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A HISTORY OF THE GROWTH AND DEVELOPMENT OF THE PRIMARY ASSOCIATION OF THE LDS CHURCH FROM 1878 TO 1928

A Thesis

Presented to the

Department of Church History and Doctrine

Brigham Young University

In Partial Fulfillment

of the Requirements for the Degree

Master of Arts

by

Conrad A. Harward

April 1976

This thesis by Conrad A. Harward is accepted in its present form by the Department of Church History and Doctrine in the College of Religious Instruction of Brigham Young University as satisfying the thesis requirement for the degree of Master of Arts.

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Chapter 1

INTRODUCTION

The Primary Association of The Church of Jesus Christ of Latter-day Saints is a most significant organization in the teaching and training of Latter-day Saint children. It has been given the responsibility of conducting week-day religious training for children ages four to twelve years of age. Companion to that assignment is the responsibility of directing leisure time and recreational activities for the children of the Church. Unlike other Church auxiliary organizations, the Primary Association is charged with assisting parents in the preparation of the older Primary boys for ordination into the Aaronic Priesthood.

Hundreds of thousands of children have had their lives touched by the Primary Associations over the ninety-seven years of its history. Thousands of devoted women have rendered many hours of selfless service in providing life-touching experiences for the children. The results

are seen in the Church, in the home, in the community, and in the life of each individual child.

STATEMENT OF THE PROBLEM

It was the purpose of this study to trace the historical development and major contributions of the Primary Association from its inception in 1878 to 1928. Areas of consideration are: (1) conditions that led to the birth of the Primary movement; (2) its growth and development during the Primary's first fifty years; (3) some of the major problems faced and how they were solved; (4) some of the prominent people involved in the movement; and (5) the basic contributions.

JUSTIFICATION OF THE STUDY

A review of materials on the Primary Association organization revealed that there has not been a complete treatise on the subject. Since it is a major auxiliary organization of the Church, it is most worthy of consideration. As the Church becomes a more world-wide organization, each of its auxiliary organizations assumes a greater importance and significance. A study of the

Primary Association will make available resource material about the organization and its contributions to the Church membership.

DELIMITATIONS OF THE PROBLEM

The scope of the study has largely been confined to the period of 1878 to 1928. Some background material will be considered before 1878, and there will be some extension beyond the year 1928 in an attempt to preserve continuity. The study will be confined to the general movement and growth of the Primary movement. Mention of stake and local organizations will only be incidental. Some areas of the general growth will not receive deep consideration as they could produce complete theses by themselves.

This study is not intended to be a comparison between other auxiliary organizations of the Church. Also the contributions to the Church's religious education program will be limited.

DEFINITIONS OF TERMS

Primary Association. An auxiliary organization within The Church of Jesus Christ of Latter-day Saints.

Primary. A week-day religious educational and activity meeting held for children on a weekly basis usually in the late afternoon.

Primary General Board. A group of women assigned to supervise the various levels of Primary leadership on a localized basis.

Primary General President. A woman assigned to preside and direct general board members in their responsibilities. The term is used interchangeably with the title "superintendent."

Church. Sometimes called the LDS Church, Mormon Church, or the Kingdom of God. It is The Church of Jesus Christ of Latter-day Saints.

First Presidency. The presiding body of the Church consisting of a president and two counselors. They direct all of the affairs of the Church. They may be referred to in this thesis as the Brethren.

General Authorities. The body of men who regulate the affairs of the Church under the direction of the First Presidency on a general level.

Farmington. A small community north of Salt Lake City where the Primary movement had its beginning.

Advisors. Men holding priesthood authority from among the highest ranks of Church leadership assigned to give direction to Church auxiliary programs.

The Children's Friend. It was the official magazine of the Primary from 1902 to 1970. It is also referred to as the Primary magazine, or the magazine.

Primary Children's Hospital. A children's hospital established and maintained principally by the Primary Association. It also has been known as the Children's Hospital and the Children's Convalescent Hospital.

METHOD OF PROCEDURE

A careful perusal was made of the Primary General Board Meeting Minutes, the Young Women's Mutual Improvement Association General Board Minutes, the Young Men's Improvement Association General Board Minutes, and the minutes of the first Primary Association meetings for the first year. These minutes are all to be found in the Church Historian's Office in Salt Lake City.

Personal interviews were held with President LaVern Watts Parmley, General President of the Primary Association from 1951 to 1974, and with Mrs. Margaret Steed Hess of Farmington. Mrs. Hess is the daughter-in-law of Bishop John W. Hess who was bishop of the Farmington Ward when the Primary was organized. She was also historian for the Helen Mar Miller Camp of the Daughter of the Utah Pioneers.

Material located in the Davis County Library in Farmington, Utah, was reviewed. Sources available at the Brigham Young University were researched. These sources included copies of the Children's Friend, the Improvement Era, the Millennial Star, the Juvenile Instructor, copies of Master's theses, materials found in the Special Collection Library, and the available Primary handbooks and lesson books. President Parmley allowed use of the Primary General Board library and its contents. The materials were screened and analyzed as to their worth for the compiling of this thesis.

The reader will find an account of the origin of the Primary Association in Chapter 2. Chapters 3 and 4 cover the growth and development of the Primary program. Some of the Primary's major problems are given in

in Chapter 5. The life of the Primary's founder, Aurelia Spencer Rogers, is presented in Chapter 6. Chapter 7 gives a brief account of the lives of Louie B. Felt and May Anderson who were the first two general presidents of the Primary Association. A brief survey is then given of the three succeeding general presidents to 1970. Chapter 8 presents some of the important contributions of the Primary Association. A summary of the entire text is found in the last chapter.

Chapter 2

THE FIRST PRIMARY ASSOCIATION

> A fire seemed to burn within me, and I had a desire at one time to go to the Young Men's Mutual Improvement Association meeting and talk to them, but I did not yield to the impulse, thinking too much, perhaps, of what people might say. The query then arose in my mind could there not be an organization for little boys wherein they could be taught everything good and how to behave.[1]

The fire which burned within Aurelia Spencer Rogers gave birth to the Primary Association of The Church of Jesus Christ of Latter-day Saints. The existing conditions made the time ripe for its inception. Like other worthwhile movements, the Primary Association came into being to fill existing needs.

The need for a children's organization had its roots in the conditions of the times. The basic problem was a lack of wholesome ~~leisure time~~ activities for the young children. While the men and older boys were working in the fields, the women and older girls were busy

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[1]Aurelia S. Rogers, Life Sketches (Salt Lake City: George Q. Cannon and Sons Company, 1898), p. 207.

making a comfortable home. Children were often left to find their own amusement. Some parents overlooked the charge concerning the religious and moral training of children.[2] A state of religious lethargy had settled on many Latter-day Saints.

CONDITIONS--1850 TO 1878

The last half of the 1800's saw the Saints face some very difficult problems. They were faced with securing the basic necessities. The early flooding of immigrants into the Salt Lake Valley strained every available resource. Crop failures and pests added to their problems. The isolated nature of the area made commerce very difficult until a faster mode of travel came with the railroad. Anti-Mormon persecution continued to increase.

The Gold Rush of 1849 brought some advantages to the Saints in Utah.[3] Among other things it pointed out

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[2]Doctrine and Covenants (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1964), 68:25-30.

[3]Leonard J. Arrington, "The Harvest of '49," Great Basin Kingdom (Lincoln: University of Nebraska Press, 1968), pp. 66-76; chapters 6, 7, 8 and 9 give excellent treatment of the outside forces which influenced the Mormon way of life.

the favorable location of the Salt Lake Valley. Immigrants used the area as a resting place; others came to stay such as the military, with its usual camp followers.

There were disadvantages with the advantages from the influx of outsiders. The conduct and moral standards of some left much to be desired. Their poor examples and coarse ways, coupled with a growing laxity among many Saints caused great concern among Church leaders.

The move across the plains, with its accompanying hardships, and pioneer life, led many Saints to become careless in their religious piety. Some teenagers and children picked up undesirable habits. The deep concern of Church leaders, over the growing apathy, led to the Reformation Movement of 1857-1858.[4]

General Authorities traveled from community to community exhorting Church members to faithfully observe the teachings and practices of the Kingdom. They were counseled to guard against the use of profane and vulgar language, the vices of gambling, contending against one another, breaking the Sabbath day and the Word of Wisdom

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[4]Gustive O. Larson, "The Mormon Reformation," The Utah Historical Quarterly, XXVI, No. 1 (January, 1958), pp. 45-63.

and other unholy acts. The Brethren counseled, exhorted, commanded, rebuked and encouraged the Saints.

The small community of Farmington[5] was among the first to receive visits from the General Authorities. It was on the main route of travel from Salt Lake City to the northern reaches of the Church, as well as a link to the

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[5]Farmington is located sixteen miles north of Salt Lake City in Davis County. Its first Mormon settlers came in the summer and fall of 1848. It was known as North Cottonwood until 1852, when the name was changed to Farmington. The main reasons for settling in the North Cottonwood area included: (1) to act as an overflow for Saints coming into the Salt Lake Valley; (2) the availability of good farmland and water; (3) the need for skilled artisians in a young and growing community; (4) opportunities for employment; and (5) encouragement of family and friends already living in the area or planning on moving there.

When the Davis Stake was organized in 1877, Farmington served as its headquarters. By 1878, when the Rogers family moved in, there were 1,200 settlers, mostly Latter-day Saints.

As General Authorities traveled north to visit Church members they often used Farmington as a resting or stop-over place because of its convenient location. Thus, the Saints of Farmington saw many of the Brethren including Brigham Young.

Farmington area was subject to strong winds. The story is told that Brigham Young had his carriage overturned by the strong winds. It was said that he rebuked the winds and they were much more calm for several years after. Glen Knowlton Leonard, "A History of Farmington, Utah, to 1898" (unpublished Master's thesis, University of Utah, 1966), pp. 27-30, 36, 40; George Quincy Knowlton, "A History of Farmington, Utah" (unpublished papers compiled and edited by Jannetta K. Robinson on file in the Davis County Library at Farmington, Utah, 1956), pp. 9-13;

Oregon and California Trail. As travelers came through, the children were exposed to some habits not in keeping with Church standards.

The creation of the Davis Stake "triggered an effort in Farmington to improve the general spiritual attitude."[6] Brigham Young, who was in attendance at the organization of the Davis Stake, admonished the bishops of the area: "We expect to see a radical change, a reformation in the midst of this people."[7]

His counsel was taken seriously by John W. Hess, Bishop of the Farmington Ward. He changed priesthood meeting to a new time. Boys, twelve years and older, who had not received the Aaronic Priesthood were ordained. Rebaptisms were encouraged, and there were attempts to revitalize the faltering United Order system. Bishop Hess

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Andrew Jenson, Encyclopedic History of The Church of Jesus Christ of Latter-day Saints (Salt Lake City: Deseret News Printing Company, 1941), pp. 760-761; Farmington First Ward Primary Historical Record of 1878, pp. 3-4.

[6]Glen Leonard Knowlton, "History of Farmington, Utah to 1898," (unpublished Master's thesis, University of Utah, 1966), pp. 59-60.

