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A HISTORY OF THE YOUNG MEN'S MUTUAL IMPROVEMENT
ASSOCIATION 1939 TO 1974

A Thesis
Presented to the
Department of Church History and Doctrine
Brigham Young University

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

by
John Kent Williams

April 1976

This thesis, by John Kent Williams, is accepted in its present form by the Department of Church History and Doctrine of Brigham Young University as satisfying the thesis requirement for the degree of Master of Arts.

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Chapter 1

INTRODUCTION

The Young Mens Mutual Improvement Association has played a special part in the development of the young people, as well as adults, of The Latter-day Saint Church in providing many and varied activities for all age groups. Through the creation of many activities and the adaption of others, the YMMIA has constantly tried to supply the kinds of programs that would attract the young people, bring them into activity in the Church, and teach them the principles of the gospel of The Church of Jesus Christ of Latter-day Saints.

The LDS Church teaches they must prepare their young men to receive the Melchizedek Priesthood, prepare them for temple marriage, to go on missions, and serve in varied leadership positions throughout their lives. Therefore, a recreational program that is to enhance these goals must likewise provide aims and standards to complement the Church's goals. Brigham Young wanted the young men of the Church organized so that they might gain testimonies and be able to stand and bear witness to the truthfulness of the Church.

The history of the MIA is based on a program that

has worked to provide recreation, one that would provide good wholesome entertainment. The efforts of striving for high standards and fun in recreation make up a large part of the history of the YMMIA.

STATEMENT OF THE PROBLEM

This study will present a comprehensive study of the YMMIA from 1939 to 1974. This study includes the emergence of different programs and the changes in age groupings, as well as goals of the program. A short historical background chapter will be included to acquaint the readers with the previous growth and development of the YMMIA since it was instituted.

JUSTIFICATION FOR THE STUDY

The purpose of this study is to write the history of the Young Men's Mutual Improvement Association of The Church of Jesus Christ of Latter-day Saints during the years 1939 to 1974. This thesis will be significant because it will complement the earlier history of the YMMIA written by Leon M. Strong, covering the years 1875 to 1938. The Church Historian's Office has requested that a study be made and a history be written of the YMMIA from 1939 to the present. The YMMIA involves a large segment of the young people in the Church and may prove of value to those in leadership positions working with these young people.

DELIMITATIONS OF THE STUDY

This study will provide a written history of the YMMIA from 1939-1974. The study will not deal in depth with any one special program of the MIA, such as boy scouting or the softball program, only as it enhances a history of the MIA. Often in the study of available materials, much has been left unsaid concerning a decision and one must deal with edited minutes. Committees of the MIA have not been required to keep minutes of their meetings until recently; therefore many decisions have been reached without a way to check how the decision was reached.

PROCEDURE

First the Special Collections at the Brigham Young University were reviewed, which produced many manuals and magazines on the MIA. Secondly, several graduate studies that related to the subject were studied.

Next the writer began a search of available materials at the Church Historian's Library in Salt Lake City, Utah. After completing a search of the materials in the library the writer contacted the YMMIA offices themselves. The writer found a library kept by this department with much available material. The YMMIA offices also supplied personal interviews that proved valuable. Next personal correspondence by mail to many

who had served on the MIA Board in the past failed to produce the expected results.

A REVIEW OF THE LITERATURE

There are two histories of the YWMIA. The first, History of the Young Ladies Mutual Improvement Association, by Susa Young Gates. The second history is, History of the YWMIA, written by Marba Josephson. Although they speak of a history of the women's department in MIA, in such areas as the recreational aspects they provided some information.

Theses work and one dissertation supply much of the other written work in this area. Donald Snow wrote a thesis on, "A Historical Study of the M-Men Basketball Tournament of the Church of Jesus Christ of Latter-day Saints." Gordon Norman Oborn wrote on, "An Historical Study of the All-Church Softball Tournament of the Church of Jesus Christ of Latter-day Saints." Orval Leonard Nelson wrote, "A Study of Boy Scout and Aaronic Priesthood Activity." Leon Strong compiled a thesis on "A History of the Young Men's Mutual Improvement Association 1875-1938." This thesis does a most complete investigation into the establishment of the MIA and the development of many of the basic programs of the MIA.

Ruth Andrus wrote her dissertation on "A History of the Recreational Program of the Church of Jesus Christ of Latter-day Saints." This work is thorough in covering

all phases of the recreational program of the Church.

MIA manuals of varying titles outline the different programs administered under the MIA.

In the early history of the MIA, The Contributor and The Improvement Era were the official organs of the MIA program for dispensing information, and are of great value in researching early MIA history.

Of late, such handbooks as Melchizedek Priesthood MIA, Aaronic Priesthood Youth--Including YMMIA, and Aaronic Priesthood Leadership Materials give valuable insight into the transition of MIA into its new priesthood relationship.

By far the most helpful sources of materials are the YMMIA Executive Minutes. Another set of minutes that proved to be very helpful were the MIA General Board Minutes. Both have limited access and the writer had to obtain special permission to use these minutes. Much insight into the growth and development of the MIA program are found in these two sets of minutes.

DEFINITION OF TERMS

M.I.A. - Mutual Improvement Association. Encompasses the men's and women's associations.

Y.M.M.I.A. - Young Men's Mutual Improvement Association. The organization for recreational, sports and activities of The Church of Jesus Christ of Latter-day Saints.

Priesthood - It is the ruling, presiding authority in the Church, or is the government in the Church.

Aaronic Priesthood - Commonly known in the LDS Church as a preparatory priesthood and is for the young men ages twelve to eighteen years of age.

Melchizedek Priesthood - Often called the higher priesthood is for men nineteen years and older, who are found worthy to be advanced to at least the office of an elder in the higher priesthood.

Correlation - A term denoting the unifying of Church programs under priesthood direction and coordinating lesson materials to complement each other in all programs of the Church.

M.P.M.I.A. - The correlation of adult MIA programs with the Melchizedek Priesthood.

A.P.M.I.A. - The correlation of youth MIA programs with the Aaronic Priesthood program.

Church - When capitalized refers to The Church of Jesus Christ of Latter-day Saints.

The Church of Jesus Christ of Latter-day Saints - The name of the church organization more commonly known as the Mormons, or LDS Church. The name Mormon comes from a volume of sacred scripture within the Church.

President - Refers to the president of the Church, who holds all the authority of the Church. He is also referred to as the prophet.

First Presidency - The presiding council of the

Church, includes the president and however many, usually two, counselors he chooses.

Quorum of the Twelve Apostles - These twelve men are next in authority to the First Presidency and assist the First Presidency in the administration of the Church. They are also referred to as the Council of Twelve.

Presiding Bishopric - Consists of the Presiding Bishop and his two counselors. They preside over the Aaronic Priesthood. They administer the business affairs of the Church under the direction of the First Presidency.

General Authorities - The body of men who comprise the hierarchy of the LDS Church. This hierarchy consists of: The three members of the First Presidency, the Council of Twelve Apostles, the Assistants to the Twelve, the Seven Presidents of the First Council of the Seventy, the Presiding Bishopric, and the Church Patriarch.

Areas - Beginning October 1, 1975 the Church will divide its physical boundaries into eighteen areas, six foreign and twelve within the United States.

Regions - The Church has divided itself into 273 regions, 202 in the United States and 71 in foreign countries. There are currently 133 Regional Representatives that are a direct liason between the regions of the Church and the General Authorities.

General Superintendency - Consists of the president and two counselors and presides over the YMMIA program.

General Board - Consists of the heads of the different committees of the YMMIA.

Stake - A large ecclesiastical unit of the LDS Church, presided over by a stake president and two counselors. At the end of 1974 there were 675 such geographic divisions within the Church.

Wards - A sub-division of the stake, presided over by a bishop and two counselors. At the end of 1974 there were 4,756 wards in the Church.

Missions - A large ecclesiastical and territorial unit, outside of the established stakes of the Church in which voluntary missionaries are actively proselyting for the Church. Each mission is sub-divided into districts and branches and is presided over by a mission president and two counselors. At the end of 1974 there were 113 full-time missions in existence.

Stake President - A leader over a geographical area known as a stake that consists of several smaller units known as wards. He performs all duties of a stake character as assigned him by the General Authorities.

Bishop - He is known as the "father of the ward." He is directly responsible for all members in his ward boundaries and is the President of the Priest^S_A Quorum, and is responsible for all Aaronic Priesthood age youth.

Conference - A special Church-wide meeting at which the members assemble to hear the Church Authorities speak. MIA Conference is held in June of each year.

Chapter 2

HISTORICAL SETTINGS OF THE YMMIA

The Young Men's Mutual Improvement Association was created as an auxiliary organization in The Church of Jesus Christ of Latter-day Saints to operate under the direction of the Priesthood, which has the authority to preside and govern throughout the Church. The YMMIA is an aid and a help to the priesthood in the Church.¹

From the early days of the Church, various associations for the spiritual and cultural growth of the youth were formed. For example, as early as February, 1843, the Prophet Joseph Smith authorized the formation of a Young Gentlemen's and Young Ladies Relief Society. In 1854 Lorenzo Snow organized the Polysophical Society. As wards and stakes came into being, numerous young people's societies sprang up on an independent basis to meet the needs of the local areas.²

President Brigham Young was aware that these

¹Council of the Apostles, "For Further Organization of the Young Men's Mutual Improvement Association," The Contributor, I (May, 1880), 191.

²Junius F. Wells, "Historical Sketch of the YMMIA," The Improvement Era, XXVIII (June, 1925), 714.

organizations were individually good, but that collectively they lacked the unity necessary for prolonged constructive work among the youth of the Church. The circumstances and conditions that surrounded the young men of that time were conditions of wildness, and the main interests of many of these boys were in horse-racing, trading, and ranching. Many of the young men of that time had little interest in school and religious studies.³ Those who desired education joined debating and literary societies throughout the Church.⁴

To solve the problems of disorganization and of youth going outside the Church for instruction, and to educate the "wilder" young men in the Church, President Young formulated plans to organize the young men into one association. On June 6, 1875, Junius F. Wells, the man chosen to commence this work, was instructed by President Young as follows:

We want to have our young men enrolled and organized throughout the Church, so that we shall know who and where they are, so that we can put our hands upon them to hold meetings where they will stand up and speak--get into the habit of speaking and of bearing testimony.⁵

During later discussions President Brigham Young counseled Brother Wells to let the keynote of the work be

³Edward H. Anderson, "The Past of Mutual Improvement," The Improvement Era, I (December, 1897), 85.

⁴Willard Done, "Our Work," The Improvement Era, VII (May, 1904), 389.

⁵Wells, p. 714.

the establishment of an individual testimony of the truth and work of the Church, the development of the spiritual gifts within the youth, and to teach them knowledge and how to apply religious principles to what they were learning.⁶

The meetings were to be for the mutual improvement of the young men, hence, the name, The Young Men's Mutual Improvement Association.⁷

A meeting was held on the evening of June 10, 1875, in the Thirteenth Ward in Salt Lake City, for the purpose of organizing the first YMMIA. The organization was begun, and the work was carried immediately to other wards within Salt Lake City. Associations were also established outside the city. Soon Brother Wells visited stakes as far south as St. George, Utah, and as far north as Brigham City, Utah, where he also inaugurated the YMMIA programs.⁸

Music, songs, recitations, literary entertainment, intermingled with testimonies and religious references were employed, until the young became more thoroughly interested in intellectual pleasures, when it became an easy task to lead them on into heavier studies.⁹

Brother Well's work was interrupted on the first of November, 1875, when he was called on a mission to the Eastern States. On November 6, 1875, the First Presi-

⁶Anderson, p. 2.

⁷Wells, p. 714.

⁸Wells, p. 714.

⁹Anderson, p. 85.

dency called John Henry Smith, Milton H. Hardy, and B. Morris Young to continue the work of organizing associations which had been started by Brother Wells with such vigor and enthusiasm. These men were instructed by the First Presidency to visit the various parts of the territory, confer with the bishops and other local authorities, to act in unison with them and organize associations, and give instructions as directed by the Spirit. By July, 1876, most of the counties in Utah as well as the southern part of Idaho had been visited.

At the April Conference of the Church in 1876, a report was read which indicated that there were at that time fifty-seven wards sponsoring the new program which comprised an approximate membership of 1200 young men.¹⁰

DEVELOPMENT OF THE CENTRAL ORGANIZATION

With the growth of the YMMIA the church leaders felt the need to form a central organization which would govern all of the local units. On December 8, 1876, therefore, this central organization came into existence and became a general board of reference for the associations. This central committee was specifically charged to act at the head of the entire organization, conduct missionary work among the young people, receive reports,

¹⁰Milton H. Hardy, "History of the General Organization," The Contributor, I (December, 1879), 70-71.

and issue general instructions for the government of the associations.¹¹

The officers of this central committee were Junius F. Wells, president; Milton H. Hardy, first counselor; Rodney C. Badger, second counselor. A secretary, assistant secretary, corresponding secretary, and a treasurer completed the central committee. The leader of each ward or stake association was known as the superintendent and was automatically a member of the central committee.¹²

CALL OF FIRST GENERAL SUPERINTENDENCY

In 1880 the central committee recommended that an advisory committee be appointed with some of the members being General Authorities of the Church. They believed that if there were a General Authority on the committee the result would be church-wide recognition which would insure the most satisfactory work being done with the young people. At the next general conference of the Church, April 6, 1880, President John Taylor proposed that a general superintendency be formed with Wilford Woodruff as the general superintendent, Joseph F. Smith as first assistant, and Moses Thatcher as second assistant. These men, all members of the Council of the Twelve Apostles,

¹¹Ibid.

¹²Ibid.

were sustained as the first general superintendency of the YMMIA.¹³

MIA MISSIONARY PROGRAM

During these formative years, the YMMIA used a rather unique method of building membership and instructing local superintendencies. From 1876 to 1905 young men were called to serve full-time YMMIA missions. During the five winter months, when youth were able to be away from their farms, many went into various stakes of the Church to aid the local superintendencies in perfecting the organization, introducing systematic lesson materials, and laboring with the youth. All of this was designed to assist the young men of the Church to gain a testimony for themselves and to establish universal sociability and brotherhood.¹⁴

About 150 missionaries a year were called. They had a very favorable effect upon the areas wherein they labored. A letter from an unidentified missionary provides the following insight:

I wish I could express to you, in words, the real condition of affairs as a result of our missionary work. Stake Conference had just been held and all the Bishops and the Stake Presidency were so favorably impressed with the Improvement Mission work that it was the principle theme of the Conference in all of

¹³Council of the Apostles, pp. 188-190.

¹⁴"Report of M. I. Missionary Work," The Improvement Era, II (March, 1899), 396.

their speaking. The Stake with all its organizations and associations is in better condition than it has been for years, which I attribute to the mission work done in our midst. Eighty-five baptisms have followed the work of our brethren, and a spirit of reformation is felt everywhere. Everybody seems interested. The gospel has been preached in power and plainness, as we seldom hear it.¹⁵

MIA PERIODICALS

To help direct the work of the YMMIA, Junius F. Wells began publishing The Contributor in 1879, which carried many articles and lesson outlines for the discussions in the weekly meetings. By 1891 the YMMIA Manual was in print and being distributed throughout the wards and stakes in the Church. "This work was designed as an aid to the young men in pursuing the studies of theology, history, science and literature."¹⁶ In 1897 The Improvement Era began as the new publication of the YMMIA replacing The Contributor, which had ceased publication in the preceding year.

By 1905 the YMMIA had grown until there were associations not only in the United States, but also in Hawaii, the Philippines, Syria, England, Canada, Mexico, Australia, New Zealand, Samoa, and various countries in Europe. In view of this steady and rapid growth the formal missionary work was discontinued, and the burden of

¹⁵Ibid.

¹⁶Anderson, p. 89.

maintaining an effective program fell upon the officers and teachers of the wards.¹⁷

DEVELOPMENT OF GENERAL BOARD AND COMMITTEES

A few years after the general superintendency had been organized, a group of men were called to serve as a board of aids. Between 1898 and 1900 the name was changed to the "general board." A weekly meeting was held by this board to promote the general welfare of the YMMIA.

In 1909 the general board decided to organize itself into committees to better form policies that would govern the associations. Accordingly, eight committees were formed as follows: (1) class study, (2) athletics and field sports, (3) music and drama, (4) social affairs, (5) library and reading courses, (6) conferences and conventions, (7) missionary work, and (8) debate and lecture.¹⁸

YMMIA TO MEET ON TUESDAY EVENING

As early as 1879 stake superintendencies, whose duty it was to direct the affairs of the ward organizations in the stake, were formed. Beginning in about

¹⁷"Missionary Work," The Improvement Era, VIII (July, 1905), 709.

¹⁸General Board Minutes of the Young Men's Mutual Improvement Association. Unpublished. Located at Aaronic Priesthood Office, Salt Lake City, Utah, 1898, p. 68.

1895 and continuing for the next several years, specific instructions were given by the general superintendency concerning the holding of officers and teachers meetings on both the ward and the stake level, setting apart of officers and teachers, and holding stake conventions. Another suggestion was given that the organizations meet once a week. Most of the associations followed this practice even though no specific evening had been designated for that purpose. In 1898 a directive was given that all YMMIA meetings should be held on Tuesday evening.¹⁹ These first meetings brought all of the members together for the entire evening without regard to age or the lesson material that was being presented. This procedure soon caused such dwindling in attendance that in 1900 the General Board inaugurated a preliminary program consisting of a prayer, announcements, and singing. Then in 1901 the YMMIA was graded into two classes by age--the juniors and the seniors.²⁰

GRADING BY AGES BEGINS

Along with the new preliminary program and the grading of the groups into juniors and seniors, came a

¹⁹General Board Minutes of the Young Men's Mutual Improvement Association. Unpublished. Located at Aaronic Priesthood Office, Salt Lake City, Utah, 1898, p. 68.

²⁰Leon M. Strong, "History of the YMMIA, 1875-1938" (unpublished Master's thesis, Brigham Young University, 1939), p. 116.

change in the classes of study. The priesthood quorums had formally commenced the study of theology, so the YMMIA shifted its emphasis to a study of education, literature, and recreation--all from the view of religious consideration.²¹

The need for wholesome recreation among the youth has always been of prime concern to the Church. An athletic committee, formed in 1909, made concerted efforts to bring outdoor activities into the junior program. They had also been sponsoring athletic meets to encourage the youth to become involved in worthwhile outdoor recreation.

SCOUTING JOINS MIA

In 1910 Boy Scouting was introduced into the United States from England. This youth program was built around the idea of working with boys outdoors in the country and teaching them to be of service to their fellowman.²²

By 1911 the Church had investigated this new boys' program and had come to the conclusion not to affiliate with the Boy Scouts of America. The Church chose to establish a separate scouting program that would be under its own control. Soon the "MIA Scouts" were a reality.

²¹General Board Minutes of the Young Men's Mutual Improvement Association. Unpublished. Located at Aaronic Priesthood Office, Salt Lake City, Utah, 1908, p. 110.

²²Boy Scouting in the Young Men's Mutual Improvement Association, 1963, pp. 2-6.

The program was basically the same as that of the Boy Scouts.²³

After further investigation by the athletic committee of the YMMIA concerning the value of an affiliation with the Boy Scouts of America, the Church decided to form an official relationship with them. On May 21, 1913, after the Boy Scouts of America accepted the Church conditions for affiliation, scouting became an official part of the Church youth activities under the direction of the YMMIA.²⁴ Boys from ages twelve to eighteen were to be enrolled in scouting.

DEVELOPMENT OF EXPLORER PROGRAM

This move marked the real beginning of the age group departments in the YMMIA. About 1919 an Advanced Juniors class was formed to take care of the older scouts who did not feel comfortable meeting with the younger boys. This department continued for a year, and in 1920 further changes were made in the grading of members. Three grades were formed: Those who were twelve to sixteen years old were known as juniors or MIA Scouts; those seventeen to twenty-one years old were known as M-Men or seniors; those over twenty-two years of age were called Advanced Seniors or Adults.²⁵

²³Ibid.

²⁴Ibid.

²⁵Strong, p. 116.

Down through the years, since it was first made part of the Young Men's Mutual Improvement Association of the Church of Jesus Christ of Latter-day Saints, the significance of the letter 'M' in 'M-Men' has been the subject of much private and local interpretation. Model Men, Minute Men, Mature Men, Missionary Men, Mormon Men, Modern Men, Mighty Men, and others have been read into the 'M-Men.'

For clarification and unification it is deemed wise at this time to formally announce that 'M' in 'M-Men' stands for Mutual. Mutual Men are not a specifically restricted age group, but rather older M.I.A. attenders who have come through the ranks and have achieved and stand for Mormon principles, which include 'model', 'missionary', and 'mature.'²⁶

In 1928 it was realized that the older scouts, ages fifteen and sixteen, needed a program of their own if the YMMIA was to be really effective in their lives. "A survey indicated that in the Nation, as a whole, of all the boys who came into scouting at ages twelve, thirteen, and fourteen, 85 percent of them had dropped out by the time they were fifteen."²⁷ The Boy Scouts of America, at this time, had no specific program for these young men and it was therefore decided to form one for the exclusive use of the boys in the Church of this age group. The new innovation came to be known as the Vanguards. By 1929 the first Vanguard manual appeared and within two years, "it was indicated definitely, that by far the greater progress and advancement came in groups where the older boys had

²⁶ Statement by Marvin J. Ashton, located in bound volume of the Executive Minutes of the Young Men's Mutual Improvement Association. Located at Aaronic Priesthood Office, Salt Lake City, Utah, 1958-1961, (n.p.).

²⁷ Log of the Explorer Trail, 1935, p. 7. Published by the Y.M.M.I.A.

been separated entirely from their younger brothers."²⁸

In determining the ages for the two groups, the divisions came with the natural age changes as they existed in the Aaronic Priesthood. Those who were deacons, ages twelve, thirteen, and fourteen, were to remain in the scouting program; those boys who were teachers, ages fifteen and sixteen, were to move up into the Vanguard program. Boys who were seventeen years of age could either move up to the older M-Men group or remain with the new Vanguard group. By 1935 the National Scout Council had perfected its new Explorer program for older scouts, and the YMMIA without having to change its program adopted the name of Explorers in place of the Vanguards officially on May 8, 1935.²⁹

CLASS REFINEMENT BY AGE AND INTEREST

In 1932 another step was taken in the direction of grading membership according to their interests and needs. The General Superintendency announced in January 1932, that a new department, to be known as the Senior Department, had been formed. Ages were set at twenty-four to thirty-five, but this was modified in 1936, and the upper age was set at forty.³⁰

²⁸Ibid.

²⁹Ibid.

³⁰General Board Minutes of the Young Men's Mutual Improvement Association. Unpublished. Located at Aaronic Priesthood Office, Salt Lake City, Utah, January 20, 1932, (n.p.).

This grading of membership into specific departments, designed to meet the needs of the young people, was perhaps the greatest factor in adding strength to the programs of the YMMIA. Refinements now began to take place in this practice and the departments became more and more specialized, thus, more effective in serving the young people.³¹

The formation of the Senior Department in 1932 brought about a problem that was to cause great concern among the general executives for several years. Sometime following 1920 the original Advanced Senior Department had taken the name of Adult, and as the years passed the work for this department was designed for the older adults. When the Senior Department was organized, the manuals for the Adult Department were written for members over thirty-five years of age. The result was two classes competing for the activity of the adult membership of the YMMIA. Careful and devoted study was given to this matter by committees of the General Board, and in 1936 the first of many recommendations was presented concerning the combining of the Senior and Adult departments.³²

The study of this particular matter not only affected the older age groups, but also caused a reeval-

³¹Statement by Charles E. Mitchener, Jr., personal interview, July 20, 1972.

³²Ibid.

ation of the Explorer and M-Men ages. In 1939 it was announced that the seventeen year old boy could elect to attend either the Explorer or M-Men Department, but that he could not participate in M-Men athletics until he was eighteen.³³

BEGINNING OF SPECIAL INTEREST

The concern for the adult members continued. Studies were made, questionnaires were sent out, and experiments were tried. Then in 1940 a new department for adults called the "Special Interests" was announced, and was for members over twenty-five years of age.³⁴

The progress of this department was watched with interest. The results of a questionnaire sent in 1941 indicated that in ninety-four stakes there was a Special Interest enrollment of 13,243, with about 3,000 of these being individuals who had not previously attended YMMIA.

Continued emphasis was given to the department and in April, 1944, the results of another survey were revealed. The results of the survey were of such a nature as to cause the general board Special Interest committee members to express their satisfaction with the

³³Ibid.

³⁴General Board Minutes of the Young Men's Mutual Improvement Association. Unpublished. Located at Aaronic Priesthood Office, Salt Lake City, Utah, January 17, 1970, (n.p.).

growth and progress of the department and the wholesome acceptance of the program by the Church membership. This department for adults in the YMMIA had definitely found its place in serving the older members.³⁵

GENERAL FUND

No organization can operate a successful program without funds. . . . General offices must be maintained, publications prepared and published, field service and assistance provided and the many other services and motivations made available to insure success and permanency.³⁶

Financing the costs of the general board were assumed through what was first known as the fifty-cent fund and later as the General Improvement Fund. Still later, it was known as the membership fund, although one need not pay to be active in the MIA. By 1936 the name was changed to the General Fund.³⁷

The General Fund assessed the ward on a per capita basis rather than assessing the individual. The ward paid the assessment from their budget as it was felt that no young person should stay away from MIA because of financial problems. Through wise money management the YMMIA became financially independent over the years and bore many of their own expenditures and operating costs.

³⁵Mitchener, personal interview.

