

Ideas and Information

for

FUN FAMILY TRADITIONS

All Year Round

The House of Jacob

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TRADITIONS FOR HOME HARMONY AND HAPPINESS

The purpose of all of our traditions is to help us bring to pass our greatest desire and most fervent prayer which is to live happily here on the earth, come to know and love the Lord, and prepare us to be worthy to be together forever. We don't do all of these things every year, but perhaps it may give you ideas of things you might want to establish as traditions in your own family. We have found that traditions bring us closer together as a family, make for lots of happy memories, and tie our hearts even when we are apart.

General Traditions:

Family prayer: Both night and morning (may mean 5 a.m. to accomodate schedules of family members who leave very early). Sometimes it is necessary to have prayer with older children before they leave, then with younger children later.

Family devotional: Each day (morning or evening). Usually lasts about 10-20 minutes. Consists of a hymn or primary song (you may want to keep on the same one until you have it memorized; also could have family members lead and play the piano); a poem you are memorizing as a family; a scripture you are memorizing (we like to use scripture mastery scriptures from seminary; also a good time to learn the missionary discussions); followed by spending a few minutes studying the scriptures together.

Greetings: Hug and or a kiss when children (or parents) leave for school or work. Also in the morning and at bedtime.

Jolly Jacob's Job Chart: Each member of the family has an opportunity to serve others. Assignments are posted on the fridge so everyone is reminded. Changes of jobs in September and June.

Bedtime stories: Or a "Children's Hour" each evening. Mom sits in the hall and reads to everyone who listens in their own bedrooms.

Review historical events: Each morning at breakfast go over the historical happenings of that particular day. Books with this information can be obtained from a bookstore, or under the month in the encyclopedia.

Sabbath day observances: Stay dressed in clothes appropriate for the Sabbath. Everyone helps prepare and clean up a lovely Sunday meal that we enjoy eating together, using our nicest dishes. It's fun to sing around the piano together in the evening and make popcorn. Also letter writing, journals and scrapbooks, studying the scriptures and visiting loved ones and those in need.

Family Book: Keep a monthly or weekly history and scrapbook of the family that may include a record of events and feelings, pictures, programs, and other memorabilia. A simple way to do this is to update events of the past week each Family Home Evening and keep the record in a 3-ring binder with plastic cover sheets.

Special Occasions:

Birthdays: Children get to have their favorite breakfast and dinner. Using a "special day" plate and hiding money underneath is a favorite surprise. We also have a special tribute time for them when everyone may say what they love and appreciate about that particular child. We usually read about the funny things they said or did growing up. We like to put together a creative "candybar chart". They have birthday parties with several friends over when they are ages 5, 8, 12, and 16. This is a big occasion with a meal, decorations, games and lots of fun. It's fun to wake the birthday person with singing and hugs, and put some pictures of them up on the bulletin board. The kids love to receive a birthday letter from mom or dad.

Holiday Traditions:

JANUARY

New Year's Celebration: We like to just plan an evening at home with lots of snack food, games, music, and perhaps a video. All of us go out on the porch together and bang pots and pans to welcome the new year.

FEBRUARY

Valentine's Day: Decorate sugar cookies and read about the history of the holiday

President's Day: Review the lives of Washington and Lincoln and other great men with music, poetry, and stories. Maybe have a special dinner with cherry pie or a chocolate log for dessert.

MARCH

St. Patrick's Day: Green pancakes for breakfast, maybe a can of 7-up for lunch, and green foods for dinner. We also read about the origin of the holiday and stories of St. Patrick. Irish stew, soda bread, and trifle is a fun meal. If you have Irish ancestors, talk about them.

APRIL

April Fools Day: Sometimes we have supper at breakfast, and breakfast at supper. We set the table with odd-sized utensils and drinking cups. The kids get a surprise for lunch (like cardboard sandwiches) and we usually prepare one "interesting" dish just to keep life exciting, like jello topped with shaving cream.

Easter: We like the tradition of having the Feast of the Passover. It is a glorious experience and everyone participates. We have matzah bread, lamb, bitter herbs, grape juice, and other traditional Jewish foods. Before Easter we prepare by talking about the events in the Savior's life preceding the resurrection, and put pictures up of the Savior's last days. The Saturday before we like to have a treasure hunt with Easter baskets, decorating eggs, and maybe a small gift.

Church Organization: It is nice to have a special dinner and program commemorating the organization of the church on April 6th. Historical events could be shared: first vision, restoration of the priesthood, Book of Mormon, Kirtland, Missouri, Nauvoo, westward trek etc.

MAY

May Day: It's fun to take flowers around to people on this day (May 1).

Mother's Day: Have a special program with poems, songs, and tributes.

Memorial Day: If you can, visit the graves of some of your ancestors and take flowers. Learn about your ancestors. Enjoy a family gathering or picnic. Plan a visit with a war veteran.

JUNE

Flag Day: Display the flag and learn about the history of our flag and the national anthem.

Celebration of Summer: Go camping as a family. Have a family meeting to decide things for the summer as a family. Plan activities, family jobs, and fun.

Father's Day: A tribute to fathers and grandfathers with poems, songs, stories from their lives etc. Invite Grandparents--talk to them on the phone, learn about them, if possible have them share with the family events of their lives.

JULY

4th of July: We like to have a flag raising ceremony where those in attendance can give poetry, songs, readings and thoughts about America and its founders, followed by a pancake breakfast. Maybe go to a parade, have a picnic, and enjoy a celebration of fireworks in the evening. Beforehand learn about our founding fathers and the history of our nation. Invite a war veteran or an immigrant to speak to the family. Making homemade ice cream is also a fun tradition.

Pioneer Day: Bread and milk supper with fruit, cheese and onions (old pioneer favorites). Tell pioneer stories and share excerpts from journals. Sing pioneer songs and maybe even have an old fashioned square dance with family and friends. We also pull molasses taffy and have popcorn for treats. Some like to wear pioneer hats and dresses.

AUGUST

Harvest Time: gardening, canning. Have a family meeting to decide things for the school year as a family (activities, new jobs, goals etc.).

Back to School: Back to school shopping together is something the kids look forward to. Another good idea is a father's blessing before school starts each year.

SEPTEMBER

Labor Day: This day is usually spent bottling fruit, but after the "labor", it's fun to go on a picnic in the mountains or play a game together in the park.

OCTOBER

Fall Festival: We make an annual trip through a beautiful canyon and enjoy the leaves. We take tin foil or dutch oven food, or just a picnic to enjoy together. We also decorate the house with the traditional pumpkins, squash and cornstalks.

Columbus Day: Review stories of his life and put pictures up.

Halloween: Dinner in a pumpkin is our traditional evening meal. The kids trick-or-treat until they are age 12, then we stay home to hand out treats, play games, and watch a video.

NOVEMBER

Election Day: Be involved and vote!

Thanksgiving: We read the Thanksgiving Proclamation made by George Washington before we eat our traditional meal with family and loved ones. Put 5 kernels of corn at each plate to remind us of the bounteous blessings we have in comparison to the Pilgrim's difficult times. We like to go around the table and have everyone tell the blessings for which they are most grateful. We have started having a special "Time of Thanks" devotional the night before with poems, songs, and stories. It's fun to put a poster on the fridge all month long where people can write what they are thankful for. Take the opportunity to write thank-you notes to people.

DECEMBER

Hanukkah: We tell the history of this Jewish holiday through stories. We play diredels, light the candles, and make Hanukkah donuts. It is a great way to teach history.

Christmas: Some of our annual traditions are:

- to cut down our own tree on a trip into the mountains
- draw names from the family to make or buy a gift
- play and sing Christmas music all month
- simmer spices like ginger, cloves, and all-spice on the stove
- have a musical program in our home for elderly or single people living around us (we have refreshments and send home a little gift like honey or bread), or take a little
- program to cheer those confined in the hospital or resthomes
- adopt a patient at a hospital or nursing home
- go carolling together followed by donuts and cider
- write out own gift to Jesus and put it under the tree
- sleeping together under the lights of the tree while Mom reads Christmas stories by candlelight until everyone is asleep. Collect Christmas stories.
- making a gingerbread house together that we save to eat on New Year's Eve
- Jewish dinner on Christmas Eve. We eat by candlelight on wooden or pottery type dishes.

We have many of the traditional Jewish foods and tell the story behind them.

Afterward we act out the Nativity Story interspersed with singing carols.

4 gifts: something to play with, eat, read, and wear

For about 18 years memorization of poems and scriptures has been a part of our family devotional each morning. As we worked with our young children, we were amazed how easily they memorized the short scriptures and poems.

In our family we begin our devotional with a child leading a Hymn, and another playing it, then we open our notebook, and review the poem and scripture we are memorizing, once or twice. Often we review others we know.

(I place the one we are memorizing in the front, so we can find it immediately.)

Then we read the scriptures together, and have family prayer. This usually take 15-20 minutes, after which we feel ready to go forward and meet the challenges of our day.

We hope that you will enjoy and use this. We have loved using it and continue to add to them. Our children enjoy reading and memorizing them on their own. Your children and you will develop the ability to memorize. These great thoughts will be a treasure throughout your lives. May you be blessed in this most important responsibility of bringing up your children in light and truth.

★ A copy of our poem and scripture packet that we use can be made from the original copy at the office Max on
LaDawn Jacob 1300 South in Orem.

THE TEN COMMANDMENTS OF THE HOUSE OF JACOB

- | | |
|---|--|
| 1- Thou shalt be cheerful. | 1- Be witty if you can; Be pretty if you are; But be cheerful if it kills you. |
| 2- Thou shalt come when called and obey cheerfully. | 2- 10 points off (See chapter on Work.) |
| 3- Thou shalt be on time for prayer and devotional. | 3- 10 points off |
| 4- Thou shalt not hit, fight, or quarrel. | 4- Being put in the bathroom for five minutes together. |
| 5- Thou shalt not eat outside the kitchen. | 5- Vacuuming an area of the house assigned by Mom. |
| 6- Thou shalt be home by 4:00. | 6- Folding one batch of laundry. |
| 7- Thou shalt keep all thy belongings put away. | 7- Practicing putting them away ten times. |
| 8- Thou shalt not say unkind or sassy words. | 8- Dash of hot pepper on the tongue. |
| 9- Thou shalt do all chores and practicing during the week. | 9- No special treat at the end of the week without it. |
| 10- Thou shalt have your room clean before school. | 10- 25 points off. |

(Sample Job Chart)

BECOMING BETTER

Name _____

Date _____

Family Goal: _____

My Goals for the Week: _____

Family Responsibility. We all: (No points)

- Say prayers
- Make bed
- Brush teeth (morning and night)
- Pick up own belongings

INDIVIDUAL JOBS:	Sun	Mon	Tues	Wed	Thur	Fri	Sat
()							
()							
()							
()							
Memorization ()							
Bonus for doing all jobs and practicing ()							
MINUS POINTS:							
Quarreling ()							
Deafness to Mom or Dad ()							
Belongings out ()							
Other: ()							

EXTRA POINTS:

COMMENTS:

SUGGESTED READING LIST

Though we suggest these books, we cannot necessarily endorse all that is contained in them. Please exercise your judgment in selecting books to read to your family. We also really enjoy listening to the dramatized scripture tapes (New Testament and Church History etc.) at night as the children are going to sleep.

FICTION

A Dog on Barkham Street (by Mary Stolz)
Alice's Adventures in Wonderland (by Lewis Carroll)
The Borrowers (by Mary Norton)
Boxcar Children (by Gertrude Warner)
Brothers Grimm Tales
Caddie Woodlawn (by Carol Ryrie Brink)
Charlotte's Web (by E.B. White)
The Five Little Peppers and How They Grew (by Margaret Sidney)
Hans Brinker or the Silver Skates (by Mary Mapes Dodge)
Hans Christian Anderson Tales
Heidi (by Johanna Spyri)
Henry Huggins (by Beverly Cleary)
Homer Price (by Robert McClosky)
The Jungle Books (by Rudyard Kipling)
Just So Stories (by Rudyard Kipling)
Justin Morgan Had a Horse (by Marguerite Henry)
King of the Wind (by Marguerite Henry)
Lad of Sunnybank (by Albert P. Terhune)
Lassie Come Home (by Eric Knight)
Little House on the Prairie series (by Laura Ingalls Wilder)
Mary Poppins (by Pamela L. Travers)
The Moffets (by Eleanor Estes)
Nancy Drew or Hardy Boys series
Old Yeller (by Fred Gipson)
Peter Pan (by James Barrie)
Pinocchio (by Carle Collodi)
Pippi Longstocking (by Astrid Lindgren)
The Rescuers (by Marjorie Sharp)
Roller Skates (by Ruth Sawyer)
Stormy: Misty's Foal (by Marguerite Henry)
Stuart Little (by E.B. White)
The Boy's King Arthur (by Theodore Mallory)
The Trumpet of the Swan (by E.B. White)
The Wind in the Willows (by Kenneth Grahame)
Tom Swift Series (by Victor Appleton)
The Trumpeter of Krakow (by Eric Kelly)
Winnie the Pooh (by A.A. Milne)

CHRISTIAN FICTION

Sunshine Country (by Christina Roy)
Danny Orlis series (by Bernard Palmer)
Felicia Cartright series (by Bernard Palmer)
Jungle Doctor series (by Paul White)
Treasure of the Snow (by Patricia St. John)
*there are lots of good LDS fiction books available

POETRY

A Child's Garden of Verses (Robert Louis Stevenson)
Now We are Six (by A.A. Milne)
When We Were Very Young (by A.A. Milne)

BIOGRAPHY

John Wesley (by May McNeer and Lyn Ward)
The Lewis and Clark Expedition (by Righard L. Newberger)
America's Abraham Lincoln (by May McNeer)
The Wright Brothers (by Quentin Reynolds)
Childhood of Famous Americans Series
*there are many more wonderful biographies

WE HAVE ALSO ENJOYED:

Work and the Glory series (by Gerald Lund)
Shakespeare books by Louisa May Alcott
The Hiding Place (by Corrie Ten Boom)
The Children's Friend Magazine
The Ensign
The New Era

Reading List for a Lifetime

(Taken from The Abundance of the Heart

by Arthur Henry King. PP. 104-106)

The Standard Works

Homer, *Iliad* (tr. Richard Lattimore), *Odyssey* (tr. Emil Vieu)
Bhagavad Gita (The Song of God, tr. Christopher Isherwood)
Aeschylus, *Aeschylus One/Oresteia* (tr. Richard Lattimore)
Sophocles, *Oedipus Cycle* (tr. Fitzgerald)
Plato, *The Republic*
Euripides, *Euripides One* (tr. Richard Lattimore)
Vergil, *Aeneid* (tr. Fitzgerald)
Plutarch, *Lives of the Noble Greeks and Lives of the Noble Romans* (tr. Edmund Fuller)
Augustine, *The City of God*
Dante, *The Divine Comedy* (3 vol., tr. Dorothy Sayers)
Henry James, *What Maisie Knew*, *The Ambassadors*
Anton Chekhov, *The Cherry Orchard*, *The Seagull*, *Uncle Vanya*, *Three Sisters* (tr. Magarshak)
Joseph Conrad, *Nostramo*
Marcel Proust, *Swann's Way* (tr. C. Scott Moncrieff)
James Joyce, *Portrait of the Artist as a Young Man*
Thomas Mann, *Joseph and His Brothers*
D. H. Lawrence, *Women in Love*
E. M. Forster, *A Passage to India*
Franz Kafka, *The Trial*
Hermann Hesse, *The Glass Bead Game*

Geoffrey Chaucer, *Canterbury Tales* (tr. Neville Coghill)
Niccolo Machiavelli, *The Prince*
Montaigne, *Essays* (tr. John Florio)
William Shakespeare, *Hamlet*, *Othello*, *Measure for Measure*,
King Lear, *Macbeth*, *Antony and Cleopatra*, *Coriolanus*,
The Winter's Tale, *The Tempest*
Miguel Cervantes, *Don Quixote* (tr. William Starkie)
John Milton, *Paradise Lost*, *Paradise Regained*, *Samson Ago-*

nistes

George Fox, *Journal* (ed. Rufus Jones)
John Bunyan, *The Pilgrim's Progress*
Molière, *Tartuffe*, *The Would-Be Gentleman*, *The Misanthrope*
(tr. Morris Bishop & Kenneth Muir)
Jean Baptiste Racine, *Athaliah*, *Phaedra*
Jonathan Swift, *Gulliver's Travels*
Samuel Richardson, *Clarissa Harlowe*
Voltaire, *Candide*
James Boswell, *Life of Samuel Johnson*
Jean-Jacques Rousseau, *Emile*
Edward Gibbon, *Decline and Fall of the Roman Empire*
John Woolman, *Journal*
Johann Wolfgang von Goethe, *Faust I, II* (tr. W. Kaufman or
Passage), *Wilhelm Meister*
William Wordsworth, *The Prelude*, *Books I & II*
Jane Austen, *Emma*, *Persuasion*
Stendhal, *The Red and the Black*
Soeren Kierkegaard, *Fear and Trembling*, *Sickness Unto Death*
(tr. W. Lowrie)
Balzac, *Eugenie Grandet*
Charles Dickens, *Great Expectations*, *Little Dorrit* ✓
George Eliot, *Middlemarch*, *Daniel Deronda*
Gustave Flaubert, *A Sentimental Education* (tr. Robert Baldick)
Fedor Mikhailovich Dostoevsky, *The Brothers Karamazov*
Leo Tolstoy, *Anna Karenina*, *War and Peace* ✓
Friedrich Wilhelm Nietzsche, *Thus Spoke Zarathustra* (tr.
Kaufman)
Henrik Ibsen, *Peer Gynt*, *Ghosts*, *Rosmersholm*, *Hedda Gabler*
(tr. Michael Meyer)
Thomas Hardy, *The Mayor of Casterbridge*

Ελληνικό Νέο Έτος (Italy)	<i>Année Nouvelle</i> France	С НОВЫМ ГОДОМ (Russia)
Haouli Mōkō e Hou Hawaii	Gott Nytt År (Sweden)	शुभ नव वर्ष (India)
Gelukkig Nieuwjaar Netherlands	سنة مباركة (Saudi Arabia)	Godi Nytt År (Norway)
Jaar	<i>Happy New Year</i>	Καλή Νέα Έτος (Greece)
Mulungunang Bagung Tawar Philippines	Feliz Año Nuevo (Spain)	Stożki Nowego Roku (Poland)
Gutes Neues Jahr (Germany)	An-n-bhliain fé mhaise (Ireland)	Shana Tova (Israel)

On New Year's Eve, thousands of people jam Times Square in New York City to welcome the new year, right. Around the world, new-year greetings are sounded in almost every language, above.



NEW YEAR'S DAY is the first day of the calendar year. It is celebrated as a holiday in almost every country. Generally, church services are held, with parties before or after them. New Year's Day is a time of gaiety in the Orient. Homes are decorated, and friends give one another gifts. In Europe, the day is celebrated by family parties, the giving of gifts, and visiting.

In the United States, people attend church, go to the theater, or to various places of entertainment. Parties are held on New Year's Eve to "watch the old year out." At one time, formal calls were made on New Year's Day, but this is no longer a general custom. Many persons hold "open house" on the afternoon or evening of New Year's Day. Their friends come to call, and refreshments are sometimes served.

Early Customs. Even the earliest of the ancient nations had customs that celebrated New Year's Day. The Chinese, Egyptian, Jewish, Roman, and Mohammedan years all began at different times. But the first day of each year was marked with elaborate ceremonies. Thousands of years ago, the Egyptians celebrated the new year about the middle of June. This was the time when the Nile River usually overflowed its banks.

In ancient Rome, the first day of the year was given over to honoring Janus, the god of gates and doors and of beginnings and endings. The month of January was named after this god. Janus had two faces, and looked both ahead and backward. On the first day of the year the Roman people looked back to what had happened during the past year and thought of what the coming year might bring. Romans gave one another presents on New Year's Day. Many persons brought gifts to the Roman emperor and wished him good fortune. At first, the gifts were simply branches of bay and palm trees, but later more expensive presents were given. Roman senators received flowers and fruits and sometimes beautiful materials from persons who wanted favors. Roman merchants carried this custom of giving gifts as far east as Persia (now Iran). There the ancient Iranians, or Persians, followed the custom of giving eggs to their friends. Since an egg hatches into life, this custom meant much the same thing as "turning over a new leaf."

When the Romans invaded England, they found that the Druid priests celebrated New Year's Day on March 10. The priests cut off branches of mistletoe, which grew on their sacred oak trees, and gave them to the people

for charms. The early English took over many of the Roman New Year's Day customs. Later, English people followed the custom of cleaning the chimneys on New Year's Day. This was supposed to bring good luck to the household during the coming year. Today we say "cleaning the slate," instead of "cleaning the chimney." This means making resolutions to correct faults and bad habits, and resolving to make the new year better.

The Roman custom of giving gifts to the emperor was revived by the English in the 1200's. Jewelry, gloves, and other presents were brought to the English king or queen. Queen Elizabeth I (1533-1603) built up a collection of hundreds of pairs of richly embroidered and bejeweled gloves through this custom. By another English custom, English husbands gave their wives money on New Year's Day to buy enough pins for the whole year. This custom disappeared in the 1800's when machines were developed to manufacture pins. But the term "pin money" still refers to small amounts of spending money.

The Date of New Year's. New Year's Day became a holy day in the Christian church in A. D. 485, when it was declared the Feast of the Circumcision. At first, parties were not allowed on this day because the pagans had followed that custom. This was gradually changed and celebrations could again be held. The beginning of the new year has been celebrated on many different days in different countries. These days of celebration have included Christmas Day, Easter Day, March 1, and March 25, which is the time of the Feast of Annunciation.

January 1 became generally recognized as New Year's Day in the 1500's, when the Gregorian calendar was introduced. The Julian calendar places the first day of the year 13 days later, on January 14. The Jewish New Year's Day, a feast day, is celebrated about the time of the autumnal equinox, in late September. The Chinese used the lunar calendar for about 4,000 years. This is based on the waxing and waning of the moon. Today the Chinese New Year's Day falls between January 21 and February 19 each year.

The new year begins on March 21 in Iran. The date of the Hindu's new year depends upon his religion. The Hindus belong to many different religious groups, and each group considers a different date as the beginning of the year.

Elizabeth Hollis Stewart

February 14

St. Valentine's Day

According to some historians, two Christian martyrs named Valentine were buried on the Flaminian Way outside the Porta del Popolo of Rome. Other historians believe they were the same man. Since the middle ages, the day has been associated with romantic love.

General Information

Source: *Lore and Language of Schoolchildren* by Peter and Iona Opie. Oxford: Oxford Univ. Press, 1959, pp. 233-236

The real St. Valentine

Valentine, Bishop of Terni, a small town 80 miles from Rome was martyred sometime between A.D. 270 and A.D. 273. A second Valentine, a Roman priest, was also martyred in the same spot at about the same time. Since Terni was under Roman jurisdiction at the time of the executions, it is possible that the two priests are the same person, though some scholars have identified them as two separate martyred priests, both named Valentine. A small basilica in honor of Valentine, Bishop of Terni is located at Terni, and an altar there contains his relics. The church of St. Praxedes in Rome also contains a glass-fronted box with bones of St. Valentine.

Denmark

Valentine exchanges

Young people exchanged pressed snowdrops and original poems. A humorous message called a *Gaekkebrev* can be sent. It is signed with a line of dots, one for each letter in the sender's name. If the recipient guesses who the sender is, the friend should be sent a candy egg at Easter.

Source: *The Book of Festivals* by Dorothy Gladys Spicer. Detroit: Gale Research, 1969, p. 94.

Germany, Austria, and Spain

Valentine customs

American servicemen in European countries spread the custom of sending valentines on February 14. Giving flowers to the sweetheart on Valentine's Day became popular in some German cities and in Vienna and other parts of Austria. In Spain sweethearts exchange gifts and husbands send flowers to their wives.

Great Britain

Divination of lovers

In earlier times girls forecast their future on Valentine's Eve by pinning five bay leaves to the pillow, one at each corner and one in the middle. The girl then ate a specially prepared hard-boiled egg. This egg had had the yolk removed and replaced with salt. After eating this, one would dream of one's future husband.

Names of lovers were sometimes rolled in balls of wet clay and soaked in a bowl of water. The paper that floated to the surface first held the name of the husband-to-be.

Birds choose their mates

According to English tradition, birds choose their mates on Valentine's Day. The seventeenth-century poet Robert Herrick writes:

'Oft have I heard both youths and virgins say,
Birds chuse their mates, and couple too, this day,
But by their flight I never can divine
When I shall couple with my Valentine'

Insulting caricatures

In my youth the stationers' shops were full of gross caricatures of the most offensively personal character, known as Valentines. These criminal libels consisted of a most insulting portrait of some individual together with a quatrain of feeble verse calling attention to some physical or moral characteristic of the person, so worded as to be likely to lead to murder if he found out who sent it. These lampoons were forwarded under a cloak of the discreetest anonymity, and were regarded in certain social circles as delightfully humorous. The milkman had the grossest references to the alleged malpractices of his trade with the pump, the grocer was reminded of his fondness for sanding sugar, while the old maid was assured of the utter hopelessness of her unending quest. Happily the spread of education and the

How St. Valentine's Day got started

By Wanda S. Petersen

One version of the origin of St. Valentine's Day dates back to A.D. 273 when a Roman Bishop named Valentine, or Valentinus, was beheaded on Feb. 14 of that year by Emperor Caludius II for hiding Christians from Roman persecutions. Some historians claim that while the emperor was holding Valentine in jail, he sent his servant Asterius to jail to convert Valentine to idolatry. Valentine received the servant with great kindness and converted Asterius himself to Christianity by healing the servant's blind daughter.

Another version of Valentine's demise is that the good bishop was languishing in jail and while there fell in love with the jailer's daughter. He wrote love letters to her which he decorated with beautiful calligraphy, flowers, vines, birds, cupids and hearts. When his letters were discovered he was executed on Feb. 14. His last letter to her was signed, "Your Valentine."

According to another Roman legend, Emperor Claudius II outlawed all marriages because they furnished men with a reason to stay home and so they would not join the army and fight for Rome. Valentine ignored this order by continuing to marry young lovers. For thus encouraging love, he paid with his life.

From England comes the tale that the Romans, occupying the island before A.D. 400 introduced a fertility festival called "Lupercalia," a name which derived from the Latin "lupa" or "she-wolf." The Roman festival of Lupercalia came on Feb. 15, and was a time of considerable license when young men clad in goatskins ran through Rome striking women with thongs of goatskins and thus (the belief was) making them capable of bearing children.

After the Romans were driven out of England, Pope Gelasius in A.D. 496 banned the rites as pagan, but

retained Feb. 14 as a celebration of love.

Much of the Christian world observed St. Valentine's Day, especially in England. In 1537 King Henry VIII published a royal charter setting Feb. 14 as the day for all lovers. Samuel Pepys' Diary in 1667 mentions gloves, garters, handkerchiefs and jewelry as appropriate gifts to lovers, if accompanied by special notes or valentines.

In America after 1620 the Pilgrims continued the celebration of St. Valentine's Day, and the tradition has been held down to the present time.

Nineteenth century Valentines have displayed myriads of colorful designs decorated with hearts and flowers. Some are cleverly folded with cut outs and moving parts which lift up and down when opened. Some resemble lace, an effect created by thousands of pin holes elaborately arranged on filmy paper.

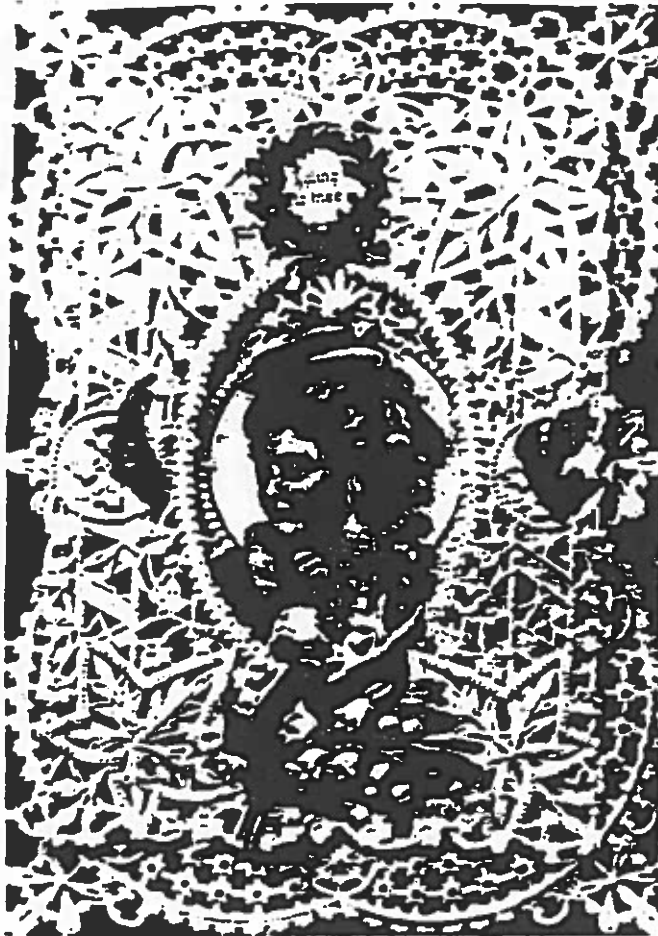
In later years comic Valentines have been introduced to furnish laughter to a loved recipient or merriment to a close friend.

An interesting side light of St. Valentine's Day and the creation of varieties of love missives, is the fact that old valentines have become collectors' items. And in

1981 the British Post Office celebrated by issuing a special commemorative stamp in honor of St. Valentine's death on Feb. 14.

Another interesting fact, noted by teachers of very small children, is that the little tykes so closely equate the heart with a Valentine that they call any heart they see a valentine. Others use the heart shape in place of love in signs, slogans and messages.

Despite the fact that this most romantic holiday came into being as the result of the death of a Roman bishop, its message of love lives and flourishes today to gladden the hearts of people worldwide.



improved manners of the people have almost extinguished these gross pleasantries, and such Valentines as survive to-day are usually sugary effusions of the 'hearts and love knots' variety.

Source: *The Folklore Calendar* by George Long. London: Philip Allan, 1930. Reprint: Detroit: Gale Research, 1970. p. 25

East Anglian children "catch" valentines

Until recently, moreover, East Anglian children expected presents of sweets or pennies from *all* the adult 'valentines' they could 'catch' by repeating (before they themselves could be spoken to) some such rhyme as:

Good morning to you, Valentine
Curl your locks as I do mine
Two in front and two behind
Good morning to you, Valentine.

Source: *The Customs and Ceremonies of Britain* by Charles Lightly. London: Thames and Hudson, 1986. p. 226.

Children's customs

Girls may believe that the first boy seen on St. Valentine's Day will be their future spouse. Some may even go so far as to have their friends lead them to school on that morning with closed eyes, in order to open them on just the right boy.

In Birmingham a custom of running through the streets shouting "I'll be yours if you'll be mine, please to give at Valentine" is reported. Sweets, coins, or shuttles (oval Valentine buns) are given. At Tuttington, near Aylsham they chant "Good morning, Father Valentine, Trim your hair as I do mine, Two to the fore and two behind, Good morning Father Valentine." Then the children run and hide and oranges or candies are tossed out for them. April Fool's types of pranks are sometimes played on this day as well, such as setting a bucket of water against a door so that it will fall when someone opens it.

In villages such as Heydon, Stalham, and Loddon young children play "Jack Valentine" by knocking on doors and leaving small gifts on the doorsteps.

Source: *Lore and Language of Schoolchildren* by Peter and Iona Opie. Oxford: Oxford Univ. Press, 1959. pp. 235-236.

19th century British valentine customs

In Hertfordshire children would go to the houses of wealthy folks and chant. They would be thrown wreaths of flowers and true-lovers' knots. The girls would decorate one of the youngest boys in the group with these garlands and set him at the head of their procession. They might also be thrown halfpennies. In Upwick, children chanted, "Tomorrow is come, Tomorrow is come" and received halfpennies.

In Derbyshire, girls would peep through the keyholes of their doors before opening them on St. Valentine's Day morn. If a cock and hen were seen together, the girl would be married within the year.

Source: *The Valentine & Its Origins* by Frank Staff. New York: Frederick A. Praeger, 1969. p. 12

St. Valentine chants

In some places children have always been given presents on St. Valentine's Day but they can only "catch" a grown-up by getting hold of them before sunrise and saving.

Good morrow to you Valentine,
First it's yours, then it's mine,
So please give me a Valentine

But if the sun gets up first the children are "sunburnt" and the charm does not work.

There was a rhyme village children used to sing as they went from door to door.

Knock the kettle against the pan!
Give us a penny, if you can
We be ragged and you be fine
Please to give us a Valentine
Up with the kettle and down with the spout!
Give us a penny and we'll go out

St. Valentine spells

Girls used to try certain spells on Valentine's Day to find out whom they might marry. This was one of them. She had to pick five bay leaves and pin one to each corner of her pillow and one to the middle. Then as she went to bed she had to take a hard-boiled egg and remove the yolk. The hole that was left in the egg had to be filled with salt. She had to eat the egg, salt, shell and all sitting up in bed, in silence and without a drink of any sort. She must not speak to anyone nor drink till the morning. Then as she lay on her back she would dream of the man who would marry her—but, of course, she must not mention her dream to anyone for full ten days after or the charm would be broken.

St. Valentine can grant a wish for you but he does not do so for everyone. If you want to try it write your wish very small on a thin, thin piece of paper and roll it in a little piece of clay. Throw this into a bowl of water. If the paper escapes and comes to the surface—without any help from you—you will get your wish.

