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The Development of the Juvenile Instructor Under George Q. Cannon and its Functions in Latter-Day Saint Religious Education

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THE DEVELOPMENT OF THE JUVENILE INSTRUCTOR UNDER GEORGE Q. CANNON

AND ITS FUNCTIONS IN LATTER-DAY SAINT RELIGIOUS EDUCATION

A Thesis

Presented to the

Department of Graduate Studies in the College of Religious Instruction

Brigham Young University

In Partial Fulfillment

of the Requirements for the Degree

Master of Religious Education

by

Lawrence R. Flake

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I. INTRODUCTION

January 1, 1969, marked the beginning of the one hundred and third year of continuous publication of the Juvenile Instructor magazine. This magazine bore the title Juvenile Instructor for nearly two thirds of its first century, but members of the Church of Jesus Christ of Latter-day Saints, the organization which publishes this periodical, have known it since 1929 simply by the name Instructor. Its editor in 1969 is ninety-five-year-old David O. McKay, a man revered as a prophet of God by the magazine's 104,000 subscribers; its founder, George Q. Cannon, was also a prophet in the Church of Jesus Christ of Latter-day Saints. This publication has served the Church as an organ of religious education, and it has, during its first century of circulation, been of great value to children, parents, teachers, and the Sunday School Union of the Church. Elder Mark E. Peterson, a member of the Church's council of Twelve Apostles, recalls the influence the Juvenile Instructor had upon him during his childhood and its continuing influence upon parents, teachers, and the Sunday School in the Church today:

The Juvenile Instructor was one of the very potent child instruction magazines of our early days. Even when I was growing up in my home the one magazine that I read and that my parents read to me was the Juvenile Instructor. I remember my folks had the Juvenile Instructor bound and we still have some of the large bound volumes of the early Instructor. I loved the stories my mother read to me from that publication. The Instructor today is growing wonderfully also. It is the official organ of the Sunday School of the Church, but it is also being made into a teachers magazine for the whole Church, in addition to the Sunday School. Its aim is to help not only the Sunday School teachers, but the teachers of all organizations, including parents in the home, to
more effectively present the gospel message.¹

This study will discuss the early development of this long-lived influential magazine and examine its significant functions in furthering the religious education of members of the Church of Jesus Christ of Latter-day Saints.

Chapter II will point out how George Q. Cannon's life shaped the character of the magazine he founded. His dedication to the gospel of Jesus Christ, his rich personal experiences, his literary talent and career, and profound love for children all fused to make the *Juvenile Instructor* the inspiring magazine that it was. Elder Cannon's vision and perseverance guided this publication through many hardships during its founding and early years. The struggles and triumphs of these early years will be considered in Chapter III. From the magazine's founding to its editor's death thirty-five years later, many changes occurred which helped to perfect the magazine and to keep it in step with the needs of its changing times. Chapter IV will examine some of these changes in format, content, and administration.

These first three chapters constitute the examination of the magazine's development. With Chapter V the study of its various significant functions begins. The first function considered will be the important part the *Juvenile Instructor* played in the unification, administration, and expansion of the Sunday School movement of the Church. Its second function to be covered in Chapter VI, was to oppose degrading fictional literature and to provide wholesome reading material for the young people of the Territory of Utah. Chapter VII will be devoted to discuss-

¹Mark E. Peterson, "The Publications of the Church," Address to Seminary and Institute Faculty, Brigham Young University, Provo, Utah, July 8, 1958, p. 7.
ing it as an organ of religious education for children, and will analyze its content, both religious and secular. Since Elder Cannon considered all truth to be a part of true religion, he did not hesitate to include many articles on such subjects as science, geography, history, and so forth. Chapter VIII will treat Elder Cannon's use of the magazine to counsel parents and teachers in their responsibility of providing children with religious training. In giving this advice to parents and teachers, he sets forth a number of excellent teaching principles, the value of which has not diminished since his time.

Several of the terms used in this paper are germane to the Church of Jesus Christ of Latter-day Saints. Reference to "the Church," "the gospel," and "Saints" refer specifically to the organization, the teachings, and the people of this church. For the purposes of this study "religious education" is defined as the process of leading people to an understanding of the doctrines and history of the gospel of Jesus Christ and of helping them to apply the principles of the gospel in their daily lives. Three different names are used to refer to the magazine discussed in this thesis. From 1866 to 1930 the magazine was officially called the "Juvenile Instructor" and nicknamed the "Juvenile" or in some cases the "Instructor." In 1930 its name was officially changed to the "Instructor" which title will be used in this paper to refer to the magazine after that time.

Because the Juvenile Instructor's history covers so many years, the scope of this paper will include the magazine's first thirty-five years from January 1, 1866, to April 12, 1901, when Elder Cannon was its editor. However, the thread of the Juvenile Instructor's interesting story is picked up earlier with the life of George Q. Cannon and occasional
reference is also made to the years following his death in order that
the reader may have an overview of the great mission of this publication.
II. GEORGE Q. CANNON, FATHER OF THE JUVENILE INSTRUCTOR

The Juvenile Instructor owes a great deal of its success and remarkable longevity to its carefully molded childhood under the able guidance of its outstanding founder, George Quayle Cannon. Because Elder Cannon served as the "Juvenile's" editor for over a third of its first century, his successful career and diversified experiences provided the magazine with an unusual source of power and inspiration. He was its founder, developer, financier, and chief writer during its very important formative years. In 1900 when ownership of the magazine was being transferred from Cannon & Sons to the Deseret Sunday School Union, he expressed the affection he felt for the publication in these words:

I have, may I say, looked upon the Juvenile Instructor as a pet. It is the only publication that has existed for the long time in the Church that it has, that has not received support outside of its subscription. The means it has required to sustain it have come out of my private funds. I have published it now for thirty-five years. It is the oldest publication now existing in the Church excepting the Millennial Star and the Deseret News. It has been a labor of love with me.2

Elder Cannon had extraordinary devotion to the gospel, rare literary experience and talent, and superior administrative abilities—all three of which characteristics went into the making of a periodical both uplifting in nature and highly readable, qualities which have enabled it to maintain its wide appeal for over one hundred years.

George Q. Cannon's introduction to the gospel of Jesus Christ came in 1840, twenty-six years before the founding of the Juvenile

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2George Q. Cannon, Semi-annual Conference Address, Conference Reports, October 7, 1900, p. 79.
Instructor. Several years earlier, before the Cannons had heard the restored gospel, George's aunt, Leonora Cannon, had emigrated to Canada as the companion of a dear friend whose husband, Mr. Mason, had been appointed secretary to the governor of that country. In Toronto, Canada, Leonora met a brilliant young Englishman who was serving as a preacher in the small Methodist Society to which she belonged. This young Methodist, named John Taylor, was drawn to the attractive and amiable Leonora and proposed to her in marriage. After first rejecting his proposal, she felt inspired by the Lord to accept this offer and became his wife. In the early spring of 1836, an Apostle of the restored Church, Elder Parley P. Pratt, travelled from Kirtland, Ohio, to Toronto as a missionary. A prophecy given by Heber C. Kimball, a fellow member of the Quorum of the Twelve Apostles, gave Elder Pratt to know that this mission would have far-reaching results. Elder Kimball had said:

Thou shalt go to upper Canada, even to the city of Toronto, the capital, and there thou shalt find a people prepared for the fullness of the gospel, and they shall receive thee, and they shall organize the Church among them and it shall spread thence to the regions round about, and many shall be brought to a knowledge of the truth and shall be filled with joy; and from the things growing out of this mission, shall the fullness of the gospel spread into England, and cause a great work to be done in that land.  

The fulfillment of this prophecy began when Elder Pratt visited John Taylor and his wife Leonora and learned that they were part of a small group of well-educated people who had determined through the study of the scriptures that the churches of the day lacked the fullness of the gospel of Jesus Christ. They considered Elder Pratt's visit an answer to their fasting and to their prayer that the Lord would send them a messenger from his true church if it was on the earth. The Taylors and others of

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the group were baptized May 4, 1836, and became a strong nucleus of a branch of the Church.4

More of Heber C. Kimball's prophecy came to pass in the autumn of 1839 when Elder John Taylor, recently ordained an apostle, accompanied another member of the Quorum of the Twelve, Wilford Woodruff, on a mission to England. In Liverpool, Elder Taylor called at the home of his wife's brother, George Cannon. Because Mr. Cannon was not at home, the missionary stayed just long enough to make arrangements to call again that evening. Although Elder Taylor did not even mention in this brief visit what he was doing in England, he left such an impression on Mrs. Cannon that she exclaimed to her thirteen-year-old son, George Q., "There goes a man of God. He has come to bring salvation to our father's house."5 This statement of Mrs. Cannon proved to be prophetic, for on June 18, 1840, the Cannon family was baptized into the Church of Jesus Christ of Latter-day Saints. This event marked the beginning of George Q. Cannon's long and energetic commitment to the gospel, one of the fruits of which was the Juvenile Instructor.

Like many of the English converts, the Cannons were filled with the irresistible desire to be united with the Saints in America. Although Sister Cannon was in poor health, the family set sail for Zion in September of 1842. During the voyage she died and was buried at sea leaving their six children to the care of her husband. When Brother Cannon and the children arrived at the wharf in Nauvoo, they and the other immigrants with whom they were travelling were greeted by a large

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number of members of the Church. Of this event George Q. later recorded,

Familiar with the names of many of the prominent elders the author [George Q. Cannon] sought, with a boy's curiosity and eagerness, to discover those whom he knew and especially to get sight of the Prophet and his brother Hyrum, neither of whom he had ever met. When his eyes fell upon the Prophet, without a word from anyone to point him out or any reason to separate him from others who stood around, he knew him instantly. He would have known him among ten thousand. There was that about him which to the author's eyes distinguished him from all the men he had ever seen.6

Here in Nauvoo, fifteen-year-old George Q. learned the printing trade as an apprentice to his Uncle John Taylor, who published two newspapers, the Times and Seasons and the Nauvoo Neighbor. This apprenticeship began his literary career which over the next sixty years influenced the lives of countless thousands through many publications among which the Juvenile Instructor ranked first.

During the time that young George was employed at the Times and Seasons, his father went on a business trip to St. Louis where his untimely death occurred on August 19, 1844—two months after Joseph Smith and his brother Hyrum were slain at Carthage.7 John Taylor readily took his nephew George Q. into his own household until George migrated with Parley P. Pratt's pioneer company to the Great Salt Lake Valley, arriving in October of 1847.8 In the summer of 1850, George received a mission call to the Sandwich Islands, the first of many mission calls which he was to answer with great zeal throughout his lifetime. Elder


Cannon arrived in Honolulu December 12, 1850, with nine other missionaries. The following experience in Hawaii shows again both Elder Cannon's staunch dedication to the Church and the employment of his linguistic gifts in the service of the Lord:

Though they were sent to preach to the whites, the Elders soon saw that but little could be done among this class on the Islands. The majority of the Elders were in favor of returning without attempting to teach the natives; but Brother George Q. . . . was so powerfully impressed that he ought to stay and warn the nation, that he declared that if all should leave, he would, though the youngest of the party, remain and learn the language and do his duty as an Elder to that people, even if he did not baptize a soul.9

His persistence inspired four other Elders to remain with him to learn the language and preach to the natives. Besides trying constantly to learn the language on his own, Elder Cannon was blessed with the spiritual aid he sought. He retells this experience in the following excerpt:

I also tried to exercise faith before the Lord to obtain the gift of talking and understanding the language. One evening, while sitting on the mats conversing with some neighbors who had dropped in, I felt an uncommonly great desire to understand what they said. All at once I felt a peculiar sensation in my ears; I jumped to my feet, my hands at the sides of my head, and explained to Elders Rigler and Keeler who sat at the table, that I believed that I had received the gift of interpretation! And it was so. From that time forward I had but little if any difficulty in understanding what people said.10

Because of this gift of the Spirit which aided him, Elder Cannon was able to acquire the language rapidly and began a translation of the Book of Mormon in the Hawaiian tongue only one month after first hearing the strange new language.11 Five years later in California he published

9Jenson, I, 45.

10George Q. Cannon, My First Mission (Salt Lake City: Juvenile Instructor Office, 1879), p. 15.

this significant translation, a milestone in his budding literary career. At the close of Elder Cannon's three and a half year mission, he and his four companions sailed for America leaving nearly four thousand converts to the Church in Hawaii.\(^1\)

Before returning to the valley, he spent six weeks in California sharing his literary talents by helping Parley P. Pratt with his well-known autobiography. He then travelled on to Salt Lake where he barely had time to marry Elizabeth Hoagland before President Young sent him back to California on another mission. Parley P. Pratt had been so impressed with Elder Cannon's spirit and writing abilities that he had written a letter to the First Presidency requesting the return of Elder Cannon to establish and publish a newspaper called the **Western Standard**. This paper was published as an aid to missionary work and contained some of Elder Cannon's most eloquent articles defending the latter-day work. Elder Cannon was forced to terminate the publication of the **Western Standard** in the fall of 1857 when Brigham Young called the members of the Church home from scattered outposts at the time that Johnston's Army resided in Utah.

Because of George Q. Cannon's excellence in publishing the **Western Standard**, Brigham Young appointed him editor of the **Deseret News**, which he then moved to Fillmore, Utah, to safeguard it from Johnston's army. He published the paper from Fillmore until September, 1858, when he set out to move his family back to Salt Lake. When they reached Payson, Elder Cannon received a message from President Young calling him on another mission, this time to the Eastern States. The message informed him that the missionaries with whom he was to travel east were

\(^{12}\)Jenson, I, 45-46.
already waiting for him in Salt Lake. In the following description of this mission call, Bryant S. Hinckley vividly portrays the sacrifice which this great missionary was willing to make and the trust which the leaders of the Church had developed in him:

He calmly read the letter and asked the messenger how soon he would be ready to start back. The messenger answered that he needed only time enough to feed his mules, perhaps an hour. "Call for me in an hour," said Elder Cannon; "I will be ready to go with you." Leaving his little family by the roadside with his younger brother David and without a home to go to except that which might be furnished by relatives, he proceeded to Salt Lake City, and after an all night drive, reported to Brigham Young early the next morning. On seeing him, President Young turned to the others and said, "Didn't I tell you it would be so? I knew I had but to call; here he is."¹³

This journey east added to the growing accumulation of exciting experiences with which Elder Cannon would some day fascinate and inspire the young readers of the Juvenile Instructor. One such incident from this trip which he later recounted in the Juvenile was the story of how the Lord preserved his life when he almost drowned in the Loup Fork of the Platte River.¹⁴ The purpose of Elder Cannon's mission to the East was to try to correct the misinformation which had caused government officials to believe that Utah was in rebellion and which had prompted President Buchanan to send Johnston's army to the Salt Lake Valley.¹⁵ The opportunity Elder Cannon had to work with government officials laid the groundwork for his forthcoming political career. Elder Cannon also displayed his administrative ability by serving as the emigration agent

¹³Hinckley, p. 169.

¹⁴George Q. Cannon, "Fragments," Juvenile Instructor, XXVIII (April 15, 1893), 221-23. The abbreviation JI will be used for Juvenile Instructor in the footnotes from here to the end of this study.

¹⁵B. F. Cummings, Jr., "Shining Lights," The Contributor, XVI (December, 1894), 127. See also Jenson, I, 47.
for the Church in New York. In this capacity, he helped organize European Saints for their journey westward. During this mission he received word of the death of Apostle Parley P. Pratt and of his own call to fill the vacancy in the Quorum of the Twelve. President Brigham Young ordained him to this most sacred office ten months later upon his return to the valley. Apostle Cannon was only thirty-three years old at the time. If Elder Cannon's family expected that this new calling would at last afford them the luxury of his company, they were disappointed. Only six weeks after his return he was called to preside with Apostles Charles C. Rich and Amasa M. Lyman over the European Mission. He returned to Salt Lake City and set out for England in 1860.

In his native city of Liverpool, England, George Q. Cannon was called upon again to use the administrative and publishing skills which he had already used in editing two newspapers and which he would use again in establishing the Juvenile Instructor. This time he established a church printing office in England and took over the publication of the Millennial Star. He also served a second time as emigration officer for the Church. These two assignments were interrupted for three months starting in May of 1862 when his political career was launched. He had been elected in absentia to be a senator from the Territory of Utah and was instructed by Brigham Young to return to Washington to work for statehood. After trying unsuccessfully to gain statehood for Utah, he returned to England where he presided until August, 1864. When he sailed for America, he left behind hundreds of recent converts and went to Zion to join nearly thirteen thousand others for whom he had arranged passage from Europe. His return trip

across the plains again increased the wealth of experiences from which he drew to write the Juvenile, for he narrowly escaped the perils of an Indian uprising.17 If anything further needs to be said about Elder Cannon's devotion to the gospel, one need only realize that in the fifteen years from 1849 to 1864, Elder Cannon had only been free for nine months from assignments which sent him away from his home.

From 1864 to 1867, President Brigham Young made use of Elder Cannon's valuable literary and executive talents by engaging him as his private secretary. During the winter of 1864-65, Elder Cannon entered his monumental Sunday School career by organizing and teaching a Sunday School in Salt Lake City's 14th Ward where his father-in-law Abraham Hoagland was Bishop.18 From that time on he worked to organize the scattered Sunday Schools of the valley into a union and two years later he became the first general superintendent of the Parent Sunday School Union, which position he held until his death thirty-four years later. Elder Cannon's ventures in pioneering the Sunday School organization gave rise to the establishment of his most significant literary endowment to the Church, the Juvenile Instructor. Chapter III will be devoted to the development of this influential magazine into which Elder Cannon poured his wealth of experience for the rest of his life.

In addition to his publication of the Juvenile, Elder Cannon resumed in 1867 his editorship of the Deseret News. Shortly afterwards, he began publication of the Deseret Evening News, which was issued on a daily basis. The Deseret News was reputed to have had the largest cir-

18Cummings, p. 128.
culation and strongest influence of any paper published between the
Missouri River and the Pacific Coast. As editor of this powerful or-
gan, Brother Cannon had the responsibility of explaining and defending
to Mormon and gentile alike the position of the Church on many highly
controversial issues such as statehood, polygamy, and the relationship
between the Church and the federal government.

The next fifteen years (1867-1882) found Elder Cannon engaged in
various political activities including trips to Washington in pursuit
of statehood for Utah, and five terms as congressman. His political
career ended in 1882 when his seat in the House of Representatives was
denied him because of his acceptance and practice of plural marriage.

In the years which followed, he held many administrative positions in-
cluding chancelor of the University of Deseret, vice president of
Zion's Co-operative Mercantile Institution, director of the Union Paci-
fic Railroad, president of Utah Sugar Company, president of Brigham
Young Trust Company, president of Utah Power and Light Company, and many
other such offices. Since Elder Cannon's business acumen was so well
demonstrated, it is no surprise that Brigham Young chose him as one of
the executors of his estate. Three years after the death of President
Brigham Young, the First Presidency was reorganized with John Taylor as
President. President Taylor chose Elder Cannon and Joseph F. Smith from
the Quorum of the Twelve to be his counselors. Wilford Woodruff and

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19J. Cecil Alter, Early Utah Journalism (Salt Lake City: Utah
State Historical Society, 1938), p. 103. See also Cummings, p. 129.

20Lives of Our Leaders, p. 42.

21Gerrell Newquist, "George Q. Cannon: A Biographical Sketch,"
in Gospel Truth: Discourses and Writings of President George Q. Cannon
(Salt Lake City: Zion's Book Store, 1957), I xxxi.
Lorenzo Snow both chose the same two counselors when they became Presidents of the Church in 1887 and 1898, respectively. Because Elder Cannon had also served for a time as an additional counselor to Brigham Young, he had the distinction of being a counselor to four different Presidents of the Church.\(^\text{22}\)

Although his business, church, and editing responsibilities kept him very busy, Elder Cannon still found time to write several books. Some of this time was afforded him while he served a prison term in 1888 for unlawful co-habitation. In prison, President Cannon completed the longest of the various books he wrote, *Life of Joseph Smith the Prophet*.\(^\text{23}\) Among the other books he wrote were *My First Mission*, *The Life of Nephi*, and *A Child’s Story of the Prophet Joseph Smith*. During all of these years, he was carefully guiding the *Juvenile Instructor*, expanding its scope and circulation.

