A Study of the Reactions of Latter-Day Saint Youth to the Thirteen Fireside Programs Given in the Winter of 1960

Emerson Roy West

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A STUDY OF THE REACTIONS OF LATTER-DAY SAINT
YOUTH TO THE THIRTEEN FIRESIDE PROGRAMS
GIVEN IN THE WINTER OF 1960

A Thesis
Presented to the
Department of Speech and Dramatic Arts
Brigham Young University

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

by
Emerson Roy West
June, 1961
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DEFINITION OF SPECIAL TERMS AND NAMES

This list is prepared for those who are not entirely familiar with Latter-day Saint terms and names.

1. The Church of Jesus Christ of Latter-day Saints--the official name of the church. The church is often referred to as the "L. D. S. Church." The word "Mormon Church" is a nickname that originates from the fact that the church believes in the Book of Mormon.

2. Ward--a local unit of church organization with geographical boundaries usually comprising 400 to 1000 members who meet in a chapel for their meetings. This unit is comparable to a parish or congregation in Christian churches. The ward members are directed by a ward bishopric.

3. Bishop--a presiding officer or father of members in a ward. He has two counselors who assist him and the three presiding authorities of a ward are called a bishopric.

4. Stake--a group of wards united into a geographical subdivision of the church. The stake is presided over by a stake president.

5. Stake President--the presiding officer over a stake. He has two counselors to assist him. This group is called a "stake presidency."

6. Priesthood--the authority conferred upon worthy male members to officiate in the Church of Jesus Christ of Latter-day Saints.

7. Elder--an office in the Melchizedek Priesthood. It is also a title of recognition for male members who hold key church positions.

8. The Mutual Improvement Association--an auxiliary organization of the Church of Jesus Christ of Latter-day Saints. It is divided into two groups, the Young Men's Mutual Improvement Association and the Young Women's Mutual Improvement Association. Usually referred to as the M.I.A. Membership in this organization starts at age twelve. The courses of study used in the M.I.A. deal primarily with the application of religion to daily life.

9. Seminary--a part of the educational program of the church to
teach religion to the young people of high school age. The youth meet in a special seminary building or in a ward chapel adjacent to the public school grounds. Classes are held prior to school and during school hours. Permission for "released time" from the regular high school program is requested by the parents for students to leave the high school for seminary instruction for one period during the school day. The seminaries offer courses of study in Old and New Testament, Book of Mormon, Church History and Doctrine. The principals and teachers of the seminaries are hired by the church and are fully accredited by the State Department of Education for high school teaching. In the 1960-1961 school year there were 148 "released time" seminaries in four western states and Canada and Mexico, with 336 full-time teachers. The "non-released time" seminaries in other areas include some 820 classes with 840 teachers. The total enrollment of students in both types of seminaries numbers 62,000.

10. Sunday School--a meeting held on Sunday for all ages of church members to provide courses of instruction in religion.

11. Brigham Young University--church-owned and operated university located in Provo, Utah. It is an accredited co-educational liberal arts university which offers, in addition to the usual collegiate subjects of study, courses in religion and religious subjects. It also aims to provide a spiritual as well as a cultural atmosphere for students.

12. Sacrament Meeting--a weekly Sunday meeting held in the various wards in the church. Music, sermons and the partaking of the sacrament makes up the general order of the meeting.

13. Temple Marriage--type of marriage performed only in the temples of the church for members of the church who are in good standing and abide by the teachings of the church. The marriage may be performed by the First Presidency of the church, a member of the Council of the Twelve Apostles or a member of the Temple Presidency.

14. Word of Wisdom--a health law given to the members of the church. It emphasizes refraining from the use of alcohol, tobacco and hot drinks. The positive elements of the word of wisdom deal with using wisdom in all things.

15. Moral Standards--social behavior existing between the sexes. There is no double standard in the church. Both men and women are expected to be morally clean.

16. General Authorities--church officials who have a general church-wide supervisor authority. The General Authorities
include the following groups: First Presidency (three members), Quorum of the Twelve Apostles (twelve members), Patriarch (one member), Assistants to the Twelve (consisting of eleven members at the present time, 1961), First Council of Seventy (seven members), Presiding Bishopric (three members).

17. First Presidency--consists of the President of the Church of Jesus Christ of Latter-day Saints and his two counselors. They are at the head of all the affairs of the church.

18. Council of the Twelve Apostles--made up of twelve members called apostles. They have full authority to perform official duties in the church under the direction of the First Presidency.


21. Mark E. Petersen--a member of the Quorum of the Twelve Apostles.


24. Fireside Program--a series of Sunday evening recorded speeches given to the youth of the Latter-day Saint Church by a group of General Authorities. The speeches were given weekly between January 3, 1960, and March 27, 1960. The talks were on themes stressing moral values, courtship and marriage. These talks were followed by discussion periods under the direction of various ward bishoprics.
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CHAPTER I

INTRODUCTION

Youth, with swift feet, walks onward in the way; the land of joy lies all before his eyes.¹

This thought, once expressed by the English novelist, Edward Bulwar, can only begin to comprehend or describe youth. There can be no doubt that youth can be beautiful and productive if young people can be happy. However, in the search for this happiness young people have found that they must acquire goals and ideals to develop and aspire to. Once these goals have been clearly established youth must then develop the desire, strength, and understanding to resist or overcome any temptation or encroachment upon these ideals. These attributes are not easy to obtain. A prominent early American clergyman, Joel Hawes, realized this when he wrote:

"Every period of life has its peculiar temptation and dangers. But youth is the time when we are the most likely to be ensnared. This, pre-eminently, is the forming, fixing period, the spring season of disposition and habit; and it is during this season, more than any other, that the character assumes its permanent shape and color, and the young are wont to take their course for time and for eternity."²

But Joel Hawes was not the only clergyman to realize that youth is precious and that it is important for young people to be happy. Teaching young people to understand and recognize the importance of the high ideals that have been realized has long been a purpose of the leaders of

²Ibid., p. 748.
the Church of Jesus Christ of Latter-day Saints. They have been interested, especially, in helping youth establish wholesome moral standards, teaching them the value of the word of wisdom, helping them choose a proper companion for marriage, helping them maintain proper standards at public and church dances, and helping them realize the moral dangers of necking, petting, and improper use of the car. L. D. S. Church leaders have continually made the effort to instill these concepts in youth through counseling and speech.

From time immemorial it has been recognized that speech can be one of the most powerful means of communication to educate and change habits in people. In fact, the very purpose of speechmaking is "to energize thought and humanize truth."¹ Not only is speech of value, but it is NEEDED!

Even were it not possible to persuade by speechmaking and even were persuasion not the keystone of a free society, the making of speeches would still be inherent in human life. People need continually and without ceasing to be told that life has a purpose, and that they have a duty. This cannot be done wholly while people are separated as individuals. It must come to them also while they sit together elbow to elbow and are stimulated by the presence of others. They must see (or) hear the man who talks, take measure of him, and find his deeper meanings. "My voice goes after what my eyes cannot reach," exclaimed Walt Whitman.²

This, then, is what the leaders of the L. D. S. Church must have known when, in seeking to teach young people, six General Authorities of the church in 1960 conducted an intensive program of thirteen fireside addresses and discussions on the subjects of dating and marriage.

The Fireside Program, however, was not the first attempt by church leaders to instill high ideals in young people. Because of their concern, the Young Men's and Young Women's Mutual Improvement

²Ibid., p. 12.
Association a few years ago undertook an intensive campaign which stressed the importance of personal honesty and integrity which are necessary to prepare youth for an L. D. S. temple marriage. The theme "Be Honest With Yourself" was employed and popular posters were displayed and small cards distributed in all L. D. S. chapels. The theme of one poster, for example, was "More Precious Than Rubies" and contained, in part, this message:

A virtuous young man pledges his love and fidelity to the girl of his dreams with a precious stone--a diamond. And the happy girl treasures the gift as she would her life, promising, in return, her own fresh, virtuous love in marriage.

The ring, with its precious gem, becomes a symbol of fidelity for the engaged couple--and a reminder of the priceless virtue in them both.

Solomon said it centuries ago: "A virtuous woman--her price is above rubies." For the man it is equally true.

... Young people of the church, if you would deserve the confidence of the clean young man or woman you someday hope to marry--if you would enjoy the fulness of happiness which belongs only to the pure in heart, be clean, be chaste. Be Honest With Yourself. ¹

Along with these posters the church has distributed "Be Honest With Yourself" records featuring talks by outstanding Americans.

Furthermore, the appeal to live and maintain high ideals has been made in the classroom, in M.I.A., Sunday School, and Seminary. In expressing why the church feels so strongly about youth preparing for marriage, President David O. McKay stated the following concerning the church's philosophy:

The exalted view of marriage as held by this church is given expressly in five words found in the 49th Section of the Doctrine and Covenants, "Marriage is ordained of God." That revelation was given in 1831 when Joseph Smith was only twenty-five years of age. Presiding officers in stakes, wards, quorums, and auxiliaries, it is your duty and mine to uphold the lofty conception of marriage as given in this revelation and to guard against encroaching

dangers that threaten to lower the standard of the ideal home.

It is said that the best and noblest lives are those which are set toward high ideals. Truly no higher ideal regarding marriage can be cherished by young people than to look upon it as a divine institution. In the minds of the young such a standard is a protection to them in courtship, an ever-present influence inducing them to refrain from doing anything which may prevent their going to the temple to have their love consummated in an enduring and eternal union. It will lead them to seek divine guidance in the selecting of their companions, upon the wise choice of whom their life's happiness here and hereafter is largely dependent. Such joys are within the reach of most men and women if high ideals of marriage and home be properly fostered and cherished. ¹

In spite of these intensive programs many youth in the church have stated that they really have not understood the position of the church regarding dating, necking, the word of wisdom, petting, dancing, marriage, and the proper use of the car while dating. Thus, a further program seemed in order, and the Fireside Program seemed an excellent way to issue further instructions and advice. The interest of thousands of young people was demonstrated when they assembled in groups all over the church to hear the leaders speak on these subjects.

And so, the church is attempting to help "youth with swift feet walk onward in the way," ² helping him to see that "the land of joy lies all before his eyes." ³ Now, a year following the end of the programs the questions have been posed: Just how effective was the Fireside Program in influencing certain young people of the church? Do young people now understand the standards of the church better because of the programs and are they persuaded to live those standards? Did some feel that the leaders were merely preaching to them, or did they feel that the church really desired to help? Since the church has placed such great

²Edwards, op. cit.
³Ibid.
emphasis on the Fireside Program this study has been undertaken in an attempt to answer those questions.

A. Statement of the Problem

This is a study of certain high school and college students to the thirteen Fireside Programs given under the direction of the General Authorities of the Church of Jesus Christ of Latter-day Saints in the first three months of 1960. The purposes of this study are twofold: (1) to study the reactions to the Fireside Program and (2) to study the change in conduct of the audience through the addresses and discussions.

"Fireside Program" was a series of Sunday evening recorded speeches given to the youth of the L. D. S. Church by a group of General Authorities. The speeches were given weekly between January 3, 1960, and March 27, 1960. The talks were on themes stressing moral values, courtship, and marriage. These talks were followed by fireside discussions under the direction of various ward bishoprics.

B. Hypotheses

1. There was a favorable reaction to the topics, addresses and discussions.
2. There was a change in the conduct of participants in the Fireside Program.

C. Justification of the Study

The field of speech plays a vital role in the L. D. S. Church because the system of lay-preacher and leadership requires that many participate in conducting the affairs of the various organizations of the church. The writer feels that there is justification for studying the reactions and effectiveness the Fireside Program had upon certain young people of the church.

In addition, the writer feels justified in making this study in the
area of speech for it is an investigation of the effectiveness of the speeches and discussions as determined or shown through the influence upon and changes of the behavior of certain young people because the purpose of the Fireside Program was to instruct, convince and give understanding concerning themes stressing moral values, courtship and marriage.

The only mode of judgment of the value of the Fireside Program is a determination of the resultant impression and reaction of the participants to the program.

D. Method of Gathering Data

A questionnaire was used to gather the information about the reactions of certain young people. The 486 subjects used in the study were high school students who were visited at three L. D. S. Church Seminaries in Utah and certain lower division students at Brigham Young University who were contacted in their theology classes. Other sources of data came from the Church Section of the Deseret News and personal interviews with people who worked with the Fireside Program.

E. Method for Analysis of Data

The data were placed on IBM cards and the tabulations were calculated and processed through an electronic computer. The results and findings were placed on graphs and tables to give a clear picture of the response.

A questionnaire was constructed to obtain information on the objectives of the study. This first instrument was used with a small group of young people in an M. I. A. class of forty men and women, between the ages of eighteen and twenty-six. The investigator then discussed with the group questions concerning the questionnaire. Through the discussion and the tabulation certain limitations were detected in the questionnaire. The limitations were corrected to overcome the difficulties encountered
in this pilot study.

Several revisions were made. One revision was made after an interview with Mark E. Petersen, chairman of the fireside committee. The final revision came after the pilot study was completed.

The final questionnaire used in this study is to be found in the Appendix.

F. Objectives of the Study

1. To obtain the reasons why the young people attended firesides.
2. To discover the reaction of the young people regarding the appeal the speeches had upon the youth who heard them.
3. To disclose the impression the subjects discussed had upon those who responded to the study.
4. To obtain the opinions and reactions of the young people in reference to the effect the subjects had upon their conduct.

G. Limitations of the Study

1. The survey included only certain seminary students from Utah and certain college students attending the Brigham Young University at Provo, Utah.
2. The survey sampled only young people fifteen to twenty-two years of age.
CHAPTER II

REVIEW OF LITERATURE

The search for literature directly related to this study has not proved to be rewarding. As far as can be determined, no other study like this has been made which compiles data pertaining to the reaction of the speaking and discussion on themes of moral standards and marriage, or evaluates the influence of such a program.

A careful review of studies that have been made in the speech area and related fields disclose the fact that this study is singular in its purpose. The following studies, however, may be considered somewhat related. Rhetorical studies dealing with radio addresses and pulpit addresses have been made of some distinguished clergymen such as Dr. Ralph Sockman, Dr. Harry Emerson Fosdick, Bishop Fulton Sheen, and Bishop Duane G. Hunt. Of these various studies, Richard D.


Taylor's study analyzed the techniques of methods of proof of a successful, local public speaker, Bishop Duane G. Hunt. The study analyzed five out of a series of radio talks. These talks were analyzed and the study showed that his assertions were supported by logical, ethical and emotional proofs. These assertions are offered as an exposition of the Catholic point of view and as information about Catholic doctrine and morals, and not as persuasive devices to proselytize the non-Catholic audiences.

In another area not related to speech, where the literature was reviewed, there was a similarity in the method used in gathering and analyzing the data. One study that has a close resemblance in subject matter is briefly presented.

A study about dating attitudes and patterns of Brigham Young University coeds was done by Darrell H. Hart. This was an investigation concerned with dating patterns and attitudes and personality characteristics for dating popularity. A comparison was made between freshman and junior women, affiliates and non-affiliates, and coeds living off-campus and on-campus.

A questionnaire was constructed to obtain this information and it revealed that coeds as a group placed more emphasis upon personality-type items than the prestige items of beauty, clothes and affiliation with a social unit. The study pointed out that more coeds who were affiliated or upper-classmen considered prestige and materialistic factors in dating to be more important than the unaffiliated or freshman girls.

The writer feels justified in saying that the study of the Latter-day Saint Fireside Program contains some unique characteristics:

1. The subject matter deals with thirteen fireside addresses delivered by a group of General Authorities of the L. D. S. Church

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during the first three months of 1960.

2. The addresses and discussions had a specific purpose to motivate and persuade the young people of the church to become better Latter-day Saints.

3. The speech situation, including the recorded address and the discussion, was conducted on a mass basis involving groups of thousands of young people.

4. Some of the young people were asked to rate the influence that the fireside addresses and discussions had upon their religious living.

In seeking material related to the subjects of the fireside speeches it was easily apparent that many prominent Americans, especially people of the L. D. S. Church have written at length in books and periodicals, and have given speeches concerning dating, courtship and marriage. A few of these are considered below.

The Improvement Era, the major L. D. S. Church magazine, has printed many fine articles pertaining to youth. The magazine's most recent contribution to youth commenced in July of 1960. At this time the magazine developed a youth section, devoted to the various problems of young people, such as developing good conversation and speech, proper dating habits, dancing, use of the car, and proper parties. The editors of the section are Marion D. Hanks and Elaine Cannon.

Hugh B. Brown of the Council of the Twelve in his book, You and Your Marriage, is very frank about marriage and what young people should consider when they prepare for marriage.

In marriage, as in many of life's experiences, fact and fantasy, the genuine and the counterfeit are intertwined until it is difficult to distinguish. Love-stricken teenagers are romantically prone to endow each other with illusionary qualities and are deceived by veneer which to experienced eyes is most apparent. Young people should be warned against these illusions, sometimes called mirages. They should remember that before marriage each is or tries to be at his best, but in the everyday wear and tear of married life "truth will out." Modern make-up can be made to look real and natural for a time, but it will be
revealed for what it is in the "weathering" of marriage. Remember make-up will come off, hair styles will change, artificial beauty will vanish, and you must live with the residue.

Young people should marry someone: Who has achieved physical, mental, emotional, and spiritual maturity. Whom they've known long enough to appraise their "wearing qualities." Who has achieved self-control and can love someone more than he loves himself. Who is willing to make sacrifices for the happiness of others. Who is willing to assume the responsibility of raising a family.¹

The book, Youth and the Church, by Harold B. Lee of the Council of the Twelve, is a vigorous and inspiring message to the youth of the church. The author unfolds his insight and wisdom to assist youth in finding more joy and success in selecting companions with ideals that are upheld by the church. The book gives evidence of the importance of courtship to young people.

That refining social process which goes on almost unconsciously in your youthful days during the mating period of your lives is commonly called "courting." The thrill that comes from just being in each other's company, without the requirement of the physical embrace or the impassioned kiss, is the first evidence of sweet and holy companionship. Such a companionship brings an understanding and a mutual trust that do not require wordy and detailed explanations to prove constancy and fidelity.²

David O. McKay, President of the Church of Jesus Christ of Latter-day Saints, depicts the essential ideals that are required to make a happy and successful marriage in his book, Gospel Ideals.

Young men and young women who would live the happiest lives would do well to prepare themselves to be worthy of that form of marriage which God has ordained—the union of a man and woman worthy to have their marriage solemnized in the temple of the Most High. There as true lovers kneel to plight their troth, each may cherish the assurances of the following:

First, that their married course begins in purity. The

¹Hugh B. Brown, You and Your Marriage (Salt Lake City: Bookcraft, 1960), pp. 31, 38, 39.

²Harold B. Lee, Youth and the Church (Salt Lake City: Deseret Book Co., 1953), p. 177.
children who come to bless the union are guaranteed a royal birth so far as inheriting a clean body is concerned.

Second, that their religious views are the same. The difficulty of rearing children properly is aggravated when Father and Mother have divergent views regarding doctrine and church affiliation. (Another great advantage of seminaries, auxiliaries, Sunday School, etc., you meet those of your own church!)

Third, that their vows are made with the idea of an eternal union, not to be broken by petty misunderstandings or difficulties.

Fourth, that a covenant made in God's presence and sealed by the Holy Priesthood is more binding than any other bond.

Fifth, that a marriage thus commenced is as eternal as love, the divinest attribute of the human soul.

Sixth, that the family unit will remain unbroken throughout eternity.

Boys and girls, God bless you to keep your lives unpolluted, that you may go in prayer to God and ask him to guide you in choosing your mates, and when chosen, that you will both so live that you can enter the house of God, and if he were present and asked you about your lives, you could answer him honestly, "Yes, we are clean."

A marriage begun on that basis will bring you the happiness the sweetest joy known in this life, or throughout eternity.¹

In the book Family Eternal by Roy A. West the author gives youth and parents a wholesome point of view about building a home and marriage. One of the main goals of the book is to help youth to be thoughtful in their selection of a companion. Emphasis is placed upon choosing a companion. Choosing a mate with spiritual insight which insures a harmonious journey through life is most important. The author explains that the factors which help secure an ideal marriage are: the proper age, constructive recreational habits, similar vocational interest, comparable educational attainments, same religious beliefs, attitudes,

and ideals. ¹

In reviewing the advice of the church leaders through the media of speech, the following men and a portion of their advice is given below as further evidence of the thoughtful concern of the leaders.

Ezra Taft Benson of the Council of Twelve Apostles, in his general conference address in April, 1959, gives some excellent council to young people in his talk "Advice to Youth."

Our young people must lead clean lives--clean in their actions, clean in their thoughts. This means that they cannot indulge promiscuously in so-called petting and necking. It means that they should look very carefully at a common practice which we find on American dance floors today of close bodily contact cheek to cheek dancing--which I think...has in it real danger. ²

In his address, "Going Steady," of October, 1959, in general conference, Mark E. Petersen of the Council of Twelve Apostles, pointed out the great and growing number of early marriages in America. He cites the reasons and dangers of early marriages.

1. Early dating...Children are actually urged at times to date when they are but 11, 12, and 13 years of age.

2. Early dating soon grows into early steady dating.

3. Steady dating is encouraged by steady dancing, where one boy dances with one girl all evening.

4. Early steady dating demands the use of automobiles.

5. Early steady dating and the free use of automobiles lead to early intimacies and immorality.

6. Early intimacies bring early child marriages

7. Child marriages bring on divorce...in ninety percent of the cases. ³


²Ezra Taft Benson, "Advice to Youth," The Improvement Era (Salt Lake City, June, 1959), p. 457.

³Mark E. Petersen, "Going Steady," The Improvement Era (Salt Lake City, December, 1959), p. 922.
Richard L. Evans, member of the Council of the Twelve, famous for his eloquent, simple, moving "Spoken Word" on the famous coast-to-coast program of "Music and the Spoken Word," gives these words of advice to those who contemplate marriage.

In June we may walk together holding hands, with adoring eyes and high hearts. But many precious things are perishable if they are not understood, not nourished, not carefully cultivated. Life isn't all serenity. It changes pace. It changes color. It is sometimes light and lovely, sometimes difficult and sobering. There are fair and pleasant days; there are days of illness, of disappointment, sometimes of sorrow. The covenant of marriage does not contemplate that any of these will make any difference in loyalty and love. Marriage is not only for the brighter moments, not only for the prosperous and pleasant days, but for all the days there are, endlessly and forever--and it cannot well be built on less than common ideals, common purposes, full willingness to rear a family, usefulness, and sincere service. And no one should marry with the remotest possibility in mind that the ties might sometime be severed.¹

The literature and speeches gave emphasis to the subject matter discussed in the fireside addresses. It does not disclose an evaluation made of young people regarding the influence of the material upon their religious living.

CHAPTER III

THE DEVELOPMENT AND PROCEDURE OF

THE FIRESIDE PROGRAM

A. The Development of the Program

The Fireside Program for the youth of the church grew out of a meeting held by some of the General Authorities in October of 1959 that was under the direction of Elder Mark E. Petersen. In the fall of 1959 a committee headed by Elder Petersen was looking for ways and means to meet the challenges and problems of the young people in the church regarding dating and marriage. Many ideas were exchanged, and finally the idea of a giant Fireside Program came forth. The program was outlined and presented to the Quorum of the Twelve where it was passed and a recommendation was sent to the First Presidency, where it met approval.

Elder Petersen's committee set up a three-month program to include talks and group discussions. This program was to be the most intensive of its kind in the history of the church. The program was designed to attract and reach as many of the youth of the church as possible between the ages of fourteen and twenty-five in the 290 stakes. President David O. McKay, President of the Church of Jesus Christ of Latter-day Saints, accepted the suggestion that he set the program into motion by giving the first address.

The program was designed to create new interest among the youth of the church to live clean lives by upholding moral standards while dating, and to inspire them to desire a temple marriage. This would also be an opportunity for youth to express their ideas about dating, going
steady, getting married and moral standards. The program was different than any which had been held previously. Never before had the youth of the church been brought together in such a united effort where the General Authorities could talk directly to the young people.

B. The Method of Conducting the Program

After the whole program had been prepared, the church leaders in the stakes and wards were informed about how it was to be conducted through the office of President Joseph Fielding Smith of the Council of the Twelve. The entire program was announced in a letter dated November 3, 1959, to all stake presidents and bishops telling of the proposed youth program. The letter explained about President David O. McKay's talk to youth and that this talk was being sponsored by the Mutual Improvement Association. Instructions were given that this meeting was to be held on a regional basis with one or several stakes meeting together on Sunday evening, January 3, 1960, to hear President McKay on a closed circuit. It was recommended that stake officers, bishoprics and ward Mutual Improvement Association people work closely together to make the meeting successful. Ward Mutual Improvement Association officers were asked to contact all single young people between the ages of twelve and twenty-five and encourage them to attend. The Mutual Improvement Association was also to be in charge of transportation. Later the General Mutual Improvement Association office sent out another letter to remind the divisional, stake, and ward Mutual Improvement Association people of the details of the program.

President Joseph Fielding Smith also sent out instructions regarding the twelve fireside addresses to follow. This letter explained to the bishoprics that the firesides were to be held on a ward basis. The young people were to be divided into three age groups and meet separately in the following groupings:

Group 1. Explorers and Mia Maids, 12-13-14 year-olds
Group 2. Ensigns and Laurels, 15-16-17 year-olds
Group 3. M-Men and Gleaners, 18 through 25 year-olds (and beyond for unmarried persons)

In areas where the radio broadcasts could be heard, each ward had three fireside groups which met in private homes. The M-Men and Gleaners met in one group; the Ensigns and Laurels in a second, and the Explorers and Mia Maids in a third. Other wards brought their young people of these respective ages together in a single group to hear recordings of the programs and then separated for discussions. The groups met at 8:30 p.m. and prepared to listen to the fifteen-minute broadcast or recording at 9:00 p.m. At the end of the program, members of the bishoprics directed a discussion of the subjects covered by the radio speakers.

The instructions stressed that the following was to take place at the fireside meetings. Discussions, led by members of the bishopric, were to follow the addresses to interpret the personal counsel given by the General Authorities. The following is part of President Smith's letter regarding the discussion period:

Following the radio address, a general discussion will be conducted in each fireside group on the subject discussed by the general authority each Sunday night. A discussion leader will be required and it is our request that the bishop himself assume this position. He must endeavor to assist the young people assembled there to fully understand and accept the principles presented.¹

There was some clarification sent to the M.I.A. officers in the various wards following President David O. McKay's talk. Additional information regarding the procedure of the firesides was mailed out by the General Mutual Improvement Association officers.

A letter dated January 11, 1960, was sent out to stake and ward Mutual Improvement Association officers by Superintendent Joseph T.

¹Deseret News, Church Section (Salt Lake City, Utah), January 30, 1960, p. 3.
Bentley and President Bertha S. Reeder of the Mutual Improvement Association that: "The weekly firesides that began January 10, 1960, are under the direction of the ward bishops and the M.I.A. assists only as they may be called upon by the bishop."¹

Elder Petersen and his committee selected President David O. McKay and five general authorities to give the fireside addresses. Elder Petersen gave each speaker a general theme to develop at his own discretion. Each speaker recorded his talk or talks on tape at Radio Station KSL or Recording Arts, a commercial company in Salt Lake City, Utah.

The tapes were sent to James Bud Keysor, President of Century Records in Saugus, California for mass production. Elder Gordon Hinckley's office (in charge of radio and TV programming for the church) was responsible for putting the talks on tape and sending them to Century Records where they were made into phonograph recordings and mailed to wards for $5.00 for the series. Many wards wanted to order their records from the Church Office building, so Elder S. Dilworth Young's office (of the Council of Seventy) handled the mailing of the records in Salt Lake City, Utah.

The Mutual Improvement Association arranged for President David O. McKay's address. He spoke to the youth of the church from the Salt Lake City Tabernacle. His message was directed to youth assembled in the tabernacle and to approximately 170 multiple or single stake groups assembled from coast to coast. His message was carried by closed circuit direct wire to most of these groups. Those that met in the Eastern Time zones were furnished with a tape recording of the message.

Extensive preparations made certain that the President's voice would be heard by all the youth of the church. The arrangement of the huge network of wires for the radio circuit was accomplished through the

¹Letter from Joseph T. Bentley and Bertha S. Reeder, Mutual Improvement Association, Salt Lake City, Utah, January 11, 1960.
cooperation of the Bell Telephone System, the Alberta Telephone Company of Canada, and a score of private telephone exchanges in the remote areas of the intermountain states. The direct hook-up was extended from the Pacific Coast to Denver, from Calgary, Canada, on the north to the Mexican border on the south. The youth in Calgary heard the program via direct wire while their associates in the Juarez Stake, Mexico, heard the same message on tape.

From coast to coast in the United States, in western Canada, in Hawaii, Mexico and in distant New Zealand, each Sunday night for twelve weeks after the address of President David O. McKay additional messages were broadcast to these young people by five of the general authorities of the church. Each General Authority who spoke introduced a vital topic. The speakers presented straight-forward answers on dating, marriage, and clean living.

The General Authorities who spoke to the youth of the church are listed with the title of their address:

<table>
<thead>
<tr>
<th>Date Given</th>
<th>General Authority</th>
<th>Title of Address</th>
</tr>
</thead>
<tbody>
<tr>
<td>January 3, 1960</td>
<td>President David O. McKay</td>
<td>Courtship and Marriage</td>
</tr>
<tr>
<td>January 10, 1960</td>
<td>Elder Mark E. Petersen</td>
<td>Young People Want Parental Advice</td>
</tr>
<tr>
<td>January 17, 1960</td>
<td>Elder Marion D. Hanks</td>
<td>The Church Has It</td>
</tr>
<tr>
<td>January 24, 1960</td>
<td>Elder Marion D. Hanks</td>
<td>By the Company He Chooses</td>
</tr>
<tr>
<td>January 31, 1960</td>
<td>Elder Marion D. Hanks</td>
<td>Gentlemen Wanted</td>
</tr>
<tr>
<td>February 7, 1960</td>
<td>Elder Spencer W. Kimball</td>
<td>Dance Patterns for Youth</td>
</tr>
<tr>
<td>February 14, 1960</td>
<td>Elder Spencer W. Kimball</td>
<td>Youth and the Car</td>
</tr>
<tr>
<td>February 21, 1960</td>
<td>Elder Spencer W. Kimball</td>
<td>Chastity, Its Price Above Rubies</td>
</tr>
<tr>
<td>February 28, 1960</td>
<td>Elder Howard W. Hunter</td>
<td>Dating Where and Whom</td>
</tr>
<tr>
<td>Date Given</td>
<td>General Authority</td>
<td>Title of Address</td>
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<td>---------------</td>
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<tr>
<td>March 6, 1960</td>
<td>Elder Howard W. Hunter</td>
<td>A Girl's Responsibility</td>
</tr>
<tr>
<td>March 13, 1960</td>
<td>Elder Harold B. Lee</td>
<td>How Important is the Word of Wisdom</td>
</tr>
<tr>
<td>March 20, 1960</td>
<td>Elder Harold B. Lee</td>
<td>&quot;Necking&quot; and &quot;Petting&quot; and &quot;Dating&quot;</td>
</tr>
<tr>
<td>March 27, 1960</td>
<td>Elder Harold B. Lee</td>
<td>Dating and the Ultimate Marriage</td>
</tr>
</tbody>
</table>

C. Objectives of the Program

At the end of the thirteen weeks of these special firesides which were held in the separate wards and stakes, there was an estimated report by the bishops and stake presidents. The report was made in the Church Section of the Deseret News, March 26, 1960, that 200,000 persons attended each Sunday night.

As a result of interviews and conferences the writer submits the following as objectives of the Fireside Program concerning youth:

1. To spiritualize their courtship and achieve a temple marriage.
2. To respect their parents and seek constant help from them in living the gospel.
3. To recognize the church as an organization that has been restored to bring salvation and exaltation to mankind.
4. To point out the importance of choosing good companions as a safeguard in living their religion.
5. To evaluate the importance of upholding the ideals of the church while dancing and in the use of the automobile.
6. To help them safeguard their virtue by recognizing ideals set forth in the Fireside Program.
7. To stress the importance of the observance of the Word of Wisdom in the gospel plan.
The whole purpose of the Fireside Program was to present the church standards in a clearer light than ever before. The talks on dating, courtship, marriage, use of cars, choice of proper friends, and morals were given by men who had worked with youth problems and who could present these problems with frankness, clarity and understanding. It was hoped that with this new understanding and knowledge the young people would be more determined to live up to the church standards and find more happiness in life.
Fig. 1, President David O. McKay presents his address before a capacity crowd in the Salt Lake Tabernacle. The talk was carried by direct wire or recording to some 200,000 youths meeting throughout the Church. The M.I.A. cooperated with a committee of General Authorities in organizing the firesides. (Deseret News Photo)
Fig. 2. Discussing and planning their addresses are four of the speakers of the Fireside Program: Elders Harold B. Lee, Howard W. Hunter, Marion D. Hanks, and Spencer W. Kimball. (Deseret News Photo)
Fig. 3, Elder Marion D. Hanks of the First Council of the Seventy records one of the twelve talks that was heard by fireside groups via radio or record each Sunday evening. He was one of five speakers for the series. (Deseret News Photo)
Fig. 4. Preparing to test the tape and disc recordings of the first in the series of Sunday evening radio programs that were presented in the youth firesides throughout the Church is LaMar S. Williams of the Missionary Department. (Deseret News Photo)
Fig. 5, Making fireside preparations for their ward is the bishopric of the River Heights Ward, Mt. Logan Stake. (Deseret News Photo)
Fig. 6. A fireside group with a ward bishop leads a fireside discussion with a group of young people in a Church member's home. This fireside group, like hundreds held throughout the Church, discussed themes concerning moral standards, dating, courtship, and marriage. (Deseret News Photo)
CHAPTER IV

THE FIRESIDE SPEAKERS

From the early days of the Roman teachers and orators, Cicero and Quintilian, to our present time the theory of speech has taught that the first prerequisite of a successful speaker is that he be a "genuinely good man" himself. ¹ In addition, modern-day rhetoricians hold that speech is a powerful organ for persuasion and clarification if organized and presented in a forthright and honest manner. ² In viewing the six men who addressed thousands of young people during the Fireside Programs it is apparent that their goals and position as General Authorities of the L. D. S. Church have not only made them examples of "genuinely good men" but have also produced within them other similar attributes which gave value of motivation and persuasion to their speeches.

