A Review of Statements Made by Certain Leaders of The Church of Jesus Christ of Latter-Day Saints Which Refer to Various Objectives, Activities, and Desirable Experiences Inherent in Well Organized and Properly Conducted Physical Education and Recreation Programs

G. Newton DeShazo
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A REVIEW OF STATEMENTS MADE BY CERTAIN LEADERS OF THE CHURCH
OF JESUS CHRIST OF LATTER-DAY SAINTS WHICH REFER TO VARIOUS
OBJECTIVES, ACTIVITIES, AND DESIRABLE EXPERIENCES INHERENT
IN WELL ORGANIZED AND PROPERLY CONDUCTED PHYSICAL
EDUCATION AND RECREATION PROGRAMS

A Thesis
Presented to the
Department of Physical Education for Men
Brigham Young University

In Partial Fulfillment
of the Requirements for the Degree
Master of Science

by
G. Newton DeShazo

May 1971
This thesis, by G. Newton DeShazo, is accepted in its present form by the Department of Physical Education of Brigham Young University as satisfying the thesis requirement for the degree of Master of Science.

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Member, Advisory Committee

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Date

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Typed by Launa Nelson
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This study is dedicated to my wife, Diane, whose patience and understanding over the past two years have been exemplary of a true Latter-Day Saint wife and mother.
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CHAPTER I

INTRODUCTION

Programs in physical education and recreation are being instituted by public and private educational institutions at all levels, by church organizations, by social clubs, by private business and industry, and by other organizations concerned with the individual's well being. City, county, state, and federal governmental agencies appropriate billions of dollars each year for the construction, maintenance, and operation of physical education and recreational facilities.

The increasing interest in physical activity is being exploited by commercial institutions through the promotion of physical fitness propaganda and gadgetry. Health fads, reducing aids and dietary programs are enticingly commercialized to involve individuals who are concerned with being overweight and/or undernourished.

Physical education and recreation programs have become established in most colleges and universities. Nevertheless, regardless of apparent popularity, physical
educators and recreation personnel often must defend their professions against the destructive criticism used by persons ignorant of the real values inherent in appropriate physical education and recreation programs. This destructive criticism is usually countered with data gathered from scientific research specifying the contributions of physical education and recreation to the participant's health and physical welfare. The infallibility of scientific research is not always accepted, however, and for many critics further evidence is needed before they will support such programs. For members of the Church of Jesus Christ of Latter-Day Saints and for those non-members who respect the wisdom and prudence of the leaders of the Church, some support may be found in statements made by certain Church leaders. Through these statements they express their thoughts concerning the extent and limitations of various objectives, activities, and desirable experiences inherent in well organized and properly conducted physical education and recreation programs, and, thereby, may indicate their support for the development of such programs.
STATEMENT OF THE PROBLEM

The purpose of this study was to locate and examine statements within the writings and recorded speeches of certain leaders of the Church of Jesus Christ of Latter-Day Saints which refer to various objectives, activities, and desirable experiences inherent in well organized and properly conducted physical education and recreation programs.

DELIMITATIONS

The delimitations of this study were: (1) to include only those leaders who now hold or have held positions as President, Counselor to the President, Apostle, and/or Assistant to the Council of the Twelve Apostles of the Church of Jesus Christ of Latter-Day Saints; (2) to consider only the leaders of that church commonly known as the Mormon or L.D.S. Church which has its administrative headquarters in Salt Lake City, Utah; (3) to restrict the use of source materials to those materials found in the Historical Library of the L.D.S. Church, Salt Lake City, Utah and the Brigham Young University Library, Provo, Utah; (4) to select only those statements made during the years from 1830 through 1969;
(5) to use available biographical and historical information only when it will be helpful in understanding the meaning and/or significance of the statement; and (6) to consider only those recreational activities involving gross muscular movement.

LIMITATIONS

This study had certain limitations because (1) many speeches and statements made by Church leaders have not been recorded and preserved, (2) some possible sources are not stored in either the L.D.S. Historical Library or the Brigham Young University Library, (3) very little biographical information about certain Church leaders is available, (4) the success of the study was limited to the ability of a researcher to examine all available sources, to extract the pertinent information, and, finally, to accurately interpret the meaning and significance of the statements.

JUSTIFICATION

The Church of Jesus Christ of Latter-Day Saints teaches that its leaders are chosen through inspiration and
revelation from God, to guide "... the only true and living Church on the face of the whole earth" (22:1:30). Being in positions of great responsibility, these leaders continually strive to live righteously so that they might be receptive to the inspiration and revelation that they consider necessary in meeting their responsibilities.

As leaders of the Church, their words are respected and are often thought by many to be the word of God. Thus, the thoughts and beliefs relating to various aspects of physical education and recreation as expressed by certain Church leaders would be meaningful: (1) to the members of the L.D.S. Church who adhere to its teachings and doctrine; (2) to non-members who respect the integrity, wisdom, and understanding of the Church leaders; and (3) to those not concerned with the thoughts of the leaders, per se, but who are interested in the attitude and teachings of the Church concerning physical and recreational activity.

DEFINITIONS AND ABBREVIATIONS

The following abbreviations and terms were defined and explained to clarify and limit their use in the study.
Abbreviations

D & C - Refers to the Doctrine and Covenants.

L.D.S. - Refers to the Church of Jesus Christ of Latter-Day Saints.

M.I.A. - Refers to the Mutual Improvement Association.

Y.M.M.I.A. - Refers to the Young Men's Mutual Improvement Association which is the young men's division of the M.I.A.

Terms

Church of Jesus Christ of Latter-Day Saints. The Church established in 1830 under the direction of Joseph Smith, Jr., which is commonly referred to as the Mormon or L.D.S. Church. Its administrative headquarters are in Salt Lake City, Utah.

Mormon. A common reference to the Church of Jesus Christ of Latter-Day Saints and its members.

Mutual Improvement Association. An auxiliary of the L.D.S. Church which provides leadership in approved activities for youth and adults.

Leaders of the Church. Any man who served between 1830 and 1969 in the positions of President, Counselor to
the President, Member of the Council of the Twelve Apostles and/or Assistant to the Council of the Twelve Apostles.

**President of the Church.** The President of the L.D.S. Church is responsible for presiding "over the whole Church . . . (and) be a seer, revelator, a translator and a prophet . . ." (22:107:91-92).

**First and Second Counselors to the President.** Along with the President, the First and Second Counselors make up the First Presidency. These men "... hold by virtue of their rights as presidents of the Church all keys and all the authority that pertains to the Melchizedek priesthood . . ." (101:216).

**First Presidency.** See First and Second Counselors.

**The Council of the Twelve Apostles.** The twelve men forming this council "... form the traveling presiding High Council, to officiate under the direction of the First Presidency in all parts of the world." The unanimous decisions of this Council are just as "... binding in power and authority as those of the First Presidency of the Church." (113:213).

**Apostle.** A member of the Council of the Twelve Apostles.
Assistants to the Council of the Twelve Apostles.

It is the duty of these men to function under the direction of the Council of the Twelve according to the duties and callings of that office.

BASIC ASSUMPTION

In this study, statements made by Church leaders, which refer to various aspects of well organized and properly administered physical education and recreation programs were examined. It was assumed that if this was done properly, the thoughts of these men concerning the place and importance of such programs may be evident.

PROCEDURE

The method of historical research was followed. Data dating from 1830 through 1969 were gathered from the resources and through the services provided by the historical libraries of the L.D.S. Church and Brigham Young University. Church periodicals, newspapers, manuals, recorded conference speeches, recorded radio speeches, compilations of sermons and talks, extracts from writings and speeches, Church histories, biographies, and books written by the Church leaders were examined for statements
referring to the objectives, activities, and desirable experiences inherent in well organized and properly conducted physical education and recreation programs.

Historical research techniques were employed in collecting and recording data. Available biographical and historical information was used to denote dates, conditions under which statements were made and other circumstances possibly influencing the statement itself, the significance of the statement, or the intent of the statement.

Primary sources provided the basic materials for this study. However, secondary sources were useful in the search for statements and in the interpretation of the statements. When recording statements, secondary sources were used only when the primary sources were not available.
CHAPTER II

RELATED LITERATURE

Because of the paucity of literature in this area of study, the existing studies are presented individually. First, a study by Rex A. Skidmore entitled *Mormon Recreation in Theory and Practice: A Study of Social Change* is examined. Second, consideration is given a study made by Julia Carver entitled "A Study of the Influence of the Philosophy of the Church of Jesus Christ of Latter-Day Saints on Physical Education in Church Schools."

**Rex A. Skidmore**

In 1941, Rex Skidmore published his study concerning Mormon recreation which examined and evaluated the philosophies and changes in the philosophies of the L.D.S. Church prior to the commencing of his study. In order to do this, careful consideration of the philosophies of the Church leaders was necessary. In his research, Skidmore considered primarily the beliefs and examples set by
Joseph Smith, the Church's first president, and Brigham Young, the second president of the Church.

**President Joseph Smith.** By using recorded materials by Joseph Smith and biographical and historical information, Skidmore concluded that Smith favored and encouraged participation in music, drama, athletics, boating, parties, and dancing when properly conducted in suitable company. Thus, it was observed that Joseph Smith, from 1830-1844, not only approved recreation and play but encouraged participation in them. Skidmore deduced that President Smith believed that if joy were to be had on this earth, the physical as well as the spiritual aspect of man must be developed (89:17-18). The Prophet Smith did not promote or advocate participation in recreational activities through formal methods. According to Skidmore, he offered little or no encouragement for such participation through his speeches and religious writings. The encouragement to participate in recreation came through examples set by leaders of the Church who actively participated in various activities. Skidmore also cited the L.D.S. doctrine of gaining joy from this life as a doctrinal instrument adding additional impetus to the recreational movement within the Church (89:24).
President Brigham Young. Skidmore points out that Brigham Young's mission in the Church was not the same as that of Joseph Smith. It was to be the responsibility of Young to lead the newly founded Church westward to the Great Salt Lake Valley and there establish a home for the Church. Brigham Young followed the lead of Joseph Smith in the matter of recreational pursuits for Church members, but he went even further. While President Smith taught almost solely by example, Brigham Young's most impressive sermons included encouragements and admonitions concerning recreation and amusements. To even a greater degree than Joseph Smith, Young stressed that there was little or no difference between the physical and spiritual aspects of man's life. For Brigham Young, whatever man did had spiritual significance (89:25).

Skidmore also concluded that Brigham Young believed that to play was a natural desire controlled by an innate drive within the individual. Thus, because this drive would find release in one form or another, it was the responsibility of the Church to provide the facilities and supervision for proper recreational activities for its members. Young believed that play provided a means of "re-creation and relaxation." Diversion and escape from
the drudgery and mundane routines of everyday life was an important aspect in Brigham Young's concept of the purpose of recreation. He was concerned with the revitalization of the mental and physical aspects of man (89:60-61).

**Julia Carver**

In her unpublished thesis, Julia Carver attempted to discover what influence the philosophy of the L.D.S. Church had on the physical education programs in the Church schools. In order to do this, she needed to establish the philosophy of the Church concerning "The educative process as related to Physical Education." To examine this concept, she studied the philosophies of President Smith and President Young. From these observations, she drew her conclusions.

**President Joseph Smith.** Carver found that Joseph Smith believed in the development of the physical as well as the spiritual part of man. Because of his interest and enthusiasm for sports and recreation, he would often be found on the playground playing with the children (15:103; 50:294). President Smith realized the psychological and sociological values inherent in recreation and sports. However, as did Skidmore, Carver noted that President Smith made no direct statements concerning recreation in
his Church declarations or sermons. Nevertheless, she did notice statements written in Smith's journal concerning various activities (15:103).

President Brigham Young. Carver found that President Young supported Joseph Smith's positive philosophy concerning physical activity and recreation. To illustrate, she mentioned that Brigham Young encouraged the Saints to enjoy boating and swimming on the Great Salt Lake (15:104; 127:382). The author noted that Brigham Young also stressed the importance of balance between body and mind. Thus, he desired that people should participate in wholesome recreational activities (130:104).

In conclusion, Carver expressed her belief that the influence of these two leaders fostered a positive attitude among succeeding Church leaders. Thus, she concluded that the Church has always had a positive attitude toward health and physical condition (130:104-105).

Summary of Related Literature

The findings included in the two studies heretofore reported agree that Presidents' Smith and Young had a realization of the values inherent in participating in proper amusements and physical activities, and they not only
incorporated this belief into their own lives through actively participating in activities but encouraged others, through their example, to do the same. It was also agreed that Brigham Young, to a greater degree than Joseph Smith, expressed his thoughts on physical activity and recreation in his speeches and sermons.

The findings made by Skidmore and Carver, which relate to this study, were discovered through an approach similar to the one used in this study. The instruments used to draw conclusions are also similar, i.e., recorded statements, biographical information, and historical information.
CHAPTER III

APRIL 6, 1830 - AUGUST 29, 1877

In order to better present the information gathered in this study, the history of the Mormon Church will be divided into four periods--April 6, 1830 to August 29, 1877; August 30, 1877 to October 10, 1901; October 11, 1901 to May 14, 1945; and May 15, 1945 to December 31, 1969.

This chapter includes the first era in the Church's history which began with the organization of the Church on April 6, 1830. The period encompassed by the administrations under President Joseph Smith and President Brigham Young will be covered. President Young's death on August 29, 1877 marks the conclusion of the chapter.

JOSEPH SMITH, JR.

Biographical Background

Having been born on a small Vermont farm in 1805 to a family which eventually included nine children, Joseph Smith became accustomed at an early age to hard manual
labor. Later in his short life, he recounted his experiences as a youth with the remark:

As my fathers worldly circumstances were very limited, we were under necessity of laboring with our hands, hiring out by days work and otherwise as we could get opportunity (93:302).

Later Joseph's family had moved to Palmyra, New York. It was here when at the age of fifteen Joseph received his first vision which started a chain of events eventually leading to the establishment of the Church of Jesus Christ of Latter-Day Saints. As Joseph taught concerning the restoration of the Church of Jesus Christ in these latter days, he suffered intense persecution at the hands of disbelievers. Nevertheless, young Joseph would not deny what he had declared he had heard and seen and, thus, stood firm in his testimony to the truthfulness of his teachings. On April 6, 1830, at the age of twenty-four, Joseph Smith established and became the first president of the Church of Jesus Christ of Latter-Day Saints (94:30).

To endure the hardships, persecution, and humiliation that plagued Joseph, it took strength, courage and conviction. Concerning his strength and ability to endure hardship, his nephew, George A. Smith when recounting the journey of Zions Camp from New Portage, Ohio, to Jackson County, Missouri, reported that:
The Prophet took a full share of the fatigues of the entire journey. In addition to the care of providing for the camp and presiding over it, he walked most of the time and had a full proportion of blistered, bloody, and sore feet, which was the natural result of walking from twenty-five to forty miles a day, in the hot season of the year.

But during the entire trip he never uttered a murmer (27:117-118). . .

Joseph was a large man. When thirty-six years old, he was described as being "... six feet high in pumps, weighing two hundred and twelve pounds (119:8)." According to Lyman L. Woods, "he was as quick as a squirrel and as strong as a mountain lion, but he was as gentle as a lamb (3:5)."

On the rugged frontier where Joseph spent most of his life, wrestling was a popular sport and Joseph became an active participant of no minor reputation (2:14). On an occasion in Ramus, Illinois, he "... wrestled with William Wall, the most expert wrestler in Ramus and threw him (93:302)." Concerning Joseph's wrestling abilities, Major Joseph McGee declared:

You know, I was but a boy at the time, and they took no notice of me, and I formed no opinion of them. But I will tell you what I did see. I saw Joseph Smith throw John Brassfield, the champion wrestler of the country, the first two falls out of a match of three. He was a powerful man (109:23).
An amusing illustration of his love for wrestling was given by Howard Gray who was at the time of this incident (1840) a clerk to President Smith.

While I was employed in this manner, I had many valuable opportunities; the Prophet had a great many callers or visitors and he received them in this office, when I was clerking -- persons of almost all professions -- Doctors, Lawyers, Priests and people seemed anxious to get a good look at what was then considered something very wonderful: a man who should dare to call himself a prophet, announce himself as a seer and ambassador of the Lord. Not only were they anxious to see, but also to ask hard questions in order to ascertain his depth. Well, what did I discover? This, verily, that he was always equal to the occasion, and perfect master of the situation; and possessed the power to make everybody realize his superiority which they evidenced in an unmistakable manner. I could clearly see that Joseph was the Captain, no matter whose company he was in. Knowing the meagerness of his education, I was truly gratified, at seeing how much at ease he always was even in the company of the most scientific and the ready offhand manner in which he would answer their questions.

In the following June, I met with an accident, which I shall mention: The Prophet and myself, after looking at his horses and admiring them that were just across the road from his house, we started thither, the Prophet at the same time put his arm over my shoulder. When we had reached about the middle of the road, he stopped and remarked; "Brother Coray, I wish you was a little larger, I would like to have some fun with you." I replied "Perhaps you can see as it is" -- not realizing what I was saying -- Joseph a man of over 200 pounds weight, while I scarcely 130 pounds, made it not a little ridiculous for me to think of engaging with him in anything like a scuffle. However, as soon as I made this reply, he began to trip me; he took some kind of a lock on my right leg, from which I was unable to extricate it, and throwing me around, broke it some 3 inches above the ankle joint. He immediately carried me into the house,
pulled off my boot, and found, at once, that my leg was decidedly broken; then got some splinters and bandaged it (18:18-19).

The Church's Prophet also actively participated in playing ball, ice skating and pulling sticks (89:13-14).

In addition to his interest and enjoyment in participating in physical activities, Joseph Smith had an understanding of the relationship between the mental and physical aspects of man. Elder William M. Allread relates an incident in the Prophet's life illustrating this understanding.

... I have played the ball with him many times in Nauvoo. He was preaching once, and he said it tried some of the pious folks to see him play ball with the boys. He then related a story of a certain prophet who was sitting under the shade of a tree amusing himself in some way, when a hunter came along with his bow and arrow and reproved him. The prophet asked him if he kept his bow strung up all the time. The hunter answered that he did not. The prophet asked why and he said it would lose its elasticity if he did. The prophet said it was just so with his mind, he did not want it strung up all the time (1:472).

President Smith was an advocate of the dance as a proper form of recreation. By example, he encouraged dancing among Church members. However, because of his concern over the evil influence certain individuals outside of the Church might have on Church members, he strongly discouraged members from attending and participating
in public dances. In fact, in one incident which occurred during his Presidency, twenty-two brothers and sisters were disfellowshipped from the Church for participating in a public dance (92:319-520; 86:23).

Recorded Statements by Joseph Smith

Having dedicated himself to the work of establishing and organizing the Church of Jesus Christ of Latter-Day Saints, Joseph Smith, during most of his life was intensely involved with receiving inspiration and revelation from God concerning the welfare of His people. Thus, it is within the religious writings of Joseph Smith that most of his statements referring to the physical aspect of the individual are found.

In October of 1830 while in Fayette, New York, he gave the following message concerning missionary work in the form of a revelation.

Yea, verily, verily I say unto you, that the field is already to harvest; wherefore, thrust in your sickles, and reap with all your might, mind and strength (22:33:7).

Accordingly, demands were placed upon the Mormon people by Joseph Smith, while acting as Prophet and leader of the Church, which required all of their might, mind and
strength. Thus, President Smith implies the necessity of developing and maintaining the physical body.

