cause of my brother’s flocks. And I was wroth also; for his offering thou didst accept and not mine” (Moses 5:35–38).

In consequence of Cain’s rebellion, the Lord cast him out of his presence (Moses 5:38–39; see SPIRITUAL DEATH) and “set a mark upon Cain, lest any finding him should kill him” (Moses 5:40), protecting him from death by the hand of any avenger (cf. also Moses 7:22). Moreover, Satan had convinced Cain that by committing murder he would acquire both power and wealth. “Cain said: Truly I am Mahan, the master of this great secret, that I may murder and get gain” (Moses 5:31). This latter point became the foundation of the SECRET COMBINATIONS instituted by Cain in collusion with Satan and perpetuated by Cain’s descendant Lamech (Moses 5:47–52).

In the Book of Mormon, although the origin and even the operating procedures of such secret organizations are mentioned and condemned from time to time (e.g. Hel. 6:22–30), MORONI, like others, purposely limits himself to general remarks when discussing their evils.

And now I, Moroni, do not write the manner of their oaths and combinations, for it hath been made known unto me that they are had among all people. . . Whoso buildeth it [a secret combination] up seeketh to overthrow the freedom of all lands, nations, and countries; and it bringeth to pass the destruction of all people, for it is built up by the devil, who is the father of all lies; even that same liar . . . who caused man to commit murder from the beginning [Ether 8:20, 25].

BIBLIOGRAPHY
Smith, Joseph Fielding. DS 1:49, 61.

JAMES R. HARRIS

CALAMITIES AND DISASTERS

Calamities and disasters are sudden, unexpected events that cause extensive destruction, death, or injury and result in widespread community disruption and individual trauma. From its beginnings, The Church of Jesus Christ of Latter-day Saints has sought to be prepared against natural disasters following admonitions such as “if ye are prepared, ye shall not fear” (D&C 38:30). Preparedness is carried out on both individual and institutional levels.

In their homes, members are encouraged to have food storage sufficient for a year and other essentials of EMERGENCY PREPAREDNESS: clothing, bedding, fuel (where possible), and the like. Church members are also advised to have sufficient supplies to enable them to be completely self-sustaining for at least fourteen days without the benefit of electricity and clean running water.

On the organizational level, the Church response to disasters is administered by the PRESIDING BISHOPRIC at Church headquarters, by the STAKE PRESIDENT, and by the ward BISHOP. Each ward and stake has lay specialists called to assist in welfare and emergency preparedness. Meetinghouses are equipped to shelter people displaced by disasters, and regional storehouses can be drawn on for basic supplies. Large-scale disasters are responded to through the office of the Presiding Bishop.

Historically, Latter-day Saints organized to cope with the hardship crises in 1856, the flu epidemic of 1918, postwar crises in western Europe after both world wars, the Teton Dam disaster in southeast Idaho, mudslides and flooding in many places, and hurricane destruction in the South Pacific. The Church attempts to be in constant readiness to handle such immediate needs as search and rescue, food distribution, and shelter management. In addition, it addresses itself to individual members’ needs such as vocational training and emotional therapy, through the WELFARE SERVICES and LDS Social Services Departments of the Church.

REED H. BLAKE

CALIFORNIA, PIONEER SETTLEMENTS IN

Spaniards founded missions, presidios, pueblos, and ranchos in California seventy-seven years before the arrival of the Mormons, but Latter-day Saints were among the first Anglo-Americans to establish settlements there. Brigham YOUNG believed that a seaport on the West Coast was essential to the landlocked community in Utah. He may have thought early of San Francisco as a Mormon seaport, and the ports of San Diego and San Pedro (Los Angeles area) ultimately were included within the boundaries of the proposed state of Deseret (see DESERET, STATE OF).
The first Latter-day Saint settlers in California located at Yerba Buena, a port connected with the mission and presidio San Francisco de Asís. Founded in 1776, the Catholic mission had fewer than one hundred people living in the area in 1845. After Elder Sam Brannan and 238 Saints arrived there on the ship Brooklyn on July 31, 1846, Latter-day Saints for a time predominated in Yerba Buena. About twelve families of the Brooklyn Saints founded the first Mormon colony in California, the short-lived agricultural community of New Hope (1846–1848), on the Stanislaus River in central California. Another of the Brooklyn Saints, John M. Horner, became a wealthy farmer at the southern end of San Francisco Bay. He helped found eight towns in the area and made substantial financial contributions to the Church’s missionary work in the 1850s.

Recognizing the rich potential of California, Brannan journeyed east to meet Brigham Young, then traveling west with the original pioneers of 1847. At their meeting on the Green River in western Wyoming, Brannan tried to persuade Brigham Young to continue on to California rather than stop in the Great Basin. Failing in this effort, Brannan returned to Yerba Buena, where he headed a prosperous LDS community until the gold rush of 1848–1849 and internal difficulties led to its dissolution. In 1847 Yerba Buena was renamed San Francisco.