³⁶M.I.A. Executive Manual, 1939-40, pp. 40-42.
Published by the Y.M.M.I.A.

³⁷Strong, p. 167.

During the late 1960's the Church called all auxiliary funds in and formed the General Church Fund. Today, all costs are paid through this fund on a budget basis. Each organization in the Church submits a budget, has it approved, and then operates within that budgeted amount for the year.³⁸

JUNE CONFERENCE

June Conference came to be the major event of the MIA year. This special conference was picked to be as close as possible to the first of June each year to commemorate Brigham Young's birthdate which fell on this date. This tribute was desired because President Young gave Junius F. Wells the commission to begin the program and also gave the MIA its name.³⁹

June Conference has always been the beginning and the end of the MIA year. It was the forum for the new year's calendar and the capstone for the old year's events. The age-group curriculum and the activities to be conducted in speech, drama, music, and dance were presented at June Conference. The festivals and dramatic presentations were either reflections of what had been done in

³⁸M.I.A. Executive Minutes of the Young Men's Mutual Improvement Association. Unpublished. Located at Aaronic Priesthood Office, Salt Lake City, Utah, August 19, 1970, (n.p.).

³⁹Strong, p. 81.

those areas the year before or projections of what was to come. Workshops for training leaders in what they were to do in the future were held. New scripts for presentations were provided. The YMMIA and YWMIA General Boards mapped out what would happen in MIAs across the world.⁴⁰ Each June Conference was titlized by a theme or slogan for the activity year beginning with 1914. A list of these themes and slogans is found in Appendix A.

⁴⁰Based on personal correspondence between Ruth Hardy Funk, President of the Woman's Organization of The Church of Jesus Christ of Latter-day Saints and the writer.

Chapter 3

THE YMMIA MOVES TO MEET THE NEEDS OF THE YOUTH DURING WORLD WAR II

AIMS, STANDARDS AND OBJECTIVES OF YMMIA

The basic philosophy of the YMMIA in 1939 was devoted to the education and training of its members, first, in the principles of the restored gospel and, secondly, in an intensive program of culture and recreation.¹

The principles of the gospel were being taught in the YMMIA through the use of the following philosophy and standards:

It is important that we teach our young people the joy of clean, worthwhile happy recreation, untainted by some of the practices of the world today. It is important that while we are taking care of their recreational needs we indirectly teach them that being a Latter-day Saint is a rich blessing and that each member of the Church should exert his best efforts to be worthy of this great blessing. If M.I.A. leaders fail to teach the Gospel in everything they do, thus helping to build testimonies of the divinity of the Gospel, then M.I.A. has not justified its existence.²

¹YMMIA. Executive Manual, 1939-40, p. 11. Published by the Y.M.M.I.A.

²M.I.A. Executive Manual, 1952-53, p. 16. Published by the Y.M.M.I.A.

The leaders of such a program were also expected to live exemplary lives and to maintain high personal standards. They were expected to honor their priesthood and sustain their leaders, keep the Word of Wisdom, to abstain from smoking and drinking, to pay their tithes and offerings, attend their church meetings and keep the Sabbath Day holy. Other worthy character traits should be evident such as modesty, purity, and chastity.³

The cultural program was administered with similar lofty objectives that would suit the recreational philosophy and standards. They were:

1. To make people happy.
2. To develop an ever increasing appreciation of the spiritual values, the beauty, and the satisfactions to be found in the cultural arts, in literature, in dancing, ethics, handicrafts, and in outdoor and physical activities.
3. To unite people of varying interests and social levels into groups characterized by a spirit of sympathy and comradeship. . . .
4. To develop the power of self expression through dramatics, music, public address. . . .
5. To promote health through proper physical and social recreation. . . .
6. To promote an appreciation of beauty in dress and outward expression.
7. To give training in intellectual pursuits.
8. To establish proper standards of etiquette in all social functions.
9. To extend desirable acquaintances that wholesome friendships may be made, and that wholesome relationships in courtships may be promoted.
10. To develop a responsiveness to deep religious experiences.⁴

³Ibid., p. 17.

⁴M.I.A. Executive Manual, 1939-40, p. 17.

ANTI-SMOKING AND DRINKING CAMPAIGN

As war enveloped the world, the MIA executives sent an urgent message to the stake and ward leaders of the MIA in January 1942 stating that,

. . . the greatest concern is, naturally for our young people. They are the ones most vitally affected; their way of life is being changed; our young men are being called from their homes to national service; our young women must find their work and their pleasure along new lines. . . . Many are bewildered; questions affecting their immediate future are constantly troubling them.⁵

Recommendations were given that the program should go forward as normally as possible and that with faith and devoted service to the Lord a better day would come.

In 1941 the national defense program continued to cause serious concern among the general board of the YMMIA. Young men were being called into the armed services. A need was felt by the MIA to do something to strengthen the standards and ideals of the Church. Because many young men were being introduced to tobacco and alcohol at this time, the result was a crusade against the evils of liquor and tobacco. This crusade was to become a vital activity of the M-Men and Gleaner Program and was to be a rally to the standards of the clean life. The project was given the name of PI Nu Fraternity, signifying "new pioneers."

⁵General Board Minutes of the Young Men's Mutual Improvement Association. Unpublished. Located at Aaronic Priesthood Office, Salt Lake City, Utah, 1942, p. 47.

During the 1941 June Conference the plan was presented and inaugurated among the wards and stakes of the Church. With the motto, "We will safeguard the environment of our youth,"⁶ the M-Men and Gleaners developed an aggressive Church-wide project for the non use of liquor and tobacco. The project was guided by the following principles:

1. The activities should be inclusive rather than for a small group.
2. A committee for Liquor and Tobacco within the M-Men - Gleaner Department, should be appointed. . . .
3. That M-Men - Gleaners would continue to work closely with youth in conferencing and planning. . . .
4. As they proceed the M-Men - Gleaner Committee would report progress. . . .
5. Youth would work with youth.
6. Supervision should be through adult leaders.
7. The M-Men - Gleaners should plan for a continuous program of creative, wholesome activities with a strong social and spiritual appeal that should not be forced but should be natural and normal to the tastes and the inclinations, the circumstances and environment of the young people.
8. The community would clean itself up by a wholesome program through the M-Men - Gleaners.
9. There should be enough publicity and glamor to make it attractive.⁷

Factual material was printed by the YMMIA in regard to the evils of smoking and drinking. Warnings concerning the habit-forming qualities as well as the expense, the depressive effects, and the enslavement of its victims was highlighted with hopes of discouraging

⁶M.I.A. Adult Manual, 1939-40, p. 6. Published by the Y.M.M.I.A.

⁷M.I.A. Executive Minutes of the Young Men's Mutual Improvement Association. Unpublished. Located at Aaronic Priesthood Office, Salt Lake City, Utah, Feb. 21, 1941, n.p.

the young from using the products.⁸

The crusade affected the MIA sports program as well as the rest of the activities. No one using alcohol or tobacco could participate in any part of the athletic program as a player or as a coach.⁹

The goals and standards of the MIA were to be tested rigorously during the next five years as the Second World War was beginning. The Church would see many Latter-day Saint youth taken into the war, away from their rural farm settings, into large cities with very different standards than many had been accustomed to. Many young men and women would also move into war industry.

CHANGES IN MIA DUE TO THE WAR

Fort Douglas, at Salt Lake City, Utah, and Bombers Field (today known as Hill Air Force Base) found large groups of Latter-day Saint young men needing activities and fellowship. Basic guidelines were drawn with which to work. "Get-acquainted" activities were planned, wards were designated for service men to attend, invitations to homes for meals and social activities were organized. Special evenings at the Lion House were planned, along with special firesides for the LDS soldiers.¹⁰

⁸M.I.A. Adult Manual, 1939-40, p. 6.

⁹M.I.A. Executive Manual, 1939-40, p. 6.

¹⁰M.I.A. Executive Minutes of the Young Men's Mutual Improvement Association, Oct. 15, 1941, (n.p.).

Dances were sponsored to give the kind of entertainment the MIA thought to be appropriate. Problems arose as to identifying LDS servicemen and non-LDS servicemen. These dances attracted problems of smoking and drinking around the Church buildings and also potential morality problems. These problems brought about an effort to try and identify those who should be at the dances and those who should not be in attendance.

The innovation of the budget ticket and invitational dance was forthcoming. Servicemen in good standing with their bishops were to be issued budget tickets which allowed them to come to the MIA dances and to associate in the kind of atmosphere that would strengthen their ties with the Church. By making all dances invitational, the MIA hoped to be able to control the atmosphere of the dances and keep them wholesome.

Non-members could be invited by special invitation to the dances. "Guest cards are to be issued by the Bishop only to those who, as the Bishop has assured himself, are of high moral character and capable of maintaining Church standards."¹¹ For further information a copy of the complete letter is found in Appendix B.

The idea of sending the Improvement Era to each

¹¹M.I.A. Executive Minutes of the Young Men's Mutual Improvement Association. Unpublished. Located at Aaronic Priesthood Office, Salt Lake City, Utah, January 16, 1941, (n.p.)

LDS serviceman was begun. The magazine would carry timely articles to bolster the morale of the young men while away from their homes.¹²

ADMINISTRATIVE CHANGES CAUSED BY THE WAR

The war years were difficult. As the world situation became more serious and as the nation began the rationing of many items, the First Presidency of the Church issued a notice to all Church auxiliaries. The result was that travel by the general boards was stopped and great responsibility was placed upon the ward organizations in maintaining the program. Administrative changes in the MIA caused by the war are reflected in the limitations the Church set upon the MIA program. The letter outlining all administrative changes can be found in Appendixes C and D.

In order to comply with Government restrictions placed on automotive travel and also to assist the people to conserve their resources for war needs, the First Presidency, with a loyalty ever characteristic of the Church, and with wise foresight, have requested that certain changes be made in conducting the auxiliary programs. These involve a discontinuing of stake monthly leadership meetings, stake conventions and institutes, and a curtailment of travel by general and stake boards, and by members.¹³

"Stake board meetings should be held regularly,

¹²M.I.A. Executive Minutes of the Young Men's Mutual Improvement Association, Feb. 12, 1941, (n.p.)

¹³M.I.A. Executive Manual, 1942-43, p. 43. Published by the Y.M.M.I.A.

though usually not oftener than once a month."¹⁴ Letters and telephone messages were to be substituted for monthly leadership meetings. Whenever possible the train was to be used instead of the automobile. Regular reports from the wards became extremely important in administering an on-going program of quality and good effect.

The Improvement Era and a monthly newsletter known as The Leader would become the major means of communicating thoughts and programs from Church headquarters. Because of the restrictions on travel and gas usage wisdom was found in cancelling any large group gatherings including June Conference.¹⁵

MUSIC AND DRAMA PROVIDE COURAGE

Although many parts of the administrative efforts skidded to a halt because of the war, other parts of the program seem to have found a cause and reason for their existence. Music had almost always provided courage and inspiration to the Latter-day Saint whether in times of trouble or tranquility. The MIA bolstered the cause for music with the following stirring statement:

In the midst of this abrupt alteration in our course of living, we see and hear on all sides the words 'National Defense.' Everyone is thinking, eating, sleeping 'National Defense.' But . . .

¹⁴Ibid., p. 44.

¹⁵M.I.A. Executive Manual, 1942-43, p. 46.

national defense is 'much more than guns, ships, and machines.' National defense means 'the ability to take whatever comes.'

And what part does music play in this? Music plays a healthy role in the generating and sustaining of morale when the present emergency puts an added tax on strength and nerves. 'The stimulation of music, the inspiration, the refreshment, the stabilizing effect of the permanence of an art which will go steadily on, centuries after all of the armies of the world have vanished, can do more to provide a practical antidote for the deadly poisons of fear worry and the apprehension of calamity, than almost any other thing.' Music is an enemy to boredom and fatigue. It is a contributing factor in achieving group unity. It is one of the most potent influences for merging many selves into a larger organism far greater than any individual. Nothing in our entire M.I.A. program teaches so well the joy of cooperation and mutual endeavor as music. It has the power to take us out of our everyday selves into a world of the spirit, of pure thought, of happiness, of fun, of aspiration, and to bring us back again refreshed and better able to do our work in the world.¹⁶

Again, despite the limitations brought about by the war, those involved in the MIA Drama Department saw a chance for service. War was not a time to decrease drama activities, but a time to increase performances. Drama served as a morale builder for soldiers and civilians alike. The Church had always sponsored and been a leader in building the morale of the people. As hard as life was for the pioneer under Brigham Young, and as difficult as it was to get supplies, one of the first projects of the pioneer was to erect the Salt Lake Theatre. Many men at Fort Douglas during this period of war were benefited by

¹⁶Ibid., p. 150.

the continued activity of the drama department.¹⁷

CHANGE IN SUMMER PROGRAM

The desire to serve in the war effort was strong among MIA members. In the summer of 1945 groups gave their attention to welfare gardens, food conservation, the providing of nutritious meals for the family under rationing restrictions, first aid, nursing and other projects. The name "Summer Way for the MIA" was changed to "War Time Summer Way for MIA."¹⁸

The defense movement was received with much enthusiasm, especially for such summer projects as gardening. Instructions in detail for "defense gardens" were given in the MIA Manual of that year.

THE KITCHEN GARDEN

By taking advantage of every inch of open space for vegetable planting, by planting closely and then hand weeding and cultivating, and by practicing the art of replanting it is possible for the welfare gardener to raise an astonishing variety and quantity of food crops in even the city back yard.

Plant carrots, beets, parsley and beans as an edging for the regular flower garden. Replant spaces as soon as they have been harvested; first digging and refertilizing, then following up with some other crop than the one which has been growing there.

Let peppers, late cucumbers, tomatoes follow the early carrot and other root crops.

¹⁷M.I.A. Executive Minutes of the Young Men's Mutual Improvement Association. Unpublished. Located at Aaronic Priesthood Office, Salt Lake City, Utah, February 19, 1942, (n.p.).

¹⁸M.I.A. Executive Manual, 1943-44, p. 53. Published by the Y.M.M.I.A.

Plant cucumbers to climb on your climbing rose plants--they will not injure the rose plants, and you can raise a bumper crop for fall picking. Pole beans, tomatoes or tall peas can also be planted in this manner, or used on the fence line where they can be trained or tied up.

New plantings of carrots, peas, lettuce, beets and other quick growers can be put out as late as July and will still mature well for late use when fresh young vegetables are just as welcome as ever, both for the table and for canning.

Plant the new everbearing strawberries now and if the first crops of blossoms are removed, others will appear in time to furnish a splendid crop during the fall months. The new varieties are of superior flavor.

LET US CONSERVE FOOD

There are many ways in which we can give service to our country.

Those who will produce and preserve the food of the nation are giving service as vital as though they were actually fighting the enemy, ministering to the suffering and needy, laboring in defense industries. Their efforts may not be glamorous but they count for much. All food conserved in the home, by drying, bottling and canning, relieves the commercial market and releases that much for the men in service and for people in need across the seas.

The admonition of the authorities of the Church has always been to conserve food and other household necessities. "We stand for thrift and economy" was the M.I.A. slogan during World War I. Of late years since the establishment of the Church Welfare Plan, this counsel to the Latter-day Saints has been intensified, and increasing the "family stock pile" is coming to be a familiar phrase.

To build up the household supplies first and then to assist the Welfare Plan to the fullest extent should be the aim of every family and of every individual.

Here is a project for the girls of M.I.A. worthy their best endeavor. Dry corn, peas, beans, squash,-- all kinds of vegetables. Dry apples, peaches, grapes for raisins, prunes, and all kinds of fruit. Can and bottle and preserve vegetables and fruits.¹⁹

¹⁹Ibid., pp. 70-71.

AGE GROUP CHANGES CAUSED BY WAR

In 1943 the M-Men age group was changed from including those seventeen through twenty-five, to those eighteen through twenty-five. This adjustment was again the result of the war effort. This new age grouping went along better with the draft age which at this time was eighteen years of age. The seventeen year olds moved back into the explorer group, and the name "Explorer" was changed to "Senior Scout." The Senior Scouts included all young men ages fifteen through seventeen.

This same group still manifested activity problems especially the seventeen year olds; therefore, to try and meet the needs of this age group, a softball and basketball league like the M-Men league was begun in 1943.

SPORTS PROGRAM AFFECTED

Adjustments were made everywhere necessary to keep the MIA program functioning smoothly. The sports program had to be modified momentarily to allow the seventeen year olds to play M-Men ball for the next two seasons in order that some wards might be able to man sufficient teams. "The purpose of this change is to create a stronger bond between the M-Men and Senior Scouts and in some cases give young men an opportunity to play basketball before their

induction into the armed service at age of eighteen."²⁰

RESTRICTIONS LIFTED

By September 1945 restraint on "A" coupons were lifted enough to allow stakes to begin holding leadership meetings again. Along with the resuming of stake leadership meetings came the sanction to the general board to again begin to hold its annual June Conference. This happened none too soon as can be seen in this letter from the general board to the First Presidency of the Church:

During these years our stake and ward officers have carried on as well as they could under the conditions but they have felt greatly the need for personal contact with the general board members. The call for this personal help and stimulation has been almost universal.

We have been alarmed with the large decrease in the attendance of our Mutual members and even more so with the lethargy among our officers. Our young people need help and guidance today more than ever before, yet our organizations are functioning less efficiently now than formerly. Churchwide the M.I.A. needs inspiration and stimulation, vision and understanding and a new enthusiasm for its possibilities and mission. Although we have done our best to disseminate these through the written word, it has been by no means adequate.

Now in view of the lifting of some restrictions on traveling and the desperate need of our organizations, as expressed by the officers and shown in our statistics, we feel that the time has come to ask permission of you brethren to visit the stakes of the Church on a stake or regional basis. We also ask permission to allow Mutu-als to resume their stake leader-

²⁰M.I.A. Executive Manual, 1944-45, p. 16. Published by the Y.M.M.I.A.

ship meetings. The discontinuance of these meetings has caused a noticeable letdown in all phases of M.I.A. work.²¹

²¹M.I.A. Executive Minutes of the Young Men's Mutual Improvement Association. Unpublished. Located at A.P.O., SLC, Utah, June 13, 1945, (n.p.)

Chapter 4

PERIOD OF FURTHER ACTIVITY DEVELOPMENT IN THE MIA

All phases of the MIA program were fortified with renewed diligence. The next fifteen years would show an intensive growth in the activities for all age groups. Activities and their goals were outlined and implimented into the program to stimulate attendance and attract the young people to the kind of activity that would bring them spiritual growth as well as entertainment and recreation.

FIRESIDES

Sunday Evening Firesides had become one of the loveliest and most popular features of the MIA program. They were originally conducted for M-Men and Gleaners only, but seemed to contribute so much to the religious and cultural and social life of the young people that permission was extended to the Senior Scouts and the Junior Girls, as well as to some of the Special Interest groups.

In the manuals for the departments detailed instructions were given concerning firesides. From that of the M-Men and Gleaners we cull the following: "Firesides

began in 1937-38 and were known as 'Sunday Evening After Church Home Gatherings' or 'Get-Togethers.' The name 'firesides' was later recommended by the general board M-Men - Gleaner committee."¹ Firesides were organized for the purpose of encouraging attendance at sacrament meeting, keeping the young people off the streets and out of the show houses on Sunday evenings, to provide an opportunity to openly discuss and ask questions about the Gospel, and a chance to meet in small groups to build lasting friendships.²

A new dimension to the fireside program was the "Giant Fireside." On January 3, 1960, President David O. McKay was the first of several General Authorities to speak at the new series of firesides. The young people of the Church would gather in the Salt Lake Tabernacle and the BYU Fieldhouse, as well as in other large meeting facilities to hear the General Authority speak to them by direct cable.

President McKay spoke to 225,000 young people at that first fireside. Many expressions of appreciation as well as requests for a continuation of the firesides

¹M.I.A. Executive Manual, 1946-47, pp. 30-31.
Published by the Y.M.M.I.A.

²Ibid.

poured into the MIA offices.³ Thirteen such firesides took place.

RECREATIONAL PROGRAM

The General Superintendency of the YMMIA as early as 1880 recommended to the associations that they assume the management of all church entertainment, whenever agreeable with the local authorities. From that time on efforts have been made by the MIA to foster year-round recreational events of high quality for the entertainment of its members. These events have included dancing, music, athletics such as, tennis, softball, basketball, and volleyball; public speaking; debate; and oratory. In 1922 the First Presidency gave formal approval of the leadership of the recreational program. By 1947 the Community Activity Committee changed its name to the Recreation Committee for the purpose of placing the emphasis on the need for involving youth in recreation.⁴

The recreational program of the M.I.A. seeks always to contribute to the spiritual development of each individual and help each to understand that the recreation and rebuilding of the human personality should go forward harmoniously as a part of the glorious gospel plan.⁵

³M.I.A. Executive Minutes of the Young Men's Mutual Improvement Association. Unpublished. Located at Aaronic Priesthood Office, S.L.C., Utah, Jan. 6, 1960, (n.p.).

⁴M.I.A. Executive Manual, 1947-48, p. 27. Published by the Y.M.M.I.A.

⁵Ibid., p. 132.

Important guidelines were established to ensure that all recreational activities had a spiritual quality about them and did not degenerate into something common and vulgar. All Church parties were to be opened and closed with prayer. When appropriate, an opening and closing song were sung to create a prayerful attitude. All participants were expected to conduct themselves as ladies and gentlemen. No activity should ever make fun of beautiful or sacred things, or embarrass an individual or make one feel foolish or out of place. Kissing games were frowned upon and deemed unworthy of those with discriminating tastes.⁶

DANCING AND TRENDS IN DANCING

The objectives of the recreation program are being fortified through the MIA dance activity, and have become an integral part of the MIA. Dancing fits into a plan that offers many and varied experiences to the young people of the Church. It furnishes opportunities for young and old alike to participate in clean, wholesome activity under Church supervision. The basic objectives of the dance program are:

- (1) To develop and build testimonies in the hearts of the young people of the Church through a spiritualized dance program.
- (2) To discover and develop talents in our youth.
- (3) To train them for future leadership in the Church.
- (4)

⁶Ibid., p. 133.

To develop character by application and use of the dance program.⁷

The MIA dance program provides dancing parties, instruction, floorshows and dance festivals to help achieve these objectives. In further clarifying why a dance program is necessary the following statement reads:

Dancing is an activity as ancient as man himself. Primitive peoples used the dance as a means of expressing their emotions as freely as we use the spoken language. And still today we enjoy this outlet of expression, though in different qualities. Young people will dance, whether the elders frown or smile. An observer of youth has said that grown-ups differ from youth in their attitude toward dancing because dancing is a pastime for them, but for youth it is life itself. Social dancing combines two great drives of youth--rhythm and social attractions; two powerful drives which adults often forget when they try to submerge or side-track young people's natural expression of them in dancing. Youth turns to the dance for romance and adventure--the romance of rhythm and lights and movement and gaiety; the adventure and excitement of seeing new faces and making new friends.

Dancing has a place in our program because we believe it to be a normal, natural expression of a fundamental instinct. It offers great possibilities for the development of grace, refinement, good manners, poise, fine fellowships and wholesome social contacts. However, the dance may easily be perverted into an expression quite the opposite of these fine social and aesthetic qualities and needs the careful attention of all who are concerned with the conduct of dancing parties.

Our General Authorities have repeatedly instructed priesthood leadership, as well as M.I.A., to awaken to our responsibility and opportunity to provide our young people with the finest and best dancing parties to be found anywhere. No activity of ward or stake can bring better morale and spirit among church members than can good dancing parties. On the other hand, poor dancing parties, inadequately planned, cause disharmony, dissention and disloyalty.

⁷M.I.A. Dance Handbook, 1960-61, (n.p.). Published by the Y.M.M.I.A.

It is our responsibility to have only good dancing parties.

One of the most serious and challenging assignments given the M.I.A., then, is that of establishing and maintaining proper standards of dancing in the Church. These are to be our own Church standards, not those of the world. And in conjunction with this goal we must also accept the challenge to make our dancing parties and activities so attractive that our young people will be eager to attend them rather than seek elsewhere for more worldly entertainment.⁸

Trying to maintain a high standard at MIA dances has required tremendous effort on the part of those in charge. Early in the history of dancing in the Church, such dances as the waltz were not approved for the membership to participate in. Round dances, as they were called, were thought to be "too familiar." Reels and square dances were felt to give excellent recreation without the close contact of young boys with young girls as is experienced in the round dances. Several strong warnings were issued by the presiding brethren as to possible immorality stemming from round dancing. As a result of this ban on round dancing many of the young people began to attend dances in other places which lacked the supervision and standards of the Church.

Under the direction of President Joseph F. Smith the MIA was given permission to allow two or three round dances during an evenings dancing. He felt that this was

⁸M.I.A. Executive Manual, 1950-51, pp. I-9 and I-10. Published by the Y.M.M.I.A.

better than driving the young people to seek such dances elsewhere.⁹

Other dances caused problems over the years such as the jitterbug, the samba, and the rumba. Even today, as dances change so frequently, there is the conflict of holding the youths' interest in MIA dances as opposed to having them go to dances that provide no control or supervision over the types of dances that take place there.

Another area of concern in dancing was that of the masquerade dance. The Church had always frowned on such practices, and in 1961, the MIA stated that masks were not to be worn at any activity sponsored by them.¹⁰

SATURDAY NIGHT DANCES

Saturday night dances became popular shortly after World War II. Many young people were spending their Saturday evenings at dances. The young people apparently considered this as the night for their personal recreation, and consequently the commercial type dancing became their chief pastime on Saturday night.