Physical hardships seemed to continually plague the Saints during the Church's early growth. During the year of 1833, the Church members dwelling in Missouri were experiencing severe persecution from disbelievers. There was much mob violence, property was stolen and destroyed, and lives were threatened. Because of the situation, Joseph, through revelation, encouraged the Saints as follows:

Wherefore, fear not even unto death; for in this world your joy is not full, but in me your joy is full.

Therefore, care not for the body, neither the life of the body; but care for the soul, and for the life of the soul (22:101:36, 37).

Thus, the prophet felt that because of the prevailing situation, he needed to emphasize the importance of the immortal spirit or soul as compared with the importance of the mortal body in finding lasting joy and happiness. He pointed out that although the Saints were under severe persecution, they were not to be so concerned about the welfare of the body as to neglect spiritual values. No compromise was possible.
A commandment given by Joseph Smith through revelation on February 27, 1833, resulted in the Church leaders emphasizing the care of the body to a greater extent than ever before. This law is commonly referred to as the Word of Wisdom. Among other things, the Word of Wisdom commanded the saints not to partake of coffee, tea or alcohol, and not to use tobacco. The promise was given that all Saints who abided by this law of health, obeying the commandments of God "... shall receive health in their navel and marrow in their bones ... and shall walk and not faint (22:89)."

President Smith was himself a hearty and vigorous man and he enjoyed maintaining that health through practicing healthful habits. An illustration of this occurred on Saturday, September 23, 1838, when he "went out early in the morning, returned to breakfast at half past seven, and took an airing on horseback at nine in the morning (92:362)."

The prophet also apparently enjoyed the thrill of competition in physical activities and, particularly, he must have enjoyed participating in activities requiring strength and endurance. He was obviously pleased with his success in wrestling and pulling sticks. Recorded in the
History of the Church are his athletic experiences while visiting Ramus, Illinois in March, 1843. He wrote:

I wrestled with William Wall, the most expert wrestler in Ramus, and threw him.

In the evening when pulling sticks, I pulled up Justus A. Morse, the strongest man in Ramus, with one hand. (93:302).

HYRUM SMITH

Biographical Background

Hyrum Smith was born on February 9, 1800 to Luck Mack and Joseph Smith, Sr. Hyrum, an older brother of Joseph Smith, had the opportunity as a young boy to attend Hanover Academy. Nevertheless, Hyrum's educational pursuits were abruptly ended because of the many hardships which plagued the Smith family. Hyrum and Joseph were extremely close as brothers as illustrated by the care and concern of Hyrum for Joseph when young Joseph suffered from the after effects of typhus fever (105:29).

The close personal relationship that existed between Hyrum and Joseph extended beyond the usual relationship of brothers. Although Hyrum was the older, he willingly accepted the leadership of Joseph in Church affairs. Not only was he willing to follow Joseph's leadership but he
went the extra mile to devote and dedicate himself to his responsibilities within the Church. He, along with Joseph, suffered many hardships resulting from his affiliation with the Mormon Church. Nevertheless, he worked hard and diligently within the Church. At the age of thirty-six, he was sustained as Assistant Counselor to the First Presidency (105:573). One year later, on November 7, 1837, Hyrum was sustained a Second Counselor to his brother, President Smith (105:570). Four years later, on January 24, 1841, Hyrum was given all of the Priesthood previously held by Oliver Cowdery who had been excommunicated from the Church. This included the Apostleship. Also, on that same day, Hyrum was ordained Patriarch to the Church and Assistant President. The ultimate price of his faithfulness to his brother, Joseph, and to the Church, was paid on June 27, 1844, when he and Joseph were martyred at the Carthage Jail, Hancock County, Illinois (105:568).

**Recorded Statement by**

**Hyrum Smith**

Hyrum Smith as Assistant President of the Church expressed concern over the degeneration—both physically and mentally—of modern man. In the following excerpt from
a sermon delivered in Nauvoo on a Sunday in 1842, he laments the despicable condition of modern man as compared with men of ancient times.

When God first made man upon the earth, he was a different being entirely to what he now is; his body was strong, athletic, robust and healthy; his days were prolonged upon the earth; he lived nearly one thousand years, his mind was vigorous and active, and his intellectual facilities clear and comprehensive, but he has become degenerated, his life has dwindled to a span, disease preys upon his system; his body is enervated and feeble; and his mental and intellectual facilities are impaired and weakened; and now man is not now that dignified, noble, majestic, honorable, and mighty being that he was when he first proceded from the hands of his maker.

Everything has become degenerated from what it was in its primitive state; "God made man pure but he has found out many inventions;" his vices have become innumerable, and his diseases multiplied. . . . God only is acquainted with the fountain of action, and the main springs of human events; . . . he is . . . acquainted with the spring of health; . . . he knows what course to pursue to restore mankind to their pristine excellency and primitive vigor, and health; . . . . (91:799).

BRIGHAM YOUNG

Biographical Background

Brigham Young was born on June 1, 1801 into a poverty stricken family living in Whittingham, Vermont.

He was the youngest of nine children (63:1). While living on a small farm, Brigham was required to work hard
in helping provide for the family. Later in his life when recounting his earlier years, he spoke of Heber C. Kimball and himself by stating:

Brother Heber and I never went to school until we got to "Mormonism," that was the first of our schooling. We never had the opportunity of letters in our youth, but we had the privilege of picking up brush, chopping down trees, rolling logs, and working amongst the roots and getting our shins, feet and toes bruised (135:97).

Not only was young Brigham denied an education, but he was kept within strict bounds by his parents and was not allowed to enjoy the play and recreational excitement usually sought after by youth. When speaking in the Tabernacle, Great Salt Lake City, on February 6, 1853, he recalled this part of his life and what affects it had on his later desire for exercise.

... When I was young, I was kept within very strict bounds, and was not allowed to walk more than half-an-hour on Sunday for exercise. The proper and necessary gambols of youth having been denied me, makes me want active exercise and amusement now. I had not a chance to dance when I was young, and never heard the enchanting tones of the violin, until I was eleven years of age; and then I thought I was on the highway to hell, if I suffered myself to linger and listen to it. I shall not subject my little children to such a course of unnatural training, (183:94) ... .

When Brigham Young was fourteen years old, his mother, whom he loved and respected, died. With her death, Brigham was forced to fend for himself the best he could.
Through persistence and determination, at the age of twenty-one he qualified himself as a "carpenter, joiner, painter, and glazier (63:23)." Mr. D. B. Smith knew Brigham during this period of his life and he testified:

Brigham Young was as fine a specimen of manhood as I have ever known, and would have made his mark in whatever community his lot might have been cast (63:4).

Brigham Young was a vibrant, healthy young man whose baptism into the L.D.S. Church even testifies to his physical soundness. He later recorded the event.

April 14, 1832, I was baptized by Eleazer Miller, who confirmed me at the water's edge. We returned home, about two miles, the weather being cold and snowy, and before my clothes were dry on my back he laid his hands on me and ordained me an elder, at which I marveled (50:438).

After baptism, Brigham Young began to utilize his strength and energy for the betterment of his newly adopted Church. He tells of his first trip to Canada on Church business.

The second time I went to Canada, which was after I was baptized, myself and brother Joseph traveled two hundred and fifty miles in snow a foot and a half deep, with a foot of mud under it . . . . When we left there the Saints gave us five York shillings with which to bear our expenses two hundred and fifty miles on foot, and one sister gave me a pair of mittens two-thirds worn out. I worked with my hands and supported myself (136:229).
On February 14, 1835, before the martyrdom of Joseph Smith, Brigham Young became President of the Council of Twelve. After President Smith's death in 1844, a successor to the Presidency was not immediately chosen by the Council of Twelve. Thus, by authority inherent in his position, Brigham Young became the leader of the Church. In March of 1848, Brigham Young led the Saints from Nauvoo, Illinois to begin their eventful trek to the Great Salt Lake Valley. Because of severe persecutions inflicted by neighboring people, the Mormons had been forced to leave their homes during that severe winter. They began to travel westward toward an unknown destination. Brigham Young needed to utilize all of his leadership ability if the trip was to be successful. Edward Tullidge in The Life of Brigham Young writes of Brigham's philosophy and its impact on the emigrating Saints.

... The practical philosophy of their great leader, daily and hourly applied to the exigencies of their case, did almost as much as their own matchless faith to sustain them from the commencement to the end of their journey. With that leader had very properly come to the "Camp of Israel" several of the Twelve and the chief bishops of the Church, but he also brought with him a quorum humble in pretensions, yet useful as high priests to the Saints in those spirit-saddening days. It was Captain Pitts' brass band. That night the president had the "brothers" and "sisters" out in dance, and the music was as glad as at a merry making (123:32-33). ...
Thus, through the approval and encouragement of Brigham Young, the Saints praised the Lord in song and dance. Tullidge continued by pointing out that:

... Prayers avail much. The hymn and prayer were never forgotten at the close of a dance ... But the dance and song kept the Mormon pilgrims cheerful and healthy in mind, (124:34) ...

At one point during their travels, however, Brigham Young noticed that certain forms of recreation were excessively indulged in by some of the Saints. He recorded his reaction.

I called the camp together and remonstrated with those brethren who were giving way to trifling, dancing and card playing ... and called upon them to cease with their folly and turn to the Lord their God, with full purpose of heart to serve him (64:93)!

The Mormon pilgrims reached the Great Salt Lake Valley on July 24, 1847, and on December 27, 1847, Brigham Young was sustained as the Second President of the Church (105:567). Into the Presidency, he took his positive attitude toward recreation. He encouraged the Saints to enjoy swimming and boating in the Great Salt Lake (130:382; 15:103). At his own home, President Young had constructed an exercise apparatus which was to be used by members of his family. Nevertheless, he made it available to the public. Concerning this equipment his daughter wrote:
We had a home made gymnasium which was generally pure enjoyment . . . .

One of father's sons in law . . . Hyrum B. Clawson, was a Yankee genius . . . . While on an eastern trip in 1862 he ran into the new craze for Dio Lewis' "gymnastics" and brought back with him both plans and specifications for the simple apparatus.

It was on his return that father had a big porch added to the West side of the Lion House where we had our "gymnastics" daily, winter and summer, . . . . This he fitted up with wooden steps, or stools, trapezes, vaulting and climbing poles, wands, hoops, back boards, and jumping ropes (34:349; 15:104).*

As President of the Church, Brigham Young was concerned with the increasing infiltration of evil influences affecting the youth. The sources of these evils were coming from outside of the Church. Thus, in an attempt to counteract the spread of these undesirable influences, President Young on November 28, 1869, formed the Retrenchment Society which became the Young Ladies Mutual Improvement Association eight years later. This association proposed to better the standards of conduct at parties, entertainments, dances, and outdoor recreational events (4:243). A similar organization called the Young Men's Mutual Improvement Association was formed for young men on June 10, 1875 (55:242). These two organizations within

*Dr. Dio Lewis was a prominent physical educator during the nineteenth century. He devised a new system of gymnastics and established a normal school in Boston for the preparation of physical educators.
the Church eventually became the centralized controlling influence over the Church's recreation program.

Just as with Joseph Smith, dancing and partying by the youth concerned President Young. In the February 1876 issue of the Juvenile Instructor, George Q. Cannon, Assistant Counselor to President Young, related the desires of the President concerning dances. It seemed that the present trends in dances troubled the President for he wanted the young people "to occupy a little more of the daytime and not so much of the night in such recreation, and also abstain from round dancing, that is from engaging in waltzes and dances of that class (8:42)."

The apparent reason for President Young to prohibit round dancing was suggested by Elder Cannon when he declared that the society was much different than it had been in the days of the early settlement. Strangers with evil intentions were being allowed to enter the dances and these "human vultures" had plenty of opportunity to form acquaintances. The acquaintances of strangers with young girls could "grow into terms of intimacy, and further intimacy often leads to a girls ruin." Thus, the young Saints were told that round dancing was "considered improper by the servants of God (8:42) . . . ."
On August 29, 1877, at the age of seventy-seven, President Brigham Young died (105:459). During his lifetime, he had been a great motivating factor in furthering the recreational movement within the Church. This is attested to by Joseph Fielding Smith who wrote the following about Brigham Young.

President Young realized the necessity of recreation and amusement and knew their proper place. The Sabbath day was sacredly observed . . . . He encouraged . . . educational diversions in which the routine of the daily lives of the people was broken (105:464).

Recorded Statements by Brigham Young

In October of 1844, Brigham Young became concerned over the amusements participated in and the companionship kept by certain Saints living in Nauvoo, Illinois. To express his concern to the people, an article was printed in the Times and Seasons stating the views of the Church leaders.

... so far at least as the members of the Church are concerned, we would advise that balls, dances, and other vain and useless amusements be neither countenanced nor patronized; they have been borne with, in some instances, heretofore for the sake of peace and good will. But it is not now a time for dancing or frolics but a time for mourning, and of humiliation and prayer.

If people are all righteous, it would do to dance, and to have music . . . . But . . . what fellowship has light with darkness? Or what union have the sons or daughters of God with the children of this world, who fear not God nor regard man. All amusements in
which Saints and sinners are mingled tends to corruption and has a baneful influence in religious society (142:669).

During the epic trek westward, the Mormon leader made known on several occasions his feelings toward various aspects of recreation. On January 14, 1847, while at Winter Quarters near Council Bluffs, Iowa, Brigham Young revealed a revelation which was later to be included in the standard works of the Church. In it he stated:

If thou art merry, praise the Lord with singing, with music, with dancing and with a prayer of praise and thanksgiving (22:136:18).

According to accepted scripture, therefore, dancing became encouraged as a method of expressing praise and thanksgiving to the Lord.

However, four months after this pronouncement encouraging dancing as an expression of thanksgiving and joyfulness, President Young noticed that the spirit of the immigrating camp became bitter and unfriendly. Also, to his disappointment, he discovered that one of the primary reasons for the poor spirit within the camp was because of the effects of excessive recreation and extremes in amusements. On May 29, 1947, while camped near Chimney Rock, President Young spoke to the travelers in an attempt to rectify the situation.
... I have let the brethren dance and fiddle and act the nigger night after night to see what they will do, and what extremes they will go to, if suffered to go as far as they would. I do not live to see it. The brethren say they want a little exercise to pass away time in the evenings, but if you can't tire yourselves bad enough with a day's journey without dancing every night, carry your guns on your shoulders and walk, carry your wood to camp instead of lounging and lying asleep in your wagons, increasing the load until your teams are tired to death and ready to drop to the earth. Help your teams over mud holes and bad places instead of lounging in your wagons and that will give you exercise enough without dancing ... You never read of gambling, playing cards ... etc., in the scriptures, but you do read of praising the Lord in the dance, ... If any man had sense enough to play a game of cards or dance a little without wanting to keep it up all the time, but exercise a little and then quit it and think no more of it, it would do well enough, but you want to keep it up till midnight and every night, and all the time. You don't know how to control your senses. Last winter when we had our seasons of recreation in the council house, I went forth in the dance frequently, but did my mind run on it? No! To be sure, when I was dancing, my mind was on the dance, but the moment I stopped in the middle or the end of a tune, my mind was engaged in prayer and praise to my Heavenly Father (17:192-194) ... 

The Mormons reached the Great Salt Lake Valley on July 24, 1847. Five years later at the Legislative Festival held at the Territorial House in Great Salt Lake City on March 4, 1852, Brigham Young commented on the value of recreation and physical activity as follows:

We are now enjoying our pastimes. We often meet together and worship the Lord by singing, praying, and preaching, fasting and communing with each other in the Sacrament of the Lord's supper. Now we are met in the capacity of a social community--for what? That our minds
may rest, and our bodies receive that recreation which is proper and necessary to keep up an equilibrium, to promote healthy action to the whole system.

Let our minds sing for joy, and let life diffuse itself into every avenue of the body; for the object of our meeting is for its exercise, for its good.

... When we have sufficient recreation for our good, let that suffice. It is all right; then let our minds labor instead of our bodies; and in all of our exercises of body and mind, it is good to remember the Lord. If it cannot be so, but otherwise, I do not wish to see another party while I live ... From this time never let us permit ourselves to go one step beyond that which the Lord will own and bless.

But I pause here, and for this reason; I want it distinctly understood, that fiddling and dancing are not part of our worship. The question may be asked, what is it for then? I answer, that the body may keep pace with the mind. My mind labors like a man logging all the time; and this is why I am fond of these pasttimes; they give me the privilege to throw everything off, and shake myself, that my body may exercise, and my mind rest. What for? To get strength, and be renewed, and quickened, and enlivened, and animated, so that my mind may not wear out. Experience tells us that the most of the inhabitants of the earth wear out their bodies without wearing their minds at all, through the sufferings they endure from hard labor, with distress, poverty, and want. While on the other hand, a great portion of mankind wear out their bodies without laboring, only in anxiety. But when men are brought to labor entirely in the field of intelligence, there are few minds to be found possessing strength enough to bear all things; the mind becomes overcharged, and when this is the case, it begins to wear upon the body, which will sink for want of proper exercises. This is the reason I believe in and practice what I do ... I do not intend to work any more at manual labor. I do not wrestle, or play the ball; all the exercise I get is to dance a little, (132:29-30) ... 

Approximately one month later on April 9, 1852, President Young was at the Tabernacle in Great Salt Lake
City and made the following remarks concerning dancing, and enjoying musical rhythms.

You are well aware that the wickedness of the world, or the apostasy of the Church is so great, that those who now profess religion cannot enjoy their own natural privileges in the world. In many places their folly and superstition are so great that they would consider they had committed the sin of blasphemy if they had happened to hear a violin. The whole world could not hire a good, honest, sound Presbyterian, of the old fashioned cut, to look into a room where a company of young men and women were dancing, lest they should sin against the Holy Ghost. This over-righteous notion is imbibed by the generality of professors of religion, but it is because they themselves have made it a sin. Let us look at the root of the matter. In the first place, some wise being organized my system, and gave me my capacity, put into my heart and brain something that delights, charms, and fills me with rapture at the sound of sweet music . . . . It was the Lord, our Heavenly Father, who gave the capacity to enjoy these sounds, and which we ought to do in His name, and to His Glory (132:48).

On February 27, 1853, while speaking at the Tabernacle in Salt Lake City, President Young spoke concerning when he felt justified in participating in recreational activities. He expressed his feelings as follows:

... I have the privilege of associating myself with my brothers and sisters in the dance. When can I do this without abusing this privilege, and thereby bringing condemnation upon myself? I answer, it is when I have performed every act, every duty that is incumbent upon me, when every necessary labor and requirement is accomplished. When I have served my God and my brethren, when I have performed every act required of me, until nothing remains to be done, but to lie down and rest, to seek recreation, then it becomes my lawful privilege and not before. I fear this is quite
different from the practice of many. I also, as well as others, could act upon unrighteous principles, if I would, and neglect my duties pertaining to life and salvation (132:112).

It is obvious from the previous statement that President Young valued recreation to the extent that it did not interfere with, what he considered to be, more important matters of concern. His responsibilities to his God, to his church, and to his fellow man came first. Nevertheless, President Young knew something of the values inherent in physical activities. This understanding showed forth on many occasions.

On April 8, 1855, he spoke to the people of the necessity to stop physical degeneration among the people. He admonished the people that:

> It is for us to stop the tide of physical degeneracy, to lay the foundation for the return to the position from which the human family has fallen . . . . If we take the right course, our children will live longer than we shall, and their children will surpass our fathers and have longer life; and so on until they attain to the age of those who lived in the early period of the world (133:270).