From the L. D. S. Church Historian's Office the author of this study has gathered information on each of the speakers concerning their church work, education, families, and public attainments which qualify them for the task of frankly educating and convincing young people. While it is not the author's purpose to analyze the speakers' presentations or their talks in this study, it does seem in order to briefly view these attainments and capabilities. Viewing the end merit of these capabilities is one of the goals of the author's study.

The six fireside speakers approached their assignment with


experience and were well qualified to fulfill the speaking appointments. They have had numerous speaking assignments throughout their lives. They have spoken in many educational, religious and civic areas. The following list of typical occasions indicates the vast speaking experience of these General Authorities.

1. Ward, Stake and General Conferences of the L. D. S. Church.
2. College and university commencements.
3. Radio broadcasts on religious themes.
5. Civic and business engagements.
6. L. D. S. Seminary and Institute graduations, conventions and banquets.
7. Military Service speaking appointments.
8. Mission tours in the United States and foreign countries.
9. Firesides—youth groups.
10. Youth conferences.
11. Educational conferences and meetings.

The reader will find in the following pages, in addition to the biographies of the speakers, brief paraphrased summaries of their fireside speeches. The full context of the speeches is arranged in Appendix II.
Fig. 7, David O. McKay
David O. McKay

David O. McKay, the present President of the Church of Jesus Christ of Latter-day Saints, became the ninth president of this church on April 9, 1951.

He was born September 8, 1873, in Huntsville, Utah. He learned the meaning of work at an early age because his father was called on a mission to the British Isles. As a boy he manifested a thirst for wisdom and a keen interest in great literature, which has become an important part of his life. He developed a great love for people, and also an admiration for choice animals, the soil, and the things it grew.

He received his college education at the University of Utah. At the University he became a member of the football team, and president and valedictorian of his class.

Completing a mission in Great Britain he returned home in 1899, and in the fall of that year he commenced teaching school in the Weber Academy at Ogden, later becoming principal.

At the age of thirty-two, on April 8, 1906, David O. McKay was sustained a member of the Council of Twelve and was ordained an apostle the next day by President Joseph F. Smith. A short period later he was made a member of the Sunday School General Board, and the following October he was sustained as one of the General Superintendency of the Deseret Sunday School Union. He later became General Superintendent.

In 1920 David O. McKay traveled around the world visiting the missions of the church. In 1922 he was called to preside over the European Mission in which position he served for two years. In October, 1934, President Heber J. Grant named Elder David O. McKay as second counselor in the First Presidency. He was given responsibility for directing the missionary program of the church, and ever since that appointment he has actively and vigorously promoted the great work of carrying the gospel message to the nations.
Since his appointment as president of the church, he has traveled to the missions throughout the world bringing unity to the church and helping to establish a better understanding between the church and various governments of the world where the church has missions. During his period of leadership the church has grown in membership and buildings.

President McKay was trained as an educator and teacher. He has received high honors from educational institutions. He holds honorary doctorates from four universities, and has been granted honorary memberships by many public organizations. As a leader, instructor, and educator he has become respected by all who know him. To young and old alike, his life has been an inspiration.

President McKay is very well qualified as a speaker. He is able to convey his ideas and thoughts in a manner that gives his young audience understanding, courage, faith and inspiration to live better. He has great faith in the youth of the church and speaks to them in a frank, forcible manner and demonstrates understanding of their problems in all he says.

Paraphrased Summary of the Address Given by President David O. McKay
January 3, 1960, Courtship and Marriage

The Lord states clearly the importance of marriage in the Doctrine and Covenants: "And again, verily I say unto you... Marriage is ordained of God unto man." Great preparation and thought should be made by young people before they enter into marriage.

Home is the basis of civilization and members of the church have the obligation to build ideal homes and to rear exemplary families. Five conditions exist in contributing to a successful marriage.

1. "An Unsullied Reputation"

A happy home is the result of a courtship that had an unsullied reputation. Teenagers have many problems and
temptations. They should remember that intimate affection should be saved for marriage.

2. A Congenial Mate

In order to find a good mate young people should mingle with others and "become acquainted with one another's dispositions." A note of warning to young people about "going steady." "Young people are very susceptible--quick to 'fall in love,' and being immature in judgment, may not distinguish between fascination or passion and true admiration or genuine love." The worst part about going steady early is that familiarity or ownership develops too soon.

3. Honor at the Marriage Altar

A young couple who plans to marry should be worthy of each other, and also believe that children are important. Maintaining the marriage covenant is a major factor in the happiness of marriage.

4. Self-Control

Self-control should safeguard the words spoken by the tongue, and refrain from the use of "strong drink" and tobacco.

5. Courtesy

Courtesy after marriage is important for it is a "contributing factor toward harmony and peace in the home."

A young couple who join hands at the marriage altar with purity, faith in each other and a love for each other--"such a union will indeed be a marriage ordained of God for the glory of his creation."
Fig. 8, Mark E. Petersen
Mark E. Petersen

Elder Mark E. Petersen, member of the Council of the Twelve Apostles, Church of Jesus Christ of Latter-day Saints, is a native of Utah, born in Salt Lake City, November 7, 1900, to Christian and Christine Anderson Petersen.

He is a professional newspaperman. As a young man he worked as a reporter and copy reader, later as news editor and for many years as managing editor of the Deseret News, the metropolitan daily newspaper of Salt Lake City which is the official organ of the church. He also served for many years as general manager of this newspaper, and is the present president of the Deseret News Publishing Company which operates not only the newspaper, but one of the largest commercial printing plants in the western United States. In addition, he is vice president of the Newspaper Agency Corporation, and a director and vice president of the Publishers' Paper Company, of Oregon City, Oregon.

Active in the church throughout his life, he fulfilled a mission call to Canada in 1920-22. He was a member of the high council of Liberty Stake from 1930 to 1936; counselor in the Liberty Stake Presidency, 1936 to 1941; member of the Highland Stake high council, 1941 to 1943; and member of the Sugar House Stake Presidency, 1943 to 1944. He was called to the Council of the Twelve Apostles in April, 1944.

Elder Petersen has been prominent in civic and business affairs in Salt Lake City, having served on the board of governors of the Salt Lake Chamber of Commerce, as president of the Bonneville Knife and Fork Club, and in various capacities in the Kiwanis Club of which he is now an honorary member.

On August 30, 1923, he married Emma Marr McDonald in the Salt Lake Temple, and they are the parents of two daughters.

Elder Petersen is the author of the following books: For Time or Eternity, Teen Marriage and Dating, Toward a Better Life, and Your Faith and You.
For years Elder Petersen has been known as a man who has been greatly concerned with the vital questions and problems of youth. It was through Elder Petersen and his insight that the Fireside Program was sponsored. He has worked for years with young people in many different areas and has been active in teaching them. In his books he has stressed again and again the importance of clean living and temple marriage. Elder Petersen has given to the youth of the church, through his speeches and books, a clear and concise presentation of what youth must do to live happy lives and to avoid temptation.

Paraphrased Summary of the Address Given by Mark E. Petersen, January 10, 1960

Young People Want Parental Advice

It was stressed through different studies that young people would like their parents to help them with their problems. "More than three-fourths of the boys and girls interviewed in the survey said they would gladly accept their parents' assistance in personal problems--if only that assistance were forthcoming." The answers to many questions youth and parents may have can be found in religion. The church for the young and the old. "It can help you set up standards of what is good for you and what is not." For the young people the church can "help you choose good friends. It can help at work, at school, or at play." Religion should be taught to the young people by the parents in the home. "In the family circle parents should teach their children the facts of life--the facts of spiritual life--the truth about their relationship to God."
Marion D. Hanks

At the age of thirty-one Marion D. Hanks was appointed a member of the First Council of Seventy of the Church of Jesus Christ of Latter-day Saints.

Elder Hanks was born October 13, 1921, in Salt Lake City, Utah, a son of Stanley A. and Maude Frame Hanks. Two years later his father died, and the widowed mother reared the family of seven children. He was educated in Salt Lake City, where he graduated from the University of Utah Law School.

He served for two years as a missionary in the Northern States Mission from 1942 to 1944. During World War II he served with the U. S. Navy as a First Class Petty Officer aboard a submarine chaser in the South Pacific. He was appointed by the ship's captain as chaplain for the crew.

Elder Hanks married Maxine Christensen in 1949 in the Hawaiian Temple, and they have five children.

Active in community affairs, Elder Hanks has been associated with the Community Chest, the American Cancer Society, Sons of Utah Pioneers, and the Junior Chamber of Commerce, which honored him with the Distinguished Service Award in 1954.

At the time of his call to full-time church duties, he was principal of the L. D. S. Seminary at West High School in Salt Lake City. At present, he is serving as an instructor at the Institute of Religion at the University of Utah.

For several years he has been assistant director of the Bureau of Information at Temple Square in Salt Lake City, which attracts more than one million visitors each year.

Elder Hanks is in great demand as a speaker in youth circles. He is well acquainted with young people's religious needs and he has great appeal to young people with his dynamic and forceful approach. Besides his church work with youth, he has served on President
Eisenhower's "Youth Fitness" committee. He made an excellent contribution in the many meetings he attended and his speeches for youth. He has made another outstanding contribution as Editor of the Youth Section of the Improvement Era, the major magazine for the church.

\[\text{Paraphrased Summary of the Addresses Given by Marion D. Hanks}\
\text{January 17, 1960, The Church Has It}\

"The purpose of the church is to help young people find happiness in this world and in the world to come." The church offers to the young people a knowledge of their relationship to God, a place to find good companions and it "teaches us to love others and get along with them." "The church helps us to develop clean minds and strong, healthy bodies. It has something to say about good citizenship, and is interested in our economic welfare. It helps us to enjoy good and beautiful things. It even influences what we eat and how we dress."

Religion should be important to every young woman and man for it offers the "opportunity to participate, to gain knowledge, to serve and to worship." The home and church are the places to find high ideals, standards and happiness, but if you don't have such a home, the church is the one place in the world where these things can be found.

\[\text{January 24, 1960, By the Company He Chooses}\

The friends that young people choose can help or hinder them. Caution is given to young people to be wise in the friends with whom they choose to share their time and their life. The fact that a crowd does something doesn't make it right. Young people of the church should join a crowd only in clean fun and decent talk. Otherwise they should have the courage to stay away. It should always be remembered that no true friend will lead you into temptation and cause you shame or sorrow. "Choose your thoughts, your words, your habits, your conduct with care—-and realize that the companions with whom you choose to spend your time.
can affect all of these for the better or the worse."

January 31, 1960, Gentlemen Wanted

Young people should always try to help their friends think good thoughts, use clean language and do decent things. They should always be mindful of the influence that they have on their friends. What kind of relationship should a young man have with his date? "The obligation of a young man who escorts a girl is to protect her from all harm or danger or evil of any kind, from any source. It is to guard her virtue, and honor, and reputation under every condition, even at the cost of his own life." But there are many young men who don't believe in this type of philosophy and feel it is all right to go along with the crowd, drive recklessly, and participate in unrighteous conduct. The real purpose of dating is to get to know your date better and to have dates with many individuals so you have a chance to grow in personality, and to discover the attributes that you like best. Then later in life the young people with such an experience may choose a fine partner for marriage. The young man should be thoughtful of his date and keep the following things in mind: "Have fun, but let it be wholesome fun. Go places, but let it be the right places. Be with good companions. Do the things that will be good to remember, next week and next year and always; that will permit quiet consciences and self-respect in yourself and your companions, next week and next year and always."
Fig. 10, Spencer W. Kimball
Spencer W. Kimball

Elder Spencer W. Kimball is widely known for his leadership in promoting the advancement of the American Indians. He was born March 25, 1895, in Salt Lake City, to Andrew Kimball (whose father was President Heber C. Kimball) and Olive Woolley Kimball. At the age of three his family moved to Arizona. He continued to reside in southern Arizona until he was called to the Council of the Twelve, October 7, 1943.

In Arizona, Elder Kimball was a leader in athletic, social, and educational areas. His education was received at Gila Academy (now Eastern Arizona Jr. College) and the University of Arizona. Elder Kimball worked in the fields of mining, dairying, and farming to put himself through school and college. He was an official in local banks for some eight years, and then for sixteen years was the owner and manager of the Kimball-Greenhalgh Insurance and Realty Company in southern Arizona. He has been active in civic and business circles. He has participated in the following activities: scouting, school boards, member of city councils, Rotary Club and Director of the Association of Insurance Agents.

Elder Kimball served for three years in the Central States Mission. Later he was called to fill the following church positions: stake clerk, counselor in the stake presidency, and stake president. From this position, in Mount Graham Stake, he was called and ordained an Apostle.

On November 17, 1918, he married Camilla Eyring. They have four children and many grandchildren, whose company Elder Kimball loves to share.

Elder Kimball is well known for his talks to youth. He has worked with young people for many years and has always been aware of their needs and problems. He has spoken to young people on many occasions in regards to dating, morals and marriage. He is perhaps best
known for his talks concerning modesty among young people in the church. Elder Kimball has a deep insight into these problems and for this reason has been one of the most frank and most powerful speakers in the church.

Paraphrased Summary of the Addresses Given by Spencer W. Kimball

February 7, 1960, Dance Patterns for Youth

"What a glorious day in which to live! O youth of a noble birthright, the world is at your feet! You were born at this time to have dominion tomorrow over the earth and all things therein. What a priceless heritage."

This heritage can belong to the young people if they choose the ideals of the church to safeguard their social conduct. It is natural that the young people want to participate in social activities such as dances. Proper dancing, with the exchange of partners, offers the opportunity to enjoy the company of many people. "To dance all evening with one partner, which we might call monopolistic dancing, is anti-social and circumscribing. Like early dating, it encourages intimacies and limits choices in finding a proper spouse later." Dancing can be one of the best ways to meet new people, "Be wise and socialize." Such socializing can later be the foundation for wise, selective, occasional dating, to be followed at the proper time by steady dating.

February 14, 1960, Youth and the Car

The author points out that certain young people dance with one partner all evening, neck, pet and steady date. On the other hand, L. D. S. young people should have the courage to live good lives and not participate in such undesirable activities. Early dating usually requires a car. The hazards and advantages of having a car are pointed out. Many young people get caught in the hazards of the car which cause the loss of virtue. Canyons, quiet streets are car-zone hazards and should be avoided just as smallpox or any other disease. "In interviewing
repentant young folk many have revealed that they have met their 'waterloo,' their defeat, in the car in the dark at late hours in secluded areas."

February 21, 1960, Chastity, Its Price Above Rubies

Having a clean body is far more valuable than any material wealth that may be obtained in this life. Clean living is required by God in order to live in His presence in the life to come. He or she does not love you if he or she tempts you. "All sexual life outside of proper marriage associations is evil and forbidden by God and the unrepentant who indulges will reap disillusionment, deterioration, and spiritual death." Emphasis is given in being careful in dating, dancing, and kissing. When caution is used young people will stay chaste and there will be fewer unwed mothers, forced marriages, fewer unhappy people.
Fig. 11, Howard W. Hunter
Howard W. Hunter

Elder Howard W. Hunter, a member of the Council of the Twelve Apostles, Church of Jesus Christ of Latter-day Saints, was a prominent Southern California lawyer and businessman before his call to the Apostleship on October 10, 1959.

A lifelong active member of the Latter-day Saint Church, he was born in Boise, Idaho, November 14, 1907, son of John William and Nellie Marie Rasmussen Hunter. After attending elementary schools and graduating from high school in Boise, he attended the University of Washington. He moved to California in 1928.

In June, 1931, Elder Hunter married Clara May Jeffs in the Salt Lake Temple. During the depression years he saw the need for more education. With a wife and two small sons, he entered Southwestern University in Los Angeles to study law. He attended school five nights a week, getting up at 5:00 a.m. and studying all day Saturdays. In 1939 he was graduated with a degree of Bachelor of Laws, cum laude.

After graduation Howard W. Hunter became a member of the Los Angeles and the California State Bar Associations and became a leading corporation lawyer in that area. He is on the board of directors of a number of large industrial and land-holding corporations and of the Beneficial Life Insurance Company of Salt Lake City. He has also been legally affiliated with the juvenile department in Los Angeles.

Elder Hunter is an eagle scout and was for many years connected with scouting, an integral part of the Mormon Church youth program.

In 1940 he was sustained bishop of the El Soreno Ward in Los Angeles. He was appointed president of the High Priests' Quorum in the Pasadena Stake 1947 to 1948; was a member of the Stake High Council from 1948 to 1950; and then, from February, 1950, to 1959 he served as president of the Pasadena Stake. While serving as stake president, Elder Hunter was chairman of the Southern California Welfare Region.
His interests include the collection of rare books for his library, pamphlets, and material on family history and genealogy.

Elder Hunter, while not as well known for his work with young people as are the other speakers, has nevertheless given his time and energy to become acquainted with their problems and help solve them. Successfully rearing a family and working with the scouting program and the juvenile program of California have given Elder Hunter many first-hand experiences relating to youth. A powerful appeal to the young people, an understanding approach, and youthfulness presented by the new Apostle, have indicated to listeners his desire to give of his time and energy in meeting and solving the problems of youth.

Paraphrased Summary of the Addresses Given by Howard W. Hunter

February 28, 1960, Dating--When and Whom

A criteria for selecting a date is given. Dating should not be started early in the teenager's life. The date should be one who accepts the standards of the church and will be the type of person that the mother and father will approve of. This person is trustworthy under all circumstances and the two people will share the same ambitions, respects and ideals.

Freedom of choice places a great responsibility on young people... If youth adopt the standards of the church as their standards, date only those who share the same interests and spiritual aspirations, and look to temple marriage as the great achievement, they have learned a great lesson in successful dating.

March 6, 1960, A Girl's Responsibility

The responsibility of a girl is to be modest, virtuous and conduct herself like a lady at all times. A boy is much more impressed with a girl who is modest in speech, conduct and dress. A girl doesn't have to lower her standards in order to be popular.

The girl who accepts the responsibility to follow these rules
has chosen wisely:

1. "Make the church standards of conduct your standards.
2. Make the decision not to violate these standards.
3. Decide now your answer will be 'No' to an invitation which will lower these standards.
4. Stand firm on your decision."

"The Lord loves young people... when they maintain high standards."
Fig. 12, Harold B. Lee
Harold B. Lee

Prominent as an educator, businessman, public official and church leader, Elder Harold B. Lee was appointed April 6, 1941, as a member of the Council of Twelve Apostles of the Church of Jesus Christ of Latter-day Saints.

Harold Bingham Lee was born March 28, 1899, in Clifton, Idaho, a son of Samuel Marion and Louisa Emeline Bingham Lee. He and the other five Lee children grew up on a farm. He married Fern Lucinda Tanner in November, 1923, in the Salt Lake Temple. They have two daughters.

He received his education in Idaho and attended Albion State Normal College and the University of Utah.

He became a teacher and principal in public schools in Idaho and Utah before entering private business. In 1932 he was appointed city commissioner of Salt Lake City and was subsequently elected to this position.

He served as a missionary in the Western States Mission and later held many church positions. He was a member of the Stake High Council, Stake Sunday School Superintendent, second counselor in Pioneer Stake and stake president. In the midst of the depression the church correlated its various relief activities into an enlarged program known as the Church Welfare Program. Because of his outstanding work in this area as a local church officer, Elder Lee was requested by officials of the church to assume the managing directorship of this program in December, 1936.

Since his ordination to the Council of Twelve Apostles, Elder Lee has served as chairman of the L. D. S. Church Military Affairs Committee; as an advisor to the L. D. S. Primary General Board, which directs the activities of the children of the church; chairman of the General Melchizedek Priesthood Committee; advisor to the General Music Committee; member of the General Appropriations Committee;
member of the Executive Committee of the Church Board of Education and of the Executive Committee of the Brigham Young University Board of Trustees.

Because of his public and church services he has been awarded two honorary degrees from Utah educational institutions; the Doctor of Humanities in 1953 from the Utah State Agricultural College (now Utah State University) and the Doctor of Christian Service from Brigham Young University in 1955.

Elder Lee has been champion of the young people of the L. D. S. Church for many years. In 1945 he gave a series of radio talks over radio station KSL called "Youth and the Church." These talks were a presentation of gospel principles and problems as they apply to young people. Elder Lee's life of rich experience aids him in his position as spokesman and counselor to the youth of the church. He has been a missionary, school teacher, school executive, a civic official, a stake president, and a successful father. Elder Lee has always been very forthright and straightforward in speaking to youth.

Paraphrased Summary of the Addresses Given by Harold B. Lee

March 13, 1960, How Important is the Word of Wisdom

The Word of Wisdom is very important for it is a law of God; it is God's law of health. "Any defilement of these bodies of ours, then, by the taking of substances into our bodies expressly counseled against, will result, not only in certain bodily harm, but in a loss of the spiritual companionship promised by obedience, for in truth, the body is the temple of the Holy Ghost." Breaking the Word of Wisdom destroys the brain power and spiritual power of an individual. Drinking influences a person's behavior and little by little the resistance is lowered to the vices of immorality and other shameful practices. "Where the Spirit of the Lord is, there is liberty...and where the Spirit of the Lord is not, there is bondage."
March 20, 1960, "Neeking" and "Petting" and "Dating"

"A wise and pure boy or girl--one who wishes to be clean--will not 'pet' or 'neck' or 'love-play' nor practice any other undue physical familiarity by whatever name known." When two young people have dated for a period of time and become engaged, a question may be raised as to whether or not young people are justified to indulge in intimacies. Such intimacies are regarded as sinful and wrong and the young man and woman are expected to bring to the marriage altar a pure and clean body. Young people who date on the Sabbath should consider the following suggestions and activities: attend church, study the scriptures, "listen to good music, read good books, engage in 'fireside' discussions which are uplifting or which contribute to your learning and might be considered in harmony with the Spirit of the Sabbath."

March 27, 1960, Dating--and the Ultimate Marriage

The purpose of dating which leads to courtship is a social process by which young people ultimately find their mates in marriage. When two people have decided to get married, their love should be like faith; it is not something that is captured, but is something that must be nurtured daily. Courtship continues through marriage. A happy marriage cannot be obtained unless both parties have lived good lives. Several things help in achieving a happy marriage: good parents, activity in the church and a testimony of the church.
CHAPTER V

METHODOLOGY PROCEDURE AND EVALUATION OF THE STUDY

This study was initiated with the cooperation and permission of General Authorities of the Church of Jesus Christ of Latter-day Saints. The study is concerned with the influences that certain fireside programs had upon the L. D. S. youth of high school and college level, and their reactions to the speeches and subsequent discussion periods. The following general steps were taken in order to proceed systematically with the study:

1. Statement of the problem was determined
2. A questionnaire was constructed
3. Student groups were chosen as subjects
4. Data was collected and compiled
5. Tables were constructed from compiled data
6. Conclusions were drawn and a summary of the findings was made.

To determine the influence and reactions to the Fireside Program attention will be directed to the questionnaire, student groups surveyed, and data.

A. Purpose of the Questionnaire

The method of obtaining information from subjects is, of course, an important step in research. In this study the information desired centered around how the students reacted to the Fireside
Program and whether or not they felt they were influenced to change undesirable behavior as a result of participation in the programs.

In addition to other questions the students were asked to express their opinions on the importance they gave the addresses and discussions. A questionnaire was used to gather such information.

B. Selection of Students for the Sample

The students selected for this study were between the ages of fifteen and twenty-two. Three high school seminaries and one university group were selected. Provo High School and West High School (Salt Lake City) Seminaries represent the urban area. The seminary at Lehi High School represents the rural area. Lower division students from Brigham Young University represent both the urban and rural areas of Utah and several other states. The total enrollment of these schools and the sample selected from each is listed below. All participants were single and in each class the girls outnumbered the boys. Table 1 shows that 486 students were chosen as a sample for the study.

<table>
<thead>
<tr>
<th>Seminaries</th>
<th>Total Enrollment</th>
<th>Sample Male</th>
<th>Female</th>
<th>Sample Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lehi</td>
<td>350</td>
<td>28</td>
<td>43</td>
<td>71</td>
</tr>
<tr>
<td>Provo</td>
<td>950</td>
<td>44</td>
<td>112</td>
<td>156</td>
</tr>
<tr>
<td>West</td>
<td>665</td>
<td>33</td>
<td>65</td>
<td>98</td>
</tr>
<tr>
<td>Total</td>
<td>1,965</td>
<td>105</td>
<td>220</td>
<td>325</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>College</th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>B. Y. U. Lower Division</td>
<td>6,010</td>
<td>53</td>
<td>108</td>
<td>161</td>
</tr>
<tr>
<td>Total Students</td>
<td>7,975</td>
<td>158</td>
<td>328</td>
<td>486</td>
</tr>
</tbody>
</table>

*Information obtained from admission's office of the various institutions.*
C. Administration of the Questionnaire

After construction of the questionnaire it was submitted on a trial basis to a small number of students to ascertain if it had any undesirable limitations. Corrections were made following the completion of this pilot study.

Permission to visit several seminaries to make the study was given by Vice Administrator William E. Berrett of the Unified L. D. S. Church School System. Appointments with the class instructors of the seminaries and Brigham Young University theology classes were made a few days in advance of the visits.

The questionnaire was administered to the students during October, 1960. It was administered by the investigator in all instances; this seemed to provide fewer misinterpretations by the students. The students filled out the questionnaire while the writer was in the classroom. Only questions essential for clarification were answered. The students were asked not to put their names on the questionnaire. There seemed to be no problem for the subjects to respond to the questionnaire even though some six months had passed since they had heard the fireside addresses and had participated in the discussions. Only questionnaires from subjects who had heard at least four of the addresses were used in this study.

D. Tabulation of Data

The data was tabulated at the Brigham Young University Computer Center. Tabulation of the questionnaire is recorded as percentage of figures and the results are shown in tables and charts. In evaluation "favorable" is defined as any percentage over 76 percent.

E. Evaluation of Responses

On the following pages the tables containing the data from the questionnaires are presented. In determining the value of the responses
the following areas will be considered: (1) background information on
the subjects, (2) factors concerning attendance at the Fireside Pro-
gram, (3) importance of the subjects discussed in the programs, and
(4) change in conduct.

1. Background Information on the Subjects

In viewing background information on the subjects, tables have been compiled concerning these factors: (a) type
of marriage of parents, (b) attendance of subjects at church
meetings, (c) observance of the word of wisdom by subjects,
(d) self opinions of subjects as to membership in the L. D. S.
Church, and (e) the dating habits of the subjects.

a) Type of Marriage of Parents

In general, the most active (active in church)
group of our young people come from homes where the
parents have been married or sealed in the temple. 1 In
Table 2 a summary is given.

<table>
<thead>
<tr>
<th>Type of Marriage of Parents</th>
<th>Male</th>
<th>Female</th>
</tr>
</thead>
<tbody>
<tr>
<td>Married in Temple</td>
<td>57.6</td>
<td>54.0</td>
</tr>
<tr>
<td>Sealed in Temple</td>
<td>21.5</td>
<td>22.0</td>
</tr>
<tr>
<td>Sub Total</td>
<td>79.1</td>
<td>76.0</td>
</tr>
<tr>
<td>Ward or Stake Authority</td>
<td>5.1</td>
<td>5.8</td>
</tr>
<tr>
<td>Civil</td>
<td>15.8</td>
<td>15.9</td>
</tr>
<tr>
<td>No Response</td>
<td>.</td>
<td>2.3</td>
</tr>
</tbody>
</table>

This sample indicates that 79.1 percent of the males' and
76.0 percent of the females' parents were married or
sealed in the temple.

1 "Sealed in the temple"--marriage in the temple after a civil
marriage.
b) Attendance of Subjects at L. D. S. Church Meetings

The percentage of attendance of young people at various church meetings is reported in Table 3.

<table>
<thead>
<tr>
<th></th>
<th>Times per month</th>
<th>No Response</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Four</td>
<td>Three</td>
</tr>
<tr>
<td>Male</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sacrament Meeting</td>
<td>76.6</td>
<td>15.2</td>
</tr>
<tr>
<td>Sunday School</td>
<td>77.2</td>
<td>13.9</td>
</tr>
<tr>
<td>Priesthood</td>
<td>82.9</td>
<td>10.1</td>
</tr>
<tr>
<td>M. I. A.</td>
<td>44.3</td>
<td>22.8</td>
</tr>
<tr>
<td>Female</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sacrament Meeting</td>
<td>76.8</td>
<td>18.6</td>
</tr>
<tr>
<td>Sunday School</td>
<td>76.7</td>
<td>17.5</td>
</tr>
<tr>
<td>M. I. A.</td>
<td>68.9</td>
<td>16.8</td>
</tr>
</tbody>
</table>

The above data indicates that 91.8 percent of the males attend Sacrament Meeting three or four times a month, while the females have an attendance record of 95.4 percent. Sunday School attendance shows the males with 91.0 percent attendance three or four times a month, and the females 94.2 percent. The male members attend Priesthood 93.0 percent of the time. Attendance at M. I. A. is slightly lower with 87.1 percent for the males, and 85.7 percent for the girls.

c) Observance of the Word of Wisdom

Notwithstanding the enticing advertising that is placed before youth, this group seemed to maintain the ideals they have been taught in their church. Table 4 shows the results of the survey respecting the observance of the Word of Wisdom by the subjects.
TABLE 4—Observance of the Word of Wisdom

<table>
<thead>
<tr>
<th></th>
<th>Always Uphold</th>
<th>Uphold Most of the Time</th>
<th>Uphold Part of the Time</th>
<th>Very Seldom Uphold</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Male</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Non-use of Tobacco</td>
<td>89.9</td>
<td>8.4</td>
<td>1.7</td>
<td>...</td>
</tr>
<tr>
<td>Non-use of Tea &amp; Coffee</td>
<td>88.0</td>
<td>7.6</td>
<td>1.9</td>
<td>2.5</td>
</tr>
<tr>
<td>Non-use of Beer &amp; Wine</td>
<td>92.4</td>
<td>7.6</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Non-use of Whiskey</td>
<td>94.9</td>
<td>4.5</td>
<td>0.6</td>
<td>...</td>
</tr>
<tr>
<td><strong>Female</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Non-use of Tobacco</td>
<td>97.3</td>
<td>2.7</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Non-use of Tea &amp; Coffee</td>
<td>93.0</td>
<td>5.5</td>
<td>1.2</td>
<td>0.3</td>
</tr>
<tr>
<td>Non-use of Beer &amp; Wine</td>
<td>96.6</td>
<td>2.7</td>
<td>0.4</td>
<td>0.3</td>
</tr>
<tr>
<td>Non-use of Whiskey</td>
<td>96.3</td>
<td>3.4</td>
<td>...</td>
<td>0.3</td>
</tr>
</tbody>
</table>

Table 4 discloses only a very few of the young people who violate the Word of Wisdom part of the time or regularly. A few more (4.5% to 8.4% of the males and 2.7% to 5.5% of the females) rate themselves as upholding the Word of Wisdom "most of the time." The great majority of both males and females uphold the Word of Wisdom always.

d) Young Peoples' Rating Regarding Membership in L. D. S. Church

The young people were asked to rate themselves as to their faithfulness as a member of the church. The result of their ratings is shown in Table 5.

TABLE 5—Young Peoples' Rating Regarding Being a Faithful Member of the Church

<table>
<thead>
<tr>
<th></th>
<th>Male</th>
<th>Female</th>
</tr>
</thead>
<tbody>
<tr>
<td>A very faithful member of the Church</td>
<td>26.6</td>
<td>41.2</td>
</tr>
<tr>
<td>Faithful member</td>
<td>55.1</td>
<td>50.3</td>
</tr>
<tr>
<td>Sub Total</td>
<td>81.7</td>
<td>91.5</td>
</tr>
<tr>
<td>Fairly faithful</td>
<td>17.7</td>
<td>7.3</td>
</tr>
<tr>
<td>Not a faithful member</td>
<td>0.6</td>
<td>0.9</td>
</tr>
<tr>
<td>No response</td>
<td></td>
<td>0.3</td>
</tr>
</tbody>
</table>
The above table shows that 81.7 percent of the males rated themselves as being very faithful or a faithful member of the L. D. S. Church, while 91.5 percent of the females fall into this same category. When one considers the various conditions under which the L. D. S. youth of today live and the criticism directed against them, these ratings seem to indicate a certain stability. There were only 17.7 percent of the males and 7.3 percent of the females who rated themselves as fairly faithful. Less than one percent rated themselves "not a faithful member" of the church.

e) Dating Habits of Youth

Some insight was needed regarding the dating habits of this group. Table 6 gives a tabulation of that information.

<table>
<thead>
<tr>
<th>Dating Habits</th>
<th>Male</th>
<th>Female</th>
</tr>
</thead>
<tbody>
<tr>
<td>Never Date</td>
<td>6.3</td>
<td>4.6</td>
</tr>
<tr>
<td>Seldom Date</td>
<td>32.3</td>
<td>21.0</td>
</tr>
<tr>
<td>Frequently Date</td>
<td>38.6</td>
<td>41.2</td>
</tr>
<tr>
<td>Frequently Date with Same Person</td>
<td>14.6</td>
<td>19.2</td>
</tr>
<tr>
<td>Going Steady</td>
<td>5.1</td>
<td>9.5</td>
</tr>
<tr>
<td>Engaged</td>
<td>3.1</td>
<td>3.4</td>
</tr>
<tr>
<td>No Response</td>
<td></td>
<td>1.1</td>
</tr>
</tbody>
</table>

There are 6.3 percent of the males and 4.6 percent of the females who never date. On the other hand there are 8.2 percent of the males and 12.9 percent of the females who are going steady or engaged.

In summarizing the background information concerning the young people involved in this study, the evidence reported indicates that the majority are maintaining the ideals of the
L. D. S Church to a high degree. (See Table 7.)

The brief glimpse in this chapter of some of the standards young people are required to live should give a better understanding of those who filled out the questionnaires. The only basis of selection used in choosing these youth from the large group of students with whom they associate was that they attended four or more of the fireside addresses. From the classes in which the questionnaire was administered, only three or four students out of 25 or 30 had not gone to the fireside addresses.