After fifty years of devoted service to the Church, President Cannon returned to the site of his first mission, the Hawaiian Islands, where he had begun his first great literary achievement, his translation of the Book of Mormon. During this visit, President Cannon prophesied that a temple of the Lord would one day grace these islands.\(^\text{24}\) On April 12, 1901, a year after this journey to Hawaii, President Cannon’s eventful life came to a close. Bryant S. Hinckley relates an interesting tribute to President Cannon in the following quotation:

At the close of 1901, the year of his death, the show windows of the celebrated commercial emporium of the most noted Avenue in


\(^23\)Cummings, p. 131.

Berlin, Germany, the magnificent Unter den Linden, displayed his portrait along with six others as the principal world personalities whom death had taken during the previous twelve months. His seat was undisputedly among the mighty.  

He left behind thousands of friends, many of whom he had brought into the Church, and a devoted family consisting of four wives and twenty-eight children. One of his daughters, Rosannah Irvine, has recorded that the last words her father spoke on his deathbed were his testimony that the restored gospel of Jesus Christ was indeed true. His testimony of the Savior was based on actual knowledge and is beautifully stated in the following passage:

I know that Jesus lives, for I have seen him. I know that this is the Church of God and this it is founded on Jesus Christ, our Redeemer. I testify to you of these things as one who knows—as one of the Apostles of the Lord Jesus Christ that can bear witness to you today in the presence of the Lord that he lives and that he will live, and come to reign on the earth, to sway an undisputed sceptre.

Even though President Cannon is gone, this marvelous testimony and the work which he started lives on and still influences innumerable lives through the pages of his most lasting creation, the Instructor magazine.

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25 Hinckley, p. 175.

26 Rosannah Cannon Irvine, "Recollections of My Father," Instructor, LXXXI (December, 1946), 621.

III. THE EARLY DEVELOPMENT OF THE JUVENILE INSTRUCTOR

President Geroge Q. Cannon had a great love for the children of the Church and an ardent desire to teach them the principles of the gospel through the Sunday School and also through the magazine he founded, the Juvenile Instructor. At the celebration commemorating the fiftieth anniversary of the first Sunday School established in the Salt Lake Valley, President Cannon expressed this love and desire in these words:

I may say that the Sunday School has been very dear to me. When I returned from Europe, after filling continuous missions for a long time, I felt there was an immense field in Zion for the labors of the Elders. I had seen how few souls could be gathered abroad, and when I reflected upon the numbers of our children at home, I felt a burning desire to spend all the time I could in trying to teach them the principles of the Gospel. Upon my return, in 1864, I organized a Sunday School in the 14th Ward, and other schools were organized directly afterwards. As soon thereafter as I could I published a little work, which I named the Juvenile Instructor. The Juvenile Instructor has been one of the best labors that I have ever been engaged in, because I have felt that it was doing good to our children. 28

Other leaders of the Church before Geroge Q. Cannon recognized the value of the press as a means for strengthening the Church. In fact, during June of 1832, only two years after the organization of the Church, the Prophet Joseph Smith instructed W. W. Phelps to establish in Independence, Missouri, the first Mormon periodical, the Evening and Morning Star. 29 This paper's publication was cut short in July.

28 Jubilee History of Latter-day Saints Sunday Schools (Salt Lake City: Deseret Sunday School Union, 1900), pp. 532-533.

1833, when mobs, hostile to the Mormons, forced its closure.\(^{30}\) It was moved to Kirtland, Ohio, where it was published again from December, 1833, to September, 1834. In October, 1834, it was succeeded by a second paper called the *Latter-day Saint Messenger and Advocate*.\(^{31}\) Numerous periodicals followed in the footsteps of these two publications with the purpose of spreading and defending the newly restored gospel and providing a unifying link between leaders and members of the Church. During the 123 years which followed the first appearance of the *Star*, eighty-four of such periodicals, published either by or for the Church, are no longer issued, leaving only five major ones being printed by the Church today.\(^{32}\)

In 1865, when George Q. Cannon got the idea for the *Juvenile Instructor*, current Church publication of reading material for adults in Utah was limited almost entirely to the *Deseret News*, and for children was virtually non-existent. Although there were a few children's magazines published in the East, mailing costs were prohibitive. In an article that Edler Cannon's son, John Q. Cannon, wrote for the *Juvenile*, he aptly described his father's desire to fill this void:

He was a firm believer in the power of the press, and lamented the lack of wholesome literature among the people. . . . He deeply sensed the need of providing, especially for the young, variety, instruction and entertainment.\(^{33}\)

The *Juvenile Instructor* was the first children's magazine published

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between the Mississippi River and the Pacific Coast.\textsuperscript{34}

During the summer of 1865, Elder Cannon's dream of publishing the \textit{Juvenile} began to take shape. He circulated a prospectus soliciting subscriptions and promising to distribute the first issue in time for the October conference. He hoped to obtain paper from the mill at the mouth of Big Cottonwood Canyon, but this mill's supply was not even adequate to fill the needs of the \textit{Deseret News}. Fortunately, from Elder Cannon's experience in publishing the \textit{Western Standard}, he knew where he could procure paper and supplies from the Pacific Coast. He ordered a shipment, which was to be sent from San Francisco to San Bernardino and brought overland on a southern route by teams. He hoped to receive the paper in September, but unforeseen obstacles delayed the arrival of the supplies until after the first of the year.\textsuperscript{35} In November the \textit{Deseret News} carried a reply to the many inquiries concerning the delay of the promised publication. The reply stated that the title plate and some illustrations were here, but the paper was still en route from California and predicted that the first issue would be off the press in a week or ten days. This and subsequent predictions proved false, for the first issue dated January 1, 1866, did not reach its waiting public until the end of February.\textsuperscript{35}

Compared to 1969's \textit{Instructor} with its beautiful color illustrations, the 1866 version of the \textit{Juvenile Instructor} seems rough and crude. But by the standards of the time, it was a very attractive publication. Although the printers used a coarse grade of paper, the prin-


\textsuperscript{35}John Q. Cannon, "Birth and Babyhood of the 'Juvenile,'" \textit{JI}, L (December, 1915), 776.
ting itself was clear and readable. The four pages of the first issue measured $10\frac{3}{4} \times 15\frac{3}{4}$" and the type was enclosed by a decorative black border line. Elder Cannon placed a great deal of stock in having his magazine illustrated and received many compliments on his beautiful pictures. He went to great lengths to secure various woodcuts from around the country to adorn his pages. The first issue had three such illustrations. The front page showed the seated figure of an Indian which served to draw attention to an article on that subject. The second engraving showed the Savior on the cross to illustrate "Death by Crucifying," and the third was a bellowing steam propelled train which fit in with the descriptive article called "Steam."36 John Cannon reported that by 1915 the Juvenile office "had thousands and thousands of cuts, accumulated and retained under the policy established by the first editor; he refused to be tempted to sell at any price any picture which had ever adorned his columns."37 Elder Cannon must have had very high standards for his art work. One particular engraving, which looks like expert craftsmanship to the modern reader, was only adequate to Elder Cannon. Although he apologized to his readers for this beautifully done engraving, which was made locally, he did hope that local sources could produce all materials for the Juvenile in the near future.

The engraving of the hog eating the rattlesnake, which we give this week on the next page, is home-made, being the work of Bro. J. Campe, a young man who resides in this city. We scarcely think it does him justice, for he is out of practice, and does not have suitable tools to perform the work with that finish that it requires. For want of better tools, he sharpened a file and did some portion of the work with it. When he gets suitable tools, and further practice, we hope to get engravings of so fine a quality from him that we shall no longer be under the necessity of sending for

36See this issue reproduced in "The 'Juvenile's' Jubilee," pp. 7-10.

them to the East or to Europe. We hope to be able at no very distant day, to have the type, the engravings, and the paper of the Juvenile Instructor all made here at home.\textsuperscript{38}

The salutary editorial in the first issue expressed Elder Cannon's optimism for the future of the Juvenile. He wrote, "There does not exist a single reason, that we can perceive, why there should not be a well-supported and extensively circulated first-class children's paper established here."\textsuperscript{39} He acknowledged the defects of this first hasty publication and liberally urged response from his readers in constructive criticism of his magazine:

It is our intention to profit from our own experience, and every suggestion which the experience and good taste of our friends and the friends of the paper will make to us, to render this a paper that will be worthy of the patronage of parents and every person who takes any interest in the education and development of the children in this territory.\textsuperscript{40}

In this same editorial he emphasized the high hopes which the Latter-day Saint community had for its children and his desire that the Juvenile could help them realize these aspirations:

No other community, with which we are acquainted, indulge in such high hopes respecting their young as do the inhabitants of this Territory. The most sanguine expectations are entertained in relation to the great future which awaits them. It is very natural that this should be so; for unto us are the promises made. But to have these hopes and expectations gratified, steps should be taken to train our children and to do all in our power to prepare them for the duties that will devolve upon them. It is to aid in this work and to supply a want which has been long felt, to exist that the publication of this paper has been undertaken.\textsuperscript{41}

With this expression of the Juvenile's noble goal, Elder Cannon publi-

\textsuperscript{38}George Q. Cannon, "Editorial Thoughts," \textit{JI}, V (March 5, 1870), 37.

\textsuperscript{39}Cannon, "Editorial," \textit{JI}, I (January 1, 1866), 3.

\textsuperscript{40}\textit{Ibid}.

\textsuperscript{41}\textit{Ibid}.
shed the first of over 1600 issues of this great aid to religious education in the Church of Jesus Christ of Latter-day Saints.

The second issue suffered from the same delays and difficulties as the first. The Deseret News of March 8, 1866, again carried Elder Cannon's apology for the delay of the Jouvenile: "The second number of the Juvenile Instructor will be issued in a day or two; the delay was occasioned by the non arrival of the paper, part of which the editor has received."42 Several other similar apologies appeared, not only in the Deseret News, but also on numerous occasions in the Juvenile itself. Besides the difficulty of getting sufficient paper, many other hardships challenged the very existence of the magazine during its early life. Three of the major difficulties were serious financial problems, crude, inefficient printing processes, and inadequate postal service.

The financial problems were threefold. First, although the prospectus gained many subscribers for the Juvenile, Elder Cannon had to bear the backbreaking initial costs of setting up the paper because most people were either not willing or unable to pay in advance. Elder Cannon, reminiscing about this period thirty-five years later, made clear what the fate of the Juvenile would have been without his financial aid:

It could not have lived if it had not been sustained by private funds. There have been many times during the thirty-five years that have passed that its publication could not have continued without such aid. Other magazines have tried and have failed because of causes, which, if they had operated upon it, would have caused it to be suspended.43

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42 Quoted by John Q. Cannon in "Birth and Babyhood of the 'Juvenile'," p. 777.
43 Cannon, Conference Address, p. 79.
The second financial problem was the subscription price itself. Although Elder Cannon did not seek to make any profit from the Juvenile, the subscription price seemed high to the struggling Saints. Elder Cannon did not want to clutter the Juvenile with advertising, and therefore the burden of support rested entirely upon the subscribers. He devoted part of his first editorial to a justification of the subscription price of $3.00, a considerable sum in that day:

The price of subscription of the Instructor may seem unreasonably high to those who have been accustomed to the low prices at which periodicals of this description are sold elsewhere; but to properly understand this matter, it must be borne in mind, that this paper is not published by a society, enriched by bequests and donations for this and kindred purposes; but by private individuals, who can invest but comparatively small amounts of capital in addition to their personal labors.\(^44\)

It is amusing that the editors addressing their subscribers one hundred years later (1966) make no apology for the price of their magazine. In fact, they take great pride in their low price:

With all its improvement and growth, the monetary cost of the Instructor per page has greatly lowered. The 8-page newspaper, the Juvenile Instructor of the 1870's, had a subscription rate of $3.00 per year! Today's 40-pager is published for the same rate.\(^45\)

If the Instructor was still the same price in 1966 when money had so much less value, it is easy to see why Elder Cannon's subscribers may have felt that his price was high.

Because there was little currency circulating in Utah, subscribers could pay their subscriptions in produce at market prices.\(^46\) The large

\(^{44}\) Cannon, "Editorial," JI, I (January 1, 1866), 3.


quantities of produce delivered at the Juvenile office, created the third financial problem for the editor. He disposed of these goods in two ways. First, suppliers and printers were paid with what was called "chips and whetstones" meaning produce with occasional "store orders." No one else was paid at all. The writers, who were friends of Brother Cannon, donated their services as a favor to assist this noble project. 47 The other outlet for payment in kind was William Godbe's store. This good-natured man agreed to serve as receiving agent and marketer of the excess. 48

The second major difficulty of the Juvenile Instructor centered around the crude printing facilities. The printers painstakingly set the type by hand in a small half-storey room at the top of the Deseret News building. Because the inefficient hand press which the News used was located in the basement, the heavy printing forms had to be loaded into a box and sent on a makeshift pulley through openings which were sawed in the floor of each storey. 49 The various sizes and styles of type which elder Cannon needed were long in coming, and pictures were especially hard to find. Elder Cannon often found himself choosing the articles to fit in with what pictures he had on hand.

Delivery of the Juvenile posed the third formidable problem. There was no house-to-house postal delivery at that time so the publisher at first attempted to have a carrier deliver the papers to each subscriber's home. Because very few streets had names, and none of the houses


had numbers, this manner of delivery was an unwieldy task and soon had to be abandoned. A new plan of sending ward bundles to each Bishop proved to be more feasible. The subscribers either picked up their copies at his home during the week or at their meetings on Sunday. No matter what the method of distribution, someone in the Juvenile office still had the toilsome job of writing the subscriber's name by hand in the margin of his copy.  

In spite of these and other unrecorded difficulties, the Juvenile grew in circulation and popularity with family members of all ages. John Q. Cannon reported that the little magazine was warmly welcomed by the Saints and read by everyone—literally worn out. In the following excerpt he quoted one frustrated reader's comment to Elder Cannon: "Bishop Hunter declared to the editor, 'Brother Cannon, it beats the—(employing the commonest name of the arch-enemy of mankind) how crazy all my folks are about your paper; I can't ever get a chance to see it myself.'"  

He also cited the devotion that one member of the Quorum of the Twelve had to this magazine and gave his own affirmation that all the hardships which the publisher suffered were well warranted:

Brother George A. Smith preached it up everywhere as the best children's paper in the world for youths who were not yet older than he was. It truly filled a long-felt want, and all the discouragements and difficulties which beset those engaged in its production were swallowed up in the pleasant knowledge that their efforts were appreciated and their labors were accomplishing good.  

Had it not been for the fortitude of Elder Cannon and his staff and the

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50 Ibid. and also "The 'Juvenile's Jubilee,'" p. 11.
52 Ibid.
vision they had of the magazine's mission, the Juvenile Instructor, like so many other publications would surely not have endured for over a century. John Q. Cannon impressed upon his readers the impelling force of the Juvenile's mission: "It set out with a mission, and this has been its inspiration, its encouragement in times of gloom, its anchor in storm and stress."53

IV. CHANGES OVER THE YEARS IN THE JUVENILE INSTRUCTOR

The transition from the rustic little Juvenile Instructor of 1866 to the handsome Instructor of 1969 bespeaks the vast changes wrought during the editorship of George Q. Cannon; that is, before 1900. However, in order to give the reader a general perspective of the development of 1969's Instructor, this study will make some reference to changes which took place from 1900 to 1969. These various changes will be covered under the subheadings below.

Page Size

The first year the Juvenile Instructor pages measured 10 1/2 x 15 1/2". From these rather cumbersome dimensions, the magazine gradually diminished in size during the next eighty-five years, until 1950 when it became larger again. The first change occurred with the beginning of the second volume in 1867 when it was reduced to 8 1/2 x 11 1/8". Twelve years later in 1889 the publishers cut another inch off each dimension making it 7 1/2 x 10 1/8" in which form it continued for nineteen years. In 1908 it lost another fraction of an inch making it 6 1/2 x 9 1/2". Thirty-six years later the publishers issued a mini-version—a mere 5 x 7" pocket-size edition. The magazine was enlarged again in 1950 when its present 8 1/2 x 11" proportions were adopted.

Number of Pages

In spite of the fact that the Juvenile's first and second dimensions were decreasing through the years, its third dimension was
steadily increasing. From four pages in 1866, it grew to eight pages in 1867, to twelve in 1874, sixteen in 1882, twenty-four in 1889, thirty-two in 1890, forty-eight in 1908 and a walloping sixty-four pages in 1912. It generally remained from fifty-four to sixty-four pages until 1950 when with its increased size it settled down to around forty pages.

Frequency of Publication

After getting off to a rather halting start, the Juvenile was published on the first and fifteenth of each month. With volume four it started coming off the press every other Saturday. In 1876 it appeared on the first and fifteenth of each month again. Thirty-one years later, it became a monthly publication and has continued as such until 1969.

Artwork

The engravings, discussed in Chapter III in connection with the magazine's early history, continued as the chief form of illustration until 1895. An interesting variation in the color of the engravings occurred in April, 1868, when one engraving, of the usual high quality, was not printed in standard black ink, but in bright, eye-catching red. Without explanation, this unique feature was never repeated. In 1870, some of these beautiful engravings, for which the Juvenile was so well-known, illustrating a series of articles on animals were printed on a centerspread. This feature reappeared eighty years later in 1950 with the beginning of the very popular full-color pic-

55, III (April 1, 1868), 49.
56, V (Saturday, June 25, 1870), 101.
tures in the center of the magazine. Flannel board cut-outs to accom-
pany a story for the Junior Sunday School children also appear in the
centerspread since 1950. In 1895, the decorative engravings were sup-
plemented and eventually replaced with photographs. The first photo-
graph to appear was printed March 1, 1895, showing a "modern" locomo-
tive. Off and on during the early years of the publication, a sec-
tion to give little children reading practice was printed in extra
large type with hyphenated syllables. Later these stories appeared
with little drawings replacing certain words, such as one finds pub-
lished in the Children's Friend, a magazine mentioned later in this
chapter. For many years, a section called the "Budget Box" afford-
ed young readers the opportunity of contributing original drawings to
the Juvenile Instructor. The May issue of 1926 contains one typical
unobtrusive little drawing of a Negro boy on a fence eating a slice of
watermelon. The twelve-year-old artist signed his name Arnold
Friberg. Only twenty-three years later at a service commemorating
the birth of Richard Ballantyne, founder of the Latter-day Saint
Sunday Schools, the officers of that organization unveiled an impres-
sive painting depicting the first Sunday School meeting. The artist's
signature inscribed at one corner of the painting read, "Arnold
Friberg."

For many years the first page of the Juvenile with its ornate

57 JJ, III (March 1, 1895), 137.

58 "Pinky-Winky Stories," JJ, XLV (August, 1910), 452. The
Children's Friend is a children's magazine of wide circulation publish-
ed by the Primary Association of the Church from 1929 on.

59 "Budget Box," JJ, LXI (May 1926), 283.
masthead and elegant engravings was its only cover. In later years it came out bound with a heavier paper cover on which colored paintings or photographs appeared. Andrew Jenson, assistant Church historian, comments on the quality of this artwork: "Mention should be made of the beautifully illustrated covers of the Juvenile Instructor during the past fifteen years, each number representing a world renowned painting, or one almost equal in artistic merit."\(^6^0\) These illustrated covers are still an attractive feature of 1969's magazine.

**Location of the Juvenile Instructor Office**

The birthplace of the Juvenile was a rough adobe building which also housed the Deseret News. John Q. Cannon wrote that it was "located behind the cobblestone wall on the corner where the Hotel Utah rears its stately pile."\(^6^1\) The Juvenile office was relocated several times before the magazine moved into its own building. Its first move was to a newer building just east of the adobe building and connected to it by a suspension bridge. Here the Juvenile printers continued to set their own type, but still had the Deseret News do the actual printing. When Elder Cannon left Utah for congressional duties in Washington, he had the offices moved to the west part of the old Emigrant House located in the center of the tithing office yard.\(^6^2\) Later the Juvenile moved in with the Cannon family at their residence in the 17th Ward. For a while, there were two rooms reserved for the paper in the northwest part of the Cannon House basement, but it was

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\(^{60}\)Journal History of the Church of Jesus Christ of Latter-day Saints, Salt Lake City, Church Historian's Office, April 23, 1932, p. 5.