From some stakes and wards came requests for approval of Saturday night dancing. The problems

⁹Ruth Andrus, "History of the Recreation Program of the Church of Jesus Christ of Latter-day Saints." (Unpublished Doctor's dissertation, Brigham Young University, 1962), p. 459.

¹⁰M.I.A. Executive Manual, 1961-62, pp. 42-43.
Published by the Y.M.M.I.A.

that may be associated with such procedure are obvious--dancing into Sunday morning hours, getting home late, loss of attendance at Priesthood meeting, and Sunday School are some of them.

The inroads being made by commercial dancing into our ranks, where many of our young people go, has brought about a new condition and a challenge to our leadership. In areas where our young people are being attracted to outside recreation, the subject of Saturday night dancing has been given serious consideration.

In several stakes, by special approval, Saturday night dances have been conducted on an experimental basis, in most cases with satisfactory results. Where stake presidencies have taken a direct interest in the problem and where there has been proper cooperation and competent supervision, most of the objections to Saturday night dancing have been met and overcome.

By special permission from the General Authorities of the Church the M.I.A. is now permitted to conduct Saturday night dances where conditions are favorable and where proper safeguards are set up, if the stake presidency gives their approval.¹¹

In Appendix E is a copy of the letter from the First Presidency to the M.I.A. presidents giving this approval. The important question was not whether there would be Saturday night dances for the young people, but whether these dances would be under the control of the MIA or a commercial dance hall. By sponsoring the Saturday night dances, the MIA could also control the hours for beginning and ending, and thus avoid dancing into late hours, or on the sabbath. Refreshments could also be served, eliminating the need to go to eating places which consume

¹¹M.I.A. Executive Minutes of the Young Men's Mutual Improvement Association. Unpublished. Located at Aaronic Priesthood Office, Salt Lake City, Utah, December 18, 1948, (n.p.).

great deals of time and money.¹² For more detail see Appendix F.

By 1955 the question of a New Year's Eve dance was debated because of this special event falling on a Saturday night. It was agreed that a New Year's Eve dance might be held, but that all festivities should be over by twelve midnight, so as not to infringe on the Sabbath.¹³

DANCE FESTIVALS

Dance festivals emerged over a period of years until 1936, when the general board of the MIA decided to bring together a gigantic demonstration of dancing skills from many stakes. This first festival was held at Saltair, June 12, 1936. This festival

. . . was a spectacle, colorful and thrilling enough to serve as effective inspiration for the raising of dance standards throughout the Church. More than 1400 young men and women gathered church-wide, participated in eight dances of beauty, grace and dignity. . . .¹⁴

The crowds grew larger as did the dance participation until in 1953 the crowds were so large that it became necessary to hold the dance festival on two separ-

¹²M.I.A. Executive Minutes of the Y.M.M.I.A., September 19, 1946, (n.p.).

¹³M.I.A. Executive Minutes of the Y.M.M.I.A., October 5, 1955, (n.p.).

¹⁴Richard L. Evans, "A World Wide View of MIA at Conference Time," The Improvement Era, XXXIX August, 1936, 475.

ate nights. By 1961 over 8,000 young people participated in the festival with a total audience of over 35,000.¹⁵

GOLD AND GREEN BALLS

The culmination of the dance year on the ward and stake level was a very special, formal affair known as the Gold and Green Ball. The finest decorations and the best bands were acquired for this occasion. For many years a queen was chosen to reign over this special dance, but finally the idea was dropped for fear of offending someone or causing jealousies to arise.

DRAMA

Drama is another area of the recreational program that has bolstered the activities of the MIA. Its aims are to give recreational and cultural opportunities to its membership, with special emphasis on the development of young people. Specifically, the MIA drama department is designed to provide opportunities for the development of talent and entertainment of the Saints. "Perhaps no other art or activity can do more to give poise and confidence to the shy and growing youngster."¹⁶

¹⁵"June Conference Report, 1961." General Board Minutes of the Young Men's Mutual Improvement Association. Unpublished. Located at Aaronic Priesthood Office, Salt Lake City, Utah, (n.p.).

¹⁶M.I.A. Executive Manual, 1957-58, p. 5. Published by the Y.M.M.I.A.

Many plays have been acted out under the jurisdiction of the drama department. Books of plays have been published by the Church to inspire the actors to develop their talents. Because so many plays represent attitudes contrary to the position of the Church, a playwright contest (with cash prizes of \$200 for the best full-length play and \$150 for the best short play) was sponsored in 1954. One hundred and eighty-six plays were written for the contest. Fourteen of them were published and used the following year in the MIA Book of Plays.¹⁷

ROADSHOWS

Roadshows that had been presented off-and-on over the years were brought into the drama department officially in 1949 by the general board. They now make up a major part of the drama program in the ward. Each ward was encouraged to write its own original roadshow. Later originality became the number one criteria in determining the winner.

SPEECH

The Speech Department was joined to the Drama Department in 1961, which up to that time had existed as a separate department. The primary purpose of the speech

¹⁷General Board Minutes of the Young Women's Mutual Improvement Association. Unpublished. Located at Aaronic Priesthood Office, S.L.C., Utah, 1958, p. 123.

program was to develop more skillful teachers and speakers in the meetings and classes of the church.

Some of the goals of the Speech Department are as follows: (1) to prepare youth for missionary service by providing opportunities to give speeches and bear testimonies; (2) give appropriate prayers, better expression in scripture reading, and be able to give effective announcements; (3) to conquer fear and develop poise; (4) help one make friends more easily; (5) develop the power of speech; (6) and to better be able to protect the right of free speech.¹⁸

MUSIC FESTIVALS

Music festivals were initiated in 1890, with over 1000 participants involved that first year. By 1949 the festivals had become so popular that participation had to be by application. In 1954, the MIA Symphony Orchestra of 112 members was formed, and in 1955 the chorus and orchestra performed together.¹⁹

In 1958 the Music, Drama, Speech, and Dance Departments combined to perform the musical production, "Praise Ye the Lord." This production dealt with a use of music throughout religious church history. In 1961

¹⁸ M.I.A. Speech Directors Guide, 1953-54, pp. 18-19. Published by the Y.M.M.I.A.

¹⁹ M.I.A. Executive Minutes of the Young Men's Mutual Improvement Association. June 5, 1955, (n.p.)

the Music Department performed Crawford Gates' play "Promised Valley." A musical about the pioneers moving west and settling the Salt Lake Valley.

Music is one of God's greatest gifts to men. It brings beauty and richer living to all who make it part of their lives. The MIA encourages and promotes musical activity. Its program is so constructed as to appeal to every individual in the organization. However, the main point of emphasis is on the youth.²⁰

ADJUSTMENTS IN EXPLORER PROGRAM

For a program to remain effective and serve its membership it must ever keep a vigil for problems and areas of weakness in the program. By 1948 the MIA had observed that great numbers of young men were being lost from church activity in the fourteen to seventeen year age bracket. Most of these young men fell under the Senior Scout program that had been formed when eighteen year olds began to be drafted during the Second World War. This name was now abandoned and the title "Explorer" was again used with hopes the name change would have a positive effect upon the young men and hold them to the MIA programs. Enrollment increased only slightly, and it was felt that more must be done to provide an adequate program for these young men.²¹

²⁰M.I.A. Executive Manual, 1957-58, p. 1. Published by the Y.M.M.I.A.

²¹Statement by Charles Mitchener, Jr., personal interview, July 20, 1972.

Other phases of exploring were instituted into the program to add more variety and interest. The Sea Scouts and the Air Scouts were introduced into the Explorer program to widen the range of potential interest. It was felt that the Explorer program through many years of experience had proved to be best adapted to the needs, desires, and conditions of the young men of the Church. Also, it more nearly paralleled the standards and procedures of the Church, including the spiritual phases of the program, which are important features of the MIA youth program. These young men were not to be referred to as "kids" or "boys." They were referred to as "young men." "Exploring is a young man's program and the leadership should be given to them and should be operated by them."²²

PIONEER TRAIL TREK

To build a sense of destiny in these L.D.S. Explorers and to help them relate to the fine heritage given them by their grandparents and greatgrandparents who pioneered their way into the Salt Lake Valley, a program known as the Pioneer Trail Trek was begun in 1951. This trek was to begin in Hennifer, Utah, and follow the route by the Mormon pioneers, the route included the last

²²M.I.A. Executive Manual, 1949-50, p. 87. Published by the Y.M.M.I.A.

thirty-seven miles down East Canyon, over the Big and Little Mountains, and end up at the "This is The Place Monument."

To further increase the attendance and activity of the young men, an announcement was made in June, 1950, that all stakes were to enroll every young man in the Church, ages twelve through twenty-five in the MIA. As a result the enrollment increased from 86,875 in 1949-50 to 104,383 in 1950-51.

JUNIOR M-MEN-ENSIGN PROGRAM

Further specialization was felt to be necessary with the young men. Therefore, it was announced that a new department, known as the "Junior M'Men," was to be created. This age group was to include all young men seventeen and eighteen years of age. This meant specific classes would now be provided for the Scouts, ages twelve and thirteen; Explorers, fourteen through sixteen; Junior M-Men, seventeen and eighteen; M-Men, nineteen through twenty-five; and Special Interest, twenty-six and up.

Alvin R. Dyer, however, strongly recommended that the name Junior M-Men be changed. He felt that to be a junior to anything was demeaning and insulting to that group of people. His recommendation was approved and beginning in the Fall of 1959, the Junior M-Men became known as the Ensigns. (An Ensign is a standard or banner

to the world.) The ages of seventeen to eighteen for this group would remain the same.²³

DEVELOPMENT OF MIA IN THE MISSION FIELD

A new program was begun in 1952 to build the MIA in the mission field. A pamphlet entitled, MIA in the Missions was printed and given to each missionary as he left the mission home. The pamphlet gave a brief history of the MIA and related its origin and background. It told how to organize home mutuals, neighborhood mutuals, branch mutuals and firesides. It outlined a simplified plan for officering MIAs in the mission field and briefly explained the general features of the MIA.

The MIA is of great proselyting value. Our program of "spiritualized recreation" has great drawing power. You are encouraged to make occasions to present festivals (music, dance, speech, drama, etc.), pageants, operettas, and plays; to hold athletic events, conduct hikes, promote scouting, organize firesides and in every way to use the program to reach more of our heavenly father's children.²⁴

YM LEADERSHIP PROGRAM

With the conviction that even still more could be done to reach out and gather in the young men of the Church the general superintendency announced in the first quarter

²³Statement by G. Carlos Smith, personal interview, June 10, 1973.

²⁴MIA in the Missions, 1952, p. 1. Published by the Y.M.M.I.A.

of 1954 that a new program was to be given to the class leaders of the YMMIA which would assist them to account for every young man in the Church. The plan was known as the YM Leadership Program. The sole objective of this effort was to reach out and bring greater numbers of the youth under the influence of the Gospel. This program was essentially for the leaders and to help them become more effective in working with the young men in their charge.

The Young Men's Leadership Program will:

- (1) Help each class leader realize his individual responsibility for every youth who is an actual or potential member of the class;
- (2) Help give to class leaders the stimulation to go the 'extra mile' in providing for class members a well-prepared, inspiring program;
- (3) Give class leaders definite standards of performance to meet;
- (4) Provide a check-up and follow-up of class leaders by executives;
- (5) Give the class leaders appropriate recognition for outstanding work.²⁵

Results were practically immediate. At the end of the year the enrollment gained 10,000 over the previous year. The following year there was a gain of 20,000. As of May 31, 1957, the YMMIA enrollment stood at an all-time high of 214,087. Thus in ten years there had been a gain of 131,814 young men.²⁶

²⁵ M.I.A. Executive Manual, 1955-56, p. 157. Published by the Y.M.M.I.A.

²⁶ Statement by Charles Mitchener, Jr., personal interview, July 20, 1972.

VANGUARD PROGRAM

In 1957 the Church introduced a program through the MIA for scouting outside the United States where no such program was available. The program was called "The Vanguard Program," the same name used for the first division in the LDS scout program before the National Explorer program was adopted by the Church. "It is for the boys of the Church, and others twelve through fourteen years of age who want to join." It is a program based on activity, advancement, achievement, and spiritual growth. "It is designed to help hold L.D.S. boys close to the Church and to help them acquire personal testimonies of the divinity of the gospel." It is also for the use of attracting to the Church young men who are not members, and thereby afford them the opportunity to learn of the truths of the Latter-day Saint Church.²⁷

ALL CHURCH SENIOR BASKETBALL

Over the years of MIA activity for the young men, sports have supplied one of the real incentives for involvement. Basketball first produced interest as an inter-ward, inter-stake competition in the early 1900s. By 1922 all church finals were being held in Salt Lake City with four teams participating.

²⁷ M.I.A. Vanguard Manual, 1960-61, pp. 7-8. Published by the Y.M.M.I.A.

The contest continued to grow in size, and by the early 1950s it included representative teams from most areas of the United States. By 1953 twenty-eight teams representing their respective divisions into which the Church had to be divided to handle all of the participants came to the all-church finals. In 1954, the basketball tournament was played in Provo, Utah, at the George Albert Smith Fieldhouse to accommodate the great number of teams involved.

JUNIOR BASKETBALL

In 1953

. . . a letter from the Presiding Bishopric also called attention to the possible need of a junior basketball program in the MIA. It was felt that boys of teen age need participation in these activities rather than older men, and that playing rules paralleling more those of high schools be given consideration.²⁸

A recommendation from the athletic committee was made that age limits be set up, with junior basketball including those boys ages twelve to sixteen, senior basketball including those nineteen through twenty-eight. Seventeen and eighteen year olds would be given a choice to play either junior or senior divisions, but must declare themselves before June First of the playing year.

²⁸M.I.A. Executive Minutes of the Young Men's Mutual Improvement Association. Unpublished. Located at Aaronic Priesthood Office, Salt Lake City, Utah, December 9, 1953, (n.p.).

By 1955 the Junior Tournament was in full play and the first all-church junior tournament was played with twenty-four teams competing for the championship. Within three years the tournament was expanded to allow thirty-two teams to compete for all-church honors.²⁹

SENIOR SOFTBALL

Senior softball had its beginning as an all church sport in 1949. The All-Church [Softball] Tournament, however, is sponsored by the General Priesthood Committee and is handled through priesthood quorums of the wards.³⁰

JUNIOR SOFTBALL

Softball for young men had been carried on as a function of the scouting program until 1952, when the YMMIA assumed the responsibility of conducting a junior softball program. The first All Church Tournament was held in 1952, with thirty-two teams competing for the championship.³¹

A new softball park was completed in 1955 for all church play. It was named the George Q. Morris field

²⁹"The Church Moves On," The Improvement Era, LXI (May 1959), 300.

³⁰General Board Minutes of the Young Men's Mutual Improvement Association. Unpublished. Located at Aaronic Priesthood Office, Salt Lake City, Utah, April 20, 1949, p. 126.

³¹Ibid., September 6, 1952, p. 156.

and could allow up to thirty-two teams to participate in any one evening. Four fields well lighted, with dressing and shower facilities located under the bleachers which seated 2,500 people completed the complex.

SENIOR AND JUNIOR VOLLEYBALL

Senior volleyball became an all church sport in 1950 sponsored by the YMMIA Athletic Department. The first tournament had sixteen teams entered. The 1959 tournament saw thirty-two teams involved.

An All-Church Junior Tournament was scheduled for 1956 and has run concurrently with the senior activity since that time.

PURPOSES OF ATHLETIC PROGRAM

Athletics is a great drawing power and is recognized as one of the greatest influences in the Church to attract young men into its program. With the ultimate aim of the Church being to build better Latter-day Saint men--spiritually, physically, socially, and mentally--athletics must then be viewed as a great teacher.³²

The athletic program is to teach the standards of the Church. By participating in the athletic program one should become a better Latter-day Saint as well as a better

³²M.I.A. Athletic Handbook, 1953-54, p. 9. Published by the Y.M.M.I.A.

person, citizen and Christian. A good example of this is portrayed by the objectives of the Softball program. They are:

1. Training for an alert and energetic intellectual life
2. Promotion of good clean living habits
3. Development of a well adjusted personality
4. Development of desirable social attitudes
5. Inclusion of every young man in the program
6. Development in the proficiency, knowledge and appreciation of the various sports
7. The athletic program is sponsored with the understanding that it will be used as a missionary to make converts and build testimonies³³

SPORTSMANSHIP

One of the most important facets of the athletic program is "good sportsmanship." Sportsmanship has been equated with "spirituality in sports." To emphasize this aspect of the athletic program the sportsmanship trophy was initiated in 1949. The aspect of the athletic program is highlighted by the Sportsman's creed:

The Player:

He lives clean and plays hard. He plays for the love of the game.

He wins without boasting, he loses without excuse and he never quits.

He respects officials and accepts their decision without question.

He never forgets that he represents the Church.

The Coach:

He inspires in his boys a love for the game and the desire to win.

He teaches them that it is better to lose fairly than to win unfairly.

He leads players and spectators to respect officials

³³ Ibid., p. 13.

by setting them a good example.
He is the type of man he wants his boys to be.

The Official:

He knows the rules.
He is fair and firm in all decisions.
He treats players and coaches courteously and demands the same treatment for himself.
He knows the game is for the boys and lets them have the spotlight.

The Spectator:

He never boos a player or official.
He appreciates a good play no matter who makes it.
He knows that the Church gets the blame or the praise for his conduct.
He recognizes the need for more sportsmanship and fewer sports.³⁴

HOMER C. WARNER AWARD

Because the athletic program was originated to build fine young men with high standards and who would serve their fellowman and be honest, and not be merely winners or losers, the Homer C. Warner Award was created.

The award is given in honor of Homer 'Pug' Warner, one of the founders of the Mutual athletic program, a man whose name is synonymous with the finest in athletics as a performer, official, director, and administrator.³⁵

At the conclusion of each MIA athletic year the award was to be given to the young man deemed the most outstanding in the YMMIA athletic program. The winner, chosen by a special committee, would then be presented with the Homer Warner Award during the annual MIA June Conference. This

³⁴Ibid., p. 113

³⁵M.I.A. Executive Manual, 1964-65, p. 29. Published by the Y.M.M.I.A.

is the highest honor that can be won by an individual in the MIA athletic program. To be nominated for the award a man must be endorsed by his bishop and approved by the MIA leaders of his ward, stake, and region.

Candidates for the Homer Warner award will be judged for: athletic ability, sportsmanship, spirituality, leadership, personality, reliability, and attendance and participation in Church activities. Mrs. Warner, the wife of the late Homer Warner, requested that one of the prerequisites for the award be that a boy be humble in all his attitudes.³⁶

END OF AN ERA IN MIA

Under the direction of President Spencer W. Kimball all church sports and festivals were ended September 1, 1971. The growth of the Church has caused sports functions and festivals to move to regional events and sometimes area events. The term "All-Church" is now a misnomer; because as the Church becomes more universal, members are not involved in the same activities or have the same desires.³⁷

³⁶M.I.A. Executive Minutes of the Young Men's Mutual Improvement Association. Unpublished. Located at Aaronic Priesthood Office, Salt Lake City, Utah, May 17, 1959, (n.p.).

³⁷Letter from The Council of the Twelve of the Church of Jesus Christ of Latter-day Saints, June 4, 1971.

THE ERA OF THE YOUTH

In July, 1960, The Improvement Era opened a new section entitled "The Era of the Youth." The editors were Marion D. Hanks and Elaine Cannon. The new section was to act as a medium for communicating with the youth of the Church. The complete text was to interest as well as feature young people and their goals. A special section was devoted to answering questions young people had concerning their life and its relationship to the Gospel. Many articles were written by the youth themselves as well as about LDS youth who had excelled in some field of endeavor.

"The Era of the Youth" was well accepted and continued to draw much attention among the young people until it was replaced by a complete magazine for the youth called The New Era. The New Era began publication in 1971, and is totally devoted to articles that would interest the youth.³⁸

STANDARDS AND WARNINGS

In 1966 the MIA released a pamphlet entitled, "For the Strength of the Youth." It covered such timely subjects as dress standards, manners, dating and beginning age for dating, dancing, and clean living. The First

³⁸"Meet the Editors of The Era of Youth." The Improvement Era, (July 1960), 53.

Presidency of the Church edited and endorsed the booklet and encouraged all members of the Church to become familiar with its contents and adhere to the principles found therein. The booklet was not to be an infringement on one's free agency, but to be a guideline through troubled times of decision making.³⁹

The MIA at this same time issued other warnings for members of the MIA program, advising them that Ouija boards, cards, and games of chance had no place in the MIA sponsored activity. All members were warned that participation in such activities was going against the counsel of the General Authorities and defeated the purposes of the MIA.⁴⁰

YOUTH CONFERENCES

Youth conferences are a program that developed in missionfield areas where the population was rather sparse. To help those members of the church meet other Latter-day Saints and share testimonies, enjoy comradeship, missions developed the idea of conferences for young people where they would come together, not only for gospel meetings but for social experiences. Almost immediately they became

³⁹For the Strength of the Youth, 1972. Published by The Church of Jesus Christ of Latter-day Saints, Salt Lake City, Utah.

⁴⁰M.I.A. Executive Manual, 1969-70, p. 169. Published by the Y.M.M.I.A.

popular and desired by the young people. They built unity among the Saints in the mission field, and soon were discovered by the stakes of the Church.

Youth Conferences were sponsored by the MIA in the regular stakes of the Church, while in the mission field these activities were sponsored by the mission itself.⁴¹

In 1963, the MIA took over the responsibility of Youth Conferences.

Traditionally youth conferences have been held under the sponsorship and the direction of the Mutual Improvement Associations, which organizations have been given the responsibility of looking after the recreational activities of the young people of the Church. Stake and mission MIA executives, therefore, should have the primary responsibility of youth conferences. As in all other church activities, however, stake and mission presidents are the presiding authorities.

In many stakes and missions throughout the Church youth conferences have become important annual events. A Church-wide survey reveals an overwhelming, universal, and enthusiastic endorsement of these gatherings by stake and mission leaders. Such conferences, where young people of the Church and their non member friends, under inspired leadership and in delightful surroundings, enjoy activities together, are proven means of fellowshiping, strengthening faith, building testimonies, holding youth close to the Church, making new friends and converts, and in general stimulating the church program.⁴²

⁴¹Statement by G. Carlos Smith, personal interview, June 10, 1973.

⁴²M.I.A. Executive Manual, 1963-64, p. 73. Published by the Y.M.M.I.A.

DUTY TO GOD AWARD AND TRAIL PROGRAM

In 1954 the Church established an award for Scouts and Explorers in recognition for successful completion of their "Duty to God." To qualify for this award a Scout must achieve an individual award in the Aaronic Priesthood, attend 75 percent of his Sunday School classes, and be active in the YMMIA as a Scout or Explorer. The young man must maintain this standard of activity for four years to achieve this award.

The "DUTY TO GOD" AWARD is given to qualified LDS boys as evidence that they have done their "duty to God" in keeping with the first obligation of the Scout Oath "On my honor I will do my best to do my duty to God. . . ." The award requirements bring into focus the standards and ideals of the Aaronic Priesthood, Sunday School and YMMIA programs for boys.

The National Council, Boys Scouts of America is solidly behind the idea of a Church Award. It maintains that a boy must recognize and discharge his "duty to God," in his own Church, to become the best kind of citizen.

The objectives of the "DUTY TO GOD" AWARD are to teach our boys to recognize God as our Father, to respect and obey His laws, and be grateful for all His blessings. The realization of these objectives will insure that our boys have faithfully performed their "duty to God."

A program called the "Duty to God" Trail program became effective for the YMMIA on September 1, 1968. Upon the completion of the requirements, young men may obtain a badge each year for a four-year period. The gold badge depicts John the Baptist ordaining Joseph Smith and Oliver Cowdery to the Aaronic Priesthood. The badges for each year will be basically the same with the following characteristics:

- a. First year after receiving the Aaronic Priesthood--one star on the badge.
- b. Second year after receiving the Aaronic Priesthood--two stars on the badge.

c. Third year after receiving the Aaronic Priesthood--three stars on the badge.

d. Fourth year, upon submitting regular application, young men may receive the "Duty to God" award.⁴³

⁴³Ibid., 1954-55, pp. 8-9.

Chapter 5

MELCHIZEDEK PRIESTHOOD MIA CORRELATION

ADULT GROUPING EFFORTS

The Mutual Marrieds program was divided in 1959 into two separate departments. The department had been working with too broad an age group, and the needs and interests were too diversified to be met by a single classification. The department was divided into the Young Marrieds and the Mutual Study.

The Young Marrieds program was tailored to the specific needs of the young married couples of the Church. This new grouping offered young married couples opportunities for cultural, social, recreational, and spiritual growth. Lessons and discussions were to be concerned with young family life activities such as adjustment to married life, how to teach children religious principles, and the spiritual basis of L.D.S. philosophy.¹

Mutual study was designed to unite middle-aged adults and those of the later or "golden years" into an effective program of interest for the "good life."

¹M.I.A. Mutual Married Manual, 1959-60, p. 17.
Published by the Y.M.M.I.A.

"No other church program offers a plan for men and women to share in a balanced program of study, recreation, personal development and service, as does the 'mutual study' program."²

By 1969 the Young Married and Mutual Study classes were combined under the name of Mutual Interests. This name would apply equally to the class that met on the scheduled MIA night as well as the class that might meet on another evening. Adult groups have often been given options of when to hold their MIA activity.³

STAKE SUPERVISION

The following year provided still another modification in this same age group. In 1970 a program for adult MIA participants was established and given stake supervision. The M-Men and Gleaners program was divided into two groups (1) single men and women ages nineteen through twenty-five, and (2) single men and women, twenty-six years and older. The Young Marrieds now were to include all married people without regard as to age differences. The name Mutual Interests now applied to single people with the unique situations of being widowed or divorced. See organization chart, 1970.