2. Factors Concerning Attendance at the Fireside Program

The topic of attendance at the Fireside Program can be divided into two parts: (a) the reasons why the subjects attended the firesides, and (b) the number of students who attended the programs.

a) Reasons for Attending the Firesides

The question was asked of the students in this study: "Why did you attend the Fireside Program?" In the table below the answers are given.

<table>
<thead>
<tr>
<th>Reasons for Attending Fireside Addresses</th>
<th>Male</th>
<th>Female</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pressured to attend</td>
<td>5.2</td>
<td>2.7</td>
</tr>
<tr>
<td>Friends urged me to attend</td>
<td>3.7</td>
<td>3.0</td>
</tr>
<tr>
<td>Desired to attend</td>
<td>72.3</td>
<td>78.2</td>
</tr>
<tr>
<td>Nothing else to do</td>
<td>1.2</td>
<td>1.2</td>
</tr>
<tr>
<td>Other reason</td>
<td>1.6</td>
<td>0.6</td>
</tr>
<tr>
<td>No response</td>
<td>16.0</td>
<td>14.3</td>
</tr>
</tbody>
</table>

Only 5.2 percent of the males and 2.7 percent of the females stated that they were pressured into attending the
firesides. Approximately three-fourths of the group "desired to attend." This indicates that the group, on the whole, was not pressured into attending the programs.

b) Attendance at the Fireside Program

There was a high percentage of the group who attended the programs. The information regarding attendance is given in Table 8.

<table>
<thead>
<tr>
<th>Speakers</th>
<th>List of Fireside Addresses</th>
<th>Percent Who Attended</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Male</td>
</tr>
<tr>
<td>Pres. David O. McKay</td>
<td>Courtship and Marriage</td>
<td>90.5</td>
</tr>
<tr>
<td>Mark E. Petersen</td>
<td>Young People Want Parental Advice</td>
<td>86.1</td>
</tr>
<tr>
<td>Marion D. Hanks</td>
<td>The Church Has It</td>
<td>76.9</td>
</tr>
<tr>
<td>Marion D. Hanks</td>
<td>By the Company He Chooses</td>
<td>89.3</td>
</tr>
<tr>
<td>Marion D. Hanks</td>
<td>Gentlemen Wanted</td>
<td>81.0</td>
</tr>
<tr>
<td>Spencer W. Kimball</td>
<td>Dance Patterns for Youth</td>
<td>77.2</td>
</tr>
<tr>
<td>Spencer W. Kimball</td>
<td>Youth and the Car</td>
<td>89.1</td>
</tr>
<tr>
<td>Spencer W. Kimball</td>
<td>Chastity, Its Price Above Rubies</td>
<td>91.1</td>
</tr>
<tr>
<td>Howard R. Hunter</td>
<td>Dating--When and Whom</td>
<td>86.1</td>
</tr>
<tr>
<td>Howard R. Hunter</td>
<td>A Girl's Responsibility</td>
<td>81.8</td>
</tr>
<tr>
<td>Harold B. Lee</td>
<td>How Important is the Word of Wisdom</td>
<td>84.9</td>
</tr>
<tr>
<td>Harold B. Lee</td>
<td>&quot;Necking&quot; and &quot;Petting&quot; and &quot;Dating&quot;</td>
<td>94.9</td>
</tr>
<tr>
<td>Harold B. Lee</td>
<td>Dating and the Ultimate Marriage</td>
<td>83.5</td>
</tr>
<tr>
<td></td>
<td>Average</td>
<td>85.6</td>
</tr>
</tbody>
</table>

Average attendance at all of the programs for both male and female was about 85.0 percent.
In viewing Tables 7 and 8 it can readily be seen that the majority of the young people did attend the firesides and they did so because they desired to. If an evaluation is desired regarding the influence of speech upon an audience this study can thus be an appropriate one. In addition it has been approached with as little bias as possible.

3. Importance of the Subjects Discussed in the Fireside Program

It is the purpose of this section to discuss how the males and females rated the importance of the subjects discussed in the Fireside Program.

a) Males Rate the Importance of Subjects Discussed

The communication of ideas through speech always receives some type of evaluation by those who listen. The opinions of the males are given in Table 9. The results in Table 9 fall into four percentage categories. The males rated the subjects as important and very important as follows:

<table>
<thead>
<tr>
<th>Grouped according to percentages</th>
<th>Number of subjects rated in given category</th>
</tr>
</thead>
<tbody>
<tr>
<td>90 to 99%</td>
<td>13</td>
</tr>
<tr>
<td>80 to 89%</td>
<td>5</td>
</tr>
<tr>
<td>70 to 79%</td>
<td>1</td>
</tr>
<tr>
<td>60 to 69%</td>
<td>1</td>
</tr>
</tbody>
</table>

Those who rated the subjects fairly important or not important fall into the following categories:

<table>
<thead>
<tr>
<th>Grouped according to percentages</th>
<th>Number of subjects rated in given category</th>
</tr>
</thead>
<tbody>
<tr>
<td>0 to 4.9%</td>
<td>5</td>
</tr>
<tr>
<td>5 to 9.9%</td>
<td>8</td>
</tr>
<tr>
<td>10 to 14.9%</td>
<td>3</td>
</tr>
<tr>
<td>15 to 19.9%</td>
<td>2</td>
</tr>
<tr>
<td>over 20.0%</td>
<td>2</td>
</tr>
</tbody>
</table>

The males seemed to be impressed by the importance of the subject matter presented. This is one of the chief concerns of public speakers--to choose a subject that
TABLE 9.—The Ratings of the Importance of Topics by the Males, Listed in Rank Order

<table>
<thead>
<tr>
<th>Subjects</th>
<th>Very Important or Important</th>
<th>Fairly Important or not Important</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Uphold moral and religious standards of conduct</td>
<td>98.1</td>
<td>1.9</td>
</tr>
<tr>
<td>2. Prepare for temple marriage</td>
<td>97.5</td>
<td>2.5</td>
</tr>
<tr>
<td>3. Avoid &quot;necking&quot; and &quot;petting&quot;</td>
<td>96.9</td>
<td>3.1</td>
</tr>
<tr>
<td>4. Accept responsibility for maintaining moral standards while dating</td>
<td>96.8</td>
<td>3.2</td>
</tr>
<tr>
<td>5. Honor and obey parents</td>
<td>96.2</td>
<td>3.8</td>
</tr>
<tr>
<td>6. Avoid vulgar and obscene speech</td>
<td>94.3</td>
<td>5.7</td>
</tr>
<tr>
<td>7. Refrain from the use of tobacco</td>
<td>94.3</td>
<td>5.7</td>
</tr>
<tr>
<td>8. Accept responsibility to use car wisely</td>
<td>93.7</td>
<td>6.3</td>
</tr>
<tr>
<td>9. Refrain from the use of intoxicating drinks</td>
<td>93.0</td>
<td>7.0</td>
</tr>
<tr>
<td>10. Seek advice from parents on marriage</td>
<td>93.0</td>
<td>7.0</td>
</tr>
<tr>
<td>11. Uphold faithful attitude in church service</td>
<td>93.0</td>
<td>7.0</td>
</tr>
<tr>
<td>12. Modesty in dress</td>
<td>91.1</td>
<td>8.9</td>
</tr>
<tr>
<td>13. Keep in good company</td>
<td>91.1</td>
<td>8.9</td>
</tr>
<tr>
<td>14. Respect and honor church leaders for interest in my welfare</td>
<td>89.3</td>
<td>10.7</td>
</tr>
<tr>
<td>15. Regular church attendance</td>
<td>89.2</td>
<td>10.8</td>
</tr>
<tr>
<td>16. Maintain wholesome conduct at dances and recreational events</td>
<td>88.6</td>
<td>11.4</td>
</tr>
<tr>
<td>17. Seek advice from parents on important matters</td>
<td>84.8</td>
<td>15.2</td>
</tr>
<tr>
<td>18. Follow advice of parents and church leaders on early teen-age dating</td>
<td>82.9</td>
<td>17.1</td>
</tr>
<tr>
<td>19. Seek advice from bishop or other church leaders</td>
<td>73.4</td>
<td>26.6</td>
</tr>
<tr>
<td>20. Seek advice and respect parents regarding individuals whom I date</td>
<td>71.4</td>
<td>28.6</td>
</tr>
</tbody>
</table>
the listeners rate important. The ones who delivered these addresses seemed to have had insight into the religious and social needs of youth.

b) Females Rate the Importance of Subjects Discussed

On the other hand, the females who were questioned felt that some subjects and subject matter were more important than the males rated them. In other cases the females felt certain subjects to be less important than the ratings that the males assigned them. The tabulation of how the females rated the importance of the subjects discussed is given in Table 10. The results in Table 10 fall into three percentage categories. The females rated the subjects as important and very important as follows:

<table>
<thead>
<tr>
<th>Grouped according to percentages</th>
<th>Number of subjects rated in given category</th>
</tr>
</thead>
<tbody>
<tr>
<td>90 to 99%</td>
<td>17</td>
</tr>
<tr>
<td>80 to 89.9%</td>
<td>2</td>
</tr>
<tr>
<td>70 to 79.9%</td>
<td>1</td>
</tr>
</tbody>
</table>

Those who rated the subjects as fairly important or not important may be grouped as follows:

<table>
<thead>
<tr>
<th>Grouped according to percentages</th>
<th>Number of subjects rated in given category</th>
</tr>
</thead>
<tbody>
<tr>
<td>0 to 4.9%</td>
<td>9</td>
</tr>
<tr>
<td>5 to 9.9%</td>
<td>9</td>
</tr>
<tr>
<td>10 to 14.9%</td>
<td>2</td>
</tr>
<tr>
<td>15 to 19.9%</td>
<td>0</td>
</tr>
<tr>
<td>over 20%</td>
<td>1</td>
</tr>
</tbody>
</table>

In reviewing Table 10 it seems that the students were impressed by the content of the fireside topics.

It should be noted concerning the foregoing two tables (9 and 10) that in interpreting the data it should be realized that the young people had been exposed to the subject matter contained in the programs for a long period of time. They were not introduced to these subjects for the first time, but came to
TABLE 10.—The Ratings of the Importance of Topics by the Females, Listed in Rank Order

<table>
<thead>
<tr>
<th>Subjects</th>
<th>Very Important or Important</th>
<th>Fairly Important or not Important</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Prepare for temple marriage</td>
<td>98.5</td>
<td>1.5</td>
</tr>
<tr>
<td>2. Uphold moral and religious standards of conduct</td>
<td>98.5</td>
<td>1.5</td>
</tr>
<tr>
<td>3. Avoid &quot;necking&quot; and &quot;petting&quot;</td>
<td>98.2</td>
<td>1.8</td>
</tr>
<tr>
<td>4. Accept responsibility for maintaining moral standards while dating</td>
<td>97.3</td>
<td>2.7</td>
</tr>
<tr>
<td>5. Honor and obey parents</td>
<td>96.6</td>
<td>3.4</td>
</tr>
<tr>
<td>6. Modesty in dress</td>
<td>96.4</td>
<td>3.6</td>
</tr>
<tr>
<td>7. Refrain from the use of intoxicating drinks</td>
<td>96.0</td>
<td>4.0</td>
</tr>
<tr>
<td>8. Refrain from the use of tobacco</td>
<td>95.8</td>
<td>4.2</td>
</tr>
<tr>
<td>9. Keep in good company</td>
<td>95.4</td>
<td>4.6</td>
</tr>
<tr>
<td>10. Avoid vulgar and obscene speech</td>
<td>94.5</td>
<td>5.5</td>
</tr>
<tr>
<td>11. Regular church attendance</td>
<td>93.9</td>
<td>6.1</td>
</tr>
<tr>
<td>12. Uphold faithful attitude in church service</td>
<td>93.6</td>
<td>6.4</td>
</tr>
<tr>
<td>13. Respect and honor church leaders for interest in my welfare</td>
<td>93.3</td>
<td>6.7</td>
</tr>
<tr>
<td>14. Accept responsibility to use car wisely</td>
<td>93.3</td>
<td>6.7</td>
</tr>
<tr>
<td>15. Seek advice from parents on marriage</td>
<td>91.8</td>
<td>8.2</td>
</tr>
<tr>
<td>16. Follow advice of parents and church leaders on early teen-age dating</td>
<td>90.2</td>
<td>9.8</td>
</tr>
<tr>
<td>17. Maintain wholesome conduct at dances and recreational events</td>
<td>90.9</td>
<td>9.1</td>
</tr>
<tr>
<td>18. Seek advice and respect parents regarding individuals whom I date</td>
<td>89.7</td>
<td>10.3</td>
</tr>
<tr>
<td>19. Seek advice from parents on important matters</td>
<td>89.6</td>
<td>10.4</td>
</tr>
<tr>
<td>20. Seek advice from bishop or other church leaders</td>
<td>79.6</td>
<td>20.4</td>
</tr>
</tbody>
</table>
the Fireside Program with a lifetime of influence from home and church. In spite of this, however, there were a number who stated in their written reactions that this was the first time these subjects had been clarified for them. This seems to the writer to be an important contribution of the Fireside Program.

The young peoples' reactions, in both tables (9 and 10), tend to strongly support the hypotheses advanced in this study that there was a favorable reaction to the fireside addresses and topics chosen.

4. Influence of the Fireside Program in Changing Conduct

On the following pages Tables 11 and 12 demonstrate data concerning the influence of the Fireside Program in changing conduct in young people of the L. D. S. Church. However, in reviewing the results of this part of the questionnaire the reader should not assume that the young people were violators of decent standards and that they suddenly changed to a better way of life. The young men and women might say it this way: "We desire to know more about the ideals of the church and when we are approached with love and understanding we will endeavor to change our conduct in the light of new truth."

The results of the males' improvement in conduct can be found in Table 11. The results of the females' improvement in conduct can be found in Table 12.

In comparing the young ladies with the young men there is evidence that the females have not registered as great a change as the males. The answer (gleaned from other tables in this chapter) seems to lie in the fact that they were living the standards better than the males, and therefore, they did not need to change to the same degree as the males.

The fact that in some cases the students wrote that there was little or no change in conduct can, in some instances,
TABLE 11.—The Ratings of the Influence of the Fireside Program on The Conduct of the Males, Listed in Rank Order

<table>
<thead>
<tr>
<th>Subjects</th>
<th>Conduct Much Improved or Improved</th>
<th>Little Change or No Change In Conduct</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Prepare for temple marriage</td>
<td>51.3</td>
<td>48.7</td>
</tr>
<tr>
<td>2. Honor and obey parents</td>
<td>47.5</td>
<td>52.5</td>
</tr>
<tr>
<td>3. Uphold moral and religious standards of conduct</td>
<td>43.7</td>
<td>56.3</td>
</tr>
<tr>
<td>4. Avoid vulgar and obscene speech</td>
<td>43.0</td>
<td>57.0</td>
</tr>
<tr>
<td>5. Uphold faithful attitude in church service</td>
<td>41.1</td>
<td>58.9</td>
</tr>
<tr>
<td>6. Accept responsibility to use car wisely</td>
<td>39.9</td>
<td>60.1</td>
</tr>
<tr>
<td>7. Accept responsibility for maintaining moral</td>
<td>38.0</td>
<td>62.0</td>
</tr>
<tr>
<td>standards while dating</td>
<td></td>
<td></td>
</tr>
<tr>
<td>8. Respect and honor church leaders for interest</td>
<td>38.6</td>
<td>61.4</td>
</tr>
<tr>
<td>in my welfare</td>
<td></td>
<td></td>
</tr>
<tr>
<td>9. Seek advice from parents on important matters</td>
<td>34.8</td>
<td>65.2</td>
</tr>
<tr>
<td>10. Keep in good company</td>
<td>32.9</td>
<td>67.1</td>
</tr>
<tr>
<td>11. Follow advice of parents and church leaders</td>
<td>31.6</td>
<td>68.4</td>
</tr>
<tr>
<td>on early teen-age dating</td>
<td></td>
<td></td>
</tr>
<tr>
<td>12. Avoid &quot;necking&quot; and &quot;petting&quot;</td>
<td>29.7</td>
<td>70.3</td>
</tr>
<tr>
<td>13. Seek advice from parents on marriage</td>
<td>28.5</td>
<td>71.5</td>
</tr>
<tr>
<td>14. Seek advice from bishop or other church leaders</td>
<td>27.3</td>
<td>72.7</td>
</tr>
<tr>
<td>15. Maintain wholesome conduct at dances and</td>
<td>25.3</td>
<td>74.7</td>
</tr>
<tr>
<td>recreational events</td>
<td></td>
<td></td>
</tr>
<tr>
<td>16. Modesty in dress</td>
<td>20.9</td>
<td>79.1</td>
</tr>
<tr>
<td>17. Seek advice and respect parents regarding</td>
<td>20.9</td>
<td>79.1</td>
</tr>
<tr>
<td>individuals whom I date</td>
<td></td>
<td></td>
</tr>
<tr>
<td>18. Regular church attendance</td>
<td>20.3</td>
<td>79.7</td>
</tr>
<tr>
<td>19. Refrain from the use of tobacco</td>
<td>18.9</td>
<td>81.1</td>
</tr>
<tr>
<td>20. Refrain from the use of intoxicating drinks</td>
<td>18.2</td>
<td>81.8</td>
</tr>
</tbody>
</table>
### TABLE 12.—The Ratings of the Influence of the Fireside Program on The Conduct of the Females, Listed in Rank Order

<table>
<thead>
<tr>
<th>Subjects</th>
<th>Conduct Much Improved or Improved</th>
<th>Little Change or No Change In Conduct</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Honor and obey parents</td>
<td>51.8</td>
<td>48.2</td>
</tr>
<tr>
<td>2. Prepare for temple marriage</td>
<td>44.2</td>
<td>55.8</td>
</tr>
<tr>
<td>3. Uphold faithful attitude in church service</td>
<td>36.9</td>
<td>63.1</td>
</tr>
<tr>
<td>4. Respect and honor church leaders for interest in my welfare</td>
<td>35.4</td>
<td>64.6</td>
</tr>
<tr>
<td>5. Seek advice from parents on important matters</td>
<td>34.8</td>
<td>65.2</td>
</tr>
<tr>
<td>6. Uphold moral and religious standards of conduct</td>
<td>32.3</td>
<td>67.7</td>
</tr>
<tr>
<td>7. Follow advice of parents and church leaders on early teen-age dating</td>
<td>31.4</td>
<td>68.6</td>
</tr>
<tr>
<td>8. Seek advice from parents on marriage</td>
<td>29.0</td>
<td>71.0</td>
</tr>
<tr>
<td>9. Accept responsibility for maintaining moral standards while dating</td>
<td>29.0</td>
<td>71.0</td>
</tr>
<tr>
<td>10. Avoid vulgar and obscene speech</td>
<td>28.3</td>
<td>71.7</td>
</tr>
<tr>
<td>11. Keep in good company</td>
<td>26.8</td>
<td>73.2</td>
</tr>
<tr>
<td>12. Avoid &quot;necking&quot; and &quot;petting&quot;</td>
<td>26.2</td>
<td>73.8</td>
</tr>
<tr>
<td>13. Seek advice and respect parents regarding individuals whom I date</td>
<td>25.9</td>
<td>74.1</td>
</tr>
<tr>
<td>14. Seek advice from bishop or other church leaders</td>
<td>24.1</td>
<td>75.9</td>
</tr>
<tr>
<td>15. Accept responsibility to use car wisely</td>
<td>22.2</td>
<td>77.8</td>
</tr>
<tr>
<td>16. Modesty in dress</td>
<td>21.7</td>
<td>78.3</td>
</tr>
<tr>
<td>17. Maintain wholesome conduct at dances and recreational events</td>
<td>20.7</td>
<td>79.3</td>
</tr>
<tr>
<td>18. Regular church attendance</td>
<td>17.9</td>
<td>82.1</td>
</tr>
<tr>
<td>19. Refrain from the use of intoxicating drinks</td>
<td>11.9</td>
<td>88.1</td>
</tr>
<tr>
<td>20. Refrain from the use of tobacco</td>
<td>10.7</td>
<td>89.3</td>
</tr>
</tbody>
</table>
be interpreted to mean that the young people were already maintaining good standards. One boy's comment will help clarify this column of data: "I am keeping the Word of Wisdom -- how can I change my conduct?"

Preparing for temple marriage and honoring parents received the highest ratings in the change of conduct. These data furnished by youth seem to substantiate the hypotheses that there was a definite change in conduct among those who heard the Fireside Program. From twenty to fifty percent of the males rated eighteen of the twenty subjects as providing a motivation to improve their conduct. Seventeen subjects were selected as motivating a change in conduct on the part of from twenty to fifty percent of the females.

F. Summary of Findings

This chapter has been concerned with presenting evidence affirming the hypothesis that there was a favorable reaction to the Fireside Program by the audience. This section has also been concerned with testing the hypotheses that there was a change in conduct among certain young people due to the Fireside Program. In support of this dual hypotheses data have been compiled from the questionnaires used in this study concerning the background of the subjects, and the factors concerning their attendance at the programs. Tables have been drawn up showing the importance of the subjects that were discussed in the Fireside Program, and showing that there was a reported change in conduct among young people.
CHAPTER VI

EVALUATION AND STUDENT REACTIONS TO THE FIRESIDE PROGRAM

The questionnaire used in the study asked for written comments from the young people. Participants were asked to comment on the following: (1) "Give your frank reaction to the fireside addresses," and (2) "Give your frank reaction to the fireside discussions." The written comments that each individual made constitute a valuable part of this study in determining the validity of the hypotheses that (A) the Fireside Program was received in a favorable manner by the participants of the study, and (B) the Fireside Program was instrumental in changing the conduct of young people. It can also be noted that the comments indicate that the programs were of value in educating and teaching youth about moral standards, dating and marriage; and, the programs left a favorable impression concerning the continuing value of speech as a means of "personal" communication.

In summarizing the reactions made by the students regarding the fireside addresses and discussions a tabulation has been made. The table separates the statements of the males from those of the females and the comments regarding the addresses from those of the discussions. The reactions range from very favorable to very unfavorable. Table 13 indicates the results.

In giving more detailed insight into how the students felt about the Fireside Program a sampling of favorable and unfavorable comments was picked at random and is given in this chapter. Reactions to the addresses are again separated from those on the discussions and the
comments are given in the subjects' own language. This chapter will evaluate selected statements. More of these statements can be found in the Appendix. Although additional information on the students (such as age, sex, etcetera) is not given in this section, it can be found in the Appendix.

TABLE 13.—Summary of Reactions Made by Students Regarding the Fireside Addresses and Discussions

<table>
<thead>
<tr>
<th></th>
<th>Fireside Addresses</th>
<th>Fireside Discussions</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Male</td>
<td>Female</td>
</tr>
<tr>
<td>Very Favorable</td>
<td>15.8</td>
<td>29.8</td>
</tr>
<tr>
<td>Favorable</td>
<td>72.8</td>
<td>62.6</td>
</tr>
<tr>
<td>Total</td>
<td>88.6</td>
<td>92.4</td>
</tr>
<tr>
<td>Unfavorable</td>
<td>10.8</td>
<td>6.1</td>
</tr>
<tr>
<td>Very Unfavorable</td>
<td>0.6</td>
<td>1.5</td>
</tr>
<tr>
<td>Total</td>
<td>11.4</td>
<td>7.6</td>
</tr>
</tbody>
</table>

A. Constructive Reactions to the Addresses

As indicated in the table, a majority of the participants reported a favorable reaction to the fireside addresses. Many regarded them as generally acceptable. Others were especially impressed with subjects on dating and conduct, and marriage.

1. Comments Relating to Temple Marriage

a) These addresses helped me very much in preparing for temple marriage. The addresses helped me in choosing a date that would make a good mate. They helped me in understanding other people as well as myself. . .

b) These firesides were very inspiring. The topics they discussed were topics of great interest to me. I feel that these firesides helped me to realize my faults and improve them. Some day I hope to be married in the temple and those topics which were discussed will help me a great deal.

c) I think that the fireside addresses made very clear good points, and I had a very good reaction as far as most things
are concerned. The firesides expressed very well the importance of temple marriage.

d) They helped me pattern my life in the future. I really appreciated these talks because at home I never get any help with dating problems and these helped me out a lot. I hope there will be more talks about temple marriage and dating problems.

e) I enjoyed the fireside addresses very much. My boyfriend and I are having some difficulty. We don't do anything to mar our virtue but we are having troubles about necking and petting. The fireside addresses have helped us both--especially the last one on TEMPLE MARRIAGE.

2. Comments Relating to Dating and Conduct

a) They were very informative and helpful in settling issues of standards of which I had formerly had doubts. They helped the other kids understand my point of view towards things as I stood on the same grounds as the church. They put forth positive suggestions for patterns of living.

b) I feel much closer to the General Authorities in knowledge of them. I am more aware of how I should conduct myself morally and spiritually. The youth of the church need advice from such men with wisdom. People who couldn't meet these men were able to become aware of them and their advice through firesides.

c) I feel the firesides were very good. I only wish they had originated earlier. It was about time somebody came out and said something definite about what is right and wrong (especially on moral conduct) instead of hem and hawing around.

d) I thought that most of them were inspiring and motivating. In some cases the subjects of the talks were of more interest to me than in others. I especially enjoyed the talks on dating, moral standards and on being a lady or gentleman.

3. Comments of General Acceptance

a) I think that the fireside addresses were very well presented, and given at a time when the youth of the church needed something of this nature to correct some of their actions. I, myself, had several points clarified as to the church's position on these matters as, being a convert, I was not too aware of them.

b) I found them to be of great interest and an aid and guide to
my life. I can honestly say I have heard just about everything spoken about, but it was put in a way that I desired to improve myself and my habits.

c) ... They made me realize a lot more how much this church meant. I learned that if I had a problem to consult my parents and bishop.

d) I feel that they are very wise. Even though I do and always have upheld the church standards and honored the leaders of the same, I always appreciate hearing their counsel and advice. It helps me to know if I am doing right and makes me very grateful for my heritage, membership in this church, and the wonderful parents I have been blessed with who have brought me up rightly before my Heavenly Father.

B. Negative Reactions to the Addresses

Some young people had generally unfavorable reactions to the addresses. Others felt that the talks were not directed to the proper age group, or that the material had been heard before. Still others were not impressed because they felt the addresses were unrealistic, or that the church's view on morals was too strict. The following are some representative comments from this group.

1. Comments Relating to Unrealistic and Too Strict a View on Morals

a) I think they were good except they wore their welcome out. Often I felt like the church was pushing the morals too often. It made me feel like the church thought teenagers and young adults were really going to the dogs. However, I enjoyed them.

b) Not realistic. Half the time the kids listened but it didn't always sink in. At times they made love sound like a sin, especially before marriage. If you believe that, how will you ever be able to adjust after marriage?

c) Some of them didn't talk like they understood us and our problems too much...

d) ... Sometimes I thought the talks were a little bit strict; for instance--the use of the car. I disagreed with the statement that you should kiss your boyfriend as a brother or father. I believe there is nothing wrong with a goodnight
kiss if you have gone out with the boy steadily for two or three months.

e) I felt that in a few instances the church took an unrealistic attitude toward boy-girl relations. I think we should modernize our approach to the obvious problem. Don't ever let down our standards. A more realistic attitude would facilitate understanding.

f) Too much stress on sex; they think that we know nothing of it.

2. Comments that Material Had Been Heard Before

a) I don't think they did very much good. They didn't tell me anything I didn't already know. I thought they were a waste of time except for the discussions.

b) As my father is a bishop I was rather forced to attend the firesides. I enjoyed them and kind of wanted to attend them all the time. It seems, however, that we get all this information in Sunday School, Church, M.I.A., and Seminary. I actually get a little tired of hearing it over and over again.

c) The kind of kids who need to hear what was said are the very ones who didn't attend. I feel I, and the majority of kids in our ward, gained little or nothing. They're all good kids who have always obeyed the laws of chastity and virtue. I feel that these addresses were repetitious, and actually worthless unless the kind of kids who need to would attend and then pay attention to what is said.

3. Comments that the Program Was Not Directed to the Proper Age Group

a) They seemed to be directed to a lower age level than college.

b) Geared for high school people in most cases. They will do much good here, but it would also be good if some of the talks had dealt with college problems, military service and missions.

c) I think that they were on a much too immature level and I don't feel that they made a big impression.

d) Addresses were over most young (12-17) peoples' needs. Are not most young people basically good? Must a thirteen or fourteen-year-old girl be continually reminded of the dangers of sex?... Can a thirteen or fourteen-year-old discuss sex intelligently?
4. Comments that Programs were Generally Unacceptable

a) ...Some topics can be helpful and some topics are of no use. People have certain things they like to do and they cannot change. I know when I go to church I am not too reverent, no matter how many lessons I hear on being reverent, I cannot change. I feel as though I will have to grow out of the childishness myself. In my own way and time.

b) Good thoughts, but did they do any good? I was bored except during one or two.

c) I was forced to go to them and I hated every one of them. I would like for once to hear a sermon that wasn't directed straight at teenagers or the youth of the church.

d) I thought the addresses were very good, but that the thirteen firesides could have been condensed down into three or maybe four firesides. By doing this they might have been able to keep the kids' attendance and interest up. But when it went on as long as it did, a lot of kids lost interest or began to feel that it was too much the same general ideas that they had already heard about, so they stayed home.

C. Affirmative Reactions to the Discussions

The young people were interested, on the other hand, in entirely different aspects in the discussion periods than they were in the addresses. Those who regarded the discussions as helpful considered the items of being together to hear and express viewpoints, and the value of having the points of the addresses clarified in discussion.

1. Comments Relating to Being Together to Hear and Express Views

a) The discussions were very good because everyone could express his own way of thinking. We could find out how our opinions differ from those who participated in the discussions. I feel that it does very much good to hold these firesides and to have a good time. It has helped me very much.

b) I thought these discussions were very good. They got all of us talking and stating our own problems on the view. I enjoyed them because everyone felt they were a part of the fireside. They were an essential part of the fireside.
c) The discussions were embarrassing at times; but it was important to get each other's views on the subjects. They brought us closer together as a group. They enabled us to have some good clean fun together. They brought the youth and the leaders of the ward closer together.

e) I always enjoy a good discussion, especially with people of my own age. We discussed many interesting subjects. I think the firesides should continue—they helped me in many ways.

e) I learned how others felt about the things that were going on. They gave me a chance to express the way I felt. They always made me feel a little sorry for the things I have done. They helped me to understand how others feel about our church.

f) The discussions were very helpful in bringing out different viewpoints. They made me realize I am not alone in the many difficulties that arise. I can express myself more freely among my own associates.

2. Comments Indicating that Points of the Addresses Were Clarified in Discussions

a) The discussions following the addresses... clarified many things for me. They brought the people in our ward closer together and we came to a better understanding of why the standards were set as they are.

b) The discussions were very interesting. I like to discuss topics of that nature. Also, the discussions helped me to understand better what had been said.

c) When I ever had a question in my mind I have always taken part. This discussion helped me to understand the addresses more clearly. I had no questions after the discussion was over at each meeting. I feel I have learned much from the addresses and discussions.

d) By a short discussion after the inspirational talks I feel we can better understand the subject being discussed and see or talk about problems which exist in our own lives.

e) The discussions after the fireside are very helpful. If you have any questions after the talks you can ask them and then you won't go home feeling kind of funny because of your question. They also help build your testimony.
D. Negative Reactions to Discussions

Some young people felt that the discussion periods were un-profitable. A few individuals stated a general inacceptance or the feeling that the periods were too long. Others were unhappy either because there was a lack of participation among the students or because the discussions were disorganized. Some felt that the discussion leaders monopolized the time.

1. Comments relating to Disorganized Discussions or a Lack of Participation
   a) Our discussions have been very feeble. No one will speak up. The teacher tried to bring us into discussion but nearly always failed.
   b) I did not enjoy the discussions after the addresses in our ward. They seemed to detract from the spirit of the talks. Specifically, they were not organized enough to keep the members on a specific subject and they were constantly wandering and contradicting one another.
   c) The discussions in our ward were boring because they just had questions and answers, no discussion. Nobody would participate because of this...
   d) I never once heard a very satisfying discussion on the talks. An attempt was usually made, but either the young people were reluctant to speak or the person conducting the discussion was not too sure of what they were trying to do.
   e) I felt that the discussions failed in my ward for two reasons: (1) the reactions were poor (we did not take part) and (2) most of the time the leader of the discussion was not very good. Many times we didn't have the list of topics sent out by the church to guide our discussions.

2. Comments Indicating that the Discussion Leader Monopolized the Time
   a) I didn't like the discussions because they were always monopolized by one person. This person was the leader, and always talked the whole time on personal experiences.
   b) The older members at the firesides that were our advisers, instead of directing the fireside chats, bogged the whole discussions. I can't understand; I counted the times our explorer leader answered and it was more than all the
others combined.
c) ... Sometimes the group leader is a little too overboard on his authority over us. He won't listen to our ideas or problems, but instead he practically gave another speech.
d) Most of the time the adults did all the talking. I was afraid to speak out because some of the kids considered me a "goody goody" anyway...

3. Comments that Discussions Were Generally Unacceptable or Too Long
a) The chats were too long. I realize this is important, but we have other things to do.
b) I was rebellious. But most of the time I just daydreamed.
c) We had boring discussions because we were with boys. They have different opinions and it is best to stay among your own sex, because the girls have more to say than the boys.
d) These were stretched out far too long after the talk. The talk was explanation enough in itself, or would have been good with just a little summary after, but an hour was too long to discuss the same material over and over. But panel discussions were fun, interesting, and different.
e) In our fireside discussions, there was too many wise cracks to help us very much.
f) They didn't sway my thinking too much since I knew the people and their personal beliefs. I didn't accept their beliefs as law since they weren't experts.
g) My dad is in the bishopric, and I went to them to support him. I think they are a waste of time.

