Here I must say that I had some sympathy for the Phillinio [sic], for he was fighting for his Country, his home and family, and it matters not how ignorant he might be, or how much better an American Protectorate might be for him, he did not know it. I did not want to fight his principles. So we got our friends from home to ask for our discharge through the war office and it was cabled to us on December 12th. And December 15th we started home, J. J. Holbrook and I. . . We had free transportation, but payed $1.50 per day for our board.

We arrived home on January 18th 1899, having been away from home eight months and thirteen days. . . I found my wife and children well and since my enlistment the Lord had blessed us with a little girl. We blessed her and named her Constance Liberty. She was born on 24 October 1898. . . I claim the distinction of being the first Mormon Elder to preach the Gospel among those Roman Catholic people in the Philippine Islands. I preached in Cortel de Mesic about August 30th 1898.1

The battles of the insurrection found the Utah volun-
teers at their guns again, fighting in the rain, mud, and jungle. The same courage which had been displayed against the Spanish, was again colorfully displayed in ensuing engage-
ments, whether on land while manning the guns or while on the gunboats. The first casualties came to the Utah batteries on the 5th of February when Private Wilhelm G. Goodman of Salt Lake City was killed instantly from a wound in the head. The same day Corporal John G. Young was wounded in the chest.2 His wound appeared to be minor, but blood vessels had been ruptured in the lung cavity, resulting in hemorrhage and caus-
ing his death. Dr. Young was convinced he had received every medical aid which could be given.

When the insurrection began, Dr. Young was working

1"Diary of Willard Call."

2The Improvement Era, II (July 1899), 647. John Young was a nephew of Dr. Harry A. Young.
with the public health officer of Manila. Dr. Bourns had heard of the professional qualifications of Dr. Young and had requested and received his assistance. As Major Richard Young was leaving to report to General McArthur, Harry came riding up on Lieutenant Seaman's horse and asked for instructions. He was reminded of his assignment with the health department and told his services were not required except as he personally desired. He desired to accompany the Major.

Early in the morning we started back to town, along the main road. In the insurgent-infested district of Tondo, we saw, crawling through a vacant lot, near the street, a Filipino with a gun-shot wound through the thigh bone. The Doctor hastily dressed the wound, using pieces of bamboo as splints; while thus engaged another wretch, shot through both ankles, crawled down a rickety pair of steps towards us; the Doctor was going over to render him such assistance as was possible when a number of shots were heard on the main street, and a soldier shouted over to us that an American had just been shot. We ran to the spot and found the wounded man to be Isaac Russel, formerly of Battery A. . . . On returning to the city he had been attacked by several men armed with bolos (large knives); one of his assailants had succeeded in inflicting a severe scalp wound on him, and Russel had used his revolver to good effect in his own defense. Dr. Young dressed the wound.¹

The following day, 6 February 1899, Major Young and Dr. Young left camp early to take care of the bodies of the dead, including John G. Young. They dispersed after agreeing to meet at a prearranged place and time. When Dr. Young failed to meet the appointment, Major Young commenced to move about the ranks making inquiries about him. As the Major joined Colonel Stotsenburg, commanding the artillery from a

¹Young, "Last Hours of Dr. Harry A. Young," op. cit., p. 647.
ridge, he observed Lieutenant Seaman's horse. Upon investiga-
tion, he found the horse sufficiently wounded to justify kill-
ing it. He found blood in the saddle. His anxiety increased
as he searched for Dr. Young. His body was found with four
bullet wounds, in addition to several bayonet or knife slashes.

I placed the remains in care of Corporal Lindsay
Judson, who took them to the hospital. The faithful Frank
Peterson prepared him for burial. The battle was still
raging, and it was impossible for us to give either him,
Corporal Young or Private Goodman, the final attentions
we desired and they deserved. Their iron caskets, now
hermetically sealed, were purchased by the members of the
battalion; their remains are therefore in exceptionally
favorable condition for shipment to their homes when
possible.\(^1\)

Dr. Bourns, with whom Dr. Young had worked during the
period of peace following the defeat of the Spaniards and
until the Filipino insurrection commenced, said of Dr. Young:

It is hardly necessary to tell you of the shock to me,
caused by the Doctor's sad death. My sorrow is, I think,
but little less than your own, for in the four months'
intimate association with him in the office, I had come
to hold him, not only in great esteem for his efficiency,
but also in affection for his personal qualities...\(^2\)

The fighting of the insurrectionists ceased 24 May
1899. When the casualty counts were completed a total of
thirteen of the Utah Volunteers had paid the supreme sacrifice.
The following, excluding those already mentioned, were killed
in action:

<table>
<thead>
<tr>
<th>Name</th>
<th>Location</th>
</tr>
</thead>
<tbody>
<tr>
<td>Corporal Moritz C. Jensen</td>
<td>Castle Gate, Utah</td>
</tr>
<tr>
<td>Private Frederick Bumiller</td>
<td>Salt Lake City, Utah</td>
</tr>
<tr>
<td>Private Max Madison</td>
<td>Mercur, Utah</td>
</tr>
<tr>
<td>Private George H. Hudson</td>
<td>Mercur, Utah</td>
</tr>
</tbody>
</table>
| Sergeant Ford Fisher    | Salt Lake City, Utah | 3

\(^{1}\)Ibid., p. 651. \(^{2}\)Ibid., p. 644.

Those listed below died of diseases:

Corporal George O. Larson Dover, Utah
Corporal John T. Kennedy Park City, Utah
Private Oscar A. Feninger Park City, Utah
Private Charles Parsons Salt Lake City, Utah
Private Richard H. Ralph Eureka, Utah

Return to Utah.—It took nearly a week for the scattered batteries to get together again. They assembled in the Cuartel and preparations were made for returning home. Leaving Manila on the 1st of July and sailing by way of Japan, their ship docked in San Francisco on the 31st of July. Muster out was accomplished in San Francisco. In the meantime, preparations were being made in Utah to receive them. The 19 August 1899 was a momentous occasion for the soldiers and their families and provided opportunity for the citizens of Utah to honor those who represented them in battle.

Notwithstanding they were constantly at the front, their number in killed and wounded is phenomenally small. Out of the three hundred and fifty-four enlisted, only thirteen have died. Thus the Almighty has marvelously preserved them from both the fire of the enemy and the ravages of disease.\(^2\)

Celebrations and honors were given to those who returned to Utah at that time, but it was not until 13 February 1900 that the last of the volunteers received their honors. Their bodies arrived in Salt Lake City the 5th of February. On the 11th of February, services honoring Dr. Harry A. Young, John G. Young, W. I. Goodman, and Charles Parsons were held

\(^1\)Ibid.

\(^2\)The Improvement Era, II (September 1899), 87.
in the Tabernacle. Tributes were made in speeches by Governor Wells, Judge LeGrand Young, Elders Joseph E. Taylor, S. W. Stewart, Dr. Joseph T. Kingsbury, and Dr. James E. Talmage.\(^1\)

Full military honors and burial were accomplished two days later, after the bodies had been in state at the City and County Building.

Major Young had been requested to remain in the Philippines to serve as a member of the high tribunal of that country. He remained there when his troops departed, sending them a letter of congratulations and regret that he would not be able to accompany them home. He accepted the request to serve on the tribunal but desired to go to Salt Lake City and return with his wife and family.\(^2\) He caught the next ship leaving for the States and arrived in San Francisco in time to accompany his troops to Salt Lake City. After a short stay in America, he returned to the Philippine Islands, accompanied by his wife, two daughters, and one son, while leaving five children in America. During the two years following the war, he served as a Justice on the first Supreme Court of the Philippines, being one of two Americans on the bench.\(^3\)

There are few lawyers, if any, in this great country who could have done our 'lawgiving' in the Philippines better than did Major Young; and later Governor Ide, and their respective co-laborers. . . . The work done by Judge Ide in improving the law of civil procedure, like that of Major Young, on the criminal side, very greatly decreased

\(^{1}\)Ibid., III (March 1900), 399.

\(^{2}\)Personal interview with Mrs. Richard W. Young.

\(^{3}\)Ibid.
the law's delay which under the Spanish regime had too often practically amounted to a denial of justice.

**Summary.**—Latter-day Saint soldiers during the Spanish American War were the first to participate in L.D.S. religious activities in the Philippines. Through their Mutual Improvement Association, L.D.S. boys were able to develop an appreciation of some of the problems of the Filipino people. Isaac Russel edited the first American newspaper printed in the Philippines and Charles R. Mabey was the business manager. The Filipino system for criminal justice is one of the few things accomplished by the military governorship which remains unchanged today. Each of these contributions can be credited to the efforts of one or more Latter-day Saint soldiers wearing the uniform of the United States Army during the Spanish-American War.

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1Charles S. Lobinglier, American Monthly Review of Reviews, September 1905, cited in *The Improvement Era*, VII (September 1908), 756. He served as Judge of the 12th Judicial District in the Philippine Islands.

2Personal interview with Charles R. Mabey, 9 June 1954. He has copies of the papers *The American Soldier*, edited by Isaac Russel.

3*The Improvement Era*, VII (September 1908), 756.
CHAPTER V

PRISONERS OF BATAAN DAYS

Overview.—The members of some National Guard units,¹ activated in 1940, were in the Philippine Islands prior to the attack by the Japanese on 8 December 1941.² The history of that period is meager.

James Mabey of Bancroft, Idaho, was killed after having been taken prisoner. A son of Jacob Fuhriman of Franklin, Idaho, lived through the death march and was a prisoner of the Japanese from the spring of 1942 until the liberation of the Philippines in 1944-1945.³ Robert Gray Davey, of Salt Lake City, was taken prisoner and participated in the death march. He had arrived in the Philippines about a month prior to the attack by the Japanese. He survived the grueling ordeals which came to him and now serves as the branch president of the Panama Canal Zone Saints, where he is presently stationed, a Lieutenant Colonel in the Army.⁴

¹An elaboration of military organizations or units will not be attempted in this study since this does not represent a history of military activities or organizations except as they relate to L.D.S. activities.

²The day of Pearl Harbor in Hawaii and America was Sunday, 7 December 1941, but Far Eastern time made Pearl Harbor in the Philippines Monday, 8 December 1941.

³Personal knowledge. The author is from Bancroft and is a relative of the Fuhriman boy through the author's mother.

⁴Letter from Mr. and Mrs. C. Leland Davey, Salt Lake City, to Lowell E. Call, 18 February 1954.

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The total number of L.D.S. servicemen who were taken prisoners by the Japanese, or the number who were killed during the period from the outset of the war until the liberation by the Americans, is not known.

George Robbin Brown.--In one prison camp, there were sufficient L.D.S. boys to carry on group activities. Reports received from an escaped prisoner, Major Morris L. Shoss, of Houston, Texas, indicated that a group of Latter-day Saints were holding group meetings in the prison camp of his confinement. One member of the group was Lieutenant George Robbin (Bobby) Brown, an elder from El Paso, Texas. He was a member of the New Mexico National Guard and had been taken prisoner by the Japanese. Major Shoss attended some of the meetings which had been conducted under the leadership of Elder Brown. He said there were about twenty-five Mormon boys in the prison camp. They were organized, and conducted regular religious services. They were reported to have had some literature, including the Standard Works and some song books. Major Shoss particularly liked the music and the poetry which he heard when attending the services.

Brown had been in the Philippines only ten weeks when Pearl Harbor was bombed. During that time he had been active

1Deseret News, Church Section, 20 January 1945, p. 1.
2Ibid.
3The Standard Works of the Church are the Bible (King James version), the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price.
George arrived in Manila in October 1941 and was taken prisoner by the Japanese. While a prisoner he was one of a group of L.D.S. boys who were able to hold their religious services. He was killed when the Japanese prison ship Eric Maru was torpedoed by U.S. submarines in Zamboanga Bay, 7 September 1944.
in music, singing weekly with the University of Manila chorus in preparing for a Christmas presentation of *The Messiah*.\(^1\) L.D.S. boys on the island with him frequently met together for informal chats but did not maintain any organized or regular religious group activities prior to the Japanese invasion.\(^2\)

Brown was captured by the Japanese with his supply truck and was fortunate to escape the hideous death march since he was required to drive his truck. He first went to Camp O'Donnal. While there his lifelong buddy, Jack Keeler, of Deming, New Mexico, was brutally slaughtered. Jack was a fine Latter-day Saint boy.\(^3\)

In September 1942, Brown was sent to Mindanao prison camp number two. In that camp there were sufficient numbers of L.D.S. boys to affect an organization and carry out their religious desires. Peter Nelsen Hansen, from Weiser, Idaho, presided over the group. He was a high priest.

Bobby was on that Japanese prison ship, the *Eric Maru*, that was torpedoed by our subs on 7 September 1944, in Zamboanga Bay, off Mindanao, while enroute to Japan, and he was not among the eighty-five who got away. One of these eighty-five who came to our home told us that the last he had seen of Bobby was when he was on the deck pleading with the Japanese officers to not slaughter his men who were in the hatches below. . . . They who returned loved Bobby well enough that they memorized his address and telephone number, and simply walked into our home and introduced themselves and said they had a message for us from our loved one. . . . We are very proud to be the parents of such a fine, clean Latter-day Saint, and know that we will meet him when our time comes. . . .\(^4\)

When the American forces were on their way to the

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\(^1\)Letter from Mr. and Mrs. George Brown, the parents of Bobby Brown, El Paso, Texas, 15 July 1954.

\(^2\)Ibid. \(^3\)Ibid. \(^4\)Ibid.
liberation of the Philippines, many of the prisoners were placed in ships as the Japanese attempted to remove them from the Philippines to Japan. Major Shoss and Bobby Brown were on one such ship. Their boat was torpedoed by the American Navy and Shoss was one of eighty-three Americans known to have been saved.¹

Robert G. Davey.—Robert G. Davey wrote a series of letters commencing 1 November 1944. The last letter was written 13 December 1944, while he was being held prisoner at Bilibid Prison in Manila. His last letter expressed his hopes the Americans would be able to reach the camp before the Japanese were able to place them aboard transports for Japan, thus exposing them to American bombing and torpedoing, besides prolonging his period of confinement as a prisoner of his cruel captors.²

The following excerpts were taken from letters written while Captain Davey was at Bilibid Prison. They were given to a wounded soldier who was not shipped to Japan but was later recaptured by the Americans. Portions of the letters were given to the Deseret News and published in the Church Section.

In a letter to his sister, 2 November 1944, a summary was given of his experiences and movements from the fall of

¹"L.D.S. Group in Jap Prison Camp Described," Deseret News, Church Section, 20 January 1945, p. 1. This article says 83 survived while Mrs. Brown reports 85 survived.

Bataan until his transfer to Bilbil Prison:

After the fall of Bataan I was taken prisoner at Mariveles. They started us marching north to San Fernando. The day I was taken prisoner I had malaria and a fever of 10\(^{\circ}\) L. I made the march from Mariveles to San Fernando, a distance of about 100 miles, in ten days without medical care, and during the first six days from Mariveles to Lubao without food of any kind. On the march if you couldn't keep going you were shot and I saw many Americans and Filipinos who were too weak to walk shot or bayoneted by the Japanese soldiers.

At Lubao we got one meal a day of rice consisting of less than one-half canteen cup. Stayed at Lubao for three days and then went on to San Fernando, where we got three meals a day of rice for two days and then we were loaded onto boxcars and taken to Capas and then out to O'Donnell from April 23, 1942, till July 6, 1942, when I was sent to Cabanatuan.

During the time I was at O'Donnell over 1,500 Americans and 20,000 Filipinos died of lack of food and medicine. Then I was sent to Cabanatuan, where I stayed until October 26, 1942, when I was sent to Bilbil and put on a boat and sent to Davao Penal Colony. This was an old Philippine prison farm located right in the middle of a jungle about thirty miles north of Davao, Mindanao. It was the best camp I have been in because it had a farm and permanent buildings. It was down there that I got beri-beri so bad I couldn't sleep or walk. It wasn't until Red Cross medicines got there and I got B-1 injections that I began to get over it. I stayed there until June 6, 1944, when we were put on trucks, forty men to a truck, tied together and blindfolded and forced to stand up over a very rough road for 25 miles, to be put on a boat in such crowded conditions that only one man out of three could lie down and we had to sleep in relays of sleeping four hours and staying up for eight hours. We were kept on the boat from June 6th till we got to Cebu on the 18th, where we changed boats and were there kept below decks in the hold of a ship whose last cargo had been coal until we were taken off the boat in Manila harbor on the 25th of June, 1944. On June 26, 1944, I arrived in Cabanatuan and stayed there until October 16, 1944, when I came to Bilbil and here I am now.\(^1\)

The first morning after his arrival at Mindanao, Captain Davey lay sick and weak from hunger, wondering what the dawning day had in store for him at his new prison home.

\(^1\)Ibid. Letter to Capt. Davey's sister, dated 2 November 1944.
Fig. 10.--Bataan Death March Route

Taken captive at Corregidor 10 April 1942, the prisoners were made to march, subjected to brutal treatment and lack of food and rest, the thirty miles from Cabacabuen to Orani in twenty-one hours. (Lt. Col. Wm. E. Dyess, The Dyess Story /New York: G. P. Putnam's Sons, 1944/, p. 96.)
While there, he thought he heard some male voices singing a song which seemed familiar to him. He aroused from his bunk, put on his clothes, and walked in the direction from which the music was coming. There he found Bobby Brown leading a group of Latter-day Saint men singing "An Angel from on High."  

Captain Davey's letter of 2 November 1944 continues:

... The first time I saw American planes was on September 21, 1944. ... We had been living on rumors for so long that it was really a thrill to see an American plane after only two and one-half years waiting for them. ... I think the raid Sunday must have destroyed the boat we were to leave on. ... 

In subsequent letters Captain Davey wrote:

... It's a beautiful day in Manila 21/4 November 1944--the sun is shining--the bombs are falling--the American planes are roaring and droning overhead--machine guns are chattering--anti-aircraft shells are bursting overhead--guns are shooting all around us--large fires are burning in Manila--and here I am sitting on the concrete floor of an old prison, bars on the windows and wooden shutters covering them so we can't see out (they think) and Japanese soldiers all around the compound to see we stay here and I am just having the time of my life just listening to the war that is going on over Manila today. It's really a great day--for our side. 

... We haven't had any air raids since November 21/4, 1944 12 December 1944, so maybe they have been able to get in a ship to take us out. It may be that we start from here but there is no assurance that we will get there. I am rather upset about having to leave because it means that much longer to be a prisoner of the Japanese. And at the rate I am losing weight it doesn't look as though I will make it. The only thing I can do is put

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1 Letter from Mr. and Mrs. George Brown, 15 July 1954. Robert G. Davey told the story to Bobby's mother. 


3 Ibid. Letter to Capt. Davey's family, 14 November 1944.
my faith in the Lord and trust in his protecting care.\footnote{Ibid. Letter to Capt. Davey's family, dated 12 December 1944.}

I am writing this note \(\sqrt{13}\) December 1944\footnote{Ibid. Letter from Capt. Davey to Hazel, Leland, Ralph and Families, 13 December 1944.} in the dark because we are scheduled to leave here for Japan at daylight. . . . If something should happen to me and I do not return this will serve to let you know how much you mean to me. . . . My health and spirit is good and I feel O.K./sic\footnote{Personal letter from Jerome Horowitz to his parents in New York, 21 September 1945. The experiences were related by Arthur Butler to the group of L.D.S. servicemen meeting in the 5th Replacement Depot, 20 September 1945, after Butler had been recaptured by the Americans. (From the files of Jerome Horowitz, Ogden, Utah.)} . . . I am truly thankful that I was born of such wonderful parents and for the teachings they have given me. . . . I am thankful that I was born a member of the Church and for my testimony of the truth of the Gospel. I have been protected many times only through the protecting care of my Heavenly Father. I could tell of many instances during the past three years where his protecting hand has saved me from death or serious injury. I know that the gospel as taught by our Church is true and I am truly thankful for this knowledge.\footnote{Ibid. Letter from Jerome Horowitz to his parents in New York, 21 September 1945. The experiences were related by Arthur Butler to the group of L.D.S. servicemen meeting in the 5th Replacement Depot, 20 September 1945, after Butler had been recaptured by the Americans. (From the files of Jerome Horowitz, Ogden, Utah.)}

Arthur A. Butler.--Another L.D.S. boy held prisoner was Arthur A. Butler, who joined the church at London, England, in 1936. Although his decision to join the church was in opposition to the desires of his parents, his determination won their tolerant acceptance of his joining.\footnote{Personal letter from Jerome Horowitz to his parents in New York, 21 September 1945. The experiences were related by Arthur Butler to the group of L.D.S. servicemen meeting in the 5th Replacement Depot, 20 September 1945, after Butler had been recaptured by the Americans. (From the files of Jerome Horowitz, Ogden, Utah.)} He was in the Philippine Islands when they fell to the Japanese and he was taken prisoner by them. He had been fighting in Singapore and other areas of the Far East.

Prior to his capture, while rummaging through the drawers in the upstairs of a deserted house for something he could use, he heard someone call his name. He went down-
stairs to see who it was but could not find anyone. Just then a shell exploded in the room he had been in, demolishing the dresser as well as the room.\footnote{Ibid.}

Before he was a prisoner of war, Butler had never been sick a day of his life. During his prison experience he had diphtheria, scurvy, dengue, dysentery, and malaria. One of the prisoners in his camp was a surgeon; had it not been for him, many of the prisoners would have died. Using only a penknife and no anesthetic, he performed two appendectomies on fellow-prisoners. Both were successful.\footnote{Ibid.} After hearing Butler relate what had happened during the past years, Jerry Horowitz summarized Butler's experiences by comparing them to his own:

I used to think I'd been away from home for a long time; he's been away for six years. I used to think my mail was infrequent; he practically never got any (in more than 3 1/2 years). I used to think my existence in the army was trying; he's been in a Jap prison camp for longer than I've been in the army. I was nauseated when I crept over dead Japs; he slept among dead people, many his friends. I thought our food wasn't nourishing—which it wasn't; he was thankful to have a little seaweed and mouldy rice flavored with rat droppings, and he could never get enough of that.\footnote{Ibid.}

\textbf{J. Orlo Nuttall}.--J. Orlo Nuttall of Ephraim, Utah, had joined the Army before the war started. His plans were to get into the service and get out at the end of the one year and thus have his selective service requirements over. Soon after his enlistment he was on Luzon. With the outbreak of the war he found himself in battle, being pushed back by great
hosts of Japanese warriors, until at Corregidor he was taken prisoner. During prison life his physical degeneration, brought about by a combination of insufficient diet and too hard of work, was such that his six-foot-three frame carried only 127 pounds as he stood up to bear his testimony to those meeting at the 29th Replacement Depot following his recapture.¹

Peter Nelsen Hansen.—Peter Nelsen Hansen was an officer of the 5th Air Base Group stationed at Fort Douglas, Utah, in 1940. During the next year he was transferred to the island of Mindanao in the Philippines and the air base of Del Monte, having arrived there just one week before the Japanese attack on Pearl Harbor.² Peter Hansen relates the following experience enroute to the Philippines:

The 5th Air Base Group was from Salt Lake City and taken overseas by Major Ray Ellsmore who later became a General. . . . There were nearly forty L.D.S. servicemen at the first meeting held aboard ship the first Sunday out and Brother Ellsmore and I were the speakers. The group was brought together by Staff Sgt. Ernest R. Parry and Sgt. East, a returned missionary. . . . We were organized that day and I was chosen Group Leader and we never missed a Sunday in holding services. . . .³

At Del Monte air field the Japanese were strafing the American facilities on the afternoon of 8 December 1941. One of the first Americans killed there was a Mormon Major from

¹Personal letter from Jerome Horowitz to his parents in New York, 17 September 1945. (Letter file of Jerome Horowitz, Ogden, Utah.)


³Letter from Peter Hansen to Lowell Call, 14 August 1954, Tokyo, Japan.
Salt Lake City, Chauncey Whitney.\(^1\) During the period from the arrival at Del Monte until Mother's Day, 1942, a Sunday School was held at Del Monte with Hansen taking charge of the regularly held meetings. Following the surrender of the Americans to the Japanese, the prisoners taken at Del Monte were moved via jungle trails to Davao, following a short interment at Malabalay.\(^2\) At the Davao prison the treatment administered to the prisoners was abusive, but the Japanese commander permitted the Mormons to continue with the Sunday School organization which they had been able to continue under the kindness of a young Japanese officer, Lieutenant Ukie.

After the surrender we were allowed to attend or hold our religious services. The men on Mindanao surrendered to a young Lt. Ukie who afforded such privileges as long as we were in the Philippines. I understand meetings were held at Cabanatuan and other camps on Luzon. Five hundred officers and 500 \(^{sic}\) enlisted men were sent to our camp at Davao Penal Colony from Luzon and it was among these officers that we met Lt. Robin (Bobby) Brown. He had a very close friend among the enlisted men . . . Orland K. Hamblin. He is a grandson of Jacob Hamblin.\(^3\)

In 1944, Peter Hansen was loaded aboard a ship and sent to Japan where he remained a prisoner at Osaka from 1 September 1944\(^4\) until 9 September 1945. For more than one hundred days during his imprisonment in Japan he was unconscious from beri-beri and malnutrition. "His legs were like

\(^1\)Ashton, op. cit., p. 175.

\(^2\)Ibid.

\(^3\)Letter from Peter Nelsen Hansen, written in Japan and dated 14 August 1954.

\(^4\)Ibid. This letter states he arrived in Japan on 1 September 1944, whereas the article written in The Instructor states he arrived there 5 September 1944.
two dried sticks. Doctors said he would never walk again, should he live."\(^1\)

Peter Hansen lived to return to his home in University Ward, of Salt Lake City. He was discharged from military service 7 November 1946.\(^2\)

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2 Peter Hansen was discharged on the date given, and within one week from his release he was enroute to the Pacific again as a missionary for the Church of Jesus Christ of Latter-day Saints to the Japanese people of the Central Pacific Mission. Peter Hansen never forgot the sincerity and knowledge of the gospel displayed by a small group of Japanese people he visited in the Hawaiian Islands while enroute to the Philippines before the horrible years he spent in Japanese prisons. He was a prisoner for forty-two months and suffered greatly during that time, but he said, "I have not hate in my heart toward the Japanese. My desire is to help them. I want to lift them up to the heights I found in that little Japanese Sunday School I visited in Hawaii before the war." (Ashton, op. cit., p. 175.)

Hansen returned to the United States in 1949 following a twenty-eight months mission to the Japanese people in the Hawaiian Islands. In 1951, this writer met Peter Hansen in Tokyo, Japan, where Hansen had been called to serve another mission to the Japanese people as first counselor to the president of the Japanese Mission, in which capacity he was serving when this writer received a letter from him in August 1954. Peter Hansen seems to be living both the spirit and the letter of the counseling of Jesus as recorded in Matthew 5: 43-44: "Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, 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."
CHAPTER VI

ACTIVITIES ON LEYTE

(20 October 1944 - February 1946)

Military plans for retaking the Philippines.--In Australia, plans were being prepared by General MacArthur and the Joint Chiefs of Staff to make the "long haul" to Japan. This meant the liberation of the Philippines. Leyte was of special importance. The holding of it would provide the neutralization of the whole Philippines, and subsequent operational plans could be expedited from there.¹

Conferences were held with General MacArthur, President Roosevelt, General Marshall, Admiral Nimitz, and Admiral Halsey in the Hawaiian Islands in July 1944.² Admiral Leahy saw three possible courses of action in the southwest Pacific: the occupation of the Philippines, the occupation of Formosa, or the occupation of southern Kyushu.³ Forces were available for only one plan of action and the Philippines appeared most satisfactory in terms of fewer casualties. The decision was made and the tentative dates established for invasion of the


²Ibid., p. 280.

³Ibid., p. 287.
Philippines, with Leyte as the strategic objective. On 15 September 1944, the date of 20 October was set for the invasion.\(^1\)

The Army Ground Forces landed on the east coast of Leyte on the 20th of October, supported by the Pacific Fleet and the Army Air Corps. Preliminary operations of the 17th and 18th of October had secured the islands of Suluan, Dinagat, and Homonhon prior to the invasion of Leyte.\(^2\) Panaon Island and the southern tip of Leyte were invaded by the 21st Infantry, and later landings were made by the X Corps and the XXIV Corps at the beaches near San Jose and Dulag.\(^3\) Food and supplies for 150,000 men were put ashore in a relatively short time.\(^4\) Many L.D.S. boys who had been holding their group meetings in Australia and in the Dutch East Indies, participated with their units in the invasion of the Philippines.

**Leyte landing.**—Two L.D.S. chaplains were among the first to arrive in the Philippines. Chaplain Marsden Durham, a native of Parowan, Utah, landed with his division during the initial invasion of Leyte. He came in with the assault troops of his unit in the fifth wave. For thirty-two days he was with the troops in the front lines.\(^5\)

In garrison life I learned that a chaplain had a certain worth. In combat I found, however, that worth

\(^{1}\text{Ibid.}, p. \, 347.\)

\(^{2}\text{Ibid.}, p. \, 355.\)

\(^{3}\text{Ibid.}, p. \, 356.\)

\(^{4}\text{Ibid.}, p. \, 364.\)

\(^{5}\text{"Chaplain Durham Tells of Work in Leyte Campaign," Deseret News, Church Section, 3 March 1945, p. \, 9.}\)
enhanced and magnified, for in combat a chaplain can be the spark-plug and nerve-center of an organization. The men rely on him. His very presence on the battle scene is an asset, and a nod to this man, a smile to that, a word of prayer with another, and a comforting arm thrown about still another combine to fortify and replenish the spiritual needs of the men. . . . Combat has been rough. For nights on end we slept in fox holes, in water up to our heads, and we were grateful when it rained only two inches a day. I've crawled over rice paddies and bogs with mud shoulder deep, moving along by placing a stretcher on the surface, crawling its length, and then repeating the process. You can imagine our difficulties with the wounded. But through all the trials, I didn't hear a complaint from the men. The wounded were heroic in the acceptance of their misfortune and I am all admiration for the pluck and grit of the American soldier.\(^1\)

Another L.D.S. chaplain on Leyte was Reuben E. Curtis, the Corps Chaplain for the XXIV Corps.

I landed late in the evening on the second day, and after digging in, prepared to eat supper. After one bite some artillery shells began landing in our area so I hastily decided it was time to go to bed and lay all night in my foxhole in the rain.

The second night ashore we had an attack against an area just one hundred fifty yards from us and bullets were whizzing over our heads all night. In the morning we counted forty dead Japs. The third night a bomb hit an ammunition dump and for several hours exploding shells sent shrapnel and large chunks of steel singing through the air all around us. The fourth night we were struck by a typhoon which blew down all our meager shelter and soaked everything we had. I can't think I ever saw water so thick in my life, even in the lake. The fifth night a Jap plane dropped a string of five bombs a hundred yards to the left of my "hole" and we were strafed several times, so you see with an occasional sniper we never had a dull moment.

While holding services last night we were interrupted twice by air raids and had to scatter because of enemy planes. We watched seven enemy planes shot down over our heads and then regathered and finished the service. One learns to do a lot of things out here. . . .\(^2\)

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\(^1\)Ibid.

\(^2\)Letter from Chaplain Reuben E. Curtis to Bishop Marvin O. Ashton of the Presiding Bishopric, reprinted in the Deseret News, Church Section, 23 December 1944, p. 12.
Fig. 11.--Chaplain Reuben E. Curtis at Leyte

This picture was taken shortly after the Leyte Landing. The first L.D.S. services were held on the banks of the lagoon seen directly behind Chaplain Curtis. (Photo courtesy of Chaplain Reuben E. Curtis, Salt Lake City, Utah.)
Chaplain Curtis was instrumental in building a chapel. It was built entirely of bamboo, nipa, coconut palm matting, abacca and ratan. The natives who helped build it refused the use of any modern tools, doing most of the work with their bolo knives. The chapel would seat about one hundred men. Christmas services were held in it.

Christmas day I met with two groups of L.D.S. men, led by Brother Don C. Kimball and Brother Wallace Gatrell, both of Salt Lake. I felt it a privilege to enjoy the fellowship of these splendid men, partake of the sacrament and sing some of the old familiar hymns of Zion.

We have a number of L.D.S. services started here now under the leadership of the following men: Don C. Kimball, Salt Lake City; Wallace Gatrell, Salt Lake; Mark Jensen, Idaho; Enos J. Carlson, Cache Stake; Dean W. Bond, Summit; John H. Love, Rigby; Paul A. Toronto, Salt Lake; and Ray Huggie of Logan. These men along with their assistants are doing a splendid job. Chaplain Marsden Durham and I visit these groups as often as we can. Most of our boys are preaching the gospel to many souls by the fine example of their lives. There is something about a clean way of life that draws men to it. . . .

Denmark C. Jensen.--Denmark C. Jensen, a M.I.A. group leader from Boise, Idaho, came in with the initial landing force on Leyte as a member of the 17th Infantry Regiment, 7th Infantry Division. His group had a relatively good attendance at their meetings. One of the investigators of his group desired baptism, but due to the nature of the activities at the time, the service was not performed until they arrived in Okinawa. The men in his unit seemed to follow his leadership without much question. They were of the opinion he was the

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2Questionnaire remarks of Major Denmark C. Jensen, received 25 March 1954.
Fig. 12.--The Chapel in the Palms - Exterior

Exterior view of the chapel built on the island of Leyte by Philippine natives under the direction of Chaplain Reuben E. Curtis. The first L.D.S. conference on the island was held in this chapel. (Photo courtesy of Chaplain Reuben E. Curtis.)
Fig. 13.--The Chapel in the Palms - Interior

Interior view of the chapel shown in Figure 12. About 100 men could be seated on the bamboo and ratan seats. The interior and exterior view of this chapel were on the souvenir program of the first conference of the L.D.S. Church held in the Philippines. It was referred to as the "Chapel in the Palms." (Photo courtesy of Chaplain Reuben E. Curtis)
possessor of divine power because on many occasions his life had been spared while others around him were killed. Many times those who were under his leadership and operational control felt their lives, too, were spared through the power which was with him.\(^1\)

After Denmark entered the service, he was one of many officers who were sent to a special training course at Camp McQuaide in 1941. He was only one of many young L.D.S. officers of his unit.\(^2\) He had taken part in a Sunday service at the camp where, due to the shortage of chaplains at the post at that time, the Watsonville Ministerial Union was aiding in the religious functions. The general Sunday services at that time had rotated to the L.D.S. group, President Alwyn C. Sessions presiding. Dr. Sessions arranged to have the Mormon program conducted solely by the Mormon officers stationed at the camp. Following the services, Chaplain Albert F. Click,\(^3\) the ranking chaplain of the post, thanked the officers for the wonderful service they had performed, and said he wished that every young man in camp could hear their commanding officers pray and speak as these young officers had done.\(^4\)

Denmark was set apart as a group leader while at Camp McQuaide in 1942, under the hands of Elder Hugh B. Brown,

\(^1\)Deseret News, 24 February 1945, p. 1.

\(^2\)"The 17th Infantry and the 57th Field Artillery of the 7th Division . . . at that time, had eighty percent of its officers as members of the Mormon Church." ("A Summary of Church Activities with Latter-day Saint Men in the Armed Forces in the Monterey Bay Area of California," p. 2.)

\(^3\)Ibid., p. 3.  \(^4\)Ibid.
the servicemen's coordinator of the Church of Jesus Christ of
Latter-day Saints.¹

Later in combat in the Philippine Islands, Denmark relates having had the following experiences:

When the regiment drove into Burauen and turned north for the attack to Dagami, we received a heavy enemy counterattack just after darkness had fallen. . . . During the darkness almost everything that moved was fired upon. . . . Several men near me were killed or wounded but I was able to move my men into positions and accomplish the mission without one of my men being injured. It seemed that my eyesight was especially sharp during that night as I was able to detect movement in time to avoid injury when so many others were being shot. I am sure my prayers were answered that night.

Some two or three days later as we were approaching the town of Dagami we encountered a heavily fortified enemy position astride the main road. The position was anchored on a stone bridge which had been demolished and the area to the front flooded. As our battalion endeavored to cross, the men were cut down by accurate enemy fire until some 200 had been killed or wounded. I was called to the battalion command post and told to go out into the open and decide what was needed to fix the bridge for tanks to cross. I saw men shot down as I received my instructions. Again I called on my Heavenly Father for protection for those with me and myself. Then I asked my men for volunteers to haul trees enough to bridge the gap. My best friend, Lt. Carr, and two good men volunteered. . . . We made several trips out to the gap and back, bringing wounded men as we came back and not one of us was wounded. Once when we stopped to rest, some other men rushed up to stand by me--I can't remember why--but as they stood near me a burst of machine gun fire struck the road at our feet and we ducked for protection. The man on my right said "I'm hit" and I helped dress his arm wound. When I turned to see the man on the left, he was dead.

. . . My jeep struck an enemy mine while we were moving forward before the fight became so terrible and, although the mine exploded, none of my men were killed and I received only a hand cut. Four other jeeps striking mines at about the same time had all members riding them killed and jeeps destroyed without exception. . . . Although some of my men received wounds not one was killed in that action. . . .²

¹Questionnaire remarks of Denmark C. Jensen.
²Letter from Denmark C. Jensen to Lowell E. Call, undated, but received 24 March 1954.
Numerous other stories could be told of the protecting influence which was often felt while around him. He had a great love for his men and for the L.D.S. boys in his unit, whom he always looked out for after each engagement to see how they were faring. His heart was also full of the kind of forgiveness and love which the Saviour spoke about, "Love your enemies, do good to them who despitefully use you," etc. Denmark demonstrated that spirit during the Christmas period in Leyte. On December 24th and 25th he was assigned patrol duties. Prior to that time, all captured enemy soldiers had been destroyed, but during his Christmas patrol Denmark had his men hold their fire when they would find an enemy soldier and he would slip in to capture the soldier alive.¹ His strength was attributed to the faith he had in God and the conviction he had that his life would be spared, or it would be taken according to the will of God—this was his claim to fame.

Denmark filled a mission in Mexico, and has an unusual testimony of the gospel. He is one man who really tries to live his religion with all his strength and who applies the principles of the gospel in his everyday life. I have known him for a period of about four years. He has been an inspiration to all with whom he has come in contact, both through the example of his life in the army, and through the inspiring talks he has given us from time to time in the services we have held. He has always taken a leading part in the local branches near where he has been stationed. I just talked with his division chaplain who emphatically stated that Mark is one of the very finest men he has ever had the pleasure of knowing.²

¹Deseret News, Church Section, 24 February 1945, p. 1. This is also modestly attested to in a paragraph of the letter mentioned in the foregoing footnote.

²Letter from Chaplain Reuben E. Curtis to Bishop Marvin O. Ashton of the Presiding Bishopric. The letter was published in Deseret News, Church Section, 24 February 1945, p. 1.
J. Calvert Gridley is baptized.--Harold C. Davis, another L.D.S. boy, served with the Navy and was assigned to the Philippine Sea frontier, the shore-based command of the Navy for the Leyte area. Harold made the acquaintance of a young sailor from Humboldt, Nebraska, who was stationed with him. During the period of their service many opportunities were had for them to discuss the religious beliefs and tenets of the Mormon Church. John Calvert Gridley became interested and indicated his desire to be baptized, although he had never asked for baptism.

One night while sitting in a movie, with Harold between him and another sailor, Calvert needed a light for his cigarette:

As we sat there, he asked my friend on my right for a light from his lighted cigarette, and naturally in lighting up he had to lean over so that he was directly in front of me. At the time the thought came very strongly to me: "I wonder if he will ever quit smoking." Several days later I noticed that he didn't seem to be smoking and asked him about it. He replied something like this:

"You know, Harold, as we were sitting in the movie the other night and I leaned in front of you for a light? Well, the thought came to me, 'Well, Cal, if you're going to become a Mormon, you'll have to quit this habit.' So right there and then I decided I'd quit, and on the way back from the movie I threw away the remainder of the pack I had with me, and I haven't smoked since."\(^1\)

In the ocean near the town of Dulag, Leyte, Philippine Islands, on Sunday morning, 5 August 1945, Harold baptized Calvert a member of the Church of Jesus Christ of Latter-day Saints. He was confirmed a member of the church by Maurice J. Graham, a seventy from Sacramento, California.\(^2\)

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\(^1\)Questionnaire remarks by Harold C. Davis, 13 March 1954.

\(^2\)Personal records of John Calvert Gridley, Provo, Utah.
Fig. 14.--J. Calvert Gridley Baptized

Reading from left to right, Harold C. Davis, J. Calvert Gridley, and Johnny De Veney. J. Calvert Gridley was baptized a member of the church by Elder Harold C. Davis while at Leyte, Philippine Islands. (Photo courtesy of J. Calvert Gridley, Provo, Utah.)
Don Matthews.—Don Matthews from Burley, Idaho, landed on D-Day of the battle. While at Leyte he did not have the opportunity to visit with L.D.S. groups on Sundays. He was the only member of the church in his unit and his commanding officer had a personal prejudice against the church, making any accommodations impossible. While there, Don noted how suddenly some people came to accept a Divine Being when the chips were down, they who otherwise demonstrated most irreligious lives.¹

Joel Richards, Jr.—Joel Richards, Jr., a grandson of President George F. Richards of the Quorum of Apostles, was at Jaro, Leyte. There his group averaged about thirty in attendance at their group meetings. Chaplain Reed G. Probst had authorized his being set apart as a group leader, and although he has lost his record, he believes it was under the hands of Knight Kerr about January 1945.² Joel wrote:

It was gratifying to see the faith of the men who would seek out the Church. They thirsted for knowledge and associations with men of their own faith. Living under field conditions, I found it very uncomfortable wearing L.D.S. garments. Derisive comments were made toward them. My grandfather, George F. Richards, advised that when the garments were put to ridicule it would be best not to wear them. Because of this I was not privileged to wear them in combat.³

It is particularly interesting to note Joel's attitude

¹Questionnaire remarks by Don Matthews, received 5 March 1954.
²Questionnaire remarks by Joel Richards, Jr., 20 June 1954.
³Ibid.
about wearing the garments held sacred by him. He considered it a "privilege" to wear them. He realized that combat conditions produced problems such as laundry facilities, having to wear them as an outer garment, and other "extreme" circumstances which would frequently bring ridicule of them. Rather than put himself in positions which would detract from their sacred significance, he did as many other boys under similar circumstances\(^1\): removed them to wear the "issued" underclothes. Doing this represented a personal "sacrifice" of great importance to him and to all others who were not privileged to enjoy wearing them.

**Gordon Rex Babb.**--Gordon Rex Babb was converted to the church while in the service. He had been baptized prior to landing at Leyte by Chaplain Reed G. Probst on the island of Biak, in the Netherland East Indies.\(^2\) While in the area about Tacloban, Leyte, he attended weekly meetings held there.

**Ray D. Free.**--Landing with the 7th Infantry Division at Dulag, Ray D. Free was in combat from 20 October 1944 until 12 February 1945. He was able to attend religious services which were held with the Division whenever conditions of battle allowed him to do so. He was a high ranking officer and was in a position to help provide transportation for boys attending the religious services. His group leader was Owen

\(^1\)Personal knowledge and experience of author during active military duty.

\(^2\)Questionnaire remarks by Gordon Rex Babb, 6 July 1954.
Nelson, of Draper, Utah. Nelson was one of the officers with Captain Denmark C. Jensen while at Camp McQuaide, California. Colonel Free reported that Lester Kimball, an L.D.S. lieutenant who was leading a platoon in action against the enemy, was killed between Bay Bay and Ormac, close to Damuloan. Colonel Free is from Salt Lake City; he served with the 57th Field Artillery at a time when there were nine L.D.S. officers in the unit.1

Benefits of early group organizations.--Following the combat period and as the soldiers became somewhat stationary on the island, groups became quite well established on the eastern part of the island. Chaplains Curtis and Durham traveled about the island and reported great benefits were coming to the soldiers in their mutual activities.

The wisdom and foresight shown by the Church authorities in setting up this type of organization in the armed forces became apparent at a very early date. While the battle was still in progress signs began to appear in the rear areas as if by magic advertising L.D.S. services. Soon nine active groups were operating in strategic places and men from the army, navy and air corps located these centers of worship and soon began to swell the attendance. On one occasion I traveled to an isolated section of the island to visit a battalion engaged in logging mahogany. There were no roads in the area, the only access being by boat. ... While there I found twelve L.D.S. men who hadn't had the opportunity of attending a sacrament service for from one to three years. We held a service and organized a group to carry on. Too much cannot be said in praise of these splendid young men who, as M.I.A. group leaders, are dedicating so much of their time and energy to this great work.2

1Questionnaire remarks by Ray D. Free, 17 June 1954.

Fig. 15. -- L.D.S. Servicemen Advertise Their Meetings

These signs are typical of the kind of advertising the L.D.S. servicemen have done all around the world. Such signs were often the first seen along the roads. This photo was taken at Okinawa. (Photo courtesy of L.D.S. Church Historian's Office.)
First L.D.S. conference.--As the two chaplains found their way about the island, they made inquiries as to the possibilities of holding a conference for the members of the church. The plan was enthusiastically accepted by all and Sunday, 18 February 1945, was selected as the conference date. Preparations were made to hold the meetings at the "Chapel in the Palms." Cooperation between the military units and the L.D.S. servicemen in preparing for the conference was very fine. A memorandum was issued by Major General Sibert, commanding the X Corps, and distributed to all units under his command, urging attendance of all L.D.S. men at the conference.1

Souvenir programs of the conference were printed. The programs had a picture of the "Chapel in the Palms" showing the interior and the exterior views of the chapel. (See Figures 12 and 13.) The five speakers of the conference were group leaders, chosen at random from the groups.

I don't believe there is another church in the world from which you could select at random young men who could stand before a congregation and deliver such sincere and inspirational talks as we listened to that day. This in itself is a mighty . . . demonstration of the blessings and growth we individually receive from the gospel.2

The young men, who performed through music and speech, impressed one-hundred seventy-two servicemen (including three young ladies) who attended the conference.3 Even the weather

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1 Memorandum, Headquarters X Corps, APO 310, dated 13 February 1945, for distribution to Leyte units, by command of Major General Sibert, signed by Robert L. Bilewicz, Major, Assistant Adjutant General. (Memorandum in possession of Chaplain Reuben E. Curtis.)

2 Deseret News, Church Section, 31 March 1945, p. 1.

3 Ibid.
Fig. 16.—Group Attending the First L.D.S. Conference in the Philippines.

Members of the Church of Jesus Christ of Latter-day Saints met in the first conference ever held in the Philippine Islands, 18 February 1945, in the Chapel in the Pines. Chaplain Reuben E. Curtis, of the 25th Corps, presided over the 122 who attended the conference. (Photo courtesy of Chaplain Reuben E. Curtis, Salt Lake City, Utah.)
cooperated in permitting the men to gather from all over the island; it was the first Sunday in six weeks without rain.\textsuperscript{1} The Church Headquarters, through the L.D.S. Service Men's Committee, even seemed to cooperate in a rather special way, at least that is what Chaplain Curtis thought when the night before the conference he received one-hundred fifty copies of The Improvement Era. Normally he would receive only about two dozen copies.\textsuperscript{2}

The conference was a great success. It was the first ever held in the Philippine Islands and represented the largest group of L.D.S. servicemen in the Pacific to gather together at one time, to date. A full account of the conference is contained in Appendix B.

Claude H. Pomeroy, in his questionnaire remarks, made the following statement concerning the first conference meeting:

I shall never forget the stimulation of the first conference in the Philippines--on Red Beach Leyte--several hundred G.I.'s from literally "all over the South Pacific" --flying in from Australia, New Guinea, and Central Pacific Islands--arriving on foot, by jeeps, two and one-half ton trucks, LST's, B-24's and fighter airplanes. The wonderful spirit of a dedicated brotherhood as the Priesthood, took over and officiated the meeting. The Protestant and Catholic Chaplains were appalled at the ease with which we "ran the show."