[7]Brigham Young, Address delivered at Farmington, Utah, June 11, 1877, Journal of Discourses, reporter George F. Gibbs, XIX (London, England, 1884), 42-43.

counseled his members to give more heed to the Sabbath day and spend more time in building up the Kingdom.[8]

He then turned his attention to the young people. Ward leaders were concerned about the excessive leisure time the children had. It was fostering a general attitude of unruliness and rebellion. Swearing and profane language was on the increase and there was a growing tendency toward breaking the Word of Wisdom. Bishop Hess felt it was "time for a more strict discipline for our boys."[9]

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[8]Knowlton, loc. cit. Bishop John W. Hess, one of the original settlers of Farmington, was born August 24, 1824, in Pennsylvania. He joined the Church in its early days and endured the Missouri Persecutions; he was a member of the Nauvoo Legion and served as a body guard to Joseph Smith. Brother Hess was set apart as the third bishop of the Farmington Ward, serving from 1855 to 1882. He was called as first counselor in the Davis Stake Presidency in 1882; and in March 1894, he was installed as Stake President of the Stake where he served until 1900. At that time he was ordained Patriarch to the Davis Stake.

Brother Hess was considered one of the most successful farmers of the area. At one time he had more sons in Utah who worked as farmers than any other man. He was the husband of seven wives and the father of sixty-three children.

[9]Statement by Margaret Steed Hess, personal interview, July 12, 1971. Mrs. Hess was historian for the Helen Mar Miller Camp of the Daughters of the Utah Pioneers, and daughter-in-law to John W. Hess who was bishop of the Farmington Ward when the Primary was organized; she has a collection of historical papers on the first Primary; hereafter referred to as Hess papers.

As Bishop Hess pondered the situation something told him, "I want you to gather the mothers together and hold a meeting."[10] The meeting was called and most of the mothers attended, including Aurelia Spencer Rogers. Bishop Hess explained his grave concern over the young people of the ward; particularly those under the age of fourteen. The older ones had the MIA program to help meet their leisure time needs, but the young children had nothing. He charged the mothers with the responsibility of looking after their young daughters. He told the sisters of his desire to have a meeting with the fathers of the ward and charge them concerning their young sons.

A CHILDREN'S ORGANIZATION: BIRTH OF AN IDEA

Though Bishop Hess had expressed a desire to meet with the fathers of the ward, several months passed and the meeting did not materialize. Aurelia Rogers had been deeply concerned about the little boys of her community for some time. She was distressed by some of the things taking place among the children. She later recorded her feelings:

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[10] Ibid.

> I had reflected seriously upon the necessity of more strict discipline for our little boys.
>
> Many of them were allowed to be out late at night; and certainly some of the larger ones well deserved the undesirable name of hoodlum. It may seem strange that in a community calling themselves Latter-day Saints, children should be allowed to indulge in anything approaching rowdyism. But it must be remembered the age in which we live is one that tends to carelessness in the extreme, not only in regard to religion, but also morality.[11]

Sister Rogers considered it a sacred duty for parents to look after the spiritual welfare of their children. The question of what could be done to help the children of her community became an obsession with her. She recalled: "A fire seemed to burn within me. . . . The query then arose in my mind could there not be an organization for little boys wherein they could be taught everything good and how to behave."[12]

In March, 1878, Eliza R. Snow and Emmeline B. Wells visited Farmington in behalf of the Relief Society organization. During their visit, Sister Rogers revealed her feelings about the lack of formal activities for the children of Farmington. She was distressed about the future as she said, "What will our little girls do for good husbands, if this state of things continues? Could

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[11] Rogers, Sketches, op. cit., pp. 205-206.

[12] Ibid.

there not be an organization for little boys, and have them trained to be better men?"[13]

The visitors were impressed with the plea, and the idea was discussed further. Sister Snow assured Aurelia Rogers that her idea would be put before President John Taylor.

President Taylor gave sanction to the idea. He directed Sister Snow to write Bishop John W. Hess and explain the matter to him. Shortly after receiving the letter, Bishop Hess called upon Sister Rogers to discuss the matter with her. He then called her to preside over the new organization. She accepted the call reluctantly because of her feeling of incompetency.

The dream had become a reality! The idea had taken root. By early Summer of 1878, the plans were being laid for the new organization. In her initial thinking Aurelia Rogers had considered only the welfare of the boys. As she considered the organization she realized the need of the girls. Her thinking was that "the meeting would not be complete without them; for as singing was necessary, it needed the voices of little

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[13]Ibid., p. 208.

girls as well as boys to make it sound as well as it should."[14] A letter from Sister Snow settled the matter, and the girls were included in the program. Sister Snow was a constant source of help and encouragement. She suggested the name of the new organization be The Primary Association of The Church of Jesus Christ of Latter-day Saints.[15]

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[14]"The Primary Association--The Children's Own Organization," The Children's Friend, IXL (April, 1940), 166; hereafter referred to as C.F.

[15]Eliza R. Snow, one of the truly great women of the Church, was appointed, by President Brigham Young, to supervise the Relief Society organizations located in the territory. As the YWMIA and the Primary movements were organized they were also placed under her supervision. Sister Snow held this unique position from 1866 until 1880, when central boards over each group were organized.

Eliza R. Snow was acting within the office of her calling when she visited Farmington in the Spring of 1878. As Aurelia Rogers discussed the possibility of a children's organization with her the idea struck Sister Snow as having great merit. She reported the matter to President John Taylor, and after approval was granted she was assigned to assist in the establishment of the new organization.

Sister Snow was one of the great moving forces behind the early years of Primary organizational work. She helped in many ways; some of them included helping to set the age for Primary children, naming the organization, preparation and printing of a song book and a lesson guide book of questions and answers on the scriptures, frequent visits, and constant encouragement. As she traveled from stake to stake, after the first association was organized, Sister Snow organized Primary units in each area.

The new organization received the support of the General Authorities. Joseph F. Smith, a member of the Council of Twelve Apostles, expressed the thought that such an organization might better expend the money that was being spent for missionary efforts throughout the world with better results. He suggested that it was useless to convert people to the gospel, and then not care for them properly after they came into the Church.[16]

Aurelia Rogers felt that the Lord was pleased with the planned movement. She stated that she had a spiritual manifestation wherein she "seemed to be carried away in the Spirit."[17] During a period of three days she experienced great happiness during which time nothing seemed to disturb or discourage her.

THE FIRST PRIMARY ASSOCIATION

The Farmington Ward Primary Association was organized at a special meeting held August 11, 1878. Aurelia S. Rogers was sustained as president with Louisa Haight and Helen M. Miller as counselors, Rhoda Richards as

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[16]Rogers, Sketches, op. cit., p. 211.

[17]Ibid., p. 212.

secretary and Sara Richards as assistant secretary. At a later date Clara H. Leonard was called as treasurer. Bishop Hess counseled those in attendance that they were witnessing a historic event. He reminded his listeners of their grave responsibility in behalf of their children.

In response to a request from Bishop Hess, President Rogers spoke of her concern for young boys who would someday hold the priesthood. She cautioned parents that Satan had more power over children when they ran loose, but the new organization was the means to overcome his evil designs. She counseled parents to be about their duty of properly training their children, or they "would rise up and rebuke them."[18]

Sister Rogers and her aids visited every Latter-day Saint family in Farmington and reviewed the new program with children and parents. Of the 224 children listed on the ward records, 215 were enrolled in the first Primary.

The first general meeting was held on Sunday, August 25, 1878, in the small Farmington Chapel. The

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[18]Minutes of the Farmington Ward Primary Association, 1878-1888, August 11, 1878, p. 3; MSS in the Church Historian's Office, Salt Lake City; hereafter referred to as Farmington Primary Minutes.

gathering of the children--115 boys and 100 girls[19]--took place under the direction of President Rogers. The anxiety of the Primary leaders was expressed in the following words:

> It would be impossible for one who had never experienced anything of the kind, to imagine our feelings as we stood before the audience of the children who had come there to receive instructions from us. We were very weak indeed, but felt to lean upon the Lord in all humility.[20]

The boys and girls were arranged in rows with the youngest children on the front benches. An older child was placed at the end of each row to act as a monitor. Sister Rogers explained to the young people that the new organization was to make them better men and women. She encouraged the children to be very honest and develop good manners. Punctuality was set down as a great quality that each boy and girl should learn.

Brother Mads Christensen[21] was introduced as an aid to the Primary, and was asked to speak. He encouraged

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[19]LaVern W. Parmley, "From a Little Rock Church to the World," The Improvement Era, LIX (December, 1956), 806.

[20]Rogers, Sketches, op. cit., p. 215.

[21]Mads Christensen was called to assist the Primary presidency. His skill as a carpenter was used in making cupboards, benches, bookcases, and other

the young people to become more obedient to their parents, Church leaders and teachers. He promised them that if they would listen to the Lord and obey the instructions taught in their Primary classes they would help to build the kingdom.

The first Primary Association meeting of the Church was concluded with the announcement that the next meeting would be held Saturday, September 7th, and every Saturday afternoon thereafter. The meeting became history as the children left the chapel. The 215 boys and girls had met together as one class, which was the practice for several years. It is understandable that the boys and girls did not understand the significance of the historic event. As the program unfolded, the children began to grasp and understand the reasons for the Primary meetings. They became greater participants in it.

President Rogers and her aids worked hard to formulate a program that met the needs of the children.

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furniture needed by the sisters. Brother Christensen was a worthy example of the priesthood. He was a convert from Denmark who gave of his means to assist others to join the Saints in Utah. His funds were expended helping others to the extent he was forced to travel to Salt Lake by handcart. His professional skill soon helped him to become a man of means which he freely spent in building up the Kingdom. Hess papers, op. cit., p. 10.

There were no outlines, manuals or general board to instruct them in their duties. Their lesson materials were drawn from their experiences, the Standard Works of the Church, and the Juvenile Instructor magazine. Occasional offerings came from Eliza R. Snow who was a frequent visitor to the new Primary.

A basic motivation for the Primary movement was to meet the leisure time needs of the children through wholesome activities. A program of arts and crafts, instruction in music, fairs and bazaars, and gardening projects was developed. The primary workers noticed that the boys and girls were not singing; they called upon Joseph E. Robinson to teach a few classes in music. It was not long until the boys and girls were singing in programs for their parents.

Sister Rogers was a great advocate of the principles taught by the Prophet Joseph Smith. He taught correct principles and expected the people to properly govern themselves. The same approach was used with the Primary children. Thus, they were taught the worthy qualities of honesty, obedience, purity, punctuality, good manners, social graces and manners, faith and trust in God, love, and the virtues of work. The signs of the time were

liberally taught as a motivation to prepare the children to be ready if Christ was to appear in their day. Challenges were frequently made to encourage better living. The returning of lost articles to their owners caused the Primary to become known as the "lost and found department" of Farmington.[22]

The memory was trained by recitations, scripture memorization, and question and answer sessions. Confidence in public speaking was encouraged by teaching the children to pray before the class, giving short talks, testimony bearing, scripture reading, and story telling.

One of the avenues used to teach cooperation and the values of work was a gardening project. In the Spring of 1879, a town lot was rented and prepared for planting under the supervision of Mads Christensen. The plot was divided into twelve sections with two of the older children placed over each section. They supervised the weeding and caring of their assigned section. When the crop of beans and popcorn was harvested, tithing was paid; the popcorn was used at Primary and Ward socials,

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[22]Farmington Ward Primary Minutes, op. cit., pp. 12-13.

and 300 to 400 pounds of beans were turned over to the Davis Stake to be used as needed.[23]

Sister Rogers' fondness for music led to the formation of a Primary chorus and martial band. The children displayed their singing talents at special Primary meetings, and in ward and community functions. In 1882, a band was organized with flutes, four drums, piccolos, and a triangle. It provided the first opportunity for many to work in a band. The group learned fast and in a few weeks they could play several tunes. The band delighted the residents by marching through the streets of Farmington serenading as they went. It became so popular invitations were extended to play in many community social gatherings.[24]

Primary fairs began in 1880, and the Farmington group adopted the idea. They presented boys and girls opportunities to develop creative abilities and skills.