\(^{61}\)Cannon, "Bits of 'Juvenile' History," p. 77.

\(^{62}\)Ibid., p. 79.
later transferred to a small out-building. At the Cannon's, the 

*Juvenile* gained its independence from the Deseret News with the acquisition of a splendid cylinder press of its own. What an improvement over its first hand press! It could now with "a generous expenditure of human strength for its operation" print a spectacular number of pages at once--eight. In December, 1898, the Deseret News announced that the Juvenile Instructor was comfortably located in a new downtown building of its own. The location of the Instructor offices in 1969 is the second floor of the large Beehive State Bank Building, which also houses the offices of the Deseret Sunday School Union, the Instructor's present publisher.

**Juvenile Instructor Personalities**

Although Elder Cannon was the most significant personality connected with the *Juvenile*, many other people rendered diligent service to its cause. In the first issue, a section entitled "Acknowledgements" expressed the editor's gratitude to some of these people:

We take pleasure in acknowledging the material aid afforded to us, in commencing this little paper, by a few of the merchants of this city, as well as the kind efforts of many of its well-wishers in nearly every portion of the territory. To all we extend our hearty thanks, and invite their continued co-operation in increasing the usefulness and extending the circulation of the Juvenile Instructor. It is also gratifying to feel the interest which President Young has manifested toward the enterprise; and to realize that his best wishes and blessings accompany it for its success and permanency.

Apparently when Elder Cannon spoke of "material aid," he was not referring to financial help. In the last editorial he wrote before selling

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63*ibid.*, p. 80.

64Cannon, "Editorial," *JI*, I (January 1, 1866), 3.
the *Juvenile*, he pointed out that the magazine was not supported by
at any time by contributions:

It has always involved important personal sacrifice. To have al-
lowed it to cease publication would often-times have been far
easier than to come to its rescue. But its trials have strength-
ened it . . . and even more of a satisfaction than these evidences
of its strength and vitality, is the thought that it never has
received a dollar of help from the Church or from anyone else,
extcept as came to it from subscriptions and the other usual
channels of legitimate journalistic resource. Unlike every
other periodical among us the *Juvenile* has not been assisted
by donations; and I mention the fact not boastingly but in a
spirit of thankfulness.65

Among the most prominent people who worked directly with the
production of the magazine were Joseph Bull and William H. Shearman.
Brother Cannon had worked with both of these men before in the pub-
lishing business, and Brother Bull had been with him both in Calif-
ornia during the publication of the *Western Standard* and in England
while he published the *Millennial Star*. Joseph Bull worked at every
phase of the *Juvenile*s publication. He wrote articles, worked in
the compositor's case at typesetting, and helped print the paper.
Brother Shearman's chief contribution was as a solicitor for the maga-
zine in the northern part of the state. John Q. Cannon mentioned
Joseph Bull's acting ability and used this as an occasion to point
out the dramatic inclinations of a great member of the early staff.
His amusing account recorded both the printing and acting roles of
these people; members of the *Juvenile* staff included these "actors":

James A. Thompson, artistic job printer, who could ruffle it
with the best of them as dashing cavalier; John E. Evans, prin-
ter, proof-reader and reporter, who was scarcely second to
William C. Dunbar as character delineator and comedian; Richard
Matthews, pressman, whose fat calves made him an ideal stage
butler or footman, but whose aspirations were always higher;

65George Q. Cannon, "Editorial Thoughts," *JI*, XXXV (December
15, 1900), 822.
John B. Kelly, pioneer bookbinder, who shrank not from the humbler, though not incapable of the loftier, roles of the mimic stage. Besides these there were James MacKnight, a many-sided genius in other lines than printing and play-acting; Henry McEwan, typographer and foreman, dramatic reader, actor, prompter and stage manager; and Dan McIntosh who shone as a "juvenile." Among lesser lights were the printers' apprentices, happy to strut their brief hour as Roman soldiers, London mobs or Scottish witches—in which galaxy the names of "Eph" McMillan, "Billy" Grimsdell and others still living come to mind.66

Whitney's History of Utah points out an interesting "first" for the Juvenile. He says, "The Curtain and the Juvenile Instructor share the distinction of being the first publications in Utah to employ women as compositors. Among the earliest of these were Misses Rosina M. Cannon, Eliza Foreman, and Vienna Pratt."67 There also seems to have been a Mrs. Kelly who worked at the press in folding pages and stitching bindings. Her husband, the bookbinder, enjoyed a warm meal each day which she prepared for him right there in the printing shop. Rosina Cannon was married to another person who is outstanding in Juvenile history, George C. Lambert. This man was George Q. Cannon's nephew and almost as closely connected with the work as his uncle. He owned half of the business at one time and worked in every capacity—as writer, compositor, and printer—and travelled far and wide over the intermountain country securing subscriptions or doing other business for the Juvenile.68

Many prominent Utah personalities consented to contribute gratis to the contents of the Juvenile. Among these were Karl G.

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66Cannon, "Bits of 'Juvenile' History," pp. 77-78.


68Cannon, "Bits of 'Juvenile' History," p. 79. See also Kate B. Carter, Heart Throbs of the West, Vol. 9, 269-384, which contains a printing of George C. Lambert's journal.
Maesar, president of Brigham Young Academy, who wrote natural history or science stories; George Reynolds, secretary to Brigham Young and member of the First Council of Seventy, who contributed re-told Bible stories; George D. Watt, the first convert in Great Britain, who recounted true stories of his boyhood; Joseph Barfoot, curator of the Deseret Museum, who composed articles on science; and T. B. H. Stenhouse, editor of the Salt Lake Daily Telegraph, who also wrote for the Juvenile. The most outstanding female contributor was Eliza R. Snow, wife of Brigham Young and well-known poetess. Many of her poems and songs appeared first on the pages of this magazine.

As the Juvenile Instructor's circulation widened, more and more people took part in its production. All of those who held the editorial position from Elder Cannon's time to the present (1969) have been either Presidents of the Church or general superintendents of the Sunday School. Although Brother Cannon did most of the editing himself in his time, the subsequent editors were so absorbed in other Church duties that the bulk of the editing work rested upon their assistant and associate editors. A host of editors and contributors have come and gone over the years, but the Juvenile Instructor itself goes on and continues its mission of furthering religious education throughout the Church.

Change of Ownership

At the same time that Elder Cannon was printing the Juvenile at no profit to him, he was building up a good sized printing business, which was financially profitable. An entry made on August 4, 1900, in the Journal History of the Church reports Elder Cannon's proposal to sell this business to the Church: "Elder Cannon proposes, as the head
of George Q. Cannon & Sons, ... to sell out to the Church the entire business of the company including the presses; but not including the Juvenile Instructor." The Church accepted this proposal and bought Elder Cannon out. In the fall of that year, the Deseret Sunday School Board held a meeting in which they discussed the feasibility of buying the Juvenile Instructor from President Cannon. They felt that since the Juvenile had long been a voice for the Sunday School, it might be well for them to own it. Heber J. Grant described their feelings in his October conference speech a few weeks later:

> The extended growth of the Union made it very desirable that it should have an organ of its own, and it seemed eminently fitting that the Juvenile Instructor, so long and favorably known in the community, and so great a factor in the development of the Sunday School work of the Church, should be that organ.  

The idea was so enthusiastically supported by the board that Elder Joseph Summerhays, one of the board members reported, "The question was discussed, and we had already bought it without asking President Cannon anything about it." The Sunday School Board appointed a committee in this meeting to approach Elder Cannon on this subject and make some arrangement to buy the magazine.

A few weeks later at the October General Conference, Elder Summerhays reporting for the committee said, "President Cannon has met us more than half way as far as we have gone, and he has told us he is not a hard man to deal with, and I think we will be able to consummate this arrangement." Elder Summerhays also asked everyone to support the

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69 Journal History, August 4, 1900, p. 1.

70 Heber J. Grant, Semi-annual Conference Address, Conference Reports, October 7, 1900, p. 79.

71 Joseph Summerhays, ibid., p. 74.
magazine and stressed that it would belong not just to the board, but to "every superintendent and every teacher and every boy and every girl connected with the Sunday Schools of the whole Church." He also said, "While we haven't got President Cannon's consent yet, we expect he will consent to remain editor of the paper." When Elder Cannon stood up to reply to Elder Summerhays' speech, he stated his willingness to sell the Juvenile. In fact, he said, "I have felt for some time that this would probably be a better arrangement. It has been a labor of love with me because I have felt that it was identified with the Sunday School cause . . . and I feel that there is a great mission for it to perform." In his last editorial as owner of the Juvenile, President Cannon projected his hopes for the future of the magazine:

It has had hosts of warm friends, both old and young, and these friendships have been cemented with the years. It has found a welcome place in the family circle, and has come to be recognized as a great agency for good. For this I am profoundly grateful, and feel myself rewarded for the labor and the means I have given to it. My desire and hope is that it may continue to enjoy the favor and affection of its readers; that under its new ownership it may fill in a better and more perfect manner the vast sphere of usefulness open before it, in supplying pure, sound, wholesome, and instructive reading matter for the rising generation among the people of God.

On January 1, 1901, ownership of the Juvenile officially passed from President Cannon to the Deseret Sunday School Union. The purchase price was $5,000.00, which all members of the Sunday School were asked to help raise by donating 5¢ apiece toward the sum. Because of his long devotion to the Juvenile, it was only natural that Elder Cannon should agree to continue as its editor, which he did until his death four

72Ibid., p. 75.
73George Q. Cannon, ibid., p. 79.
74Cannon, "Editorial Thoughts," JI, XXXV (December 15, 1900), 822.
months later. These words from Elder Cannon's valedictory editorial express the way he felt personally about turning his magazine over to the Sunday School:

And now, after an ownership of the Juvenile for thirty-five years, the time has come when it seems to me prudent and proper to transfer this ownership to other hands. I am happy to have as my successor the Deseret Sunday School Union, whose organ the Instructor has ever been, and whose efforts in behalf of the young it has always supported with earnestness and affection. Its editor I shall continue to be . . . I lay aside the cares of proprietorship with much cheerfulness, and bespeak for the new owners a full measure of the support, consideration, and favor which I have received.75

The Unchanging and Changing Roles of the Juvenile Instructor

In 1866, the Juvenile stood alone as an organ of religious education for the young people of the Church. Thirteen years later, the contributor made its appearance as an organ for the Young Men's Mutual Improvement Association, which Junius F. Wells had organized under the direction of Brigham Young in 1875. This publication continued until 1896. One year later, E. H. Roberts and Joseph F. Smith started the publication of the Improvement Era, which included among its many voices that of the Young Men's Mutual Improvement Association. Another magazine, which appealed primarily to young women, was started in 1889. The Young Women's Journal served as the organ of the Young Ladies' Mutual Improvement Association until 1929 when it also joined the Improvement Era.76 Around the turn of the century, the Juvenile Instructor also faced the possibility of being combined with the Era. The minutes of a council meeting of the First Presidency and Apostles held December 6, 1900, record a discussion of this proposal:

75 Ibid.

Elder John Henry Smith stated that the officers of the Young Men's Mutual Improvement Association at their meeting last night discussed the propriety of combining the Juvenile Instructor with the Era, and perhaps the Young Ladies' Journal, making it one publication, and by this means to save expense, and also relieve the representatives of those journals from continually calling upon the people to patronize them."

Apostle Heber J. Grant made clear that the YMMIA officers were not trying to pressure the Juvenile into merging:

Brother Heber J. Grant speaking on the same subject said that the Mutual Improvement officers did not wish it understood that they were asking President Snow and the Apostles to advise the amalgamation of these two periodicals, that is, that they would not like the Juvenile people to get the idea that the Mutual Improvement people were seeking the influence of the Presidency to accomplish this; that is, if it were accomplished they would like it to be reciprocal. 78

Elder Grant himself spoke in favor of the proposed merger, but President Anthon H. Lund "believed the papers could be run more economically, but at the same time he believed that the trend of the age was to specialize; he believed there was room for all the magazines mentioned, and that better work could be done by each organization running its own paper." 79 The council decided to express no opinion but leave the question up to the organizations involved. Following the reasoning of President Lund, the Sunday School decided to keep their newly acquired publication to themselves and have published this magazine as their private spokesman ever since, thus preserving one of its original roles as an organ for the Latter-day Saint Sunday Schools.

In 1878, Sister Aurelia Rogers, recognizing the need for weekday religious instruction of the children, organized the Primary Associ-

77 Journal History, December 6, 1900, pp. 2-3.
78 Ibid., p. 3.
79 Ibid.
tion of the Church for children from the ages of 5 to 12. Since the
Juvenile was becoming more and more an organ of the Sunday School and
departing from one of its original roles, that of a children's magazine,
the Primary Association began publishing the Children's Friend, which
contained stories and articles adapted to the reading capacity and com-
prehension of little children. As the Children's Friend increased in
circulation among the children of the Church, and as the Juvenile
Instructor became even more oriented toward the Sunday School, directing
a large number of its articles to the instructors of Sunday School
classes, the editors of the Juvenile, in 1929, dropped the word "juve-
nile" from their name and called the January issue of 1930 simply the
Instructor.

Explanation of Content Survey Chart

The chart on page 41 is included not as a comprehensive ana-
lysis of the magazine's content, but as a sampling of its make-up from
its start in 1866 to the year 1960. The Cannon years are sampled more
frequently, showing the Juvenile Instructor's content every year for the
first ten years and every five years until 1900 when the ownership
changed to the Sunday School. The content check is made every ten years
thereafter.

Included in the secular category are articles on such subjects
as science, nature, history, geography and travel. The religious materi-
ial includes scripture stories, moral stories, Church history, mission-
ary experiences, religious puzzles and poetry, doctrinal articles and
talks, and most editorials and correspondence. The Sunday School cate-
gory includes articles, editorials and correspondence dealing with the
objectives and administration of the Sunday School. Sunday School songs
are also classified under this heading. Under the heading "Sunday School Teacher" come articles and editorials on curriculum, methods, and teaching in general. Also included are a variety of aids for the teacher such as catechisms, lesson outlines, lesson supplements, and the lessons themselves.

The chart shows a general increase in Sunday School and teacher material over the years and an overall decrease in secular material. The amount of religious material fluctuated from year to year, but did not decrease drastically until after 1950 when all of the material in the Instructor became directly oriented to either Sunday School business or Sunday School teachers and their lessons.

Summary of Chapter IV

Each of the changes that came to the Juvenile represented progress in meeting the needs of the times. Elder Cannon, during his editorship of thirty-five years, saw many of these improvements himself, and as he looked back over this period of time, he expressed his feelings of well-earned pride:

In the Juvenile itself, the years have witnessed some changes, too. I look upon the brown, ungainly, ill-printed four pages of number one, volume one—though very creditable for those days—and compare them with the neat forty-page magazine of today. I recall the advancement, step by step, to eight, to twelve, to sixteen, to twenty-four, to thirty-two pages—the improvements introduced from time to time—and a flood of joy and gratitude comes over me!\footnote{George Q. Cannon, "Editorial Thoughts," \textit{JI} XXXV (December 15, 1900), 822.}
### General Survey of Juvenile Instructor Content

(BY NUMBER OF PAGES)

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<th>YEAR</th>
<th>VOL.</th>
<th>SECULAR</th>
<th>% RELIGIOUS</th>
<th>% SUNDAY SCHOOL</th>
<th>% S. S. TEACH-</th>
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**Totals**

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<th>% RELIGIOUS</th>
<th>% SUNDAY SCHOOL</th>
<th>% S. S. TEACH-</th>
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V. THE JUVENILE INSTRUCTOR AS
AN AID TO THE EARLY DEVELOPMENT OF THE SUNDAY SCHOOL

Although George Q. Cannon and the Juvenile Instructor played an extremely vital role in the development of the Sunday School, this movement had started long before they came on the scene. The April 1, 1883, edition of the Juvenile Instructor carried an article outlining the history of the Christian Sunday school movement. The author gives credit for the earliest Sunday school to a Catholic Cardinal named Borromeo, who lived in Milan, Italy, in the fifteenth century. The Sunday school idea was too good to remain uniquely Catholic, and the Protestants were soon experimenting with it. Most historians give Robert Raikes of Gloucester, England, the credit for the beginning of the modern Sunday school movement. One day in 1870 while visiting the suburbs of Gloucester in search of a gardener, Mr. Raikes noticed a band of poor children:

He stopped with his cane on the footpath and watched the dirty-faced children running in the street. In ragged clothes they romped, and from the mouths of even the small ones Raikes was astonished to hear oaths and curses more wicked than those of the rough seamen who came off the Severn River.

Inquiring of one of the housewives of the area, he learned that this commotion was a common occurrence. She answered him, "Oh, sir! If you

81 W.J., "Sunday Schools," JT, XVIII (April 1, 1883), 108.

were here on Sunday, you would pity them indeed, we cannot read our Bibles in peace for them."\textsuperscript{83} This simple incident gave Mr. Raikes the inspiration to start the first Sunday school. Since most of these children worked in factories and did not attend schools, the Sunday school provided them with reading and writing lessons as well as studies of the Bible. Although some clergymen opposed Raikes' idealistic endeavor and the local newspaper disparagingly called his school children "Raikes' Ragged Regiment," this charitable gentleman lived until 1811 to see more than a quarter of a million children enrolled in various Sunday schools throughout the British Isles.\textsuperscript{84}

The British Sunday school movement spread to America and started in Philadelphia about 1790 with the establishment of the First-Day or Sunday School Society.\textsuperscript{85} Although the present Latter-day Saint Sunday school movement was started in 1849, members of the Church held Sunday schools in Kirtland, Ohio; Nauvoo, Illinois; and at Winter Quarters in Nebraska before that time. Helen Mar Whitney, who attended as a child the Sunday school in Kirtland, Ohio, describes it in her memoirs:

Among other pleasing recollections were our Sunday Schools, where I used to love to go and recite verses and whole chapters from the New Testament, and we received rewards in primers, etc. ... At ten o'clock we would form a line and march with our teachers up to the temple.\textsuperscript{86}

The Saints also established Sunday schools in Great Britain before 1849.


\textsuperscript{84} Ibid.


\textsuperscript{86} David O. McKay, "The Latter-day Saint Sunday Schools," One Hundred Years (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1930), p. 61.
In the Millennial Star, James Ure and Elijah Mitchell describe the Sunday school children at a conference of the Saints which they attended in Sheffield, England, on August 24, 1845: "The room was filled, and to add to the interest of the assembly, about sixty children belonging to the Saints, who had been formed into a Sabbath school, took their seats together with their teachers." 87

Shortly before Elder Cannon went to the Hawaiian Islands on his first mission, a young Scotchman, named Richard Ballantyne, devoted himself to the idea of starting a Sunday school in the Salt Lake Valley. Although his own family lived in two wagons and a small "kitchen room," he built a large schoolroom on his property and dedicated it as the home of the first Sunday school in the Rocky Mountains. On Sunday, December 9, 1849, at 8:00 p.m., thirty children between the ages of 8 and 14 gathered for the first meeting of this pioneer Sunday school. These students came from some of the prominent families in Salt Lake including those of John Taylor, Wilford Woodruff, Parley P. Pratt and Franklin D. Richards. 88 At the jubilee celebration of the Sunday School in 1900, George Pyper, secretary of the Sunday School Union, called the role of these thirty members. Thirteen answered and four of these had the last name of Cannon. By 1900 George Q. Cannon's wife, Elizabeth Hoagland had passed away, but her name was also among the thirty. 89

Although the modern Sunday School has since looked back on December 9, 1849, as an historic occasion, apparently few people besides

87 James Ure and Elijah Mitchell, "Conference Minutes: Sheffield," Millennial Star, VI (September 15, 1845), 108.
88 Conway B. Sonne, Knight of the Kingdom (Salt Lake City: Deseret Book Company, 1949), p. 49.
89 Jubilee History of the Latter-day Saint Sunday Schools, p. 524.
those immediately involved were aware of this significant beginning.