Pomeroy had arrived at Leyte on the 15 November 1944 with the 43rd Bomb Group (Heavy) of the 5th Air Force, and was based at Tacloban.

\textsuperscript{1}Ibid. \textsuperscript{2}Ibid. \textsuperscript{3}Questionnaire remarks of Claude H. Pomeroy, received 16 March 1954.
Perhaps the most notable differences one found in that meeting as compared with meetings held in the wards of the church, were in the construction of the chapel and its accommodations for seating those observed entering it. Little variety was to be noted in the cut, style, or color of the clothes the men wore; the variety was found only in the way they wore them. Helmets and guns were a necessary part of their equipment, whether they were going to church or going to chow.

**Combat factors affecting group organizations.**—Since the L.D.S. boys were there for combat operations, consisting of war plans to regain lost territory and to occupy new territory, it can be readily understood why the turnover of personnel was great. The Okinawa campaign, along with campaigns against the other islands of the Philippines, resulted in the transfer of many of those who had landed in Leyte with the invasion forces. The Mindoro Island campaign was the first campaign following Leyte. Troops were landed at Mindoro on the morning of the 19th of December. The Air Corps maintained an air base at San Jose, on the southern portion of the island, which based an attack force supporting operations for the invasion of Luzon. Latter-day Saint activities there are discussed in Chapter VII.

The invasion of Luzon, with landings at the Lingayen beaches on the 9th of January 1945, was the great moment

\[1\text{Craven, op. cit., p. } 397.\]  
\[2\text{Ibid., p. } 413.\]
Douglas MacArthur had waited for since the days of 1942. Ground assault troops drove through the plains of Luzon for Manila, supported by tactical employment of the Air Corps. Other landings were simultaneously made on the west coast to prevent the Japanese from employing the same defense tactics used by American forces in defending the area. Manila fell and the assault phase of Luzon was completed on the 5th of February. The first activities of L.D.S. groups in an organized manner on Luzon commenced with a group holding services in the Manila area as early as the 11th of March, under the leadership of Byron H. Larson. The full report of the activities on Luzon are contained in Chapter VIII.

During the middle of March 1945, operations by the Air Corps were conducted against the Zamboanga peninsula of Mindanao Island, and by April that portion of the island was in the hands of Americans. Plans to occupy the Davao area of Mindanao, using Naval support, were abandoned because of the Okinawa campaign. The alternate plan was employed. This plan employed troops which had previously made the assault on Leyte. The X Corps landed on the beaches of the Malaban-Parang-Cotobato area and advanced inland to attack the Japanese forces in the Digos and Davao areas. The Japanese expected a

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1Ibid., p. 429.

2"Minutes of the L.D.S. Group Activities in Manila," an unbound record of servicemen's activities from 11 March 1945 to 21 July 1946, L.D.S. Church Historian's Office.

3Craven, op. cit., p. 456.
frontal attack from the Malalag Bay, which, combined with the confusion resulting from the death of General Suzuki, reduced the effectiveness of the Japanese military forces (thirty to thirty-four thousand) concentrated in the area.\(^1\) Davao fell to the Americans the 3rd of May and all resistance was ended by the 30th of June.\(^2\) On 5 July 1945 General MacArthur declared the Philippine campaign ended.\(^3\)

The Okinawa campaign was scheduled for the 1st of April, employing the troops which had come up through the Philippines from New Guinea and other Pacific islands.\(^4\) Chaplains Durham and Curtis left the Philippines for the Okinawa campaign. Other members of the church who were originally at Leyte helped to establish L.D.S. groups at San Jose, at Zamboanga, at Davao, Cebu, and in several places on the large island of Luzon.

**Second Leyte conference.**--As the month of June approached, the L.D.S. men at Leyte turned their thoughts to conference at the temple block in Salt Lake City, inspiring them to call another conference of the Latter-day Saints at Leyte. H. Delmar Layton, leader of the Abbott Chapel group, presided over the second Leyte conference. It was held 8 July 1945 in the Abbott Chapel at Tolosa.\(^5\)

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\(^1\)Ibid., p. 461.  
\(^2\)Ibid., p. 463.  
\(^3\)Ibid.  
\(^4\)Ibid.  
\(^5\)Conference Program of the Third Quarterly Conference, 16 September 1945. A brief history of the L.D.S. activities on Leyte was contained in the program. (Personal files of Samuel George Ellsworth, Professor of History, Utah State Agricultural College, Logan, Utah.)
Fig. 17.--Second L.D.S. Conference on Leyte

The second conference held on the island of Leyte, 8 July 1945, under the direction of L.D.S. group leader H. Delmar Layton. This was the third Philippine Island conference, the second being held in Manila, Luzon, P.I., 13 May 1945. (Photo courtesy of Franklin Wayne Graham, L.D.S. group leader from Texas.)
By the middle of July 1945 there were only about five organized groups on Leyte, when two new L.D.S. chaplains arrived. Chaplains Vadal W. Peterson, of Salt Lake City, and Chaplain S. George Ellsworth, of Safford, Arizona, added much to existing groups and aided in the organization of new ones. Chaplain Peterson was with the 1st Convalescent Hospital and was in Leyte for only two months.\(^1\) Chaplain Ellsworth was with the 4th Armored Group. He remained in Leyte until January 1946, when he too was transferred to Luzon.\(^2\)

Chaplain Ellsworth organized the Leyte groups into five geographical areas running along the east coast of the island. (See Figure 18.) He frequently visited these organizations while attending his other duties as a member of the Chaplain Corps. In a letter home to his folks, he wrote:

The greatest joy I receive is encouragement from audiences, meetings with L.D.S. men and seeing our men really interested in the Gospel. The saddest thing is to see our men who have been in the service so long that they have lost spirit of the Gospel, have ways of the rest of the army, and just know they've been away from home too long for their own sakes. Separation from loved ones

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\(^1\) Chaplain questionnaire received from Vadal W. Peterson 26 June 1954. Enroute to the Philippines from the United States, Chaplain Peterson attended meetings of L.D.S. sailors aboard the transport ship. The services were conducted under the direction of Elder John Pitcher, M.I.A. group leader. Minutes were recorded on 3 x 5 notebook paper "Somewhere at Sea in the Pacific," covering the dates from 12 June 1945 to 28 June 1945, with an attendance of from 13 to 22. In a letter to the Service Men's Committee, written from the Philippines 18 July 1945, he sent the minutes of the meetings as they were written. They are now in the basement file of the L.D.S. Church Historian's Office.

\(^2\) Letter from S. George Ellsworth to his folks, written from Manila, Luzon, P.I., 21 January 1946. From his personal letter file and used by permission.
Chaplain Ellsworth organized the L.D.S. groups at Leyte according to areas on the eastern portion of the island. He divided it into five geographical areas. The following units were represented: 318 FA BN; 81 DIV; 710 TR BN; 539 AM TRAC; 322 INF; 321 INF; 323 INF; 306 MED BN; 540 AM TRAC; 154 ENG BN; 155 ENG BN; 1138 ENG GR; 47 FA BN; 317 FA BN; 316 FA BN; 906 FA BN; IX CORPS; 82 SIG BN; 528 AAA GR; 4th ARMO GR; 227 AAA GR; 671 TD BN; 544 EB & SR; 126 MED BN.
really hurts some of our men. . . .

These fellows who have been away from home for three-four years, in combat most of the time overseas . . . they liked (trying to) sing the old hymns, "Zion Stands with Hills Surrounded," "Now Let Us Rejoice," "O Ye Mountains High" (seems written just for us: "O Ye Mountains High, where the clear blue sky arches over the vales of the free, Where the pure breezes blow and the clear streamlets flow, How I've longed to your bosom to flee!). . . . 1

At the conference of the 8th of July, another conference was proposed to be held in October, corresponding with the general church conference which would be held in Salt Lake City.

The war picture in the Far East changed rapidly after dropping the atomic bombs, and on the 14th of August the emperor of Japan presented his personal views concerning the ending of the war to his cabinet and asked his ministers to prepare the terms of surrender (outlined in the Potsdam Declaration) for his signature. 2 The surrender ceremonies were performed aboard the battleship Missouri on 2 September 1945. 3

Third Leyte conference.—In view of rapidly changing events following the Japanese surrender and armistice, group leaders decided to hold the October conference in September. Under the direction of Chaplain Ellsworth, plans were activated to hold the third Leyte conference the 16th of September—

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1 Letter from S. George Ellsworth to his folks, dated 13 August 1945, from APO 248, San Francisco. Copied by permission.

2 Craven, op. cit., p. 731.

3 Ibid., p. 734.
the seventh L.D.S. conference in the Philippines.¹ In the group were 123 persons, 117 of whom were members of the church, representing fourteen states of the union and every office in the priesthood.²

We were quite proud of our conference attendance—more than 100 according to the count. We were proud, that is, until we heard of the recent Manila conference which had 474 attending. Anyway we found solace in the fact that several 4th Replacement Depot "veterans" were among the speakers at Manila. Jay Bagley reports that another conference was held recently in another sector of Luzon with 70 in attendance.³

When the plans were laid, it was expected that the attendance would be limited to 80-90 because of so many leaving. On the day of the Conference, at a few minutes before time to start, the 80-90 were present, but outside three trucks, full of men, drove up. 'Surely,' someone said, 'they can't be coming here!' To the surprise and joy of all, they were 'coming here.' They were replacements who had just arrived direct from the States. Many found old friends and companions. There was a great reunion all around.⁴

¹On Luzon, the groups had met in a general conference in Manila on the 13th of May, when 271 servicemen and women swelled the halls of Central Church of Christ Chapel which had been rented for the conference. The fourth Philippines conference was at Tarlac 22 July 1945, under Chaplain Nelson. The fifth Philippine conference was in Manila, held in the Normal School, when the largest group ever assembled in the Pacific area met, with 474 present. The sixth conference was held the same day in Zamboanga.

²Personal letter, files of Franklin Wayne Graham, including the roll of attendance of each person present at the third Leyte conference. Copied by permission of Franklin Wayne Graham, Ysleta, Texas.


### TABLE 1
LATTER-DAY SAINT CONFERENCES HELD IN THE PHILIPPINES FROM 1944 - 1953

<table>
<thead>
<tr>
<th>No.</th>
<th>Date of Conference</th>
<th>Location</th>
<th>Place</th>
<th>Presided Over By</th>
<th>Present</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>18 Feb. 1945</td>
<td>Dulag, Leyte</td>
<td>25th Corps Chapel</td>
<td>Chap. Reuben E. Curtis</td>
<td>172</td>
</tr>
<tr>
<td>2</td>
<td>13 May 1945</td>
<td>Manila, Luzon</td>
<td>Central Church of Christ Chapel</td>
<td>Wayne B. Garff</td>
<td>271</td>
</tr>
<tr>
<td>3</td>
<td>8 July 1945</td>
<td>Dulag, Leyte</td>
<td>Abbott Chapel</td>
<td>H. Delmar Layton</td>
<td>128</td>
</tr>
<tr>
<td>4</td>
<td>22 July 1945</td>
<td>Tarlac, Luzon</td>
<td>27th Infantry Chapel</td>
<td>Chap. W. Richard Nelson</td>
<td>79</td>
</tr>
<tr>
<td>5</td>
<td>12 August 1945</td>
<td>Manila, Luzon</td>
<td>Normal School</td>
<td>J. Morris Richards</td>
<td>474</td>
</tr>
<tr>
<td>6</td>
<td>12 August 1945</td>
<td>Zamboanga, Mindanao</td>
<td>...</td>
<td>Chap. Roy M. Darley</td>
<td>80</td>
</tr>
<tr>
<td>7</td>
<td>16 September 1945</td>
<td>Dulag, Leyte</td>
<td>Abbott Chapel</td>
<td>Chap. S. Geo. Ellsworth</td>
<td>123</td>
</tr>
<tr>
<td>8</td>
<td>11 Nov. 1945</td>
<td>Manila, Luzon</td>
<td>Ellinwood Church</td>
<td>B. Orson Goddard</td>
<td>312</td>
</tr>
<tr>
<td>9</td>
<td>10 Feb. 1945</td>
<td>Manila, Luzon</td>
<td>Ellinwood Church</td>
<td>J. Morris Richards</td>
<td>151</td>
</tr>
<tr>
<td>10</td>
<td>12 May 1946</td>
<td>Manila, Luzon</td>
<td>Ellinwood Church</td>
<td>Orville C. Lundell</td>
<td>131</td>
</tr>
<tr>
<td>13</td>
<td>25-26 July 1953</td>
<td>Manila, Luzon</td>
<td>Scottish Rites Temple</td>
<td>Glannin A. Cloward</td>
<td>75</td>
</tr>
<tr>
<td>14</td>
<td>28-29 Nov. 1953</td>
<td>Clark AFB, Luzon</td>
<td>Religious Center</td>
<td>Glannin A. Cloward</td>
<td>48</td>
</tr>
</tbody>
</table>
At the third Leyte conference it was reported that four men had been baptized on the island of Leyte, in addition to the other activities conducted by the L.D.S. groups there. The conference also inspired additional groups of L.D.S. boys to meet together often.

Chaplain Ellsworth reported some of his experiences following the conference:

During these two months [October and November] considerable time has been spent running up and down the 38 mile long road between here and Tacloban visiting our M.I.A. Groups and our men in the hospitals. . . . The roads are rough, rocky, washed out at points and ever dusty, so much so that at times one has to drive with lights on and can't see a jeep or truck twenty feet ahead of him. Any such effort however is worth its cost in the joy and satisfaction that comes from these contacts and associations. Several trips were made the entire length of the road to Tacloban in an effort to organize a group in that city. The beginning came out of our September Inter-Island Conference. One man came up to me and expressed a desire to be advanced in the Priesthood. I talked with him, found him not in full line with the church but with a desire to overcome his weakness. I visited this brother and his fellow L.D.S. buddies at their unit on various occasions. I gave lead to this brother . . . and soon found him energetically carrying the work forward. He soon had a place of meeting designated with 'public relations' working well. Though weak in experience and knowledge of the Gospel, he showed signs of leadership when given an opportunity and was encouraged. . . . Due to the fact these brethren's unit moved, the group was broken up. Other brethren in the city chose to visit the larger group at the 28th Replacement Depot about two miles away, and with continuing shifts of units, it was felt best to abandon the meeting in Tacloban.

'Failure of a mission?' No. I'm sure each one of those fellows gained immeasurably. I know that they became worthy to partake of the sacrament. I only hope their resolve will carry them back into the habit of righteousness, instead of following the easier road.1

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1Letter from Chaplain Ellsworth to the L.D.S. Service Men's Committee, from Leyte, 30 November 1945. From the files of S. George Ellsworth, copied by permission.
Fig. 19.—Third Leyte Conference Group

The seventh Latter-day Saint inter-island conference held in the Philippine Islands, 16 September 1945, at the Abbott Chapel near Tolosa. Chaplain Samuel George Ellsworth presided over the meeting. (Photo courtesy of Franklin Wayne Graham, Fabens, Texas.)
By November of 1945, the turnover was so great that most of the groups had been reorganized or had discontinued their meetings for the lack of membership. Other groups appeared to be in need of re-organization within a few weeks.

I don't believe any lottery or card game could shuffle units as much as the personnel on this island have been. Not only has there been shuffling, but shipments which are rapidly depleting our numbers no end. . . .

Last Sunday, November 25th, Brother Maurice J. Graham, Group Leader of the Abbott Chapel Group, was released from his duties along with his associates with a great vote of thanks for their labors. Brother Graham has been one of the most outstanding leaders among our men I have seen. His past experience in Church-work, his dignity, knowledge of the Gospel, sincerity and quiet wisdom with great love of the work and his fellow brethren have won him high esteem from his fellow servicemen.1

Ditto Digest.--In January 1945, Melvin J. Ogden from Richfield, Utah, came to the island of Leyte as a member of the 4th Replacement Depot staff. He remained in Tacloban with that organization until February 1946, when he was transferred to Manila.2 As the shuffling and transferring commenced, Ogden received letters from various individuals who had been at Leyte and who had gone through the replacement depot. As the fellows would go out to the various units and write back, Ogden would pass the letters on to the "friends" often referred to in the letters. Ogden started to make carbon copies of the letters and sent them out; later he mimeographed them. As time went on the project became quite large and the "Ditto Digest" resulted. The editorialship of the paper was later

1Ibid.
2Questionnaire remarks by Melvin J. Ogden, received 25 March 1954.
turned over to Lane M. Palmer of Logan, Utah. The news disseminated through the circulation of the "Ditto Digest" concerned the whereabouts and the varied experiences of L.D.S. boys. Experiences were most interesting, coming from other islands of the Philippines than Leyte. Experiences were exchanged with buddies in Japan who reported holding meetings and contacting faithful members of the church who had been baptized years before, during early missionary activities in Japan.¹ There were from six to eight issues of the "Digest" published, with a peak circulation of about 550 copies, and though not regularly published some effort was made for it to be a monthly publication.²

From the Christmas issue of the "Ditto Digest" printed at the 28th Replacement Depot, the following extracts are taken:

... To this rapidly disintegrating Philippine outpost, Yuletide 1945 brings only a double measure of Leyte's favorite weather, rain, rain, and more rain. To translate these daily drizzles into inches of fluffy white snow, and to imagine the size of the icicles that could replace the streams of water pouring from the eaves is breath-taking to say the least.

But Christmas of any year, regardless of its natural trimmings, brings to man everywhere, regardless of his plight, the same, singular message of Peace and Good Will. A Christmas issue of the Ditto Digest, now three months silent, is a natural recourse in expressing the peace and happiness that Christmas, 1945 has brought to us. Though we are still 10,000 miles and probably several months from home, the end of the war and the prospects of returning to our loved ones is enough in itself to make this a Merry Christmas.³

¹"Ditto Digest," 25 December 1945.
²Letter from Melvin J. Ogden, 20 March 1954.
Report of an L.D.S. chaplain's activities.—Chaplain Ellsworth's pre-Christmas weekend consisted of Saturday as a day of preparation and Sunday as a day of fulfillment. Starting with L.D.S. services at 8:00 a.m., then Protestant services at 9:00, he had to drive ten miles to another service being conducted at 10:30. At 2:30 p.m. he met with another L.D.S. group holding their afternoon meetings in Palo. There he met an old friend and another of the L.D.S. chaplains, Albert O. Mitchell. Chaplain Mitchell was the troop chaplain aboard the transport SS Kinkaid, anchored in the harbor at Tacloban. Together they attended a meeting at 13th Air Force consisting of a combined devotional and social. Both chaplains spoke at the meeting and participated with the others in singing carols and disposing of the refreshments.

I arranged to have Brother Mitchell come stay with me that night, then go to Dulag Airstrip in the morning, catch a plane for Manila and pick up mail for his men on board ship. . . . I took Brother Mitchell to the show where we met Tom Broadbent—they are old friends, missionaries to Eastern States, have lots of friends in common. We talked until 10:30, then made up a bed here in my tent for him and by lights out we were just in bed. It was good to have a companion in prayer before going to bed.

By the end of the year, Chaplain Ellsworth reported to the L.D.S. Service Men's Committee in Salt Lake City that only two groups remained on the island of Leyte, the one at the 117th Station Hospital meeting once each week, on Sundays, and

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1"Ditto Digest," 25 December 1945.

2Personal letter from S. George Ellsworth to his folks, dated 26 December 1945, Leyte; copied by permission.
the one at the 28th Replacement Depot, meeting on Sundays and on Tuesday evenings.\textsuperscript{1} This was a contrast to the twenty-three groups which were at one time functioning on the island.\textsuperscript{2}

Memorial services at Leyte Cemetery.--A few miles west of Palo, Leyte, the Army designated a burial place to receive the remains of all American soldiers who fell in battle in the Philippines, with the exception of those killed on the islands of Mindoro and Luzon. The cemetery was officially designated the United States Armed Forces Cemetery No. 1, Leyte, Philippine Islands.\textsuperscript{3} It was known that the bodies of some L.D.S. boys had been placed there as a temporary resting place prior to the claiming of their bodies and subsequent removal to the final resting place designated by their relatives. It was impossible to obtain the names of all the L.D.S. boys buried there since the Graves Registration Service of the Army classified according to three religious identifications--Catholic, Jewish, and Protestant. Chaplain Ellsworth and other L.D.S. boys prepared and presented a memorial program at the cemetery 13 January 1945, especially honoring the members of the church buried there. During the memorial-dedicatorial service con-

\textsuperscript{1}Ibid.

\textsuperscript{2}Personal interview with Chaplain Reuben E. Curtis, Salt Lake City Veteran's Hospital, where he is the chaplain, 21 January 1954.

\textsuperscript{3}Letter from Chaplain Ellsworth to his folks, dated 21 January 1946 and written from Manila.

\textsuperscript{4}Names of others participating are contained in the report of the services to the General Service Men's Committee, copy of which is contained in Appendix H.
ducted by Chaplain Ellsworth, the graves of approximately six thousand American servicemen buried there were dedicated to the Lord.¹

The memorial-dedicatorial service was planned for January before all the L.D.S. boys and Chaplain Ellsworth had to leave the island. During the month of January the "rainy season" is at its peak. On Sunday morning Chaplain Ellsworth left his area by jeep to travel the seventy miles to where the services were to be held in the afternoon.

Outside, I found the rain and the sea had really done damage to the beach road and it was practically in the sea. I hit inland to the main road and soon came to Taraguna where I drove the jeep through two feet of water, pushing a great wave before me. I came near to drowning out, but prayers and low powerful gears pulled me through. I found most of the road for the next few miles similarly flooded and washed. I might have turned back if it hadn't been I was scheduled to hold the memorial-dedicatorial service at the USAF Cemetery at Palo. The road, as I drove northward, became more like its usual self and I was only three-quarters of an hour late. . . .²

A group of twenty-two men moved to the cemetery.³ As they gathered together the "rain stopped and there was reverent solemnity during the service . . . held in a small attractive chapel set at the far end of the cemetery."⁴

Speaking on the resurrection, Elder Melvin J. Ogden

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¹Ibid.

²Personal letter from S. George Ellsworth to his folks, dated 21 January 1946, Manila.

³Report of Memorial and Dedicatorial Services to the L.D.S. Service Men's Committee. See Appendix H.

⁴Ibid., p. 1.
gave the memorial address, which was reported to have contained practical and stirring thoughts. Referring to those departed, he said:

... Our departed brethren made a God-like gift. For the cause of freedom they willingly sacrificed their very lives. We the peoples of the earth refused to save the world from the tragedy we have just experienced and could have done so with brotherly love and understanding. We chose to redeem the land with blood and so we placed the costly prize of some of the best blood of this generation upon the altar of freedom. ... ¹

Chaplain Ellsworth prefaced his dedicatory prayer with a few remarks pertaining to the responsibilities which those who remain owe to those who were being honored. He said they were not to be pitied, but perhaps they might be envied—those who had lived beautifully. The dedicatory prayer was short, and the graves were dedicated until such a time as the bodies should be removed to the final resting places selected by their loved ones.

Musical numbers by the congregation and a quartet included the following: "Come, Come Ye Saints," a favorite hymn of Kenneth R. McHenry, of Kansas City, Missouri, who requested it to be sung just before he died²; "I Know That My Redeemer

¹Ibid., p. 3.

²Kenneth R. McHenry was the young man Chiyo Thomas wrote about to her father, the United States Senator from Utah. "Monday the chaplain came to me early, said a boy was dying and was asking for a Mormon Chaplain. I knew the boy wanted to be administered to, so I got out two boys and some olive oil and they administered to him. He was such a swell kid ... and had such faith and will to live ... a wife and three months old baby he'd never seen ... but he died. I got hold of Claude Pomeroy, for whom he'd asked, and a Navy doctor he wanted to come, so he got to talk to everyone he asked for. He was cheery and rational until the last hour. I
Lives"; "O My Father," sung by a quartet of elders; and the closing song was "Oh Ye Mountains High." ¹

**Last group services on Leyte.**—It is difficult to determine when the last group services were held on the island of Leyte. It is reasonable to believe there were few, if any, following February 1946 when Melvin J. Ogden, who was with the 28th Replacement Center, left. ² He was the group leader at the depot, which at the first of the year was the largest one of two groups still existent. This being a unit which would likely leave among the last, it is reasonable to assume such a date as being quite close.

**Summary.**—Leyte was the first of the Philippine Islands occupied by American troops fighting their way to Japan. The troops which first landed there were later sent to other islands of the Philippines, to Okinawa and Japan. While at Leyte many L.D.S. men serving with the Army, Navy, and Air Corps participated actively in church groups, and lived lives which complimented themselves and the church in which they held membership. Some who claimed membership in the church failed to express its teachings, as reflected by some of the personal habits they acquired during the long

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¹Report of Memorial and Dedicational Services to the L.D.S. Service Men's Committee. See Appendix H.

²Questionnaire of Melvin J. Ogden, received 25 March 1954.
period of time they were away from home. Without attempting to justify the failure of some to meet the problems confronting them, it is recognized that many who wore the uniforms of the United States military forces and who held membership in the Church of Jesus Christ of Latter-day Saints failed to conform to the principles and patterns of personal conduct normally expected of church members in good standing.

At Leyte, baptisms were performed for "buddies" of L.D.S. boys desiring religious affiliation with the church. Many new converts accepted the teachings of the church as one of the major factors in producing the behavior of men they had observed and whose pattern of life they desired to accept. Some members of the church who were inactive at home were instilled with renewed faith in their basic religious beliefs, and courses of conduct were initiated which resulted in their advancement in the priesthood and new opportunities for activities in the church accompanying their new offices.¹

Three conferences were held; as many as twenty-three groups were active at one time; a publication having a circulation of 550 copies was started as a means to keep the Mormon boys informed of each other's experiences; many of the boys made the supreme sacrifice; and prior to leaving Leyte, the L.D.S. servicemen dedicated to the Lord the graves of all servicemen who were buried in the United States Armed Forces Cemetery on Leyte.

¹Records of priesthood advancements of L.D.S. servicemen in the Philippine Islands are maintained in the basement library of the L.D.S. Church Historian's Office, Salt Lake City.
CHAPTER VII

"MISCELLANEOUS ISLAND" ACTIVITIES OF
WORLD WAR II PERIOD

Overview.--The majority of L.D.S. activities in the Philippines occurred on the island of Luzon. On that island the military organizations have been more stably organized than on the other islands of the archipelago. The ability to maintain organized group activities by church servicemen has been directly proportional to this stability. During all periods of United States military deployment in the islands involving appreciable numbers of L.D.S. servicemen, the island of Luzon has been the center of their activities. Leyte was the focal point for a very short period beginning in October 1944 and until March 1945. Mutual Improvement Association group meetings were held on additional islands during the World War II period (1941-1946), but at no other time before or since.

As the re-occupation campaigns of the war were dispersed from the initial Leyte landings, troops and airplanes eventually concentrated on the islands of Cebu, Mindoro, Mindanao, Palawan, Samar, Panay, and Negros. The L.D.S. group religious activities on these islands were very limited, and only a few records of minutes of meetings, etc., were preserved for keeping at the Church Offices in Salt Lake City.
Some records were received from Samar and from Mindanao. Mindanao had two major groups—one in the Davao area and the other at Zamboanga.

Mindoro.—Mindoro was the first major island to be occupied following the Leyte landings, and was a "stepping stone" to Luzon. The Air Corps had a degree of stability at San Jose, such that an L.D.S. group organized and functioned at that base. The 90th Bomb Group bombed targets on Luzon, Ryukus Islands, Formosa, and the China coast. Morrell Allred reported being at San Jose from January 1945 to July 1945. Joel Richards, Jr., reported meetings he attended there averaged about forty in regular attendance.

Negros.—Records of activities on Negros are missing. However, some activity occurred there, as indicated by the story of Jane Bellersteros, a Filipino who was baptized into the church in 1953 by President Mauss. She had become acquainted with "Brother Roundy," an L.D.S. boy to whom she attributed her knowledge and interest in the gospel.

1Personal interview with Ward Heal, who was a member of the group. Provo, Utah, 15 March 1954.

2Questionnaire of E. Morrell Allred, received 18 June 1954.

3Ibid.

4Questionnaire of Joel Richards, Jr., received 20 June 1954.

5Letter from President Vinal G. Mauss, dated 3 August 1954.
Cebu.—Cebu was another island where records were not maintained to now be available for church history. Carlyle D. Marsden, an L.D.S. group leader, reported having meetings at Cebu with from twenty-five to thirty attending.\(^1\) From the 24 September 1945 issue of the "Ditto Digest" comes report of Reid E. Robinson telling of L.D.S. services in Cebu, held regularly under the supervision of an L.D.S. chaplain.\(^2\)

Samar.—In other Visayan Islands, regularly scheduled group services were held on Samar, supported by Naval personnel from Guian on the southern tip of the islands. A record of meetings held and the names of all who attended the meetings is preserved in the Church Historian's Office, bound by a handmade and -painted booklet entitled "The Mormons on Samar." The entries in the record indicate the attendance of those stationed there as regular members of the group, as well as those who visited the meetings from other islands or from ships in port. The minutes of meetings held indicate who participated in conducting the meetings, but very few remarks were made as to the content of religious programs conducted.\(^3\) Several members of the Samar group had been set apart as M.I.A. group leaders and took turns in presiding and conducting group activities. The record fails to indicate an organization of

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1Questionnaire of Carlyle D. Marsden, received 24 June 1954.


3"Mormons on Samar," Minutes at L.D.S. Church Historian's Office.
the group leaders, such as was done in the Manila area when several group leaders were regular members of a group.¹

Doyle Myron Lewis, a member of the Samar group, was killed 12 January 1946 when the patrol plane he was flying crashed into a mountain on Homonhon Island.² Funeral services were conducted on Samar the 19th of January and his body was placed in the cemetery at Leyte and later removed to Salt Lake City. Myron "told us how he would walk five miles just to be with some boys of his own faith. Several of the boys wrote to us and told us what a clean-living boy he was."³ Hearing that her son had "lived a clean life" relieved much of the sorrow which the report of his death brought to Doyle's mother. All Latter-day Saint mothers would find great joy in receiving a "clean life" report of their sons or daughters.

Palawan.--Palawan is the westernmost of the large land areas of the archipelago. It lies generally in a north and south direction, being long and narrow, mountainous and beautiful. At Porto Princesa an airfield was established as a base for B-24 bombers of the Army and the Navy. Melvin E. Call, as a Naval officer, reported:

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¹In the Manila area there were at one time 23 M.I.A. group leaders. A presiding group leader was selected by all the other group leaders. He and his counselors formed a presidency, while the other group leaders functioned according to the directions and counsel of the presidency. (See Chapter VIII.)

²Letter from Mrs. Lewis, Doyle's mother, dated 16 June 1954.

³Ibid.
I arrived in the Philippine Islands on 7 May 1945 ... on the island of Palawan ... I remained in that area until almost two months after the war ended. During this time we held weekly meetings, at which there were an average of seven L.D.S. boys. LaMar Johnson and Dilworth S. Strausser ... were there in addition to several others whose names I don't remember. There was also a Bro. Lee from Salt Lake City. He and LaMar and an army major made up the group leadership. When the major left--I can't remember the date--I was put in as 2nd Counselor, LaMar the 1st, and Bro. Lee Group Leader. ¹

Although the group at Palawan was organized and records were kept of meetings, they have not been preserved.²

Zamboanga group at Mindanao.--Mindanao is the second largest island in the Philippines. The American invasion of Mindanao was anticipated by the Japanese to be from the sea, with landings near Davao. However, troops at Leyte and from other islands to the north were moved overland from the western part of Mindanao to attack the Japanese from the rear. They arrived in the Davao area and were soon in control of that portion of the island.³ The Zamboanga area had earlier been secured by Americans, and American pilots flew support missions from there in attacks against the Davao area.⁴

¹Letter from Melvin E. Call, 11 May 1954, written at Manila. Lt. Call is a Naval officer, presently (1954) serving as a member of the crew of the aircraft carrier USS Boxer, flagship of the 7th Fleet. Melvin is a brother to the author.

²Records have not been completely collected and the files at the Church Offices have not been carefully screened and catalogued by any kind of system. When that task is completed, it is very probable that these and other records, unavailable for this study, may be found.

³Craven, op. cit., p. 461.

⁴Ibid., p. 462.
The concentration of American troops in the Zamboanga area was sufficiently large and stable to provide opportunity for an L.D.S. group to be established. The group was organized with a "branch presidency and mutual presidency" 8 July 1945. At the time of organization thirty-nine members were present to sustain Chaplain Roy M. Darley in the selection of officers. Carlyle B. Eyre was branch president, with Sylven Godfrey first counselor, Edward G. Moody second counselor, and Keith C. Poulsen secretary. The M.I.A. president sustained by the group was Joseph H. Keddington, assisted by Herbert R. Berrett as first counselor, and Alva Leithead as secretary.2

At the organizational meeting, plans were made to hold a conference sometime in August, and committees were appointed to prepare the program, seating, music, printed materials and advertising. The conference was held as planned.

By 2:00 p.m. Sunday the 12th there were over 80 in attendance. Conference started with singing the 'Spirit of God, Like a Fire Is Burning'. The sacrament was blessed and passed to members of the Church, and the General Authorities of the Church were sustained. The first speaker was Keith F. Barton, organist of the branch and my Chaplain's Assistant. His theme was 'Be Stalwart in That Which You Believe. There Should Be no Compromise.' The second speaker, Edward Moody . . . spoke on 'Choose Ye This Day Whom Thou Shalt Serve.' Sylven Godfrey . . . spoke on 'The Value of the Fulness of the Gospel.' Joseph Harold Keddington . . . spoke on 'Achievements of Latter-day Saint Men Overseas.' I was the concluding speaker. The conference was conducted by the branch president, Carlyle B. Eyre.

The music for the conference was excellent. For sacrament music we had an L.D.S. quartet under the direction of

1Deseret News, Church Section, 15 September 1945, p. 8.

2Ibid.
our chorister, Ernest Garrett. Captain Richard Gardner of the air corps gave a violin solo 'Intermezzo' by Provost. Dale Nelson, baritone, sang 'Be Still, My Soul' by Sibelius. The congregational singing was of the quality and quantity that only L.D.S. men are capable of producing. The benediction was offered by Albert S. Wagstaff. 1

Another conference was held in Manila the same day. It was conducted under the direction of Elder J. Morris Richards, with 474 in attendance. 2

An effort was made to keep the L.D.S. boys informed of activities of their friends through a mimeographed publication, contemporary with the "Ditto Digest." The Zamboanga counterpart was an edition called "Sweating It Out." 3

DeVon Hunsaker, an L.D.S. boy from Utah, was moving up to the front lines during the Mindanao campaign when he met his brother moving to the rear after several weeks up front. 4

**Davao group at Mindanao**.--The major L.D.S. group on Mindanao was at Talomo, Davao. The organized activities of the group commenced 27 May 1945, with Joel Richards, Jr., as president, Thorley Johnson first counselor, and Melvin J. Jenson as second counselor. Fred H. Simonsen was secretary. 5

Chaplain S. George Ellsworth was with the Davao group for a period of temporary duty from the 1st to the 28th of

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2See Table 2; also refer to Chapter VIII.


4*Ibid.* It was reportedly carried as a story in an issue of *Time Magazine* but lacks documentation.

5Letter from Joel Richards, Jr., to L.D.S. Service Men's Committee, 18 October 1945.
August. He wrote:

I am at present on detached service on Mindanao. Immediately after hitting the road I noticed a neat white sign with large red Gothic letters: 'LDS Services, Sunday 1030, cut out by censor' Chapel. Our men have done well in placing several of these signs at points where all men, if they travel at all, should be able to see them.

The scattered conditions of the military units operating in Mindanao made meeting together somewhat difficult. The first meetings of the Davao group had only four attending, but later grew to an average attendance of thirty.

During the period 27 May 1945 to 7 October 1945, one hundred and twelve different persons are recorded attending the meetings of the Talomo group. Of this number, twenty-four were visitors; twenty-two held the Aaronic Priesthood; four were members of the church holding no priesthood; and sixty-two held the Melchizedek Priesthood. The total number represented twenty-four states. Two of the visitors were Filipinos--Jouquint Lacontis, from Lalaud Calapan, Mindanao, and N. A. Asuyano, from Davao.

The Talomo group held a baptismal service 5 August 1945. Lloyd Wallace Payne of Manly, Iowa, was baptized and

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1The location was cut out from the letter by military censorship.

2Letter to Elder John H. Taylor from Chaplain Ellsworth, 1 September 1945.

3Ibid.

4Roll of attendance of L.D.S. service, Talomo, Davao, Mindanao, 27 May 1945 to 7 October 1945. (Files of Frederick H. Simonsen, Ogden, Utah.)
confirmed a member of the church. Joel Richards, Jr., baptized him in the Talomo River, near Davao, and he was confirmed a member of the church by Alma J. Pate.\footnote{Letter from Lloyd W. Payne, Keokuk, Iowa, received 30 June 1954.}

Death of Tad Nielson.--The story of Tad Nielson, a young Mormon officer of the Talomo group who was killed on Mindanao, is worthy of being told here. Nielson was known by many L.D.S. men who had come in contact with him during his military service. He was respected and recognized as a spiritual leader of men, as well as a military leader of men.

In answer to our inquiry concerning the details of his death, his unit chaplain, a Catholic, wrote: 'Lt. Nielson died as the result of wounds received in action against the enemy. I have but recently joined this regiment but in the short time I have been here I was acquainted with him and knew him for a fine inspiring leader, almost a father to men older than himself.'\footnote{"Ditto Digest," 25 September 1945.}

Another Mormon boy in Nielson's platoon, who remained with him after being wounded and until he was taken by the medics to the hospital, reported the following:

We were out on patrol and were pinned down, and he was hit by artillery shell fire. I was with him while the aid man was working over him. I was holding his head in my lap and keeping the sun out of his eyes. I had been there a short time before he recognized that it was me. When he did, he asked me to pray for him, which I did. He told me that it made him feel better. The last time I saw Tad was the same day before they took him out. He said he was feeling better. I was shocked to hear that he had died after they had taken him to the hospital.\footnote{Ibid.}
In a letter to his parents, Mr. and Mrs. Gustave O. Nielson, just prior to his death, Nielson disclosed some of his philosophy and attitude toward life:

You mentioned being a little concerned over time flying so fast, there may be none left in which to really live. One forever lives in a series of journeys; each being more complicated; covering more territory; requiring higher intelligence and greater energy than the previous one. There will never be a time when that period while being lived will be called 'Normal Times.' I believe this to be true, even unto eternities, for I can not conceive of a state of progression, if 'normal times' existed. If your sincerity and standards of righteousness certify you are living a full life in your present journey, just as your blessings of today were granted because you were true to previous covenants, roads traveled tomorrow will prove to be only contented paths of greater joys even though stumbling blocks and enticing detours will forever be present.1

Lieutenant Nielson had sent monies home to be placed in savings for the purpose of financing himself on a mission when he returned.

We have gone into detail in telling you about Tad because we knew him better and felt it would help us see the purpose God is fulfilling, for all things shall work to the good of those who serve the Lord; in life or death it is the same. There are no living and no dead in the eyes of God, for unto Him all live... We like to think that he has received his mission call and entered a fruitful field among the departed spirits who were inspired by his life... 2

Dispersal.—The small groups of L.D.S. servicemen, scattered on the various islands of the archipelago, were dispersed to Japan and Okinawa as the Philippine areas were secured. The full effect of their activities on the lives of

1Letter read at Tad O. Nielson's memorial services, 16 September 1945.
2"Ditto Digest," 25 September 1945.
others, positively or negatively, cannot be determined.

Our men have made themselves known for good. It seems ... most evident these days that individually we are on trial and not the Church--so the world is looking at us.¹

Following the withdrawal of troops after World War II, the organized activities of L.D.S. servicemen ended on the islands of the Philippines other than Luzon. Individual members of the church have visited these islands since World War II and have been able to observe the influence of earlier L.D.S. activities in some areas.² However, much history of the church respecting the islands discussed in this chapter, has yet to be made.

¹Letter from Chaplain S. George Ellsworth to L.D.S. Service Men's Committee, 8 August 1945.

²The author lived at Cebu City and Zamboanga City for periods of thirty days and has talked with Filipino people who remembered Mormon servicemen during "liberation time." Also baptisms have been made of Filipino converts who heard the gospel during the war and have never forgotten it. See Chapter X.
CHAPTER VIII

LATTER-DAY SAINTS ON LUZON, WORLD WAR II

Overview.--Following the invasion of Luzon on 9 January 1945, activities of the Latter-day Saint boys who were a part of that invasion force commenced. The first recorded group meetings started with a Manila group, presided over by Byron H. Larson, of Salt Lake City. The first meeting was held 11 March 1945, about one month after the assault phase of the Philippine campaign was completed.

By February many L.D.S. boys were arriving on Luzon who had taken part in the campaigns of other islands and had participated in the organized activities of the Mutual Improvement Association on other islands. Melvin J. Ogden, who originated the "Ditto Digest," was aboard a ship enroute to Luzon wherein they held L.D.S. services every night through arrangements with the ship's chaplain. The attendance reported for the period was from fifteen to twenty-five, "... including four returned missionaries (three of whom are group

1Craven, op. cit., p. 413.
2"L.D.S. Group Minutes, Manila, 11 March 1945 to 21 July 1946," unbound looseleaf copies of minutes, written in longhand at the time of the meetings. Original minutes in the basement library of the L.D.S. Church Historian's Office.
3Craven, op. cit., p. 429.
leaders), one 'Reorganite' (regular attender) ... and nearly always some visitors."¹

The "return to the Philippines" required the deployment of forces in all directions from the invasion beachhead at Lingeyan. As stability came to the islands, groups were functioning in many places to a degree commensurate with military obligations. Represented at the Manila conference of the 12th of August were a total of eighteen groups of men and women meeting on the island at that time²: Batangas; Manila (APO 75); Manila (APO 925); Cabanatuan; Tarlac; San Fernando; Clark Field; 112th Regimental Combat Team (APO 75), 6th Army Headquarters (APO 442); 29th Replacement Depot (APO 238); 1st Cavalry; Headquarters, 7th Fleet; 5th Replacement Depot (APO 711); Navy Unit 3002; 68th Brigade (APO 70); Navy Acorn 34; Subic Bay; 149th Infantry (APO 38). The following groups, formed in other geographical areas, were reported by Chaplain Warren Richard Nelson: 38th Division; 25th Division; 6th Replacement Depot; 27th Infantry Regiment; 33rd Division (100 members of the church at Bagabag); two regiments of the 32nd Division (Baguio); and groups aboard ship in the harbor.³

¹Personal letter from Melvin J. Ogden to Dr. Alwyn C. Sessions, L.D.S. assistant coordinator for the Monterey Bay Area, dated 7 February 1945.

²"Stenographic Report of Second Quarterly Conference of the Church of Jesus Christ of Latter-day Saints, Manila Area, August 12, 1945, held at Normal School Auditorium, Manila, P.I., at 1400 hours." Stayner W. Call and Jerome Hartley, reporters. See Appendix D, p. 309.

³Personal letter from Chaplain W. Richard Nelson to Stayner W. Call and Jerry Hartley, 20 September 1945. (From personal file of Stayner W. Call.)
Chaplain S. George Ellsworth reported meetings held at San Marcellino and the Olongapo Naval Base.¹

The groups functioning in the area of Manila were the most stable; others were moved from time to time with their units, many moving to areas such as Japan, Formosa, and Korea. The records kept of Manila area activities were generally more permanent in nature. Many records, including minutes of meetings, finally arrived in the Office of the Church Historian at Salt Lake City.²

The activities of the L.D.S. servicemen on Luzon during World War II were the most diversified of activities on all the islands in the Philippines. More Mormon boys assembled together on Luzon than on any other island. Group activities of some of the organizations which existed and are referred to cannot be given an extensive coverage because of the unavailability of records. It is entirely possible that some organizations may not be mentioned at all where records have not been preserved. The war-time restriction on keeping diaries, military censorship of the mails, and other restrictive activities which parallel combat operations, are factors

¹Report of S. George Ellsworth to the L.D.S. Service Men's Committee, 13 February 1946, from San Marcellino, P.I. (From the personal files of S. George Ellsworth.)

²Files were received by the Church Historian's Office through the Japanese Mission in March 1954. A request to have them sent was initiated through Ted Price, Church Historian's Office, and through personal letters to Pres. Cloward, Luzon District, Japanese Mission, and Lt. Col. Vasco Laub, L.D.S. servicemen's coordinator of the Far East. Record attendance rolls of Manila meetings during World War II have never been received by the Church Historian.
in justifying the shallowness of some reports.

**Fifth Replacement Depot.**--In March, the 5th Replacement Depot moved from New Guinea to the Philippines. This unit played a most important role in processing personnel in the Philippine Islands. Two L.D.S. boys who had been with the Depot personnel while in New Guinea came to the Philippines as permanent party personnel.\(^1\) Elder Edwin H. Bingham was permanent party with the Depot, and Elder Stayner W. Call was permanent party with the Headquarters Company of the Replacement Command. Stayner was a group leader. They worked co-operatively together to organize a group with the 5th Replacement Depot. Edwin, being in the personnel office of the Depot, was in a very desirable position whereby he could take the necessary steps to assist casual personnel seeking Latter-day Saint associations and activities. The casual personnel usually had a period of less than thirty days in the Depot area before assignment to field units.\(^2\)

Stayner Call reported to Assistant L.D.S. Coordinator Alwyn C. Sessions of the organization of the Depot group:

> On 1 April 1945 (Easter Sunday) our first meeting in the Philippines was held at the Depot Chapel, with six

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\(^1\)Letter from Stayner W. Call to Alwyn C. Sessions, Assistant L.D.S. Coordinator, Monterey Bay Area, California, dated 22 March 1945, APO 295. "Permanent party" refers to those individuals who were assigned to a headquarters, while the "casual" individuals were those stationed there only long enough to be assigned to a field unit within a major command elsewhere.

\(^2\)Letter of 4 May 1945 from Stayner W. Call to Dr. Alwyn C. Sessions reporting activities since 1 April 1945. (Files of Stayner W. Call, Afton, Wyoming.)
elders present. We organized our group at that time, with Elder Edwin H. Bingham being sustained as Presiding Elder, Elder Benjamin M. Roberts as his Assistant, and myself as Secretary to consolidate and submit reports each month.

At the time of organization, Bingham had not been set apart as a group leader and was sustained as the Presiding Elder. Because of the geographical separation of the Headquarters Company and the Replacement Depot, Elder Call, as M.I.A. group leader, recommended such an organization. It was accepted by all present.

Sunday, following the organization of the 5th Replacement Depot, Chaplain Roy M. Darley arrived at the Depot as a casual. He worked with the group until the first part of May, and while there, Elder Call recommended Elder Bingham be set apart as a group leader. He assisted Chaplain Darley in performing the ordinance.²

Cooperation with military commanders.—Major Wayne B. Garff, with the Headquarters staff of the United States Army Forces in the Far East, made many valuable contributions to the religious activities. His able assistance and leadership abilities were available to groups all around him. Elder Garff, through the chaplain of his headquarters, assisted in coordinating L.D.S. religious activities with all of the command chaplains, thus providing opportunities for L.D.S. men to attend the Manila conference being planned for 13 May 1945. The following letter is an example of the kind of cooperation he was capable of obtaining:

¹Ibid. ²Ibid.
Fig. 20.--V-mail Letter from J. Morris Richards

The V-mail letter introduced during the war was a fast and economical means of transporting overseas mail. Through this type of correspondence the Presidency of the Church received much of the information concerning the activities of L.D.S. servicemen in the Philippines and other areas of the world.
HEADQUARTERS
UNITED STATES ARMY FORCES IN THE FAR EAST
Chaplain Section
APO 501
25 April 1945

SUBJECT: Services of Latter-Day Saints
TO: Chaplain, USASOS, APO 707
Chaplain, Sixth Army, APO 442
Chaplain, 5th Replacement Depot, APO 711

1. Major W. B. Garff, G-3 Section, has furnished the information given below and has requested that encouragement and assistance be given to lay leaders of the Church of Christ of Latter Day Saints who are authorized to hold services and to perform church rites in the absence of LDS Chaplains.

