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Title: **SPatriarch_pg-30.pdf**
Provenance: **Given to April Clark Clive by her father John R. Clark (author)**
Category: **Volume**
Person:
Date: **01/01/1966**

A biography of Wilford Woodruff Clark told through other people called "Springdale's Patriarch", written by John R. Clark.



[PLACE PHOTO of SENATOR W. W. CLARK HERE. It can be found in the beginning pages of JRC's original Springdale's Patriarch book but will now be a Left page to introduce the POLITICS chapter on the Right page 45.] [The label under the photo reads as follows:]

SENATOR W. W. CLARK

1920 - BEAR LAKE COUNTY, IDAHO - REPUBLICAN

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POLITICS

The early years of Wilford Clark stimulated the lifetime interest he showed in government. His dealings with the Ezra T. Clark & Sons landholdings; his concerns for matter of land uses and boundaries; his ministering to people in the mission field; his role as a peace-making bishop: all these contributed to his awareness of the uses and abuses of public office.

While most men know they could not explain the theory of relativity, win an Olympic decathlon, or perform an open-heart operation, many feel they could run the nation or hold down an important position therein. The Patriarch was in the minority in this regard, for he deeply felt the need for a political candidate to be suited for the office he sought.

"I once suggested that Uncle Wilford run for the County Commissioner. He replied, 'I am not successful enough with my own affairs to run for that office.' While I did not agree with his opinion of his own qualifications, he did point up the fact that public candidates must have aptitudes for the offices they seek."

-- Walter Clark, son of Wilford's older brother Edward B. Clark, 1962.

In dealing with either his spiritual congregation or his political district, at least two main principles guided Wilford's actions: personal example and fairness to all.

"Around the turn of the century, there were two factions in Montpelier: the railroading 'downtown' non-Mormons and the agrarian 'uptown' Mormons. The uptown and downtown teenagers wanted to mix socially. Dances held in downtown Montpe-

lier were enticing to the uptown Mormon youngsters. To keep the situation under the supervision of both groups of parents, Bishop Clark had the Pavilion built for dancing and other entertainment, midway between uptown and downtown. The place was attended by people from both parts of town and all was well."

-- William O. Clark, second son of Wilford W. Clark, 1962.

Despite the dances being well-supervised, there were mothers on both sides of town who were reluctant to allow their daughters to attend. I recall many times when Mother was called by some other mother to ask whether her sons would be at the dance that night. Somehow they felt their daughters would be safer and better attended to if the Clark boys were present."

- LeOra Clark (Larsen), 1964.