wart, a champion for the rights of her own sex, and
indeed for all mankind” [Woman’s Exponent 36
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SUSAN ARRINGTON MADSEN

HOSANNA SHOUT

Among Latter-day Saints, the sacred ceremony of the
Hosanna Shout is usually reserved for TEMPLE
DEDICATIONS. It is given in the spirit of thanksgiv-
ing and petition, fulfilling the instruction to bless
the name of the Lord with loud voices and “with a
sound of rejoicing”, with “hosannas to him that sit-
teth upon the throne forever” (D&C 19:37; 36:3;

When the ordinance of the WASHING OF FEET
was introduced at Kirtland, shouts of hosanna were
viewed as a sealing benediction on both private
and quorum prayer and then on the dedicatory
prayer. At prayer meetings in the KIRTLAND
TEMPLE, the Saints sometimes used related
phrases such as “Blessed is the name of the Most
High God” and “Glory to God in the highest” (HC
2:386).

The Hosanna Shout is whole-souled, given to
the full limit of one’s strength. The congregation
stands and in unison shouts the words “Hosanna,
Hosanna, Hosanna to God and the Lamb. Amen,
Amen, Amen,” repeating them three times.
This is usually accompanied by the rhythmic
waving of white handkerchiefs with uplifted hands.
The epithet “Lamb” relates to the condescension
and atonement of Jesus Christ.

The Hosanna Shout memorializes the pre-
earthly COUNCIL IN HEAVEN, as “when . . . all the
sons of God shouted for joy” (Job 38:7). It also
recalls the hosannas and the waving of palm branches
accorded the Messiah as he entered Jerusalem.
And hosannas welcomed him as he appeared to the
Nephites. President Lorenzo Snow taught that this
shout will herald the Messiah when he comes in
the glory of the Father (cf. 1 Thes. 4:16).

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LAEL J. WOODBURY

HOSPITALS

Members of The Church of Jesus Christ of Latter-
day Saints have historically felt a responsibility to
care for the physical well-being of fellow Church
members and their neighbors. This early commit-
ment was typified by the establishment of a board
of health for the city of Nauvoo, Illinois, and a for-
mal council of health in Salt Lake City in 1849. The
Church has continued to sponsor health services
through the operation of several hospitals and a
welfare program.

In 1874, because of the high infant and matern-
ity mortality rate, RELIEF SOCIETY president
Eliza R. Snow, with the support of Church Presi-
dent Brigham Young, urged a number of women
to obtain medical degrees at Eastern medical col-
leges. In 1882, under her direction, the DESERET
HOSPITAL was established in Salt Lake City and
staffed and administered primarily by Latter-day
Saint women doctors. While it was highly regarded
by the community and supported in part by the
Relief Society and the RETRENCHMENT SOCIETY,
it closed only eight years later because of inadequate
funding.

Though the Deseret Hospital was short-lived,
interest in having a hospital sponsored by the
Church continued. In January 1905, the Dr. W. H.
Groves LDS Hospital opened, also in Salt Lake
City, becoming one of several denominational hos-
pitals in the area. It was largely funded through a
bequest of W. H. Groves, an LDS dentist who had
come to Utah from Nottingham, England. The
hospital, a five-story complex with eighty beds,
was equipped with up-to-date medical equipment
and innovations, including an elevator and a nurse-
calling system. In 1924 the Cottonwood Maternity
Hospital, a major facility in child birth care, was
established and was maintained thereafter for sev-
eral years by the Cottonwood Stake Relief Society
in Salt Lake County.
LDS Hospital, the 571-bed successor to the Groves LDS Hospital, is regarded as one of the West's premier tertiary care centers. The hospital supports continuous physician and nursing education and is a leader in medical research, including the treatment of heart disease, organ transplants, respiratory disorders, and obstetrical care, and in its pioneering use of computers in health care, both clinically and administratively.

In 1911 May Anderson of the Primary Association recognized the need for a medical center to meet the unique needs of children. Her efforts, with support of general Primary president Louie B. Felt, led to the establishment of the children's ward at the LDS Hospital in 1913. In 1922 the Primary proposed that a separate facility be established, emphasizing the need for children to be treated by pediatric professionals. Consequently, the Church purchased and remodeled an old home in downtown Salt Lake City for use as the LDS Children's Convalescent Hospital, under the supervision of the Primary Association.

During the next twenty-five years, nearly 6,000 children were treated, and the hospital attracted pediatric specialists of national and international reputation. By 1937 this facility became inadequate, but not until after World War II were sufficient funds gathered to build a new one.

In 1922, to help support charity cases, Primary board member Nelle Talmage suggested an annual "Penny Day" when Church members would contribute pennies equaling their age. Children would contribute pennies on their birthdays. The program continues presently as the Pennys by the Inch campaign (a penny donated for each inch of the donor's height), which furthers the idea of children helping other children in need.