2. Specifically he has requested:
   a. That the following information be made available to troops in Base X:

      (1) LDS (Mormon) services are held in Manila each Sunday at 1100 hours and meetings conducted by laymen are Wednesday at 1900 hours at the Central Church of Christ Chapel near Santo Tomas University. The Sunday services include religious discourses and the Sacrament (Communion). The Wednesday services include discussions and musical programs. A social is held on the 14th Wednesday of each month. All members, their friends and visitors are invited to attend.

      (2) A general conference of members of the Church of Jesus Christ of Latter-day Saints will be held in Manila on Sunday, 13 May 45, at 1400 hours. Any assistance rendered by chaplains to LDS men to provide transportation or otherwise to enable them to attend this conference will be greatly appreciated. This is the semi-annual conference of the Latter-Day Saints, generally held in April, or as soon thereafter as circumstances will permit.

   b. Major Garff would appreciate it if the following information may be made available to all chaplains serving in this area:

      (1) Many missionaries and elders of the Church of Latter Day Saints are in the armed forces serving as officers and enlisted men. Those who are authorized by the Church leaders to conduct services have been advised to contact the local chaplains. Their services may be utilized to advantage, in the absence of a LDS chaplain, in visiting the sick and wounded men who desire the administration of the priesthood of the Church of Latter Day Saints. Chaplains are requested to give guidance and assistance to these men in organizing religious groups and providing the names
of those who request the service of Mormon elders.

3. Major Garff thinks it particularly important that chaplains on duty in hospitals shall be familiar with the services that these representatives of the Church are able to render so that when the sick and wounded request the services of Mormon elders or 'to be administered to' by the priesthood of the Church, their requirements may be met.

4. The minority groups distributed throughout our forces do not always have a satisfying religious service comparable to that which can more easily be provided for the larger groups. They have a special claim upon the time and consideration of every chaplain, and I am anxious that no effort shall be spared to enable them to worship God according to the dictates of their own consciences and the practices of their own churches. Those chaplains who have cooperated with the minority groups in finding place and time for worship, assisting in obtaining transportation where needed, and procuring the literature or lesson helps to aid them in their worship, have found their efforts rewarded in ties of mutual friendship, and in the increased efficiency of the soldiers concerned. Our Commander-in-Chief has stated that no man is at his best until he is spiritually motivated.

/s/ Ivan L. Bennett
IVAN L. BENNETT
Chaplain (Col.), US Army

First Manila conference.--The 13th of May was Mother's Day in America and it was Mother's Day for the American soldiers in the Philippines. No doubt many soldiers took time out from whatever activity they were engaged to think about their mothers, and perhaps to write letters. One such letter was written by a Jewish soldier, Jerome Horowitz, to his mother. "Jerry" had been associating with Latter-day Saint

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2Jerome Horowitz used the name of Jerome (Jerry) Hartley in the Army. His mother had desired his name changed before he entered the service. The name Horowitz had caused her considerable prejudice, discrimination, etc., to which she did not want her children subjected. Hartley was chosen because a number of relatives were already using it. When Jerry joined the
Fig. 21.--Planning Committee of Manila's First L.D.S. Conference.

Those pictured above participated in the planning of the first L.D.S. conference held in the city of Manila, on Mothers Day, 13 May 1945. Reading from left to right, are: Benjamin A. Leatham, Irvin O. Carter, Milo Burke, Dale H. West, Hazel Reisewitz, a Filipino whose name is not given, Paul Toronto, Oliver W. Harris, Aniceta Fajardo, Mae C. Logan, Wayne B. Garff, Helen Lingwell, W. F. Rawcliffe, Claude Pomeroy, Maxine Tate, Byron H. Larson, Allan Acomb, and D. S. Woffinden. (Photo copied from one on file in L.D.S. Historian's Office.)
boys since he first met Stayner W. Call aboard a troop transport enroute from the United States to New Guinea:

... I can't possibly do enough for you to make up for all you've done for me. But I do think there's a continuity in people's lives from generation to generation, and that the way for me to make up for your love and sacrifices is to try to do the same for my children.

Today I went to a General Conference of all the Mormons in the Philippines who could get to Manila. 271 of us packed into a small church—soldiers, sailors, marines, seabees, WAC's, nurses, Red Cross workers—privates to colonels. ... Something about each person made me proud to be among them. ... There was lots of smiling and cheerful talk, and people shook hands with a firm grip as though they really meant they were glad to know you. ... Each person seemed to have a feeling of self-respect and of his own worthwhileness, that made him ready to respect the next fellow. Many outsiders say they can't understand why the Mormons, who seem to be so exceptionally well adjusted and intelligent, and who live such worthwhile lives, can accept the silly doctrines of their church. But the Mormons claim, and I agree with them, that its those very doctrines that make them what they are.¹

The conference was presided over by Wayne Garff, who made a full report to the L.D.S. Service Men's Committee in Salt Lake City.² During the week preceding the conference an outbreak of a contagious disease in the Replacement Depot resulted in the quarantine of all who were there. The Sunday of 29th of April, forty-six from the depot attended the group church he desired to take the name of his father and asked to have it legally changed back to Jerome Horowitz. (Letter from Jerry to Stayner W. Call, 28 January 1946, written from New York.)

¹Personal letter from Jerome Horowitz to his mother, Mrs. Jacob I. Horowitz in New York City, dated 13 May 1945. (Copied by permission.)

²See report of Philippine Conference No. 2, in Appendix C.
meeting. Had these forty-six been able to attend the conference, the number would have been well over three hundred. Chaplain Darley, who had been with the group for about a month, was shipped to his assigned division and was unable to attend the conference.

The conference was the second held in the Philippines and the first one held in Manila. (See Table 2.) It was held in the Central Church of Christ Chapel near Santo Tomas. The program lasted two hours and consisted of musical numbers by the choir, soloists, singing by the congregation, and messages of twelve speakers. Following the meeting, refreshments of ice cream, cake, and fresh apples were served those who attended, at Colonel Grimm's home.

In Elder Call's report of activities of the church, he made the following observation:

We have had several visitors to our meetings, as many as five at one MIA meeting, and many of them continue to return and show an interest in our organization, doctrines, and way of life... At the present time one Filipino, by the name of Pedro Bucaloy has begun to attend our meetings, and at Testimony Meeting 3 June, requested a copy of the Book of Mormon to read. One of the fellows graciously permitted him to borrow a copy to study. Brother Bucaloy told us that he had met members of our Faith in the Philippines before the war and that he was greatly interested in learning more about us... 

1Stayner W. Call's monthly report of group leaders, to Dr. Alwyn C. Sessions, Assistant Coordinator of L.D.S. Activities, dated 4 June 1945. (From the personal files of Stayner W. Call, Afton, Wyoming.)

2See Table 2, p. 188.

3Stayner W. Call's monthly report of group leaders, to Dr. Alwyn C. Sessions, dated 4 June 1945.
The influence of L.D.S. people on those of other faiths, although unmeasurable, is made either in a positive or a negative way. In the case reported by Elder Call, someone had lived such a life that he had been studied in a degree of admiration by Mr. Bucaloy.

Jerome Horowitz.--Jerome Horowitz is an example of another person who felt he had been able to observe qualities of greatness in the character education of L.D.S. people he had met. He attributed it to their religious beliefs.

Horowitz' parents were opposed to his joining the church. They felt there was no one true church, but that a person could and should live a worthwhile and happy life in whatever religion he was born. Particularly, they believed a Jew should not accept Christianity after his people had been persecuted in the name of Christ for so many centuries. Horowitz received a letter from his father expressing his views at that time about the Mormon religion:

... Mormons are a new sect, pioneer stock, and their survival is due entirely to a national spirit of cooperation emphasized by their early struggles against back breaking odds--nature, Indians, government and prejudice. We now have only the second and third generation, directly inheriting by birth and breeding this spirit of neighborliness and cooperation, living in peace and plenty, and not yet contaminated by competition among themselves in a scramble for a limited supply of sustenance. They can still afford to be friendly and cooperative. ... I find it hard to believe in revelation, whether in the form of golden plates or Divine appearance on Mt. Sinai. This does not rule out contact in some form with God or the Divine Spirit, but I can't imagine anyone, past or present, conferring with God as the Bible or other scriptures state.

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1Personal interview with Jerome Horowitz, 16 July 1954, Ogden, Utah.
... We visualize an ideal, then dedicate everything to it. I rather say that religion is the expression of one's faith than that faith is a discovery and understanding of religion. ... Under pressure of adversity, distress, pain, mental turmoil, etc., there is a tendency to seek refuge in religion. But that may be an escape mechanism, a sort of mental armor that the mind builds to help it withstand the burden, just like the skin on our soles toughens if we walk barefoot. Yet divine influence is present in the hardening of our skin, just as in the whole life process. I can have faith in God without having faith in anyone's claim to have spoken with God.¹

Without expressions of bitterness, the Horowitz family sought to have their son dispell the beliefs in Mormonism he frequently referred to in letters home. Besides expressing his interest in the Mormon doctrine to his parents he wrote to his friends frequently telling them of his search for truth:

... Perhaps I'd better tell you about my "search for religious truth." To start with I became convinced, as a result of objective consideration of scientific data, that, although the facts are not as complete as may be desirable, the evidence tending to disprove the theory of evolution is far stronger than that cited in support of it. Hence I feel I must exclude that theory from my thinking, and accept the alternative premise that man, and the animal and plant life we know came into existence of a sudden. Contemplation of the meaning of this phenomenon, together with the unmistakable evidences of purpose and intelligence in the universe led me to certain conclusions.

(1) The temporal creation was not the result of a random decision, but was brought about to achieve some definite purpose.
(2) That purpose must be the perfection of the individual personality. Man has dominion over the temporal world.
(3) There must be, outside of the life we know, a continuous reality of which we as some manner of essential individualities were a part, and to which we will return. Otherwise the purpose of creation would be frustrated.
(4) To make the most efficacious use of our earthly experience it behooves us to establish contact with that

¹Letter from Jacob I. Horowitz to his son Jerome Horowitz, dated 23 May 1945, written from New York City. (Personal files of Jerome Horowitz, Ogden, Utah. Used by permission.)
part of reality now largely closed to us. There is no standing still.

(5) The medium must be the true religion. God is one. Eternal law is one. There can be only one divine will.

(6) That religion, when sought in humbleness and truth, can be distinguished from others by the heart, and verified by objective evidence.¹

Horowitz, in a letter to his parents the latter part of May, let them know of his serious consideration of becoming affiliated with the Mormon religion:

... When I first came in contact with Mormonism I thought it was just another religion, although an unusually worthwhile one. Then I realized two things... The first is that Mormonism claims that it is the only true religion and that all others have gone astray accepting the teachings of men for the revelations of God. The second is that that stand seemed to be entirely justified. ... Mormonism is the only religion that believes the prophets meant what they said and that their predictions will be fulfilled. ... The Book of Mormon is completely in harmony with both the Old and the New Testaments, and clarifies both on a number of important points. ... Joseph Smith was an unlettered farm boy 23 years old when he began to write the Book of Mormon, and he completed it in less than two years... I've come to feel more and more strongly that I'm losing precious opportunities by remaining an outsider, and have decided to join in a quite short time. ...²

On 3 June 1945, Horowitz was baptized a member of the Church of Jesus Christ of Latter-day Saints. His announcement of the action taken was made to his folks in a letter to them that very day:

Well, I joined the Mormon Church today. For some time I've been bothered wondering whether or not I ought to

¹Personal letter from Jerome Horowitz to Henny Moed, dated 18 May 1945. (Personal files of Jerome Horowitz, Ogden, Utah.)

²Personal letter from Jerome Horowitz to his father Jacob I. Horowitz, dated 25 May 1945. (Personal files of Jerome Horowitz.)
wait. Finally I made up my mind and now I'm mighty glad it's over. I think I did the right thing, and, although I anticipate that you folks don't agree at present, I rather believe that when you find out more about it you'll feel differently... For many months now I have pondered the question of whether I was subconsciously seeking to escape the attitude of the world towards Jews. I thought of this especially in relation to changing my name, because I'm still not sure just why I did it. Probably I leaned over backward to be sure that my belief in Mormonism wasn't the manifestation of some subconscious frustration... I recognize how great the step is and that people will think I'm crazy (especially Mom's bridge club) but I feel certain not only that I've done the right thing, but also that a great deal of good for all of us will result...  

Stayner W. Call, the secretary of the group in the Manila area, reported the baptism to Assistant L.D.S. Service Men's Coordinator Alwyn C. Sessions giving the details of the baptism and the authority by which the ordinance was administered:

I wish to report a baptism that took place yesterday, 3 June 1945, under the direction of L.D.S. Chaplain W. Richard Nelson. A few days ago Jerome Hartley, of Jewish ancestry (and his folks believe he is of the tribe of Levi²), requested baptism and confirmation as a member of our church... About 11:00 a.m. yesterday, Jerry, Chaplain Nelson, Elder (lt.) J. Morris Richards, of Phoenix, Ariz., and Elder Edwin H. Bingham, of Tooele, Utah, and I hiked to the shore of a fresh water lake in the vicinity, Laguna De Bay, where we had a prayer, a short discussion of the meaning of baptism and the responsibilities that are incurred when one is confirmed a member of the church and receives the Priesthood, after which we closed with prayer. Brother Richards conducted the little service, and there was a fine spirit present... We had quiet and beautiful surroundings to add to the thrill of the occasion. I had the privilege of baptizing

¹Personal letter from Jerome Horowitz to his folks in New York, written from the Philippines, 3 June 1945.

²Patriarchial blessing of Jerome Horowitz, given 12 December 1946 under the hands of Patriarch Ray S. Thurman of the Star Valley Stake, declares his lineage to be through the loins of Judah.
Fig. 22.--Baptism of Jerome Horowitz

From left to right: J. Morris Richards, Ted Bingham, W. Richard Nelson, Jerome Horowitz, and Stayner W. Call. This picture was taken immediately following the baptism of Jerome Horowitz, 3 June 1945, in beautiful Laguna DeBay just south of Manila, Luzon, Philippine Islands. (Photo courtesy of Jerome Horowitz, Ogden, Utah.)
Brother Hartley, after which he was confirmed by Chaplain Nelson. We returned to the 5th Repl Depot in time for the testimony meeting there at 1:30 p.m., where Jerry's name was presented to the 33 men present for ordination to the office of Deacon in the Aaronic Priesthood. He was unanimously sustained, and Richards, with Chaplain Nelson, Elder Bingham, Elder Louis J. Heine, and myself assisting . . . ordained him. 1

Following his baptism, Horowitz wrote about his beliefs in subsequent letters to his parents and his sister.

The following are excerpts of letters which were written in an effort to be understood at home for the actions he had taken in the Philippine Islands:

. . . The foundation of religious faith is belief in a living God. Judaism, Protestantism, Catholicism all profess to believe in a living God, but their affirmation is just words. They don't really believe. With reference to Judaism it was a long time before I would admit this to myself. But I'm afraid it's so. Mormonism professed to believe in a living God, together with modern revelations and miracles. I thought if any religion has the vitality to regenerate our civilization this was it. And I began to investigate it. I confess I lacked religious faith myself. I was looking for a religion to do a particular job I considered to be necessary. . . . But as I continued my studies it dawned on me that I was presumptuous to consider using Mormonism to serve my purpose, that it was a lot bigger than I was, and that it was devoted to and accomplishing the very task I had in mind. . . . I remembered that I'd also written that talk, no matter how idealistic and practicable, could never do the job. Only each day living the essential principles would be sufficient. Was I to support my words with actions, or sit back frustrated and impotent, thinking of what might have been? 2

The first reason I had for joining the church so soon is that I was absolutely certain that I was doing the right thing and not making a mistake, so that there really

1Stayner W. Call's monthly report of group leaders, to Alwyn C. Sessions 4 June 1945. (Personal files of Stayner W. Call, Afton, Wyoming.)

2Personal letter from Jerome Horowitz to his sister Gracie, dated 14 June 1945.
was no need to wait. My mind was perfectly clear. . . . Second, I'd been hovering on the edge for some time and was very much afraid that if I didn't take the step soon, I might stay there forever. Third, participating in the service meant a lot to me and I wanted to get started as soon as possible. Fourth, there is no paid clergy in the Mormon church; every male member is expected to hold the Priesthood. But it takes time and I wanted to get started. Fifth, one of the doctrines of the church is that when a person is confirmed a member of the church by one having authority he receives 'the gift of the Holy Ghost' (Sounds funny, doesn't it?), which is a spiritual messenger from God which inspires and prompts him and gives him greater understanding of the gospel. I felt I'd advanced as far as I could without this help. Sixth, once I decided to take the step I felt that a lot of embarrassment, friction, explaining would be avoided if I came home with it already done. 

Reality decrees that there can be only one true religion, because eternal order requires that there be a unity of Creating Intelligence. I believe that religion is Mormonism. Other religions have fragments of truth but they lack the essential core, which, I repeat, because of the relationship of finite to eternal, is revelation. I realize it sounds sort of ridiculous to be saying these things in this day and age, but I think the fault is not with truth which is eternal, but with this day and age which is out of tune with truth. I hope you don't think I'm visionary and uselessly up in the clouds. I think I'm practical in a truer and greater sense by facing and accepting reality instead of hiding in the shadows. I think puzzlement and confusion over the great questions of life is one of the principal causes of neurosis. Mormonism answers those questions, and the resulting inner peace releases a great store of power and energy for positive, constructive living. 

I quote from your last letter: 'All I can say now is --I don't want to disturb your dreams. Keep on dreaming and get all the comfort and consolation you can out of the process, but for God's sake grasp the fact that you are dreaming and dreaming only. Withhold any final decision on anything until you get home.'

I realize with as much clearmindedness as I've ever possessed that I'm dreaming. But I feel my feet are on

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1Personal letter from Jerome Horowitz to his mother, dated 25 June 1945.

2Personal letter from Jerome Horowitz to his father, dated 30 June 1945.
ground and that the process is quite objective... I'm glad I'm one. You're a dreamer. I think the reason you object to dreaming is because you leave a gap between your dreams and reality. This leaves you neither here nor there and makes you think that dreaming leads to unhappiness. Dreaming is a dangerous process. You have to either act on your dreams or suffer the consequences in frustration and remorse. The dreamer can choose to act or not to act, but he can't stop dreaming. When I try not to dream I feel that I'm morbidly trying not to be myself, trying to split my personality. An essential part of all my dreams is at least one clear path from the ground up. I believe I have the insight to keep my dreams practicable, and the courage, determination, perseverance, to act on them.1

Golden plates do sound like a fairy tale, don't they? There are other things about Mormonism that are equally fantastic. But that doesn't mean they're untrue. Reality is a funny thing... 2

As far as Mormonism being a fairy tale is concerned, it's a mighty educational one... One of the fellows here is an evangelist and he's very much interested in saving my soul from the Mormon evil. He's given me some tracts to read which prove that Mormons are thieves, liars, drunkards, murderers, sexual perverts; that Joseph Smith was a lying, cheating, good for nothing epileptic who invented or stole Mormonism so that he'd have an excuse for extorting money from sincere but deluded followers. The only way I even try to answer the tracts is by inviting him to come to one of our meetings and talk with some of the grandest, cleanest, most balanced fellows he's ever met. This doesn't apply to all Mormons, only to those who sincerely believe the fairy tale, and try to live its teachings... 3

... Among other things being a Mormon involves ordering your life consistently with your ideals. And that takes a lot of courage and will power and strength of character. A real Mormon is a man or woman who can stand erect and shine anywhere. Of course, unfortunately, there are

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1Personal letter from Jerome Horowitz to his father, dated 24 July 1945.


3Personal letter from Jerome Horowitz to his mother, dated 4 August 1945.
many who are Mormons in name only.\textsuperscript{1}

Looking to the future fills my heart with thankfulness and joy—thankfulness for Mormonism and joy in what it stands for. While leaving man's feet bound as they are to this mortal world of strife and trial, it can lift a man's heart to the peace, love, light and limitless vista of the heavens. It fits life into the patterns of eternity and gives meaning to joy and sorrow and death. By it the activities of men and nations can be appraised, and good and evil ascertained. The way to love and joy in daily life is to be found in Mormonism. Perhaps I do sound like the chant of a saved Salvation Army lass as Pop suggested, but I assure you I live by truth not emotion. I'm certain not only that Mormonism is true, but that all truth, scientific, artistic, material, spiritual, has a place in it. The Wisdom of Confucius, the Ethics of the Fathers, Epictitus, all, as fragments of truth, have a place in Mormonism. You can see that I'm going to take a lot of disillusioning before I come to think like a normal intelligent grown up.\textsuperscript{2}

\textbf{Troop transport services.}—In a letter to President Sessions, Louis J. Heine, who arrived in the Philippine Islands during May 1945, told of religious activities he participated in enroute from the United States to the Philippines. Independently and at different times unknown to each other, three group leaders aboard the ship approached the ship's chaplain for permission to hold L.D.S. services. After learning of each other's plans, all three consolidated their efforts. The consolidated group attendance at meetings during the crossing was from thirty the first week to forty-six the final Sunday meeting. Oliver R. Smith, a faculty member of the Brigham Young University, taught a study group which met during the week. Heine made his report to President Sessions while

\textsuperscript{1}Personal letter from Jerome Horowitz to his folks, dated 18 September 1945.
\textsuperscript{2}\textit{Ibid.}, 21 November 1945.
at the Replacement Depot, observing that "ten or eleven group leaders are here, but many of us will be scattered before long. There are quite a number of returned missionaries."\(^1\)

**29th Replacement Depot.** On 23 July 1945, Stayner Call, in company with Chaplain W. Richard Nelson, organized the 29th Replacement Depot into a permanent group organization.\(^2\)

Erwin E. Wirkus, a group leader from Ammon, Idaho, was sustained as president of the group, with Stanley A. Burt and Claude C. Llilya as his first and second counselors. Llilya also served as the secretary. Meetings at the 29th Replacement Depot were conducted Sunday mornings and Tuesday evenings. It was quite common for those of one group to attend their group meetings, then, if distance and time permitted, hasten to another area and there attend L.D.S. services also.\(^3\)

The meeting was held in a sagging tent without electricity and pitched on the very muddy ground. Nearby was the partially completed framework of the chapel. We sat on pieces of board wide enough not to sink into the mud.\(^4\)

The above is in reference to a Tuesday night meeting

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\(^1\)Personal letter from Louis J. Heine to Pres. Alwyn C. Sessions dated 2 June 1945. (Personal files of Pres. Sessions, Fresno, California.)

\(^2\)Letter from Jerome Horowitz to Pres. Sessions dated 18 August 1945. (File of Stayner W. Call, Afton, Wyoming.)

\(^3\)Ibid.

\(^4\)Jerome Horowitz, monthly report of activities of the 29th Replacement Depot to the L.D.S. Service Men's Committee, Salt Lake City, dated 11 July 1945. (From the personal files of Stayner W. Call, Afton, Wyoming.)
attended by Jerome Horowitz with the fellows at the 29th Replacement Depot. He frequently attended their meetings to help in any way he could. He reported Elder Wirkus and the group were doing a fine job.¹

**Manila group activities.**—The largest group meeting held regularly on Luzon was the Manila group. The first meeting was held the 11th of March 1945 with two people attending. The following week there were twenty-five, which more than doubled the next week when fifty-six were present. The Manila group met regularly until July 1946, when members either stopped meeting or the records and minutes of the meetings were lost. The last recorded meeting of the Manila group was 21 July 1946.² The attendance record of the group is shown in Table 2, with a peak of 206 attending a regular weekly meeting on 9 August 1945. The attendance then tapered off until the last of the World War II servicemen in the Philippine Islands had been returned to the United States.

Byron H. Larson was the "presiding group leader"³ of the Manila group, with Wallace Knight and Owen S. Gardner serving respectively as first and second counselors to him. Walter S. Harris, and later Donald N. Wheeler were group secretaries. Larson and his staff were released 2 September

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¹Ibid.

²"L.D.S. Group Minutes, Manila, 11 March 1945 to 21 July 1946."

³In Manila area there were 23 M.I.A. group leaders at that time, and they selected a "presiding group leader" to direct the functions of the group.
### Table 2

**Weekly Attendance of Manila L.D.S. Group during World War II**

<table>
<thead>
<tr>
<th>Date</th>
<th>Attendance</th>
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<td>145</td>
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<td>1-6-46</td>
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<tr>
<td>11-25-45</td>
<td>188</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

*Conferences held on that date.

Source: "L.D.S. Group Minutes, Manila, 11 March 1945 to 21 July 1946."
During their tenure of office, L.D.S. activities in Manila became quite stably established.

In the city of Manila and the immediate vicinity can be found a large number of L.D.S. servicemen who gather every Sunday afternoon at a conveniently located Protestant chapel for sacrament meeting, and once a month for fast meetings that are some of the most inspiring I have ever had the pleasure to take part in. The average attendance at these services is approximately one-hundred-thirty. On Wednesday evenings, M.I.A. services are held, and they have proved to be a very good source of wholesome recreation. In everyone of our services there are stacks of *Eras* and other church literature on the stand. I have noticed that many copies of the *Era* have become "dog-eared" and are ready to fall apart from continual usage.

Two members of the Manila group who reportedly made many friends among the Filipino people were Von R. Nielson and Arnold Green. Nielson learned to speak the national language of Tagalog and was able to preach the gospel to them in their national tongue. Although records of baptisms do not exist, their record of discussing the principles of the gospel with the Filipinos is established.

On 1 July 1945, Stayner Call and Jerome Horowitz hitchhiked to Manila in an effort to determine what L.D.S. activities could be initiated with the 22nd Replacement Depot (APO 714), operating near Manila. Depot processing time was very short, with transient personnel going through the depot in three to five days. The chaplain had included a notice of

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1"L.D.S. Group Minutes, Manila," p. 39. See Table 3 for the complete organization as it changed with the rotation of personnel in the area.

2John B. Larson, "Letter to the Editor," The Improvement *Era*, XLVIII (September 1945), 525.

3Questionnaire remarks of Von R. Nielson, received 23 June 1954.
Fig. 23.--Ellinwood-Malate Chapel

The Ellinwood-Malate Chapel in Manila, viewed from the adjoining street; a veritable beehive of activity when the L.D.S. servicemen held their conferences there. The trucks represent one means of transportation to the services and conferences. The average attendance at this meeting place was about 130 for a period of more than one year. (Photo courtesy of Jerome Horowitz, Ogden, Utah.)
Latter-day Saint services in Manila on the weekly mimeographed schedule of religious services. They contacted Captain Darwin G. Allred, a permanent party member of the Replacement Depot, who reported they were participating with the Manila group.¹

**Tarlac conference.**—On the 22nd of July, the fourth L.D.S. conference in the Philippine Islands was held at Tarlac. The 27th Infantry Chapel (APC 25) was used for the meeting, which was presided over by Chaplain W. Richard Nelson. The theme of the conference was "What shall we do to insure the continuation of the faithfulness manifested by our pioneer ancestors, and how can we best further their hopes and good works in building up the Kingdom of God?"² The theme was developed through six talks given by six M.I.A. group leaders, along with Chaplain Nelson's address. The weekend rain was very heavy, but in spite of it seventy-nine attended the conference:

- . . . fifteen former missionaries for the church were present. Roll call by States: Utah (59); Idaho (9); Arizona (4); Wyoming (2); and other States (5). Roll call by Regiments of the 25th Division, and by other Armed Forces installations: from the 161st Infantry (27); from the 35th Infantry (13); 27th Infantry (6); Division

¹Letter from Jerome Horowitz to Pres. Alwyn C. Sessions dated 11 July 1945. (From the personal file of Jerome Horowitz, Ogden, Utah.)

²Letter from W. Richard Nelson to the L.D.S. Service Men's Committee in Salt Lake City, dated 31 July 1945. (In basement files of L.D.S. Church Historian's Office. Copied by permission. This is a four-page report but only three pages of the report were in the file.)
Artillery (2); Division Headquarters (all with the band) (3); from the units in the Clark Field area (14); from the 6th Army Headquarters (6); from the Signal Radio Intelligence Service (3); from the 172nd Infantry of the 43rd Division (1); from other units not listed (4).  

Second Manila conference. --August was another month of conferences. Two conferences had been held in the Philippines during the month of July 1945: July 8th at Leyte and July 22nd at Tarlac. The conference activities of August were just as frequent but a little larger in attendance and farther apart geographically. The August conferences were held on the same day--12 August 1945. At Zamboanga, Mindanao, Chaplain Roy M. Darley presided over the conference conducted by Carlyle B. Eyre, with eighty people attending. Simultaneously in Manila the largest group of Latter-day Saints to ever assemble in the South Pacific, packed the shell-pocked auditorium of the Manila Normal School with nearly five hundred individuals.  

2 All offices of the priesthood were represented in the roll call, together with WAC's and nurses and Red Cross workers who added a feminine atmosphere to the conference.  

When the combined voices of the group joined in singing from

1Ibid., p. 3.

2The stenographic report of the conference indicates 474 were in attendance. According to the priesthood count, there were only 446, but the conference reporter indicated the 474 count was correct, because some holding the Aaronic Priesthood offices and some visitors did not stand for the priesthood count. The "L.D.S. Group Minutes, Manila, 11 March 1945 to 21 July 1946" indicated the total number present to be only 438.

Fig. 24.--Largest Group of L.D.S. Servicemen Ever Assembled in the Philippine Islands.

This picture represents a portion of the L.D.S. servicemen who met at the 12 August 1945 conference held in Manila, Luzon, P.I., presided over by M.I.A. Group Leader J. Morris Richards. This was the largest group of L.D.S. servicemen (474) that ever assembled in the Far East to worship together. (Photo courtesy of Jerome Horowitz, Ogden, Utah.)
the second floor of the concrete building, their songs of Zion swelled to overflow into the streets.¹

The conference theme was printed on a lovely program artistically displaying a Filipino landscape scene. The artwork for the program was by Balbino de la Rama of Manila.² Many Filipino people helped in the preparation for the conference. The theme was taken from the Sermon on the Mount.

Ye are the salt of the earth. . . . Ye are the light of the world. . . . Let your light so shine before men that they may see your good works and glorify your Father which is in Heaven.³

Elder J. Morris Richards, of Phoenix, Arizona, presided and conducted during the meeting. The full stenographic report of the conference is contained in Appendix D.

Chaplain W. Richard Nelson.---While Chaplain Nelson was at the depot processing for assignment to a field unit, he spent practically all his time working with the L.D.S. groups about him. His June 1945 report of chaplain activities to the Chief of Chaplains disclosed this fact, and he received a light reprimand for spending too much time with his own

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¹In a personal interview 22 January 1954 with Baldomero Talag, a Filipino convert to the church living in Salt Lake City, he said the music of the Latter-day Saints would do a great deal to convert the Filipino people and prepare them to receive the restored Gospel of Jesus Christ. He said they love the L.D.S. hymns and music.

²Copied from the conference program in the personal files of Stayner W. Call, Afton, Wyoming. (Copied at Afton, 9 March 1954.)

³Matt. 5:13-16.
religious faith. However, his activities of later months were of such a nature as to completely justify his June activities. His June activities were beyond his duty requirements and were misunderstood. Reports of August did not show a let-down in his work with Latter-day Saint units, but rather an increase, besides showing "more time spent and more meetings conducted for the general Protestant Groups than any other Chaplain of this Division."2

The L.D.S. groups which Chaplain Nelson worked with while assigned to the 27th Infantry on Luzon were widely scattered in the area north of Clark Field, including the mountain province areas. The 6th Replacement Depot had only one church member who was permanent—all other members of the depot were casual. Meeting with them for sacrament the first Sunday in September, Chaplain Nelson met with about twenty men who had just arrived from the States. Enroute many great things had occurred representing milestones in the lives of most soldiers. The atomic bombs had destroyed Japanese targets and the Emperor had asked his cabinet for peace. The battleship Missouri was steaming toward the designated place for the formal signing of the peace terms. Because of these events the testimonies of those brethren who had the opportunity of expressing themselves during the meeting, were ones of joy and

1Letter from Chaplain W. Richard Nelson to L.D.S. Service Men's Coordinator in Salt Lake City, dated 7 September 1945. (Basement files, L.D.S. Church Historian's Office.)

2Ibid.
gratitude for their success individually as well as the success of the armed forces of the United States.\footnote{Ibid.}

I set apart ten men as Group Leaders including the one man who is assigned to the Depot. He is a good fellow, and is cook for the Officer's Mess. One former missionary was already a Group Leader, and he assisted me in selecting the others to be set apart.\footnote{Personal letter from Chaplain Nelson to Jerome Horowitz and Stayner Call, written aboard USS Du Page in Lingayen Gulf, near San Fabian, 26 September 1945. Nelson was awaiting shipment with his unit to Japan. (Personal file of Jerome Horowitz.)}

The 6th Division.--The 6th Division had been in the Cagayan Valley, located at the town of Bagabag, but had recently moved from the valley to the western coast of Luzon in preparation for movement to Japan. This movement enabled Chaplain Nelson to meet with the L.D.S. men of the division, numbering almost one hundred.\footnote{Ibid.} One of the group leaders Chaplain Nelson had set apart in the 6th Replacement Depot had been assigned to the division prior to their shipping for Japan.

The 33rd Division.--The 33rd Division was in the area near Baguio and the Vill Verda Trail. Having occasion to visit Baguio in August, Chaplain Nelson took time to seek out members of the church. After contacting three of them, he learned there were between seventy and one hundred members.\footnote{Personal letter to Jerome Horowitz from Chaplain Nelson, 17 August 1945. (Personal file of Jerome Horowitz.)}
with the division. Meetings were being conducted in the division by a young man who had been elected by the group to act as the presiding elder since no one of the group had been set apart as a group leader.\(^1\) In September, prior to the 33rd Division's being sent to Japan, Chaplain Nelson was able to visit them again, and four of their number were set apart as group leaders that they might function more effectively in church activities in Japan. Some men of the group had been isolated for considerable periods of time. Many "have not met with other L.D.S. men for more than eighteen months."\(^2\)

With the war over, thousands of soldiers were out of a job and faced with several weeks or months of inactivity before being returned home for new assignments or discharge. Efforts to convert that time into useful pursuits were mentioned in letters from Chaplain Nelson:

> Since the end of hostilities, we have concluded that we will all find ourselves with more leisure time, and we have chosen to urge our men to avail themselves of every opportunity to increase their knowledge of the gospel, and their education and training in the fields of their choice. . . . Some including myself, have sent for correspondence courses in connection with college work. We will continue to stress the importance of making wise use of our time during our stay away from home. . . . I have recently concluded that I am enjoying more wholesome experiences than I did during my mission to Brazil. . . .\(^3\)

One thing which has brought me a lot of happiness is our success in winning the interest of one of our number who has never taken an active part in Church work since

\(^1\)Ibid.

\(^2\)Letter from Chaplain Nelson to Jerome Horowitz and Stayner Call, 26 September 1945.

\(^3\)Letter from Chaplain Nelson to L.D.S. Service Men's Committee, 7 September 1945.
he was ordained a Deacon, and who has fallen by the way-side until he cannot be considered a Latter-day Saint. Brother Max Bentley and I have been working with him, and last Tuesday he came to our M.I.A. meeting and seemed to enjoy what was said and done there. He visited with us afterward. I took him with me the following day when I went to Manila, and we attended the M.I.A. meeting to-gether. Two other L.D.S. men who are very active went along, and this young man told me after we returned home that he enjoyed himself more than at any time since he entered the Army. He has many fine qualities, but . . . will have to come a long way to really enjoy full fellow-ship with the Priesthood, but you may be sure we will work with him and do all we can to help him become as the Lord would like him to be.1

Clark Field experiences.--At Clark Field, near the town of Angeles, the group started to function soon after the 5th Air Force moved there following the re-occupation of Luzon. Claude R. Pomeroy was with the 43rd Bomb Group. He had partic-i-pated with a group of L.D.S. men at Tacloban, Leyte, where his bomb group had been "dropped off" by the Navy. His bomb group had not been operational on Leyte because base facilities there were lacking.2 When it moved into Clark Field, Claude set to work organizing and again conducting religious activi-ties at the air field. Members of the group participated in conferences held in Manila and at the 27th Infantry Division conference in Tarlac. Minutes of meetings at the air field apparently were not sent to the Church Offices, or if they were sent, they did not arrive.3

1Ibid.

2Craven, op. cit., p. 408. The group was not com-pletely out of action, for its 63rd Squadron was flying night flights and it was being used for filler crews.

3One other possibility exists. If records were sent to the Church Offices and they were not filed with records of servicemen's activities made available to the writer, they may later be found and become available.
Charles R. Black was an L.D.S. crew-member aboard an aircraft flying from Clark Field to targets over Formosa. His airplane failed to return to the regrouping point and he was listed as missing.¹

Rendell M. Seamons was a radio-operator-gunner flying in a B-24; he sometimes operated the waist-gum position. He was a member of the Clark Field L.D.S. group. He wrote:

I always stood behind the window and watched forward for ground fire. This day I moved forward from the window and was observing to the rear. (This was very unusual for me.) A piece of flak came through the window and out the bottom of the ship. If I had not moved when I did I would have stopped it.²

Gordon Rex Babb reported that meetings at Clark Field were held each week on Sunday, with an average attendance of fifteen to twenty-five. About ten miles away he attended a second meeting each week on Sunday.³ Babb, then a recent convert to the church, had been baptized by Chaplain Reed G. Probst on the island of Biak, 1 October 1944, just prior to coming to the Philippines.⁴ Ben O. Spencer and Claude Pomeroy were very influential with Rex in desiring baptism. Spencer was from Malad, Idaho. He was killed in an airplane crash while returning from furlough to Sidney, Australia. The plane

¹Questionnaire remarks of Rendell M. Seamons, received 23 June 1954.
²Ibid.
³Questionnaire remarks of Gordon Rex Babb, received 6 July 1954.
⁴Letter of Claude R. Pomeroy to Chaplain Reed G. Probst, contained in an enclosure to the L.D.S. Service Men's Committee from Chaplain Probst, dated 5 February 1945. (Basement library, L.D.S. Church Historian's Office.)
crashed on Owi, Netherland East Indies.\(^1\) Babb reported the
death of another L.D.S. man, James B. Webster. He was a mem-
ber of the Air Corps, impressed to seek adventure with the
infantry while he was at Clark Field. While on patrol with
the infantry he was killed.\(^2\)

Initiated by a request from Helen Lingwall, who was a
personal friend to the family of Jacob Z. Richardson, a group
of twenty servicemen attended a dedicatory service at the
graveside of Jacob Z. Richardson. Held at the USAFFE Cemetery
in Manila 30 September 1945, the service was conducted by
Elder Dale E. Dunn. The dedicatory prayer was offered by
Elder Blaine L. Liljenquist.\(^3\)

Later the same day, Elder Dunn conducted another
memorial-dedicatory service for Elder Paul R. Stoddard who
had been killed in an aircraft accident. Sixty-five attended
this service. The dedicatory prayer was directed by Elder
Vaughn Nielson.

Following the prayer the Flag which had been held over
the grave by Brothers Albert F. Rissman, Reed Hancock,
Karl Hilbig, Lorin W. Ferre, Albert D. Carter, and Milo A.
Burke, who were acting as pallbearers, was folded and sent
to Brother Charles Stoddard, brother of the deceased.\(^4\)

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\(^1\)Questionnaire of Gordon Rex Babb.

\(^2\)Ibid.

\(^3\)"Minutes of Dedicatory Service at Graveside of Jacob
Z. Richardson, USAFFE Cemetery in Manila, 30 September 1945,"
approved by Dale E. Dunn, group leader, and reported by
Thomas K. Lyman, secretary. (Unbound MS in L.D.S. Church
Historian's Office.)

\(^4\)Ibid.
37th Combat Engineers.--Miles England of Arimo, Idaho, was a group leader serving with the 37th Division Combat Engineers. The responsibility of the combat engineers was to build the roads which the infantry would use for advancing on the enemy. One of the big problems was that the engineers would often confront the enemy before the infantry would. Assignment in the unit usually meant a tough one. Miles expressed the belief that he had received divine guidance while in action with his unit.¹ The average attendance in his L.D.S. group was about fifteen members, who met when battle conditions would permit.²

Plans for Armistice Day conference.--By October, plans were being made for another conference in Manila, to be held on Armistice Day, 11 November 1945. Jerry Horowitz prepared a letter at his headquarters, informing all subordinate units on Luzon of the L.D.S. conference. The letter suggested that commanders might assist L.D.S. men to attend by allowing them time and transportation to get there. After preparing the letter and submitting it to the command chaplain for approval, Horowitz placed the letter in the basket of his commanding officer, Colonel St. Clair. Curious to know the reaction of the Colonel, Horowitz observed to see what he would do about signing it:

¹Personal letter from Jerome Horowitz to his folks, 20 September 1945. (Personal file of Jerome Horowitz.)

²Questionnaire of Miles S. England, Pocatello, Idaho, received 26 June 1954.
He didn't approve it. Instead he crossed some out and rewrote parts of it in ink. Then he held it up to me and said, "Jerry, will you type this over again?" I was very much surprised and took it and looked for the changes. He'd made it stronger than I would have dared to suggest. In fact, I wondered if the Adjutant General would sign it. . . . The word "desired" from a higher headquarters to a lower headquarters means this is a direct command. "It is desired that the time and place of the Latter-day Saint Conference referred to above be given full publicity, and that personnel of that faith be permitted to attend these services. Transportation will be provided." That means that if there's one Mormon at a camp a couple of hundred miles from Manila he's to be given a pass and a jeep to get to this conference.1

One problem which needed attention before the conference, pertained to providing a suitable building where the conference could be held. Such problems were usually resolved by the group leaders in their regular meetings. During the autumn of 1945 there were twenty-three M.I.A. group leaders in the Manila area. These leaders were organized as a planning group to direct the activities of the various L.D.S. groups in that area. They selected from their own number one member designated as "presiding group leader." He presided over them

1Personal letter from Jerome Horowitz to his folks, written 2 November 1945. (From personal letter files of Jerome Horowitz.) The cooperation with chaplains and unit commanders was generally very high in providing opportunities for the religious activities of minority groups in the service. This experience is commendable. It has not been restrictive to Mormon activities but has been extended to all faiths. However, the positive church program for Latter-day Saint servicemen is of such a nature that it may involve group leaders who are privates obtaining fine cooperation with a chaplain who is an ordained minister and a commissioned officer. The opportunities for the military commanders to express cooperation of this type is considerably greater with L.D.S. groups than with any other minority religious groups in the service. It must be added, too, the extension of privileges and willing cooperation of authoritative individuals with subordinates, is dependent on the behavior and conduct of the minority group in not abusing the privileges granted.
all. According to the minutes of one of their meetings, the problem of providing a place to meet was discussed:

It was recommended by one of the brothers that we should make an offering to the Reverend for the use of the church. This was disapproved since the last time we had a nice place to meet we made the offer to pay and before long the board of directors of the other church sent us a letter charging us rent more than we could afford to pay. Brother Dunn stated that Reverend Bousman stated that we could help a great deal in the repairs of the Chapel and that the organ needed the attention of a good radio man. Brother Parkhurst stated that he thought he could get it fixed for us. It was decided that we will get work groups organized to help with the upkeep of the church yards and buildings.²

The conference theme was "Going Home." Elder B. Orson Goddard, one of the group leaders from Murray, Utah, presided and conducted the meeting. This was the third quarterly conference in Manila and the eighth conference of Latter-day Saints in the Philippine Islands.

The congregation sang "Come, Come Ye Saints." The words and music rolled forth and our hearts swelled with the feeling that "all is well." A few Filipino spectators standing in one of the doorways swallowed hard as they watched with wide misty eyes.³

During roll call 312 stood to be counted: 228 were from Utah, 37 from Idaho, 19 from California, 13 from Arizona, and 25 were from other states and/or countries. Slightly more

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¹"Minutes of M.I.A. Group Leaders' Meetings Held in Manila," 14 October 1945. (MS record in L.D.S. Church Historian's Office.)

²Ibid.

³"Report of Third Quarterly Conference of Church of Jesus Christ of Latter-day Saints, Island of Luzon, November 11, 1945, at Ellinwood Church, Manila, P.I., at 13:00," conference reporter, Jerome Hartley. (Copied by permission from the personal files of Jerome Horowitz.) Full conference report is contained in Appendix F.
than one-half of the group were married and all the married
men had children. Forty-two members of the group were group
leaders and sixty were returned missionaries. Thirteen were
from ships in the harbor.¹

Jerome Horowitz wrote a descriptive impression of the
conference to Reita Call:

This evening when I came back to the company area it
seemed like I was re-entering a world of a lower order.
The brightness and the love—the spirit—was gone. The
only brightness here is the little I carry with me like a
lone candle in the night. At the conference and at the
social that followed all our lights burned together and
made the whole area warm and bright. It's at times like
these that I realize most strongly that Mormonism is truly
the light of the world... It seems to do more harm
than good to try to tell people about the gospel. The
best policy here at least appears to be to keep your light
shining so brightly that people of their own initiative
ask what brand of fuel you use.²

Horowitz gave the following account of his Thanksgiv-
ing Day activities a few weeks later in a letter to his folks:

On Wednesday night I went downtown to a special Thanksgiv-
ing testimony meeting. Wonderful is too mild a word to
describe the evening. To see those lusty, clean cut,
clear eyed fellows get up one after another and with such
humble sincerity say how thankful they were to the Lord
for his many blessings, and especially the Gospel, made
my heart swell with gratitude that they were my brethren.
There was one educated, elderly, very fine Filipino woman
there who's been coming to meetings regularly since about
last April. By the time the meeting was over, she looked
like she'd just peeled a bushel of onions. I guess every-
body there, including me, peeled a few. Incidentally,
this woman applied for baptism about 6 months ago, but the
authorities at SLC said to wait until a branch of the

¹Ibid., p. 3.

²Personal letter from Jerome Horowitz to Reita Call,
11 November 1945. (From the files of Jerome Horowitz; used
by permission.)
Church is organized here.¹

The turkey dinner was swell yesterday too. But what a difference. All we had was food for our stomachs. The spirit of love and goodness wasn't there. Instead of clean cut fellows there were a bunch of drunks passing bottles around. Of course there are lots of nice fellows in the army. But there's still that huge gap between them and a Mormon who's living his religion, which unfortunately, not all do.²

Aniceta Fajardo.--The woman referred to above is Aniceta Pabilona Fajardo.³ She had participated with L.D.S. groups since she first became acquainted with them in 1945. She was active in the functions of the church and was respected and loved by all who knew her. She was born 17 April 1890, the daughter of Silvenia Salvatierra and Leocadio Pabilona.⁴ Her daughter Ruth was a young mother when they commenced to associate with the Mormon soldiers who taught them the gospel. Ruth was never receptive to the gospel in the degree her mother was. Many L.D.S. servicemen in the Manila area contributed, in some degree, to instill in Mrs. Fajardo her desire to join the church. She attributes it to all of them,

¹Personal letter from Jerome Horowitz to his folks, 23 November 1945. (From files of Jerome Horowitz; copied by permission.)