The writer of the Journal History of the Church did not even mention it
in his entry for that day; his only notation was,

Another cold day in Great Salt Lake City. The only meeting known to
be held in the city that day was one by the Welch Saints at Thomas
Bullock's home in the afternoon, at which Willard Richards and Tho-
mas Bullock were the speakers.90

Many years later, Elder Ballantyne, reflecting upon his role in the
founding of the Sunday School, said,

I was early called to this work by the voice of the spirit and have
felt many times that I have been ordained to this work before I was
born. Even before I joined the Church I was moved upon to work for
the young. . . . I saw the children, from the very nature and cir-
cumstances of the people, were being neglected; and I wanted to
gather them into the school where they could learn not to read and
write, but the goodness of God, and the true gospel of salvation
given by Jesus Christ.91

During the first year, Elder Ballantyne's Sunday school grew to
approximately fifty students and moved in 1850 to a larger home in the
14th Ward meeting house. He was given two assistants to help him with
his growing Sunday school. In 1852, the Sunday school movement spread
to the 4th, 10th and 12th Wards; the next year it reached the 7th and
16th Wards and also the ward in Manti, Utah, 130 miles to the south.
During the next four years, members of the 3rd, 11th, 15th, and 17th
Wards and of the wards in Tooele, Draper, and Farmington started Sunday
schools.92 By 1860, there were 27 Sunday schools in operation in the
Territory.93

In the fall of 1864, Apostle George Q. Cannon returned from presid-

91Sonne, p. 50-51.
92Sunday School Handbook (Salt Lake City: Deseret Sunday School
Union, 1968), pp. 6-7.
93Jubilee History of the Latter-day Saint Sunday Schools, p. 58.
ing over the European Mission. While Elder Cannon was in England, he studied the British Sunday School Union system with the idea of improving the Latter-day Saint Sunday schools. When he returned to Salt Lake in the fall of 1864, he was determined to rejuvenate and unify the scattered Sunday school attempts in the valley. Brother Cannon saw the paradox of missionaries making such great efforts to convert thousands of people abroad while the children of the Saints were growing up without an organized program to teach them the principles of the gospel. His plan to aid the children was twofold; he hoped to unify the Sunday schools and to publish the Juvenile Instructor. His statement of the Juvenile's purpose shows that he intended to publish his magazine as an aid to the Sunday School: "The chief object in publishing the Juvenile Instructor has been to give impulse to the education of the children of the Territory in the principles of our religion. Children cannot be educated as they should without the Sunday Schools." 

His very first issue of the Juvenile carried a report of a Sunday School activity held by one of the wards for its teachers. This was the first of numerous reports in the form of letters from Sunday School teachers and students which he published in subsequent issues. One such letter gives this interesting account of a Sunday School activity:

With their delightful excursion to see the railroad at Echo City, in sleighs, with the stars and stripes floating above them on Saturday morning, and a dancing party in the evening, succeeded

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95 George Q. Cannon, "Editorial Thoughts," JI, III (August 1, 1968), 116. All subsequent references in this study to Elder Cannon's editorials in the Juvenile Instructor will be footnoted by volume, date and page number only.
by a generous distribution of prizes, the Sunday School scholars at Coalville ought and doubtless do, feel grateful to their parents, teachers, and friends; and a new incentive will be given to diligence and study, and promptness in attendance at the Sunday School.96

Although many of these letters contained accounts of parties and celebrations, others discussed more serious subjects. William Shearman, the northern agent for the Juvenile, wrote a very important letter to Elder Cannon containing questions about the Sunday School. Elder Cannon published this letter along with his answers to the questions on April 15, 1866, in the seventh issue of his paper. This influential piece of correspondence had an extremely powerful effect on the formation of the Sunday School Union. After a series of questions and answers which established the importance and value of the individual Sunday Schools, Brother Shearman asked this question, "Cannot concert of action be effected among all our Sunday Schools—by the formation of a Sunday School Union?"97 Elder Cannon's answer to this question shows that he himself had been thinking of uniting the independent Sunday Schools:

We think concert of action can be secured for the accomplishment of this object. We have a plan that we shall propose in time for action this next year. In the meantime, we should be pleased to receive any ideas and suggestions, on this and kindred points, from teachers and others who take an interest in the welfare and advancement of the young.98

Editor Cannon's invitation for suggestions concerning the Sunday School Union shows that the Juvenile Instructor was already a link of communi- }

96 James McKnight, letter printed in "Correspondence," JI, IV (February 13, 1869), 32.


98 George Q. Cannon, "Correspondence," ibid., p. 32.
cation between the scattered Sunday Schools of the Territory.

As Elder Cannon had promised, he did propose the organization of the Sunday School Union and a meeting of Sunday School workers was called for that purpose on November 4, 1867. Because so few people came to the meeting, it was postponed for one week. At the meeting of November 11, which was held in the 13th Ward assembly room and was better attended, the Parent Sunday School Union was formed under the direction of Brigham Young, with George Q. Cannon as superintendent. Bishops were asked to select delegates to the Union who would serve as superintendents of the Sunday Schools in the different counties. A committee composed of Brigham Young, Jr., Albert Carrington, and George A. Smith was selected to choose suitable material for Sunday School study. Reporting this meeting to his readers, Brother Cannon explained the purpose of the Union:

The teaching of children in Sunday Schools is attracting much notice at present. The advantages which children will have in such schools all admit. But it is felt to be necessary to have a proper system of teaching throughout the Territory—find out the best plan and make it general. It is for this purpose that this Parent Society is formed. The Parent Sunday School Union grew in scope and influence and in 1872 became the Deseret Sunday School Union with George Q. Cannon continuing to serve as general superintendent.

With Elder Cannon directing the new Union, the Juvenile Instructor became even more Sunday School oriented. It contained many items of interest to the Sunday School, which will be considered under various subheadings in this chapter.

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99 JUBILEE HISTORY, p. 15.

100 II (December 1, 1867), 180.
Text Material for Sunday School Classes

During its second year, the Juvenile Instructor began printing a Catechism designed especially for the needs of Mormon children with questions from the Bible, the Book of Mormon, and Church history. This feature continued for many years and formed the basis for Sunday School recitation and discussion. The purpose of these dialogues became explicit in 1872 when their title was lengthened to "Catechism for Sunday Schools." In fact, some schools had what they called catechism class where the "scholars" memorized the answers to graded catechisms which appeared in the Juvenile Instructor. Teachers used the Old Testament as the text for "Bible" class, and the New Testament for "Testament" classes; they also taught classes from the Book of Mormon and the Doctrine and Covenants. All four books of scripture served as the textbooks for "Theology" class. 101 Juvenile articles on Church history served as the texts for Church history classes. 102

Some classes used miscellaneous texts such as Voice of Warning by Parley P. Pratt and Spencer's Letters, containing the missionary experiences of Daniel H. Spencer. Secular education was also part of the Sunday School, especially at first. The Juvenile mentions that spelling and arithmetic were taught and that some schools used McGuffey's First Reader for reading classes. 102 Brigham Young had in mind a little more difficult reading text; he suggested that the schools teach reading from the Book of Mormon—written in the Deseret Alphabet! 103 He also recommended using the scriptures as a reading text for

101 "Correspondence," JI, II (January, 1867), 8.
102 "Correspondence," JI, II (April, 1867), 64.
103 "Correspondence," JI, VII (August 31, 1872), 64.
day schools.\textsuperscript{104}

The following statistics published by the \textit{Juvenile} in 1878 indicated the wide usage of the \textit{Juvenile Instructor} as a text book for Sunday School classes:

\begin{align*}
490 \text{ Bible Classes} & \quad 217 \text{ Juvenile Classes} \\
545 \text{ Testament Classes} & \quad 168 \text{ Catechism Classes} \\
319 \text{ Book of Mormon Classes} & \quad 94 \text{ Theology Classes} \\
& \quad 114 \text{ Miscellaneous Classes}\textsuperscript{105}
\end{align*}

The children also depended on the \textit{Juvenile Instructor} for a reference. One Sunday School teacher, Brother J. E. Booth, wrote a letter to the \textit{Juvenile} telling how his class used the magazine to find the answer to a question:

I asked a question of a class of about twenty-five, most of whom are bordering on twelve years of age, but did not tell them where the answer could be found, but instinctively almost they seemed to examine the \textit{Juvenile}, and the time appointed for the answer brought it from all but two or three, and I believe their parents do not take this paper, and nearly half of them had taken notes on the subject.\textsuperscript{106}

\section*{A Plea for Teachers}

One of the problems which confronted the rapidly growing Sunday Schools was the shortage of teachers. Elder Cannon used the \textit{Juvenile Instructor} to encourage young adults to teach Sunday School classes.\textsuperscript{105} The need for teachers was so acute that he suggested that superintendents might enlist older students to help teach the little children. Superintendent Cannon used his editorial space to expound the glories of teaching the gospel right at home in the valley in an attempt to entice young

\textsuperscript{104}"Correspondence," \textit{JI}, II (December 1, 1867), 180.

\textsuperscript{105}"Sunday Schools," \textit{JI}, XIII (April 15, 1878), 88.

\textsuperscript{106}J. E. Booth, quoted in "Editorial Thoughts," \textit{JI}, VII (Saturday, July 6, 1867), 9.
people to dedicate themselves to this work:

There are many people who are very anxious to fill some very important mission. They would like to go and preach to the nations, and they feel as though they have no opportunity of showing their talents or of doing good, because they are not called to go abroad. This is a great mistake. There is a very large field for the employment of talent all around us. Laborers are needed. We have multitudes of intelligent children who need teaching. Not like the world, few of whom receive the truth, their minds are prepared to receive every pure principle. Time spent in imparting these to them is well spent, and the fruits are most gratifying. Young men and women who devote their time to teaching are doing a greater work for themselves and for Zion than if they were laboring in the ministry abroad the same number of hours per week. This is one of the most important and interesting missions any person could desire. 107

President Young shared Elder Cannon's sentiments and often remarked, "There is no better field in the world for our Elders to labor as missionaries than in our own settlements." 108

More girls than boys answered the plea to serve as teachers; Elder Cannon therefore directed several editorials to the young men who would gladly go on missions but did not realize that the Sunday School was worth their capabilities too. He pointed out that activity as a Sunday School teacher would also raise their own Sabbath day observance above the hunting and fishing level. He reproved returned missionaries who felt that their teaching responsibilities were over at the end of their missions. 109

Promotion of the Sunday School

The Sunday Schools profited from the publicity that they received from articles in the Juvenile Instructor which continually urged

107 III (August 15, 1868), 124.
108 George Q. Cannon, "Necessity of Sunday School," II, I (November 1, 1866), 84.
109 IX (Saturday, September 26, 1874), 234.
children to go to Sunday School. One such article by John C. Cutler
called "Duties of Sunday School Scholars" exhorts children to go to
Sunday School as soon as they can walk or talk and declares that no one
is too old to go. The author also counseled the scholars to be neat, clean, and well-behaved. Superintendant Cannon tried to make the
Sunday Schools so appealing in his editorials, articles, and in the
correspondence which he printed that all of his little readers would
desire to attend. He even suggested to his little friends who did not
have a Sunday School in their ward that they might ask their fathers to
approach the Bishop about getting one started. Because many of the
boys anticipated service as missionaries, Brother Cannon published an
address by George A. Smith in which Brothr Smith emphasized the pre-
paration the Sunday School would give them for this calling. He said,
"When I have been away on missions, I have seen young men sent out to
preach the gospel whose knowledge of its principles was very limited.
This I have regretted; but there is no need for boys reared in the
Church to be ignorant on such points." The minutes of another con-
ference seven years later record Elder Cannon's observations on the
success of the Sunday School in training missionaries:

General Superintendant Gerege Q. Cannon stated that he had
learned that the young Elders, now laboring in the British Mission,
were generally much better qualified to teach and defend our prin-
ciples, than those formerly sent. He could easily account for this
fact after hearing that out of twenty-three who had been called,
twenty-two were taken from the Sunday School ranks.

111. George A. Smith, Address printed in "Sunday School Meeting at
Logan City" by George Q. Cannon, JI, VII (Saturday, September 28, 1872),
145.
112."Deseret Sunday School Meeting," JI, XIV (April 15, 1879),
92-93.
Elder Cannon never missed an opportunity to speak or print observations such as these which were favorable to the Sunday School cause.

Music

Throughout its history, the Juvenile has done a great deal to encourage the use of music in the Sunday School. Elder Cannon explains the importance of music in the Church in one of his editorials:

The Latter-day Saints as a class are fond of music. They consider that singing is a part of their worship. They believe it is right to "Praise God in Song." They recognize the soothing, inspiring and refining effects of music; and in the darkest and most troublous times through which they have passed, songs of praise have resounded in their midst.

He used the pages of his paper generously to increase this form of inspiration and refinement by making many hymns available to the Sunday School. "A Hymn for the Sunday School Union," written by one of the Juvenile's readers, appeared in the April 1, 1868, issue. By 1874, nearly every issue contained one or more songs complete with words and music. The Juvenile Instructor published more than 325 hymns for Sunday School worship in its first 20 years of publication. In 1890, instructions were printed for the tonic sol-fa music system to help children learn to sing. Brother Cannon expressed warm feelings in favor of this system:

Pleased with our efforts, and thoroughly convinced of the superiority of the system over all others, in developing the musical intelligence of the young we introduce it to our readers through the medium of the Juvenile Instructor hoping it will meet with a hearty welcome from superintendents, teachers, and choir leaders engaged in the Sunday School work.

Superintendent Cannon also had some music cards printed which the Sunday School

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112 XIV (April 1, 1879), 78.

Schools could obtain from the Juvenile Office. They were in use until
the hymn books were printed, and at that time Elder Cannon printed a
request in the Juvenile that superintendents order hymn books and turn
in their music cards so that they might be given to the Indian chil-
dren to use in their Sunday Schools.

Sunday School Business

Sunday School administrative matters frequently took up some of
the columns of the Juvenile Instructor. Reports of the proceedings of
Deseret Sunday School Union meetings were printed along with directives
and suggestions for running the Sunday Schools. One such list of sug-
gestions urged Sunday School leaders to remind boys to remove their
hats during Sunday School and see that all students stood with bowed
heads and closed eyes during the prayers.\textsuperscript{115} Other articles described
the duties of the superintendents, assistants, and teachers. Announce-
ments telling where to get supplies such as Articles of Faith cards,
music cards, hymn books, text books and so forth appeared in the
Juvenile as well as reports of May Day celebrations, parties, projects,
jubilees, musical performances, and recitations. Speeches by Church
authorities promoting the Sunday School cause were also published. As
an Apostle, Elder Cannon took the liberty to instruct Bishops and other
Church leaders regarding their duties in forming and supporting Sunday
Schools. In one article on this subject he rebuked Bishops who did not
support the Sunday Schools, pointing out that this negligence made it
difficult to find willing teachers and was even reflected in the atti-
tude and diligence of the students. He called such Bishops "short-

\textsuperscript{115}George Q. Cannon, "Suggestions for Sunday Schools," \textit{J\textsc{i}}, X\textsc{i}
(December 1, 1876), 268-69.
sighted" for not recognizing the foundation for future greatness and excellence which the Sunday School could build for the children of his ward. 116

Elder Cannon made an interesting note of recommendation in his editorial of October 1, 1880, which shows how the Juvenile served to inform leaders of Sunday School procedures. Part of this note says, "A practice has grown up of late in various places of setting apart the superintendent and teachers in the Sunday School. We think this is a good practice." 117

Administration of Sacrament

The introduction of the sacrament in the Sunday School was a great boon to the spirit of worship which the leaders and teachers were seeking. The Juvenile Instructor of June 15, 1877, announced this addition to the Sunday School service in an editorial, which strongly urged children to be baptized "the very day you turn eight." 118 Elder Cannon went on to explain this injunction:

The importance of the foregoing counsel will be appreciated when we inform our readers that Pres. Young has given instructions to the Bishops to have the sacrament administered every Sunday morning to children in the Sunday School. . . . Now every child over eight years of age, born of parents in the Church, has the right to partake of the sacrament as well as its parents, it is believed that great good will result to the children if they are permitted to partake of it. . . . We hope that Sunday School superintendents and teachers will take pains to teach the children the nature and importance of the sacrament. 119

The administration of the sacrament as part of the Sunday School worship

116III (August 11, 1868), 116.
117XV (October 1, 1880), 234.
118XII (June 15, 1877), 138. See also XV (October 1, 1880), 234 and George Reynolds, "The Lord's Supper," Ji, XVI (August 15, 1881), 184.
119Ibid.
was one of the most significant innovations that the Juvenile ever reported to its Sunday School readers.

Growth of the Sunday School

The Sunday School leaders often emphasized the importance of keeping financial and statistical reports. The Juvenile Instructor often published data gathered from these reports. The most interesting were those figures tabulating the increases in enrollment of the growing Sunday School. The Juvenile records the increase in enrollment from 30 pupils in Richard Ballantyne's first class of 1849 to nearly 15,000 pupils in 1872 by the time the Deseret Sunday School Union was formed. The Sunday School more than doubled in the next six years; in 1878 there were 30,037 members.\textsuperscript{120} Another 10,000 were added by 1885\textsuperscript{121} and 20,000 more in only 5 years by 1890. During the space of only two years between 1890 and 1892, 17,000 more children joined the Sunday School, making a total of 77,000. In 1900 when the Juvenile Instructor became the official organ of the Sunday School, enrollment had climbed to the amazing figure of 120,000, constituting a gain of 43,000 in only eight years.\textsuperscript{122} Enrollment has increased greatly since the turn of the century partly because of the inclusion of adult members of the Church in the Sunday School. The figures released by the Sunday School in 1966 showed an enrollment of 2,275,772.\textsuperscript{123}

Elder Cannon enjoyed pointing out the impressive growth of the

\textsuperscript{120} "Sunday Schools," \textit{JT}, XIII (April 15, 1878), 88.
\textsuperscript{121} XX (May 15, 1885), 157.
\textsuperscript{122} \textit{Jubilee History}, p. 17.
Latter-day Saint Sunday Schools. He expressed this pleasure in a glowing editorial report of the Pioneer Day celebration held July 24, 1874, by the Sunday School; he compared the 8,000 Sunday School students assembled in the "new" tabernacle to a Unified British Sunday School event which he had witnessed in England a few years before were a mere 5,000 children of various denominations had gathered in the Crystal Palace. He claimed that the Deseret Sunday School Union's large gathering of children from a single church was a "first" in the world. Four years later, as Elder Cannon reflected on the progress he had seen, not only in enrollment, but in the unification of the Sunday School, he wrote another of his accolades:

A most pleasing sight is the gathering of the children throughout all these mountains on the Lord's day to be taught in Sunday schools. There are upwards of thirty thousand children of the Latter-day Saints who come together on that day to be thus taught. The change which has taken place in the past few years in the promotion of Sunday schools has been very great. There have been a few Sunday schools held in the Territory from the beginning of our settlement, but there was a lack of system. The efforts to teach the children on Sunday were of a more individual character than they are at present. Now our Sunday school system is very well organized. The results are most gratifying.125

This chapter has considered only the great services which the Juvenile Instructor performed during the early years of Sunday School development. It is important to realize that this inspiring publication has continued for many years after it became the official property of the Sunday School Union to serve this organization in the capacities already mentioned here and in numerous other functions dictated by the needs of the times. One such vital service in furthering religious education among the Saints was the publication of entire lessons or

124IX (August 1, 1874), 186.
125XIII (August 1, 1878), 186.
lesson outlines for various class departments in the Sunday School. These lessons appeared from 1902 to 1943 in the Juvenile Instructor and the Instructor. A Sunday School handbook aptly describes the magnitude of the Instructor's continuing role in the service of the Sunday School Union:

The Instructor, as the official organ of the Deseret Sunday School Union, is an important and potent means of standardizing and of maintaining orderly progressive control and direction over a very large organization. By this means the General Board offers assistance to nearly 30,000 [138,211 in 1966] officers and teachers who are at work . . . giving religious and moral instruction to nearly 350,000 [2,275,772 in 1966] members.