²M.I.A. Executive Manual, 1969-70, p. 2. Published by the Y.M.M.I.A.

³Ibid.

STAKE ORGANIZATION FOR ADULT FUNCTIONS AS RELATED TO MIA
1970-71

Stake President
↓
Stake Council

A planning body to make available all the resources of the priesthood and each auxiliary.

Advisory Committee on Adult Functions of MIA
(Purpose: To Implement)

Three members of High Council:

1. A member of the Stake Melchizedek Priesthood Committee as an advisor to the M Men and Gleaners
2. A member of the Stake Melchizedek Priesthood Committee as an advisor to the Mutual Interests
3. A member of the Stake Aaronic Priesthood--Adult Committee as an advisor to the Young Marrieds

Stake YMMIA Superintendent
Stake YWMIA President
Other adult leaders as necessary

M Man-Gleaner

Single--19-25
Priesthood Adviser: High council member
High council member

M Man-Gleaner Stake Council
M Man Chairman
Gleaner--Vice-

Single 26 & over
Priesthood Adviser: Same High council member as adviser to M Man-Gleaner under 26

Young Marrieds

No specific age limit
Priesthood Adviser: High council member aided by
A member of the stake YMMIA board

Mutual Interests

Widows, Widowers,
Divorced persons
older singles

Priesthood Adviser: High council member

STAKE ORGANIZATION FOR ADULT FUNCTIONS AS RELATED TO MIA (Continued)

M Man-Gleaner	Young Marrieds	Mutual Interests
<p>chairman One M Man and one Gleaner from each ward</p> <p>Organization to expand to region and for special events beyond region</p>	<p>and a member of the stake YWMIA board</p> <p>This program to be on a ward basis but stake and ward administered.</p> <p>Priesthood advisers on Ward level are the Bishop, an Elders Quorum President or Elders Group Leader</p>	<p>Stake committee consists of: One member of high council and his wife</p> <p>One participating member (male or female)</p> <p>Organization to function on a stake basis, expanding to a regional basis and for special events beyond region.</p>
<p>Same type stake organization as for M Men and Gleaners under 26.</p> <p>(To be organized only where there is an evident need.)</p>		

These groups now have excellent guidelines to follow. Included are areas of organization according to age and function with appropriate manuals of instruction. The priesthood leadership now has a vital role in advising and in participating.

Who are these people coming under the influence of the 'adult' functions as related to MIA?

They are young men and women just emerging from the youth area who need a friendly and vigorous M Man and Gleaner group with whom to identify. They need this support in crossing the threshold into the adult world.

They are returned missionaries who by nature of their missionary calling have assumed great responsibility and have handled it well. They need complete M-Men and Gleaner groups to give them leadership opportunities commensurate with their ability and desire to serve their fellowmen. . . .

They are married couples moving into a new ward who need a going Young Marrieds group to give them social acceptance. . . .

They are the many persons who suffer the anguish of losing a mate at an early age.

They are those whose marriages have failed and are now left alone. Under the kind arm of the priesthood as assisted by the MIA, this group too can find social and cultural opportunities that will help fill with joy what is often a lonely life.

All of these people are now looking to this adult program to move the gospel more meaningfully into their lives. Priesthood leadership now has the plan and with the assistance of the MIA can help bring about much good in this adult area.⁴

Charles Mitchener calls this phase of groups the needs and interest the first step in correlating the MIA and the Melchizedek Priesthood.

MELCHIZEDEK PRIESTHOOD MIA

In 1973 the Church began a new step in correlating the adult MIA program with the Melchizedek Priesthood. On

⁴M.I.A. Executive Manual, 1970-71, (n.p.). Published by the Y.M.M.I.A.

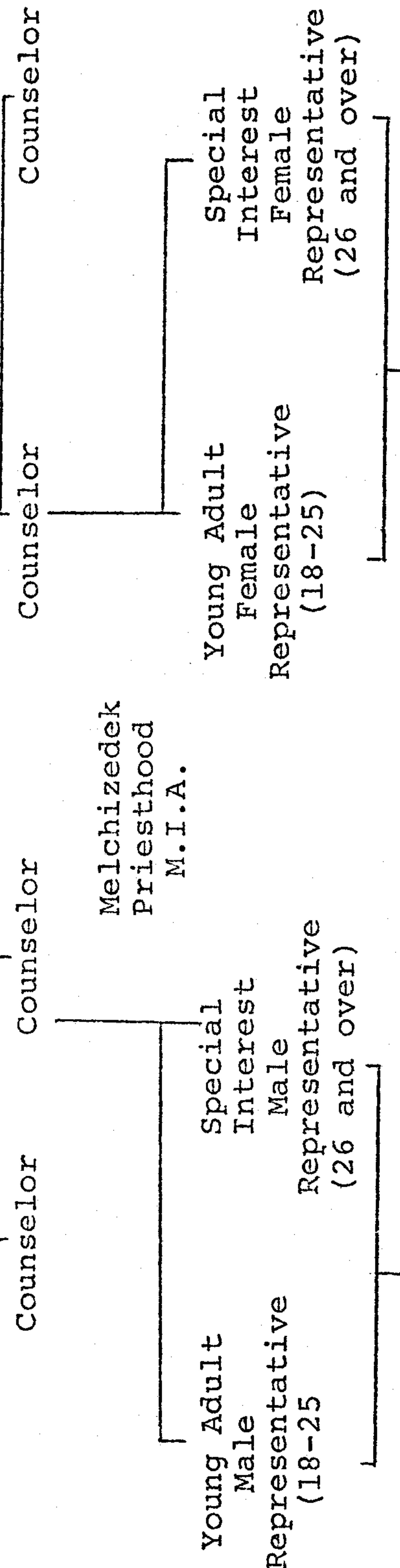
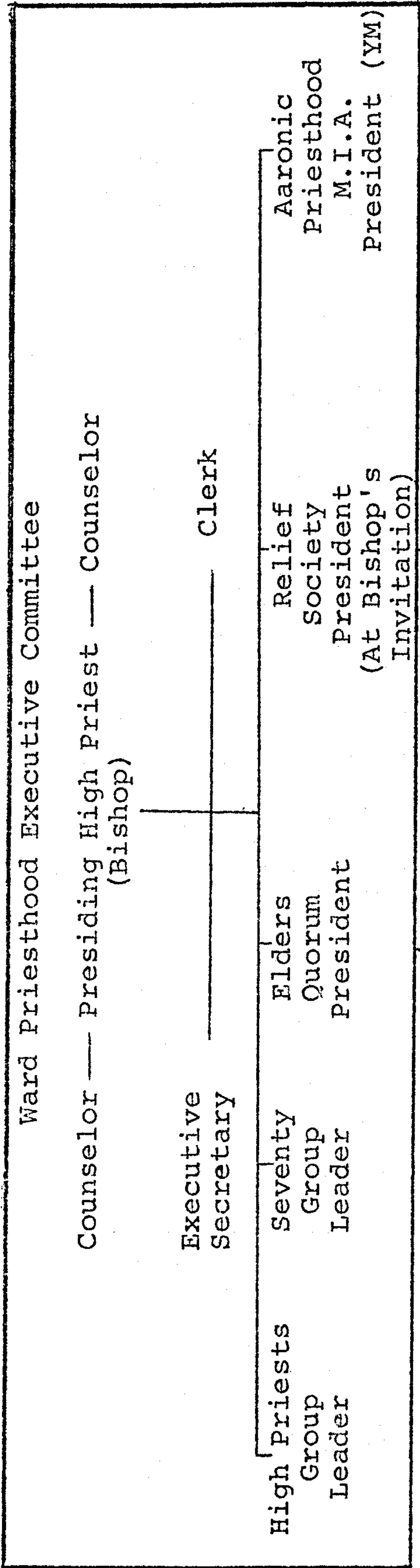
November 9, 1972, the First Presidency announced the organization of the Melchizedek Priesthood MIA. The MIA under this reorganization became part of the priesthood and is no longer an auxiliary. The adult program of the MIA is now totally correlated into the priesthood program of the Church. The Melchizedek Priesthood MIA now has full charge of all adult activities. The program is controlled by a managing director and two assistants who are general authorities.

This program is designed to serve the special needs of each single adult member in accordance with three fundamental principles: (1) priesthood direction, and correlation; (2) individual involvement; and (3) flexibility. The Melchizedek Priesthood MIA operates under priesthood leadership on three levels--the ward, the stake, and the regional level. See organizational charts.

ROLE OF THE BISHOP IN MPMIA

On the ward level the Bishop, who is the presiding high priest, is responsible for the MPMIA in his ward. He makes all calls of representatives in consultation with the elders quorum president and the Relief Society president. The elders quorum president represents all single male members eighteen years of age and older on the ward priesthood executive committee. One of his counselors is designated as an advisor to the single

MELCHIZEDEK PRIESTHOOD MIA



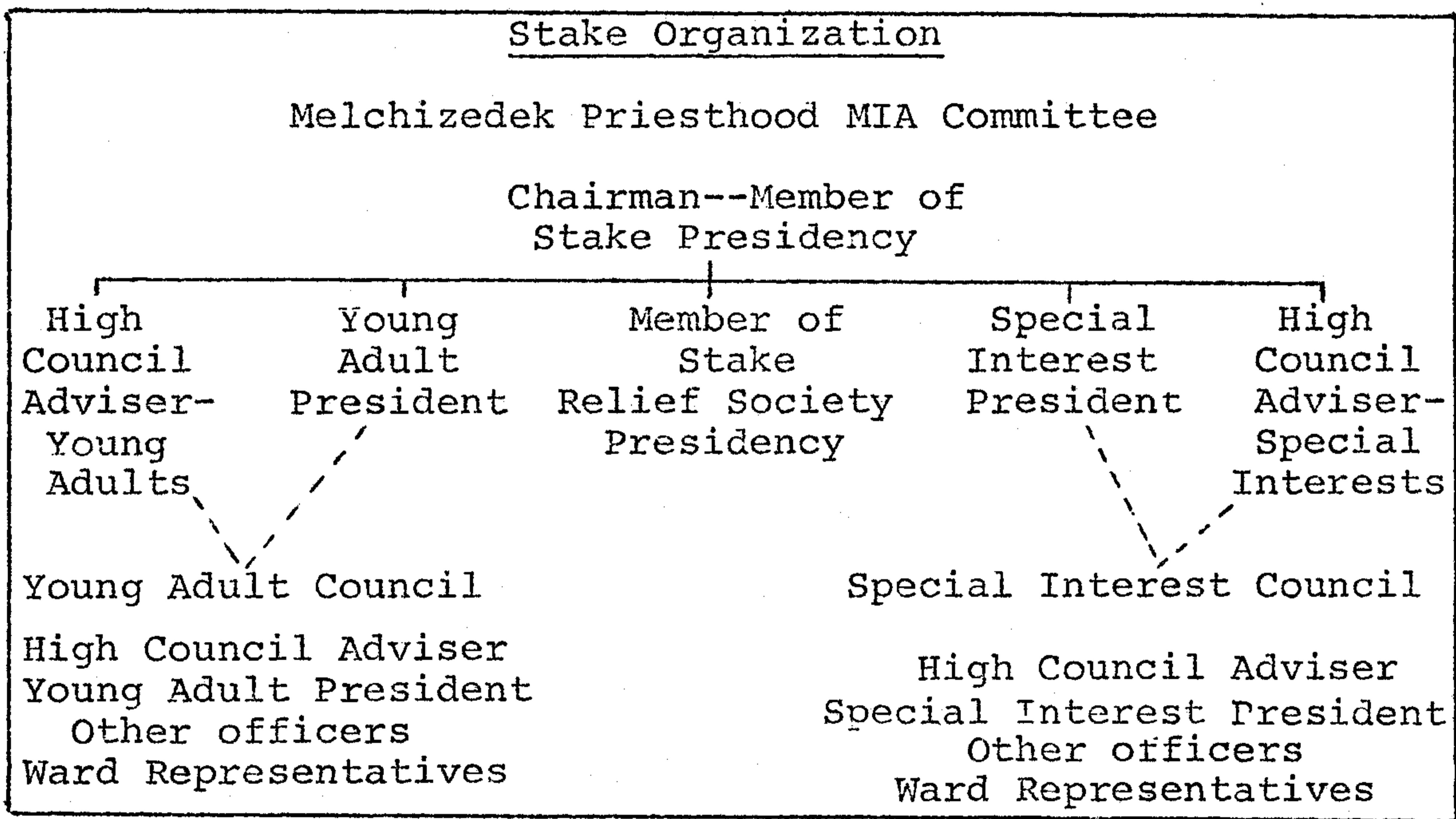
INDIVIDUAL
SINGLE MALE

INDIVIDUAL
SINGLE FEMALE

MELCHIZEDEK PRIESTHOOD MIA

Area Organization
 (As approved by Managing Directors of
 Melchizedek Priesthood MIA)

<u>Region Organization</u>	
Adviser: Regional Representative of the Twelve	
<u>Young Adult Council</u> Stake President (appointed by Council of the Twelve) Young Adult President from each stake High Council Advisers as necessary	<u>Special Interest Council</u> Stake President (appointed by Council of the Twelve) Special Interest President from each stake High Council Advisers as necessary



Where available, Institute of Religion personnel could be used at any level deemed necessary by priesthood leaders. Other resource personnel such as social service agencies, athletic directors, etc. may also be used as needed.

males. The Relief Society President represents all single girls eighteen years of age and older in the ward. One of her counselors is advisor to the single females.

In consultation with the Elders Quorum and Relief Society presidencies, the bishop is to call two ward representatives (one male and one female) from the Young Adult group in his ward. These ward representatives are to (1) identify all single adult members in the Young Adult group, (2) serve as members of the stake Young Adult Council, and (3) recommend appropriate activities at the ward level.⁵

Two representatives are also called from the Special Interest group by the bishop, to fill similar responsibilities to the ward and stake as do those called from the Young Adult groups.

Family home evening leaders for single groups are called by the bishop after consulting with those assigned to advise him, for the purpose of planning, organizing and implementing family home evening activities for this group of single members.

A ward athletic director is called to set up and direct all ward athletic events, and involve as many as possible in this activity.

STAKE MELCHIZEDEK PRIESTHOOD
MIA COMMITTEE

On the stake level correlation continues through the Stake Melchizedek Priesthood MIA Committee. This

⁵Melchizedek Priesthood MIA, (no date), p. 2.
Published by The Church of Jesus Christ of Latter-day Saints.

committee is made up of the stake president or his designated counselor, a high council advisor to the Young Adults, the Young Adult president, the high council advisor to the Special Interest president, and a member of the Relief Society presidency assigned to single women.

This committee organizes single adult groups according to age and interest. They establish policies for directing the stake program. They evaluate and improve where need is seen. They also encourage and coordinate stake single male activities through priesthood quorums and stake single female activities through the Relief Society.

The stake president or his counselor act as the chairman for the stake Melchizedek Priesthood MIA Committee. He is responsible for the effective functioning of the program. He calls the necessary meetings and directs and evaluates the work and progress of the committee. He assigns the stake advisors and calls the young adult and special interest officers.

A member of the stake Relief Society presidency assigned to the single women will provide a liaison between the Melchizedek Priesthood MIA Committee and the Stake Relief Society. One high councilor assigned to the MPMIA Committee serves as an advisor to the Stake Young Adult council. He nominates and arranges interviews, callings, and setting apart of Young Adult officers. He also trains the young adult president and council. Another high

councilman is assigned to the Special Interest to provide the same directions to his group as the high councilor of the young adults provided.⁶

YOUNG ADULT AND SPECIAL INTEREST COUNCIL

The stake president is to organize a stake Young Adult and Special Interest council. The ward representatives will serve on these councils. The stake president will appoint presidents and the other officers over these two councils. The councils are to (1) identify their respective members, (2) assess their needs, and (3) plan and implement the stake activities.

On the regional level the Regional Representative of the Council of the Twelve is the regional advisor to all MPMIA activities. The regional young adult and special interest councils function under the priesthood direction of the stake president nominated by the regional representative and appointed by the Council of the Twelve. The regional young adult and special interest councils will consist of the designated stake president, high council advisors, and the Young Adult and Special Interest presidents of each stake. To help make the councils effective, the designated stake president may call officers as required from among the stake young adult and special interest presidents.⁷ (See chart on

⁶Ibid.

⁷Ibid., p. 3.

area, region, and stake organizations.)

INDIVIDUAL INVOLVEMENT

The second fundamental principle that governs the Melchizedek Priesthood MIA is individual involvement. The program is designed to help single adult members meet their special needs. Appropriate leadership responsibilities are to be assigned to them. They should plan and carry out their special activity program as it is approved by their local priesthood leaders.

Under the principle of individual involvement, priesthood leaders will advise and direct, but should encourage the growth and development of the single adults by delegating to them all appropriate responsibility in conceiving, planning, and executing their activities. . . . It is hoped that priesthood leaders will make things happen by letting or permitting single members to involve themselves in planning and carrying out their activities locally, directed toward service. Through service, wounds can be turned into muscles for living. Leaders from the single members' group themselves must be sufficiently innovative and creative to involve each one.⁸

FLEXIBILITY

The third fundamental principle of the MPMIA is flexibility in the program. Local priesthood leaders

⁸Victor L. Brown, General Conference Address, Official Report of the One Hundred Forty-Third Annual General Conference of The Church of Jesus Christ of Latter-day Saints, April 6, 7, and 8, 1973 (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, n.d.), pp. 106-108. (Hereafter cited as Conference Report [and insert necessary date]).

should study the program and then adapt those parts or modify part of the program to meet their specific needs and circumstances.

For instance, the age groups of the Young Adults (eighteen through twenty-five) and the Special Interests (twenty-six and older) provide general guidelines. In some instances the needs of a single person over twenty-five might better be met with the Young Adults than with the Special Interests.⁹

Here as in another situation, a widow or divorced person under twenty-six may have more identity with the Special Interest group. The leadership, however, should be called from within each group.

There is complete flexibility in age groups and in organizing according to specific interest. There is not to be a detailed program sent out from the Church for this group, but principle, options, and successful ideas. As Boyd K. Packer said, "We are sending you a cookbook, rather than a casserole." The hope is that successful ideas will be shared among stakes.

Under the Melchizedek Priesthood MIA program the M-Men and Gleaners become the Young Adults and the Mutual Interests become known as the Special Interests. Both of these groups are for singles in their age and need areas. The needs of the married members are to be met through the young marrieds program under the leadership of the

⁹Ibid.

elders quorum presidency. Under correlation the title Young Marrieds becomes non existent.¹⁰

¹⁰James E. Faust, Conference Report, April 7, 1973, pp. 112-115.

Chapter 6

AARONIC PRIESTHOOD MIA CORRELATION

RELATIONSHIP OF SCOUTING TO AARONIC PRIESTHOOD

In 1962 a plan for correlating scouting with the Aaronic Priesthood program of the Church had been approved and put into effect. The Church holds that "the greatest blessing that can come to any Latter-day Saint boy is to receive and officiate in the Aaronic Priesthood. The entire boy program of the Church is geared to the preparation for and participation in the Aaronic Priesthood."¹

Scouting has been adopted by the Church to supplement, support, and strengthen the training given to boys and young men. The many character-building, physical-fitness, and spiritually-uplifting activities provided by the Scouting family . . . are designed to assure better preparation for and participation in the Aaronic Priesthood program.

The Boy Scouts of America in its publication Local Council Relationships, states its position regarding the relationship of the Church . . . and the use of Scouting.

"The very core of this program . . . is the recognition that each Chartered Institution has its own aims, methods and procedures which they are bound to maintain and a further recognition of the value of Scouting to enrich their youth programs

¹M.I.A. Executive Manual, 1962-63, p. 63. Published by the Y.M.M.I.A.

and to help the Chartered Institutions to do better the things they always wanted to do with and for their own boys, and for the boys of the community. . . ."2

Some of the reasons the LDS Church found the scouting program to be so acceptable to its own program of youth development are listed below:

1. The scout oath, law and motto, are in complete harmony with the teachings of the Church.

2. The program allows for individual advancement in many areas of interest.

3. The organization of troops and patrols allows for maximum leadership training.

4. The program promotes spiritual growth and respect for God.

5. The national popularity of the scout program would help activate the youth of the Church and act as a missionary tool to acquaint non-members with the beliefs of the Church.

The Church accepted the Boy Scouts of America program to help achieve the following purposes:

1. Help build testimonies that God lives, Jesus is the Christ, and that the Church is true.

2. Hold Latter-day Saint boys closer to the Church.

3. To help prepare them to serve as missionaries in the Church.

²Ibid.

4. To build in the boys a desire to keep God's commandments.

5. To help the boys realize the blessings of holding the Aaronic Priesthood.

In order to achieve this spiritual growth in the young men of the Church, the boys have been encouraged over the years to:

1. Attend priesthood meeting.
2. Fill all Aaronic Priesthood assignments.
3. Attend Sunday School.
4. Properly observe the Sabbath day.
6. Attend and participate in the YMMIA.
7. Sustain all Church authorities.
8. Observe the law of chastity.
9. Pay a full tithing.
10. Observe the Word of Wisdom
11. Avoid the use of profane or obscene language.
12. Earn the "Duty to God" award.
13. Live the Golden Rule.
14. Keep all commandments of the Lord.³

Scouting under the leadership of the YMMIA offers to the newly ordained deacon experiences which will assist him in his calling in the Aaronic Priesthood. As the boy advances to the office of a teacher or a priest, his

³Boy Scouting in the Young Men's Mutual Improvement Association, 1963, pp. 2-6. Published by the Y.M.M.I.A.

experiences in Scouting and Exploring will prove beneficial to him.

THE SCOUTING COORDINATOR

For the purpose of correlation as well as unification and stimulation of successful Scouting activities for which the MIA is responsible, a scouting coordinator was called in each ward. The second counselor to the bishop of the ward was to act as the coordinator. He had three areas of responsibility: (1) He was responsible for the full support of the Aaronic Priesthood program by ward scouting leaders. The scouting coordinator worked closely with the Aaronic Priesthood General Secretary, the quorum advisors, and the scouting leaders to achieve this support and to coordinate activities to avoid conflicts. (2) He was responsible for the organization, coordination, and success of the scouting program. (3) He also acted as the Institutional Representative of the ward on the scouting council. The Institutional Representative was the Church's direct contact with the Boy Scout district. His attendance was imperative and his participation vital for the correlation of the priesthood and scouting programs. The feeling existed at this time that through proper correlation and direction, a well rounded priesthood program would be available to all

Aaronic Priesthood bearers.⁴

STAKE SCOUT COMMITTEE

In order to give direction to the scouting program on a stake basis, and to correlate and coordinate this effort, a Stake Scouting Committee was formed in each stake in which scouting was being utilized.

The stake scout committee found support for its existence in a new leadership program for stake presidents, entitled, The Philmont Leadership Program. It began in the summer of 1963, with the purpose of training stake presidents and councilors in the functions of the scouting program as they correlated with the work of the priesthood.⁵

BISHOP'S YOUTH COUNCIL

Until 1965, the Young Men's superintendency in each ward attended a meeting under the direction of the bishop of the ward. The meeting focused on the progress of the work being done with the boys of the ward. Under the new correlation program, the bishops no longer would hold these meetings for this same purpose. The bishop and superintendency would only meet as problems arose and

⁴Ibid.

⁵Statement by G. Carlos Smith, personal interview, June 10, 1973.

instead would hold evaluation meetings to discuss information about each boy in the ward. The intention was to review and evaluate the activity of each young man, and it was the MIA officers responsibility to give that evaluation to the bishop at these meetings.

In 1969 the bishops were directed to form a Bishop's Youth Council in each ward. This council superseded the Aaronic Priesthood-Youth activity committee. Aaronic priesthood youth leaders such as presidents of quorums were called to serve on this council. Along with the youth leaders, adults such as the MIA superintendent, quorum advisors, and Scout, Explorer, and Ensign leaders were called to serve on this committee.

The purpose of this youth council was to provide a means for the bishop to communicate with the youth of his ward, and discover their needs. The hope was that the youth council would aid the bishop in carrying out the programs of the Church and getting youth involved in working with other youth and their problems. This would also provide an opportunity for the young people to help select the kinds of activities that interested them. With maximum youth involvement in their own program the young people might thereby realize more fully their own goals and desires.⁶ See Appendix G.

⁶M.I.A. Executive Manual, 1969-70, p. 15. Published by the Y.M.M.I.A.

Although correlation of Boy Scouting and Aaronic Priesthood work began in the early 1960s, it was not until 1970 that total correlation of the MIA and the priesthood program began to unfold in a step-by-step change that would end in the YMMIA being totally absorbed into the priesthood of the Church.

TOTAL CORRELATION BEGINS

The first phase of total correlation began in 1970, and was called the "Aaronic Priesthood-Youth including YMMIA." This program was designed to reach three major objectives. First, it was to "help the Aaronic Priesthood bearer magnify his calling today so that he could fulfill the leadership responsibilities which would be his tomorrow."⁷

The second objective of this new program was the involvement of the young men in a genealogy, welfare, and missionary experience, as well as home teaching, so as to prepare him to accept the responsibilities of the Melchizedek Priesthood.

The third objective was to provide an opportunity for physical, mental, moral, and spiritual development.⁸

The bishop is the president of the Aaronic Priest-

⁷ Aaronic Priesthood Youth Including YMMIA, 1970, pp. 1-6. Pub. by Presiding Bishopric Office.