²Ibid.

³Her name has been spelled in as many ways as there are people who have written about her. This is considered the correct spelling since her name was written this way by her own hand on her genealogical record.

⁴"Genealogical Record of Aniceta Fajardo," prepared by her hand at the request of Loren Ferre. The original genealogical sheets are in his possession at 2865 So. 18th Street, Salt Lake City, Utah.
but when asked to designate "the one" who had the most influence with her and who had done the most to teach her the gospel, she said it was Jerry Hartley.\(^1\) His philosophy of teaching the gospel at that time is summarized below:

With reference to proselyting (which is a labor I love with all my heart) my small experience does seem to indicate that setting out to prove the gospel is true is not the best approach. It appears most advisable rather to humbly and sincerely explain your beliefs and their basis and to state simply what the gospel means to you. I find myself falling naturally into an attitude of patience, sincerity, humbleness, love. These have lately left a bright residue of joy to lige my heart. I recall this is the approach you suggested.\(^2\)

Horowitz worked with the Fajardos in building their burned-out "spot" in the city. They were living in a slum area, in the open, with a couple of pieces of tin over their heads and some old metal chairs as their furniture. He built shelves and prepared a place where things could be placed in order. While working he told them of the gospel and its place in his life. As the spark began to glow he taught them new principles, hoping there would develop within them the flaming desire to pray and seek additional knowledge pertaining to the truth of his teachings and their personal discoveries.\(^3\)

Sister Fajardo prayed and studied, and participated in church

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\(^1\)Testimony of Mrs. Fajardo to Lowell E. Call and others in a personal interview with her at Clark Air Force Base, Luzon, P.I., at the home of Captain Floyd Nixon, 22 February 1950. Jerry Hartley is Jerome Horowitz.

\(^2\)Letter from Jerome Horowitz to Stayner Call, dated 17 December 1945. (From the files of Stayner Call.) This approach seems to summarize quite well the present missionary philosophy of the church in preaching the gospel.

\(^3\)Ibid.
functions as a member of the group, and her desires for baptism were ultimately expressed.

The time for Horowitz to return to the States arrived by the 4 December 1945, and he was transferred to the depot to processing for returning. Writing to Stayner Call on the 22 December, he says:

Well, I'm still here. Today is the 18th day. Some of the fellows are beginning to show signs of going batty, but I am enjoying myself immensely. Except for one day on KP I spent every day this week with the Fajardo's. . . . Our gospel discussions have been going fine, and I'm learning a great deal. For a while I seemed to be making excellent progress. At one time Ruth said I didn't have to present any more evidence, because she was convinced. . . . Now I can show her how a thing must be, and she intentionally or otherwise won't see it. . . . I'm coming to appreciate more strongly that whether or not she recognizes and accepts the truth is not to my credit or discredit but is a personal matter between her and the Lord. . . .

Mrs. Fajardo's desire to accept the gospel included proposals to go to the United States, where she could be given permission for baptism. Ruth did not feel they should do this. As an alternate plan, she proposed to go to the Hawaiian Islands, since the church was established there.

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1Personal letter from Jerome Horowitz to Stayner W. Call, 22 December 1945. (From the personal files of Jerome Horowitz.)

2In answer to an earlier petition to the General Authorities of the church, they recommended that Mrs. Fajardo not be baptized until the church should be established and missionaries sent to the Philippine Islands.

3Letter from Jerome Horowitz to his folks, 17 December 1945. (From personal file of Jerome Horowitz; used by permission.)

4Questionnaire remarks of Harold J. Powell, received 16 June 1954.
The body of group leaders in Manila petitioned the Church Authorities for permission to baptize Mrs. Fajardo. Elder Harold B. Lee, of the Quorum of Apostles and Chairman of the L.D.S. Service Men's Committee, sent a letter approving the baptism. He expressed the reluctance of the First Presidency in granting approval, their being greatly concerned that Mrs. Fajardo might not be able to remain true to the church after the servicemen should leave.¹

Two weeks before Easter the reply came, and as I was conducting the service that Sunday it fell my privilege to tell Sister Fajardo the news. So after the service Elder Ferre, Elder Hill and I called Sister Fajardo aside and when alone I asked her what her greatest desire was. She replied without hesitation, "To be baptized and become a member of the Church of Jesus Christ of Latter-day Saints." I then told her we now had permission to baptize her. When I told her that, her face glowed and she truly had an angelic expression on her face. The joy of her soul flowed up—she was so overjoyed that she was unable to speak for many minutes as tears of joy flowed freely. The three of us knew that she would remain faithful. When she was finally able to speak she asked to be baptized on Easter morning.²

On Easter morning, 1946, the group assembled for the baptismal service, with Elder Harold J. Powell conducting. Elder Loren Ferre entered the waters of baptism with Mrs. Fajardo and baptized her. Elder Hill confirmed her a member of the Church of Jesus Christ of Latter-day Saints.³

Christmas 1945.--Christmas of 1945 was celebrated by L.D.S. groups in Manila cooperatively participating in three special events. The first event was a party held the 20th of December at the home of Colonel E. B. Grimm. The home had

¹Ibid. ²Ibid. ³Ibid.
been decorated with traditional Christmas decorations. An entertainment program was presented to more than one hundred persons attending, who exchanged gifts and enjoyed the refreshments which were served. Ralph C. Bishop directed the activity of that night.¹

The second event of the week was a special Christmas service conducted at the Ellinwood-Malate Church the 23rd of December. Dean R. Muir of Rexburg, Idaho, conducted the meeting, which consisted of carol singing, a program of song and recitation, and a Christmas message by Erwin E. Wirkus of Idaho Falls, Idaho. Maxine Tate traced the activities of some members of the group during the past three years, starting from New Guinea and following through to the Philippines.²

On Christmas night the third event took place at the headquarters of the Philippine Sea Frontier in Manila. Under the direction of Blaine J. Liljenquist of San Diego, California, the M.I.A. study group at the Philippine Sea Frontier sponsored a program of music and speech, followed by a film presentation and the distribution of gifts and refreshments.³

M-Men basketball team.--In the M.I.A. activities in the United States the basketball program of the church is a big event. The L.D.S. boys in the Philippines thought they should have a basketball team to represent the Mormon Church

²Ibid.
³Ibid.
Fig. 25.—Manila M-Men Basketball Team

The members of the L.D.S. basketball team which entered the Army Athletic and Recreation Association League, where the team rated second place among the twelve teams participating. Not all of the team members were present for the above picture. Front row, left to right: A. F. Risman, Alfred Carter, Robert Calton, Earl W. Jackson. Back row: F. Lant Haymore, Gordon W. Snow Jr., J. Calvert Gridley, Maxine Tate, Lester D. Haymore, George Walker, and Boyd Jensen. (Photo courtesy of J. Calvert Gridley, Provo, Utah.)
where they were then living. Major Dale Dunn from Pocatello initiated the organization of a team to compete in the basketball league sponsored by the Army Athletic and Recreation Association.¹ Twelve teams constituted the league, with the L.D.S. group being the only religious team in the league. All other teams represented Army units in the Manila area. As the games progressed the record found the M.I.A. team standing as the second place team of the league.² Maxine Tate was the "Gleaner Girl" sponsor of the team; she was a wonderful girl, known and loved by almost every L.D.S. boy from New Guinea to the Philippines. The team consisted of the following players: Gordon W. Snow, Boyd Jensen, J. Calvert Gridley, George Walker, Lester D. Haymore, Dale G. Hatch, Robert Calton, Earl W. Jackson, F. Lant Haymore, A. F. Rissman, Kent Donaldson, and Miles S. England. Others who played when they were able to get into town were Wayne B. Garff and Dale Dunn. Alfred Carter handled the scoring, timing, and other managerial jobs of the team.³

When Chaplain S. George Ellsworth was sent from Leyte to Luzon in January 1946, he spent one day in Manila prior to being sent to the headquarters of the 513th Anti-aircraft Artillery Gun Battalion (APO 74), at San Marcelino, on the west coast of Luzon. When Chaplain Ellsworth left Leyte the military forces there were becoming depleted. On board a

²Ibid.
³Ibid.
converted Liberty ship, from Leyte to Manila, he met with five other L.D.S. boys for a Sunday service in an elevated gun nest on the ship.\footnote{Letter from Chaplain S. George Ellsworth to the L.D.S. Service Men's Committee in Salt Lake City, 28 January 1946, San Marcelino, P.I. (Office of L.D.S. Church Historian.)}

Last Monday evening while attempting to get this report and inclosures off to you, I was seated in the headquarters building typing when I noticed the fellow next to me was typing a letter home, answering a letter postmarked "Smithfield, Utah." I took up conversation with him and we soon knew many friends in common--yes, he is a Latter-day Saint, and could tell me where L.D.S. meetings were held. . . . He took me to visit other L.D.S. fellows in that battalion.\footnote{Ibid.}

Chaplain Ellsworth reported an M.I.A. group located at the Navy Base at Olongapo, Subic Bay, as having the nicest chapel he had seen any place in the islands. It was constructed from the remaining ruins of an old Filipino Church which had been destroyed by the war.

They equipped themselves with all necessary equipment, song books, Eras, booklets, study manuals, etc. One machinist built a beautiful sacrament tray and then turned out on his lathe, from stainless steel, sacrament cups to equal any that could be purchased. I found these brethren strong in the faith and though none were set apart as group leaders yet they carried on in true fashion. Although . . . but five in number now, I learned that they had advertised their meetings (in the days of many troops) through all the Philippine Islands so when sailors docked here they would attend. They had up to 40 out during their height.\footnote{George S. Ellsworth, "Report of L.D.S. Activities" to Service Men's Committee, in Salt Lake City, from San Marcelino, 13 February 1946. (Office of the L.D.S. Church Historian. Copied by permission.)}
Fourth Manila conference.--February was conference time again. One hundred fifty-one service personnel gathered together to attend the fourth quarterly conference in Manila--the ninth in the Philippines. Members of the church came from Bantangas, seventy miles south of Manila, and from San Fernando, La Union, two hundred miles to the north.\(^1\) Cornelius W. Nielsen of Salt Lake City was responsible for the preparation of the conference program.\(^2\)

Memorial service at Manila Cemetery.--In Chaplain Ellsworth's report to the L.D.S. Service Men's Committee for his activities of February 1946, he indicated plans were under way to hold a memorial-dedicatory service at the USAF Cemetery (Manila No. 2) similar to that which had been held at Leyte, prior to his transfer to Luzon.\(^3\)

The dedicatory service was held 24 March 1946, presided over by Chaplain Ellsworth. Chaplain Albert O. Mitchell was in attendance and was one of the speakers. He was a transport chaplain unassigned to a unit in the Philippines. His visits to the Philippine groups were on the basis of being a visitor, but he was always an active visitor.

During the services it was explained the War Department was developing a plan for a National Cemetery Overseas, and the remains of many of those who were buried at Manila

\(^1\)Ibid., 9 March 1946.

\(^2\)Report of the conference is contained in Appendix F.

\(^3\)Ellsworth, op. cit., 13 February 1946.
might later be moved to chosen locations near their homes in the States. The remains of those who stayed in the islands would have honored graves in the National Cemetery Overseas when selected.¹

The Memorial Service was held in memory of all those who had suffered death while in the military service in the far reaches of the Pacific--through all the islands from Australia to Japan and in Southeast Asia. The cemetery was dedicated as a resting place for those whose remains are or will be brought to that ground. . . . Over eighty Latter-day Saint servicemen met at the USAF Cemetery #2, Manila. . . . Elder Loren W. Ferre conducted the service. . . .²

L.D.S. group at San Fernando.--In September 1945 an L.D.S. group was organized at San Fernando, La Union, under the direction of Lewis Bassett, a group leader from Emmett, Idaho. The group grew to a membership of sixty-five during the "days of many troops."³ Socials, cottage meetings, and other activities supplemented the regular Sunday meetings, including attendance at the Manila conferences two hundred miles south. When Lewis was rotated home in November, Lester F. Hewlett, Jr., of Salt Lake City, was appointed as the new group leader. With other troops leaving the area, the group

¹The site selected for the National Cemetery for the Far East was at Clark Air Force Base, a U.S. Military Reservation, where Clark Field and Ft. Stotsenberg once were. The remains of servicemen killed in the Far East were transferred there until 1951, by which time all "known" remains had been transferred to that site.

²S. George Ellsworth, "Report of the Memorial-Dedication Service Held at the USAF Cemetery #2, Manila, Luzon, P.I." received by the L.D.S. Service Men's Committee 22 April 1946. (Office of the L.D.S. Church Historian; copied by permission from the original report.) See Appendix I.

³Deseret News, Church Section, 30 March 1946, p. 9.
dwindled in numbers from sixty-five to five members and four investigators.\(^1\) At the February conference in Manila fifteen were from San Fernando; seven were members of the church and eight were investigators.

We held special cottage meetings with Brother Walter Ray Peterson from early October and are still meeting with him each week. He has attended all our meetings and activities, he is living the Word of Wisdom completely, he believed in the law of tithing, he believed sincerely in all of the gospel principles. He fully understands his obligations as a member of the Church and is prepared to devote all of his talents to the Church if he is called upon to do so. He is as converted, or more so, than any member that I baptized into the Church while in the mission field or as any convert that I know. He has studied and read and prayed; and after five months of meetings, study and prayer he came to me and requested baptism into the Church. . . . I was privileged to take [him] into the waters of baptism on February 27, 1946, at the beach near San Fernando La Union, and Chick [Charles Hewlett] was able to confirm him a member of the Church on that date.\(^2\)

Maxine Tate.—Maxine Tate, a Red Cross Worker from Tooele, Utah, was a great asset to the church and a true friend to hundreds of servicemen in the Pacific. Many individuals may not remember her name after twelve or fourteen years, but few will likely have forgotten what she stood for or the things she did for them. In collecting the materials for this study, the writer seldom received a letter, a questionnaire, a report, or engaged in a conversation but mention was made of her. She was known by hundreds and seemingly loved by all who knew her.

Following her return from the islands in 1946, the Deseret News, Church Section, printed a resume of Miss Tate's activities, referring to her there as the "Ice Cream Girl of

\(^{1}\text{Ibid.} \quad ^{2}\text{Ibid.} \)
the Pacific." The article is reprinted here as a tribute for her contributions to the morale of the boys with whom she came in contact:

We've written and published much about the activities of the Latter-day Saint chaplains and the MIA group leaders and what they have been able to do for the Mormon youth in the service of his country.

But here is a different story—it's one of the most interesting and unusual to come out of the war. It's the story of Maxine Tate, a Latter-day Saint girl, whose record of assistance to her fellow servicemen is unexcelled at home or abroad. Thousands of Latter-day Saint servicemen know her and love her.

She's the girl who always had ice cream for them on Tuesday night after Mutual whether they were on New Guinea, Australia, in the Philippines, Biak, Okinawa, or in Japan.

She's the girl who always played such sweet music on the organ for their services.

She's the one who frequently gathered Latter-day Saint boys together for the holding of their first services in new stations and started them out in regular programs.

She's the girl who, singlehanded, made an appeal to the commanding officer who rescinded his previous order and permitted 150 Latter-day Saint boys to make the journey from Kyoto, by special train for the first all-Japan LDS conference in Tokyo.

She's the Red Cross recreation director who had opportunity to turn over her facilities for the enjoyment of her comrades in many parts of the Pacific.

Maxine's home is in Tooele, Utah, and she is home now on leave before going back to Japan to handle public relations for Red Cross in the whole of the Far Pacific theater. She has been three years overseas where she has been in charge of recreational work and hospital service for the Red Cross. She went into the Philippines with the American fighting forces and assisted in the care of released American prisoners. She had charge of a refugee camp of over 1000 in Manila. Afterwards she was craft consultant and taught native crafts in the hospitals of the Philippines. She became recreation consultant for the hospitals of Japan.

Maxine Tate arrived in Milne Bay, New Guinea in November, 1943. She had been away from Mormon associates for a long time and longed to renew contact. She searched diligently for a Latter-day Saint group and finally learned that a service was to be held aboard a ship in the bay. She secured an officer-escort and attended the service. There were but five present in the meeting in a small room of the ship. They had a phonograph and the recordings of some LDS hymns. This first contact with a Latter-day Saint
group in the Pacific so impressed her that she set about with the determination to help wherever possible.

She secured the recreation hall for Mormon services and helped in the rounding up of the LDS boys to attend the meetings. At Milne Bay it was a tradition to "look for the sign" when you wanted to go some place. She took advantage of this and had several large signs printed and posted giving the time and place of LDS meetings. She secured help from a friendly naval commander and had all ships in the bay signalled. Soon there were 150 boys in attendance at the one service in Milne Bay and another group farther down the island. Maxine was on hand to play the organ.

It was here that she became known as the "ice-cream girl." She had a large freezer. She secured mix from navy ships and ice from the Seabees, and had ice cream after the MIA meetings on Tuesday. It got so she was greeted at the hall Tuesday nights with, "Where's the ice cream?" She had no trouble finding plenty of willing hands to turn the freezer. She never failed the "boys" on Tuesday nights wherever she was, and carried the tradition into Japan, where she was stationed for nine months. She claims her freezer was her greatest source of popularity and her reputation preceded her.

It was while on a special mission to the Philippines in March 1945, when the Americans were taking over, that she attended her smallest meeting. She met in a Latter-day Service with two Mormon boys and a woman visitor, a former resident of Salt Lake City.

She reports that all that was needed to get a Latter-day Saint group together was to make signs, post them and find a church for them to meet in. In Manila they started out with a small group. By May they had 273 in attendance at meetings and by August there were 474 at a conference. Three times the group had to move to larger quarters and the last time they had an electric organ and Maxine said it was a real thrill to play it. She reported that the Mormon boys liked to sing almost as well as they liked to eat the ice cream. The MIA in Manila met every Tuesday. Twice each month there would be lessons, once each month a special event of cultural interest and the fourth Tuesday would be a big social. But always there was ice cream and most of the time cake, too.

Maxine has great faith in the Latter-day Saint boy in the service. True, she said, being in the service did not change many of the boys who were inactive at home. But the activity and interest of many was increased. They seemed to be on the spot among their comrades and even their officers when it was known they were Mormons and they sensed their responsibility to live even closer to the principles of the Gospel. Many of them were better Mormons away from home than they were at home because it seemed to be expected of them.
Fig. 26.—Maxine Tate at the Portable Organ

Maxine Tate, seated at the portable organ which, along with ice cream, seemed always to be associated with her. She accompanied the singing of the servicemen's weekly meetings and conferences and provided special organ solos. Maxine was a Red Cross worker from Tooele, Utah. (Photo courtesy of J. Calvert Gridley, Provo, Utah.)
She explained that wherever she went in the Pacific area and the LDS boys had established themselves, they had the respect of their commander officers, who often went out of their way to assist the Mormons in their program of meetings and socials.

... Maxine is leaving when her month's vacation at home is finished, and going back among the servicemen. This time she is going better prepared to assist them. One of the things they need most is recordings of the Tabernacle Choir hymns to enjoy in their meetings. She is taking some along.

She hopes in her new position of public relations to travel throughout the Pacific area and meet again with Latter-day Saint service men, though fewer in number, on New Guinea, Okinawa, Biak, the Philippines, Australia and Japan. There are thousands of Mormon service men who have met this girl somewhere in the Pacific and who remember her for her enthusiasm, her spirit and leadership and who have enjoyed her music and ice cream.

Maxine now lives in the Philippines with her husband, Colonel Grimm. He is the same Colonel Grimm who was host to so many L.D.S. boys in the Manila area during World War II.

Final World War II conference in Philippines.—As the date designating Philippine independence approached, plans were made to hold the final "World War II period" conference in Manila. The fifth quarterly conference of the Church of Jesus Christ of Latter-day Saints was held 12 May 1946. The theme of the conference was in keeping with the spirit of Mother's Day. Those attending were reminded of the first Manila conference, held just a year previous to this, the last of the L.D.S. conferences during the World War II period. The conference was held at the Ellinwood-Malate Church and

1Deseret News, Church Section, 26 October 1946, p. 4.

2Conference report is contained in Appendix G.
attended by 121 individuals.\textsuperscript{1} Typical of other conferences, the servicemen came from all over the island of Luzon using every available means of transportation. After the conference refreshments were served at the American Red Cross Roosevelt Club, under the direction of Kenneth C. Ogzewalla, of Salt Lake City.\textsuperscript{2}

One L.D.S. group continued to meet in Manila as late as 14 August 1946. Minutes of subsequent meetings were not kept or were lost, or there were no meetings. Forty-four attended the last recorded meeting of the group, presided over by Loren Ferre, 21 July 1946. The group records of the meetings ending 14th of August indicate they were presided over by Larry B. Adamson.\textsuperscript{3} With the rapid movement of personnel from the islands, the L.D.S. activities of the World War II era gradually came to an end.

**Summary.**—For over a year the organized activities of servicemen in Luzon had provided spiritual meetings and the exchange of brotherhood to literally thousands of L.D.S. boys along with friends who joined with them to worship. Weekly sacrament services and weekly M.I.A. meetings were held in as many as twenty-five different places at one time. Six conferences were held on the island during the year, with over

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\textsuperscript{1}Deseret News, Church Section, 1 June 1946, p. 8.

\textsuperscript{2}Ibid.

\textsuperscript{3}"Minutes of Sunday Services Held at Clark Air Force Base, Luzon." (On file in the basement library of the L.D.S. Church Historian's Office.)
fourteen hundred attending them. Several baptisms were reported, but the total number actually performed is an elusive figure. Of those on record, some individuals were of outstanding ability and have long records of achievement in the church.¹ The first Filipino was baptized on Easter Sunday, 1946. Many other Filipino people saw the church in action and were introduced in some degree to it. Five L.D.S. chaplains were on Luzon at one time or another during the period, with three--Chaplains Peterson, Ellsworth, and Nelson--being stationed with units having such a permanent nature as to offer opportunity for them to assist in organizing groups, setting apart new group leaders, performing baptisms, and performing ordinations and advancements in the priesthood. Cooperation with Army command units, pertaining to transportation and release from duty of L.D.S. men to attend services and conferences, was of the very highest kind. An L.D.S. M-Men basketball team placed second in a twelve-team Army league, it being the only team in the league having a religious sponsor. Basketball is one of the favorite sports of the Filipino people. Memorial-dedicatory services were held at the United States Armed Forces Cemetery in Manila, where the graves were dedicated to the Lord.

The author believes it may take several years for the church to realize the influence L.D.S. servicemen's activities have had on the native people, but just as pre-Corregidor impressions were left on some Filipinos by L.D.S. servicemen

¹Questionnaire remarks and correspondence with these people have revealed this to be so.
(although compared to World War II days their numbers and activities were very few), so were impressions of this period made on many more Filipinos by many more L.D.S. servicemen.
CHAPTER IX

POST-HOSTILITY ACTIVITIES IN PHILIPPINES
(1948 - 1951)

Overview.--Though it is possible a few L.D.S. service-
men were in the islands from 1946 to 1948, the first organized
activities of a church group were not recorded until 29 August
1948.¹

Vernon L. Peterson, a soldier from Nevada, remained in
the Philippines after the war and married Mrs. Fajardo's daugh-
ter Ruth. He worked for the United States government real
estate offices, first at Clark Air Force Base and presently at
Manila. The records of World War II period were safeguarded
and preserved by Peterson and are now in possession of the
Church Historian in Salt Lake City. Peterson has also been
active in the functions of the church under the direction of
the Japanese Mission, Luzon District presidency.

Negotiations with the new Philippine Republic provided
the United States with military reservations and privileges in
the Philippine Islands. The agreements provided for the
establishment of United States military forces at Clark Air
Force Base for the Air Force; a military Port of Entry at

¹"Minutes of Sunday Services conducted at Clark Air
Force Base," 29 August 1948 to 17 October 1948. (Basement
library, L.D.S. Church Historian's Office.)
Manila, operated first by the Army Transportation Corps and later by the Air Force; a Naval Air Station at Sangley Point; an Army Post at Cavite; and a Naval Base at Subic Bay. As the personnel arrived to fill manpower requirements for these military installations, L.D.S. servicemen among them commenced to organize their little groups and hold religious services together.

Post-hostilities group organizes.--The post-hostilities activities were generally without group leaders or chaplains, but they met together, selected from their number a presiding elder, informed the church in Salt Lake City what they were doing, and carried out their plans. Frequently the group received letters of encouragement from the Service Men's Committee of the church.

In August 1948 the "Clark Air Force Daily Bulletin" contained a notice requesting all L.D.S. servicemen on the base to meet at the home of Vernon Peterson. Four members of the church met at the appointed date. During their meeting, plans were made to contact other members of the church and to carry out a positive L.D.S. church program at the Air Base. Minutes of subsequent meetings were irregularly kept. Many records are incomplete or missing. The group grew until as many as twenty-five members of the church were attending.

1Personal experiences of the author who was on military duty with the United States Air Force assigned to the Philippine Islands from 1949 to 1951.

2Questionnaire remarks of Clifton P. Tenney, received 29 March 1954.
Sunday School services.¹

**Apostle Matthew Cowley visits Philippines.**—During the summer of 1949, Elder Matthew Cowley of the Quorum of Twelve Apostles, under the direction of the First Presidency of the Church, departed for the Orient to open the Chinese Mission on the mainland of China. Accompanying him were his wife, President and Sister Hilton A. Robertson (newly appointed President of the Chinese Mission), and Elder and Sister Aki, missionaries to China from the Hawaiian Islands.²

Enroute to China the ship harbored at Manila and Elder Cowley desired to establish contact with members of the church there. He reported the following experience:

I stood on the streets of Manila and spoke to every American serviceman that came by, inquiring if there were any Mormons about. Finally one knew of a group at Clark Field, sixty miles away. I sent a wire to Lt. Elliott and he and Warrant Officer Tenney drove in to see us. They had luncheon with us on the SS President Cleveland and they informed us that there were about twenty-five including families, who were holding regular Church services at Clark Field.³

When the author arrived at Clark Air Force Base in November 1949, one of the first things he attempted to do was locate a group of L.D.S. people. He called the base chaplain's office and was given the name and phone number of Vernon Peterson. Calling Peterson, he learned that informal cottage meetings were held weekly at the homes of members of the group.


²*Deseret News*, Church Section, 17 July 1949, p. 2-C.

Fig. 27.—First Post-Hostilities L.D.S. Group

The first meeting attended by the author was at the home of Clifton P. Tenney. About twelve attended the meeting. The study group was reading and discussing the book *These Amazing Mormons*, written by Joseph H. Weston, who was baptized a member of the church while serving as an Army officer.

In December and January we prepared plans for increasing our activities in the services offered L.D.S. servicemen and their families. We received cooperation from the Base Chaplain and Chaplain Theodore E. Curtis in Japan, as well as from the L.D.S. Service Men's Committee in Salt Lake City, through the office of Elder Bruce McConkie. By mid-March we held our first regular sacrament meeting.¹

In a business meeting of 22 February 1950, members of the group selected Lowell E. Call as the presiding elder, with Raymond L. Barry and E. Earl Watson as first and second counselors, and Jeanne Watson as group secretary.²

Junior Sunday School organized.—Arrangements were made with the Base Chaplain to hold Sunday services in one of the three chapels on the Base. It was necessary to hold the meeting in the evening. The chapel had a nice organ and Carolyn Call provided music for the services. The first Junior Sunday School of the church in the Philippines was organized, and the first meeting was held 12 March 1950.³ Two sections of the Junior Sunday School were necessary. Teachers were Esther Barry and Fern Tenney. Later Lois Wright was a teacher in the Junior Sunday School. The children were from

¹Personal records of Lowell E. Call, Bancroft, Idaho.

²"Minutes of Sunday Services Conducted at Clark Air Force Base." (Office of L.D.S. Church Historian.)

³Ibid.
Fig. 28.--Clark Air Force Base Group Presidency Organized in February 1950.

The above picture was taken following the organization of servicemen at the home of Floyd Nixon. The newly selected presidency stands left to right: Raymond L. Barry, first counselor; Lowell E. Call, presiding elder; and Elbert E. Watson, second counselor. Seated is Mrs. Aniceta Fajardo, the first known Filipino convert to the church in the islands and a special guest at the organizational-sacrament meeting.
the families of Clifton Tenney, Raymond L. Barry, Vernon L. Peterson, Lowell E. Cell, and Elbert Earl Watson. There were about ten children.

At the group study meeting of 6 March 1950, at the home of Floyd Nixon, Aniceta Fajardo was a special guest.¹ She was given opportunity to bear her testimony to the group. She related her experiences during a period of more than three years when she did not have an opportunity to meet with other members of the church in worshipping, or in the associations she longed to have with them. The sacrament was administered that night and Mrs. Fajardo received it for the first time since the servicemen of World War II bade her farewell. While bearing her testimony she expressed her gratitude in being able to accept the sacrament again and renew her covenants.

Sunday evening meetings continued. In September 1950 arrangements were made for them to be held in the Clark Air Force Base Religious Center, at 10:15 a.m. The Dependent School had constructed a new building and the old school area was established as the Religious Center of the Base.²

Korean War.—In July 1950 the Korean War started.

¹Ibid.

²This meant all religious activities were moved to that area. The three chapels were too small to accommodate the Sunday Schools, church picnics, etc. The Religious Center included a picnic ground and sufficient classrooms for the large Protestant Sunday School of the Base; Catholic mass, Protestant worship, and Jewish services were held at the chapels.
Practically all of the flying squadrons at Clark Air Force Base, consisting of fighter, troop carrier, and photo mapping, were sent to Korea. Many L.D.S. boys were in the squadrons, and their sudden departure was felt by the group. The writer departed with his squadron, leaving his family in the Philippines. The L.D.S. group continued to function under the direction of the counselors until September. At that time a reorganization was affected and E. Earl Watson was selected as presiding elder, with James Thompson and Joseph Kratovil as counselors, and James Nelson as secretary.\(^1\) The group was presented with a plan to rotate the officers of the organization once every three months to give different ones of the group an opportunity to work in leadership positions. The changing personnel at the Base was another factor in the desires of the group to reorganize every three months. The plan was accepted by the group.\(^2\)

The loss of many members of the group to Japan and Korea, in support of the war there, was not without compensation in the Philippine group activities. Clark Air Force Base was made a staging and training area for rotating personnel in the war to the north. As a result, the activities of the group were uninterrupted and several new people came into activity with the group. This resulted in a very favorable organization and the operation of a special L.D.S. bus on the Base Sunday.

\(^{1}\) "Minutes of Sunday Services Conducted at Clark Air Force Base." (Office of L.D.S. Church Historian.)

\(^{2}\) Ibid., 14 September 1950.
mornings.

By December 1950 many of those who had left the Philippines for Korea had completed their flying missions and were rotated back to the Philippines. The author returned to find many improvements of the L.D.S. group in meeting places, time for holding meetings, and increased attendance at the meetings.

**Chinese Mission Mother visits Philippines.**—In November 1950 Mrs. Heber F. Johnson sent a clipping to her daughter at Clark Air Force Base, taken from the 15 November issue of the *Deseret News* Church Section, which told of Mrs. Hilton A. Robertson's returning to the Chinese Mission. The article reported she was returning with two missionaries, Elder Robert Parry of Salt Lake City, and Elder Harold Smith of Ogden, indicating they would stop in Honolulu, Japan, and the Philippines. The Clark Air Force Base L.D.S. group decided to give them a real welcome on their arrival to the Philippines, regardless of the length of their stay, whether a few hours or a few days. Elder Earl Watson made arrangements through the chaplain's office for transportation to meet the missionary group at Manila and return them to the Base, where activities were planned commensurate with their ship schedule. The ship's progress was charted, through the maritime service, and the time and date of docking was obtained. Elder Watson and Duayne Shipley drove to Manila to meet the ship the 16th of December. Neither had ever seen the members of the Robertson

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party, nor had the Robertson party seen them—or were they expecting to see them. Watson and Shipley decided to stand on the dock holding their Book of Mormon while the passengers were departing the ship. Each of the two groups recognized the other at about the same time, even though they were perfect strangers.

Mrs. Robertson was expecting Kay Hancock Morgado, who met her party at the dock. Mrs. Morgado's husband had been killed, leaving her with two lovely boys. She remarried and was living in Manila with her Filipino husband. Her oldest son was eight years old and her new baby had not been blessed. Not aware of the L.D.S. group at Clark Air Force Base but having learned that Mrs. Robertson and the missionaries were planning to stop in the Philippines, she wrote for permission to have the ordinances of blessing and baptism performed by them. The Japanese Mission Presidency received her request through the First Presidency, and Mrs. Robertson's party planned to meet her and perform the ordinances.¹ Elders Watson and Shipley were invited to join with them in performing the ordinance work.

Arrangements were made with the captain of the ship to hold the baptismal service at the ship's swimming pool. As the services started it was observed that the ship's bar, next to the pool, had just opened to serve drinks to the passengers and guests. The two new missionaries preparing to perform the

¹Letter of 2 March 1954 from Sister Hilton Robertson to Lowell E. Call.
ordinances were deeply concerned about the environment. Mrs. Robertson said, "Turn your backs to the devil and pray to the Lord," after which the services were conducted uninterrupted; the boy was baptized and the baby was blessed.

The group returned to Clark Air Force Base where a welcome dinner was served by Jeanne Watson. Mrs. Watson was well known for the fine dinners she served. Following the dinner a special cottage meeting was held. Mrs. Robertson and "her boys" told of their experiences enroute to the Far East, and of the welcomes they had received by church officials in the Hawaiian Islands and Japan. They expected those, but were really surprised and thrilled with the reception they received in the Philippines.

Sunday morning a testimonial meeting was held. Those who had not been at the cottage meeting had an opportunity to hear from the wife of the Chinese Mission President and the missionaries to China.

On Sunday we attended L.D.S. Servicemen's Sunday School and Sacrament meeting, after which a delicious luncheon was served out under the trees by the wives of the Servicemen. We were taken back to our ship and all came on board and visited until the ship left. It was a never to be forgotten experience—and I shall never forget the spiritual testimony meeting that was held that day.

Earl and Jeanne Watson, with Glen and Lynn Lee, accompanied the missionaries to Manila. The picnic had ended early

1The author had the privilege and pleasure of accepting the Watsons' hospitality on many occasions prior to the arrival of his own family in the islands. Mrs. Watson loved to cook and do things for other people.

2Letter from Mrs. Hilton Robertson to Lowell E. Call, 2 March 1954.
Fig. 29.--Clark Air Force Base Group Meets Chinese Mission Mother.

in the afternoon to allow sufficient time to complete the sixty-mile trip before dark. Travel conditions were very hazardous at this time, although better than previous months had been. Travel at night was at the risk of one's life, and when a military car would leave the Clark Air Force Base gate the military police would note the time. If the driver of the car did not report at the military port in Manila within a specified time, a search would be initiated. This procedure was observed very strictly. The communist-led Hukbalahap raided the roads and small towns frequently, killing, plundering, and then slipping away again into the jungle and mountain hide-aways. Several military personnel and their families had been killed along the road during this period.

L.D.S. servicemen's families.--The post-hostilities period was one wherein the families of servicemen were provided religious activities not associated with servicemen groups in the islands prior to that time. Richard W. Young's wife and some of his children were with him in the islands after the Spanish-American War. Other L.D.S. families may have been there prior to the post-hostilities period too, but not in quantity. At this time, however, babies were born who needed blessing, and children grew to the age of baptism. These ordinances were performed by the servicemen for their families in the Philippines just as they would have been performed in the wards at home. The recording of ordinances performed was of a special nature.
Since the servicemen were outside of a mission, their records of membership in the Philippines were maintained in their respective wards and stakes at home. The bishop of the ward was contacted for permission to perform the ordinance of blessing or baptism. He would send the authorization and certificates of blessing or baptism to the serviceman's family. In lieu of the certificates, the bishop might grant permission and request the information he would need to include on the certificate of blessing or baptism. After making a certificate, he would forward a copy to the family. Other copies would go to the ward membership file.¹

Janene Call baptized.--The author had the privilege of baptizing his daughter Janene on her eighth birthday. The baptismal service was the first held in the Philippine for several years by L.D.S. groups. On the morning of 2 July 1951 members of the Clark Air Force Base group met at the Stotesenberg swimming pool where, following a short service, the baptism was conducted. The confirmation was performed in Sacrament Meeting the same day.

Japanese Mission extended to include Philippines.--The author, in company with Elder Watson, made a trip to Japan in the summer of 1951, and visited President Mauss of the

¹This procedure was outlined to the writer by the president of the Japanese Mission. As presiding elder, the writer instructed members of the group to follow the method for ordinance work they wanted done. Several babies were blessed and one baptism performed during this period prior to being under the Japanese Mission.
Fig. 30.--Baptism of Janene Call

Elder Lowell E. Call baptizing his daughter Janene, in the Stotsenberg swimming pool, Clark Air Force Base, Philippine Islands, on her eighth birthday, 2 July 1951. This was the first recorded L.D.S. baptism held in the Philippines since the servicemen of World War II left the islands in 1946.
Japanese Mission. At that time President Mauss revealed the desires of the First Presidency of the church that he visit Okinawa, the Philippine Islands, and Guam, to determine the degree and kind of organizations which should be established in those areas without taking missionaries from Japan. These areas had been declared by the First Presidency as part of the geographical area of the Japanese Mission.¹ President Mauss was advised to make his visit prior to the typhoon and rainy season, which begins in December.

During the summer of 1951 Herbert Schroder, who had been an active member of the group, having lead the lesson discussions in study meetings and in guiding the music activities, was called home to the States on an emergency. His daughter was committed to undergo a very serious operation wherein the doctors had given her a very rare chance to live. All things worked to a successful end. His daughter was remembered in the special prayers of the group at Clark Air Force Base.

During the latter part of September 1951, word was received that President Mauss would arrive at the Manila International Airport in October.² Earl Watson and the author drove to Manila during the day and made arrangements at the

¹Letter from President Vinal G. Mauss to Lowell E. Call, dated 3 August 1953, states President Mauss was informed in June 1951 of this by the First Presidency. In the Deseret News, Church Section, 2 January 1952, p. 10, an article written by President Mauss stated the Philippine Islands were added to the Japanese Mission 23 June 1951.

²Exact date is not available although it was during the middle week in October.
Military Port of Manila for room at the guest house to accommodate President Mauss for the night. The airplane he was coming in was scheduled to arrive late at night, and it was unsafe to drive to Clark Air Force Base after dark. The guest facilities were more than adequate, allowing all three to remain together in a lovely room of the V.I.P. (Very Important People) quarters. All kneeled together in prayer before retiring for the night.

Early the next morning we drove to Clark Air Force Base and met that night with a group of those holding key positions in our organization. President Mauss called a conference to be held at Clark Air Force Base Sunday, 21 October 1951. The call for the conference went out to the L.D.S. members living in Manila, the group at Sangley Point, and the group at Subic Bay.

**Kathleen Thompson baptized.** During President Mauss' stay in the Philippines he rotated his visits to the various families living at Clark Air Force Base. He spent some time visiting with the groups at Sangley Point and at Subic Bay prior to the conference. Saturday night prior to the conference on Sunday morning, he stayed at the home of James Thompson. Mrs. Thompson was not a member of the church, although she functioned with the group as though she were a member. Mr. Thompson had been a member of the church for a relatively short time, but his wife had not accepted baptism because she did not feel she had sufficient knowledge of the various principles of the gospel. The elders explained to her that a perfect knowledge of the gospel was not a prerequisite for

1Personal record of Lowell E. Call.
baptism. She had faith in God and in Jesus Christ. She understood the principle of repentance and had conformed her life to the standards expected of members of the church. The perfect knowledge she sought could not come until after baptism, when she would receive the Holy Ghost; then she would be able to receive the understanding she lacked and desired to have.¹

During discussions with President Mauss, Mrs. Thompson asked if she could be baptized the next morning. Mr. Thompson was elated. Members of the group were called by telephone to inform them of the baptismal service. All were thrilled; she was a fine girl and loved by all of the group.

About fifteen or twenty members of the church met at the Stotsenburg swimming pool and held a short baptismal service. Elder Thompson entered the water with his wife and officiated in performing the ordinance of baptism. President Mauss confirmed her a member of the church in the conference which followed.²

A rather amusing thing occurred during the baptism. Everyone knew Mrs. Thompson to be an outstanding aquatic person, but when her husband placed her under the water she came up coughing and gasping for air.

¹Missionary discussions with Mrs. Thompson wherein the author, her husband and others participated in teaching the gospel to her.

²Personal experience and records of the author, who conducted the services.
Fig. 31.—Baptism of Kathleen Thompson

On 21 October 1951, the above group of Latter-day Saints assembled at the Stotsenberg swimming pool at Clark Air Force Base, prior to conference, to witness the baptism of Kathleen Thompson. Left to right: James P. Thompson, Joseph Kratovil, Jeanne Watson, Earl Watson, Charles D. Porter, Wallace B. Peterson, Frank Breitenstein, Dean L. Stimpson, President Vinal G. Mauss, Lois Wright, Glen Lee, Denny Thompson, Kathleen Thompson, Lottie MacGee, Jeffrey Shields, Fern Shields (dark glasses), Janene Call, Carolyn Call, Scott J. Call. Standing at right: Dale Sheffield, Raymond Montgomery, Harold J. Black, and Rudolph Shields.
Organizational conference under the Japanese Mission

President.—President Mauss presided over the conference conducted by Lowell E. Call. It was a choice conference. Glen Lee presented a fine, scholarly talk, concluded by his testimony pertaining to the knowledge he held concerning the importance of remaining close to the teachings of the church. He emphasized the importance of not deviating in the slightest degree from right principles, even to an activity which might be only a degree off-shade. He cautioned all not to concede any of the fundamental codes of conduct and honor associated with advice from church authority. Lee's experiences had impressed him with the truth of the advice he offered.

Mrs. Aniceta Fajardo told the beautiful story of her conversion to the church. By first "watching" L.D.S. boys and then, later, through investigating the teachings of the religious organization with which they were affiliated, she became convinced it was their religion which produced the type of young men she had considered worthy of observation. She told of her goodbyes to the last L.D.S. boys of World War II returning to America and home, and then went about her work, keeping in mind the memories and the teachings of the gospel she had learned from them. This conference was the first she had attended in five years. During that time she had read her scriptures and preached the gospel to her friends. Her testimony was sweet, coming from the deep corners of her heart. She proclaimed her great desire for the missionaries of the church to come to her land and preach the gospel to her
Fig. 32.--President Vinal G. Mauss and Aniceta Fajardo. Photo taken at conference, 24 October 1951, Clark Air Force Base, at which time the Philippine Islands were first organized under the direction of the Japanese Mission. Mrs. Fajardo believed this to be an answer to her prayers for a mission to be established whereby the gospel could come to her people. She was the first Filipino member of the church baptized in the Philippines, Easter Sunday 1946.
people. She felt her prayers were being answered in President Mauss's visit. She was fully aware that missionaries would not be sent there yet, but she recognized his visit as providing the organization whereby her people could be received into the church as they learned about it and accepted of its teachings.

The business of the conference was conducted by President Mauss. Recognizing the scattered conditions of the Saints and the limitations of transportation and travel, he proposed a president with two counselors and a secretary be sustained to direct the affairs of all the Latter-day Saint servicemen in the various parts of the Philippine Islands. This presidency would act under the direction of the Japanese Mission President. Having visited the L.D.S. groups at Clark Air Force Base, Sangley Point, and Subic Bay, President Mauss talked with many members at each place and prepared his suggested plan for organization, based on his personal observations. President Mauss presented Lowell E. Call from the Clark Air Force Base group to the sustaining vote of the group as the president of the Latter-day Saint servicemen groups in the Philippine Islands, Japanese Mission, with Raymond G. Montgomery of the Sangley group and James P. Thompson of Clark Air Force Base as first and second counselors respectively. Harold Eugene Smuin was presented for consideration as secretary. The conference unanimously sustained each of them in the new organization.

President Mauss provided instructions to the new
prenidency prior to his departure to Guam. On his return flight through the Philippines, enroute from Guam to Okinawa and Japan, he again visited with the presidency, informing them of the organization of Guam into a regular branch with Victor Olsen as the branch president. He instructed them further in their responsibilities and activities.¹

President Vinal G. Mauss of the Japanese Mission advised the First Presidency this week of his first tour of the Philippines, Guam, and Okinawa—all recently added to the Japanese Mission.

On June 23, 1951, these three island locations were added to the Japanese Mission so that servicemen and other members of the Church stationed in those areas might have more direct contact with the supervision from Church Officials.²

President Mauss reported that he found about 40 members of the Church stationed at Clark Air Force Base in the Philippines. . . . He also found about 12 members of the Church at Sangley Point Naval Air Base, a location about 20 miles from Manila. . . . There were from eight to ten civilian members living in Manila proper.

"Altogether the trip was very much worthwhile and a great deal of good was accomplished. Members of the three areas were very happy to be assigned to an organized mission of the Church where they could feel and have a closer tie-in to the Church. The start we have made, though small, I'm sure will develop into something fine and strong."³

Citizenship opportunities at Clark Air Force Base.—

Clark Air Force Base was literally a community. As such, its members were required to provide for the needs of its growing ———

¹Personal experiences of the author.

²This is the date when the First Presidency made a matter of record the plans to include these islands in the geographical area of the Japanese Mission's responsibility. The organization in the islands did not become effective until October and November of 1951.

³Deseret News, Church Section, 2 January 1952, p. 10.
children in schools and recreation. Schools were maintained from kindergarten through high school. Boy Scout, Cub Scout, Girl Scout, and Brownie Scout troops were organized. Individual members of the community participated as sponsors, troop committee members, and in parent-teacher associations. Opportunities for citizenship activities were offered to many members of the L.D.S. groups who accepted positions of leadership within the community organizations.

**Decline of activities with rotation of personnel.**—In November 1951, when the Watson family returned to the States, the exodus of L.D.S. members from the Philippines commenced. By February 1952 most of the L.D.S. families had returned to the United States. Raymond G. Montgomery continued in the Philippine presidency after Elder Call left. A small number of L.D.S. servicemen remained at Clark Air Force Base after March 1952, but not with sufficient leadership to carry on the activities which had been pursued during the past two years.

After Elder Montgomery left in June 1952, the Philippine servicemen group presidency was completely disorganized and ceased to exist. It was not until February 1953, when President Mauss sent Lavoi B. Davis to the Philippines to re-organize the group there, that an organization under the Japanese Mission functioned again.¹

¹The account of reorganization at that time is contained in Chapter X.
Summary.—The "post-hostilities period" of the Philippine Island history of the Latter-day Saint activities ended with the organization of the island groups under the Japanese Mission. The period marks the first experiences of servicemen in the islands to provide religious activities such as blessings, baptisms, and Junior Sunday School for members of their families. A Junior Sunday School was organized to help meet the needs of children in L.D.S. families. New children were born, and the opportunities were provided for fathers to bless them and properly record their membership on the rolls of the church. During this period the role of the individual soldier participating in religious activities changed to that of the soldier-family participating in religious activities. The highlights of the period were the reorganization of the Japanese Mission to include the Philippine Islands; the resulting visit of President Mauss; and the conference of the L.D.S. servicemen from the four major military installations and from Manila, at which the Philippine Island organization of the church under the Japanese Mission was affected.
CHAPTER X
THE JAPANESE MISSION

Overview.—The Philippines were included in the area of responsibility of the Japanese Mission by direction of the First Presidency of the church contained in instructions to the mission president 23 June 1951.\(^1\) After the visit of President Mauss and the organization as discussed in Chapter IX, the exodus of servicemen from the islands during 1952 reduced the activities to a dribble. Activities of an organized nature temporarily stopped at Clark Air Force Base. Small group meetings were held at Subic Bay continuously from 23 September 1951 through 4 August 1953, when the minutes of that group were sent to the church offices in Salt Lake City.\(^2\) From December 1951 to February 1952, priest hood meetings were held at Subic Bay. M.I.A. study classes were held from January 1952 to April 1953. Sacrament and Sunday School meetings were held continuously, with an average attendance of about fifteen church members.\(^3\)

\(^1\)Deseret News, Church Section, 2 January 1952, p. 10.