This statement does not refer to activity as a means of achieving longevity, but on September 28, 1856 while participating at the Bowery in Great Salt Lake City, President Young seems to partially interpret this statement by
referring to the brethren who led the hand-cart companies west to Salt Lake Valley. During the program, he remarked:

We have not yet had a report from any of the brethren who have led the hand-cart companies, with regard to their traveling across the Plains, . . . I think Brother Ellsworth says that seven persons died in his company between here and Iowa City. How many died in the companies last year? How many died in the companies who ride? Double that number very likely. As for health, it is far healthier to walk than to ride, and better every way for the people (134:103).

In the Tabernacle on December 27, 1857, Brigham Young presented quite a thorough discussion on physical activity and its relationship to the mental, spiritual, and social aspects of man. He spoke as follows:

. . . Many of my brethren and sisters who are now before me believe, to this day, if they were to go into a room prepared for music and dancing, they have stepped aside from serving God, and are serving somebody else. I have answered all Bishops and all Presidents and all this people, with regard to their dancing, that I am willing that those who live their religion every day, hour, and minute of their lives to the glory of God shall dance all they wish to; but I have not given my consent for any other class to do so, and I want you to understand it. If your minds have been wrought up by too much anxiety—if you have had wakeful hours when you ought to have been asleep, in consequence of threatened danger and troubles,—if you have been afflicted in spirit, and your minds are worn down, which they can be, so long as they are connected with the body, which is apt to wear out, reasonable recreation may be beneficial. The mind, being inseparably connected with the body, becomes tired: I acknowledge that mine does. I sometimes feel that I have not a pound of strength left, just from sitting and thinking . . . .
The mind of a man who is wholly devoted to the Church and kingdom of God on the earth is powerfully exercised, and he feels all that I can, in portion to his standing and calling. The minds of such men are exercised from morning until morning again, and they labor more unhealthily than a person who does at mowing or chopping wood, and their minds become weary. What do they need? A little relaxation. If you want to dance and rest your minds, dance. But a man or woman that intends, when they go into a room prepared for music and dancing, to serve the Devil a little while, I would to God that they would go to California, where they may serve the Devil all they desire to.

My mind becomes tired, and perhaps some of yours do. If so go and exercise your bodies, and thank God, and say that it is a blessing and a privilege that he has given you for His names' glory and for your benefit and the advancement of the righteous, the holy, the Godly.

If you wish to dance, dance; and you are just as much prepared for a prayer meeting after dancing as ever you were, if you are Saints. If you desire to ask God for anything you are as well prepared to do so in the dance as in any other place, if you are Saints.

If you want to dance, run a foot-race, pitch quoits, or play at ball, do it, and exercise your bodies, and let your minds rest.

The blessings of food, sleep, and social enjoyment are ordained of God for His glory and our benefit, and it is for us to learn to use them and not abuse them.

But understand that there is not a man or woman professing to be in this Church and kingdom that has any liberty to drink to excess, to lie, deceive, cheat, steal, or do anything that is wrong; and those who do such things have not my sanction to join the others in the dance.

Those who have kept their covenants and served their God, if they wish to exercise themselves in any way, to rest their minds and tire their bodies, go and enjoy yourselves in the dance, (136:147-149) . . . .
Brigham Young knew the importance of regular vigorous exercise, but he also knew that recreation had its place in one's life and that place was not to become a part of one's religion. When the Tabernacle in Salt Lake City was being built, President Young referred to the problem of amusements becoming part of one's religion. He stated on February 9, 1862, the following:

    ... We probably had not the first stick of timber on the ground before I was besought to build it for dancing and for theatrical purposes. I said no, ... I told them that dancing and theatrical performances were no part of our religion; we are merely permitted to occupy a portion of the time in those amusements, ... More or less amusement of that kind suits our organization, but when we come to the things of God, I had rather not have them mixed up with amusement like a dish of succotash (137:194).

The progress of industry and farming was tremendously important to the Saints during the building years in Salt Lake Valley. Because of the dependency of the community on the progress of business, President Young on February 16, 1862, made the following request of the people:

    We amuse and enjoy ourselves a great deal in this territory, in dancing and in other amusements. I am as fond of amusement as any person, and love to see others enjoy rational amusement in its season ... I have now a request to make of the people ..., that during the coming week we bring our dancing parties to a close and prepare to attend to the matters of greater importance, as the winter is drawing to a close, and the season for business is approaching (137:218).
The effects that dancing had on the older members of the Church seemed to interest Brigham Young for on March 6, 1862, while speaking at the dedication of the new theatre in Salt Lake City he said:

There are many of our aged brethren and sisters, who, . . . were never inside a ballroom or a theatre until they became Latter-Day Saints, and now they seem more anxious for this kind of amusement than are our children. This arises from the fact that they have been starved many years for that amusement which is designed to buoy up their spirits and make their bodies vigorous and strong, and tens of thousands have sunk into untimely graves for want of such exercise to the body and the mind. They require mutual nourishment to make them sound and healthy. Every faculty and power of both body and mind is a gift from God. Never say that means used to create and continue healthy action of body and mind are from hell. Such means never originated there (137: 244).

As President of the Church, Brigham Young was ever conscious of the need to prepare for the hereafter. He specified recreation as being a part of that preparation when speaking to the people of Box Elder and Cache Counties in August, 1865. He gave the following:

. . . Prepare to die is not the exhortation in the church and kingdom; but prepare to live is the word with us, and improve all that we can in this life that we may be better prepared to enjoy a better life hereafter . . . let us seek to extend the present life to the uttermost, by observing every law of health, and by properly balancing labor, study, rest, and recreation, and prepare for a better life. Let us teach these principles to our children, that, in the morning of their days, they may be taught to lay the foundation
of health and strength and constitution and power of life in their bodies (133:332).

President Young once raised a question as to the morality of recreation. In the same statement, he answered his own question by stating:

... If I see my sons and daughters enjoying themselves, chatting, visiting, riding, going to a party or a dance, is there anything immoral in that? I watch very closely, and if I hear a word, see a look, or a sneer at divine things or anything derogatory to a good moral character, I feel it in a moment, and I say, "If you follow that it will not lead to good, it is evil, ... follow, only, the path that leads to life everlasting (131:237)."

The Church itself was to feel the growing acceptance of recreational activities by the members and leaders. Brigham Young not only approved the increased involvement in physical activities but encouraged it. While at the meeting house of the Mill Creek Ward on July 25, 1868, he told the congregation:

I would be very pleased to learn that your Bishop, Brother Miller, was preparing a place for parties; with a little pond to float boats on, and other means of enjoyment, where people could assemble to have their exercises. Get the young minds to follow after you in these things, and they will follow after you in every precept that is good. And I would like to hear of other Bishops taking steps to prepare suitable places for the same purpose (139:239).

Concerning dancing at Sunday School parties, President Young stated that "If they wish to dance, let
them dance, let them talk and play; but not do anything wrong (139:239)."

When speaking to the Saints gathered in the Old Tabernacle on November 29, 1868, he spoke for the Church leaders when he said:

We say to the bishops and to everybody, exercise yourselves, provide innocent amusement for the youth, attract the minds of the children, and get the upper hand of them and be on the lead (139:313).

The value of recreation requiring physical exertion seems to never have been questioned by Brigham Young. At the age of sixty-nine when speaking in the New Tabernacle at Salt Lake City on July 18, 1869, he once more emphasized the importance recreation plays in the life of a Latter-Day Saint. The following were his words of counsel:

Our work, our everyday labor, our whole lives are within the scope of our religion. This is what we believe and what we try to practice. Yet the Lord permits a great many things that he never commands, . . . . The Lord never commanded me to dance, yet I have danced; . . . . Yet while the Lord has never commanded me to do it, he has permitted it. I do not know that he has ever commanded the boys to go and play ball, yet he permits it. I am not aware that He ever commanded us to build a theatre, but He has permitted it, and I can give the reason why. Recreation and diversion are as necessary to our well being as the more serious pursuits of life. There is not a man in the world but what, if kept at any one branch of business or study, will become like a machine. Our pursuits should be so diversified as to develop every trait of character and diversity of talent (140:60-61).
CHAPTER IV

AUGUST 30, 1877 - OCTOBER 10, 1901

This chapter will cover the period beginning with the death of President Brigham Young with the exception of the material on George Q. Cannon, which derived from his activities while serving under President Brigham Young. Included will be the statements made during the presidencies of John Taylor, Wilford Woodruff, and Lorenzo Snow. The death of President Snow on October 10, 1901, will mark the end of Chapter IV.

JOHN TAYLOR

Biographical Background

John Taylor was born on November 1, 1801, in Westmoreland County England. As a young boy in a family of ten children, he was involved in such work on the farm as plowing, planting, harvesting, and haying. His boyhood experiences with horseback riding provided many memories for him later in life. In about 1832, he followed his family to Canada and four year later, on May 9, 1836, he was baptized into the L.D.S. Church (80:21-38).
After joining the Mormons, John Taylor became a faithful and diligent worker within the Church. On December 19, 1838, at the age of thirty, he was ordained an Apostle (105:576).

Apostle Taylor was a close personal associate of both Joseph Smith and Brigham Young. As a result of his loyalty to President Smith, he was severely wounded on the twenty-seventh day of June, 1844, in the incident which resulted in the death of President Joseph Smith and his brother Hyrum (105:316).

After the death of President Smith, Brigham Young assumed leadership over the Church. On the historic journey west, the Mormon travelers would at times amuse and recreate themselves with various forms of activities. One of these occasions was held on September 7, 1856, and was under the direction of Apostle Taylor. Brigham Young later commented on this event.

We sat down to a feast of roast and boiled beef, pies, cakes, biscuits, etc. The ceremonies of the afternoon concluded with a dance which passed off in fine style to the satisfaction of all parties (63:106).

Apostle John Taylor was sustained as the third President of the L.D.S. Church on October 10, 1880, almost three years after the death of President Young. Under the
administration of President Taylor, one of the most difficult and trying periods during the Church's history was to begin. Plural marriage was being practiced in the Church, and in March 1882, the Edmunds Bill outlawed such marriages. Because of the passage of this bill, President Taylor was forced to go into seclusion. On July 25, 1887, five years after he was forced into hiding, John Taylor died at the age of seventy-two (105:478-490). A few months after his death, Parry's Monthly Magazine published an article which commented on the cause of death.

His enforced seclusion and deprivation of needed recreation and exercise, beyond all doubt, hastened his demise. His magnificent physique and splendid constitution, excellent state of his health up to the time of his forced absence from home and its rest and comforts, warrant the belief that he might have lived for years had he been permitted to enjoy liberty (68:6).

Recorded Statements by John Taylor

Few statements made by John Taylor concerning the topic under consideration were found. Perhaps this was because of the pressing problems facing the Church which demanded his immediate and constant attention. Nevertheless, the following quotes when considered in the light of his background may give some indication of his feelings concerning the objectives of physical education, recreation, certain physical activities, etc.
As editor of the Times and Seasons, Apostle Taylor produced a question and answer column. One particular question in the March 1, 1944, issue of that publication pertained to his feelings on the balls and dances held in Nauvoo at that time. Elder Taylor's response included his thoughts on the scientific value of dance and gymnastics.

We have always considered that there exists on the minds of the religious community, a great deal of unnecessary superstition in relation to dancing, but perhaps this feeling is engendered more through other associations and evils connected with it, than from the thing itself. There certainly can be no harm in dancing in and of itself, as an abstract principle, but like all other athletic exercises, it has a tendency to invigorate the system and to promote health. Gymnastics exercises were considered as necessary in former days as any other part of tuition, and in England, and other parts of Europe, they have been revived of late, and are considered beneficial; and even in America, in the east, we have accounts of gymnastic exercises being introduced, and practiced by even the ladies;—wrestling, running, climbing, dancing, or anything that has a tendency to circulate the blood is not injurious, but must rather be considered beneficial to the human system, if pursued in moderation.—Therefore, looking at dancing merely as an athletic exercise, or as something having a tendency to add to the grace and dignity of man, by enabling him to have a more easy and graceful attitude, certainly no one could object to it. So much then for dancing as a science (117:459).

On May 19, 1883, during an address delivered to the Saints gathered at Manti, President Taylor commented on the need for education to improve health. His statements included the following:
We should seek to know more about ourselves and our bodies, about what is most conducive to health and how to preserve health and how to avoid disease; . . . . We should become acquainted with the physiology of the human system and live in accordance with the laws that govern our bodies, that our days may be long . . . . Train your children to be intelligent and industrious. First teach them the value of healthful bodies, and how to preserve them in soundness and vigor (115:167); . . . .

Concerning dancing to the music of a fiddle,

President Taylor rebuffed the complainants of this type of recreation by declaring as follows:

Why, there are some people who think that the fiddle, . . . is an instrument of the devil and it is quite wrong to use it. I do not think so, I think it is a splendid thing to dance by. But some folks think we should not dance. Yes, we should enjoy life in any way we can. . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . .

. . . Wicked and corrupt men associate themselves with these things, and degrade them; but is this any reason that the Saints should not enjoy the gifts of God (116:62).

WILFORD WOODRUFF

Biographical Background

Wilford Woodruff was born on March 1, 1807, in Farmington, Connecticut. As a young man, Wilford was noted for his industry, activity, ambition, and physical endurance. Although he was not a large man in stature, he could perform tasks involving heavy labor which would
have broken a man of normal strength. After being baptized into the Church on December 31, 1833, he soon became recognized for his leadership and physical capabilities. On April 26, 1839, Elder Woodruff was ordained an Apostle in the Church (105:491). In 1847, Apostle Woodruff was chosen to be Captain of the first ten pioneers to make the journey west under the direction of President Young. At this time, he was forty years old. As a leader and great missionary in the Church, he was required to travel extensively. From the year 1834 to 1895, Wilford Woodruff traveled approximately 172,369 miles. During his travels, his health was preserved to a remarkable extent. This was evident even though in his later years he mentioned that he had broken almost every bone in his body except his spine and neck due to the many accidents that befell him (70: 872, 875-876).

With the death of John Taylor on July 25, 1887, a vacancy was created in the Presidency of the Church. This vacancy was not filled until the April Conference of 1889 when Wilford Woodruff was sustained as president. President Woodruff entered the Presidency during a period of confusion and strife within the Church. The crusade directed by the Federal Government against plural marriage was
causing the unrest. On September 25, 1890, President Woodruff made public his now famous "Manifesto" which declared that Latter-Day Saints refrain from plural marriage. The repercussions to this mandate were numerous and serious—the effects of which were felt for many years (105:490-496).

In spite of the serious problems facing the Church at this time, President Woodruff was not oblivious to the need for organized recreation activities for the youth. Under his leadership, as Church President, the first athletic league was formed within the Church. In 1896, the Mutual Improvement League was formed in Salt Lake City. At the time of the league's formation, The Contributor wrote:

The league is conducting a department of M.I. work hitherto neglected, namely physical culture.
In the old Social Hall building on State Street there has been established a gymnasium, first class in every respect containing all the necessary apparatus designed for the perfect development of the human body (120:691).

In spite of the pressures of his office, President Woodruff enjoyed remarkable health. At the age of eighty-nine, he was still active enough to enjoy fishing. In fact, with his wife's help, he pulled in a thirty pound yellow-tail while fishing in the Pacific. He enjoyed good
health and a clear mind until a few days before his death on September 2, 1898, at the age of ninety-one (70:878-879).

**Recorded Statements by Wilford Woodruff**

Possibly because of the pressing problems facing the Church leaders during this period of its history, President Woodruff had little to say concerning recreational activities except to refer to those activities he himself participated in. From these comments, however, we are able to detect a bit of Wilford Woodruff's positive attitude toward certain activities. For example, on January 1, 1855, the governor and legislature of Utah gave a party in the Social Hall in Salt Lake City.

Recalling this event, President Woodruff said:

> It was the most splendid party up to that date ever gotten up in the territory . . . . Dancing commenced at 3 o'clock in the afternoon and closed with supper at mid-night (19:361).

In recounting his experiences with the Prophet Joseph Smith, President Woodruff stated that he "... knew the Prophet Joseph both in public and in private, have worshipped with him, and run horse races with him over the public square, (82:339) . . . ."
Biographical Background

George Q. Cannon was born on January 11, 1827, in Liverpool, England. He was the eldest of a family of six. In 1840, George Cannon joined the L.D.S. Church and in September 1842, he along with his family began their trip which was to lead them to Nauvoo, Illinois. On that fateful trip, his mother died and two years later, when in St. Louis, his father died. George Q. began printing the Times and Seasons and the Nauvoo Neighbor while in Illinois. When the Latter-Day Saints were driven out of Nauvoo and began their travels west, George Q. Cannon was among their number.

George Q. Cannon was a man who accomplished much in his lifetime. In educational affairs, he was a member of the Board of Regents of the University of Utah and for ten of those years he was Chancellor of that institution. His efforts were also often directed toward the welfare of the Brigham Young University and other educational institutions of the Church. In August 1872, George Cannon was elected to the United States Congress as Utah's representative. He served in that capacity for ten years (23:545-547; 66:132-137, 157-159).
Being most faithful and completely dedicated to the service of his church and his fellowmen, George Q. Cannon was noticed by the authorities in the Church. The result was a life of leadership within the Church, for on August 26, 1860, he was ordained an Apostle by Brigham Young. He was then thirty-three years old. On April 8, 1873, he was sustained as Counselor to President Young, and then in May of 1874, he was made an Assistant Counselor to President Young. When President Young died and President John Taylor became the Church's leader, Apostle Cannon was chosen to become his First Counselor. Again, when President Taylor died, Apostle Cannon became First Counselor to President Wilford Woodruff. And finally, the last President to which he was First Counselor was President Lorenzo Snow (103:508,578).

Apostle Cannon was a small man physically, but because of his personality and leadership qualities his size was not usually noticed as being small (23:547). His life was full of activity and not all of it was of a serious nature, for in an account of his life it is mentioned that he would dive and swim in a swimming hole in the Jordan River (52:7).
George Q. Cannon died on April 12, 1901, at the age of eighty-four, while serving as a First Counselor under President Snow.

Recorded Statements by George Q. Cannon

As Assistant Counselor to President Young, George Q. Cannon seemed to share many of the same sentiments concerning dancing and amusements as did the President. In the February 15, 1876, issue of the Juvenile Instructor, Elder Cannon expressed how he and President Young viewed the values of and the hazards of dancing.

Dancing, as a source of amusement and recreation, is of great antiquity. It has been recommended by some as a healthful exercise, and condemned by others as improper, in all ages. We have been trained in the belief that dancing is a very proper, innocent and healthful exercise, and we have no reason to think otherwise, when it is rightly indulged in, but we can easily conceive how, when engaged in to excess it can become destructive to health and comfort, and a source of evil.

Dancing has much to recommend it to sensible persons. It is a most healthful exercise, and no amusement seems more natural. The body as well as the mind is relaxed and invigorated by engaging in it, and the buoyancy and animation of youth find a natural vent in the harmonious movements of the dance. And, besides, it imparts a grace of motion that nothing else can. For these reasons it ought to be encouraged in moderation, and if there are evils attending it, they should be rooted out, and the amusement perpetuated in all its original innocence. And this is the very thing that President Young desires to have accomplished (8:42).
Again as Assistant Counselor to Brigham Young, George Q. Cannon spoke in the New Tabernacle on Sunday, September 17, 1876. In this discourse, he made reference to recreation in light of its religious significance. In doing so, he once again seemed to reflect the philosophy of President Young.