Source: *Happy Holidays* by Eleanor Graham. New York: E. P. Dutton, 1933. p. 63

Italy

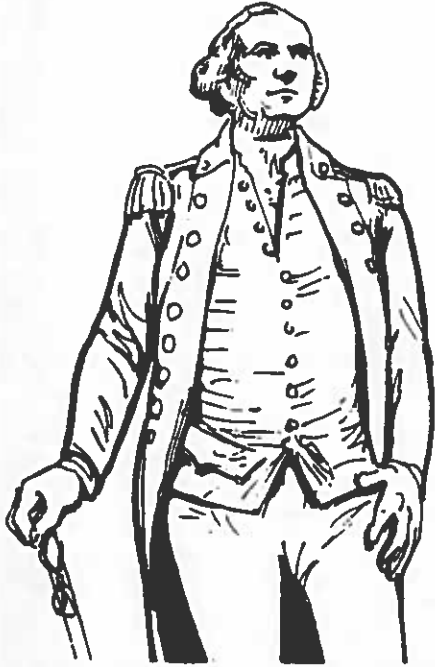
Italian valentine customs

In Turin, it has become popular to announce engagements on February 14. Confectionery shops sell little china baskets and cut filled with candies and tied with ribbons for valentine gifts.

Source: *The Valentine & Its Origins* by Frank Staff. New York: Frederick A. Praeger, 1969. pp. 13, 122

THE CHARACTER OF WASHINGTON

Jared Sparks



The personal appearance of Washington was commanding, graceful, and fitly proportioned: his height six feet, his chest broad and full, his limbs long and somewhat slender, but well-shaped and muscular. His features were regular and symmetrical, his eyes of a light blue color, and his whole facial expression, in its quiet state, was serious, calm, and kind. When alone, or not engaged in conversation, he appeared quiet and thoughtful; but when his attention was excited, his eye kindled quickly, and his face beamed with animation and intelligence.

Taken from the book:
OF AMERICA Vol II
A Beka Book Co.

He was not ready in speech, but what he said was helpful, and listened to with the more interest as being known to come from the heart. He seldom attempted outbursts of wit or humor, but no man received more pleasure from an exhibition of them by others; and, although contented when alone, he found his chief happiness with others, and participated with delight in all their reasonable and harmless entertainments. Without sternness on the one hand, or an appearance of stooping to familiarity on the other, he was friendly, courteous, and cheerful; but it has often been said that there was a dignity in his person and manner not easy to be defined, which impressed everyone who saw him for the first time with an instinctive respect and awe. This may have arisen, in part, from a conviction of his superior character as well as from the effect produced by his outward appearance and conduct.

The character of his mind was unfolded in the public and private acts of his life; and the proofs of his greatness are seen almost as much in the one as the other. The same qualities which raised him to the influence he possessed over the will of a nation, as the commander of armies and chief magistrate, caused him to be loved and respected as an individual. Wisdom, judgment, self-discipline, and firmness were his predominant traits. No man ever saw more clearly the relative importance of things and actions, or freed himself more entirely of the in-

fluence of personal interest, partiality, and prejudice, in distinguishing between the true and the false, the right and the wrong, in all questions and subjects that were presented to him. He pondered decisions slowly, but decided surely; and when his decision was once made he seldom changed it, and never slackened from the performance of a measure till it was completed. Courage, physical and moral, was a part of his nature; and whether in battle, or in the middle of popular excitement, he was fearless of danger, and heedless of consequences to himself.

His ambition was of that noble kind which aims to excel in whatever it undertakes, and to acquire a power over the hearts of men by furthering their happiness and winning their affections. Sensitive to the approval of others and eager to deserve it, he made no yielding of right principles to gain their approval, either by flattering their vanity or yielding to their sudden changes. Cautious without timidity, bold without rashness, cool in counsel, deliberate but firm in action, clear in foresight, patient under changes, steady, resistent, and self-

LIBERTY

James Russell Lowell

Our fathers fought for Liberty,
They struggled long and well,
History of their deeds can tell
But did they leave us free?

Are we free from vanity,
Free from pride, and free from self,
Free from love of power and pelf,
From everything that's beggarly?

Are we free from stubborn will,
From low hate and malice small,
From opinion's tyrant thrall?
Are none of us our own slaves still?

Are we free to speak our thought,
To be happy, and be poor,
Free to enter Heaven's door,
To live and labor as we ought?

Are we then made free at last
From the fear of what men say,
Free to reverence Today,
Free from slavery of the Past?

Our fathers fought for Liberty,
They struggled long and well,
History of their deeds can tell —
But ourselves must set us free.

controlled, he met and conquered every obstacle that blocked his path to honor, fame, and success. More confident in the uprightness of his desires than in his own abilities, he sought knowledge and advice from other men. He chose his counselor with unerring wisdom; and his quick discernment of the soundness of an opinion and of the strong points in an argument enabled him to draw to his aid the best fruits of their talents, and light of their collected wisdom.

His moral qualities were in perfect harmony with those of his intellect. Duty was the ruling principle of his conduct; and the rare natural powers of his understanding were not more constantly brought to task to decide the best methods of accomplishing an object, than they were to guard the purity of conscience. No instance can be found in which he was moved to action by a wrong motive or tried to accomplish any thing by unworthy means. Truth, integrity and justice were deeply rooted in his mind and nothing could stir up his anger so soon or so utterly destroy his confidence as the

discovery of the lack of these virtues in anyone whom he trusted. Weaknesses, foolishness, unwise actions he could forgive, but deception and dishonesty he never forgot and rarely pardoned.

He was honest and sincere, true to his friends, and faithful to all; neither practicing deceit, stooping to trickery, nor holding out expectations which he did not intend should be realized. His passions were strong, and sometimes they broke out with intensity; but he had the power of checking them in an instant. Perhaps self-control was the most remarkable trait of his character. It was, in part, the result of discipline; yet he seems by nature to have possessed this power in a degree which has been denied to other men.

A Christian in faith and practice, he was habitually devout. His reverence for religion is seen in his personal life, his public communications, and his private writings. He constantly credited his successes to the kind power of the Supreme Being. Merciful and sympathetic, he was generous to the poor, and kind to those in distress. As a husband, son, and brother, he was tender and affectionate without conceit, pretense, or pride. He never spoke of himself or his actions unless required by circumstances which concerned the public interests.

As he was free from envy, so he had the good fortune to escape the envy of others by standing on an elevation which none

could hope to attain. If he had one passion stronger than another it was love for his country. The purity and loyalty of his patriotism were equal with the greatness of its object. Love of country in him was arrayed with the sacred obligation of a duty; and from the faithful performance of this duty he never turned aside for a moment, either in thought or deed, through the whole period of his eventful career.

Such are some of the traits in the character of Washington, which have acquired for him the love and respect of mankind. If they are not marked with the brilliancy, extravagance and whimsical behavior, which, in other men, have excited the astonishment of the world, so neither are they *tarnished* by the foolishness nor disgraced by the crimes of those men. It is the happy combination of rare talents and qualities, the harmonious union of the intellectual and moral powers, rather than the dazzling splendor of any one trait, which constitute the grandeur of his character. If the title of great man ought to be reserved for him who can not be charged with an unwise act or a moral weakness; who spent his life in establishing the independence, the glory, and lasting success of his country; who accomplished all that he undertook; and whose successes were never won at the expense of honor, justice, integrity, or by the sacrifice of a single principle — this title will not be denied to Washington.

THINKING IT THROUGH

1. What was Washington's chief ambition?
2. What was the ruling principle of his conduct?
3. To whom did Washington credit his success?

kindled — lighted
animation — life
ready — skilled
magistrate — official
predominant — main
pondered — studied
tarnished — soiled

ABRAHAM LINCOLN

Abraham Lincoln was born in the woods of Kentucky on Feb. 12 1909, exactly 150 years ago. His family were very, very poor and they didn't live in a house like the ones we live in today. It wasn't made of stone or brick, but of rough logs with mud in between the logs to keep out the cold. There wasn't even anything for a floor except the dirt.

Then when Lincoln was 7 years old his family moved to Indiana where Abe helped his father to build another log cabin. But it wasn't long after they had moved that Abe's mother died. About a year later his father married again. Abe's new mother had 3 children of her own but she was very kind and good to Abe and his little sister.

Abe loved to go to school and learn, but the only school was 9 miles away. Still, whenever his father didn't need him on the farm, he would walk the 9 miles to school and back. Abe's mother knew how much he wanted to learn to read and write so whenever it was possible, she would bundle him up in his homespun clothes, coonskin hat and moccasins made of bearskin.

The school terms were short but even when Abe couldn't go to school he kept right on studying and reading everything he could put his hands on. Once he borrowed a book from a farmer to read in his spare time. One night after it was too dark to read anymore he slipped the book between the logs by his bed so that he could start reading first thing in the morning. But during the night there was a storm and the book got all wet. Well, Abe went right to the farmer and told him that he would work for him to pay for the book. So Abe worked for three days pulling corn. But Abe didn't mind because the farmer said that he could keep the book. Do you know what that book was? It was the story of the life of George Washington...another great president of the United States.

Lincoln grew to be a tall, strong man. He stayed on the farm helping his father and studying whenever he could until he was about 21. Then he moved to New Salem where he worked as a store clerk, split rails and any other odd jobs he could get. He liked New Salem so much that he settled there for a time. He soon had many friends there. At nights by the light of the fire he would study and study. He studied law and after a few years he was admitted to the bar.

A few years later he married Mary Todd, a young woman he met when he moved to Springfield. It wasn't long before he had many friends in Springfield. In fact, he had so many people that liked him that they elected him to congress.

Everybody in Springfield knew and liked Abe Lincoln. He was so good and kind to everyone and had such a big heart. He hated to see anyone in trouble, even little animals. Whenever he could help anyone, he always took time to do it.

One day when he was going down the road...all dressed up for an important meeting, he heard a faint chirp somewhere in the grass. "What's the matter with those robins?" One of the men drew up his horse and looked at the birds for a moment. "Probably the storm blew them from their nest," he said. Well, Abe got off his horse, searched through the grass and found all the little birds and then climbed the big tree in his very best suit and found the little nest that they had fallen out of. He put the birds back in the nest and then started off to his meeting again, a little dirty, and very late, but happy.

Everyone began to hear of Lincoln and everyone who knew him liked him. In fact, people liked him so much that they nominated him for the President of the United States. In 1861 he was elected President of the United States. He hadn't been in office very long before the Civil War began. This caused him much worry but he did the very best job he possibly could. The war lasted for two long years. Then one night shortly after the war had ended, Lincoln and his wife went to a play at the Ford Theatre in Washington D.C. At the play, a man who ran up behind them, suddenly fired a bullet which wounded him severely. The following morning he died.

The bullet only took away his life because he had so many friends and had been such a good president that people will always remember him. He was so loved by the American people that in Washington D.C., the capitol of the United States, they built a huge building in his memory, to help us all remember what a kind and great president and leader he was.

POEMS ON ABRAHAM LINCOLN AND GEORGE WASHINGTON

You Cannot Tell

When Lincoln and George Washington
Were little boys like me,
They never thought when they grew up
That they would ever be
The President, and boys and girls
Over books would pore,
That told about the way each worked
So many years before.

Perhaps I should be careful
And live my boyhood well
For sometime they might read of me-
You really cannot tell.
Somewhere a boy is growing up
Who will our President be
I think I'll work real hard in school
And learn our history.

I Think I'll Try

I'd like to be like Lincoln
And do the things I should;
Perhaps, if I'd keep trying
I'd find out that I could.

The things he did weren't really hard,
I think I'll try them too,
Be honest, think of others more
Be gentle, kind, and true.

I may not be like Lincoln
And earn a lot of fame
But I can, in my own small way,
Bring honor to my name.

Adversity (Abraham Lincoln):

Failed in business in 1831
Defeated for state legislature in 1832
Failed in business again in 1833
Defeated for speaker of the House in 1838
Defeated for elector in 1840
Defeated for congress in 1843
Elected to congress in 1845
Defeated for congress in 1848
Defeated for senate in 1855
Defeated for Vice President in 1856
Defeated for senate in 1858...

That was Abraham Lincoln's

background. Still trying, he came to the presidential race of 1860. He was no shining star on the political horizon. He was far better acquainted with defeat than with victory. Yet, who can say that Abraham Lincoln was not a truly great man?

We can correct errors. We can overcome failures. Everyone fails sometime, and it is necessary to look to the future by learning from the past and building on the present.

A Giant of A Man

George Washington was a giant of a man,
Over six feet tall he stood.
He was a patient, gentle man,
All of him was good.
He kept his men together
Though they suffered cold and mud.
This tall man walked among them
And warmed their hearts with love
In pitch darkness and grinding ice
They crossed the Delaware;
And in the snow at Valley Forge
This tall man knelt in prayer.

Abraham Lincoln

If I were a clerk in a country store,
A long, long time ago,
And I had miscounted a penny or more
I wonder, would I go
To the lady's house when work was done
To give her a penny or two?
I wonder, Abraham Lincoln did!
He was honest, and he was true.

Suppose I had borrowed another's book,
And left it in the rain.
Would I have the courage it took
To take it back again
And tell the owner and pay it off
Splitting logs for rails?
I wonder, Abraham Lincoln did!
Such courage never fails.

ST. PATRICK'S DAY LEGEND

The Irish druids worshipped sun, moon and stars. When St. Patrick came in the fifth century, he taught the people to worship "the true Son of God who is Christ." There were already some Christians in Ireland before St. Patrick came. Scotland, Wales and Gual all claim to be the birthplace of St. Patrick. Born of Christian parents in the fourth century, this Patrick was brought as a captive to Ireland when he was about 16 years old; and he was compelled to spend six years herding sheep on a mountain in Antrim along the northeast coast of the island.

St. Patrick's story is preserved in his own confession, telling a clear, simple account of his mission to Ireland. In his own story he tells us, "I was daily tending the flocks and praying frequently every day that the love of God might be more enkindled in my heart." The young captive escaped at last, but in his heart he always felt the Irish were calling him back to walk among them with the light of faith preaching the gospel.

Patrick's mother was a near relative of a French saint, Martin of Tours. After his escape, Patrick returned to his parent's home and under Martin began to study for his coming mission to convert the Irish. He studied for years; in fact, he was around age 60 when he set out on his mission. He landed in Ireland in the year 432, and henceforth Patrick's name was to be first and most honored in the history of the Irish people.

Patrick was a most successful missionary. No blood was shed, no martyrs made in the conversion of Ireland. Wherever he went the Saint turned first to the chiefs, and having won the chiefs he won the people.

On Lententide, the season of prayer and penance, Patrick went to the top of a lonely mountain in county Mayo, in the west of Ireland, and prayed for the salvation of the Irish people. The mountain still bears his name, and every summer to this day, there is a morning of pilgrimage to the summit, and visitors from all parts of the world climb the steep slope to commemorate the Patron of Ireland. Thus is the past visibly connected with the living present.

Patrick died on March 17, some say in the year 460 A.D. This day, March 17, is the only national holiday observed in Ireland. Patrick had made Ireland a Christian nation. Churches and schools arose in a land that was already in love with learning. And from that day forth, Ireland was respected throughout Europe as a nation of schools and scholars.

LEGEND OF THE SHAMROCK

Shamrock is the national flower of Ireland (Eire). According to legend, St. Patrick planted the little plant in Ireland because its three small leaves represented the Holy Trinity. All loyal sons of Eire still wear the shamrock in their lapel on St. Patrick's day. The name shamrock is anglicized from Seemrog, which means firefoil (three-leaved). It is given to a number of plants, but a small clover is usually considered the true shamrock. The shamrock appears with the thistle and the rose on the British coat of arms, for these are the flowers of Ireland, Scotland, and England.

EASTER

OBJECTIVE: To remind each family member of the significance of the crucifixion and resurrection of Jesus Christ.

SONG SUGGESTIONS:

He Sent His Son	C.S. pg.34
Jesus Has Risen	C.S. pg.70
Easter Hosanna	C.S. pg.68
Did Jesus Really Live Again?	C.S. pg.64
Hosanna	C.S. pg.66
The Third Article of Faith	C.S. pg.123
All Creatures of Our God and King	Hymns #62
Christ The Lord is Risen Today	Hymns #200
He Is Risen!	Hymns #199
That Easter Morn	Hymns #198

SCRIPTURE SUGG.:

- Article of Faith #3
- Matthew 26-28
- Mark 14-16
- Luke 22-24
- John 18-20
- 3 Nephi 8-11

LESSON SUGGESTIONS:

- Family Home Evening Resource Book pgs. 146-155
- "Easter Surprise!"
- "The Most Important Thing About Easter"
- "The Atonement"
- "Easter in Eggs"
- "New For Easter"
- "Testimony of Easter"

LIBRARY HELPS:

- Pictures - OQ62173, OQ62174, OQ62175, OQ62177, OQ62180, OQ62184, OQ62186, OQ62187, OQ62505, OQ62562
- Videos - New Media Bible - The Savior: His Crucifixion and Resurrection 531659
- Bible Stories for Children, Vol.2
- Flannel - Easter, A Very Special Day OJ039-11

Church magazines

ACTIVITY SUGG.:

- Jesus Rose Again word puzzle
- Dye Easter Eggs or Make Marbled Eggs (recipe page)
- Choose a special family or person and put together an Easter basket for them.
- Plant garden seeds in planting trays.

TREAT SUGGESTIONS:

- Easter Recipes page
- Hard-Boiled Egg Dip with Vegetables
- Deviled Eggs
- Go to the library and find out what foods are traditional for the Jewish people to eat at Passover, and prepare some of them for your family to try.

THE WEEK OF THE ATONEMENT OF JESUS CHRIST

FIRST DAY: (PALM SUNDAY TO THE CHRISTIAN WORLD)

Jesus arrived at Jerusalem. He secured a donkey and a colt (the colt had never been ridden) and rode through the city gates into Jerusalem. A "very great multitude" who knew him to be "the prophet of Galilee" placed palm branches and sprigs of myrtle in his way, and greeted him with shouts of "Hosanna to the son of David; Blessed is he that cometh in the name of the Lord; Hosanna in the Highest."

He went directly to the temple and, according to Mark, took note of what he saw and retired to Bethany for the night.

SECOND DAY: (MONDAY)

Early the next morning Jesus went again to the temple. He drove, from the outer court of the temple, those who were trading, selling, and making money exchange from foreign currency. Some were bringing baskets and buckets through the temple area as if it were a common thoroughfare. The exchange of money was apparently sanctioned by the Jewish leaders and so by preventing this Jesus was in effect challenging their leadership. As he cleared the temple courts he said, "It is written; my house shall be called the house of prayer; but ye have made it a den of thieves."

Again that evening Jesus returned to Bethany.

THIRD DAY: (TUESDAY)

Jesus' wrath in the temple raised the issue of authority, the priests were not about to let the incident pass. As Jesus came to the temple the next day, the priests challenged him. "By what authority doest thou these things?" and "Who gave thee this authority?" Jesus responded by relating a series of parables that offended the religious leaders of the Jews. The scribes and Pharisees challenged him again. Jesus openly denounced them and condemned them as hypocrites. From this point on Jesus did not teach the public, only the twelve apostles.

The Jewish leaders realized Jesus had gained the upper Hand in these confrontations and they consulted again about how they might bring about the death of Jesus. They must move swiftly before the Passover to avoid a riot. Because Jesus had become very popular with the Jewish people, they feared a reaction from the crowd.

An unexpected turn of events helped them in their plot. One of Jesus' own apostles offered to betray him for thirty pieces of silver.

Jesus returned to Bethany.

FOURTH DAY (WEDNESDAY)

Jesus knew of the plot. The fourth day was spent outside the city. The record of the gospels is silent on the proceedings of this day.

FIFTH DAY: (THURSDAY)

Jesus had arranged to commemorate the passover meal in a home privately reserved for him and the twelve apostles. Following the passover meal Jesus introduced a new ordinance, the sacrament, which presaged his atoning sacrifice. He then prophesied of his death and indicated his betrayer. Jesus offered his great intercessory prayer (see John 17). There were three parts to the prayer. In part one, Jesus offered himself as sacrifice (verses 1-3). In part two Jesus reports to his Heavenly Father on his mortal mission (verses 4-19). In part three Jesus interceded for all who believed his word and know Heavenly Father had sent his son (verses 20-26).

Judas had left. Jesus led the eleven apostles to Gethsamane. He took Peter, James, and John with him further into the garden where he left them and went off by himself to pray. He pled with his Father to "let this cup pass from me; nevertheless not as I will but as thou wilt." The cup did not pass and Jesus suffered the pain of all men - an agony so excruciating that it caused him to bleed at every pore.

Later he rejoined the apostles and indicated his betrayer was at hand. An armed band led by Judas approached to seize Jesus. He did not resist and was brought to an illegal trial that night.

SIXTH DAY: (FRIDAY)

The Jewish leaders were not content just to put Jesus to death, they wanted to discredit him before his own people. They arranged to have Jesus charged with two crimes. The first was blasphemy, a capital offense. He was convicted solely because he said he was the Son of God. The second was sedition against the state. He had claimed to be "King of the Jews". Pilate, the governor, found Jesus not guilty as charged but the Jewish leaders had incited the crowds to demand Jesus' death. Pilate, fearing a demonstration, gave in and pronounced the death sentence. Jesus was executed by the brutal Roman practice of crucifixion.

It is believed that about 3:00 p.m. Jesus voluntarily gave up his spirit. The next day which began at sundown, was the Passover and the Jewish leaders abhorred the idea that a man should remain on the cross on the Sabbath. Before nightfall, Jesus' body was removed from the cross, dressed, and buried in a sealed tomb.

While Jesus was on the cross he uttered seven things. 1-"My God, my God why hast thou forsaken me?" 2-"I thirst." 3-"Father, forgive them for they know not what they do." 4-"Woman, behold thy son." and "Behold thy mother." 5-"Verily I sat unto thee, today thou shalt be with me in paradise." 6-"It is finished." 7-"Father, into thy hands I commend my spirit."

SEVENTH DAY: (SATURDAY)

This was the Jewish Sabbath. Jesus' body remained in the tomb, but in spirit he ministered in the realm of departed spirits.

DAY OF THE RESURRECTION:

The great message that Jesus was risen and was seen again was witnessed by many, and on the first day of the week, the most memorable Sunday in history, Jesus Christ emerged alive from the tomb and appeared before Mary.

"These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." (John 20:31)

TESTIMONY OF EASTER



Because I live, ye shall live also (John 14:19).

Directions: This Easter program can be presented by your family. Assign parts to family members, and write each person's name in the blank by each part. The picture parts can be assigned to young children, who could cut out and match numbered pictures as they say their parts: (1) branch with buds—blossoms, (2) bulb—tulip, (3) egg—bird, (4) cocoon—butterfly, (5) empty tomb—Jesus.)

If possible, make copies of the entire program for everyone. Songs could be sung by everyone, or some could be solos. If you don't have the music, perhaps your ward librarian could help. Song: "Jesus Has Risen" (Sing with Me, F-17).

Narrator _____:

The Easter story is a story of love. Heavenly Father loves us so much that He sent His Son to earth to atone for our sins. Jesus

loves Heavenly Father; He was willing to obey Him. And Jesus loves each one of us. He gave His life so that we may be forgiven when we do something wrong and repent.

Narrator _____:

"Greater love hath no man than this, that a man lay down his life for his friends" (John 15:13).

Song: "Did Jesus Really Live Again?" (Supplement to More Songs for Children, page 6).

Narrator _____:

Jesus died and then was resurrected, which means that He lived—and lives—again. We do not fully understand how Jesus can live again, so we think of it as a miracle. There are many miracles all around us that help us understand the resurrection of Jesus.

Narrator _____:

Wintertime is long and dark; The flowers and seeds are sleeping.

They wait for the light of the sun to awaken them.

The warmth of spring brings them to life again.

Like a testimony of the Easter story.

A wonderful thing happens in spring—

The birds sing, the grass becomes green.

The world is awake with the promise of life.

Restoring the earth in its fullness

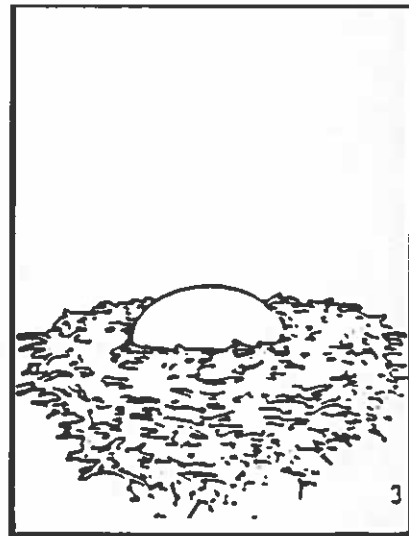
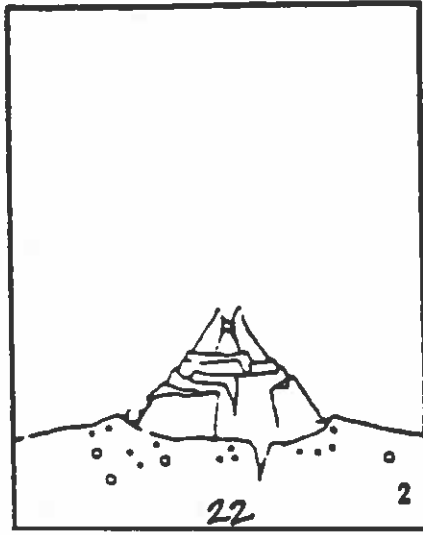
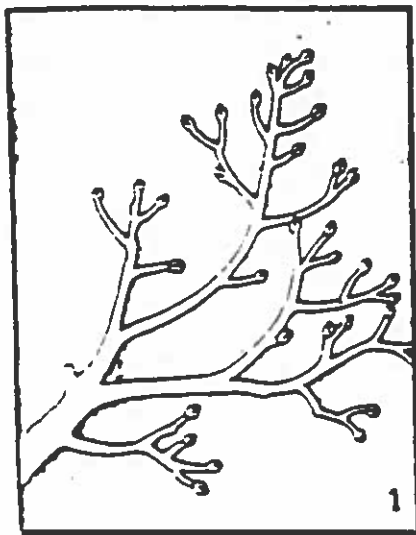
Song: "Nature's Easter Story" (Sing with Me, F-16).

Picture 1 _____: Tiny brown buds become blossoms on a tree

Picture 2 _____: Dry bulbs pressed deep into the earth bloom again.

Picture 3 _____: A little egg inside a nest becomes a bird.

Picture 4 _____: From a gray cocoon, hidden beneath a leaf, comes a beautiful butterfly.



Narrator _____:

These tiny miracles help us to understand the greatest miracle of all, the Resurrection. When the stone was rolled away that Easter day, Jesus had risen from His tomb.

Picture S _____: "He is not here, for he is risen" (Matthew 28:6).

Narrator _____:

Many people saw Jesus after He was resurrected. However, we do not need to see Him to know that He lives. As we keep the commandments and remember Jesus, we feel good. And that good feeling is the beginning of a testimony.

Narrator _____:

"A testimony of Jesus means that you accept the divine mission of Jesus Christ, embrace His gospel, and do His works" (Ezra Taft Benson, *Ensign*, May 1982, page 62).

Narrator _____:

For a long time the world was in darkness;
The hearts of men were sleeping.
There was no spiritual light upon the earth.
Then at last the heavens were opened.
And the light of the gospel awakened the world.
This was a glorious testimony of the Resurrection.
A wonderful thing happened one spring
When Joseph saw the Father

and the Son.

The world was awakened, and the priesthood was returned to earth.

Restoring the gospel in its fullness.

Narrator _____:

Joseph Smith tells us about the vision he received: "I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other—*This is My Beloved Son, Hear Him!*" (Joseph Smith—History 1:17.)

Song: "In Perfect Faith" (Sing with Me, B-16).

Narrator _____:

We are blessed to have the gospel restored in our day. As we learn more about the teachings of Jesus, our testimonies will grow.

Child _____:

I know that Jesus lives and that He loves me.

Child _____:

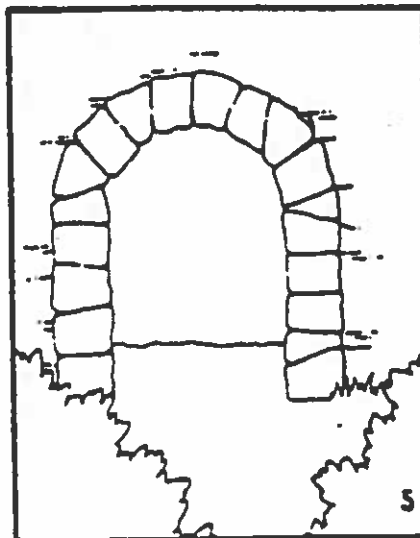
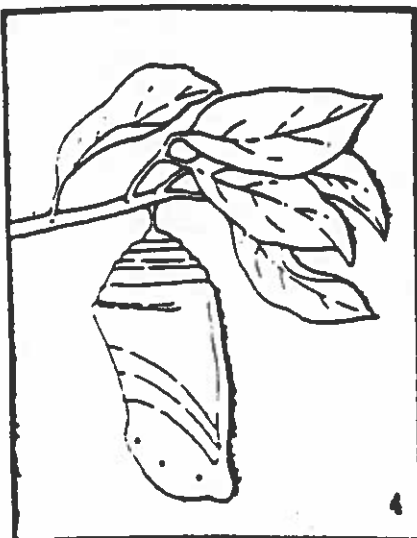
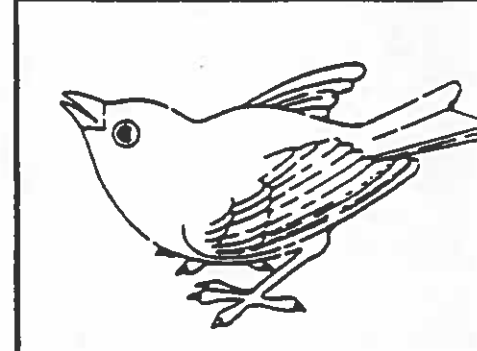
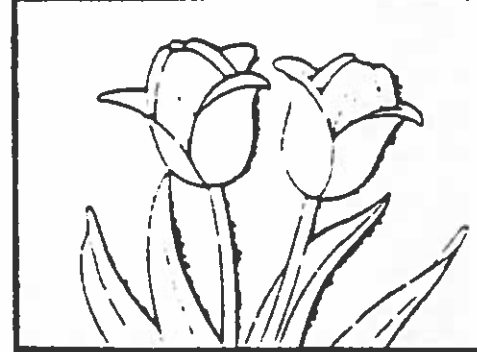
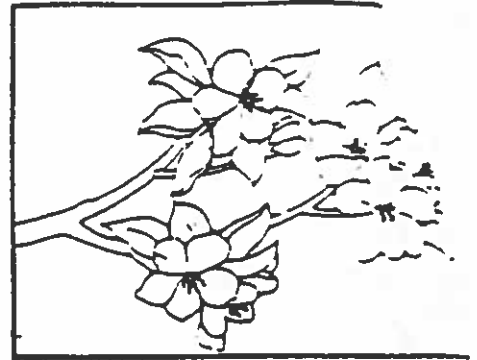
I know that Joseph Smith was a prophet and that through him the gospel was restored.

Child _____:

I know that I can be happy when I keep the commandments.

Child _____:

I know that my Heavenly Father lives and that He loves me.
Song: "He Sent His Son" (*Friend*, December 1984, page 10) or "I Know My Father Lives" (Sing with Me, B-39, or Hymns, no. 302).



1. Read: John 3:16

Our Heavenly Father loved his children very much. Because of that love, he sent Jesus Christ, our Savior, to earth, even though he knew he would be cruelly treated and suffer much. Jesus was willing to come because he also loved his brothers and sisters, and wanted each one of us to have the chance to go back and live with them.

Sing: Silent Night

2. Read: John 14:6

As Jesus grew up, he became a perfect example for all men. He spent his time teaching the people how to live. He taught us to be happy. He preached the gospel, healed the sick, and blessed the children. He loved everyone, and although most of the people did not love and follow him, many did. He lived a life of service, never thinking of himself, but giving himself for others.

Sing: "I Think When I Read That
Sweet Story of Old"

3. Jesus knew that the time was near that he would suffer for our sins and die. He gathered his apostles for the Last Supper, celebrating the Passover feast. There he taught them about the sacrament.

Read: Luke 22:19-20

The sacrament was given so that we would remember Him and what He did for us. He also gave them a new commandment:

Read: John 13:34

Sing: "Love One Another" (p. 136 Children's Songbook)

4. Read: Luke 22:42-44

Later that night, in the Garden of Gethsemane, Jesus Christ prayed. It was there that he took upon himself our sins and suffered for them to show his great love for all of us.

It was in the Garden of Gethsemane that Judas betrayed our Savior. After a long night of illegal trials, Jesus was sentenced to death. He was beaten, laughed at, and spit upon.

5. Read: John 19:17-19

Jesus was hung on a cross, with nails through his hands, feet, and wrists, and left to die. Even so, he never stopped loving. He forgave those who killed him. While he hung there, darkness covered the earth. A God was dying.

Sing: "There Is A Green Hill Far Away" (p. 194 Hymns)

6. Read: Matthew 27:57-60

Jesus was buried in a borrowed tomb on Friday evening. Saturday was their Sabbath and they did not have time to prepare the body properly, so some women planned to come back as soon as the Sabbath was over to finish preparing his body.

7. Read: Luke 24:1-9

The great rock was rolled away, and angels proclaimed that Jesus had indeed risen from the dead. Mary Magdalene was the first to see him and proclaimed to his Apostles that he was risen. They did not believe her.

Read: Luke 24:36-40

At last his Apostles believed. Jesus Christ has risen from the dead and was with them again.

8. (Show real picture of Jesus)

Although the events of that first Easter happened almost two thousand years ago, the story of our Savior, Jesus Christ, does not end there. Still He lives, and still He loves us. Still His message to us is the same:

Read: Matthew 11:28-30

That is the message of Easter. That is the miracle of Easter. Jesus Christ has triumphed over sin and death. He lives.

Sing: "Jesus Has Risen" (p. 70
Children's Songbook)

PREPARATIONS FOR THE PASSOVER:

The table at which the Passover meal is eaten should be set in a festive manner. Each participant should have a cup which will be filled four times during the meal with grape juice.

You will need candles the evening before passover and for a decoration on the table. You may also choose to give the children a gift when they ransom the unleavened bread, if you choose to do that part.

On the table should be pitchers or cups of water to pour over one's hands, bowls to receive the water, and towels to wipe the hands. It is also possible to put these items on the Passover table and pass them around.