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[23]Aurelia Spencer Rogers, "After Forty Years," C.F., XVII (September, 1918), 358.

[24]Ogden Standard-Examiner, October 2, 1946.

Many different types of articles and displays added to the enjoyment of Primary activities.[25]

QUARTER AND ANNUAL MEETINGS

Quarterly meetings were held every three months wherein parents were invited to attend and observe their children in action. The first meeting was held on October 15, 1878. Special visitors included Eliza R. Snow and some of her assistants.

A report was given covering the first thirteen weeks of activity; 215 young people had enrolled with an average weekly attendance of seventy. Each child had been requested to donate five cents for the purchase of needed materials. A total of $3.25 had been collected and $4.15

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[25]The first Primary fair was held in the East Bountiful Primary under Mrs. Ann Dustin in May, 1880. The idea was so impressive that it was not long until many Associations were following her pattern. The children made a variety of articles and displays. They included: tables, chairs, rakes, ladders, bee hives, hay rakes, knitted articles, fancy needle work, drawings, paintings, penmanship samples, ornamental wall plaques, toys, silkworms, jewelry, baby clothes and baby shoes, straw braiding, mouse traps, blocks for quilting, quilts and a host of vegetables and fruit displays--both dried and fresh as well as canned. "Early Primary Associations and Activities," C.F., XXVI (December, 1927), 563; Rogers, Life Sketches, op. cit., pp. 224-225.

had been spent, leaving a deficit of ninety cents.[26] President Rogers made some remarks, and the children were then asked to participate. The older boys and girls entered into a question and answer session; a younger group rendered short readings, verses, memory gems, and scriptural memorizations; and the youngest group of children sang songs.

Eliza R. Snow was asked to speak. She encouraged the children to make punctuality a part of their daily lives. Sister Snow brought the Word of Wisdom to the children's attention by asking all who "did not use tobacco to raise their right hand, and those who do . . . not to raise their hands as it would be worse to lie than use tobacco."[27] She related an incident in the life of the Prophet Joseph Smith wherein he had to be guarded from enemies seeking his life. The Prophet "overheard the children praying in turn one after another that he might be spared. He said to the brethren 'You may go to bed, I

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[26]Farmington Ward Primary Minutes, October 15, 1878, p. 15.

[27]Ibid., p. 16.

am safe for the night,' showing the faith and confidence he had in the prayers of children."[28]

Sister Snow continued by counseling the children to always attend their Church meetings and never take things that did not belong to them. She illustrated her plea for honesty by telling them a story of a young man who began stealing by taking eggs belonging to someone else; and having his mother cook them for his breakfast. He stole larger things until he was caught by the law. As he was going to prison he turned to his mother and said: "You can thank yourself for this. When I stole eggs and apples you didn't tell me it was wrong."[29]

The quarterly meetings were times of challenges and commitments. At one meeting the Word of Wisdom was discussed. Sister Rogers challenged to see how many could go until the next quarterly meeting without breaking the Word of Wisdom. When the report was made, forty-three boys and girls responded favorably. At the following quarterly meeting, another sixty-five names were added to the honor roll. Many of the children never broke the

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[28]Ibid. [29]Ibid.

Word of Wisdom after making the pledge to their Primary leaders.[30]

Annual meetings allowed the young people opportunities to display new talents, and artistic creations developed since the previous yearly meeting. Original poetry, stories, and songs were presented; woodwork, leatherwork, and like crafts were pleasing to the parents. A special project was displayed at the first Annual Meeting. A large rag rug was made. The younger children collected the rags, the older girls sewed them together, and the boys donated five cents each for the weaving and wrap. The project was so well received that it was contributed to the Salt Lake Temple Building Fund.[31]

The first Primary Association of the Church set the pattern for other groups to follow. The charter members appeared to be proud of their affiliations with the Primary movement. In August, 1940, the twelve survivors of the first Primary group met and reminisced about their

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[30]Rogers, Sketches, op. cit., p. 219.

[31]Journal History of The Church of Jesus Christ of Latter-day Saints, February 1, 1941, p. 5; located in Church Historian's Office, hereafter cited as Journal History.

pioneer Primary days.[32] The last survivor of the original group was Bishop Amasa Clark. He was interviewed by a local newspaper wherein he gave some historical highlights of the first Primary and its founder, Aurelia Spencer Rogers.[33]

Brother Amasa Clark has passed away; that which remains of the first Primary is the legacy of a great movement, some pages in Church History, and the shrine where it all began. The historic Farmington Chapel stands as a monument to the humble beginning of a vital Church-wide movement.

PRIMARY BIRTHPLACE HONORED

The birthplace of the Primary Association has been honored in several ways. Among those honors have been scores of visitors, magazines and newspaper articles, the installation of a plaque, and a large mural painting depicting the first Primary meeting.

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[32]"Members of the First Primary," C.E., XL (August, 1941), p. 359. They were Romina Chaffin Robinson, Rose Walker Chaffin, Lenoa Rogers Stewart, Lucy Rogers Avery, Emmeline Hess Bourne, Lucy Robinson Coombs, Frances Tubbs Hess, Alfred Franklin Stevenson, Lucy Lamb Steed, Amasa L. Clark, David C. Hess, and Minnie Christensen Hughes.

[33]H. Wilson Cliff, loc. cit.

A Bronze Plaque Presented

On May 1, 1935, several camps of the Utah Daughters of Pioneers presented a bronze plaque to the officials of the Farmington Ward.[34] In his comments, Governor Henry H. Blood told of some of his early Primary experiences and expressed himself as:

> . . . seldom having so pleasant a duty to perform. It pleased him that it allowed his mind to turn back the wheels of time, and also bear witness to the greatness of Aurelia Spencer Rogers and the modest simplicity that endeared her to every one.[35]

Marion B. Kerr, a member of the General Board of the Primary, spoke on the purpose behind the Primary movement:

> It was founded on the principles of correct behavior in every situation. . . . From the beginning [it] has been interested in activity for children.

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[34] Deseret News [Salt Lake City], May 4, 1935. Among the dignitaries were Governor Henry H. Blood; Superintendent May Anderson and Marion B. Kerr of the general board of the Primary; members of Aurelia Spencer's family; several charter members of the Primary Association; and representatives from eleven camps of the Davis County Daughters of the Utah Pioneers headed by Cornelia S. Lund.

The plaque, located on the south west outer wall of the meeting house, was unveiled by Elisha Rogers, Cleo Barnes, Melvin Barnes, and Max Mortensen--great-grandchildren of Sister Aurelia Rogers.

[35] Ibid.

> By placing this marker, Davis County is putting her approval on the good workmanship, on cooperation and on the foresight of Aurelia S. Rogers. . . . They honor her as the first ward president and the first stake president of Davis County Primaries. They honor the movement of self activity in children: the great social and physical activity for the future of the races marching forward on the feet of little children.[36]

Mural Painting Gift

In commemoration of the sixty-third anniversary of the birth of the Primary movement a special presentation was made to the Church membership of Farmington. On Sunday, August 24, 1941, a beautiful mural painting, depicting the first Primary Association meeting, was unveiled.[37] It was a gift from the Primary Children and workers of the Church, and was presented as a fitting

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[36] Ibid.

[37] "The Primary Mural," C.F., XL (October, 1941), 456; Deseret News, August 16, 1941. The Mural was twenty-five feet long and eight feet high, and was painted by Lynn Fausett assisted by Gordon Cope. Brother Fausett studied old photos of the characters noting their styles, manner of dress, and sizes. The painting was considered as a credit to the Primary founders.

The mural painting was unveiled by Ann and Fisher Squires, great-great-grandchildren of Aurelia Rogers. Over 400 people witnessed the unveiling including President Heber J. Grant, Presiding Bishop Sylvester Q. Cannon, General Primary Superintendent May Green Hinckley and most of her general board, and stake and ward dignitaries from the Farmington area.

memorial to the great work of Sister Aurelia Rogers and those who assisted her in formulating the first Primary Association of the Church.

The presentation was made by Sister May Green Hinckley who praised the Primary movement and the greatness of Sister Rogers:

> We are here to pay honor to the memory of that great woman, Sister Aurelia S. Rogers, to put in an appropriate and enduring form something that will show our gratitude and appreciation to her, and at the same time something that will add reverence to the place where that first meeting was held. . . .
> We are grateful above all else to our Heavenly Father whose inspiration rested upon Sister Rogers and led her to take the initiative in establishing this organization.[38]

The mural was unveiled by Ann and Fisher Squires, great-great-grandchildren of Sister Rogers. It was dedicated by Elder Charles A. Callis. He expressed appreciation for the inspired women of the first Primary Association, and hoped those who viewed the painting would be inspired to render service to children.

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[38]"The Primary Mural," op. cit., p. 456.

[39]Hess Papers, op. cit.

SUMMARY

Many Church members were moving along a path of spiritual apathy brought on by several factors: (1) the move west, (2) the hardness of pioneer life, (3) the influx and influence of Gentiles, and (4) the continual harrassment of federal officials. Church leaders tried to counteract the spiritual apathy by the Reformation of 1857-58. General Authorities visited LDS communities and called the Church membership to repentance, but some adverse conditions continued to exist.

The Farmington Ward was among the first to receive visits from the Church leaders. Bishop John W. Hess accepted the challenges of the Brethren. He took several steps to bring the people of Farmington to an awareness of their religious duties. A meeting was held with the mothers wherein Bishop Hess stressed their responsibilities to their daughters and he intended to meet with the fathers concerning their sons.

Bishop Hess' concern was echoed by Aurelia Spencer Rogers. She was deeply troubled over the unwise use of leisure time among the boys and girls of

Farmington. As Eliza R. Snow visited with Sister Rogers, the idea of a children's organization was offered by Aurelia. The idea gained the approval of the General Authorities as it had the potential to help solve existing problems with the children.

On August 11, 1878, Bishop Hess organized the first Primary Association of the Church with Aurelia S. Rogers as President. The first meeting was held August 25, 1878, with 215 boys and girls in attendance. The first Primary was characterized by one class, five officers, no formal lesson plans or handbooks, and an emphasis on wholesome projects and activities.

Quarterly and annual meetings were held so that parents could see their children in action, and the boys and girls could display their religious knowledge, singing, and speaking abilities, and display articles made for display. Primary fairs, bazaars and entertainments encouraged the children to develop latent talents.

The first Primary passed into history, but it has been remembered by the written word, a special plaque presentation, and a beautiful mural painting on a wall of the historic Farmington ward chapel where it all began nearly ninety-seven years ago.

Chapter 3

GROWTH AND DEVELOPMENT OF THE PRIMARY PROGRAM

The first fifty years of the Primary Association witnessed a growth and development that placed it side by side with the other auxiliary organizations of the Church. It was second only to the Sunday School in the number of participants by 1928. From its small, humble beginning the movement grew in numbers, program, and quality.

The program changed from a local, individualized organization to a Church-wide unified movement. It reached into every stake and many missions by its fiftieth birthday.