⁸ Ibid.

hood, and with his two counselors, directs the ward priesthood program. A group leader, two assistants, and a secretary in the priests quorum, as well as the presidencies of the teachers, and deacons quorums assist the bishopric in running the program. Other members of the ward are called to help the bishop in this new correlated program.

General Secretary of
the Youth

A new position has been created to help the bishop. The man in this position is called the General Secretary of the Youth and also functions as the ward YMMIA Superintendent. He has a third responsibility of being the Institutional Representative to the scouting unit of the ward.

As the general secretary of the Aaronic Priesthood Youth, this person's job consists of being on the ward executive committee and helping with the personal achievement program, as well as with the Bishop's Youth Committee. One of his biggest jobs is the coordination of the Aaronic Priesthood and scouting programs.

As superintendent of the ward YMMIA, he is responsible for the whole YMMIA program. As the Institutional Representative of the ward he makes sure that all young men are registered in the scout troop. He is the representative of the ward to the scout council and makes

certain that the scouting program is functioning well in the ward. He is assisted in his job by an assistant General Secretary of the Aaronic Priesthood who is also the secretary to the YMMIA.⁹

Explorers/Priests

Total correlation modified the names of the two older age groups in the Aaronic Priesthood MIA. The priests who were formerly the Ensigns, were changed to Explorers. The bishop directs this group of young men. To assist him, a group leader and two assistants are called, along with a secretary from the priest's quorum. An advisor to the priests quorum is called to give leadership training to the priests, teach the priests' class, and act as the explorer post committee chairman. (See ward organizational chart.)

Ventures/Teachers

The teachers' quorum, who are now called the Venturers in the MIA are under the control of one of the counselors to the bishop. One man is called to function as the advisor to the teachers quorum, and with this assignment also becomes an assistant superintendent of the YMMIA in his ward. He has one other responsibility-- that of being the Venturer post committee chairman. (See ward organizational chart.)

⁹ Ibid.

Boy Scouts/Deacons

The deacons' quorum, whose counterpart in the MIA is the boy scouts, is under the direction of the other counselor to the bishop. A deacons quorum advisor is called to direct the activities of the deacons quorum, and thereby becomes an assistant superintendent of the YMMIA, and also functions as the troop committee chairman.¹⁰ (See ward organizational chart.)

On the stake level, the Aaronic Priesthood Scouting program is under the direction of the Stake Aaronic Priesthood Committee. One counselor to the stake president acts as the chairman of this committee. Four high councilmen serve on this committee as members to aid the chairman. (See the stake organizational chart.)

COMMUNICATIONS BETWEEN CHURCH AND SCOUT HEADQUARTERS

An effective communication link between the National Scouting program and the Church Scouting program is more important than ever. The chairman of the General Church Scouting Committee is the Presiding Bishop, with his two counselors as vice-chairmen. The committee includes the YMMIA Superintendency and the President of the Primary. The General Church Scouting Committee prepares the scouting programs for the stakes of the Church. These programs are then fed through the regions to the stakes.¹¹ (See the Communication Chart.)

To assure still further effective lines of communication, a member of the Boy Scouts of America's national

¹⁰Ibid.

¹¹Ibid., p. 5.

S T A K E P R E S I D E N C Y

Counselor

*Counselor Assigned to Youth

STAKE AARONIC PRIESTHOOD-YOUTH COMMITTEE

Counselor in the stake presidency*

Four high councilors+

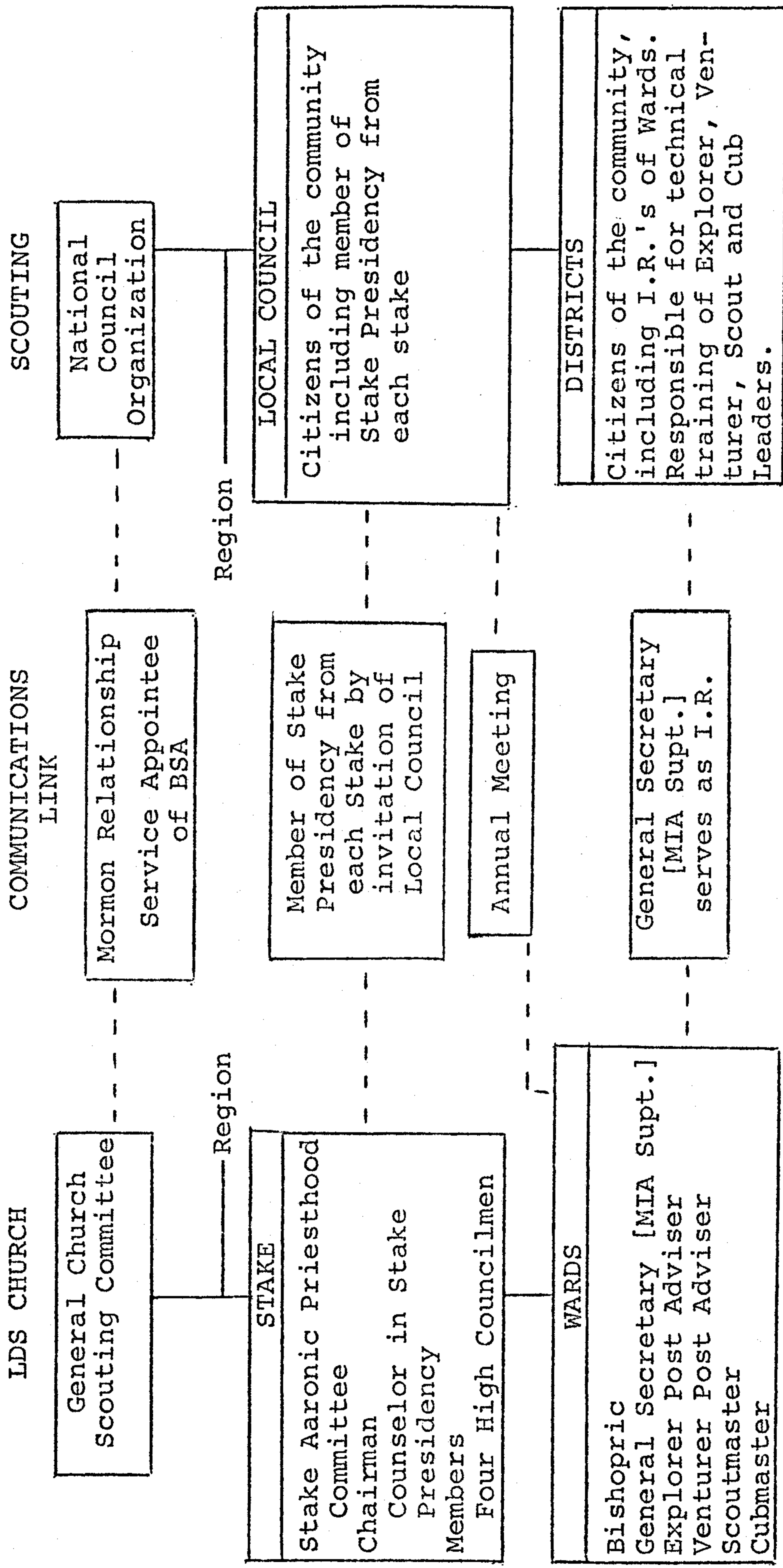
STAKE YMMIA BOARD

Supervised by a counselor in the
stake presidency* and a high councilor+Superintendency
Stake Explorer Leader
Stake Venturer Leader
Stake Scout Leader
Stake Activity Leaders

*Same individual

+The High Councilor in charge of MIA Youth also serves as
a member of the Stake Aaronic Priesthood-Youth Committee.

COMMUNICATIONS CHART



staff, a priesthood bearer, is appointed by that organization as the Mormon Relationship Director on the National Council level. This provides at the top level input to the Boy Scouts of America from the Church and communication from the Boy Scouts to the Church. A member of each stake presidency is appointed to the local council to help administer and protect church policies on the council level. The local council conducts an annual meeting at which the Institutional Representatives on the ward and branch level attend to coordinate and correlate annual goals, elect officers, and announce program activities. (Refer to the communication chart where helpful.)

INSTITUTIONAL REPRESENTATIVE

To insure consistency on the ward level, the Institutional Representative (General Secretary-Youth, YMMIA Superintendent) attends the monthly district meeting and correlates through the bishopric the total Church and scouting program for young men of Aaronic Priesthood age in each unit.

AARONIC PRIESTHOOD MIA

Priesthood correlation continued and by 1973, the Aaronic Priesthood Youth, including the YMMIA, had been shortened to Aaronic Priesthood MIA, and was no longer

an auxiliary but part of the priesthood itself.¹²

The bishopric which is responsible for the Aaronic Priesthood, is also responsible for MIA activities. Clearly stated, this means that the total priesthood responsibility for the Aaronic Priesthood MIA in the ward falls to the Bishopric. They are directly responsible for all young men and women between the ages of twelve and eighteen. The bishop is president of the priests quorum and responsible for all boys of priest age. One counselor is responsible for all teacher-age boys while the other counselor is responsible for the deacon-age boys.¹³

The bishopric will call and set apart four adult male leaders. One will be the president of the Aaronic Priesthood MIA Young Men. He will coordinate all activities of the adult youth leaders in the above three age groups under the direction of the bishopric. He will in large measure assume the responsibilities formerly held by the general secretary-Aaronic Priesthood youth. The other three will be advisers to these specific age groups and will be responsible for all their activities and functions. For instance, the deacons adviser will teach the deacons quorum in priesthood meeting, be the Scoutmaster, and be involved in the activities of all the twelve through thirteen-year-old boys. The other two advisers will have the same responsibilities for their age groups.¹⁴

A service and activity committee composed of not more than three men are called to function under the direction of the AP/MIA young men and women's presidents. This committee has the prime responsibility of providing leader-

¹²Brown, Conference Report, April 7, 1973.

¹³Ibid.

¹⁴Ibid.

ship in areas service.

The last step in the transition of the MIA program into the priesthood program of the Church came between the Fall of 1973 and June, 1974. One of the last booklets printed explaining the aaronic priesthood program before totally becoming a priesthood program is entitled Aaronic Priesthood Leadership Materials 1973-74. With only minor changes in some titles, this is the MIA program under correlation that is adopted into the aaronic priesthood as its activity arm.

The Aaronic Priesthood MIA is "to provide experiences that focus on the relationship that youth have with the Savior." The Aaronic Priesthood MIA:

1. Is directed by the Priesthood.
2. Serves the individual.
3. Involves youth and develops youth leadership.
4. Requires leadership accountability.
5. Provides a broad scope of services and activities.
6. Supports the family.¹⁵

The AP/MIA is to help the youth build a personal relationship with the Savior and thereby help them gain eternal life.

Under priesthood direction the AP/MIA serves the individual, seeking to involve the whole boy and the whole girl with increased opportunities for youth to lead themselves, assisted by dedicated adult leaders. It envisions a flexible program to meet local needs, including a broadened concept of significant service

¹⁵ Aaronic Priesthood Leadership Materials, 1973-74, p. iv. Published by The Church of Jesus Christ of Latter-day Saints.

opportunities and wholesome activities. It involves a genuine partnership between the young men and the young women, the latter now playing a vital role in the stake and ward Aaronic Priesthood committees and councils.¹⁶

The leadership responsibilities for the program still rests with the bishop of the ward and his two counselors. Under the direction of the bishopric, the Aaronic Priesthood MIA President guides, correlates (with the woman's program), and implements the total ward AP/MIA functions, which include the achievement program, the bishops youth committee, and correlates the AP/MIA with the Sunday School, Primary, seminary, and the MPMIA. He also serves as the vice-chairman of each scouting unit committee.

The bishop calls three adult priesthood bearers to act as advisers to the aaronic priesthood age young men. They are to advise, teach, and inspire the young men in their total aaronic priesthood experience. They also serve as post advisors and scoutmasters respectively.

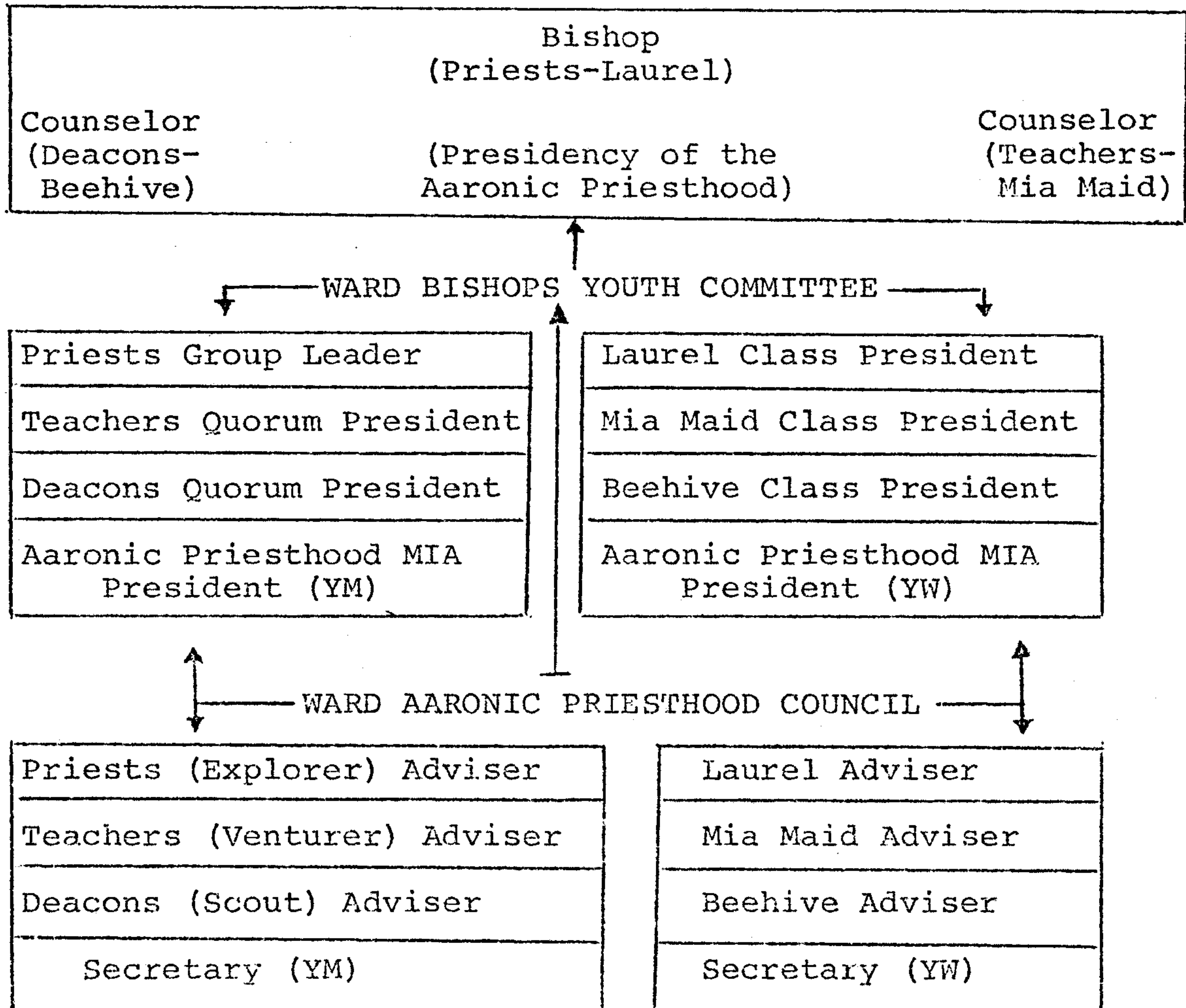
The bishop also calls a service and activity committee to help the young people implement service projects and activities into their life.¹⁷ (See Aaronic Priesthood Organization-Ward Chart.)

The Bishop's Youth Committee and the Aaronic Priesthood Council plan and correlate the total Aaronic Priesthood program. The Bishop's Youth Committee consists

¹⁶Ibid., p. 3.

¹⁷Ibid., p. 21.

AARONIC PRIESTHOOD ORGANIZATION-WARD



Service and Activities Committee
(Maximum of three members)
Specialists as needed

The Ward Aaronic Priesthood Council becomes the ward Aaronic Priesthood MIA Council with the addition of these persons.

of the bishopric, priests quorum leader, teachers president, deacons president, and the AP/MIA President (YM) and the Laurel president, Mia Maid president, the Beehive president, and the AP/MIA President (YW). With the addition of the adult advisors and secretaries this committee becomes the Ward Aaronic Priesthood Council. With the further addition of the service and activities committee the Aaronic Priesthood MIA council is formed. (See, again the Aaronic Priesthood Organizational-Ward Chart.)

On the stake level the presidency of the stake is the presidency of the Aaronic Priesthood, with the stake president presiding over the Aaronic Priesthood in the stake. One member of the stake presidency is designated as the chairman of the stake aaronic priesthood and the aaronic priesthood MIA committee. As chairman he directs, advises, makes assignments, calls meetings, supervises and counsels.

One high councilor will be designated by the stake presidency to direct, coordinate, and implement the stake aaronic priesthood program. His title is Aaronic Priesthood MIA advisor, and his job discription parallels that of the AP/MIA president of the ward.

Three high councilors will be designated by the Stake presidency to work with the advisor of APMIA. They will work with the priests, teachers, and deacons advisors.

A service and activities committee will be formed of three men or women, who will be called by the stake presidency to guide, coordinate, and implement service and activity functions of the stake. A priesthood bearer will be designated as the committee chairman.¹⁸ (See Aaronic Priesthood Organizational Stake Chart.)

CORRELATION COMPLETE

On June 23, 1974, President Spencer W. Kimball announced the organization of the Aaronic Priesthood and Young Women. This last phase of correlation totally replaces the Aaronic Priesthood MIA, Young Men and Young Women. With this change the title MIA will be discontinued.

The change will place the LDS programs for young men and women directly under the supervision of the Office of the Presiding Bishopric of the Church.¹⁹

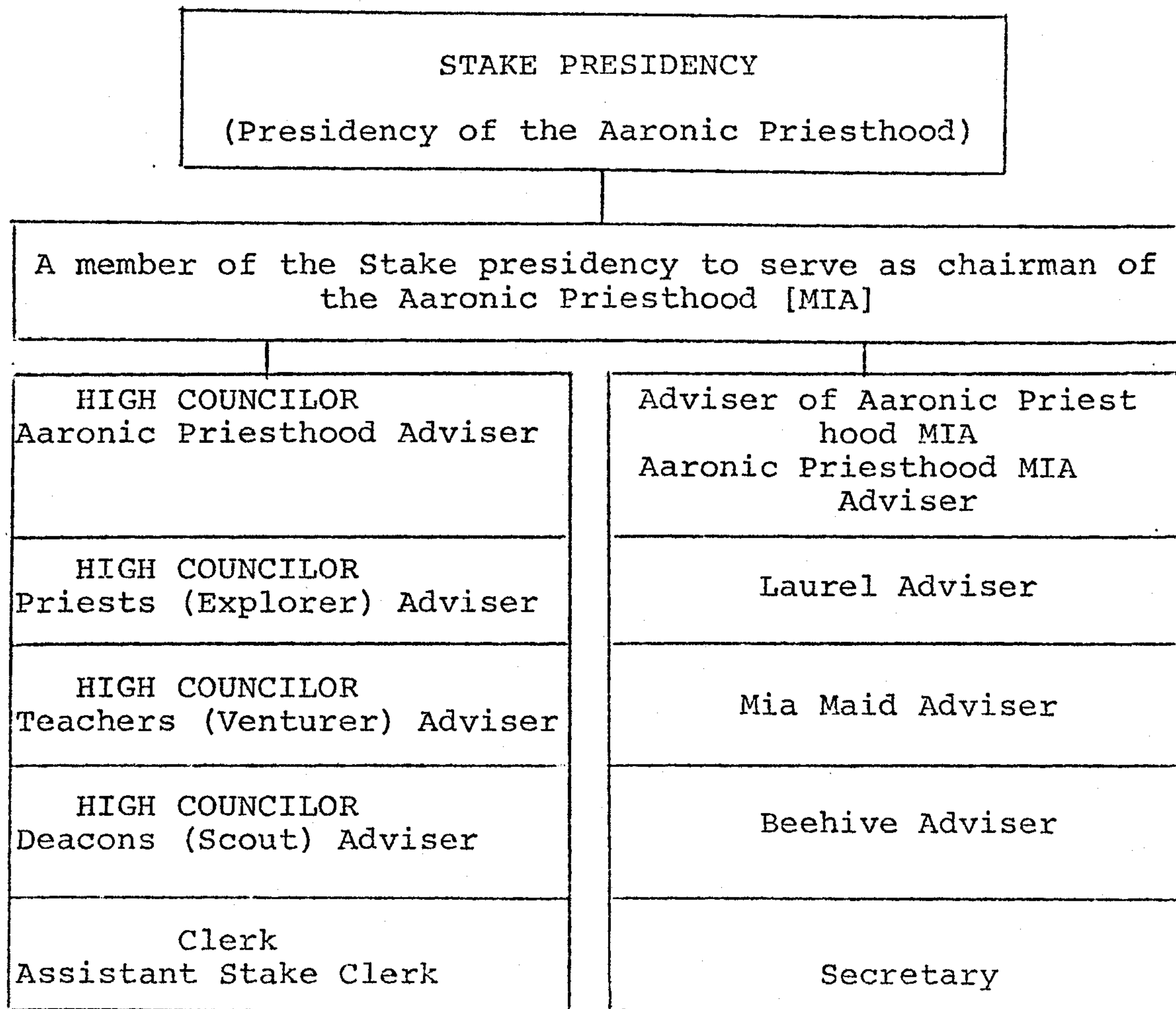
There are some title changes in two or three positions, but the job descriptions remain the same. (For any changes please check with the letter and three charts in appendixes H, I, J, and K.)

Correlation also effected the annual June Conference.

¹⁸Ibid., p. 23.

¹⁹Letter from the Office of the Presiding Bishopric of the Church, June, 1974.

AARONIC PRIESTHOOD ORGANIZATION-STAKE



Service and Activities Committee
 (Maximum of three members)
 Specialists as needed

The Stake Aaronic Priesthood Committee becomes the Stake Aaronic Priesthood MIA Committee with the addition of these persons.

All of the above compromise the
 STAKE AARONIC PRIESTHOOD COMMITTEE

Stake Youth Committee
 (Representative youth as needed)

JUNE CONFERENCE BECOMES A PRIESTHOOD CONFERENCE

In 1972 a great change took place. The First Presidency conducted the general sessions of the conference which became a priesthood conference. No longer were the units of the Church given their year's calendar. Instead, they were taught to "Reach the 'One'" and plan for the needs of individuals. If a roadshow provided for the fulfillment of youth's needs, then it was undertaken. If not, it was not calendared. Stakes were given guidance to plan activities that would give youth a balanced schedule.

In 1974 June Conference had another change in complexion. The conference was divided into fifteen workshops. Each workshop focused on a principle of leadership, not a specific program. Stake leaders were taught "how to" according to the needs of their youth. Further emphasis was given to the fact that festivals were to be held as an expression of local needs. This opened the gates for creativity and talent development as local leaders defined needs and began to meet them. This was necessitated by the growth of a worldwide Church with its diverse cultural differences and complex leadership requirements.

The mission of the 1975 conference is to assist and provide the Aaronic Priesthood and the Young Women stake leaders with vision, models, experience, materials and direction for working with and changing the lives of

youth in compliance with principles and ordinances of the gospel.

It is hoped that this will be accomplished through strengthening, inspiring, and motivating adult leaders of youth; providing training, materials, and ideas for adult leaders of youth; and receiving helpful instructions from General Authorities and General Committee for the Aaronic Priesthood and the Young Women.²⁰

²⁰Based on personal correspondence between Ruth Hardy Funk, President of the Woman's Organization of The Church of Jesus Christ of Latter-day Saints, and the writer.

Chapter 7

SUMMARY AND CONCLUSIONS

SUMMARY

In 1875 Junius F. Wells was called by Brigham Young to develop a program for the benefit of the youth of the Church. Many young men were wasting their time and talents in areas unbecoming Latter-day Saint youth. The primary objective of the program was to be that of building testimonies of the truthfulness of the Church and the development of the spiritual gifts of the young people.

As the organization began to expand throughout the Church, a central committee was created to give guidance to the association.

By 1880 an advisory committee was appointed with members of the General Authorities acting as General Superintendent and assistants. At this time Wilford Woodruff became the first general superintendent of the YMMIA.

To expand the YMMIA, young men were called to go out among the wards and set up MIA programs. These men were called MIA Missionaries. They played a large role

in the establishment and success of the MIA.

Magazines were also helpers in the growth of the MIA. The Contributor, 1879-1897, and The Improvement Era, 1897-1970, were the major publications of the YMMIA. In 1883 MIA manuals were used as guides to the different activities and programs of the MIA.

Committee work began in 1909 to determine policies for each area of activity. Committees were formed such as class study, athletics, music, and drama. Each committee would concentrate on the development of that specific area to which they were assigned.

In 1898 the MIA "evening" came to be, with Tuesday evening being set aside as the evening that all wards would hold MIA. All members, regardless of age, met on Tuesday evening. Problems arose because of the age differences, and soon grouping by age was initiated. The first two groupings were juniors and seniors. In 1920 three groups were created to accommodate the differences in age: twelve through sixteen, Scouts; seventeen through twenty-one, M-Men; and twenty-two and older, Seniors or Adults. Today there are six age groups under the age of nineteen. Three groupings nineteen years and older were made to effectively meet the needs of each member of the MIA program.