Elder George Q. Cannon, in 1866, began publishing the Juvenile Instructor for the purpose of giving children of Latter-day Saints systematic instruction in the principles of the gospel. This purpose has remained unchanged throughout every year of its publication. 126

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126 Sunday School Handbook (1939), 145.
VI. A VOICE OF TRUTH IN AN AGE OF DEGRADING LITERATURE

There is a class of papers which are brought by stageloads into this Territory which are scattered through the houses of the people, which have, we think, pernicious influence upon those who read them.127

Why is it that people, calling themselves Latter-day Saints, are so fond of reading the low, trashy newspapers published in the United States?128

The subject of this article is fiction, a kind of reading too much indulged in by the young people of this Territory and which calls loudly for retrenchment.129

These bold statements and many others like them attracted the attention of early readers of the Juvenile Instructor. During the lengthy and energetic editorship of George Q. Cannon, many evils came under the potent attack of the Juvenile, but the problem of "trashy literature" seemed to have received more lambasting from the pen of Brother Cannon than any other social ill. Although he did not condemn uplifting fictional works, he considered the reading of demoralizing literature one of the most formidable enemies to the religious education of the young people of the Church and spent a great deal of editorial effort combatting it. The Juvenile Instructor was a powerful voice decrying the evils of degrading fiction and championing the cause of religious education by disseminating truth. Elder Cannon's vehement opposition to low-grade fictitious writing was aroused by his convic-

128IX (Saturday, October 24, 1874), 258.
129E. Fowler, "Fiction," JJ, VI (April 15, 1871), 58.

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tion that these cheap publications had a pernicious effect on the minds and actions of the young people.

In speaking of the cheap novels which were "all too available" to the youth at that time, he wrote:

They are fiction, and are dished up in an exciting style, to please the fancy. Let children have such reading, and it will not be long before the plain truth will not satisfy them. Their appetites will be spoiled for it, they will grow up novel readers. This habit of novel-reading is very common in these days, and is the cause of many of the evils which prevail in the world.130

He pointed out one of the "evils" caused by indiscriminate novel-reading in the following example:

It is a well-established fact that books which give glowing descriptions of the feats of highwaymen and robbers, have had such an effect upon the minds of boys who have read them that they have commenced to steal and rob, seemingly filled with the desire to imitate those noted scoundrels.131

A great many of his warnings against low-class reading matter were directed toward parents. He pled with them to keep such material away from their children:

If you value your children's future, banish novels from your habitations. Discourage the reading of fiction. It deadens the mind; destroys the memory; it wastes valuable time; it warps the imagination; it conveys wrong impressions; it distracts the person indulging in it from the important things of life. . . . Do not allow them to spend their childhood and youth in reading low works of fiction, and then cantingly marvel at their lack of faith, at their instability, at their incapacity for study, at their distaste for reading of a more substantial nature. Your children's minds are plastic. They are easily molded. Be careful what impressions you make upon them. They are apt to remain there for life.132

Not only did he direct his assault on novel-reading to the parents, but with an almost fatherly concern he counseled with his "juveniles":

130v (January 8, 1870), 4.
131vi (January 7, 1871), 4.
132xvi (April 15, 1881), 115.
Now, if we could have any influence on our juveniles, we would urge them, with all the earnestness with which we are capable, not to read those publications. They will fill your minds with improper and incorrect ideas. Works of fiction, novels, tales and light reading of that description ought not to be read by young people. They are not healthy food for your mind. Healthy food is necessary to make healthy bodies. If the food be not suited to the stomach, the body cannot thrive. Now this is the case also with the mind. Children, if you read healthy books and papers, your minds will be healthy and vigorous and be stored with useful knowledge. Such is the food which your minds require. On the contrary, if you read papers and books which are not suitable, your minds will be weakened and become sickly.133

Elder Cannon did not wage this campaign alone, but called upon the talents of other writers to bolster his own attack. The pages of the Juvenile presented many articles and reports opposing unsuitable tales of fiction, and even contained a true story by Sarah Young Gates about how novel-reading led to the downfall of a Mormon boy.134 A report appeared in the Juvenile Instructor, which a Sister E. Fowler read before a meeting of the Young Ladies' Co-operative Retrenchment Association (forerunner of the Young Women's Mutual Improvement Association) of the 20th Ward. In the report Sister Fowler pointed out one of the problems which fiction can bring to girls:

Fiction feeds the imagination and carries us away from real life as it exists and as we shall have to meet it, until realities grow distasteful and we do not relish them. In consequence of this, many girls grow discontented with the common lot of life and become careless and indifferent. I believe that many a poor woman in the world, has ruined her health by pining and fretting over her supposed hard lot--waiting and watching for something that would never come if she lived to the age of Methuselah--she concludes that life is a miserable mistake and there is nothing worth living for, and all through a disordered imagination produced by novels.135

Another opponent of trashy literature analysed three common jus-

133Cannon, "Select Your Reading," p. 63.
134See V (January 8, 1870), 4.
135Fowler, p. 58.
tifications which novel readers offered in defense of their habit. He
refuted each one of them in turn to his satisfaction.

Various are the excuses given by different persons for reading
novels. Ask one why he reads them and he will tell you "to gain
a knowledge of the best styles of writing." ... The individual
who makes this his motive for reading several thousand pages of
fiction is self-deceived. There is scarcely a novel written in a
style worthy of being employed in writing a veritable book. Some
read novels to "gain a knowledge of history, because they are
founded on it." This is false. Examine carefully the historical
part of any novel, and you will find in comparing it with veritable
history, that the writer has only used facts to give an air of
truth to his works, and in many cases, he has awfully distorted
even these in order to adapt them. Some read them "to gain a know-
ledge of human nature." This is also wrong. ... You will find
that with comparatively few exceptions the characters with which
you are so much delighted are merely phantoms. They exist only in
the fertile brain of the author.136

Besides Apostle Cannon, many other general authorities of the
Church spoke out forcefully against reading common fiction papers. An-
other member of the Quorum of the Twelve, Elder George A. Smith, in de-
scribing this unwise reading practice, called this type of literature
"foolish" and "useless": "It is customary to buy twenty-five cent yel-
low covered literature, and to take papers containing useless and in
many instances, very foolish tales to read for amusement."137 Another
Apostle, Joseph F. Smith, asserts that "the time spent in reading such
matter is worse than wasted."138

Another objection voiced by Elder Cannon and the other opponents
of degrading reading matter, was that there was such an abundance of it.
Elder Cannon may not have been exaggerating in the first quotation of

136 Rolo (pseud.), "Novel Reading," JI, X (March 20, 1875), 62.

137 George A. Smith, "Sunday School Meeting at Logan City," JI,
(September 28, 1872), 154.

JI, VII (Saturday, June 8, 1872), 91.
this chapter when he refers to the quantity of these low papers as "stageloads." In another editorial, he gave statistical evidence of the vast quantity of such papers:

We learn from Brother James Dwyer, of this city, who deals in papers, books, and stationery, that during the year 1873, his newspaper list amounted to thirteen thousand per month, and the larger portion of these were what are called "story" papers, and were taken by Latter-day Saints, so-called.139

Brother Cannon further pointed out the availability to children of these demoralizing story papers: he exclaimed, "They almost deluge our Territory, and the effects which follow their perusal, especially in the case of the young, cannot be reckoned at the present. Being easily obtained, the children get them and in many places they form almost the only reading they have."140 Another Juvenile writer emphasized the voluminous consumption of base fiction; he said, "The amount of novel reading indulged in by the young people of both sexes is really alarming, the sale of sensational story papers far exceeds that of any of the better kinds of periodicals."141 He went on to describe vividly with considerable disdain the addiction these subscribers had to their papers:

On a Saturday evening a person may notice crowds of men and women, boys and girls, standing around in the front of the book stores waiting for the books to arrive; and they stay there till the mail does arrive, even if they have to wait an hour or two. And when they get their papers they cannot wait until they get home, but must open and read them by the light of the shop windows. Now, to a person who does not read them, this mania seems absurd, because there are no practical suggestions that might be turned to any use in them; there is nothing in fact, but love and Indian stories, and the poorest kind at that. But if they start on a story they must finish it, if they wade through two feet of snow to get the papers containing the continuation. ... One of the silliest objects in the world is an individual melted to tears, while reading a novel,

139IX (October 24, 1874), 253.
141Rolo, p. 62.
weeping over the phantasm which the author has made to flit before
the mind. God never intended our feelings to be exercised thus.142

This author also gave a somewhat satirical description of what he con-
sidered typical novel content:

It is a remarkable fact that there is scarcely a novel written but
there is a beautiful woman in it, with "cheeks like roses (painted
of course), teeth like pearls," etc., and where they get all the
beautiful women from passes my comprehension. If it is not a love
story, it is a recital of some poor, ragged urchin, whom some kind,
old benevolent gentleman picks up out of the gutter. The urchin is
usually smart, and he makes such rapid strides that in a year or two
he is a millionaire. Or if he does not rise himself, the novel
writers generally make him have a duke for a father, and when the
duke dies, the aforesaid urchin becomes heir to a million dol-
ars.143

Editor Cannon may have felt that this author and others spent
too much time identifying the problem without contributing to its solu-
tion. He wrote, "Let the energy which has been devoted in the past
to finding fault with our young folks for indulging in pernicious read-
ing, and inattention to doctrinal works of the Church, be exerted in the
future towards supplying attractive works of our own which they can
understand."

Supplying these "attractive works" was the goal which Elder Cannon hoped the Juvenile was achieving. He voiced this objective
in these words:

Our great desire for the Juvenile Instructor is that the impressions
which it makes upon the minds of its readers may be of the delight-
full character spoken of. We want all its lessons to have an elevat-
ing effect, to inspire every heart with good desires and righteous
determinations, to make boys and girls feel resolved to be virtuous,
temperate, and godlike; and to so impress their minds with its
teachings that in years to come they will look back and think with
delight of its pages and their contents.145

142Rolo, p. 62.
143Ibid.
144XVII (February 15, 1882), 57.
145VI (January 7, 1871), 4.
Elder Cannon showed great optimism in his philosophy that children are naturally drawn to good literature:

Children, who have not been utterly perverted, naturally take pleasure in reading about goodness, virtue and truth. Describe to them the lives and actions of noble, truthful men and women, who were true to God, to the truth and to their fellow-creatures, without regard to consequences even though it cost them life itself, and such descriptions possess a great charm for them. It is natural for children, and grown-up people too, to admire men and women of truth, courage and fortitude. When they read their lives and become familiar with their actions, they have a wish to be like them.\textsuperscript{146}

Sister Fowler indicated the hope that even those who are addicted to reading improper novels could gain an appreciation for beneficial literature:

Girls, do not say that you cannot give up novel reading. It is worth the trial. I speak from experience. Cultivate the habit of reading, and read books that will instruct and benefit you. They may seem dry at first, but if you will persevere, you will soon learn to like and appreciate them, so much so that fiction will seem disgusting to you. Instead of wasting precious time on trash, let us read the works that treat on our religion and gain a thorough knowledge of what we profess. It is our duty to do so if we intend to be anything more than vain school girls. Let us rather strive to become true, useful women and worthy of being called daughters of Zion.\textsuperscript{147}

Since Elder Cannon felt that children either "naturally" delighted in good literature, or as Sister Fowler proposed, could develop an appetite for it, he longed to see them provided with more attractive, uplifting reading matter. Sister Fowler's statement that "works that treat our religion" would seem to the girls "dry at first" is an indication of the lack of appealing religious literature for young people. Elder Cannon's desire to fill this unfortunate void is seen not only in his publication of the \textit{Juvenile Instructor}, but also in his constant plea to members of the Church, urging them to help supply the youth of

\textsuperscript{146}ibid.
\textsuperscript{147}Fowler, p. 58.
Zion with pleasing literature which would advance their religious education. Elder Cannon reasoned that the great variety of backgrounds, nationalities, and talents represented in the members of the Church could provide an unlimited wealth of material suitable for publication; he also saw great possibilities for ennobling literature based on the eventful history of the Church. Almost all of the adult members in the valley had experienced faith-promoting incidents in their conversions, persecutions, and travels to the valley: "Where can a people be found whose history so abounds with startling and thrilling dramatic scenes, from which to draw subjects for epic writing? The grandest themes that a writer could ask for are familiar to all as part of our history." 148

Elder Cannon stressed that a lack of formal education would not hinder anyone from contributing to the needed supply of religious literature for children. He felt that the simplicity of the gospel would make it easy to convey its meaning to children:

A religion that in a former age had for its chosen foremost advocates illiterate fishermen—a religion that has appealed in this age to the understanding alike of the unlettered plowboy and the college scholar, should certainly not be difficult to make intelligible to children. 149

Besides, Elder Cannon had great faith that the Lord would inspire people who undertook such a noble task: "The person possessing the inspiration of the Almighty can render the principles of the gospel, either in writing or speaking perfectly fascinating." 150 Elder Cannon reaffirmed his belief that the most effective cure for the evils of reading fiction

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148 XVII (February 15, 1882), 54.
149 Ibid., p. 56.
150 Ibid.
was making attractive literary works available to the children: "The multiplying of such works in our midst will do ten times more to counteract the evils of outside literature than all our public denouncing of such evils will."\(^{151}\)

Brother Cannon certainly wanted the Juvenile Instructor to be appealing to the children, but he also wanted it to contain truth rather than fiction:

We wish to make the Instructor so attractive to our young readers that they will always prefer the truths which its pages will contain to the fictions found in many papers brought here from a distance. If we can inspire them with a love of truth, and aid them in choosing the correct paths in which to walk through life, we shall feel that the mission of the Instructor has been a profitable one.\(^{152}\)

Elder Cannon prided himself in his determination to print nothing but truth in the pages of the Juvenile. In the following quotation he proclaimed his fidelity to this principle and described the difficulties of maintaining a non-fictional publication:

There is one thing that can be said of it,—it has always aimed to tell the truth. Nothing has appeared in its columns that the Editor had reason to believe was false. It has been his constant aim to make the Juvenile Instructor a paper that could be relied upon both by young and old. This he thinks is a very important point.

The Juvenile Instructor could have been published at much less expense than it has cost if the Editor had taken a different course. He could have published tales and stories and selected matter with much less trouble. This kind of reading might have suited some people, but the Editor would have felt condemned to have given his readers such reading; for it was not to make money that the paper was started. The object was to instruct the children of this Territory—to furnish them with useful knowledge.\(^{153}\)

The same two Apostles cited before, who voiced with Elder Cannon their disapproval of common story papers, recommended the Juve-

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\(^{151}\)Ibid.

\(^{152}\)I (August 15, 1866), 63.

\(^{153}\)V (Jan 8, 1870), 4.
niile Instructor to the young readers of the Church. At a Sunday School meeting in Logan, Utah, Apostle George A. Smith said, "I would advise our children, instead of reading trashy tales and novels, so popular in this age, to make themselves familiar with the Juvenile Instructor and with the Church works."¹⁵⁴ Joseph F. Smith admonished parents not only to see that their children had the Juvenile, but to use it themselves.

"The Juvenile Instructor is devoted to the dissemination of useful information and correct principles and it should be put into the hands of every child that is able to read; and it would be equally useful in the hands of the parents."¹⁵⁵

Perhaps the purposes of Elder Cannon's effort to further the religious education of children through the Juvenile Instructor are most clear in the preface to one of the little books he published, called A History of the Prophet Joseph Smith for Young People:

It has always been the author's desire through life to aid in giving the young Latter-day Saints so much that is good and pure in literature that they will have no excuse for reading that which is trashy or improper. Good books, if not the strongest outside influence, are at least very strong in the building of character.¹⁵⁶

¹⁵⁴George A. Smith, p. 154.
¹⁵⁵Joseph F. Smith, p. 91.
VII. AN ORGAN OF RELIGIOUS EDUCATION FOR CHILDREN

In the Jubilee issue of the *Juvenile Instructor*, January 1, 1915, David O. McKay, then an Apostle, praised the first fifty years of *juvenile* publication for the "vast amount of good accomplished by this worthy though unpretentious magazine."¹⁵⁷ The *Juvenile Instructor* started out as a magazine for the religious education of children, and Elder McKay said in 1915 "the motive is still the same, best expressed in the divine words of Him whose love for little ones was greatest of all: 'Suffer the little children to come unto me and forbid them not; for of such is the Kingdom of Heaven.'"¹⁵⁸ This great Apostle who would later serve as the editor of this publication, went on to speak of the thousands of boys and girls who had received the inspiration of this uplifting magazine and declared that if only one wayward boy had been saved, the past fifty years of effort would have been well worthwhile. In comparison with the cheap fiction which was "ground out on Eastern presses," and which the Church leaders branded as pernicious and demoralizing, the *juvenile* certainly had a high and noble objective—"the salvation of the souls of little children, and their preparation for the battles, duties and temptations of life."¹⁵⁹ Editor Cannon's plan for the realization of this great objective was to supply "pure, sound,


wholesome, and instructive reading matter for the rising generation among the people of God." 160

Elder Cannon was well suited to the task of realizing this plan. He had an unusual gift for communicating with little children. Someone who knew Elder Cannon well described this gift of his in a book which was published just one week before George Q. Cannon's death:

There never was a man within the range of my acquaintance who could so readily as he adapt his speech to convey important thoughts to the minds of little children. This is one of the rarest of gifts. It is natural to him, and he developed it to a high degree of excellence by cultivation... He is an intense lover of little children in whom he takes a deep interest. 161

His son, John Q. Cannon, referred to the style of his father as "not flowery, but forceful," and added "his love for little children and his desire to make himself understood by them caused him to cultivate a simple and easy style, and this was of splendid service." 162

The need for religious education of these children was everywhere apparent to Elder Cannon. It was to fill this need that he had dedicated himself so fully to the development of a far-reaching Sunday school program, and likewise to the publication of the Juvenile Instructor. Elder Cannon saw a sad paradox in the fact that most of the adult members of the Church had sacrificed and suffered so much for their testimonies of the gospel, and now with the comparative ease of life in the valley, many of their children were growing up without a love and understanding of the same gospel. He often printed statements in the

160XXXV (December 15, 1900), 822.


Juvenile exposing the ignorance of some Latter-day Saint children.

In one of his editorials, Elder Cannon commented on a letter he had received from a Sunday School teacher in a remote settlement:

We had statements made to us respecting the ignorance of some of our children that surprised us. Among the scholars who came to this teacher's Sunday school there were some who scarcely knew anything about Jesus except that they had heard his name. . . . They knew nothing about Joseph Smith, and literally nothing about the Church of which their parents professed membership. Did they know how to pray? No; they had not been taught. . . . There is no excuse for parents who suffer their children to grow up in such heathenish ignorance. . . . We trust that through the labors of the Apostles, Bishops, Teachers, Sunday School Teachers, and other faithful Elders, such ignorance will be completely banished from our land, and every child throughout its vast extent will be thoroughly instructed in the principles of Godliness.\

Brother Cannon felt that the heart and core of these young people's religious education should be the word of God and the history of His Church:

The history of the Church, the Bible, the Book of Mormon, the Book of Doctrine and Covenants are works which should be familiar to every child and young person in the Church, who is capable of reading. To be ignorant of the history of the people of God in these days and the doctrines of the Church, and the records of the ancients which we have among us, is inexcusable in any young person of any size in this Territory.\

Elder Cannon stressed here and reiterated from time to time that the Juvenile should serve as an impetus to reading these works, and not as a substitute for them. "We feel sanguine that the steady perusal of the Instructor will have the effect to create a desire to read such works as we have alluded to."\

Apostle Cannon recognized another dire problem which loudly

163George Q. Cannon, "Necessity of Sunday Schools," JI, I (November 1, 1866), 84.

164I (August 15, 1866), 63.