E. Summary of Evidence in Support of the Hypotheses

After study and evaluation of many of the comments written by the students themselves the questions may now be posed, (1) was there a favorable reaction to the Fireside Program, and (2) was there a change in the conduct of participants in the Fireside Program? In support of an affirmative answer to the hypotheses, in addition to the many comments already given, may these be added:

1. Comments Relating to the Addresses
a) I really enjoyed the fireside addresses. I feel they really helped me a lot. I do believe that I have a greater desire to try and live a better life since then. I don't know what I would have done without them. They have helped me to understand everything more clearly.

b) I thought they were very inspirational and convincing. I have always upheld the laws of the church but I was going steady. I quit going steady when I heard these firesides. I have never enjoyed myself quite so much as I have since I listened to these firesides. They were a guide to me.

c) The addresses were interesting, educational, and gave me some good standards. They will help determine the conduct of all who heard them. They helped point out some of the dangers of these years and how to recognize and avoid them.

d) I feel that the fireside addresses are very important and should be continued. I feel teenagers need to know what the general authorities of the church have to say regarding their prominent problems. I feel that these firesides have brought myself and my family closer to the church.

e) The talks bring a person who is more or less on the borderline either into activity or completely out. In my case because of my moral conduct it led to the breaking of my engagement. I have become more active in the church and hope to become a good member. Constantly talking about moral principles has its effect on those not obeying them.

f) My reactions were like that of most of my friends. The talks are very helpful, and they are inspiring. The Lord inspired the men to give these addresses to help youth. I enjoyed listening to them and they have helped me do better. The addresses have helped me to be more active in church functions as well as my duties to my parents.

g) I really like the fireside chats; they taught me a lot of things I did not know. It also taught me a lot on how to respect my parents and so on. Dating, smoking and drinking have been always bad, and the firesides taught me that, too.

h) I think that these firesides are very important in teaching and reminding the youth of the church to uphold and retain the most treasured possession they have--virtue. These things which I have fallen down in, have been repented of, and even though I have gone wrong, these firesides have brought to me a fuller realization of the most important things I have--my parents, church membership, and
leaders to help me and give me advice.

i) I thought as far as my personal problems go it was the best help and advice I had received. These addresses started me to realize the importance of holding up these standards. I am sure without this help I would have made many mistakes which would hurt me in my relationship to God.

j) I enjoyed the firesides very much. I missed a few which I wish I hadn't. I feel they were very good but came too late to keep me from serious mistakes. I only wish they could have been given earlier. If so, I'm sure they would have given me more strength to meet the onslaughts of the adversary.

2. Reactions Relating to the Discussions

a) In discussing these things, it has helped me to realize things I do wrong. These discussions helped me in having a desire to talk things over with my parents. They helped me in knowing what a girl's responsibility is to herself and to others.

b) I think these discussions changed me—in fact, I know they have changed me a great deal. To live, be here, clean and worthy in all ways.

Realizing from the foregoing evidence that the subjects did offer very definite affirmative or negative reactions, the writer submits the following conclusions to this part of the study.

1. The hypotheses that the Fireside Program was favorably received by the young men and women of the study can be accepted. Table 13 concludes that the vast majority of subjects considered the programs favorable. In addition, the written comments submitted in this chapter tend to substantiate the hypotheses. It is true that not all of the reactions were favorable. It is apparent that some of these criticisms should be heeded as constructive and helpful in nature. The favorable comments bear out the fact that even those who are well educated in the gospel or very faithful in the church stated that they learned new things in the firesides, and that the addresses
strengthened their testimonies.

2. The hypotheses that the Fireside Program changed conduct in some young people can be accepted from the evidence presented in this chapter. It seems, however, that the addresses were more instrumental in changing conduct than were the discussions. Some of the young people stated that the programs motivated them to change their undesirable behavior. This is an important contribution of the Fireside Program.

3. In addition to supporting the hypotheses, other contributions seem to have been gleaned from the programs. They include these points.

   a) The discussions and addresses clarified many points of church doctrine and courtship procedures for the young people of the church.

   b) The Fireside Program strengthened the desire among youth for a temple marriage and a motivation to maintain high moral standards.

   c) The young people were impressed by the deep interest and concern shown by the General Authorities in conducting the programs and in speaking to the youth of the church.

4. One other conclusion concerning the programs is the fact that the church leaders were able to "personally" communicate with their audiences even though they were not able to appear in person, thus further bearing out the influence of speech as a means of education and persuasion. None of the students seemed dismayed by the fact that they were not able to see the authorities or meet them personally.
CHAPTER VII

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

The Fireside Program had a definite goal and purpose for the youth of the L. D. S. Church. There was an awareness that youth needed a clarification of the ideals and standards regarding dating, marriage, moral standards, use of the car, and the choice of proper friends. Elder Mark E. Petersen directed the committee that was in charge of the program.

The weekly Fireside Program was started January 3, 1960, by President David O. McKay; the program continued weekly for twelve weeks with five other General Authorities giving addresses. Reports indicated that thousands of young people met in small groups in homes all over the church. The firesides were composed of two main parts: (1) the address by one of the General Authorities, and (2) a group discussion following the address conducted by members of ward bishoprics.

The purpose of the present study was to investigate the reactions and influence that the L. D. S. Fireside Program had upon a certain group of Utah high school and college students of the Latter-day Saint Church.

A. Objectives of the Study

The four specific objectives of the study were:

1. To obtain the reasons why the young people attended the firesides.

2. To discover the reaction of the young people regarding the appeal the speeches had upon the youth who heard them.
3. To disclose the impression the subjects discussed had upon those who responded to the study.
4. To obtain the opinions and reactions of the young people in reference to the effect the subjects had upon their conduct.

B. Method of Procedure

The subjects for the study were 158 single male and 328 single female students enrolled in three Utah L. D. S. Seminaries and Brigham Young University during the fall of 1960.

A questionnaire was constructed to obtain: background information about the individual, basic information concerning student reaction to the fireside topics, addresses and discussions, and change in conduct. The questionnaires were presented to the subjects in their seminary and college theology classes during the month of October, 1960, by the investigator. The questionnaires were gathered at the end of the class period. The results were tabulated through the Brigham Young University Computer Center.

C. Summary of Findings

The hypotheses has been tested and the evidence gathered and submitted. The evidence indicates the support of the two hypotheses that
(1) there was favorable reaction to the topics, addresses and discussions. (2) There was a reported change of conduct among participants of the Fireside Program. The following table indicates in brief the evidence that supports the hypotheses.

D. Conclusions

Although six months had elapsed from the last fireside (and nine months from the first address), the young people still seemed to have a clear retention of the impressions left by the firesides.
TABLE 14.—A Summary of the Fireside Program that Shows the Reactions, Change of Conduct and Background of the Subjects of the Study

<table>
<thead>
<tr>
<th>1. Favorable Reactions to the Topics</th>
<th>Male Percent</th>
<th>Female Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>80.2</td>
<td>86.6</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>2. Favorable Reactions to the Addresses</th>
<th>Male Percent</th>
<th>Female Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>88.6</td>
<td>92.1</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>3. Favorable Reactions to the Discussions</th>
<th>Male Percent</th>
<th>Female Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>75.3</td>
<td>77.4</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>4. Church Attendance of Subjects (3 or 4 times per month)</th>
<th>Male Percent</th>
<th>Female Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sacrament Meeting</td>
<td>91.8</td>
<td>95.4</td>
</tr>
<tr>
<td>Sunday School</td>
<td>91.1</td>
<td>99.2</td>
</tr>
<tr>
<td>Priesthood Meeting</td>
<td>82.9</td>
<td></td>
</tr>
<tr>
<td>M. I. A.</td>
<td>67.1</td>
<td>85.7</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>5. Reasons for Attendance at Firesides</th>
<th>Male Percent</th>
<th>Female Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Subjects &quot;Desired to Attend&quot;</td>
<td>72.3</td>
<td>78.2</td>
</tr>
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<table>
<thead>
<tr>
<th>6. Type of Marriage of Parents</th>
<th>Male Percent</th>
<th>Female Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Married in Temple or Sealed</td>
<td>79.1</td>
<td>76.0</td>
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</table>

<table>
<thead>
<tr>
<th>7. Adherence to the Word of Wisdom</th>
<th>Male Percent</th>
<th>Female Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>91.3</td>
<td>94.8</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>8. Dating Habits of Subjects</th>
<th>Male Percent</th>
<th>Female Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Subjects not going steady or engaged</td>
<td>91.8</td>
<td>86.2</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>9. Subjects' Opinion Regarding Type of Member</th>
<th>Male Percent</th>
<th>Female Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Very Faithful and Faithful</td>
<td>77.7</td>
<td>91.5</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>10. Change in Conduct</th>
<th>Male Percent</th>
<th>Female Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>31.8</td>
<td>27.9</td>
</tr>
</tbody>
</table>

The following conclusions are made as a result of this investigation:

1. Some of the people who needed this type of program the most were generally absent.

2. Discussions periods contained some limitations:
   a) There was too much preaching by the discussion leader.
b) Discussion periods were too long.
c) Discussion leader often monopolized the periods.
d) There was often too formal an atmosphere.

3. This group of subjects have the following distinctive qualities:
   a) A high self-rating as a member of the L. D. S. Church.
   b) A high attendance at church meetings.
   c) A high percentage of the parents were married or sealed in the temple.

3) A high adherence to the word of wisdom.

4. The majority of young people attended the firesides because they desired too.

5. The young people had the opportunity in the discussions to express their opinions, ask questions, and learn the point of view of peers.

6. A large majority of the young people rated the topics given in the addresses as important or very important; while only a small minority rated them fairly important or not important.

7. There was a wholesome attitude manifested towards a change of conduct or behavior as indicated by the young people studied.

8. A most favorable response to the Fireside Program as a whole was manifested.

9. The youths were impressed with the interest that General Authorities demonstrated in them.

10. Recorded speeches from the General Authorities seem to be an impressive method of communicating to youth.

11. The firesides provided a means of getting the young people together so the bishopric of the wards could become better acquainted with them.

E. Recommendations

On the basis of the data gathered, the following recommendations
are made:

1. Plan a program for the young people who are inactive.
2. Limit this type of program to one specific age level (such as a sixteen to nineteen-year-old group).
3. Hand out literature to each individual as a reminder of the evening’s activity or topic.
4. Have a stake or regional workshop for all leaders of youth in the various areas of the church. Train leaders to become more skilled in leading discussions and evaluating subjects.
5. Have a shorter meeting time. Anything over an hour is too long to hold rapt attention. Limit discussion period.
6. Limit the scope of the material and be more specific.
7. Have smaller groups (such as 12 to 17 people instead of 25 to 40).
8. Hold firesides once or twice a month. A weekly meeting is too often.

E. Recommendations for Future Study

1. A similar study could be conducted on the reaction and opinion of L. D. S. youth to the second series of Fireside Programs given in 1960-1961.
2. Conduct a study on recent married couples who heard the talks when they were single and see what effect they had upon their choice of a mate and type of marriage.
3. Study the young people in a given area who did not attend the Fireside Program and a similar group that attended the program.
4. Conduct a study concerning the two series of Fireside Programs (1960 and 1961). The purpose of such a study would be to obtain an overview of the entire church-wide youth program. This study might include the parents of the subjects in order to
get their reaction; it would be of value to know of their opinions as to whether or not the parents felt that the programs had an effect upon the children.

5. Study the Fireside Program in reference to the different age groups, determining what groups benefited the most from the programs. This study might be expanded to include more Latter-day Saint young people outside of Utah and perhaps even outside of the United States.
APPENDIXES
APPENDIX I

QUESTIONNAIRE TO SUBJECTS
CHURCH FIRESIDE QUESTIONNAIRE

Six months have passed since the last address of a series of fireside talks were given by the General Authorities to the youth of the church. This is a study to obtain your impression, reaction, opinion and feeling about the series of talks.

Stake_________________ Ward_________________  
Male____ Female____ Age____ Priesthood (for males)____

Year in school: High School (circle) 1 2 3 4 College (circle) 1 2 3 4 5  
Enrolled in Seminary: Yes____ No____ Number of years____

Have you filled a mission? Yes____ No____  
Do you hold a church position? Yes____ No____ Name Position____

How were your parents married? In the Temple____ Sealed in the Temple____

By Ward or Stake Authority____ By Civil Officer____

I date: Never____ Seldom____ Frequently____ Frequently with same Person____

Going Steady____ Engaged____

<table>
<thead>
<tr>
<th>Rate your attendance at church meetings (average per month this year)</th>
<th>Four</th>
<th>Three</th>
<th>Two</th>
<th>One</th>
<th>Never</th>
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<tr>
<td>Sacrament Meeting</td>
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<td>Sunday School</td>
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<td>Priesthood (for males)</td>
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<td>M. I. A.</td>
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Give the reasons for your attendance at the firesides. Rank your choice as: first choice 1, second, 2, etc. check below.

List of Fireside Addresses

- Check addresses you heard
- Pressure to attend
- Friends urged me to attend
- Desired to attend
- Nothing else to do
- Other Reasons

<table>
<thead>
<tr>
<th>Fireside Addresses</th>
<th>Check addresses you heard</th>
<th>Pressure to attend</th>
<th>Friends urged me to attend</th>
<th>Desired to attend</th>
<th>Nothing else to do</th>
<th>Other Reasons</th>
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<tr>
<td>Pres. McKay</td>
<td>Courtship and Marriage</td>
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<td>Elder Petersen</td>
<td>Young People Want Parental Advice</td>
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<td>Elder Hanks</td>
<td>The Church Has It</td>
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<td>Elder Hanks</td>
<td>By the Company He Chooses</td>
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<td>Elder Hanks</td>
<td>Gentlemen Wanted</td>
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<tr>
<td>Elder Kimball</td>
<td>Dance Patterns for Youth</td>
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<tr>
<td>Elder Kimball</td>
<td>Youth and the Car</td>
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<td>Elder Kimball</td>
<td>Chastity, Its Price Above Rubies</td>
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<tr>
<td>Elder Hunter</td>
<td>Dating--When and Whom</td>
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<tr>
<td>Elder Hunter</td>
<td>A Girl's Responsibility</td>
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<td>Elder Lee</td>
<td>How Important is the Word of Wisdom</td>
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<tr>
<td>Elder Lee</td>
<td>&quot;Necking&quot; and &quot;Petting&quot; and &quot;Dating&quot;</td>
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<td>Elder Lee</td>
<td>Dating and the Ultimate Marriage</td>
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<tr>
<td>Rate your impression of the topics given in church fireside addresses (check your rating)</td>
<td>Do you feel that the fireside addresses motivated you to make any change in your conduct (check rating)</td>
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<td>Very Important</td>
<td>Important</td>
<td>Fairly Important</td>
<td>Not Important</td>
<td>Much Improved</td>
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<td>Little Change</td>
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<tr>
<td><strong>The subjects discussed at the firesides</strong></td>
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<tr>
<td>1. Honor and obey my parents</td>
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<td>2. Regular attendance at church</td>
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<td>3. Modesty in dress (for girls)</td>
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<td>4. Avoid &quot;necking&quot; and &quot;petting&quot;</td>
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<td>5. Follow advice of parents and church leaders on early teen-age dating</td>
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<td>6. Prepare for a temple marriage</td>
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<td>7. Uphold moral and religious standards of conduct (virtuous living)</td>
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<td>8. Seek advice from parents on important matters</td>
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<td>9. Seek advice from bishop or other church leaders</td>
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<td>10. Avoid the vulgar and obscene in speech</td>
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<tr>
<td>11. Keep in good company</td>
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<td>12. Refrain from the use of intoxicating drinks</td>
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<td>13. Refrain from the use of tobacco</td>
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<td>14. Seek advice and respect parents regarding the individuals whom I date</td>
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<td>15. Maintain wholesome conduct at dances and recreational events</td>
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<td>16. Seek advice from parents on marriage</td>
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<td>17. Uphold a faithful attitude toward rendering service in the church</td>
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<td>18. Accept responsibility for maintaining moral standards while dating (conforming to standards of courtesy, justice and virtue)</td>
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<td>19. Respect and honor church leaders for their vital interest in my welfare</td>
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<td>20. Accept responsibility to use a car wisely (obey traffic laws, avoid drinking, avoid staying out too late, and uphold moral conduct)</td>
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<tr>
<td>Rate how you observe the Word of Wisdom</td>
<td>Always Uphold</td>
<td>Uphold Most of the time</td>
<td>Uphold Part of the time</td>
<td>Very Seldom Uphold</td>
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<td>Non-use of tobacco</td>
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<tr>
<td>Non-use of tea or coffee</td>
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<td>Non-use of whiskey or hard liquors</td>
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<td>Non-use of beer or wine</td>
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<tr>
<td>Rate your conduct in upholding moral standards</td>
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Do you rate yourself as:
1. A very faithful member of the church____
2. Faithful member____
3. Fairly faithful____
4. Not a faithful member____

A. Give your frank reaction to the fireside addresses:
1. ____________________________________________

2. ____________________________________________

3. ____________________________________________

4. ____________________________________________

B. Give your frank reactions to the fireside discussions:
1. ____________________________________________

2. ____________________________________________

3. ____________________________________________

4. ____________________________________________
APPENDIX II

COMPLETE TEXTS OF THE THIRTEEN FIRESIDE ADDRESSES, BY RADIO AND RECORDING, AND DISCUSSION OUTLINES SENT TO BISHOPRICS BY THE FIRESIDE COMMITTEE

Courtship and Marriage by President David O. McKay
January 3, 1960

President Clark, President Moyle, President Joseph Fielding Smith, other General Authorities of the Church and their wives, General Superintendency of the YMMIA, General Presidency of the YWMIA, and members of the Youth of the Church:

I greet you on this important occasion, and congratulate you upon your opportunity of having heard the excellent messages rendered by those who have participated on this program.

My responsibility comes under the heading "We Live Our Religion." I know of no activity in which we can demonstrate that fact more impressively than in the subject assigned to me as a topic for tonight: "Courtship and Marriage."

While listening to the messages tonight from the young people, these lines came to me:

You ought to be true for the sake of the folks who think you are true.
You never should stoop to a deed that your folks think you would not do.
If you are false to yourself, be the blemish but small, you have injured your folks; you have been false to them all. (Edgar A. Guest)

Perhaps there are few, if any, subjects of more interest or of more importance than courtship and marriage.

When in the process of creation it was opportune for man to assume mortality, he heard the eternal pronouncement "Thou mayest
choose for thyself."

Thus man, among all other created things, became a recipient of the divine gift of free agency, and with it the accompanying responsibility.

As a principle ever to be kept in mind, to the tens of thousands assembled tonight I repeat to each one:

You are the person who has to decide
Whether you'll do it or toss it aside
You are the person who makes up your mind
Whether you'll lead or will linger behind--
Whether you'll try for the goal that's afar
Or just be contented to stay where you are.¹

In the Doctrine and Covenants, the Lord clearly sets forth the significance of marriage: "And again, verily I say unto you... marriage is ordained of God unto man." It is, therefore, not a ceremony to be entered into lightly, to be terminated at pleasure, or a union to be dissolved at the first difficulty that might arise.

To members of the Restored Church, marriage is a divine ordinance, and when directed by intelligent parenthood, the surest and safest means for the improvement of mankind.

To build a happy fireside clime
for weans and for wife,
That's the true pathos and sublime
O' human life. (Robert Burns)

When Jesus referred to marriage, He associated with it the lofty command: "What God hath joined together, let no man put asunder."

With few exceptions, marriage is a universal desire. Every young person at some time or another looks forward to the consummation of that event. Professor Henry C. Link, psychologist, corroborates this as follows:

Within the past three years I have, in connection with certain nationwide studies among college students, asked the young women such questions as:

"What carreer in life is most important to you? Do you consider marriage and helping a husband in his career more important, less important, or equally as important than a career of your own?"

From 90 to 95 percent of the college women have answered that a carreer as a wife and mother is their primary aim, and that helping a husband in his career is more important than a

¹Edgar A. Guest, Selections for Public Speaking, (Scribner's, 1930).
career of their own. The growing belief among college women that the making of a home, the raising of a family and furthering the career of a husband are in themselves a career of major importance, indicates a wholesome return to fundamentals.

I believe that condition prevails generally among our young people of the church, notwithstanding prevailing economic changes that are threatening the permanence of the home necessitating wives to work and mothers to leave their children with baby sitters.

Let us never lose sight of the fundamental fact that home is the basis of civilization and that members of the church have the obligation to build ideal homes and to rear exemplary families. With this obligation in mind, I now name five conditions contributing to a successful marriage:

1. An Unsullied Reputation

A successful marriage begins before you even approach the marriage altar. It begins when you are accepting invitations in your teenage years to attend social parties. It begins with the manner in which you say goodnight to your companion. Maintaining an unsullied reputation during courtship contributes to a solid foundation upon which to build a happy home. This is illustrated by the experiences of two girls as follows:

Being a teenager is quite confusing to me because there are so many temptations and problems which seem to come all at once. One of these problems which has bothered me a great deal concerns dating. I have heard so many different ideas and explanations on this subject that I am quite confused.

But I have gone out with boys for a good year and a half, and I have learned many things. I have felt that I would like to save my affection until I meet the man that I am to marry. However, several of my friends seriously disagree with me and feel that I am being an extremist. They have made me very unhappy because of many things they have said, and I have begun to wonder if some of my ideas might be wrong.

Nearly all of us agree that it is wrong to sit and kiss and spoon for long periods of time. I am completely against that, but they tell me that after a boy has taken me out several times and shown me a good time I should show my appreciation by a good-night kiss. I have never felt this to be true. Several boys that I have dated have been quite offended, and feeling that I did not like them, have quit asking me out. When I do finally meet the man I should marry, I shall want to give him
all my love and affection, and I believe that the kiss will mean more if it has not been thrown to all the other boys too.

Incident number two is the story of a girl who did not believe in being true to her future husband. She thought she would win the favor of young men by yielding to their advances:

She is a pretty girl, and she dresses well. She rarely lacks for a date in the middle of the week. She is never free on weekends. But her dates come and go with the regularity of the ocean tides, and for the most part they are just as impersonal. Fellows date Sally for the single reason that she is well known as an easy mark.

To be seen with her several times bolsters a man's reputation as a casanova who knows his way around. But few fellows date her any longer than it takes to find congenial replacements all their own. The new girl may not be so attractive or stylish or all the things that Sally ironically owns up to, but her date will feel that she is his alone, not inclined to neck with Tom tomorrow as she did with Frank the day before.

A good reputation may sound stuffy, but it is something to cherish. The decision is up to you. The average fellow never takes advantage of a girl he really likes.

2. A second important factor is choosing a congenial companion.

The problem of choosing a proper, congenial mate is very vital. During the period of courtship young people should mingle with one another and become acquainted with one another's dispositions. The young girl inclined to music who learns to play an instrument, or who sings, is more likely to find a good mate than one who sits at home refusing to go out in society.

The boy who participates in athletics is more likely to find a congenial mate than one who sits by the television or radio. In other words, associations are conducive to happy marriages because young folks become acquainted with one another and have more opportunity for choice.

Here, young people, let me sound a note of warning against "going steady" too young. It is true that a young girl finds in it a sense of present security so far as dates to public functions and social parties are concerned, and it may be the determining of a final union, but "going steady" too early in life is fraught with handicaps with which hopeful, fiery youth should not be subjected.
In the first place, young people are very susceptible—quick to "fall in love," and being immature in judgment, may not distinguish between fascination or passion and true admiration or genuine love.

In the second place, "going steady" limits, if not excludes, girls and boys from having the opportunity of becoming acquainted with one another. For example, dancing with the same partner during an entire evening prescribes the social spirit of the ballroom.

But the worst of early choosing to "go steady" is that it gives to the young man a sense of familiarity or ownership, and to the young girl, a feeling of belonging, a rapturous state to be consummated rightly only by marriage vows. But when experienced by unbridled, daring youth, it becomes like fruit plucked before it is ripe, something unsavory, uncontributive to connubial joy.

Some day you may discover that your choice of your "steady" was premature.

Ever be mindful that following childhood, youth has other obligations besides choosing a mate or having a "good time." He must determine first of all what kind of character he will develop. He must decide what his trade or profession will be, and if and when he chooses a wife, how he will support her and the children.

"Going steady" may so enchant the couple that these other associated obligations may be given too little consideration.

3. Sacredness of Promise

The third ideal I name as contributive to the happy marriage begins when you kneel at the altar, each covenanted to be true to the other. A man who gives his word, if he be honorable, is bound more than when he signs a contract, because his word is his bond, and so is the contract of marriage, and particularly when the couple kneels in the house of the Lord, signifying that each is worthy of the other.

The young girl knows that he to whom she gives herself is just as worthy of fatherhood as she of motherhood, and she is justified in thinking so. Each is free from any memory of the boy who "had his fling." It is a glorious feeling to know that each is only for the other.

Marriage offers an opportunity to share in the love and care of children, the paramount purpose of marriage. "Without children—or without believing that children are important—marriage is incomplete and unfulfilled."
True, children take time, give trouble, and require more patience than we sometimes have. They interfere with freedom, good times, and luxury. But the children are the real purpose behind marriage. If we do not put the proper value on parenthood, we are not emotionally or socially ready for marriage.

Young people, marriage is a relationship that cannot survive selfishness, impatience, domineering, inequality, and lack of respect. Marriage is a relationship that thrives on acceptance, equality, sharing, giving, helping, doing one's part, learning and laughing together.

Violation of the marriage vows proves the violator to be one who cannot be trusted, and "to be trusted is a greater compliment than to be loved."

Always keep in mind the fact that the covenant you make is a fundamental factor to your happiness in marriage.

So, thus far we have as contributing factors in marriage, (1) A Good Reputation, (2) A Congenial Mate, and (3) Honor at the Marriage Altar.

4. A fourth factor is self-control in the home.

During courtship, keep your eyes wide open, but after marriage, keep them half shut. What I mean by this may be illustrated by the remark of a young woman who said to her husband, "I know my cooking isn't good. I hate it as much as you do; but do you find me sitting around griping about it?" This "griping" after marriage is what makes for unhappiness. A wise mate learns to control the tongue.

Boys flying kites haul in their white-winged birds--
You can't do that way when you're flying words....
Thoughts unexpressed may sometimes fall back dead,
But God himself can't kill them when they are said.
(Will Carlton)

Do not speak the complaining word; just walk outdoors. I once heard of a couple who never had a quarrel, for they decided that whenever one lost his or her temper he or she would go out and take a walk. He spent most of his time walking.

Under this heading of self-control, indulgence in tobacco, failure to master appetites for alcoholic stimulants have been a source of unhappiness in otherwise happy homes, and changed into tragedy many an otherwise useful life. In courtship and marriage neither taste tobacco nor tipple in strong drink.
5. A fifth contributing factor I name is courtesy.

During courtship each is pleased to anticipate the wishes of the other, and, within the bounds of propriety, to take joy in granting those wishes. Too many couples look upon the covenant at the marriage altar as the end of courtship.

It should be the beginning of an eternal courtship, and that means the same consideration in the home for the wife that was given to her as a sweetheart in courtship; the same consideration for the husband, even though he sits behind the paper in the morning and doesn't say a word. Life becomes humdrum, but that "humdrum" is broken if we remember that "if you please," "thank you," and "pardon me," are just as appropriate and as much appreciated after marriage as before.

In the home blessed with children, children seeing father courteous to mother, and mother to father, partake themselves of that attribute, just as they breathe the air of the home, and thus become refined and cultured children, for the essence of true culture is consideration for others.

Do not forget, when difficulties arise, when debts begin to pile up and taxes have to be paid, when babies require coddling and perhaps feeding at night—that courtesy after marriage is a contributing factor toward harmony and peace in the home.

Nothing is more becoming in a great man than courtesy and forbearance. Be punctual with your wife and with your children. If duties detain you, do not hesitate to apologize and explain. Punctuality and consideration after marriage are important factors of a congenial home.

I conclude by giving you a glimpse of the significance of an ideal marriage ceremony. The bridegroom kneeling at the altar has in his heart the dearest possession that a husband can cherish—the assurance that she who places her hand in his in confidence is as pure as a sunbeam, as spotless as the newly fallen snow. He has the assurance that in her purity and sweetness she typifies divine motherhood. Now, young man, you tell me, will you, whether that assurance, that complete faith and confidence, is not worth everything else in the world.

And equally sublime is the assurance the young girl has that the man whom she loves, to whom she gives herself in marriage, comes to her with that same purity and strength of character which she brings to him. Such a union will indeed be a marriage ordained of God for the glory of his creation.

This is your heritage, Youth, as you contemplate an eternal partnership, and I pray that you may realize it, and find the true joy and
and happiness of such a cherished ideal, in the name of Jesus Christ. Amen.

Young People Want Parental Advice by Mark E. Petersen
January 10, 1960

What is wrong with American youth?
That is the question we hear on every side today. What is wrong with our young people? Why all this adverse publicity?
Are today's headlines giving us a true or false conception of our boys and girls?
Is there really as much wrong with them as the news writers would have us believe?
There is a good deal wrong with some of them, all will agree, and that is why the screaming headlines.
But how many are involved? How many really go wrong?
Less than 10 percent. Some say only 3 percent.
Would you believe it from the picture that is painted?
The fact is that the bad get the headlines, not the good. Violence receives the attention, not decency and right.
And the fact is also that more than 90 percent of the youth of today are not troubling the police, they are not problems to their communities, they are not bad citizens.
But just not being bad is hardly enough. How good are they? Are the 90 percent really good, and if so, how are they using their good qualities?
Are they building a greater America, or are they drifting with the stream?
Most of our young people are good at heart. They desire what is good, and hope for success. They want to achieve. Most of them know that success in life is based on sound principle, not on deceit and dishonesty.
Clean living, fair dealing, treating others as they hope to be treated themselves, are fundamental to their progress in life--and they know it.
But they know something else, too--and that is that they are still young.
Many of them have not yet tried their wings. They have not yet acquired a sound philosophy of life. They lack experience, and admit it.
Although some may think they know all the answers, they are in the minority. Most boys and girls sincerely appreciate wise advice in planning their lives.

A recent national survey indicated that among the young people themselves 94 percent expect and hope to receive this guidance from their parents.

More than three-fourths of the boys and girls interviewed in the survey said they would gladly accept their parents' assistance in personal problems—if only that assistance were forthcoming.

But parents themselves often fail. Many of them are at a loss to know how to help their own children. They too need guidance. Who can give it to them?

Both parents and children understand that there can be no real success in life without good character.

Good character in turn must rest on a basis of justice and morality. Justice and morality are fruits of true religion. They are divine in their origin.

Then if we are to have success through good character—morality and justice—we must in self-defense keep in close touch with the divine.

We must recognize the fact that we cannot live well without God.

Properly explained, true religion can be an infallible guide to good conduct. Good conduct makes good people, good homes, good communities, and a great nation.

Most young people want good homes and they want to live in good towns. They seek worthwhile friends. How may they obtain them?

Again this question brings us back to religion.

Can there be any real goodness without the Author of goodness?

Can we live apart from God?

But how can young people become acquainted with Him? How can they translate His teachings into ideals of their own?

They never can do it in ignorance, that is sure? No one can be saved by ignorance from any undesirable situation.

As the glory of God is intelligence, so the glory of men and women and boys and girls is intelligence. Truly intelligent people believe in and serve God.

But how will they learn about Him?

Home is the place in which we should first be taught these things. In the family circle parents should teach their children the facts
of life—the facts of spiritual life—the truth about their relationship to God.

But although many parents do this for their children, others do not.

Then what are young people to do?

With or without home training in religion, they should turn to the church. They know they cannot properly evaluate influences in their lives without a reliable measuring rod.

How can they know right from wrong without being told by someone who really knows?

Are they to establish their standards of decency from the cheap talk of the street?

Is street talk reliable? Is gang philosophy the thing which builds sound character and makes good citizens?

Young people must become selective in the influences they allow to enter their lives.

They must choose wisely their companions, their recreation, their ideals and personal standards, asking with each choice: "What will this do to me or for me?"

And how can they obtain the background to wisely make these choices?

They can obtain it from the church.

The gospel is the answer: The gospel is for young as well as for old. It can help you set up standards of what is good for you and what is not.

It can help you choose good friends. It can guide you in your dating. It can help at work, at school, or at play.

Its guidance is so vital and so unerring that no young person planning for life can afford to be without it.

Realizing this, the Church of Jesus Christ of Latter-day Saints will bring to you in the weeks to come a series of discussions for youth.

Needful direction will be given the young people on sound values, honorable conduct, happy marriage, and the dating and association that leads to a good marriage.

As subsequent speakers discuss these topics week by week, a foundation of happy living may be laid for the youth of America who will be shown a picture of the fruits of goodness as found in honorable friends, close associations, and high ideals.

No one needs to stray into paths which lead to failure, Everyone
may achieve the best things in life.

We invite you to listen to these discussions in the weeks to come and learn how to be truly happy while young.

Discussion Outline

1. Most young people do stay out of the hands of the police, it is true. But are they actively building good character, choosing good habits and friends, making a contribution to society? Not being bad is hardly what we want. We must be BUILDERS. We must be good--but good for something.

2. Influences that help us grow:
   a) Choice of friends
   b) Choice of good places to go
   c) Alliance with the church
   d) Honoring father and mother and making home life better
   e) Discuss how each one builds better character

3. The importance of faith in our lives today:
   a) It gives us a broader view of our future possibilities
   b) It gives us guidance and direction--makes our lives purposeful
   c) It keeps us from serious mistakes
   d) It helps us live a balanced life

The Church Has It by Marion D. Hanks
January 17, 1960

A few years ago two young men were executed by a firing squad at a western state prison for a brutal murder. Just before their deaths they issued a statement which included the following:

Inasmuch as we have only a few hours more to live we wish to make a public statement.
First, we do not protest against being punished. We are found guilty of a serious crime.
In the second place we wish to say, in partial excuse for ourselves, that we did not have a fair chance in life. Coming from broken homes, we grew up in neglect, denied parental care, affection and guidance.
Religious training would have pointed us in the right direction, but we were not taken to Sunday School or church services. While in prison during the long years of waiting we have tried to build up in ourselves what was lacking.
May our tragic lives and ending serve as a warning to all--
young and old.

Many people were sad about that tragic ending, for it truly was a sobering warning to parents, and to those who will someday be parents.

Can a good home mean so much? Do religious training and church activity matter so much? Let's think for a few minutes about that.