In front of the leader stands the Passover plate, on which are placed the following:

- 1) Three sheets of unleavened bread, separated by cloths which enable the bread to be covered and uncovered. These could be on a plate of their own.
- 2) A bitter vegetable to be dipped in salt water. Parsley or celery are usually used, but a potato or radish can be substituted.
- 3) A dish of salt water, to dip the bitter vegetable.
- 4) A roasted lamb shank bone.

The Hymns may be presented as solo's by participants or sung together.

PASSOVER EVE

[Before the children are called, several pieces of leavened bread are hidden through out the house. When it is dark all the lights in the house are turned out and children are given candles to search the house for the pieces of bread.]

The Children of Israel went into Egypt originally as part of God's plan: there was a famine in the land of Canaan and the only place where bread could be obtained was in Egypt.

Upon revealing himself as their deliverer, Joseph, our father, told his brothers, "God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance." (Gen 45:7) It was appropriate that Israel and his children should have gone into Egypt in Joseph's time. After our father Joseph died, there arose a Pharaoh in Egypt who knew not Joseph. Because the children of Israel increased abundantly and multiplied and waxed exceedingly mighty, Pharaoh was frightened and brought the children of Israel into captivity and set hard task masters over them.

Because the children of Israel were misused and oppressed it was necessary that they be delivered from bondage lest they lose all sense of their foreordination and purpose as a people of God.

All during the year we eat leavened bread. We say a blessing over it, we use it on the Sabbath and holidays and ordinary days. Clearly there is nothing wrong with these loaves that get all puffed up from the yeast that works mysteriously inside them. It is good to eat this puffed-up grain. However when WE become puffed up it is not good. Yeast is symbolic of that which not only puffs up but also can corrupt and spoil. Sometimes we put yeast not only into the bread but we have things in our life which can corrupt and spoil us. We can also get puffed up in pride, in appetite, in greed. We take advantage of others, to seek power over them, we indulge ourselves without regard to the harm that will result. We can become selfish and self-centered causing us to forget our foreordination as children of Joseph and Israel. At such a time, because we have misused the yeasty things in our lives, it is necessary that we take them out of our lives.

Let us now gather the remaining ten pieces of leavened bread and as we do let us look at our lives, searching for actions or thoughts that are selfish and self-centered and may lead us away from our purpose as children of Joseph and Israel.

Let us now begin our search, using the candle to probe the corners of our inner lives as deeply as we probe the corners of our home.

[Have everyone search with their candles. After all the pieces have been found, put them in a container to be burned.]

EVERY SORT OF CORRUPTION IN MY POSSESSION WHICH HAS NOT MET MY GAZE AND WHICH I HAVE NOT DESTROYED, LET IT BE REMOVED, OWNERLESS, LIKE THE DUST OF THE EARTH.

[Burn the leavened bread.]

EVERY SORT OF CORRUPTION IN MY POSSESSION WHICH HAS MET MY GAZE OR HAS NOT MET MY GAZE WHICH I HAVE DESTROYED OR HAVE NOT DESTROYED, LET IT BE REMOVED, OWNERLESS, LIKE THE DUST OF THE EARTH.

MAY IT BE THE WILL OF OUR SAVIOR, GOD OF OUR FATHERS, ABRAHAM, ISAAC AND JACOB, THAT AS I HAVE DESTROYED CORRUPTION FROM MY HOME AND FROM MY POSSESSIONS, SO MAY I HAVE POWER TO DESTROY THE PRIDE AND SELFISHNESS IN MY LIFE. MAY HE GIVE ALL HIS CREATURES A HEART OF COMPASSION. MAY ALL CRUELTY VANISH FROM THE EARTH LIKE SMOKE. MAY OUR HEARTS BE WASHED CLEAN THAT WE MAY SERVE GOD WITH TRUTH AND MAY THE INCLINATIONS OF ALL HEARTS AND MINDS BE UNITED IN LOVE AND PURPOSE AND REVERE HIS NAME SO THAT THE ZION OF THE LATTER DAYS MAY BE ESTABLISHED AS FORETOLD.

Sing, "More Holiness Give Me, Hymn #131

The Leader should direct others in the reading of the Passover, and instruct them through out the evening. The Leader will read the parts in CAPS unless it states otherwise. The questions should be read by the same person and answered by the Leader. The tradition is for the oldest son to ask the questions.

PASSOVER

[Light the candles.]

Reader One

As we light these candles let us remember that it is not we who give the light of understanding but God. As the Savior said to his disciples in America, "hold up your light that it may shine unto the world,...I am the light which ye shall hold up." (3 Nephi 18:24) May our Savior bring forth light to us as we tell how he brought forth our people from the darkness of Egypt's captivity into the radiance of this joyous night.

THANKS BE TO OUR SAVIOR, THE HOLY ONE OF ISRAEL, WHO HAS KEPT US ALIVE, UPHELD US AND BROUGHT US TO THIS SPECIAL TIME ONCE MORE.

Sing, "The Lord Is My Light," Hymn #89
(Or "Teach me to Walk in the Light," Hymn #304)

I

THE FIRST CUP: RELIEF FROM OUR BURDENS
[Pour grape juice]

Question: WHY DO WE DRINK FOUR CUPS ON THIS NIGHT?

Answer: TO REPRESENT GOD'S FOUR PROMISES TO ISRAEL WHICH FLOW OUT OF GOD'S COVENANT WITH US.

WITH YOUR PERMISSION MY FRIENDS, TO LIFE!
[Everyone answers.] TO LIFE! [Drink]

WE THANK OUR SAVIOR WHO DISTINGUISHES BETWEEN HOLY AND ORDINARY, LIGHT AND DARKNESS, THE LORD'S DAY AND THE SIX DAYS OF ACTIVITY. HE HAS IMBUED THE LORD'S DAY WITH GREATER HOLINESS THAN ALL OTHER DAYS. HE WILL SANCTIFY AND POUR HOLINESS INTO HIS PEOPLE ISRAEL IF WE LIVE TO SERVE HIM AND REMEMBER TO KEEP HIS DAY HOLY.

Reader Two

Water is a vital part of our life. As we dip our hands before our passover let us remember that water not only cleanses but brings life. Let us remember also the words of the Savior when he promised, "Whosoever drinketh of this water shall thirst again: But whosoever drinketh of the water that I shall give him shall be in him a well of water springing up into everlasting life,...this spake he of the spirit, which they that believe on him should receive." (John 4:14, 7:39)

II

[Each person in turn washes the hands of the person to their right. This is done in silence.]

III

[Everyone dip a vegetable, grown in the earth in salt water and say-]

WE ARE THANKFUL FOR THE CREATION OF THIS FRUIT OF THE EARTH.

IV

[Leader removes the middle piece of unleaven bread from its cover.]
BRING FORTH ISRAEL FROM CAPTIVITY AND SLAVERY!

[Leader breaks the middle piece of unleavened bread in two uneven pieces. He replaces the larger piece between the two other pieces of unleavened bread and instructs someone to hide the smaller piece somewhere in the room.]

V

THE SECOND CUP: FREEDOM FROM CAPTIVITY
[Pour grape juice for each person's second cup.]

Question: WHY IS THIS NIGHT DIFFERENT FROM ALL OTHER NIGHTS IN THAT WE EAT UNLEAVENED BREAD AND A BITTER VEGETABLE, AND DIP OUR GREENS AND RECLINE?

[Uncover the unleavened bread.]

Answer: BECAUSE WE WERE IN CAPTIVITY AND NOW WE ARE FREE.

Reader One

We were in captivity and slavery to Pharaoh and then Moses by the power and miracles of God, brought us out with a mighty hand and outstretched arm. That experience is a type and shadow of our captivity and slavery to Satan. But through the Holy sacrifice and atonement of Christ we are freed from the awful monster of death and hell, freed from the chains of satanic ignorance and brought into the light of truth through the covenants and ordinances of the gospel of Jesus Christ.

It is written, "shew thy [children] in that day, saying, 'This is done because of that which the Lord did unto me when I came forth out of Egypt'." (Exodus 13:8)

WE ARE GRATEFUL TO OUR GOD WHO KEEPS HIS PROMISES TO THE CHILDREN OF ABRAHAM.

Reader Two

And God said to Abraham, Know for certain that your seed will be a stranger in a land that is not theirs, and they will serve them and suffer their oppression for 400 years. But then the nation which they have served will I judge, and afterwards they shall come out with great substance." (Gen 15:13,14)

The Savior promised further, "And then will I gather them in from the four quarters of the earth; and then will I fulfil the covenant which the Father hath made unto all the people of the house of Israel..."

Reader Three

Behold, I am he of whom Moses spake, saying: A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass that every soul who will not hear that prophet shall be cut off from among the people.

And behold, ye are the children of the prophets; and ye are the house of Israel; and ye are of the covenant which the Father made with your fathers, saying unto Abraham: And in thy seed shall all the kindred of the earth be blessed...

-- unto the pouring out of the Holy Ghost through me upon the Gentiles, which blessing upon the Gentiles shall make them mighty above all, unto the scattering of my people, O house of Israel...

And I will remember the covenant which I have made with my people; and I have covenanted with them that I would gather them together in mine own due time, that I would give unto them again the land of their fathers for their inheritance. (3 Nephi 16:5; 20:23, 25, 26, 27, 29)

THIS PROMISE HAS STOOD FAST FOR OUR FATHERS AND FOR US.

[Cover the unleavened bread.]

TO LIFE! [Everyone answers.] TO LIFE! [Drink]

[Uncover the unleavened bread.]

Reader Two

Now Joseph died, and all his brothers and all that generation. And the children of Israel were fruitful and increased abundantly and multiplied, and waxed exceeding mighty; and the land was filled with them.

Now there arose up a new king over Egypt, which new not Joseph. And he said unto his people: Behold, the people of the children of Israel are more and mightier than we: Come on, let us deal wisely with them; lest they multiply and it come to pass, that, when there falleth out any war, they join also unto our enemies and fight against us, and so get them out of the land.

Therefore they did set over them taskmaster to afflict them with their burdens...But the more they afflicted them the more they multiplied and grew. And they were grieved because of the children of Israel...and they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field.

And the king of Egypt spake to the Hebrew midwives...And he said, When ye do the office of midwife to the Hebrew women...if it be a son, then ye shall kill him: but if it be a daughter, then she shall live. But the midwives feared God, and did not as the king of Egypt commanded them, but saved the men alive. Therefore God dealt well with the midwives: and the people multiplied, and waxed very mighty.

And Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river, and every daughter ye shall save alive.

And a daughter of Levi...conceived and bare a son: and...she hid him three months. And when she could not longer hide him, she took for him an ark...and put the child therein;...and laid it by the river's brink. And the daughter of Pharaoh came down to wash herself...and when she saw the ark...she sent her maid to fetch it.

And when she had opened it, she saw the child: and behold, the babe wept. And she had compassion on him, and said, This is one of the Hebrews' children...And she called his name Moses.

And it came to pass in process of time, that the king of Egypt died: and the children of Israel sighed by reason of the bondage and they cried and their cry came up unto God by reason of the bondage. And God heard their groaning, and God remembered his covenant with Abraham, with Isaac and with Jacob.

And the Lord said, I have surely seen the affliction of my people which are in Egypt and have heard their cry by reason of their taskmasters: for I know their sorrows:...And I am sure that the king of Egypt will not let you go...And I will stretch out my hand and smite Egypt with all my wonders which I will do in the midst thereof: and after that he will let you go. (Exodus 1-3)

Reader One

The Book of Proverbs cautions us, "Do not rejoice when your enemy falls." (Proverbs 24:17) We reduce the joy we might have felt over our rescue by removing from our cup a drop of joy untasted for each plague suffered by our oppressors.

[Each plague is read in turn by guests. Each person should remove a drop of juice with a spoon and place it on a napkin or plate.]

THESE TEN PLAGUES WHICH THE SAVIOR BROUGHT UPON THE EGYPTIANS

- | | |
|--------------------------|-----------------------------|
| 1. WATER TURNED TO BLOOD | 6. BOILS |
| 2. FROGS | 7. HAIL AND FIRE |
| 3. MAGGOTS | 8. LOCUSTS |
| 4. FLIES | 9. DARKNESS |
| 5. EGYPTIAN CATTLE DIE | 10. FIRST BORN OF EGYPT DIE |

[Draw attention to the shank bone.]

Question: THE PASSOVER WHICH OUR ANCESTORS ATE, FOR WHAT REASON WAS IT?

Answer: FOR THE REASON THAT THE BLESSED HOLY ONE PASSED OVER THE HOUSES OF OUR ANCESTORS AS IT IS SAID: "AND YOU SHALL SAY, IT IS THE PASSOVER OFFERING FOR OUR LORD, WHO PASSED OVER THE HOUSE OF THE ISRAELITES IN BONDAGE AND SMOTE THE EGYPTIANS BUT SAVED OUR HOUSES. THIS WAS DONE AS A TYPE AND A SHADOW OF THE SACRIFICE AND ATONEMENT OF OUR SAVIOR. TO REMEMBER THE BLOOD OF THE LAMB THAT WAS PUT UPON THE DOOR POST OF ISRAEL SO THE DESTROYER WOULD PASS OVER; TO REMEMBER THE SACRIFICE AND BLOOD OF CHRIST THAT FREES US FROM DEATH AND HELL AND THE CAPTIVITY OF SATAN.

[Raise the plate of unleavened bread.]

Question: THIS UNLEAVENED BREAD THAT WE EAT, FOR WHAT REASON IS IT?

Answer: FOR THE REASON THAT THERE WAS NOT SUFFICIENT TIME FOR OUR ANCESTORS TO LEAVEN THEIR BREAD BECAUSE THEY HAD TO FLEE QUICKLY WHEN THEY WERE REDEEMED FROM EGYPT. IT ALSO REPRESENTS SPIRITUAL PURITY OR THE ABSENCE IN OUR LIVES OF PRIDE WHICH CAUSES US TO BE PUFFED UP IN OUR OWN STRENGTH RATHER THAN TO RELY WHOLLY ON THE MERITS OF CHRIST WHO IS THE BREAD OF LIFE.

[Raise the bitter vegetable.]

Question: THIS BITTER VEGETABLE THAT WE EAT, FOR WHAT REASON IS IT?

Answer: FOR THE REASON THAT THE EGYPTIANS EMBITTERED THE LIVES OF OUR ANCESTORS WITH SERVITUDE AND WITH TORMENT AND TO REMIND US OF THE BITTERNESS OF SIN AND THE CAPTIVITY OF SATAN.

Reader One

In every single generation each of us is obligated to view ourselves as though we had gone forth from bondage. For the Blessed Holy One has redeemed us as he did our ancestors from the bondage of sin and the captivity of death.

[Cover the unleavened bread.]

TO LIFE! [Everyone answers.] TO LIFE! [Drink]

VI

[Dip hands before the Meal. Each participant washes the hands of the person to their left. This is done in silence.]

VII

[Leader distributes small pieces of the top piece of unleavened bread and middle piece of unleavened bread. The top stands for freedom, the middle slavery.]

OUR TEETH TRANSFORM SLAVERY INTO FREEDOM.

[Leader passes the bitter vegetable.]

WE ARE THANKFUL EVEN FOR BITTER THINGS IN OUR LIVES, FOR THESE, MOST OF ALL BRING US TO KNOW THE POWER AND GOODNESS OF GOD.

VIII

THE FIRST PART OF THE CELEBRATION IS COMPLETE. THE TIME HAS COME TO ENJOY OUR FOOD.

-- Sing "Prayer of Thanksgiving," Hymn #93

[Leader now offers a blessing of gratitude over the meal, thanking God for the special symbolism of the food and for the guests who share the feast.]

[The Passover meal should be conducted in such a way as to support the symbolism of the evening. The various elements of the meal can be discussed. Each member should be encouraged to share their feelings about the meal.]

[At the end of the meal have the children search for the hidden unleavened bread to reunite it with the other piece to symbolize the gathering or redemption of Israel. Because the celebration cannot continue until this piece is returned, the children may want to hold it ransom in return for gifts.]

IX

THIRD CUP: CUP OF REDEMPTION

[The third cup of grape juice is poured.]

WITH THE PERMISSION OF OUR FRIENDS HERE GATHERED, LET US SILENTLY THANK OUR FATHER IN HEAVEN FOR THE OFFERING OF HIS SON WHO HAS REDEEMED US FROM DEATH AND FROM HELL AND WHO HAS PROVIDED THIS BOUNTIFUL MEAL WHICH WE HAVE JUST EATEN.

[Take a moment to pray silently in gratitude.]

[Cover the unleavened bread.]

TO LIFE! [Everyone answers.] TO LIFE! [Drink.]

[Uncover the unleavened bread.]

[The door is now opened for Elijah, by a child.]

Reader Two

On April 3, 1836, a night such as this, Jewish families all over the world opened their door that Elijah the prophet might enter and announce the Messiah to usher in the time of redemption for all humanity because it is written by Malachi, "Behold, I will reveal unto you the Priesthood, by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord. And he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers. If it were not so, the whole earth would be utterly wasted at his coming." (D&C 2)

Question: AND DID HE COME FATHER?

Answer: [Read D&C 110]

Reader One

As Lehi indicated, it is in the Dispensation of the fullness of Times that the Savior comes to redeem man, it is in our day that the keys have been fully committed to the Prophets so that we can assist more fully in bringing to pass the immortality and eternal life of man, both the living and the dead.

X

FOURTH CUP: BECOMING GOD'S PEOPLE
[Pour the fourth cup of grape juice.]

MAY EVERYONE WHO HAS COME TO THIS PLACE BE BLESSED.

Reader Two

And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, "Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And they shall beat their swords into plowshares, and their spears in pruning hooks; Nation shall not lift up sword against nation, neither shall they learn war any more." (Isaiah 1:1-4)

Sing, "Israel, Israel, God is Calling," Hymn #7

Reader Three

And the day shall come that the earth shall rest, but before that day the heavens shall be darkened, and a veil of darkness shall cover the earth; and the heavens shall shake, and also the earth; and great tribulations shall be among the children of men, but my people will I preserve:

And righteousness will I send down out of heaven; and truth will

I send forth out of the earth, to bear testimony of mine Only Begotten, his resurrection from the dead; yea and also the resurrection of all men; and righteousness and truth will I cause to sweep the earth as with a flood, to gather out mine elect from the four quarters of the earth, unto a place which I shall prepare, an Holy City, that my people may gird up their loins, and be locking forth for the time of my coming; for there shall be my tabernacle, and it shall be called Zion, a New Jerusalem.

And the Lord said unto Enoch: Then shalt thou and all thy city meet them there, and we will receive them into our bosom, and they shall see us; and we will fall upon their necks, and they shall fall upon our necks, and we will kiss each other; And there shall be mine abode, and it shall be Zion, which shall come forth out of all the creations which I have made; and for the space of a thousand years the earth shall rest.

And it came to pass that Enoch saw the day of the coming of the Son of Man, in the last days, to dwell on the earth in righteousness for the space of a thousand years,

But before that day he saw great tribulations among the wicked; and he also saw the sea, that it was troubled, and men's hearts failing them, looking forth with fear for the judgments of the Almighty God, which could come upon the wicked.

And the Lord showed Enoch all things, even unto the end of the world; and he saw the day of the righteous, the hour of their redemption; and received a fullness of joy. (Moses 7:61-67)

TO LIFE! [Everyone answers.] TO LIFE! [Drink.]

Sing, "O Saints of Zion," Hymn #39

CONCLUSION

Reader One

There was a passover feast more significant than any other. It was many years ago in Jerusalem. It is often referred to as the "Last Supper." Jesus and his apostles gathered together in an upper room to celebrate this special time as the children of Israel had done since the first passover with Moses. Except this time the "Lamb of God" that taketh away the sins of the world was right there among them. Jesus was the Son of God, the being anointed to be offered as the great and last sacrifice that would take upon Him the sins of the world. It was Jesus who would be offered the next day upon the cross that the destroyer would passover all mankind or in other words that all man kind would be redeemed from death through resurrection and ransomed from sin and hell through repentance. It was this great and Holy sacrifice that would end sacrifice by the shedding of blood. Today we are asked to offer a broken heart and a contrite spirit.

It was at this special passover that Jesus taught His apostles many wonderful things and gave them the ordinance and covenant we call the sacrament. Every week we partake of the bread to remember Jesus' body and drink of the water in remembrance of His holy blood and by so doing we make sacred covenants. So each year we gather as a family and eat the passover, not as they did in olden times, as sacred worship, but to expand our vision and broaden our appreciation of the Restored Gospel of Jesus Christ.

And tomorrow we will rise with the sun and learn again that the lamb of God, who was crucified for our sins rose from death in resurrected glory that we may, with Him, and by him conquer death and hell.

Sing, "I Know That My Redeemer Lives," Hymn #136

Mathy Hawkins shared
this with our family.
We thank her.

LET'S HAVE A SEDER

A new (but very old) way to
celebrate Easter with your family.

by Stan Kellner

When I was a child, spring-time at my Jewish home on Boston's North Shore heralded the celebration of a favorite eight-day holiday: Passover.

For at least a week before the ceremony, my mother cleaned the house of all products that contained yeast or "leaven." Then she'd scrub the pantry before storing the matzo meal and farfel flour she'd use in many of the Passover dishes.

I loved the meal, which began with Mother singing the blessing over the candles. Then Father would hand out copies of our 48-page text (called the "Haggadah") marked with all of our speaking parts—English on one side; Hebrew on the other. Since I was the youngest child for several years, I had the task of singing (in Hebrew, of course!) the four questions that would trigger the story of our nation's captivity in Egypt and the way God had led us out.

I pondered the drama of the Exodus and the reminder through the stinging horseradish of how bitter slavery had been

for my nation. That wonder continued until the late '60s, when I "dropped out" of society—and out of my family's traditions.

A New View

After six turbulent years in the hippie scene, I wound up in the Air Force, where a buddy introduced me to Jesus, the Son of the living God. I'll never forget my first Bible study, which gave me a new appreciation of my heritage.

One week, the leader announced that we'd study Passover. I thought, *Hey, I'm the Jewish one. How can you talk about that?* But as he explained the significance of each element, I was astonished at the link between Judaism and Christianity. I wanted to know more, so in 1975, after I was discharged from the service, I enrolled at Dallas Bible College. It was there I met my wife, Nita.

Shortly after we were married in 1977, we heard a Jewish believer explain the seder to our church. As I watched him, I realized I could present Passover

in the same manner to other groups.

To help your family or Bible study group celebrate this special occasion, here are highlights of a 45-minute seder I present as a Jewish believer. (The seders of my youth lasted three or four hours.) You might also investigate Passover texts in bookstores.

Come to the Table

At each place setting, provide the following:

Parsley (2 sprigs)

Charoseth (1 tablespoon)—Chopped apples, nuts, honey, cinnamon and a touch of grape juice, mixed to your liking.

Grape Juice (4 servings, 3 ounces each)

Saltwater (1 bowl per 4-5 people)

Add enough salt to cloud the water.

Horseradish (1/2 teaspoon and as "biting" as possible)

Matzo (plain, 1/4 square)

At the leader's place setting also provide:

1 bowl of saltwater

1 lamb bone (meatless and oven-roasted until browned)

3 whole squares of matzo and 4 napkins (the matzos are stacked between the napkins on a plate)

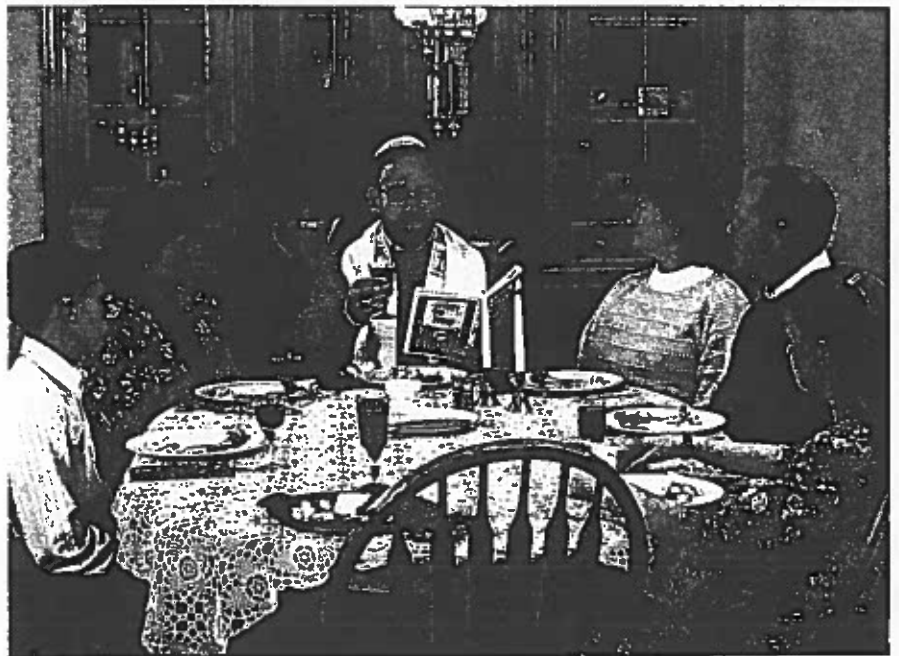
1 roasted egg (boil for 10 minutes; then place it under oven broiler until shell is browned)

An extra setting for "Elijah": Same as the "per person" setting with the exception that only one glass of juice is poured and left next to the plate. This symbolizes the future appearance of Elijah, who will signify the coming of the Messiah.

2 candles (white) and candlesticks (in the table center)

Jesus and His disciples shared the Passover meal the night before He died. Today that same ceremony can add depth to our Easter celebration.

Stan Kellner shares the Passover tradition with (from the left): Nicky Martinez and his mother, Tina; Stan's wife, Nita; and Rich Martinez with daughter, Christina. The vacant chair symbolizes the expected appearance of Elijah.



The Passover Ceremony

◆ **The cleaning of leaven.** A few crumbs of leavened bread are dropped on the floor. The father—or another male leader—then sweeps them up as a symbol that the house is ready.

◆ **The lighting of the candles.** The candles are lit by the mother, who recites, "Blessed are You, O Lord our God, King of the universe, who sanctifies us by Your commandments and has ordained that we kindle the Passover lights."

◆ **The first cup: The cup of sanctification.** The father lifts his cup and explains, "sanctification means to be set apart. We are setting apart this ceremony as special to our Lord."

The Jews remember Exodus 6:6a, "I will bring you out [set you apart] from under the burdens of the Egyptians." God performed miraculous deeds to free Israel from Egypt. As believers, we remember the death of Jesus to free us. (Everyone drinks.)

◆ **Washing of the hands.** Here the father washes in a basin as a reminder of the priests' need to wash before they could go before God on behalf of Israel.

As Jesus celebrated His last Passover with His disciples, John 13 records that He took a towel and washed their feet instead of washing His hands as a symbol of His rightful leadership.

◆ **Dipping the parsley.** Everyone dips his or her parsley, one sprig at a time, into the saltwater and then eats it.

The first dip refers to the tears shed in slavery by the Israelites. The second dip refers to the drowning of the Egyptian army in the Red Sea and the miraculous deliverance of the nation of Israel as a result (Ex. 14:13-31).

◆ **Breaking of the middle matzo.** The father takes the middle square of the three whole matzos, breaks it in half, puts one half back and hides the other half anywhere he wants. Everyone closes his eyes while this is done. The children will look for the hidden piece later. The three squares of matzo are a beautiful picture of the Trinity, with the middle piece representing Jesus—broken and hidden away.

◆ **The four questions.** At this point, the youngest child and the father interact to explain why Passover is celebrated. After asking the first "stage-setting" question, the child will ask four detailed ones.

Child: "Why is this night different from all other nights?"

Father: "Once we were slaves in Egypt, but now we are free, and we set aside this night each year to remember the great things God did for us."

Child: "On all other nights we eat either bread or matzo, but why, on this night, do we eat only matzo?"

Father: "Matzo reminds us of two things—we were delivered from slavery in Egypt, and we have a new life."

Child: "On all other nights we eat whatever vegetables we want, but why, on this night, do we eat only a bitter one?"

Father: "We remember how bitter our ancestors' slavery was in Egypt."

Child: "On all other nights we do not dip our vegetables even once, but why, on this night, do we dip twice?"

Father: "We are reminded of tears and of a miraculous deliverance."

Child: "On all other nights we eat either sitting up or reclining, but why, on this night, do we all recline?"

Father: "Before we were slaves, but now we are able to recline to express the rest we enjoy as free people."

◆ **The story of Passover.** During this time, Exodus 12:1-13 is read with brief comments and with the elements held up at the appropriate moment.

The lamb bone. The lamb was killed, its blood spread on the doorposts and lintel of the house to protect the home from the 10th plague, the slaying of the firstborn. God said He would *pass over* the house when He saw the blood.

The unleavened bread. Dough was not given time to rise since the Hebrews had to be ready to leave quickly.

◆ **The second cup: The cup of plagues.** God poured out 10 plagues on Egypt, the last of which, the slaying of the firstborn, convinced Pharaoh to let the people of Israel leave the land.

After this explanation, the father invites the participants to recount these plagues. He reads each plague aloud; they repeat it and then dip a finger into the grape juice, letting a drop fall onto the plate to symbolize the plagues.

Believing fathers can add, "Now, let us lift our cups and drink, thanking God that He not only delivered the nation of Israel from the plagues, but that, through Jesus, He delivered us from the plague of sin, which brings death that we all deserve."

◆ **The bitter herbs.** Each person places horseradish on a matzo and eats it, symbolizing the bitterness of Israel's slavery.

◆ **Eating of the charoseth.** Each person places charoseth on a matzo and eats it, symbolizing the mortar that was

used to make bricks by the Israelites.

◆ **Eating the egg.** The father presents the roasted egg as a reminder of the Temple's destruction in A.D. 70. The egg is dipped into the saltwater—the symbol of tears—and then eaten.

◆ **The eating of the meal.** At this point, the Jewish family eats a full meal. (Some groups present just the ceremony, while others start the evening with a potluck dinner.)

◆ **Eating of the Afikomen.** This Greek word loosely translated means, "after dinner." At this point, the children hunt for the hidden matzo. Whoever finds the piece gets a token reward, maybe a coin or a piece of candy. When found, the Afikomen is broken and shared. Likely, it was at this point that Jesus said, "This is my body given for you" (Luke 22:19).

◆ **The third cup: The cup of redemption.** After the leader says, "I will redeem you," which is from Exodus 6:6, everyone drinks. Redemption means to buy out of slavery. The lamb offered on Passover was the price to deliver the nation of Israel. This third cup is what Jesus drank with His disciples as a symbol of His blood (Matt. 26:28).

◆ **Searching for Elijah.** Here one of the children peeks out the door.

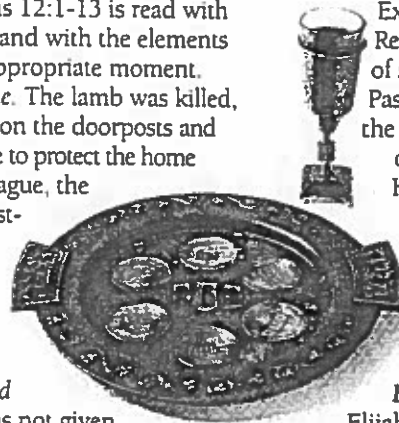
Father: "Is Elijah there?"
Child: "No, he is not here."
Father: "Maybe next year Elijah will come!"

The Jewish people believe, according to Malachi 3:1 and 4:5-6, that Elijah will prepare the way for the Messiah. They are looking for the Messiah year after year, not recognizing that He, Jesus, has already come.

◆ **The fourth cup: The cup of praise.** As everyone lifts this cup, the father quotes Exodus 6:7, "I will take you for My people." The Jewish nation looks forward to a golden age where everyone will be at peace. We, as believers in the Lord Jesus, eagerly wait for His return when He will take us home to heaven.

So, with the Passover ceremony finished, everyone drinks the fourth cup proclaiming, "Even so, come quickly Lord Jesus." ■

Stan Kellner is head of staff development for Focus on the Family's teleservices department, where he is lovingly called "Rabbi Kellner." He was featured on a "Focus" broadcast last year, "Finding Jesus in the Old Testament" (CS772). Each spring, he presides over "Christ in the Passover" celebrations at local churches.



POEMS FOR MOTHER'S AND FATHER'S DAY

Sharing Time

Della Provost

My daddy and I have a sharing time
almost every day.
Sometimes it's a story he reads to me.
Sometimes it's a game we play.
Sometimes it's a walk we like to take.
Sometimes it's a show we see.
Sometimes it's something he helps me make.
Like a playhouse under a tree.
But it isn't so much what we choose to do
Or play, or make, or see,
It's just that we have a sharing time
Together, daddy and me.

I Like To See

Mabel Watts

I like to see flowers, and beetles and things.
I like to see baby birds try out their wings.
I like to see ships bouncing out on the sea
I like to pretend that the captain is me!

I like to see puppies and kittens and mice.
Sunbeams and showers, and seashells are nice.
I like to see bright-colored leaves as they fall,
But I like to see Daddy come home
Best of all.

Daddy's Gift

My daddy said the other day
He wanted just one gift.
It wasn't a hat, or a fancy tie
Or a book or a handkerchief.

"All that I shall want" said he.
"And mother wants it too.
Is just to have you kind and sweet,
To keep you good and true."

And so though I'm a little girl (boy)
I'll try to do my part,
Each day to bring this precious gift,
To cheer my daddy's heart.

Walking With Grandpa

Della D. Provost

I take grandpa's hand
And we go for a walk;
We listen and look,
We stop and we talk.
We take lots of time
For laughs and for jokes
'Cause we don't have to hurry
Like most other folks.

My Mother's Hands

Mabel J. Gabb

My mother's hands are kind and good
They work all day for me;
They cook my food and wash my clothes
and push the swing for me.

At night I love my mother's hands,
They tuck me into bed;
They pull the covers up just so,
And gently pat my head.

My Granny

My granny's hair is grayin'
She has pretty, shiny eyes
My granny can knit mittens;
My granny can bake pies.

But today she told me something
I never thought could be.
My granny said that once she was
A little girl like me!

My Grandmother

Her soft hands are gentle
And full of wrinkles,
Her sweet face is kind
And lined with crinkles,
Her laughing eyes
Always shine with twinkles.