... Some suppose it is sinful to be merry, to dance or to witness amusements. Young people, especially in the world, often say, "I don't want to be religious, I'll put it off until I get old; I want to enjoy myself." These ideas have origin in false traditions ... Our holy religion incorporates every blessing man can enjoy; ... God who created us, knew the wants of our being, and therefore, adapted the Gospel to our natures (141:255).

More than ten years after the death of President Young, George Cannon, who then was First Counselor to President Wilford Woodruff, lauded the wisdom of President Young in involving the Mormon people in recreational activities.

President Young, after we came to this valley, displayed great wisdom in connection with the amusements of the people. It was plain to him that amusements and recreation are necessary to human beings and to the full enjoyment of their powers ... At Winter Quarters many a delightful hour was spent in social enjoyment and in the amusement of the dance while the people were in miserable condition for the want of many comforts to which they had been accustomed. It would have been a most unwise thing to have left them to brood over their sorrows and the deprivations to which they were subjected. The gaiety of feeling which prevailed among the Latter-Day Saints while...
performing that difficult journey is due in part, at least, to the fact that they were encouraged to indulge in amusements, and that arrangements were made for them to have them (12:356).

Elder Cannon often communicated with the youth of the Church on various topics through articles and editorials published in the *Juvenile Instructor*. In these various writings, he revealed new ideas and reemphasized previously mentioned ones. In the September 15, 1889 issue, he emphasized the importance of having a strong healthy body and, thus, the importance of young people caring for their bodies.

Good health, either in man or woman, is most desirable; for without it usefulness is greatly curtailed. A strong, healthy man is capable of performing much more service for himself and for humanity than a weakly man, all other things being equal. And so it may be said concerning a healthy woman. It should, therefore, be of great importance to our young people to take such care of themselves while young as to insure good health.

The Latter-day Saints generally are healthy, and we are likely to produce a healthy race . . . and if our children profit by the lessons which are taught, there is no reason why they should not be the strongest people, physically to be found on the earth. And if their physical natures be well developed, and they possess the Spirit of the Lord, they will be a great people intellectually; for they will have strong intellects as well as strong bodies (13:428).

In the December 1, 1890 issue of the *Juvenile Instructor*, Elder Cannon explained why the Church should be responsible for providing facilities for recreational
activities, and stressed the importance of proper leadership in recreational activities.

People can give expression to the joy of their hearts and their thanksgiving to the Lord by dancing before Him as well as singing before Him. But, like everything else that partakes of the nature of amusement, this can be carried too far.

For these reasons we feel that every ward should endeavor to secure a place of amusement for the young people, apart from the meeting house, (9:723) . . . .

As already indicated, the dance was of great concern to Elder Cannon. Thus, occasionally he seems to attempt to clarify his, and the Churc'h's, position on dances. In the March 1, 1891 issue of the Juvenile Instructor, he clearly stated the importance of having religious influences in the dance.

. . . The Prophet Joseph and Brigham recognized the fact that the people needed amusement, and that young people especially could go where they could get it . . . . It becomes a custom . . . to open and close all dances by prayer. It has not been forbidden amusement, but one to be sanctified by religious influences.

Dancing can only be justified to people of strong religious convictions by surrounding it with religious influence (14:148).

Also, in the February 1, 1895 issue of the same publication, he reiterated the importance of abstaining from round dancing and why.

Round dances are particularly dangerous under our present methods of conducting our parties . . . now-a-days the parties are generally open to all who will
pay the required charge. The result is that men of loose character and vile habits have access to the society of our choicest young people.

The only safe course for Latter-Day Saints to pursue is to adopt the counsels which have been given by the authorities of the Church in conducting all their parties. Round dances should be avoided, and only select dances of any kind should be held among the Latter-Day Saints (11:98).

The popular use of the bicycle caused some concern in the latter part of the nineteenth century. Although the value of the bicycle for exercise and locomotion was not denied, Elder Cannon was concerned that the bicycle caused young ladies to be immodest. Also, he was afraid that the freedom to travel, created by the availability of the bicycle, could create an environment conducive to improper social exposure. In one of his editorials in the *Juvenile Instructor*, he expressed his concern.

There are many things that may be said favorable to the use of the bicycle. It furnishes exercise, it is a delightful method of getting over the ground swiftly, and is exhilarating. Exercise in the open air is good for all. The question remains, however, whether this kind of exercise for young ladies is conducive to health, and especially to good morals (10:24).
Biographical Background

Lorenzo Snow was born on April 3, 1814, into a family of comfortable means in Mantua, Ohio. Although his father was a farmer by occupation, he was abroad on business much of the time and Lorenzo, being the eldest of three brothers, quickly learned through necessity the feeling of being in a position of responsibility on the farm (110:2).

As a young lad, Lorenzo possessed the ambition of following a career in the military when older. This idea provided him with many pleasant and adventuresome dreams. However, it was not long before he realized that a college education would be necessary to complete his ambitions (110:3-4).

Recreation was part of the Snow family activities. In fact, Lorenzo's father constructed a building where games and amusements were to be conducted for the enjoyment of the family. Before leaving to attend Oberlin College, Lorenzo enjoyed participating in many recreational activities (81:141).

While attending Oberlin College, Lorenzo Snow, whose family had been of the Baptist faith, was baptized
into the L.D.S. Church. One of the aspects of Mormonism that appealed to him was its practicality. He agreed that religion should aid in the growth and development of the individual and that properly conducted recreational activities were beneficial to man and therefore would come under the confines of religion (81:141).

One of Snow's interests during his younger years was hunting. However, as disclosed in his journal, he later questioned the value of his participating in this sport. The following statement refers to his stay in Adamondi-Ahmen while recovering from a malignant fever.

One day, to while away the slowly passing hours, I took my gun with the intention of indulging in a little amusement in hunting turkeys, with which that section of the country abounded . . . . Hunting, in the forest of Ohio, was a pasttime that to me possessed the most fascinating attractions. It never occurred to my mind that it was wrong--that indulging in "what was sport to me was death to them;" that in shooting turkeys, squirrels, etc., I was taking a life that I could not give; therefore I indulged in the murderous sport without the least compunction of conscience (108:27).

Not only did Lorenzo Snow sincerely believe in the value of recreation, but he incorporated recreation into his leadership responsibilities within the Church. While on the westward trail to Salt Lake Valley, he remained for a time at one of the wayside settlements called
Pisgah. These wayside settlements had been established by Brigham Young to provide following groups of immigrants a place for rest and food. While at Pisgah, Lorenzo was called to preside over that particular branch of the Church. While in this position, Elder Snow became concerned with the physical welfare of the Saints. Thus, he introduced simple games and amusements in order to maintain and improve the physical fitness of the Saints. In doing so, he not only promoted the physical health but also the mental health of the people (81:66-68).

On February 12, 1849, at the age of 34, Lorenzo Snow was called by the Church to become an Apostle. After being an Apostle for twenty-six years, he was chosen to become Assistant Counselor to President Brigham Young. Approximately one year later he was sustained as Assistant Counselor to President Young and remained in this position until President Young's death in 1877. On April 7, 1889, Apostle Snow became President of the Quorum of Twelve. At the age of eighty-four, Lorenzo Snow was sustained as President of the Church, the vacancy left by the death of President Wilford Woodruff (105:567, 577).

The Presidency of President Snow was brief but significant in Church history, for it was President Snow
who tackled the financial problems of the Church and brought it out of the debt accumulated over the past years. On October 10, 1901, three years after taking the office of President, Lorenzo Snow died (105:504, 506).

Recorded Statement by Lorenzo Snow

Possibly because of his preoccupation with more immediate matters, such as the problems arising from the doctrine of plural marriage and the problems arising from the Church's financial predicament, Lorenzo Snow did not seem to be outspoken concerning recreation or physical activity within the Church itself or by its members. However, one of the statements which characterized the philosophy of President Snow has direct application to the objectives of physical education and recreational programs. He said that "We have all the possibilities of God Himself, and we should so act that every faculty be developed to the utmost (16:651)."
CHAPTER V

OCTOBER 11, 1901 - MAY 14, 1945

This chapter begins with the death of President Lorenzo Snow and ends with the death of President Heber J. Grant. Included during this time period was the administration of President Joseph F. Smith as well as that of President Grant. Certain materials by these two men will actually date prior to their administrations. Two World Wars were fought during this period. In addition to war, rapid social changes during the early twentieth century affected society and the Church.

JOSEPH F. SMITH

Biographical Background

Joseph F. Smith was born on November 13, 1838, a few days after his father, Hyrum Smith, had been sentenced to be shot by the mob-militia of Missouri. Although his father was not martyred until June 27, 1844, when Joseph was six years old, it should be noticed that throughout his childhood, he suffered with his family through the
trying experiences facing the Mormons in Missouri and Illinois. Later, at the age of nine, he drove an ox team across the plains from Missouri to Salt Lake Valley. At this time of turmoil and hardship, which seemed to continually plague the immigrants, Joseph's mother was his closest companion. In 1848, after reaching the Salt Lake Valley, he and his mother set out to establish themselves in their new home.

Because of the demanding responsibilities forced upon him at such an early age, Joseph was seldom able to enjoy the simple pleasures that came with boyhood. Play was something to dream of, but often more important matters needed to be tended to (106:157).

Joseph F. Smith not only attended to affairs at home, he also was an active member of the Church. As he matured, he grew in the Church, and on July 1, 1866, he was ordained an Apostle and Counselor to the First Presidency by Brigham Young. On October 8, 1867, at the age of twenty-eight, he was made a member of the Quorum of the Twelve Apostles. Later, he was made Second Counselor to President John Taylor and, even later, he was sustained as Second Counselor to President Wilford Woodruff. On October 6, 1901, at age sixty-three, Apostle Smith was
sustained as First Counselor to President Lorenzo Snow, but he was never set apart for this position because President Snow died on October 10, 1901. Instead, Joseph F. Smith, on October 17, was sustained as the sixth President of the L.D.S. Church (105:567, 569, 578).

President Smith was an intensely conscientious man who did his best in everything he attempted. Because of his involvement with his responsibilities, he left little time for personal interests. Nevertheless, in his later years, President Smith was encouraged to take up golf as a means of relaxation and recreation. Through such encouragement, he began to play golf once and sometimes twice weekly. President Smith thoroughly enjoyed the game and there was not any doubt that it was of great benefit to him (106:472).

The First Presidency, in the January 6, 1910 issue of the Millenial Star, made reference to the construction of the Deseret Gymnasium. In referring to it in context with other building projects, they wrote, "Another imposing structure in course of erection is the Deseret Gymnasium, . . . now so far advanced that it is enclosed. It is built for the physical development and training of the youth (102:3)."
In the opening address delivered at the Eighty-first Annual Conference on April 6, 1911, President Smith referred to those tithe payers who, among other things, provided money for building "... adjuncts to our schools, such as gymnasiums which have become, apparently, a very urgent necessity of late and also places of amusement (24:5)."

He continued by saying:

... we must not only provide places of worship for the youth of Zion, ... but we must also provide and find places for rational amusement for our children, in order that they may be kept under proper influences and away from the contaminating, degrading and debasing practices too common in the world, (24:5) ... .

Again in December 1913, Deseret News printed the "Christmas Salutation from the First Presidency," which brought forth the importance of the Church involvement in building gymnasiums as part of its building program. They said:

... Gymnasiums have also been provided as aids in the development of physical manhood and womanhood, in harmony with mental and spiritual training, and under its ecclesiastical direction. This tends to enhance the strength and unity of the Saints and their Children and the consequent stability of the Church (20; 88:295).

The early 1900's brought with them the dance craze, the effects of which Utah did not escape. This movement brought forth a response by President Smith to which he declared:
... The dance should be discouraged, and if possible, averted. No doubt its intensity may in time diminish, but at the present high-tide of its popularity the dance is certain to result in evils... It is beyond question a time when every possible exertion should be put forth to restrain our youth in the excess of dance, and turn their heads from it to more healthful and far safer recreations (99:317).

With the growing interests of the public in various forms of recreation, President Smith became concerned about Church members participating in these activities on Sunday. Thus, in August 1916, he questioned the Saints concerning this matter by asking, "Are your children given to occupying the time between the services of church... to go fishing? or hunting? or pleasuring in the canyons on the Sabbath? If I thought they did, it would grieve me (104:860)."

To illustrate his own instruction, as a youth, concerning playing on Sunday, he said, "I was warned, and the hand of kindness was held permanently upon me, against playing ball on Sunday (104:861)."

President Smith surely did not want to discourage anyone from proper recreation at the proper time. After emphasizing the importance of keeping the Sabbath, President Smith stated:

Then... if they want to go and turn sommersaults, and jump, and have a frolic, exercise themselves, or if
they want to go fishing, let them go, provided there is time to do it, and if there is nothing better for them to do. To me there is nothing so foolish, so idle, as to go to a dead stream with a fish hook and a worm, and sit on the bank for hours . . . . If a boy wants to take a fly-hook and go to a rapid stream, and if a trout is foolish enough to catch it, all right, let the boy take him and eat him. But there is exercise in that, and there is skill . . . . Let the boys have their exercise. Let them have their amusements at the proper time, (104:864-865) . . . .

President Joseph F. Smith was definitely in favor of proper recreation and physical exercise. The chapels built with their own amusement halls, according to his editorial in the November 1916 issue of the Improvement Era, were "... dedicated to clean and innocent recreation."

He continued by stating that "In view of this it is the imperative duty of the stakes and wards to be very insistent that none other than the best class of recreation and amusement shall be permitted in them (98:259)."

Recorded Statements by
Joseph F. Smith

The concern of the Church over the existence of and participation in round dancing was first expressed by Brigham Young. Nevertheless, over the years, the cause for such anxiety had not been eliminated and possibly had increased. Thus, at the Sixty-fourth Annual Conference of the Church, Joseph F. Smith, as Second Counselor to Wilford
Woodruff, rose on Saturday, April 7, 1894, and gave the following admonition and explanation to the Saints.

... So in relation to round dancing; people become infatuated with it. It is a practice ... out of which nothing can possibly come calculated to ameliorate the condition of mankind or to elevate the moral standard of men and women. Therefore, the Latter-Day Saints ought not to tread where no good can be found ... I think I may safely say here ... that the First Presidency do not encourage, do not endorse, and do not recommend round dancing. On the contrary, they deprecate it. They are sorry that some of our young people desire it and will indulge in it in spite of counsel; ... We do not give you counsel with a view of curtailing your legitimate enjoyment. We would rather increase your enjoyment in every proper way. But this is not something that will add to your enjoyment ultimately, because of the tendency of it toward passion, lust, and immorality ... I say without fear of successful contradiction, that round dancing is evil, because, if for nothing else, there is no good in it. Further than that, it is wrong because evil may come out of it, ... As a result of this familiar contact of men and women in dance, their native modesty, and that respectful regard for each other, and proper decorum which should exist between men and women, are broken down. They become familiar with each others' touch and feelings in such a way as to lead on to greater evil. Therefore, I say it is an evil in Zion. And I think I can say, as speaking the minds of the Presidency of the Church ..., that we deprecate it, and wish it did not exist among us, and we would like for you to curtail it as much as you can and if possible stop it (21:421).

While President of the L.D.S. Church, Joseph F. Smith was continually confronted with the complex problems created by the social fads and trends of the early nineteen hundreds. Thus, his concern, as leader of the Mormon people,
was to protect the Latter-Day Saints from the evils brought about by certain of these social movements. He attempted to guide the Church through these times of temptation.

In August 1903, President Smith warned the youth to refrain from participating in undesirable activities and tried to guide them in understanding how to recognize those recreational activities which were thought to be desirable. He stated the following:

Young people in their recreations should strive to form a love for that which is not injurious. It is not true that only that recreation can be enjoyed that is detrimental to the body and Spirit. We should train ourselves to find pleasure in that which invigorates, not stupifies and destroys the body; that which leads upward and not down; that which brightens, not dulls and stuns the intellect; that which elevates and exalts the Spirit, not that clogs and depresses it (97:781).

Regarding this same concern, President Smith in the November 1903 issue of the Improvement Era wrote:

We believe in legitimate amusements, . . . . But President Young was particular to make it plain that all our diversions were to be conducted in the spirit of the gospel. The balls and dances were to be opened and closed by prayer, and they were to commence early and close early (103:858).

Bowling was a form of recreation being promoted at this time. Exploitation of its public appeal by undesirables, however, caused President Smith to write the following in the February 1904 issue of the Juvenile Instructor:
A game of nine pins is in itself a very harmless exercise, and is often found in the gymnasiums of educational institutions, where students seek one form of exercise or another for the purpose of relief during long hours of study. On the other hand, a bowling alley established in a town often becomes one of the worst nuisances that can beset the life of young men (96:80).

Again in the July 1908 issue of the Improvement Era, President Smith gave the following advice concerning proper forms of recreation, the encouraging of such recreation, and participation in such activities.

To expect people to go out into nature for enjoyment . . . seems to be too tame a pleasure for the present age. So are simple games and amusements. The child's mind, it would appear from our practice, is taught to be stirred to excitement by artificial means, all of which has a tendency to unnatural growth, to nerve trouble and other evils, moral, mental and physical. Our duty lies in cultivating a better taste in the choice of amusements, and a more rational preference in recreation.

. . . Children, we all admit, must have recreation. It is not quite the right thing to work a boy sixteen hours a day on the farm, without giving him some little time for the proper kind of recreation . . . .

It would seem, then, that a day, or a half day, given to proper recreation, rest and amusement, during the week is what we need and should have for ourselves and our boys--and why not include the girls and our overworked mothers (100:707)?

In order to promote participation in acceptable recreation, President Smith endorsed and encouraged Church construction of facilities to make such physical activity readily available to Church members. He expressed this feeling on several occasions.
Biographical Background

Heber J. Grant was born on November 22, 1856, in Salt Lake City, Utah. He was the only child of Mr. and Mrs. Jedidiah M. Grant. At the age of nine, his father died leaving Heber's mother as the main provider. She earned money by sewing, but it was scarcely enough to support Heber and herself. Heber's mother was a proud woman and often refused help from the Church and neighbors. Once, when the roof of their home needed repairing, the Bishop offered to use the fast offering in order to have the roof repaired. At this offer, Mrs. Grant absolutely refused adding that when Heber grew up he would build her a new home. Until then, she felt they could manage. At this point, Heber later recalled the Bishop's reaction to Mrs. Grant's response.

The Bishop went away and said he was very sorry for Widow Grant, that if she waited for that boy to build a house she would never have one, for he was the laziest boy in the whole Thirteenth Ward. He went on to tell that I wasted my time throwing a ball across the fence behind the house hour after hour, day after day, and week after week, at his adobe barn (35:626-627).

When a young man, baseball was Heber's favorite sport. Not only was it a source of recreational activity
for Heber J. Grant, but baseball provided a challenge for the young man. Later, when recounting his experiences in baseball, he described his goal he set for himself, the obstacles he needed to overcome, and how he overcame them in order to achieve his goal.

Being raised as an only child I was more or less like a hothouse plant, and when I joined the club my official name was "sissy." The boys would say, "Throw it here, sissy." Mother by this time was keeping boarders for a living and I used to shine their shoes. I shined forty shoes and got a dollar, and I bought a baseball, and I told my mother I would live to play in the nine that won the championship of the territory, and she encouraged me. Many a night she tied my arm with wet cloths because it ached so badly after throwing that ball at Bishop Wooley's barn. I did what I said I would do, and played in the nine that won the championship of the territory. I have never played in a game since (35:627).