\(^2\)"Minutes of Sunday School Meetings Held at Subic Bay, Philippines," 23 September 1951 to 4 August 1953. (L.D.S. Church Historian's Office.)

\(^3\)Questionnaire remarks of Lyman Winn Madsen, Denver, Colorado, received 1 April 1954.
The organization at Subic Bay (Oglanapo) was considerably different from the one at Clark Air Force Base. The latter group was influenced by the great number of families which were there with the servicemen. When the families left, there was little stability of the group and the organization stopped functioning. With the arrival of new servicemen to the Base during 1952, a considerable number of them were L.D.S. and the activities of the group commenced to function as they had in the past.

President Mauss thought the time was ripe to lay plans to establish a formal organization. On 13 February 1953, Pres. LaVoI B. Davis (Major USAF), then stationed in Japan and acting under the authority of the Mission President, visited the Philippines and organized the Luzon Servicemen’s District. . . . Shortly after the organization of the District, the then existing three groups of servicemen were formally organized: Sangley Point, Subic Bay, and Clark Air Force Base. A group at Manila was organized later but was combined with the Sangley Point group in December 1953.\(^1\)

Luzon District organized.--The Luzon District presidency as organized at that time had as president, Glannin A. Cloward, an Air Force Major from Salt Lake City. His first counselor was Jay P. Bills of Logan, Utah, who was serving as a technical representative with the Air Force in the Philippines. The second counselor, Robert C. Fails, was from Boise, Idaho, and assigned with the Navy at Subic Bay. Vernon L. Peterson, a former soldier working in Manila in a civilian

\(^1\)Glannin Cloward, "The Church of Jesus Christ of Latter-day Saints in the Philippines" (Unpublished MS written in December 1953). A copy was sent to Lowell E. Call in a letter from Glannin Cloward, 17 March 1954, from Clark Air Force Base, Philippine Islands.
capacity was set apart as the district secretary. Group leaders were selected at each of the three military installations: Robert J. Sorenson (Sanglely Point), Leland H. Smith (Subic Bay), Herman R. Layton and Allen D. Hixon (Clark Air Force Base).\(^1\)

**Relief Society organized.**—In the spring of 1953 the Clark Air Force Base group membership had increased until it again was the largest of the three groups. The membership composition of the district was of such a nature as to require auxiliary organizations of the church. The first Relief Society organization in the Philippines was established at that time.\(^2\)

**"What Do You Believe?"**—A rather interesting project undertaken by a member of the Subic Bay group, Lieutenant-Commander Lyman W. Madsen, was a study of what people believe about religion. The conditions which prompted such a project are outlined as follows:

In the autumn of 1952 our Sea Bee battalion joined three similar battalions on a large construction job in the South Pacific. As usual when a large number of "men only" are concentrated in one area, the chief topics of conversation concerned sex, politics, and religion in that order. After a few hot sections on sex, we all agreed it was here to stay, and turned our attention to politics. When General Eisenhower was swept into office, we admitted the country was in good hands, and focused our attention upon religion. Here we found a greater variance of opinions than in either of the other topics, yet each belief seemed reasonably sincere and well taken. So we decided to set our different questions and ideas down on paper.

\(^1\)Ibid., p. 2. \(^2\)Ibid.
We discovered that Lt. W. R. Griswold, Chaplain Corps, U.S. Naval Reserve (Baptist) and LTJG D. S. Judd, Dental Corps, U.S. Naval Reserve (Mormon) had already listed a number of questions and answers, but both had been released from duty here. As a nucleus, we took their questions, added others and grouped them into ten categories. Then we asked study groups and individuals, including the Chaplains in the area, to study and answer the questions, bearing in mind that all intelligent people have definite reasons for believing as they do. . . . A brief sketch of each contributor and each religion represented . . . two major divisions: NON PROTESTANT and PROTESTANT. The former group consists of Catholic, Church of Jesus Christ of Latter-day Saints, and Jewish; the latter group consists of Baptists, Disciples of Christ, Disciples of Christ (from a layman's viewpoint), Methodist, Presbyterian, Unitarian, and finally the thoughts of a contributor who is Christian without a definite denominational affiliation.  

Lyman W. Madsen compiled the results of the answers to ten questions and published them in a mimeographed form while in the Philippines. He distributed copies of "What Do You Believe?" to any serviceman in the area who desired a copy. It contains eighty-seven typewritten pages of questions and answers. Some answers given may not correctly represent the official viewpoints of the churches represented although recognized church authorities were sought to give the answers. The questions about the Methodist movement were answered by the pastor of the Olongapo Methodist Church, C. T. Garcia, an ordained minister of the Methodist Church and a Filipino.  

1LCDR L. W. Madsen (USNR), "What Do You Believe?" (Mimeographed report of answers to ten religious questions).

2Lyman W. Madsen is a member of the Church of Jesus Christ of Latter-day Saints and a member of the Denver Stake High Council. He lives in Englewood, Colorado. (Letter from L. W. Madsen to Lowell E. Call, received 1 April 1954.)

3Ibid., p. iii.
Discussions and contacts made in preparing the material gave opportunity to explain the beliefs of the Church of Jesus Christ of Latter-day Saints. The completed material was distributed to many who were able to make comparison of doctrines and major religious problems often discussed by servicemen.

Baptisms at Subic Bay and Sangley Point.--Robert C. Fails reported one baptism at Subic Bay during his tour of duty from November 1952 until April 1954.\(^1\) Richard De Atley was baptized in the river near Subic Bay. Reports fail to indicate the date of his baptism but it is believed to be about the same time as Tony Triano's.\(^2\)

From the Sangley Point group came the reported baptisms of Tony Triano and Dallas L. Barrett, Jr. Tony Triano was baptized at Lido Beach about three miles from Cavite in March 1953.\(^3\) Dallas Barrett was with a patrol squadron from Sangley Point. The date of Barrett's baptism or its place was not reported.

I met Bro. Triano about April 1952 but never approached him about the church until some time that fall. I guess it was about November and then he became quite interested and read the book *What of the Mormons*; after completing that he asked to read my *Book of Mormon* and while doing so he had to go to Clark Field for an operation. While at Clark in the hospital he said one day he was reading the

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\(^1\)Questionnaire of Robert C. Fails, received 30 March 1954.


\(^3\)Letter from Dallas L. Barrett, Jr., to Lowell E. Call, 1 April 1954. In an inter-island letter from Pres. Glannin A. Cloward to the group leader at Sangley Point, Robert J.
book when a man approached him and asked him if he was a member of the church, and he told him no but was interested. After that it seems he was well occupied with two returned missionaries and many other saints and some time after that he wrote and told me he was going to join the church.¹

Dallas L. Barrett, Jr., passed through Salt Lake City in 1949 where he visited the temple grounds and heard a lecture given by the missionaries there. He was deeply impressed by the things he was told and later when a Navy friend gave him some L.D.S. tracts he studied them. Barrett visited the mission home and the temple grounds in the Hawaiian Islands with an L.D.S. sailor friend. At the mission home in Honolulu he obtained a copy of the Doctrine and Covenants, Pearl of Great Price, and the Articles of Faith. Leaving the Hawaiian Islands, Barrett went to the Philippines and continued his studies there. While in the Philippines he associated with the L.D.S. boys at Sangleley Point and requested baptism at their hands. Permission was granted and "I was baptized into the Church and received the Holy Ghost by the laying on of hands. The most wonderful day of my life had arrived."²

Myron Frazier, a former west Canadian missionary who was serving as the first counselor to Herman R. Layton of the

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¹Letter from Robert J. Sorensen to Lowell E. Call, 25 March 1954.

²Letter from Dallas L. Barrett, Jr., to Lowell E. Call, 1 April 1954.
Clark Air Force Base group, held meetings with from thirty to forty Filipino workers on the Base during their lunch periods, answering questions and explaining principles of the gospel to them.¹

In March 1953 President Mauss was again able to visit the Philippines. Several pressing matters had come to the attention of the mission president, one of which was the matter of some 31,000 Filipinos who had requested to be affiliated with the Mormon Church.

Church of God in Christ Jesus.--In December 1951, Bishop Teofilo Ora of the Church of God in Christ Jesus, addressing a letter to the Patriarch of the Church of Jesus Christ of Latter-day Saints in Salt Lake City, said:

At a meeting held by the council of ministers and laymen of the Church of God in Christ Jesus, we unanimously approved the transmittal to you of our holy desire to affiliate with your Church, because we believe that the CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS in the United States and the CHURCH OF GOD IN CHRIST JESUS in the Philippines are closely identical in spirit and sacred aims or in the propagation of the Gospel of Salvation and services to God.²

Bishop Ora had been asked by groups about him to direct them as their chosen leader and to guide their activities in spiritual matters. He first refused because of his feeling of inability, his limited means, and his recognition

¹Letter from Tony Triano to Lowell E. Call, 15 June 1954.

²Letter from Teofilo Ora, Bishop of the Church of God in Christ Jesus, to the Patriarch of the Church of Jesus Christ of Latter-day Saints, written from Manila, 1 December 1951.
that he did not have the authority to organize a church. However, he accepted the call and the church was organized in Manila 23 May 1922.\footnote{1}

The letter to the L.D.S. Church Patriarch had been forwarded to President Mauss. He wrote to Bishop Ora informing him of the names of the L.D.S. representatives in the Philippines and offered their services to him in discussing the principles of the Gospel of Jesus Christ.\footnote{2}

Japanese Mission President visits Philippines.-- President Mauss met with the Saints in the Philippines and held a conference at Clark Air Force Base on the 28th and 29th of March 1953.\footnote{3} It was the first conference held with the newly organized Luzon Servicemen's District. Over one hundred members and investigators were present.\footnote{4}

President Mauss met with Bishop Ora and discussed the principles of the gospel with him. The L.D.S. Church response to the desire of Bishop Ora and his people was based on the principle of teaching the gospel to them and letting them individually accept or reject it. The Spanish policy of converting the Filipino to Catholicism could not be endorsed by

\footnote{1}{"History and Doctrines of the Church of God in Christ Jesus in the Philippines" (Photostatic copy obtained from Glannin Cloward).}

\footnote{2}{Letter from President Mauss to Bishop Ora, 25 April 1952.}

\footnote{3}{Cloward, \textit{op. cit.}, p. 3.}

\footnote{4}{Ibid.}
Fig. 34.—Luzon District Presidency with Mission President.

From left to right: Vernon L. Peterson, District Clerk; Jay P. Bills, First Counselor; Vinal G. Mauss, President of Japanese Mission; Glannin A. Cloward, President of the Luzon Servicemen’s District; and Robert Fails, Second Counselor. (Photo courtesy of Myron Frazier.)
the Mormon Church. The early Catholic Church permitted baptism without the Filipinos' understanding the principles for which they were being baptized. The L.D.S. Church procedure is just the reverse.

Bishop Ora requested President Mauss to meet with his pastors and teach them the principles and doctrines of the Church of Jesus Christ of Latter-day Saints.

A meeting was arranged and Brother Cloward, Brother Bills and myself attended and for six hours we held a real meeting with a discussion on all of the principles of the gospel. Bishop Ora expressed a great deal of interest in the church and requested we send him fifty copies of the Book of Mormon for him to give to each of his pastors for their study. Subsequently a general conference of their church was held on May 1 in Manila and while I was not able to be there, Brother Bills was assigned to the meeting where he was invited to speak for a period of forty-five minutes. His report to me of this meeting showed a great deal of enthusiasm and interest and he feels sure that many of these people will join the church. We all feel quite hopeful and are sure much good is going to result from our meeting with these people. There is no question in my mind but what there are great possibilities for the Church in the Philippines.¹

The missionary-servicemen worked with Bishop Ora and his pastors as frequently as their military commitments and the restrictions on travel would permit. Discussion meetings were held with them, but the Bishop could not bring himself to accept the Book of Mormon.

... I think when the church sends missionaries here his whole clan will join the church--after he dies. I don't believe his "bunch" will hold together when he is gone. He told us himself he did not have any authority. ... He has, it was told to us, about 30,000 followers.²

¹Letter from President Vinal G. Mauss, 3 August 1953.
²Letter from Glannin Cloward, 17 March 1953.
Mary Jane Ballesteros baptized.--Another experience of President Mauss which was very interesting and inspiring to him was the baptism of Mary Jane Ballesteros.\(^1\) The conditions which led to President Mauss' flying from Luzon to Negros Occidental started during the World War. At that time Miss Ballesteros had been contacted by Latter-day Saint servicemen stationed on the island of Negros. The principles of the gospel were explained and discussed with her by a certain "Brother" Roundy of the Army. After the war was over the L.D.S. boys left the island and she desired to know more about the church. She wrote to the church in Salt Lake City asking for literature which she could study. She asked about the requirements for baptism.

The church office directed her letter to me and . . . I visited her island and talked to her and found she had a very strong testimony of the gospel. She is a young lady approximately forty years old and while all of her family are devout Catholics she made up her mind she wanted to join the church. In spite of a great deal of persecution from her family she expressed her desire to me and so I had the privilege of performing that ordinance in the beautiful bay of San Carlos. . . .\(^2\)

Manila conference.--The first Manila conference since 12 May 1946 was held there the 25-26 July 1953 under the direction of the Luzon District Presidency. Members of the Church of God in Christ Jesus of the Philippines were given a special invitation to attend. The conference theme was the Book of Mormon.\(^3\)

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\(^1\)Letter from President Vinal G. Mauss, 3 August 1953.

\(^2\)Ibid.

\(^3\)Cloward, op. cit., p. 3.
An embossed copy of the tri-combination was presented to Bishop Tiofilo Ora for his interest in the restored gospel. The church's beautifully robed choir favored us with three selections. Approximately 500 pamphlets and 50 Books of Mormon were distributed at this conference.¹

A much more detailed report of the Japanese Mission activities in the Philippine Islands will undoubtedly be written at a future date in a history of the Japanese Mission. During the short time the church in the Philippines has been organized, using servicemen stationed there as missionaries and as presiding elders in the organizations, many important and momentous advancements have been made. When full-time missionaries are able to go into the islands, as they are able to do in other missions of the church, the author believes the success of their efforts can be attributed to the activities of those L.D.S. servicemen who preceded them, whether the activities were carried on individually or in groups.

November conference 1953.--The final conference of 1953 was held at Clark Air Force Base on the 28th and 29th of November. The conference represents the final activity in the Philippines by Latter-day Saint servicemen which will be contained in this study. The fourteenth conference of the L.D.S. Church in the Philippine Islands thus concludes the history which started fifty-five years ago when the first L.D.S. servicemen stepped on Philippine soil in 1898.

The third annual district conference for 1953 was again held at Clark AFB 28-29 November. Addresses at the

¹Ibid.
Saturday evening session by Elders Lee Miller from Sangley Point, Allen D. Hixon from Manila, and Morris Smith from Subic Bay were enjoyed by all. Priesthood meeting early Sunday morning was held in the open under a grove of tropical trees. The main Sunday Session was held in the Chapel Center. Speakers were Elder Harvey Bragg, Sangley Point; Sister Marjorie McDaniel, Clark AFB; and Elder James Mortensen, Clark. Farewell talks were given by Brothers Tony Triano, Robert G. Doty, Dallas Barrett, and Herman R. Layton who were returning to the States. Fifty-five members of this conference enjoyed a barbecued feast at the quarters of President Cloward after a big swimming party Saturday noon.\footnote{Ibid., p. 4.}
CHAPTER XI

NEW HORIZONS

Overview.—The official policy of the Church of Jesus Christ of Latter-day Saints in the Philippine Islands today is dependent entirely on the activities of the members of the church who are there with the military forces of the United States. The immediate future seems to be dependent on their efforts for the direct operation of the church in an organized manner. The distant future points toward the sending of missionaries to the islands, as is done in other areas of the world, to spend their full-time and efforts to bring an understanding of the restored gospel of Jesus Christ to the Filipino people.

Objections to sending full-time missionaries to Philippines.—Full-time missionaries to the Philippine Islands were not included in the plans of the First Presidency at the time of official organization under the Japanese Mission. The reasons the church did not send missionaries at that time are unknown to this writer, but as a result of this study and from personal observations of the author, he believes the decision of the First Presidency was a wise one. The major objections observed in sending full-time missionaries into the Philippines at this time, seem dependent on three major factors: (1) the
Filipino people are not yet educationally ready to receive and understand the gospel; (2) the unsettled political problems of the islands offer little opportunity for safety of movement and the protection of personal life and property; and (3) the numerous languages and dialects would make it difficult for missionaries to learn the languages fluently enough to explain the gospel.

**Education.**--Each of these problems seems to be moving toward solution, which, when the time is ripe, the Presidency of the church will no doubt recognize and missionaries will then be sent to the Philippine Islands. The number of free public schools has increased from approximately thirteen hundred in 1900 to nearly twenty thousand government-supported schools, accommodating nearly five million students, in 1952. Besides government schools there are roughly twenty-two hundred private schools with five hundred thousand students in 1952. The costs of education which are nationally administered were second to national defense in the same year.¹ The teaching language is English, and the vast majority of the younger generation speak and understand some English. Many Protestant missionaries are preaching Christianity to the Filipino people and fostering freedom of religious thought.

**Politics.**--Politically, the Filipino people have been experimenting with democracy for only fifty-two years, and the

first forty-five years were under United States supervision. For only seven years has the republic been forced to meet its problems alone as a free and independent state among the nations of the world. The Filipinos' problems are many, but the solutions are believed to be within the ability of the people. The communist-led Hukbalahap threats have been successfully met and honest government is possible, under the leadership of such great men as President Magsaysay and Foreign Minister Carlos P. Romulo.

Language.--The language barrier is being met by teaching the natives from various Filipino groups at special Bible Schools and seminaries. After the natives have been taught in English they then return to their own people and teach them the Bible in their native tongue.

Book of Mormon translated in Ilocano.--The language problem can be gradually eliminated by such men as Philip Corpus. In 1950 on the morning of the 15th of July, Mr. Corpus, a Filipino living in the Hawaiian Islands, was baptized and confirmed a member of the Church of Jesus Christ of Latter-day Saints, along with his wife.

The Corpus family lived with Mrs. Corpus' mother and her other children. From the very beginning the elderly lady, who spoke only Filipino, was very much interested in our visits and always was present at our discussions. . . . She was so interested that Mr. Corpus decided to translate the Book of Mormon into Filipino so that his mother-in-law could read it. When he told us about it in August, he had already translated the first nineteen chapters of I Nephi. We encouraged him and so did the mission presidency when he came to get their permission.

In a subsequent letter to Elder Passey from Mr. Corpus/ dated December of 1951, Josephine Magsanide, a
sister to Mrs. Corpus and a member of the household, had joined the church in March. Mrs. Magsanide, the mother-in-law, had joined in December 1950. Philip had been ordained an Elder and the translation had been completed sometime during the summer. Since then Brother and Sister Corpus have been to the temple for their own endowments and have had their two children sealed to them. Returned missionaries have since told me that Brother Corpus is serving as a stake missionary and holding several Cottage Meetings a week with investigators.

Brother Corpus . . . is interested in helping his own people, who are generally looked upon as being an illiterate group of people, and has expressed a desire to go on a mission to the Philippine Islands.1

The Deseret News, Church Section, carried the story of the translation of the Book of Mormon in the Ilocano dialect:

The Ilocano dialect is one of the three major tongues spoken in the Philippines. In the Hawaiian Islands, where some 61,000 Filipinos are presently gathered . . . the Ilocano language is understood and, in part, used by 90% of this group.

Elder Corpus . . . has been successful in bringing into the church some 21 adults of Filipino extraction. . . . He has organized scores of cottage meetings which are held weekly with varying sized groups of Filipinos.2

Expressions of faith in the future of Filipino-L.D.S. Church relations.—Glannin A. Cloward, who served as the Luzon District president through 1953, and who participated in meetings where large numbers of Filipino people were assembled to discuss the Gospel of Jesus Christ as taught by the Church of Jesus Christ of Latter-day Saints, expressed his faith in the future of the church in the Philippines:

1Letter from Elder J. Bruce Passey to Lowell E. Call, 28 December 1953. Elder Passey preached the gospel to Philip Corpus and baptized him.

2Deseret News, Church Section, 13 June 1953, p. 17.
Here is a fertile field for missionaries. Our prayers and our efforts have been toward making this fact evident. The restrictions placed upon servicemen and the uncertainty of their status make it difficult to follow through with cottage meetings for investigators. The church will always have its servicemen's organizations in the Philippines, and the horizon looks bright for the establishment of a mission here. There is a treasure in heaven awaiting the fortunate missionaries selected to labor in this acre of the Lord's vineyard.¹

In a letter to the author, Mr. Hermoso Capilitan of Cagayan de Oro City, Mindanao, expressed his willingness to accept baptism, after having had some principles of the gospel explained to him through correspondence. Mr. Capilitan's letter was not received until the author was in America and the information was forwarded to the Luzon District President for further investigation. Capilitan's willingness to accept baptism on his limited knowledge was expressed in the letter:

This is my second letter to you. The first letter I did not receive an answer until now. In this letter I will tell the naked truth. I will join the Mormon's Church and please come to Cabadbasan because I will accept the ordinances and I will work for His Glory and Honor and for the Church.²

President Vinal G. Mauss, referring to the work with the Filipino, writes:

We all feel quite hopeful and are sure much good is going to result from our meeting with these people. There is no question in my mind but what there are great possibilities for the church in the Philippines.³

Harold Smith, who visited the Philippines enroute to China as a missionary for the L.D.S. Church, said he was

¹Cloward, op. cit., p. 4.
²Letter from Hermoso Capilitan, dated 5 May 1952.
³Letter from President Vinal G. Mauss, 3 August 1953.
impressed with a desire to serve a mission to the Philippines and hoped he would some day be able to go there as the president of the Philippine Mission.¹

Whatever missionary service members of the church may see in the Philippine Islands in future years, they can be sure to find some success, much of which can be attributed to the religious activities of the Latter-day Saint servicemen who have preceded them there as members of the United States Military Forces in the Philippine Islands. President Mauss declared:

In my opinion the serviceman was in a better position to demonstrate our church than the missionary was. A missionary is expected to be an example by reason of his calling, but a serviceman while he still has the responsibility, is not held to it so strictly by the public. . . . The L.D.S. servicemen in the Philippines have contributed an outstanding service to the church that will ultimately pave the way for successful missionary work in that country in the future.²

¹Personal interview with Harold Smith, 12 June 1954, Provo, Utah.

²Letter from Vinal G. Mauss to Lowell E. Call, 22 July 1954, written after he was released as president of the Japanese Mission.
CHAPTER XIII

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

Summary.--Though generally unheard of in the Western world and the United States prior to the Spanish-American War of 1898, the Filipino people have made some remarkable contributions to world leadership and world history. Frequently they have been considered a pagan and an ignorant people, although in objectively observing them one finds such a belief unfounded and even the reverse of that to be true. Progress which the republic has made during the last fifty years, since being liberated to develop liberties in religion, politics, and education, is phenomenal, even when compared with the United States period of evolution to her present position of world leadership as the champion for democracy. Future growth will depend on the freedom the republic of the Philippines is able to achieve and maintain. The success she attains in preserving freedom is believed to be an important factor for the future growth of the Church of Jesus Christ of Latter-day Saints in those islands, just as it has been an important factor in other areas of the world. The feeble beginning the L.D.S. Church has experienced in the Philippines is attributed to the devotion of men and women to the principles of the gospel while they served with the military forces of their country.

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The organized program for L.D.S. servicemen which the church adopted and coordinated with the military authorities of the United States, is basic to the belief of the church that the Gospel of Jesus Christ cannot exist without the guarantee of individual freedom such as provided for in the Constitution of the United States. Subject to a government which offers its citizenry protection through its legal statutes, the L.D.S. Church recognizes the responsibility of its membership in protecting the principles on which those statutes are founded. Although as a church the Latter-day Saints are opposed to war and bloodshed, as citizens of the nation the membership of the church are expected to be loyal subjects. When the government calls its citizenry to take up arms in protecting it from those who would destroy it, the church actively supports the nation. The membership of the church is counseled not to kill for the love of killing or because of hatred toward individuals, but to fight in defense of the liberties which are enjoyed in a land of freedom.

The L.D.S. Church government consists of a non-professional clergy wherein offices of the church are filled by male members holding the priesthood. The majority of male members of the church in the armed forces, hold offices in the priesthood, having the authority to administer in matters pertaining to their office if called to do so. The plan of the church to provide a positive program for the exercise of the priesthood while those who hold it are in the armed forces, resulted in the Mutual Improvement Association of Latter-day
Saint servicemen groups. Each group is presided over by a group leader, who is especially called and set apart to officiate in a prescribed manner to insure religious fellowship in the church of its members in the armed forces.

The first M.I.A. group activities of an organized nature started when members of the church were serving in the Philippines during the Spanish-American War. At that time two light artillery battalions from Utah were recruited to fight in the war with Spain, and members of the L.D.S. Church were among the volunteers. Following instructions from the Quorum of Apostles, the Mormon boys organized a Mutual Improvement Association and held meetings while in the Philippines.

Following the Spanish-American War and the Filipino Insurrection, organized group activities of L.D.S. servicemen in the Philippine Islands failed to exist until after the beginning of World War II. The selective service laws of 1940 demanded military service of all able-bodied men of specific age groups to participate in a period of active military service. The laws resulted in a great increase of church membership in the military service, which was accelerated when war was declared against Japan in 1941. When Bataan and Corregidor fell, several L.D.S. boys were killed or captured. Some of those captured were placed in prison camps where the boys organized M.I.A. groups and held religious services. As the war progressed and the Allies prepared to reoccupy the Philippines, great Armies and Navies assembled to participate
in the invasion. In October 1944 the invasion of the Philippines commenced with United States forces landing on the beaches of eastern Leyte. This was followed by campaigns on other islands of the Philippines—Mindoro, Luzon, Negros, Mindanao, Cebu, Palawan, and Samar. In each of the islands, L.D.S. men and women held religious meetings varying in size from two or three members to nearly five hundred. Often inactive members of the church at home became active and were advanced in the priesthood. Investigators were taught the gospel and were baptized members of the church. Publications were prepared to keep the members of the church informed of the experiences and religious activities of their friends during the ever-changing process of assignment and re-assignment of personnel as the lines of battle changed. Conferences were called to provide opportunity for large groups of the church membership to meet and worship together. Military officials cooperated commendably in providing time and transportation for L.D.S. members of their commands to attend the conferences. Memorial services were held for those who died, and the entire cemeteries at Leyte and in Manila were dedicated to the Lord by those holding the priesthod of God. The Filipino people were invited to participate with the members of the church and many friends were made. One Filipino woman was granted permission to be baptized, and the ordinance was performed before the last of the American troops were sent home after a victorious conclusion of the war against the Japanese.

The complete independence of the Philippine Islands
was voluntarily granted by the United States in 1946. Certain grants and privileges were extended to the United States pertaining to the establishment and maintenance of military forces in the islands. By 1948 there were enough L.D.S. servicemen in the islands to again conduct organized religious activities. The religious program conducted during the post-hostilities period differed from that of the war periods in that the servicemen under the peacetime era had their wives and children with them. By early 1950, the religious needs of the L.D.S. servicemen's families at Clark Air Force Base were more fully met with the organization of a Junior and Senior Sunday School. The increasing requirements of the church servicemen in the Philippines and other islands of the Far East, resulted in the First Presidency of the church reorganizing the geographical limits of the Japanese Mission to include the Ryukus Islands, the Philippine Islands, and the Mariana Islands. This reorganization of the Japanese Mission was in June 1951.

During the fall of 1951 the Japanese Mission president flew to the new island groups of his mission to study the needs of the members of the church living there. His studies resulted in new organizations to meet the needs of the particular groups. In the Philippines a central servicemen's organization was established under the direction of the Japanese Mission, consisting of a presidency to direct the activities of three existing L.D.S. groups then functioning in the Philippines. The mission president organized the presidency
before he returned to the mission headquarters in Tokyo.

In 1953, a reorganization took place whereby the 1951 organization was replaced by a Luzon District presidency. This was the result of increased membership of the church through the rotation of military personnel.

A group of some 30,000 members of the Church of God in Christ Jesus in the Philippines desired to affiliate themselves with the Mormon Church. Their leaders were taught the gospel and discussions were held pertaining to their accepting the principles of the gospel prior to their being admitted to membership in the L.D.S. Church. Their leader did not accept the Book of Mormon for what it is represented to be by the L.D.S. Church, and none of the members of his church have joined the L.D.S. Church yet.

Conclusions.--This study has shown some activities in which the L.D.S. servicemen have participated while in the Philippine Islands during peace and war. The interest of the servicemen to remain close to their church in an active way and to provide for themselves and their families the same opportunities which are offered church members living in established stakes and missions of the church, led to the official organization of the Church of Jesus Christ of Latter-day Saints in the Philippines as a part of the Japanese Mission. Although missionaries have not yet been sent into the Philippines as they have been in other missions of the church, the future success of missionary efforts in those islands will be influenced by the direct and indirect actions
of the servicemen of the church who have preceded the missionaries. The servicemen of the church stationed in the Philippines have actively participated in programs of the church under direction of M.I.A. group leaders, L.D.S. chaplains, presiding elders, and mission presidents. They have performed baptisms for fellow servicemen and native Filipino people, ordained and advanced members in the priesthood, blessed babies, officiated with the sacrament, organized auxiliary organizations, and have met together often in the name of the Lord, Jesus Christ.

**Recommendations.**—The research and development of this study have indicated to the writer that a record of the future history of the Church of Jesus Christ of Latter-day Saints in the Philippine Islands should be continued. To a degree, it will be part of a history of the Japanese Mission; however, a history of the Japanese Mission has not yet been written and much work could be done in that area.

The author has been deeply impressed with the necessity for others to do more work in the entire area of preparing documented histories of the important work which servicemen of the church have performed, which histories should be available in the libraries of the church. A study should be made of the L.D.S. chaplains who have served in the armed forces and a record preserved of their contributions to the Chaplain Corps and/or to the church.

Great numbers of Latter-day Saint servicemen served
in World Wars I and II in European countries and met together, often in large, well-organized groups. The influence and effects of these groups on the established missions of the church in Europe need to be studied. The entire field of religious activities of members of the Church of Jesus Christ of Latter-day Saints serving in the armed forces of their respective countries has need to be developed, that a record of the services they have performed for the church might be preserved.
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Newspapers

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Brown, Hugh B. "Why Religious Education?" A speech given before the Student Body of the Brigham Young University, Provo, Utah, 16 February 1954.

"Camp John Hay, Baguio, Republic of the Philippines, for the United States Armed Forces."


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"Ditto Digest." A mimeographed paper circulated and edited by Melvin J. Ogden and Lane M. Palmer to Latter-day Saints who had served in the Philippines during World War II. Printed at the 28th Replacement Depot on Leyte, Philippine Islands.

Ellsworth, S. George. "Memorial and Dedicatory Service Held at United States Armed Forces Cemetery on Leyte, Philippine Islands." A report made to the General Service Men's Committee of the Church of Jesus Christ of Latter-day Saints, 1946.


"Genealogical Record of Aniceta Fajardo." Unpublished records prepared by her hand at the request of Loren Ferre and in his possession at 2865 South 18th Street, Salt Lake City, Utah.

Hanks, Marion D. "What Is True Freedom?" A speech given before the Study Body of the Brigham Young University, Provo, Utah, 9 February 1954.

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Letter from Teofilo Ora, Bishop of the Church of God in Christ Jesus to the Patriarch of the L.D.S. Church, written in Manila, 1 December 1951, enclosing a "History and Doctrines of the Church of God in Christ Jesus in the Philippines." Photostatic copy of letter and document in possession of Glannin Cloward.


Questionnaires returned by seventy-five servicemen of the church who served in the Philippine Islands during the fifty-five year period from 1898 to 1953.


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"Minutes of M.I.A. Meetings Held in Manila," from 27 September 1945 to 14 August 1946. L.D.S. Church Historian's Office.


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"Minutes of Priesthood and Sacrament Meetings Held at Sangley Point, Philippines," from 13 April 1951 to 18 January 1953. L.D.S. Church Historian's Office.

"Minutes of Sacrament Meetings and Sunday School Meetings at Sangley Point, Philippines," from 5 April 1953 to 27 September 1953. L.D.S. Church Historian's Office.

"Minutes of M.I.A. Study Group Meetings at Subic Bay, Philippines," from 10 January 1952 to 31 March 1953. L.D.S. Church Historian's Office.


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"This Is the Philippines." Produced and distributed by the Army Pictorial Service. New York: U.S. Signal Corps Photographic Center, 1945. Running time: 30 minutes.

Letters

Barrett, Dallas L., Jr., to author, 1 April 1954.

Brown, Mr. and Mrs. George, parents of George Robbin Brown, El Paso, Texas, to author, 15 July 1954.

Call, Melvin E., written from Manila, Philippine Islands, about his activities on Palawan during World War II, to author, 11 May 1954.

Capilitan, Hermoso, to author, 5 May 1952.

Cloward, Glannin, to author, 17 March 1953.

Curtis, Chaplain Reuben E., to Bishop Marvin O. Ashton, Member of the Presiding Bishopric of the L.D.S. Church.

Davey, Mr. and Mrs. C. Leland, brother of Captain Davey, to author, 18 February 1954.


Headquarters, United States Armed Forces Far East, under signature of Colonel Ivan L. Bennett, Headquarters Chaplain, U.S. Army. A command letter from the files of Jerome Horowitz.

Jensen, Denmark G., to author, 24 March 1954.

Lewis, Mrs., mother of Doyle Lewis who was killed in the Philippines during World War II, to author, 16 June 1954.

Mauss, Vinal G., to author, 22 July 1954.
Mauss, Vinal G., to author, 3 August 1954.


Passey, Bruce, to author, 28 December 1953.

Payne, Lloyd W., Keokuk, Iowa, to author, 30 June 1954.

Richards, Joel, Jr., to L.D.S. Service Men's Committee, 18 October 1945.

Robertson, Sister Hilton, to author, 2 March 1954.


Sessions, Luella D., wife of President Alwyn C. Sessions, Fresno, California, to author, 18 March 1954.


Triano, Tony, to author, 15 June 1954.


Letter file of Stayner W. Call, representing copies of letters to his folks, friends, and reports to L.D.S. group leaders while Stayner served in the Philippines during World War II.

Letter file of Chaplain Reuben E. Curtis, containing copies of letters written to the servicemen representatives of the church.

Letter file of S. George Ellsworth, containing copies of letters written to his family and reports to the L.D.S. Service Men's Committee. Entire file made available to the writer.

Letter file of Franklin Wayne Graham, Ysleta, Texas. Letters were copies of ones written while he was in the Philippines with the Army in World War II.

Letter files of Jerome Horowitz, representing letters from Jerry to his family and friends, as well as letters he received from them during the period of time he was in the Army in the Philippine Islands.

Letter file of Alwyn C. Sessions, President of Fresno Stake and Assistant Coordinator for L.D.S. servicemen during World War II.
Letter read at Tad O. Nielson's Memorial Services, held 16 September 1945, St. Anthony, Idaho.

Interviews

Baldomero, Talag. A Filipino convert to the L.D.S. Church living in Salt Lake City. Interview conducted at 966 Bryan Ave., Salt Lake City, 8 February 1954.

Berrett, Lyman C. An L.D.S. chaplain serving with the U.S. Army in the Philippines during World War II. Interview conducted at Montpelier, Idaho, 8 March 1954.

Breitenstein, Frank V. A convert to the L.D.S. Church in the Philippine Islands, although he was baptized in the States. Was a Naval man at Sangley Point. Interview conducted at Provo, Utah, 27 March 1954.

Brown, Hugh B. L.D.S. Service Men's Coordinator for the entire church during World War II. Interview conducted in the Church Offices at Salt Lake City, 5 June 1954.

Burton, Mrs. Mary. Daughter of Richard W. Young. She accompanied her father and mother to the Philippines after the Spanish-American War, when he returned as a Justice of the first Philippine Supreme Court. Interview at Maryland Apts., Salt Lake City, 2 April 1954.

Call, Adalaide W. Wife of Willard Call who served with the Utah Volunteers of the Spanish-American War. Interview conducted at her home, 40 West 4th North, Spanish Fork, Utah, 26 May 1954.

Call, Stayner W. A member of the Armed Forces of World War II and an L.D.S. group leader in the Philippine Islands. Interview conducted at his home in Afton, Wyoming, 9 March 1954.

Curtis, Reuben E. An L.D.S. chaplain who served in the Army Chaplain Corps in the Philippine Islands during World War II. Interview conducted at his home, 2466 Highland Drive, Salt Lake City, 22 January 1954.

Ellsworth, Samuel George. An L.D.S. chaplain of World War II; served with the U.S. Army in the Philippines on Leyte, Mindanao, and Luzon. Interview conducted at his home, Logan, Utah, 8 February 1954.

Fajardo, Mrs. Aniceta. The first Filipino member of the church, baptized in the Philippines, Easter Sunday 1946. Interviewed on numerous occasions in the Philippine Islands.
Ferre, Loren. An L.D.S. group leader in the Philippines during World War II, now living at 2865 South 18th Street, Salt Lake City. Interview 22 January 1954.

Garff, Wayne B. A Major in the U.S. Army with General MacArthur's Headquarters. He was an L.D.S. group leader during World War II in the Philippines. Interviewed at 2202 Blaine Ave., Salt Lake City, 8 February 1954.

Gridley, John Calvert. A sailor who was baptized in the Philippine Islands during World War II, on the island of Leyte. Interview at 294 East 1st South, Provo, Utah, 20 June 1954.


Holbrook, William. Son of Joseph Holbrook. Joseph served in the Philippines with the Utah Volunteers during the Spanish-American War. Interview conducted at 95 North 2nd East, Bountiful, Utah, 8 June 1954.

Horowitz, Jerome. A convert to the L.D.S. Church in the Philippine Islands during World War II. He served on Leyte and Luzon. Interview conducted at 2711 Liberty Ave., Ogden, Utah, 7 March 1954.

Larson, Byron L. An L.D.S. group leader in the Philippine Islands and a leader with the early groups meeting in Manila during World War II. Interview conducted on the Temple Grounds in Salt Lake City.

Lee, Harold B. A member of the L.D.S. General Service Men's Committee, representing the Quorum of Twelve Apostles. He has been a member of the Service Men's Committee since its organization during World War II. Interview conducted in his office in Salt Lake City, 5 June 1954.

Mabey, Charles R. A member of the Utah Volunteers of the Spanish-American War and later Governor of Utah. Interview conducted at his home on Orchard Drive, Bountiful, Utah, 10 June 1954.

Mauss, Vinal G. President of the Japanese Mission when the Philippines were committed as a part of that mission. Several interviews were conducted prior to the writing of this study, but the last one was in Salt Lake City at a Japanese Mission Reunion, 9 June 1954.
Passey, Bruce R. A missionary to the Hawaiian Islands who preached the gospel to and baptized Philip Corpus, the Filipino convert who first translated the Book of Mormon into one of the Filipino languages.

Seaman, George A. A soldier to the Philippines during the Spanish-American War, and the L.D.S. group leader of the Mormon boys of that war. Interview conducted at 2645 Madison Ave., Ogden, Utah, 13 March 1954.


Smith, Oliver R. An Army officer of World War II who served as an L.D.S. group leader in the Philippine Islands during that war. Now a professor at the Brigham Young University. Interview conducted at the Brigham Young University, Provo, Utah.

Thompson, James K. A convert to the L.D.S. Church, whose wife was baptized in the Philippines. He was a member of the first presidency in the Philippines under the Japanese Mission. Interview conducted at Provo, Utah, while he was enroute from Mississippi to Washington, 8 July 1954.

Tuttle, Francis. A member of the Utah Volunteers of the Spanish American War. Interview conducted at his home in Bountiful, Utah, 10 June 1954.

Wirkus, Erwin E. An L.D.S. group leader who served in the Philippines as a member of the Army during World War II. Interview conducted at Brigham Young University, 14 July 1954.

Young, Mrs. Richard W. The wife of Richard W. Young who commanded the Utah Volunteers of the Spanish-American War as Captain of Battery A, Utah Light Artillery. Interview conducted at 839 East South Temple, Salt Lake City, 29 March 1954.
APPENDIX A

TABLE

3. L.D.S. GROUP ORGANIZATIONS IN THE PHILIPPINES
4. L.D.S. GROUP LEADERS IN THE PHILIPPINES
5. L.D.S. CHAPLAINS WHO SERVED IN THE PHILIPPINES
### TABLE 3

**L.D.S. GROUP ORGANIZATIONS IN THE PHILIPPINES**

<table>
<thead>
<tr>
<th>Date</th>
<th>Location</th>
<th>Presiding Elder or Group Leader</th>
<th>First Counselor</th>
<th>Second Counselor</th>
<th>Secretary</th>
<th>Source</th>
</tr>
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<tr>
<td>22 July 1899</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>1 Apr. 1945</td>
<td>5th Replacement Depot APO 711</td>
<td>Edwin H. Bingham</td>
<td>Benjamin M. Roberts</td>
<td></td>
<td>Stayner W. Call</td>
<td>Horowitz Letter</td>
</tr>
<tr>
<td>4 Aug. 1945</td>
<td>5th Replacement Depot APO 711</td>
<td>Edwin H. Bingham</td>
<td>Merlin J. Meecham</td>
<td></td>
<td></td>
<td>16 Aug.45</td>
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<td>4 Aug. 1945</td>
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<td>Same</td>
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<tr>
<td>11 Mar. 1945</td>
<td>Manila</td>
<td>Byron H. Larson</td>
<td>Wallace Knight</td>
<td></td>
<td>Walter S. Harris</td>
<td>Minutes, Manila Group</td>
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<tr>
<td>2 Sept. 1945</td>
<td></td>
<td></td>
<td>Owen S. Gardner</td>
<td></td>
<td>Don N. Wheeler</td>
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<tr>
<td>2 Sept. 1945</td>
<td>Manila</td>
<td>Dale E. Dunn</td>
<td>Carl Hilbig</td>
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<td></td>
<td>Same</td>
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<td>21 Oct. 1945</td>
<td></td>
<td></td>
<td>J. Morris Richards</td>
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<td>Don N. Wheeler</td>
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<td>21 Oct. 1945</td>
<td>Manila</td>
<td>J. Morris Richards</td>
<td>Carl Hilbig</td>
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<td>Thomas K. Lyman</td>
<td>Same</td>
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<td>27 Jan. 1946</td>
<td></td>
<td></td>
<td>Dean R. Muir</td>
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<tr>
<td>27 Jan. 1946</td>
<td>Manila</td>
<td>J. Morris Richards</td>
<td>Harold Davis</td>
<td></td>
<td>Thomas K. Lyman</td>
<td>Same</td>
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<tr>
<td>24 Feb. 1946</td>
<td></td>
<td></td>
<td>Loren Ferre</td>
<td></td>
<td>Wm. C. Knudsen</td>
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<tr>
<td>24 Feb. 1946</td>
<td>Manila</td>
<td>Loren Ferre</td>
<td>Howard Pierce</td>
<td></td>
<td>Wm. C. Knudsen</td>
<td>Same</td>
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<td>...</td>
<td></td>
<td></td>
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<td></td>
<td></td>
<td>Same</td>
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<tr>
<td>23 July 1945</td>
<td>29th Replacement Depot</td>
<td>Erwin E. Wirkus</td>
<td>Stanley A. Burt</td>
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<td>Horowitz Letter</td>
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<tr>
<td>...</td>
<td></td>
<td></td>
<td>Claude E. Lilya</td>
<td></td>
<td></td>
<td>3 Aug.45</td>
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*Note: The table includes dates, locations, leaders, and secretaries for various LDS group organizations in the Philippines, along with sources for the information.*
<table>
<thead>
<tr>
<th>Date</th>
<th>Location</th>
<th>Presiding Elder or Group Leader</th>
<th>First Counselor</th>
<th>Second Counselor</th>
<th>Secretary</th>
<th>Source</th>
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<tr>
<td>27 Sept. 1945</td>
<td>Manila</td>
<td>Dennis T. Dial</td>
<td>Ralph C. Bishop</td>
<td></td>
<td>J. Calvert</td>
<td>Manila</td>
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<td>12 Dec. 1945</td>
<td>Manila</td>
<td>Ralph C. Bishop</td>
<td>Earl G. Jones</td>
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<td>Gridley</td>
<td>Minutes</td>
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<td>30 Jan. 1946</td>
<td>Manila</td>
<td>Ralph C. Bishop</td>
<td>Earl G. Jones</td>
<td>Frank Everett</td>
<td>J. Calvert</td>
<td>Same</td>
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<tr>
<td>6 March 1946</td>
<td>Manila</td>
<td>Ralph C. Bishop</td>
<td>Earl G. Jones</td>
<td>Robert W. Darger</td>
<td>Arvin J.</td>
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<tr>
<td>6 March 1946</td>
<td>Manila</td>
<td>Ralph C. Bishop</td>
<td>H. Robt. Brummet</td>
<td></td>
<td>Vernon L.</td>
<td>Same</td>
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<tr>
<td>8 May 1946</td>
<td>Manila</td>
<td>H. Robt. Brummet</td>
<td>Robert W. Darger</td>
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<td>Peterson</td>
<td>Same</td>
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<td>8 May 1946</td>
<td>Manila</td>
<td>Larry B. Adamson</td>
<td>Harold J. Powell</td>
<td></td>
<td>Aniceta P.</td>
<td>Same</td>
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<td>14 Aug. 1946</td>
<td>Manila</td>
<td>Ralph Hatch</td>
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<td>31 July 1945</td>
<td>27th Infantry Div. - Tarlac</td>
<td></td>
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<td>Nov. 1945</td>
<td>SanFernando</td>
<td>Lewis Bassett</td>
<td></td>
<td></td>
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<td>Deseret News</td>
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<tr>
<td>Nov. 1945</td>
<td>SanFernando</td>
<td>Charles Hewlett Christensen</td>
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<td>Francis Oakeson</td>
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<td>After Oct. 1944</td>
<td>28th Replacement Depot, Leyte</td>
<td></td>
<td>Larry B. Adamson</td>
<td></td>
<td>Richard P. Smith</td>
<td>Ellsworth Letters</td>
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<td>Date</td>
<td>Location</td>
<td>Presiding Elder or Group Leader</td>
<td>First Counselor Second Counselor</td>
<td>Secretary</td>
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<td>24 July 1945</td>
<td>28th Replacement Depot, Leyte</td>
<td>Melvin J. Ogden</td>
<td>Lane M. Palmer</td>
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<td>Ellsworth Letters</td>
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<td>25 Nov. 1945</td>
<td>Abbott Chapel, Leyte</td>
<td>Maurice J. Graham</td>
<td>Dean W. Bond</td>
<td>...</td>
<td>Same</td>
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<td>25 Nov. 1945</td>
<td>Abbott Chapel, Leyte</td>
<td>Larry B. Adamson</td>
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<td>19 Oct. 1945</td>
<td>IX Corps Artillery, Leyte</td>
<td>Franklin Wayne Graham</td>
<td>Doyle Hendricks</td>
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<td>Same</td>
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<td>19 Oct. 1945</td>
<td>804th FA Bn., Leyte</td>
<td>L. Dayley Hendricks</td>
<td>Thos. K. Broadbent</td>
<td>Wilbur North</td>
<td>Same, 30 Nov.45</td>
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<td>126th Hosp., Leyte</td>
<td>Burton W. Robinson</td>
<td>Robert D. Thomas</td>
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<td>Ellsworth Letter</td>
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<td>24 July 1945</td>
<td>81st Div., Leyte</td>
<td>Harold Steed</td>
<td>Thos. K. Broadbent</td>
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<td>27 May 1945</td>
<td>Talomo, Davao Mindanao</td>
<td>Joel Richards, Jr.</td>
<td>Thorely Johnson, Melvin J. Jenson</td>
<td>Fred H. Simonsen</td>
<td>Joel Richards Letter</td>
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<td>7 Oct. 1945</td>
<td>Talomo, Davao Mindanao</td>
<td>Marion Fairbourne</td>
<td>Ralph E. Dickman</td>
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<td>Date</td>
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<td>First Counselor</td>
<td>Second Counselor</td>
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<td>10 June 1945</td>
<td>Samar</td>
<td>D. K. Price</td>
<td></td>
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<td>&quot;Mormons on Samar&quot;</td>
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<td>30 Dec. 1945</td>
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<td>Stephen Sherwood Erold Wiuambe George Thompson Don Willis W. D. McLellan R. C. Kidd (Group Leaders)</td>
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<td>43rd Bomb Group, Clark Field</td>
<td>Claude R. Pomeroy</td>
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<td>29 Aug. 1948</td>
<td>Clark AFB, Luzon</td>
<td>Vernon L. Peterson E. Earl Watson</td>
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<td>22 Feb. 1950</td>
<td>Clark AFB</td>
<td>Lowell E. Call</td>
<td>Raymond Barry Earl Watson</td>
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<td>9 April 1950</td>
<td>Clark AFB</td>
<td>Lowell E. Call</td>
<td>E. Earl Watson James Thompson</td>
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<td>E. Earl Watson James Thompson</td>
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<td>Clark AFB</td>
<td>Glenn Lee</td>
<td>Herbert Schroder Duanne S. Shipley</td>
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TABLE 6
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UNITED STATES MILITARY FORCES, FROM THE SPANISH-
AMERICAN WAR UNTIL THE END OF THE KOREAN WAR

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<th>Home Address</th>
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<td>John W. Fitzgerald</td>
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<td>Ray L. Jones</td>
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<td>Lyman C. Berrett</td>
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<td>*Timothy H. Irons</td>
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<td>Leon H. Flint</td>
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<td>Roy M. Darley</td>
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<td>Vadal W. Peterson</td>
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<td>Warren Richard Nelson</td>
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<td>Albert O. Mitchell</td>
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<td>Wendall O. Rich</td>
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<td>Delbert Barney</td>
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<td>#Cornelius W. Nielsen</td>
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<td>#Herbert James Marsh</td>
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*Indicates chaplain was on active duty as of 31 December 1953.