What Really Matters

My mother says she doesn't care
About the color of my hair
Or if my eyes are blue or brown
Or if my nose turns up or down.
She says she doesn't care for things
like that. It really doesn't matter.

My mother says she doesn't care
If I'm dark or if I'm fair
Or if I'm thin or if I'm fat.
She says she doesn't care for things
like that. It really doesn't matter.

But if I cheat or tell a lie
Or do mean things to make folks cry,
Or if I'm rude or impolite
And do not try to do what's right,
Then that really does matter.

It isn't looks that makes one great.
It's character that seals your fate.
It's what you are within your heart,
you see,

That makes or mars your destiny.
And that really does matter!

Teaching Patriotism With Power --At Home

My love of America, her roots and her promise seem as natural as the home-made bread I grew up on. I suppose it is because it was around the table during and after sharing bread that daddy would discuss with us the greatness of this land. I am sure that this love for country is most effectively taught at home by a child's first teachers... mom and dad. I know that in order to preserve this love of liberty we must, as the teachers of children, plant deep within their hearts a strong conviction. It is based on knowledge that this nation, "under God" is built on true principles that preserve freedom and serve as an ensign of liberty to all nations. We feel inadequate for such a task, it's true, but with desire and determination we can accomplish this important responsibility. Now to the How To's:

1. Become familiar with the history of America. There are few stories more inspiring than that of Columbus, the Pilgrim Fathers, and the Founders of our nation. Columbus said, "...the Lord unlocked my mind, set me upon the sea, and gave me fire for the deed. Some called me foolish, mocked me and laughed. But who can doubt but that the Holy Ghost inspired me?" It is vitally important that our children realize as Verna Hall, a great authority on the history of America said "...America's history begins with Genesis when God placed America where He did, separated and hidden from man by wide oceans until He was ready to reveal and use it for His purpose." Our founding fathers quickly acknowledged as did George Washington that "No people can be bound to acknowledge and adore the invisible hand which conducts the affairs of men more than the people of the United States. Every step, by which they have advanced to the character of an independent nation, seems to have been distinguished by some token of providential agency" (1st Inaugural Address 1789) Become excited about history yourself and that enthusiasm will be caught by those in your home.

2. Study the Lives and Works of the Founding Fathers: Despite the efforts of some to "humanize" these men, it is vitally important to know that there was never before an assemblage of such noble, brilliant and inspired men as those who framed our constitution. Make an effort to purchase or check out from the library biographies and writings of these men. (Suggestions for a few are given at the end of the article.)

Willford Woodruff was baptized for these men - St. George Temple



"Lessons in Patriotism are more than a academic study - they are the pillars of allegiance we must teach our children to love the things we love & honor the things we honor - nothing else"

3. Teach Songs of America: Music can inspire in our hearts great feelings of love for our land. Teach the history of our National Anthem and how it came to be written and why. One of our favorite songs is "Fifty Nifty United States" by Ray Charles that lists every one of the states in alphabetical order. Our 5 and 6 year old children learned it, after which we purchased a map outlining the 50 states and they point to the state as they sing it. (Our older children come to them for help to identify the states.) Each morning in our home pre-school we say the Pledge of Alligiance and then sing a song about America. We've learned some of the following: "America", "America the Beautiful", "This Land is your Land", "This is My Country", "You're a Grand Old Flag", "God Bless America", "I'm a Yankee Doodle Dandy" and others. There are some wonderful tapes and records that children can listen to and learn the songs with very little effort on your part. So...love American with song. *National Anthem*

4. Travel to See Historical Places: There is nothing quite like really being there. It is worth the effort and saving the money to visit such places as Boston and the Freedom Trail, or standing on Lexington Bridge, or being there in Constitution Hall in Philadelphia to really get a thrill for that it means to be an American. Those memories as a child, though we were packed in tightly as we drove, are some of the sweetest and most lasting of my life. We have enjoyed that experience with our older children and are making plans again. It's a sacrifice, but for teaching a deep appreciation for one's heritage, you can hardly find an equal.

Children earned \$-



5. Memorize poems and readings about America: Our little ones start with 'The Flag is Passing By' or 'Columbus' by Joaquin Miller. We've enjoyed learning the Preamble to the Constitution with hand actions, The Gettysburg Address and some of the great poetry by American poets such as Sandburg, Frost and Edna St Vincent Millay. These poems are taught to the older children in our morning family devotionals and to the younger children at "School time" for them. Two of our favorites have been "The Ship of State" by Longfellow and "American for Me" by Henry Van Dyke. It is thrilling, uplifting, awesome and just exciting to recite these together. A little every day makes it possible.

the price, by miscalculating the intentions of those whose announced goal is to destroy the world

*Sun 2
2000*

6. Pray for America. Our children should hear us often express gratitude for our good land in our family prayers. This nation has been the recipient of the choicest bounties of heaven. We have grown in numbers, wealth and power as no other nation has ever grown. But we have forgotten God. We have become too self-sufficient to feel the necessity of redeeming grace, too proud to pray to that God who made us. It behooves us then to humble ourselves before the offended Power to confess our national sins and to pray for clemency and forgiveness." (Abraham Lincoln, Proclamation April 30, 1863) Our leaders need our prayers that they be guided. Thomas Jefferson in his 2nd Inaugural Address said, "I ask you to join in supplication with me that He will enlighten the minds of your servants, guide their councils and prosper their measures that whatsoever they do shall result in your good and shall secure to you peace, friendship and approbation of all nations."

U.S. Share Stories - Father and Armendia
Huling Place Jewellier

7. A Smorgasboard of Suggestions: These have been effective for us and lots of fun, too.

a. Invite an immigrant to speak in your home. We invited a friend of ours from Germany who had grown up during Hitler's regime. Our children were amazed to hear of hunger, terror, prison camps, and the joy of coming to America, the land of freedom and plenty.

b. Attend programs, parades etc. to celebrate patriotic holidays. *Livesides*

c. Cook special foods of historical and ethnic interest.

d. Make attractive and educational bulletin boards.

e. Have children give reports from current periodicals about America past and present. There have been some stupendous articles in *National Geographic*, *U.S. News*, *The Reader's Digest* and many others that tell of important events in our history: Statue of Liberty, Ben Franklin, Henry Ford etc. Share the articles around the dinner table.

f. Research and re-enact historical events.

g. Invite a veteran of a war to express his feelings.

h. Fly Your Flag--Have a flag ceremony to raise the flag.

i. Decorate your home for a patriotic holiday.

The ideas are endless, the experiences memorable and the memories will teach those we love of this great land that we together may strengthen the love for God, family and country. May each of us express with all our hearts: *"America, America God shed His grace on Thee, and crown thy good with brotherhood from sea to shining sea."*

Possible Resource Books and Materials

THE MAKING OF GEORGE WASHINGTON by William S. Wilbur

THE LAW by Frederic Bastiat

THE REAL THOMAS JEFFERSON - National Center for Constitutional Studies

I LOVE AMERICA Studying the U.S. Constitution for Constitutional Studies (this organization is located in Washington, D.C.)

WASHINGTON THE INDISPENSABLE MAN by James Thomas Flexner

QUEST OF A HEMISPHERE by Dozella Cross Boyte (Tremendous Textbook)

THE LIFE AND TIMES OF _____ Genevive Foster (This series has many of the great historical figures in America.)

TEACHING AND LEARNING AMERICA'S CHRISTIAN HISTORY by Rosalie Slater

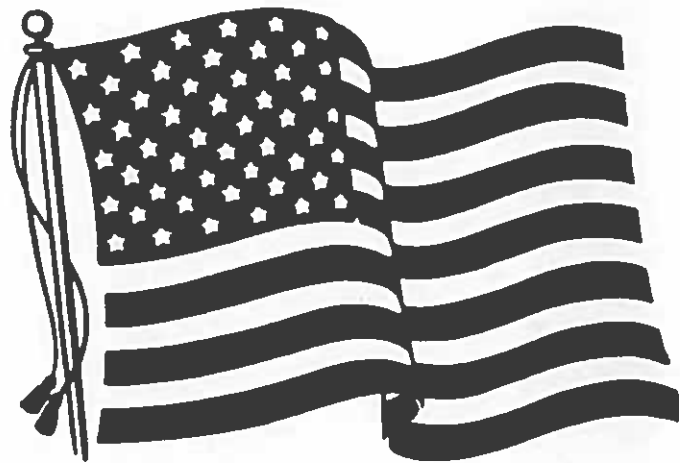
THE UNITED STATES OF AMERICA Compiled by Verna M. Hall.

The two previous books are from the Foundation For America Christian Education, San Francisco California.

Do your own research, read and enjoy the wealth of information available. Good luck and God Bless America.

*LaDaun Jacob
1982 Nat'l Young Mother Rep.*

HERITAGE



I AM OLD GLORY

For more than nine score years I have been the banner of hope and freedom for generation after generation of Americans. Born amid the first flames of America's fight for freedom, I am the symbol of a country that has grown from a little group of thirteen colonies to a united nation of fifty sovereign states. Planted firmly on the high pinnacle of American Faith my gently fluttering folds have proved an inspiration to untold millions. Men have followed me into battle with unwavering courage. They have looked upon me as a symbol of national unity. They have prayed that they and their fellow citizens might continue to enjoy life, liberty, and the pursuit of happiness, which have been granted to every American as the heritage of free men. So long as men love liberty more than life itself; so long as they treasure the priceless privileges bought with the blood of our forefathers; so long as the principles of truth, justice and charity for all remain deeply rooted in human hearts, I shall continue to be the enduring banner of the United States of America. I AM OLD GLORY.

THE FLAG SPEAKS

Hello, remember me? Some people call me Old Glory, others call me the Stars and Stripes; also I have been referred to as the Star Spangled Banner. But whatever they call me, I am your flag, or as I proudly state, the flag of the United States of America. There is something that has been bothering me, so I thought that I might talk it over with you, because it is about you and me.

I remember some time ago--I think it was Memorial Day--people were lined up on both sides of the street to watch the parade. The town's high school band was behind me and naturally I was leading the parade. When your daddy saw me coming along waving in the breeze, he immediately removed his hat and placed it against his left shoulder so that his hand was directly over his heart. Remember?

And you--I remember you. Standing there as straight as a soldier, you didn't have any hat but you were giving the right salute. They taught you in school to place your hand over your heart. Remember little sister--not to be outdone, she was saluting same as you. I was very proud as I came down your street. There were some soldiers home on leave and they were standing at attention giving the military salute. Ladies as well as men all paying me the reverence that I deserve.

Now I may sound as if I am a little conceited. Well, I am. I have a right to be, because I represent the finest country in the world, the United States of America. More than one aggressive nation has tried to haul me down but they all felt the fury of this freedom-loving country. You comrades know. You had to go overseas and defend me. What happened? I'm still the same flag. Oh, I have a couple more stars added since you were a boy. A lot more blood has been shed since Memorial Day so long ago. Dad is gone now. The old home town has a new look.

The last time I came down your street I saw that some of the old landmarks were gone, but in their place, shining majestically in the sun, were a number of new buildings and homes. Yes sir, the old town sure has changed. But now I don't feel as proud as I used to when I came down your street. You just stand there with your hands in your pockets and give me a small glance and then look away. Then I think of all the places I've been--Anzio, Guadalcanal, Korea, Vietnam...I see the children running and shouting. They don't know who I am. I saw one man take his hat off and then look around. He didn't see anybody else with their hat off so he quickly put his back on.

Is it a sin to be patriotic anymore? Have you forgotten what I stand for? Have you forgotten all the battlefields where men fought and died to keep this nation free? When you salute me, you are actually saluting them. Take a look at the Memorial Honor Rolls sometime. Look at the names of those who never came back. Some of them were friends or relatives of yours. Probably went to the same school with some of them. That's what you are saluting; not me.

Well, it won't be long until I'll be coming down your street again. So when you see me, stand straight, place your hand over your heart, and you'll really see me waving back--my salute to you. And I'll know that you REMEMBERED!

Legend has it that Betsy Ross designed first flag and presented it to George Washington.

History, myths on Stars and Stripes help explain our unflagging interest

FAMILY LEARNING



WILLIAM F. RUSSELL

This is National Flag Week (the week that includes Flag Day, June 14th), and so it might be a good time for us to learn a little more about our nation's flag and to teach our children some of the history of "Old Glory" as well.

Most of us tend to think of our flag — red, white and blue with 13 stripes and one star for each state — as having been the constant symbol of the United States from the time of the Revolution. But the early battles of the war were fought under a variety of flags featuring such diverse insignia as rattlesnakes, beavers, riflemen, pine trees, anchors and links of chain. They carried slogans such as "Liberty or Death," "Conquer or Die" and "Don't Tread on Me."

It was almost a year after the adoption of the Declaration of Independence that a resolution was introduced before the Continental Congress (June 14, 1777) specifying that the flag of the United States be composed of 13 red and white stripes and 13 white stars on a blue field. But the resolution didn't specify any precise arrangement, and so the "Stars and Stripes" took on all manner of forms, and didn't achieve any measure of uniformity until well after the war had ended.

Even then there were significant changes in store for our national flag. Congress initially decided that each new state should be represented by the addition of a star and a stripe on the flag. So when Vermont (in 1791) and Kentucky (in 1792) were admitted to the union, the flag of the United States bore 15 stars and 15 stripes. This is the flag that flew over Fort Mifflin during the War of 1812 and inspired Francis Scott Key to write the "Star-Spangled Banner." This 15-stripe flag was also the one that Lewis and Clark carried across the continent in 1805, and the one under which Gen. Andrew Jackson defeated the British at the Battle of New Orleans.

No one knows who originated the idea of having a red, white and blue flag featuring stars and stripes, but it's not very likely that Betsy Ross had anything to do with it. The story of how she helped George Washington design the flag first surfaced when she was 84 years old. On her deathbed in 1836, she related the tale to her grandson, William J. Canby, who was 11 at the time. Canby didn't write down his grandmother's recollections for almost 20 years, and he published the story 13 years after that (1870) — almost a hundred years after the meeting between the Philadelphia seamstress and Gen. Washington was supposed to have occurred.

So, in the matter of our flag's origin as well as in the other areas of history where fact and legend conflict, what do we tell our children — the fact or the legend? I say, both, but the legend first. These legends, even though they may be totally false, are part of our common culture, and children need to be familiar with them in order to understand the casual references to



'Old Glory,' held high as symbol of freedom by millions, is honored this week.

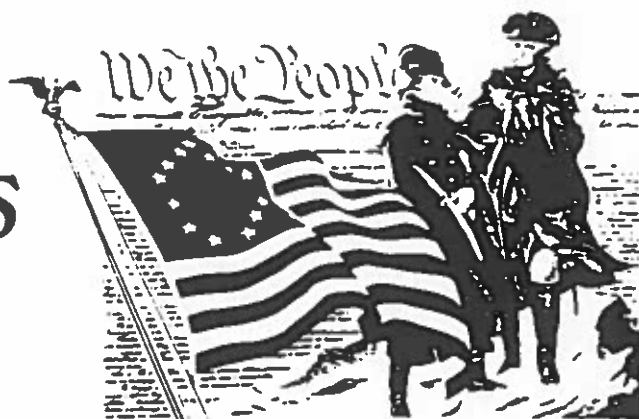
them that crop up in so many places outside the history books. You don't have to say that Betsy Ross actually created the first flag (or that there actually is a Santa Claus). But children who don't know that "some people believe Betsy Ross created our first flag" will be the poorer for it.

The flag can also be a constant source of reinforcement for some learnings about history and geography. For example, when you see the 13 stripes, can you recall the names of the 13 original colonies for which they stand? (Delaware, Pennsylvania, New Jersey, Georgia, Connecticut, Massachusetts, Maryland, South Carolina, New Hampshire, Virginia, New York, North Carolina, Rhode Island) When was your state admitted to the union, and how many stars were on the flag at that time? (Utah became the 45th state in 1896)

■ William F. Russell's latest book is "Classic Myths to Read Aloud." Send your questions and comments about Family Learning to him at P.O. Box 1279, Menlo Park, CA 94026.

The Family Heritage Series

A weekly discussion of Americanist truths and traditions for those "heirs of all the ages" who will have to preserve that most important inheritance of all - freedom. Produced by the Movement To Restore Decency.



November, 1973

Volume I, Lesson Thirty-Three

"Old Glory"

LESSON IDEA

With this lesson we begin a new series on four important symbols of our American heritage - our flag, our national anthem, the Liberty Bell, and the Statue of Liberty. This lesson, which is on "Old Glory" or the Stars and Stripes, is designed to promote an understanding of the history of the flag and the American ideals it represents.

PREPARATION

Find out where you can obtain a copy of the U.S. Flag Code which gives the rules for the care and display of "Old Glory." Sources to try: American Legion Post, American Opinion Bookstore, public library, or local office of your Congressman or Senator.

* * * * *

DID YOU KNOW we have a famous American beauty in our country that young men are still fighting and dying for - even though she's 196 years old? She was born on June 14, 1777, two years after the Revolutionary War began, and she went to battle with the shoemakers, farmers, and tavern-keepers of the Continental Army as if she had been born for it. Indeed, she was.

We're talking about "Old Glory" - a nickname for the Stars and Stripes - that red, white, and blue beauty which has always marked our nation as a land of opportunity and freedom.

When she came into existence in 1777, the British flag, which had been flying above colonial assembly halls for more than 100 years, came flopping to the ground - just as England's Old World ideas of dictatorial rule by kings fell before the new American ideal of self-government and individual responsibility under a Divine Creator.

Does anyone know what the British flag looked like? Does it resemble our own Stars and Stripes in any way? [Use the pictures on page three to show the similarity in design. Point out that the colors of both flags are red, white, and blue. It may also interest your family to know that the British flag is a combination of three designs - the flags of England, Scotland, and Ireland. Originally the flag of England was the red cross of St. George on a white field, while the flag of Scotland was the white cross of St. Andrew on a blue field. In 1506, when England and Scotland became one nation, the two crosses were combined - the Scottish cross forming the background, the English, the foreground. In 1801, the Irish cross of St. Patrick was added to the background forming the present British flag.]

In the early days of the Revolutionary War the spirit of independence and rebellion against British injustice was strong - powerful enough to cause muskets to be fired at Lexington and Concord and an army to be formed to oppose His Majesty's troops in Boston - but not strong enough to think of nationhood or a new flag. Many colonists hoped a show of American strength would cause the British to change their high-handed methods and treat the colonists with respect. Slogans and symbols of defiance sprang up like May mushrooms in each colony.

At the battle of Concord, for example, when the militia of the surrounding towns gathered to stop the Redcoat advance toward colonial gunpowder stores, the Minutemen of Bedford carried a flag with the fiery slogan, *Uncle Sam's* - meaning

"Conquer or Die" – blazing from a crimson background. This elaborate and unique banner – now known as the Bedford Flag – is still displayed by the Minutemen of that town, distant descendants of the men of 1775, who give musket-firing demonstrations for visitors at the historic Concord bridge outside Boston. *[Perhaps your family will visit Concord during a vacation. The famous "Battle Road" the British took on April 19, 1775, from Lexington to Concord is well marked; and at the historic bridge, guides vividly describe the "shot heard 'round the world" which signaled the beginning of the Revolutionary War.]*

AS THE MILITIA gathered outside Boston in 1775 to form the Continental Army, they brought with them a variety of flags and banners. The hard-hitting slogans on them typified the spirit of righteous indignation that was to become an American tradition. The pine tree was a popular symbol on these early flags, especially in the northern states. Some say it was a protest of King George's decree to cut the best and tallest New England pines to use as masts for His Majesty's Navy; others suggest the pine tree was used to represent famous patriot meeting places, such as the Liberty Tree of Boston, a fine old elm where the Sons of Liberty frequently gathered, or the wide-spreading oak in Charleston, South Carolina, where leading patriots of that state met to discuss political questions.

FOR SERIOUS STUDENTS

Find out more about the symbolism of various nations. Although these outward signs are often dismissed lightly, flags, insignias, seals, and symbols reflect the thinking of a nation's leaders. Compare, for example, the flag design of Communist nations with America's "Old Glory." What is the significance of the Communist use of the color red? Of the hammer and sickle? Compare the flag of the United Nations with the emblem of the Soviet Union. Consult an encyclopedia and look up the meaning of the Nazi swastika. An excellent pamphlet, "Peace Symbols," which details the meaning of the infamous "broken cross" and other signs of the "now generation," is available from most American Opinion Bookstores at seven copies for one dollar, or from American Opinion, Belmont, Massachusetts 02178.

Rattlesnakes were also a popular flag design. One explanation, given by a writer of that time, suggested that the rattlesnake was a symbol of vigilance, since its eyes exceeded in brightness that of any other "animal," and it had no eyelids. Furthermore, the explanation goes, the rattlesnake never began an attack, but once attacked, never surrendered, thus making it a symbol of courage and fearlessness. Or, it may have been the deadly bite of the rattler which fascinated flag designers – inasmuch as the threatening slogan, "Don't Tread on Me," almost invariably appeared on such flags.

Many flags used the rattlesnake design. Three of the best known were the First Navy Jack; the Culpeper – used by the Minutemen of Culpeper County, Virginia – showing a rattlesnake in a spiral coil, poised to strike, on a field of white with the mottoes "Liberty or Death" and "Don't Tread on Me"; and the Gadsden, which showed the same coiled rattler on a field of yellow.

Other militia marched to battle under banners that pictured some characteristic of their home territory. The flag of Rhode Island – a seafaring colony – was designed with an anchor, thirteen stars, and the word, "Hope." The Hanover Associates of Pennsylvania favored a red flag showing a rifleman in hunting clothes above the words "Liberty or Death." New Hampshire's banner had a chain of thirteen links in the center and the motto, "We Are One."

THE FIRST colonial flag to bear any resemblance to the present Stars and Stripes was the Grand Union, sometimes called the Continental Colors or Cambridge Flag, which was first flown on colonial ships in the Delaware River in 1775. The Grand Union had thirteen stripes, alternating red and white, representing the thirteen colonies, and a blue field bearing the British flag, signifying union with the mother country.

It was the Grand Union that was chosen as the standard of the Continental Army from January of 1776 to June of 1777 – even though independence had been declared. But, few regarded it as an official banner; and the colorful assortment of individually designed flags continued to be used, particularly by colonial seamen making hit-and-run

strikes against Britain's high-powered Navy. This practice soon created a crisis on the high seas because armed vessels not sailing under an authorized national flag were considered pirate ships by His Majesty's commanders and when captured, their crews were hanged. To protect captured seamen from the British gibbet, the Second Continental Congress decided a national banner was a necessary fact-of-war – whether or not the thirteen independent colonies were ready for such action. On June 14, 1777, "Old Glory" was given her certificate of birth. The Congress resolved that "the flag of the thirteen United States be thirteen stripes, alternate red and white; that the union be thirteen stars, white in a blue field, representing a new constellation."

This short and simple description of "Old Glory's" formal design leaves several questions unanswered. For example, how were the thirteen stars to be arranged? Different designers had different ideas, but the first flag to fly above Washington's headquarters had the stars arranged in a circle so that no colony could claim prominence over any other. This was known as the Betsy Ross Flag, because it was believed the Philadelphia seamstress, Betsy Ross, had helped design the stars as well as making the flag.

The symbolism of the stars, stripes, and colors was made clear by General Washington. "We take the stars from heaven," said the Commander-in-Chief, "the red from our mother country, separating it by white stripes, thus showing that we have separated from her, and the white stripes shall go down to posterity representing liberty."

Choosing a star to represent each state had profound significance. Since ancient times the star symbolized dominion and sovereignty, as well as lofty ideals. The grouping of stars in the field of blue, paralleled the relationship of the states to the federal government. Each state in the Union has its individual sovereignty just as stars do within the constellations of the heavens, yet together they form a pattern of brilliance and strength greater than that possible to any one alone.

The symbolism of the Stars and Stripes may have been missed by many patriots of 1776, so intent were they on independence from England and independence from each other. But when the war was won and the Constitution written, a spirit

Early Flags of American History



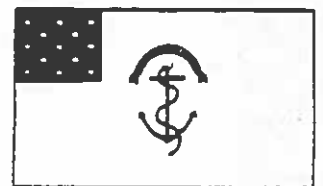
BEDFORD MINUTEMAN



HANOVER ASSOCIATORS OF PENNSYLVANIA



PINE TREE FLAG



RHODE ISLAND FLAG



GADSDEN FLAG



FIRST NAVY JACK



GRAND UNION FLAG



BETSY ROSS FLAG



BRITISH FLAG



FIFTEEN-STRIPE FLAG THE STAR-SPANGLED BANNER

of nationalism and unity began to take root and grow. Gradually, the infant nation of thirteen million people began to pull together to tame and settle the western wilderness, to dazzle the world with its productivity and ingenuity, and to offer a wide stretch of freedom and opportunity to suppressed people of other countries.

One thing more we should know about the growing-up story of "Old Glory." She did not always have the thirteen stripes of red and white that were present at her birth, or that she has today. The original intention of Congress was to add a new stripe and a new star for every new state. So in 1791 and 1792 when Vermont and Kentucky joined the Union, "Old Glory" grew to fifteen stripes of red and white and fifteen stars in her field of blue.

During the next twenty-five years, however, five more states entered the federal fold, and the question of added stripes became a problem. As one member of Congress jokingly remarked: "If the Union keeps on increasing at its present rate, you will soon find that the tallest pine in the forests of Maine will not be high enough to serve as a flagstaff."

Captain Samuel G. Reid, United States Navy, solved the dilemma by suggesting that "Old Glory" return to her original thirteen-stripe design, symbolic of the thirteen original colonies, and that a star be added for each new state. Congress passed the appropriate legislation on April 14, 1818, and provided that new stars be added to the blue field on the 4th of July of each year after the admission of a new state.

How many stars are now in the flag? What were the last two states to join the Union? What year did these states join? [*If family members do not know, ask someone to find the answers in an encyclopedia and report to the others during the dinner hour the following day.*]

Concluding Thought

Thus "Old Glory" came into being, amid the strife of battle, on June 14, 1777, a necessary fact-of-war designed to protect American seamen from being hanged as pirates. Today she flies over fifty states, extending across the continent and over great islands of the two oceans, a banner that carries the message of freedom to all parts of the

world. In the mid-1800's a New England clergyman put the importance of the flag in these words

A thoughtful mind, when it sees a nation's flag, sees not the flag, but the nation itself. And whatever may be its symbols, its insignia, he reads chiefly in the flag, the government, the principles, the truths, the history that belongs to the nation that sets it forth. The American flag has been a symbol of Liberty and men rejoiced in it.

Looking Ahead

Next week we'll visit the harbor outside Baltimore where British ships bombarded the American fortifications day and night, and a young American lawyer was forced to watch and wait through the long night not knowing whether, as morning dawned, his country would be flying the British flag of conquest or the American banner of freedom. And we'll learn about the song he composed that morning, when he saw "Old Glory" still proudly waving above the battle.

DURING THE WEEK

If your family doesn't already own a flag, consider purchasing one for outdoor or indoor use. Discuss the importance of displaying the flag as a sign of support for the traditional American ideas of freedom, self-government, and individual responsibility. Ask family members to make a mental note of other families or businesses in your neighborhood that are flying flags. Is it being done with respect? Ask someone to get a copy of the U.S. Flag Code either from an American Opinion Bookstore, American Legion Post, public library, or by writing your Congressman or Senator.

Do the school and church your family attend display the American flag? If so, ask family members to compliment the people in charge. If not, try to find out why.

The Family Heritage Series

For parents who wish to teach their children the true meaning of liberty, responsibility, and our Americanist heritage.

The Family Heritage Series is published by the Movement To Restore Decency, a project of The John Birch Society. The annual subscription rate is twelve dollars for fifty-two lessons, mailed monthly. Individual lessons may be purchased in any quantity at four copies for one dollar. Address all orders and subscriptions to The John Birch Society, 395 Concord Avenue, Belmont, Massachusetts 02178. Wallis W. Wood, Editor.

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MUSIC



PATRIOTS

The Star Spangled Banner
 America
 America the Beautiful
 Columbia, the Gem of the Ocean
 This Land Is Your Land
 This Is My Country
 You're a Grand Old Flag
 The Flag Without a Stain
 What's More American
 Give Me Your Tired Your Poor
 Yankee Doodle
 My Own America
 Battle Hymn of the Republic
 Tenting Tonite
 I'm a Yankee Doodle Dandy
 Freedom Isn't Free
 God Bless America
 Stars and Stripes Forever
 America for Me
 God Gave Me Dear America

Betsy Ross	Jan. 1
Paul Revere	Jan. 1
Benjamin Franklin	Jan. 17
Abraham Lincoln	Feb. 12
George Washington	Feb. 22
Andrew Jackson	Mar. 15
Thomas Jefferson	Apr. 13
Florence Nightingale	May 12
Patrick Henry	May 29
Nathan Hale	June 6
John Paul Jones	July 6
Francis Scott Key	Aug. 1
John Adams	Oct. 19
Theodore Roosevelt	Oct. 27

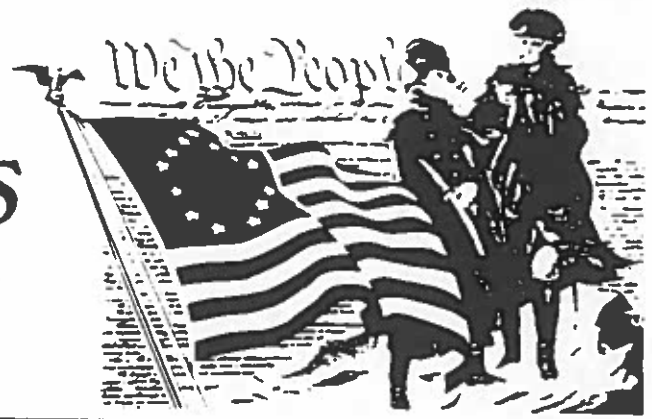
IDEAS FOR TEACHING PATRIOTISM

Attend programs, parades, etc. to celebrate patriotic holidays.
 Decorate home for special holidays.
 Make attractive and educational bulletin boards.
 Cook special foods.
 Take trips to historical places, if possible.
 Research and reenact historical events.
 Read stories and books about America or her patriots.
 Give family night reports on lives of patriots.
 Write letters of appreciation to former patriots or current ones.
 Invite a veteran of World War I or World War II to talk to your family.
 Invite an immigrant to speak in your home.
 Talk with someone who has gained more appreciation of America by being away from this country for a time.

Old movies.
 Patriotic films and film strips.
 Role playing.
 Messages baked in cookies, pies, etc.
 Treasure hunt.
 Fly your flag.
 Teach the scriptures.
 Obey the laws of the land.
 Provide emotional experiences.
 Music.
 Poetry.

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November, 1973

Volume I, Lesson Thirty-Four

The Star-Spangled Banner

LESSON IDEA

To tell the dramatic story of "The Star-Spangled Banner," our national anthem, and the unique battle flag that inspired Francis Scott Key to write it.

PREPARATION

Make enough copies of the fourth stanza of "The Star-Spangled Banner" for each family member. (See page four.) Read the discussion portions of the lesson and prepare the necessary information. Have a dictionary handy.

.....

WHEN YOU HEAR the words "Star-Spangled Banner," do you think of the song that is our national anthem, or the red, white, and blue of "Old Glory"? [Ask each family member for an answer.]

We probably all think of both song and flag; but **actually** the Star-Spangled Banner was a unique flag different from all others, designed for one specific purpose and used for that purpose only. It never flew again. It was an enormous banner, measuring thirty feet high and forty-two feet long and weighing about two hundred pounds.

Let's think for a minute how big that would be. Does anyone know the width and length of this room? [Have a rough estimate of the room size in mind and make some comparisons so the family can fully appreciate the size of a thirty-by-forty-two-foot flag.]

Why do you suppose anyone would want such a gigantic flag? Are there any flags that big today? [If any of the tall office buildings in your town

flies an American flag from its tower, have a family member call the building manager to ask the flag size and thank the company for displaying it. Flags as big as twenty-by-thirty feet — which is one-half the size of the Star-Spangled Banner — are being marketed today by the major flag companies.]

Of course such a big flag can be seen for miles, and this is precisely the reason the Star-Spangled Banner was so gigantic. Her designers wanted her to be seen for miles.

She was unique in another way too. Do you remember that last week, when we talked about the design of the flag, we mentioned that in the late 1700's and early 1800's "Old Glory" had fifteen stripes and fifteen stars? Do you remember why? [Remind family members, if necessary, that the original intention of Congress was to add a new stripe and a new star for each new state. This resulted in a fifteen-stripe flag when Vermont and Kentucky joined the Union in 1791 and 1792.]

Later, as more and more states were added it became apparent that a new stripe could not be added for each state unless the nation wanted to fly something that looked like a bed sheet instead of a banner. So "Old Glory" went back to her original design of thirteen stripes representing the original thirteen colonies.

BUT THE STAR-SPANGLED BANNER was designed in the era of fifteen-stripe flags and her design and size made her one of the most extraordinary flags in American history. The year was 1814, and our young nation was once again at war

with Britain. The issue was independence – this time, freedom of the seas for American ships. England was also at war with France, and the United States had been drawn into the conflict because Britain had tried to stop the shipping of American goods to France and to other countries. American ships were stopped on the high seas, searched, and stripped of cargo and even crew members. Native-born American sailors were accused of being British deserters. Many of these unfortunate seamen were sent to Dartmoor Prison in England where conditions, at best, resembled an ill-kept barnyard, and survival was precarious.

Provoked beyond the limits of tolerance by the violation of her shipping rights as a neutral nation, as well as the foul treatment of her seamen, the United States declared war on Britain in 1812. It was a courageous act of defiance for which the nation was militarily unprepared. But, fortunately, the English war machine was too preoccupied with its French enemy to launch a full-scale attack on its former colonies until 1814.

When the attack came, it was to the heart of the new nation – its capital in Washington. The British fleet sailed into Chesapeake Bay in August of 1814, landed troops, and after an easy victory over raw American militia outside the city, captured the

seat of the United States government. They burned the Capitol, other government buildings, and the President's house, then, fearing their supply lines would be cut, left the city, returned to their ships, and headed for the seaport of Baltimore.