165Ibid.
called for the religious education of the young people. As polygamy and other doctrines of the Church received national publicity, anti-Mormon church groups trooped to Utah in an attempt to lead away the children of the Mormons. In an editorial, an article was reprinted which had appeared originally in the Christian Statesman newspaper, published in Philadelphia. It read:

"All the leading churches are marching to Utah with a free and fearless pulpit and with Sabbath schools and day schools and the printing press. The Presbyterians have now a Presbytery with fifteen educated and ordained ministers stationed at different points. The young and vigorous New West Education Commission, organized in Chicago a few years ago for the purpose of Christian education, and which represents the congregational churches of the whole country is now pouring its accomplished teachers, male and female, into every part of Utah, finding everywhere an open door, with large schools already organized, and the people, both children and adults, eager for Christian education. This society has for its special aim the sending of Christian teachers to Mormon children." 166

In view of these zealous and well-organized efforts to draw Latter-day Saint children away from the truth, it is no wonder that Elder Cannon saw the need to combat these outside groups by strengthening the children's knowledge of the doctrines of the Church of Jesus Christ of Latter-day Saints. Not only must the children gain enough strength to withstand the onslaught of false doctrine, but they must also do their part in building the Kingdom of God. Elder Cannon disclosed the vast extent of his vision of the work and his expectations for the children of Zion:

Nothing less than the entire revolution of the world is the labor lying before the Latter-day Saints to perform. We, who have grown up, have not accomplished it all during our lifetime. Our children will have their part to perform. And by the time they come upon the action the work will have become so enlarged that it will call for all the wisdom and power that can be brought to exercise to carry it forward. How necessary it is, then, that thorough mea-

166Quoted by George Q. Cannon in "Editorial Thoughts," JT, XVIII (June 15, 1883), 184.
sures should be taken to give our children all the knowledge in our possession, as fast as they are capable of receiving it.  

Elder Cannon hoped that the Juvenile Instructor would be an effective "measure" in transferring the knowledge possessed by the Church to the youth.

Two newspaper testimonials, twenty and thirty years after the Juvenile's beginning, attested to this magazine's success in accomplishing Elder Cannon's hope. An article entitled "Our Young Folks' Friend" published in the Ogden Herald of January 8, 1885, announced with this compliment the Juvenile's twentieth year:

This excellent publication is, indeed, our young folks' friend giving them the best religious guidance, moral training and general instruction and information ever contained within the covers of a 16-page magazine. The Juvenile has become a firm fixture and an ever welcome visitor in thousands of Latter-day Saint homes.

Ten years later, the Deseret News indicated that the Juvenile still ranked high as an organ of religious education; referring to it as "the most valuable young folks periodical in the country," the article says, As announced in the initial number of the magazine, its editor recognized among the youth of Israel a great necessity for suitable literature. Under an inspiration to aid young people in gospel paths, he began the work of supplying a portion of this need; and the enviable record of this magazine in its thirty years of steadfast, earnest operations must be recompense for his arduous [sic] labors that cannot be measured by a monetary standard.

The success of this publication was undoubtedly due to the appealing nature of its contents. The Juvenile Instructor included material which will be considered according to the categories suggested by the subhead-

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167Cannon, "Necessity of Sunday Schools," p. 84.

168See the Journal History of the Church, January 8, 1885, p. 1.

Editorials

Each issue of the *Juvenile* contained at least a page of "Editorial Thoughts" written by Elder Cannon. These educative editorials almost always offered counsel in living a principle of the gospel. Although many of these editorials were directed to the parents, Elder Cannon still used these columns in talking to the children. Some of the subjects about which he conversed in a fatherly way were living the Word of Wisdom, respecting parents, recognizing the nobility of work, telling the truth, setting an example for younger brothers and sisters, being clean and virtuous, and of course, supporting the Sunday School and avoiding degrading fiction. An example of such an editorial cautioned little children against using what was considered "bad language" at that time. He wrote,

A bad habit which boys and girls, especially the former often acquire, is that of using improper and inelegant language. The use of slang phrases and nicknames is very common among boys at play. ... How often, when passing along the streets, do we hear boys mixing in their general conversation such phrases as "you bet," "you git," "you bet your bottom dollar," "bully," "bully boy," "old hoss," "old stick-i-the-mud," and numberless other meaningless and vulgar expressions, some of them being too vile to appear on the pages of the *Juvenile Instructor*. ... Upon those who have fallen into any of these discreditable habits, we urge the necessity of continual watchfulness until it is thoroughly overcome and if this little article should lead any to reformation and victory in this particular they will, in days to come, feel glad that they ever obtained possession of this number of the *Juvenile Instructor*.¹⁷⁰

While his timely counsel on the use of language and other subjects represented his own views, his position as an Apostle and later as a member of the First Presidency lent considerable Church prestige to his writings.

¹⁷⁰XXI (February 1, 1886), 40.
Secular Material

Secular material of various description filled a large percentage of the Juvenile's columns. Brother Cannon counseled his young readers to gain knowledge in many fields of secular learning because "all truth, whether scientific or other truth, belongs to and is part of your religion." He, of course, felt that there was no conflict between true science and true religion. His desire was that the Juvenile Instructor provide its readers with true information in both areas. Elder Cannon felt that with a foundation of faith in God, the study of science could be beneficial to the children's religious education:

That which leads to unbelief in God is not true education. If studying what is called science has this tendency, then we want none of it taught. But does true science have this result when properly taught? Certainly not. True science is a part of our gospel. It belongs to our religion. Its author is God. Teach children faith in God. Implant this as deeply as possible in their souls. Make this the foundation of all education. Teach them the eternal principles of truth, which God has revealed. With this philosophy of the value of science, Elder Cannon provided his readers with articles in numerous scientific and other secular areas.

Science. One of the longest running scientific serials was called "Chemistry of Common Things." Over a sixteen-year period, more than 160 of these informative articles appeared in the Juvenile on such subjects as table salt, snow, mercury, limestone, etc. Two other series written by the same author, Joseph L. Barfoot, were called "Science" and "Scientific Dialogue" and dealt with the subject of science in general. Karl G. Maeser, a regular contributor to the science section of the Juvenile, wrote a column called "Natural Science." In

171XII (June 1, 1877), 144.
172XVII (August 15, 1882), 249.
In this section he treated such phenomena of nature as mailstroms (whirlpools), earthquakes, volcanoes, avalanches, storms, meteors, and so forth. A section referred to as "Our Museum" considered historical and natural objects such as coins, pottery, and mummies, which were of great interest to the Juvenile readers. The magazine did not slight the study of zoology, and for many years, at least one and often several articles in each issue were devoted to animals. Virtually every common animal and scores of exotic ones rated the attention of Juvenile writers. Of particular interest to the young people in the Territory, was an extended series of articles relating the habits and characteristics of "Animals of Utah." The animal sections were often augmented by other articles or editorials on kindness to pets. Numerous anecdotes and fables on dogs, cats, horses, and other animals, though unscientific, delighted youthful readers and served Elder Cannon's purpose of religious education by drawing appropriate lessons.

**Geography and Travel.** Through the pages of the Juvenile Instructor, its youthful and more mature subscribers often roamed the four quarters of the earth in vivid travelogues. A series called "A Young Boy's Voyage Around the World" afforded many a vicarious adventure in far-away ports. Many short series and single articles described the people and customs of various countries. For several issues at the beginning of 1892, articles on Russia appeared, accompanied by many excellent photographs showing the booted Russian men and many historic sights of Moscow and other Russian cities. "Man and His Varieties" was the name of an interesting series illustrated by numerous engravings depicting the "Esquimaux," aborigines, orientals, turks, etc. A continued answer to the question "Who Are the Indians?" presented an anthropological study
of the Lamanites and Nephites.

The many missionary journeys reported in the *Juvenile* often gave very interesting information about people and places. When these missionaries did vary from the spiritual nature of their account, they usually gave some justification for their digression. In the series of articles called "Jottings by a Young Missionary," written by "Streben," the author gave a long description of the Cologne cathedral and retold the legend concerning it. He then continued to make this explanation for his travelogue:

But I will state that the reason of my mentioning so many places of religious worship, is because I felt a great interest in becoming acquainted with the ideas and notions of the people in regard to this very important subject, and I therefore, employed every opportunity to inform myself on these points. It is also very necessary that the Elders of the Church become acquainted with the erroneous ideas of the people in regard to religion, so that they can more successfully combat the existing errors. The study of the opinions of men in regard to the present and future affords, however, considerable amusement, to see how silly some people are, but at the same time it causes sorrow to know how far mankind are from the ways of God, and how firmly they cling to their false doctrines in spite of the plainness and beauty of the gospel of Christ.173

Elder Streben then continued to give the reader a sight-seeing tour of the rest of the city. In another article, this same missionary moralized on his visit to the Monastery of St. Bernard in Leicestershire, using this occasion to draw a moral again:

We returned to the place from which we started, much pleased with our visit to the monastery although with many thoughts of the follies of men in thinking they are serving God by closing themselves up in a living sepulchre, and denying themselves the many blessings that the Lord is willing to bestow upon those who will serve Him.174

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173Streben (pseud.), "Jottings by a Young Missionary," *JI*, XVI (December 1, 1881), 279.

174Streben, XV (June 15, 1890), 142.
History. An ample amount of history was woven into the geography and travel articles. Several serials on prominent men of history ran in the Juvenile Instructor, among which figured the lives of noted military leaders, famous statesmen, musical composers, artists, explorers, and the like. The history of the United States received a great deal of consideration in such compositions as "American History," a two-year series by J. Abbot. A discussion of significant Bible lands, peoples, and sites appeared for several years on the front page of the Juvenile. Of particular interest to the boys were frequent articles on various mechanical inventions. These ranged from wheelbarrow travelling in China to primitive torture machinery such as the rack and the stocks. These articles also examined locomotives, ships, mining equipment, etc. Occasionally, recent inventions were found in these articles; one such writing, which is as interesting now as it was then, was called "The Phonograph" and appeared on April 15, 1878. It talked about the great abundance and value of "modern" conveniences in general:

We are living in an age of progress. The present century might very properly be called the era of invention. Every day adds some new and important link to the long chain of mechanical and other inventions that this era has given birth to. Many are so common now and seem so essential to our comfort and very existence that we are led to wonder how our ancestors in ages past managed to do without them.175

It went on to introduce the discussion of the phonograph, an article typical of the history-making inventions discussed in the Juvenile.

Material for Religious Education

Although the Juvenile Instructor often carried more secular material than religious, its purpose was always to present the history,

175"The Phonograph," JI, XIII (April 15, 1878), 89.
doctrines, and practices of the gospel of Jesus Christ to young people and to provide them with the motivation to live the gospel in everyday life. Many different types of literature appeared which sought to achieve these goals and can therefore rightfully be classified as religious education material.

**Biography.** From the very first issue, the *Juvenile Instructor* gave place to biographies of men of God. The longest-running biography and perhaps the most significant biographical contribution to religious education was the history of the Prophet Joseph Smith. The editor himself wrote this group of articles and introduced them with these words:

Among other subjects which we wish to lay before our young readers is that of Biography, or the history of men and their lives and characters. We feel sure that boys and girls of the Territory will take pleasure in reading about men and women who have made themselves famous in the world through their virtue and goodness. . . . First in the list of great and distinguished men who have lived in our times, stands the name of Joseph Smith. 176

It is no surprise that Elder Cannon chose Joseph Smith for the subject of his first biography, for he often stressed the importance of giving young people a knowledge of the Prophet. In counseling one of his daughters in regard to her assignment to teach a Sunday School class he said,

Teach them the story of Joseph Smith. It is sacred and most interesting. . . . Never miss a session without telling them something of the Prophet Joseph. . . . No Latter-day Saint meeting should ever be dismissed without the name of Joseph Smith being mentioned, and thanks being given for the restoration of the gospel. 177

Other series followed on Presidents of the Church and other

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176 [I (January 1, 1866), 2.](#)

177 [Rosannah Cannon Irvine, "Recollections of My Father," *Instructor*, XXXI (September, 1946), 418.](#)
general authorities. One of these series was announced in the Deseret Evening News of January 22, 1883. The newspaper announced that "one of the chief features of the forthcoming volume [of the Juvenile] will be a series of sketches from the lives of prominent individuals, wherein the remarkable manifestations of God's power will be exhibited."178 One autobiography appeared under two different headings, "Little George" and "Uncle Gregory's Visits." These pieces were written by George D. Watt, one of the very early converts to the Church in England, and were based upon his experiences as an orphan child. The touching letter quoted here indicates the sincere dedication of this good brother and his humble dependency on the Lord; it also shows his closeness to the little readers he tried so hard to inspire:

Great Salt Lake City August 18th, 1867

Children of Utah:--

Uncle George is very glad to be able again to talk with you through the pages of the Juvenile Instructor.

He has just returned from a long journey, having travelled nearly fourteen thousand miles. He cannot tell you how glad he felt when he reached his home again in Great Salt Lake City, neither can he tell you how glad his dear little children were to see him on his return.

He intends now to continue the story of "Little George," and he desires to be able to interest, please and teach you good things in following our little hero through another portion of his somewhat eventful life.

When you kneel down to pray ask the Lord to help Uncle George to write in such a way as to be of great worth to you. The Lord suffers little children to come unto Him, and when they pray for such things as shall be good for them to have, He hears their prayers, and grants unto them the things they ask him for.

I remain, respectfully,

UNCLE GEORGE179

Most of the Juvenile writers seemed to possess this same loving spirit


179II (September, 1867), 66.
and to manifest it in the tone of their articles, letters and so forth.

**Missionary Experiences.** Closely akin to the biographies were
the numerous missionary stories and sketches. More of the space devoted
to religious education was used for missionary accounts than for any
other single subject. During the first twenty years of publication, the
*Juvenile* published more than 375 separate missionary reports. The read-
ers, young and old, seemed to find great inspiration in the testimonies
and memoirs of these early missionaries. This wide acceptance verified
Elder Cannon's assertion that young members of the Church preferred real
experiences to fiction. He had said,

The story of life upon the earth is beautiful, and has absorb-
ing interest if that life is natural, in harmony with the will
of our Father in heaven. The real experiences of a bold mission-
ary of truth should be and are of the highest interest to all
right-minded Mormon children of either sex.\(^{180}\)

In answer to many requests, Elder Cannon himself recounted many of his
own missionary experiences, particularly those which occurred during
his mission to Hawaii as a young man. These incidents were later
published in a little volume called *My First Mission*.

Over the years, a great many returned missionaries accepted
Elder Cannon's invitation to share their missions with the eager little
*Juvenile* readers. Among these contributors were Richard Ballantyne, who
related segments of his mission to India and his resulting trip around
the world. At the time he wrote, Elder Ballantyne was serving as
superintendent of the Weber County Sunday Schools, and received public
thanks through the *Juvenile*'s pages for his untiring support of the
paper. Missionary experiences came both from little-known Elders and
and from very prominent ones. In 1874, Elder Cannon announced with

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\(^{180}\)Cannon, *History of the Prophet Joseph Smith for Young People*,
preface.
great pride that he had enlisted two well-known missionaries to honor
the Juvenile's readers with their missionary accounts:

It affords us much pleasure to be enabled to announce that we
have secured the promise, from Elders John Taylor and Wilford
Woodruff, of a series of missionary sketches for the forthcoming
volume of the Juvenile Instructor. This announcement will be
gratifying to all our subscribers; for from their rich and varied
experience they will be able to relate many incidents which will
be of exceeding interest to all, both young and old, and from which
valuable lessons of faith can be gained. Besides these, we are
promised articles from the pens of other Elders of experience.181

Scriptural Articles. As one might expect, the pages of the
Juvenile were replete with material based on incidents from the Holy
Scriptures. Stories and serials on the Book of Mormon and the Bible were
especially popular. Elder George Reynolds, a prominent Church figure,
was responsible for more of these stories than any other single author.
Actual quotations from these scriptures were seldom used to tell the
stories, but the authors, with great care to preserve all the original
meaning, skillfully retold them in language which their young public
could understand. After retelling a scriptural story, the author
usually tried to make the meaning clear and applicable to the children's lives. In the story of Jonah, "The Disobedient Prophet," the
author drew this conclusion:

Thus, children, did the prophet who disobeyed the Lord receive his
punishment. When the Lord gave him a commandment it was his duty
to obey it; and if he had been firm in that theory, the devil would
not have succeeded in deceiving him. The history of this prophet
should teach you to be steadfast and immovable in keeping the word
of the Lord.182

Another scriptural feature of the Juvenile was the "Question
and Answers" section which the subscribers were invited to participate

181 IX (1884), 258.

182 II (January 2, 1867), 2.
in by sending in their answers to the questions. Elder Cannon printed the questions first without the answers, allowing the children to discover them on their own and mail them to the Juvenile Office. He would then announce who had done the best work and publish this child's answers for all to see.

**Doctrinal Articles.** Although not many serials were devoted to the treatment of doctrinal subjects, many treatises appeared on various principles of the Gospel. Among the most frequent subjects discoursed upon were repentance, faith, baptism, the Holy Ghost, the Atonement, the resurrection, the sacrament, and the Priesthood. A series of lectures by Elder B. H. Roberts of the First Council of Seventy entitled "The Gospel" ran for a number of issues. Another interesting exposition which appeared consecutively was entitled "The Resurrection: Scientific and Scriptural." There were many subjects related to doctrine which stressed application of the gospel, such as the importance of children being baptized as soon as they turned eight, and preparation for receiving the Aaronic Priesthood.

**Church History.** Elder Cannon's "History of the Prophet Joseph Smith" formed the backbone for many articles and serials recalling the history of the Church in this dispensation. Many of the missionary sketches revealed incidents of early Church history. The Juvenile Instructor published the journal of William Clayton an excerpt at a time, giving daily accounts of the pioneer trek to the valley. Sundry articles appeared under such titles as "Adam-ondi-Ahman," "A Visit to Cumorah," "Adventures with a Handcart Company," and numerous Indian adventure stories. A series examining life after reaching the valley appeared under the caption "Stories About Utah." "Topics of the Times," a fea-
ture on modern Church history by Elder Cannon appeared monthly for more than fifteen years until his death in 1901. This column was devoted to consideration of current Church and political issues. Church history was also the subject of many catechisms, and Elder Cannon showed his eagerness to have children learn Church history not only through presenting interesting material for them, but even by offering prizes to them for searching out the answers. He printed little announcements like this one, encouraging the children to participate and listing the prizes:

In order to encourage our young readers in studying our Church history, we have decided to continue our Questions and Answers, upon Church history; and as an inducement to those who excel in preparing answers, we offer the following prizes:

First Prize.--One year's subscription to the Juvenile Instructor for the most correct lists of answers to the questions that will be published in the first half of this volume.
Second Prize.--A book entitled "The History of California."
Third Prize.--A work entitled "On the Banks of the Amazon." 183

Moral Stories. Notwithstanding Elder Cannon's vehement attack on certain kinds of fiction, the Juvenile Instructor carried stories of high calibre which seemed only partially true. All of the stories except the fables were at least based on truth and they all contained an important moral lesson; they did not, therefore, come under the classification of the pernicious, low-grade fiction condemned by Elder Cannon. A story called "Did His Best" illustrates the true-to-life endings which the Juvenile's stories often had as opposed to what the readers may have expected from dramatized fiction. After telling the story about how a little boy, whose dream it had been to be a Major-General in the army, became a hero through his faithfulness in guarding the general's horse, the writer said,

Of course all boys think Jem became after that a Major-General,
or at least a corporal. But he would not take a place about the General as "flying scout."

"I've had enough of soldiering," he said.

The General never lost sight of him, however; he was sent to school, studied medicine, and is now a young doctor in a western town, with a comfortable home, in which his mother grows old happily.184

The moral drawn by the story-teller seems to be that Jem was heroic in doing whatever he was doing in the best way possible, and that he did not need to become a Major-General to have a good life.