1This list represents all chaplains reported by the Chaplain Corps of the Army, Navy, and Air Force, from the Spanish-American War until the end of the Korean War. Needed research may reveal additional L.D.S. chaplains who served in the Army prior to the organization of the Chaplain Corps as a distinct unit in the Army. Although unsupported by fact, this writer believes there may have been L.D.S. chaplains during World War I.

2All U.S. Army appointments listed were obtained from the U.S. Army Chaplain Corps, Washington, D.C. An enclosure, "Latter-day Saint Chaplains," accompanied a letter, 2 April 1954, under the signature of Herman H. Heuer, Chaplain (Colonel) USA.

3All U.S. Navy appointments listed were obtained from the Chaplains Division, Bureau of Naval Personnel, Washington, D.C. Enclosures to a letter, 9 March 1954, contained the information about the U.S.N.R. Chaplains. The information was obtained through the cooperation of Senator Wallace F. Bennett.

4All U.S. Air Force appointments listed were obtained from the Department of the Air Force, Washington, D.C. Enclosures were contained in a letter, 2 April 1954, under the signature of Joe W. Kelly, Brigadier General, USAF. Chaplain
Grant E. Mann was initially appointed to the Army, but when the Air Force was made a separate arm of the service, he integrated to the Air Force, being the first L.D.S. chaplain in the U.S. Air Force. Chaplain Marc H. Sessions also transferred to the Air Force from the Army.
APPENDIX B

PHILIPPINE CONFERENCE NO. 1

A souvenir program of the first conference of the L.D.S. Church in the Philippines on the island of Leyte, copied from one in possession of Chaplain Reuben E. Curtis. The cover of the program had two pictures of the "Chapel in the Palms" one of the outside of the chapel and the other of the interior of the chapel.

SERVICE MEN'S CONFERENCE
Church of Jesus Christ of Latter-day Saints
February 18, 1945
Chaplain Reuben E. Curtis, Presiding

Organ Prelude
Now Let Us Rejoice
Invocation . . . . . Elder James Grasse
We Thank Thee, O God, for a Prophet

Sacrament
Meaning of Sacrament . . Chaplain Marsden Durham
How Great the Wisdom and the Love . . .
Sacrament Gem . . . . . . . . . . . . . .
Administration of the Sacrament . . . .

Violin Selections . . . . . . . Malvin Artley
Organ Accompaniment . . . . Homer Cardson

Ten Minute Talk . . . . . Elder Claud H. Pomeroy
Ten Minute Talk . . . . . Elder Enos Carlson

Accordion Selection . . . . . . Cliff Langstaff

Ten Minute Talk . . . . . Elder Don C. C. Kimball
Ten Minute Talk . . . . . Elder Denmark C. Jensen
Ten Minute Talk . . . . . Elder H. Delmar Layton

Oh Ye Mountains High . . . . . . . . . .

Benediction . . . . . . Elder Wallace Gatrell

Organ Postlude . . . . . . . . . . . . . .
  Sgt. Cliff Langstaff at the Organ
And now, as I said unto you before, as ye have had so many witnesses, therefore, I beseech of you that ye do not procrastinate the day of your repentance until the end; for after this day of life which is given us to prepare for eternity, behold, if we do not improve our time while in this life, then cometh the night of darkness wherein there can be no labor performed.

Ye cannot say, when ye are brought to that awful crisis, that I will repent, that I will return to my God. Nay, ye cannot say this: for that same spirit which doth possess your bodies at the time that ye go out of this life, that same spirit will have power to possess your body in that eternal world.

For behold, if ye have procrastinated the day of your repentance even until death, behold, ye have become subjected to the spirit of the devil, and he doth seal you his; therefore, the Spirit of the Lord hath withdrawn from you, and hath no place in you, and the devil hath all power over you; and this is the final state of the wicked.--Alma 34:33-35
(Copied from the collection of Reuben E. Curtis.)

Chaplain Reuben E. Curtis presided over the conference which was opened with the hymn "Now Let Us Rejoice in the Day of Salvation." Elder James Grasse of Wyoming offered the invocation, after which the congregation sang "We Thank Thee O God for a Prophet." Chaplain Marsden Durham of Salt Lake City explained the real meaning of the sacrament and brought to our attention the responsibility the partaking of it entails. Our sacramental hymn was "How Great the Wisdom and the Love" and the sacrament was administered to by Elders Clarence Moss from St. George, Utah, and Clarence Hatch from Los Angeles, California.

Two beautiful violin selections were rendered by Malvin Artley, who was baptized into the Church since coming overseas from Pennsylvania, accompanied on the organ by Homer Carlson.

Elder Claud H. Pomeroy of Mesa, Arizona, our first speaker, told of the many opportunities he had had in the army to tell the gospel story. He said he had explained the gospel in informal discussions, in conversation with friends and acquaintances, and to groups of soldiers as they gathered in the evening in their tents. He said he felt that his opportunities had been greater and his experiences richer in the army than in the mission field. He told how the world was beginning to accept Mormons as normal people and cautioned against lowering our own standards to meet theirs in our eagerness to be accepted by the world.
Elder Enos J. Carlson of Logan, Utah, showed how God directs the actions and thoughts of all soldiers who seek his help and pointed out that while many truths and good teachings are available in all sectarian churches, the Church of Jesus Christ of Latter-day Saints embraces all truth, has everything that is good to be found in all of the combined religions of the world and in addition has a wealth of truths long forgotten and restored in our own day by prophets of God.

Elder Don C. C. Kimball of Salt Lake spoke on the theme: "He who has eternal life possesses great riches." He showed how all great men from the beginning of time have sought (to find life which is eternal), indestructible, and a priceless gift from God. He said that the Bible was probably the most widely published and least read book in the world, that it was a literal treasure house of wisdom, for the most part unused and set aside by men, and cited as an example some of the wise sayings of Solomon. Then he showed how these sayings were still good and how they applied to our own day and age.

Elder Denmark C. Jensen of Idaho used as his text the words of the Prophet Alma as recorded in Alma 34:33-35. He brought out the need of repentance in this life; that now was the time to strengthen our faith in God and to overcome the temptations of the flesh as our passing into Paradise will not change our hearts but that we will be governed by the same spirit after death that we submit to in life.

Elder Delmar Layton, former bishop from Arizona, was our concluding speaker. He was much concerned with what is going to happen after the war and how our present experiences in the army are going to affect our future lives. He asked us what we were doing now to prepare ourselves for the trying times that surely lie ahead. He compared the army moral standards with our own and advised us to cultivate such virtues as thrift, even temperament, and a regard for property. He advised us to work hard at our tasks and to give full value for the pay we are receiving. He asked us to form wholesome habits while in the service that our lives might be enriched by this experience, that we might have something real to carry over into our lives when we return home. All of the speakers bore testimony to the truth of the gospel.

Special music was furnished by Clifford Langstaff of Pasadena, California, with his accordion. The singing was led by Elder John Owen of Salt Lake. Our closing song, "Oh Ye Mountains High," made us all just a little homesick. Elder Wallace Gatrell of Salt Lake offered the benediction.

The conference was a spiritual feast and we felt strongly the presence of the Spirit of the Lord. Many old friendships were renewed and we left feeling well repaid for
our efforts and carrying within our hearts a renewed determination to live the gospel to the best of our ability. If the parents and loved ones of these fine men could have been present I am sure their eyes would have filled and their hearts swelled with pride and thanksgiving for the way their sons are living the gospel. Truly early training, influence of a harmonious home, and the devotion of loving parents will guide an individual through his entire life.

In the army we have a term "Command Attention" which means the following through of a responsible officer personally until his task is accomplished. "Command Attention" by parents toward their children is the best way to insure that they grow up valiant in the faith. It is with a feeling of sadness that we meet a number of men in the service who have forgotten the teachings of their childhood and have taken up the vices of men. Usually these are men who have not been advanced in the priesthood in their youth, and many of them boast of being "Jack Mormons" and feel that they haven't time for any such "foolishness." Somewhere along the way these precious souls were lost. Perhaps a father was too busy to give "Command Attention" to his son, or a priesthood quorum or Sunday School teacher didn't put forth quite enough effort. Maybe we are all just a little bit at fault, but I am sure these souls are precious in the sight of God and that man's greatest responsibility is the rearing of the children God has entrusted to our care in this mortal existence. (Copied from clippings of Reuben E. Curtis. Article printed in Deseret News, Church Section, 31 March 1945, p. 1.)
APPENDIX C

PHILIPPINE CONFERENCE NO. 2

On May 13, 1945, 271 Mormons and their friends gathered for conference in Manila, as recorded by Elders Walter A. Harris and John B. West, secretaries of the meeting. Some of the most prominent signs along the road were "LDS Services" with the place and time, pointing the way to the Central Church of Christ chapel near Santo Tomas.

Before the conference commenced at 2:15 p.m., responses from the audience showed that seventeen LDS groups were represented in the audience. Besides two groups in Manila, there were regular services being conducted at the 149th Infantry, the 823rd, the 63rd, the 43rd, Division, at headquarters of Sixth Army, XI Corps, XIV Corps, 3rd Attack Group and 43rd Bomb Group of the Air Corps, at the 289th Ordinance, the 804th M.S.R., the 9th and 57th CASU (Combat Air Service Units), at the Central Maritime, and at Acorn 34 Navy Unit.

Our servicemen and women came in jeeps, trucks, planes, on foot and possibly some of them by cartellos (small-horse shays), from Mindoro to Lingayen. Many reports were made of other groups and persons on duty who wished to be remembered to those at Conference. The chief chaplain, as well as many other officials, supported us. Newspapers carried the announcement. Major Floyd Goates had a radio announcement made over the once-called jungle network, now tamed down in the Philippines.

After being presented with a beautiful bouquet of flowers and a corsage by our men, Sister Maxine Tate played the organ for the services. Elder Grant Holman and several of our men brought in over a hundred chairs. Our plans for 200, to try and exceed Chaplain Curtis' conference in Leyte of 175 members, far exceeded our expectations. It was a real thrill. The 15 corsages we had prepared for the ladies had to be expanded to 17 for nurses, WACS, Red Cross and civilians. We put as many of them on the stand as possible. They made a beautiful, refreshing sight. The little church was packed.

Chaplain Roy Darley had been ordered to Mindanao and had left the conference for me to conduct. It was a very humbling experience when I saw that group and realized how many of them were better prepared and more capable than I.
When Elder Loren W. Ferre led the congregation in singing "Come Come Ye Saints," the chorus really swelled, and curious Filipinos glanced in curiously and interestingly. A few Filipinos were inside, too ... for one of them, Mrs. A. P. Fajardo, gave the mother's response for that day. She had made a new ground-length gown of red, white, and blue cloth especially for the occasion. She was colorful and typical of the Filipino's love for pageantry. She hopes to be baptized in the near future, and we have come to respect her very much because of her sincere desire to overcome those things in life that are common to this civilization that are not in accord with the teachings of the gospel.

Colonel I. L. Bennett, chief chaplain, United States Army Forces in the Far East, gave an excellent non-partisan talk. He commended our people for their efforts and for their virility in worshipping God in a free manner. He welcomed us and volunteered all assistance that he could give to help us in our efforts.

Then we heard some wonderful testimonies from six of our group leaders: Elder Byron H. Larson, Keith C. Wallace, Von R. Nielson, Paul Toronto, Edwin H. Bingham and Claude Pomeroy. Elder Pomeroy was the J. Golden Kimball of our conference. The high ideals of many of our apostles were exemplified in those six men. Every one of them are enlisted men, and it was great to have them step forth and deliver mighty good talks and bear strong testimonies.

We have a positive understanding that there is no military rank in the Church, and that we are all just brothers and sisters—and friends. Well, a little on the funny side, the enlisted men who are seventies "pull their rank" on the elders and priests, and we all have many laughs out of the situations that develop. If anyone is a little hesitant about doing what he is asked, one or all of the group will get behind him in line—In a hurry—and no one gets his feelings hurt. So it was with our conference where all of us listened to the counsel of those called to be group leaders regardless of our military or civilian rank or title. Most everyone had the spirit of helpfulness and cooperation.

... Just before the benediction there was a brief pause, and as I glanced up ... I saw hundreds of bowed heads. A whole group of well qualified men stood before me, men whom I knew could be called upon at any moment not only to pray or talk, but to die if necessary in protecting the rights and lives of our loved ones at home primarily and in bringing freedom and the Gospel of Jesus Christ to another people. And more too, there was a power, a great power for righteousness. ... I felt that I was the "least of these my brethren."

Our evening meeting was informal and conducted by Sister Maxine Tate. She was assisted by our WACS and by
several civilians who got everything ready while we were in conference. It was just like stopping to talk and refresh oneself after conference with your friends around the dinner table.

It took a convoy of about 15 trucks and jeeps to carry us all to the home of Colonel Edward Grimm where Maxine and Brother Rawcliffe had gathered sandwiches, apples, bananas, pickles, lemon punch, cake and ice cream—from where we all wondered. It was delicious. Only about 150 could remain for the picture and refreshments, so that the entire group is not seen in the group picture taken on the lawn of an old estate. A generator and lighting system were being used before the crowd left. Rides were found for all. Unfortunately those in open trucks were drenched by an evening rain, for "when the Saints meet the heavens weep."

Thus was adjourned the first conference of the Church of Jesus Christ of Latter-day Saints ever known to be held in Manila, Luzon. Chaplain Curtis held the first one in the Philippines with his groups at Leyte. Already Chaplain W. Richard Nelson has called for the third conference of the Saints in the Philippines for Sunday, July 22, at Tarlac, Luzon. That just about makes it a quarterly affair. (Deseret News, Church Section, 25 August 1945, p. 6 - written by Wayne B. Garff.)
APPENDIX D

PHILIPPINE CONFERENCE NO. 5

Stenographic Report of Second Quarterly Conference of Church of Jesus Christ of Latter-day Saints, Manila Area, August 12, 1945, at Normal School Auditorium, Manila, P. I., at 14:00 hours. By Elder Stayner W. Call & Brother Jerome Hartley.

---

Presiding and Conducting--Elder J. Morris Richards
Chorister--Elder Loren W. Ferre
Organist--Maxine Tate

Theme of Conference:

"Ye are the salt of the earth. . . Ye are the light of the world . . . Let your light so shine before men that they may see your good works and glorify your Father which is in Heaven." Matt. 5:13-16.

---

Elder J. Morris Richards:

Brothers and sisters, the time has come for our meeting to commence, and those of us here in Manila wish to extend to those outside of Manila a very cordial welcome at this conference. This is the second conference held in this part of the Philippine Islands; the first conference held in Manila was in May, with an attendance of 271. The attendance at this meeting today will surpass that and will probably be the largest gathering of LDS members and those holding the Priesthood that has ever gathered in the Far East. We hope we have an interesting and edifying program outlined. Our Manila Group Leader, Elder Byron Larson, has been Chairman of the Program Committee. Others responsible for arrangements are listed inside the Program. Words to songs will be found in it, also. There will be very few announcements from the stand.

We will open our meeting now by singing "Come, Come, Ye Saints," an old favorite hymn.

---

Congregational Singing: "Come, Come, Ye Saints."
Invocation: Elder John H. Bjaranson:

Our Father which art in Heaven, as we come before Thee at the opening of this conference, we ask that Thy Spirit may be with us here. We ask Thy inspiration upon those who take part, that our souls may be enlightened with the Spirit of Truth and our hearts may be moved with compassion to understand and to live what is said here. Father in Heaven, we are thankful that we have been able to gather together today and hold a conference in Thy name and to Thy glory. We ask that we might all improve our minds, that we may be truly the light of the world. Help us to let our lights shine before our fellow men.

We are thankful for the leaders of our church and for the spirit of prophesy that is contained in our doctrines and in our midst. We are thankful for our loved ones at home, and we ask Thy blessings upon them this day, that they may know of our well being and our uplifting experience here today. These blessings we ask humbly and sincerely and in the name of Jesus Christ. Amen.

---

Announcements by Elder Richards:

There has started to be passed among you some little slips to be filled out to show your attendance at this conference. Those who keep the records want the name and the information called for on these slips from every person attending the conference. We Latter-day Saints are a great people for keeping records, and we cooperate not only with the chaplains of the army but also with our own LDS Servicemen's Committee in giving them all the records they ask for. After they have been completed, pass them over to the sides of the hall on the left, and those on the end will keep them until called for.

Since we have so many here, the passing of the sacrament will take some time. In order to speed that up during the passing of the water, when the tray comes to you, take the cup and pass the tray along, and the cups will be picked up later and save time. We thought that all members of the LDS Church who are scattered here in the Philippines would appreciate the sacrament while they are here, although it is not customary in conference.

For those who come to our Wednesday evening meetings, we are going to have a special program this week, and I will ask Sister Maxine Tate to announce it to you.

---
Maxine Tate:

It certainly is a thrill to see so many out. It is the largest conference I have been to over seas. This coming Wednesday evening we are having a special program. A famous lawyer of the Philippines is going to talk, and we believe it will be educational and suggest that you bring your friends. He can answer any questions about Prison Camps here or the independence of the Philippines or legal matters. That will be this coming Wednesday evening at 7 o'clock, and if you will meet at the Trade and Commerce Building at a quarter to seven, there will be transportation for you. Colonel Grimm's is the place we are going, if you know where it is, at 7 o'clock. We hope as many as can will come to see us.

---

Elder Richards (continuing announcements):

Are there any other announcements to be made at this time? If there are any chaplains, either LDS or otherwise, in the audience, please come forward on to the stand. We have one of our own LDS chaplains here with us today - Chaplain Warren R. Nelson, of the 25th Infantry Division.

If there are no other announcements, we will continue our program as it appears, and there will be no further announcements until the special musical number.

---

Sacrament Song -- "Oh It Is Wonderful," by Congregation.

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(Sacrament was administered by Elders Ralph G. Bishop and Melvin Teerlink, and passed by Elders Earl Jones, Dick Parkhurst, Byron B. Robinson, William Maudsley, Don Marson, Robert M. Kinkead, Warren D. Curtis, Charles W. Eastwood.)

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Elder Delmar Layton:

It is our privilege as members of the Church to sustain the General Authorities at regular intervals. Today we wish to do that. (Names of the General Authorities of the Church were read by Elder Layton and were unanimously sustained by the uplifted hands of members of the Church present.)

We would like to take a roll call of the actual priesthood which you hold and according to the membership that any of you might hold in the church. Will you that have been
designated to help in the count stand so that we will know where you are. (A count of the priesthood was taken as follows:

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<th>E</th>
<th>P</th>
<th>T</th>
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The total of 474 is correct, but, possibly because some members holding the lesser priesthood and visitors did not stand, the priesthood figures do not add up to this total.)

---

Elder J. Morris Richards:

At this time we would like representatives of all separate groups meeting regularly to stand. (The following groups were represented at the meeting: APO 73, Batangas; APO 925, Manila; APO 43, Cabanatuan; APO 75, Manila; 112th Regimental Combat Team, APO 75; APO 25, Tarlac; APO 70, San Fernando; 6th Army Headquarters, APO 442; 29th Replacement Depot, APO 238; Clark Field; 1st Cavalry; Headquarters, 7th Fleet; 5th Replacement Depot, APO 711; Navy Unit 3002; 68th Brigade, APO 70; Navy Acorn 34; Subic Bay; 149th Infantry, APO 38.) There are now represented here eighteen groups of men and women meeting from the Island. In order that our record may be entirely clear and accurate, will all those who just stood and gave that information be sure that the secretary gets it.

Are there any groups here that are meeting for which the person in charge has not been set apart as a Group Leader? (One member was present from Leyte Island who was not yet set apart as Group Leader to lead his group.) For those boys who are taking the lead, if they will come up as soon as the meeting is over, Chaplain Nelson will see about getting them set apart as Group Leaders.

After our musical by the Manila Chorus, "Gently Raise the Sacred Strain," Chaplain Nelson has an announcement he would like to make.

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Special Music: Manila Chorus - "Gently Raise the Sacred Strain."

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Announcement by Chaplain Nelson:

My dear brothers and sisters: I want to tell you that I am very pleased to be here and to see such a large
group. I came overseas from San Francisco on the same ship as Brother Richards, and I guess neither one of us at that time had any idea we would meet together in a meeting such as this, and yet we have enjoyed a lot of experiences together since we arrived at this island.

First, I want to say that I am circulating one of these programs and want your signatures. I would like to have everyone here sign your name, even though it will be quite difficult to get all your names on it. If it is possible, we will send all of your names, together with your home addresses, into the LDS Servicemen's Committee, and they can use it with the pictures being taken. The preparation for this conference has been very thorough and complete, and has made it possible for us to have pictures made available.

There is one other announcement. I was formerly from Ogden myself. I know there are quite a few men here from Ogden. No doubt this announcement about them will hold true for a number of our troops. Those, and perhaps others, would like to have a group picture. I know there are quite a few cameras among the group, and I would like to urge for the interest of all, that you who have cameras, take pictures for others for their personal albums, etc.

These are the only announcements I have to make, but I do want to say again I feel very humble in my capacity here. Possibly, in my position as a chaplain, a little more authority has been given me by the LDS Servicemen's Committee. It is my duty to preside in this conference, yet I want to express my appreciation to Brother Richards and others helping him. I feel there is no reason for my making any suggestions. The program is very complete. I can say one thing; I can take a little responsibility or credit for this conference. A month ago I happened to be down here, and I was thinking of the time when I arrived just four days after the more recent conference in May, which I missed. For that reason I made a suggestion when I was here about a month ago, saying we ought to have another conference while some of the divisions are still here on the Island. I had no idea the crowd would be as large as this. When I first learned of plans for this conference, I notified all the fellows in and near the 25th Division area that I could. We were able to bring one hundred men to the conference, and the 43rd Division is represented by one hundred and twenty. We are all happy to be with you.

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**Elder J. Morris Richards:**

You all realize, of course, that with as many speakers as we have arranged for, no one speaker can take as much time as a speaker back home would preaching a long sermon. We felt it was very fitting that each of our speakers today be a Group
Leader, and that is one thing common to all of them. Each is a Group Leader.

We will go right ahead with our program - two speakers and congregational singing and two more speakers.

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Elder Dean R. Muir:

My brothers and sisters: If you can't hear me, wave your hands. I am not used to microphones. I feel humble today to stand before an audience of the Priesthood. I was hoping that they would have a Priesthood count. I knew they would sustain the authorities of the Church, as is always done.

The theme for the conference is, "Ye are the salt of the earth---Ye are the light of the world---Let your light so shine before men that they may see your good works and glorify your Father which is in Heaven." What makes the church of Jesus Christ? We who are here today; those who are members of the church with us. What makes us the light of the world and the salt of the earth? It is the gospel of Jesus Christ which was restored in these last days and the Priesthood, of which we have seen so much manifest in this place today. The Priesthood is the power and the authority and the essence of the Church of Jesus Christ.

Now not everyone holds the Priesthood who claims to hold the Priesthood, speaking of all people in the world who claim to represent Christ. That is a great commission that not everyone holds, though many claim it. The Bible states that no man takes this honor unto himself but he that is called of God as Aaron of old. Now Aaron, we know, was called by a Prophet, his brother Moses, when the Lord spoke to Moses and said, "Take thou unto thee Aaron, thy brother, that he may administer unto me in the Priest's office." Today we raised our hands to sustain a Prophet, Seer, and Revelator in the Church of Jesus Christ, who has the power and the authority to speak for all the world in the name of God.

I have a long sermon prepared, but I am not going to give it, because the time is short, I realize. But I do want to emphasize the fact that I know that the gospel of Jesus Christ is on the earth. I know that the apostles Peter, James, and John of old were called and ordained by the Lord. I know that they appeared to the Prophet Joseph Smith and ordained him by the laying on of hands to the Melchizedek Priesthood and to the Apostleship. That is the testimony in my heart, brothers and sisters, and I am grateful for that testimony. I am grateful that our Father in Heaven has seen fit to give us the gospel in its fulness in these last days. I am grateful for my home and my family - for all the blessings which I enjoy through the Church. I do have a testimony of it. I
wish that all the world could know and understand and be sure, as I am sure, that Jesus is the Christ. If all the world would take my word for that one fact and believe, I am so sure, that I would accept all of the condemnation that should come if I were wrong. I am not paid for my testimony. I do not give my testimony for glory to myself, but I give it because I know that God lives, that he hears and answers our prayers. He has answered my prayers so many times, for which also I am grateful.

I pray that the Lord will bless us all here, we who are members who hold the Holy Priesthood, and that we may every one, whether we belong to the Church or not - all of us who are brothers and sisters here, strive to live and let our light shine before men, that they may see our good works and glorify our Father which is in Heaven. I pray this in Jesus' name. Amen.

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Elder Lynn Anderton:

My dear brothers and sisters: After hearing Elder Muir speak, I am reminded of the story of a certain farmer who had a very bad temper. It seemed that each time anything would go wrong, that he would start off with a language of swear words; and it was terrible. The neighbors got so used to hearing him that anytime anything happened, they would look his way to see what he would say next. On one occasion he was hauling a wagon load of apples up a steep hill, with a box full of apples, and just as he got to the top, the end dropped out and all the apples rolled down. That was something a little beyond the expectations of the neighbors. He got down and looked around and saw the crowd that was looking at him. He paused and then said, "I know what you are thinking, but I am not capable of the occasion."

We Latter-day Saints pride in being different. We say that we stand for something, but are we looking at ourselves to see if we are standing erect and above reproach?

Christ while preaching the sermon on the mount told his disciples, "Ye are the salt of the earth--ye are the light of the world. A city that is set upon a hill cannot be hid. Neither do men light a candle and put it under a bushel, but on a candle stick; and it giveth light unto all that are in the house. Let your light so shine before men that they may see your good works and glorify your Father which is in Heaven."

The Church of Jesus Christ of Latter-day Saints was established by a prophet of the Lord in these last days. The commandments that were given to the apostles of old were again given to us. We have been told to preach the gospel to all
the world—to cry repentance to prepare the way for the second coming of the Savior.

President Grant pointed out the supreme obligation of the Latter-day Saints to the world at large when he said, "I want to emphasize that we as a people have one supreme thing to do, and that is to call upon the world to repent of sin—to come to God. And it is our duty above all others to go forth and proclaim the Gospel of the Lord Jesus Christ—the restoration again to the earth of the plan of life and salvation. Appeals are coming from all over the world for more missionaries."

Today, as the world is in the midst of war, of necessity the church has recalled its missionaries from foreign countries. Many of us probably would have been called to fill a mission were it not for the war and our being in the Armed Forces. However, our opportunities of serving the Lord in this capacity have not diminished, but, indeed, have become much greater. For we, almost a hundred thousand strong, compared to a normal missionary strength of 2,000, are serving in the various nations of the world among men and women of all faiths—in fact, we are placed among many who probably otherwise would never have known of Mormonism, or perhaps would not have listened to our second word. It is among these, our friends and associates, that we have an opportunity of serving.

But let me remind you that with this opportunity is also placed a great responsibility, for it is by us that others form their opinions of the Church. So we must show in a pattern of every day living that obedience to the laws of God will bring that happiness for which mankind has been seeking. We must be like a standard of truth and virtue, capable of attracting the gaze of all men.

We must avoid doing those small things that undermine our character and reputation. Be known for the good things that you do and stand for. Cease to tell smutty stories, for it plants the seeds of sin in the hearts of those who listen and tears down your own resistance to evil. It builds a barrier against your reception of the Spirit of the Lord and its guidance. "Cease to be idle; cease to be unclean; retire to thy bed early that ye may not be weary; arise early that your bodies and minds may be invigorated—and as all have not faith, seek ye diligently and teach one another words of wisdom: Yea, seek ye out of the best books words of wisdom: Seek ye learning even by study and also by faith."

Observe the Word of Wisdom, for the Lord has revealed it to us for our benefit—and with it, to those who observe fully, he has given a promise that they "shall receive health in their naval and marrow to their bones; and shall find wisdom and great treasures of knowledge, even hidden treasures;
and shall run and not be weary, and shall walk and not faint.  
And I, the Lord, give unto them a promise that the destroying  
angel shall pass them by as the children of Israel, and not  
slay them."

All these the Lord has commanded, that we might grow  
in righteousness and that we will be better enabled to be the  
"light of the world." For the prophets of old have prophesied  
that among this people the Lord would cause a "marvelous work—  
yea, even a marvelous work and a wonder."

It has been my observation that the more effort we put  
forth to live righteously, the closer others watch and the  
more they expect of us. Every weakness is noticed and oft-  
times brought to mind with some remark by those who are stand-  
ing near.

When I was in basic training, I became well acquainted  
with a fellow from Philadelphia, and it seems that I had won  
a great deal of his respect. On one occasion he attended our  
services that we were holding at camp. The speaker that even-  
ing spoke on a similar subject to those you have heard today.  
He told of the little things we often do unconsciously that  
undermine our standards and lead to greater evils. For exam-  
ple he used the incident of a buddy offering to buy you a coke;  
and then he stated that perhaps if we yielded, that next time  
it would be a cigarette or a drink of alcohol. Needless to  
say, my friend was very impressed, and he expressed the desire  
to attend more frequently.

A few weeks later we were doing field tactics, and the  
day was so hot that we all became very thirsty. When we fi-  
nally received the command to "fall out and take a break," we  
all dashed over to the field house to get a drink. I, with  
many others, got an ice cold coke from the coke machine and  
started drinking it. Just then my buddy walked in, and when  
he saw me, he stopped and stared at the coke bottle I was hold-  
ing—and then at me. Then he said, "Lynn, I never thought I  
would live to see the day." I felt very ashamed—but I learned  
a good lesson.

So with these thoughts in mind, let us all strive that  
we may be worthy of the great calling that is ours in these  
last days, that we may be worthy to receive the guidance of  
our Heavenly Father, that we truly might represent the Church  
and be the light unto the world. This I pray in the name of  
Jesus Christ. Amen.

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Song: "The Spirit of God Like a Fire Is Burning," by Congre-  
gation.

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Elder Ray Hulet:

My dear brothers and sisters: I indeed feel very humble in occupying this position today. It is a thrill to stand here and see the Priesthood as it is shown here today. My brothers and sisters, I humbly ask that your prayers may be with me while I am thus occupying this position.

We find that in the 20th chapter of John, one of the disciples wouldn't believe that Jesus had risen from the dead when the other disciples told him. The following week, when the disciples were in their meeting again, Jesus appeared to them; and at this time Jesus asked Thomas to feel the nail prints in his hands and the wounds in his side. At that time Thomas believed, and he said, "My Lord, My God." Jesus, answering Thomas, said, "Because thou hast seen, thou hast believed. Blest are they that have not seen and yet believe." Those words clearly imply it is more blessed to believe on slight evidence—small evidence—than it is to believe only when you have overwhelming knowledge. Why is this so? We find the answer by learning the real meaning of faith. What is faith? It is the grip of the soul with which we hang on to the invisible God. In another sense we are clinging to a cord for fear of falling over a cliff. The smaller the cord, the more tightly you will cling on to the cord for fear of falling to your death. And so it is with religion. The smaller amount of evidence you have to hold your faith, the greater you will cling to that amount of evidence. We find that there are varying degrees of faith, varying from the unfixed belief of Thomas up to the great faith which Jesus showed in His marvelous ministry on the earth. Jesus at times spoke of the varying degrees of faith. In His eloquent Sermon on the Mount, He said, "Oh ye of little faith." At Capernium he met a Centurion whose servant was very ill, and at this time the Centurian had such great faith in Jesus that he asked Jesus if he would say the word and his servant would be healed. Jesus spoke the word and his servant was healed. At this time Jesus, commenting on his faith, said: "I have not found so great faith, no, not in Israel." We cannot have any great faith or strength in knowing that the sun will rise tomorrow morning, for any small soul can believe such a commonplace truth. But suppose you are standing at the bedside of a sick relative and the doctor standing there shakes his head and says there is no hope. Then can you say there is hope? Can you say there is a God who can help, my friends? If you can you have a great and noble soul. When you cling on to the promises of God—when all human vestage of help is gone—indeed requires great faith. How do you develop faith? There are various ways. For instance, here today I know my faith has been greatly strengthened. And hearing the spoken word of God from true servants who have a deep devotion to the truth and the word of God will undoubtedly raise my trust in God. And we can also strengthen our faith by reading the scriptures, by searching and studying the testimonies of the ones who served
before us. One of the greatest faith strengtheners of all is prayer. Prayer is vocalized faith. When coming from the heart, it indeed helps a person, and he is comforted and has that assurance that there is a God who will answer his prayers and help him in time of need. Right living is the greatest of all faith builders. Only can we expect to have a strong faith when we are living the kind of life that God would have us live. I recall a poem which is a very good thought:

Know this, that every soul is free
To choose his course and what he'll be;
For this eternal truth is given,
That God will force no man to heaven.
He will call, persuade, direct aright,
And bless with wisdom, love, and light;
In countless ways be good and kind,
But never force the human mind.

We can never force anyone to accept anything. We can help them by giving them our thoughts on what we think, and pray with them and help them. But we can never force anything upon anyone. Sin is the greatest of all faith destroyers. Faith is not lost because of great difficulties. It is lost because some people might think that religion is hard to understand. If anyone who has had his faith shipwrecked, or has had sin come into his soul, shall speak the truth, he would say, "I lost my faith because I did not keep the commandments of God." Small faith does not have the Spirit of God, which is the light of our faith. My dear brothers and sisters, it is our duty to build little faith into strong faith. Some critics might say, "Well, if the gospel is so important, why doesn't God make its truth so manifest that we cannot have anyone not believe." Calmly we answer that person. We would tell him that all good things come to us only through struggles. We are shut out from the presence of God for a time, and in this time we are compelled to grope in darkness; but while we are thus groping in darkness, we are continually searching for the true faith, the light of faith. And when we have trials come upon us it is through this uncertainty concerning our deliverance from them which strengthens our will to serve more diligently.

My brothers and sisters, we have got to work, study, pray, and continually work for the betterment of mankind and for our salvation here on earth. Indeed, we are the light of the world if and when we are truly living in harmony with God. And at this time, my brothers and sisters, I would like to read a short poem entitled "Play the Man."

With your body, keep it fit,
By the highest use of it.
For the service of the soul
Every part in full control,
Strong for labor, deft to do
All that is required of you.

With your mental powers free,
From all narrow bigotry
Search for truth, that it may bless
All your days with happiness.
Thus may brain and brawn agree,
Make you what you ought to be.

Keep your inmost soul as pure
As your mother's virtue sure;
If within no devil dwells,
There's no power in all the hells
Strong enough to drag you down
Rob you of your manhood crown.
Play the man!!!

Let us play the man.

My dear brothers and sisters, I indeed have a testimony of the truthfulness of this Gospel, that Joseph Smith was a true servant and prophet of the Lord, and I pray that we might be true to the Faith and be prayerful in our works. Let our light so shine before men that we will be the light of the world; and I humbly ask it in Jesus' name. Amen.

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Elder J. Morris Richards:

Has Brother Booth come in yet? If he has, will he please come forward to the stand. Evidently the extra work coming out of the developments of the last few days has made it impossible for Brother Booth to come.

A few weeks ago, shortly after Chaplain Nelson arrived in the Philippine Islands, a young lad asked to become a member of our church. The reason was that he had been living in an outfit where there were some Mormon boys, and seen what fine fellows they were. It was my privilege to be present in a small group at the time this young man was baptised in Laguna de Bay, in the Philippines. He was ordained a Deacon and became very active, and less than two weeks ago became a teacher. I would like Brother Jerry Hartley, of New York City, to say a few words to us at this time.

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Brother Jerome Hartley:

Brethren, I am very thankful for this opportunity today to bear my testimony before this group. I see a lot of fellows here that I have met at different meetings. I just
want to say that since I've been coming to Mormon meetings the last 14 months or so, I have met some of the grandest fellows of all my life. I want to say that I feel absolutely certain beyond any doubt whatsoever that the restored gospel is the true gospel, and that if we do our best to live all the commandments at all times, we will all have wonderful testimonies that this is the true gospel.

I want to say that we can see here particularly in the Army, where everybody is thrown together, the difference between the Latter-day Saints and the rest of the world. The rest of the world seems to walk in Godlessness and sin and unchastity, and Latter-day Saints walk in light and in righteousness. They seem to have a purpose and know where they are going, and seem to be real fellows. The others don't seem to know what the score is and what it is all about.

Recently I heard on the radio a scientist talking about the atomic bomb. He said that war would be impossible for all time, because both sides would hesitate before going to war--both sides would be scared and wouldn't go to war. It seems ridiculous, because the world can't be at peace without righteousness. It has to accept righteousness or Godlessness; and there will be destruction unless it accepts the true way of God.

I want to say that I am absolutely certain that by working in God's vineyard as well as we are able, and as hard as we are able, and as much as we have a chance, and be prayerful, we will have a great testimony; and when tempted, like being tempted to drink Coca Cola, if we utter a little prayer, the Lord will sustain us, and we won't drink the Coca Cola.

I want to ask the Lord to bless us today, and I ask this in the name of Jesus Christ. Amen.

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Special Music by Manila Chorus: "Prayer Perfect"

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Elder Oliver R. Smith:

My brothers and sisters: It is truly a thrill to be here among this body of Priesthood. It is a thrill to know that the members of the Church can get together out here in a quarterly conference as well as we do in our Stakes of Zion. The last conference I had the privilege of attending was in Salt Lake City, the Semi-annual Conference of the Church. It was my good fortune to be staged through Kerns, Utah, at the time of the General Conference and be able to attend the wonderful sessions there, and I can assure you that the same spirit is here today; the same strength of brotherhood is manifest
among us. I would like to bear my testimony to the fact that I have come to know more fully in the service of our country that the gospel is true and that it is the most precious thing in the world to us. For like you, I have had experiences which have brought me close to our Heavenly Father and have made me appreciate the blessings of the gospel. This is a time of thanksgiving, I think, for all of us, premature though it may be. For we can see the end of the conflict in sight, and we are eager to go home to the ways of peace and righteousness. We, too, have been given cause to think, as Brother Hartley said, concerning the implication of the new tool which has been placed in the hands of man, either for his weal or his woe. Like every gift of God, it is two-edged. We can use it for building or destroying.

Brother Hartley spoke of peace, and I want to add a word to that, to say again, as our church leaders have said, if we have peace, it will be through obedience to the teachings of Jesus Christ, through practicing love for our fellow men instead of love for self. The selfishness of men and of individuals is what leads to strife or war. Love for God is what we must seek instead of love for the world and its riches. In the First Epistle of John this counsel is given us: "Love not the world, neither the things of the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away and the lust thereof: but he that doeth the will of God abideth for ever."

If we--all men--would seek the love of God and seek for the things of God, then, and only then, will come true the prophesy of Isaiah, that men will beat their swords into ploughshares and their spears into pruning hooks, that nation should not lift up sword against nation, neither shall they learn war any more. We look forward to that glorious time of the millenium and know that it will come, but not until men throughout the world acknowledge and obey Jesus Christ. We must war against evil within ourselves and in the world. We must have love for our fellow men and love for God and willingness to obey his commandments and obtain this wonderful blessing.

I ask the blessings of our Heavenly Father upon all of us out here, and hope that we shall soon be back home again in the wards and missions of the Church. I am thankful for the opportunity we have of meeting together, and I ask these blessings in the name of Jesus Christ. Amen.
Chaplain W. Richard Nelson:

My beloved brothers and sisters: I am very happy to be able to say beloved brothers and beloved sisters. John the Beloved, the Apostle of the Lord Jesus Christ, in many of his writings referred to the Saints of the Church as my beloved.

I can't help but thank God for my privilege of meeting with you today and of partaking of the wonderful spirit that is here present. As a matter of fact, I feel a tremendous burden of responsibility upon my shoulders in addressing you at this time. Possibly the only comfort I sense is in the fact that I know there are many present here--some men from the 29th Replacement Depot and some from the Clark Field area--who have heard me speak and knew that I did not speak of myself--that the Spirit which was within me gave me utterance and expressed my thoughts more clearly than they are expressed just by me.

I know this is the work of God and that the Church of Jesus Christ of Latter-day Saints is the same Church Jesus Christ himself established here on earth. There are many evidences. Many such evidences have been called to our attention here today by the other speakers. Here are a few evidences.

The first that comes to mind is the theme of this conference. I received a letter from Brother Richards a week ago last Thursday, in which he told me of the definite plans and date of this conference. The letter was not as complete as has been the program that we have enjoyed here. He failed to mention the theme of the conference. I knew that I would be called upon to speak, and as a speaker I wanted to be sure that I would be able to say something that would be timely and impressive, and would touch the hearts of all who are here. I am not so sure that I shall discuss the same subject that I have prepared. I must make it shorter than I had in mind; yet, at the same time, in the beginning of my preparation, I had the same passages of scripture in mind that were read here to us, about our being the salt of the earth and not hiding our light under a bushel and being our brother's keeper. I decided against this, however, and there must have been a reason, because someone else had chosen to use these scriptural quotations. I chose other passages of scripture, which are still closely related to the theme chosen for the conference.

Now, there is one other evidence, and I hope that I can tell this briefly. Some here have already heard this little story, but it is quite faith promoting. Just before I was commissioned as a chaplain, it was my privilege to serve as a chaplain's understudy at Fort Ord. There I became acquainted with Brother Alwyn C. Sessions, Assistant Coordinator. He is a very devout man. He is a man who you can honestly say is a man of God--a humble man. In his humility he tries to seek out
those who come overseas who you might know were God's chosen, and set them apart as Group Leaders. There are many of you here who were set apart by Brother Sessions.

One day Brother Sessions picked up a young man who was hitch hiking. He said he was going to church in Salinas. Brother Sessions said, "I am going to church in Salinas," and asked the boy to what church he was going. The boy said he was going to a Mormon Church. They went to church together, as Brother Sessions is District President there, and while there he heard the boy say what outfit he was staying with in Fort Ord; and Brother Sessions was impressed that this boy should be set apart as a Group Leader. So on the following Tuesday night he said to me, "Do you know of a Brother Howard Norton?" And I said, "I know of one, and as a matter of fact I know two of them." He said, "Do you know of a Howard Norton who is here in camp?" I said, "No, I don't. I don't think I am thinking of the one you are thinking of. He is a baptised Latter-day Saint, but not very active." He said he had met a Brother Norton and couldn't help but think he should be set apart as a Group Leader.

Brother Norton didn't attend the meeting and Brother Sessions was so impressed that we went afterwards and visited four different battalions and did find a Howard Norton; but he was not a Latter-day Saint and it was getting very late, and finally Brother Sessions said tome that he had felt it was pleasing to the Lord that we should set him apart and that he should be a Group Leader, but possibly he was mistaken in this conclusion.

I thought no more about it until I came here to the 5th Replacement Depot and read the roster on one of the attendance slips and saw the name of Howard Norton. I asked Brother Bingham if he knew Brother Howard Norton, and he said he was one of the finest fellows that had come through the depot. He said Chaplain Darley thought that he should be set apart as a Group Leader, and had done so. I wrote a letter to Brother Sessions and said, "I know the Lord did want Brother Norton to be a Group Leader."

This is the Lord's work, and I know it. I have often sensed while I was speaking to a group that I was listening to someone else speak, but the thoughts expressed were my own, crystallized and expressed better than I am able to express them alone.

Recently Brother Call and I visited the 29th Replacement Depot and met with a small group there and set apart a couple of fellows as Group Leaders. We had to leave the meeting early, but while there I spoke to them a few moments, and I feel I have never enjoyed greater inspiration from the Spirit of the Lord than I did that evening while speaking to that group of LDS men and setting two of them apart as Group
Leaders. I couldn't go to sleep very early that night, but I didn't want to. I chose to remain awake and enjoy the feeling of ecstasy.

Now, after saying these things, I ask God to bless me, that I might enjoy the same spirit, and give me utterance today that what I may say may be impressive and pleasing to you and to the Lord.

Perhaps I could underscore what has already been said from the scriptures. I don't want to repeat these scriptures, but I am going to speak on a subject I have been thinking about during the past week. This is taken from the Book of Mormon. It is taken from a part many of you missionaries will think was written for investigators; and by keeping these commandments and heeding the word of God, the Gentiles may become of the Kingdom of God and receive exaltation, which comes from God. "Behold, I would exhort you that when ye shall read these things, if it be wisdom in God that ye should read them, that ye would remember how merciful the Lord hath been unto the children of men, from the creation of Adam even down until the time that ye shall receive these things, and ponder it in your hearts."