BALTIMORE, one of the nation's largest and most important cities, braced for the fight. Under Major General Samuel Smith's direction, earthworks were thrown up around the city, and Fort McHenry, which guarded the Baltimore harbor, was hastily reinforced. General Smith did another very interesting thing – a psychological gambit which may have had more to do with the outcome than cannon and ammunition. He ordered an enormous battle flag, thirty by forty-two feet – perhaps the largest ever flown – for Fort McHenry. Its red and white stripes were two feet wide. So were its white stars. It contained about half-a-million stitches and was flown from a staff that was ninety-seven feet high. A crew of two dozen men was needed to handle it.

This magnificent banner, which could be seen by Americans for miles in all directions, was a reminder to friend and foe of the relentless spirit of independence which propelled the American cause against tyranny. It was designed to fill its friends with courage, and its foes with hesitation.

As Mary Pickersmill, a skilled flagmaker, put the finishing touches to the Star-Spangled Banner in her little Baltimore home on Pratt Street, another episode was taking place outside the smoldering American capital which was to bring historic fame to Fort McHenry's gigantic banner of defiance.

Three British soldiers, stragglers from the marching army, created a disturbance at the home of Dr. William Beanes, an elderly and respected physician. Dr. Beanes caused the Redcoat rowdies to be arrested and was, in turn, seized and taken prisoner aboard a British ship.

Francis Scott Key – attorney, poet, patriot, and a close friend of Dr. Beanes – immediately asked President Madison for permission to go to Baltimore and work for the release of his friend. With a letter of official sanction from the President, Key met with John S. Skinner, United States Agent for the Parole of Prisoners, in Baltimore. The next day, September 5, 1814, Key and Skinner left the city

FOR SERIOUS STUDENTS

The War of 1812, sometimes called the second War for Independence, would make an interesting study for those who want to dig deeper into the history of our national anthem. *Quest Of A Hemisphere*, pp. 220-228, gives an account of the major events of that war in which the Americans suffered defeats on land but scored victories at sea, establishing themselves in the eyes of other nations as a naval power to be reckoned with. Another study approach would be to read the historical novels of Kenneth Roberts which deal with the War of 1812 – *The Lively Lady* and *Captain Caution*. Both detail how the War of 1812 affected American seamen. *The Lively Lady* tells the story of Dartmoor Prison in England, where American and French prisoners were forced to live in squalor and filth in blatant mockery of English justice.

Quest Of A Hemisphere is available paperbound for five dollars, hardbound nine dollars, from most American Opinion Bookstores, or from American Opinion, Belmont, Massachusetts 02178. The historical novels of Kenneth Roberts are available in most public libraries.

in a small vessel, flying a truce flag, to find the British fleet. Two days later they were aboard the British flagship, *H.M.S. Tonnant*, where they were courteously received by Admirals Cochrane and Cockburn.

Does everyone know the meaning of the word flagship? [*Have a dictionary handy for looking up words not understood by family members.*] What do the letters *H.M.S.* mean when used before a ship's name? [*Again, consult a dictionary if necessary.*]

THE BRITISH CLAIMED Dr. Beanes, a civilian, had not only interfered in military matters, but had also broken a pledge binding him to neutrality. Key, an experienced attorney, argued that the doctor at his advanced age might not have realized what he was doing, and that he, moreover, had given British wounded men excellent medical care. When Key showed the Admiral letters from British prisoners that proved his point, Cochrane relented, but informed Key, Skinner, and Beanes they would be held aboard ship until the attack on Fort McHenry was over and they had suffered the mortification of seeing their flag go down. Two hours had been allowed, in the British plan, for the defeat of the American fort — after which “terms for Baltimore” might be considered.

Surely, the odds in September of 1814 were in England's favor. Fort McHenry had only thirty small, two-pound cannons, whose range was too limited to damage the enemy. The major defense was blocking the harbor's entrance with the sunken hulks of twenty-four ships and manning the outlying fortifications. The British, on the other hand, had sixteen warships — including five bomb ships and one sloop equipped with rocket launchers. During the three days preceding the battle, as Key and his companions watched from shipboard, nine thousand British soldiers and marines went ashore at North Point, preparing for an assault on the fort, which was defended by a small force of untrained militiamen.

The British opened fire at dawn on September 13 and continued a relentless attack throughout the day. When dusk crept across the horizon, the flag, one of its fifteen stars ripped by an enemy shell, still flew over the ramparts. The “rockets' red

glare, the bombs bursting in air” continued into the night: the rattle of musketry could be heard all around the fort, as American sharpshooters tangled with British troops on the ground. Now and then, in the fiery spray of rocket explosions, Key could see the giant banner of freedom waving proudly in defiance of the two-hour time period His Majesty's commanders had set for the conquest of the fort.

WOULD THE Star-Spangled Banner of Fort McHenry still be waving so proudly in the morning light, or would it give way to the flag of surrender? These thoughts must have crossed the mind of the patriot-poet-attorney as he watched British bombs racking the American fort hour after hour. When dawn came, he saw a flag hanging limply over the fort. Was it British or American? Then an offshore breeze slowly unfurled the red, white, and blue of the enormous banner of freedom. Key, exuberant over the victory, snatched an old letter from his pocket and on its blank page pencilled the opening lines of the song which have now become so famous and so familiar:

*O say can you see, by the dawn's early light,
What so proudly we hailed at the
twilight's last gleaming,
Whose broad stripes and bright stars,
through the perilous fight,
O'er the ramparts we watched, were so
gallantly streaming,
And the rockets' red glare, the bombs
bursting in air,
Gave proof through the night that our flag
was still there,
O say, does that star-spangled banner yet wave
O'er the land of the free and the home
of the brave?*

The battle of Baltimore was over. The British assault had failed, and taking the city without naval support seemed too costly. The next day the British boarded their ships and sailed toward the open Atlantic. With the withdrawal, Key, Skinner, and Dr. Beanes headed for Baltimore where Key continued work on his poem. That night in his lodgings at the Indian Queen Hotel he finished the first draft. The next morning he

showed it to Judge Nicholson, his brother-in-law, who liked it so much that he had it printed immediately as "The Defense of Fort McHenry," and suggested that a well-known tune called "To Anacreon in Heaven" would go well with it.

In October, the program of a Baltimore theatre announced that a well-known actor would sing a "much admired SONG, written by a gentleman of Maryland, in commemoration of the GALLANT DEFENSE OF FORT McHENRY, called THE STAR-SPANGLED BANNER."

OVER THE YEARS the new song became so popular that in 1904, the Navy was ordered to play it at all ceremonial occasions, and in 1916, President Wilson proclaimed it the national anthem for all the armed forces. But it was not until 1931 that it officially became the nation's anthem.

The Star-Spangled Banner itself was taken down from Fort McHenry and kept by the officer in command. The story goes that when he wished to make a gift to a friend, he would cut a strip from the famous flag and present it with his compliments. After almost a century, his heirs asked the Smithsonian Institution to take custody of the faded and tattered remains.

To provide for permanent preservation, the fragments were stitched onto a new backing. Today, visitors can see the huge flag hanging vertically against the wall of a great hall at the Smithsonian in Washington, D.C. Bathed in a soft light, the flag's tattered ends and faded stars and stripes speak eloquently of a long-ago battle and the defiant American spirit that mocked the enemies of freedom.

Concluding Thought

The Star-Spangled Banner was a giant battle flag - made for a particular battle. It flew in that battle and emerged from it the inspiration of a great patriotic song. It never flew again. In time it was forgotten, and many pieces of it were lost. But Americans went on singing its song until eventually Francis Scott Key's stirring memorial became our national anthem.

Looking Ahead

In New York City, there is another symbol of

freedom which has inspired millions of people from all over the world. Radicals have tried to destroy this famous landmark in recent years, and next week we'll find out why.

DURING THE WEEK

Give each family member a copy of the fourth stanza of the Star-Spangled Banner to read and study. Ask that the stanza be memorized during the week. Discuss the ideas expressed in the third and fourth lines during the dinner hour to be sure all understand the source of the "power" described. Use the dinner hour, also, to test the memorization progress.

THE STAR-SPANGLED BANNER FOURTH STANZA

O thus be it ever when freemen shall stand
Between their lov'd homes and the
war's desolation!
Blest with vict'ry and peace, may the Heav'n-
rescued land
Praise the Power that hath made and preserved
us a nation!
Then conquer we must, when our cause it is just,
And this be our motto, "In God is our Trust!"
And the star-spangled banner in triumph
shall wave
O'er the land of the free and the home
of the brave.

The Family Heritage Series

For parents who wish to teach their children the true meaning of liberty, responsibility, and our Americanist heritage.

The Family Heritage Series is an outstanding series of weekly lessons for the home, written to stimulate interest and spark discussion about the legacy we have received.

The Family Heritage Series is for all parents with school-age children. It is sure to be valued by all Americans who participate in its Heritage Hour discussions, and would be especially welcomed as a gift.

The Family Heritage Series is published by the Movement To Restore Decency, a project of The John Birch Society. The annual subscription rate is twelve dollars for fifty-two lessons, mailed monthly. Individual lessons may be purchased in any quantity at four copies for one dollar. Address all orders and subscriptions to The John Birch Society, 395 Concord Avenue, Belmont, Massachusetts 02178. Wallis W. Wood, Editor.

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PATRIOTIC PROGRAM

NARRATOR: THE Spirit of America spoke to the world when the Constitution was written and ratified. It has been called the greatest document ever struck off at a given time by the brain and purpose of men. Through the Constitution, the hand of God has aided men in their struggle to keep the freedom so valiantly fought for and won in our pre-mortal existence. The greatness of our founding fathers, raised up by God to bring forth the Constitution, was declared to us:

SCRIPTURE: "The laws and Constitution of the people, I have suffered to be established, and should be maintained for the rights and protection of all flesh, according to just and holy principles.

MUSICAL INTERLUDE

NARRATOR: "For this purpose have I established the Constitution of this land by the hands of wise men whom I raised up unto this very purpose.: Hear their messages--

GEORGE WASHINGTON: "Government is not reason, it is not eloquence--it is force. Like fire, it is a dangerous servant and a fearful master."

Study
THOMAS JEFFERSON: "I have sworn upon the alter of God eternal hostility against every form of tyranny over the mind of man. In questions of power let no more be heard of confidence in man, but bind him down from mischief by the chains of the Constitution."

Study
BENJAMIN FRANKLIN: "I have lived a long time and the longer I live, the more convincing proofs I see of this truth: that God governs in the affairs of men. And if a sparrow cannot fall to the ground without his notice, is it probable that an empire can rise without his aid?"

Study
THOMAS PAINE: "Tyranny, like hell, is not easily conquered; yet we have this consolation with us, that the harder the conflict, the more glorious the triumph. What we obtain too cheap, we esteem too lightly; it is dearness only that gives everything its value. Heaven knows how to put a proper price upon its goods; and it would be strange indeed if so celestial an article as freedom should not be highly rated."

Study
ALEXANDER HAMILTON: The institution of delegated power implies that there is a portion of virtue and honor among mankind. But we must remember that a power over a man's property amounts to a power over his will."

Anderson

JAMES MADISON: "Is there no virtue among us? If there be not, we are in a wretched situation. No checks, no form of government, can render us secure. To suppose that any form of government will secure liberty or happiness without any virtue in the people is a foolish idea. The people ought to be enlightened, to be awakened, to be united; that after establishing a government should watch over it, as well as to obey it."

Anderson

SAM ADAMS: "If we would most truly enjoy the gift of heaven, let us become a virtuous people, then shall we both deserve and enjoy it. While, on the other hand, if we are vicious in our manners, though the form of our Constitution carries the face of the most exalted freedom, we shall in reality be the most abject slaves."

Blake Board

JOHN ADAMS: "When kings and ministers, governors, or legislators-- instead of exercising the power entrusted to them, according to the principles established by the Constitution, prostitute those powers to the acts of oppression, they are no longer to be deemed magistrates vested with a sacred character, but become public enemies and ought to be resisted."

NARRATOR: I AM OLD GLORY: For more than nine years I have been the banner of hope and freedom for generation after generation of Americans, Born amid the first flames of America's fight for freedom, I am the symbol of a country that has grown from a little group of thirteen colonies to a united nation of fifty sovereign states. Planted firmly on the high pinnacle of American Faith my gently fluttering folds have proved an inspiration to untold millions. Men have followed me into battle with unwavering courage. They have looked upon me as a symbol of national unity. They have prayed that they and their fellow citizens might continue to enjoy life, liberty and the pursuit of happiness, which have been granted to every American as a heritage of free men. So long as men love liberty more than life itself; so long as they treasure the priceless privileges bought with the blood of our forefathers; so long as the principles of truth, justice and charity for all remain deeply rooted in human hearts, I shall continue to be the enduring banner of the United States of America. I AM OLD GLORY!

GEORGE WASHINGTON: "Gentlemen, our flag! we take the stars from heaven, the red from our mother country, separating it by white stripes, thus showing that we have separated from her, and the white stripes shall go down to posterity representing liberty."

Study

THOMAS JEFFERSON: (to Mr. Adams) "Mr. Adams, you and I will yet look down from heaven with joy at the fulfillment of our great dreams."

NARRATOR: As a fitting climax to Jefferson's prophetic vision, John Adams and Thomas Jefferson both died on the same day, July 4, 1826, exactly 50 years after they signed the Declaration of Independence. Conclusion...

Choir

My Flag

Battle Hymn

THE PRICE THEY PAID | A NATIONAL PRAYER

July 4th Celebration Thomas Jefferson

Have you ever wondered what happened to those men who signed the Declaration of Independence?

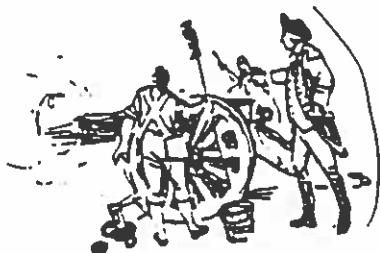
Five signers were captured by the British as traitors. Twelve had their homes ransacked and burned. Two lost their sons in the Revolutionary Army, another had two sons captured. Nine of the 56 fought and died from wounds or the hardships of the Revolutionary War.

What kind of men were they? Twenty-four were lawyers and jurists. Eleven were merchants, nine were farmers and large plantation owners, men of means, well-educated. But they signed the Declaration of Independence knowing full well that the penalty would be death if they were captured. They signed and they pledged their lives, their fortunes, and their sacred honor.

Carter Braxton of Virginia, a wealthy planter and trader, saw his ships swept from the seas by the British Navy. He sold his home and properties to pay his debts, and died in rags.

Thomas McKean was so hounded by the British that he was forced to move his family almost constantly. He served in congress without pay, and his family was kept in hiding. His possessions were taken from him, and poverty was his reward.

Vandals or soldiers or both, looted the properties of Ellery, Clymer, Hall, Walton, Winnett, Heyward, Rutledge, and Middleton. Francis Lewis had his home and properties destroyed. The enemy jailed his wife, and she died within a few months.



At the Battle of Yorktown, Thomas Nelson, Jr., noted that the British General Cornwallis had taken over the Nelson home for his headquarters. The owner quietly urged General Washington to open fire, which was done. The home was destroyed, and Nelson died bankrupt.

John Hart was driven from his wife's bedside as she was dying. Their 13 children fled for their lives. His fields and grist mill were laid waste. For more than a year he lived in forest and caves, returning home after the war to find his wife dead, his children vanished. A few weeks later he died from exhaustion and a broken heart. Morris and Livingston suffered similar fates.

Such were the stones and sacrifices of the American Revolution. These were not wild-eyed, rabble-rousing ruffians; they were soft-spoken men of means and education. They had security, but they valued Liberty more. Standing tall, straight, and unwavering, they pledged: "For the support of this declaration, with a firm reliance on the protection of the Divine Providence, we mutually pledge to each other, our lives, our fortunes, and our sacred honor."

Almighty God. Who has given us this good land for our heritage; we humbly beseech Thee that we may always prove ourselves a people mindful of Thy favor and glad to do Thy will. Bless our land with honorable industry, sound learning, and pure manners.

Save us from violence, discord, and confusion, from pride and arrogance, and from every evil way. Defend our liberties, and fashion into one united people the multitude brought hither out of many kindreds and tongues.

Endow with the spirit of wisdom those to whom in Thy Name we entrust the authority of government, that there may be justice and peace at home, and that through obedience to Thy law, we may show forth Thy praise among the nations of the earth.

In time of prosperity, fill our hearts with thankfulness, and, in the day of trouble, suffer not our trust in Thee to fail; all of which we ask through Jesus Christ our Lord. AMEN.

RESPECT THE FLAG

Alvin Mansfield Owsley

When you see the Stars and Stripes played, son, stand up and take off your hat. Somebody may titter. It is in the blood some to deride all expression of national sentiment. You may blaspheme in the street and the bystanders will not pay much attention to you, but if you should get down on your knees and pray to Almighty God or if you should stand bareheaded with a company of old soldiers marches by, the flags to the breeze, most people will think you are showing off.

But don't you mind! When Old G comes along, salute, and let them tell what they please! When the band plays "The Star-Spangled Banner" in a restaurant or hotel dining room, get up, even if you are alone; stand there, and don't be ashamed, either.

Don't be ashamed when your throat chokes and the tears come when you see the flag flying from the masts of our ships on the great seas or floating from every flag of the Republic. You will never have a worthier emotion.

Our flag is the world's symbol of liberty. That piece of red, white, and blue means five thousand years of struggle towards. It is the full-grown flower of generations fighting for liberty. It is the center



The Bill of Rights

The original Constitution was signed in 1787. Many people agreed to support it only if basic rights were added. This was done in 1791. The first 10 Amendments to the Constitution are called the Bill of Rights.

<p>1st: Freedom of religion</p> <p>Symbols of the five major religions</p>	<p>Freedom of speech</p>	<p>Freedom of the press</p>	<p>Freedom of assembly and petition</p>
<p>2nd: Right to bear arms</p>	<p>3rd: Limits the quartering of soldiers</p>	<p>4th: Limits searches and seizures</p>	<p>5th: The right to due process of law, including protection against self-incrimination</p>
<p>6th: Rights of a person accused of a crime, including the right to be represented by a lawyer</p>	<p>7th: Jury trial in civil cases</p>	<p>8th: Unfair bail, fines, and punishment forbidden</p>	<p>9th: Citizens entitled to rights not listed in the Constitution</p> <p>10th: Powers reserved to the states or the people</p>

and Beyond...

Since 1791, only 16 Amendments have been added to the Constitution. Some of these Amendments have extended our rights as citizens.

<p>11th: Rules for lawsuits against states (1795)</p>	<p>VOTE TODAY</p> <p>12th: New way of electing the President and Vice President (1804)</p>	<p>13th: Abolishes slavery (1865)</p>	<p>14th: Guarantees citizenship, due process and equal protection under the law (1868)</p>
<p>15th: Voting rights for former slaves (1870)</p>	<p>U.S. TAX FORM</p> <p>16th: Power of the federal government to collect income taxes (1913)</p>	<p>17th: Election of Senators by the people (1913)</p>	<p>18th: Bans the sale of alcohol (1919)</p> <p>JOE'S BAR (CLOSED OUT OF BUSINESS)</p>
<p>VOTE TODAY</p> <p>19th: Gives women the vote (1920)</p>	<p>JANUARY</p> <p>20th: Sets the date when President's and Congress's terms begin (1933)</p>	<p>21st: Repeals 18th Amendment (1933)</p> <p>JOE'S BAR (GRAND RE-OPENING)</p>	<p>22nd: Limits the President to two terms (1951)</p>
<p>VOTE IN THE DISTRICT OF COLUMBIA</p> <p>23rd: Gives people in the District of Columbia the right to vote for President (1961)</p>	<p>24th: Forbids having to pay a tax to vote. (1964)</p>	<p>25th: Says who is next in line if something happens to the President (1967)</p>	<p>26th: Sets 18 as the voting age (1971)</p>

CONSTITUTION TALK AT AMERICAN HERITAGE

September 1, 1995

Background after Revolution:

Washington waited until all of the British troops had departed before he entered New York City on December 2, 1783. He bade his loyal officers farewell on December 4th, and reported to the Congress at Annapolis, Maryland, on December 23rd. There he resigned his commission as commander-in-chief of the Continental Army. He arrived at his beloved Mount Vernon on Christmas Day hoping to remain there the rest of his life.

(Much of this material is taken from *The Roots of America* by Cleone Skousen)

Now that the war was over and the new United States was free from England, it seemed that everything would be wonderful. But then, grave problems began to happen--and became almost as dangerous to this new born nation as a foreign power. The states were really not prepared for their new independence and neither was the Congress under the Articles of Confederation. Some of these pesky problems that almost overwhelmed our country were:

- A. Inflation--The Congress had no power to tax--and so it just started printing up paper money. The value of the famous "Continental Dollar" went down to less than a penny. Stores would close their doors for business rather than take this worthless money.
- B. Economic Depression:--Because people didn't trust their money--they wouldn't invest it. They wouldn't build new businesses--and so there weren't new jobs being created.
- C. Rioting: Some people even began to riot. Soldiers continually threatened to riot rather than be paid off in worthless money.
- D. Trade barriers:--The states began treating every other state like a foreign country. They made the people from other states who wanted to sale their products pay a huge tax.
- E. Threatened Secession--New England states were so fed up they talked about leaving the Union. That would have split the nation up completely.
- F. Foreign Powers were still on American soil and didn't think the American government was strong enough to make them leave. England and Spain sill had troops in our country.

General Washington became so discouraged--he wrote his friend that he couldn't believe what had happened to this new nation they had fought so hard to gain independence for.

(Pages from "The Miracle at Philadelphia")

WHO'S WHO AT THE CONSTITUTIONAL CONVENTION:

Alexander Hamilton--Wanted a strong central government to replace the weak articles of Confederation.

George Washington-- Elected President of the Convention

James Madison--Kept careful detailed minutes of the Convention

John Adams--serving in England as the American minister

Thomas Jefferson--serving as the American minister to France

BASIC OUTLINE OF THE CONSTITUTION:--

(Use poster on the Constitution of the United States)

Preamble--(Have children say it together)

Body--Seven Articles--Twenty Sections

Bill of Right--First 10 Amendments --Give Examples of what it would be like without these Amendments-- limited in what we could write, how we could worship, meeting together etc. 16 further amendments have been added to the Constitution since 1791

Concluding Material: Quote by Alexis de Toqueville

"I sought for the greatness and genius of America in her commodious harbors and her ample rivers, and it was not there: in her fertile fields and boundless prairies, and it was not there; in her rich mines and her vast world commerce, and it was not there. Not until I went to the churches of America and heard her pulpits aflame with righteousness did I understand the secret of her genius and power. America is great because America is good, and if America ever ceases to be good, America will cease to be great."

AMERICA FOR ME: HENRY van DYKE

'Tis fine to see the Old World, and travel up and down
Among the famous palaces and cities of renown,
To admire the crumbly castles and the statues of the kings
But now I think I've had enough of antiquated things.

So it's home again, and home again, America for me!
My heart is turning home again, and there I long to be,
In the land of youth and freedom beyond the ocean bars,
Where the air is full of sunlight and the flag is full of stars.

Oh, London is a man's town; there's power in the air;
And Paris is a woman's town, with flowers in her hair;
And it's sweet to dream in Venice, and it's great to study Rome:
But when it comes to living, there is no place like home.

PIONEERS — 24th of July

wagons. I do not want to send oxen. I want good horses and mules. They are in this Territory, and we must have them. Also 12 tons of flour and 40 good teamsters, besides those that drive the teams. . . .

"I will tell you all that your faith, religion, and profession of religion, will never save one soul of you in the Celestial Kingdom of our God, unless you carry out just such principles as I am now teaching you. Go and bring in those people now on the plains" (In *Handcarts to Zion*, Glendale, Calif.: Arthur H. Clark Co., 1960, pp. 120-21.)

The next morning anvils were ringing in the blacksmith shops as horses were shod and wagons were repaired and loaded.

The following morning, Tuesday, October 7th, "sixteen good four-mule teams and twenty-seven hardy young men headed eastward with the first installment of provisions. The gathering of more to follow, was pushed vigorously." (Ibid., p. 124.)

"By the end of October, two hundred and fifty teams were on the road to give relief." (Ibid., p. 125.)

There have been many eloquent sermons preached from the pulpits on Temple Square, but none more eloquent than those spoken in that October conference of 135 years ago.

Now let me leave that for a moment and pick up the story from another position.

A few weeks ago, it was my privilege to dedicate a monument to the memory of Ellen Pucell Unthank. It stands on the campus of Southern Utah University in Cedar City, Utah. It is a bronze figure, beautiful and engaging. It is of a little nine-year-old girl, standing with one foot tip-toe, her hair blowing back in the wind, a smile on her face, eagerly looking forward.

Ellen Pucell, as she was named, was born in a beautiful area of England where the hills are soft and rolling and the grass is forever green. Her parents, Margaret and William Pucell, were converts to The Church of Jesus Christ of Latter-day Saints. From the time of their baptism in 1837 until the spring of 1856, they had scrimped and saved to go to the Zion of their people in the valleys of the Rocky Mountains of America. Now that was possible, if they were



The Utah North Area presidency. Left to right: Elder Malcolm S. Jensen, first counselor; Elder Marlin K. Jensen, president; Elder Charles Didier, second counselor.

willing to pull a handcart one thousand miles across a wilderness. They accepted that challenge, as did hundreds of their fellow converts.

Margaret and William took with them their two daughters, Maggie, fourteen, and Ellen, nine. They said good-bye to loved ones they would never again see in mortality. Near the end of May they set sail from Liverpool with 852 of their convert associates. My wife's grandmother, thirteen-year-old Mary Goble, was a part of that company, and, I like to think, played with those little girls aboard ship.

After six weeks at sea, they landed at Boston and took the steam train to Iowa City. They had expected their handcarts and wagons would be ready. They were not. There was a serious and disastrous delay. It was not until late in July that they began the long march, first to Winter Quarters on the Missouri, and from there to the Rocky Mountains.

The Pucells were assigned to the Martin Handcart Company. The Goble family, my wife's forebears, became a part of the Cluff Wagon Company, which followed the handcarts to give help if needed.

With high expectation they began their journey. Through sunlight and storm, through dust and mud, they trudged beside the Platte River through all of the month of September and most of October. On October 19, they reached the last crossing of the Platte, a little west of

the present city of Casper, Wyoming. The river was wide, the current strong, and chunks of ice were floating in the water. They were now traveling without sufficient food. Bravely they waded through the icy stream. A terrible storm arose with fierce winds bringing drifting sand, hail, and snow. When they climbed the far bank of the river, their wet clothing froze to their bodies. Exhausted, freezing, and without strength to go on, some quietly sat down, and while they sat, they died.

Ellen's mother, Margaret, became sick. Her husband lifted her onto the cart. They were now climbing in elevation toward the Continental Divide and it was uphill all the way. Can you see this family in your imagination?—the mother too sick and weak to walk, the father thin and emaciated, struggling to pull the cart, as the two little girls push from behind with swirling, cold winds about them, and around them are hundreds of others similarly struggling.

They came to a stream of freezing water. The father, while crossing, slipped on a rock and fell. Struggling to his feet, he reached the shore, wet and chilled. Sometime later he sat down to rest. He quietly died, his senses numbed by the cold. His wife died five days later. I do not know how or where their frozen bodies were buried in that desolate, white wilderness. I do know that the ground was frozen and that the

snow was piled in drifts and that the two little girls were now orphans.

Between 135 and 150 of the Martin company alone perished along that trail of suffering and death. It was in these desperate and terrible circumstances—hungry, exhausted, their clothes thin and ragged—that they were found by the rescue party. As the rescuers appeared on the western horizon breaking a trail through the snow, they seemed as angels of mercy. And indeed they were. The beleaguered emigrants shouted for joy, some of them. Others, too weak to shout, simply wept, and wept, and wept.

There was now food to eat and some warmer clothing. But the suffering was not over, nor would it ever end in mortality. Limbs had been frozen and the gangrenous flesh sloughed off from the bones.

The carts were abandoned, and the survivors were crowded into the wagons of the rescuers. The long rough journey of three hundred, four hundred, even five hundred miles between them and this valley was especially slow and tedious because of the storms. On November 30, 104 wagons, loaded with suffering human cargo, came into the Salt Lake Valley. Word of their expected arrival had preceded them. It was Sunday, and again the Saints were gathered in the Tabernacle. Brigham Young stood before the congregation and said:

"As soon as this meeting is dismissed I want the brethren and sisters to repair to their homes. . . .

"The afternoon meeting will be omitted, for I wish the sisters to . . . prepare to give those who have just arrived a mouthful of something to eat, and to wash them and nurse them. . . .

"Some you will find with their feet frozen to their ankles; some are frozen to their knees and some have their hands frosted . . . we want you to receive them as your own children, and to have the same feeling for them." (*Handcarts to Zion*, p. 139.)

The two orphan girls, Maggie and Ellen, were among those with frozen limbs. Ellen's were the most serious. The doctor in the valley, doing the best he could, amputated her legs just below the knees. The surgical tools were crude. There was no

anesthesia. The stumps never healed. She grew to womanhood, married William Unthank, and bore and reared an honorable family of six children. Moving about on those stumps, she served her family, her neighbors, and the Church with faith and good cheer, and without complaint, though she was never without pain. Her posterity are numerous, and among them are educated and capable men and women who love the Lord whom she loved and who love the cause for which she suffered.

Years later, a group in Cedar City were talking about her and others who were in those ill-fated companies. Members of the group spoke critically of the Church and its leaders because the company of converts had been permitted to start so late in the season. I now quote from a manuscript which I have:

"One old man in the corner sat silent and listened as long as he could stand it. Then he arose and said things that no person who heard will ever forget. His face was white with emotion, yet he spoke calmly, deliberately, but with great earnestness and sincerity.

"He said in substance, 'I ask you to stop this criticism. You are discussing a matter you know nothing about. Cold historic facts mean nothing here for they give no proper interpretation of the questions involved. A mistake to send the handcart company out so late in the season? Yes. But I was in that company and my wife was in it and Sister Nellie Unthank whom you have cited was there too. We suffered beyond anything you can imagine and many died of exposure and starvation, but did you ever hear a survivor of that company utter a word of criticism? Not one of that company ever apostasized or left the church because every one of us came through with the absolute knowledge that God lives for we became acquainted with him in our extremities.'" (Manuscript in my possession.)

That speaker was Francis Webster, who was twenty-six years of age when with his wife and infant child he went through that experience. He became a leader in the Church and a leader in the communities of southern Utah.

Now, my brothers and sisters, I have spent a long time telling that story, perhaps too long. This is October of 1991, and that episode of 135 years ago is behind us. But I have told it because it is true and because the spirit of that saga is as contemporary as is this morning.

I wish to remind everyone within my hearing that the comforts we have, the peace we have, and, most important, the faith and knowledge of the things of God that we have, were bought with a terrible price by those who have gone before us. Sacrifice has always been a part of the gospel of Jesus Christ. The crowning element of our faith is our conviction of our living God, the Father of us all, and of His Beloved Son, the Redeemer of the world. It is because of our Redeemer's life and sacrifice that we are here. It is because of His sacrificial atonement that we and all of the sons and daughters of God will partake of the salvation of the Lord. "For as in Adam all die, even so in Christ shall all be made alive." (1 Cor. 15:22.) It is because of the sacrificial redemption wrought by the Savior of the world that the great plan of the eternal gospel is made available to us under which those who die in the Lord shall not taste of death but shall have the opportunity of going on to a celestial and eternal glory.

In our own helplessness, He becomes our rescuer, saving us from damnation and bringing us to eternal life.

In times of despair, in seasons of loneliness and fear, He is there on the horizon to bring succor and comfort and assurance and faith. He is our King, our Savior, our Deliverer, our Lord and our God.

Those on the high, cold plains of Wyoming came to know Him in their extremity as perhaps few come to know Him. But to every troubled soul, every man or woman in need, to those everywhere who are pulling heavy burdens through the bitter storms of life, He has said:

"Come unto me, all ye that labour and are heavy laden, and I will give you rest.

"Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

Centennial Program—1996

Song: 1st Verse Utah, Our Land of Hope

Morm One hundred years ago on January 4th, 1896, President Grover Cleveland, issued the proclamation admitting Utah to the Union as the forty-fifth state. When news of the proclamation signing reached Utah, widespread celebration and pandemonium ensued throughout the state. They suspended business, and crowds swarmed the streets of Salt Lake City shouting, laughing, and ringing bells, blowing whistles and firing firecrackers and rockets. James Talmage wrote, "The news of the admission was welcomed by the firing of cannon and small arms, the shrieking of steam whistles and every other kind of noise which could be produced." The State of Deseret became the State of Utah, a Shoshone word for the powerful Ute nation, meaning "the people who live in the tops of the mountains."

History With a new state came a new flag. (Unfurl the flag.) It was uniquely our own and its symbols represented events in our history that were significant. This flag was first designed for the Battleship Utah in 1912. The following year it was adopted unanimously in the 1st joint resolution in the Utah House of Representatives and signed by then Governor William Spry. The eagle with the six arrows in its claws represent Utah's willingness to protect our nation in peace and war. The sego lily, our state flower has special significance as the root was eaten by the early pioneers of our state to stave off starvation. We are known as the beehive state because originally we were called the State of Deseret—a word from the Book of Mormon meaning "honey bee". It signifies hard work and industry. The draping United States flag represents our loyalty to our country. The date 1847 represents the year the pioneers first came into the valley, and of course 1896, is the year we became a state.

Salt We, today enjoy many blessings because of the rich heritage in this state. So many before us have sacrificed to establish a place where people feel secure and peaceful. We feel that Utah is a great state to live in. In fact, we wouldn't trade our streams and mountains, our magic birth of springtime and our faith that conquers all challenges with any other place.

SONG: We Wouldn't Trade our Streams and Mountains

SONG: 2nd Verse, Utah Our Land of Hope

(Background Indian Music begins with narration.)