Areas discussed in this chapter include the numerical growth; major assigmments, purposes and objectives; special projects and activities; and levels of administration. Also reviewed are the basic types of Primary programs, growth of priesthood support; assigned fields of activity, and the rise of annual conventions.

The chapter concludes with a brief look at the statistical growth from 1900 to 1928, and a review of the Children's Jubilee celebration commemorating the fiftieth birthday anniversary of the Primary auxiliary organization.

NUMERICAL GROWTH 1878 TO 1900

Primary Associations grew rapidly in numbers during the first decade of its existence. Almost at the same time that Farmington held their introductory meeting, plans for other associations were being made. Eliza R. Snow visited wards and stakes from Ogden to Brigham City holding Relief Society conferences and organizing Primary groups. A description of the procedure stated that:

> During August, 1878, the first two-day Relief Society Conference of the Church was held in Ogden, Utah. At the first meeting on Thursday, August 15, Sister Eliza R. Snow talked on the movement to organize the Primary Association. She called a meeting of all children and parents interested in this meeting to be present on Friday, August 16, at 8:00 o'clock in the morning. The next morning at the appointed time about 300 children gathered with their mothers; at the suggestion of Sister Snow, they arose and voted to become members of the Primary Association which Sister Snow organized.

> The same method of procedure, . . . was used in Brigham City, Willard, Spanish Fork, and other Primaries outside of Salt Lake City. . . .[1]

By June, 1880, the Primary units were so numerous a central board was organized to supervise the growing program. Also, the first stake Primary board was established at the same time.[2] Primary Associations reached from the Cedar City area on the south to the Bear Lake region on the north within three years.[3]

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[1]Marion B. Kerr, "Consistent and Rapid Growth of the Primary Work," The Children's Friend, XXVII (January, 1928), 29; "Early Primary Organizations and Activities," The Children's Friend, XXVI (December, 1927), 562; hereafter referred to as C.F.

[2]Amy Brown Lyman, "Fiftieth Birthdays of the General Boards of Relief Society, Young Ladies' Mutual Improvement Association and Primary Association," The Relief Society Magazine, XVII, 9 (1930), 465-66; Lillie T. Freeze, "Some Primary Association History," C.F., XII (July, 1913), 395. Louie B. Felt, president of the Salt Lake 11th Ward Primary, was selected as general president of the Primary Association, and Ellen Spencer Clawson (Aurelia Rogers' older sister) was called as the president of the Salt Lake Stake Primaries.

[3]Kerr, loc. cit.; "Consistent and Rapid Growth," loc. cit. The first Primary group in Salt Lake City was formed in the Salt Lake 11th ward with Louie B. Felt as its president. It was formed on September 14, 1878. The Salt Lake 16th, 17th, and 18th Ward Primaries were organized on September 21, 1878.

Other Primary groups established in 1878 included Spanish Fork (October 17), Goshen (October 24), Springville (October, 1878) and Santaquin (November 14).

In 1879, Eliza R. Snow visited Juab, Sanpete, Wasatch, Summit, and Bear Lake Stakes wherein she organized Primary units. Journal History of The Church

Though the first decade was a period of growth and adjustment, some wards were slow to respond to the movement. President Louie B. Felt, the new general president of the Primary Association, made the following observation:

> As a matter of course, owing to a lack of understanding, and its attendant lack of appreciation, the work had not received from all quarters, the support and encouragement due so worthy a cause. Many, through failure to investigate the object sought, have looked upon the Primary organization as the most insignificant, instead of the most important, being the foundation upon which our future society in the Kingdom of God is built. Still the work, despite all difficulties, has slowly but steadily advanced, growing in interest and magnitude, until there is an association in every town and hamlet in Zion.[4]

The second decade brought a continued growth of Primary Associations featured by groups being organized in stakes removed from the Church headquarters. Units continued to be organized in stakes already having some groups of Primary. That period also saw the first Primaries formed in mission fields of the Church. By 1900, a total of 32,978 boys and girls were enrolled in

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of Jesus Christ of Latter-day Saints, June 3, 1879, p. 1, located in the Church Historian's Office; hereafter this collection will be referred to as Journal History; "The Primary in Heber," C.F., VIIL (December, 1927), 562.

[4]Louie B. Felt, "Primary Growth, Progress and History," Juvenile Instructor, XXV, 20 (1890), 685.

Primary work which represented twelve percent of the total Church membership.[5]

PRIMARY PROGRAM 1878-1900

When the first Primary Associations were organized, very little was known about the science of human behavior or pedagogy. The Primary workers of that time developed a program built upon the individual initiative of each association. The lessons were drawn mainly from the scriptures and the teacher's personal experiences and were taught by stories, music, recitations, and question and answer sessions. President May Anderson gave the following description of early Primaries:

> Let me take you back for a minute or two, to 1878 . . . most of our meeting places were one-room churches. When our Primaries began to be organized there were probably just the executive officers, about five sisters, who were chosen to take care of the one group, which included children from the youngest to the oldest. There was no separation . . . there was no general supervision. There were no union meetings, no conventions . . . , no lessons were assigned for the groups . . . now, what did

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[5]Kerr, op. cit., p. 30; Journal History, October 8, 1893, p. 5; Andrew Jenson, Church Chronology (Salt Lake City: Deseret News Press, 1914), p. 135; The Primary group in Mexico was near Cas Grandes, Chihuahua with Hannah H. Romney as president; Marion G. Romney, "Appraising the Fourth Generation," C.F., L (October, 1951), pp. 429-430; May Anderson, "Primary Work of Yesterday and Today," C.F., XXXII (February, 1933), 62.

> those women do when they had so little compared with what we have? Well, they had one thing . . . that is faith and courage. They had to make their own program and they had no background for it . . . . There were many prayers, many testimonies, readings, memorization of the Bible and the Book of Mormon, much music, both vocal and instrumental . . . early officers had to overcome many other difficulties . . . They had to be janitors . . . If they needed heat, they must chop wood and carry coal if there was coal to be had.[6]

Early Primary workers were limited in their program offerings. About all they could do was "to bring the children together, encourage them to speak little pieces, sing songs, to bear testimonies, thus helping them to counteract the evil influences of the streets."[7]

Some grading of boys and girls (dividing into classes) had taken place prior to 1900. The placing of children into groups did not become universal until after 1900, because of the lack of uniform lessons. With the rise of The Children's Friend magazine, systematized lesson materials were made available and grading took place rapidly.[8]

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[6]Anderson, "Primary Work of Yesterday and Today," loc. cit., p. 62.

[7]May Anderson, "The Primary Association," C.F., III (July, 1904), 214.

[8]Chapter five discusses the grading of Primaries.

The desire to keep the children occupied in wholesome and worthwhile pursuits led to an emphasis on activities and projects. The goal was to place the boys and girls in a wholesome and healthy environment. The proper use of leisure time was one of the mainsprings of the Primary program.

LEISURE TIME ACTIVITIES 1878-1900

The major question asked by early Primary leaders was, "What are the best means to help children become better men and women, to make their lives brighter and nobler, and more fit for work in the future."[9] Special activities and projects were intended to answer that question. Wise workers recognized that activities out of the classroom were as necessary as those within the classroom.

The Farmington group utilized special leisure time activities from the beginning of their program. The quarterly and annual meetings of many Primaries became the showplace of the talents and skills acquired. Many ideas that were found to be successful in one group spread to other primary units. Special projects and activities included gardening, rug making, singing and band groups, fairs, bazaars, and a variety of handicraft

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[9]Anderson, "The Primary Association," loc. cit.

work. Children were encouraged and taught how to use their hands and time. They developed talents, and in the process healthy attitudes were fostered.

Family projects were encouraged in an attempt to bring parents and children closer together. The success of the Primary program rested on parental support, and the Primary existed as a support to the family. Very often Primary fairs and bazaars became family affairs, and their success was largely due to the interest of the entire family.

Eliza R. Snow was impressed with the fairs; she wrote indicating her pleasure, "I think good will result from the children's fairs, not only in developing the inventive power of children, but in occupying their minds usefully and prevent them from running into folly."[10] However, fairs and bazaars brought a danger that Primary workers taught against. As items were displayed the children were cautioned to make sure they were properly exhibited. Any Primary boy or girl who was helped in the making of their displayed items received the caution to so state on the display. That approach taught the children honesty, along with the other lessons learned. Some of those lessons taught included economy of time; the economy of materials as old and discarded materials

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[10]Aurelia S. Rogers, Life Sketches (Salt Lake City: George Q. Cannon and Sons Co., 1898), p. 227.

were used; cooperation with family members and Primary members; and honesty through payment of tithing on any returns received from projects.

Fairs, bazaars, and entertainments helped to draw attention to the Primary program and to the Church as the following report indicated:

> Very few persons are aware of the movement looking to the education and training of little folks now being followed up by the friends of the growing youth among the Mormon people . . . it is gratifying to the friends of the rising generation to know that the movement is a pronounced success . . . . A Herald reporter accepted an invitation to be present at the meeting held yesterday . . . and was highly pleased on entering to see a large assembly of juveniles of both sexes, as well as a large number of visitors and parents of the children. In one corner of the room was a miniature fair displaying the samples of needlework, water color painting, walnut bracelets, map drawing, knitted wool work, worked mottoes, wool flowers . . . and the oldest exhibition not being more than eleven years of age. All of the objects were good and above mediocrity . . . about 110 children were present, and the best of order and attention prevailed . . . many of the children possessed fine voices for singing . . . Among the visitors were Miss Eliza R. Snow and other ladies deeply interested in the movement.[11]

Entertainment and recreational activities included song and dance festivals, parties, excursions, hikes and nature walks, dramas and plays, and sport activities. The summer time periods were especially filled with Primary activities as there was more leisure time available.

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[11] Salt Lake Herald, April 19, 1881, pp. 3-4.

PURPOSES, OBJECTIVES, AND GOALS

The Primary organization was charged to assist the parents in the training of their young children. That assigmment was divided into four basic responsibilities: (1) week-day religious training, (2) conservation and wise use of leisure time, (3) promotion of health and happiness, and (4) assist in training boys to receive the priesthood. Most statements of assigmments, purposes and objectives found their basis in one of those four fields of responsibility.

It should be noted that an adjustment in the age span of Primary supervision took place. For many years the Primary Association was charged with the jurisdiction of boys and girls four to fourteen years of age. Changes in policy placed the twelve to fourteen year old children under the supervision of the MIA programs.

The purpose of the Primary Association is to:

> . . . assist in the religious and moral training of the children, to implant in their souls a faith in the living God, to teach them that the humblest child can kneel before His throne and be heard.[12]

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[12]Eleanor R. Jeremy, "The Primary Association," C.F., XIII (September, 1914), 488.

Primary workers were instructed that "religious training in the Primary Association is the first and most important of the assignments made . . . and must be given careful consideration."[13] All other facets and assignments were of secondary importance as was pointed out by Marion B. Kerr, member of the Primary General Board:

> There has been no other object in the Primary work than to teach the principles of the gospel. Busy work, social and story work, and all other kinds of activity in the association are merely tools used for the building of character out of the little lives that come under the care of the Primary organization.[14]

President Anthony W. Ivins of the Church's First Presidency defined a major role of The Primary Association in these words:

> The Primary Associations are expected to deal with the requirements of the children of tender years. Here, . . . the development of faith through moral lessons which the partly developed minds of children can understand, should be the dominant feature . . . . I desire to leave this one thought . . . whatever comes to us, however great the development may be, there must continue to be . . . that one outstanding idea of faith in God. . . . Let come what may, this thing must never be forgotten. It must continue to

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[13]"Religious Instruction," C.F., XXIX (September, 1930), 443.