I, and many other missionaries, have discovered that many people don't read the Book of Mormon in the sight of the Lord as they should read it; and yet it is just like any missionary will say: we don't convert other people to the gospel; they convert themselves through the influence of the Holy Spirit. They are guided that they might learn the truth. "And when ye shall receive these things, I would exhort you that ye would ask of God, the Eternal Father, in the name of Christ, if these things are not true; and if he shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost. And by the power of the Holy Ghost ye may know the truth of all things." I don't believe there is any greater promise in the scriptures to mankind; that we may know the truth of all things. This embraces the promise and even the method of accomplishment of eternal life of all mankind. "The glory of God is intelligence," and we can best glorify him through gaining a greater knowledge of truth. "And by the power of the Holy Ghost ye may know the truth of all things." "And whatsoever thing is just and true; wherefore, nothing that is good denieth the Christ, but acknowledgeth that he is. And ye may know that he is, by the power of the Holy Ghost."

As Brother Hartley bore his testimony here, he said he knew beyond the shadow of a doubt that Jesus Christ is the Lord and that this is the true Church. How can he say that? It is by the influence of the Holy Spirit. "... wherefore I would exhort you that ye deny not the power of God; for he worketh by power, according to the faith of the children of men, the same today and tomorrow, and forever." "And again,
I exhort you, brethren, that ye deny not the gifts of God, for they are many; and they come from the same God. And there are different ways that these gifts are administered; but it is the same God who worketh all in all; and they are given by the manifestations of the Spirit of God unto man, to profit them." (Moroni 10:3-8).

Remember that Jesus Christ gave a commandment to his disciples. He gave many commandments. One of those was that we should love one another just as Christ himself has loved us. We must know more of truth than we do in order to love our neighbor as Christ loves us. Too many of us who hold the Priesthood do not honor the Priesthood. If we would live as we should, and as we can with the help and influence of the Holy Spirit, we would be a more blessed people. And yet we are far ahead of anyone who is not a member of the Church of Jesus Christ of Latter-day Saints who does not enjoy the companionship of the Holy Ghost. The commandment is, "Be ye therefore perfect, even as your Father which is in Heaven is perfect." How can you be perfect—or learn all things and become anywhere near as God is, but to listen to the promptings of the still, small voice and the Holy Ghost.

I was quite impressed when this body of Elders stood up here. What is an Elder? An Elder is a minute man. Yet I believe I can say here without reservation that there are really few Elders who are genuine ministers of the Church of Jesus Christ of Latter-day Saints today. There are many of you who would squirm in your seats if I would call upon you to consecrate some oil, or administer to the sick, or to baptise your own daughter or son. It is a serious offense not to honor the Priesthood and live according to the light we have been given. All of us who were brought up through the Priesthood from Deacon and Teacher and Priest, and then Elder, have accepted great responsibility. Even Deacons hold much more authority to act in the name of God than the most noted Chaplains with the Armed Forces who have no Divine Authority, and many ministers throughout the world do not hold the authority to preach the gospel nor perform the ordinances of the gospel in the name of the Lord Jesus Christ.

Now when we sit here and meet in conference and we hear someone express an excellent thought, we are impressed; but we don't do much about it, do we? We also see some friend who is living in accordance with the word of God and say, "I would like to be more like him. He seems to be able to do everything and do it well and he never gets into trouble, but appears to be blessed of God." We envy such people, but what do we do about obtaining the same blessings? I don't think there is anyone here who will deny the statement that I shall make, that if the Latter-day Saint people would live their religion as they should, there would be no mistaking that they were the children of God. We must actually be a light unto the world.
We know that the prophets of God have said that people shall come up to Zion to hear the Word of the Lord and be taught of His ways. We have not come anywhere near the recognition we could and should have, had we all lived the gospel as some few have lived it in attempting to work out their salvation and attain that degree of perfection which God himself enjoys.

I have spoken longer than I should. I want to add one other thought. Jesus gave us the commandment that we should be perfect. He gave it to his disciples, and he spoke to us again as disciples of Christ. He gave us the understanding that the greatest principle of all the gospel is that we must love God the Eternal Father with all our heart, might, mind, and the strength, and the second, that we must love our neighbors as ourselves.

We are the only people who have a knowledge of what must be done and what requirements must be satisfied in order to enjoy the full blessings of God the Eternal Father and his Son Jesus Christ. We cannot sit back. How can we prove our love of God and of our fellowmen? You all can enjoy the Holy Ghost in learning the truth that can be learned through its influence and teach that truth to our fellowmen. Let us prove our love for Christ and for God the Eternal Father by seeking for that eternal life of man and bringing as many as possible back to the presence of their Father in Heaven and His Beloved Son, Jesus Christ.

May God bless us in our homes and that we ourselves might enjoy the gifts and actually seek the Holy Ghost. May we cherish our faith and God actually grant us greater faith, that we might accomplish and live as we should live, not only in name, but as Saints of God in these latter days; and I ask these blessings in the name of Jesus Christ. Amen.

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Elder J. Morris Richards:

Mention was made regarding a social. Developments of the last few days have made it impossible for us to arrange a place to have even light refreshments. We felt that since so many of you hadn't seen each other for so long, that just visiting would be all you would want. We would like the whole group to go down and have a picture taken before breaking up into smaller groups. Let us get the big picture first and then break up into our various groups.

There are several young men who are patients in the 80th General Hospital, and they have sent word to this conference that they would like to be remembered here; I am sure that our prayers will be with them, that they may have a speedy recovery, and also others throughout the various theaters in hospitals. Our prayers go out in their behalf, that
they may recover from ailments and wounds and injuries, that they may be among those to return home to their loved ones as we look forward ourselves. It makes me feel good to see the sisters and to hear the speakers say "brothers and sisters."

I want to express a special word of appreciation for Sister Maxine Tate. She provides social activities and refreshments, and is the heart and soul of our music program and counselor in the Mutual group that meets on Wednesday in the Trade and Commerce Building. The other sisters here can also help make this a very fine conference for you who have come so far.

It is in humility that we have met here today. Our very presence here indicates that we are seeking to live the gospel of Jesus Christ and better our lives and show those about us that the gospel can mean a great deal in helping us live clean and exemplary lives unto the world; and I regret that we cannot have all of you hear your testimonies here today. Major Garff was presiding at the last conference and is here today. Will you please stand up, Brother Garff. (He is staying down to Batangas.) Our folks back in our home wards and stakes will be glad to have news of those that could be here, and they back there will be rejoicing in the hope that it will be soon that we shall return to them and again take part in our home wards and stakes.

I ask that the Lord may bless you, that you may have a good influence on those with whom you work and associate and be an influence in the world, and that you may join your loved ones in the good old United States of America; that many of those who have seen your good works shall join the church and be members with us.

We shall close our meeting after singing, "We Thank Thee, O God, for a Prophet," after which Brother Wirkus, of the 29th Replacement Depot group, will offer the benediction. (I have just been informed that there are 474 in attendance here today.)

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Elder Byron Larson:

I would like to announce to the Manila group that should peace come before next Sunday, we will declare next Sunday as a Fast Service and declare a Memorial Service to give thanks for victory.

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Congregational Singing: "We Thank Thee, O God, for a Prophet."
Benediction--by Elder Erwin E. Wirkus:

Our Father in Heaven, we do wish to thank Thee for the privilege we have had of attending this quarterly conference and for our prophets and the guidance You have given us; and, Heavenly Father, we pray that we might accept that advice given unto us, that we might better our lives and build a world that is worthy of peace and happiness; and grant that we might remember the pictures of destruction and give us power that these things might not happen again. We are grateful unto those who have given their all in this battle.

Bless our parents. Help us all to remember the great work that they have accomplished.

We also wish to remember those who are in hospitals at this time and who have asked to be remembered by us. Bless them by Thy comforting influence and with the health and strength that they desire, and the privilege of going home and meeting with their loved ones and building homes, that we have been praying for these last few years; and bless us that we will remember to be a light unto the world and that Thou art our God; that people will look on us for guidance, and that the world may know Thy Priesthood is the ruling force of the world. And I ask that You be with us as we leave this meeting, in the name of Jesus Christ. Amen.

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(Meeting was adjourned at approximately 4:30 p.m.)

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Immediately following the meeting the following men were set apart as MIA Group Leaders by Chaplain Nelson:

T/5 Emerson Humpherys Kennington, Co B, 1759 Eng SS Bn, APO 73; Elder, South Gate Ward, South Salt Lake Stake.

Lewis Thomas Bassett, 35th Gen Hosp, APO 70; Seventy, Emmett Ward, Weiser Stake, Emmett, Idaho.

/s/ Stayner W. Call
Elder, MIA Group Leader
Conference Reporter

/s/ Jerome Hartley
Priest
Conference Reporter

(From the personal files of Stayner W. Call, Afton, Wyoming.)
APPENDIX E

PHILIPPINE CONFERENCE NO. 8

Report of Third Quarterly Conference of Church of Jesus Christ of Latter-day Saints, Island of Luzon, November 11, 1945, at Ellinwood Church, Manila, P. I., at 1300 hours.

By Brother Jerome Hartley

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Presiding and Conducting--Elder B. Orson Goddard
Chorister--Elder Cornelius Nielsen
Organist--Maxine Tate

Theme of Conference: "Goin' Home"

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On Sunday, 11 November 1945, at 1 pm, 312 Latter-day Saints and visitors attended the third quarterly conference of the Church of Jesus Christ of Latter-day Saints held on the Island of Luzon, P. I., at the Ellinwood Church, Manila.

Elder Cornelius Nielsen opened the conference by singing "Goin' Home" an appropriate choice because the conference theme was "Goin' Home."

Elder Orson Goddard then pointed out that it was hoped this conference would help keep us mindful that we are not going home to relax, but rather to earn a place for ourselves. He said that each speaker would tell us something about one of the problems involved in going home. They wouldn't solve these problems but would indicate the way in which they are to be solved.

The opening prayer was offered by Elder Blaine L. Lilyinquist. As Brother Lilyinquist thanked the Lord for the privilege of meeting in this conference and asked that His Spirit be with us, the warmth and power of that Spirit seemed to fill the church.

Then the congregation sang "Come, Come Ye Saints." The words and music rolled forth and our hearts swelled with the feeling that "all is well." A few Filipino spectators
standing in one of the doorways swallowed hard as they watched with wide misty eyes.

The first speaker was Elder J. Morris Richards. He spoke about "Home" - about returning to a good LDS home and once again taking our places among our loved ones. He described the sort of home we all dream of building, one filled with love and harmony and joy where the Spirit of the Lord delights to dwell.

Next Elder Loren W. Ferre spoke on the subject "School." He pointed out that knowledge is a tool to be used with discretion and not an end in itself, that our religion teaches us to seek all truth to the end that through its righteous use we may obtain greater joy. He emphasized that in seeking knowledge we must not let a mistaken interpretation of truth deprive us of our most valuable possession - a testimony of the gospel.

Following Brother Ferre, Elder Cornelius Nielsen spoke on "Courtship." After mentioning how we all long to progress through eternity with a lovely LDS girl at our side, he said that if we do our part by striving to live the gospel the Lord would surely bless us in this respect. Brother Nielsen cautioned that we must keep ourselves clean and pure to be worthy to enter a temple of God and be sealed to our wives for time and eternity.

The names of the General Authorities of the Church were then read by Elder Harold Davis and unanimously sustained by the uplifted hands of members of the church present.

Next the Manila Chorus sang "Recessional." The words ringing out, "Lord, God of Hosts, be with us yet - lest we forget, lest we forget," seemed to emphasize how easy it is to forget if we don't constantly seek the Spirit of the Lord.

Sister Maxine Tate then left her organ long enough to tell about "Recreation." She said we ought to combine exercise with our recreation, to play ball or go horseback riding or hiking instead of playing checkers or going to the movies. And she added that handicrafts is a wonderful form of creative recreation that is also socially valuable.

When Sister Tate returned to her organ Elder Earl Jones took over the rostrum to speak about "Work." After mentioning that the GI attitude toward work is since you get paid whether you work or not why work, Brother Jones forcefully showed that the LDS attitude is just the opposite. We seek the joy that comes with progression, and there is no progression without work. Putting forth effort to overcome obstacles develops strength of character.

Next Elder Thomas N. Degles spoke about "Government."
He told of the divine origin of our constitution and showed that the freedom it guarantees is essential to the practice of our religion. He added that when we go home we must take an interest in government and use our votes to put the best men into office.

A Roll Call was then taken as follows:

High Priests, 1; Seventies, 35; Elders, 220; Priests, 21; Teachers, 4; Deacons, 5; Members, 6; Visitors, 20. The total attendance was 312.

Of those present 228 were from Utah, 37 from Idaho, 19 from California, 13 from Arizona.

160, or slightly over half, were married; and of these 111 had children.

42 of the brethren were Group Leaders. 60 were returned missionaries.

13 were from ships in the harbor.

Following the Roll Call while Sister Tate played "The Lost Chord" the brethren and sisters seemed to be meditating on what had been said and thanking the Lord for the privilege of attending this conference and renewing their spiritual strength.

Next Brother Jerry Hartley spoke on the subject "A Mission." He pointed out that we're all on a mission from the presence of our Father in Heaven, and that filling a mission for the church is a wonderful help to successfully filling our mission in this mortal life and thereby bringing upon ourselves a fullness of joy in this life and through eternity.

Elder Woodrow White then spoke about "Safety." He used the illustration of a man falling from the roof of a 20 story building who shouted as he passed each story that nothing had happened yet, and from it Brother White drew the lesson that safety means taking reasonable precautions in all things. The Lord expects us to do our part, and doing our part involves exercising care. Brother White added that exercising care includes being careful about our health by observing the Word of Wisdom.

The last speaker was Elder Oliver Smith whose subject was "Church." He pointed out that many of us in the service have been out of contact with the church and when we go home we should remember that spiritual drought and take active part in church activities. He said that ours is a church of work and progression, and to receive the blessings promised the saints we have to work and progress with it.
Brother Goddard then rose and made a few closing remarks to the effect that "Goin' Home" involves not only returning home from overseas, but also returning to our Father in Heaven, and that we ought to so live that we will know we are going to the home of our Heavenly Father in the Kingdom he has prepared for us.

Then the congregation with thankful hearts sang, "We Thank Thee O God for a Prophet," after which Elder Dennis T. Dial offered a sincere and humble benediction.

The conference was organized by Brother Orson Goddard so thoroughly that the time schedule was never departed from. We have a material reminder of how well he did this work in the professionally finished, artistic, offset printed programs.

From the Ellinwood Chapel the group adjourned to the EM Club at the Philippine Sea Frontier area off Dewey Boulevard. There we had a fine social afternoon with lots of refreshments and lusty singing accompanied by Sister Tate at her portable organ.

Later in the afternoon we separated grateful for the privilege of spending so grand a day with our brethren and sisters in the spirit of the gospel.

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JEROME HARTLEY
Priest
Conference Reporter

(From the personal files of Jerome Horowitz, Ogden, Utah.)
APPENDIX F

PHILIPPINE CONFERENCE NO. 9

Under the clear skies of a Philippine day in winter, the fourth quarterly conference of the members of the Church of Jesus Christ of Latter-day Saints was held here today with 151 persons in attendance. Previous conferences in Manila were held May 12, August 14, and November 11, 1945. Members came from as far as Batangas, 70 miles to the south, and from San Fernando, La Union, 200 miles to the north.

The conference program, prepared under the direction of Elder Cornelius W. Nielsen of Salt Lake City, began at 1:00 p.m. at the Ellinwood-Malate chapel. The meeting opened with brief messages of greeting from Elder Nielsen, and from Elder J. Morris Richards, president of the M.I.A. Group in Manila. Thereafter the session progressed without announcement, each person in attendance having been provided with a printed souvenir program.

Elder E. Keith Eddington, of Lehi, Utah, opened the program with a cornet solo, "Trees," which was followed by congregational singing of "Hope of Israel." The invocation was given by Elder G. Kent Donaldson of Salt Lake City.

Elder Loren W. Ferre, recently sustained as an assistant in the presidency of the Manila group, sang the solo "Teach Me to Pray."

Elder Dee O. Howell, also of Salt Lake City, spoke on the subject of "Is Your Religion Practical?" He stressed the importance of the Latter-day Saint concept of religion put to use in the normal day-to-day living of members, showing that true reverence is in the heart at all times rather than on occasions of attending meetings of worship. Participation in the activities of the church by members of all ages was cited as one mark of a practical religion.

A vocal trio, consisting of Elders Donaldson, Neilsen and Von Neilsen of Vallejo, California, sang, "That Wonderful Mother of Mine."

"A Woman's Place in the Church," was discussed by

1See Table 1, p. 144.
Elder Melvin M. Fillerup of Lovell, Wyoming. In describing the part played by the women of the Church in "glorifying Zion," he showed the importance of the mother in the home for the proper rearing of each generation in faith and humility. He indicated the spiritual sharing of priesthood responsibilities with the men, and credited the women with the training of leaders. "Look to your right and to your left, and see rough-hewn men, polished and smoothed by the careful hand of the women of Zion," he said.

Following the congregational singing of "True to the Faith," Elder R. Lynn Nielsen, of Hyrum, Utah, spoke on "Youth and Its Heritage." He stressed the great value of teaching correct principles in youth, to prevent the necessity of rescuing them in later years from straying along forbidden and dangerous paths. He particularly cautioned the servicemen who are returning home to be watchful so that their example to others will always lead in the right direction.

The General Authorities of the Church were sustained by unanimous vote upon being presented by Elder Richards. A roll call was taken and showed: Seventies 20; Elders 96; Priests, 9; Teachers, 1; Deacons, 1; visitors, 24; total 151.

The male chorus of the Manila group sang, "Be Still My Soul."

Elder Wayne E. Stevens of El Paso, Texas, spoke of "The Comforter." He described the blessing that come to man through possession of the gift of the Holy Ghost, and showed wherein much of the enlightenment and understanding of these latter days can be credited to the Comforter. "Nothing is impossible if we are led by the promptings of the Holy Ghost," he said in comparing man's guidance by God and the belief that great events in history of mankind come about merely by chance.

Elder Cornelius Nielsen sang "Calvary."

"The Bread of Life," or the Gospel, which gives us an inward light and joy, was compared with the temporal concerns of life by Elder Larry B. Adamson of Terreton, Idaho. "Seek ye first the Kingdom of God," he said, "and seek the inspiration that is possible through correct living, and there will be no worries over the necessities of earthly life," he said.

Elder A. Louis Fife of Salt Lake City gave a musical reading, "The Morning Breaks," with accompaniment by Elder Kenneth O. Hansen of Susanville, California, at the organ.

In the closing message of the session, Elder J. Theron Smith, of Salt Lake City, directed attention to the simple and humble attributes of man that bring him close to God. To be
a "Man of God" one must be "humble, diligent, open-minded, and obedient to God's laws," he said, "and above all he must be dependent upon the Lord."

The congregation sang, "Put Your Shoulder to the Wheel," and the benediction was pronounced by Elder Dean P. Moser of Los Angeles.

Organ accompaniment for the special numbers and for the congregational singing was furnished by Elder Hansen at the Hammond organ.

Immediately following the conference the group met in the yard of the Malate USO, across the street from the chapel, where sandwiches, cake, and cold drinks were served. Elder Earl G. Jones of Salt Lake City officiated at the refreshment tables.

(Deseret News, Church Section, 2 March 1946, p. 9 - written by J. Morris Richards.)
APPENDIX G

PHILIPPINE CONFERENCE NO. 10

The L.D.S. servicemen in the Manila area held another quarterly conference today \[12 May 1945\] at one o'clock in the Elinwood-Malate Church with men coming more than one hundred miles to be in attendance, from Clark Field in the north to Batangas on the south. There was a total attendance of 121. This is the fifth conference of its kind to be held in Manila, the first one being a year ago.\(^1\)

The meeting was conducted by Elder Orville C. Lundell from Spanish Fork, Utah, and was begun with the congregation singing "Now Let Us Rejoice," after which Elder Harold J. Powell from Salt Lake City, Utah, offered the opening prayer.

The second song was "An Angel from on High," sung by a quartet consisting of Elders Loren W. Ferre, Harold J. Powell, and Robert L. Taylor of Salt Lake City, Utah, and H. Robert Brummett, Oakland, Calif.

Elder Francis W. Gertsen from Ogden, Utah, was the first speaker, and he discussed the "Glories of Latter-day Saint Motherhood." He said, "Anyone who puts any obstacle in the way of a prospective mother is denying her that right which is hers." To be a successful mother is better than to be a successful general in time of war or an eminent statesman.

Following Elder Gertsen's talk, Elder Howard Pierce from Pleasant Grove, Utah, played an organ solo.

Elder Melvin J. Ogden from Richfield, Utah, was the second speaker and told of the restoration of the Priesthood and the events that led up to that great event. He said that "the anniversary that we will have in a few days is greater than that of the birth of kings or any other day noted by men."

"This event on the surface may not seem to be of so great significance, yet it is the opening of the Dispensation of the Fullness of Times. It is the full authority given to man in this generation to act in the name of God. By this authority men again hold the keys that were given to Peter

\(^1\) See Table 1, p. 144.
when the Savior said unto him that whatsoever he should bind on earth should be bound in heaven and whatsoever he should loose on earth should be loosed in heaven. Man and woman and families could be bound together for time and all eternity. Mothers and fathers could claim their own in the worlds to come. Truly no greater blessing could be given to mankind."

Following Elder Ogden's talk Elder Loren W. Ferre, Salt Lake City, Utah, sang "Wonderful Mother of Mine."

Elder Von R. Nielsen from Vallejo, California, was the last speaker and he spoke of "Our Goal." He said "our mothers and our Church teach us our goal in life."

"We are admonished by Paul to search all things and hold fast to that which is good. We should study all good books and above all the government of God. We have no excuse for not enjoying life.

"Seek ye first the kingdom of God and his righteousness; and all these things will be added unto you." (Matthew 6:33) We cannot obtain the Gospel Kingdom by riding on some one else's power. The truths have been given to man where he can open the gates and enter in.

The closing song was by the congregation singing, "God Be with You," after which Elder Dean S. Vest from Spanish Fork, Utah, offered the closing prayer. Elder Howard Pierce also acted as organist for the group, and Elder J. Theron Smith from Salt Lake City, Utah, was chorister.

Following the meeting all went to the American Red Cross Roosevelt Club for refreshments which had been arranged for by Elder Kenneth C. Ogzewalla from Salt Lake City, Utah. At this social all were given a chance to become better acquainted and to visit one another.

(Deseret News, Church Section, 1 June 1946, p. 8.)
A grassroots movement

APPENDIX H

MEMORIAL AND DEDICATION SERVICE AT UNITED STATES ARMED FORCES CEMETERY ON LEYTE, PHILIPPINE ISLANDS

In the Philippines, the liberating forces have now left. Soon the occupying forces will be completely withdrawn. Yet, American soldiers remain behind as an eternal reminder of the cost of the liberation of these peoples and the winning of the peace.

The United States Army has established in the Philippines two cemeteries for the burial of American soldiers who died in these islands. One, located on Leyte, near Palo, is designated USAF Cemetery #1, Leyte, P. I., and will receive the bodies of all men who fell on the various islands of the Philippines except Luzon and Mindoro. The other cemetery, located on Luzon, will receive the bodies of those who fell on that island and Mindoro. The process of bringing the remains to these cemeteries is still going on. At the Leyte cemetery there are at present about six thousand Crosses and Stars of David raised in continuous rows.

The Leyte cemetery is situated back from the coast about four miles and is reached by the typical graded island road which goes through closely packed native villages, past an ancient church erected by the early Spanish Padres, through continuous groves of palms and jungle trees and growth, gradually rising in altitude until one finds himself coming into hilly country. A small stream skirts the road. Hills rise abruptly. Mountains can be seen beyond the rising hills. Before us stretches a small flat valley. To the left, as we approach the cemetery can be seen, bordered by a trim white picket fence, the great levelled area with clean green grass growing "Between the crosses, row on row." It is a sobering, humbling and appalling sight to stand, living, before so many of the dead. Let those who would break peace with the world stand before such a gathering and seriously and humanly consider these lives and the lives and feelings of their loved ones and innumerable friends!

Since the opening of the USAF Cemetery #1 on Leyte last fall, we who have visited it have often thought of the feelings and desires of our people concerning their loved ones buried there. Gradually names of Latter-day Saint men buried
there were learned. It was deemed fitting and proper to hold a Memorial and Dedicatory Service at the Cemetery in memory of those of our brethren who had paid the supreme price and who were or would yet be interred there, and to so dedicate the area as a resting place for their bodies. It was learned that it is impossible to learn from the cemetery records the names by religious preference of men buried there. However, it is known that the next of kin know from written communications from the Graves Registration Officer at this cemetery that their loved one is buried there. Some bodies will not remain here, but upon request of their loved ones, will be brought to final rest near their homes. This knowledge was kept in mind throughout the preparations for the service.

On the afternoon of Sunday, January 13, 1946, following the LDS Servicemen's sacrament meetings, some twenty-one Latter-day Saint men on the island met at the USAF Cemetery near Palo on Leyte. The rainy season is at its peak at this time of year; however, as the brethren met, the rain stopped and there was reverent solemnity during the service. The service was held in the small attractive chapel set at the far end of the cemetery. Chaplain S. George Ellsworth, LDS Chaplain on Leyte, presided and conducted the services.

The opening hymn was "Come, Come Ye Saints." (This favorite hymn had been requested sung at the bedside of one of our brethren, Kenneth R. McHenry, Kansas City, Mo., before he passed away.) The Invocation was offered by Elder George R. Doxey, Jr., of Ogden, Utah. In his prayer he expressed the desire that the Lord would bless us who live on that we might in some measure fulfill in our lives the righteous desires of those who had passed away. Following the invocation, the congregation sang "I Know That My Redeemer Lives."

Chaplain Ellsworth then read the following selection of scriptures from the book of Doctrine and Covenants:

On such an occasion as this, remembering our brethren, their lives, desires for life, and the great and noble things possible before them, we and their loved ones might feel to judge the Lord. But in this we remember not that He has said, "... all things are present before mine eyes." (38:2) "The works, and the designs, and the purposes of God cannot be frustrated, neither can they come to naught." (3:1)

Unto those who have departed and unto their loved ones remaining, I feel the Lord would say unto them as He said in days past: "And in nothing doth man offend God, or against none is his wrath kindled, save those who confess not his hand in all things, and obey not his commandments." (59:21) "... blessed is he that keepeth my commandments, whether in life or in death; and he that is faithful in tribulation, the reward of the same is greater in the
kingdom of heaven. Ye cannot behold with your natural eyes, for the present time, the design of your God concerning those things which shall come hereafter, and the glory which shall follow after much tribulation. For after much tribulation come the blessings. Wherefore the day cometh that ye shall be crowned with much glory; the hour is not yet, but is nigh at hand." (50:2-4)

Concerning our own days the Lord has said, adding his reassuring words, "I have sworn in my wrath; and decreed wars upon the earth, and the wicked shall slay the wicked, and fear shall come upon every man; And the saints shall hardly escape; nevertheless, I, the Lord, am with them,..." (63:33-34)

"Yea, and blessed are the dead that die in the Lord, from henceforth, when the Lord shall come, and old things shall pass away, and all things become new, they shall rise from the dead and shall not die after, and shall receive an inheritance before the Lord, in the holy city. Wherefore, for this cause preached the apostles unto the world the resurrection of the dead." (63:49,52)

". . . an angel shall sound his trump, and the saints that have slept shall come forth to meet me in the cloud. Wherefore, if ye have slept in peace, blessed are you; for as you now behold me and know that I am, even so shall ye come unto me and your souls shall live, and your redemption shall be perfect; and the saints shall come forth from the four quarters of the earth." (45:45-46)

The hymn "O My Father" was next sung by the quartet of Elders Melvin J. Ogden, Quenten J. Taylor, Sterling L. Weber and Ross W. Palmer.

Elder Melvin J. Ogden, of Richfield, Utah, gave the Memorial Address and spoke on the Resurrection.

In opening his remarks, Elder Ogden spoke of how the revelations of the Lord revealed to us the great purposes of God in our existence, speaking of our pre-existence and our future life in the resurrection. Said he, "In all nature there is no exact analogy to the resurrection. In the passing of the seasons, the growth of the chrysalis, the development of the egg, there is no death between stages of growth. In the resurrection the body laid away in the earth is brought forth and inseparably united with the immortal spirit. . . . "We live as between two curtains, with a vale hiding the events of our life before birth and a vale hiding the scenes of a life hereafter. Knowledge of a pre-existence acts as a rudder to guide us. The past holds no terrors. In contemplating death, life appears uncertain. Without faith in God and the Gospel, we are apt to despair at the death of our loved ones."
Brother Ogden quoted the poem, "Death," by John Donne:

Death, be not proud, though some have called thee
Mighty and dreadful, for thou art not so;
For those whom thou think'st thou dost overthrow
Die not, poor Death; nor yet canst thou kill me.

From rest and sleep, which but thy picture be,
Much pleasure; then from thee much more must flow;
And soon'st our best men with thee do go--
Rest of their bones and souls' delivery!

Thou art slave to fate, chance, kings, and desperate men,
And dost with poison, war, and sickness dwell;
And poppy or charms can make us sleep as well,
And better than thy stroke. Why swelltest thou then?

One short sleep past, we wake eternally,
And Death shall be no more: Death, thou shalt die!

"The children of God have faced the eventuality of death with hope and even joy when fortified with a correct knowledge concerning mortal death. Adam and Eve faced this fact following the Fall. We read:

And in that day the Holy Ghost fell upon Adam, which beareth record of the Father and Son, saying: I am the Only Begotten of the Father from the beginning, henceforth and forever, that as thou hast fallen thou mayest be redeemed, and all mankind, even as many as will. And in that day Adam blessed God and was filled, and began to prophesy concerning all the families of the earth, saying: Blessed be the name of God for because of my transgression my eyes are opened, and in this life I shall have joy, and again in the flesh I shall see God. And Eve, his wife, heard all these things and was glad, saying, Were it not for our transgression we never should have had seed, and never should have known good and evil, and the joy of our redemption, and the eternal life which God giveth unto all the obedient." (Moses 5:9-11)

Continuing, Elder Ogden said, "Noah faced the flood and death with hope; Joseph faced famine and death; Moroni faced the death of a race. The all-knowing God, foreseeing the end from the beginning pronounced it 'Good.'"

"We are apart of that great body of mortals who from the beginning have dedicated our lives to fulfilling the purposes of God. The Lord summarized the purposes of our existence when he said to Moses, 'For behold, this is my work and my glory, to bring to pass the immortality and eternal life of man.'"
Referring to those departed, Brother Ogden said, "Our departed brethren made a God-like gift. For the cause of Freedom they willingly sacrificed their very lives. We the peoples of the earth refused to save the world from the tragedy we have just experienced and could have done so with brotherly love and understanding. We chose to redeem the land with blood and so we placed the costly prize of some of the best blood of this generation upon the altar of freedom."

Elder Ogden spoke of the great amount of missionary work now being done in the spirit world by our brethren among their buddies who received not the Gospel in the flesh but who are now having that privilege.

"The Gospel makes the resurrection known. The Restored Gospel of Jesus Christ has been described as being 'introductory to the fruition of the hopes of those who 'endured in faith, without the possession, having seen the promise afar off.' ' Such men declare with Job, 'For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God.'" (Job 19:25-26)

Continued Elder Ogden: "These departed friends did indeed sacrifice for us. Let us so order our future dealings with men and nations that we will not require our children to lay down their lives to atone for our greed and hate. . . . We have been endowed with the Holy Priesthood, the eternal power by which God works. The responsibility we have of living and teaching the Gospel extends into the spirit world and beyond through all existence. In the bonds of the Priesthood these honored dead are with us yet, engaged in the same work. May God help us the living to live our lives as devoted to truth and freedom, as these departed brethren gave theirs."

Brother Ogden closed bearing his testimony to the truthfulness of the Restored Gospel of Jesus Christ and to the actuality of the Resurrection.

Following Elder Ogden's message, Chaplain Ellsworth spoke in preface to offering the Dedicatory Prayer:

Those of our brethren buried here, in their lives of usefulness and service to their families and communities and the nation, may have become great leaders of influence in their communities, in the church and in the nation. We know not the heights to which they might have attained in their goodnsses. But the Lord chose to take them to himself. The thoughts and feelings expressed in the poet Thomas Gray's famous Elegy might well be spoken at this place.
Perhaps in this neglected spot is laid
Some heart once pregnant with celestial fire;
Hands that the rod of empire might have swayed,
Or wak'd to ecstasy the living lyre;

. . .

Full many a gem of purest ray serene
That dark, unfathomed caves of ocean bear:
Full many a flower is born to blush unseen,
And waste its sweetness on the desert air.

Their hopes and aspirations and dreams for a good and
noble life were just awakening and few dreams had come to
the point of realization.

We are greatly humbled, we who live, and if we could
but know all the intimacies of their feelings and lives
and known their desires to have continued to live among
their loved ones, we who live on would enter upon the
threshold of our new days with broken hearts and contrite
spirits coupled with a humble and high resolve to so dedi-
cate and execute our lives that we for them might see this
world the better world for which they fought and died and
for which they in their mortal lives would have nobly
lived. Yes, "It is rather for us to be here dedicated.
. . ."

It is indeed unwise for us to think for a moment that
because we live and they have gone on that we should be
termed the "fortunate" or to say we are "privileged" to live. Too often we associate life and blessings with
righteousness, and death and sufferings with unrighteous-
ness. We think because a man prospers that the Lord is
with him in all his ways, and conversely, that if a man
prospers not, that the Lord is not with him. God does not
see it so. It was not so with the Lord while He dwelt in
the flesh, nor so with the prophets, ancient or modern.

Judge not the Lord by feeble sense,
But trust Him for His grace;
Behind a frowning providence,
He holds a smiling face.

We cannot, we must not judge the Lord in the death of
our loved ones, but rather we must acknowledge His hand in
all things and know that His work in our lives is wrought
for a wise purpose and His purposes fail not.

Those who have passed away, have indeed died unto the
Lord. Should we pity them? Nay! We might well envy them!
They have their reward. Better to live short and beauti-
fully and go to the rest of the Lord than to live through
sorrowing years of sin and at last fall short of the reward
of God. Is their work done? No! They are at this moment preaching the Gospel to their buddies who died with them. Their mission is a glorious one and their lives are busy. They are progressing in their sphere. Are they dead? Never! They live! They live in our memories. We can never forget them nor the cause for which they died. One of our chaplains whom I knew but two weeks and has since passed away has had a great and humbling influence on my life. He lives forever in my memory. Yes, and they live in their children and their families evermore. They live in the resurrection. This mortal shall put on immortality and shall continue to live in the celestial worlds. This is the gloriousness of the Gospel of our Lord.

Chaplain Ellsworth then offered the following Dedicatory Prayer:

God of our fathers, we humbly bow ourselves in heart and mind and soul before thee this day in humility, acknowledging thy hand in all things.

We have met this Sabbath Day to pay special homage, O Father, to our brethren who have passed from this life in the service of their homeland and thy promised land, the land of Zion. And O Father, inasmuch as this spot of thy fair earth is far from the homes of these our brethren, we beseech thee that thou wilt especially hallow it. And our Father, inasmuch as we do not know the individual names of all those now buried here and who in time to come will be buried here, we desire that we may offer unto thee our dedicatory petition for and in behalf of all those who are now and will yet be laid away here.

O Father, we dedicate and consecrate and set apart this spot of earth as a resting place for the earthly bodies of our brethren and thy sons who have died in the defense of principles of thy gospel as expressed in the Constitution of our land. We pray thee that thou wilt keep this land from the destroying elements of the earth and that according to thy will and the will of their loved ones that their bodies might here rest in peace until they shall be brought forth in the resurrection.

We pray thee, O Father, that thou wilt be mindful of the families of these thy sons, that they might go forward with strengthened hearts and minds in the assurance of the promises made unto all who take upon themselves the name of thy Beloved Son. Give unto them thy peace and the warm comfortings of thy Holy Spirit, we pray thee.

Wilt thou be mindful of us who remain that we might here highly resolve to so execute our lives that the great usefulness to which their lives would have prevailed might be accomplished in our lives, that we for them, in
short measure, may see their desires for righteousness in the earth come to pass.

This spot of ground we dedicate, O Father, praying thou wilt ever be mindful of it and those whose bodies lie here and their loved ones at home, and we do it by virtue of the Holy Priesthood, and in the name of thy Beloved Son, Jesus Christ. Amen.

The congregation joined in singing the closing hymn, "O Ye Mountains High." It was felt that our brethren would like to have that song sung in this spot. The benediction was offered by Elder Charles L. Soelberg of Salt Lake City.

Expressions by those in attendance evidenced that the Spirit of the Lord was present in rich abundance and that they had felt close in spirit to our departed brethren and their loved ones.

Before leaving the area, pictures were taken of the graves of two known brethren, Kenneth R. McHenry and Dale of Kennington.

Following is a list of those attending the service:

Dewey Tucker, Salt Lake City, Utah
Vernon L. Peterson, Mason, Nevada
Ernie L. Combes, Salt Lake City, Utah
Ruel W. Allen, Hyrum, Utah
Paul F. Thomas, Provo, Utah
Sterling L. Weber, Freedom, Wyoming; Group Leader
Paul G. Thompson, Logan, Utah
Val Forbush, Richfield, Utah
Quenten J. Taylor, Loa, Utah
Bryce Johnson, Redmond, Utah
Melvin J. Ogden, Richfield, Utah; Group Leader
Frank Mascaro, East Midvale, Utah
Norman R. Fletcher, Vernal, Utah
Thomas K. Broadbent, Salt Lake City, Utah
Lane K. Palmer, Logan, Utah
Harold M. Richins, Henefer, Utah
Ross W. Palmer, Midvale, Utah
S. George Ellsworth, Snowflake, Arizona; Chaplain
Charles L. Soelberg, Salt Lake City, Utah
George R. Doxey, Jr., Ogden, Utah; Group Leader
Michael Avondet, Ogden, Utah
William Shurtz, Albany, Oregon

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/s/ S. George Ellsworth
Chaplain, United States Army

(From personal files of Sterling Weber, Freedom, Wyoming.)
APPENDIX I

MEMORIAL AND DEDICATORY SERVICE AT UNITED STATES ARMED FORCES CEMETERY #2, MANILA, LUZON, PHILIPPINE ISLANDS

At 3:00 p.m., Sunday, 24th of March 1946, over eighty Latter-day Saint servicemen met at the USAF Cemetery #2, Manila, and there held a Memorial and Dedicatory Service in honor of those of our servicemen who paid the supreme price for victory in this war.

This cemetery, situated on the northern outskirts of the city of Manila, has a beautiful setting. Covering the great expanse of rolling ground, shaded by many great trees, are some nine thousand crosses and Stars of David in never-ending lines, "row on row." More are being added daily. One immediately feels the reverent spirit of peace and quiet. All is calm. The song of a passing bird, the gentle wind rustling through the trees, add to the peacefulness. How sobering and thought provoking it is to stand facing such an array of the dead.

During the service the National Colors, at half staff, waved briskly in the breeze, against a blue sky touched with cumulus white clouds flying. From another part of the green could be heard the firing of volleys followed by the bugler's "Taps" as a company of men, standing in military formation, paid their respects to a departed comrade.

The Memorial Service was held in memory of all those who had suffered death while in the military service in the far reaches of the Pacific--through all the islands from Australia to Japan and in Southeast Asia. The cemetery was dedicated as a resting place for those whose remains are or will yet be brought to that ground.

During the service it was explained that the War Department is at present formulating a policy as to the matter of National Cemeteries overseas, and that it is presently thought that most of the next of kin of deceased personnel will want the remains returned to ground nearer home within the next six months, and that the remaining graves will be consolidated into one overseas (Pacific) National Cemetery. It was thought by the directors of this cemetery that this cemetery might be designated as that National Cemetery; but, it was pointed out,
that is only tentative and the policy is not yet set and is therefore subject to change.

Gathering themselves for the service, the brethren seated themselves on the green under the shade of a large tree, looking into the rows of crosses to the west. Elder Loren W. Ferre, Manila Group Leader, conducted the services. Chaplains Albert O. Mitchell and S. George Ellsworth were present.

Opening the service, the congregation rose and sang the hymn, "I Know That My Redeemer Lives." Following the invocation by Elder Ralph G. Holten, Elder Ralph G. Bishop, called upon to render the scripture reading, recited from memory the account of the visitation of the resurrected Christ to the Nephites as recorded in III Nephi 11:10-17. The favorite hymn, "O My Father," was sung by the quartet of William G. Knudsen, Vaughn R. Nielsen, Cornelius Nielsen, and Loren W. Ferre.

Chaplain Mitchell was called upon to be the first speaker. Chaplain Mitchell's theme was best said in his words, "The best way for us to make sure these 'honored dead' have not died in vain is to carry on the work they died to make possible." Opening his sermon, he called to mind the words of Brother Pierce as they approached the cemetery, "The sad thing about it is that we can not remember nor imagine what suffering and sorrow went into all that those graves represent." And Brother Mitchell called to mind the words of Washington, "This liberty will look easy by and by, when nobody dies to get it."

Chaplain Mitchell continued, "We must never let this liberty look easy. The fight between good and evil that began with the rebellion of Satan and his hosts goes on, after every war, as well as during it. We are truly soldiers of God, and our fight goes on during peace times as well as war time. . . . As we think of the sacrifices of our brethren who lie here, as we dedicate this place for them to rest, let us ask ourselves: Are we leading the kind of lives they gave their lives to make possible? Would we ask our brethren who lie here to give their lives to make possible the lives we are living? Would we ask the mother, the wife, the sweetheart, the father or brother, the child of one of these our brethren--could we ask them to give up their loved one to make us free to live the kind of lives we are living?"

"Keeping that question eternally before ourselves," Chaplain Mitchell concluded, "let us truly honor our beloved dead by dedicating our lives that the fight they fought and the way of life they gave their lives for may go on. Let us live as though we were truly planning for the eternal future, as though immortality and eternal life were certain. Let us prepare to meet our fallen comrades on that bright morning and join with them in singing, 'Hallelujah! Blessed is He that
cometh in the name of the Lord!"

Following the remarks of Chaplain Mitchell, the quartet sang, "Nearer My God to Thee." Chaplain Ellsworth was then called upon to speak.

In opening, Chaplain Ellsworth pointed to the lives represented here, the infinite potentialities of such a collection of lives. "Think of the good these men could have done in a life such as they began. . . . What great developments, for man's increased good could have come from such lives. One true way in which we can honor these dead is by fulfilling in our lives the good for which they died and would have lived, and to accomplish in our lives beyond normal achievements the great aspirations that fired their souls. Unless we dedicate ourselves to such a life, we honor them in vain, and their lives were given in vain."

"We above all other peoples know the reasons for which this was waged," he continued. "We know that the cause of freedom is God's cause. From the beginning of time war has been waged to preserve those inalienable rights inherent in man's soul. Indeed they died in the service of their God and country and fellowmen."

Considering the promised blessing given these brethren under the hands of the Priesthood, Chaplain Ellsworth pointed out our weakness in tending to become bitter and judge the Lord for His evidently cutting short their lives. Said he, "We cannot afford to become bitter and judge. By so doing we disqualify ourselves for the blessings we seek and for the blessings of the Spirit of God. . . . How difficult it is, yet how necessary and wise it is to say, 'Thy will be done. I acknowledge Thy hand, O Lord, in all things,'" he continued.

And as Browning wrote:

For I say, this is death and the sole death,
When a man's loss comes to him from his gain,
Darkness from light, from knowledge, ignorance,
And lack of love from love made manifest.

Chaplain Ellsworth pointed out the various purposes of our existence here and showed how these brethren had fulfilled the essential features of that plan and are now blessed by the privilege of going on unto perfection, blessed in being spared so many of the unprofitable experiences of this life. He showed that the steps toward our infinite goals are long and only beginnings and directions can be set here, that these had set those beginnings properly and were spared the buffetings of Satan that could have led them from their onward path. "They have not lost, but are the victors in this battle," he said.

"These our brethren live," he concluded, "for they
live in the hearts and lives of all who knew them. They live forever in the eternal worlds. How blessed are we in our sure knowledge of the Gospel plan, of the actuality of the Resurrection as attested, in addition to the New Testament, by the Nephite record and events in these latter-day times! They lived and we shall again take up our lives with them. Let us so live that we can face them honorably, showing them we honored them by our lives and helped fulfill for them the purposes for which they died."

Elder Vaughn R. Nielsen then offered the Dedicatory Prayer. In his prayer he voiced our humble gratitude for the sacrifices represented here and prayed that we as a people might dedicate our lives in fulfilling the good for which they lived and died—to make our lives worthy of their sacrifices. In dedicating the cemetery, he said, "And now, O Father, we dedicate this ground as a final resting place for the remains of all those whose bodies shall rest here until the morning of the resurrection." He further petitioned the Lord to let His Spirit guard over and protect all things pertaining to those remains which will pass through and be sent to ground nearer home, and asked that no harm nor accident befall them. In closing, Elder Nielsen prayed our Father to bless and comfort and sustain all those loved ones who mourn, that they might be relieved of their anguish and strengthened by the knowledge given us of the Gospel.

In closing the service, the congregation joined in singing, "I'll Go Where You Want Me to Go, Dear Lord."

The benediction was offered by Elder Rinald Stelter.

Following the service, some of the brethren visited the graves of those whom they knew, paying brief but sincere respects.

The congregation parted their several ways—wishing pictures were permitted to be taken; . . . wishing the world would see what they saw; . . . think thoughts they thought; . . . wondering if the world would "little note, nor long remember. . ." or how soon it would "forget what they did here"; . . . thinking of those who had gone on before; . . . thinking of the loved ones at home.

(Copied from original letter received by L.D.S. Service Men's Committee from Chaplain S. George Ellsworth, 22 April 1946. Taken from the collection of L.D.S. servicemen materials in the basement archives of the Church Historian's Office, Salt Lake City. Copied by permission, 5 March 1954.)
APPENDIX J

THE PRESENT WAR AND THE COMING STRUGGLE

This article, "The Present War and the Coming Struggle," was written by Elder John Nicholson and completed on 26 July 1898. It is an interpretation of the scriptures and the "Revelation on War" given by the Prophet Joseph Smith, 25 December 1832.

Verily, thus saith the Lord, concerning the wars that will shortly come to pass, beginning at the rebellion of South Carolina, which will eventually terminate in the death and misery of many souls. The days will come that war will be poured out upon all nations, beginning at that place.

For behold the Southern States shall be divided against the Northern States, and the Southern States will call upon other nations, even the nation of Great Britain, as it is called, and they also shall call upon other nations, in order to defend themselves against other nations; and thus war shall be poured out upon all nations. (Doctrine & Covenants)

Extracts from Elder Nicholson's article are presented:

On April 12th, 1861, the first shot of the Rebellion was fired at Fort Sumter, South Carolina. . . . The War of Rebellion was caused by a division of magnificent proportions, on the question of slavery. . . . No government has a just claim to be called free while a portion of its people is subjected to the most abject condition of servitude and held as personal property, like goods and chattels, and as beasts of the field.

Slavery could not endure under a system of free institutions. By parity of reasoning it is merely an extension of the same principle to hold that despotic forms of government and the free form, of which America is the most perfect, cannot become perpetual on the same planet.
If it had not been for the War of the Rebellion and its triumphant issue, this country could not have engaged in the present war with Spain, for, however despicable might be the Spanish rule in her colonies, she could not, in that regard, sink below the subjecting of her colonial subjects to absolute slavery. But the destiny of America--the center of human liberty--is to be an example of all peoples of the beneficent and progressive effects of free institutions. She can now, purged from the taint of slavery, assume the proud prerogative of chief champion of the oppressed.

The present war with Spain is in line with our internecine struggle of the sixties. It is for the uplifting of humanity. Hence the unparalleled success of the arms of the United States thus far, and the reasonableness of the deduction that it is but one of a series of disputes which will culminate in the awful spectacle of a world conflict.