Indians Indians are an important part of Utah History—beginning centuries before Christ, many different tribes of Indians have lived, hunted, planted, fought and died on this land. There were the Anazazi Pottery makers and the Pueblos who dwelled lived in cliff dwellings and terraced apartment houses. Then came the Ute, the Paiute, Gosiutes, Shoshones and Navajos—each one occupying a different area of the state. There were many great chiefs among these tribes. The Shoshone, Chief Washakie led his tribe for 60 years. It was said that he never broke his word. Chief Ouray was one of the greatest Ute Chiefs. He and his wife Chipeta, the only Ute woman to ever sit in the council meetings, did much good for peace between the Indian and white people. One time Chipeta rode many miles, through a swirling, flooding river to warn the settlers of an Indian uprising. Chief Wakara was the most powerful Ute Chief in Utah. The Walker war was named for him. Another Ute Indian chief who was friendly to the white settlers was Chief Kanosh. He protected the early settlers in Fillmore and encouraged his own people to become educated. The town of Kanosh Utah—is named for him and he lived and died there.

Historic Another Ute, Chief Blackhawk, is remembered for leading most of the raids against the settlers during the Blackhawk War. The following story is told of Chief Black Hawk and Bishop Kearns. "Bishop Kearns, you are a true friend of my people; you have done so many good things for us, and we have done nothing for you, but I see in the near future a lot of trouble coming up for both of us. My braves all love you and for this I am going to make a solemn promise. If you or any of yours should be harmed by any of my tribe, I Chief Black Hawk, swear by the Great Spirit that you can take my life to repay your loss. The Black Hawk war did break out and before the war was over fifty to seventy settlers lost their lives, as well as an equally large number of Indians.

During the raids William, Bishop Kern's oldest son, was killed accidentally by one of Black Hawk's braves. Chief Black Hawk personally guarded the body of William and sent for Bishop Kearns. When the Bishop arrived he found Chief Black Hawk standing with his head bared, and his body, always so straight, was now bent. Anguish on his face and tears wetting his cheeks he said, "Bishop Kearns I have not forgotten my promise to you. My life is yours, only let it be swift as your son's death was. My braves understand, and when you finish with me my sons will accompany you below the narrows." Bishop Kearns said, "No, Chief that is

not the Lord's way. You would not have killed my son, and neither would any of your braves if they had known it was he. All I ask, Chief, is that you end this terrible war and come back to my home again where we can be friends always."

The old chief was dazed and stood like a statue for several minutes; then suddenly he fell upon his knees and sobbingly promised he would do all in his power to end the war. A short while after this scene, the war did end. Chief Black Hawk, knowing he was going to die, visited every town from Cedar City to Payon to make peace with the white men in order that he might meet the "Great Spirit" after death. ("A Story to Tell" pp. 345-350)

The next important actors in our Utah Scene were the Spanish Explorers who began their trip from Santa Fe, New Mexico in search of a route to Monterrey, California. Father Escalante, a blonde blue-eyed priest from Spain and Father Dominguez from Mexico led the expedition of 10 men. They left on July 29, 1776—a famous year in American History. On the evening of Sept. 22, 1776 they camped in the meadow near the Spanish Fork River. Here they hired two Timpanogo Indian guides, the man Silvestre, and the boy Joaquin. Two days later they were on the shores of the Utah Lake. They spent three days with the Indians here. Because of the cold weather they decided to head south again instead of going further north to see the great lake of Salt the Indians described to them. Because of approaching winter they returned to Santa Fe instead of trying to go on to California. Father Escalante kept a detailed, colorful journal of their trip which enabled others to follow their trail later on. It was an important part of the Old Spanish Trail.

When they reached the Colorado River they could not find a place to cross. All their food was now gone, so they killed a horse to eat. After many days, they found a place where they could get down to the river by cutting steps in the rocks for their horses feet. Here they crossed the Colorado River. The place became known as the Crossing of the Fathers. It is now under Lake Powell.

We would like to share with you two Spanish songs: The first, is an old folk song and could have been sung by the Priests at night as they camped. The second is a well-known song from Mexico entitled, La Bamba—dedicated to the many Spanish Americans who have brought much of their culture and personality to Utah.

SONG VILLANCICO

SONG LA BAMBA

The next important chapter in our History is certainly one of the most exciting, daring, and dangerous of all—it is about the famous Mountain Men—who trapped in the mountains of Utah from about 1820-1840. They were after beaver pelts that were used to make the popular beaver hats of that time.

Some of the more famous trappers were: Jim Bridger who discovered the Great Salt Lake on a bet from some of the other mountain men camped at Bear Lake. Etienne Provost—a French-Canadian who spent the winter of 1824 in Utah Valley and for whom Provo is named. Kit Carson who was the guide for the famous Fremont expedition, William Henry Ashley and Peter Skene Ogden for whom a national Forest and the city of Ogden were named, and the famous Jedediah Smith.

Jed Smith was moving along with his men one morning through a brushy creek bottom. A large white grizzly came rushing out of the bushes and met Jedediah—or Diah as they called him face to face. The huge beast gave a mighty leap, straight for Diah's unprotected head. The great jaws opened and closed. Pain ripped through Diah as the fangs tore half of his face away. Diah fell sprawling to the ground, and the bear leaped upon him, grabbing him by the middle. Here the sharp fangs were stopped by Diah's ball pouch and butcher knife.

The other trappers watched horrified until finally the bear's shaggy body moved away for a moment and Black Harris drew closer, took careful aim, and fired. The animal stopped still for a moment and then toppled over, dead. The men stood staring down on the silent, mangled form. Slowly, painfully Diah's mangled lips moved. "Get some water," he managed to say. "Jim, get your needle and thread and sew up my wounds." Jim hurried to his saddlebag and took out his needle and thread. He came back and gently turned Diah over on his back.

Very carefully he washed away the blood and clipped the long brown hair clotted with blood. Then he laid the edges of the torn flesh together and, forcing his needle through the living flesh, sewed up the gaping wounds. Diah lay still without a murmur or groan. At last it was all done but the ear, which hung from a

slender thong of flesh, almost wholly torn away from the scalp—Jim didn't think he could sew it on—but Diah insisted: "You must, Jim," he commanded. "Sew it on somehow." Diah carried the terrible scars the rest of his life. He was killed by Indians on the Santa Fe Trail at the age of 33 while searching for water for his companions.

We would like to share with you two French songs in honor of the French Canadian Trappers and the contribution they made in Utah History. The first is an old french folk song about sheep. The second is a marching song—perhaps the mountains heard these songs 150 years ago—as the trappers set their baits and thought of their homeland.

SONG. *Aupres de ma blonde*

SONG. *La laine de nos moutons*

Rich (Begin string quartet background music: *The Spirit of God*)

The final chapter in our history tells the story of our Mormon Pioneers and the coming of the Railroad. The persecution in Illinois and Missouri caused the Mormons to seek refuge in a land considered almost desolate—Our Grandfather, Norton Jacob, was among the 147 pioneers who entered the valley with Brigham Young's Company. He recorded in his journal that they knew that the "temporal salvation of our families, our posterity, and the nations of the earth depends upon the integrity of our conduct at the present time." He wrote these words about the feelings he had for this new home. "I never was in any place where the heat of midsummer was so tempered as it is here... On July 28th "At 8 o'clock the Pres. (Brigham Young)) summoned all the Camp to attend a council on the spot intended for a temple lot... It was a beautiful and instructive scene—the soft mild air that always prevails here at night... the full moon that shone over the eastern mountain shedding her mild radiance on the quiet valley of the Utah outlet; while we were seated on the ground engaged in council upon matters of vast importance."

Rich

2h ← These men and women demonstrated great courage in the trials and challenges of life. Two poems we have learned as a family express the way we feel they met their hardships.

1, 12

POEMS: *Two Road*

POEMS: *Be Strong*

Rich

One important way the pioneers found to lift their spirits, and give them courage along the trail was music. Lucky was the wagon company with a fiddler to accompany and entertain these hearty folks. Ellen and Joanna would like to share an old American favorite entitled "Bile them Cabbage Down".

FIDDLE NUMBER: *Bille Them Cabbage*

Fiddle Number: *Orange Blossom Special*

(Begin string quartet background music: *Come, Come Ye Saints*)

Rich

Some of those who came experienced far greater difficulty than this first group—Two of these groups were known as the Willey and Martin Handcart Companies. These new converts to the Mormon faith arrived from England expecting the handcarts to be ready. They were not—the only lumber they had was green, not seasoned or fit for the arduous journey ahead. They did not begin until late July and travelled as fast as possible and all went fairly well at first, but then the handcarts began breaking down in the dry western air. They trudged along more slowly now until October 19th when they came to the crossing of the Platte river. Large chunks of ice were floating in it and they bravely waded into it. A terrible storm arose with fierce winds bringing drifting sand, hail, and snow. As they reached the other side their clothes froze to their exhausted bodies. Without strength to go on, some quietly sat down, and while they sat, some died.

Margaret and William Pucell with their daughters Ellen 9 and Maggie 14 were part of this company. When Ellen's mother became sick her husband lifted her onto the handcart and the little girls pushed from behind. When they came to a stream of freezing water the father slipped on a rock and fell in. He reached the shore, wet and chilled. Sometime later he sat down to rest. He quietly died, his senses numbed by the cold. His wife died five days later. When the rescue party brought the little orphan girls at long last into Salt Lake City some of their limbs were frost bitten. Ellen's were the worst, requiring the amputation of her legs just below her knees. The stumps never healed. She married and bore six children. Moving about on those stumps, she served her family, her neighbors, and the Church with faith and good cheer, and without complaint, though she was never without pain. Such was the faith of these pioneers. (Story from Pres. Hinckley Engism Nov. 91)

The second year in the Valley they planted, irrigated, cultivated and tenderly watched over their crops—

only to have diaster strike when crickets came and began to destroy the tender plants. Jo will share this story in a poem entitled: "Grandma's Seagulls"

POEM: Grandma's Seagulls

SONG: Segull Story

One of the great blessings of our pioneer heritage is the wonderful gift of music they passed on to their posterity. My great great grandmother Hannah Elizabeth Cook Hoyt was assigned the task of weaving the cloth for the large polygamist family of which she was a part. One of her daughters sat by her side assisting her in this arduous task. Opportunitites to go to school were limited so Grandma taught her children as she sat at the loom. Her daugther said, "Perhaps, unconsciously, she taught me that singing would comfort my woes. It has been my safeguard many times. Actually I have sung the glad songs I learned from her when the tears were streaming down my cheeks—when I didn't want others to know that I had a care or could feel unhappy, or when a hard lump of rebellion and hurt was around my heart. The lump would gradually loosen and be carried away on the melodies. I have found it to be so every time...I learned to count and do the tables with the threads as pawns. The letters too were mastered here. But the joys of the days were numbered in the songs my Mother taught me. I can remember some of the poems but the songs are as clear today as when they were learned."

Our family would like to share some of the harvest from the muscial seeds they sowed many years ago.

Song: I Just Sing

Song: Music For Me

Piano Solo: Shirley

String Quartet: Sound of Music

In 1862 The United States Congress voted to build a railroad that would go across the country. Railroad tracks were already built from New York to the Mississippi River. In order to reach the Pacific Ocean, the tracks would have to be built acorss Nebraska, Wyoming, Utah, Nevada, and California.

Two companies were hired to build the railroad, the Union Pacific from the East and the Central Pacific from the West. Because each company was paid for every mile of track they laid, it became a race to see which one could lay the most. It was on the 10th of May in 1869 that the two companies finally met at Promotory Point, Utah.

Surely one of the most well-known Railroad Songs is "I've Been Working on the R.R."

PIANO QUARTET: I'VE BEEN WORKING ON THE RAILROAD

Another folk tune song about the railroad, as well as a humrous sideto the practice of polygamy is found in this song entitled: ZACK THE ENGINEER

SONG: ZACK THE ENGINEER

The people of Utah wanted very much to help choose their leaders and vote for their own laws. For this reason, there was such great rejoicing when Utah was finally admitted to the Union. A song was written for this special occasion by Evans Stephens entitled Utah, We Love Thee

SONG: UTAH WE LOVE THEE—Sally (Sign Language, Jene^{Riche} sing—quartet play)

We think Utah is the greatest state in the whole U.S. We love the mountains, the lakes, the rich natural resources—but most of all we love the people. WE're happy to celebrate this 100th Birthday for our great state. We too feel as did Brigham Young, This Is The Place!

SONG: UTAH, THIS IS THE PLACE

I like the German fir-woods, in green battalions drilled:
I like the gardens of Versailles, with flashing fountains filled,
But, oh, to take your hand, my dear, and ramble for a day
In the friendly Western woodland, where Nature has her way!

I know that Europe's wonderful, yet something seems to lack,
The Past is too much with her, and the people looking back,
But the glory of the Present is to make the Future free-
We love our land for what she is, and what she is to be.

Oh, it's home again, and home again, America for me!
I want a ship that's westward bound to plough the rolling sea
To the blessed Land of Room Enough beyond the ocean bars,
Where the air is full of sunlight and flag is full of stars.

Love of Country--Sir Walter Scott

Breathes there a man with soul so dead,
Who never to himself hath said,
"This is my own--my native land!"
Whose heart hath ne'er within him burned,
As home his footsteps he hath turned ,
From wandering on a foreign strand!
If such there breathe, go, mark him well;
For him no Minstrel raptures swell,
High though his titles, proud his name,
Boundless his wealth as wish can claim;
Despite those titles, power, and pelf,
The wretch , concentrated all in self,
Living, shall forfeit fair renown,
And, doubly dying, shall go down
To the vile dust, from whence he sprung,
Unwept, unhonored, and unsung.

Ship of State---Henry W. Longfellow

Thou too, sail on oh Ship of State Sail on oh Union strong and great,
Humanity with all its tears, With all it's hopes of future years
Is hanging breathless on thy fate.

Fear not each sudden sound and shock 'Tis of the wave, and not the rock
'Tis but the flapping of the sail, And not a rent made by the gale.
In spite of rock and tempest roar, in spite of false lights on the shore
Sail on, nor fear to breast the sea. Our hearts, our hopes are all with thee.
Our hearts, our hopes, our prayers, our tears, our faith triumphant o'er our fears are all with thee

By De Lamar Jensen

Columbus has become more a symbol than a person. In this quincentenary of his first voyage to the Americas, it is time to look at the man and his faith in God.



This has not been a good season for Christopher Columbus. The 500th anniversary of his discovery of America has been marked by more condemnation than commendation, especially in the popular press. There is ample reason, however, to recognize Columbus's courage, persistence, and unshakable convictions.

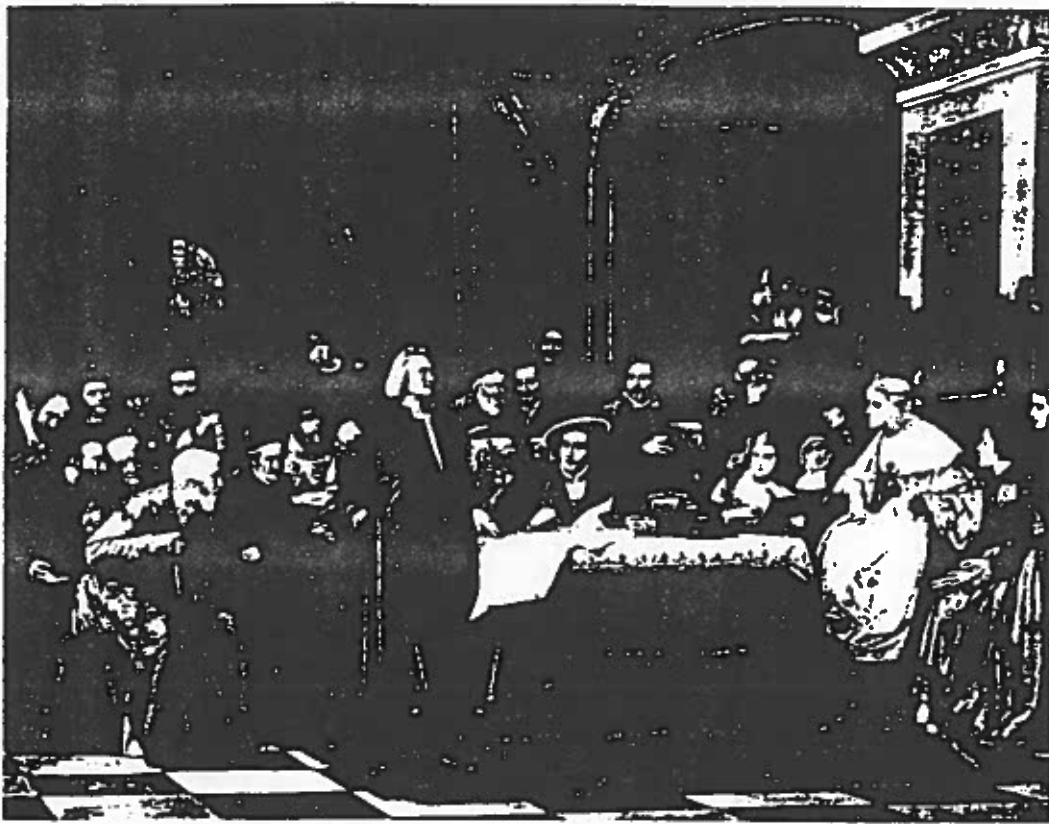
Most people living one hundred years ago and celebrating the quadricentenary of Columbus's first voyage honored Columbus as a hero who almost singlehandedly battered down the walls of medieval ignorance. This heroic image was perpetuated partly due to his accomplishments and partly due to the myth-making of several nineteenth-century authors.

This view extended far and wide. For many, Columbus had become a world hero, slaying the dragons of dogmatism, superstition, and prejudice while carrying the banner of nineteenth-century nationalism. Writers in many countries have tried to claim Columbus as their own native son. In the past one hundred years he has been presented as Armenian, Castilian, Catalan, Corsican, English, French, German, Greek, Majorcan, Norwegian, Portuguese, even Russian. At one time, there seemed no limit to the fantasies of Columbian mythology.

Many of these myths have been debunked over the years, including the notion that Columbus was the only person of his day to believe the earth was round and that Queen Isabel pawned her jewels to finance the first voyage. These and other legends die slowly. Many still resist any attempt to show Columbus as a human being, with vices as well as virtues.¹

Some of the debunkers, however, have become overenthusiastic, even slanderous, in their attempts to demythologize Columbus. Their approach often serves to bolster a political cause rather than promote a search for truth. Such activity is counterproductive, not because it tears down the heroic myth, but because it merely sets another myth in its place—the equally false myth of Columbus as a villain.





Columbus promoted his enterprise with resolute certainty. "I could sense [God's] hand upon me," he wrote, "so that it became clear to me that it was feasible to navigate from here to the Indies, and he gave me the will to do it."

What, then, do we know of the real Columbus? What were his motives in pursuing his world-changing enterprise? Perhaps the greatest motivating feature of his life was his faith. His writings and the records kept by his contemporaries indicate that Columbus had unshakable faith that he was an instrument in God's hands.

And, indeed, the Book of Mormon affirms that he was. In vision, Nephi "looked and beheld a man among the Gentiles, who was separated from the seed of my brethren by the many waters; and I beheld the Spirit of God, that it . . . wrought upon the man; and he went forth upon the many waters, even unto the seed of my brethren, who were in the promised land." (1 Ne. 13:12.)

Columbus's understanding of that design may well have been limited, but his conviction of being a part of it gave him a self-assurance, even stubbornness, that both amazed and exasperated his contemporaries.

Born in or near Genoa in the fall of 1451, Columbus was the son of a master wool weaver who also became warden of one of the city gates. But young Christopher's first love was the sea, and as an adult, he became an experienced mariner and a practical businessman.

We learn from his son Ferdinand that Columbus "was well-built, of more than average stature, the

face long, the cheeks somewhat high, his body neither fat nor lean. He had an aquiline nose and light-colored eyes; his complexion too was light and tending to bright red. In youth his hair was blonde, but when he reached the age of thirty, it all turned white. In eating and drinking, and in the adornment of his person, he was very moderate and modest. He was affable in conversation with strangers and very pleasant to members of his household, though with a certain gravity."² His contemporary biographer, Bartolomé de Las Casas, adds that he was a "tall, imposing, good-natured, kind, daring, courageous, and pious man. . . . He observed the fasts of the church most faithfully, confessed and took the Sacrament often, read the canonical offices like a member of a religious order and hated blasphemy and profane swearing."³

Fernández de Oviedo called him "a man of honest life, . . . fair in speech, tactful and of a great creative talent; a good Latinist and most learned cosmographer; gracious when he wished to be, irascible when annoyed."⁴

There is no doubt that Columbus wanted to climb socially, but he thought it necessary in order to realize his goals. He also revealed an exasperating stubbornness and had a strong tendency not only to exaggerate but to reorder reality in his mind to make it fit his preconceptions.

Columbus had little formal education, but he became highly competent in languages, cosmography, and nautical science, attributing all his skills to the inspiration of the Holy Spirit. "For the execution of the enterprise of the Indies, I made use of neither reason nor mathematics, nor world maps," he wrote.⁵

Perhaps nothing irked his contemporaries more than Columbus's frank assertion that he was divinely chosen. "God made me the messenger of the new heaven and the new earth, of which He spoke in the Apocalypse of St. John after having spoken of it by the mouth of Isaiah," Columbus wrote to a friend and confidant of the queen, "and he showed me where to find it."⁶

Columbus was convinced that the key to his enterprise was the spiritual gifts given him by the Lord: "He bestowed the arts of seamanship upon me in abundance, and has given me what was necessary from [astronomy], geometry, and arithmetic; and has given me adequate inventiveness in my soul." Columbus was certain that God provided these gifts to be used in His service, "encouraging me to go forward, and without ceasing they inflame me with a sense of great urgency."⁷

We have no way of knowing how or when "the Spirit of God . . . wrought upon the man." Perhaps it came in his youth in Genoa, or during his early voyages in the Mediterranean. Maybe his enthusiasm developed after he came to the busy port of Lisbon as a young man of twenty-five and met his future wife, the noble Portuguese lady Dona Felipa Perestrelo. Perhaps inspiration came while he and his bride lived in the Madeira Islands, some four hundred miles out in the Atlantic. Or it might even have been while on trading expeditions, north as far as Iceland and south along the Guinea coast of Africa. We only know that by the time he presented his project to the king of Portugal in 1484 he was obsessed with the idea of finding a western route across the Atlantic to the Indies.

THE ENTERPRISE OF THE INDIES

For a number of reasons, Asia had obsessed Europeans for generations. Europe needed new supplies of minerals and goods to feed its expanding economy, and the promise of mysterious wisdom fascinated the Renaissance mind. The growing demand for Eastern spices gave further impetus to the search for a new route to Asia, which hitherto had been reached only by a long and dangerous overland journey, which had been blocked since the fourteenth century by a combination of Chinese seclusion, Muslim intervention, and the Black Plague.

Columbus's conviction that Asia (or the Indies, as the Europeans called it) could be reached faster and easier by sailing west did not originate with him. Others believed the possibility of such a voyage, a belief fostered by the writings of Pliny, Strabo,

Seneca, Marinus of Tyre, and Claudius Ptolemy. In each of these, Columbus found support for his enterprise. Pliny, for example, taught that India was not far from Spain—an idea echoed by contemporary writers like Cardinal Pierre d'Ailly who, in his *Imago mundi*, wrote, "Between India and Spain there is little sea."⁸

The novelty of Columbus's idea was not that the earth was round—every major geographer and scholar since the ancient Greeks accepted a spherical earth, as did seamen and educated people of the time. Rather, it was that the earth was not as far around as everyone believed. The most respected geographical authority in Columbus's time was Ptolemy, who had calculated the circumference of the earth at 21,840 miles (the modern measurement is 25,902 miles). Columbus preferred the estimates of Arab mathematician al-Farghani, who came up with a measurement of about 20,000 miles.

More important for Columbus, however, was the ratio of land to water. Here he made his greatest miscalculations. Marinus of Tyre had suggested that land extended for 225 degrees around the earth, leaving only 135 degrees of water between Portugal and China. But even that was too far for Columbus. Had not Esdras written (in the Apocrypha) that six parts of the globe are habitable land and only one part water? Columbus therefore reduced the width of the ocean by 28 degrees to account for a larger Asia and then another 30 degrees to Japan, because Marco Polo had reported (without seeing it, of course) that the island of Cipango (Japan) lay 1,500 miles off the coast of Cathay (China). Columbus subtracted 9 more degrees when he decided to depart from the Canary Islands.

Thus, he calculated the distance from the Canaries to Japan at about 2,400 miles. He was wrong, of course; the actual airline distance is 10,600 miles. But remarkably, what did lie about 2,400 miles west of the Canaries was an entirely new continent, unknown to anyone in Europe or Asia.

Sometime in 1484, Columbus made the first formal presentation of his "enterprise of the Indies" to King John II of Portugal. João de Barros reports that after conferring with advisers, the king turned down Columbus's proposal. The Portuguese, who knew the sea better than anyone, obviously rejected Columbus's "small earth" theory. They correctly argued that he was mistaken in his estimate of the distance that would have to be traveled to reach Asia.

While denouncing Columbus's proposal as absurd, the king secretly sent out a ship to see if such a voyage might be possible. "But because the people he sent lacked the knowledge, steadfastness, and ability of the Admiral [Columbus]," wrote Columbus's son, "they wandered about on the sea for many days and returned to Lisbon, making fun of the enterprise."⁹

THE YEARS OF WAITING IN SPAIN

In the meantime, Columbus's wife had died, leaving him with their five-year-old son, Diego. It must have been with heavy heart that early in 1485 Columbus left Portugal for Spain, where he hoped for better fortune. The next seven years were filled with expectation and disappointment as he tried to win the support of the Spanish monarchs, Fernando and Isabel, for his endeavor. It took almost a year before Columbus obtained his first audience, and then the king and queen, preoccupied with the war against the Moors in Granada, simply referred his petition to an ad hoc commission of scholars.

But Columbus would not be put off. He continued to promote his project so tenaciously that it gave rise to sundry stories and myths to explain his dogmatic certainty. There are so many flaws in these stories that it is amazing anyone ever believed them, much less modern critical scholars. Yet some people are willing to believe almost anything to explain Columbus's unmovable conviction rather than accept his claim that he was led by God. "I could sense his hand upon me," wrote Columbus, "so that it became clear to me that it was feasible to navigate from here to the Indies, and he gave me the will to do it."¹⁰

In the end, the Spanish monarchs could see that Columbus's project had merit, as it promised a fresh supply of gold and provided an unprecedented opportunity to spread the Christian message. Yet Columbus's demands for titles and privileges were so great that his enterprise was not finally accepted until January 1492.

With the proper credentials and contracts in hand, Columbus proceeded to the port of Palos, at the mouth of the Río Tinto, where his little fleet would be assembled. Because of an obligation owed to the crown, the city of Palos was required to furnish two equipped caravels, the *Pinta* and the *Niña*. Columbus leased a third ship, the *Santa María*.

Equipping the ships was relatively easy, but manning them was another matter. As experienced as Spanish mariners were, this was not an enterprise that appealed to them. Sea voyages are always uncertain, one sailor observed, but this one was downright foolhardy.¹¹ Nevertheless, thanks to the support of a veteran sea captain from Palos, Martín Alonso Pinzón, and his brothers, enough crewmen were recruited. Before dawn on 3 August 1492, the three small vessels quietly rode the ebb tide down the Río Tinto, past La Rábida monastery, where Columbus had left his son to the care of the Franciscan friars, and into the unknown.

THE VOYAGE OF DISCOVERY

Sailing westward from the Canaries into an uncharted ocean tested the mettle of both Columbus and his crew. Most of the men had nagging doubts

about the venture. No one had ever attempted such a voyage and lived to tell about it. Yet there was apparently no hesitation in Columbus's mind. His faith in divine guidance was as strong as ever. As the land slowly disappeared behind him, Columbus knelt on the afterdeck of his flagship to thank God and seek his help in the great enterprise ahead.

The outward passage was relatively uneventful. The northeast trade winds carried them forward with "breezes as sweet as in April in Seville,"¹² wrote Columbus, but it also took them farther and farther into the unknown. After thirty-two days, the men had grown so fearful of the long voyage that they began to murmur, urging Columbus to turn back before it was too late. They had come more than 2,300 miles. How long must they go on in this endless ocean? Columbus reassured them that they would soon arrive.

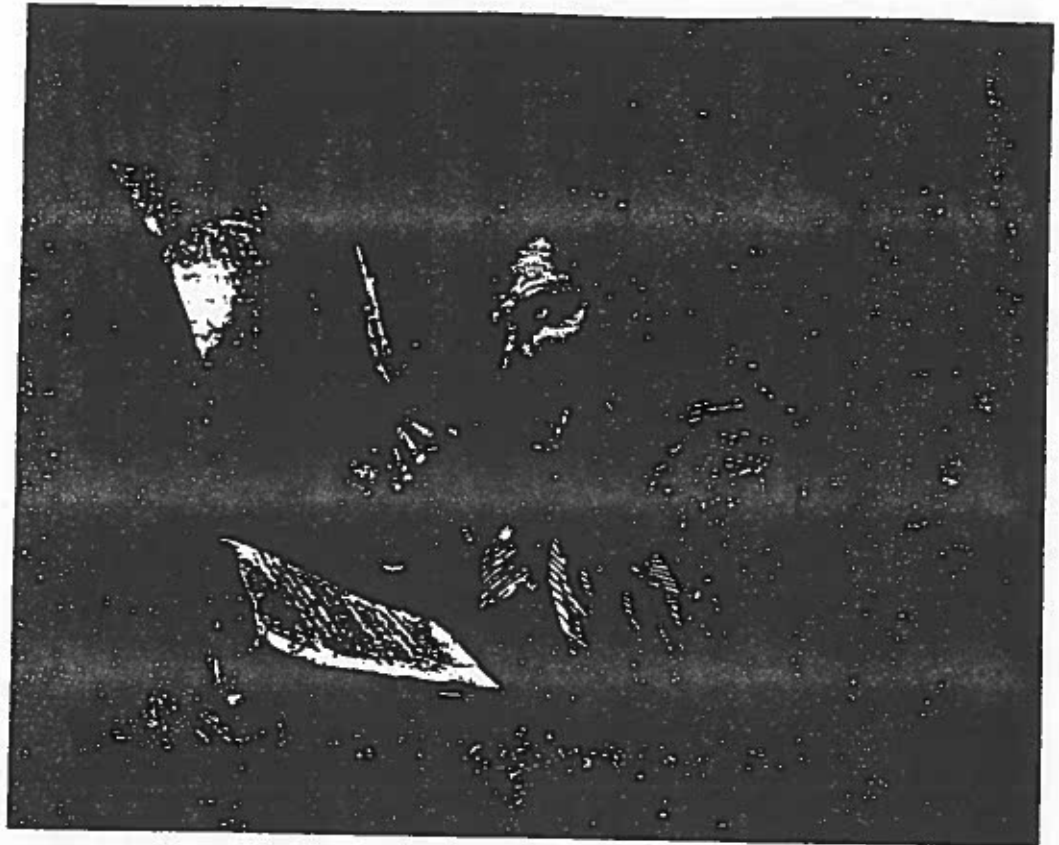
Two days later, in the early hours of October 12, land was sighted, and after daybreak Columbus and his officers went ashore on a tiny island in the Bahamas called *Guanahani* by the natives. Columbus named it San Salvador to honor the Savior. Without knowing it, he had fulfilled the prophecy in Nephi's vision. (See 1 Ne. 13:12.)

Two things now seemed uppermost to Columbus: Now that he had located the Indies, or so he thought, his next task was to locate the riches he had promised the Spanish sovereigns. He must also prepare the natives he encountered to receive Christianity—for Columbus, named after Saint Christopher, the "Christ-bearer," saw himself as an ambassador of the faith to these lost souls separated from the word of Christ. Repeatedly in his journal and in later letters to the sovereigns, he referred to the readiness of the people to receive Christianity.

For the next two and one-half months Columbus cruised the Caribbean to the south of his first landfall, thinking he would soon reach Japan or even the mainland of China. Instead, he discovered more islands, small and large, including Cuba and Hispaniola (the island shared today by Haiti and the Dominican Republic). He failed to find the wealth he expected, but he never lost hope, fully expecting to keep his promise to the monarchs to give them gold, spices, cotton, and "a thousand other things of value."¹³ His failure to make good on such promises eventually contributed to his downfall.

Shortly after midnight of December 24, the *Santa María* struck a coral reef off the northern shore of Hispaniola. The ship had to be abandoned, leaving Columbus with only the tiny *Niña*, smallest of the three vessels. Martín Alonso Pinzón had deserted with the *Pinta* a month before, so Columbus decided to plant a colony, using materials salvaged from the wrecked ship to build a small fort. He called it *La Navidad* because the shipwreck had occurred on Christmas Day. Leaving thirty-nine volunteers to man the settlement, he turned the *Niña* toward Spain.

In his *Book of Prophecies*, Columbus compiled scriptural and other quotes in order to demonstrate the historical and prophetic meaning of his discoveries and his own role as "Christ-bearer."



After surviving a violent Atlantic storm on the return voyage, Columbus reached Palos only hours before Pinzón's arrival. Pinzón died within a few days, leaving Columbus to receive sole praise for the discovery. Columbus himself deflected much of that praise to God. In a letter to the monarchs he wrote: "The eternal God our Lord gives to all those who walk in his path victory over things that seem impossible. And this is notably one: for, although men have talked or written of these lands, all has been conjecture. . . . All Christendom ought to feel delight and make great feasts and give solemn thanks to the Holy Trinity with many solemn prayers for the great exaltation they shall have in the turning of so many people to our holy faith."¹⁴

Nevertheless, disappointment accompanied Columbus's ensuing voyages. On the second he found that the men he had left at La Navidad had been slain by the natives, and his explorations failed to produce much wealth. On the third voyage, he was unable to control the open rebellion that had broken out in the new colony he had founded on his second voyage. In October 1500, Columbus was arrested and deported to Spain in chains.