[14]Journal History, June 11, 1916, p. 3.

> be the outstanding purpose of these auxiliary organizations and other things must be subsidiary to it.[15]

It was expected that as boys and girls passed through Primary, they would be grounded in the faith and habits of proper living with a desire to know and live the truth. Regardless of the changes in pedagogy children were to be taught truths which never change. Those truths are the same fundamental truths taught today. Emphasis was placed upon the first principles and ordinances of the gospel, the basic virtues of the Christian life, fundamental truths of the restoration, the importance of a sound and healthy body, the necessity of service to others, and the wide range of spiritual instruction.

A few quotes from Primary and Church leaders will indicate areas considered important in the spiritual training of the children. President Aurelia Rogers stated:

> Now we must not forget the aim of our Primary meetings, which was to assist the parents in training their children, that they might be better helps in the home and try to make it happy; improve their

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[15]Journal History, December 15, 1923, p. 6; November 27, 1930, p. 5; "What Your Primary Association Should Do for Boys and Girls of Your Ward," C.F., XXXI (June 1931), 239.

manners, and in everything that is good; they were also to be taught the gospel of our Church.[16]

Elder John A. Widstoe said:

> After all the sum and substance, the beginning and the end, of all this work, is to make Mormon boys and girls of our children. Teach them the gospel; somehow develop within them a testimony of the truth; make them love God and the things of God, and we can do that, as was said this morning in our Mutual Improvement conference. It is possible to study a lesson, to play a game, to perform the ordinary duties of life, and in all these things to live the gospel, to practice its precepts, to grow in its Godliness.[17]

President David O. McKay explained to Primary teachers:

> You are not concerned about arithmetic, geography, history, very important it is true, but not so important as spirituality. Obedience to parents, obedience to law, responsiveness to calls of service, kindly deeds and cheerful acts, qualities that will make for true manhood and womanhood, qualities that will teach boys and girls to grow up to be honorable citizens in the Kingdom of God--that is your aim.[18]

Elder Charles A. Callis taught:

> We cannot do a greater work in our Primary, and in our other organizations, than to teach the fundamentals of the Gospel. We believe in God, the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost. If we teach these principles, the love of God,

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[16]Aurelia S. Rogers, "After Forty Years," C.F., XVIII (September, 1919), 357.

[17]John A. Widstoe, "Address by John A. Widstoe," C.F., XXI (June, 1922), 310.

[18]David O. McKay, "Thou Therefore Which Teachest Another, Teachest Thou Not Thyself," C.F., XXXIV (January, 1935), 31.

> the resurrection, eternal judgment, and the eternity of marriage covenant, God will be pleased with us, and some day, if we are faithful to this work, our divine task, we are going to see it perfected in heaven, and thousands shall rise up and call us blessed for the noble work we did on the earth.[19]

Elder Harold B. Lee challenged:

> If the teachers in our Primary Organization are to fill their high place in the Church, they must do all that they do 'with an eye single to that glory' which is the destiny of the child who is true to his heritage. . . . Every child must be taught that he is an offspring of divine parentage and that it is the business of every child to learn to act like a son or daughter of God so that in time of need he might pray and be entitled to receive favors due a faithful child.
>
> Every child must be taught that his body is a temple of God, and whoso defileth a temple of God, him will God destroy.
>
> Every child must learn that faith sufficient to perfection can only be developed by sacrifice and except he learns to sacrifice of his appetites and fleshy desires in obedience to the laws of the Gospel he cannot be sanctified and made holy before the Lord.
>
> Every child must be taught to be reverent towards the symbols of sacred things and respectful of authority in the home, in the Church, and in the community.
>
> Every child must be properly schooled in the use of his hands and head and made to understand that all passions are God-given and serve a godly purpose if kept under control.
>
> Every child must be taught to use profitably his leisure time and that play is not an end in itself. . . .
>
> Every child must be given sufficient experience to learn that unselfish service brings joy and that

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[19]Charles A. Callis, "Teach the Fundamentals of the Gospel," C.F., XL (August, 1941), 383.

> the work one does for which he is not paid is that which produces the greatest happiness.[20]

President May Anderson stated:

> The Primary's great purpose is to bring into the child's life . . . the desire for a well body, a healthy mind, a hopeful outlook, a happy disposition and a firm faith in the greatest material promise of the Gospel--a renewed and better world.[21]

One of the most important responsibilities assigned by the Brethren was the preparation of boys for ordination into the priesthood. It did not become a major responsibility of the Primary Associations until the 1930's. For some time the Brethren had considered asking the Primary's help. Bishop David A. Smith stated:

> For many years the Presiding Bishopric have been in hopes that something could be done to help prepare our boys for the responsibility of Priesthood work. We were rather timid about suggesting it be given to the Primary Association. Finally, Bishop Cannon (Sylvester Q.) was appointed as an advisor of your board, and whether his influence in that position or some other influence was responsible for the act of your General Board. I do not know. I know that we are happy to have the suggestion come from your organization that a department could be arranged through which the boy could at least be directed

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[20]Harold B. Lee, "For Every Child His Spiritual and Cultural Heritage," C.F., XXXXII (August, 1943), 373.

[21]May Anderson, Isabelle Ross, and Edith H. Thomas, "Letter of the General Primary Presidency," The Latter-day Saints' Millennial Star, XCIII (November, 1930), 818.

in his effort to prepare for the Priesthood work.[22]

SPECIAL PROJECTS AND ACTIVITIES, 1900-1928

Prior to 1900, most activities and projects were on a local basis, or between neighboring Primaries. After 1900, many special activities and projects became joint efforts of stake Primaries or Church-wide efforts. Some projects required the aid of all Primaries such as many World War I activities, Church encouragement of dress and dance reforms, emphasis on community beautification projects, and campaigns against the use of liquor and tobacco. Usually, special projects and activities were determined by the circumstances of the times. Regardless of the activity, the basic goals of wise and constructive use of leisure time, development of skills and talents, physical well being, and spiritual development were never forgotten.

Fairs and Entertainments

Primary fairs retained their popularity, but the newly installed general board gave instructions and guide-

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[22]David A. Smith, "Steps to the Priesthood," C.F., XXIX (August, 1930), 392.

lines to govern future events. They counseled: (1) use care and judgment in selection of models and materials; (2) the real value of fairs was in the development of the children, both physically and spiritually; (3) strive for the moral values to be derived through the pleasure of doing for others; (4) all articles and produce was to be home made and home grown; (5) expenses were to be kept as light as possible, with an emphasis on economy of labor, time and material; (6) look for new and novel ideas; (7) encourage plenty of help, especially family members; (8) work on projects was not to interfere with regular Primary classes; (9) use discarded materials in articles; and (10) creative and talented children were to be paired with those of less talent.[23]

Entertainment guidelines suggested that every family with Primary children be represented in some way, and shy children be used in group numbers. Workers were cautioned not to give the best parts to the same children every time. Great care was to be used in selecting materials suitable to the age group, the quality of talent available, and in keeping with Church standards.

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[23]"Primary Fairs," C.F., II (August, 1903), 283.

The presentation of entertainments posed some difficult problems for early Primary workers. There were no platforms or staging materials, platforms were made from tables taken from the homes of Primary workers. Curtains were held up, opened and closed by children. They would wind the curtain about themselves to open it, and unwind themselves to close the curtain.[24]

Dress Reform Project

General Board minutes of 1916 revealed a problem of growing concern on the part of the First Presidency of the Church. They enlisted the help of the General Boards of the Relief Society, YWMIA and Primary to help combat the trend in improper dress and dancing.

The matter was carried into stake and local board meetings where the workers were encouraged to dress themselves properly. The call to the "34,000 women of the Church could be a far reaching influence against immodest dress and an immoral trend in amusement."[25] The call to

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[24]May Anderson, "Primary Work of Yesterday and Today," C.F., XXXII (February, 1933), 62.

[25]Minutes of the General Board of the Primary Association of The Church of Jesus Christ of Latter-day Saints, October 6, 1916, p. 257; October 27, 1916, p. 260, hereafter referred to as General Board Minutes; Journal History, June 6, 1916, p. 7.

set the proper example was to be the main teaching method in the movement as the following illustrated:

> Realizing that example is one of the most potent forces for good or evil, and being in most perfect accord with the desires expressed by the Church to have all Latter-day Saint women modestly attired, we, therefore, resolve that all women members of the General Board teach both by example and precept of proper modesty of dress, that those who have received endowments shall dress on all occasions in complete conformity to instructions received in the temple, and all who have not received endowments shall keep the body modestly clothed, always avoiding extremes.[26]

The Primary Association worked diligently with the other women's organizations of the Church. The matter applied more to older girls of Primary, but teaching it to all ages helped children become more aware of Church standards and what was expected of them.

World War I Projects

World War I presented several opportunities for service projects. The largest project was making articles for the use of soldiers. A special display was set up at October General Conference, 1917. It showed many articles that Primary leaders were encouraged to provide through their Primary groups. Some of the items

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[26]Ibid., November 10, 1916, p. 362; "Communication on Dress," C.F., XVI (March, 1917), 136-137; "Dress and Dancing," C.F., XVI (October, 1917), 531-532.

displayed were hot water and ice bag covers, wash cloths, shoulder wraps, bed socks, table napkins, tray covers, pillows and pillow cases, handkerchiefs, crutch pads, sheets, bandages, quilts, afghans, and knitted articles of clothing.

Primary workers were kept aware of the results of their combined efforts through The Children's Friend. The number of articles shipped rose from 16,000 articles in February, 1918, to over 100,000 articles by the time the project was halted.[27]

At the April, 1917, General Conference the Brethren issued the following announcement:

> With a view of stimulating the production of foodstuffs which may be badly needed in these war times, the Trustee-in-Trust offers to any Ward Quorum of the Priesthood, or any ward Relief Society, Young Men's or Young Ladies' Mutual Improvement Association, Sunday School, Primary Association or Religion Class, for the best yield from one acre of potatoes, $1,000.00; for second best, $500.00; third best, $250.00. And for the best yield from five acres of Spring wheat, $1,000.00; for second best, $500.00; third best, $250.00.

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[27]"Encouraging Reports about Our Work," C.F., XVII (February, 1918), 63; "Number of Articles Made for Soldiers," C.F., XVII (March, 1918), 105; "Report of Soldiers' Supplies," C.F., XVII (April, 1918), 188.

> Those organizations which desire to contest for the above named will notify the Presiding Bishopric on or before May 15th, 1917.[28]

Primary leaders quickly encourage their Primary groups throughout the Church to enter the contest. It gave another opportunity to demonstrate loyalty and patriotism, and support of priesthood leaders. The foodstuffs raised assisted in feeding the hungry people of war-torn countries.

Other projects included the sale and purchase of Liberty Bonds. Primary boys and girls gathered fruit bits and nut shells used to produce carbon in gas masks. The children raised $4,230.20 as a donation to Utah's assessment of $300,000 for food and clothing used in post-war rehabilitation.[29]

Miscellaneous Projects

Boys and girls of the Primaries involved themselves in various community projects. A typical one involved the Primaries of the Salt Lake area. Salt Lake

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[28]"Get Busy!! Win It!!!," C.F., XVI (June, 1917), 197.

[29]General Board Minutes, August 30, 1918, p. 59; January 14, 1921, p. 35; May 24, 1921, p. 64; February 18, 1921, p. 46.