... In the nature of things the two extremes of government must drift apart sentimentally and actually and then drift toward each other in conflict. Each division has one absorbing interest opposed to the other--the extension and perpetuation of the species of government peculiar to itself. Hence when public journals speak of the friendly attitude and sentiment of Russia, Austria or Germany toward our nation or toward Great Britain, they are egregiously mistaken. There can be no genuine international friendship where no affinity of system exists.

... A separation between the free and the despotic among the nations has begun already.

The God of nations has said, "Behold, I, the Lord, delight in the freedom of all peoples," and liberty is essential to the spread of the Gospel of His Kingdom, which must be carried to every nation, kindred, tongue and people on the earth. Despotic governments are barriers to the spread of this divine message. Iron-handed rulers admit no religious innovations into their empires, and the slightly more moderate among them place harassing restrictions around their subjects which hinder the dissemination of religious truth. ...

The war of freedom, already inaugurated, will accomplish a great purpose, but will finally degenerate into a war of desperation, the providential result of which will be the survival of the fittest, by the process of elimination. This final struggle will be accompanied by destructive elemental disturbances. Man is under God, the head of this creation. When he is in conflict with himself, on an extensive scale, a sympathetic agitation in his environment occurs. These conditions will prepare the way for the real dawn of freedom, correct understanding and righteous-
ness. There are immense masses of humanity sunk so low in the moral scale, that they cannot be reached and uplifted, in mortality, by any moral or educational force. Removal is the only process by which the earth can be cleansed from the accumulated moral filth of the centuries. Divine Providence will provide the remedy, for the earth must sometime wheel into line with the laws of the universe, and be purified and pacificated.

When the prophets spoke of the tremendous events of the latter-days, they must have foreseen the conditions that would make the fulfillment of their utterances possible. This includes both ancient and modern prophetic statements. The verifications of their delineations of the future could not have occurred in any age preceding the present. While the nations were segregated by time and distance, there could not be a universality of war, or unlimited commotions among the hosts of men. Now, however, the nations are virtually one family. Their quarrels are the disputes of a world. Time and distance are practically annihilated. We live in an age when not only can rumors of war be flowaged over the globe in the "twinkling of an eye" but gigantic struggles, involving humanity as a whole, could be precipitated with marvelous speed and spontaneity. The whole situation is a startling proof of the fact that God, in this and other ages, has spoken to humanity through mediums of his own choosing, according to the law of adaptation. The present unparalleled situation could not have been grasped by uninspired man, either in the remote ages of the ancient seers or in the earlier part of the present century, when Joseph Smith gave it a perspicuous delineation.

The sum of the present and approaching situation, as viewed by the writer, is that a series of events of great moment had its initiative in the War of the Rebellion, and that the current conflict, of the same humanitarian character, is but one more picture of the great panorama, to be followed at intervals by others, of widening magnitude, until the climax of a world involved in war shall be reached. In the coming struggle the natural antagonism of opposite forms of government will figure extensively. But the closing scene of the greatest and most terrible drama of modern history will be a war of desperation, accompanied by destructive turbulence of the elements, to be economized by the Almighty in cleansing the earth, by elimination. The subject has been the theme of the prophets of all times. In no other age than this could their enunciations of the facts of future history have been fulfilled.

(The Improvement Era, I (September 1898), 785-792.)
APPENDIX K

LETTER OF FIRST PRESIDENCY CONCERNING L.D.S. GARMENTS

CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS
Office of the First Presidency
Salt Lake City, Utah

HEBER J. GRANT, President
J. REUBEN CLARK, JR., First Counselor
DAVID O. McKay, Second Counselor

February 10, 1944

Capt. W. B. Garff
Bldg. 664, Course #28
Camp Davis, North Carolina

Dear Brother Garff:

We refer to your letter of October 3 to Brother Hugh B. Brown, which letter was transmitted to us in due course but action on which has been delayed until the present time.

We are quite familiar--many reports have come to us about it--with the problems which confront the service men in the matter of wearing garments. Your letter indicates that you are familiar with and have in mind the obligations which are incident to the wearing of garments. It would seem that you also have a testimony of the value thereof as a protection, not only spiritual but physical. It would seem from your letter that the soldiers about whom you speak have like testimonies. You are all familiar with the covenants taken in the Temple. Your inquiry and their inquiries indicate that you have in your own minds a question regarding the propriety of modifying the garments as you suggest.

President Grant has never felt that he should cancel the covenants which the individual takes in the Temple but that those covenants should be left as operative between the member who has made them and the Lord. He has felt, however, as did President Joseph F. Smith, that the Lord would not regard a member as a willful violator of His covenants if, finding himself in a position where garments could not be worn, he should temporarily lay them aside. It would appear that you have already seen a copy of the instruction which we have sent out covering the wearing of garments.
We understand your problem to be this: You do not wish to lay aside your garments. On the contrary you desire to wear them, regarding the wearing thereof not only as an observance of your covenants but likewise as a protection, both spiritual and physical. What you really are asking is whether or not you may modify the pattern of the garment to meet the exigencies of situations which arise in the Service.

President Grant has, along with the Brethren, given this matter very careful consideration and has reached the following conclusion: Men in the armed services of the Government, and living in barracks, in camps, or on shipboard, may, if they wish and while they are in such service and in such situations, mark two-piece "G.I." underwear as garments and wear the same as such. The marks placed on the "G.I." underwear should be the marks that are placed on the regular garments and in location should correspond with the marks on the regular garments. Such service men should resume the wearing of the normal garment immediately after their situation so changes as to enable them to do so.

This is a special ruling to be applied only under the special conditions named.

It is most important that you should understand, and that the other brethren should understand this emergency ruling affects only the pattern of the garment; it does not change in any way the temple ordinances, nor the covenants therein made, nor the obligation to wear the garments as they are prescribed in the Temple, and that the obligation still rests upon the individual to wear the normal garment whenever it is possible for him so to do, and to resume wearing the normal garment when the emergency is over.

Faithfully your brethren,

/s/ Heber J. Grant
/s/ J. Reuben Clark
/s/ David O. McKay

The First Presidency
APPENDIX L

TRIBUTE TO L.D.S. SERVICEMEN

BY CHAPLAIN IRA FREEMAN

A most unusual tribute to the Mormon boys who are in the armed services of their country, which at the same time is a challenge to each to uphold the standards of his church, is the following statement of Lt. Col. Ira Freeman, post chaplain at Fort Ord, Calif., one of the largest army posts in the nation.

"During the several years of service in the United States Army, especially since Pearl Harbor, I have had the privilege of ministering to the needs of many members of the Church of Jesus Christ of Latter-Day Saints.

"The Mormon boys whom I knew intimately overseas were such outstandingly good soldiers in every sense of the word that I found myself wondering from time to time if they were a specially-selected group, the salt of Utah. But when I came to Fort Ord I had to dismiss that idea.

"The Mormon boys on duty at this post have what it takes! There's something about a Mormon soldier! He loves the United States. He is loyal to Almighty God. Apparently, no Mormon lad leaves his religion at home when he accompanies the colors to the battlefield. Undoubtedly, that is the chief reason why it is comparatively easy for them to carry on without shamming, without shirking, without snivelling. Anyway, neither worldliness on the one hand nor the roaring of guns on the other affect their faith in or loyalty to God or Country. Naturally, therefore, as an American, I am proud of them.

"To further illustrate what I have in mind, I shall refer the reader to something that happened during one of the hottest battles of the Civil War. A Confederate general, while watching his hard-hitting North Carolinians storm a strong Union position, exclaimed "God Bless North Carolina Troops."

"In that sense, the nation's eyes are upon its defenders today. Therefore, in my humble opinion, when the history of this global war has been written and read, and when Uncle Sam is ready to regard 'Every man according to his works,' Americans of all faiths will say: 'God bless our
Mormon soldiers.'

"No matter where you go from here, American soldiers of the Mormon faith, I want you to remember my faith in you is unbounded, that I shall follow you in spirit, that I shall remember you in my prayers.

"Ira Freeman,

"Post Chaplain"

APPENDIX M

A SOLDIER SPEAKS

Life in an army camp is not a natural life. It is abnormal for men to be segregated in groups away from the refining influence of women. When men are isolated in an army camp, subjected to the doctrines of hate and brutality that accompany war, ruled by strict, often harsh discipline, they frequently become rough and even vulgar in their speech and manners.

But we soldiers, too, harbor dreams and ideals deep within our hearts. Every soldier hopes some day to find a faithful, virtuous girl to be his wife. Often it is the faith in some mother or wife or sweetheart that keeps a soldier true to his ideals. I plead with the women of America to live true to that faith.

Every soldier believes that, however far he may deviate from the ideals and virtues of his youth, he will return home and find that the people he loves still practice kindliness and honesty and forgiveness and temperance.

It is my observation that no matter how morally lax a soldier becomes, he yet dreams that the girl he marries will be virtuous and faithful. This is not fair. A man should expect no more of the woman he marries than he demands of himself; but he does expect more. I have lived with hundreds of soldiers from all parts of the nation. I have eaten with them and slept near them, shared their lives and their thoughts. I know what soldiers, indeed, what all men think and expect of the women they love. I know that whenever a girl does submit to the caresses or possession of some man, despite the greatness of any love or infatuation that exists between them, this girl invariably loses the respect and indeed the love of the man. Probably she has submitted to unwanted advances because she wished to be entertaining and to hold the love of her companion. But in submitting she lost the love she wished to hold. Many times I have listened as soldiers bragged of their experiences with girls, and I have never heard a man speak respectfully of a girl he has seduced. It is not the girl who submits to his advances that a man wishes to marry, but the girl who resists his advances.

I am now speaking directly to the young womanhood of
America. I say be faithful, be trusting, be virtuous. Don't compromise with your dreams of the future by lowering your ideals of the present. I know that you are lonely. I know that as you grow older and realize that many of the men you might have loved and married are far away, that they may never return, that if they do return they will have changed. I know that as you realize these things you may believe that the man, the marriage of your dreams can never materialize. But I plead with you again to remain true to your ideals, to our ideals. . . .

(Bruce B. Clark [an L.D.S. soldier], "A Soldier Speaks," The Improvement Era, XLVIII (May 1945), 269.)
APPENDIX N

LETTER FROM GRACE LILYA TO ERWIN WIRKUS

Monday 26 Nov 45

Hello Folks,

This letter is going to be a bit unusual in that it'll be mostly a quote from someone else. Claude Lilya and Erwin Wirkus are two of the brethren at the 29th Depot. Both are close buddies. I quote a letter from Claude's wife to Erwin:

Dear Erwin -

My but I was glad to receive such a nice letter from you. You can't imagine what a wonderful feeling it gives one to hear from someone who sees and talks to and associates with the man you love beyond compare. I think you know how much I miss Claude. Some of the very reasons you gave me for admiring Claude -- are some of the dearest things I love him for.

There aren't many people in this day and age that understand a love so clean, and pure and true as Claude and I (and you and Marie) have it. I want to tell everyone but when I remember they don't understand -- I just don't say anything.

I am very proud of Claude and so humble when I say I am thankful for him as my husband and the father of our children. If he weren't the type of man that he is, I don't believe I could stand it.

I am also very thankful he has been with you--I can tell from his letters how much he has learned by being and associating with you. I know you have helped him more than you could guess. That is a thing about Mormonism -- by helping yourself you help others -- and by helping others you develop yourself. It really makes my heart full when Claude tells me he has spoken -- and how he took charge of a meeting.

Even though being separated from Claude for just this long has been the hardest thing I've ever endured -- I can see that it is a blessing in disguise. It can truly be said, 'The Lord moves in a mysterious way his wonders to perform.'

I know through my missionary work I have grown spiritually and learned -- why I believe what I do. It has
been a blessing for us both.

Thanks again for your lovely letter. It made me very happy. I pray you and Claude can soon come home.

Your friend,

Grace Lilya

I quote this letter as one of the reasons why I think I can live my dreams and don't have to compromise. Others are doing it. I realize the world is a hard dirty place, but what should we seek above joy? And to me a life of love is the only way to attain it.

Loads of love,

Jerry.

(From the files of Jerome Horowitz, Ogden, Utah.)
APPENDIX O

POEM BY JEROME HOROWITZ

Civilization, a thing of spirit,
Is nurtured by the faith we give it;
It lives by faith it seems to me,
Faith shown by love of liberty.

Where faith exists I think you'll find
That virtue follows close behind,
And people honor truth and right,
And walk in brotherhood and light.

Should then a tyrant seek to rise
By flattery and crafty lies
To gain dominion over man,
The people won't support his plan.

But vanity makes faith grow thin,
And starves the nobler self within;
Until before the tyrant's band
The house divided will not stand.

Our house is one of liberty,
But not so strong as it should be;
For we seek worldly wealth to gain,
And let the lamp of freedom wane.

I write these lines because I feel
We too much love our earthly weal --
Our cars and clothes and pretty rings.
We must take time for deeper things.

-- Jerome Horowitz
2 October 1945
Philippine Islands

(Files of Jerome Horowitz, Ogden, Utah.)
APPENDIX P

LET US BE FREE

SS MARINE JUMPER AT SEA, Voyage 1, Number 24, 18 Nov. 1945; from the publications aboard ship enroute from the Philippines to the United States is extracted the following:

TO THE EDITOR:

Today we attain much knowledge of technical and material things and in our use of it scorn the wisdom of the great moral teachers of the scriptures. We can point to few individuals and no society which has given these fundamental principles of charity, humility, and doing unto others as we would have done unto us a fair chance to show that they will bring greatest happiness to the human race.

If we teach ourselves correct principles and let them be our guide, we can govern ourselves. Our Government was meant to be a guiding body for the purpose of leading the people as a whole to voluntary and orderly cooperation. It was not meant to insure arbitrary standards of living nor to form complex laws to govern every act of our lives and solve our personal and community problems for us.

Why can we not accept our responsibilities and make wise use of our opportunities as free men and women to share our resources with our neighbors and cooperate in our communities to solve our problems at home?

If it becomes necessary at times to live simply and work harder to remain free -- then let us be free.

T/4 STAYNER W. CALL
Afton, Wyoming

(Files of Jerome Horowitz, Ogden, Utah.)
APPENDIX Q

LETTER OF THE FIRST PRESIDENCY CONCERNING

MILITARY TRAINING

We print below a letter dated December 14, 1945, addressed by the First Presidency of the Church to each member of the Utah Congressional Delegation—Senators Thomas and Murdock, and Congressmen Granger and Robinson. Word has now been received by the First Presidency from both Senators and both Congressmen expressing their approval of and belief in the sentiments, reasons, and conclusions set forth in the letter. The letter follows:

Press reports have for some months indicated that a determined effort is in making to establish in this country a compulsory universal military training designed to draw into military training and service the entire youth of the nation. We had hoped that mature reflection might lead the proponents of such a policy to abandon it. We have felt and still feel that such a policy would carry with it the gravest dangers to our Republic.

It now appears that the proponents of the policy have persuaded the Administration to adopt it, in what on its face is a modified form. We deeply regret this, because we dislike to find ourselves under the necessity of opposing any policy so sponsored. However, we are so persuaded of the rightfulness of our position, and we regard the policy so threatening to the true purposes for which this Government was set up, as set forth in the great Preamble to the Constitution, that we are constrained respectfully to invite your attention to the following considerations:

(1) By taking our sons at the most impressionable age of their adolescence and putting them into army camps under rigorous military discipline, we shall seriously endanger their initiative thereby impairing one of the essential elements of American citizenship. While on its face the suggested plan might not seem to visualize the army camp training, yet there seems little doubt that our military leaders contemplate such a period, with similar recurring periods after the boys are placed in the reserves.
(2) By taking our boys from their homes, we shall deprive them of parental guidance and control at this important period of their youth, and there is no substitute for the care and love of a mother for a young son.

(3) We shall take them out of school and suffer their minds to be directed in other channels, so that very many of them after leaving the army, will never return to finish their schooling, thus over a few years materially reducing the literacy of the whole nation.

(4) We shall give opportunity to teach our sons not only the way to kill but also, in too many cases, the desire to kill, thereby increasing lawlessness and disorder to the consequent upsetting of the stability of our national society. God said at Sinai, "Thou shalt not kill."

(5) We shall take them from the refining, ennobling, character building atmosphere of the home, and place them under a drastic discipline in an environment that is hostile to most of the finer and nobler things of home and of life.

(6) We shall make our sons the victims of systematized allurements to gamble, to drink, to smoke, to swear, to associate with lewd women, to be selfish, idle, irresponsible, save under restraint of force, to be common, coarse, and vulgar,—all contrary to and destructive of the American home.

(7) We shall deprive our sons of any adequate religious training and activity during their training years, for the religious element of army life is both inadequate and ineffective.

(8) We shall put them where they may be indoctrinated with a wholly un-American view of the aims and purposes of their individual lives, and of the life of the whole people and nation, which are founded on the ways of peace, whereas they will be taught to believe in the ways of war.

(9) We shall take them away from all participation in the means and measures of production to the economic loss of the whole nation.

(10) We shall lay them open to wholly erroneous ideas of their duties to themselves, to their family, and to society in the manner of independence, self-sufficiency, individual initiative, and what we have come to call American manhood.

(11) We shall subject them to encouragement in a belief that they can always live of the labors of others through the government or otherwise.
(12) We shall make possible their building into a military caste which from all human experience bodes ill for that equality and unity which must always characterize the citizenry of a republic.

(13) By creating an immense standing army, we shall create to our liberties and free institutions a threat foreseen and condemned by the founders of the Republic, and by the people of this country from that time till now. Great standing armies have always been the tools of ambitious dictators to the destruction of freedom.

(14) By the creation of a great war machine, we shall invite and tempt the waging of war against foreign countries, upon little or no provocation; for the possession of great military power always breeds thirst for domination, for empire, and for a rule by might not right.

(15) By building a huge armed establishment, we shall belie our protestations of peace and peaceful intent and force other nations to a like course of militarism, so placing upon the peoples of the earth crushing burdens of taxation that with their present tax load will hardly be bearable, and that will gravely threaten our social, economic, and governmental systems.

(16) We shall make of the whole earth one great military camp whose separate armies, headed by war-minded officers, will never rest till they are at one another's throats in what will be the most terrible contest the world has ever seen.

(17) All the advantages for the protection of the country offered by a standing army may be obtained by the National Guard system which has proven so effective in the past and which is unattended by the evils of entire mobilization.

Responsive to the ancient wisdom, "Train up a child in the way he should go: and when he is old he will not depart from it," obedient to the divine message that heralded the birth of Jesus the Christ, the Saviour and Redeemer of the world, "...on earth peace, good will toward men," and knowing that our Constitution and the Government set up under it were inspired of God and should be preserved to the blessing not only of our own citizenry but, as an example, to the blessing of all the world, we have the honor respectfully to urge that you do your utmost to defeat any plan designed to bring about the compulsory military service of our citizenry. Should it be urged that our complete armament is necessary for our
safety, it may be confidently replied that a proper foreign policy, implemented by an effective diplomacy, can avert the dangers that are feared. What this country needs and what the world needs, is a will for peace, not war. God help our efforts to bring this about.

Respectfully submitted,

/s/ George Albert Smith
/s/ J. Reuben Clark, Jr.
/s/ David O. McKay

The First Presidency

(The Improvement Era, XL (February 1946), 76-77.)
APPENDIX R

CONVERSION OF PHILIP CORPUS AND FAMILY

Ovid, Idaho
December 28, 1953

Lt. Lowell E. Call
646 West 3 South
Provo, Utah

Dear Lieutenant Call:

In connection with our recent conversation about the conversion of Mr. Philip Corpus and his translation of the Book of Mormon into the Filipino language, I am submitting this letter and hope you find it of some interest or value.

While laboring as mission recorder in the Central Pacific Mission Office on June 9, 1950, Mr. Corpus came to my office and asked if I would show him how and why the Bible and Book of Mormon were connected. He said he had purchased a copy of the Book of Mormon from missionaries at the Laie temple grounds over a year ago, but had failed to read it until just about a month ago. He said that on the night he began reading it, though he had no particular reason for doing so, his interest increased the more he read and it was after 4:00 a.m. when he finally stopped to go to bed. For the past month he had read and studied the book and now believed it to be true. He had also read the Joseph Smith story and believed that to be true.

During our first visit, he expressed a desire for baptism and wanted to know how soon it could be arranged. I spoke somewhat of the Word of Wisdom, tithing, and various other principles he was not familiar with and he told me that he had smoked since he was eight years of age and knew it would be hard to quit, but would certainly try. I asked permission to come to his home for weekly Cottage Meetings and he said he would be happy to have us.

On the evening of June 13, Elder Emmett Greenwell and I visited the Corpus' family for a Cottage Meeting. During our discussion, he asked if he was allowed to read the Doctrine and Covenants and The Pearl of Great Price. The following day he came to the mission home and bought these two books. He
insisted on being baptized immediately without waiting to break his habits. He emphasized the fact that baptism was for the remission of sins, and if he should be killed before I baptized him all his sins would be on my head because I had put him off. This gave me a wonderful opportunity to explain about baptism for the dead being carried on in the temples. Before he left the office that day, he set July 1, 1950, as his baptism date and said he would be ready.

By June 20, he had finished reading the Doctrine and Covenants and Pearl of Great Price. He then wanted to read Jesus the Christ, so I gave him my copy. On June 27th at our weekly Cottage Meeting, Mr. Corpus decided to postpone the baptism date until July 15, because his wife felt that she was not ready and she had several questions about the doctrines of the church. They both wanted to be baptized the same day. By this time, Mr. Corpus had stopped smoking and said he felt better already.

On Saturday morning, July 15, Mr. and Mrs. Corpus came to the Oahu Stake Tabernacle troubled because of the enclosed letter. After an explanation of the church's activities and attitude toward polygamy, we proceeded to the baptismal fount behind the tabernacle where we held a short service. I then had the privilege of baptizing both of them and confirming Mrs. Corpus. Elder William Richardson confirmed Brother Corpus and then Brother Corpus bore his testimony to our little group. Another Filipino couple who had been brought there by two of our lady missionaries was very impressed with the baptismal service.

After Mr. and Mrs. Corpus joined the church, we felt an entirely different spirit in their home and they attributed it to the Holy Ghost. The Corpus family lived with Mrs. Corpus' mother and her other children. From the very beginning the elderly lady, who spoke only Filipino, was very much interested in our visits and always was present at our discussions. Each time we visited she would ask that we pray with them before leaving. She was so interested that Mr. Corpus decided to translate the Book of Mormon into Filipino so that his mother-in-law could read it. When he told us about it in August, he had already translated the first nineteen chapters of I Nephi. We encouraged him and so did the mission presidency when he came to get their permission.

At various times during their investigation period, they accompanied me to sacrament meetings and Sunday School at Waikiki Ward and to various Japanese branch meetings of the mission. They were received well and given opportunities to speak and bear their testimonies. They were particularly thrilled with the Centennial Conference sessions and the opportunity of hearing President George Albert Smith and Elder Henry D. Moyle speak.
I left the mission on September 2, 1950, and in a letter dated December 11, he stated that he had been ordained to the office of a Teacher. Also he had been called from the audience to speak in a recent stake quarterly conference in the Oahu Stake Tabernacle.

In a subsequent letter dated December of 1951, Josephine Magsanide, a sister to Mrs. Corpus and a member of the household, had joined the church in March. Mrs. Magsanide, the mother-in-law, had joined in December, Philip had been ordained an Elder and the translation had been completed sometime during the summer. Since then Brother and Sister Corpus have been to the temple for their own endowments and have had their two children sealed to them. Returned missionaries have since told me that Brother Corpus is serving as a stake missionary and holding several Cottage Meetings a week with investigators.

Brother Corpus has studied hard and on several occasions has stumped missionaries in Sunday School classes. He is interested in helping his own people, who are generally looked upon as being an illiterate group of people, and has expressed a desire to go on a mission to the Philippine Islands.

If I can be of further assistance please feel free to ask.

Sincerely yours,

/s/ J. Bruce Passey
APPENDIX S

LETTER TO PHILIP CORPUS FROM THE PASTOR
OF FILIPINO COMMUNITY CHURCH

July 14, 1950

Mr. Philip Corpus
Dear Brother:

It is with concern that I am writing this short note to you, for I heard that you are about to be baptized by the Mormons. Even though you have not joined our church in a formal way, we have considered you a brother and a friend.

The Mormons is a sect founded in 1830 at Fayette, New York, by Joseph Smith, the son of a Vermont farmer. They moved westward and after wanderings of several years finally settled on Great Salt Lake in 1847, under the leadership of Brigham Young. Their advocacy of Polygamy was for a long time a bar to admission of Utah as a state of the Union, but they were forced to abandon it in 1890. Utah was admitted to the Union in 1896. (From Lincoln Library)

Please consider the following: (1) Matthew 16:16-Thou art the Christ, the Son of the Living God. Christ and faith in him as Son of God is the fundamental creed of the Christians. (2) I Cor. 3:11- "Other foundation can no man lay than that is laid which is Jesus Christ. (3) I Cor. 2:2- "I determined not to know anything among you, save Jesus Christ, and Him crucified." (4) Matthew 28:18- All power is given unto me both in heaven and in earth. (5) Revelations 1:8,11 (6) John 14:6- "No man can come to the Father but by Him." (7) Revelations 22:18- The Book of Mormon is something that is added. Our church is logical for you and it is for our people. Hence, thru it you can serve your people better. You know them and they know you. Maybe you are timid among your people because they know you, but one can repent of his sins and God will forgive him and he can become a new creature. Mormons Church is connected more or less with the idea of Polygamy. Hence, once you are affiliated with it, it implies that you condone it or want to practice it. With the Mormons, Polygamy is not immoral, but only illegal; hence, they say they no longer practice it. Must this be the implication of your friends about you in your desire to be baptized in the Mormon Church. None of us is saved thru any church, but thru Christ
for there is one name under heaven among men whereby we may be saved. (Acts 4:12) Since this is true you can be saved thru our church also and not only thru the Mormon Church as the members of that church seem to teach.

You should identify yourself with your own people and prove among them that you have been regenerated, by your religious life lived among them and thru the service you can render to them.

This is done in a hurry for I just found out yesterday that you were won by these young Mormon missionaries that visit your home. I pray God that this frail effort would at least make you think.

Yours in His good service,

/s/ N. C. Dizon, Pastor

Filipino Community Church

(From the files of Bruce Passey, Ovid, Idaho.)
APPENDIX T

RULES OF WORSHIP IN CATHOLIC SPAIN TODAY

COMPLEX RULES GOVERN OFF-BASE WORSHIP. RELIGIOUS FREEDOM ASSURED PROTESTANT AF MEN IN SPAIN. WASHINGTON.--The State Department has reassured Americans that there will be no restrictions on religious activities for Air Force personnel based in Spain.

In a letter to Sen. Francis R. Case (R., S. Dak.), Assistant State Secretary Thurston B. Morton said "there is nothing in the agreements with Spain which contravenes the rights of American military personnel to worship freely, a principle which the United States government defends everywhere." Non-Catholic USAF persons stationed in Spain who plan to worship off base may face a perplexing set of local regulations, however.

Headquarters spokesman told the TIMES this week that the Air Force will provide all the usual religious activities common to any base, as soon as personnel are assigned to Spain in numbers. Chapel, Sunday school, and religious education facilities will be provided and religious literature will be available to all who want it.

OFF-BASE and in the Spanish community, Americans will enter an unfamiliar religious atmosphere. The circumstances are being carefully explained to groups of key personnel going to that country and will continue to receive prime attention in the briefings of future assignees.

Despite rumors to the contrary, the Air Force will make no attempt to screen personnel by religious preference for assignment to Spain. Air Force population normally runs about 64 percent Protestant, 31 percent Catholic, and 5 percent Jewish. Presumably, about these proportions will obtain on assignments to Spain.

Because of the predominance of Catholicism as the State religion and the strong influence of church doctrine on civil law, all faiths will be asked to tread cautiously in the civilian community.

Regulated by Spanish law are many matters which other countries normally leave to the individual conscience. Religious holidays for example are all state holidays. Blasphemy
is punishable by civil law.

Marriage laws, by which Americans will be bound if they marry in Spain, pose a real problem. Marriages between Americans and Spaniards will have to be church ceremonies, since civil marriages cannot be performed if one party is Catholic (more than 99 percent of the Spaniards are). A mixed marriage is permitted in the church if the non-Catholic partner agrees to the religious education (Catholic) of his children.

Civil ceremonies between American Protestant couples can be accomplished with a declaration of intention to marry published in their ZI states of residence. If either of the parties is Catholic, however, even though both are Americans, a church ceremony is required by Spanish law. In such a case, if either of the members is divorced, neither a church nor a civil marriage can be contracted in Spain. Similarly, Americans, including Protestants, cannot be divorced in Spain. They may receive U.S. decrees, but will not then be allowed to remarry in Spain.

LITERATURE may be yet another sore point in Spain for Americans. Some U.S. magazines may fall under the Spanish ban on socialist, communist, librarian and in general disuniting "literature."

Similarly, non-Catholic books and tracts, including the Protestant Bible, are barred from distribution among Spaniards by the Catholic Index of Prohibited Books.

Though commercial books, magazines and religious literature will be available to U.S. personnel through normal mails, AF libraries, and chapels, and may be used in American homes, the Air Force will monitor such works closely to prevent their falling into the hands of Spanish civilians.

Specifically, the distribution of non-Catholic or anti-Catholic religious writings is punishable by prison terms of as much as six years.

PROSELYTIZING by non-Catholic faiths may prove the most sensitive area in U.S.-Spanish relations. Both civil and church law forbids signs identifying Protestant chapels in Spanish cities (there are about 170 in Spain).

Services must be conducted in complete seclusion with no Catholics present. The Air Force traditionally does not label its chapels to denote any denomination but, as elsewhere, it will erect bulletin boards announcing services on-base in Spain. Chief precaution will be to guard against Spaniards either attending the Protestant services or picking up non-
Catholic literature.

Still subject of question is the matter of Protestant open-air burials, forbidden by Spanish law. The Air Force has not yet determined whether it will be allowed to conduct military funerals for non-Catholics in Spain, or whether bodies will have to be returned to the ZI to be buried.

RELATIONS between U.S. troops and Spanish women are similarly a matter of question. Strict marriage laws will block some marriages, but Spanish law permits both cohabitation and prostitution. Air Force authorities definitely oppose condoning either practice. But officials feel it will be difficult to impose military restrictions counter to civil law.

(Air Force Times, February 20, 1954, p. 17.)
APPENDIX U

ARMY OBITUARY OF RICHARD W. YOUNG

RICHARD WHITEHEAD YOUNG
No. 2946, Class of 1882

Died, December 27, 1919, at Salt Lake City, Utah, aged 61 years.

Brigadier-General Young was born in Salt Lake City, April 19, 1858, the son of Joseph Angel and Margaret Whitehead Young. (Joseph A. Young was the eldest son of Brigham Young and Ann Angel.) Before entering West Point he attended the University of Utah from 1874 to 1877. After graduation from West Point he received, in 1884, the degree of Bachelor of Law, Columbia University.

Entering the Military Academy in 1878, he graduated in 1882, number fifteen in a class of thirty-seven members, and was promoted to be a Second Lieutenant, Additional, 3rd Artillery, June 13, 1882, and Second Lieutenant, 5th Artillery, June 26, 1882. From 1882 to 1885 he served in garrison at Fort Columbus, N.Y., with three months detached service as Assistant to the Judge-Advocate, Division of the Atlantic; in 1885 and 1886 he served as Acting Judge-Advocate, Department of the East, with rank of Captain; and from 1886 to 1889 he served on frontier duty at Fort Douglas, Utah.

In 1889 he resigned from the army and entered upon the practice of law in Salt Lake City. Here he rapidly gained a position as a lawyer and as a citizen prominent in public affairs, serving as a member of the City Council, 1890-92; member of the Board of Education, 1890-94 and 1898; Chairman of the Commission for the Codification and Revision of the Statutes of Utah, 1896-97; and Brigadier-General commanding Utah National Guard, 1895-96.

With the outbreak of the Spanish-American War he returned to the military service and, as Major commanding Battalion, Utah Light Artillery, served in the Philippines from July 14, 1898, to June 28, 1899. He took part in the capture of Manila and commanded General MacArthur's divisional artillery on the Malolos campaign against Filipino insurgents. He was Superior Provost Judge, Manila, October, 1898 to March, 1899, and Associate Justice and President of the Criminal Branch of the Supreme Court of Justice of the Philippines, May,
1899, to July, 1901. He was honorably discharged from the volunteer service, June 28, 1899.

Returning to Salt Lake City in 1901, he resumed his law practice, and also his active participation in public affairs. He was a member of the Board of Visitors, West Point, by presidential appointment, 1902; was twice candidate on the Democratic ticket for the Supreme Court, State of Utah; was Regent, University of Utah, 1905-17; was Trustee, Brigham Young University and Brigham Young College; and was President, International Irrigation Congress, 1912-14.

When the United States entered the World War, he promptly returned to the military service of his country as Colonel, 145th Field Artillery, 40th Division. With this Division he went to France in 1918 and trained for service at the front. After his promotion to Brigadier-General he commanded the Artillery Brigade. At the signing of the armistice he had visited and inspected the front, but his brigade had not had active service there.

After his return from France, in the beginning of 1919, he again associated himself with his son, Richard W. Young, Jr., in the practice of law in Salt Lake City. On the 18th day of December, 1919, he was taken with an attack of appen-dicitis, and after an operation, died on December 27th. Impressive funeral services were held, December 31, 1919, in the Tabernacle, Salt Lake City, including addresses by many prominent men of his state and church and military honors rendered by members of his old Utah Command. His wife and nine sons and daughters survive him.

The life of General Young was one richly filled with worthy accomplishments. West Point may justly be proud of this son who so ably served his country in the military service during two wars, and during the remainder of an unusually useful life exhibited the many admirable traits of character that made him an outstanding figure in his community and state.

Major-General George H. Cameron pays the following tribute to General Young:

Dear old Dick Young. . . . Even as a cadet, Dick was a fatherly soul and universally beloved. Quietly forceful on duty, he found no occasion to bluster at subordinates and he disdained to curry favor with superiors. In hours of relaxation, he was good nature personified; he dearly loved a joke—a clean joke—nobody cared to offend his dignified manner by unostentatious devoutness. . . .

. . . In August of '99, I encountered the same genial Dick Young on the Luneta in Manila. Steadfast in his sense of obligation to the government, he had renounced the opportunity to return to the States with the volunteers
and had accepted the office of Associate Justice of the Supreme Court of the Philippines with all its trying situations clearly foreseen.

In 1917, during the absence of Major-General Strong, I temporarily commanded the 40th Division at Camp Kearny, Cal. This National Guard Division comprised the troops of California, Utah, Colorado, Arizona, and New Mexico. Scanning the roster, it seemed only natural to find that the Utah regiment of Field Artillery was commanded by Col. Richard W. Young. . . . At this time, Col. Young had become a high dignitary in the Mormon Church, and, in consequence, he possessed exceptional control over the men of his regiment, who were nearly all of the Mormon faith. With clean minds and bodies, these youngsters were as promising and orderly material as I have ever seen and with a commander of Young's experience and attainments the regiment made astonishing progress. . . .

The following extract is taken from a letter written by the Board of Directors of the Utah State National Bank:

General Young was an extraordinary man. . . . His splendid living was but significant of the fine quality of the man himself. General Young was genuine. He incorporated into his life the principles in which he believed. He was patriotic to his country in action as well as in profession. In the ordinary affairs of life and in his relationships to men he was a real friend and brother. His life has been filled with generous, efficient service. His religion was part and parcel of his being. It furnished to him the philosophy of his life and the rule of his conduct. Whether men agreed with his conclusions or not, they respected his views; they acknowledged without reservation his sincerity in his convictions, because they saw that he lived out the principles and tenets of his faith. . . .

(From the personal files of Mrs. Arthur L. Burton, 839 East South Temple, Salt Lake City, Utah. She believed this article which she clipped on her father to be from the Army Times in an Annual Report, June 14, 1920, pp. 105-108. The author thinks it was the annual report of West Point graduates, if there is such a thing.)
APPENDIX V

LETTER ACCOMPANYING QUESTIONNAIRE

TO L.D.S. SERVICEMEN

846 West 3rd North
Provo, Utah

Dear Brother,

The attached questionnaire, concerning your activities in the Philippine Islands as a member of the military forces, has been prepared for the purpose of obtaining information which will be used in a "History of L.D.S. Servicemen's Activities in the Philippine Islands."

This study will be contained in a Master's Thesis at the Brigham Young University. A copy will be filed at the L.D.S. Church Historian's Office, Salt Lake City, Utah.

Your name was obtained from printed newspaper and magazine articles, or from other L.D.S. servicemen who were in the Philippines when you were there. Your address as used here was obtained from the file of Church Membership Records in Salt Lake City.

Your immediate and thorough response to the questions contained in the questionnaire will be an important contribution to the completeness of this study, as well as to the history of our church in the Philippine Islands.

THANK YOU!

Sincerely your brother,

/s/ Lowell E. Call

Lowell E. Call

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QUESTIONNAIRE
L.D.S. SERVICEMEN ACTIVITIES IN THE PHILIPPINE ISLANDS

YOUR NAME: ____________________________________________

YOUR ADDRESS: __________________________________________

1. Please indicate what area of the Philippine Islands you were in:
   - [ ] Luzon  [ ] Panay  [ ] Samar
   - [ ] Mindoro  [ ] Negros  [ ] Leyte
   - [ ] Mindanao  [ ] Cebu  [ ] Palawan

   a. Name the specific town______________________________

   b. Your dates of service in P.I. were from______ to______

2. Were regular Latter-day Saint Services held near you?
   - [ ] Very near  [ ] 20 miles  [ ] 50 miles
   - [ ] 10 miles  [ ] 30 miles  [ ] 100 miles or more

3. What was the average attendance of your group?__________

4. What kind of organization did your group have?
   - [ ] M.I.A. group leader  [ ] Group elected leader - not set apart
   - [ ] L.D.S. chaplain  [ ] Informal "Get-together" - unorganized

5. Were you a group leader?___ Who set you apart?___________
   Where?____________________  When?________________________

6. Who was your group leader?_____________________________

7. Did you ever baptize anyone in the Islands?______________
   Who?_______________________  Where?_______________________
8. Do you know of anyone else who did? __________________________
   Whom did they baptize? __________________ Where? ______________

9. Did you know of any L.D.S. publications printed in the Islands? __________________________
   Do you have any copies? __________________
   Could they be made available to me? __________________

10. If you know any L.D.S. boys who were killed, could you give me their names and the circumstances of their deaths? __________________________
     __________________________

11. Can you relate any "Faith Promoting" stories you experienced either directly or indirectly while there?

   a. in battle  e. with servicemen
   b. in hospitals  f. with Filipino religious organizations
   c. with Filipinos  g. in L.D.S. groups
   d. while flying  h. other

12. Did you have any conflicts or problems in the service resulting from your membership in the L.D.S. Church? Some suggested areas are listed below.

   □ Dog tags □ Obtaining permission to conduct L.D.S. services
   □ Wearing garments □ Other

   __________________________
   __________________________

   PLEASE ATTACH ANY ADDITIONAL COMMENTS OR INFORMATION. IF YOU WANT ANY MATERIAL RETURNED PLEASE INDICATE SO.
LATTER-DAY SAINT SERVICEMEN IN THE PHILIPPINE ISLANDS:
A HISTORICAL STUDY OF THEIR RELIGIOUS ACTIVITIES AND
INFLUENCES RESULTING IN THE OFFICIAL ORGANIZATION OF
THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS
IN THE PHILIPPINES

An Abstract
of a Thesis Submitted to
the Division of Religion
Brigham Young University
Provo, Utah

In Partial Fulfillment
of the Requirements for the Degree
Master of Science

by
Lowell E. Call
March 1955
ABSTRACT

Though generally unheard of in the Western world and the United States prior to the Spanish-American War of 1898, the Filipino people have made some remarkable contributions to world leadership and world history. Frequently they have been considered a pagan and an ignorant people, although in objectively observing them one finds such a belief unfounded and even the reverse of that to be true. Progress which the republic has made during the last fifty years, since being liberated to develop liberties in religion, politics, and education, is phenomenal, even when compared with the United States period of evolution to her present position of world leadership as the champion for democracy. Future growth will depend on the freedom the republic of the Philippines is able to achieve and maintain. The success she attains in preserving freedom is believed to be an important factor for the future growth of the Church of Jesus Christ of Latter-day Saints in those islands, just as it has been in other areas of the world. The feeble beginning the L.D.S. Church has experienced in the Philippines is attributed to the devotion of men and women to the principles of the gospel while they served with the military forces of their country.

The organized program for L.D.S. servicemen which the church adopted and coordinated with the military authorities
of the United States, is basic to the belief of the church that the Gospel of Jesus Christ cannot exist without the guarantee of individual freedom such as provided for in the Constitution of the United States. Subject to a government which offers its citizenry protection through its legal statutes, the L.D.S. Church recognizes the responsibility of its membership in protecting the principles on which those statutes are founded. Although as a church the Latter-day Saints are opposed to war and bloodshed, as citizens of the nation the membership of the church are expected to be loyal subjects. When the government calls its citizenry to take up arms in protecting it from those who would destroy it, the church actively supports the nation. The membership of the church is counseled not to kill for the love of killing or because of hatred toward individuals, but to fight in defense of the liberties which are enjoyed in a land of freedom.

The L.D.S. Church government consists of a non-professional clergy wherein offices of the church are filled by male members holding the priesthood. The majority of male members of the church in the armed forces, hold offices in the priesthood and have the authority to administer in matters pertaining to their office, if called to do so. The plan of the church to provide a positive program for the exercise of the priesthood while those who hold it are in the armed forces, resulted in the Mutual Improvement Association of L.D.S. servicemen groups. Each group is presided over by a group leader, who is especially called and set apart to officiate
in a prescribed manner to insure religious fellowship in the
church of members in the armed forces.

The first M.I.A. group activities of an organized
nature started when members of the church were serving in the
Philippines during the Spanish-American War. At that time
two light artillery battalions from Utah were recruited to
fight in the war with Spain, and members of the L.D.S. Church
were among the volunteers. Following instructions from the
Quorum of Apostles, the Mormon boys organized a Mutual Im-
provement Association and held meetings while in the Philip-
pines.

Following the Spanish-American War and the Filipino
Insurrection, organized group activities of L.D.S. servicemen
in the Philippine Islands failed to exist until after the
beginning of World War II. The selective service laws of
1940 demanded military service of all able-bodied men of
specific age groups to participate in a period of active mili-
tary service. The laws resulted in a great increase of church
membership in the military service, which was accelerated when
war was declared against Japan in 1941. When Bataan and
Corregidor fell, several L.D.S. boys were killed or captured.
Some of those captured were placed in prison camps where the
boys organized M.I.A. groups and held religious services. As
the war progressed and the Allies prepared to reoccupy the
Philippines, great Armies and Navies assembled to participate
in the invasion. In October 1944 the invasion of the Philip-
pines commenced with United States forces landing on the
beaches of eastern Leyte. This was followed by campaigns on other islands of the Philippines--Mindoro, Luzon, Negros, Mindanao, Cebu, Palawan, and Samar. In each of the islands, L.D.S. men and women held religious meetings varying in size from two or three members to nearly five hundred. Often in-active members of the church at home became active and were advanced in the priesthood. Investigators were taught the gospel and were baptized members of the church. Publications were prepared to keep the members of the church informed of the experiences and religious activities of their friends during the ever-changing process of assignment and re-assignment of personnel as the lines of battle changed. Conferences were called to provide opportunity for large groups of the church membership to meet and worship together. Military officials cooperated commendably in providing time and transportation for L.D.S. members of their commands to attend the conferences. Memorial services were held for those who died, and the entire cemeteries at Leyte and in Manila were dedicated to the Lord by those holding the priesthood of God. The Filipino people were invited to participate with the members of the church and many friends were made. One Filipino woman was granted permission to be baptized, and the ordinance was performed before the last of the American troops were sent home after a victorious conclusion of the war against the Japanese.

The complete independence of the Philippine Islands was voluntarily granted by the United States in 1946. Certain grants and privileges were extended to the United States per-
taining to the establishment and maintenance of military forces in the islands. By 1948 there were enough L.D.S. servicemen in the islands to again conduct organized religious activities. The religious program conducted during the post-hostilities period differed from that of the war periods in that the servicemen under the peacetime era had their wives and children with them. By early 1950, the religious needs of the L.D.S. servicemen's families at Clark Air Force Base were more fully met with the organization of a Junior and Senior Sunday School. The increasing requirements of the church servicemen in the Philippines and other islands of the Far East, resulted in the First Presidency of the church reorganizing the geographical limits of the Japanese Mission to include the Ryukus Islands, the Philippine Islands, and the Mariana Islands. This reorganization of the Japanese Mission was in June 1951.

During the fall of 1951 the Japanese Mission president flew to the new island groups of his mission to study the needs of the members of the church living there. His studies resulted in new organizations to meet the needs of the particular groups. In the Philippines a central servicemen's organization was established under the direction of the Japanese Mission, consisting of a presidency to direct the activities of three existing L.D.S. groups then functioning in the Philippines. The mission president organized the presidency before he returned to the mission headquarters in Tokyo.

In 1953, a reorganization took place whereby the 1951
organization was replaced by a Luzon District presidency. This was the result of increased membership of the church through the rotation of military personnel.

A group of some 30,000 members of the Church of God in Christ Jesus in the Philippines desired to affiliate themselves with the Mormon Church. Their leaders were taught the gospel and discussions were held pertaining to their accepting the principles of the gospel prior to their being admitted to membership in the L.D.S. Church. Their leader did not accept the *Book of Mormon* for what it is represented to be by the L.D.S. Church, and none of the members of his church have joined the L.D.S. Church yet.

**Conclusions.**—This study has shown some activities in which the L.D.S. servicemen have participated while in the Philippine Islands during peace and war. The interest of the servicemen to remain close to their church in an active way and to provide for themselves and their families the same opportunities which are offered church members living in established stakes and missions of the church, led to the official organization of the Church of Jesus Christ of Latter-day Saints in the Philippines as a part of the Japanese Mission. Although missionaries have not yet been sent into the Philippines as they have been in other missions of the church, the future success of missionary efforts in those islands will be influenced by the direct and indirect actions of the servicemen of the church who have preceded the missionaries. The servicemen of the church stationed in the
Philippines have actively participated in programs of the church under direction of M.I.A. group leaders, L.D.S. chap-lains, presiding elders, and mission presidents. They have performed baptisms for fellow servicemen and native Filipino people, ordained and advanced members in the priesthood, blessed babies, officiated with the sacrament, organized auxiliary organizations, and have met together often in the name of the Lord, Jesus Christ.

Recommendations.--The research and development of this study have indicated to the writer that a record of the future history of the Church of Jesus Christ of Latter-day Saints in the Philippine Islands should be continued. To a degree, it will be as a part of the Japanese Mission; however, a history of the Japanese Mission has not yet been written and much work could be done in that area.

The author has been deeply impressed with the necessity for others to do more work in the entire area of preparing documented histories of the important work which servicemen of the church have performed, which histories should be available in the libraries of the church. A study should be made of the L.D.S. chaplains who have served in the armed forces and a record preserved of their contributions to the Chaplain Corps and/or to the church.

Great numbers of L.D.S. servicemen served in World Wars I and II in European countries and met together, often in large, well-organized groups. The influence and effects
of these groups on the established missions of the church in Europe need to be studied. The entire field of religious activities of members of the Church of Jesus Christ of Latter-day Saints serving in the armed forces of their respective countries has need to be developed, that a record of the services they have performed for the church might be preserved.