

Old Sawmill Forms Basis For Mormon Structure In K. Falls

By FAY O'CONNOR

Growing, but not yet grown—And so goes the history of the Church of Jesus Christ of the Latter-Day Saints in Klamath Falls.

Like most people with a worthy purpose, the old adage, "Where there's a will, there's a way," always wins out, and with the long-ago-for-local chapel at 511 Martin still pretty new, local church members have already begun to plan for erection of another chapel in the suburban area to take care of the Second Ward. But this is

their aim in life.

To carry out the figure concretely, Jack Bower as president was assisted by two counselors, G. E. Burke and R. J. Henderson. Succeeding presidents have been R. J. Henderson, Jesse Egan, Homer Wakefield, L. A. Bramwell, Arthur Hawkins, Roland Rigby, Paul E. Skeen, Orval Provost, E. E. Burrows, Merlin W. Bleak and Ronald E. Phair.

The word spread, and soon founding and growth of other branches brought the necessity of broader organization. Paul E.

completely pay off the \$1000.

Much of the labor, too, was done by the members—at night and on their days off. There's the interesting anecdote told on Lawrence Wortley. Apparently Wortley was one hundred per cent against using old lumber. "After all," he probably figured, "this will be the last building we'll put up for quite some time, and it may as well be the best!" His sentiments were good—but one thing he forgot was the fact that new lumber has a tendency to shrink! Wortley learned his lesson the hard way when, after putting in the sub-floor of the basement and using green lumber, the heat un-did his work: the boards literally crawled away. Women were summoned from kitchens and nurseries to nail all the boards back in place. "It was a hot job, especially for mid-afternoon," Mrs. June Peterson recalls.

Evidently the Hand of God was in the work and the hand of man was not—for during the whole time of construction, the worst injury

man and Charles Dover; Calvin Kern heads the Second Ward Sunday School, assisted by Virgil Perry and Merle Smith.

The Primary Association is a religious character-forming organization "designed to help parents with spiritual and moral guidance of their children." Meetings are held one day a week throughout the year. First Ward President is Mrs. Harley Vroman, with assistants Mrs. Arthur Leaming and Mrs. Cecil Lake; Second Ward president is Mrs. John Caldwell with Mrs. John Evans and Mildred Pippin helping.

The Young Women's Mutual Improvement Association has for its object "to provide wholesome supervised recreation for youth of the church." Heading it locally are Mrs. Harold Catmull in the First Ward with Mrs. Walter Blessinger assisting (second assistant will be appointed); Mrs. Homer Caseman in the Second Ward with Mrs. Merle Smith as manual executive and Mrs. John Argesinger as activity executive.

The Young Men's Mutual Improvement Association is headed by Ralph D. Hunter as superintendent in the First Ward with Kenneth Cooper as manual executive; Second ward officers are Keith Smith, Fred Lewis and Charles (Ed) Taylor.

The Mutual Associations have speech, drama, dancing, or whatever pleases the desire, throughout the year divided into programs of six weeks duration. They present plays from time to time which are open to the public, give dance demonstrations, festivals, or do whatever they think necessary to help members "live a balanced life so that they can life a good full life."

One of the church's most important projects is their Welfare Plan. When it was begun in 1936 the goal was to take every member of the church off federal, state, or local relief—a tremendous undertaking in the midst of a national depression. With pride they say that "no active worthy member of LDS was on relief after the Plan became effective."

The Welfare owns farms, factories and coal mines strategically located over the country. By cross-shipping produce, the church has come to the point where, if necessary required, it could be one hundred per cent self-sufficient. The plan operates on the same principle that Secretary Benson's agricultural program follows: Never give a man something for nothing; give him a chance to work for a livelihood and to maintain his own self respect—and this the Welfare Plan does.

The LDS church sponsors more scout troops per capita than any other such organization in the United States. Eighty-eight per cent of the Wards or Branches sponsor a troop. The local church sponsors Troop No. 50.

Also on the local scene, the Klamath Falls church was only recently made an ecclesiastical organization and the former Branches became a Stake. Because of building limitations, both Wards still use the same chapel, but plans are in the offing for construction of a second chapel in the suburban area.

The fund has already begun to grow to finance the construction.

This second chapel will take care of all members east of the North and South line following Washburn Way—those now in the Second Ward. It will also be used as a stake house where member churches in the Klamath Stake will meet for conventions. Proposed plans also include a basketball floor.

When the Klamath church was organized into two Wards in March of this year, authorities in Salt Lake "called" the Bishops whose names were presented to members of the respective Wards over which they were to preside. These members voted to sustain the Bishops—Dr. Harold Catmull in the First Ward; John Hallmark in the second Ward.

Dr. Catmull, originally from Pocatello, Idaho, went to Portland when he was released from military service. In August of 1941 he came to Klamath Falls where he served as Mutual Improvement Association counselor and later president. When, in November of '32, the Klamath Branch was divided into an East and West Branch, Catmull served as West Branch president. In March, with the organization into a Stake, Catmull was ordained Bishop of the First Ward.

A graduate of University of Oregon Dental School, Dr. Catmull also attended University of Idaho, Southern Oregon and Clark College, and Lewis and Clark College.

His family also includes his wife, Ellen, and three children: Ed, 13, Terry, 10, and Cynthia, 5.

John Hallmark came to Klamath Falls in 1938. Besides spending six years in military service he acted as superintendent of Sunday school, taught, helped in young people's organizations, and in 1946 went on mission to the central states—Oklahoma, Arkansas, Nevada, Kansas and a small portion of Illinois.