Concerning his mother allowing him to participate in baseball, President Grant later recalled:

... Thank the Lord for a mother who was a general as well as a Latter-Day Saint, who realized that it was a remarkable and splendid thing to encourage a boy to do something besides perhaps milking cows if he was on a farm, if he had ambitions along athletic lines (35:627).

Heber Grant's experiences in baseball seemed to influence his life greatly for, on occasion in his later years, he would refer to them in order to more clearly illustrate certain concepts.
Heber's talents were not to be restricted to the ball diamond, however, for he became noted for his ability in the financial world and for his devotion to his Church (105:520). On October 16, 1882, he was ordained an Apostle of the L.D.S. Church. He was then twenty-five years old. He remained a member of the Quorum of the Twelve Apostles for thirty-seven years and was President of the Quorum for about two years. Then on November 19, 1918, President Joseph F. Smith died, thus, necessitating the reorganization of the First Presidency. On November 23, 1918, at the age of sixty-two, Heber J. Grant was sustained as the seventh President of the Church (105: 567, 579).

About four years later, on October 5, 1922, the First Presidency, under Grant's leadership, gave the M.I.A. the responsibility of regulating the recreational activities for the entire Church. Never before had recreation within the Church been controlled by a single organization (89:85).

After having led the Church through the troubled times preceding World War II and during most of that war, President Grant died on May 14, 1945 (105:530-531).
As mentioned in his Biographical Background, Apostle Heber J. Grant spent many hours of his youth in developing strength and skill in order that he might play on the first unit of the championship team of the territory of Utah. Later in life, when contemplating the time spent in this pursuit and the wisdom of directing all of his efforts toward this goal, he referred to D & C 58:26-29 and stated the following in an article entitled "Work and Keep Your Promise," which was published in the January 1900 issue of the Improvement Era.

... When I think of the many hours and days and weeks and months partially wasted by me, with the sole object of learning to be a baseball player, I am impressed with the thought that I was not anxiously engaged in a "good cause" neither following Sidney Smith's advice to be engaged in the highest employment of which my nature was capable (38:197).

As an Apostle under President Joseph F. Smith, Heber Grant seemed to reflect much of the same concern for the proper development of youth as did President Smith. While encouraging the building of and utilization of recreation facilities within the Church, Apostle Grant explained in the July 1912 issue of the Improvement Era, the purpose of these facilities and their importance in the
proper development of young people. He explained that the Church's recreation facilities could be used:

As a social center in which public and private amusements may be carried on, and proper conduct inculcated and made popular . . . . Scouting, field sports, athletic tournaments, excursions, dances, and other social gatherings are here encouraged, giving the young people an opening under proper tutelage and supervision for the pent up energy that might otherwise display itself in wrong actions (37: 839).

Along with President Smith, Apostle Grant expressed concern during this period of Church history over the increased participation by Church members in recreational activities on Sundays. He spoke out against this practice and used his baseball experiences to illustrate his feelings. In the January 1913 issue of the Improvement Era, he wrote:

... I am opposed to Sunday baseball, and have been through my boyhood days. When a young man, I was passionately fond of the game, but today am happy in contemplating the fact that, much as I loved to play it, I never played a game on Sunday. I am grateful to know that I persuaded more than one young man from playing on Sundays (36:262).

While addressing the April 1937 Relief Society Conference, President Grant reflected back on his days as a baseball player and praised his mother,

... who realized that it was a remarkable and splendid thing to encourage a boy to do something besides perhaps milking cows ... if he had ambitions along athletic lines (35:626).
CHAPTER VI

MAY 15, 1945 - DECEMBER 31, 1969

This chapter begins after the death of President Heber J. Grant and concludes on December 31, 1969. Exceptions to this are material concerning David O. McKay, Stephen L. Richards and John A. Widstoe, which date prior to the death of President Grant. Included will be the presidency of George Albert Smith and most of the presidency of David O. McKay. Although this study had been delimited to cover only up to December 31, 1969, President McKay died only eighteen days later on January 18, 1970.

GEORGE ALBERT SMITH

Biographical Background

George Albert Smith was born an April 4, 1890, in Salt Lake City, Utah. His father, John Henry Smith, later became an Apostle and Second Counselor in the Church. Thus, George Albert was raised in a home where the doctrines and teachings of the L.D.S. Church were emphasized.
George Albert was an energetic and industrious young man; his accomplishments through his lifetime were varied and numerous. Those involving education and/or physical activity and recreation included attending Brigham Young Academy in Provo, serving as a first sargeant of the Utah National Guard Cavalry, participating with the surveying party for the Denver and Rio Grande Railroad across the desert, organizing and becoming president of the Utah Pioneer Trails and Landmarks Association, and serving as president of the American Pioneer Trails Association (30:460, 511). In addition to these and many other demanding responsibilities, President Smith devoted many hours to the scouting program. Beginning in 1921 as General Superintendent of the Y.M.M.I.A., he was in a prime position to lead, guide, and direct the scouting program within the L.D.S. Church. As the leader of the program, he became the first Utahn to become a member of the executive board of the National Council. As a member of their board, he became nationally recognized for his contributions to scouting. Honors were to come to President Smith for his efforts. In 1932, he was awarded the highest honor possible to be awarded by a local council—the Silver
Beaver. Two years later, in 1934, President Smith was awarded the Silver Buffalo, the highest award given by the National Council (41:290-291).

President Smith, in spite of his busy schedule, carried on his hobbies which included participating in outdoor activities, cutting and marking trails, looking after the welfare of boys and all young people, conserving and preserving historic sites, and making friends. When airlines began to operate commercially, he added flying to his list of interests.

President George Albert Smith was a self-sacrificing, devoted individual. He worked extremely hard for those ideals and programs he believed in. He illustrated by his various hobbies, that he also cared for himself, his mental, physical as well as his spiritual health. In addition to his physically active hobbies, as early in his life as 1891 at age twenty-one, he exercised regularly--often using dumbbells and Indian clubs. In fact, he became so skilled in using Indian clubs that he often performed before delighted observers (49:282-283).

Approximately one year before President Smith's death at age eighty-one, the Improvement Era published a report on his daily activities. Included in the report
was the following explaining how the President readied himself for bed:

\[
\ldots \text{the process of getting to bed requires about an hour and half of methodical procedure. President Smith first exercises on an exercising table in his bedroom. He then goes to the basement where he engages in calisthenics on an exercising machine for about fifteen minutes. President Smith has faithfully followed this nightly procedure for many, many years. After his exercises President Smith bathes and then retires (112:287).}
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Thus the influence of recreation and proper exercise can be recognized in the life of President Smith. Soon after the death of President Smith, officials at Brigham Young University named and dedicated the newly constructed George Albert Smith Fieldhouse (76, 2).

**Recorded Statements by George Albert Smith**

Recorded statements by President George Albert Smith were not found in abundance. However, when those statements that were found are examined in the light of the previously given biographical information, a better understanding of the position of President Smith concerning physical education and recreation can be assumed.

On March 4, 1950, President Smith presented a championship trophy to the Box Elder Stake's Brigham City Fourth Ward M-Men basketball team. The team had just won
first place in the largest basketball tournament in the world which had been sponsored by the Mormon Church. On presenting the trophy, President Smith declared the following:

You represent thousands of the finest boys found anywhere in the world. You should prize this trophy not for its intrinsic value, but rather because it stands for all that is good and righteous. Always remember that you could not have won it except for the clean lives you have led (39:281).

In March of 1951, Brigham Young University, an L.D.S. supported institution, sent its basketball team to the National Invitational Tournament to compete against some of the finest collegiate basketball teams in the nation. Because of its fine performance during the season, Brigham Young's team under the coaching of Stan Watts had earned an invitation to participate in this post-season tournament held in Madison Square Garden.

The Brigham Young team made it to the final championship game. Just prior to the final game, President George Albert Smith sent a message to Coach Watts and the members of the Brigham Young basketball team. The message read:

From the top of the rockies, I send my love and blessings. Many thousands share my pride in your record. I have faith in your abilities. Play clean, play hard, play fair, play to win. God bless you (7:1).
JOHN A. WIDTSOE

Biographical Background

John A. Widtsoe was born on the island of Froyen, Norway, on January 31, 1872. At the age of six, his father died and not long after, his mother was baptized into the L.D.S. Church. Having done so, she took her family, consisting of two sons, and moved to Logan, Utah. Thus at the age of twelve, John found himself in a frontier town, speaking a foreign language, and dependent on his mother's income as a seamstress. Work was no stranger to the young Widtsoe.

John's thirst for knowledge was strong and his mother was willing to sacrifice for his education. Therefore in June 1891, he graduated from Brigham Young College and then entered Harvard University. Through mortgaging, borrowing, and earning scholarships, John A. Widtsoe received his education. After graduating from Harvard, he went on to receive his Master of Arts and Doctor of Philosophy Degree, Magna cum laude, in November 1899 from George Augustus University, Gostingeu, Germany. His service to Utah as an educator was outstanding. He held teaching and administrative positions at Brigham Young University, the Utah State Agricultural College, and the
University of Utah. His last position was as president of the University of Utah.

On March 17, 1921, Dr. Widtsoe retired from his duties as a formal educator, for it was on that day that he became a member of the Council of Twelve Apostles of the L.D.S. Church. He held this position until his death on November 29, 1952.

Although John A. Widtsoe came to this country speaking a strange language, he adopted the English language, mastered it, and became a prolific writer of the highest order. Thirty books and many additional articles and manuscripts are included in his works. Because of his unusual ability to express himself in writing, Dr. Widtsoe wrote many books, discourses, articles, etc., discussing religious topics and Church doctrine. It is from this wealth of information that the following statements are taken (125:7-10).

Recorded Statements by John A. Widtsoe

In their book, The Word of Wisdom--A Modern Interpretation, John Widtsoe, who at this time was an Apostle during the Presidency of George Albert Smith, along with the co-author Leah Widtsoe, made the following
pronouncement concerning the importance of regular exercise to the maintenance of good health.

... Health requires regular and steady physical labor and intellectual effort. Whether taken in one's regular business or as recreation, such exercise of body and mind is necessary to make obedience to the Word of Wisdom most effective. Physical exercise in the open air is always desirable ... all forms of proper recreation help promote good health (129:276).

Being well versed in the doctrine and teachings of the L.D.S. Church, Apostle Widtsoe became an authority on the theological positions of the Mormon people and their Church. In his book entitled the Program of the Church of Jesus Christ of Latter-day Saints, he explained the Church's position concerning wholesome recreation and its place in the individual's life.

The emphasis placed by the Church on the care of the body would naturally dignify all kinds of physical recreation. The Church has ever encouraged all manner of sane outdoor sports. Joseph Smith, the Prophet, was a wrestler, jumper and wood cutter, who enjoyed respite from his many duties in physical activity. Every President of the Church has been fond of physical games and activity.

In support of this view, the Church has built gymnasiums in various places. The Church meeting houses are usually provided with recreation halls, in which basketball and similar games may be played. The Mutual Improvement Associations have an elaborate program in which outdoor sports, camping, woodcraft, etc., have prominent places. Provision is made for Ward and Stake contests, culminating in a Church-wide exhibition. Social recreation is likewise an integral part of the Church program ... Dancing has always been a favorite pasttime of the Latter-Day Saints ...
Every unit of the Church includes dancing as part of its recreational program. However, the full purpose of the Church is never forgotten. Dances, as all other Church gatherings, are opened and closed with prayer (128:59-60).

In the April 1940 issue of the Improvement Era, Elder Widtsoe expressed his beliefs regarding recreation and its importance in wisely using the ever increasing leisure time afforded the individual in the mechanized society.

... relaxation from regular duties of the day is desirable and necessary for human well-being. Wholesome games of recreation are advocated by all right minded people...

The question of proper recreation is probably more important now than in any earlier age in the world's history. The coming of machines, with man's new control of natural forces has given man a degree of leisure never attained before. How to use that leisure is one of the foremost problems of the day (127:255).

Apostle Widtsoe not only valued recreation as a means to better utilize leisure time but, in addition, recognized how vigorous physical activity benefited the body, and thus the whole man. In his book, A Rational Theology, he wrote:

... the condition of the body limits, largely, the expression of the Spirit. The spirit speaks through the body and only as the body permits... Hence, if the body is in poor condition from birth, man must strengthen it as the days increase; if it is strong from the beginning, he must make it stronger.

The elimination of unassimilated food from the human body is quite as important as the taking in of
food. For that purpose, physical exercise must be taken regularly. Moreover, exercise develops and strengthens all parts of the body. Manual labor, . . . is in reality a means of improving the body, permitting hard mental labor and making possible a fuller expression of man's spirit. Man's life should not be wholly given to physical work, but it should constitute a vital part of it (126:171-172).

DAVID O. MCKAY

Biographical Background

On September 8, 1823, David O. McKay was born into a pioneer family which had settled in Huntsville, Utah. He was the third born of ten children and was the oldest son. When age eight, young David's father was called on a mission to Scotland, thus, forcing David to mature beyond his physical years. Though the work was not easy and the responsibilities upon him were often demanding, he grew up with all the advantages of farm life. His love for animals became strong and this love remained with him throughout his life. During his boyhood, he participated in many activities utilizing the boundless energy and spirit of a young lad. Horseback riding, swimming, baseball, dances, dramatic productions, and debates were all a part of David O. McKay's young life (62:5-8). These were learning experiences for him--experiences which aided in the development of his
personality and character and experiences which often reinforced previous teachings and beliefs. On one occasion, young David exhibited great courage during a baseball game between Huntsville and Eden, and in the same incident demonstrated a sense of fairness and sportsmanship. The story was first told by his brother, Thomas E. McKay.

... Keen rivalry had always existed between these two teams, and ... the grandstand was packed and feelings were tense. During the seventh inning one of the Huntsville players was forced to leave the game because of an injury, and David O. was drafted to take his place although he was much younger than the players on the regular team. It was an exciting moment for him because the score was tied.

... David O. was a good batter and received a cheer when his turn came around. As the playing proceeded, the umpire called the second strike. The pitcher on the Eden team, however, claimed that it was the third strike. He was a large, burly fellow with a quick temper, ... He picked up a baseball bat, and coming up to David O. he waved the bat menacingly and demanded, "get out of there, kid, or I will crack this on your head!"

Immediately a hush came over the spectators who anxiously awaited the outcome ... In a cool tone ... David said, "The umpire called only two strikes; so go back to your pitcher's box and try to get me out; you have one more chance!" By this time John Allen, one of the best players, came strolling over with a bat in his hand as though he were waiting for his turn at the plate. The pitcher looked at the determination on David O.'s face and at John Allen's warning glance and decided to continue the game. His next throw was a swift straight ball, David O. connected and made a two base hit (62:162-163).

The courage David O. displayed during this game eventually determined the game's outcome for he was able to
score the deciding run that inning. Although praise came to him for scoring the winning run, there were those who knew that it was his courage and determination to stand up for what was right that really had won the game.

After completing the eighth grade in Huntsville, David entered Weber State Academy in Ogden, Utah. After two years of study at the Academy, he returned to Huntsville to teach. Nevertheless, David's desire for learning had not been satisfied, so he entered the University of Utah where he became president of his class and its valedictorian. He was also intensely interested and active in athletic competition. As a result, he became a right guard on the University's first organized football team. This was the first football team to win honors for the University (63: 31-32).

David wanted very much to enter the teaching profession. Therefore, in August 1899, after his first mission to Great Britain, he became a teacher at his old Alma Mater--Weber State Academy. In 1902, he was appointed principal of that institution. During that year, the school was represented by a men's and women's basketball team. Because of the absence of facilities on campus, Ogden allowed them to practice on the pavilion in Lester Park. In 1903, a
Field Day was conducted, after which a school track team was organized. Also in 1903, the successful basketball players received letter awards. In 1905, baseball was organized and in that same year Weber State defeated the University of Utah. Football was also begun during this period, under Principal McKay's approval and guidance, but it took many years for it to become a major sport at the school (63: 50-52).

Because of his interests in physical activity and because of his awareness of its value in the student's educational program, McKay had a vision to build a gymnasium for the use of Weber Academy students. At the completion of the gymnasium in November 1923, Aaron L. Tacy, then president of Weber, made the following remarks concerning David O. McKay's influence in the construction of the new facility.

David O. McKay created the vision way back in 1903 or 1904. He caught the glory of it all. He, with his faculty and little band of students of those years raised the standard for its consummation. That standard has never been laid down by him or them. Every succeeding faculty and student association has caught the spirit of the originator of the idea and has pressed forth to this day. Therefore, David O. McKay, together with a long line of loyal students and friends who have imbibed his spirit and enthusiasm from that day to this, is responsible for the gymnasium . . . . We are now to enjoy the fruits of his and their labors. We are greatly indebted to him and them (62: 27-28).
Not only did David O. McKay's responsibilities grow in the field of education, but his responsibilities to his Church increased also. This is testified to by the fact that on April 9, 1906, he was ordained an Apostle by President Joseph F. Smith. On November 27, 1920, he was appointed General Superintendent of the Deseret Sunday School Union. On May 21, 1945, he was sustained as Second Counselor to President George Albert Smith. Six years after becoming a counselor in the First Presidency, David O. McKay was sustained as the Ninth President of the Church (63:299-301).

President McKay's interest in the welfare of young people was exemplified by the Boy Scouts of America appointing him the honorary chairman of the relationship committee for the Church. In addition, on July 19, 1953, he was awarded the Boy Scouts of America's highest award for distinguished service--the Silver Buffalo. On July 29, 1957, he was made an honorary member of the Boy Scouts of America, and on June 30, 1960, he was made an honorary member of the Boy Scouts' National Council (63:301-302; 102:548).

As an indication of his approval and encouragement for the erection of proper facilities for the recreation of
people of all ages within the Church, President McKay on June 20, 1963, officiated over and was the main speaker at the dedication ceremonies for the site of the Deseret Gymnasium in Salt Lake City, Utah, which cost the Church approximately two and one-half million dollars. When the edifice was completed in January 1965, President McKay also presided over the dedicatory services for the facility (100:550-551).

For his activity in football while attending the University of Utah, the Ambassador Athletic Club presented to President McKay, on February 11, 1965, a white blanket on which was the letter "U" and the name David O. McKay (100:551).

The Downtown Coaches Club of Provo, Utah, presented President McKay with the Dale Rex Memorial Trophy on May 19, 1945. This award is presented each year to that individual who best exemplifies the outstanding character and ideals characteristic of a Christian athlete. Because President McKay was unable to be present at the award ceremony, President Hugh B. Brown accepted the award (100:552).

At the age of ninety-five, President McKay was presented a "Distinguished American Award" by the National Football Foundation and the Hall of Fame. At this 11th
Annual Awards Dinner held on December 3, 1968, he was honored as the oldest football man in the nation (100: 556). Two years later, on January 18, 1970, President David O. McKay died at the age of ninety-seven (69:2).