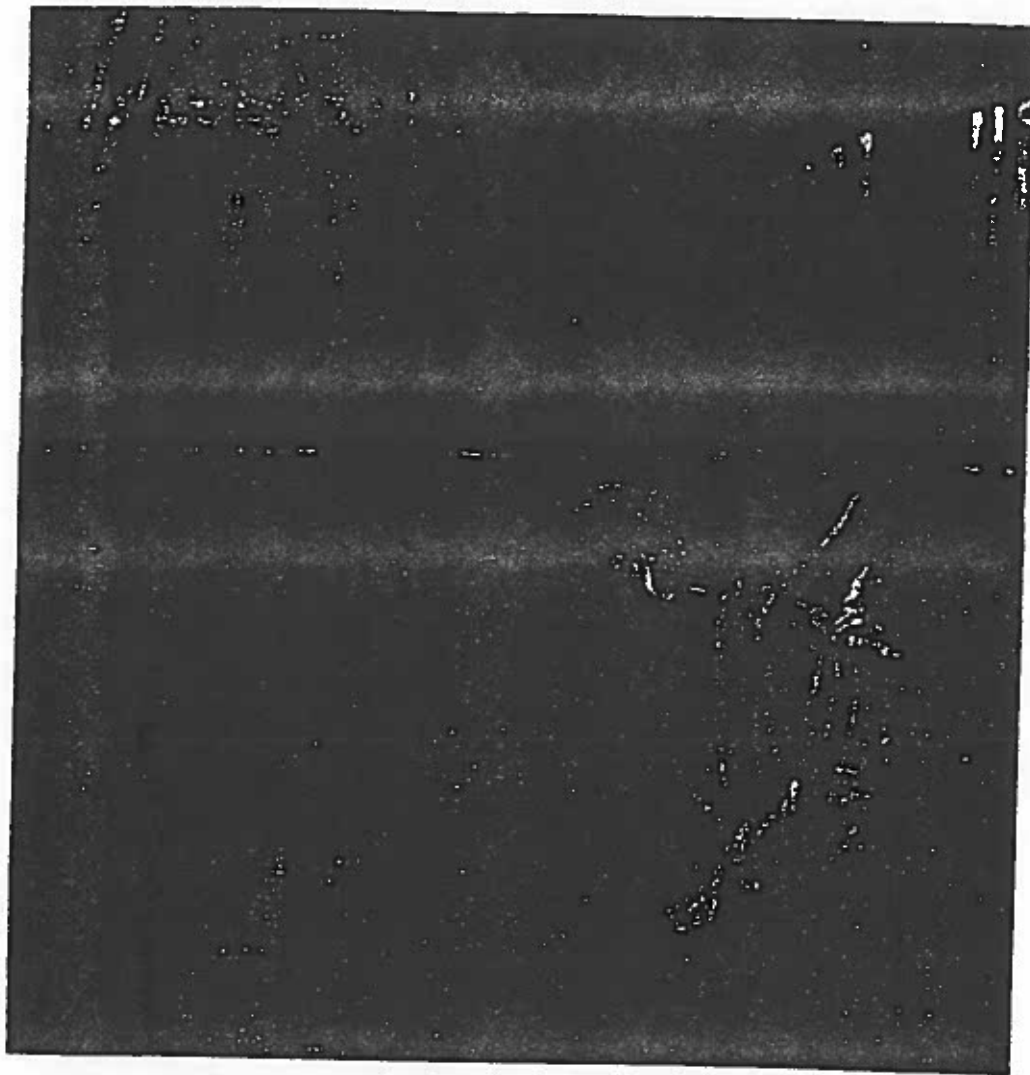
The humiliation was overwhelming. In a letter to a friend, Columbus wrote, "The only thing that sustains me is my hope in him who created everyone; his support has always been near. On one occasion

not long ago, when I was deeply distressed, he raised me with his right arm, saying: 'O man of little faith, arise, it is I, do not be afraid.'"¹⁵

Later, during his fourth voyage, Columbus received another divine assurance during an extremely perilous moment when he was about to abandon all hope. "Exhausted, I fell asleep, groaning," he reported to the sovereigns. "I heard a very compassionate voice, saying: 'O fool and slow to believe and to serve thy God, the God of all! . . . Thou criest for help, doubting. Answer, who has afflicted thee so greatly and so often, God or the world? . . . Not one jot of His word fails; all that He promises, He performs with interest; is this the manner of men? I have said that which thy Creator has done for thee and does for all men. Now in part He shows thee the reward for the anguish and danger which thou hast endured in the service of others.' I heard all of this as if I were in a trance, but I had no answer to give to words so true, but could only weep for my errors. He, whoever he was, who spoke to me, ended saying: 'Fear not; have trust; all these tribulations are written upon marble and are not without cause.'"

COLUMBUS'S BOOK OF PROPHECIES

Between the third and fourth voyages, Columbus busied himself with the compilation of his *Book of*



While anchored off the coast of what is now Panama, Columbus fell into an exhausted sleep during which he "heard a very compassionate voice, saying: 'Now in part [God] shows thee the reward for the anguish and danger which thou hast endured in the service of others.'"

Prophecies, in which he hoped to demonstrate the historical and prophetic meaning of his discoveries and his own role as "Christ-bearer."¹⁷

Most Columbus authorities have either ignored the *Book of Prophecies*, apologized for it, or else denounced it as the ranting of an unbalanced mind. That is unfortunate, because the book is vital to understanding Columbus's thought and character. Columbus was a pious man and a diligent student of the Bible. He read it carefully, using the most reputable Bible commentators of his day. He also claimed to receive illumination from the Holy Spirit.

The *Book of Prophecies*, as compiled by Columbus with the help of his friend, Father Gaspar Gorricio, is a collection of biblical passages and interpretations of God's plan for the unfolding of world events. Its principal themes are that prophecy was being fulfilled by the discovery of new lands and peoples and that the consummation of God's work was fast

approaching. Columbus suggested that before the final days, the gospel message must be taken to all the world and that Jerusalem must be redeemed and the temple rebuilt.

Columbus believed he was the human instrument called by God to carry out part of that divine plan. "With a hand that could be felt," he wrote to the king and queen in a prefatory letter, "the Lord opened my mind to the fact that it would be possible to sail from here to the Indies, and he opened my will to desire to accomplish the project. This was the fire that burned within me when I came to visit Your Highnesses. . . . Who can doubt that this fire was not merely mine, but also the Holy Spirit who encouraged me with a radiance of marvelous illumination from his sacred Scriptures."¹⁸

In the book's first section, Columbus presents a collection of sixty-five psalms that deal with his two major themes: the salvation of the world and the rebuilding of Zion. He calls special attention to

several verses in the writings of Isaiah, Jeremiah, and Zephaniah that speak of the Gentiles as a people chosen to inherit the Holy Temple, their conversion in the last days, and the gathering to Zion. The inheritance of the Gentiles is further cited from St. Augustine, whose quoting of Psalm 22:27 is paraphrased by Columbus as "All the ends of the earth and all the islands shall be converted to the Lord." After quoting Matthew 24:14, Columbus comments that the gospel has been preached to three parts of the earth (Asia, Africa, and Europe) and now must be preached to the fourth part.

The second section of the *Book of Prophecies* concerns prophecies already fulfilled. The theme is the ancient greatness of Jerusalem and its subsequent fall.

In the next section, Columbus deals with prophecies of the present and near future, emphasizing the theme of salvation for all nations. Isaiah is cited frequently. Columbus then furnishes several texts from the New Testament: Matthew 2:1-2; Matthew 8:11; Luke 1:48; and notably John 10:16, "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd."

The final section of the book deals with prophecies of the last days, which Columbus introduces by calling attention to Jeremiah 25, where the prophet predicts the restoration of Jerusalem prior to the Final Judgment. Finally, he quotes twenty-six scriptures that refer to the islands of the sea and their part in the last days.

The *Book of Prophecies* was not the ranting of a sick mind. It was the work of a religious man who was not afraid to put his ideas into action and his own life into jeopardy. Columbus knew the scriptures as well as he knew the sea, and he saw a connection between the two. The central theme of his book was that God had sketched in the Bible His plan for the salvation of all mankind and that he, Columbus, was playing a role assigned to him in that plan.

The conclusion of Delno West's excellent introduction to the English translation of the *Book of Prophecies* clearly summarizes the Admiral's character and motives: "Christopher Columbus looked upon himself as a man of destiny who had been given a charismatic gift to understand Scripture, navigation, maps, winds, tides, astronomy, cosmography, mathematics and related sciences. His understanding of his mission, or enterprise, was drawn from the Bible or proved by the Bible, and he knew that he was opening up new lands rich with gold and other valuables. He believed himself a chosen person working for the good of all Christendom in opening up the rest of the world to the gospel message. He knew that he would be misunderstood and maligned, but he accepted that as the lot of a divinely chosen person."¹⁹

In our day the maligning has increased in intensity, but our awareness of what Columbus accomplished under God's direction ought to remind us of our own indebtedness and responsibilities as benefactors of his fortitude. His chief concern, as ours should be, was not what people would think of him, but what God would think of him. □

De Lamar Jensen, emeritus professor of history at Brigham Young University, has served as chairman of the BYU Columbus Quincentennial Committee. He serves with his wife as activities committee co-chairman in the Oak Hills Seventh Ward, Provo Utah Oak Hills Stake.

NOTES

1. See William D. Phillips, Jr., and Carla Rahn Phillips, *The Worlds of Christopher Columbus* (Cambridge: Cambridge University Press, 1992), pp. 3-8.
2. *The Life of the Admiral Christopher Columbus by His Son Ferdinand*, trans. Benjamin Keen (New Brunswick: Rutgers University Press, 1959), p. 9.
3. Bartolomé de Las Casas, *Historia de las Indias*, ed. Agustín Millares Carlo, 3 vols. (Mexico City: Fondo de Cultura Económica 1951), lib. I, cap. ii, p. 29.
4. Gonzalo Fernández de Oviedo y Valdés, *Historia general y natural de las Indias (1535)*, 4 vols. (Madrid: Real Academia de la Historia, 1851), 1:12.
5. Columbus to Doña Juana de la Torre, *Raccolta di documenti e studi pubblicati della R. Commissione Colombiana*, pt. I, vol. ii; *I Scritti di Cristoforo Colombo*, ed. Cesare de Lollis (Rome: 1894), p. 82.
6. *Ibid.*, p. 66.
7. *Ibid.*, p. 79.
8. *Compendium Cosmographie*, in Edmund Buron, ed., *Imago Mundi de Pierre d'Ailly*, 3 vols. (Paris: Maisonnueve, 1930), 3:659-61.
9. *The Life of the Admiral by His Son*, pp. 35-36.
10. *Raccolta*, pt. I, vol. ii, p. 79.
11. *Pleitos colombinos*, quoted in Paolo Emilio Taviani, *Christopher Columbus: the Grand Design* (London: Orbis, 1985), pp. 143-44, 204.
12. The original of Columbus's handwritten journal no longer exists. What has survived is an abridged transcription of the original, made by Bartolomé de Las Casas in the 1530s from Columbus's own copy. The most accurate and carefully edited English version (with the Spanish on facing pages) is *The Diario of Christopher Columbus's First Voyage to America, 1492-1493*, tr. Oliver Dunn and James E. Kelley, Jr. (Norman: University of Oklahoma Press, 1988).
13. "Letter of Columbus on the First Voyage," in *The Four Voyages of Columbus*, tr. Cecil Jane, 2 vols. bound as one (New York: Dover, 1988), 1:16.
14. Cristóbal Colón, *Textos y documentos completos: Relaciones de viajes, cartas y memoriales*, ed. Consuelo Varela (Madrid: Alianza Editorial, 1989), pp. 137-38.
15. *Ibid.*, pp. 263-64.
16. "Letter of Columbus on the Fourth Voyage," in *The Four Voyages of Columbus*, tr. Cecil Jane, 2:90-92.
17. *The Libro de las profecias of Christopher Columbus*, tr. Delno C. West and August Kling (Gainesville: University of Florida Press, 1991), p. 3. This is the first English translation of the *Book of Prophecies*, previously published in Latin by Cesare de Lollis in pt. I, vol. ii of the *Raccolta*, from the original vellum-bound manuscript of 84 folio sheets (168 pages), located in the Biblioteca Colombina in Seville.
18. *Libro de las profecias*, p. 105. *Raccolta*, pt. I, vol. ii, p. 79.
19. *Ibid.*, p. 74.

Especially for kids and their families



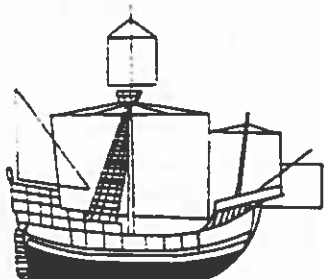
The Mini Page

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By BETTY DEBNAM

The three ships

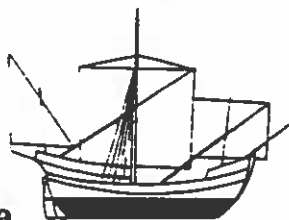
What we know of Columbus' ships is based on what experts know about other ships of that time. No exact plans were left.



Santa Maria

- A nao, or type of slow-sailing cargo ship.

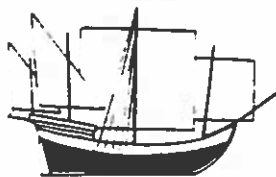
Length: 74 feet Beam: 28 feet
Crew: 40 men
(Lost in a storm on the first voyage on Christmas Eve, 1492.)



Pinta

- A caravel, a smaller ship used for trade or exploring.

Length: 70 feet Beam: 22 feet
Crew: 26 men
(Made several other Atlantic crossings. Went down in a storm in 1500.)



Nina

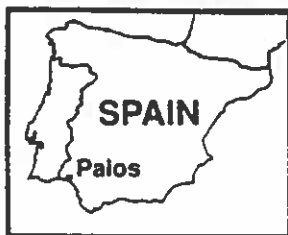
- A caravel.

Length: 67 feet Beam: 21 feet
Crew: 24 men
(The favorite ship of Columbus. It was a part of his second and third voyages.)

To get an idea of the ships' sizes: a tennis court measures 78 feet long, 36 feet wide.

Where They Left From . . . Columbus' Three Ships

from The Mini Page by Betty Debnam © 1992 Universal Press Syndicate



On Aug. 3, 1492, Christopher Columbus set sail on a voyage that changed world history.

His fleet of three ships sailed out from the town of Palos in southern Spain.

Some of the buildings that Columbus visited just before he left Palos are still standing.

After 500 years, people still live and work in this small town.

The Mini Page visited there to bring back a firsthand report.



Columbus set sail at 4:45 a.m., shortly before dawn on Friday, Aug. 3, 1492. This painting shows Columbus saying farewell to the monks as the ships lay at anchor in the river Tinto.

Why Palos?

- While it was a small town, many good sailors lived there.

- As a penalty for smuggling, the town had been forced by the king and queen to pay a penalty of two ships (the Nina and the Pinta).

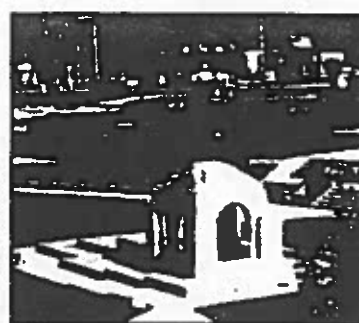
- Columbus had powerful supporters in the town. The Pinzon family could help him.



Mini page photos by Betty Debnam

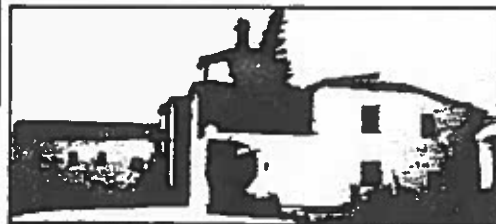


This is the Church of St. George where Columbus and his crew attended Mass and took Communion on Aug. 2, the day before they left.



Notice the service station in the background.

This is the well near the church. The story is that Columbus filled his water barrels for his fleet here.



This is the monastery La Raveda (rah-VEE-duh) outside of Palos. Here Columbus left his young son, Diego, in the care of the monks. The monks were his friends and helped him meet Queen Isabella



This is the statue of Martin Pinzon, who served as captain of the Pinta. He recruited most of the sailors

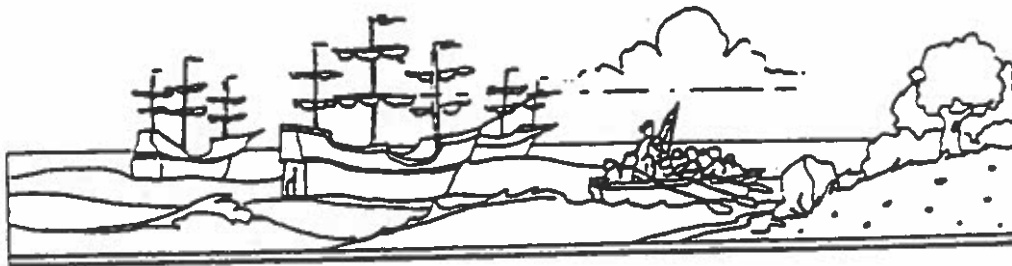
Columbus

Behind him lay the gray Azores,
Behind the Gates of Hercules;
Before him not the ghost of shores;
Before him only shoreless seas.
The good mate said: "Now must we
pray,
For lo! the very stars are gone.
Brave Admiral, speak, what shall I
say?"
"Why, say 'Sail on! sail on! and
on!'"
"My men grow mutinous day by
day;
My men grow ghastly wan and
weak."
The stout mate thought of home; a
spray
Of salt wave washed his swarthy
cheek.
"What shall I say, brave Admiral,
say,
If we sight naught but seas at
dawn?"
"Why, you shall say at break of day,
'Sail on! sail on! sail on! and on!'"
They sailed and sailed, as winds
might blow,
Until at last the blanched mate
said,
"Why, now not even God would
know
Should I and all my men fall dead.
These very winds forget their way,
For God from these dread seas is
gone.
Now speak, brave Admiral, speak
and say"
He said: "Sail on! sail on! and on!"

They sailed. They sailed. Then spake
the mate:
"This mad sea shows his teeth
to-night.
He curls his lip, he lies in wait,
With lifted teeth, as if to bite!
Brave Admiral, say but one good
word:
What shall we do when hope is
gone?"
The words leapt like a leaping
sword:
"Sail on! sail on! sail on! and on!"
Then, pale and worn, he kept his
deck,
And peered through darkness.
Ah, that night
Of all dark nights! And then a
speck —
A light! a light! a light! a light!
It grew, a starlit flag unfurled!
It grew to be Time's burst of dawn.
He gained a world; he gave that
world
Its grandest lesson: "On! sail on!"

Joaquin Miller

In Fourteen Hundred and Ninety-
two
Columbus sailed the ocean blue.
In Fourteen Hundred and Ninety-
three
Columbus sailed the deep blue sea.
In Fourteen Hundred and Ninety-
four
Columbus sailed the sea once more.



The Crew of 1492



The sailors had no uniforms. They went barefoot and wore their own clothes. Many wore red stocking caps and shirts with hoods.



Life on board ship was hard. Most of the crew slept wherever they could, usually on deck. Some of the officers had bunk beds.



Young cabin boys in the crew usually kept track of time and called out the hours. They turned a kind of hourglass every half-hour.



The crew usually ate meals of salt beef and pork and beans. They also ate hardtack, or sea biscuits that were so hard they had to be soaked in wine or stew. On clear days they would cook stew in a fire box with a sand bottom that was placed on deck. They all ate out of the same pot. They drank wine and water.



Look through your paper and circle all of the things that were not around 500 years ago.

If the cabin boy had turned the hourglass eight times, how many hours had gone by?



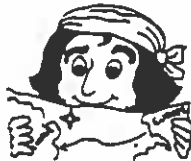
Columbus served as captain of the Santa Maria and captain general of the fleet. He had never been a captain before he took over on this voyage.

DO WHAT I SAY!



The master commanded all of the sailors.

WE ARE HERE!



The pilot kept track of the positions.

HOW DO YOU SAY "GOLD" IN CHINESE?



The interpreter was to talk with the new people the ship's crew met.

YOU GET 10 LASHES OF THIS WHIP!



The marshall enforced the ship's rules.

OCTOBER 12, 1492...



The secretary kept notes about the new lands.

MOP THE DECK.



The boatswain was in charge of keeping the ship shipshape.

UNO, DOS, TRES...



The treasurer kept track of the money spent.

FEEL BETTER?



The surgeon was the doctor on board.

YUM, YUM.



The steward was in charge of the food, water and wine.

WE NEED A NEW PLANK.



The carpenter worked on the wood.

WE CAN'T SPARE A DROPI



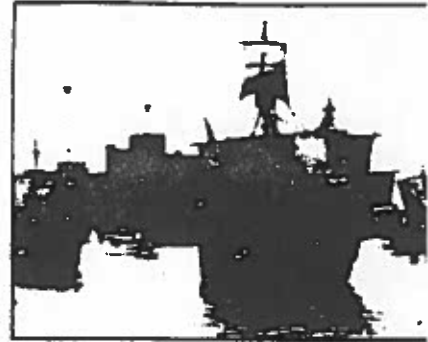
The cooper repaired the barrels.

THIS CRACK MUST BE PATCHED!



The caulker spread tar to keep the ship from leaking.

The ships and crew in 1992



The Nina, Pinta and Santa Maria sailed Baltimore harbor earlier this year.

It's thrilling to look out into a harbor and see the Nina, Pinta and Santa Maria.

The Mini Page crew and many other Americans have done just that.

Re-creations of the most famous ships in history have been touring a number of our seaports.

The planning and building of the ships took many years.

The ships carry a total of 62 Spanish officers and civilian volunteers.



The captain of today's Santa Maria is in his quarters. Notice the bunk bed with curtains in the background. Columbus probably slept in such a bunk.

Since there were no drawings or original plans of the ships, experts had to research and base the plans on what they knew about ships of that day.

The ships were built of the same materials and in the same way that they would have been 500 years ago.

While on the open sea in the voyage



Each ship carried a small rowboat.

from Spain to our East Coast, the ships used sails and wind power. In harbors they used steam engines to help them get in and out of dock. For safety's sake, the ships carried radio and electric lights. There were no showers or bathrooms on board.



Halloween Customs

Halloween is one of our oldest holidays. It has been celebrated for many years. It was first a holiday of Thanksgiving and harvest. Many different countries have contributed to the customs we celebrate.

The colors used resemble the harvest. Bright orange pumpkins, corn husks, yellow corn and red apples are used at Halloween time.

Halloween was not celebrated when our country was new. Not until the Irish came with their gay pranks and spooky stories did we celebrate Halloween. Other groups of people enjoyed the fun and gaiety and soon adopted their activities of bobbing for apples and telling ghost stories.

Housewives started giving treats so children would not play tricks. Today we encourage making Halloween safe as children run about playing Trick or Treat on Halloween night.



Dinner In A Pumpkin

A treat for the whole family.

- 1 small to medium pumpkin
- 1 onion, chopped
- 2 tablespoons vegetable oil
- 1-1/2 to 2 lbs. ground beef
- 2 tablespoons soy sauce
- 2 tablespoons brown sugar
- 1 (4-oz.) can sliced mushrooms, drained
- 1 (10-3/4-oz.) can cream-of-chicken soup
- 1-1/2 cups cooked rice
- 1 (8-oz.) can sliced water chestnuts, drained

Cut off the top of pumpkin and thoroughly clean out seeds and pulp. Paint an appropriate face on the front of the pumpkin with a permanent marking pen or acrylic paint. Preheat oven to 350F (175C). In a large skillet, sauté onions in oil until tender. Add meat and brown. Drain drippings from skillet. Add soy sauce, brown sugar, mushrooms and soup. Simmer 10 minutes, stirring occasionally. Add cooked rice and water chestnuts. Spoon mixture into the cleaned pumpkin shell. Replace pumpkin top and place entire pumpkin, with filling, on a baking sheet. Bake 1 hour or until inside meat of the pumpkin is tender. Put pumpkin on a plate. Remove pumpkin lid and serve meat. For your vegetable, scoop out cooked pumpkin and serve. Serves 6.



Ghosts

Long ago people believed in ghosts. They thought that ghosts returned to their old home each year between sunset of October 31 and sunrise of November 1. The ghosts who could not find their former home had to walk about alone all night. People believed that the ghosts could play scary tricks on them. Ghosts never left shadows or footprints and they could pass through doors and windows that remained closed. Everyone believed that they liked to live in empty houses.

People often gathered around bonfires to tell ghost stories. It was believed that the bonfires would welcome home the friendly good ghosts and frighten the bad ones away. People also left a table with prepared food upon it. Then the ghost would eat the food and not steal or destroy the newly harvested crops.

If you go trick or treating this Halloween you may see a friendly ghost watching you from behind a tree or in the shadows!



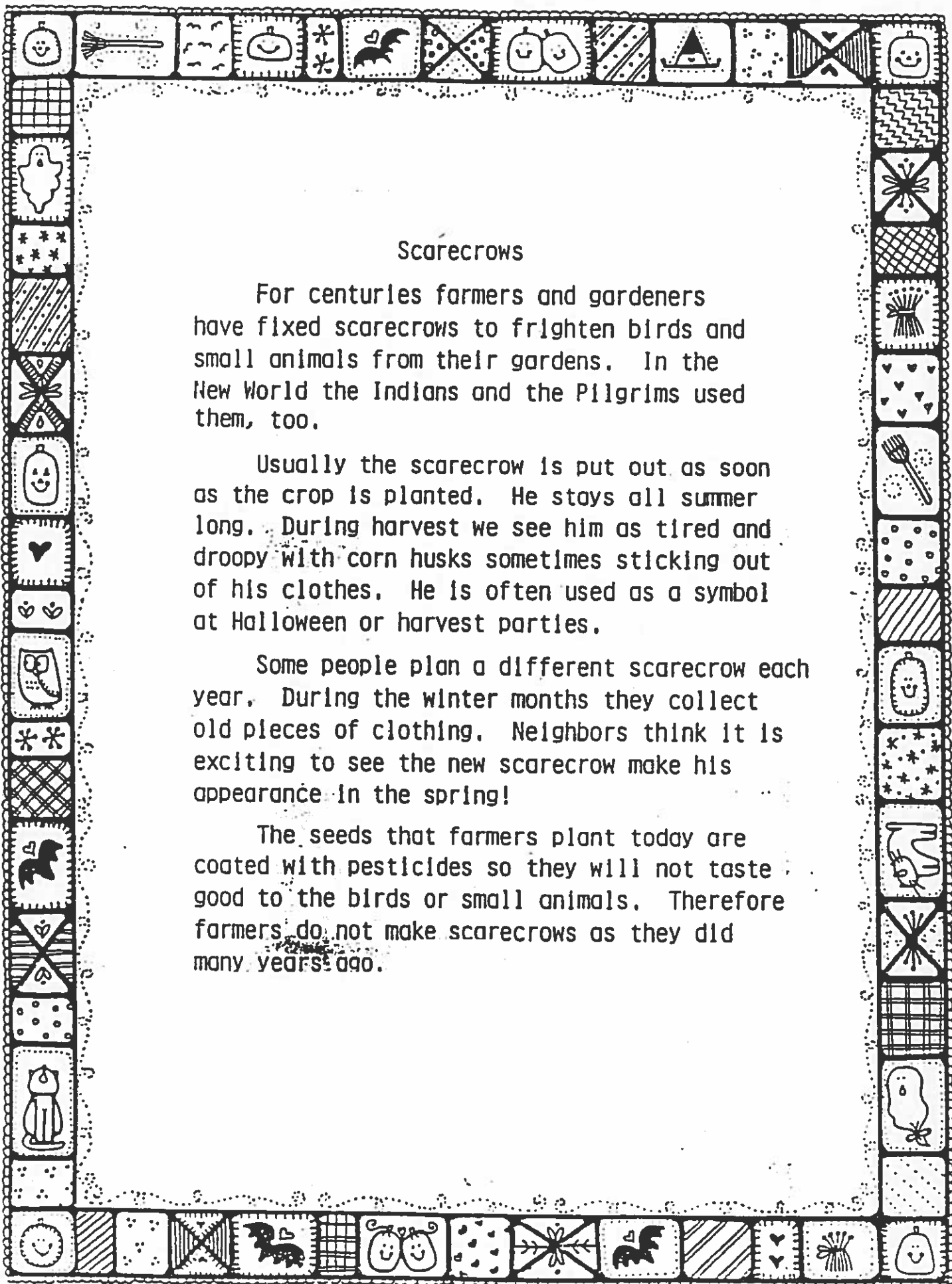
Jack-o-Lantern

An old Irish tale tells of a man, Stingy Jack, who as a young man tricked the devil. After his death he tried to get into heaven but was refused. The devil would not allow him to enter the lower world either. He threw Jack a hot ember. Jack caught it in a turnip. The light from the hot coal cast a beam through the places where Jack had been eating. According to tradition Jack is still carrying the turnip as he wanders over the earth searching for a place to live.

The term Jack-o-lantern was actually first used by the people of England. They referred to it as a means of describing an eerie light which often appeared over a marsh or a bog.

When the Irish came to the New World they found pumpkins growing. Their round shape and brilliant orange color made them perfect to create Stingy Jack's lantern! As the years went by they carved strange and unusual faces on the pumpkins and placed candles inside of them to resemble Jack's shining ember.

Children today enjoy creating weird and wondrous faces on their pumpkins for Halloween!



Scarecrows

For centuries farmers and gardeners have fixed scarecrows to frighten birds and small animals from their gardens. In the New World the Indians and the Pilgrims used them, too.

Usually the scarecrow is put out as soon as the crop is planted. He stays all summer long. During harvest we see him as tired and droopy with corn husks sometimes sticking out of his clothes. He is often used as a symbol at Halloween or harvest parties.

Some people plan a different scarecrow each year. During the winter months they collect old pieces of clothing. Neighbors think it is exciting to see the new scarecrow make his appearance in the spring!

The seeds that farmers plant today are coated with pesticides so they will not taste good to the birds or small animals. Therefore farmers do not make scarecrows as they did many years ago.



Witches

In generations past most people believed in witches. They believed there were special evil spirits that had given witches magical powers. Lady witches were usually quite old and very ugly.

Witches were supposed to have two meetings a year. The most important meeting was on October 31. They often flew to this meeting on their broomsticks. While they were enroute they had a grand time and often played tricks on others.

When they got to their meeting they conjured up a special brew in a large black pot called a cauldron. Sometimes when they stirred the mysterious potion a wispy cloud formed above the pot. This was supposed to increase their powers of sorcery.

On some occasions the witches had their friends the owls, lizards, bats and frogs help them do their wizardry.

Maybe when you are out on Halloween night you might see the silhouette of a witch on her broomstick as she flies across the moon!



Black Cats

Black cats are a symbol of Halloween because they were thought to be the companions of witches. They rode to the witches' meetings on the witches' broomsticks. Sometimes they were thought to be witches in disguise. This is why people think it is bad luck to have a black cat cross their path.

Hundreds of years ago the Celts believed black cats had at one time been people. They thought bad magic had changed them into cats. The Celts tied silver ropes around the black cats because they wanted to keep the cats. The cats were then supposed to protect the treasures of the churches.

Stories are told of witches who had cats of other colors. However, on Halloween night they all appear to be black as they lurk in the dark shadows. Thus we think of the witches' cat as being black!

George Washington's First Thanksgiving Proclamation

Whereas it is the duty of all nations to acknowledge the providence of Almighty God, to obey His will, to be grateful for His benefits, and humbly to implore His protection and favor; and

Whereas, both Houses of Congress have, by their joint committee, requested me "to recommend to the people of the United States a day of public thanksgiving and prayer, to be observed by acknowledging with grateful hearts the many and signal favors of Almighty God, especially by affording them an opportunity peaceably to establish a form of government for their safety and happiness."

Now, therefore, I do recommend and assign Thursday the 26th day of November next, to be devoted by the people of these States to the service of that great and glorious Being who is the beneficent author of all the good that was, that is, or that will be; that we may then all unite in rendering unto Him our sincere and humble thanks for His kind care and protection of the people of this country previous to their becoming a nation; for the original and manifold mercies and the favorable interpositions of His providence in the course and conclusion of the late war; for the great degree of tranquility, union, and plenty which we have since enjoyed; for the peaceable and rational manner in which we have been enabled to establish constitutions of government for our safety and happiness, and particularly the national one now lately instituted; for the civil and religious liberty with which we are blessed, and the means we have of acquiring and diffusing useful knowledge; and, in general, for all the great and various favors which He has been pleased to confer upon us.

And also that we may then unite in most humbly offering our prayers and supplication to the great Lord and Ruler of nations, and beseech Him to pardon our national and other transgressions; to enable us all, whether in public or private stations, to perform our several and relative duties properly and punctually; to render our national Government a blessing to all the people by constantly being a Government of wise, just, and constitutional laws, discretely and faithfully executed and obeyed; to protect and guide all sovereigns and nations (especially such as have shown kindness to us), and to bless them with good government, peace, and concord; to promote the knowledge and practice of true religion and virtue, and the increase of science among them and us; and generally, to grant unto all mankind such a degree of temporal prosperity as He alone knows to be best.

Given under my hand, at the city of New York, the third day of October, A. D. 1789

George Washington



Abraham Lincoln's

1863 Thanksgiving Proclamation

It is the duty of nations as well as of men to own their dependence upon the overruling power of God; to confess their sins and transgressions in humble sorrow, yet with assured hope that genuine repentance will lead to mercy and pardon; and to recognize the sublime truth, announced in the Holy Scriptures and proven by all history, that those nations are blessed whose God is the Lord.

We know that by His divine law, nations, like individuals, are subjected to punishments and chastisements in this world. May we not justly fear that the awful calamity of civil war which now desolates the land may be a punishment inflicted upon us for our presumptuous sins, to the needful end of our national reformation as a whole people?

We have been the recipients of the choicest bounties of heaven; we have been preserved these many years in peace and prosperity; we have grown in numbers, wealth and power as no other nation has ever grown.

But we have forgotten God. We have forgotten the gracious hand which preserved us in peace and multiplied and enriched and strengthened us, and we have vainly imagined, in the deceitfulness of our hearts, that all these blessings were produced by some superior wisdom and virtue of our own. Intoxicated with unbroken success, we have become too self-sufficient to feel the necessity of redeeming and preserving grace, too proud to pray to the God that made us.

It has seemed to me fit and proper that God should be solemnly, reverently and gratefully acknowledged, as with one heart and one voice, by the whole American people. I do therefore invite my fellow citizens in every part of the United States, and also those who are at sea and those who are sojourning in foreign lands, to set apart and observe the last Thursday of November as a day of Thanksgiving and praise to our beneficent Father who dwelleth in the heavens.