Years ago a teacher asked a group of us in a class to help him list those things which lead to unhappiness. We then considered each list, and talked about the importance of our religion in helping us to enjoy the good things, and to avoid or overcome the others. What would you put on such lists? Probably about what other sincere young people have, for the suggestions are usually about the same. The list of things people need to be happy always includes friends, health, education, work, freedom, and achievement. Service to others is usually on the list, and also getting along with the family. Self-confidence, self-discipline, and faith in God are often added. Many fine young people have learned early in their lives that to be happy a person must know what is right and have the courage to do it.

The opposites to these suggestions usually are on the list of things which bring unhappiness and failure.

Imagine that we have such lists before us as we talk. Think about each suggestion—friends, health, satisfying work, achievement, etc. Does the church help you to obtain these things? Does it help you to avoid failure and unhappiness? Have you realized how wide are the interests of the church, and how it can help to bless and strengthen you?

To enjoy true happiness one must understand that his life has meaning and purpose. He must have a clear outlook on life. The church helps us to find the purpose of life and thus assists us to avoid the confusion that keeps many from being happy. Through the church we learn of our relationship to God, and learn reverence for Him.

But the church has more for us than the great eternal truths about God, Christ, man and the world we live in. It touches every part of our experience. It helps us to have high ideals and to set high standards and to want to do what is right. It helps us to build good character. The church is a place to find worthwhile companions and lasting friends. It teaches us to love others and get along with them.

The church helps us to develop clean minds and strong, healthy bodies. It has something to say about good citizenship, and is interested in our economic welfare. It helps us to enjoy good and beautiful things. It even influences what we eat and how we dress!

I once heard a college professor who was an active church member tell a group of other teachers about his religion, at their request. Many of them thought of the church only as a place to which one went for an hour on an occasional Sunday to listen to someone else sing and preach
and pray He told them that his religion was the most important thing in his life, and said:

The most important thing I know about the church is that it blesses me with the opportunity to participate, to gain knowledge, to serve and to worship. It enriches my whole life. It includes all the goodness and truth I have learned in all my studies. It supplies what nothing else can, the values which help me understand how science, art, and philosophy are to be used.

My religion, he said, influences the way I feel about my family, my students, my work. It gives me a guide to moral behavior. It affects the way I act when I am away from my home and family, when I am at the country club Saturday night as well as when I am attending a meeting Sunday morning. To me religion and life go hand in hand.

I once met a young man who was looking for what the teacher had found. He had read from the Bible the words of Luke describing the years in the life of Jesus between ages 12 and 30: "And Jesus increased in wisdom and stature and in favor with God and man." This young man wanted to "increase" in the same way. He wanted to develop his mind and his body, to make friendships with good people, to get spiritual understanding. He wanted to worship in a church that not alone encouraged him to "believe," but taught him what to believe and showed him how to live happily. He said he wanted a testimony that would help him to want to do the will of God.

In the church my young friend found what he was looking for. He found that religion should and does affect everything about one's life every day of the week. He found his answers, friendships, standards, and ideals, a guide to conduct, and the inspiration to want to live a clean life.

And what of you, young folks? Ideals, standards, friends, faith--these are indispensable to your happiness and success. Where will you find them? There is no place but the home and the church. If you have a home where religious faith, activity, and good example are found, where parents lead the way in love and wisdom, you are very fortunate. If you do not, realize that the church is the one place in the world where you can find what you must have to be happy. If you do have such a home and if you are blessed with a good school and a wholesome community, still the church will provide the leadership, principles, program, priesthood, and the inspiration necessary for the full and happy life you want to live.

The purpose of the church is to help you find happiness in this world and in the world to come. This you can achieve through learning, living, serving, and sharing the gospel of Jesus Christ.
Discussion Outline

Recall the statement from the two prisoners who were about to be executed:

Inasmuch as we have only a few hours more to live and because our execution is attracting so much attention we wish to make a public statement.

First, we do not protest against being punished. We are found guilty of a serious crime.

In the second place, we wish to say, in partial excuse for ourselves, that we did not have a fair chance in life. Coming from broken homes, we grew up in neglect. In youth, we were denied parental care, affection and guidance.

Religious training would have pointed us in the right direction, but we were not taken to Sunday School or church services. While in prison during the long years of waiting we have tried to build up in our souls what was lacking. We now try to accept our severe punishment with true religious resignation.

May our tragic lives and ending serve as a warning to all--young and old.

1. Consider this statement, and especially their explanation of their difficulty. What do you think about this? Do home training and parental example mean so much? How could church attendance and religious training have helped them?

2. Have the young people in attendance help the leader list in one column of a blackboard or a large sheet of paper where they can plainly see it those things that lead to success and happiness. In another column list some of the things that lead to failure and sorrow.

Affirmative

<table>
<thead>
<tr>
<th>Happy family relationships</th>
<th>Service</th>
</tr>
</thead>
<tbody>
<tr>
<td>Friends</td>
<td>Love</td>
</tr>
<tr>
<td>Health</td>
<td>Achievement</td>
</tr>
<tr>
<td>Education</td>
<td>Happy Marriage</td>
</tr>
<tr>
<td>Work</td>
<td>Children</td>
</tr>
<tr>
<td>Freedom</td>
<td>Faith in God, self, others</td>
</tr>
<tr>
<td>High personal objectives and standards</td>
<td>Emotional stability</td>
</tr>
<tr>
<td>Responsible behaviours</td>
<td>Creative and cultural</td>
</tr>
<tr>
<td>Good conscience</td>
<td>opportunities</td>
</tr>
</tbody>
</table>

Negative

(The items listed will be basically the opposite of those in the affirmative column.)

3. How does the church help individuals to achieve and enjoy these necessary things, and to avoid or overcome the negative ones?
4. How does the church help us to maintain emotional stability?
   a) Understanding of life's purposes and realistic acceptance of tribulation and death as part of life's experience—2 Nephi 2:2; D & C 24:8; D & C 121:7-9; etc.
   b) Responsible behaviour and thought—D & C 90:24; D & C 121:45, 46; D & C 46:32.
   c) Freedom from fear—D & C 38:28; Alma 5:26-31.

5. What does the church teach us about our relationship with God?
   a) What can we do about improving worshipfulness and reverence in the church?
   b) Why, when, and for what should we pray—D & C 112:10; 2 Nephi 32:9; Alma 34:17-28; 2 Nephi 4:35; D & C 46:30.

By the Company He Chooses by Marion D. Hanks
January 24, 1960

One of the most important choices any of us ever make in this life is our choice of the companions with whom we share our time and lives.

Thoreau said of good friends and wholesome companions, "The virtues we appreciate we to some extent appropriate." If we are so wise and fortunate as to have companions who have the virtues that can help us to become the kind of people each of us would really like to be, we are greatly blessed. Companions can do wonderful things for us. If they are happy, generous, thoughtful, honest people, we will very likely be that way when we are with them and will be more inclined to be so when we are absent from them. If they habitually use clean and decent language, we will likely talk that way, too.

If our companions are prone to kind and noble thoughts, they will in all likelihood help us turn our thoughts in that direction also. If their habits are sound and sensible we will be influenced towards such habits. If they do things that are wholesome and constructive, we will likely go along. Someone once said that it would not be difficult to think clean thoughts and behave modestly and talk respectfully if we were walking down the street with President McKay.

Yes, companionship matters. Companions can do many favorable things for us—or some things that are not good to us.

The crowd we are in can provide an environment of ideas that are unworthy or evil. They can use bad language that stays in our minds to our detriment. They can put us in touch with bad habits and tempt us and perhaps lead us to do things which, were we by ourselves, we would
never do nor think of doing.

In short, companions can do a great deal for us, or something very significantly unpleasant to us. It matters very much with whom we choose to spend our time.

I remember clearly the day a young replacement came aboard a ship upon which I was serving in the Pacific. He was a very capable boy, cheerful, friendly, and popular among the crew. He seemed to have a fine potential for leadership, and to have everything about him that suggested the promise of a successful and happy life. Then one day I began to notice a little change in Tommy. It was about the time he started to associate with a group of men that liked to gather on the fantail of the ship to talk about their latest conquests ashore, to tell evil stories and talk foul talk and seek to impress the younger boys that they were important and commendable people because they had done much that was evil.

At first, Tom would have little to do with them, but then as our circumstances aboard ship brought us more closely together, I observed that he began to spend a little more time on the fringe of this group. He reacted somewhat negatively and even defiantly to any suggestion made to him about the dangers involved in such an association. He was, he said, a "big boy" now. He would choose his own companions and make his own decisions.

One day in a foreign port, Tommy made his first excursion ashore with some of his new friends. When liberty time was ended, they were still away. Thirteen hours after Tommy was due at the ship he was dragged aboard between two shore patrolmen, his uniform filthy, his face bruised. In due time the individuals in the group were all tried before courtsmartial. Tommy was found guilty of absence without leave, drunkenness, resisting arrest, and other charges. There went into his service jacket as a permanent record of that night's activities, notations of the imprisonment and loss of pay to which he was sentenced.

As we sat talking for a few minutes before Tom was taken ashore to be confined, he said something to me I could never forget. Through his tears and heartbreak, he said, "What will I tell my mother? What will I tell my girl? What will I tell my friends?" He said the only thing he could remember from his whole experience was going into a tavern with some of the men and accepting one drink. In their desire to get Tommy in the same class with themselves, his companions had drugged his drink, and deliberately put him into a tragic circumstance of having done all that he had done that night without a single conscious recollection of one step of it! He really hadn't meant to do any of the things he did. His only conscious mistake was to choose bad companions, to refuse to follow counsel stubbornly and rebelliously.

I am sure Tommy has never again underestimated the
importance of choosing carefully the companions with whom one shall spend time, or of accepting counsel from those of wider experience.

The problem my young friend had with his companions is not unique. Thousands of others have found themselves in similar difficulties. They have been hearing--and many of them refusing to accept--good counsel on the matter through all the generations. Listen to the writer of the Proverbs:

Enter not into the path of the wicked, and go not in the way of evil men. Avoid it, pass not by it, turn from it... For they sleep not, except they have done mischief;... unless they cause some to fall. The way of the wicked is as darkness; they know not at what they stumble. (Proverbs 4:14, 15, 16, 19.)

There is another incident I would share. A time ago a lovely Latter-day Saint high school girl was invited to attend a party. Because those who invited her were seemingly sound and attractive and desirable companions, my young friend--let's call her Gerry--was thrilled and happy at the invitation. She wore her best dress and had her hair fixed and meticulously groomed. When she arrived at the party she found a large group of girls, all freshmen or sophomores in high school. Soon the cigarettes were brought out and everyone began to smoke--except Gerry that is. A little while later a sixteen-year-old girl began to open bottles from a case of champagne which her father had provided. Again everyone--except Gerry--began to drink.

Right from the beginning it seemed that all eyes were on Gerry because she alone in the whole crowd wasn't indulging. At first they coaxed her. And they began to make sneering remarks and after a time openly mocked her. Gerry didn't feel very good about all of this. She was uncomfortable and unhappy, and sorely tempted to go along with the crowd, simply because she did not want to be laughed at and to be so alone. But Gerry had ideals and a mind of her own. She had the courage to do what she knew was right even though she was alone. Finally she left the place in tears, accompanied by their smirks and laughter.

At home she sobbed out the story of the unhappy experience, and was comforted by a grateful mother who thanked the Lord through her tears that Gerry had had courage to turn away from the crowd when the crowd was doing that which she knew was not good. And what of Gerry? Now the lovely wife of a worthy companion, mother of a fine little family, she remembers her hour of decision, and fervently thanks God that she had sense enough to do the right thing.

There are so many stories like these--and almost countless incidents where a young person has gained faith and strength and courage from a wholesome group of companions who have a sense of values and high ideals and the wisdom to live according to them.

Wonderful young folks, be careful whom you choose to share
your time and life with. Be careful with which crowd you travel. Be wise enough to realize that the crowd is very often wrong, that crowds don't think. Individuals can think their own thoughts, make their own decisions, choose their own conduct, in spite of what others in the crowd choose to do. That the majority or even all the others in a crowd choose a certain course of conduct doesn't make it right. If you can't join a crowd in clean fun and decent talk and actions that you know are worthy of you, then you have the courage to leave the crowd.

Give your association and your loyalties to those who bring out the best in you, who help you to be better, who are good for you. Be wise enough to know that no worthwhile companion, and certainly no true friend, will ever lead you into temptation, give unrighteous stimulation to that side of your nature that needs discipline and control, or help you to make memories that can only bring shame or sorrow.

Realize, as a wise man said, that "Men tend to take on the characteristics of the company in which they travel." Do all you can to lift others and strengthen them, and help them find the right direction, but have the wisdom and the courage to part company with that association which will not be lifted and will bring you no good. Realize that you still have yourself and your own life to account for, and the lives of all those who are tied to you with love and affection to consider.

Choose your thoughts, your words, your habits, your conduct with care—and realize that the companions with whom you choose to spend your time can affect all of these for the better or the worse.

Blessed is the man that walketh not in the counsel of the ungodly.

My son, if sinners entice thee, consent thou not. If they say, Come with us...walk not thou in the way with them; refrain thy foot from their path: For their feet run to evil.... (Proverbs 1:10, 11, 15, 16.)

Walk in the way of good men, and keep the paths of the righteous.... (Proverbs 2:20.)

Discussion Outline

1. A quotation from Thoreau was used in the talk. What does it mean?

"The virtues we appreciate we to some extent appropriate."

Have someone in the group rephrase the statement (Example: "What we like, we copy.")

2. How do we learn to appreciate good qualities or virtues in people? Can we become attracted to bad qualities the same way?
Men tend to take on the characteristics of the company in which they travel.

3. How do most young people who smoke or drink get started with the habits?

4. Do you think parents or leaders or others should have anything to say about the companions young people choose?

5. Did Gerry do the right thing in not smoking and drinking? In leaving?

What would you have done if you had been in Gerry's position?

6. Do you remember the story of Aladdin? (Aladdin's precious lamp was lost to an evil person who called "New lamps for old," offering something shiney and enticing and worthless in exchange.) Do you see any relationship between this story and those who try to entice us to give up what we have been taught, in exchange for habits and actions that we know are not good, which "everybody is doing?" Is everybody doing them?

7. Can crowds think?

8. What would you do if you were part of a group in a car with the driver speeding or driving recklessly? Is it any of your business?

9. How long should you stick with and try to reform a crowd that is doing things you don't believe in?

10. Can the right crowd influence young people for good, like the wrong crowd influences them for bad? Do you know an example? (If possible find some young person who has been brought into the church through Seminary, M.I.A., or a good crowd or a strong individual, or who has been led to better habits, or to temple marriage, or to some other worthy achievement through good influence.)

Gentlemen Wanted by Marion D. Hanks
January 31, 1960

Last week we talked about the importance in our lives of the companions with whom we spend our time. Now let's think for a few minutes about the responsibility a young man has to his friends and associates--and especially to the girl whom he escorts on a date.

Just as each of us is affected by the individuals with whom we persistently spend our time, so we touch for good or ill the lives of many with whom we associate. Others respond to our example and influence. I am still impressed by a statement heard in my boyhood from one who
had been in the presence of a wholesome, courageous personality. He wrote: "When I met him I was looking down; when I left him I was looking up."

Several years ago I visited the magnificent national gallery in Washington and read engraved in marble these words:

For the whole earth is the sepulchre of good men, and their story is not graven only on stone over their native earth, but lives far away, without visual symbol, woven into the stuff of other men's lives.

Our association does have an effect in the lives of other men. We can help them and bless them and encourage them in many ways that are important.

What do you do for your friends, or to them? When you are with them do you help them to think good thoughts, use clean language, do decent things? Are you good for them? Will they be better individuals because of you? Do you help them to be their best selves? Will your influence be a strength and satisfaction to them? Or will it be the opposite? Memory is eternal; nothing is lost, in the eternal sense. What kind of attitudes and thoughts and words and stories and experiences will be "woven into the stuff of other men's lives," because of you?

I well remember a man who put an evil story into my memory when I was a Tenderfoot Scout. I have never repeated it, I do not try to think of it, but with the multitude of good things there are to remember, this bad story is still there. If I permitted myself to do it I could think of it now. I will not do so, but I know it is there, stored away in my memory with other unworthy things which I would like to forget.

What of you, and your friends? And especially, what of the lovely girl you escort on a date--who accepts your invitation to spend an afternoon or an evening with you in some activity or entertainment? What is your relationship with her? What do you owe her? What is your responsibility to her?

These questions would seem to have obvious answers to young men who have been properly taught in their homes and schools and churches, young men who are and want to be gentlemen. But the answers need to be restated.

The obligation of a young man who escorts a girl is to protect her from all harm or danger or evil of any kind, from any source. It is to guard her virtue, and honor, and reputation under every condition, even at the cost of his own life. It is to feel the same responsibility for her that a decent man would feel for his own sister or mother or daughter. It is to be a gentleman.

There are many young men who are not governed by such noble
and honorable motives these days; there have always been. They are un-
mannerly and discourteous. They drive carelessly, dangerously. They
think they have to go along with the crowd. Their intention and motive is
not to protect the young lady in their company from evil or unrighteous
or unvirtuous conduct. Some of them would impose evil on her if they
could, and often they do. They do their damage and then move on to other
conquests. They are not gentlemen. They are dangerous and should be
shunned like vipers.

When you take a young lady on a date you want to enjoy yourself.
You want to get to know her better. If you are wise you have in your
mind the real purpose of dating and courtship, which is to give young
people an opportunity to get to know different individuals, to let them
develop their own personalities, and to discover these attributes and
traits they like in others. Such proper and happy experience qualifies a
young man or a young lady to intelligently seek out a partner for life
when that time comes.

You ought to have some fun, of course. But what is fun? There
is no real fun in the experience or the memory of taking a lovely, clean
young lady to places where no lady should go, or in putting her into cir-
cumstances or with company that will embarrass her, or leading her to
do things that will be remembered with shame. Conduct which under-
mines the self-respect of another human being is not the kind of fun any
man worthy of the name would seek or accept. So find your enjoyment in
the right kind of places, with worthy companions, doing things that will
really be fun to recall, always.

Remember, young man, that the kind of companion you are with
this young lady can have a very serious effect upon her life, now and later.
If you do not help her protect her character and her reputation, you can
change her whole life. The influence of your association may well effect
her other friendships and companionships, the type of person she will
eventually marry, and therefore the kind of home and family she will
have, and even her eternal opportunities. Does this seem to be stretching
things too far? Think about the old Japanese proverb: "The reputation
of a thousand years may be determined by the conduct of one hour."

What do you owe the parents of the girl you date—the mother and
father who have cared for her and clothed and fed and nurtured and edu-
cated her, who love her more than they love their own lives, whose
earthly and eternal happiness is bound up in her happiness? Have you
ever thought of this? Do the young men who go out "on the make," to use
an ugly and disgusting phrase of the vernacular, think of it?

Listen to a wonderful letter written by a loving mother to a
young man who is dating her daughter. Think about it as I read:

You are a fine chap who takes my daughter out and both she
and I like you a great deal. Our feelings for you are very different
naturally. She thinks of you as a good friend, and one with whom she has gay, interesting evenings. You call for her and she dresses in her most attractive clothes and joins you merrily to depart for a show, dance or perhaps a party. I stay home and think about you, and my feelings for you are those of partnership. I am trusting to you the most precious thing I own. Perhaps that sounds sentimental but it is true. For years I guarded the tiny person she used to be, fed her the right food, put her to bed for a long night's rest, watched her teeth and temperature and general health.

I tried to watch her mental health, and the health of the spirit within her as well. I tried to teach her to be fair, honest, and strong, to regard herself as valuable, something not to be neglected or thrown away carelessly. She is something like a gardenia to me--the flower so white and sweet--and I am letting you borrow that flower for a while. All I ask of you is that you keep her in cool, clean air, that she might come back to me fresh and sweet. If you have ever seen a gardenia brown and shriveled around the edge of the petals, you'll know what I mean. Take care of her for me--I am trusting you.

Would you accept this from me as the father of four lovely daughters: We parents couldn't possibly care more what kind of man you are, whether you are sensible and honorable and have courage enough to protect your partner from every threatening thing. If she likes you, you can have a great influence on her life, and upon ours. Are you man enough to respect that kind of responsibility?

There is another reason why you should be so careful to protect your date from any evil influence, and that is your own future happiness. Are you mature enough to look ahead a few years to the time of your own marriage and parenthood? You will have a wife and perhaps daughters. What will you want for her? What hopes will you have for her life and happiness? What kind of young men will you want to escort her? What will you expect of him? How will you want him to act? What kind of places will you want him to take her? What kind of companionship will you hope he will choose to travel with? What kind of man will you hope he is?

Would you want to leave your sister or your mother or your wife or your daughter in the company of a coward, or a fool? Would you want to turn one of them over to the companionship of a man who had no sense of principle or honor, who could not be trusted to control himself?

If your sister or daughter were involved would you want her to be under the protecting care of a young man who was weak or had no sense of responsibility, who would go along with the crowd, whatever the crowd was doing, would be too foolish or fearful to leave the crowd, if necessary, or to insist upon responsible driving or language or conduct?
Fine young men, accept the full implications of responsibility when you escort a girl. "Be strong, and of good courage, be not afraid." Be honorable and courteous. The great Goethe said,

There is no outward sign of courtesy that does not rest on a deep moral foundation.

Help your girl, help all your associates, to be their best selves. "If you treat an individual as he is, he will stay as he is, but if you treat him as if he were what he ought to be and could be, he will become what he ought to be and could be."

Have fun, but let it be wholesome fun. Go places, but let it be the right places. Be with good companions. Do the things that will be good to remember, next week and next year and always; that will permit quiet consciences and self-respect in yourself and your companions, next week and next year and always.

Protect your honor, and that of your friends, and of your girl, at any cost.

Discussion Outline

1. In the talk Elder Hanks quoted the following statement:

   For the whole earth is the sepulchre of good men, and their story is not graven only on stone over their native earth but lives on far away, without visual symbol, woven into the stuff of other men's lives.

   What does this mean? (Use an example of an individual who has done much good that cannot be measured, that has left no physical mark but is of extreme importance. Such examples as Pres. McKay, Karl G. Maeser, Oscar A. Kirkham, or perhaps some local individual known to the young people.)

2. Do we all have some kind of influence on others?

   (Tennyson: "I am a part of all I have most.")

3. What is the responsibility of a young man to the girl he takes out?

4. What responsibility does he have to his parents?

5. Is it important for young people to look ahead to their own marriages and children?

6. What is the purpose of dating, of courtship?

7. A quotation from Goethe was used. What does it mean?

   If you treat an individual as he is, he will stay as he is, but if you treat him as he ought to be, and could be, he will become what he ought to be and could be.
What a glorious day in which to live! O Youth of a noble birthright, the world is at your feet! You were born at this time to have dominion tomorrow over the earth and all things therein. What a priceless heritage. But there are detours and you could miss the way. You can grovel in the earth or you can climb to the skies. In this life's university you can fail or you can graduate with high honors. All depends upon you and your attitudes and determinations.

Smart folks discipline themselves early in youth, charting long-range courses to include all that is wholesome, excluding all that is ruinous--like the engineer who before starting bridge construction, draws plans and estimates strains and stresses, costs and hazards; like the architect who even before excavation makes blueprints of buildings from their first mental awakenings. Prudent youth will gear their ambitions and activities to reach total fulfillment of their righteous dreams.

The teen-age period can be such a happy and free one with blossoming opportunities! Our Creator fashioned us with body and spirit timed in growth, desires, urges for the unfolding of life in a normal process through infancy to old age--each period with its rich opportunities and sacred responsibilities. The youth period is for charting, plowing, and planting.

Since proper eternal marriage is the gateway to ultimate joy and eternal life, that marriage must be right. The selection of a proper mate is the responsibility of youth, and mistakes must not be made, for dire consequences follow, hence youth activities are basic and vital.

The group urge is normal to the younger set and homemade recreational and social activities of the crowd are proper and can be broadening as well as entertaining. Safety, physical and moral, is increased in the multiplicity of friends.

Sports can develop strength and endurance; can train the spirit to meet winnings and defeats in participator and fan. Games can encourage tolerance of teammates and discourage dishonesty and unfair tactics. Firesides can inspire the spirit and train the mind. Banquets and group picnics can discipline in gentle manners and develop fellowship. Drama can cultivate talents and teach patience. Music can mellow souls and satisfy aesthetic needs. The dance can be a beneficial recreation, or a limiting and hazardous experience. All these activities tend to enlarge the circle of friends, a great advantage as dating is timely and as life unfolds.

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

Serious minds will recognize the wisdom of this group course. Young people who pair off early in dating and follow monopolistic dancing are opening wide one door into ominous danger caverns and closing numerous doors leading to wholesome happy experiences.

In an evening of dancing one can become acquainted with many splendid youth, every one of whom has admirable traits and may be superior in some qualities to any one companion. "Be wise and socialize." The well ordered dances provide favorable places, happy times, and auspicious circumstances to know many friends well. Visiting partners in the ballroom appraise and evaluate, noting qualities, attainments, and superiorities of each other. Such enlarged associations can later be the foundation for wise, selective, occasional dating, to be followed at the proper time by steady dating, and later by worthy courtship, culminating in an unbreakable and blissful marriage.

Impoverished is the life fenced in with few friends. "Monopolistic dancing," early steady dating and youthful marriages are extremely hazardous--no wonder the numerous broken marriages and divorces when this important period of life is so narrowed.

If we grant that such patterns are unwise and improper then what is the answer? How can they be changed? Must all be followers of fads and dance cheek-to-cheek in monopolistic dancing in darkened ballrooms? Surely there are clear-thinking, courageous youth who dare to be different when it is right! The world is waiting, society is yearning, and communities are pleading for virile youth to give constructive leadership to oncoming generations.

The world's want ads might read like this:

WANTED: Youth who will listen to counsel of those who have lived life and who know the joys of conformity and the sorrows of disobedience.

WANTED: Youth who live their lives unfettered by the faddish fads; uninfluenced by the idiosyncrasies of the "odd-balls" and the eccentric would-be leaders.

WANTED: Young folk who will not, like sheep, jump over the cliff merely because the whole band before them have leaped to destruction below; but youth who stand "by their guns" yielding only to those social and crowd pressures which wisdom labels proper.

WANTED: Youth who will resist all antisocial influences antagonistic to proper development; youth who will lead in proper dance patterns and foster group activities for many of the teen-age years.

WANTED: Youth who will be the masters rather than slaves of
styles, customs, and mores, unimpeded by their eccentric deviating demands—bright youth who will maintain a middle-of-the road course in modest make-up, hair-dos, dress, talk, dance and dates, avoiding the shackles of the radical extremes.

WANTED: Youth, who, though outnumbered in the group, dare to stand firm for principle even through criticism or taunting.

WANTED: Youth who have the moral stamina to turn the tables, proving the eccentric, the extremist, the deviate, as the subnormal.

WANTED: A young generation who will yield to no unrighteous pressures; surrender to no cheap practices; submit to no immoral activities. Youth who will die before sacrificing honor and virtue!

O beloved youth! If you have normal faculties—hear, see, and understand, and live not for today only but for the whole abundant eternal life. We love you and have faith in you.

God bless you, in the name of Jesus Christ. Amen.

Discussion Outline

1. Why should youth listen to counsel?
2. Why do we need long range planning of life's activities?
3. What is the final objective for all mortals?
4. What are normal and proper activities for early teen-age youth?
5. What are the advantages of dancing with many partners?
6. What are the disadvantages of monopolistic dancing?
7. How can present dance patterns be changed?

Youth and the Car by Spencer W. Kimball
February 14, 1960

Beloved youth of a glorious world, we come to you with love and confidence, knowing you desire to do that which is right. Moldable and impressionable, some of you are hero-worshippers, be that hero a church leader or one of your own set.

Some thoughtless ones follow dominant leadership, good or bad, and seek pleasures of doubtful worth and ideals from among the extremists, and entertainers of questionable moral qualities. It is said that you must meet some kind of sexual lure every nine minutes of your waking hours. May we therefore help you to immunize yourselves against such sinister influences?
In our valleys grows the ubiquitous tumbleweed. When dry it breaks from its shallow roots and being a rounded tangle of light stiff branches, it rolls before the wind. If the wind blows west, the weed rolls west. If the wind changes, the weed rolls east or down the highway.

Many of you have charted your courses, but some, like the tumbleweed, yield to wind or current without plan or objective. If heels are low or high, we wear them; if sweaters carry certain labels, we buy them; if dresses are long or short, tight or flaring, we must have them; if trousers fit like skin or are loose and baggy, we want them; if others butch their hair or ducktail or flattop it--like tumbleweeds, we follow.

Eccentric cut of hair, style of dress, brilliance of lipstick, may be only symptoms of a deeper weakness. There are more hazardous areas: To park in cars, dance all evening with one partner, to date in early teens because others do; to traffic in kisses, to steady-date too young, to follow frivolous necking and sinful petting practices--these are the areas of danger where the weak follow like the tumbleweed in the breeze.

Are you afraid of being called a "square?" Do you fear kidding or ridicule? Are you overawed by what the "kids" are doing, what they are thinking, how they are talking, what they are wearing? Are these the ruling questions in your minds?

The gateway to green pastures of happiness is celestial marriage which can be a continuously heavenly state or a perpetual torture, or anywhere between those extremes. One cannot pick the ripe luscious fruit from a tree that has not been planted, nurtured, and pruned.

Immature and too-early marriages, almost certain of failure, are the result of steady dating. Well-timed courtship is preparation for marriage.

Early dating usually demands a car and seems to imply exclusive possessiveness in date and dance. What an erroneous and stultifying concept! She asked the boy who requested a date: "Do you have a car?" The answer being negative, she continued: "Come around again when you have one."

If a youth's desirability and popularity lie in dangling earrings, money to spend, and a glamorous car, what a thin and perishable veneer! Veneer is defined as a layer of beautiful material, overlaying an inferior one. Perhaps they--with wealth, convertibles and feigned vivacity--may suffer the greatest disadvantage in the real courting values.

When you drive a shiny car to get your partner, how do you know whether he or she is dating you or the vehicle, or how much does your own charm, personality, and loveliness count?

The automobile may be a blessing or a curse. It is like water
which can save a dying one or drown him. It is like fire which can warm freezing bodies or burn them to death. It is like atomic power which can drive vessels or despoil cities. The car can transport its occupants to home, school, or temple, or to remote places of aloneness to moral dangers where consciences are silenced, righteous inhibitions are deadened, and guardian angels are anaesthetized.

The car is for drivers, mature in judgment. Lawmakers have sensed it in denying licenses to those under sixteen in many states.

If drivers would observe all traffic laws with never any love-making while driving, both hands always on the wheel, cars never overcrowded nor used for show-off, and if no youth ever dated until legal driving age, many calamities would be averted, many cripples would be whole, and many dead would still be living, and many filthy would still be clean. Teen-age crashes far exceed those for other ages! But these physical hazards are the lesser ones. The dead may live again, the cripples may be resurrected with whole bodies; but the blighted soul, the scarred life, the violated youth with virtue lost--these are the real tragedies.

The monster of sin can raise its ugly head anywhere, and corrupt people can always find a place for planned licentiousness, but a car unwisely used can carry unsuspecting youth to unfrequented places where a combination of darkness, leisure, and temptation may trip even innocent ones who may naively have created situations where unsuspected, unplanned tragedies may occur.

In interviewing repentant young folk many have revealed that they met their "Waterloo," their defeat, in the car in the dark, at late hours, in secluded areas. Troubles like photographs are developed in the dark. The car was the confessed seat of the difficulty. It became their brothel. The privacy of the car made easy the passionate intimacies which crept upon them stealthily as a snake slithers through the grass. They intended no evil.

At lane ends, in canyon defiles, desert wastes, and quiet streets at late hours--these are places where people discuss little of art, music, or doctrines, but think of baser things, talk in lower veins, and when talk wears thin there are things to do, the doing of which bring dust of ashes where roses should be blooming.

"Where have you been?" asked the fond parent. The answer was startling: "Up to the 'passion-pit' and, oh, boy, was that picture a hot number!" Here in dark privacy with suggestive, voluptuous acting on the screen was Satan's near-perfect setting for sin. What better could Lucifer desire? With outward appearances of decency and respectability, with an absence of holy influences and legions of vicious hovering tempters, even good youth are trapped into such unthinkable acts.

Job wrote: "And thou sayest, how can God know? Can he judge
through the dark cloud?" (Job 22:13.)

And Isaiah warned: "Woe unto them that seek to hide their works in the dark, and they say, Who seeth us? and who knoweth us?"

The Lord suggests: "...men loved darkness rather than light because their deeds are evil--for everyone that doeth evil hateth the light." (John 3:19-20.)

Youth should avoid such zones of car hazards as they would smallpox or leprosy.

You recently heard the prophet of the Lord sound these warnings. His voice was the word of God. Heed it, I implore.

Beloved youth, "Be Honest with Yourself." Be firm in principle, not wobbly as the tumbleweed. Enjoy your childhood and early teenage with your folk at home; then for years, the group activities. At dancing parties exchange partners for the happiness of it, and the advantage of it. Let there be no dating in early teens, only casual dating until ready to look for an eternal mate in proper marriage. Keep associations free from all improprieties. Save kissing until the later hallowed courtship days and let them have holy meaning. Finally, let eternal marriage seal you to that person whom you found by intelligent courting to be nearest perfect.

You may have all good things and great happiness, but you must earn them by careful charting and control.

Youth, we love you. God bless you. In the name of Jesus Christ. Amen.

Discussion Outline

1. Compare youth who follow the crowd with no plan for life's activities to the tumbleweed seen so commonly on our highways in the fall of the year.

2. What safety is found in following paths which are well defined, which are known to lead to worthy objectives?

3. Why are teen-age marriages less apt to be happy and successful than those of more mature couples?

4. What are the hazards of a car in the hands of youth:
   a) To his life?
   b) To his morals?

5. What chances do you take when you sit for a long time in a parked car in a dark and secluded place?
6. Are you proud of your reactions when you watch a sexy show at a drive-in?
7. Why are dangers greater today than in horse and buggy and walking days?
8. What will the memories be like which you carry with you the rest of your life? Why will you want to hide from the foolish deeds of your teen-age days?
9. Who are the two persons from whom you can never hide either your thoughts, your words, or your deeds?