Recorded Statements by David O. McKay

Apostle McKay, at the Nineteenth Annual Conference of the Church in April, 1920, made the following remarks reasserting the Church's position while encouraging its members to participate in recreational activities. He declared:

The Mormon Church has always encouraged legitimate amusements; in this respect, at least, it has set a worthy example to the world. That "helpful environment" mentioned by Mr. Bryan has been in the Church of Jesus Christ ever since its organization. Away back in the days of Nauvoo we find the drama introduced by the Prophet Joseph. We find acting in that drama men who later became prominent leaders in the Church. Among them was the man who succeeded the Prophet Joseph, Brigham Young. He, imbued with the necessity of influencing the people in their amusements and of using their recreation as a means of instilling virtue, integrity, and honesty, brought to these valleys that spirit. Why, even on the plains, after a day's march, the wagons were drawn up in a circle, a man with a violin would take his place by the campfire and there on the prairie the sturdy Pioneers would join hands in a dance, opening it by prayer and participate in amusement that fostered the spirit of the Gospel . . . . Perhaps, there are those in the audience today who, after listening to the opening prayer, joined hands in the cotillion, dancing in a spirit best understood by the remarks of President Brigham Young, who once said, in substance: "The atmosphere of the dance
should be such that if any elder be called from the party go to to administer to a sick person, he could leave with the same spirit that he would go from his elder's quorum meeting (65:117)."

Again on October 9, 1920, when addressing the General Conference, David O. McKay offered his endorsement of the youth participating in legitimate athletic pursuits.

... To boys I would say that if they want to live physically, if they want to be men strong in body, vigorous in mind, if they want to be good sports, enter the basketball game, enter the football game, enter the contest in running and jumping (56:191) ....

... The Gospel of Jesus Christ when lived to its fulness ... gives peace, life, physical life, intellectual life, spiritual life (56:190).

As editor of the Improvement Era, President McKay wrote an editorial in the April 1952 issue in which he emphasized the importance of preventing physical decay and the even greater importance of preventing spiritual decay. In this article, he said:

... The healthy man, who takes care of his physical being, has strength and vitality; his temple is a fit place for his spirit to reside .... It is necessary, therefore, to care for our physical bodies, and observe the laws of physical health and happiness.

... But, great as is the peril of physical decay, greater is the peril of spiritual decay (59:221).

On May 26, 1954, President McKay revealed his feelings concerning recreational activities as he dedicated
the Smith Fieldhouse on the Brigham Young University Campus. He stated:

... Particularly we have gathered today to dedicate this Fieldhouse in which we are here assembled as the center of recreational activity in the Brigham Young University, ... May all instruction, all contests, whether intramural or intercollegiate, be permeated with the spirit of honor, fair play, willingness to recognize superiority, whether in strength or skill. May true satisfaction come to each contestant in the assurance that he did his best. To this and every other worthy end we dedicate the George Albert Smith Fieldhouse (57:5). ... 

Approximately one year later, President McKay indicated his strong feelings concerning social activity for youth and the Church's responsibility in this matter. In the May 1955 issue of the Improvement Era, he wrote:

I think it is a tragedy to have young girls and young boys grow up without opportunity of social activity under the proper environment, and recreation halls should be dedicated as fitting places for these young people to come and meet one another, to participate in dancing, ... and in other activities that offer opportunity for development to our boys and girls (58:301).

On April 5, 1959, while speaking at General Conference to a world wide audience, President McKay pronounced his support for one of the objectives striven for in physical education—-that being physical fitness. In doing so, he also declared support for the objectives of the President's Council on Youth Fitness.
On November 21, 1957, the President of the United States appointed the President's Council on Youth Fitness.

He said that it was the duty of this council to promote the efficacy of existing programs and the launching of additional programs which will enhance the fitness of American Youth. That was in 1957.

On the thirty-first day of January of this year, the President issued another proclamation:

"Whereas the ongoing strength of our nation depends upon the health of our young people; and

"Whereas we must always strive to improve the fitness of our youth by determined and coordinated efforts; and

"Whereas, in this challenging world, it is essential that our young people recognize their obligation to themselves, to their families, and to the nation, to endeavor to keep themselves mentally, emotionally, spiritually, socially, and physically fit, . . . ."

"Now, therefore, I Dwight D. Eisenhower... do hereby proclaim the week beginning May 3, 1959, as National Youth Fitness Week.

"I request officials of the Government, and I urge parents, young people, and interested local and national organizations to use all appropriate means during that week to promote programs and activities demonstrating the importance of youth fitness to the end that we may assure the continuing strength and well-being of our people."

President Eisenhower's council has as its scope not only "muscle making" and "tendon stretching"... but also the mental, moral, emotional, and spiritual development of youth. This youth program is most timely and fitting. I am glad that two of our General Authorities are connected with it—Elder Ezra Taft Benson, of the Council of the Twelve, and Elder Marion D. Hanks, of the First Council of Seventy.

... We are living in an age of gadgetry which threatens to produce a future generation of softness. Flabbiness of character more than flabbiness of muscles lies at the root of most of the problems facing American youth.
The President's Council on Youth Fitness should be
commended in recommending that a National Youth Fitness
Week be designated. By so doing they recognize that
in this challenging world it is essential that our
young people be aware of their obligations to them-
selves, to their families, and to the nation. In
this recognition they endeavor to keep themselves
mentally, emotionally, spiritually, socially, and
physically fit.

Parents have a responsibility in this education.
Youth needs guidance, direction, and proper restraint.

The obligation of the Church is to spend not just
one week this coming month on Youth Fitness, but fifty-
two weeks every year (60:423-424).

The introduction of so many modern social dances
in the early 1960's may have concerned the authorities of
the Church because of the tendency of youth to be led
astray from acceptable dance standards adopted by the
Church. This observation is made on the basis of a notice
placed in the September 1965 issue of the Improvement Era
by the First Presidency. It read:

... it is imperative that youth use wisdom in
establishing and adhering to church dance standards
so that good taste in dance is exemplified. Fad
dances should be evaluated in terms of acceptable
dance standards.

The following should be observed:

1. Good Posture - ... If one concentrates on
good posture, most fad dances can be danced in a manner
which will meet L.D.S. standards.

2. Dance Positions - When dancing, young people
should avoid crouching, slumping over, trying to do a
back bend, or having too close body contact.

3. Body Movements - ... Extreme body movements
should be avoided, and emphasis should be placed more
on styling and clever footwork.
4. Type of Music - . . . those who are called to serve on a dance committee should always review the music suggested for use during the dance (33:825).

As a general statement indicating his feelings concerning the main objective of education, President McKay wrote in 1967 that,

The objective of education is to develop resources in the students that will contribute to his well-being as long as life endures, even eternal life. Its objects are to develop virile manhood and beautiful womanhood (61:3).

This statement in itself indicated wide support for those educational programs promoting health and physical well-being.

SPENCER W. KIMBALL

Biographical Background

Spencer W. Kimball was born on March 28, 1895, in Salt Lake City, Utah. When three years old his family moved to Thatcher, Arizona. He grew into a happy and even-tempered child, but his childhood was not without its trials. When seven years old, he nearly drowned. When a young lad of ten, he was stricken with a paralysis of the face. At first, this threatened his future, but eventually the use of his face was completely restored. At the age of eleven, his mother died; and at age thirteen, he
himself almost died as a result of typhoid fever. In spite of his serious illness, Spencer W. Kimball developed a strong and rugged constitution through hard work, outdoor life, and clean living.

After finishing public school, he attended Gila Academy which later became Gila Junior College. Spencer proved himself an outstanding student and a fine athlete. He was a star forward on the basketball team and many of the team's victories were the result of his fine play. In 1914, he graduated with high honors.

Spencer W. Kimball has always been interested in the welfare of young people. He has been a member of the Gila Junior College board of trustees and has been active in the Boy Scouts. At one time he was vice-president of the Roosevelt Council of Boy Scouts.

The trials and tribulations that seemed to plague Spencer W. Kimball in his youth also touched him as an adult. In addition to having been stricken by a severe heart condition, in 1957 he had a vocal cord removed because of a serious throat condition, thus forcing him to redevelop his speech. In spite of his various afflictions, Elder Kimball has continually served his Church faithfully.
On July 8, 1943, he was called to serve as a member of the Council of Twelve and has served in that capacity since (124:590-591, 638; 118:31-32).

Recorded Statement by
Spencer W. Kimball

In a fireside address, Apostle Kimball expressed his views concerning the value of sports and other forms of recreation. He also warned those young people who make the social dance a "limiting and hazardous experience" by limiting their dance partners to one person.

"Sports can develop strength and endurance; can train the spirit to meet winnings and defeats in participator and fan. Games can encourage tolerance of teammates and discourage dishonesty and unfair tactics . . . . The dance can be a beneficial recreation, or a limiting and hazardous experience . . . ."

Proper dancing, with exchange of partners, provides pleasant evenings with many people to the accompaniment of music. To dance all evening with one partner . . . is anti-social and circumscribing. Like early dating, it encourages intimacies and limits choices in finding a proper spouse later (54:75).

EZRA TAFT BENSON

Biographical Background

Ezra Taft Benson was the first born of eleven children. He was born on August 4, 1899, to George and Sarah Benson who resided near Whitney, Idaho. When fourteen years old, Ezra's father was called on a mission for the
Church, and Ezra and his brothers had to take over the operation of the family farm (118:35). Ezra became accustomed to hard work, rode to school on horseback, and became known in the community as a champion beet thinner (32:5). Later he attended Utah Agricultural College, received his bachelor's degree from Brigham Young University, and earned his master's degree at Iowa State University. His leadership ability and his devotedness to the Church were recognized and on July 26, 1943, President Heber J. Grant informed him, "You have been chosen the youngest apostle in the Church (118:36)." He was forty-nine years old at the time. Not only did the Church utilize his talents, but in 1952 General Eisenhower asked Apostle Benson to become Secretary of Agriculture. He accepted the job and served under that administration for eight years (118:36). Also, during his active years in the government, he became involved with the President's Council for Youth Fitness (60:423). Apostle Benson was also well known for his contributions to the Boy Scouts (32:6).

Ezra Taft Benson has been an outspoken proponent of the Gospel and the United States Constitution. He firmly believes that the writers of the Constitution of the United States were divinely inspired (118:36). He has been a strong
patriotic individual. In fact, the ideas expressed in his sermons and writings often relate directly or indirectly to national prosperity, national security, individual freedom, etc.

**Recorded Statements by Ezra Taft Benson**

Having been appointed by Dwight D. Eisenhower to the President's Council on Youth Fitness, Apostle Benson held a keen interest in encouraging participation in the programs supported by the Council. This is illustrated in a discourse given on September 8, 1958, at Cascade, Maryland, while attending the second annual meeting of the President's Council on Youth Fitness. At that meeting he stated:

Physical well-being is not only a priceless asset to one's self—it is also a heritage to be passed on. With good health all the activities of life are greatly enhanced. A clean mind in a healthy body enables one to render far more effective service to others. It helps one provide more vigorous leadership. It gives our every experience in life more zest and more meaning. Robust health is a noble and worthwhile attainment.

This year we are celebrating the centennial of the birth of Theodore Roosevelt (1958). For much of his youth, Teddy Roosevelt was frail and sickly—so much so that he was privately tutored and could not take part in the rough and tumble games of boys his own age. But Teddy Roosevelt was a resolute character. He deliberately set out to build up his body—and he stuck to it. In a sense he made himself over. He made himself fit. And he went down in the annals of history as a great exponent of the strenuous life, . . . .

Times have changed greatly since Theodore Roosevelt was President. But the need for fitness is no less urgent.
I take greatful pride in the fact that many elements in my own background have particularly stressed youth fitness. My boyhood was spent in a part of this country where family and church play leading roles in the culture, recreational, and spiritual development of young people. Most of us were reared on farms or in small villages. Work and physical activity were the accepted and commonplace daily routine. We all realize that the conditions are not universal and normal today for many youth, especially those growing up in large cities.

My home state of Utah still seems to be in the vanguard in action for Youth Fitness. My Church has always stressed clean living, spiritualized recreation, and wisely directed physical activity. The Governor of Utah has established a Council on Youth Fitness. Several of the larger cities have Youth Fitness Festivals. The schools and recreation departments have stepped-up their emphasis on youth education and development.

There is a tendency to think of fitness solely in terms of the physical—in terms of bodily strength. But to be truly fit—truly up to the demands of life—requires much more than bodily strength. It involves the soul and spiritual growth, too.

The President's Council is not solely interested in just helping to turn out four-minute milers, star pitchers, and quarterbacks, or champion tennis players. True, we approve and encourage athletics. But our real goal is a program that helps youth to become fit—as future scientists, professional people, soldiers, workers, farmers, business managers, merchants, financiers—and, above all, as the husbands and wives, mothers and fathers of tomorrow.

It seems to me that the most successful program of complete youth fitness ever known to man was described in just fourteen words. They are the words of the beloved physician, Luke, in the New Testament. He uses just one sentence to cover a period of eighteen years—the eighteen years in which the Savior of the World, after returning to Nazareth from Jerusalem, prepared himself for his public life.

"And Jesus," writes Luke, "increased in wisdom and stature and in favour with God and man (Luke 2:52)."
There is the ideal of any program of youth fitness—to help our youth increase in wisdom and stature and in favor with God and man. It covers everything—physical fitness, mental fitness, social fitness, emotional fitness, spiritual fitness (6:123-126).

Your physical well being is not only a priceless blessing to yourself, but also a heritage that you may pass on to your descendants. With good health, all other activities of life are greatly enhanced. A clean mind in a healthy body will enable you to render far more effective service to others. It will help you to provide more vigorous leadership. It will give your every experience in life more zest and meaning. Robust health is a noble and worthwhile attainment (6:171).

Later in an address given on April 5, 1959, at General Conference, Elder Benson responded to President McKay's previous message concerning youth fitness, which was given earlier that same day, by saying:

With all my heart I respond to this great message of the President, Prophet, Seer and Revelator of the Church of Jesus Christ of Latter-Day Saints. And I hope and pray that leaders of youth everywhere who are fortunate enough to hear . . . or . . . to read it, will heed the council given therein (5:456).

STEPHEN L RICHARDS

Biographical Background

Stephen L Richards was born on June 18, 1879, in Mendon, Cache County, Utah. He was to be the oldest of ten children. While still a youngster, Stephen's parents moved to Davis County where he attended Davis Stake Academy
and the L.D.S. University. At the age of sixteen, he entered the University of Utah from which he graduated three years later. While attending the University of Utah, Stephen demonstrated his love for athletics by participating in track.

On February 21, 1900, Stephen married and left for Malad Valley, Idaho. There he operated a ranch for two years and in the mean time built his own home from logs he hauled to his homesite from forty miles away. Although he intended to ranch, the neighbors in Malad Valley persuaded him to become principal of the local school.

After two years in Malad Valley, Stephen decided to continue his educational pursuits. Thus, he went one year to Ann Arbor and then transferred to the University of Chicago where he graduated from law school, cum laude. Stephen L Richards was always an advocate of higher education. He not only taught at the University of Utah Law School but he served as a regent of the University of Utah and as a member of the board of trustees of Brigham Young University.

On January 18, 1917, Stephen L Richards was ordained an Apostle by President Joseph F. Smith. To accept this calling, Apostle Richards, at the age of thirty-seven,
dropped his law practice in order to devote all of his time and effort to the Church. On April 9, 1951, Apostle Richards was sustained as First Counselor to his long time friend and associate President David O. McKay (105:569, 581; 114:10-17; 40:30-46).

The responsibilities of his leadership positions were often demanding. Nevertheless, he withstood the pressures and demands inherent in his work by being able to relax. Gordon B. Hinckley once wrote of Stephen L Richards:

Though his load has been heavy, and his health not too robust, he has been able to keep up his schedule because he knows how to relax . . . . No picture to him is more inviting than smooth water cut at the bow of a trim boat . . . . He loves the pulse of a motor set at trolling speed and the tug of a line grabbed by a lively fish. He is familiar with the waters of Great Salt Lake and Fish Lake in Utah, of Lake Mead in Nevada, of the Hebgen Lake in Montana, and Yellowstone Lake in Wyoming (40:44).

On May 19, 1959, Stephen L Richards died, but his influence carried on. On November 5, 1965, Brigham Young University dedicated the Stephen L Richards Physical Education Building in honor of this great individual. During that dedication service, President Ernest L. Wilkinson made the following statement:

With his great breadth of vision as to the divine purpose of this institution, it is only fitting that we should give this physical education building his name, for an examination of his sermons will reveal
that one of his most constantly repeated themes was the sacred nature of our physical bodies (114:41).

**Recorded Statements by Stephen L Richards**

In an address presented at the General Conference of the Church on October 9, 1920, Apostle Richards expressed his support for the construction of recreation facilities by the Church for use by the youth of the Church. He also expressed his belief that recreation was a form of education and instruction. He spoke as follows:

... I think we ought to provide the necessary facilities for recreation, and I feel that it is the proper time to provide such opportunities that our young people, in particular, will not think themselves obliged to receive their recreational instruction and education--because education and instruction come as much from recreation as in any other way--from sources in no wise under our control, and which bring baneful influences in among us (77:203).

On October 1, 1949, when acting as an Apostle under President George Albert Smith, Stephen L Richards presented a talk to the Alumni Association of Brigham Young University. In that presentation, he revealed his feelings concerning the needed facilities for athletics at B.Y.U.

Now, I'm sympathetic with these athletic programs, I'm sympathetic with a lot of other things. I've said to President McDonald and to the board that I favor the facilities that we need down there, but not just so we can win a game and produce a superior team. That's not my objective. My objective is to make all the young people of this church proud of this university and want to come to it. That's my objective (79).
The majority of the available quotations by Stephen L Richards were made as he functioned in the office of First Counselor to President McKay. In the October 17, 1951, issue of the Church News, Elder Richards expounded over the athletic achievements of teams representing Brigham Young University.

I could mention other achievements, but I have to be a little careful when it comes to athletics. In basketball we should hold our heads high, league and national championships, all-American players, and other honors, tickle our ego. In track and field events there is a good record, with outstanding intra-mural meets and wonderful demonstrations of physical culture. In football, well, we will wait and see and hope (73:4).

It was in 1965, at the dedication of the Stephen L Richards Physical Education Building situated on the Brigham Young University campus, that President Ernest L. Wilkinson quoted President Richards as giving the following advice concerning athletic recruiting at B.Y.U.

If each year we could attract 100 . . . 200 . . . or 300 young men with athletic proclivities to our university who might otherwise go to other schools, and here be trained and subjected to the spiritual influences that will make them competent missionaries for the church, and set them in the path of a lifetime of devotion to our Father's work, I would be willing to go to a considerable expense to provide such attraction.

I should like to . . . say to these boys, "You may go to B.Y.U. and yet have addition to all else . . . proper opportunities for the development of your athletic skill and ambition."
... I do not know much about the intricacies of proselyting, but I see no good reason why members of this faculty may not conscientiously make observations and extend an invitation that would be acceptable to our coaches (114:15).

From the previous statements, it may be assumed that Stephen L Richards was a proponent of proper forms of athletics. We may also assume that his reasons were not to produce superior teams. What were his specific objectives for encouraging and supporting athletics and recreation? In order to answer this question, several statements made by President Richards will be presented. Collectively, they should somewhat clarify his reasons for offering such support.

The opening of the Smith Fieldhouse on the Brigham Young University campus offered President Richards an opportunity to express his ideas concerning the purpose of the fieldhouse and the influences that could result from its proper use.

Perhaps there are no people anywhere in the world who have a higher or loftier estimate of the body of man than do the people of the Church who sustain this university. To develop the body to be a fit tabernacle for the spiritual child of God which dwells within it, is one of the major concepts and goals of our education. This building and its facilities ... will make an estimable contribution to the physical well being of our people, and in our philosophy it cannot make a contribution without accelerating our spiritual development, for a clean and wholesome body is the essential concomitant of a pure heart and a noble mind.
With this new athletic plant the Brigham Young University should set the standards for hospitality and good will for other schools to follow. . . .

. . . I would like to see the time come . . . when Brigham Young University is noted throughout the land for its hospitality to visiting teams and guests from other universities.