City officials found it necessary to cut expenses so they proposed decreasing street lighting in residential areas. The Primary leaders, with the support of many parents and children, opposed the proposal. Their feeling was that more and better street lighting produced a safety factor for children and cut down delinquency.

Many of the Salt Lake Primary groups submitted petitions showing their disfavor, and recommending that additional street lighting be put up in residential areas. They further suggested if a reduction was needed it should be done in the business districts and not residential areas. The efforts helped change the decision.[30]

As the Church approached the centennial birthday of the revealing of the Word of Wisdom, plans were laid to commemorate the event by various projects. Church members and auxiliary organizations took an active and vigorous part in the battle over the repeal of the Eighteenth Amendment. However, those projects took place in the second fifty-year period of the Primary history and are not discussed here.

Under the encouragement of Clara W. Beebe, a member of the general presidency, the project of baptisms for the dead by Primary children was started (1921). By the time of the death of Sister Beebe (1927), the

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[30]Journal History, February 20, 1918, p. 2.

children had performed 152,331 baptisms and donated $884.90 towards temple work.[31]

LEVELS OF PRIMARY ADMINISTRATION

The Primary Association follows the same pattern of organization as the other auxiliary organizations of the Church. There are three distinct levels of administration: (1) the general or Church-wide level; (2) the stake or mission district level; and (3) the ward or branch level.

The General Level

The General Primary Association includes all Primaries in the Church. The central organization is governed by a female general president selected by the First Presidency of the Church. The president is assisted by two counselors and several women who form the general board of the Primary Association. The number of general board members has varied from five (1880) to sixty-three (1971).[32]

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[31]General Board Minutes, November 23, 1921, p. 107; "Clara Woodruff Beebe," C.F., XXIV (November, 1925), 424, 427.

[32]Marion B. Kerr, "Officers Responsible for the Work of the General Board of the Primary Association during Fifty Years," C.F., XXVII (January, 1928), 34; "Officers' Department," C.F., XXVI (July, 1926), 277; "Primary Annual Report, September 1, 1970--August 31, 1971," Primary Script, XVI, 3 (1971), 15.

The responsibilities of the general Primary officers are to supervise all stake and mission units; make suggestions, reports and evaluations of the Primary work to the Brethren. The Primary general president, through her board and means available, instructs stake leaders of policies and programs assigned by the General Authorities. The board is charged with the implementation of the Primary Program of the Church. They coordinate and correlate programs and activities of the children, in a week day setting, with the other auxiliaries of the Church.

The Primary general board is advised by assigned members of the General Authorities. The advisors meet with the general Primary leaders on a frequent basis; they have done so since the first appointments in 1909.

The Stake Level

The stake board is headed by a president selected by the stake president. The president selects two counselors, a secretary and as many board members as are necessary to accomplish the assigned responsibilities. The stake presidency usually assigns one or more high council advisors to give priesthood leadership and counsel.

The stake Primary president is responsible: (1) to oversee all associations in her stake and see they are properly organized; (2) to see that stake board members and ward officers are properly trained; (3) to carry out the instructions and programs set down by the general board; (4) to attend general conferences and such meetings as called by the general board; (5) to arrange and preside over all board meetings on a stake level; (6) to visit each Primary unit as is necessary to keep aware of problems, progress, and personnel; (7) to see that all reports are correctly understood and filled out; and (8) represent the Primaries of her stake in any stake meetings called by the stake presidency.[33]

The first stake board was organized on June 19, 1880, when Ellen Spencer Clawson was called as president of the Salt Lake Stake Primary Board. Additional stake Primaries were organized as the need arose.

The Ward Level

The local priesthood authority (bishop or branch president) selects a worthy woman as the ward Primary

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[33]"Instructions to Primary Officers--Organization," C.F., XII (September, 1913), 512-513.

President. She selects two counselors, a secretary, and sufficient aids to teach the various groups and properly care for the Primary program. The ward President's duties are much like those of the stake Primary president.

The ward board is the grass-roots level of Primary, and is on the level on which the children are taught. The consideration of board members on this level requires great wisdom if the job is to be done as desired.

TYPES OF PROGRAMS

Working on the theme that every child was important and not one child should be lost, Primary leaders developed programs that reached the one as well as the group. The outcome has been the establishment of Neighborhood and Home Primary programs to compliment the regular Primary.

In preparation for the Primary Jubilee celebration of 1928, the Primary General Presidency requested a survey of all children who were not attending Primary. The outcome produced the motivation to initiate the new programs. The goal was to see every child of Latter-day Saint parents actively involved in Primary work. Ward

and stake leaders were told that, "All boys and girls . . . are to be considered as belonging to the Primary Association whether or not they attend the regular Primary meetings of the association."[34]

Regular Primary

The regular Primary meets on a weekly basis under the direction of a ward Primary board. The meetings are usually one hour in length. The program of today's Primary meeting came about by a process of change. The simple meeting of all children gathering in one room and being taught by the four or five officers changed to boys and girls being divided into several groups with a teacher for each grade.

The Neighborhood Primary

A few families in a remote area away from the body of the Church were organized in a neighborhood group. One of the mothers was assigned to preside and was known as the Primary mother. Assistants were called as needed. A survey was made of potential members, possible meeting sites; and a mother, or woman, capable of conducting

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[34]May Anderson, "Remarks at Annual Convention, April, 1929," C.F., XXVIII (July, 1929), 330.

Primary activities. It was recommended that the presiding sister have at least one assistant to act as secretary.[35] Cautions were given to the Neighborhood Primaries to keep the program simple because (1) of the age span of the participating children, (2) possibility of non-members being in the group, (3) the expense of handiwork materials, and (4) cost involved in leisure time activities.

Neighborhood Primary workers were encouraged to have access to The Children's Friend. It provided excellent guidance in lesson materials, lesson preparation, and activities. The greatest qualification "necessary for a successful Neighborhood Primary is the Spirit of the Lord," and "a desire in their hearts to be of real benefit to children entrusted to their care."[36]

The organization of this type of Primary grew out of the following missionary incident in England:

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[35]"Neighborhood Primaries," A Handbook for the Officers and Teachers of the Primary Association of The Church of Jesus Christ of Latter-day Saints (Salt Lake City: The General Board of the Primary Association, 1934), p. 178; hereafter referred to as Primary Handbook, 1934.

[36]Ibid., p. 180.

> One Primary worker, a missionary, was playing one day with a group of children (seven in number) out of doors. The children of the neighborhood flocked around eagerly awaiting an invitation to join the group. Not being members of the Church, they were given a written message to take home to their parents. It contained a statement of the purpose of the organization and an invitation to come with the children to participate in the activities next time. Many did so. When the missionary left the field, there were more than forty children belonging to the organization and it was officered by the mothers who had been converted.[37]

It was reported that there were more than 500 Neighborhood Primaries in the stakes and missions of the Church in 1944.[38] A unique feature of the Neighborhood Primary program was that it soon developed into a regular Primary program.

The Home Primary

The heart of this program was the home. It allowed children in remote areas to have the Primary influence--they were unable to join either a Neighborhood Primary or a Regular Primary group.

A mother presided over the Primary children under the direction of local primary leaders. The ward or branch was charged with keeping a close record of the

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[37] Ibid., pp. 178-179.

[38] Journal History, March 11, 1944, p. 12.

Home Primaries and their activities. The ward was charged to see that some recognition was the Home Primary participants. There was the possibility of having one or more of the Home Primary units in a ward or branch.

PRIESTHOOD SUPPORT

The principle of priesthood leadership and direction was illustrated in the Primary movement from its inception. Eliza R. Snow carried Aurelia Roger's idea to the General Authorities. They reviewed the matter and gave direction to Bishop John W. Hess to consider the formation of a children's organization in his ward. Bishop Hess had shown an extreme interest in the problems facing the children of his ward, and he called Aurelia Rogers to assist in forming the first association. The Farmington ward bishopric formally organized their ward Primary organization, and they visited the class occasionally to view its progress.

As Eliza R. Snow and her aids formed Primaries in various parts of the intermountain area, they did so under the direction, cooperation, and blessing of the First Presidency. When the first general presidency of

the Primary was organized, President John Taylor was in attendance.

However, some stake and local authorities were slow to give sufficient support. The General Authorities took occasions to give counsel.

Elder Franklin D. Richards, an early Apostle, counseled: "It seems hard to get it into the heads of some of the parents as well as some of the bishops to realize the importance of teaching and instructing these youngsters."[39]

The First Presidency bolstered the Primary program and its importance by assigning two of the General Authorities to be priesthood advisers to the Primary general board in 1909. President Felt expressed her great satisfaction in the following words:

> We feel that with their help and the assistance that these brethren will give us, we cannot go far astray, and we place ourselves in their hands, for them to correct, for them to advise and counsel, if they see we are not doing just what we ought to do.[40]

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[39]Franklin D. Richards, address delivered at Ogden, January 18, 1885, Journal of Discourses, reporter John Irvine, XXVI (Liverpool, England, 1886), 100-101.

[40]Louie B. Felt, "Address of Welcome," C.F., VIII (July, 1909), 273.

The first two advisors were Elders Hyrum M. Smith and George F. Richards. They were followed by Elder David O. McKay, Elder Anthony W. Ivins, and Presiding Bishop Sylvester Q. Cannon. Since 1928 several others have served, and the number has varied from two to four at the same time.[41] There appears to have been two main reasons for the appointment of priesthood advisors: (1) the growing importance of the Primary work, and (2) to emphasize to stake presidencies and ward bishoprics the importance that the Brethren placed upon the children's organization.[42]

The general board of the Primary reciprocated the fine support of the priesthood by counseling stake and ward leaders to remember that the brethren were in charge. All efforts to build the Primary program were to receive the approval of the respective priesthood leadership.

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[41]"Primary Association Advisors," C.F., IXLX (April, 1940), 173; Naomi Shumway, "The Mission of the Primary," Ensign, V (April, 1975), 66. General Authorities who served as advisors to the Primary since 1928 include Harold B. Lee, Marion G. Romney, Alonzo A. Hinckley, Charles A. Callis, William J. Critchlow, Howard W. Hunter, Robert L. Simpson, and Gordon B. Hinckley.

[42]Felt, loc. cit.

> Is your stake enjoying the comfort and support of the High Council? Unless you have the privilege and honor of having a part of your working force members of the High Council you are not completely fitted out for the best results. The General Board would be unable to estimate the value of the help it receives from its advisors, they are a source of inspiration and help. . . .
>
> Each Stake Board will do well to keep in touch with its advisors, for through them you keep the authorities of the stake informed of your progress and through them you also know how the authorities desire you to proceed. With this backing of the Priesthood you will be able to go about your duties with more assurance and more definiteness. Every Bishop will know more about your plans, will be better informed and able to give you needed assistance after your affairs have been discussed in meetings of the Priesthood.
>
> We suggest that you send "The Children's Friend" to your High Council advisors, as a compliment from your Board, so that they may at their leisure, consider the working plans of the associations.[43]

Some stakes had been slow to support the Primary program, but President Felt encouraged Primary leaders to meet with their Priesthood leaders and try to win their needed support.

ANNUAL CONFERENCES AND CONVENTIONS

The general board felt the need for direct contact with all stake presidents together. That desire

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[43]"High Councilmen as Advisors," C.F., XVII (December, 1918), 473.

was achieved by holding annual conventions. The first annual meeting was held on October 5, 1889. President Felt and her board were so satisfied with the results it was announced there would be a continuation of the convention each year.