By 1911 the Church had established its own scouting program, but joined with the Boy Scouts of America in 1913 to create activities for its junior program. This

move was the real beginning of age grouping in the MIA. Scouting to this day serves the boys of the Church who are twelve through fourteen years of age.

The Vanguard program was introduced into the Church to provide recreation for the young men fifteen and sixteen years of age who did not like associating with younger boys. In 1928 the Church created the Vanguard program to fill a void in its program. By 1935 the Boy Scouts of America had developed a national program called Explorer Scouting, and the Church dropped the Vanguard program in favor of the Explorer program.

For those of older ages the Senior Department was established in 1932. Over the years many changes in age have been made, but today the basic age groups are as follows: twelve through fourteen, fifteen through sixteen, seventeen and eighteen, nineteen through twenty-five, and twenty-six and older.

The MIA finances were first funded by a fifty-cent fund, and then by a ward assessment on a per capita basis. Today it is handled through the General Church Fund.

To further aid in the development of an effective program, June Conference was initiated. June Conference has always supplied the agenda for the ensuing year and culminates the activities of the previous year. Of late it has become a Priesthood Conference.

In the early 1940s the MIA program was affected by World War II and to stay alive had to make many changes in administration as well as its programs. A crusade against the evils of alcohol and tobacco was begun to ward off the ill effects of the new exposures brought before the young people during this period of war. Dances had to be controlled by use of budget cards and invitations which were issued by the Bishop to worthy members and worthy non-members. This was the only way the MIA could identify the members from those who came to the dances for wrong reasons.

The administration of the MIA changed radically in the war years, due to gas rationing and travel restrictions. The personal touch gave way to formal letters and the manuals in an effort to keep the program running smoothly. Some change in age grouping was necessary as the draft age was lowered to eighteen years.

As the war ended, the MIA with some hard work returned to its normal functions. Activity development in the MIA arrived with many wonderful programs for the youth of the Church.

Firesides and "get-togethers" for the young people were expanded to include many age groups. The size grew in some cases. The Giant Firesides, at which a General Authority would speak to over 200,000 young people at one time, was initiated for thirteen months. Basically,

however, firesides are small personal gatherings that are for special age groups.

The recreational program came into existence in 1947-48 to coordinate dancing, drama, music, speech, and athletics in the MIA. The recreational committee set standards and policies by which each area was to be guided. The key word of this era would be "All-Church" as musicals, dance festivals and sporting events were expanded to all Church involvement.

Other activities began to develop in the MIA to create more interest and activity for the membership. The Pioneer Trail Trek was begun in 1951. The Duty to God award was initiated in 1954. The sports program began to really find its place in the MIA in the 1950's and 60's. The Senior basketball program had been in full swing for a number of years. The junior competition started in 1955. In 1949, one saw the beginning of senior softball as an all church sport, and later in 1952 the juniors followed in all church competition. These tournaments were so successful that the Church built a large softball park known as the George Q. Morris Field.

Volleyball became an all church sport for seniors in 1950, and in 1956 the juniors were participating in the all church volleyball tournaments.

Sportsmanship has always been a major concern of athletic competition in the Church, and the sportsmanship trophy is a most coveted prize. This presentation began

in 1949 to honor the team that played hard and yet played fair and displayed good sportsmanship

Sportsmanship and competition are to develop the whole individual and help him in his personal life and church activities. To the young man that best epitomized these traits the Homer Warner Award was given. This award is in recognition of such character traits as athletic ability, sportsmanship, spirituality, leadership, personality, and reliability.

At this time efforts were created to develop the MIA program in the mission field as a tool to attract people to the Church, and give new converts social interaction and recreation.

In hope of developing more effective leaders of the youth, a program was instituted, known as the Young Men's Leadership program. Its primary purpose was to bring greater numbers of the young people into activity in the Church. The aims were very successful. Basically the program was to train leaders to be more effective in the lives of the young people they worked with.

A new section for the youth of the Church appeared in The Improvement Era in 1960, entitled, "Era of Youth." This section was to communicate with the youth, give them a "voice" for their thoughts and questions, and to provide a media for their contributions.

The MIA was soon affected by a new church program

of correlation. In the early 1960's correlation first had its effect on the Boy Scout program as it related to the Aaronic Priesthood and its activities. Scouting and the Aaronic Priesthood were correlated to aid each other be more effective, but mostly to complement the aaronic priesthood program. The charter of the Boy Scouts of America states that its purpose is to help each organization accomplish the goals it has established for its local charter.

To further aid in this new correlation a Bishop's Youth Council was formed in 1969 to aid in communications of the bishops with the young people in their wards. Here, without adults present, the youth could frankly state their feelings and desires.

Youth conferences are an aspect of the MIA that evolved during the past few years and have often resulted in the highlight of the MIA program during vacation times. They began in the mission field to bring young people together to share testimonies and friendship.

By 1959 a need had arisen to do some work on the adult program called the "Mutual Interest." The group was divided into Young Marrieds and Mutual Study. In 1969 they were combined into Mutual Interests. The following years saw more revisions. M-Men and Gleaners were divided into two age groups. Young Marrieds were for the married. A group known as Mutual Interests was formed for singles such as the divorced and the widowed with special needs.

The Melchizedek Priesthood MIA program took over the adult groups in 1973 and made the older classes of MIA an adult priesthood function. The designs of the program were to serve the individual needs of each member. It functioned on three principles, (1) Priesthood direction and correlation, (2) individual involvement, and (3) flexibility. Much of the major responsibility of the MPMIA program falls to the Stake Presidents.

M-Men and Gleaners are now grouped as Young Adults while the Mutual Interests have become known as the Special Interests.

The final phase of correlation in the MIA established scouting programs that coincide with the priesthood offices of the young men--boyscouts and deacons, teachers and venturers, priests and explorers. Advisers act in dual capacities as leaders in the priesthood as well as in the respective MIA counterpart. With the major responsibility of the APMIA falling on the bishop and his two counselors over their respective age groups, the MIA became part of the Aaronic priesthood under the direction of the Presiding Bishopric on June 23, 1974.

This proclamation was the end of a program that had its start ninety-nine years ago when another prophet of the Church asked a young man to establish the kind of youth organization that would strengthen the youth and build their testimonies. What greater compliment could

be paid to the founder of the YMMIA, Junius F. Wells, than to see a program that began at the grass roots of the Church grow to become so effective and creative as to be joined with the priesthood of the Church. When one considers how many people involved in the MIA program benefited from helping the program to grow, one begins to understand how through a prophet's command the dutiful membership builds the kingdom and themselves.

CONCLUSIONS

From the findings of this study, the following conclusions are presented.

1. The YMMIA is a program that shows flexibility, in that it can move and change with the times to hold the interest of the youth both in periods of war as well as social change.

2. One of the fine qualities of the YMMIA is its imaginative leadership in bringing together thousands of young people in festivals and concerts, as well as huge sporting events.

3. The YMMIA is a program committed to the development of young men spiritually and physically through a fine recreational program.

4. The MIA program is an example of how the Church can begin a program as an auxiliary and then incorporate it into the mainstream of priesthood usage.

5. The MIA program showed enough diversity through continued age grouping that it has activities for those from age twelve through the adult years, and continues to work to meet the needs of all age groups.

6. The MIA served a multi-purpose, in that it did not merely supply recreation and activity, but provided leadership activity for the many thousands who worked as teachers, scout masters, superintendents, secretaries, age group counselor, and filled many other activity counselor positions.

7. Because of its musicals, dances, roadshows and other entertainments, many were given the chance to exercise talents that might ^{have} ~~of~~ had no other outlet.

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APPENDIXES

APPENDIX A

PAST MIA THEMES AND SLOGANS

We stand for:

- 1914-15--A Sacred Sabbath and a Weekly Half Holiday.
 1915-16--A Weekly Home Evening.
 1916-17--State and Nation-wide Prohibition.
 1917-18--Thrift and Economy.
 1918-19--Service to God and Country.
 1919-20--Spiritual Growth through Attendance at Sacrament Meetings.
 1920-21--The Non-use and Non-sale of Tobacco.
 1921-22--Loyal Citizenship.
 1922-23--A Pure Life through Clean Thought and Action.
 1923-24--Divine Guidance through Individual and Family Prayer.
 1924-25--The Commandment: Honor Thy Father and Thy Mother.
 1925-26--An Individual Testimony of the Divinity of Jesus Christ.
 1926-27--A Testimony of the Divine Mission of Joseph Smith.
 1927-28--A Fuller Knowledge of the Book of Mormon and a Testimony of its Divine Origin.
 1928-29--Law: For the People Who Live It; and the Officers Who Enforce It.
 1929-30--The Preservation of Our Heritage, through Obedience to Law.
 1930-31--Loyal Adherence to Latter-day Saint Ideals.
 1931-32--Physical, Mental and Spiritual Health, through Observance of the Word of Wisdom.
 1932-33--Enrichment of Life through Constructive Use of Leisure and Personal Service to Fellow Men.
 1933-34--Inspired by the refining influences of Mormonism we will develop the gifts within us.
 1934-35--By my actions, I will prove my allegiance to the Church.
 1935-36--Spirituality and Happiness in the Home.
 1936-37--Let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God; . . . (Doctrine and Covenants 121:45)
 1937-38--Who shall ascend into the hill of the Lord?
 Or who shall stand in his holy place?
 He that hath clean hands, and a pure heart;
 Who hath not lifted up his soul unto vanity
 Nor sworn deceitfully.
 He shall receive the blessing from the Lord,
 And righteousness from the God of his salvation.
 (From the Twenty-fourth Psalm.)
 1938-39-- . . . by love serve one another. For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbor as thyself. (Galatians 5:13-14.)
 1939-40--Jesus said unto him, Thou shalt love the Lord thy God with all thy heart; and with all thy

- mind. This is the first and great commandment. And the second is like unto it. Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets. (Matthew 22:37-40.)
- 1940-41--My Son, keep thy father's commandment, and forsake not the law of thy mother. Bind them continually upon thine heart, and tie them about thy neck. When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou awakest; it shall talk with thee. (Proverbs 6:20-22.)
- 1941-42--I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise. (Doctrine and Covenants 82:10.)
- 1942-43--Be strong and of a good courage; be not afraid, neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest. (Joshua 1:9.)
- 1943-44--Let us all do the will of our Father in heaven today, and we will then be prepared for the duty of tomorrow and for the eternities to come. (President Heber J. Grant.)
- 1944-45--Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths. (Proverbs 3:5-6.)
- 1945-46--Keep thy tongue from evil, and thy lips from speaking guile. Depart from evil, and do good; seek peace and pursue it. The eyes of the Lord are upon the righteous, and his ears are open unto their cry. (Psalms 34:13-15.)
- 1946-47--Let everyone get a knowledge for himself that this work is true . . . then let every person say: "I will live my religion . . . I will walk humbly before my God and deal honestly with my fellow beings." (Brigham Young.)
- 1947-48--If you keep my commandments and endure to the end you shall have eternal life. (Doctrine and Covenants 14:7.)
- 1948-49--Remember the Sabbath Day, to keep it holy. (Exodus 20:8.)
- 1949-50--How glorious and near to the angels is youth that is clean; this youth has joy unspeakable here and eternal happiness hereafter. (The First Presidency, April 6, 1942.)
- 1950-51--Learn wisdom in thy youth; yea, learn in thy youth to keep the commandments of God. (Alma 37:35.)
- 1951-52--Choose you this day whom ye will serve . . . as for me and my house, we will serve the Lord. (Joshua 24:15.)
- 1952-53--Be thou an example of the believers, in word, in

- conversation, in charity, in spirit, in faith, in purity. (I Timothy 4:12.)
- 1953-54--Abide ye in the liberty wherewith ye are made free: entangle not yourselves in sin, but let your hands be clean, until the Lord comes. (Doctrine and Covenants 88:86.)
- 1954-55--Seek not for riches but for wisdom, and behold, the mysteries of God shall be unfolded unto you, and then shall you be made rich. Behold, he that hath eternal life is rich. (Doctrine and Covenants 6:7.)
- 1955-56--I am not ashamed of the gospel of Christ; for it is the power of God unto salvation, to every one that believeth. (Romans 1:16.)
- 1956-57--Seek not to counsel the Lord, but to take counsel from His hand. For behold, ye yourselves know that He counseleth in wisdom, and in justice, and in great mercy, over all his works. (Jacob 4:10.)
- 1957-58--And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. (John 17:3.)
- 1958-59--Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. (Matthew 5:16.)
- 1959-60--If ye continue in my word, then are ye my disciples indeed; And ye shall know the truth, and the truth shall make you free. (John 8:31, 32.)
- 1960-61--Be thou humble; and the Lord thy God shall lead thee by the hand, and give thee answer to thy prayers. (Doctrine and Covenants 112:10.)
- 1961-62--. . . I will go and do the things which the Lord hath commanded, for I know that the Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commandeth them. (First Nephi 3:7.)
- 1962-63--Thou shalt love the Lord thy God with all thy heart, with all thy might, mind, and strength; and in the name of Jesus Christ thou shalt serve him. (Doctrine and Covenants 59:5.)
- 1963-64--And when ye shall receive these things, I would exhort you that ye ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost. (Moroni 10:4.)
- 1964-65--For behold, this life is the time for men to prepare to meet God; yea, behold the day of this life is the day for men to perform their labors. (Alma 34:32.)

- 1965-66--He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. (John 14:21.)
- 1966-67--There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated; And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated. (D&C 130:20, 21.)
- 1967-68--Whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection. (D&C 130:18.)
- 1968-69--Therefore, cheer up your hearts, and remember that ye are free to act for yourselves--to choose the way of everlasting death or the way of eternal life. (2 Nephi 10:23.)
- 1969-70--For the eternal purposes of the Lord shall roll on, until all his purposes shall be fulfilled. (Mormon 8:22.)
- 1970-71--We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul--We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things. (Thirteenth Article of Faith.)
- 1971-72--Search diligently, pray always, and be believing, and all things shall work together for your good, if ye walk uprightly. (D&C 90:24.)
- 1972-73--And if you keep my commandments and endure to the end you shall have eternal life, which gift is the greatest of all the gifts of God. (D&C 14:7.)
- 1973-74--For behold, this is my work and my glory--to bring to pass the immortality and eternal life of man. (Moses 1:39.)
- 1974-75--When ye are in the service of your fellow beings ye are only in the service of your God. (Mosiah 2:17.)

APPENDIX B

LETTER TO STAKE AND MISSION PRESIDENTS
ON CONDUCTING WAR TIME DANCES

Church of Jesus Christ of Latter-day Saints
Office of the First Presidency

Salt Lake City, Utah

January 16, 1943

TO STAKE PRESIDENTS AND MISSION PRESIDENTS

Dear Brethren:

We give below instructions relative to the conducting of dances or socials under the auspices of Church organizations in your stake or mission in order to establish proper safeguards for our young people and to assure a needed uniformity particularly for the guidance and the direction of many young men of the Church away from their homes in military service who need the upbuilding influence of proper social contacts. We ask that you study carefully these instructions and be prepared to have this procedure become effective in your stake or mission on or before February 15, 1943.

1. Stake dances may be given at least once each month in stakes located in city areas where traveling considerable distances to attend would not be necessary and where suitable facilities are available for such a social. In stakes or missions where the wards and branches are somewhat scattered, ward or branch instead of stake dances are to be encouraged.

2. Every ward member over twelve years of age is to be issued an annual budget ticket, to be supplied by the ward, as an evidence of his participation in the Ward Budget program and also his eligibility for admission to all stake or ward recreational or amusement activities, including dances in other wards within the stake, with proper age limitations considered, such ticket to bear the signature of the bishop and the individual to whom it is issued.

3. Admission to all such dances is to be by special invitation, in so far as those not holding regular Budget Tickets from their respective wards are concerned. Those who do not hold Budget Tickets and who desire to attend these dances, will be required to obtain Guest Cards from the Bishop in order to be admitted. It will be in mind that all amusement and recreational activities, conducted by either the ward or the stake are carried on primarily for the benefit of Church members.

4. Guest cards are to be issued by the Bishop only

to those who, as the Bishop has assured himself, are of high moral character and capable of maintaining Church standards.

5. Should any Church member, stake officer, or ward officer desire to invite to these parties, guests who do not have Budget Tickets, he is to take steps to obtain from his Ward Bishop the regulation Guest Card necessary for the admission of his guests.

6. All L.D.S. service men who are in good standing in their home wards are to be issued annually by their respective Bishops a Budget Ticket which is to be sent immediately to the mailing address last known to their families, such ticket to admit them to all budget dances or socials being conducted by Church units wherever they may be located. In order that uniformity in this matter may exist, we will furnish such tickets for service men from this office. Nine of these tickets shall be transferable.

7. Any L.D.S. service man in uniform who presents such a Budget Ticket from his home ward properly signed by himself and his Bishop is to be admitted to budget entertainments in any ward or branch provided his conduct is in keeping with proper Church standards. Any person presenting a ticket outside his own ward will be asked to identify himself by writing his signature.

We trust that you will take steps to see that these instructions are promptly carried out and all Church officers concerned with recreational problems be properly advised of the policies herein defined.

Faithfully your brethren,

(Signed) Heber J. Grant
J. Reuben Clark, Jr.
David O. McKay

The First Presidency

APPENDIX C

DISCONTINUANCE OF AUXILIARY MEETINGS

DURING WAR TIME

NOTICE TO CHURCH OFFICERS

Having in mind the heavy tax burdens which it is announced are to be imposed in the coming year, as also the limitations which have been made upon automotive travel, and desiring to help the people as much as possible in meeting these problems by cutting down, to the lowest feasible limit, all expenditures incident to Church activities, we are asking the general boards of all the auxiliary organizations to discontinue all their institutes and conventions. For the same considerations, we request that all auxiliary stake union meetings be discontinued. The policy is to take effect immediately and will continue in force until further notice.

This action places increased responsibility upon the ward and branch auxiliary organizations to see that their work not only does not suffer, but is increased in intensity, improved in quality, and in general made more effective.

The general boards will keep in close touch with stake and ward boards by mail, giving them guidance, counsel and help as circumstances may require.

The auxiliary organizations have done and are doing a great work, each in its own field; there is a greater work waiting to be done in the immediate future. The safety, welfare, and righteousness of the youth of Zion are gravely threatened; no effort must be spared to make them secure. The mothers of the Church have the sacred duty of guardianship of the sanctity of the home; they must not fail. The fathers of the Church must see that no corrupting influence gains access to the home. The little ones of the Church must be led forward in the paths of the Lord.

We congratulate the local boards and workers of the auxiliary organizations upon this new and greater opportunity for service and we invoke the blessings of the Lord upon them that they may meet their added responsibilities in a manner pleasing to Him. In their work it must be ever remembered that the ultimate end and purpose of the auxiliary organizations is to build righteousness in the hearts of the people, and to bring them in accordance with the doctrines and principles of the restored Gospel.

Heber J. Grant
J. Reuben Clark, Jr.
David O. McKay

The First Presidency

January 17, 1942

APPENDIX D

GUIDELINES FOR AUXILIARIES DURING
WAR TIME

Dear Brethren and Sisters:

Supplementing and amplifying the requests made upon the General Boards of the auxiliary organizations announced in our Notice to Church Officers of January 17, 1942, a copy of which is herewith enclosed, we now make to these Boards the following suggestions:

General Auxiliary Boards. As stated in our Notice to Church Officers, the General Boards will keep in close touch with Stake boards and ward organizations by mail, giving them guidance, counsel, and help as circumstances may require. The occasional visits General Board members may find it necessary to make into the field, should be confined to areas that are in particular need of help on account of special problems. These trips should be made by train. Visits by General Board members should not be made except special problems do exist.

The foregoing principles will apply to the Church Music Committee, and the Department of Education.

Stake Auxiliary Boards. As stated in our Notice to Church Officers of January 17, 1942, all auxiliary Stake union meetings will be discontinued. Members of Stake boards might well take on work as teachers or officers in the ward organizations in the wards in which they live. These members may meet as occasion demands to discuss problems they have met, exchange views and counsel thereon, and to make suggestions for advancing and making more effective the work of their organization. The various Stake boards will report to their respective General Boards by mail in such form and covering such matters as the General Boards may prescribe.

Visits by auxiliary Stake presidencies and superintendencies to ward organizations should be made as circumstances may require but subject to the same rules and principles given above for the guidance of visits by members of the General Boards to the Stakes.

Presidents of Stakes will render the utmost assistance possible in assisting their Stake boards to carry out the foregoing plan so that the work of the auxiliaries shall be made constantly and increasingly more effective. It is the duty of the Stake Presidency, in consultation with Stake board officers, to see to it that these boards are properly officered and functioning.

Before bringing workers into the Stake auxiliary organizations the wishes of the Bishops concerned should be learned so that ward organizations and activities may not be unduly interfered with.

Ward Auxiliary Organizations. Bishops of wards will supervise the personnel of their auxiliary organizations as to bring into immediate and active service the members of the Stake auxiliary organizations who are also members of their wards. It is the business of the Bishop to see that his ward auxiliary organizations properly and effectively function. To accomplish this he should, in consultation with the Stake Auxiliary officers concerned, bring into the auxiliary service of the ward those who in his judgment are best fitted therefor.

In carrying out these instructions as also those in which these are supplemental, we urge upon all officers and members concerned to observe both the letter and the spirit thereof, that there may be perfect unity among the auxiliaries and complete harmony between the latter and the presiding priesthood.

We further urge all officers concerned, General, Stake, and ward, so to conduct their activities under these instructions as to reduce to the lowest possible minimum every expense incident to the carrying on of the work and especially to have in mind outlays connected with the operation of automobiles.

We desire that all instructions issued by the General Boards to Stake boards and other auxiliary officers, shall carefully follow the foregoing directions.

We feel sure that if all unite in wholeheartedly going forward under these instructions, the essential activities of the auxiliaries will lessen neither in amount nor in effectiveness.

Praying that the Lord will bless you in your work for the welfare of our children, our youth, and our grown-ups, we are

Faithfully your brethren,

(Signed)

Heber J. Grant
J. Reuben Clark, Jr.
David O. McKay
The First Presidency

Enclosure

APPENDIX E

LETTER APPROVING SATURDAY NIGHT DANCES

CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS
The Council of The Twelve
47 E. South Temple Street
Salt Lake City, Utah

May 6, 1948

General Superintendent George Q. Morris
and General President Lucy Grant Cannon
Mutual Improvement Associations
50 North Main, Room 23
Salt Lake City 1, Utah

Dear Brother Morris and Sister Cannon:

Pursuant to your request embodied in your letter of May 3rd that permission be granted for the holding of Church sponsored and supervised Saturday night dances, we wish to inform you that this matter was approved by the Council of the First Presidency and Quorum of the Twelve in our meeting today.

Approval was given with the understanding that Church standards be maintained, particularly those provisions mentioned in your letter as to the hour of beginning and closing, and the controlling of dance halls and grounds relative to smoking, liquor drinking and so forth.

We feel sure it will be all to the good to provide for the serving of refreshments thus obviating the tendency to visit eating places after the dances.

We commend you for your efforts to raise the standards of our recreation throughout the Church and we sincerely hope and pray that the action of our Council today will provide you an opportunity to take the leadership in providing Saturday night recreation of the highest possible quality under Church supervision.

With all good wishes.

Faithfully your brethren,

(Signed)

Ezra Taft Benson
Mark E. Peterson

APPENDIX F

LETTER FROM YMMIA GENERAL BOARD REGARDING
SATURDAY NIGHT DANCING

19 September 1946

Elder Matthew Cowley
47 East South Temple
Salt Lake City 1, Utah

Re: Saturday Night Dancing

Dear Brother Cowley:

As requested by you in connection with our conference with you regarding Saturday night dancing, we beg to submit the following findings:

1. We have discussed this as executives and with both Boards. The general situation in the stakes throughout the Church seems to be that Saturday night dancing prevails. The young people apparently consider this as the night for their personal recreation, and consequently the commercial dancing becomes the chief pastime for Saturday night in the stakes both far and near and involves staying out after midnight.

2. From what we can learn, it seems that our faithful and exemplary young men and women go to these dances, and while they are out after midnight, they generally attend their Sunday morning Church meetings and appointments.

3. In connection with the Emerald Gardens here in the Smith Building, which has become a special and desirable place for our local stakes to have their dances, many of the stakes refuse to enter into any permanent arrangements for the use of the building unless the dances are given on Saturday night. Consequently, this building is not being utilized as it should be for the benefit of our young people in this community.

4. The important question is not whether there shall be Saturday night dances for our young people, but whether or not we should give them under our auspices in the hope that we might be able to arrange them in such a way that they might be commenced earlier and be dismissed earlier, and that perhaps in connection with them some means might be found to have refreshments served, thus obviating the after-dance resort to eating places which consumes a great deal of time and money.

APPENDIX G

LETTER DISCONTINUING ALL-CHURCH
ACTIVITIES

THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS
The Council of the Twelve
47 E. South Temple Street
Salt Lake City, Utah 84111

June 4, 1971

TO STAKE PRESIDENTS AND REGIONAL REPRESENTATIVES

Dear Brethren:

We are all aware of the accelerating growth of the Church throughout the world. Because of this growth and the expansion to different nations and cultures, the time has come to discontinue some of our excellent MIA activities on an All-Church basis and have them conducted on a region and area basis.

Enclosed with this letter is a brochure outlining some significant changes in the Church athletic program. These changes will take place September 1, 1971. We ask your full support in making these changes in your stake. We ask that you give encouragement to the non-paid referee program to help reduce the athletic costs in your stake. There will be nine area athletic tournaments for stakes in Canada and the United States. A stake president in each area will be appointed the priesthood leader for these tournaments.