It will be a great day when we can accord to our opponents the same high motives and ideals we ascribe to ourselves. Battle the opposing teams vigorously but fairly (76:2) . . .

In 1952 when counseling M.I.A. youth to lead exemplary righteous lives, he mentioned the M.I.A. Basketball Tournament and the impressions that watching it on television left with him.

I know that you are interested in the activities of youth. We want you to be. I had the great pleasure last night watching over television the final game for the M-Men basketball championship, and even more pleasure as I listened to the awards being offered not only for the victors, but the final award, and I suppose the greatest of all, was offered for the best sportsmanship, and it indicated a concept of athletics that I thought was very high--to have the emphasis placed upon the sportsmanship of the players, and on their proper conduct. That exercise over television last night was very enlightening, and very much more satisfactory to me than the outcome of the B.Y.U. - Wyoming game, although I congratulate Wyoming.

We can love sports. We can have legitimate sports. We can have a good time, and we can do it all in goodness and righteousness, and have no regrets, and not have blemishes on our lives (74:70).

About two years later at the dedication of the University Stake Center in Salt Lake City, Elder Richards once again stressed the importance of sportsmanship in athletics.
... We want to teach sportsmanship. We want to have what is called "clean" athletics.

... clean athletics and clean living are a part of our teachings to the youth and to all the people. I want our young people ... to understand that they are blessed with concepts of the body and of life which have come to relatively few of our father's children. They understand that it is necessary to respect these tabernacles in which their spirits are housed, and keep them clean and wholesome (72:4).

As he presented his dedicatory address at the Orangeville Ward Chapel on Sunday, May 9, 1954, President Richards explained the purpose for which the recreation hall was to be used. In doing so he also described what he believed to be some worthwhile values in recreation.

This beautiful, spacious hall provides a place for our recreation, where our young people can have recreation in virtue and wholesomeness and of a character making for cultural and refinement, instead of degradation. You, who perhaps have not lived in other sections, are not fully aware of the blessing that is, where our young people can be exposed to recreation that is refining, recreation that builds up their love of the beautiful, and develops the talents of those who participate. We are not educating here for the professionals of the world. We are educating for the happy, cultural, pleasant recreation of people (71:4).

The care, development, and protection of the body was to President Richards, one of the basic principles of the Gospel. Probably, it was because of his deep understanding of the relationship between the spirit and the body of man that motivated him to be such a strong supporter of athletics and
recreation. His belief in the interrelationship between the spiritual and physical aspects of man was indicated in an address delivered at General Conference. It was there that he stated:

... of special interest is the concept of the body as tabernacle of the spirit. A philosophy of temporal living has been built around this idea. In it a man's body is a sacred thing. It is not his own to violate with impunity. God provided it in the form of and as the house of his spirit. Any conscious, willful impairment of the body is an affront to God. And so it follows that the care of the body has real spiritual significance (78:35).

Being a full time servant of the Church, Elder Richards was aware that most churches did not teach the importance of the physical body and the importance of its care. On one occasion when taking part at the Lion House Social Center Discussion Forum in Salt Lake City, he expressed his feeling concerning this matter in a speech entitled, "Propaganda and Defense."

... physically, religion has a greater part to play in winning this war than most people will allow. I do not mean to say that the nation is not cognizant of the necessity of health and physical fitness but relatively few concede to religion any importance in their attainment. I am aware that I preach a religious doctrine understood and accepted by a very small part of the religious world, when I point out the relation of religious concept to physical fitness. I do not hesitate to advance it because I am convinced of its efficacy in promoting finer manhood and womanhood and because I have some encouragement in its increasing
acceptance by thoughtful observers and students everywhere.

I speak of the religious doctrine which teaches that the human body is sacred, the veritable tabernacle of the divine spirit which inhabits it and that it is the solemn duty of human kind to protect and preserve it from pollution and unnecessary wastage and weakness.

This very day and hour is not too early to give support and encouragement to every cause and every agency that tends to indoctrinate men with the true religious concept of the human body. Physical strength, mental alertness, and wholesome living will be fruits of such endeavors (78:207-210).

President Richards realized that all men were not blessed with the same physical attributes or capabilities. He knew that there were those who were not physically well and whole. However, because of his understanding of the importance of a properly functioning physical body, he asked the following question as part of an address delivered at the Utah State Agricultural College.

Where is wisdom about the body? We cannot contemplate happy, successful living without healthy, physical equipment. Every once in a while we hear wonderful stories which touch our hearts about the courage and accomplishments of the physically handicapped. But averagely we need health for success, and surely it is wisdom to strive for the largest possible measure of it (78:68).

Approximately four months before his death, President Richards addressed the gathering at the opening of the East Bay Interstake Center at Oakland, California.
An extract from that address illustrates somewhat the way in which he felt the Gospel supported wholesome recreation.

Recreation and social intercourse may come to occupy perhaps a major portion of the opportunities provided in the building. Many people are led to wonder why the Restored Church of our Lord provides such abundant opportunities for recreation for its youth. Some are unable to perceive the spiritual significance of this endeavor. It would take a sermon to properly lay the foundation for this concept, but I hope it may suffice to say that with the Mormon people everything in life has a spiritual significance. The Gospel is interpreted to cover every phase of human existence (75:3).

Finally, on a plaque placed in the entrance of the Stephen L Richards Physical Education Building on the Brigham Young University campus is a quotation by President Richards which could possibly serve as a summation of the basic philosophy which was the motivation behind his positive attitude towards and energetic support for wholesome programs involving physical activity.

I speak of the religious doctrine which teaches that the human body is sacred, the veritable tabernacle of the divine spirit which inhabits it. It is a solemn duty of human kind to develop, protect, and preserve it from pollution and unnecessary wastage and weakness (114:15; 73:208).
Biographical Background

Mark E. Petersen was born on November 7, 1900, into a humble home in Salt Lake City, Utah. As a young boy, Mark became recognized by those who knew him for his honesty, sincerity, and leadership ability. His education was obtained from Salt Lake City schools and the University of Utah.

One of the talents that young Mark developed was that of expressing himself in writing. After spending a mission in Canada, he went to work in the editorial department of The Deseret News. His unusual ability to express himself became not only a means of attaining business success, but a means by which he could serve his Church. Thus, he contributed greatly to the Church literature. For many Church members, the significance of his words increased as of April 20, 1944, for it was on that day that Mark E. Petersen was ordained an Apostle by President Heber J. Grant. From that day in 1944 to the present, Apostle Petersen has faithfully served in his calling (90:366-367; 118:583).
Recorded Statement by
Mark E. Petersen

Apostle Petersen authored a book entitled Toward a Better Life in which he indicated his enjoyment in watching young men competing in M-Men basketball. Also, he expressed his belief that the importance of building character, honesty, and integrity through competition is greater than the worth of any game ever devised.

I have been watching M-Men basketball tournaments for a number of years, first when we used to hold them at the Deseret Gymnasium. As I went there day after day, years ago, and watched the play, I so thoroughly enjoyed the wonderful spirit of competition on a fine clean basis that was exhibited there.

I have always been glad in these M-Men basketball competitions we have had two great awards, one for the winner and one for good sportsmanship. I have always felt that the sportsmanship award was the more important of the two. I am sure it is, and I am sure that most of us who have been close to this program have agreed that this is so.

We hope that as you play this tournament, you will recognize the great importance of sportsmanship. We hope that all of you will play to win. But we hope that you will play in honor and good sportsmanship.

Honor must always take its place before victory. Why? Because the game is not the important thing. Neither is victory.

Honor, integrity, good character are the most important things in the tournament. They are more important than any game that has ever been devised (67:9-10).
Biographical Background

Marion D. Hanks was born on October 13, 1921, in Salt Lake City, Utah. When two years old, his father died leaving his mother to support Marion and his five brothers and sisters.

Young Marion grew physically to be a well coordinated, strong individual. His coordination and skill won for him the state marble championship. His athletic inclinations led him into more active athletic competition. In 1947, he was a member of the championship M-Men basketball team. His athletic abilities aided him in high school and college. In fact, his college basketball coach stated that Marion was the most promising freshman prospect he had seen at the University of Utah. However, it should be noted here that Marion declined his athletic scholarships in order to go on an L.D.S. mission. His athletic prowess has remained with him, however, for he is known today as a highly competitive handball player (122:9-10; 110:915).

Marion D. Hanks' devotion and dedication was first to his Church. Although he was graduated from the University of Utah Law School and earned his Juris Doctor degree, he
chose to teach L.D.S. Institute and Seminary classes instead of practicing law. In October 1953, he was called to become one of the First Council of the Seventy. Later, on April 6, 1968, he was sustained as an Assistant to the Council of Twelve (118:109-110; 105:598).

His interests in the development of the whole man is exemplified by his works. He has been involved in mental health, scouting, the Parent-Teacher Association, and under President Dwight D. Eisenhower was on the President's Physical Fitness Committee (122:10). For his meritorious service to the youth of America, Elder Hanks received an honor award during the New Mexico Governor's Conference on Youth Fitness held in December 1959. The award was made by Dr. Dewey F. Langston, Director of the Department of Physical Education and Health at Eastern New Mexico University (25:5). Another example of the respect and gratitude shown to Elder Hanks was the standing ovation he received after speaking to the New York State Association of Physical Education, Health and Recreation in January 1962. He spoke to the two thousand members on five points: (1) wisdom; (2) will-power discipline; (3) work; (4) worshipfulness; and (5) example (26:6).
Recorded Statements by
Marion D. Hanks

While participating in the 1958 October General Conference, Marion D. Hanks commented on the President's Youth Fitness Program. Benson along with Hanks was a member of the President's Council for Youth Fitness when this statement was made.

A few weeks ago I . . . heard Brother Benson discuss the Youth Fitness Program now underway across the land. As the viewpoints of the Church were so impressively presented I . . . was moved with gratitude that through revelation the Lord has blessed us with the principles and the programs which can lead us to effective, participating citizenship in the community and in the kingdom, . . . .

Consider the understanding the Lord has given us to the nature of this physical body which houses our spirit . . . "the spirit and the body are the soul of man (D & C 88:15)." "For man is spirit. The elements are eternal, and spirit and element, inseparably connected, receive a fulness of joy.

"The elements are the tabernacle of God; yea, man is the tabernacle of God, even temples; and whatsoever temple is defiled, God shall destroy that temple (D & C 93:33, 35)."

I am grateful to understand that my physical body is an eternal, non-evil component of my eternal soul, and that I have, therefore, a duty to honor and respect and care for it, and to refrain from imposing upon it any treatment or substances deleterious to it. While I could not choose nor govern the condition of the body into which I came, I have the responsibility to give it the best care I can, and if I do not I am acting in derogation of a great gift of God (42:959).

As already indicated in the previous biographical information, Elder Hanks, as a member of the President's Council for Youth Fitness, had the opportunity to speak
before groups directly concerned with youth fitness. On September 19, 1959, he addressed the Third Annual Meeting of the President's Citizens Advisory Committee on the Fitness of American Youth held at the United States Air Force Academy, Colorado Springs, Colorado. The following is an excerpt from that speech.

... We are blessed with the happy task of helping youth to become fit—intellectually, physically, emotionally, spiritually. Neither muscular development, intellectual brilliance, social competence, satisfactory adjustment, nor Church attendance is itself our objective, however. We have a broader goal. We are not so much concerned with a definition of fitness as with the ends of fitness.

The most important question we have been asking is not "What is fitness?" but "Fitness for what?" In considering what we would like to help our young people be fit for and to do our opportunity gets perspective. What we really want for them is that they be fit to live meaningfully, wholesomely, constructively, joyfully; that they be fit boy and girl friends for our children, fit husbands and wives, fathers and mothers, neighbors, teachers, scientists, leaders, citizens. We would like for them to become participating, purposeful, contributing happy human beings. These are the ends of real fitness; they are ends worthy of mankind.

We must help the young to want to have bodies that are healthy—and useful and controlled; minds that are alert, curious, educated, creative—and responsible; an outlook on life that is realistic and mature; satisfying relationships with himself, his family, and others—based on integrity, honor, decency, virtue; and the faith and courage that come from religious experience and deep spiritual assurance.

The young people with whose fitness we are concerned are not the creators of the environment in
which they live. We adults are. One wonders that they
do as well as they do in consideration of the fare we
provide for their minds to feed on. They are treated
to widespread examples of corruption in business,
labor, politics and government, of glamorized infi-
delity and divorce, of alcoholism and organized crime
and a saturation of sex as a money-making device on
every side that is appalling . . .

    . . . in terms of providing incentive and oppor-
tunity for development of character fitness in youth
we have a huge task and a vital challenge. We need
to motivate youth--influencing and youth--serving
individuals, organizations and agencies to fan or
rekindle in the young the spark of adventure and
challenge and search forever characteristic of their
age and disposition.
The young need to know that ours is a time of
unsurpassed opportunity and demand for physical and
social and intellectual fitness, and for the ethical,
moral and spiritual excellence which give meaning and
purpose to their readiness and responsibility. They
need to be led to see themselves as purposeful parti-
cipants in one of the most crucial and challenging
times in history, and to feel a sense of personal
responsibility in relation to it.
Youth needs to have leadership, love, interest,
attention from an adult generation which itself
understands the prime importance and heavy impact of
its influence--and is honest enough to accept the
responsibility.

    . . . With strong personal convictions as to the lateness
of the hour and the extreme seriousness of the circum-
stances, I am yet convinced that there is time to bring
to the young, awareness of the incentives and oppor-
tunities and honest rewards of moral and spiritual
fitness, and to provide a climate in which they can
function purposefully. I am hopeful that we have the
capacity, resourcefulness, honesty and courage to do
so, for in truth the young will be led to fitness only
by those who are fit to lead them (43:12, 16).
Elder Hanks has served as a prominent spokesman to and for the youth in the Church. His advice and council is highly valued by many young people. Thus, many of his statements have been directed to the youth.

In an *Improvement Era* article entitled "It's Time for Good Balance," Elder Hanks advised young people to "Take time to play, to participate, to have fun and laugh. . . . Take time to be healthy, to walk and swim and bicycle, to eat wisely, sleep sufficiently, be clean (44)."

As a member of the First Council of Seventy, Elder Hanks had a sincere concern for missionary work. This interest carried over into the Church's athletic and recreational program. This was illustrated when he advised the young Church members what to do concerning inviting their non-member friends to participate in the recreational and athletic programs of the Church. He wrote:

Plan to invite friends to attend or participate in athletic contests, operettas, plays, and other activities. (Do you know that in 1959 more than 1,400 girls were activated or brought into the Church through the girls athletic program.) (47)

The success in bringing members into the Church through these programs could only have resulted from the wholesome personal relationships and the pleasant experiences enjoyed under the proper environment.
In April 1961, when speaking at the Church's General Conference, Elder Hanks explained the relationships between crime among youth and the lack of proper recreation under good leadership. Thus he refers strongly to the value that proper recreation can have for society as well as the individual.

Activity is one of the pressing needs of youth everywhere . . . . I listened to a discussion between two wardens in our city at a convention. They agreed that there were two things almost invariably true about the inmates under their charge:
1. They had never had a chance to take part in organized activity under good leadership.
2. They had never learned responsible attitudes toward others.
   Well, someone has to be the scout master; someone must be the quorum advisor; someone needs to lead the chorus and to be the coach (45:428).

The previous statements by Elder Hanks were made before he became an Assistant to the Council of the Twelve. Nevertheless, the following excerpt from an article written by Elder Hanks after taking his new position revealed that his attitude toward athletics and recreation did not change.

Physical health and well being are essential to the full life, and a young Mormon is taught from childhood to safeguard and strengthen his body. He does this on principle, believing that his body is a non-evil component of his eternal soul. "The spirit and the body are the soul of man."

...
Sports activities and organized athletics of many varieties are encouraged and sponsored by the Church, and so are camping and dancing and other wholesome recreation. Someone has called it "spiritualized recreation"—physical and cultural activities under Church influence and standards, with the guidance of qualified leaders (46:47).

RICHARD L. EVANS

Biographical Background

Richard L. Evans was born on March 23, 1906, at Salt Lake City, Utah. Ten weeks after his birth his father died and his mother guided the family through difficult times. In order to contribute to the family's welfare, young Richard worked at many jobs.

As Richard L. Evans matured, he developed skill in speaking and became skilled in the usage of the English language. Thus the University of Utah awarded him a scholarship for his debating accomplishments. It was from this institution that he later earned the B.A. and M.A. degrees (118:56).

The Church recognized qualities in Elder Evans which could be of value to the Church. Thus on October 7, 1938, he was ordained as one of the First Council of the Seventy. He remained in this position until October 8, 1953, when he was ordained an Apostle (105:594-595).
Apostle Evans has used his ability to communicate with others as an instrument for the Church. He has been involved with the oldest, continuous radio program in the United States, During this program, entitled "Music and the Spoken Word," his stimulating ideas, beliefs, and expressions have been broadcasted. In addition, he has also written more than a dozen books, and many articles expressing doctrinal concepts with words of wisdom and counsel. His writings cover numerous topics, including the worth and care of the body (118:55-56).

Recorded Statements by Richard L. Evans

In his book entitled May Peace Be With You, which was published in 1961, Apostle Evans pointed out what he believed to be the necessity of maintaining a balance in life in order to function as effectively as possible. An excerpt from his statement will illustrate what he meant by balance.

As to the balance we need for fullest effectiveness, we would recall some sentences on physical and mental and moral fitness, on wholeness in the living of life. It is, of course, possible to work, to serve, to accomplish many things without being well balanced, without peace and health and happiness, without the full and well rounded living of life. Even a man with an unquiet conscience can account for some accomplishment. But how much more accomplishment could he account for if he had the poise that comes with peace, with an
awareness of sound mental, moral and physical foundations (29:65).

The inclination of youth to take their health for granted and to not be concerned about preserving it seemed to concern Richard Evans, for in his book ... an Open Door, which was a compilation of his radio talks, he made the following comment.

"The preservation of health is a duty," said Herbert Spencer. Few seem conscious that there is such thing as physical morality.

One of the most valued of the harvests of life is health. We cannot always assure it unto ourselves. There are accidents and uncontrolled illnesses. But we are more likely to have health as part of our harvest, if we are aware of its value early in the years of youth.

Yet youth sometimes abuses health as it abuses time--thinking that it will always be available. But the dissipation of health, or of any age, are paid for surely and certainly.

And it is not only curing the sick that is so essential, but teaching the well to stay well, the healthy to stay healthy and physically fit (31:124-125).

An extract from his General Conference address on the morning of April 6, 1967, reveals that Apostle Evans once more pointed out the importance of the body and then admonished the Saints concerning the body's care. He said:

We have only one body. It is irreplaceable, indispensable, sacred. It has to last a mortal lifetime. With it, and the spirit within, we think, we plan, we work, we feel, we live our mortal lives.

It is a miracle and most amazing . . . the instruments through which we think and plan and pursue life's purpose.
Don't dissipate it; don't impair any part of it. Keep it clean and functioning (28:33).

STERLING W. SILL

Biographical Background

Sterling W. Sill was born on March 31, 1903, in Layton, Utah. As a young boy, he was troubled with extreme timidity. At the age of twelve, however, an incident occurred which marked a turning point in Elder Sill's life. A biographical sketch of his life relates the incident.

... He was asked to review in Sunday School class a paragraph from the manual. As he stood up to speak, the 12-year-old youth became panic-stricken. Tears coursed down his face, and he was unable to finish. That same day another youth spoke with such aplomb that Elder Sill still recalls the compelling motivations to seek similar excellence (118:93).