Hundreds of moral stories one paragraph long were used to convey the results of good and bad behavior to the children. Often these stories were based on true incidents in the lives of notable people. One such incident related how Wordsworth, though an "inspired poet," displayed unseemly manners when he opened the uncut pages of one of Robert Southey's books with a greasy butter knife. The writer pointed out to the children that Wordsworth's greatness did not excuse him from minding his manners. Another little story was about Napoleon. One day he saw twelve silver figures in a Cathedral and asked who they were. Discovering that they represented the Twelve Apostles, he replied,

"Well, melt them down into coins and let them go about doing good as their Master did." Other one-paragraph entries contained timely counsel on how to cope with common temptations. The following quaint paragraph demonstrates this kind of advice:

Learn to say No.--Young man learn to say "No." When you are tempted, utter it with a will--"No." When fair hands offer you the wine-cup say it gently, yet with unwavering firmness--"No." A young companion invites you to the billiard-room, or the gaming-house. Do you think it would be well to go? "No." Well then, how will you answer him? "I--I--I think I won't go tonight." He will collar you and say, "Oh, come along now." If you add, with bated breath, "I was brought up not to go to such places," he will

184R. H. D., "Did His Best" II, XXIV (January 15, 1889), 43-46.
say, "Be your own man; I wouldn't always be tied to my mother's apron-string; come on," and on you go like a dumb ox to the slaughter. A decided and emphatic "No," which would have made your temper feel that your self-respect was touched by his proposal, would have sent him away to return on such an errand no more.185

Engravings. Hardly anything appearing in the Juvenile could not in some way be classed as religious education. Even the ornate engravings were often turned to bring home a lesson. These words on cheerfulness accompanied a picture of a little girl walking with a big umbrella in a snowstorm:

What an interesting picture we have here. How cheerful does this little maiden look, notwithstanding the heavy fall of snow. Her face is bright and rosy, beaming with joy and good nature, as she battles with the elements, trying to keep the flakes of snow from her face by screening herself with the umbrella. ... There are many things that are conducive to cheerfulness. A good conscience is essential. We read that the Lord loves a cheerful countenance, especially so when it proceeds from a heart made glad, filled with gratitude from a sense of His divine love, manifested in the blessings we are surrounded by.186

The editor used a picture of a little boy tending a pet squirrel to comment not only on kindness to animals, but on the little boy's attention to duties:

The true character of a child is seen in a marked manner in its treatment of the inferior animals; for if kindness be the leading feature they will be sure to get the full benefit of it.

How happy our little friend in the engraving appears to be in attending to his pet squirrel! He is so much engaged that he has forgotten to pick up his hat or to put on his stockings and shoes.

It is to be hoped that he has not forgotten to attend to his chores; for although it is very good to be kind to animals, it is not right in showing kindness, to neglect any of the duties little boys have to attend to.187

Both of these examples show not only the use of pictures to prompt

185X (1876), 62.
187George Q. Cannon, "The Pet Squirrel," JI, XVI (December 1, 1881) 274.
advice to the children, but also the type of loving persuasion Elder Cannon used in talking to the children about the application of good principles in their lives.

**Miscellaneous.** Every issue of the *Juvenile Instructor* carried at least one poem, usually on a religious subject and often composed by a young reader. Eliza R. Snow was a regular contributor to this section. The music page, the "Chapter for the Little Ones," and the Catechisms, discussed in an earlier chapter, also were centered around religious subject matter. To fill out a column, Elder Cannon often inserted terse little epigrams such as these:

- The slander of some people is as great a recommendation as the praise of others.
- Invest in the bank of heaven.
- Drink no intoxicating liquors. Good character is above all things else.

Also included in each issue were little games or "charades" based on guessing certain words or names, little dialogues, riddles and humorous anecdotes, again, related in many instances to religious subjects.

Because the *Juvenile* contained an abundance and variety of appealing material in all these categories, it was not a paper which the children read and discarded. Many followed Elder Cannon's advice to keep their *Juveniles* neat and clean so that they could bind them at the end of the year and hand them down to little brothers and sisters "when they become able to read."\(^ {188}\) Elder Cannon was concerned that the material in the *Juvenile* reach as many children as possible.

Elder Cannon constantly tried to transmit the enthusiasm he had

\(^ {188}\)George Q. Cannon, "Preserve Your Papers," *JI*, I (March 1, 1866), 20.
for a thorough knowledge of the gospel to his youthful readers. He hoped to assist them in gaining knowledge on other subjects too, but his prime concern was always their understanding and testimony of the gospel of Jesus Christ. In speaking of the value of religious education, Elder Cannon said:

Now every boy and girl among us, if they so desire, can be intelligent upon the matter of which we speak. You may not be able to converse much upon mathematics, astronomy, geology, chemistry, philosophy or history; but if you understand and can converse upon your religion, people will respect you.\(^{189}\)

As a leader of the Church, Elder Cannon was deeply concerned with the future of Zion and the impression that a visitor to the Saints might receive, not only by observing their cities, but by talking with the people. He appealed to his young readers to take advantage of every opportunity to increase their religious education so that they would be a light to the world:

Every child in these mountains should be so taught that it can answer every question upon these points that a stranger can ask. The day is not far distant when the cities of Zion will be visited by people from almost every nation. They will hear of Zion and will come to see it for themselves, to admire the beauty of its cities, the greatness of its growth, the extent of its union, and its wonderful advancement. They will naturally want to know the causes which have produced such results, and will have many inquiries to make. . . . How necessary, therefore, it is that every Latter-day Saint should understand the principles of our religion and be familiar with our history! If they do not, how awkward and ignorant they appear!\(^ {190}\)

The degree to which Elder Cannon accomplished his goal of spreading religious education to the children of Zion cannot be calculated. Elder Cannon expressed confidence that the Juvenile Instructor had in some measure done what he meant it to do: "The editor flatters himself that the children have learned many truths from its pages, and that its

\(^{189}\) XII (June 1, 1877), 114. \(^{190}\) Ibid.
teachings have shaped the thoughts and directed the minds of the juveniles of this Territory for good. If it has done this, he is satisfied." Many grownups who as children read the Juvenile have attested to the benefit they derived from reading its pages. One little boy used to go down to the Juvenile office and wait as much as an hour for the paper to come off the press. He would then run home with his copy and listen attentively while his mother read it to him. As a man, he spoke of the magazine in these words:

I look back on my boyhood days and remember reading many things in the Juvenile that made a lasting impression in my mind for good. . . . I urge the Latter-day Saints, one and all, to see that this most valuable magazine is in their homes. It is worth many times more than the paltry price of the magazine to have instilled into the hearts and minds of their children the noble teachings that are to be found therein.

This little boy who had been so fond of the Juvenile Instructor grew up to be President of the Church. His name was Heber J. Grant.

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191 (January 8, 1870), 4.

192 Heber J. Grant, Semi-Annual Conference Speech, Conference Reports, October 7, 1900, p. 80.
VIII. A TEACHER FOR PARENTS AND TEACHERS OF CHILDREN

In the very first issue of the *Juvenile Instructor*, Elder Cannon voiced his desire that "this paper will be worthy of the patronage of parents and every person who takes any interest in the development of the children of this Territory." The fact that this magazine has successfully continued publication for more than one hundred years is evidence that parents and teachers have found it worthy of their attention. Although the *Instructor's* later role as "the teacher's magazine of the Church" was not developed until long after Elder Cannon's death, it did from the very beginning contain much information on the teaching and training of children. The *Juvenile* under Elder Cannon's editorship was not primarily oriented toward Sunday School teachers. Its efforts in behalf of the Sunday School were almost entirely directed during that time to unifying the Sunday Schools, building enrollment, and organizing and administering the Sunday School Union. Most of what the classroom teacher was able to glean about handling children and their problems was found in articles and editorials directed to parents.

Although the *Juvenile* was directed toward the children, Brother Cannon made good use of its pages in communicating to parents principles which he felt were important in the religious education of their children. He wrote,

> The *Instructor*, as its name implies, is mainly intended for young people to read, and it is devoted to the interests of the young peo-

193 (January 1, 1866), 2.
ple. It is, however, very generally read by parents. The interests of parents and children are very closely allied, and the course pursued by parents in the training of their little ones has a very important bearing upon the destiny of such children. We therefore take occasion, once in a while, to drop a hint for parents to act upon if they are so disposed.¹⁹⁴

One of the chief themes of Elder Cannon's messages to parents was their duty to fulfill the God-given responsibility of properly training their children. He impressed upon them the gravity of this obligation:

A grave responsibility rests upon parents which becomes terrible if not properly discharged. God has entrusted the souls of the children of men to their parents. The future of these souls depends to a very great extent upon the care which is exercised over them and the training which they receive. It is possible by correct training to lead men and women in the path of exaltation and have them enter upon a career that shall never terminate, but that they shall make them the companions of the Gods; or they can be so neglected, or receive such bad training, that their course will be downward, and will make them companions of devils. In view of this we may well say that the responsibility which rests upon parents is a terribly grave one.¹⁹⁵

The force with which Elder Cannon attempted to impress this responsibility on the minds of the parents was seldom equalled anywhere in his writing; he dismissed all worldly considerations as trivial in comparison with this great obligation. He insisted that parents must train their children in righteousness--

... even if it should take all your spare time. Do it, even though it should prevent you from getting rich. Do it, even though it should require ever so much self-denial.

You can afford to deny yourselves. You can afford to remain poor. You can afford to labor and study, and watch and pray, for the salvation of your children. But you cannot afford to neglect or abandon them. You cannot afford to set before them a bad example. You cannot afford to allow them to indulge in vice. You cannot afford to jeopardize their happiness and usefulness in this life and their salvation hereafter, for the sake of gaining riches or ease, or self-gratification or anything else.

Your children are talents placed in your keeping, which you

¹⁹⁴XVI (April 15, 1889), 115.
¹⁹⁵XIX (October 1, 1884), 296.
will be required to account for at a future day.\textsuperscript{196}

He echoed the same strong emphasis on this subject throughout his years as editor of the \textit{Juvenile}, as superintendent of the Sunday School Union, and as a general authority of the Church. He made it very clear that nothing could substitute for the parents in the discharging of this duty. Even though Elder Cannon recognized the great influence of the Sunday School and other Church organizations in furthering religious education, he warned parents that these organizations did not relieve them of their responsibilities toward their children.

Along with the stress Elder Cannon placed on the serious nature of training children, he often reminded parents of the duration of this obligation. He felt that a child's religious education must begin early and that the responsibility of that education continued throughout life. In speaking of the importance of early training of children, Brother Cannon considered Latter-day Saint parents remiss when compared with the Catholics in their effective programs:

Few parents, even among the Latter-day Saints, attach sufficient importance to the early training of their children, especially in matters of religion, and faith in God and his promises. That many of the Latter-day Saints are remiss in this one particular, though, is not owing to the fact that they feel no interest in the future welfare of their children and have no desire to see them grow up to be strong in the faith and valiant for the cause of God; but rather that they do not fully realize the force and effect of early training upon a person, in shaping his course and forming his character for life. . . . The Catholics, perhaps more than any other religious sect of the present day pay particular attention to the early training of their children. The effect of the early training in Catholicism is such that it has so far seemed almost impossible to make steadfast, faithful Latter-day Saints out of persons who have been so trained in that faith.\textsuperscript{197}

 Explicit in the quotation below is Elder Cannon's belief that parents'

\textsuperscript{196}XVI (April 15, 1881), 115.

\textsuperscript{197}XI (February 1, 1876), 30.
responsibility for the religious education of their children continues throughout life. No degree of maturity, not even the children's marriage exempts the parents from this charge:

In accepting of those gifts from the Almighty, you assumed an obligation that does not end when they are able to labor with their hands and make their way in the world. It does not even end when they become of age and begin to raise families of their own. It continues as long as you live, as long as you are able to teach them by your example, as long as you are capable of giving them good counsel. Fail to comply with that obligation, and you are under condemnation.198

In the pages of the Juvenile, parents found much excellent counsel which could help them in meeting their great responsibility to their children. Elder Cannon considered many problems of child behavior which parents faced at that time. Often an editorial or an article on a problem area such as Sabbath Day observance would be written to the young people and another article on the same subject would be addressed to the parents. By so doing, Elder Cannon was able to approach the problem from both directions. Discipline was one of the main themes of Elder Cannon's messages to parents. He felt that there was a general laxity in disciplining children among the Saints. In analyzing the reason for this negligence, Elder Cannon even suggested the possibility that it could stem from the doctrine of the pre-existence of man taught by the Church. As a result of this belief he refers to "Mormondom" as being "a paradise for children." He further explains that "the doctrine that the Latter-day Saints have received of the pre-existence of the spirits of all mankind makes many parents very tender in the training of their offspring."199 Brother Cannon reasons that because of the understanding

198XVI (April 15, 1881), 115.
199 "A Word With Parents," XXIV (June 1, 1889), 252. Subtitles like the one in this footnote will appear when Elder Cannon gave such a subtitle to his "Editorial Thoughts."
the Latter-day Saints had that all mankind were offspring of God and therefore brothers and sisters in the spirit, they seemed to have a tendency not to demand the subordination of their children necessary to training them properly.

Brother Cannon did not by any means advocate tyrannical punishment of children. In fact, he sometimes gave examples of deplorable mistreatment of children to show parents what they should not do, but these examples always came from among non-members. He attacked an article appearing in a German magazine which praised a schoolmaster who during fifty-one years of teaching inflicted a staggering number of merciless punishments. Elder Cannon gave a breakdown and a count of various punishments to give impact to his editorial against cruelty. He cited these statistics:

911,500 Canings \(^{\text{[beatings with a cane]}}\)
121,000 Floggings
209,000 Imprisonments
136,000 Tips with the ruler
10,000 Boxes on the ear
22,000 Tasks by heart \(^{\text{[memorizing]}}\)
700 Stand on peas \(^{\text{[with bare feet]}}\)
6,000 Kneel on sharp edge of wood

These punishments were as outlandish to Elder Cannon as they are to a modern reader. In another editorial, he said that he had seen in his travels "children treated worse by parents than if they were slaves."

He pitied the children born helplessly into such families and declared, "What a sin this is! And how much such parents have to answer for!"\(^{201}\)

But generally speaking, Elder Cannon's feeling was that "among the Latter-day Saints perhaps, we go to the other extreme—we are not strict enough with our children."\(^{202}\) He also charged parents with

\(^{200}\)XXIII (January 15, 1888), 24.
\(^{201}\)XIX (October, 1884), 296.
\(^{202}\)Ibid.
indulging their children too much and giving them too many liberties, resulting in obstinancy and disregard for duty. "They should be controlled. They should be held to strict obedience to certain well-defined rules and regulations," he counseled. Any transgression of these rules must be met with "proper punishment." If children were not punished, Elder Cannon predicted that they would soon become tyrants and noted that "the tyranny of children is the most odious form of tyranny." Elder Cannon's concern was prompted by his great expectations for the mission of the youth of Zion, but he warned that "a generation of children nurtured in insubordination is not likely to accomplish the purposes of God, if those purposes fondly anticipate is the destiny of their children."  

In approaching this problem by counseling with the children, Brother Cannon printed anecdotes, stories, articles, and editorials in the Juvenile Instructor urging them to obey their parents. He reminded them that they owed a debt of gratitude to their parents which they could not repay during this lifetime and told them that "an obedient child is blessed of the Lord."  

One Juvenile editorial on raising children had the unconventional subtitle "How to Ruin Children--Does Anyone Need Any Information on this Point?" The editor immediately proceeded to give seven rules by which parents could effect such a disaster:

1st. Let them have their own way.  
2nd. Set them bad examples.  
3rd. Let them have full access to improper books and to wicked

\[203\text{Ibid.}\]

\[204\text{"A Word With Parents," XIX (October, 1884), 253.}\]

\[205\text{"Obedience to Parents," XXVIII (May 15, 1892), 324.}\]
companion.
4th. Let them have the free use of money.
5th. Suffer them to roam where they please on the Sabbath.
6th. Let them grow up in idleness.
7th. Permit them to be out during the evening in any kind of society they may find without calling them to account. 206

After listing these "rules," Elder Cannon then asked, "Can any wise person expect a child to escape ruin who is permitted to do these things?"

The Juvenile's editor counseled with parents on many things which he considered pitfalls for young people. These ranged from something as seemingly harmless as bicycle riding to something as extremely grave as immorality. Elder Cannon did not condemn the former of these two, bicycle riding, completely, but felt that parents should control the participation of their children—especially girls—in this sport:

We have entertained fears concerning the effects which are likely to follow the adoption of the bicycle as a means of locomotion for girls.

We have felt that parents and guardians should exercise the greatest of care in allowing their daughters and those in their care to go out riding on bicycles unless properly attended. It has been a question in many minds if this may not lead to immodesty and be injurious in other directions. 207

Elder Cannon believed that dancing could become a serious problem if certain trends were not checked. Although he was not against all dancing, in an editorial on this subject he did condemn certain "modern" dances:

Our dancing parties are losing their old time reputation for correctness of deportment and modesty of action of those who attend. The modern dances and those in which young people most desire to engage, are new and are such as have been condemned by the authorities of the Church—round dances. 208

206 "How to Ruin Children—Does Anyone Need Any Information Upon This Point?" IX (October 1, 1884), 296.


208 XXX (February 1, 1895), 97.
He sounded another warning against the "growing evils of card-playing."

In speaking against this practice, he was much more vehement and condemned it totally:

We very much regret to hear that card-playing is a growing habit among the Saints. There is no language of ours that will too strongly condemn this growing evil. . . . We deplore the tendency of young men and women to play cards; cards are the tools of the adversary, and even though there may be, as some claim, no evil in the game itself, the amusement frequently leads to bad results. It should be the rule of our young people never to go upon the devil's ground; in other words, never place themselves in the way of temptation. 209

Of course the most tragic evil which beset the youth of that time was the sin of immorality. The *Juvenile* carried a good number of articles and especially editorials to both parents and children on the value of virtue. The parents were told, "For the want of careful teaching on these points, the lives of many have been embittered and they have suffered all their lives in their feelings because of the commission of this sin." 210 The editor reiterated the fact that "great responsibility rests upon the parents in connection with the training of their children." He also indicated that teachers of the Church "have duties to perform in warning and correctly training the children and youth of both sexes." He emphasized that girls "should be taught to be pure and chaste, to indulge in no improper language and to permit no improper liberties to be taken with them." He made it clear that there is no double standard of morality and said, "Our boys should be taught that the want of virtue is as great a defect in their characters as it would be in that of their sisters." To amplify the pricelessness of


chastity for both boys and girls he declared to parents that "virtue should be valued more than life."\[211\]

Besides teaching parents what young people should avoid, numerous entries in the *Juvenile* advised parents on good things they should teach young people to do. Among the subjects treated were the dignity of work, scriptural study, prayer, Sunday School attendance, service to others, and the value of education. On this last subject, education, Elder Cannon held some very strong opinions which he often voiced through his articles in the *Juvenile*. He felt very keenly the importance of educating the young people of Zion in order that they could accomplish the work the Lord had for them to do. In many sermons he expressed this need: "In no place in our Territory should there be a child left without education. We must do all in our power for the advancement of the cause of true education in our midst."\[212\] To parents he declared, "There is no people upon the earth to whom education is more important than the Latter-day Saints in these mountains."\[213\]

Not only was education more important to the Saints than to anyone else, but Elder Cannon felt that it could also be of the highest quality in the world. He explained his reasons for this belief in the following statement:

There is no reason why we should not become the best educated people upon the face of the earth. God has given unto us a knowledge of many true principles, and by this knowledge we are saved from the study of the many foolish and ridiculous theories advanced by so-called scientists in this day.