The annual conventions were usually held in connection with the October conference of the Church. Usually, it was only the stake Primary presidents who attended. The conventions featured special speakers from the fields of education, recreation, and child guidance. General Authorities were often present to instruct the sisters.

By 1902, the general board felt that a meeting for all Primary workers should be held; their feeling was to expand the annual meeting to include both stake and ward leaders. The first Primary general conference was held May 29, 1902.

In 1903, the general presidency approached MIA leaders for permission to join with them in their annual conferences. The Mutual leaders deferred the matter for study. In March, 1904, President Felt renewed the

request with a "scheme for merging the Primary organizations into the Mutual Improvement Associations."[44]

In answer to their request, the MIA leaders submitted a six point conclusion expressing their disapproval of some points of the Primary's request while accepting other parts. However, the Primary was invited to join in the annual June, 1904, MIA Conference.[45]

FIELDS OF ACTIVITY AS ASSIGNED IN 1913

In 1913, the Correlation Committee of the Church set the fields of activity for the Primary as practical religion, developed through the fields of ethics, economics, sociology and athletics.[46] The goal was to assist the children of the Church gain a greater testimony and knowledge of the restored gospel.

Practical Religion

The goal of practical religion was to inculcate into the lives of boys and girls of the Primary the

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[44]Marba C. Josephson, History of the YWMIA (Salt Lake City: The Young Women's Mutual Improvement Association of The Church of Jesus Christ of Latter-day Saints, 1955), p. 202.

[45]Ibid., pp. 202-203. See Appendix B.

[46]General Board Minutes, October 17, 1919, p. 206.

principles of the gospel resulted in ideal gospel living. Opportunities were provided to aid each child in living out experiences in religious living in a practical way. Character training and teachings that brought the children to a faith in God were essential.

A practical religion is a liveable religion; it considers all phases of life. The Primary was to provide spiritual experiences that helped train each child in making right choices. Social interaction and play helped to give balance to the complete life.

Ethics

Ethics, or the study of proper conduct and moral judgment, was to provide a means for discerning right from wrong. Primaries were under a solemn obligation to teach Primary children of the two opposing forces of good and evil. It involved helping the children to understand that as there is a God so also there is a personage known as Satan.

Latter-day Saint children were to be taught a love for right. They were to be encouraged in developing habits of proper conduct in all relationships. The objective of Primary leaders was to teach ethics by

actual experiences under the direction of faithful workers.

Economics

Primary leaders were noted for their frugality and economy. Primary children were taught how to conserve and use their time and means wisely. They were encouraged to use their energies in worthwhile pursuits, and to use old and discarded materials in making articles for fairs and bazaars. Work was a cardinal principle in the field of economics.

As children developed skills and talents they were encouraged to use them for the benefit of others. Service and sharing were considered as equals to the principle of work. Many groups and institutions were the recipients of gifts from Primary boys and girls: the Deseret Hospital, the Primary Children's Hospital, the Salt Lake Temple Building Fund, ward projects and many similar endeavors.

Sociology

The importance of providing social activities for the children is as old as Primary. Early general board minutes reveal, "When Sister Rogers took groups of

children from the streets and taught them to recognize their relationship to each other, the program of sociology began for the Primary Association."[47] Since that time the group has been the basis of a multitude of experiences designed to teach social etiquette and social relations.

The charge to the Primary has been to teach boys and girls the proper concept of social relations within the guidelines of gospel standards. Children were brought together in fairs, bazaars, parties, and entertainment to learn how to feel at ease in each other's presence.

Athletics (Play)

This field was interpreted as play by Primary leaders. It was to be both recreative and creative and was aimed at developing a greater health and happiness among the children. Play was considered as "motor poetry--the most universal of all man's activities--the expression of the inner, hidden and natural part of man."[48]

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[47]Ibid.

[48]Ann Nebeker, "Value of Play," C.F., XIII (September, 1914), 543.

The objectives in the field of athletics were to produce a recognition and respect for authority; a development of leadership and cooperation; the teaching of the qualities of fairness, sportsmanship and loyalty; and a development of reason, imagination, and clear perception. Also, the physical benefits were important consideration. Play aided in the building of healthier bodies. A philosophy leading to more effective play activities was that "flabby muscles and flabby morals are often closely associated."[49]

NUMERICAL GROWTH, 1900-1929

As the Church moved into the twentieth century, it had thirty-five stakes, twenty-one missions and just under 275,000 members. Twelve percent of the total membership was enrolled in Primary.[50]

At the close of 1928, reports showed 1,099 ward Primary Associations with an additional 144 Neighborhood

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[49]Ibid., p. 545.

[50]Romney, op. cit.; Joseph Fielding Smith, Essentials in Church History (Salt Lake City: Deseret Book Company, 1971), pp. 601-604, 619-622; Emerson R. West, Profiles of the Prophets (Salt Lake City: Deseret Book Company, 1972), pp. 167, 91.

Primaries. Those Primary groups gave training to 95,177 children under the direction of 13,419 Primary workers.[51]

There were organized stake boards in every one of the 100 plus stakes. The Primary program was in nearly every mission of the Church by the time of the fiftieth anniversary celebration.

The Primary has continued to grow and at the April 1975 annual conference it was announced that there were 468,790 boys and girls enrolled in the Primary program throughout the world.[52] Add to that number those young people ages twelve to fourteen, it is possible to see the great growth when compared to the 215 children at the first Primary and the small number that existed at the end of the first year of Primary work.

A JUBILEE CELEBRATION

In June, 1928, the Church commemorated the fiftieth anniversary of the birth of the Primary Association.

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[51]"Report of Primary Association for the Year 1928," C.F., XXVIII (June, 1929), 282.

[52]"Statistical Report 1974," Ensign, V (May, 1975), 18.

A jubilee celebration was held in connection with the annual June Primary conference. Featured were general conference sessions, a banquet honoring the General Authorities, a mammoth parade, a spectacular pageant, and a special devotional service in the Salt Lake Tabernacle.

The opening event was a general session in the Tabernacle of the afternoon of Saturday, June 8th. Several speakers reviewed the Primary's growth and work. President May Anderson honored early Primary leader and members, and Marion B. Kerr, a general board member, traced the history of the Primary movement during its first fifty years.

Elder David O. McKay, advisor to the Primary, said:

> If there were ten thousand children in the first year, and one hundred thousand now, fifty years from now should show one million children enrolled in the Primary Association, and I think that is not impossible.[53]

The Highlights of Saturday, June 9th, were the large parade and the pageant at the University of Utah

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[53]David O. McKay, "Every Step Is an End and Every Step Is a Beginning," C.F., XXVII (July, 1928), 267.

Stadium. Ten thousand children participated in the parade with floats from the ninety-nine stakes of the Church. Each float depicted some phase of Primary work, ideal or native scene. The parade was regarded as, "One of the finest and most colorful seen in Salt Lake City and perhaps rivaled only by the MIA Jubilee Parade of three years prior."[54]

The pageant featured thousands of children in gala costumes participating in original dances, many songs, and dialogues. Some of the dances were "The Birth of the Primary" dance, "At the Fair" dance, the "Rag Rug" dance, the "Pop-corn Ball" dance, and the "Barley Dance." Six hundred boys and girls enacted an early Primary fair from all stakes of the Church.[55]

The Sunday morning devotional service, held in the Tabernacle on Temple Square, was filled to capacity. The Tabernacle had been colorfully adorned with thousands of home made flowers of all colors symbolizing the

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[54]Journal History, June 9, 1928, p. 3; "Pageant of Children's Primary Activities," C.F., XXVII (July, 1928), p. 226. At the time of the jubilee celebration there were ninety-nine stakes; two more were added before the year's end.

[55]Ibid., June 10, 1928, p. 4.

springtime of life. The emphasis of the services was on building spirituality. A touching part of the service was the ushering in of several children from the Primary Children's Hospital; some in wheel chairs and others in wheel beds.

Several tableaus depicted ideals the Primary was striving to instill into the boys and girls. The program was interspersed with several songs which aroused the following comment from Evan Stephens, noted Church song-writer:

> As to the music permit me . . . to say . . . in my judgment it has never been equaled in jubilee at that great building (Tabernacle): the tone quality from the throng of Primary trainers was mellow, full and sweet, far excelling in texture that which we hear from regular chorus.[56]

The Primary Children's Jubilee celebration was a fitting climax to fifty years of growth and service rendered by the Primary Associations to the boys and girls of the Church. As the fiftieth year drew to a close stakes and wards commemorated that milestone birthday anniversary in programs of their own choosing. They followed the counsel of their general leaders and sought

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[56]Evan Stephens, "Letters of Congratulation," C.F., XXVII (July, 1928), 269.

out children not involved in Primary and made special efforts to take Primary to them through the Neighborhood and Home Primary program.

SUMMARY

The first decade of the Primary's history was a period of growth and adjustment. The initial pattern of organization was the forming of groups under the direction of Eliza R. Snow as she traveled throughout the stakes of the territory on Church business. However, in 1880, growth was sufficient that a central board was organized with Louie B. Felt as the general president. The organizing of Primary groups was then supervised by President Felt and her associates. There were over 17,000 children enrolled in Primary work at the end of 1888. The main thrust was from Cache Valley on the North to Sevier County on the South.

The next four decades saw the movement reach every stake of the Church and many missions. Whereas the first several years were years of growth in numbers, the succeeding years was a time of stabilization and refinement of the program. Early Primaries were individualistic and isolated in many of their efforts. With the

organization of the general board, a growth in unity and standardization filtered throughout the program.

A major emphasis of early Primary work was on projects and activities to keep the children involved in worthwhile pursuits and using their leisure time wisely. Fairs, bazaars, and entertainments encouraged the boys and girls to develop skills and latent talents.

The main purpose of the Primary was to assist parents in the training of their children. All other assignments given to the organization were pointed to that end. Four basic areas helped to achieve the goal of assisting parents. They were: (1) week-day religious training for all children ages four to fourteen years; (2) wise use of leisure time; (3) promotion of good health habits that led to a greater happiness; and (4) assist in the proper training of boys for the Aaronic Priesthood. The field of religious training was considered the most vital; it was to be felt in all of the activities of the Primary program.

Projects and activities went through a period of refinement with specific guidelines set down to make them more effective. They often became Primary-wide functions as was demonstrated by several projects connected with

World War I. Church-wide programs and projects received backing from the Primaries, and local community movements were encouraged for the values inherent to the children.

Three basic types of Primary administration existed: (1) the general level, (2) the stake level, and (3) the local level. The grassroots level of the ward or branch was encouraged to seek out all children regardless of their situations and invite them to become involved in Primary work. To facilitate that goal three types of Primaries came into being: (1) the regular weekly Primary meeting held usually in a ward meetinghouse; (2) the Neighborhood Primary which allowed children of remote areas to gather in a central place or home for Primary work and activities; and (3) the Home Primary wherein a mother, usually, would teach her children the Primary lessons and have especially planned activities with them.

The principle of priesthood support was fostered from the beginning of the Primary movement. Bishops and stake presidents were encouraged to have Primary programs in their wards and give direction and counsel as it was needed. The First Presidency showed their firm support by assigning two General Authorities as advisors to the

general board of the Primary. It was then suggested that stake presidents assign as many high councilmen as advisors as the program demanded.