The All-Church dance festivals and All-Church music festivals, after September 1, 1971, are to be held on a region or area basis. Enclosed is a page outlining the organization of these cultural arts festivals. The stake president who has been assigned as the priesthood leader as relating to MIA is to serve as the regional priesthood leader for the MIA cultural arts festivals. In some areas (multi-region) a priesthood leader will be appointed for cultural arts festivals and athletics.

Detailed instructions on these changes in the program will be given to your stake MIA leaders at June Conference. Further explanation will be given at the regional meetings commencing in November.

We are certain that these changes will strengthen the athletic and cultural arts programs and will result in greater participation.

(Signed) Spencer W. Kimball
Acting President

APPENDIX H

BISHOP'S YOUTH COUNCIL

BISHOP'S YOUTH COUNCIL
(This council replaces the ward Aaronic
Priesthood Youth activity committee)

Purpose

The purpose of the bishop's youth council is to provide:

1. A means for the bishop to communicate with youth in discovering their needs and thinking.
2. An aid to priesthood and auxiliary leaders in carrying out the programs of the Church for youth with the help and support of the youth.
3. An opportunity for youth to assist in the selection of the activities from the regular priesthood and MIA programs.
4. A method of providing maximum youth involvement as projects and activities are implemented by the youth, thus enabling youth to realize more fully their own goals and objectives.
5. Maximum opportunity for youth leadership training.
(Example: Sunday evening discussions; special programs for those homebound with illness, etc.; missionary activities; welfare and genealogy projects.)

Officers

Presidency of Aaronic Priesthood: the ward bishopric.
The bishop will be the presiding officer. A counselor will preside in his absence.

Executive secretary: one of the three priests quorum representatives called by the bishop.

Assistant to the executive secretary: the laurel president called by the bishop.

Bishop's Youth Council Meetings

1. The bishop's youth council, composed of the officers and members is to meet as often as necessary--at least monthly.

BISHOP'S YOUTH COUNCIL
BISHOP
AND COUNSELORS

YOUNG MEN ADULT LEADERS

Superintendent
YMMIA

Priests Quorum Adviser
and
Ensign Leader

Teachers Quorum
Adviser(s) and
Explorer Post Advisor

Deacons Quorum
(Adviser(s) and
Scout Master

YOUNG WOMEN ADULT LEADERS

President
YWMIA

Laurel Leader(s)

MIA Maid Leader(s)

Beekeeper(s)

Three Priests Quorum Representatives (one to be designated by Bishop as Youth Executive Secretary)	Laurel Class Presidency (class president to be designated by Bishop as assistant to Youth Executive Secretary)
Teachers Quorum Presidency(ies)	MIA Maid Class Presidency(ies)
Deacons Quorum Presidency(ies)	Beehive Class Presidency(ies)

Resource personnel to be utilized as needed:
Priesthood leaders, auxiliary officers and
teachers and activity directors.

2. Prior to each meeting of the bishop's youth council, it would be important for the bishop to meet in a youth executive committee session with his counselors, the youth executive secretary, and the youth assistant executive secretary to consider an agenda and review pertinent items to be discussed.
3. The bishop will meet at appropriate times with the youth members of the council alone in order to foster frank communication, uninhibited by the presence of other adult members.
4. The bishop may call the young men's representatives together in a separate meeting to consider matters pertaining to the young men's activities.
5. The bishop may call the young women's representatives together in a separate meeting to consider matters pertaining to the young women's activities.
6. The bishop or his counselors may call a meeting of the young men and/or young women on an age-group level to discuss matters pertaining to their area of responsibility and interest.
7. The bishop occasionally may ask his bishop's youth council executive and assistant executive secretaries to conduct special meetings without adult representation in developing new ideas for the bishop's consideration, and to work out details of assignments received.
8. Adult council members and resource persons will be invited to attend meetings only as needed.
9. At times, the items to be considered in the bishop's youth council meetings may not concern a particular age group(s), and in such cases, representatives of these groups would not be invited to attend.
10. Youth members of the bishop's youth council may, on occasion, be invited by the bishop to meet with the bishopric, priesthood executive committee, or ward council to make special reports on plans and activities.

Task Committees of the Bishop's Youth Council

As the need arises, task committees should be appointed for specific activities and events. The chairman of a task committee need not be a member of the bishop's youth council; this will depend on talent and ability needed. Task

committee members need not be members of the youth council. The chairman of each task committee will conduct the committee meetings and see that committee members fulfill their assigned functions. One adult council member should be assigned as adviser to each task committee. The task committee adviser should encourage youth participation. After an activity has been held, a task committee should evaluate whether the purpose was accomplished and the degree of success of the event and should make a report to the bishop. A task committee should be disbanded at the conclusion of each specific activity or assignment with appropriate commendation from the committee chairman and adult leaders.

Stake Youth Council

As circumstances require, a multi-ward or stake youth council may be authorized by the stake president to serve under the direction of the stake Aaronic Priesthood committee for youth. The stake youth council would be composed of youth representatives from the bishop's youth council in the participating wards of the stake, with adult members from the stake. Each stake youth council should be temporary in nature and should be disbanded following the completion of its assigned events or activities, with appropriate commendation to participating members.

Regional Youth Council

A regional youth council similar to the stake youth council, along with adult members and resource persons, may be appointed to handle multi-stake or regional events and activities as needed. The host stake Aaronic Priesthood committee for youth should assume the chairmanship responsibility for a regional or multi-stake activity.

APPENDIX I

LETTER FROM PRESIDING BISHOPRIC REGARDING
AARONIC PRIESTHOOD AND YOUNG WOMEN
ORGANIZATION

THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS
Office of the Presiding Bishopric
50 East North Temple Street
Salt Lake City, Utah 84150

28 June 1974

TO ALL STAKE PRESIDENTS, BISHOPS, BRANCH PRESIDENTS,
MISSION PRESIDENTS, AND DISTRICT PRESIDENTS

Re: Aaronic Priesthood and Young Women Organization

Dear Brethren:

At June Conference President Spencer W. Kimball announced the organization of the Aaronic Priesthood and Young Women. This replaces the Aaronic Priesthood MIA Young Men and Young Women. With this change the term MIA will be discontinued. Enclosed are the organizational charts reflecting these changes.

You will note the changes in the titles of two or three positions. The job descriptions of these positions remain the same. One significant change is that the stake president is the chairman of the Aaronic Priesthood and Young Women committee in the stake. This means that he should conduct the committee meetings, though he may call on the vice chairman, one of his counselors, to follow through and perform many of the duties connected with this Aaronic Priesthood and Young Women responsibility.

May we reemphasize the words of President Kimball in the Sunday morning, June 23, session of conference, "It is of the utmost importance that the bishops realize that their first and foremost responsibility is the Aaronic Priesthood and the young women of their wards."

We pray for the Lord's blessings to be with you as you work with your youth.

Sincerely,

THE PRESIDING BISHOPRIC

(Signed)

Victor L. Brown
H. Burke Peterson
Vaughn J. Featherstone

APPENDIX J

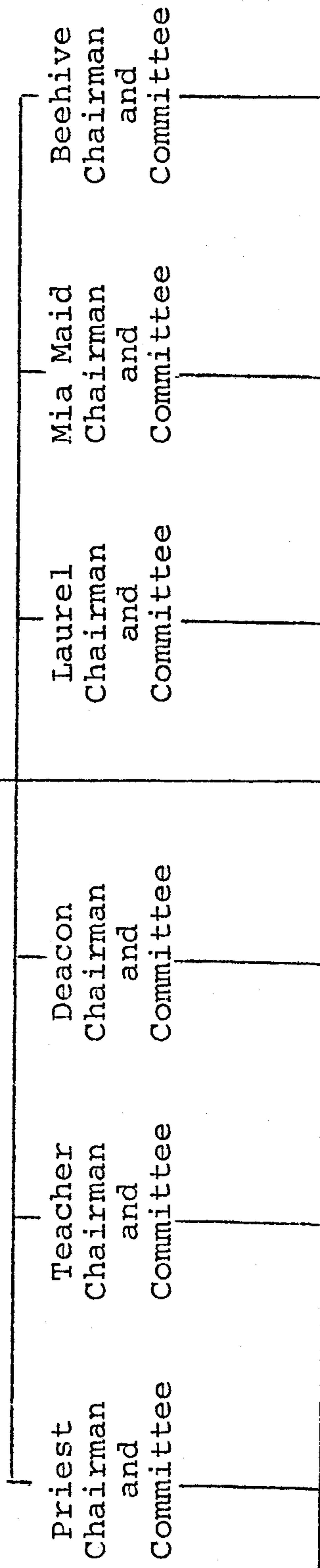
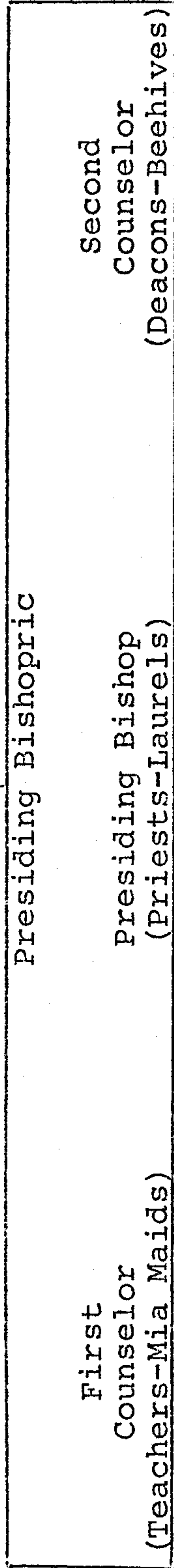
ORGANIZATIONAL CHART NO. 1

GENERAL AARONIC PRIESTHOOD AND YOUNG WOMEN COMMITTEE

GENERAL

- Organizational Structure: 1. Aaronic Priesthood
2. Young Women

The First Presidency



FUNCTIONAL COMMITTEES

GENERAL AARONIC PRIESTHOOD AND YOUNG WOMEN EXECUTIVE COMMITTEE

APPENDIX K

ORGANIZATIONAL CHART NO. 2

S T A K E

Organizational Structure: 1. Aaronic Priesthood
2. Young Women

STAKE AARONIC PRIESTHOOD AND YOUNG WOMEN COMMITTEE

STAKE PRESIDENCY		
COUNSELOR Vice Chairman Stake Aaronic Priesthood and Young Women Committee	STAKE PRESIDENT	COUNSELOR
THE STAKE PRESIDENT SERVES AS CHAIRMAN OF THE AARONIC PRIESTHOOD AND YOUNG WOMEN		

HIGH COUNCILOR DIRECTOR	YOUNG WOMEN DIRECTOR
HIGH COUNCILOR PRIESTS (EXPLORER) ADVISER	LAUREL ADVISER
HIGH COUNCILOR TEACHERS (VENTURER) ADVISER	MIA MAID ADVISER
HIGH COUNCILOR DEACONS (SCOUT) ADVISER	BEEHIVE ADVISER
CLERK Assistant Stake Clerk	SECRETARY (YW)

Service and Activities Committee (Maximum of Three Members)
Specialists as Needed
Stake Youth Committee (Representative Youth as Needed)

APPENDIX L

ORGANIZATIONAL CHART NO. 3

W A R D

- Organizational Structure: 1. Aaronic Priesthood
2. Young Women

WARD AARONIC PRIESTHOOD AND YOUNG WOMEN COMMITTEE

WARD BISHOP'S YOUTH COMMITTEE

PRESIDENCY OF THE AARONIC PRIESTHOOD		
COUNSELOR (TEACHERS- MIA MAIDS)	BISHOP (PRIESTS-LAURELS)	COUNSELOR (DEACONS- BEEHIVES)

PRIESTS GROUP LEADER	LAUREL CLASS PRESIDENT
TEACHERS QUORUM PRESIDENT	MIA MAID CLASS PRESIDENT
DEACONS QUORUM PRESIDENT	BEEHIVE CLASS PRESIDENT
DIRECTOR AARONIC PRIESTHOOD	YOUNG WOMEN PRESIDENT

PRIESTS (EXPLORER) ADVISER	LAUREL ADVISER
TEACHERS (VENTURER) ADVISER	MIA MAID ADVISER
DEACONS (SCOUT) ADVISER	BEEHIVE ADVISER
SECRETARY	SECRETARY (YW)

SERVICE AND ACTIVITIES COMMITTEE (MAXIMUM OF 3 MEMBERS)
SPECIALISTS AS NEEDED

APPENDIX M

PRESIDENTS OF THE GENERAL SUPERINTEN-
DENCIES OF Y.M.M.I.A.

<u>SUPERINTENDENCY</u>	<u>Years of Service</u>
1. Junius F. Wells M. H. Hardy, First Counselor Rodney C. Badger, Second Counselor	1876-1880
2. Wilford Woodruff (Pres. of the Church) Joseph F. Smith, First Assistant Moses Thatcher, Second Assistant	1880-1898
3. Lorenzo Snow (Pres. of the Church) Joseph F. Smith, First Assistant Heber J. Grant, Second Assistant B. H. Roberts, Assistant	1898-1901
4. Joseph F. Smith (Pres. of the Church) Heber J. Grant, First Assistant B. H. Roberts, Second Assistant	1901-1818
5. Anthony W. Ivins (Counselor) B. H. Roberts, First Assistant Richard R. Lyman, Second Assistant	1918-1921
6. George Albert Smith (Apostle) B. H. Roberts, First Assistant Richard R. Lyman, Second Assistant Melvin J. Ballard, Second Assistant	1921-1935
7. Albert E. Bowen George Q. Morris, First Assist. Franklin L. West, Second Assist.	1935-1937
8. George Q. Morris Joseph J. Cannon, First Assist. Burton K. Farnsworth, Second Assist.	1937-1948
9. Elbert R. Curtis A. Walter Stevenson, First Assist. Ralph W. Hardy, Second Assist. David S. King, Second Assist.	1948-1958
10. Joseph T. Bentley Alvin R. Dyer, First Assist. (7/2/1958 - 12/6/1958) G. Carlos Smith, First Assist. (12/6/1958 - 6/9/1961) Marvin J. Ashton, Second Assist. (12/6/1958 - 6/9/61) Marvin J. Ashton, First Assist. (6/9/1961 - 10/6/1962)	1958-1962
11. Verl F. Scott, Second Assist. (6/9/1961 - 10/4/1961) Carl W. Buehner, Second Assist. (10/25/1961 - 10/6/1962)	1961

SUPERINTENDENCYYears of Service

- | | | |
|-----|---|-----------|
| 12. | G. Carlos Smith
Marvin J. Ashton, First Assist.
(10/6/1962 - 9/17/1969)
Carl W. Buehner, Second Assist.
(10/6/1962 - 10/6/1967)
George Richard Hill, Second Assist.
(10/6/1967 - 9/17/1969) | 1962-1969 |
| 13. | W. Jay Eldredge
George Richard Hill, First Assist.
(9/17/1969 - 6/25/1972)
George I. Cannon, Second Assist.
(9/17/1969 - 6/25/1972)
George I. Cannon, First Coun.
(6/25/1972 - 11/9/1972)
Robert L. Backman, Second Coun.
(6/25/1972 - 11/9/1972) | 1969-1972 |
| 14. | Robert L. Backman
LeGrand R. Curtis, First Coun.
Jack A. Gosslin | 1972-1974 |

APPENDIX N

BIOGRAPHIES OF SUPERINTENDENTS OF
THE YMMIA

JUNIUS F. WELLS



Junius F. Wells was a notable figure in the Church and especially in the work of the Mutual Improvement Association. He was the founder of the M.I.A. program. When told by Brigham Young to organize the young men of the Church into an association for their mutual improvement, he began immediately the task at hand. On June 10, 1875 in the Thirteenth Ward, Salt Lake City, he organized the first Young Men's Mutual Improvement Association. He acted as head of the organization for four years as general president, until in 1880 Wilford Woodruff was sustained as General Superintendent.

Junius F. Wells began printing The Contributor in 1879 as an aid to the MIA program. Many articles on the progress and development of the association were printed in the periodical. The Contributor ran for eighteen years and then ceased publication in 1896.

Elder Wells served two missions to Great Britain, one from 1872 to 1875, another in 1919 to 1921. He also served on a short term mission to the Eastern States in 1875-76.

In 1905, Brother Wells supervised the erection of the large granite monument that now stands in Sharon Vermont, as a memorial to Joseph Smith, Jr., founder of the Mormon Church. The monument and cottage on the Joseph Smith farm were dedicated Dec. 23, 1905 on the 100th anniversary of the birth of the Prophet.

For nine years he was an assistnat church historian and gathered historical data of distinctive value.

He continued to remain active in MIA work and in June 1925 planned and supervised the MIA Jubilee parade.

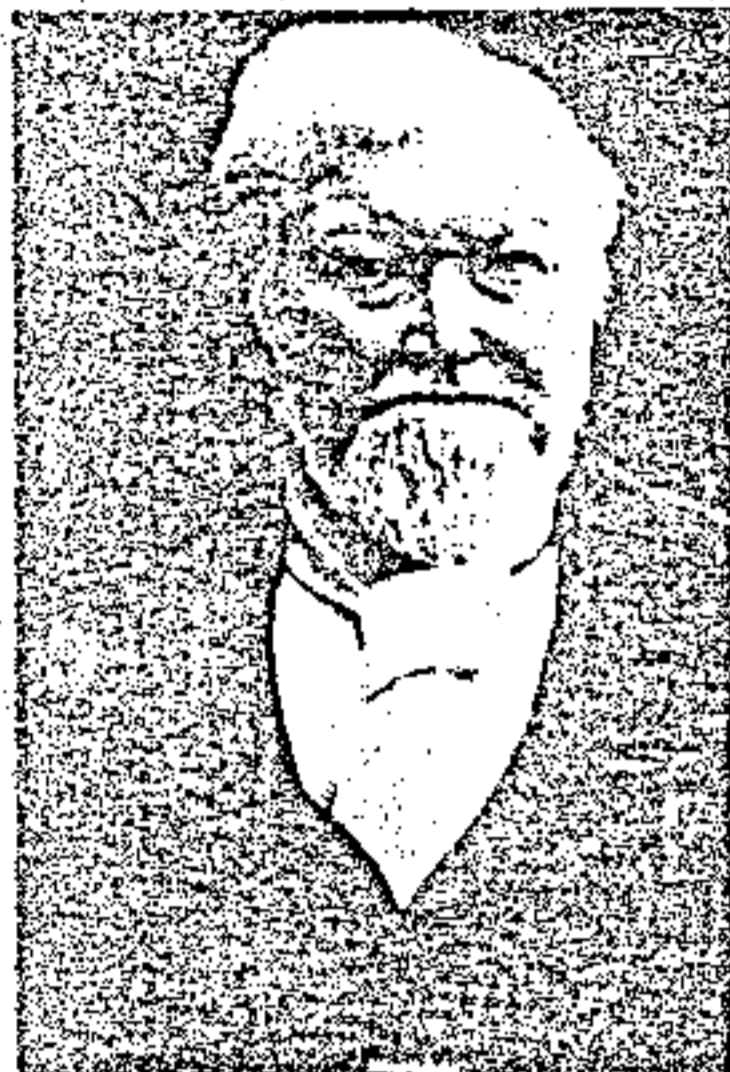
He is known as a man of charming personality, outstanding character and sterling worth. Ruth May Fox, General Superintendent of the Y.L.M.I.A. wrote the following poem in remembrance of Junius F. Wells:

His mind was set with precious gems,
Which when he met a friend,
Flashed forth with such rare brilliancy
Their luster could, but tend
To fortify the soul.

How we shall miss him!
His gentle dignity,
His genial smile, his pleasant word,
The clasp of hands that friendship stirred.
His memory, may it long remain,
He will not "pass this way again."

He passed away in his sleep on April 15, 1930.

WILFORD WOODRUFF



Much has been said of President Woodruff and his many accomplishments in the Church. Wilford the Faithful, he was known as a great missionary, one who listened to the Spirit, pioneer, naturalist, nurseryman, first to experiment with fly fishing and many other accomplishments.

During his life he traveled more than 175,000 miles to preach the gospel, in days of primitive traveling methods. He brought over 2,000 people into the Church, and kept a detailed journal of his travels and experiences, along with a history of the Church that exceeded 7,000 pages of writing.

He was called upon to make one of the major pronouncements of his time in issuing the manifesto that stopped polygamy. He dedicated the Salt Lake Temple, saw Utah become a state, and wept as he saw the first sugar produced in Utah.

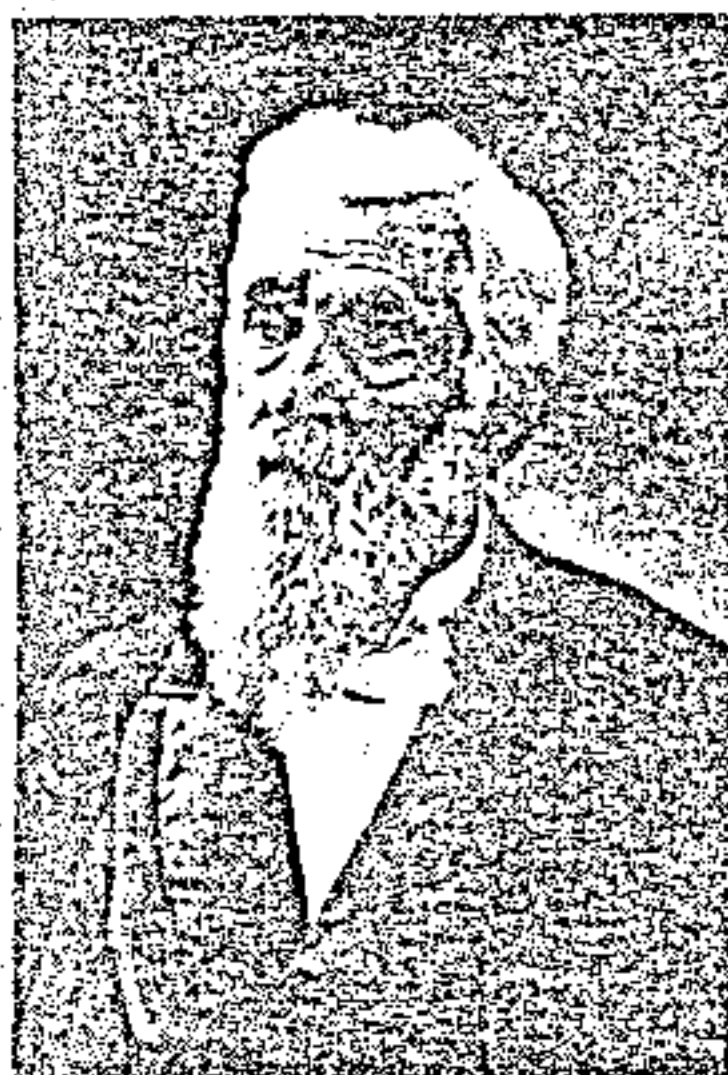
He was an excellent example of manhood, and one of the primary reasons for his selection as the first general authority to serve as the general superintendent of the Y.M.M.I.A. He was particularly fitted, even in his older age, to lead the Young Men's Mutual Improvement work, because in mind and soul he was always young and full of active zeal, a true exemplar of the activity of youth, as well as the ripe wisdom of age.

He was a pioneer, not only in the wilderness of

rugged nature, but preeminently in the more stubborn and intractable wilderness of human nature.

The life of every good man preaches a sermon; and of the many truths taught by the life-sermon of Wilford Woodruff he could have hoped for no more intent reviewer than the youth of his own religion as they viewed him as their leader in the Y.M.M.I.A. and later as their prophet.

LORENZO SNOW



He was born at Mantua, Portage County, Ohio, April 3, 1814. He attended Oberlin College for one year, and at age 22 joined the Mormon Church. In the next seven years Brother Snow filled four different missions, three in the United States and one in Great Britain.

At age 29 Lorenzo Snow married for the first time, taking two wives at the same time. It is said, "to make up for lost time," because of so many years as a missionary.

He was a captain of ten during the exodus west, and presided at Mt. Pisgah, a temporary resting place for the Saints, for two years.

At age 35 Lorenzo Snow was ordained an Apostle and member of the Quorum of the Twelve. During the later part of that same year he was called on his fifth mission, this one to Italy.

In 1853, he was called to colonize Brigham City in northern Utah. Perhaps one of the only really successful attempts at a program that resembled the United Order.

Later in his life he was to pay a price for his religion and belief in plural marriage by spending eleven months in the Utah State Prison. At age 84, he was called as President of the Church and reinstated the

law of tithing among the membership and brought the Church out of debt.