The progress, therefore, of the Latter-day Saints who study principles of science, should be much more rapid than the progress

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\[211\] Ibid.


\[213\] *XIV* (April 1, 1884), 104.
of people who have not the basis of truth which we have to build upon. The acquirement of languages among us should be very easy, because we have access, through faith, to the gift of languages (or tongues) and the interpretation. It is not too much to anticipate that the same success which has attended the Elders in the study and teaching of theology will be with them in the study of other branches of learning, until the Latter-day Saints will be known as possessed of more sound learning and a knowledge of all the affairs of life, here and hereafter, than any other people upon the face of the earth.214

Elder Cannon was quick to point out the difference between "proper" and "improper" education. The former type he said "will make a generation who, by their words and deeds, will bring glory to God and honor and renown to themselves." The latter type "will in all probability destroy the souls of those who receive it."215 The difference between these two kinds of education is that proper education "lays the foundation in children's minds of faith in God and in His great work." Elder Cannon went on to say, "No amount of learning or skill can make up for the absence of this."216 An education based on faith in God must be received under the tutelage of Latter-day Saint teachers with testimonies and love of the gospel. He admonished parents to select teachers of this qualification for their children:

We say that parents who do not wish their children to be infidels would not send them to infidel teachers, even though they may have the reputation of not teaching infidelity. If they wish them to grow up strong in the faith of the gospel of the Lord Jesus Christ, they should be careful to select teachers for their children who themselves believe in and live up to the precepts of that gospel.217

Elder Cannon, along with President Brigham Young, felt that the scriptures should be the basic texts of the day schools, and that Mormon

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214 XIX (August 15, 1884), 248.
215 XIX (April 1, 1884), 104.
216 "Proper Teachers for Our Children," XXIV (February 1, 1889), 61.
217 Ibid.
children should be educated by Mormons. The great influx of sectarian schools, already alluded to in Chapter VII, had been in the territory "to wean the children of Latter-day Saints from their principles."\textsuperscript{218} Elder Cannon declared, "I would sooner my children should go without any scholastic education than that they should be educated by an enemy."\textsuperscript{219} Apostle Cannon expressed his great surprise that some Latter-day Saint parents were allowing their children to attend non-Mormon day schools: "Knowing what the Latter-day Saints do, it might be thought that none of them would be so reckless or foolish as to send their children to be taught by those who are opposed to the truth."\textsuperscript{220} He often printed actual experiences of Latter-day Saint youth who had fallen victim to these non-Mormon teachers. One boy, who barely escaped leaving the Church, wrote, "We became completely charmed through the wily magic and irresistible influence which this pious reverend gained over the mastery of our minds."\textsuperscript{221}

Another type of schools to which Elder Cannon was very much opposed were the non-sectarian public schools. His objection to this type of education was that it was wholly secular and that "God is removed from the thoughts of the teacher and the pupils."\textsuperscript{222} He further charged that "the Bible is banished from the public schools; all reli- is carefully excluded, and all faith in God and His word is dying out.

\textsuperscript{218}XIII (August 15, 1878), 186.
\textsuperscript{219}Journal of Discourses, Vol. 24, 324.
\textsuperscript{220}"Our Children's Teachers," XVI (July 1, 1881), 148.
\textsuperscript{221}Ibid., Letter by L. F. Monch.
\textsuperscript{222}IX (April 1, 1884), 104.
Even prayer to Him is abolished."223 He pled with parents to support only the Mormon schools and again declared: "No pains should be spared to furnish every child in our land a good education, and this education should not be imparted by anti-Mormons."224

As an earlier statement indicated, articles in the Juvenile Instructor on classroom teaching were not numerous during Elder Cannon's editorship, but there were a few very good articles containing excellent information directed specifically to classroom teachers. Teachers could apply in their classrooms much of the advice given to parents, and parents could likewise apply the advice given to teachers. Elder Cannon very often took occasion to call attention to the noble calling of Latter-day Saints who provided religious education for the young. He felt that these teachers had special advantages which could make them the best teachers in the world. The first advantage was that Latter-day Saint teachers had "the Book of Mormon and other revelations of God's will." They also understood these revelations "with a clearness and simplicity unknown among any other people." The third advantage was that "the authority to teach was bestowed on all the men of this Church."225 Besides emphasizing the nobility of teachers in the Church, Elder Cannon gave them invaluable counsel on various aspects of teaching. One wise instruction which he gave them was to limit their teachings to revealed truth and avoid speculation:

It is well for teachers in our theological classes to confine themselves to the written revelations and to the word of God as he has given it, not indulging in wild speculations and all sorts of fan-

223IX (March 15, 1884), 88.
224XVIII (June 15, 1883), 184.
225IX (September 26, 1874), 234.
cies concerning things about which the Lord has not given his word. There are many things which he has revealed to his faithful servants that are unwise for them to teach, and they do not teach them. On the other hand those who pretend to have superior knowledge concerning these abstruse subjects are for that very reason not in a position to give correct information. The proof of this is the freedom with which they will talk about things which the Lord either has withhold, or, if he reveals them at all, imparts them only to chosen vessels.226

Elder Cannon recognized that besides teaching mainly from the scriptures teachers should have a clear understanding of what they are attempting to teach. He said, "To give our teachings strength, they should not only be based on the direct truths of the gospel, but they should be clear in our own minds. It is difficult to prove to others what we do not ourselves understand."227 Not only must the teacher understand his material, but he must allow the students to do some of the reasoning themselves so that they can learn. Elder Cannon gave this advice in the following excerpt from a Juvenile article:

Teachers should remember that in imparting knowledge to children it should be done in such a way as will stimulate their minds and cause them to reason out and understand the knowledge imparted, that its impression may be strong enough for retention. Thus knowledge is gained.228

In handling the problems which skeptical students sometimes caused, Elder Cannon offered this wise counsel:

This is an age of criticism; there is a spirit of enquiry among our youth growing daily by reason of the increase of education. Much of this enquiry is natural and proper, and should be guided, not opposed. . . . Emphasize the idea that it is the truth only, that the Church of Jesus Christ accepts, no matter where it is found.229

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226"Better to Keep on Safe Ground in Theology," XXXIV (April 1, 1899), 209.

227"Sabbath School Methods," XXX (March 15, 1895), 171.

228Ibid.

229"Bible Errors," XXXVI (April 1, 1901), 208.
One of the most practical lists of suggestions offered by Elder Cannon in the *Juvenile* was printed in January, 1871, in an article called "Addressing Sabbath Children." After a brief introduction, he offered the rules reproduced here:

No man ought ever to address children unless he knows what he is going to say, how he is going to say it, and why he is going to say it.

1. Always use the simplest, plainest words—monosyllables if possible.
2. Never speak without, like the archer, having a distinct object in view.
3. Allow no side issue to divert you from the object. In your attempts to capture three rabbits, by running first after one, then after the second, and then after the third, you lose all.
4. Never tell a story because of its having a laugh in it; and
5. Do not talk a long while. Children are too polite to express dissatisfaction, though your talk may greatly bore them.
6. Use enough of legitimate illustration or anecdote to hold the attention of children, but be very careful that it is appropriate and has sense to it.
7. Watch the tones of your voice. Boys can see as quickly as an elocutionist when you have gone from the natural to the false, the falsetto to the declamatory; that is to say, they know when you are "speaking your piece," and they will at once say to themselves, "I can speak better than that myself." Then it is time for you to sit down.
8. Never ask children for their attention, nor allow any one else to ask it for you; for, if you do, ten to one the children are not at fault, but yourself. Say something to rivet attention, or stop.230

The last editorial written by Elder Cannon and published only a week before his death was devoted to counseling teachers; he admonished them to avoid a negative approach to teaching the gospel and to adopt a positive testimony-building method:

Even children have their doubts, but it is not our business to encourage those doubts. Doubts never convert, negations seldom convince. Falsehood cannot be overthrown by negative teaching, but by establishing the opposing truth. It is our mission to develop faith in the revelations of God in the hearts of the children, and how can this best be done? . . . It is the positive element of per-

sonal testimony in teaching divine truth that gives that teaching power.231

Of all the advice Elder Cannon gave to teachers through the pages of the Juvenile Instructor, the most significant was the admonition to teach by the Spirit. In an editorial entitled "Modern Preaching" he compared Latter-day Saint teachers to well-educated, polished preachers of the world:

The Latter-day Saints may not be so learned, they may not have worldly wisdom to the same extent, they may not be able to discourse so beautifully or to draw such fine distinctions, as many others; but they have that which is far better, namely: the Spirit of the Lord . . . 232

He further pointed out the efficacy of this divine source of teaching power in the following excerpt:

It is the Spirit of God that reaches the hearts of the honest. A few words, accompanied by that Spirit, though they may be awkwardly expressed, will have more effect upon the people than the most eloquent discourses, which are not sealed upon the hearts of the listeners by the Holy Spirit.233

To Elder Cannon a very fundamental element in facilitating effective teaching on the part of the parents lay in having a close relationship with their children. The Juvenile Instructor carried his expression of this concept and described what parents must do to achieve this trusting relationship:

The relations between children and their parents, should be such that the latter will always be looked upon as the best and dearest friends, from whom there can be nothing to conceal. This intimacy can only be secured by parents' commencing with their offspring in childhood's days, talking freely with them and at the same time in a delicate manner.234

231 "Bible Errors," XXXVI (April 1, 1901), 208.

232 "Modern Preaching," XXV (March 1, 1890), 147.

233 XXV (April 1, 1890), 210.

234 "Children Should Be Warned against Vice," XXIX (October 15, 1894), 636.
Elder Cannon sought in many ways to illustrate both to the parents and to the children this wonderful relationship. Stories, articles, anecdotes, and editorials carried this theme. A particularly effective portrayal of this relationship resulted from the use of a picture showing a mother rocking her little child. Elder Cannon, in his comments accompanying the picture, muses warmly on the role of mothers in teaching their little ones:

We have here a sweet picture. It does one good to look at it, for it fills the mind with pleasant and holy thoughts; it shows us woman in her highest, holiest character—that of a mother and a teacher to her children. Blessed are the children who have such a mother! No child is really well educated, who lacks this sweet, early teaching. No schools, however high, can give the teachings of a mother to her young children.

Capitalizing on this close relationship between parents and their children, Elder Cannon published dialogues showing how parents could teach their children by answering important gospel questions. One such dialogue, designed for a mother and daughter, considers the subject of prayer:

Daughter:—I have often thought I would ask you another question. When I kneel down to pray, I find myself praying in my heart, yet I do not speak. Do you think such prayers are acceptable to God? Mother:—Yes; for God knows all our inmost thoughts. And Jesus says, "Many draw near unto me with their mouth, and honoreth me with their lips, while their heart is far from me." If you continue to watch and pray in all sincerity, it will be your safeguard through life, and you will not go far wrong. Even though you are surrounded by crowds of people, in the school-room or elsewhere, you can spare a few moments for prayer and thankfulness.

Daughter:—Thank you, mother, I will try to bear this in mind, that I may profit by your kind counsel and good advice.

Another subject which merited a great deal of space in Elder Cannon's writing directed toward parents and teachers, was the power of

235"Mother as A Teacher," *JL*, XXV (April 15, 1890), 83.

236"Dialogue on Prayer Between Mother and Daughter," *JL*, XVI (July 1, 1881), 152.
example. He added this idea to a well known scripture; the scripture says, "Train up a child in the way he should go," and Elder Cannon added, "God that way yourself." To Sunday School teachers he said, "To be successful with them [students], the teacher must be able not only to say 'Do as I tell you,' but also to say, 'Do as I do.'" He expounded on this advice by giving these graphic examples:

What folly for a teacher to spend the Sunday forenoon in explaining and advocating the observance of the Word of Wisdom, and to spend the rest of the week in trampling upon one of the plainest requirements of that Word! There would be as much propriety in calling upon a drunken man, in maudlin tones and with reeking breath, for an address in sobriety, or inviting a thief, with the stolen goods bursting out of his pockets, to impart lessons in honesty. Even mature people would be shocked or disgusted at the absurdity of such a proceeding. How much more last ing and baneful the effect upon the innocent minds of the young!

The same message is pictorially portrayed to parents in a juvenile engraving which shows a father sitting in a chair with raised feet, smoking a cigarette. His small son is seated in the same attitude behind him in a smaller chair also smoking. His horrified mother stands in the doorway. The comment under the picture reads:

No wonder the lady holds up her hands and opens her eyes when she looks from the door on such a picture as father and son here present. Still, she need not be surprised. What else could she expect? Children learn by striving to imitate. They copy their parents before they can walk or talk. . . . Again, is not the father everything to the boy; King, law-giver, guide and all else. What influence has all the rest of the world in opposition to that of his parents? "If father smokes, why not I?" agrees the boy; "What is right in a man cannot be wrong in a boy." "If mother drinks tea," thinks the girl, "why should not I." We do not wish it understood that we endorse or commend any such course on the part of the children.

Another great principle of teaching which Elder Cannon recog-

237 "One Teacher's Weakness, Another's Mistake," XXXV (January 15, 1900), 61-62.

238 "Like Father Like Son," JR, IX (May 23, 1874), 121.
nized and taught to the parents and teachers who read the Juvenile was learning by doing. In an editorial entitled "Teach the Children," Brother Cannon showed how this principle can be effective not only in teaching the youth, but in drawing them closer to their parents by being associated with them in their work as they learn:

Far too many parents, rather than assume the labor of teaching their boys and girls how to do the more difficult tasks of daily life, prefer to do the work themselves and keep the child at the same routine of petty choring. . . . If a mother cannot have the patience to teach her daughter how to make bread and cakes, how to sew and how to manage the niceties of housekeeping, who will teach her? And what unkindness it is to let her grow up in practical ignorance of these things. . . . Supposing she does spoil a batch of bread or a loaf of cake, or fails to give requisite whiteness and polish to starched clothes; she, like the rest of us, must attain success through repeated failures. The same is true of boys. Those boys who are taken into companionship and fellowship with their fathers, and gradually initiated into ways of doing business, entrusted according to their capabilities with the management of important transactions will almost certainly pass, with no unpleasant transition, from boyhood to manhood; they will have no "wild oats" to sow.

Boys and girls are to be treated not only as children, but as prospective men and women. 239

Not only could the children learn household and business matters by supervised participation, but Elder Cannon felt that they could also receive the best religious training that way. Carrying their own tithing to the Bishop would make a far more lasting impressing on children than being taught about tithing or having their parents pay it for them.

Elder Cannon gave voice here to this philosophy:

It is well to teach children the importance of tithing; but to give them proper training, they should be taught to take the tithing and pay it, (such articles as they are able to carry) and if they earn anything themselves, their parents or guardians should see that they pay the tenth into the Lord's storehouse. 240

He also felt that the children could best learn to pay their fast offer-

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239 "Teach the Children," XXX (July 15, 1895), 443.

240 XIX (May 1, 1884), 136.
ing by being allowed to take active part in contributing it; he said,

In numberless ways can children be trained besides being taught. For instance, upon the fast day, nothing could more impress upon the child’s mind the importance of the action than requiring him to carry the fast offerings to the Bishop’s, so that he will see that it is a practical duty, and that his heart will be touched with feelings of sympathy for the poor for whose benefit the fast offerings are contributed.\(^{241}\)

A grateful father’s expression demonstrates the appreciation that parents and teachers had for the helpful information in the Juvenile regarding the religious education of their children. This father wrote a letter explaining the role that the Juvenile played in his relationship with his little daughter. He also voiced his hope for this magazine’s success in continuing to further religious education among the Saints. To Elder Cannon he wrote,

Dear Brother:—It may be gratifying to you to know that wherever your little paper has found its way, it is received with delight, by both old and young, and is doing a great deal of good. My little girl calls for it to be read to her every night when she goes to bed, and I generally read it to her until she falls asleep. It will prove a most valuable auxiliary in the work of education, especially as a means of instilling a knowledge of true principles into the minds of our children, in relation to what we have been accustomed to term “religious matters.” May it continue to improve and prosper, until it finds its way into every family in the territory.\(^{242}\)

The President of the Church, Joseph F. Smith, recognized the valuable contribution being made by the Juvenile Instructor to teachers, children and parents of the Church. His remarks are certainly a fitting testimonial to the greatness of Elder Cannon’s efforts to build Zion through his little periodical:

We commend the Juvenile, then, not only as a necessity to every successful Sunday School worker, but, as we believe a powerful assis-

\(^{241}\) Ibid.

\(^{242}\) Unsigned letter, "Correspondence," JI, I (April 15, 1866), 32.
tance for good in every home in the Church. May its helpful and guiding mission among the young continue unabated, and may those who have the responsibility of training the boys and girls—our parents and Sunday School teachers—find it a most powerful aid in their effort to make brilliant the souls of the "jewels" given us by Heavenly Father."
IX. SUMMARY

The foregoing study has considered the early development of the Juvenile Instructor and delineated its four major functions in the religious education of the youth of the Church: 1) an aid to the development of the Sunday School; 2) a voice of truth in an age of degrading fiction; 3) an organ of religious education for children; and 4) a teacher for parents and teachers of children. Although the full extent of the Juvenile's success in fulfilling these functions would be impossible to determine, its long life span indicates its usefulness to children, parents, teachers, and the Sunday Schools of the Church. From the study of its development, objectives, and contents, and from the numerous testimonials by Church leaders and other Juvenile subscribers it is apparent that the Juvenile Instructor made important contributions to the religious education of its readers.

The following is a summary of findings which demonstrate the mission and scope of the Juvenile Instructor: 1) For 35 years the Juvenile reflected in many ways the life and character of its editor, George Q. Cannon. His missionary experiences, his literary career, his concern for education, both secular and religious, his love for children, his devotion to the principles of the gospel, his dedication to the Sunday School movement—all these are mirrored continually in the magazine's pages. 2) Although the Juvenile Instructor underwent many changes during Elder Cannon's editorship, its original purpose of furthering religious education did not alter. 3) Elder Cannon's great vision of the
Juvenile's lofty mission and his steady persistence kept the magazine alive through the many hardships of its early years. 4) The Juvenile Instructor was used as an aid in the unification, administration, and growth of the Sunday School. 5) Elder Cannon used the pages of the Juvenile to discourage the reading of low-class, pernicious fiction and provide the young people of the Church with appealing non-fictional material. 6) The content of the Juvenile Instructor, including much of the secular material, was geared to fulfill the magazine's purpose as a source of religious education for children. 7) Although most of the magazine was directed to young people, another important function of the publication was to help parents and teachers in training children.

Elder Cannon's chief interest in publishing the Juvenile Instructor was to provide religious education for the children he loved, whether it was through building the Sunday School, through helping teachers and parents to train children more effectively, or through providing them with good and uplifting literature. On the fiftieth anniversary of the founding of the Juvenile Instructor, a devoted reader, who had been living during forty-two of the magazine's fifty years of publication, wrote an article praising the Juvenile for the "vast amount of good" the magazine had done during the past half century. Then, looking forward to its centennial year, he predicted that while the Juvenile would still be accomplishing good at that future date, "most of us shall have written the last page in this book of mortal life."

How surprising that this reader was not only still alive for the Juvenile's centennial, but was its editor, President David O. McKay. His editorial for the centennial issue supports the findings of this paper:

The magazine, which started out as the *Juvenile Instructor*, as it grew in years and experience in serving the youth, extended its message to all Church members.

The articles contained therein, and the Sunday School ... material, have contributed much to gospel training in the Church. It is a very superior magazine, being unsurpassed by any other in its field.245

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THE DEVELOPMENT OF THE JUVENILE INSTRUCTOR UNDER GEORGE Q. CANNON
AND ITS FUNCTIONS IN LATTER-DAY SAINT RELIGIOUS EDUCATION

An Abstract of A Thesis
Presented to the
Department of Graduate Studies in the College of Religious Instruction
Brigham Young University

In Partial Fulfillment
of the Requirements for the Degree
Master of Religious Education

by
Lawrence R. Flake
May 1969
ABSTRACT

The success of the *Juvenile Instructor* magazine, called the *Instructor* since 1929, owes much to the vision and foresight of its great founder, George Quale Cannon. From a small, crude, four-page paper, first published in 1866, the *Juvenile Instructor* has developed into a far-reaching and attractive publication, touching the lives of countless thousands in 1969. It has proved to be a great implement of religious education to the Latter-day Saint people and fulfilled four important functions in its early years when Elder Cannon was its editor. It served as the official organ of the Sunday Schools, as a voice of truth in an era when so much low-grade fiction was available, as a source of religious reading material for children, and as an aid to parents and teachers in furthering the religious education of the young ones under their care. Its popularity and long life of over a century bespeak the enduring and influential nature of Elder Cannon's edifying combination of information, entertainment, and inspiration.

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