(signed) A. Lincoln
October 3, 1863



Thanksgiving

WITH A GRATEFUL HEART --

A Little Late

by Don Oocarson

It's hard for me to understand why, when the host says, "We'll eat at one o'clock sharp," I find at 2:30 p.m. when our tribe arrives, the potatoes are just being peeled, late starts, I have come to believe, are part of Thanksgiving tradition.

A good case in point was one year when three couples, an assortment of children, mixed genders, scrambled sizes, opposing nap-times, some dried corn and a multitude of "you bring" were drawn together by an invitation to Thanksgiving Dinner.

"Dinner will be a little late." "But, then it will give us a chance to visit." reassured the hostess, little realizing that even interesting conversation and close friends could not completely detract from the stomach.

Understandingly, we all tried. Subjects changed as rapidly as the children. "What have you been doing?" "Another on the way!" "When will you graduate?" "Haven't they grown." continued as one o'clock moved from an alert expectant hour to a weary 4:30 where clock hands, conversation and failing physical strength approached fatigue. Only the frequent reassurance that "It will be ready soon" gave us the courage to continue.

Suddenly from the kitchen a command. "Sit down quick while it's still hot!"

Knees smashed into table legs in the excitement and willingness to obey. Then SILENCE -- not born of reverence but of surprise -- surrounded the table so laden with the skillfully prepared results of a bountiful year.

On each plate, where turkey and trimmings should be, rested seven, dry, hard kernels of corn.

"Shortly after the Pilgrims settled in this land they planted crops," began the host, "seed held their hope for the future. So when the harvest was in and the seed for spring stored away, they surveyed their surplus. How much was left? Not bushels, nor baskets, or piles, nor pounds, only . . . seven kernels each. This was their bounty, and for it our Pilgrim Fathers gave thanks."

"Before we begin, let's all name seven things we are thankful for as we take each kernel from our plates."

Potatoes and cranberries were suddenly unimportant.

Kernels represented gratitude for great blessings.

No one noticed the shadows creeping up the wall . . . No one cared that butter had stopped melting on the potatoes or that the rolls were cold. Everyone was filled; a feast that would not be forgotten when the last dish was washed or the children put to bed.

Five Kernels of Corn

'T was the year of the famine in Plymouth
of old,
The ice and the snow from the thatched roofs
had rolled;
Through the warm purple skies steered the
geese o'er the seas,
And the woodpeckers tapped in the clocks
of the trees;
And the boughs on the slopes to the south
winds lay bare,
And dreaming of summer the buds swelled
in the air.
The pale Pilgrims welcomed each reddening
morn;
There were left but for rations Five Kernels
of Corn.

Five Kernels of Corn!

Five Kernels of Corn!

But to Bradford a feast were Five Kernels
of Corn!

"Five Kernels of Corn! Five Kernels of Corn!
Ye people, be glad for Five Kernels of Corn!"
So Bradford cried out on bleak Burial Hill,
And the thin women stood in their doors,
white and still.

"Lo, the harbor of Plymouth rolls bright in
the Spring,

The maples grow red, and the wood robins
sing,

The west wind is blowing, and fading the
snow,

And the pleasant pines sing, and the
arbutuses blow.

Five Kernels of Corn!

Five Kernels of Corn!

To each one be given Five Kernels of Corn!"

O Bradford of Austerfield haste on thy
way.

The west winds are blowing o'er Province-
town Bay,

The white avens bloom, but the pine domes
are chill,

And new graves have furrowed Precisioner's
Hill!

"Give thanks, all ye people, the warm skies
have come,

The hilltops are sunny, and green grows the
holm,

And the trumpets of winds, and the white
March is gone,

And ye still have left you Five Kernels of
Corn.

Five Kernels of Corn!

Five Kernels of Corn!

Ye have for Thanksgiving Five Kernels of
Corn!

"The raven's gift eat and be humble and pray,
A new light is breaking, and Truth leads your way;
One taper a thousand shall kindle: rejoice
That to you has been given the wilderness
voice!"

O Bradford of Austerfield, daring the wave,
And safe through the sounding blasts leading
the brave,

Of deeds such as thine was the free nation born,
And the festal world sings the "Five Kernels
of Corn."

Five Kernels of Corn!

Five Kernels of Corn!

The nation gives thanks for Five Kernels of Corn!
To the Thanksgiving Feast bring Five Kernels
of Corn!

— Hezekiah Butterworth

Thanksgiving Quotes--November 23, 1995

William Bradford as a young man decided, much against the advice of his friend to join the movement of the Separatists in England. He was orphaned as a young boy and had been befriended by an minister of this group named William Brewster. He said to those who wanted to convince him against such an unwise move: "To keep a good conscience and walk in such way as God had prescribed in his Word, is a thing which I must prefer before you all, and above life itself. Wherefore, since it is for a good Cause that I am likely to suffer the disasters which you lay before me, you have no cause to be either angry with me, or sorry for me. Yea, I am not only willing to part with everything that is dear to me in this world for this Cause but I am thankful that God hath given me heart so to do: and will accept me so to suffer for him."

As they contemplated leaving Holland--and venturing forth from the shores of England to go to this Promised land many were frightened and determined the dangers were too great. To them William Bradford said: "All great and honorable actions are accompanied with great difficulties; and must be both enterprised and overcome with answerable courage. It was granted the dangers were great, but not desperate; the difficulties were many but not invincible. For though there were many of them likely, yet they were not certain. It might be that sundry of the things feared might never befall; others, by provident care and the use of good means, might in a great measure be prevented; and all of them, through the help o God by fortitude and patience, might either be borne or overcome."

William Brewster often quoted the words: It is not with us as with other men whom small things can discourage, or small discontentments cause to wish themselves at home again."

Words written by Winslow in a pamphlet called "Good News From New England" published in 1623 in reply to the critical complaints from the Merchant Adventurers in England; weary of waiting for supply ships that brought more hungry mouths to feed but never a barrel of flour.

"If ever any people in these later Ages, were upheld by the Providence of God, after a more special manner than others; that we: and therefore are the more bound to celebrate the memory of His goodness, with everlasting thankfulness.

"For in these forenamed straits, such was our state, as, in the morning, we had often our food to seek for the day: and yet performed the duties of our Callings. I mean the other daily labors, to provide for after time. And though, at some times, in some seasons, at noon, I have seen men stagger, by reason of faintness for want of food: and yet ere night by the good Providence and blessing of God, we have enjoyed such plenty, as though the windows of heaven had been opened to us.

"How few, weak and raw were we at our first beginning, and there settling: and in the midst of barbarous enemies! Yet God wrought our peace for us.

"How often have we been at the pit's brim, and in danger to be swallowed up; yea, not knowing until afterward that we were in peril? And yet God preserved us. Yea, and from how many that we yet know not of: He that knoweth all things best can tell.

"So that when I seriously consider of things, I cannot but think that God hath a purpose to give that land, as an inheritance, to our nation."

WILLIAM BRADFORD AND THE PILGRIMS

(Americans for Preserving our Religious Heritage; P.O. Box 92; Orem, UT 8457; Thelma Thomas: recorder)

This paper uses William Bradford's own words, and his History of Plymouth Plantation, the first American History book, to tell the Pilgrim's story:

Young William Bradford became a constant reader of the Bible at the age of twelve, and when still a young boy, was so moved by the Word as to join a group of Puritans led by William Brewster. When this group organized itself as a Separatist church in 1606, Bradford joined it, despite "the wrath of his uncles and the scoff of his neighbors." He said, "To keep a good conscience and walk in such a way as God had prescribed in his Word is a thing which I must prefer before you all, and before life itself. Wherefore, since it is for a good cause that I am likely to suffer the disasters which you lay before me, you have no cause to be either angry with me, or sorry for me. Yea, I am not only willing to part with everything that is dear to me in this world for this cause but I am thankful that God hath given me heart so to do, and will accept me so to suffer for Him."

It became clear to the Separatists that there could be no freedom for their religion in England. "Being thus constrained to leave their native soil and country, their lands and livings, and all their friends and familiar acquaintances, it was much...it was by many thought an adventure almost desperate...But these things did not dismay them, though they did sometimes trouble them; for their desires were set on the ways of God and to enjoy His ordinances; but they rested on His providence, and knew in Whom they had believed..."

First they went to Holland for about 11 years but found that they must leave there also for several reasons. "But that which was more lamentable, and of all sorrows most heavy to be borne, was that many of their children...were drawn away by evil examples into extravagant and dangerous courses...to the great grief of their parents and the dishonour of God. So that they saw their posterity would be in danger to degenerate and be corrupted." The last reason (which was not the least) for leaving Holland to go to the unknown country of America was, "...a great hope and inward zeal they had of laying some good foundation, or at least to make some way thereunto, for the propagating and advancing the gospel of the kingdom of Christ in those remote parts of the world..." Many did not want to go and told of all the dangers and hardships they would face. Bradford answered for those who were determined to go: "All great and honorable actions are accompanied with great difficulties; and must be both enterprised and overcome with answerable courages...It might be that sundry of the things feared might never befall; others, by provident care and the use of good means, might in a great measure be prevented; and all of them, through the help of God, by fortitude and patience, might either be borne or overcome."

When they had finally surmounted the difficulties and were on the "Mayflower" ready to sail, William Brewster called the congregation together and with full hearts and brave hopes they knelt and prayed: "They that go down to the sea in ships, and that do business in great waters, those see the works of the Lord, and His wonders in the deep. He maketh the storm calm, so that the waves thereof are still. Then are they glad because they be quiet; so He bringeth them to their desired haven. Oh, that men would praise the Lord for His goodness, and for His wonderful works to the children of men!" When they would become discouraged and their courage began to falter they would quote Master Brewster's words: "It is not with us as with other men whom small things can discourage, or small discontentments cause to wish themselves at home again."

The Separatist congregations were devout Christians. They prayed and spoke often the name of God with deep reverence and gratitude. But the crew of the "Mayflower" were tough British sailors hardened in sin. They delighted in curseing the pious, blaspheming the name of God, and shouting foul language. Bradford describes one event: "And I may not omit here a special work of God's providence. There was a proud and very profane young man, one of the seamen, of a lusty, able body, which made him the more haughty; he would always be condemning the poor people in their sickness...; and did not let to tell them that he hoped to help to cast half of them overboard before they came to their journey's end and to make merry with what they had;...But it pleased God before they came half seas over, to smite this young man... and so was himself the first that was thrown overboard. Thus his curses light on his own head, and it

was an astonishment to all his fellows for they noted it to be the just hand of God upon him.

At last the Pilgrims caught the long awaited sight of land and shouted praises to God and sang "Old Hundredth" with a fervor they had never known before. As they sailed along the coast to find the proper place to land they suddenly came upon shoals and breakers. At any moment the treacherous currents might carry the ship upon the deadly shoals. Captain Jones pleaded for the Pilgrim Elders to pray as they had never prayed before. Mercifully the wind sprang up from the south and filled the Mayflower sails, slowly pulling her into safe water.

Before they set foot on land they signed the "Mayflower Compact": "Having undertaken, for ye glorie of God, and advancement of ye Christian faith and honour of our king and country, a voyage to plant ye first colony in ye northern parts of Virginia, done by these present solemnly and mutually in ye presence of God, and one of another covenant, and combine ourselves together into a civil body politic; for our better ordering and preservation, and furtherance, if ye ends aforesaid; for ye general good of ye colony; unto which we promise all due submission and obedience. In witness whereof we have hereunder subscribed our names at Cape Cod ye 11 of November...Ano. Dom. 162."

"Being thus arrived in a good harbor, and brought safe to land, they fell upon their knees; and blessed the God of Heaven who had brought them over the vast and furious ocean, and delivered them from all the perils and miseries thereof, again to set their feet on the firm and stable earth, their proper element... But here I cannot but stay and make a pause, and stand half amazed at this poor people's present condition... for the season it was winter, and they that know the winters of that country know them to be sharp and violent... Besides, what could they see but a hideous and desolate wilderness, full of wild beasts and wild men--and what multitudes there might be of them they knew not... Let it also be considered what weak hopes of supply and succour they left behind them, that might bear up their minds in this sad condition and trials they were under... What could now sustain them but the Spirit of God and His grace? May not and ought not the children of these fathers rightly say: "Our fathers were Englishmen which came over this great ocean, and were ready to perish in this wilderness; but they cried unto the Lord, and He heard their voice and looked on their adversity... Let them therefore praise the Lord, because He is good, and His mercies endure forever."

They braved the dangers of the new land and began to explore the shores, mercifully escaping the arrows of the Indians and finding corn supplies barely sustain life. "But that which was most sad and lamentable was, that in two or three months time, half of their company had died... So as there died sometimes two or three of a day in the foresaid time, that of the hundred odd persons, scarcely 50 remained. And of these, in the time of most distress, there was but six or seven sound persons who to their great commendations, be it spoken, spared no pains night nor day, but with abundance of toil and hazard of their own health, fetched them wood, made them fires, dressed them meat, made their beds... In a word, did all the homely and necessary offices for them which dainty and queasy stomachs cannot endure to hear named, and all this willingly and cheerfully, without any grudging in the least, showing herein their true love unto their friends and brethren; a rare example and worthy to be remembered."

In the fires and ice of that first winter, their spirits were steel tempered to build a nation of men and women who would never turn back in quest of freedom. They became friends with some English speaking Indians, Samoset and Squanto, and later the great Chief Massasoit and many others. "Squanto continued with them and was their interpretor and was a special instrument sent of God for their good beyond their expectation." Winslow wrote in the pamphlet "Good News from New England", "If ever any people in these later ages were upheld by the providence of God, after a more special manner than others, then we, and therefore are the more bound to celebrate the memory of His goodness, with everlasting thankfulness."

S. E. Morrison tell us, "Bradford made no claim of omniscience for himself and his equally inexperienced assistants; but he had a constant sense of an unseen hand, and on one occasion a mysterious voice, that seemed to be guiding the Pilgrim policy. Bradford's history is a story of a simple people inspired by an ardent faith to a dauntless courage in danger, a resourcefulness in dealing with new problems, an impregnable fortitude in adversity that exalts and heartens one in an age of uncertainty, when courage falters and faith grows dim. It is this story, told by a great human being, that has made the Pilgrim Fathers in a sense the spiritual ancestors of all Americans, all pioneers."

FACTS AND FIGURES ON MODERN ISRAEL

The People

With only about 8,000 square miles, excluding occupied areas, Israel is a very small country, but it has a population of about 2.8 million. Excluding occupied areas, 85% are Jews. The other 15 percent consists primarily of Arabs, with a handful of other ethnic groups.

Religion

Judaism is the religion of the majority, although there are Moslem and Christian minorities. The Christian minority is comprised of approximately half Greek Orthodox and half Greek Catholic Arabs with a handful of Christians of other denominations. Most Israeli Jews are not orthodox but still cling to some traditional ways. There is not an anti-Christian sentiment, contrary to what some may believe, although many may be bitter after two millennia of conflict. The Sabbath is strictly observed by Orthodox Jews, from nightfall on Friday to nightfall on Saturday. State law requires that all workers be given one rest day a week, the actual day depending on each person's belief (usually Friday, Saturday, or Sunday).

History

The Holy Land, from which the present state of Israel has emerged, has had a long history of different rule. A Hebrew kingdom was established from the 12 tribes of Israel during the reign of King David. After the rule of Solomon, it was split into two states, Israel and Judah. They were later destroyed by Assyria and Babylonia. After the Persian conquest of the Middle East, the Jews returned to the Holy Land and established a community there, including the reconstruction of a temple. The land later fell to the Greeks and then to the Romans. During the Byzantine Era, the number of Jews dropped sharply because of persecution. In the seventh century, Palestine was conquered by the Muslims. The Turks ruled Palestine for four hundred years before World War I. After the war, it came under British control. Finally, in 1948, the state of Israel was created out of Palestine. Since then, Israel and the Arab states have been in conflict. In 1979, a peace treaty between Israel and Egypt was signed.

THE HISTORY OF JERUSALEM

Jerusalem is one of the most fascinating and exciting cities in the world. It is almost as old as recorded history. Excavated relics have been dated back as early as 3500 B.C. It is a holy city for three major religions of the world: Christians, Jews, and Moslems. Since Jerusalem will be "home" for nearly five months, it is felt that this thumbnail history may prove helpful.

- | | |
|--|------------------|
| 1. Land of the Canaanites | before 2000 B.C. |
| 2. King Melchizedek's City of Salem | 2000 B.C. |
| 3. Jebusite City of Salem | before 1010 B.C. |
| 4. King David captured Salem
Made it Israel's Capital | 1010 B.C. |
| 5. King Solomon built the Temple
and beautiful Jerusalem | 930 B.C. |
| 6. Babylonian Captivity (Temple destroyed) | 587 B.C. |
| 7. Temple and Walls rebuilt | 515 B.C. |
| 8. Greek domination | 332-167 B.C. |
| 9. Reign of the Maccabees
(Temple neglected) | 167-63 B.C. |
| 10. Roman Rule | 63 B.C.-614 A.D. |
| 11. Temple rebuilt | 16 B.C.- 63 A.D. |
| 12. Temple and Jerusalem destroyed | 70 A.D. |
| 13. Persian Invasion | 614 A.D. |
| 14. Byzantine Invasion | 629 A.D. |
| 15. Crusades | 1099-1187 A.D. |
| 16. Moslems | 1187-1250 A.D. |
| 17. Mamelukes | 1250-1517 A.D. |
| 18. Turkish Ottoman Empire
(walls rebuilt) | 1517-1917 A.D. |
| 19. British Mandate | 1917-1948 A.D. |
| 20. Israel Independence - Palestinian Exodus | 1948 A.D. |
| 21. Jerusalem divided by Israel and Jordan | 1948-1967 A.D. |
| 22. East and West Jerusalem comes under Israeli
occupation. | 1967- |

ROSE HASHANAH (Head of the Year)

Rosh Hashanah is the Jewish New Year's Day, and occurs in September or October. It is the beginning of the Jewish religious holidays called the "High Holidays" or "Days of Awe." Yom Kippur, the "Day of Atonement," comes ten days after Rosh Hashanah and concludes this holy period.

Jewish people welcome the new year on an introspective note, evaluating their deeds, and asking God's blessings for the year to come through worship, prayer, and charitable donations, and by reaching out to their fellowmen. Families celebrate New Year's Eve with a dinner. One of the customs is to eat an apple, or some other fruit dipped in honey, to express hope that the coming year will be sweet.

Near the end of the Seder service, a large goblet of wine is poured for the Prophet Elijah; then the front door is opened and all sing a hymn to welcome him in, for his arrival heralds the coming of the Messiah. At some Seder ceremonies a special place for Elijah is set at the table, including an empty chair.

HAROSET

(A mixture of nuts, apples, spices and grape juice to resemble the clay and bricks the Jews had to make in Egypt).

- ½ cup ground nuts
- 1 big apple
- 2 Tbsp. grape juice
- 1 tsp. sugar
- ¼ tsp. cinnamon

Grate the apple and add the rest of the ingredients. Mix well.

PURIM

As with most Jewish holidays, Purim has ancient roots. It is a happy celebration commemorating events that occurred some twenty-four centuries ago when the Jews lived in Persia. Their Persian King, Ahasuerus, married Esther. Haman, who unbeknownst to the King, hated the Jews, used trickery to obtain permission from the King to slaughter all Jews within the realm. Haman was also unaware that the King's wife was Jewish. Lots were cast to determine the date of the slaughter.

Through the heroism of Queen Esther, and the wise council of her uncle, Mordecai, the Jews were miraculously saved. The entire evil plot was returned upon the head of Haman, who was hanged upon the gallows he had designed for the execution of Mordecai. To the Jews, Purim is a special holiday, for it signifies that evil cannot prevail forever. Children dress up in all sorts of costumes and the festivities resemble an American Halloween party.

YOM KIPPUR

Yom Kippur is the last day of the "Ten Days of Penitence" which begins with Rosh Hashanah. Yom Kippur is a day of total fasting, and is the most sacred holiday in Judaism. Fasting is undertaken as proof that one can abstain for one day from temptations and pleasure. In so doing, the meaning of confessions and prayers is deepened. At sunset, the day of fasting and prayer ends with the sounding of the Shofar (ram's horn). A satisfying dinner is served before sunset on Erev Yom Kippur, the eve of the Day of Atonement. It includes the hallah bread, and white candles are lit by the mother; yet the mood is solemn, and the meal is well-balanced but moderate.

KREPLACH

(A traditional favorite served on Yom Kippur; little dough pockets full of goodness that are delicious when served in hot chicken soup. Serve two or three in a bowl.)

Dough: (makes 20)
4 2 cups flour
4 2 egg yolks
1 ½ tsp salt
1 ½ cup water

Meat Filling:
1 cup ground beef or chicken
1 egg and 1 onion
1 Tbsp. bread crumbs
2 Tbsp. oil
1 tsp. salt & pepper
3 tsp. chicken bouillon powder

Grind meat or chop. Dice and fry onion, add meat, cook together. Cool, add egg, pepper, salt, 1 tsp bouillon powder and crumbs. Sift flour, salt. Mix yolks, water, add to flour. Work into dough. Knead until smooth. Roll thin and cut into 3" squares. Put a teaspoon of filling in each square. Fold into triangles. Moisten edges and pinch together. Fold once more. Boil 10 cups water with 2 teaspoons bouillon. Drop in kreplach, boil 15 minutes. Done when they float. Drain well and serve hot in soup.

PASSOVER

Passover is celebrated in spring, and commemorates the Jewish escape from slavery in ancient Egypt to freedom in the Land of Israel. Springtime and nature's rebirth seem to reinforce the main theme of Passover: liberation from oppression and a return to a life of dignity.

On Passover Eve, and the following night, a family combination banquet and religious service, called Seder, is held in the home. A special prayer book, the Haggadah, is read during the evening. The Seder table is set with the most beautiful tablecloth, dishes and wine goblets. Symbolic foods of Passover are put on the table to be explained throughout the ceremony. Every member of the family, no matter where he lives, tries to be home for the Seder.

During Passover leavened bread is not allowed. Instead a special flour and water mixture, called Matza is eaten throughout the entire holiday. As a result of this dietary law, many strict regulations apply to eating and cooking. Flour and leavened-flour products such as noodles, rolls and regular cakes are strictly forbidden during the entire week. To be sure there is no trace of bread in the house, many families go through a thorough search, and whatever is found is put aside until morning, then burned. After this the house is usually sparkling clean just in time for the Seder ceremony.

SHABBAT

The Jewish Sabbath begins on Friday afternoon as the sun sets and ends when the first stars shine on Saturday night. The preparations start well in advance, with the house being cleaned and shopping and cooking planned to be completed before sunset. The table is nicely set, and the family dresses with particular care for the occasion. Towards evening, a decanter of sweet wine, with the ceremonial cup beside it, is placed at the head of the table. Also, two loaves of freshly baked hallah—a braided white bread—are placed next to the wine.

The lady of the house greets Shabbat first by lighting candles in silver candelabra that adorn the dinner table. The father recites the Kiddush (wine benediction) and the bread benediction (Hamotzi); following this the father also blesses the children, and then the Sabbath meal begins.

Shabbat is an important family oriented occasion, as the family members join together to enjoy the peace, rest and relaxation that characterize the seventh day of the week.

HALLAH BREAD

3 Tbsp. yeast
 3 Tbsp. sugar
 2½ cups warm water
 3 Tbsp. oil
 2½ lb. flour (about 9 cups)
 3 eggs
 1 Tbsp. salt

Better
 Recipe:

Glaze
 1 egg white
 2 Tbsp. water

1/4 c water
 2 T. sugar
 1 T. yeast

1/2 c. milk
 (heated)
 2 T butter
 2 tsp. salt
 3 eggs
 6 c. white flour

Mix 1/2 cup warm to hot water with yeast. Let set 10 minutes. Add sugar. Add eggs, yeast mixture and oil to sifted dry ingredients. Add 2 cups water and mix. Knead until smooth. Set to raise in warm place for one hour. Knead again and let raise double. Divide into halves (then divide each half into three equal parts). Roll into ropes and braid. (Makes 2 loaves of bread. Place on greased sheet. Cover for 20 minutes. Let raise. Brush with glaze and bake at 375° until golden.

HAMAN'S POCKETS (or ears)

Basic yeast dough:

¼ cup warm water
¼ cup lukewarm milk
1 cake fresh yeast
¼ cup sugar
¼ tsp. salt
2 eggs
¼ cup soft butter
4½-5 cups flour
1 tsp. vanilla
1 tsp. grated lemon rind

Poppy Seed Filling

1 cup milk
1½ cups poppy seed
1 Tbsp. butter
3 Tbsp. raisins
4 Tbsp. honey
4 Tbsp. sugar
2 tsp. lemon juice
1 tsp. grated lemon rind

Boil the milk with sugar, poppy seed and butter. Cook gently until milk is absorbed. Add other ingredients.

Dissolve yeast in warm water. Combine in mixing bowl with milk, sugar, salt and half of flour. Mix and let rest for 10 minutes in a warm place. Add eggs, vanilla, butter, lemon rind. Stir in enough of remaining dough to make manageable. Knead 8 minutes. Shape into balls. Oil, raise 1½ hr. Roll dough into 1/8 inch thickness. Cut into 4" circles. Put tsp. of filling in each round. Moisten edges with beaten egg, lift from 3 points and pinch together to form a triangle. Pinch edges again to seal tightly. Place on cookie sheet and brush with milk. Bake 25 minutes.

SUKKOTH

Sukkoth begins five days after the end of Yom Kippur, and continues for nine days. It commemorates the time when the ancient Israelites gathered in their fruit harvest. This holiday is celebrated by the members of the local synagogue building a large, vine-covered booth, or Sukkoth, of branches, symbolizing the temporary shelters in which the ancient Israelites dwelt while following Moses in the wilderness. Many of the people now build their own booth near their homes and eat meals in them and also may sleep in them. The children love to help with this, and like to play in them. The fragile construction of the Sukkoth is intended to remind men that their salvation depends upon God, not on material things.

TU BISHEVAT

On Monday, February 12, Israel celebrates Tu Bi'Sl'vat. This holiday, the Jewish Arbor Day, is also know as the New Year of the Trees. This holiday marks the beginning of spring in Israel, and is observed by an ancient custom of planting a tree for each child born during the year--a cedar for a boy and a cypress for a girl. When the child grows up, branches of his tree are used for the happah (marriage canopy). In the Jewish tradition, trees are associated with birth and marriage. The Torah (first five books of Moses) is called etz hayyim (a tree of life).

During the month of Shevat it is traditional to serve fruits, grown in Israel: dates, nuts, oranges, pomegranates, carob and dried fruits. Also frequently served are applesauce cake, date and nut bread, date fingers, and fruit cake of various kinds.

HANUKKAH

Hanukkah usually takes place near the end of December and is known as the Festival of Lights. It is an eight-day holiday celebrated by candle lighting, eating, singing and having fun. A typical such evening consists of family and friends meeting together to light candles and sing songs. Children receive money, and hot specialty foods are served. The holiday celebrates the driving of the Greeks from Jerusalem 21 centuries ago. The Temple was then cleansed and the Menorah was lighted with new oil. Although only a small one-day supply jug was located, it burned for eight days. This miracle is remembered by the eight-day holiday, and the traditional foods are related to the oil miracle. They are fried in oil, such as doughnuts, potato latkes, etc.

History

165 B.C. - Judas Maccabaeus
After ~~the~~ 3 years the Jews in Judea defeated the Syrian tyrant Antiochus. They held festivities in the Temple in Jerusalem, and rededicated it to God. After cleaning the temple of Syrian idols they found only one small cruse of oil to light their holy lamps. But miraculously it burned for 8 days.

During Hanukkah gifts are exchanged and contributions made to the poor. Each evening one additional candle is lighted. By the last evening all 8 candles are lit.

Hanukkah or Chanukah

Hanukkah (Chanukah) is the most important winter festival of the Jewish religion. It is celebrated for eight days, beginning on the twenty-fifth day of the Hebrew month Kislev (between November and December.) This holiday honors an event which took place over two thousand years ago, when some Jewish men fought a victorious battle for religious freedom.

On the twenty-fifth day of Kislev in the year 165 B.C. the Maccabees entered the temple which had been claimed by the Greeks. They needed oil to rededicate the temple and light the Menorah, the holy candleabra. A very tiny container of oil was found. It burned for eight days. Thus the name, "Festival of Lights."

Jewish families celebrate by lighting a small Menorah with special candles, saying blessings of thanks to God. The holiday begins by lighting the first candle at sundown on the twenty-fourth of Kislev. A candle called Shammesh or "servant" is also lighted each night and it is used to light the other candles. Each evening another candle is burned until all eight candles are burning together.

After lighting the Menorah, games are played and gifts are exchanged each night. In ancient times when the Jews were forbidden to practice their religion they often met secretly to play dreidle games.

Children especially like this holiday. They have parties and play dreidle or top games.

They often eat potato pancakes called "latkes."

Hanukkah Do-nuts

2½ c. flour
1 Tb. b.p.
2 eggs

1½ c. plain yogurt
2 T. sugar
1 tsp. vanilla
1 pinch salt

Mix with fork
Drop by spoonfuls
in to hot grease
until golden brown.

Dip in powdered su
and Jam.

CHRISTMAS POEMS

Christmas

Christmas is a special time
When happiness and joy
Seem to bubble over
In every girl and boy.

Christmas is a reverent time
When peace for folks on earth
Seems closer to each seeking heart
Because of Jesus' birth.

The wise men came on camels, so in
some countries, the gift left for the camel is a
basket of flowers.

St. Francis of Assisi made the first
creche in remembrance of the manger where
Christ was born. Children brought gifts and older
people came to pray. St. Francis of Assisi also
promoted the singing of carols at Christmas time.

St. Basil is the Santa Claus of Greece.
He comes in a ship and makes his trip to many
seaside islands bringing gifts.

Befana is an old woman from Jerusalem
who went to live in Italy. She carries a broom
because she was such a good housekeeper, and a
basket of toys. She is still looking for the Christ
child and leaves toys by the beds of children.

Because of the presence of animals in the
stable when Christ was born, juicy apple cores are
now given to animals on Christmas Eve.

Shared Pleasure

I like to give nice presents
To everyone I know
It makes me feel all warm inside
To watch their faces glow.

I like to give nice presents
And yet it's also true
That though it's fun to give nice gifts
It's fun to get them too.

A Shepherd Boy

If I had been a shepherd boy
On that very special night
Tending sheep upon the hillside
I'd have seen the angels bright.
I'd have heard the angels singing

Of what happened in the town
I'd have left my flock with someone
So that I could hurry down.
I'd have seen the humble manger
Where the newborn baby lay
And the silent cattle watching
As they munched sweet smelling hay.

Long, Long Ago

Wind through the olive trees
Softly did blow
Around little Bethlehem
Long, long ago
Sheep on the hillside lay
Whiter than snow
Shepherds were watching them
Long, long ago

Then from a happy sky
Angels bent low
Singing their songs of joy
Long, long ago
For in a manger bed
Cradled we know
Christ came to Bethlehem
Long, long ago.

There Was Jesus

There was starlight on the hillside
On that night so long ago
And one star stood over the stable
And the manger sweet and low.

There were wise men in the desert
Bringing gifts from lands afar
Hastening to worship Jesus
Following the Christ Child's star.

There was music on the hillside
On that night in Bethlehem
Heavenly hosts around the shepherds
Angels singing wakened them.

There was Jesus in the manger
Born that night in Bethlehem
The starlight led the shepherds
And they came and worshipped Him.

C-H-R-I-S-T-M-A-S

- C is for Child: "For unto us a child is born, unto us a son is given." Isaiah 9:6
- H is for Holy One: "I know thee, who thou art, the Holy One of God. Mark 1:24
- R is for Redeemer: "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth." Job 19:25
- I is for Immanuel: Therefore the Lord himself shall give you a sign: Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." Isaiah 7:14
- S is for Shepherd: "I am the good shepherd and know my sheep, and am known of mine." John 10:4
- T is for Teacher: "The woman saith unto him, 'I know that Messias cometh which is called Christ; when He come he will tell us all things.'" John 4:25
- M is for Messiah: "The woman saith unto him, 'I know that Messias cometh which is called Christ; when he is come he will tell us all things.'" John 4:25
- A is for Alpha and Omega: "I am Alpha and Omega, the beginning and the end, the first and the last." Rev. 1:8
- S is for Savior: "For unto you is born this day in the city of David, a Savior which is Christ, the Lord." Luke 2:11

I Wonder Mirla G. Thayne

Last night we trimmed our Christmas tree--
It's such a lovely sight.
On every single branch we placed
A colored crystal light.
We hung a brilliant yellow star
Way up on top--so high
When I look up I 'most believe
That star is in the sky.

Then Mommy sat right close to me;
We watched the pretty glow
Of crystal balls and shining lights.
She asked me, "Do you know
The story of the Christmas Star?"
And then she said to me,
"Come darling, let's sit here and talk
Beside the Christmas tree.

Once in a land far, far away
On that first Christmas night,
The shepherds caring for their sheep
Beheld a wondrous sight.
And angels came right down to earth
And sang a song of joy;
They told the shepherds of the birth
Of a tiny baby boy.

'You'll find Him wrapped in swaddling clothes
Tucked snugly in a manger.'
The shepherds took their finest lambs
As gifts for the wee stranger.
Wise men had watched for many years
To see a new born star;
This night they saw a wondrous light
Shining from afar.

'It is the star. He has been born.
Our Savior, Christ our King!
Let's hurry, we must find the babe
O whom the angels' sing.'
The wise men followed the bright star,
It gently led the way
And stood above the humble bed
In which the Baby lay.

"This Baby grew to be a man
Strong and wise and kind;
He blessed each little child like you,
He healed the sick and blind;
He taught the people to do right;
He prayed for everyone.
Then he went back into His Heav'n
Up where the stars are hung."

He'll come again, my Mommy says,
No one can tell just when.
But probably it won't be long
Then we'll have peace again.
I wonder when He comes again
Will herald angels sing?
Will earth be white with drifted snow
Or will the world know spring?