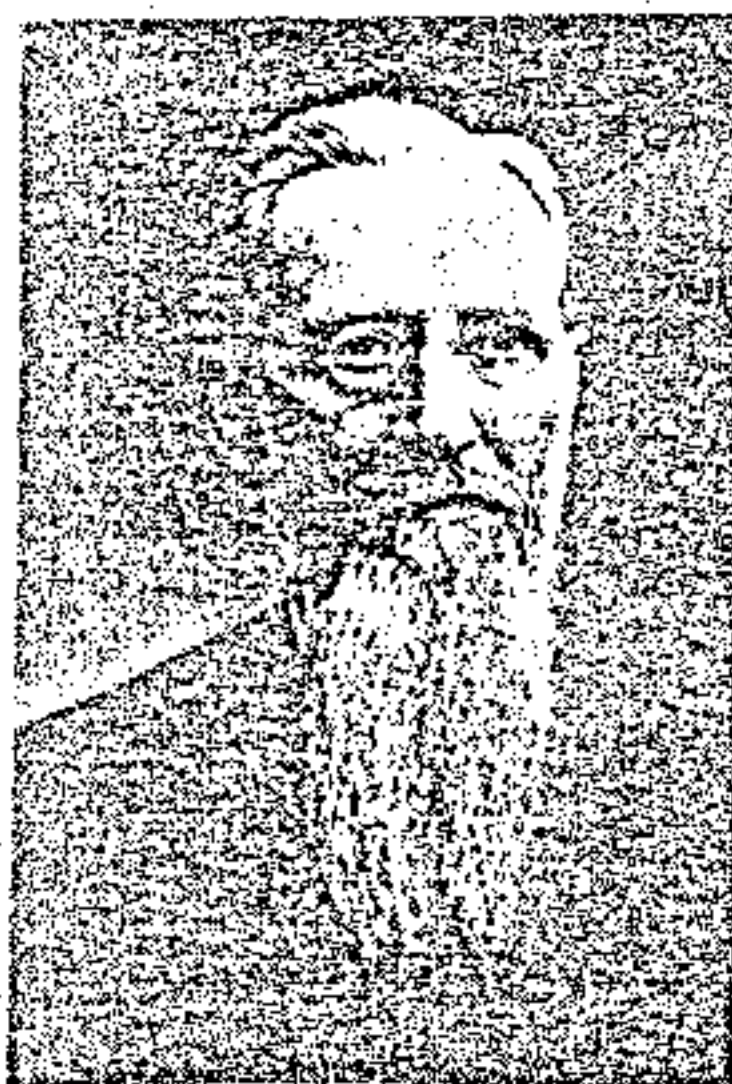
When called to be president of the Church in 1898, President Snow also became the General Superintendent of the Y.M.M.I.A., a program that he had more to do with than perhaps is realized.

It seemed that Lorenzo Snow was never satisfied with less than the best that could be obtained for his people. Therefore, sensing a need among the pioneers for great appreciation of the arts and sciences, he organized what became known as the Polysophical (many sciences) Society. The main purpose of this society was to bring people together for evenings of music, poetry, readings, and commentaries on various subjects. Meetings were held first in the home of Elder Snow and later in the Seventies Hall. Finally the group attending became so large that the Social Hall in Salt Lake had to be used as the meeting place. The success of this type of activity can more fully be appreciated today by recognizing the fact that the spirit of the MIA program is an offshoot from this same plan of Lorenzo Snow.

"Still more remarkable is the fact that this was the basis upon which all the Mutual Improvement Associations have been built; to it they were indebted for their ideals, which, utilizing the varied gifts and endowments found in gathering Israel, gave them a greater scope and mightier influence, providing recreation and scattering intelligence, being the nursery also for junior aspirants of both sexes, in the direction and presentation of their thoughts, as to art, literature, science, religion, politics, and amusement; refining, purifying, enlarging, under the control of the Priesthood, the mental forces and intellectual thrift of Israel in this our day and time."

For three years he lead the organization he prototyped forty-six years earlier, and then at age 87 (October 10, 1901) he passed away.

JOSEPH F. SMITH



Joseph F. Smith was born during the Missouri exodus, during the winter month of November, in the year 1838. At age six his father was murdered in Carthage jail. At the age of ten, as a pioneer, he drove his mother's ox teams across the plains to the Valley, and worked as all did in developing the resources to maintain life.

His mother passed away when he was fourteen years old and at age fifteen he was ordained an elder and sent to Hawaii on a four year mission. He returned to Utah at age nineteen to serve in the Echo Canyon Campaign of the Utah War.

When twenty-eight he was called as an Apostle and served as a counselor to three consecutive presidents.

In the winter of 1875 President Smith's interests were enlisted in the MIA work. After the Central Committee was organized in December, 1876, he became the head of this committee, acting as friend and advisor to the officers. It was in the autumn of 1877 that his interest began to assume the constancy and ever increasing activity that was most valuable to the success of the MIA program during this formative period.

By the end of 1879, about two hundred and forty associations had been organized, with nearly 10,000 members. The growing importance of the MIA as an auxiliary organization of the Church seemed to demand the appoint-

ment of an official advisory authority, including one of the Twelve Apostles, which at this time was the presiding quorum of the Church. Because of his exceeding sympathy and abounding interest in MIA program, a request was made that he would be a part of the leadership of the program. The request was granted and at April Conference 1880, a General Superintendency was created with Wilford Woodruff being appointed superintendent, Joseph F. Smith, first counselor. Even though he was called to be a counselor to John Taylor the following year, he remained first assistant in the General Superintendency of the YMMIA. Here he remained both counselor and first assistant to John Taylor, Wilford Woodruff, and Lorenzo Snow. From 1901, when he became president of the Church, until his death seventeen years later, he remained General Superintendent of the Y.M.M.I.A. Thus from his first year in the Y.M.M.I.A. until his death in 1918, he served forty-three years in the MIA.

ANTHONY W. IVINS



Brother Ivins was born September 16, 1852, in New Jersey, and came with his parents to Utah, in 1853, settling with his family in southern Utah, in 1861. He is an early traveler in Arizona, New Mexico, and Mexico. He is a genuine scout of pioneer times, whose visits to the various tribes of Indians in the early days aided in establishing friendly relations between them and the whites. He was a member of an expedition sent to this region by President Young in 1875, and again in 1878. He went to the Navajo and Pueblo Indians of Arizona and New Mexico in 1882. He did missionary work among the Mexican people; and in 1895 he took charge of the interests of the Church in Mexico. He has seen service in southern Utah Indian wars, held many civil offices, and served in the Utah Legislature and Constitutional Convention.

He has been associated with the YMMIA from the early days in St. George, where he was president of one of the wards. Later he acted as stake superintendent. He was ordained an apostle in 1907, was appointed, in 1918, the General Superintendent of the YMMIA, succeeding President Joseph F. Smith. He was a member of the National Committee, from Utah, of the Boy Scouts of America. In addition to his call to General Superintendent he was called as Second Counselor to President Heber J. Grant.

Brother Ivins wrote many articles for The Improvement Era and bolstered a program of destiny in the Church.

GEORGE ALBERT SMITH



George Albert Smith was born April 4, 1870 in Salt Lake City, Utah. He grew up the son of an Apostle, but still was taught industry and hard work.

At age twenty-one, he was called by President Wilford Woodruff to serve in southern Utah as a missionary for the Mutual Improvement Association of the Church. The program involved the calling of young men to labor in stakes other than their own, encouraging the youth of the Church to lead better lives and to support the Mutual Improvement Association. The call was usually for six months or less. For some reason this program was discontinued during the late 1890s but was later revived for a time by President Snow. The words of President Snow give some insight into the type of men who were chosen to serve as MIA missionaries. "We want men of intelligence and experience in the gospel, zealous in the work of the Lord, but wise and prudent, congenial, and capable of making friends; able to express their ideas with a reasonable degree of clearness, and to impart the instructions they receive from the general board. Of course, they must be men of good standing, upright, moral and exemplary in their lives; but it is not sufficient that a man possesses these qualifications alone; he must have in addition, the ability to perform this special missionary work. Send us men of good address and of influence, who will have weight with presidents of stakes and bishops of wards, in a word, representative young men."

It is an indication of his leaders faith in this young man that he was called to such a mission.

At age thirty-three, this same young man was called to be an Apostle of the Lord, Jesus Christ. In 1921 George Albert Smith was chosen to succeed President Anthony W. Ivins as General Superintendent of the YMMIA. He had previously been a counselor and superintendent of YMMIA in a Salt Lake Stake.

In 1933 while General Superintendent of the YMMIA he was elected a member of the National Executive Board of the Boy Scouts of America.

The policy of any General Authority holding a position in an auxiliary was changed in 1935, and therefore, George Albert Smith, after fourteen years was released from his YMMIA responsibilities.

ALBERT E. BOWEN



Albert E. Bowen was born October 31, 1876 at Henderson Creek, Idaho. His parents were pioneers who walked across the plains to Utah. They lived in log cabins of the time, worked hard and developed a faith needed to endure the vicissitudes of life.

When twenty years of age, Young Albert left the farm and sought an education at Brigham Young College in Logan, Utah. He graduated with honors and shortly thereafter was called to serve on a mission in Germany. Three years later he returned home and in 1908 entered Chicago Law School to study law. In 1911 he obtained his law degree and returned to Logan where he practiced and gained a fine reputation. He was twice elected county attorney and in 1916 elected to the State Supreme Court. In 1927 he was made Vice President of the Utah Bar Association and the following year became the president of that organization.

Elder Bowen had moved to Salt Lake City in 1920, and shortly after his arrival was named a member of the General Sunday School Board. He served in this capacity until January 1935, when he was called to serve as General Superintendent of the Young Men's Mutual Improvement Association. He graced that office with dignity and power, and won the love and respect of his fellow workers until in the spring of 1937, he was called to be an Apostle of the Lord Jesus Christ.

GEORGE Q. MORRIS



The appointment of George Quayle Morris as General Superintendent of the Young Men's Mutual Improvement Association met with the hearty approval of a host of friends and admirers throughout the Church. Since January, 1935, he served as first counselor to Superintendent Bowen, a position which he filled with dignity and outstanding ability.

The new General Superintendent brings to this important office a rich background of experience and a rare combination of those superior traits of character and personality which preeminently qualify him for this high calling. To those who know him best, he is the personification of loyalty, dependability, culture, strength, gentleness, industry, fairness, and deep spirituality. All of his busy life he has been full of faith, patient, diligent, and reliable. He is in every sense and in any company, a true gentleman, with all that the name implies.

Born February 20, 1874, in Salt Lake City, George Q. Morris is the son of Elias Morris, who emigrated from north Wales as a convert to Mormonism in 1852 and became one of Utah's foremost pioneer builders, contractors, and leading Churchmen. His mother was Mary L. Walker Morris, an English girl of quiet refinement, from whom he inherited his gentle nature, his deep love for the artistic and the beautiful, and his fine instincts for refinement and culture.

After completing the grade schools, he first attended the Brigham Young Academy at Provo and later the University of Utah from which he was graduated in 1899. During that period he was also actively associated with the Mutual Improvement Association in his ward. He next filled a three-year mission in England.

In 1904, Elder Morris was made superintendent of the Salt Lake Stake Mutual Improvement Association, a position which he held until 1908, when he was released to become a counselor in the bishopric of the Fourteenth Ward of Salt Lake Stake. In 1913 he was again made stake MIA superintendent and soon after that became bishop of the Fourteenth Ward, serving in that position until 1924, when he was made a member of the YMMIA General Board. In 1928 he was made counselor to President Winslow F. Smith in the Ensign Stake presidency, from which position he was released to become First Assistant General Superintendent of the Young Men's Mutual Improvement Association in January, 1935.

Perhaps one of the most outstanding achievements of George Q. Morris has been his service to The Improvement Era. Much earlier in his long career of service to the Church when he was affiliated in official capacity with the Salt Lake Stake YMMIA organization he brought about an unusual record for that stake in placing the Era in the homes of its people. But his greatest contribution came, when, as chairman of the Era committee of the YMMIA General Board prior to 1929, he visualized a greater magazine which would truly represent the Church and combat the evils of "crooked thinking" so prevalent in the current literature of the times. Due largely to his efforts, a new committee was organized, the cooperation of the officers of the Young Women's Mutual Improvement Association was secured, and, after months of exhaustive research, recommendations were made which led to combining the Era and The Young Woman's Journal to make the present Era with its enlarged size and scope. As chairman of the executive committee of The Improvement Era since 1929, and as its General Manager since 1935, Superintendent Morris has seen the fulfillment of his dream in the present successful and widely read representative Church magazine.

Under the leadership of Elder Morris the MIA greatly expanded and intensified its activities. The Boy Scout program was more closely integrated into the Mutual Improvement Association, and the work of allied youth organizations of the Church were more intimately coordinated.

The cultural, social, and athletic programs were expanded and adapted to the changing needs and benefit of

youth of the Church. Under his guidance, great massive choruses and other cultural festivals were developed in which thousands of young people participated. The attainment in these areas of activity reached new levels of quality and mass production.

The Explorer program for older boys of the Church matured under his leadership and became the pattern for a national organization plan which, in similar form, is still functioning. He was recognized by the Boy Scouts of America for his contribution in this field of youth leadership by appointment as chairman of the Explorer committee of the National Council.

The crowning honor and contribution to the work of the Lord came to this good man at the age of eighty when he was called to the Council of the Twelve Apostles.

His philosophy regarding leadership was expressed in his message to the Mutual Improvement Association upon release as General Superintendent, as follows: "The opportunity for service in the Church of Jesus Christ of Latter-day Saints does not lie in one organization or auxiliary alone, but lies in the membership of the Church. From membership, we may be called to positions of leadership--and whenever that call comes, we grow if we accept it."

In the Fall of 1948, Brother Morris was released as General Superintendent of the YMMIA to become Eastern States Mission President. In October 1951, he was sustained as an Assistant to the Council of the Twelve, and on April 6, 1954, he was called to be a member of the Council of Twelve. Here he served for eight years passing away April 24, 1962.

ELBERT R. CURTIS



Born in Salt Lake City on April 24, 1901, he is a great-great-grandson of President Brigham Young. His formal education was obtained in the grade schools, the L.D.S. High School, L.D.S. Business College and the University of Utah. He is a graduate of the Sales Analysis Institute of America at Chicago.

Early positions held in the Church were secretary of a ward MIA and superintendent of a ward Sunday School. At the age of twenty he was called on a mission to Great Britain, during which time he served for twenty-two months as mission secretary. In this position he also served as editor of the Millennial Star, mission publication.

In 1941, Elder Curtis was called to preside over the Western States Mission, and remained in that position until 1945. On returning home he served as secretary of the Melchizedek Priesthood committee of the Church. He later became a member of the presidency of the Sugarhouse Stake and then president.

When Elder George O. Morris was appointed president of the Eastern States Mission, the responsibility of the YMMIA was entrusted to Elbert R. Curtis, who had been trained through a life time of devoted service in the Church for the many and varied tasks required of the General Superintendency of the YMMIA.

The decade in which Brother Curtis served was a

period of phenomenal growth in the Church. Church membership increased from 1,041,970 to 1,488,314 or 42.8 percent during the ten year period from 1947 to 1957.

This was a time of challenge in keeping the MIA vibrant and vital, a program that would fit the needs of the young men was needed in this space age.

The challenge was met by Elder Curtis and his associates. Emphasis was placed on individual needs, and all activities were built on the theory that the worth of each boy was great; that given the right training and opportunities he would become a leader in the Church as well as his home.

On the record books Superintendent Curtis' period of service will be remembered mainly for ten fundamental changes and refinements which were made in the MIA program. They are: (1) Day long "institutes" were established for the purpose of working with stake leaders from several stakes at one time. This was necessary rather than with individual stakes because of Church growth. (2) District and divisional work was expanded calling stake YMMIA Superintendents and co-chairman to oversee the districts. (3) The establishment of the MIA Leadership Program. (4) Junior M-Men program began for boys seventeen and eighteen years of age. (5) Expanded basketball, softball and volleyball competition as All-Church sports came during this time. (6) The development of the Scouting Relationships Committee. (7) The development of the Duty to God Award. (8) Tremendous circulation increase in the Improvement Era, from 82,000 to 160,000 subscriptions. (9) A program for MIA in the mission field was begun. (10) The Vanguard program began which was for scouting in the Church outside the USA.

JOSEPH T. BENTLEY



Joseph Taylor Bentley served as the general superintendent of the Mutual Improvement Associations of the Church since June conference 1958, and was released on October 6, 1962.

During his tenure as general superintendent of the Mutual, Brother Bentley continually demonstrated his interest, love, and concern for the youth of the Church. His assignments have taken him to stakes in many parts of the world--from Alaska to Mexico, from Australia to Europe. He is the first member of the general superintendency to lead an official MIA contingent to hold conventions in newly formed stakes in these far-flung places.

Brother Bentley's important contribution to the Scout program will be felt for many years to come; for example, he fostered an all-Church Explorer conference which was held August of 1963. He promoted an annual Scout trek to the top of Utah County's Mount Timpanogos.

As director of scouting for the Church, Brother Bentley became a member of the National Committee, Boy Scouts of America, and served on the personnel and relationships subcommittees. He also has been a member of the executive committee of the western region. When the national jamboree was held in Colorado in 1960, he acted as chaplain general for all the LDS Scouts who attended. Some 4,000 young members of all churches participated.

Born March 6, 1906 in Colonia Juarez, Chihuahua, he is the son of Joseph C. and Maude Taylor Bentley. His father, a merchant, was serving the Church as bishop when Joseph was born.

Joseph graduated in accounting and business administration from Brigham Young University in 1928. After his marriage that same year he enrolled at Columbia University on a parttime basis. In 1930 he returned to the colonies in Mexico to teach at the Juarez Academy.

His Church service has been constant and devoted. In his early youth he held many offices in priesthood quorums and auxiliary organizations. He has also served as branch and stake presidents, as well as on several high councils. He was president of the Northern Mexican Mission from June 1, 1956 to 1958.

Elder Bentley's administration will be remembered for the following refinements and changes which have been made in the MIA program.

1. MIA work in the mission fields has been expanded and emphasis has been placed upon the organizing of home and neighborhood Mutuels where there are no branches of the Church.

2. The Vanguard program was augmented, appropriate manuals written and printed, and recognitions and achievements worked out for use in areas in the world where the Boy Scout program could not be used.

3. The "Ensign" program was begun to replace the Jr. M Man program. Later the M Man was lowered to eighteen and the Ensign and Explorer programs were combined.

4. The Ensign program was extended into the overseas stakes and missions.

5. A development committee which is concerned with publicity and public relations, was added to the general boards.

6. A teaching committee was established on the general board level, and directors of teaching appointed in each of the stakes.

7. A new Young Marrieds program was developed.

8. The circulation of The Improvement Era continued to climb.

9. A special section of The Improvement Era was

established for the young people of the Church. This section was known as The Era of Youth.

10. The financial structure of the MIA was strengthened.

11. Special MIA trophies were developed and made available for awarding winners of athletics and other church events.

12. Two great Church-wide firesides were held, reaching from the Tabernacle in Salt Lake City into chapels by wire throughout the Church.

G. CARLOS SMITH



G. Carlos Smith is an exceptional, thoughtful, and kind person, and he is very considerate of other people. He is the kind of leader who says, "Come follow me." He does not ask anyone to do anything that he is not willing to do and doesn't do himself.

At the time Elder Smith was called back to MIA activity, Superintendent Smith was president of the Central States Mission. While serving as president of the Holladay Stake in May 1958, he was called to become second assistant general superintendent to Brother Bentley. That fall he was sustained as first assistant. In June 1961 he was released from the MIA and named mission president. He is the only person to hold all three positions of executive leadership.

Holding an impressive record of service in the Church, he has served as a Sunday School teacher, a ward MIA superintendent, and, only one month past his twenty-eighth birthday, he became a member of the Cottonwood Stake high council. Two years later he was sustained as second counselor in the stake presidency, which position he magnified for three years, then he served as first counselor for six years. He was sustained as president of the Big Cottonwood Stake on September 25, 1949.

A native of Salt Lake City, Elder G. Carlos Smith, Jr., who was born August 23, 1910, a son of George Carlos

and Lillian Emery Smith, is a grandson of President Joseph F. Smith, who was serving as YMMIA general superintendent at the time of this grandson's birth.

Long active in promoting youth programs, Elder Smith in 1957 received his Eagle badge along with his son Stephen. He also has the Master M Man award for his activity in MIA.

He continued in this position for seven years during which time he saw the development of the Homer Warner Award for excellence in athletics and all around leadership ability, the printing of the booklet, "For the Strength of the Youth," the beginning of Youth Conferences, the beginning of the Duty to God Trail Program, the beginning of correlation of the Scouting and Aaronic priesthood programs, the development of the Bishop's Youth Council, and the name of the YMMIA changed to the Aaronic Priesthood-Youth including YMMIA. Superintendent Smith also saw the Philmont Leadership program begin and develop into a great program for the education of stake presidents to the scouting program.

Then in the summer of 1969, Brother Smith accepted a call as mission president in the South East Asia Mission. He is currently manager of the Church Missionary Department.

W. JAY ELDREDGE



Eldredge
 &
 Beckman
 photos are
 switched.
 This is Beckman!
 P. 182 is Eldredge

The Prophet Joseph Smith, when asked how he could govern great numbers of the Saints, is reported to have replied, "I teach them correct principles, and they govern themselves."

This has long been the philosophy of W. Jay Eldredge, who became general superintendent of the Young Men's Mutual Improvement Association in September of 1969. It is a guiding principle he has used with his own family, in leadership positions in the wards and stakes in which he has resided, as a mission president, and as a Regional Representative of the Council of the Twelve.

Superintendent Eldredge was born in Salt Lake City on April 27, 1913. He attended the old LDS University and then the University of Utah before leaving for a mission to Great Britain. When he returned from his mission, he entered business in a school supply company.

In his youth he was active in the priesthood and auxiliary programs. When he returned from his mission he served as a ward Sunday School superintendent before being called as ward YMMIA superintendent.

Other church activities have included eleven years as bishop of the Parleys Ward in Salt Lake City; member of a high council for four years; and president of Parleys Stake six years. From 1965-68 he presided over the Eastern States Mission.

Upon his release as mission president, Superintendent Eldredge was set apart as a Regional Representative of the Twelve, with responsibility for ten stakes at Brigham Young University and one at College of Southern Utah. He was released from this position when the call came to serve in the YMMIA.

Brother Eldredge served for two years until 1972 at which time he was released.

The work completed under his leadership included the forming of two completely separate MIA's for men and young men. The Melchizedek Priesthood MIA program was formed for adults (men and women) nineteen years of age and over and became fully the responsibility of the Melchizedek Priesthood, with a managing director and two associate directors.

At the same time great changes took place in the organizations of the young men's program. The YMMIA boys between ages twelve and eighteen became known as Aaronic Priesthood Youth including the YMMIA. The changes that took place under Brother Eldredge's charge prepared the way for total correlation to become a reality the year following his release. It is safe to say that probably more organizational changes took place in his two years as superintendent than all the other superintendents combined. Even the title changed during his tenure from superintendent to General President of the Aaronic Priesthood MIA.

ROBERT L. BACKMAN



Brother Backman came to the YMMIA well qualified with the necessary leadership to complete the job at hand. He had been a stake superintendent in the Highland Stake from 1950-53, served on the general board of the MIA from 1964-65. He was then called as first counselor in the Stake Presidency of the Parley Stake where he functioned for one year, and then in 1966 was called as mission president to the Northwestern States Mission. Upon his return from the mission field he was reassigned to the General Board of the MIA. Then in 1970 he was called to be a Regional Representative. In 1972 Brother Backman had been called as Second Counselor to W. Jay Eldredge in the YMMIA Superintendency. He is a member of the Utah Bar and a practicing attorney with his own law firm. He is the father of seven girls.

Brother Backman was not called as a general superintendent, as the title had recently been changed, and he was called as the General President of the Aaronic Priesthood MIA (Young Men). He functioned for one year under this new title and then in June Conference 1974, President Kimball announced there would be no more Aaronic Priesthood MIA, but only Aaronic Priesthood. The term MIA was discontinued and Brother Backman had completed the job he had been called to do, that of helping with the final steps of correlating the MIA into a priesthood function.

A HISTORY OF THE YOUNG MEN'S MUTUAL IMPROVEMENT
ASSOCIATION 1939 TO 1974

John Kent Williams

Department of Church History and Doctrine

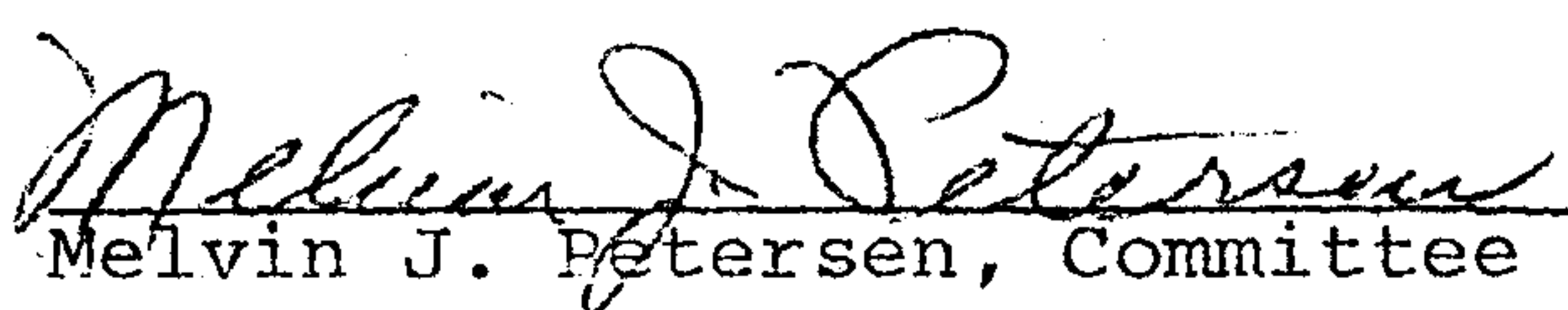
M.A. Degree, April 1976

ABSTRACT

The purpose of this study has been to write the history of the Young Men's Mutual Improvement Association of The Church of Jesus Christ of Latter-day Saints during the years 1939 to 1974. Many changes in the organizational structure have been noted. As well as the job of age grouping youth for effective work. The growth of the recreational program of the YMMIA has been dealt with extensively. The history also follows the transition of an auxiliary, the YMMIA, through correlation and growth into the recreational arm of the Priesthood program of the LDS Church.

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