Some 340 men of the Mormon Battalion reached southern California in January 1847. Though they arrived shortly after the California War for Independence, or Bear Flag Revolt, ended, battalion veterans nevertheless had a significant impact on California history. When the battalion came to San Diego, their one-year enlistment was nearly completed. Eighty-one men re-enlisted (about fifteen of whom left California on another assignment), and the rest (about 245) were discharged. Though some immediately joined their families in the Salt Lake Valley, others remained in California to obtain funds before traveling to Utah. Some worked in the San Diego and Los Angeles areas, while others moved north to seek employment in San Francisco or at Sutter’s Fort, on the American River near present-day Sacramento.

Six recently discharged members of the battalion were at Sutter’s Mill when the initial discovery of gold was made on January 24, 1848. Indeed, it is the journal of Mormon Battalion veteran Henry W. Bigler that historians use to set the date for the initial discovery of gold in California. Other battalion veterans were involved in the early 1848 search for gold, and one particularly rich region was called “Mormon Diggings.” Probably the most successful Mormon gold miner was Thomas Rhoads, who had taken his large family overland from Missouri to California in 1846. Some of the Mormon miners took an estimated $25,000–$30,000 in gold to Salt Lake City, providing a substantial boost to the infant economy. Brigham Young called a limited number of Latter-day Saints on missions to mine gold in California in 1849 and 1850. Others who were disillusioned with the Great Basin or infected with “gold fever” gravitated to California against his advice.
In 1851, under the direction of Charles C. Rich, an apostle, 437 colonists from Utah were sent to found a settlement near the Cajon Pass. The result was San Bernardino, the principal LDS settlement in California along the "Mormon Corridor" connecting Utah settlements and the West Coast. It was intended to be a gathering place for immigrants from the Pacific as well as a way station to assist LDS immigration via the Pacific. Latter-day Saints from the gold fields also gathered there. By 1856 about 3,000 settlers lived in San Bernardino, but the colony was plagued by dissension. In 1857, as the U.S. Army approached Utah (see UTAH EXPEDITION), Brigham Young instructed the San Bernardino Saints, along with other outlying settlers, to return to Utah. Only a little more than half complied, and many of those who remained drifted from the Church. After the 1857 evacuation, as before, California attracted some Latter-day Saints who were dissatisfied with Brigham Young's relatively authoritarian style of leadership, or with the practice of polygamy, or with the Great Basin itself.

After its official withdrawal from California in 1857–1858, the Church sponsored no further colonization in the state. Latter-day Saints subsequently moved to California as individuals rather than at the request of the Church. Many migrated there in the 1920s during the southern California land promotion boom. Thousands moved there during World War II for employment opportunities in war industries such as shipping and aircraft. Today California has perhaps the greatest density of Latter-day Saints outside the states of Utah and Idaho. Two LDS temples are located there, in Los Angeles and Oakland, with another under construction in San Diego in 1990.

BIBLIOGRAPHY
Bailey, Paul. Sam Brannan and the California Mormons. Los Angeles, 1943.
Hunter, Milton R. Brigham Young the Colonizer. Salt Lake City, 1940.


TED J. WARNER

CALLING AND ELECTION
An exhortation to make one’s “calling and election sure” is found in Peter’s writings (2 Pet. 1:3–10), and is associated with the “more sure word of prophecy” (2 Pet. 1:16–19). The Prophet Joseph Smith explained that “the more sure word of prophecy means a man’s knowing that he is sealed up unto eternal life, by revelation and the spirit of prophecy, through the power of the Holy Priesthood” (D&C 131:5).

Peter said that the acquisition and exercise of faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity are necessary to make one’s “calling and election sure” and to obtain a fulness of the blessings of God (2 Pet. 1:5–7; cf. TPJS, p. 305).

In addition to acquiring these qualities of character, those who would have their calling and election made sure must receive the ordinances of the gospel, including the temple ordinances (D&C 131:2–3; 132:19–20).

Having one’s calling and election made sure is not attained easily. Speaking of this, the Prophet Joseph Smith taught that “When the Lord has thoroughly proved [a person], and finds that the [person] is determined to serve Him at all hazards, then the [person] will find his/her calling and election made sure” (TPJS, p. 150). The Prophet indicates that this was the case with ancient prophets such as Isaiah, Ezekiel, John, Paul and others (TPJS, p. 151).

BIBLIOGRAPHY

ROY W. DOXEY

CALLINGS
The Church of Jesus Christ of Latter-day Saints is organized to benefit all who participate, and all are expected to assist in its labors (see ACTIVITY IN THE