Chastity, Its Price Above Rubies by Spencer W. Kimball
February 21, 1960

Beloved young friends, may I talk to you about that which is "most dear and precious above all things," more valuable than rubies or diamonds; than herds and flocks; than stocks and bonds or than automobiles and real estate. But sadly, in many minds, it is on the basement bargain tables, and its price is marked low.

It cannot be purchased with money but may be enjoyed by all, even those of humble circumstances as well as the affluent; as much by the high school student as by those who have doctors degrees. Even mortal life itself, when placed upon the balance scales, weighs less.

That of which I speak is chastity and virtue. The lack of it has caused rivers of tears to flow; broken numerous homes; deprived and frustrated armies of innocent children.

This loss of virtue and moral integrity is the cause of the decadence of the Nephites and Nineveh, of Jerusalem and Jericho, and numerous civilizations have toppled when this basic vital quality was lost. Rome was not really conquered by northern barbarians nor Babylon by the soldiers of Cyrus, but each lost through degraded morals. Moral decadence is a dragon and its forehead is embossed with the words: dishonesty, bribery, irreverence, selfishness, immorality in its many manifestations.

Each of us is a son or daughter of God, and has a responsibility to measure up to, finally returning to Him with a perfected Christlike life, of self-mastery.

Vice is a monster, a monkey on one's back. Its satisfactions are momentary, but the reaction is always disappointing and frustrating. Rationalization may sear the conscience, but the product of unchastity is remorse and sorrow. A clean conscience with a chaste body and a virtuous mind brings power, happiness, and peace which no unvirtuous person can enjoy. An ancient prophet said:
...there cannot any unclean thing enter into the kingdom of God; wherefore there must needs be a place of filthiness prepared for that which is filthy. (1Nephi 12:34.)

Another prophet:

...these things (unchastity) are...most abominable of all sins save it be the shedding of innocent blood or denying the Holy Ghost. (Alma 39:5.)

Paul told the Ephesians:

...all uncleanness...let it not be once named among you.... For this ye know that no unclean person...hath any inheritance in the kingdom of Christ and God. Let no man deceive you with vain words; for because of these things cometh the wrath of God upon the children of disobedience.

Prophets and preachers of righteousness in all ages taught against this heinous devastating enemy of man. James says: "Wherefore lay apart all filthiness and superfluity of naughtiness.... (James 1:21.)

My beloved youth! He is not your friend who would rob you of your virtue. She does not love you if she tempts you or yields to you. To require yielding to passion's gratification yet profess love is to lie, for we never exploit one we love. That passion which induces petting and other immorality is prostitution of love. There are counterfeit leaden dollars, counterfeit greenbacks not worth a dime a ton; there are spurious concepts and ideologies. Love has its counterfeit, lust, which is mistaken by the unsuspecting as the genuine.

Fortunately each of us has a conscience which differentiates between right and wrong but consciences can be silenced, the unwary may be blinded, and truth may be emasculated by rationalization. To bolster the individual conscience positive statements need to be made by spiritual advisers so there can be no doubt.

God-given powers, and urges to use them, are possessed by all normal offspring of the Lord--creation and the perpetuation of the race and fulfillment of divine plans depend on them; but like all great forces they can destroy or fulfill according to use and controls.

Uncontrolled passion can burn one into spiritual ashes. Proper direction of normal desires and urges mean progressive lives, happy homes, pride--worthy posterity and eternal life. To be specific let us postulate clearly and unmistakably! All sexual life outside of proper marriage associations is evil and forbidden by God and unrepentant who indulges will reap disillusionment, deterioration, and spiritual death.

Easy it is to create excuses and escapes to cover our own weaknesses. The fornicator minimizes his sin; the robber justifies his
thievery; the pervert says God made him that way; the petter rationalizes his act into insignificance.

Let it be understood without equivocation that the common indulgences are transgressions, for sin is the breaking of divine law.

Murder is a crime; adultery is a heinous transgression. This everyone knows, but the approaches are often rationalized as not too wrong.

Early dating and monopolistic dancing are wrong because they lead to worse errors. Immodesty in dress and speech is wrong, for it leads to improper thoughts, emphasizing shape and form, body and sex.

Kissing has been prostituted and has degenerated to develop and express lust instead of affection, honor, and admiration. To kiss in casual dating is asking for trouble. What do kisses mean when given out like pretzels and robbed of sacredness? What is miscalled the "soul kiss" is an abomination and stirs passions to the eventual loss of virtue. Even if timely courtship justifies the kiss it should be a clean, decent, sexless one like the kiss between mother and son, or father and daughter.

If the "soul kiss" with its passion were eliminated from dating there would be an immediate upswing in chastity and honor, with fewer illegitimate babies, fewer unwed mothers, fewer forced marriages, fewer unhappy people.

With the absence of the "soul kiss" necking would be greatly reduced. The younger sister of petting, it should be totally eliminated. Both are abominations in their own right. That person who has indulged in such practices needs a purging to cleanse, and should seek assistance from Church leaders. Christ said, that person has already committed adultery in the heart who has looked upon another with lustful eyes. Here is a direct unequivocal statement not subject to interpretation or rationalization. To realize the seriousness of the various sexual irregularities one may read the holy scripture wherein every type of perversion, involving sex, was condemned—many with the death penalty.

Glorious youth. Recently you heard the word of God from the lips of His living prophet warning against these perils and calling for the clean life. Listen and act accordingly.

"Blessed are the pure in heart: for they shall see God."
(Matt. 5:8).

May the peace of heaven attend you, in the name of Jesus Christ.
Amen.

Discussion Outline

1. What is your most priceless possession?
2. What determines the value of anything?
3. What condition of the people has caused the downfall of great civilizations of the past, like Babylon, Ninevah, Rome, and Jerusalem?
4. Who is the father of our spirits?
5. What has he told us concerning our responsibility to keep our bodies pure and undefiled?
6. What have the prophets of the Bible had to say on this subject?
7. What was Christ's declaration?
8. Compare the proper use and control of water, fire, nuclear energy and the destruction their improper use can cause to the controlled or uncontrolled use of our appetites, urges and passions.
9. Why can immodesty in dress, intimacies of association of boys and girls be likened to playing with dynamite?
10. What is the reward of one who keeps himself morally clean?

Dating--When and Whom by Howard W. Hunter
February 26, 1960

In some of the oriental countries, wives are purchased for a price and in many instances the arrangements are made by the parents of the couple to be married. In America young men and young women have complete freedom of selection, and from the time they are infants until they become adults, they associate freely in all of their activities. There is probably no other place in the world where young people have such complete freedom to choose their associations, the groups they want to be with socially, or the young man or young woman they would like to marry.

Freedom of choice places a great responsibility on young people. Each year that we live, as we are growing up, we find that our ideas change. What we like today may not be the thing that we will like tomorrow. Haven't you found this true in studies at school, in sports, in clothes, or in the things you do or places you go? Haven't you also found this to be true in persons you have known? Our ideas change as we have more experience. This is really the process we go through in finding a mate in life rather than by having someone else make the selection for us.

Dating has become the accepted form of social recreation for the purpose of getting acquainted before young people can safely have a serious interest in each other. Because the selection of a mate in life is so
extremely important, we should intelligently seek the experiences which
will help us to make that great decision.

In times past, many social functions were principally planned
for whole families, but modern social planning is formed around couples
as units. This encourages dating and encourages boys to seek the com-
panionship of girls. Dating is proper and wholesome; it is fun and con-
tributes greatly to personality development and to the experiences we
need in life to help us evaluate and make choices.

Parents have a deep interest in seeing that their young people
have the opportunities that come from good, wholesome dating experi-
ences. Your parents are interested in your dating. As young people
you may feel that they are too interested, but there is good reason why
they should be. It is difficult for teen-agers to understand parents be-
cause of the difference in ages, but if you will carefully study your par-
ents you will discover that what your parents really want you to have is
what they themselves would want if they were young again. They want
you to enjoy the good things in life, and this is why they are so concerned
about you. It is a wise boy or girl who understands that parents have
had many more years of experience and can give good counsel and ad-
vice concerning dating problems.

In nearly every family there is a question that comes to
parents and young people alike: "How old should a boy or girl be before
either commences to date?" This is a question that cannot be answered
by the measurement of years. There are a number of factors that
determine whether or not a boy or a girl is ready to date. Dating does
not usually commence until a young person has learned how to get along
with others and to enjoy being with other young people socially. To
some boys and girls this social development comes early, while with
others it may be delayed for several years. Some young people develop
physically much later than others, and this has a tendency to cause them
to commence to date later because interest in the opposite sex comes
with physical maturity.

In most families the parents give guidance in helping to deter-
mine the proper age to commence dating. When boys and girls have
proved to their parents that they are old enough to be sensible and re-
sponsible, parents are usually willing to grant such freedom as is de-
served.

Your parents know that the friends you choose play a great part
in your development as you grow up, and for that reason have an interest
in your dating. They want you to be happy. They love you and want you
to be successful and have the good things of life. Your parents will
understand you, and you will better understand your parents when you
can confide in them and talk things over. Young people sometimes feel
that they are not understood by their parents. This can often be over-
come by the boy or girl trying to understand the parents' viewpoint.
When young people learn that it is fun to share their experiences with their parents, they will find that their parents will understand them, and this will help solve dating problems.

Group dating is usually the first dating of young people in the early teens. This kind of dating consists of outings, picnics, beach parties, dancing, or other social activities. After the period of group dating boys and girls usually follow the practice of circulating or casual dating. Some commence casual dating as early as their junior high school days, and some commence casual dating in high school, and this form of dating continues until they start going steady.

Steady dating presents a real problem to most young men and women. The same question arises with respect to age. When should a young man or a young woman commence steady dating? I am sure you will agree that it is not a good idea for a young man and a young woman to begin steady dating until they have arrived at the marriageable age. In a nation-wide poll of high school students only 42 percent were of the opinion that high school students should engage in steady dating. It is interesting to note that this same poll shows that four out of every ten girls seldom date or do not date at all in high school, and as to boys, five out of every ten seldom date or do not date at all while going to high school. This extensive poll would tend to indicate that the majority of students feel that there is plenty of time after high school to go steady.

When young people commence to date, it is wise for these to choose their associations from among those of their own age group. People near the same age are more apt to have the same likes and dislikes. The persons we enjoy the most are those who have the same likes and dislikes we have. Dating is an enjoyable experience for two young people if they share a mutual admiration and respect for each other. We feel our best and we do our best when we associate with persons for whom we have a deep respect. Deep respect most often occurs when persons share the same religious views. Many young people are faced with such problems as smoking, drinking, kissing, and petting at some time in their dating experiences. These problems will never appear if we choose our friends from among those who have the same high standards in these things as have been set for us by the church.

Some of the first questions we should ask ourselves before making or accepting a date are: Will mother and father approve the person? Is this your kind of person? Does he or she like the same things you do? Do you think you have the same ideals and ambitions for the future? Can you respect and admire each other? Is he or she a person that you can trust under all circumstances?

If we adopt the standards of the church as our standards, date only those who share the same interests and spiritual aspirations, and look to temple marriage as the great achievement, we have learned a great lesson in successful dating.
Discussion Outline

1. Do you think that young people in America have more freedom of choice than in other countries?
2. Do the things we like change from time to time as we are growing up?
3. Among the choices we make in life, how important is the selection of a mate?
4. Does dating help us make this selection?
5. Why are our parents so interested in our dating?
6. When do you think a boy or girl should commence to date?
7. Do you think young people should date steady in high school?
8. When do you think steady dating should commence?
9. What are some of the things you want in the person you date?
10. When you become of marriageable age, would you think it wise to date with a person who was not interested in being married in the temple?

A Girl's Responsibility by Howard W. Hunter
March 6, 1960

Have you ever stopped to consider how much more freedom of thought and action young people have today than their parents or grandparents had in their generations? When grandfather courted grandmother he traveled to see her in a horse and buggy, and outside of a few community and church socials which were well chaperoned, most of their time was spent in the parlor of the young girl's home. Her father and mother were usually present as well as the rest of the family, and only upon rare occasions were they ever left alone. Everyone in the community knew them, and the slow method of transportation prevented them from ever going beyond the place where they were known.

A major change has taken place within recent years. Today each of you young people has greater freedom of thought and action than has ever been enjoyed by any previous generation. The opportunity to enjoy and participate in many good and fine things has increased, but in sharp contrast, this change has brought about the problem of a great many temptations to you young people. The automobile takes you away from your home and sometimes from your community. Leisure time has been increased. There are many opportunities for entertainment both good and bad. Modern advertising glamorizes to youth numerous things which creates false illusions. Never before has there been such
freedom of uncontrolled dating. These things make it necessary that you choose between that which is good, and that which is not good.

In one of the preceding talks of this series, a discussion was had concerning the responsibility of a young man to the girl he takes out on a date. We will all agree that if a young man chooses to do the thing which is right, he will protect the girl from any influences which will tend to lower her standards. We cannot place all of the responsibility on the young man, however, because the girl has a responsibility, too. She must maintain and uphold standards of modesty and virtue, refuse to participate in smoking or drinking or any conduct which leads her to dangerous ground. These are standards which have been set by the church for the guidance of youth to achieve a full and happy life.

A boy who is honest with himself will admit that he likes a girl who is modest in speech, conduct, and dress. Modesty is one of the great virtues he looks for in the girl he hopes to marry. Most of us know when modesty ends and immodesty commences. We know that nothing detracts from the loveliness of a young lady more than immodesty in speech or immodesty in conduct. A girl fools only herself if she thinks she is impressing a boy by immodest conduct. The young lady who dresses in an immodest manner ceases to be attractive and embarrasses the young man. She has called his attention to the person rather than the personality. The girl who chooses to be modest, chooses to be respected.

One of the great problems that have become so common with young people is social drinking. They soon learn that the way to avoid the problem of drinking is to associate with people who do not drink. Nearly every young person, however, is at some time faced with this problem, and when it comes, the boy or girl must make a choice. Those who do not want to drink must learn how to refuse. What should the girl do when the crowd orders drinks? Young people like to be a part of the crowd and not be different from the others. Under most circumstances our first reaction is to do what others do, and it takes courage to take a stand against the crowd. It is not hard to refuse a drink if you have made up your mind not to drink. The important thing to do is to make this decision ahead of time, then the answer of, "No, thank you" comes easy. It is not necessary to explain why you do not want to drink. You would not hesitate to refuse food you do not like, therefore why should there be any more hesitancy in refusing a drink you do not want?

Turning down a cigarette is even more difficult than refusing the offer of a drink because smoking has become an accepted thing in many young circles. Refusing to smoke is not difficult, however, if the young woman has made up her mind not to smoke. It is difficult to make the right choice while in the crowd, but if we have already made our decision and set our standard, the answer becomes easy and needs no explanation. "No, thank you" is quite sufficient. If you don't want to drink or
Another problem that comes to us in our years of growing up is the invitation to go to questionable places—a cocktail lounge, a beer tavern, a roadhouse, or an immodest show. To the young lady who has set high standards for herself will come a feeling of guilt and regret if she accepts such an invitation. She will not feel proud of herself nor proud of the young man who was her escort. If our goals are high and lofty, it is not hard to make the decisions which will keep us away from questionable places. The only answer a girl need give upon receiving such an invitation is, "No, I don't care to go."

What do you say to a boy who wants to kiss you when you don't want to be kissed? A girl likes to be accepted and to be popular, and she does not want to hurt the boy's feelings. The negative answer becomes easy if she has already made up her mind.

Petting is often a problem for a girl, but most girls know that they don't have to pet to be popular. A recent survey made at several universities shows that students are of the opinion that a girl does not make herself popular by petting. The survey shows that petters are not desired as friends, club members, or dates, and that petting is a handicap to popularity.

Now let me ask this question: Consider the young lady who adopts the church standards of modesty in speech, action, and dress, who refuses to smoke and drink and go to questionable places, and who abstains from promiscuous kissing and petting: Is she on safer ground in her relations with the young men than one who does not adopt such standards? I am sure you will agree that she is. None of us can yield to all the things that are asked of us in life. It is extremely important that we make decisions as to our course and conduct, and after making these decisions we must give an uncompromising answer when the occasion arises.

I would like to add one closing thought for the consideration of young men and women. As we grow up we learn that we must face problems and make choices. When we have made a choice to do a certain thing, we have then made a choice not to do its opposite. If we choose to follow certain standards, we automatically make our choice to say "No" to a violation of those standards.

Here are some good rules to follow:

1. Make the church standards of conduct your standards.
2. Make the decision not to violate these standards.
3. Decide now your answer will be "No" to an invitation which will lower these standards.
4. Stand firmly on your decision.
After a young man or a young woman has made a decision and choice concerning the course he or she will follow in life, and the occasion arises for an answer to a question of conduct, the answer will come easily and quickly because the choice has already been made.

The Lord loves young people and is pleased when they maintain high standards when they make the right decisions, and when they set examples of good conduct for other young people to follow.

Discussion Outline

1. What changes have come about in the manner of dating in the past fifty years?
2. Do you think you have more freedom of thought and action than young people had in the past few generations?
3. Do you think young people have more temptations today than our parents or grandparents had?
4. Why does a boy like a girl to be modest in speech and conduct?
5. What do you think constitutes modesty in the way a young lady dresses?
6. Why do some young people think it smart to drink?
7. Why do so many boys and girls smoke?
8. Is a girl obligated to give a boy a kiss after a date?
9. Do you think a girl makes herself popular by petting?
10. Do you think it is easier to say no to an invitation to lower your standards if you have already made up your mind before the occasion arises?

How Important Is the Word of Wisdom by Harold B. Lee
March 13, 1960

As I pondered the subject assigned to me for this discussion, my attention was drawn to a quotation from the Apostle Paul's writings to the Corinthians: "Where the Spirit of the Lord is, there is liberty." I am equally certain, as was the Apostle Paul, that, conversely, where the Spirit of the Lord is not, there is bondage. This statement of the Apostle Paul recalls another significant declaration of the Master which gives meaning to that of the Apostle Paul. He said, "Ye shall know the truth, and the truth shall make you free. Whosoever committeth sin is a servant of sin." And again in his farewell to his disciples, he declared, "I am the way, the life, and the truth," and then closed that farewell
sermon with the statement: "When he, the Spirit of truth" (which is but another name for the Holy Ghost) "is come, he will guide you unto all truth."

This fundamental and basic concept of liberty is given further significance by a pointed observation of the director of the greatest law enforcement agency in America today. After quoting from the book of Proverbs, J. Edgar Hoover has said this:

"Trust in the Lord with all thy heart and lean not unto thine own understanding." Through many years of active life and observation of many kinds of people, I have found that the strongest, wisest, most competent and reliable man is also the first to admit his own inadequacy. Contradictory though it may sound, he is strong because he is humble, and remembers always that man is a creation of God. No rule of life is more basic. When a man leans on his own understanding, he forgets God and claims he is his own master. The result is untold suffering. To trust in the Lord with all thine heart is a mark of strength, and it is the only path to happiness and success and true fulfillment. (This Week Magazine, July 18, 1954.)

Viewed in this light, the fulness of the gospel of Jesus Christ is the perfect law of liberty and consists of laws and ordinances which, if obeyed, will free us from "the ruler of the darkness of this world," that enemy of all righteousness who is able, as the Master said, "to destroy both the body and the soul in hell." (2Nephi 28:19-21.)

The breaking of one of these laws of the gospel is but taking a sure step into the grasp of that cunning one, the devil, and makes easier the yielding to another temptation, even as the Apostle James had put it: "For whosoever...offend in one point, he is guilty of all." (James 2:10.) ". . . the devil will grasp them with his everlasting chains, . . . and leadeth them away carefully down to hell." (2 Nephi 28:19-21.)

I speak now, specifically about one of these laws known as the Word of Wisdom, or the law of health as contained in Section 89 of the Doctrine and Covenants which the Lord declares is "ordained" for our benefit and for a word of wisdom adapted to the capacity "of all who are or can be called saints." Mark well that man or that woman who says that the Word of Wisdom is of no moment, for such a one will eventually be overthrown. Likewise, beware of the man who says that the taking of tea or coffee or liquor did him good and invigorated him on occasion or was prescribed by his physician. He is like a man, as someone has said, who has mortgaged his property. "He is relieved from his present financial embarrassment, but his temporary relief only binds the cords of his bondage more securely around him." (Hyrum Smith, Times and Seasons, Vol. III.)

One of our First Presidency has clearly set forth the meaning
of the Word of Wisdom as a law of God in these words:

Now this Word of Wisdom is the Lord's law of health; modern science supports it in every particular--some complain about the Word of Wisdom as if it were a rule of conduct imposed by Church Authorities and so a rule that could be changed by the Church Authorities, but the Word of Wisdom is not a rule of conduct--it is a law, the Lord's Law of Health. It was promulgated by Him. The law existed before He gave it to us. It would exist if the revelation were blotted out from the book. God speaking through the forces of the physical world has prescribed it, and so long as these forces exist, the law will remain. It is therefore the foolish ignorance of a child to assume that the First Presidency can issue a rule that will permit the use of any of these injurious things without their harmful effects. (President J. Reuben Clark, Jr., The Improvement Era, Nov. 1933.)

A significant promise is found in this great law of health to the effect that: "all saints who remember to keep and do these sayings, walking in obedience to the commandments...shall find wisdom and great treasures of knowledge, even hidden treasures." (D & C 89:18-19)

These hidden treasures are suggested by the writings of the apostle to the Corinthians: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?

"If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." (I Cor. 3:16-17.)

Any defilement of these bodies of ours, then, by the taking of substances into our bodies expressly counseled against, will result, not only in a certain bodily harm, but in a loss of the spiritual companionship promised by obedience, for in truth, the body is the temple of the Holy Ghost. It is a rule of heaven that God, or the Holy Ghost, who is one of the Godhead, will not dwell in an unholy tabernacle.

President Charles W. Elliot of Harvard University commenting on one occasion to a freshman class remarked: "My dear freshmen, I want you to remember that tobacco in any form destroys the brain, and you have none to spare." Yes, my young friends, breaking the Word of Wisdom does destroy your brain power as well as your spirit power, and you can ill afford to spare either.

I would like now to make a brief analysis of the Word of Wisdom in order to demonstrate how the liberty of which the Apostle Paul spoke is progressively lost when one is deprived of the Spirit of the Lord by the breaking of this law, and makes of him a slave to even greater vices as he loses control of his passions.

I remember the comment of one who was close to me who, after
I had labored with him through a drunken spree, said, "You talk to me about stopping my drinking. If I could stop smoking, I could stop drinking." This remark set me to thinking. I found a statement by an eminent medical authority, Dr. John Harvey Kellogg in Good Health Magazine, who under the subject heading "The Way to Stop Smoking" writes this:

Stimulants of all sorts must be discarded along with tobacco. Alcohol and tobacco are twin evils, each of which assists the other in destroying the body. Alcohol dilates the blood vessels and tobacco contracts them; hence, one drug is in a certain sense an antidote for the other and creates a demand for it.

Then this eminent doctor gives this further illuminating advice which comes, of course, from a strictly medical viewpoint, wholly unrelated to the laws of God as religious principles. This statement is directed particularly to the tobacco user:

It is likewise important to discard stimulating foods of all kinds. These all have the effect to create nervous tension which causes a craving for alcohol as an antidote. Even flesh foods should be avoided for a similar reason because of tension created in the uric acid in meats. Tea and coffee should be discarded because of very marked and injurious influence of caffeine which is a nerve poison." (Dr. John Harvey Kellogg--Good Health Magazine.)

Now there is one other phase of this subject as related to the Word of Wisdom to which I should like to make a special reference, and that is, the Word of Wisdom as it relates to your dating as young people. Here is a statement from the findings of extended research and interviews and on data supplied by doctors, psychologists and others who deal daily with sex conduct which should cause one to think. I quote:

Here, one cannot possibly ignore the influence of drinking. Alcohol inflames the senses. A girl (or boy for that matter) who has been drinking, and especially the girl who is not used to drinking, cannot possibly stand guard over her judgment or her conduct. (The Case for Chastity, by Margaret Culkin Banning.)

What they are saying clearly, is that over-stimulation of the nervous system by taking into our bodies substances against which the Lord counsels, paves the way for stronger stimulants like tobacco; the tobacco user finds it easier to become a user of alcohol; and he who drinks is lowering his resistance to vices of immorality and other degrading practices.

A doctor friend of mine once made this statement to me, which I pass along for you to think about. As a summary to this discussion I
repeat what he said: "Every germ cell in the body requires directly or indirectly, a nerve connection which makes the individual sufficiently intelligent to maintain the vital life processes." Just as the doctor had explained relative to his nervous system, the individual in the church must maintain his spiritual connection with sources of divine intelligence by the keeping of God's laws if he is to properly direct the growth of his spiritual life. Failure to maintain this intelligent connection in the germ cells of the individual brings decay, stagnation, sickness, and eventually bodily death, or, with respect to his spiritual self, sure spiritual death and deprivation of the Spirit of the Lord.

Truly as the prophet of the Lord wrote it: "Where the Spirit of the Lord is, there is liberty." Just as surely I repeat, "Where the Spirit of the Lord is not, there is bondage."

In all sincerity then, may I admonish you to "keep the commandments" if you would be happy and wise, for if you were to offend in one point as has been illustrated in the Word of Wisdom, and as the scriptures teach, you are on the way to the breaking of the whole law.

May you be determined with all your mind and heart to keep the whole law, I humbly pray in the name of the Lord Jesus Christ. Amen.

Discussion Outline

1. The Word of Wisdom is the Lord's law of health.
2. It is applicable to all, and even to the weakest among us.
3. The promise given to those who observe this law.
4. There is freedom in living the clean life--freedom of conscience, freedom from sickness, freedom from criminal tendencies, and freedom in true spirituality.

"Necking" and "Petting" and "Dating" by Harold B. Lee
March 20, 1960

Dating on the Sabbath day--
What kind of dating recognizes the Sabbath--
What kind violates the Spirit of the Lord's day--

Now, by assignment, I am to talk with you about a very intimate and delicate, yet tremendously important subject. My subject is "Necking," "Petting," and "Dating." I should like to open up this subject by reading a few paragraphs from a letter I received from a young man in military service whose name, of course, I will not reveal because of the confidential nature of his letter. He introduces himself by saying:
If I may, let me tell you my story. I am a member of the church now serving in the armed forces. I have attended a church school for two years.

He then described certain unclean habits which he had since he was eighteen years of age and told of the advice he had received from secular teachers which contradicted that of church leaders as to the rightness or wrongness of his conduct.

Before I discuss further this young man's letter, I would like to quote from some comments of President Clark of the First Presidency with reference to the subject of this brief talk. In his comments, you will find a definition of what we are to understand by the terms of necking and petting. This is what he said:

If you would be chaste as God commanded, then avoid conduct and practices that arouse the passions. A wise and pure boy or girl—one that wishes to be clean—will not "pet" or "neck" or "love-play" nor practice any other undue physical familiarity by whatever name known. At best, these are gross and provocative indiscretions—at worst, they are the preludes to certain and, too frequently, planned transgressions.

Now then after this quotation from President Clark, let me go on with the letter from the serviceman:

The second problem is our relations (my fiancee and I) with one another when we are together—I see her rarely, only when I am on leave, and our moments together are so few! Before we were engaged there was no problem, but now when we see each other, we find it hard not to enjoy ourselves in a more intimate way. "Petting" is the term used, I believe, but this is our problem and our question: Is it wrong for us, as an engaged couple to do this? We don't like to use the term "petting." It connotes to us the relation of a fellow and a girl who do it merely for the stimulation it brings—who do not love each other, but who "pet" for "fun," in a petting party. We understand, I think the teachings of the church concerning immorality. But this is a thing that is hard for us to understand. When two people are very much in love, and are engaged to marry in the temple, as we are, what makes it wrong, if anything? For those not in love, we can see that it is wrong—but isn't it different with an engaged couple? Shouldn't it be? We realize the argument that is given that a couple should refrain from it, even though they are in love because it might lead to the ultimate sin of immorality. Are we wrong, and if so, why?

In reply to that letter I wrote in part as follows:
My dear brother:

Since receiving your letter I have tried to think how I could answer it in such a way as to point out to you the seriousness of the wrong thinking you have indulged in to justify a conduct which has been condemned and advised against by our church leaders for as long as I can remember. As a church member you should have learned the great fundamental truths concerning the teachings of the gospel of Jesus Christ. The purpose of the whole plan of salvation is "to bring to pass the immortality and the eternal life of man." The planting of a desire for companionship with the opposite sex is a God-given part of that plan, to be reserved sacrely and solely for the building of the frail footpath over which our Heavenly Father might send His spirit children to tabernacle here in mortality. For a child of God and particularly one bearing the priesthood and having been active in the church to consider this heaven-sent gift of creative powers as a mere plaything or that his association with his sweetheart is primarily for the satisfying of his lustful appetite is to play the game of Satan who knows that such conduct is the sure way to destroy in one, the refinement necessary to receive the companionship of the Spirit of the Lord.

You apparently have forgotten the Master's great Sermon on the Mount concerning this matter. There he said this: "You have heard that it was said by them of old time, 'Thou shalt not commit adultery' (and when he uses the word adultery, if you will read carefully his statement, he is talking about all unlicensed sexual relations) 'but I say unto you that whosoever looketh on a woman to lust after her hath committed adultery with her already in his own heart.'" What he is trying to make plain to his hearers is that an evil act is preceded by an evil thought. One doesn't kill unless he becomes angry. One doesn't steal unless he covets. Just so, one doesn't commit sexual sin unless he has a filthy, adulterous, immoral thought. When you tell me that you have practiced an unclean habit and you find yourself powerless to refrain therefrom, you are but bearing testimony that your mind is not clean and that you have found yourself powerless to control your own habits. Could it possibly be that you are shackled as Satan set out to shackle men after he was cast out of heaven for rebellion against the plan of free agency? Read again what the scriptures declared with regard to the purpose of Satan: "And he became Satan, yea, even the devil, the father of all lies to deceive and to blind men and to lead them captive at his will, even as many as would not hearken unto my voice."

You have raised a question as to whether or not you are licensed to indulge in intimacies with your sweetheart after your engagement, more so than before your engagement. I suppose
it would be a shock to one with your kind of thinking if I were to say to you that even after your marriage you are not to consider your wife as a mere plaything for the gratification of your lustful appetites. One who has that concept of marriage is doomed to an unhappy union. No pure Latter-day Saint woman with an understanding of the great mission of wifehood and motherhood could ever be happy with a man who thinks of her as a mere convenience because he happens to have been legally married to her. She is to be as the Lord said in the beginning: "a help meet." She is to be your companion, your partner, your equal. Any man who thinks of his wife as less than that, in my judgment, has proved himself unworthy of a pure, sweet Latter-day Saint girl.

Trusting this frank letter will convey to you my sincere feelings on this subject, I am

Sincerely yours,

I thank the Lord that not all of our young men in the Armed Services are guilty of the kind of thinking that is evidenced in the letter from which I have quoted. By contrast, I read a letter addressed to the Servicemen's Committee of which I happen to be the chairman. This was from a group of boys somewhere in the European Theatre of the last World War. They wrote:

Here away from the people we have known and loved, God has found a new inlet to our souls through which he whispers truths we had been prone to forget-- We think that we can speak for the greater percentage of Latter-day Saint servicemen all over the world when we say that through this new inlet God has given us, through which he whispers truths, he has given us the true light of real beauty. A girl is beautiful when her virtue cannot be questioned; when her stability and faith in the church is steadfast. A girl is beautiful when she is sincere and humble; when she looks upon a child with affection and upon a sufferer with compassion. She is beautiful because she has a smile and a cheerful word for her associates. Beauty does not lie in the face alone, but rather, it is measured by character and the sweetness of her disposition.

A young man with such ideals as therein expressed has demonstrated an understanding that he must bring into courtship and ultimate marriage a mind and body as pure and unsullied as that of his sweetheart who may later become his wife. He indeed is a superior person, whose thoughts partake of the sunshine, whose passions are honest and pure and whose association is inspiring and uplifting.

It would be well for you young people to remember that one of the greatest handicaps you could have in ultimately finding a desirable companion in marriage would be for you to be labeled among your crowd as a "loose or easy girl" or as a "wolf" in whose company a young
woman never feels herself safe from ungentlemanly advances.

Now, again, I would have you remember that the purpose of "dating" which leads to courtship and ultimately to marriage is a social process by which young people ultimately find their mates in marriage. It is a truism that we find our husband or wife from among that company we frequent the most. This thought brings me to another subject I would have you consider, on the subject of dating.

From the days of ancient Israel, the Lord has commanded: "Remember the Sabbath day to keep it holy." In our day that injunction has been amplified by further enlightening instruction: "Thou shalt go to the house of prayer and offer up thy sacraments upon my holy day." We have been told what we may do in the house of prayer, and our leaders have suggested that what we may do in the house of prayer we may do in our homes with propriety on the Lord's day. Any dating you do on the Lord's day should be done with a clear understanding of the kind of activities which would be in harmony with what the Lord has commanded: For you as Latter-day Saints to offer up "sacraments" in the house of prayer as the Lord commands, means for you to present your devotions before the Lord in the form of songs of praise, prayers and thanksgiving, testimonies, and the partaking of the Sacrament and the study of the scriptures. The doing of any of the activities I have mentioned in the house of worship or in the home, or the listening to good music, reading of good books, engaging in "fireside" discussions which are uplifting or which contribute to your learning might be considered in harmony with the Spirit of the Sabbath.

Certainly the participating in activities far afield of the house of prayer, or the home, as, for example: to go joyriding or to beach parties or picnics or to places of public amusement on the Lord's day would not conform to the Lord's prescription for His one holy day as a memorial to the Lord when He commands us to "rest" from these worldly things for our temporal as well as our spiritual benefit.

Make your dates, therefore, on the Sabbath if you desire to associate together on that day to include faithful attendance to your Sunday School, Sacrament meeting, and an evening service. Make it a day to become acquainted with each other's family in the home.