Hallmark also served as a branch president before Ward organization came into being here. He was ordained Bishop of the Second Ward in March.

Besides his wife there are three children in the family—Joan, 3, Judy, 1½ years old and William David, 1 week old today!

The two Bishops are responsible for all the members in their Ward—379 in the Second; 360 in the First.

The chapel structure at Home and Martin is one of Klamath's most beautiful edifices.



THE BODY of the Church of Jesus Christ of the Latter-Day Saints is symbolic of accomplishment; the spire points to things to come.

putting the cart before the horse as far as the story of its life here is concerned.

The "cart" came into existence over a quarter of a century ago—in 1925 to be exact—when sixteen persons gathered in the Darley home for the first Sunday meeting of Mormons in this principally non-Mormon community. Of those first members, Klamathites remember the names of Grace Fossum and Iva Eldridge—but these and their contemporaries are now deceased. The organization which they effected continues.

As with most such organizations, membership grew as the community grew—with the times. Records of the church show organization of the Relief Society in 1929 with Iva Call Eldridge as president; a natural consequence of the desire for fuller organization.

Growing pains caused the church members to start looking around for more extensive building accommodations for their rapidly increasing numbers. The IOOP Hall proved a likely spot, but only for awhile. The congregation soon moved to the meeting rooms in the basement of the city library, and this was the church "home" for several years.

Organization became official in 1931 when W. R. Sloan, Northwest States president, called a special meeting for that purpose and named Jack Bowering as president.

Organization of the Church of Jesus Christ of the Latter-Day Saints—or LDS for convenience—reminds one of a goal post on a football field. There are always two vertical posts which support a horizontal post, and through the work of all three team members, they are fortunate, and the ball over the goal and score. So with LDS: one person is "head"—supported by two counselors; the three make up the structure, and through their leadership and guidance, church members "score" in

Skeen was designated president of the Southern Oregon district of the Northwestern States Mission. Ultimately Klamath Falls became associated in the Klamath districts of the Northern California Mission.

Everybody wants a roof over his head, a home of his own—man's inalienable right to private property—and members of LDS were no different. Their dream of a building of their own was just one of the goals they kicked and made—thanks to good support from their own goals. Records show that as early as 1931 meetings were held to take care of the business side of a building. A committee was named to work on obtaining a place of their own; money was collected little by little during the years, but the first concrete step was taken by President E. E. Burrows in 1941 with the purchase of a drying shed of the defunct Algoma Lumber Company at Algoma.

This was a highlight in the church's history, and of course many tales still persist. The building was constructed during those war years when materials were hard to get, but this "relatively minor point" was overcome by the versatile church workers. After purchasing the drying shed, they dismantled it and moved the lumber to the present site at Home and Martin.

The giant trusses were moved intact, and formed the base of the present structure. Architectural plans were drawn to conform. There were several reasons why things were done this way. One—lumber costs money, especially in war time. Another was the fact that war time "red tape" required things like rationing, priorities, and such. By moving in dismantled parts of the old sawmill, the members got a priority to build.

According to the records—printed and otherwise—the old building cost church members \$1000 but by selling all the scrap metal out of the building, they were able to

was an occasional smashed finger when they hit the wrong nail—but nothing serious.

"There were some close calls, though," parishioners remember. "Once a truck loaded with lumber from the old sawmill got in a pretty tight spot when the brakes gave away on the Algoma hill. Fortunately, there were no cars coming and the driver was able to coast on down with no accident."

Within a year after its beginning on February 2, 1945, the new building housed its first meeting of LDS members, and meetings continued regularly from then on. Dedication services were May 17, 1947.

A building of their own made for more growth—both in quality and in quantity. The LDS church has no board for governing purposes; the church is, as Bishop Hallmark expressed it, "part of man's entire life and should fulfill all the needs of the individual."

A Bishop and counselors preside over a Ward and are responsible for all the members in that Ward. Auxiliary organizations direct efforts to the various channels and transform potential energy into actual work. Within the Ward are organized five "societies" in addition to a Welfare program. Taking a look at the local organization, there is again opportunity to apply the goalpost figure: The Women's Relief Society has a president in both Wards—Mrs. Basil Behnke in the Second Ward; Mrs. George Shaffer in the First. Their counselors are Mrs. Merlin Bleak and Mrs. Wesley Clark in the Second Ward; Mrs. Charles Zigler and Mrs. Clifford Lawrence in the First.

The Relief Society, organized nationally and internationally, takes care of the needy, visits the sick, gives assistance where it is needed and teaches women members the domestic arts.

The Sunday School is responsible for teaching the Gospel to the entire membership of the church. Present Sunday School superintendent for the First Ward is Henry W. Clarke, assisted by Harley Vro-



SEATED FOR A FAMILY PORTRAIT are the Rev. and Mrs. Keith L. Hume, Timothy (back) and Stephen. The Rev. Hume has assumed the pastorate of the Klamath Temple, 1007 Pine. (Story on Page 14)

Lakeview Girl's Death Cause Told

CORVALLIS (AP)—Oregon State College Thursday announced the cause of the death of a 13-year-old Lakeview, Ore., girl here last June 24th.

An autopsy showed the girl, Madeline Manning, died of a rare

muscle disease called myasthenia gravis, the college said. The disease affected muscles of her diaphragm, causing respiratory failure, the report said.

The girl collapsed and died while returning from an assembly while

attending a 4H Club summer camp on the Oregon State College campus.

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