This desire and drive for excellence did much for Sterling Sill's self-confidence and ultimately was a great influence in his successful achievements. In June 1928, he held the lead in the North Davis Stake Drama which won Church-wide honor. For nine years, Elder Sill served as scoutmaster and along with his scouts earned the rank of Eagle Scout (111:295).

On April 9, 1954, Elder Sill was set apart as Assistant to the Council of Twelve by President McKay
Through his determination to achieve excellence in self-expression and communication, Elder Sill, in 1959, was asked to deliver regular sermons over radio programs aired nation wide over 450 stations. It took Elder Sill over forty years to prepare as a spokesman for the Church. For years he has been cataloging his thoughts and is at present working on his twenty-first scrapbook of ideas. It is from the many sermons and writings of this man, who has been described as "... a great public spokesman for the Gospel in our time," that the following statements are taken (118:93-94).

Recorded Statements by Sterling W. Sill

With eloquent rhetoric and sound reasoning, Elder Sill spoke out in behalf of the care, protection and development of the physical aspect of man and in doing so, he constantly referred to the spiritual ramifications. His writings bring forth his feelings in precisely stated terms.

In his book entitled The Law of the Harvest, Elder Sill wrote concerning the body, its development, and what its development can mean to the individual.

One of the greatest wonders of the world is the beautiful, well developed human body without which we could never have a fullness of joy either here or hereafter. Greece reached her golden age only after
her people had developed strong, vigorous, healthy bodies. That was the basis for all of their other accomplishments. The Spartans thought of themselves as children of Hercules and they trained themselves accordingly. A healthy body is the dwelling place best suited for a clear mind, a pure heart, and an enthusiastic spirit.

The Apostle Paul referred to the human body as the "temple of God" and indicated its importance by saying, "If any man defile this temple, him shall God destroy. For the temple of God is holy, which temple ye are." Man's body was designed for an eternal life. God did not intend us to be physical weaklings with ailing bodies filled with sickness and disease. In our age tending toward soft living, we sometimes let this wonderful body lose its Spartan qualities and become flabby and unfit . . . .

Even if we were merely trying to be effective athletes, we would eat only wholesome food, recommended for the training table. We would get regular hours of sleep and undergo a vigorous body-building program that would make us alert, resistant to disease, and ready for every test, and any accomplishment. But life is much bigger than a football or basketball game and if we are to be successful in life, we must maintain a high physical score by always being fit and full of energy and healthful enthusiasm (84:105-106).

In his publication, The Way of Success, Elder Sill compared success in football with success in life and in doing so he indicated his feelings about the values inherent in the game of football. He wrote:

Success in football and in life is developed in about the same way. Both football and life are referred to as a game. Each one requires a great amount of strength, speed and skill. There is another similarity between success in life and success in football, and that is that both require genuine sportsmanship. Candidates in both fields must also enjoy the game and have the ability to win occasionally.
There are few things that so greatly stimulate the human spirit as a good resounding victory (87:17-18).

In his book, *What Doth It Profit*, Elder Sill expounded on the importance of actively engaging in physical work. He stated:

The body is the temple of the spirit, and both mutually react upon each other . . . . When the mind and the body are operating properly there is great joy and zest in living. But to maintain its health and strength the body must work (88:75-76).

In his book, *The Quest for Excellence*, Elder Sill pointed out the importance of perfecting the body in order to strive for excellence and true enjoyment of life.

It is thought that we may do ourselves a severe injustice by underestimating the importance of the body. Mortality has sometimes been looked on as imprisonment. Too often the body has been despised by religionists. But Jesus regarded the body as a holy temple. Certainly it is absolutely necessary for our maximum eternal happiness. The Apostle Paul said to the Corinthians, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are (I Cor. 3:16-17)." Again he said, "Your body is the temple of the Holy Ghost which is in you, which ye have of God, and he are not your own (I Cor. 6:19)." We should be very careful when we are entrusted with the use of property that is not ours.

Next only to the human spirit, the body is the most marvelous piece of equipment ever devised or imagined . . . .

This tremendous physical creation is the indispensible counterpart of the eternal spirit. The
spirit is an architect that molds the body into its likeness and statue.

Only by proper care of the body and its auxiliaries of mind and personality is it possible to achieve the greatest eternal joy. And what possibilities one denies himself when he fails to realize the advantages of the sight, hearing, feeling, and other sensations that belong to a well-educated, well-cared-for body. Without this perfection of body, it is impossible to enjoy the delicious freshness of the morning, or to revel in the invigorating sunshine of noonday, or to enjoy the calm peace of the evening time. What a delight to know the pure pleasure that comes to us when our physical selves are in perfect condition. . . . What treasures of satisfaction await us if we keep sacred this holy temple of God (83:274, 276).

So strong was his belief concerning the positive relationship between exercise and health, Elder Sill declared that "It is the natural law of our being that when one becomes inactive mentally, spiritually, or physically, he starts downhill (85:154)."

The Power of Believing was a book by Sterling W. Sill published in 1968. In this volume, Elder Sill gave an explanation of the inseparability of man's mind, spirit, and body. Also, he pointed out why it is important to exercise regularly and the effects of this exercise on the body's other faculties. It appears to serve well as an appropriate summation of Elder Sill's feelings toward physical activity and its value to the individual.
For many years walking has been prescribed as an exercise that is very beneficial to our health. This stimulating activity also provides a pleasant way of injecting an extra measure of life into our bodies and minds. And by this process we can also provide some additional arousement for our spirits. I have a good friend who seems to get the maximum benefits out of walking. He gives himself a daily allotment of two miles in going to work and another two miles in returning home. He uses a pace fast enough to open up his sweat glands and get his blood churning. But while all of this physical locomotion is taking place, his mind is employed in memorizing and meditating, and his happy spirit is doing some planning and aspiring.

There is a stimulating uplift involved in feeling the blood pulsating in one's veins, while interesting poetry and ambition packed ideas are exercising his mind . . . .

There is a triple alliance of power that is made up of that very close relationship between the physical, mental and spiritual life departments. A person who is always physically tired and slow moving may also tend to be slow moving mentally and spiritually. Because we are put together all in one piece we should build strength and power into the whole person. . . . because all of our faculties seem to operate from the same drive shaft we can strengthen our personality traits and increase our rate of mental response by speeding up our physical activities.

Before a coach sends a football player into the game he sometimes warms him up by having him run up and down the sidelines. When his body is active, his mind and spirit tend to be changing also. My friend does something comparable to this as he walks to work each morning breathing volumes of fresh morning air, and feasting his eyes upon the beauty of the earth as life goes pulsating through his mind and body. Great satisfaction can come from walking when the weather is fair, but it is also a lot of fun to walk in the rain, and even a first class blizzard can be stimulating.

Dr. Alex Carroll once wrote a book entitled Man, the Unknown. In this book it is pointed out that we weaken ourselves and miss many of life's
available pleasures and benefits in heated automobiles and eating too much soft food. Creation designed man for struggle. He is at his best when he is lean, hungry and carrying a high spiritual charge. Our ancestors fought with wild beast, went without food, endured long periods of fatigue, struggled with the elements and learned to overcome many other natural difficulties. We can also tone up our emotions, charge our mental batteries and give zest to our living by effectively using this wonderful physical equipment with which we have been blessed (86:130-131).

JOSEPH FIELDING SMITH

Biographical Background

Joseph Fielding Smith was born on July 19, 1876, in Salt Lake City, Utah, a son of Joseph F. Smith, the sixth President of the Church. Being a farm boy he labored with his hands and developed a love for animals and nature. As a young man, he attended L.D.S. University.

In the L.D.S. Church, Joseph Fielding Smith became quite active. In 1899, he was called on a British Mission and only two years later he accepted a position in the Church Historians office. In 1906, he became Assistant Church Historian and later was named Church Historian. On April 7, 1910, Joseph Fielding Smith was ordained and set apart as a member of the Council of the Twelve Apostles. At that time, he was thirty-three years old. Forty-one years later, on April 9, 1951, he was sustained as President
of the Council of the Twelve Apostles. On October 28, 1965, at the age of eighty-nine, Apostle Smith was sustained as Counselor to the First Presidency. Apostle Smith demonstrated his concern for the education of youth through his activities as Chairman of the Executive Committee of the Board of Trustees of Brigham Young University. Also, for thirty-four years he was a member of the Church Board of Education and was active in developing the policies and programs of the Latter-Day Saint Institutes and Seminaries.

Joseph Fielding Smith has always shown an interest in sports. Being an active man, he regularly attended classes at the Deseret Gymnasium for many years. He has been known for his enthusiastic skill in various games. When not participating himself, he has been an enthusiastic spectator. As a father and counselor, he has encouraged his own sons and sons of others to become active in wholesome competition. His son, Milton, played football for the University of Utah and during one season, recorded the third best college punting record in the nation (40:88-89; 118:15-18).

Apostle Smith dedicated his life to serving the Church and mankind. And a long life of accomplishments was climaxed on January 23, 1970, for it was then that he
was ordained and set apart as the Tenth President of the Church of Jesus Christ of Latter-Day Saints, thus filling the vacancy left by the death of President David O. McKay (69:2; 114:18).

Recorded Statements by Joseph Fielding Smith

On January 5, 1965, Apostle Smith delivered an address and offered a prayer of dedication at the dedicatory services for the Deseret Gymnasium in Salt Lake City, Utah. In order to best capture the understanding that he had concerning physical activity and the values and benefits that he so much hoped would come from the utilization of the new gymnasium, the entire address and prayer will be presented.

I wish to express my personal thanks to President David O. McKay and the general authorities of the Church for this gymnasium erected for the benefit of the members of the Church, both religiously and physically. There may be some individuals who feel that a building for recreation, and physical contests to be a waste of time and means, that the money so spent could be devoted to a better cause. However the Lord expects the members of the Church to take care of their bodies by exercise as well as to employ their minds in the seeking of knowledge pertaining to His kingdom and their eternal salvation. Permit me to quote a portion of an editorial written in the Improvement Era, when the first gymnasium was built.

"The Church has always encouraged manly sports and legitimate enjoyments. It is a part of its creed that the most efficient Latter-Day Saint is the one who is well balanced mentally, morally, and physically,
"Hence, the authorities deemed it necessary to provide some means of securing for the young people a place where they could get physical training. And that, under the direction of our own people. At the same time they thought to provide a means of legitimate enjoyment to the young people of encouraging athletic games and contests.

"The gymnasium will be used for the final contests and meets and that all athletics in the Church should be on a basis of true sportsmanship--to teach that it is better to lose honorable than to win by trickery.

"It is the aim of this gymnasium to help men and women, boys and girls make the most and the best of their physical bodies, to develop normally through the years of growth and to keep vital and young through the years of maturity. The gymnasium is a center where ideals of fair play, chivalry, and honor are fostered. Clean amateur sportsmanship in athletics and recreation is a fixed goal of this institution."

The establishment and maintenance of a great institution, the aim of which is the preservation and promotion of health through a rational and agreeable program is not only a matter of community pride, but also a distinct public benefaction and an expression of sound educational practice. Health is the first requisite of individual and national success.

It is the duty of all who avail themselves of the opportunities which are offered, to remember their covenants.

This gymnasium should be to us a place of sacred obligation to be true to every commandment and covenant placed upon us by the gospel of Jesus Christ.

Now if you will join with me we will offer the prayer of dedication.

Our Father in Heaven, we are assembled for the purpose of dedicating this Recreation Center or Deseret Gymnasium, as a place where thy sons and daughters may come to obtain training and exercise beneficial to their physical condition, that their minds may be kept alert and their bodies fitted to the many duties and responsibilities which may be required of them in their daily occupations. Provision has been made for various kinds of exercise that will be suited to the needs of one and all,
that will help to fit them for the various vicissitudes of mortal life. Skilled and faithful teachers will be provided so that all that is done by way of activity will be conducted under proper direction and in keeping with the laws of physical health. Lessons in relation to the care of the body will be provided for all. Moreover, the day will begin with humble prayer and it is the intention that whatever is done by way of exercise, physical contest in games or whatever it may be in the training and recreation of those who patronize this gymnasium will be done in the spirit of prayer and obedience to Thy commandments.

We pray that no unclean thing may enter here but that the spirit of peace, fellowship and faithful obedience to Thy divine will and commandments may permeate this building and that all who assemble for exercise, physical development and recreation may be impressed with the fact that Thy Spirit is here, and so we pray that no unclean influence may be permitted to disturb the peace, tranquility or cleanliness of this edifice.

We pray our Father that the influence of Thy Holy Spirit may always be felt here and the exercises, games and other activities will leave an impression to cause those who take part to seek for righteousness.

Moreover, we ask Thee to bless and protect this building from the ravages of fire, storms, floods, earthquakes or any other destructive conditions of elements. May all who assemble here and who come for the benefit of their health and for physical blessings, feel that they are in a house dedicated to the Lord. Therefore we pray that no unclean person may enter here but all who come may keep the commandments of the Lord.

We ask Thee to bless this building that its foundations may be strong and capable of carrying the load that is resting upon them. Bless the building in all of its rooms, its swimming pools, its courts, set apart for physical contests and exercise. Moreover we pray that all who come may feel that the Spirit of the Lord is here, whether it be in athletic fields or in the gatherings which will come for religious purposes.

Bless its walls, partitions, its ceilings and roof that they may be strong and protected from adverse conditions and elements.
Let Thy Holy Spirit guide those who are appointed to direct, teach and otherwise wait upon the patrons, may they have health and strength and wisdom, and may harmony, peace and righteousness constantly prevail that those who patronize the gymnasium may feel the influence of Thy Holy Spirit.

Now, our Father, we thank Thee for this building may we always keep it sweet and clean morally, physically and spiritually and that the influence of Thy Holy Spirit may abide here. We ask Thee to accept our labors and Thy blessings be made manifest through all time, in the name of Jesus Christ Thy Beloved Son. Amen (105).
CHAPTER VII

FINDINGS AND CONCLUSION

FINDINGS

The purpose of this study was to examine statements of various leaders of the L.D.S. Church which refer to the objectives, activities, and desirable experiences inherent in well organized and properly conducted physical education and recreation programs. It was proposed, as a basic assumption, that if the examination was thoroughly done, the thoughts of these men concerning the place and importance of such programs might be evident.

To form a basis for such an assumption, certain observations had to be presented in order to clarify and consolidate the views of the various leaders. The following observations are made on the basis of an examination of the statements made by the various Church leaders.

1. Through his example, President Joseph Smith initiated interest in physical recreation as a means of relaxation and socializing. Nevertheless, few statements
were found in his formal presentations which directly referred to the value of or objectives of physical activity.

2. The Law of Health (D & C 89) which later became referred to as the Word of Wisdom had implications relating to the objectives of physical education.

3. Probably the greatest motivator of the recreation movement within the Church was President Brigham Young. His most fervent speeches included the values of wholesome recreation when participated in with moderation. His reasons for promoting amusements were that the mind of the thinking man might relax and the body receive its due exercise. The social value of recreation was recognized by President Young, also.

4. President Young approved of the dance as one way of praising the Lord. Through one of his revelations (D & C 136:38), this belief became incorporated into Church doctrine.

5. President Young expressed much concern over the Saints participating in round dancing because of evils arising from such dancing with undesirable individuals. This concern seemed to be publicly expressed by Church leaders from the Presidency of Brigham Young through the Presidency of Wilford Woodruff. In addition, the dance
craze of the early 1900's prompted President Joseph F. Smith, in one statement, to discourage dancing. Eventually, it appeared that the leaders seemed not to stress the evils of round dancing so much but continued their encouragement for proper supervision of recreational activities.

6. During the period from August 30, 1877, through October 10, 1901, the Church leaders approved of physical activity and recreation and recognized its value, but it is relatively obvious that because of extenuating circumstances, they seldom referred to the subject.

7. During the latter 1800's into the early 1900's the Church leaders seemed concerned over the association of young Latter-Day Saints with undesirable non-members. Such activities as dancing, bowling, and bicycle riding were viewed with suspicion because of their social ramifications.

8. Throughout the history of the Church, various leaders have demonstrated an understanding of the physiological, psychological, and sociological benefits derived from wholesome physical activity and recreation.

9. It was emphasized several times that the spiritual and physical aspects of the individual were
interrelated, thus indicating the importance of the care of the body. However, it was also repeatedly pointed out that of these two aspects of man, the spiritual was the more important and should not be neglected or abused because of the overemphasis of pleasurable physical activity and recreation.

10. Without exception, the men discussed in this study appeared to support competitive activities such as individual sports, dual sports, and team sports, so long as they did not interfere with Church activities, so long as they were not participated in on Sunday, and so long as the value to the participant was wholesome and conducive to his spiritual, mental, and physical health and welfare. Individual, noncompetitive activities were also approved of and encouraged.

11. On many occasions, these leaders pointed out the Church's support and encouragement of wholesome recreation for young and old, but particularly for the youth. Since the presidency of Heber J. Grant, the Mutual Improvement Association has controlled the recreation program of the Church.
CONCLUSION

Included in this study were nine Apostles, one Assistant to the Council of the Twelve, and all nine Church Presidents. Although this included only a small number of the Church Authorities during the period covered, these men represent some of the most dynamic and outspoken leaders in Church history. Not one of these men proposed in any way that recreation and physical activity such as found in recreation and physical education programs was undesirable or even unnecessary in the individual's life—no matter what his age. On the contrary, they recommended wholesome recreation, in the proper environment and under proper supervision—whether it was in the form of competitive contests or in the form of individual and group activities of a noncompetitive nature.

Basic Assumption

Because of the consistency of their beliefs and the sincerity of their convictions, it is assumed that on the basis of the statements examined and the biographical information presented, these leaders of the Church of Jesus Christ of Latter-Day Saints approve of the development of physical education and recreational programs by both private
and public agencies which are honestly concerned with the physical, social, mental, and spiritual welfare of the participating individuals, and who exhibit wisdom in administering and conducting their programs in a manner conducive to the development of the whole man.
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A REVIEW OF STATEMENTS MADE BY CERTAIN LEADERS OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS WHICH REFER TO VARIOUS OBJECTIVES, ACTIVITIES, AND DESIRABLE EXPERIENCES INHERENT IN WELL ORGANIZED AND PROPERLY CONDUCTED PHYSICAL EDUCATION AND RECREATION PROGRAMS

An Abstract of a Thesis
Presented to the
Department of Physical Education for Men
Brigham Young University

In Partial Fulfillment
of the Requirements for the
Master of Science Degree

by
G. Newton DeShazo
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ABSTRACT

The purpose of this study was to locate and examine statements within the writings and recorded speeches of certain leaders of the L.D.S. Church which refer to various objectives, activities, and desirable experiences inherent in well organized and properly conducted physical education and recreation programs.

Data dating from 1830 through 1969 were gathered from the resources and through the services provided by the historical libraries of the L.D.S. Church and Brigham Young University. Available biographical and historical information was presented to denote circumstances possibly influencing the statement itself, the significance of the statement, or the intent of the statement.

Without exception, the men discussed in this study supported wholesome competitive and non-competitive physical activities so long as they did not interfere with Church activities, so long as they were not participated in on Sunday, and so long as the value to the participant was wholesome and conducive to his spiritual, mental, and physical health and welfare.

COMMITTEE APPROVAL:

[Signatures]

Chairman, Advisory Committee

Member, Advisory Committee

Member, Advisory Committee

Chairman, Major Department