Now you might well ask: Why is the proper observance of the Sabbath of importance in our dating? The Lord answers in one terse statement: "That thou mayest more fully keep thyself unspotted from the world!" Don't trade a soul-full of spiritual strength which might be yours to resist temptations with which you may be daily confronted, for a thimble-full of worldly pleasure in which you might otherwise indulge. Let your conscience guide you from error in the future. Let your conduct be in compliance with eternal laws which have been given to you for your spiritual welfare, and you will be free from the bondage of sin. For this I pray most humbly in the name of the Lord Jesus Christ. Amen.
Discussion Outline

1. Petting is a sin against chastity.
2. We can lose our virtue a little at a time, just as we can lose our money a little at a time.
3. Honor, respectability, and the clean life go hand in hand.
4. Dishonor, dismay and deep regrets also go together.
5. Everyone should approach marriage with clean hearts and clean hands and clean reputations.
6. Your Sunday dating should be in keeping with the Sabbath.

**Dating and the Ultimate Marriage by Harold B. Lee**
March 27, 1960

It was a wise mother who gave to her young son about to go away from home, a criterion by which to measure right and wrong in pleasure-seeking activities. She said this:

> Would you judge the lawfulness or unlawfulness of pleasure, then use this rule: Whatever weakens your reason, impairs the tenderness of your conscience, obscures your sight of God; takes from you your thirst for spiritual things; increases the authority of your body over your mind, that thing to you is evil no matter how plausibly or insidiously it may be presented to you. (Susannah Wesley to her son, John Wesley.)

In all our talks to you in these firesides we have tried to point out the importance of adherence to high moral standards in your personal lives as taught and counseled by our church leaders, and likewise in your social "dating" together as young men and women if you would be successful and triumph in glorious marriage and happy homes. I would ask you to study carefully the wise counsel of the mother which I have quoted to remind you again of, not only what I have said, but of what my brethren of the General Authorities have said to you on this series of "fireside" talks on matters of vital importance to your happiness and eternal welfare.

There came into my hands a copy of a letter which had appeared in *The Reader's Digest* from a man who had roamed the world as a U. S. Marine, a stevedore, and one who had gone around the world on tramp steamers. In other words, he was not a "sissy" but a rough and tumble "he-man" as the boys would say. His viewpoint is from the "other" side of life rather than the religious side. I quote briefly from his letter:

But man, I am going to say to my sons, is not a thoughtless
beast. Man stands up and directs his destiny. He cannot permanently deny the sexual instinct, nor should he, but he can pick his time and his partner. And if he cannot even perform so agreeable a task as this decently, he has every reason to be ashamed of himself. For life, I am going to repeat often to my sons, is holy ground, and we should all walk here with some reverence, grateful for the short time that we are allotted to till the ground and, mastering it, make it bear us fruit. And that fruit is our children. So that it matters to a man not only from what mother they are going to be born, but also what sort of father gives his blood to their blood. It is hardly reasonable of a man who "tore around" nightly for 10 or 15 years before he settled down to marriage with a decent girl, to be astounded if he should have a daughter with morals no better than his own. It need not surprise him, if he once succumbed to a wishy-washy girl and had to marry her, if she gives him wishy-washy sons. Such sons and daughters come by their qualities quite honestly, and their parents cannot re-proach them.

I shall remind my sons that each one of them is the converging point of a vast number of hereditary lines. When they choose a girl, they choose more than an armful of sweetness. They choose her family now living and all the way back. I shall point out that the "easy girl" has lost the habit of faithfulness and never acquires the habits of wifely love. And the young man who doffs his chastity with a scornful laugh for it, may not find that light and shining garment again.

I do not mean that one misstep must damn soul or body; I would certainly not want my boys to think that their parents would not forgive anything and try to understand. But, missteps in love are steps going down, and everybody knows it in his heart. They lead down into bitter regrets that don't mend the situation, into shuddering revulsion that the chaste lover never has to know, into a hardening of the spiritual arteries, a relentless soul-coarsening. It is possible, for a very strong and determined spirit, to climb back up those steps again and scrape himself clean. But strong and determined souls are not, usually, the ones who can be persuaded to descend in the first place.

They are the ones who have generally kept their chastity. And while it is kept, the rapture and the pride of sex, remain enthroned. (Donald Culross Peattie.)

This enlightening observation recalls a discussion in a University of California class on "Youth and Marriage Today" where the professor was answering questions previously submitted.

"Someone wants to know the difference between love and infatuation." The professor answered: "I don't think these are two different
things. An infatuation can be as genuine as any other kind of love. The real question is whether your love has in it the elements to make it grow stronger through the years."

And I would add to what that professor said: Any boy or girl who is not sufficiently matured to be able to determine whether or not his infatuation or love, call it what you will, has the elements to make it grow stronger through the years, is too immature to be thinking of marriage.

In answer to the teen-age daughter who asked: "Mother, how do you fall in love?" the wise mother had answered: "My darling, you don't fall in love, you must keep working at it all the time." Yes, love is like faith, it isn't something you can capture today and it will remain with you always. It must be nurtured day after day by a husband who continues to "court" his wife after marriage by studiously trying to do the things that will make her happy. Someone has aptly said that "a woman happy with her husband was better for her children than a hundred books on child welfare." The flame of romantic-desire in marriage is fanned each day by a wise companion who wins her man every day she lives with him. Marriages are not successful merely because these couples have fewer problems than others, but they are successful because, when problems come, as come they will, a husband and wife sit down together to solve their problems like grown-up, mature individuals, rather than with the immaturity of adolescence.

A lovely successful mother of nine children in Idaho, now serving as the stake Relief Society president, replied, when asked how she had been so successful in her family and yet had been continuously active in the church in responsible positions:

First, I had a wonderful mother. I have raised my family as she set the example.

Second, I have a wonderful companion who assumed the responsibility of the family when I was engaged in church activity, and I reciprocated when he was active, and

Third, I have an unshakable testimony of the gospel of Jesus Christ.

So, my young friends, if you would look to happy marriages "Go thou and do likewise."

As I now bring to a close these evenings of prayerful contemplation of vital life problems, may I indulge the hope that your high resolutions to improve yourselves will not end with these "firesides" but that you may realize the full import of the Master's injunction to the Book of Mormon saints: "And no unclean thing can enter into his kingdom; therefore nothing entereth into his rest save it be those who have washed their garments in my blood, because of their faith, and the repentance of all their sins, and their faithfulness unto the end."
Then He asked them this soul-searching question:...
"Therefore what manner of men ought ye to be?" He gave the answer: "...even as I am." (Ibid., 27.) So if you would be like Him, you must begin working on it today and measure all that you do with an "eye single to his glory."

May I conclude tonight's discussion by voicing my own faith in the wonderful youth of today in the language of an eminent international lawyer:

My young friend, you asked me
Can youth save the world?
Can the young build here, on this earth a shining house
Out of our hearts, out of our good intentions?
And I made some stupid reply.
I think I said, No.
Now that you are gone, I think, as always of the things I should have said to you:
How youth is a seed falling across the earth
Blowing over the land, forever blowing, forever falling.
How some of it finds good soil and grows with beauty,
How some of it withers to death among the stones--
How youth is a wave, rolling away in all directions
Part of it to break against the rocks, or die on the beaches,
Or in the great calms--
And yet how the wave itself must rush on, foaming, far out into the distance,
Into the darkness--
And the next wave,
And the next
Forever rising, forever breaking--
These are the things I should have told you.
I do not know why I did not remember them.

(Quoted by the Hon. Leonard N. Brockington, K. D., of Canada, American Bar Association, March 1945.)

May you, my choice young friends, and I, in all confidence, share this writer's vision and faith in what youth may become through diligent and persistent effort toward righteousness, I pray in the name of Jesus Christ. Amen.
Discussion Outline

1. Temple marriage is God's mode of marriage.
2. We marry those with whom we date.
3. Therefore, we should date with people who can become worthy of temple marriage. This excludes dating with non-members. It excludes dating with unworthy members.
4. Read Doctrine and Covenants Section 131 and discuss what it says regarding marriage for eternity.
5. Also read verses 15 to 17 of the Doctrine and Covenants Section 132.
APPENDIX III

STUDENT REACTION TO THE ADDRESSES AND DISCUSSIONS

These written statements are in the subjects' own language.

This is a large sampling taken from the study. The sample is divided into sections: (1) female and (2) male.

The following background information is given on each subject: age, dating habits, adherence to the Word of Wisdom, moral standards, church attendance, and self opinion as to the membership in the L. D. S. Church. The first paragraph refers to the address and the second to the discussion.

Church Attendance $4 = 4$ times per month
$3 = 3$ times per month
$2 = 2$ times per month
$1 = 1$ time per month

Female

<table>
<thead>
<tr>
<th>Age:</th>
<th>16</th>
<th>Dating:</th>
<th>Going steady</th>
</tr>
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<tbody>
<tr>
<td>Word of Wisdom: Always uphold</td>
<td></td>
<td>Moral Standards: Always uphold</td>
<td></td>
</tr>
<tr>
<td>Church Attendance: 4</td>
<td></td>
<td>Member: Faithful</td>
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</table>

I thought they were really inspirational. They seemed to give me the little urge to go on, as my boyfriend was in the service at this time and I felt like I needed something to think about. They really built my morale up. I would very much like to hear them over or some new ones like it.

The discussions afterwards were always very motivating in our ward. I feel that they really helped clear up some of the things that were brought up in the talk. In my eyes each one of the General Authorities did an excellent job and I know they were inspired by God.

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<tr>
<th>Age:</th>
<th>16</th>
<th>Dating:</th>
<th>Frequently</th>
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<tbody>
<tr>
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<td></td>
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<tr>
<td>Church Attendance: 4</td>
<td></td>
<td>Member: Faithful</td>
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</table>
Some of them didn't talk like they understood us and our problems too much. The subjects went a little deep for mixed groups.

I feel that the discussions are a very important part of these firesides. Sometimes the group leader is a little too overboard on his authority over us. He won't listen to our ideas or problems, but instead he practically gave another speech.

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<tr>
<th>Age: 17</th>
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<th>Age: 17</th>
<th>Dating: Frequently with same person</th>
</tr>
</thead>
<tbody>
<tr>
<td>Word of Wisdom: Always uphold</td>
<td>Moral Standards: Always uphold</td>
<td>Church Attendance: 4</td>
<td>Member: Very faithful</td>
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</table>

I thought they were very inspirational and convincing. I have always upheld the laws of the church but I was going steady. I quit going steady when I heard these firesides. I have never enjoyed myself quite so much as I have since I listened to these firesides. They were a guide to me.

I thought these discussions were very good. They got all of us talking and stating our own problems on the view. I enjoyed them because everyone felt they were a part of the fireside. They were an essential part of the fireside.

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<tr>
<th>Age: 16</th>
<th>Dating: Seldom</th>
<th>Age: 17</th>
<th>Dating: Frequently</th>
</tr>
</thead>
<tbody>
<tr>
<td>Word of Wisdom: Always uphold</td>
<td>Moral Standards: Most of the time</td>
<td>Church Attendance: 4</td>
<td>Member: Very faithful</td>
</tr>
</tbody>
</table>

I was forced to go to them and I hated every one of them. I would like for once to hear a sermon that wasn't directed straight at teenagers or the youth of the church.

I was rebellious. But most of the time I just daydreamed.

Our discussions were very interesting and sometimes lasted an hour and a half. Everyone took part as it concerned all of us and should play a vital part in our lives. I thought some of the leaders' and teachers' ideas were rather old-fashioned.

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<tr>
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<td>Church Attendance: 4</td>
<td>Member: Very faithful</td>
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</table>

I think the firesides were very good. Some of the kids had the attitude that they knew all there was to know about some of the subjects because they had heard them discussed so much but most of us realized
that whenever our General Authorities talked to us they have something to offer. I would rather have them during the summer instead of on school nights. The temptation to break the Sabbath is much greater during the summer and if I have some well-planned church activity it will help me keep the Sabbath. Also, the transportation problem is much easier during the summer when the roads are good and weather is good and even walking is possible.

I liked them but I wish there were some way to let our parents hear the discussions. Many times our parents don't really know how we feel because we are afraid to express ourselves freely in front of them when we're not afraid in front of our friends.

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<tbody>
<tr>
<td>Word of Wisdom: Always uphold</td>
<td>Moral Standards: Always uphold</td>
</tr>
<tr>
<td>Church Attendance: 3</td>
<td>Member: Very faithful</td>
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</table>

I thought that most of them were inspiring and motivating. In some cases, the subjects of the talks were of more interest to me than in others. I especially enjoyed the talks on dating, moral standards and on being a lady or gentleman.

I did not enjoy the discussions after the addresses in our ward. They seemed to detract from the spirit of the talks. Specifically, they were not organized enough to keep the members on a specific subject and they were constantly wandering and contradicting one another. At other wards that I attended, the discussions were directed a little more firmly and were much more enjoyable.

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<tr>
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<tbody>
<tr>
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</tr>
<tr>
<td>Church Attendance: 3</td>
<td>Member: Very faithful</td>
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I thought they were beneficial, but sometimes not quite frank enough. Sometimes I think they could have had a more positive attitude—giving more of an uplift and a desire to go forth and do all the Lord requires.

These were very beneficial—more so than the actual addresses, although they were needed to start the discussions. I gained much from discussing with other youths.

<table>
<thead>
<tr>
<th>Age: 18</th>
<th>Dating: Seldom</th>
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<tbody>
<tr>
<td>Word of Wisdom: Always uphold</td>
<td>Moral Standards: Always uphold</td>
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<td>Church Attendance: 3</td>
<td>Member: Very faithful</td>
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</table>

I think that the fireside addresses were very well presented, and given at a time when the youth of the church needed something of this nature to correct some of their actions. I, myself, had several points clarified as to the church's position on these matters as, being a convert, I was not too aware of them.

The discussions following the addresses also clarified many things for me. They brought the people in our ward closer together and
we came to a better understanding of why the standards were set as they are.

I enjoyed the firesides very much. I missed a few which I wish I hadn't. I feel they were very good but came too late to keep me from serious mistakes. I only wish they could have been given earlier. If so I'm sure they would have given me more strength to meet the onslaughts of the adversary.

They were very good and seemed to put over the firesides in a good way. The discussion with all the members of the fireside meeting could benefit from the reaction and experiences of those who knew well what the price was for not listening and taking advice of parents and church leaders.

I think they were good except they wore their welcome out. Often I felt like the church was pushing the morals too often. It made me feel like the church thought teen-agers and young adults were really going to the dogs. However, I enjoyed them.

I think the discussions were very good. It gave the members of the group a chance to express their ideas.

I feel the firesides were very good. I only wish they had originated earlier. It was about time somebody came out and said something definite about what is right and wrong (especially in moral conduct) instead of hum and hawing around.

I think the discussions were very good at the ward I attended here at B. Y. U. However, I am willing to bet that they were nothing very great in my home ward. It seems like very often there the young people don't have the best in leadership and abstractions are used too often.

Not realistic. Have the kids listen but it didn't always sink in. At times they made love sound like a sin, especially before marriage. If you believe that, how will you ever be able to adjust after marriage.

Tremendous. Our firesides were divided by age groups and we could speak more frankly.
Age: 18  
Word of Wisdom: Always uphold  
Church Attendance: 3  
**First, they seemed to be directed to a lower age level than college. I enjoyed them very much and think they should be continued, especially on moral issues. Young people need it very much. I know I could use more of them.**

Very good discussions. Enjoyed them and believe they were useful in establishing values.

Age: 18  
Word of Wisdom: Always uphold  
Church Attendance: 3  
I feel they were very inspirational and helped me a great deal. They helped me stop and think about some of the ways in which I could be a better Latter-day Saint. Also, the firesides helped me to solve the problem of what I could do after church.

I enjoyed them because we discussed the problems that we had in our town and ward. Also, I think that the discussions made me more aware of how I could improve myself.

Age: 20  
Word of Wisdom: Always uphold  
Church Attendance: 3  
I feel much closer to the General Authorities in knowledge of them. I am more aware of how I should conduct myself morally and spiritually. The youth of the church need advice from such men with wisdom. People who couldn't hear these men were able to become aware of them and their advice through firesides.

I enjoyed hearing everyone's opinions concerning these firesides. If I had a question, it was thrown out and discussed to my understanding. I became better acquainted with the group and could compare their ideas with mine.

Age: 19  
Word of Wisdom: Always uphold  
Church Attendance: 3  
I felt that in a few instances the church took an unrealistic attitude toward boy-girl relations. I think we should modernize our approach to the obvious problem. Don't ever let down our standards. A more realistic attitude would facilitate understanding.

Our discussions were wonderful. When the group divided, the older group came to our home. The discussions were frank, to the point, and mature!

Age: 16  
Word of Wisdom: Always uphold  
**Moral Standards: Always uphold**
Church Attendance: 4 Member: Very faithful

They were the most inspirational addresses I have ever heard. It seemed that they really know what we, the teen-ager of America, wanted to hear. The only thing I held against it was there weren't enough of them. I feel many more instead of just once a month should be held. And also President McKay didn't talk enough. He is so inspirational that you can't help but love him and what he speaks on.

At first our discussion was very slow in coming about. Dad, who is in charge of the Laurels and Ensigns, really helped us to understand it. We had an average of perhaps 17 to 23 people. We all took an active part in it. I feel it greatly helped us as the youth of our church. A wise thing it was when the heads of our church decided the youth needed these talks. If I never hear the prophet again, I will always remember his talk and the one he gave last month.

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<th>Age:</th>
<th>20</th>
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<th>Frequently</th>
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<tbody>
<tr>
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<td>Always uphold</td>
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<tr>
<td>Church Attendance:</td>
<td>4</td>
<td>Member:</td>
<td>Very faithful</td>
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I truly believe that those firesides were a very wonderful thing that the church did for the youth. I know a girlfriend of mine who is a couple of years younger than myself; after hearing these talks we would later discuss them and I truly believe it helped her a great deal. She had some doubts about some things and the talks made them clearer to her.

These also helped a great deal, bringing out new ideas and points on the subjects.

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<td>Church Attendance:</td>
<td>4</td>
<td>Member:</td>
<td>Very faithful</td>
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I enjoyed all of the talks given by Brother Hanks. He has a pleasing voice and puts things over in an easily understood method. I did not care for the talk "Dance Patterns for Youth" by Brother Kimball but his other two were outstanding. I especially liked Elder Hunter's "A Girl's Responsibility." It made me stop and evaluate myself.

I enjoyed all of the talks given by Elder Lee. The opening address given by President McKay was my favorite talk of all because he speaks with the words of wisdom a true Prophet of God should.

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<td>Church Attendance:</td>
<td>4</td>
<td>Member:</td>
<td>Very faithful</td>
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Very helpful in providing a chance for boys and girls alike to be taught the same ideals. They inspired me to always want to keep the standards I had started to keep. They gave me courage and enlightenment in living a clean moral life.

Sometimes the fellows would make light of it rather than frankly discuss it. They gave us a chance to bring up additional problems.
### Female

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<tr>
<th>Age</th>
<th>17</th>
<th>Dating: Frequently with same person</th>
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<tbody>
<tr>
<td>Word of Wisdom:</td>
<td>Always uphold</td>
<td>Moral Standards: Always uphold</td>
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<tr>
<td>Church Attendance:</td>
<td>4</td>
<td>Member: Very faithful</td>
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The addresses by the Apostles were excellent, and I enjoyed them very much. They were worthwhile and very interesting. I didn't like the discussions, because they were always monopolized by one person. This person was the leader, and always talked the whole time on personal experiences.

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<tr>
<th>Age</th>
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<tbody>
<tr>
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</tr>
<tr>
<td>Church Attendance:</td>
<td>3</td>
<td>Member: Very faithful</td>
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I thought the addresses were very good, but that the thirteen firesides could have been condensed down into three, or maybe four firesides. By doing this they might have been able to keep the kids' attendance and interest up. But when it went on as long as it did, a lot of kids lost interest or began to feel that it was too much the same general ideas that they had already heard about, so they stayed home.

These were stretched out far too long after the talk. The talk was explanation enough in itself, or would have been good with just a little summary after, but an hour was way too long to discuss the same material over and over. But panel discussions were fun, interesting, and different.

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<th>Age</th>
<th>15</th>
<th>Dating: Seldom</th>
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<tbody>
<tr>
<td>Word of Wisdom:</td>
<td>Always uphold</td>
<td>Moral Standards: Always uphold</td>
</tr>
<tr>
<td>Church Attendance:</td>
<td>4</td>
<td>Member: Faithful</td>
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The kind of kids who need to hear what was said are the very ones who didn't attend. I feel I, and the majority of kids in our ward, gained little or nothing. They're all good kids who have always obeyed the laws of chastity and virtue. I feel that these addresses were repetitious, and actually worthless unless the kind of kids who need to, would attend, and then pay attention to what is said.

They were interesting, but I feel I didn't gain anything from them.

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<tr>
<th>Age</th>
<th>19</th>
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<tbody>
<tr>
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</tr>
<tr>
<td>Church Attendance:</td>
<td>4</td>
<td>Member: Very faithful</td>
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I feel that they are very wise. Even though I do and always have upheld the church standards and honored the leaders of the same, I always appreciate hearing their counsel and advice. It helps me to know if I am doing right and makes me very grateful for my heritage, membership in this church and the wonderful parents I have been blessed with who have brought me up rightly before my Heavenly Father.

It helps those who need clarity on some points to have their questions answered. If the discussion doesn't drag and get off the subject,
that is. Many get discouraged when this happens. However, as a whole, I am sure they are very successful and helpful.

Age: 20  
Word of Wisdom: Always uphold  
Church Attendance: 4  

These firesides were presented in such a way that they were truly an honor to be at. I enjoyed most the firesides within our own wards where it was a pleasure to meet and discuss principles and morals. We had rather personal discussions which were very good. I feel that these topics are ones of necessity and of great importance. I wish we had had these when I was an early teen-ager.

Age: 21  
Word of Wisdom: Always uphold  
Church Attendance: 3  

They were very informative and helpful in settling issues of standards of which I had formerly had doubts. They helped the other kids understand my point of view toward things as I stood on the same grounds as the church. They put forth positive suggestions for patterns of living.

Most of the time the adults did all the talking. I was afraid to speak out because some of the kids considered me a "goody goody" anyway. There was an antagonistic attitude from some of the kids who were made to come. Once in awhile they did help to get basic issues out in the open.

Age: 19  
Word of Wisdom: Most of the time  
Church Attendance: 3  

I think that these firesides are very important in teaching and reminding the youth of the church to uphold and retain the most treasured possession they have--virtue. These things which I have fallen down in, have been repented of, and even though I have gone wrong, these firesides have brought to me a fuller realization of the most important things
I have--my parents, church membership and leaders to help me and give me advice. I thought the discussions were very good. They helped everyone discuss their problems and get on the road to a solution. It put out into the light that the individual isn't the only one who has problems.

Age: 17  
Word of Wisdom: Always uphold  
Church Attendance: 1  
Moral Standards: Most of the time  
Member: Faithful  
Engaged

I found them to be of great interest and an aid and guide to my life. I can honestly say I have heard just about everything spoken about, but it was put in a way that I desired to improve myself and my habits.

I never once heard a very satisfying discussion on the talks. An attempt was usually made, but either the young people were reluctant to speak or the person conducting the discussion was not too sure of what they were trying to do.

Age: 16  
Word of Wisdom: Always uphold  
Church Attendance: 4  
Moral Standards: Always uphold  
Member: Faithful  
Frequently

I liked the addresses very much. I thought that they were interesting and helpful. I do not like the hour of the night. I would prefer them to be on M.I.A. night.

I thought our wards' was not at all good. Other wards were much better. They were so lousy in our ward that I seldom went. I listened to the talks on our home radio.

Age: 16  
Word of Wisdom: Always uphold  
Church Attendance: 4  
Moral Standards: Always uphold  
Member: Faithful  
Seldom

I think they were very interesting and good. I wish they had been longer talks. I would have liked to see the man that was talking. I would have liked them a little earlier in the evening.

Most of the ones we had were good. Some of the conduct after the addresses during the discussion period was very distracting in the group I was in.

Age: 16  
Word of Wisdom: Always uphold  
Church Attendance: 4  
Moral Standards: Always uphold  
Member: Very faithful  
Seldom

Made me feel good that the authorities were interested. I knew others in the room benefited by the expressions on everyone's face.

They helped a great deal in a smaller crowd. Smaller crowds supervised are more apt to listen.

Age: 17  
Word of Wisdom: Always uphold  
Moral Standards: Most of the time  
Dating: Frequently with same person
Church Attendance: 4  Member: Faithful

Most of it was information repeated from what I was taught in M.I.A., only presented differently. Some were interesting and some weren't because I felt they were beginning to tell you just what you can do and can't do, and I don't agree with that. Some were okay, but I don't think they accomplished too much. Most material was discussed in M.I.A. for the past four years.

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<tbody>
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<tr>
<td>Church Attendance: 4</td>
<td>Member: Very faithful</td>
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I really enjoyed the firesides. I feel they strengthened my resistance to temptation, but not exactly improved my conduct because I truly haven't had too much opportunity to descend into the depths of wickedness. They laid up a source of resistance for me to draw on in case I'm faced with temptation.

Our discussions were seldom boring. Once or twice things got a little slow but 99% of the time they were sparkling and vital. Especially interesting were the ones when our bishop came in to head the discussions. I always gained something and would feel richly rewarded for attending.

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<tr>
<th>Age: 17</th>
<th>Dating: Frequently with same person</th>
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<tbody>
<tr>
<td>Word of Wisdom: Most of the time</td>
<td>Moral Standards: Most of the time</td>
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<tr>
<td>Church Attendance: 4</td>
<td>Member: Faithful</td>
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I enjoyed the fireside addresses very much. My boyfriend and I are having some difficulty. We don't do anything to mar our virtue but we are having troubles about necking and petting. The fireside addresses have helped us both--ESPECIALLY the last one on TEMPLE MARRIAGE.

I always enjoy a good discussion especially with people of my own age. We discussed many interesting subjects. I think the firesides should continue--they helped me in many ways.

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<tbody>
<tr>
<td>Word of Wisdom: Most of the time</td>
<td>Moral Standards: Most of the time</td>
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<tr>
<td>Church Attendance: 4</td>
<td>Member: Fairly faithful</td>
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I liked them because they brought out points kids our age should know. I know I should change but my parents aren't religious so I'm not forced to. I liked their talks on dating, necking, etc., because it might help other kids in holding their standards. I was never forced to so I don't.

The discussions in our ward were boring because they just had questions and answers, no discussion. Nobody would participate because of this.

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<tr>
<th>Age: 16</th>
<th>Dating: Going steady</th>
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<tbody>
<tr>
<td>Word of Wisdom: Most of the time</td>
<td>Moral Standards: Most of the time</td>
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</table>
Church Attendance: 4  Member: Not faithful

The talks were very educational and I really liked the talks on courtship and marriage but I don't think that a person should not kiss her future husband until after they are married. Should she? How will she know she has the right man?

We had boring discussions because we were with the boys. They have different opinions and it is best to stay among your own sex, because the girls have more to say than the boys.

Age: 16  Dating: Frequently with same person
Word of Wisdom: Most of time  Moral Standards: Most of the time
Church Attendance: 4  Member: Faithful

They helped me pattern my life in the future. I really appreciated these talks because at home I never get any help with dating problems and these helped me out a lot. I hope there will be more talks about temple marriage and dating problems.

I like these because the young teachers and leaders always led the discussions. They knew a lot more about dating and marriage than the older people. You can also talk to the younger leaders better than the older leaders.

Age: 15  Dating: Frequently
Word of Wisdom: Always uphold  Moral Standards: Always uphold
Church Attendance: 4  Member: Faithful

I thought that most of them were very good. Sometimes they did not hold my (as a teen-ager) best attention. They made me realize a lot more how much this church meant. I learned that if I had a problem to consult my parents and bishop.

I attended firesides at other wards--their discussions seemed to be more interesting. Some were really very interesting but others were not. Not everyone participated; it was usually the same ones. Sometimes the discussions seemed to be above my level.

Age: 15  Dating: Frequently
Word of Wisdom: Always uphold  Moral Standards: Always uphold
Church Attendance: 4  Member: Very faithful

I thought President McKay's talk most inspiring: when in indecision on dating I read it. Ever since personally meeting Elder Hanks, I have taken great heed to every word he says. I felt that the subjects of sex is pushed upon the youth of today too much. Every way we turn we find it looking directly at it. I know that the firesides are for our own good but it still is over-emphasized.

Age: 16  Dating: Frequently
Word of Wisdom: Always uphold  Moral Standards: Always uphold
Church Attendance: 4  Member: Very faithful

The addresses were very interesting and given in a way that all
could get the meaning very clearly. They made us stop and think and ask ourselves if we were doing as we should.

The discussions were embarrassing at times; but it was important to get each other's views on the subjects. They brought us closer together as a group. They enabled us to have some good clean fun together. They brought the youth and the leaders of the ward closer together.

Age: 18  Dating: Frequently  
Word of Wisdom: Always uphold  Moral Standards: Most of the time  
Church Attendance: 3  Member: Faithful  
I thought they were very good. Sometimes I thought the talks were a little bit strict, for instance—the use of the car. I disagreed with the statement that you should kiss your boyfriend as a brother or father. I believe there is nothing wrong with a goodnight kiss if you have gone out with the boy steadily for two or three months.

I felt the discussions were very helpful and it made the firesides more interesting. I especially enjoyed the shortness of the talks. They were to the point and they made this point without dwelling on it for hours. Then we could expound upon the points during the discussion. I think the firesides should be continued after every Sacrament meeting instead of only once a month.

Age: 16  Dating: Frequently  
Word of Wisdom: Always uphold  Moral Standards: Most of the time  
Church Attendance: 4  Member: Faithful  
I think that the fireside addresses made very clear good points, and I had a very good reaction as far as most things are concerned. The fireside expressed very well the importance of temple marriage.

The discussions of our ward were very worthwhile. The participation was very good. The discussions were somewhat involved, but the opinions of the youth were displayed.

Age: 16  Dating: Frequently  
Word of Wisdom: Always uphold  Moral Standards: Always uphold  
Church Attendance: 4  Member: Faithful  
I feel that the fireside addresses were one of the most outstanding advances that our church has provided for its youth. Even if you're not guilty of some of the things they talk on, just hearing them (the men of God) tell you about these things makes you want to put more precautions on your conduct. It's very interesting also to hear what adults have to say about the problems of youth. I enjoyed the firesides and am looking forward to seeing them start again soon.

By a short discussion after the inspirational talks I feel we can better understand the subject being discussed and see or talk about problems which exist in our own lives.
<table>
<thead>
<tr>
<th>Age: 17</th>
<th>Dating: Frequently</th>
<th>Word of Wisdom: Always uphold</th>
<th>Moral Standards: Always uphold</th>
<th>Member: Faithful</th>
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<tr>
<td>Church Attendance: 4</td>
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As my father is a bishop I was rather forced to attend the fire-sides. I enjoyed them and kind of wanted to attend them all the time. It seems, however, that we get all this information in Sunday School, Church, M.I.A., and Seminary. The ones who need the messages don't attend any of these meetings to hear them. I actually get a little tired of hearing it over and over again.

The discussions are just the same things over again that we get in our M.I.A. classes. Hardly any new points are brought out that we haven't discussed previously or known about before. Also, the ones who need them aren't in attendance at the meetings.

<table>
<thead>
<tr>
<th>Age: 16</th>
<th>Dating: Going steady</th>
<th>Word of Wisdom: Always uphold</th>
<th>Moral Standards: Always uphold</th>
<th>Member: Fairly faithful</th>
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<tbody>
<tr>
<td>Church Attendance: 3</td>
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Many were very good, but some I disagreed about dating. I see no harm in going steady or doing some of the things I do on Sunday. Many were interesting, but many pried too deep into things many don't discuss right out in front of girls and boys too, but it also helps.

I helped in the discussions I was at. I thought they were very good. All talks and discussions were interesting.

<table>
<thead>
<tr>
<th>Age: 16</th>
<th>Dating: Frequently with same person</th>
<th>Word of Wisdom: Always uphold</th>
<th>Moral Standards: Always uphold</th>
<th>Member: Very faithful</th>
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<td>Church Attendance: 4</td>
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These addresses helped me very much in preparing for temple marriage. The addresses helped me in choosing a date that would make a good mate. They helped me in understanding other people as well as myself. These addresses helped me in choosing good friends to be with.

In discussing these things, it's helped me to realize things I do wrong. These discussions helped me in having a desire to talk things over with my parents. They helped me in knowing what a girl's responsibility is to herself and to others.

<table>
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<tr>
<th>Age: 16</th>
<th>Dating: Frequently</th>
<th>Word of Wisdom: Always uphold</th>
<th>Moral Standards: Always uphold</th>
<th>Member: Faithful</th>
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<td>Church Attendance: 4</td>
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I don't think they did very much good. They didn't tell me anything I didn't already know. I thought they were a waste of time except for the discussions.

They were better than the addresses.

<table>
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<th>Age: 16</th>
<th>Dating: Frequently</th>
<th>Word of Wisdom: Always uphold</th>
<th>Moral Standards: Always uphold</th>
<th>Member: Faithful</th>
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<tbody>
<tr>
<td>Church Attendance: 4</td>
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</table>
These firesides were very inspiring. The topics they discussed were topics of great interest to me. I feel that these firesides helped me to realize my faults and improve them. Some day I hope to be married in the temple and those topics which were discussed will help me a great deal.

The discussions were very interesting. I like to discuss topics of that nature. Also, the discussions helped me to understand better what had been said.

Age: 17  Dating: Frequently with same person
Word of Wisdom: Most of time  Moral Standards: Most of the time
Church Attendance: 4  Member: Fairly faithful

I really enjoyed the fireside addresses. I feel they really helped me a lot. I do believe that I have had a greater desire to try and live a better life since then. I don't know what I would have done without them. They have helped me to understand everything more clearly.

When I ever had a question in my mind I have always taken part. This discussion helped me to understand the addresses more clearly. I had no questions after the discussion was over at each meeting. I feel I have learned much from the addresses and discussions.