A new Primary Children's Hospital facility was completed in 1953, and its size was doubled in 1966. The LDS Hospital shortly thereafter closed its pediatric unit, shifting its care for infants and children to the Primary Children's Medical Center. In 1990 the Center moved to a larger facility at the University of Utah Medical Complex and has become one of the finest children's hospitals in the United States.

In 1963 the Church owned or administered fifteen hospitals in the intermountain area under the direction of the Presiding Bishopric. In 1970 the Health Services Corporation of the Church was organized and a commissioner of health was appointed to oversee the rapidly expanding health needs of the Church and to unite the fifteen hospitals into a coordinated health care system. This system demanded increasing amounts of administrative time and financial commitment by the Church.

In 1974 the First Presidency announced that the Church's fifteen hospitals would be donated and turned over to a new nonprofit organization so that the Church could devote "the full effort of its Health Services . . . to the health needs of the worldwide Church." While noting that the hospitals were "a vigorous and financially viable enterprise," the First Presidency emphasized that "the operation of hospitals is not central to the mission of the Church." The First Presidency further indicated that with the expansion of the Church in many nations it was "difficult to justify the provision of curative services in a single, affluent, geographical locality" (news release, Sept. 6, 1974).

On April 1, 1975, the Presiding Bishopric signed the final divestiture agreement transferring ownership and management of LDS Hospital, Primary Children's Hospital, and thirteen other facilities to the new philanthropic organization. This nonprofit organization was named Intermountain Health Care. It is directed by a geographically and religiously diverse board of trustees. With the divestiture of the hospitals, the Church rapidly
expanded its medical missionary program—a program more compatible with its worldwide religious mission.

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WILLIAM N. JONES

HUMANITARIAN SERVICE

The Church of Jesus Christ of Latter-day Saints has a continuing commitment to relieve human suffering, to help eliminate life-threatening conditions, and to promote self-reliance among all people. Assistance is to be provided as Christian service, without regard to race, nationality, or religion. This obligation is an expression of scriptural counsel such as is found in the Book of Mormon:

They did not send away any who were naked, or . . . hungry, or that were athirst, or that were sick, or that had not been nourished; and they did not set their hearts upon riches; therefore they were liberal to all, both old and young, both bond and free, both male and female, whether out of the church or in the church, having no respect to persons as to those who stood in need [Alma 1:30].

Church giving is possible because of donations by individual members, who honor the counsel of Joseph Smith regarding one’s temporal obligation to others:

Respecting how much a man . . . shall give annually we have no special instructions to give; he is to feed the hungry, to clothe the naked, to provide for the widow, to dry up the tear of the orphan, to comfort the afflicted, whether in this church or in any other, or in no church at all, wherever he finds them [T&S 3:732].

The Church has always felt a responsibility to "take care of its own" (see WELFARE SERVICES), but traditionally it has also reached out to the general population in times of need, both in North America and throughout the world. As early as 1851, just four years after reaching the Salt Lake Valley, Brig-

ham Young instituted a program of teaching Indians to farm by appointing three men as "farmers to the Indians." By 1857 more than 700 acres were under cultivation among the Indians (L. J. Arrington, Brigham Young: American Moses, New York, 1985, pp. 217–18).

The Church has responded to major world calamities according to its ability to give. In 1918 the U.S. House of Representatives formally expressed its appreciation to the RELIEF SOCIETY women of the Church "for . . . contributions of wheat to the Government for the use of the starving women and children of the allies, and for the use of our soldiers and sailors in the army and navy of the United States" (IE 21:917). The Relief Society had provided from its storage granaries more than 200,000 bushels of "first-class milling wheat" to the United States for the cause of human liberty and to save the lives of thousands who might have suffered for the lack of bread.

Even more extensive assistance to Europe during and after World War II was made possible in part because of a Church Welfare Services plan implemented in 1936. The plan taught members frugality and provident living and encouraged donations for the needy, which then would be available for emergencies and calamities.

President David O. Mckay summarized the Church’s actions during World War II: "We have given to the national Red Cross in Washington very large sums, and expect to add to these from time to time. Inssofar as contributions toward foreign sufferers in war-ridden countries is concerned, we have sent considerable sums . . . to those countries to help our needy Church membership there and have made available for charitable purposes considerable local funds in those countries" (MFP 6:163–64).

Post–World War II humanitarian aid included ninety-two railway carloads of welfare supplies (about two thousand tons) sent to Europe from the Church in Salt Lake City. Ezra Taft Benson, then a member of the quorum of the Twelve Apostles, spent 1946 in Europe supervising the distribution of this aid, consisting mainly of food, clothing, utensils, and medical supplies. These goods were supplemented by a program in which Church members in North America sent tens of thousands of individual food and clothing parcels. While a primary objective of the Church’s efforts was to assist Church members in Europe, generous amounts of food and clothing were given to