Male

Age: 16  Dating: Frequently
Word of Wisdom: Always uphold  Moral Standards: Always uphold
Church Attendance: 4  Member: Very faithful

I just really liked these firesides and enjoyed every minute of them. I do wish that they would be every week this year. They gave you something to work for during the week. They were something to look forward to each week. They indeed inspired my life and helped me to be a better member of this church.

I thought that the fireside discussions were very good. They helped to understand the talks better and although some kids just acted silly about the discussions I liked them a lot.

Age: 16  Dating: Seldom
Word of Wisdom: Always uphold  Moral Standards: Always uphold
Church Attendance: 4  Member: Fairly faithful

Good thoughts but did they do any good? I was bored except during one or two. Helped me a little.

Failure--no participation. I am part-custodian; I had to be there to lock up after, so I didn't listen as close as I would have if I'd come on my own.

Age: 16  Dating: Seldom
Word of Wisdom: Always uphold  Moral Standards: Most of the time
Church Attendance: 4  Member: Faithful

I thought that they were very well conducted. They were very important to me in my life. I got a lot out of it. It helped me gain a bigger testimony.

I think they would be a lot better if the parents would attend, too.

Age: 15  Dating: Frequently with same person
Word of Wisdom: Always uphold  Moral Standards: Always uphold
Church Attendance: 4  Member: Faithful

The addresses were interesting, educational, and gave me some good standards. They will help determine the conduct of all who heard them. They helped point out some of the dangers of these years and how to recognize and avoid them.

Interesting, fun and you learn a lot. You get others opinions on all these problems and questions; this is very interesting and helpful. Uplifting, helped me to understand my responsibilities while dating.

Age: 15  Dating: Seldom
Word of Wisdom: Always uphold  Moral Standards: Always uphold
Church Attendance: 4  Member: Faithful

I think these fireside addresses were the right thing to bring up at this age and at the speed the world is going I myself think that the general authorities ought to have many more of these discussions.

I think these discussions changed me—in fact, I know they have changed me a great deal. To live, be here, clean and worthy and in all ways thinking of the church and our leader and brother, David O. McKay, a great man and sincere in his work.

Age: 15  Dating: Frequently
Word of Wisdom: Always uphold  Moral Standards: Always uphold
Church Attendance: 4  Member: Faithful

I think most of them were good topics. I know they helped me to be a better man. They were interesting and also good for us. I think they should have more of them because they do a lot of good for most people.

They didn't discuss enough, about the topic. Too much joking around; just couldn't hear in some places. This was not often. Sometimes we could just not get the spirit of the fireside in full.

Age: 17  Dating: Seldom
Word of Wisdom: Always uphold  Moral Standards: Most of the time
Church Attendance: 4  Member: Faithful

I stopped dating frequently with the same girl. I also stopped necking with girls.

Very good.

Age: 18  Dating: Seldom
Word of Wisdom: Always uphold
Church Attendance: 4
Moral Standards: Most of the time
Member: Very faithful

I think they were a very good idea. I gained a lot from them
and I know they helped me in better keeping the standards of the church
and in my associations with friends and parents. Some of the discussions
were, I think, a little too blunt. Maybe for the boys they weren't, but
some of the girls felt uncomfortable and didn't like them too much.

On the whole I think they were tremendous. They clarified
many subjects and helped me in my conduct. Some were a little too
severe though. Example. Youth and the car, necking, petting, and
dating. They were good to have, but the girls reacted negatively to
them. Maybe because it was in mixed company. But I guess it is good
to have it that way because it seems more important and creates a
stronger impression.

Age: 18

Word of Wisdom: Always uphold
Church Attendance: 4
Moral Standards: Most of the time
Member: Very faithful

Very helpful and constructive. Often they were quite basic and
pointed in their discussions. I think this is very good. I enjoyed them
because it gave new thoughts and ideas on each different subject. It was
easy to apply these things in your everyday life.

These were often too rigid. That is that those in charge kept
the atmosphere at a formal mood. If the bishoprics would be less formal
and not want such a specific answer, the students would be more willing
to talk freely about the matters to be discussed.

Age: 19

Word of Wisdom: Always uphold
Church Attendance: 4
Moral Standards: Always uphold
Member: Faithful

My reactions were that like most of my friends, are very help-
ful, and that they are inspiring. The Lord inspired the men to give these
addresses to help youth. I enjoyed listening to them and they have
helped me to do better. The addresses have helped me to be more ac-
tive in church functions as well as my duties to my parents.

The discussions were very helpful in bringing out different
view points. They make me realize I am not alone in the many difficul-
ties that arise. Express myself more freely among my own associates.

Age: 18

Word of Wisdom: Always uphold
Church Attendance: 4
Moral Standards: Most of the time
Member: Faithful

I thought the fireside addresses were very good. I think they
did some good. However, I thought the addresses were much too short.
From 10 to 15 minutes is not enough time. I think the talks should be
about 30 minutes.

I felt that the discussions failed in my ward for two reasons:
(1) The reactions were poor (we did not take part) and (2) most of the time the leader of the discussion was not very good. Many times we didn't have the list of topics sent out by the church to guide our discussions.

<table>
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<tr>
<th>Age</th>
<th>19</th>
<th>Dating</th>
<th>Frequently with same person</th>
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<tbody>
<tr>
<td>Word of Wisdom:</td>
<td>Always uphold</td>
<td>Moral Standards:</td>
<td>Most of the time</td>
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<tr>
<td>Church Attendance:</td>
<td>4</td>
<td>Member:</td>
<td>Very faithful</td>
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I think they should have had them long ago. Too strict on kissing and like activities that aren't bad.

They didn't sway my thinking too much since I knew the people and their personal beliefs. I didn't accept their beliefs as law since they weren't experts.

<table>
<thead>
<tr>
<th>Age</th>
<th>19</th>
<th>Dating</th>
<th>Frequently with same person</th>
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<tbody>
<tr>
<td>Word of Wisdom:</td>
<td>Always uphold</td>
<td>Moral Standards:</td>
<td>Most of the time</td>
</tr>
<tr>
<td>Church Attendance:</td>
<td>4</td>
<td>Member:</td>
<td>Very faithful</td>
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They were conducted on a more personal basis than ever, but even this was not enough. You must bring these things home. Make these things very personal. Tell them exactly what will happen if they do not live up to the standards of the church morally. If you don't tell them they will keep on finding out on their own. Don't say, "don't kiss" this is ridiculous. Tell them what will happen if they don't keep it at that. Warn against petting, not because what it does but for what it leads to.

These were often conducted by people who were scared to talk about anything. Come out with a definite plan to open up the young people and let them talk without feeling embarrassed at all.

<table>
<thead>
<tr>
<th>Age</th>
<th>19</th>
<th>Dating</th>
<th>Frequently</th>
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<tbody>
<tr>
<td>Word of Wisdom:</td>
<td>Always uphold</td>
<td>Moral Standards:</td>
<td>Always uphold</td>
</tr>
<tr>
<td>Church Attendance:</td>
<td>4</td>
<td>Member:</td>
<td>Very faithful</td>
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Geared for high school people in most cases. They will do much good here, but it would also be good if some of the talks had dealt with college problems, Military service, missions. Discussion, serious dating.

Presented very well in B. Y. U. 7th Ward which I attended—proper preparation was made by those in charge. Enjoyed the friendly atmosphere created at discussions—also learned some new things about the gospel.

<table>
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<th>Age</th>
<th>18</th>
<th>Dating</th>
<th>Engaged</th>
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<tbody>
<tr>
<td>Word of Wisdom:</td>
<td>Always uphold</td>
<td>Moral Standards:</td>
<td>Always uphold</td>
</tr>
<tr>
<td>Church Attendance:</td>
<td>1 to 4</td>
<td>Member:</td>
<td>Faithful</td>
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I think they were on a much too immature level and I don't feel that they made a big impression. I feel that just about all the speakers are extremists and perfectionists, which is fine, but they did not speak in a manner which would make people take to heart what they said.
The discussions brought about the same conclusions on most matters as I have mentioned above.

<table>
<thead>
<tr>
<th>Age</th>
<th>19</th>
<th>Dating: Frequently</th>
<th>Word of Wisdom: Always uphold</th>
<th>Moral Standards: Part of the time</th>
<th>Church Attendance: 1 to 4</th>
<th>Member: Fairly faithful</th>
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Bring a person who is more or less on the borderline either into activity or completely out. In my case because of my moral conduct it led to the breaking of my engagement. I have become more active in the church and hope to become a good member. Constantly talking about moral principles has its effect on those not obeying them.

They clarified the main points of the talks.

<table>
<thead>
<tr>
<th>Age</th>
<th>22</th>
<th>Dating: Frequently with same person</th>
<th>Word of Wisdom: Always uphold</th>
<th>Moral Standards: Always uphold</th>
<th>Church Attendance: 2, 3, or 4</th>
<th>Member: Active but not too faithful</th>
</tr>
</thead>
</table>

Addresses were over most young (12-17) peoples needs. Are not most young people basically good? Must a 13 or 14-year-old girl be continually reminded of the dangers of sex? In my home ward, most of those who heard the talks were much too young for the subject. In many cases only a negative curiosity was aroused. Many who heard the talks on sex would have been much healthier had they been singing or doing something happy, active, and clean. Then sex would take care of itself. Can a 13 or 14-year-old discuss sex intelligently?

For the older unmarrieds, they were excellent.

<table>
<thead>
<tr>
<th>Age</th>
<th>16</th>
<th>Dating: Frequently</th>
<th>Word of Wisdom: Always uphold</th>
<th>Moral Standards: Always uphold</th>
<th>Church Attendance: 4</th>
<th>Member: Very faithful</th>
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</table>

I feel that the fireside addresses are very important and should be continued. I feel teen-agers need to know what the General Authorities of the church have to say regarding their prominent problems. I feel that these firesides have brought myself and my family closer to the church.

The discussions are certainly an aid to understanding the fireside talks. I feel without these discussions many teen-agers would go home not fully understanding something he has heard at the fireside.

<table>
<thead>
<tr>
<th>Age</th>
<th>17</th>
<th>Dating: Frequently</th>
<th>Word of Wisdom: Always uphold</th>
<th>Moral Standards: Always uphold</th>
<th>Church Attendance: 4</th>
<th>Member: Fairly faithful</th>
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</table>

I think that they are of some value. Some topics can be helpful and some topics are of no use. People have certain things they like to do and they cannot change. I know when I go to church I am not too reverent, no matter how many lessons I hear on being reverent I cannot change. I feel as though I will have to grow out of the childishness myself. In my own way and time.

In our fireside discussions, there was too many wisecracks, to
help us very much.

Age: 17  
Word of Wisdom: Always uphold  
Church Attendance: 3 to 4

I thought they were very good as far as the instruction we received went. But in our group very few people paid too much attention to what was being said. But instead all were doing something else. Such as just cracking a joke and they would try to think of some joke to crack.

The discussion had almost everyone's attention. I thought they were quite worthwhile. I always enjoyed the remarks of the man in charge.

Age: 16  
Word of Wisdom: Always uphold  
Church Attendance: 3 to 4

They're okay I guess but I still think it is a waste of time. My dad is in the bishopric, and I went to them to support him. I think they are a waste of time.

Age: 16  
Word of Wisdom: Always uphold  
Church Attendance: 4

I thought they were very good. They made you think twice before you did something. I thought they were about the right length and contained very important messages for us.

Some of the discussions I didn't particularly care for. Most of them were fairly good. I didn't like the way they would pass out questions in the discussion.

Age: 17  
Word of Wisdom: Always uphold  
Church Attendance: 3 to 4

I think that they are very interesting because they may bring out points that you have always wondered about. They help make your testimony grow. They also give you a better understanding of how you are supposed to live. They give you an idea of what kind of girls you should go out with.

The discussions after the firesides are very helpful. If you have any questions after the talks you can ask them and then you won't go home feeling kind of funny because of your question. They also help build your testimony.

Age: 17  
Word of Wisdom: Most of time  
Church Attendance: 3 to 4

I liked them and really got a lot out of them. I think the next
fireside chats we have will help me more to understand the church.

Most of them were really swell, but some of them were dry.

One of the men that led the discussion was so dense that he didn't know what was going on around him.

Age: 17  
Age: 17  
Age: 16  
Age: 17  
Age: 16  
Age: 17  

Word of Wisdom: Always uphold  
Word of Wisdom: Always uphold  
Word of Wisdom: Always uphold  
Word of Wisdom: Part of time  
Word of Wisdom: Always uphold  
Word of Wisdom: Always uphold  

Church Attendance: 4  
Church Attendance: 3 to 4  
Church Attendance: 3 to 4  
Church Attendance: 3 to 4  
Church Attendance: 3 to 4  
Church Attendance: 3 to 4  

Moral Standards: Most of the time  
Moral Standards: Always uphold  
Moral Standards: Most of the time  
Moral Standards: Most of the time  
Moral Standards: Most of the time  
Moral Standards: Most of the time  

Member: Faithful  
Member: Faithful  
Member: Faithful  
Member: Faithful  
Member: Faithful  
Member: Faithful  

I thought they were very timely, at least for me. I know some of the talks helped me very much. I hope the church continues to put programs like this on for the youth of the church. I particularly like the topics on dating.

These bring about different ideas which one cannot think of all in one night. I thought they really topped the fireside off.

They were very interesting to hear. They taught me quite a lot about dating. I wish we would have another group of these fine firesides because it does us so much good. I enjoyed some better than others. The ones I enjoyed most were on dating.

The discussions were very good because everyone could express his own way of thinking. We could find out how our opinions differ from those who participated in the discussions. I feel that it does very much good to hold these firesides and to have a good time. It has helped me very much.

The fireside addresses were well planned. The ideas presented were very vital and to be used in life.

Some were very good discussions, others were not so good. Sometimes I felt that the wrong part of the talk was brought out, while the important part was left untouched.

I think that some of the addresses were good. One thing I do not like about them, there is always talk on drinking and the use of tobacco. They are good subjects but it seems wherever I go in the church they're always someone who talks about it. Find some other good subject for a change.

I think that some of your discussions are good but some is not even worth listening to.
Age: 16  
Word of Wisdom: Always uphold  
Church Attendance: 3 to 4  

I thought, as far as my personal problems go, it was the best help and advice I had received. These addresses started me to realize the importance of holding up these standards. I am sure without this help I would have made many mistakes which would hurt me in my relationship to God.

It was good to talk over frankly the subjects given, for this gave the true conception of the matter, and gave us a chance to ask questions which would help us in finding the answer. I am personally having trouble with "necking" but I am sure with the Lord's help I can overcome this evil.

Age: 16  
Word of Wisdom: Always uphold  
Church Attendance: 4  

I think it is what the youth of the church have always needed. Very helpful and inspiring and uplifting.

The older members at the firesides that were our advisors, instead of directing the fireside chats, they bogged the whole discussions. I can't understand. I counted the times our explorer leader answered and it was more than all the others combined. Chats were too long. I realize this is important, but we have other things to do.

Age: 17  
Word of Wisdom: Always uphold  
Church Attendance: 4  

I thought they went too far in regard to dating and dancing. I did not enjoy several of them and if they were to have them again, I would not attend maybe once a month would be okay but not every week.

Our ward had good discussions. There was a variety in opinion among the participators.

Age: 18  
Word of Wisdom: Always uphold  
Church Attendance: 3  

Very good. They should have been presented sooner though, I feel, because I feel that many of my church friends wouldn't have become engaged and gotten married in or just after high school to many non-mormons, but if they would have heard these earlier in life they may have avoided the divorces and unhappiness they now have.

These were also good since they brought out many of the church principles.

Age: 16  
Word of Wisdom: Always uphold  
Moral Standards: Seldom uphold
Church Attendance: 2  Member: Fairly faithful
Too much stress on sex; they think that we know nothing of it.
Not enough stress of the Word of Wisdom. They do not force teen-agers
to obey. They talk in church to teen-agers about getting drunk, smoking,
etc., and don't do anything about it.
Stupid--and the kids acted unprepared for such a discussion on
moral laws.

Age: 17  Dating: Frequently
Word of Wisdom: Always uphold  Moral Standards: Most of the time
Church Attendance: 4  Member: Faithful

I feel that they were a huge success. They gave the young peo-
ple just the kind of subjects and discussions that they needed. They were
straight forward and from men of experience. They also gave the young
people a chance to get a better social atmosphere with the members of
the ward.

They gave the people a chance to voice their opinions on very
crucial points. They were able to find out just how their friends felt on
certain matters. I feel that they served their purpose very well.

Age: 16  Dating: Seldom
Word of Wisdom: Always uphold  Moral Standards: Always uphold
Church Attendance: 3  Member: Faithful

The addresses were very good. The subjects were up-to-date
and for the most part very important.

They were terrible; just one big argument.

Age: 15  Dating: Seldom
Word of Wisdom: Most of the time  Moral Standards: Most of the time
Church Attendance: 2  Member: Fairly faithful

The addresses are frank enough to understand most of the time.
I've found or learned what to do but have a very hard time doing it. I
think they should continue the addresses much more often. I find it easy
to uphold the Word of Wisdom but the moral standards are much harder.
I think this should be discussed much more.

Our discussions have been very feeble. No one will speak up.
The teacher tried to bring us into discussion but nearly always failed.

Age: 15  Dating: Never
Word of Wisdom: Always uphold  Moral Standards: Always uphold
Church Attendance: 4  Member: Faithful

I really liked the fireside chats; they taught me a lot of things I
did not know. It also taught me a lot on how to respect my parents and
so on. Dating, smoking and drinking has been always bad, and the fire-
sides taught me that, too.

I like the discussions, too, because I like to hear the other kids
opinions.
APPENDIX IV

TABLES--IMPORTANCE OF THE FIRESIDE TOPICS
AND CHANGE IN CONDUCT
TABLE 1.—The Ratings of the Importance of Topics by Males

<table>
<thead>
<tr>
<th>Subjects</th>
<th>Very Important</th>
<th>Important</th>
<th>Fairly Important</th>
<th>Not Important</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Honor and obey my parents</td>
<td>72.2</td>
<td>24.0</td>
<td>3.8</td>
<td></td>
</tr>
<tr>
<td>2. Regular attendance at church</td>
<td>44.9</td>
<td>44.3</td>
<td>10.1</td>
<td></td>
</tr>
<tr>
<td>3. Modesty in dress (for girls)</td>
<td>58.2</td>
<td>32.9</td>
<td>7.7</td>
<td>1.2</td>
</tr>
<tr>
<td>4. Avoid &quot;necking&quot; and &quot;petting&quot;</td>
<td>72.2</td>
<td>24.7</td>
<td>2.5</td>
<td>0.6</td>
</tr>
<tr>
<td>5. Follow advice of parents and church leaders on early teen-age dating</td>
<td>44.9</td>
<td>38.0</td>
<td>15.7</td>
<td>1.3</td>
</tr>
<tr>
<td>6. Prepare for a temple marriage</td>
<td>91.1</td>
<td>6.3</td>
<td>1.9</td>
<td>0.6</td>
</tr>
<tr>
<td>7. Uphold moral and religious standards of conduct</td>
<td>84.8</td>
<td>13.3</td>
<td>1.9</td>
<td></td>
</tr>
<tr>
<td>8. Seek advice from parents on important matters</td>
<td>45.6</td>
<td>39.2</td>
<td>13.9</td>
<td>1.3</td>
</tr>
<tr>
<td>9. Seek advice from bishop or other church leaders</td>
<td>32.3</td>
<td>41.1</td>
<td>22.9</td>
<td>3.7</td>
</tr>
<tr>
<td>10. Avoid the vulgar and obscene in speech</td>
<td>67.7</td>
<td>26.6</td>
<td>5.1</td>
<td>0.6</td>
</tr>
<tr>
<td>11. Keep in good company</td>
<td>61.4</td>
<td>29.7</td>
<td>7.6</td>
<td>1.3</td>
</tr>
<tr>
<td>12. Refrain from use of intoxicating drinks</td>
<td>74.7</td>
<td>18.4</td>
<td>7.0</td>
<td></td>
</tr>
<tr>
<td>13. Refrain from the use of tobacco</td>
<td>76.6</td>
<td>17.7</td>
<td>5.7</td>
<td></td>
</tr>
<tr>
<td>14. Seek advice and respect parents regarding individuals whom I date</td>
<td>33.5</td>
<td>37.9</td>
<td>24.2</td>
<td>4.4</td>
</tr>
<tr>
<td>15. Maintain wholesome conduct at dances and recreational events</td>
<td>44.9</td>
<td>43.7</td>
<td>8.9</td>
<td>2.5</td>
</tr>
<tr>
<td>16. Seek advice from parents on marriage</td>
<td>71.5</td>
<td>21.5</td>
<td>5.7</td>
<td>0.6</td>
</tr>
<tr>
<td>17. Uphold faithful attitude in church service</td>
<td>50.6</td>
<td>42.4</td>
<td>7.0</td>
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</tr>
<tr>
<td>18. Accept responsibility for maintaining moral standards while dating</td>
<td>77.8</td>
<td>19.0</td>
<td>3.2</td>
<td></td>
</tr>
<tr>
<td>19. Respect and honor church leaders for their vital interest in my welfare</td>
<td>54.4</td>
<td>34.8</td>
<td>10.1</td>
<td>0.6</td>
</tr>
<tr>
<td>20. Accept responsibility to use car wisely</td>
<td>66.5</td>
<td>27.2</td>
<td>5.7</td>
<td>0.6</td>
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</table>
TABLE 2. — The Ratings of the Importance of Topics by Females

<table>
<thead>
<tr>
<th>Subjects</th>
<th>Very Important</th>
<th>Important</th>
<th>Fairly Important</th>
<th>Not Important</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Honor and obey my parents</td>
<td>81.4</td>
<td>15.2</td>
<td>3.0</td>
<td>0.3</td>
</tr>
<tr>
<td>2. Regular attendance at church</td>
<td>52.1</td>
<td>41.8</td>
<td>5.5</td>
<td>0.6</td>
</tr>
<tr>
<td>3. Modesty in dress (for girls)</td>
<td>74.4</td>
<td>21.6</td>
<td>2.7</td>
<td>0.9</td>
</tr>
<tr>
<td>4. Avoid &quot;necking&quot; and &quot;petting&quot;</td>
<td>85.4</td>
<td>12.8</td>
<td>1.5</td>
<td>0.3</td>
</tr>
<tr>
<td>5. Follow advice of parents and church leaders on early teen-age dating</td>
<td>57.3</td>
<td>32.9</td>
<td>7.9</td>
<td>1.9</td>
</tr>
<tr>
<td>6. Prepare for a temple marriage</td>
<td>94.5</td>
<td>4.0</td>
<td>1.2</td>
<td>0.3</td>
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<tr>
<td>7. Uphold moral and religious standards of conduct</td>
<td>88.7</td>
<td>9.8</td>
<td>1.5</td>
<td>...</td>
</tr>
<tr>
<td>8. Seek advice from parents on important matters</td>
<td>50.9</td>
<td>38.7</td>
<td>9.2</td>
<td>1.2</td>
</tr>
<tr>
<td>9. Seek advice from bishop or other church leaders</td>
<td>35.7</td>
<td>43.9</td>
<td>18.0</td>
<td>2.4</td>
</tr>
<tr>
<td>10. Avoid the vulgar and obscene in speech</td>
<td>67.4</td>
<td>27.1</td>
<td>5.2</td>
<td>0.3</td>
</tr>
<tr>
<td>11. Keep in good company</td>
<td>73.5</td>
<td>21.6</td>
<td>4.0</td>
<td>0.6</td>
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<tr>
<td>12. Refrain from use of intoxicating drinks</td>
<td>80.8</td>
<td>15.2</td>
<td>2.8</td>
<td>1.2</td>
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<tr>
<td>13. Refrain from the use of tobacco</td>
<td>80.8</td>
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<td>1.2</td>
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<tr>
<td>14. Seek advice and respect parents regarding individuals whom I date</td>
<td>54.3</td>
<td>35.4</td>
<td>7.9</td>
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<tr>
<td>15. Maintain wholesome conduct at dances and recreational events</td>
<td>55.2</td>
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<td>1.5</td>
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<tr>
<td>16. Seek advice from parents on marriage</td>
<td>64.9</td>
<td>26.9</td>
<td>7.0</td>
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<td>17. Uphold faithful attitude in church service</td>
<td>57.9</td>
<td>35.7</td>
<td>6.1</td>
<td>0.3</td>
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<tr>
<td>18. Accept responsibility for maintaining moral standards while dating</td>
<td>79.3</td>
<td>18.0</td>
<td>2.4</td>
<td>0.3</td>
</tr>
<tr>
<td>19. Respect and honor church leaders for their vital interest in my welfare</td>
<td>66.5</td>
<td>26.8</td>
<td>6.1</td>
<td>0.6</td>
</tr>
<tr>
<td>20. Accept responsibility to use car wisely</td>
<td>67.4</td>
<td>25.9</td>
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TABLE 3.—Males Report Their Change in Conduct

<table>
<thead>
<tr>
<th>Subjects</th>
<th>Much Improved</th>
<th>Improved</th>
<th>Little Change</th>
<th>No Change</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Honor and obey my parents</td>
<td>7.6</td>
<td>39.9</td>
<td>35.4</td>
<td>17.1</td>
</tr>
<tr>
<td>2. Regular attendance at church</td>
<td>3.8</td>
<td>16.5</td>
<td>29.1</td>
<td>50.6</td>
</tr>
<tr>
<td>3. Modesty in dress (for girls)</td>
<td>7.6</td>
<td>13.3</td>
<td>15.0</td>
<td>64.1</td>
</tr>
<tr>
<td>4. Avoid &quot;necking&quot; and &quot;petting&quot;</td>
<td>9.4</td>
<td>20.3</td>
<td>22.8</td>
<td>47.5</td>
</tr>
<tr>
<td>5. Follow advice of parents and church leaders on early teen-age dating</td>
<td>8.2</td>
<td>23.4</td>
<td>31.1</td>
<td>37.3</td>
</tr>
<tr>
<td>6. Prepare for a temple marriage</td>
<td>19.7</td>
<td>31.6</td>
<td>25.3</td>
<td>23.4</td>
</tr>
<tr>
<td>7. Uphold moral and religious standards of conduct</td>
<td>13.9</td>
<td>29.8</td>
<td>24.7</td>
<td>31.6</td>
</tr>
<tr>
<td>8. Seek advice from parents on important matters</td>
<td>10.8</td>
<td>24.0</td>
<td>34.2</td>
<td>31.0</td>
</tr>
<tr>
<td>9. Seek advice from bishop or other church leaders</td>
<td>9.9</td>
<td>17.4</td>
<td>25.9</td>
<td>46.8</td>
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<tr>
<td>10. Avoid the vulgar and obscene in speech</td>
<td>12.0</td>
<td>31.0</td>
<td>22.8</td>
<td>34.2</td>
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<tr>
<td>11. Keep in good company</td>
<td>11.4</td>
<td>21.5</td>
<td>25.3</td>
<td>41.8</td>
</tr>
<tr>
<td>12. Refrain from use of intoxicating drinks</td>
<td>11.8</td>
<td>6.4</td>
<td>7.7</td>
<td>74.1</td>
</tr>
<tr>
<td>13. Refrain from the use of tobacco</td>
<td>14.1</td>
<td>4.8</td>
<td>8.9</td>
<td>72.2</td>
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<tr>
<td>14. Seek advice and respect parents regarding individuals whom I date</td>
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<td>10.8</td>
<td>29.1</td>
<td>50.0</td>
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<tr>
<td>15. Maintain wholesome conduct at dances and recreational events</td>
<td>10.8</td>
<td>14.5</td>
<td>25.3</td>
<td>49.4</td>
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<td>16. Seek advice from parents on marriage</td>
<td>15.2</td>
<td>13.3</td>
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<tr>
<td>17. Uphold faithful attitude in church service</td>
<td>14.3</td>
<td>26.8</td>
<td>24.7</td>
<td>34.2</td>
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<tr>
<td>18. Accept responsibility for maintaining moral standards while dating</td>
<td>13.9</td>
<td>24.1</td>
<td>19.6</td>
<td>42.4</td>
</tr>
<tr>
<td>19. Respect and honor church leaders for their vital interest in my welfare</td>
<td>13.9</td>
<td>24.7</td>
<td>28.5</td>
<td>32.9</td>
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<tr>
<td>20. Accept responsibility to use car wisely</td>
<td>15.8</td>
<td>24.1</td>
<td>17.1</td>
<td>43.0</td>
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</table>
TABLE 4.—Females Report their Change in Conduct

<table>
<thead>
<tr>
<th>Subjects</th>
<th>Much</th>
<th>Improved</th>
<th>Improved</th>
<th>Little Change</th>
<th>No</th>
<th>Change</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Honor and obey my parents</td>
<td>8.2</td>
<td>43.6</td>
<td>30.5</td>
<td>17.7</td>
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<td></td>
</tr>
<tr>
<td>2. Regular attendance at church</td>
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<td>21.7</td>
<td>60.4</td>
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<td></td>
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<tr>
<td>3. Modesty in dress (for girls)</td>
<td>6.9</td>
<td>14.8</td>
<td>20.7</td>
<td>57.6</td>
<td></td>
<td></td>
</tr>
<tr>
<td>4. Avoid &quot;necking&quot; and &quot;petting&quot;</td>
<td>8.5</td>
<td>17.7</td>
<td>17.7</td>
<td>56.1</td>
<td></td>
<td></td>
</tr>
<tr>
<td>5. Follow advice of parents and church leaders on early teen-age dating</td>
<td>8.8</td>
<td>22.6</td>
<td>26.8</td>
<td>41.8</td>
<td></td>
<td></td>
</tr>
<tr>
<td>6. Prepare for a temple marriage</td>
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<td>21.6</td>
<td>15.6</td>
<td>40.2</td>
<td></td>
<td></td>
</tr>
<tr>
<td>7. Uphold moral and religious standards of conduct</td>
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<td>17.7</td>
<td>21.7</td>
<td>46.0</td>
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<td></td>
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<td>8. Seek advice from parents on important matters</td>
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<td>22.9</td>
<td>30.8</td>
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<td></td>
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<tr>
<td>9. Seek advice from bishop or other church leaders</td>
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<td>18.9</td>
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<td>46.3</td>
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<tr>
<td>10. Avoid the vulgar and obscene in speech</td>
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<td>17.7</td>
<td>54.0</td>
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<td></td>
</tr>
<tr>
<td>11. Keep in good company</td>
<td>11.6</td>
<td>15.2</td>
<td>17.1</td>
<td>56.1</td>
<td></td>
<td></td>
</tr>
<tr>
<td>12. Refrain from use of intoxicating drinks</td>
<td>6.4</td>
<td>5.5</td>
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<tr>
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<td>3.4</td>
<td>4.6</td>
<td>84.8</td>
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<td></td>
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<tr>
<td>14. Seek advice and respect parents regarding individuals whom I date</td>
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<td>18.3</td>
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<td></td>
<td></td>
</tr>
<tr>
<td>15. Maintain wholesome conduct at dances and recreational events</td>
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<td>12.8</td>
<td>17.9</td>
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<td>16. Seek advice from parents on marriage</td>
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<td>18.0</td>
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<tr>
<td>17. Uphold faithful attitude in church service</td>
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<td>25.3</td>
<td>20.4</td>
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<td>18. Accept responsibility for maintaining moral standards while dating</td>
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<td>17.7</td>
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<td></td>
<td></td>
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<td>19. Respect and honor church leaders for their vital interest in my welfare</td>
<td>13.1</td>
<td>22.3</td>
<td>18.9</td>
<td>45.7</td>
<td></td>
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<tr>
<td>20. Accept responsibility to use car wisely</td>
<td>9.8</td>
<td>12.4</td>
<td>16.3</td>
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</table>
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A STUDY OF THE REACTIONS OF LATTER-DAY SAINT YOUTH TO THE THIRTEEN FIRESIDE PROGRAMS GIVEN IN THE WINTER OF 1960

An Abstract of a Thesis

Presented to the

Department of Speech and Dramatic Arts

Brigham Young University

In Partial Fulfillment

of the Requirements for the Degree

Master of Arts

by

Emerson Roy West

June, 1961
THESIS ABSTRACT

This is a study of the reactions of certain high school and college students to the thirteen Fireside Programs given under the direction of the General Authorities of the Church of Jesus Christ of Latter-day Saints in the first three months of 1960. The Fireside Program was a series of thirteen Sunday evening recorded speeches given to the youth of the Latter-day Saint Church by a group of General Authorities. The talks were given weekly and were on themes stressing moral values, choice of proper friends, proper use of the car, dating, courtship, and marriage. These talks were followed by fireside discussions under the direction of various ward bishoprics who were instructed to interpret the personal counsel given by the speeches. The young people met in small groups throughout the United States, Canada, Mexico, Hawaii and New Zealand. The purposes of this study are twofold: (1) to study the reactions to the Fireside Program, and (2) to study the reported change in conduct of the audience through the addresses and discussions.

The subjects for the study were 158 single male and 328 single female students enrolled in three Utah L. D. S. Seminaries and Brigham Young University during the fall of 1960.

A questionnaire was constructed to obtain information about the individual and basic information concerning student reaction to the fireside topics, addresses, discussions and change in conduct. The questionnaires were presented to the subjects in their seminary and college theology classes during the month of October, 1960, by the investigator. The results of the questionnaire were tabulated through an electronic computer.

The two hypotheses tested in this study were: (1) There was a
favorable reaction to the topics, addresses, and discussions. (2) There was a change in the conduct of the participants of the Fireside Program.

The tabulations revealed the following: (1) The responses indicated that a majority, both male and female subjects, gave a favorable reaction to the addresses; (2) a large majority of both male and female subjects rated the topics given in the addresses as important or very important; (3) both male and female subjects gave a favorable reaction to the discussions; and (4) there was reported a favorable change of conduct among the subjects.

The general conclusions of this study are: (1) There was a favorable reaction to the topics, addresses, and discussions; (2) there was a favorable change in conduct among the participants of the Fireside Program. Although six months had elapsed since the last fireside (and nine months from the first address) the young people still seemed to have a clear retention of the impressions left by the firesides.

This study also includes biographies of the speakers, full texts of the addresses, and written reactions of the subjects to the addresses and discussions.