Stake and local officers were brought together in annual meetings. Initially, only the stake Primary presidents were invited, but beginning in 1902, all Primary workers were invited. In 1904, and for several years after, the Primary annual meetings were held in conjunction with the MIA annual June conferences.

The fields of activities for the Primary were defined as practical religion taught through ethics, economic, sociology, and athletics. Each field was designed to help develop the total child through spiritual training, development of good habits of conduct, wholesome use of leisure time, social interaction with other children, and play activities.

The close of the first fifty years of Primary history witnessed an impressive jubilee celebration in connection with the June, 1928, Primary Conference. Special sessions of the conference reviewed the history, goals, growth and accomplishments of the Primary Association. It was noted that there were nearly 100,000 children enrolled in Primaries throughout the Church. Those

children were taught by over 13,000 dedicated women. The dream of Aurelia Spencer Rogers and her co-workers filled the world wherever Church members were to be found. The program of today was built upon the foundation of the first fifty years. The numerical growth was not as great as the past forty-seven years, but the numbers involved represented about the same percentage of Church enrollment as today.

Chapter 4

GRADING, COURSES OF STUDY AND CLASS CHANGES

Prior to 1900, very few changes took place in the structure of Primary classes. All students were taught together in one group, and lesson materials were self initiated by local Primary leaders. Subject matter was on the first principles and basic teachings of the restored gospel. Resource material was usually limited to the scriptures, a few simple recitation books, and the teacher's own background.

The dividing of children into classes and the structure of weekly classes are areas discussed in this chapter. A survey of course material is given and the introduction of the Seagull girls and Trail Builder boys is discussed.

GRADING: 1878-1928

Initially there was only one class for all Primary children. It posed a diffficult problem of keeping all of the children interested and involved because of the wide

age span. The move to grading, or dividing, the Primary children into classes was tried as early as 1898.[1] The rise of The Children's Friend magazine was the impetus needed to bring about grading of Primaries. The magazine provided uniform lesson outlines and materials that were needed by the Associations. In its first issue the following statement was made:

> We will give planned work suitable for three grades and would suggest to all associations not already graded, that they begin the year's work by dividing their associations into three classes or grades.[2]

Some Primary leaders were opposed to the grouping of children due to a shortage of classrooms. Their opposition was overcome by the fact that Sunday Schools were graded and most of them met in the same type of facilities. Grouping, or grading, was left to the discretion of the local Primary leaders. The Primary general board offered a few suggestions to consider in the grading process. They were: (1) remember the public school divi-

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[1]Minutes of the Stake Officers and General Board of the Primary Association of The Church of Jesus Christ of Latter-day Saints, October 7, 1898, p. 36; hereafter referred to as Stake Officers and General Board Minutes.

[2]"Suggestions to Officers," The Children's Friend, I (January, 1902), 3; hereafter referred to as C.F.

sion of children; (2) take into account the number of children involved; (3) keep in mind the welfare, feelings, and happiness of each child.[3] When lesson outlines began to appear in the Primary magazine in 1902, many of the objections were resolved.

The three grade groupings allowed the children to be divided approximately at three and one-half year intervals. Grade One was the youngest group; Grade Two, the middle group; and Grade Three was for the oldest boys and girls. Though the age span was not ideal, it did allow for better class involvement; the interest of the children was more easily maintained. However, a disadvantage was that children had to remain in the same class for three and one-half years.

Another step was taken in grading in 1909. It had been announced the previous year that the change would be made to five grades:

> A division into three grades necessitates a child remaining in one grade for three and one-half years, and keeps together children who are quite apart in development and interests; for instance, in the First Grade we find children of four and seven receiving the same instructions. There is a great difference in children who are going to school and those

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[3]Ibid.

> who are still under the influence of the home only. Good work has been accomplished with the three grades. But now, because of improved circumstances, better facilities, and increasing numbers of children and workers, a change seems to be necessary.[4]

The division gave two years to each of the five grades, with a teacher over each grade. The narrowed age span was considered an improvement and a success.[5]

An adjustment was made in the fifth grade when the twelve and thirteen year old boys were transferred into the MIA program. The older girls were left in the fifth grade, and the program was revised to meet the change. In 1922, a new program was introduced for the twelve and thirteen year old girls known as the seagull girls. That left the fifth grade disorganized. A new fifth grade group was formed by splitting the fourth grade (ten and eleven year olds), and making all eleven year old boys and girls the new fifth grade. Thus, in 1922, there were six grades: first grade, ages four and five; second grade, ages six and seven; third grade, ages eight and nine; fourth grade, age ten; fifth grade,

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[4]May Anderson, "Our Work for 1909," C.F., VII (December, 1908), 505.

[5]Emma Ramsey Morris, "Remarks, June Primary Conference," C.F., IX (September, 1910), 52.

age eleven; seagull girls, ages twelve and thirteen.[6]

COURSES OF STUDY

Uniform lesson outlines and suggestions began with the publication of The Children's Friend in 1902. The period from 1878 to 1902 left the task of lesson planning on a local level. The organization of the general Primary Association, in 1880, was accompanied by the organization of the first stake board. Additional stake organizations soon followed.

Stake board led their local Primary units the best they could, but uniform materials were still needed. Primary workers living close together often worked plans out between themselves until direction was given by the central board.

The Children's Friend began printing lesson material for three grades of children in its first volume (1902). Grade one materials were on the Life of Christ; grade two lesson materials were on the Old Testa-

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[6]"New Fifth Grade," C.F., XXI (December, 1922), 526.

ment; and grade three had lesson materials on Church History.

For several years, lesson materials for the three grades revolved around the Old Testament, the life of Christ and His Apostles, Church History, and the Book of Mormon. However, some objections were raised concerning the use of the Book of Mormon. It was felt, from some quarters, that it was too difficult. The question received the following counsel:

> It is thought by many that the Book of Mormon is too difficult to be used in the Primary grade; this may be so if the book is put in the hands of the children, but in it there are so many beautiful stories . . . that the lessons can be made very interesting to the class, and at the proper time impress upon their minds the principles to be taught.[7]

In 1915, a program was announced by the Brethren, wherein the Primary was assigned to teach Church History in each of their grades. The lesson titles for each month's lessons were announced in June, 1914.[8]

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[7]"Brief Introduction to Course Materials," C.F., III (January, 1904), 14.

[8]"Lesson Outlines for the Twelve Months Beginning July, 1915," C.F., XIV (June, 1915), 252-253. From July to the following September the lessons for each month were: Leaving Nauvoo, The Mormon Battalion, Winter Quarters, Preparations for the Journey, The

Lessons on Church History were taught for a five-year period (1915-1920), and the yearly lesson themes were assigned to repeat themselves beginning in 1920. The reasons for the use of Church History as a basis of Primary lessons were explained:

> If we should ask ourselves the question "Why have we so thoroughly enjoyed our Primary lessons on Church History . . .?" Perhaps we would say that we enjoyed them because they came to us first hand from the mouths of persons who helped to make them. There is something so charming and so impressive about stories which are told by those who have been the heroes and the heroines. The light in their eyes, the expression of their faces and bodies, and the wealth of soul power cause us to forget the present and live with the past.
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> Perhaps we have enjoyed them because they have been so varied. They have covered almost every phase of life, dealing with children and young folks and their activities, as well as those of older people. They have been full of action, given a wonderful opportunity for dramatization. Hundreds of children have had real joy playing that they were pioneers. They have been pleased to don the simple pioneer costume, they have worked steadfastly, performing pioneer activities, making pioneer articles, playing pioneer games. In fact, they have learned to love and to honor Utah's early settlers and the great principles for which they stand. Not only that, but by repeated application they have already made many of these principles a part of their daily lives.
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> We love the lessons of our Church History because the principles involved in them have touched our very

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Pioneer Band, Making the Path, Old Mormon Trail, Indians and Buffalo, Fort Bridger, In the Canyons, The Promised Land.

> heart strings. They are principles which come to us all in the great struggle for life and prosperity. The heroes and heroines of "Mormonism" have met and overcome their many obstacles with such earnestness and such faith in God that it has caused us to have a desire to cultivate the same qualities.[9]

From 1915 to 1924, the Primary lessons, taken from Church History, emphasized the period from the exodus to early pioneer life in the West. A change took place in 1925, with the emphasis placed on the Restoration under the Prophet Joseph Smith and growth of the Church. The lessons were arranged in the following order: the first four months treated Joseph Smith's desire for guidance, his prayer and visions, the formation of the Church and missionary work; the second four months considered the persecutions and struggles of the Prophet Joseph, and missionary work to the Indians; the last period covered the Saints in Missouri and Nauvoo, foreign missionary work, and the martyrdom.

Each week of the month gave opportunity to hear pioneer stories, learn principles that guided the pioneers in their search for truth, play pioneer games, and socialize in ways the pioneers had done.

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[9]"Why Use Church History," C.F., XVIII (December, 1919), 458.

PRIMARY HOURS

To give balance to the spiritual and physical development of lessons, it was decided to divide each Primary month into four hours. They were the Lesson Hour, the Busy Hour, the Story Hour, and the Social Hour. Each hour was designed to fuse together to form a unified plan to develop the total child. Each issue of The Children's Friend offered hints and instructions for each of the four fields.

The Lesson Hour

The spiritual side of the child was considered the most important phase. The Lesson Hour was designed to provide the principles and ideals that governed the other three hours. It was in the Lesson Hour that the standards, principles and ideals were taught that were expected to be enlarged upon in the other phases. The official assignment to develop the spirituality of the boys and girls was the aim of the Lesson Hour.

Great characters and events of the Bible, Book of Mormon and Church History were discussed in the hope they would come alive for the children. As they came alive to each child they could serve as a mode and example of

inspiration and motivation. The object was to have lessons present patterns and examples to imitate.

The Story Hour

The story hour was devoted to reading and telling stories as a means to attract attention to good things. Story telling is as old as man, and skillfully used story telling gave the children images of right and wrong. Children are hero worshippers by nature. It was the design of Primary leaders to capitalize on that fact to produce a wholesome learning experience for each Primary child.

Teachers were cautioned to select their stories wisely, have them well prepared, and make sure they related to each child. The varying differences within each child made the proper selection of stories difficult, but necessary.

Not only were teachers expected to become good story tellers, but the children were taught in the art

also. They were encouraged to bring stories from their own family history. They not only learned a skill, but they also learned more of their family background. Thus, a greater appreciation for their heritage was engendered.

The Busy Hour

The Busy Hour was a time when children were encouraged to use their natural talents, or develop into areas of their own interest. Handicrafts were encouraged as a means to develop the mind, the eyes, and hands.

That hour allowed children the opportunity to relax and rest the brain. It provided excellent opportunities for the expanding of excess energy. The Busy Hour offered opportunities to work on projects that could involve other family members; projects that could be worked on during their leisure time. The Primary fairs and bazaars, with their invitation for display articles, were greatly responsible for the development of the Busy Hour.

Among the guidelines laid down was the caution to teach the children that Busy Hour work was not to be done

on the Sabbath. However, plans could be discussed on that day. The teachers and children were expected to display the ideals and standards learned during the lesson and story hours.

The Social Hour

> The social hour is especially important in teaching the children lessons in manners and deportment and the teachers should never consider this hour as a time for pleasure only; the children must know that they are being disciplined but the discipline must be there or the hour will be a failure.[10]

Games, dances, parties, and other social events gave opportunities to teach and observe good manners and acts of courtesy. The children were trained in the techniques of getting along with other children. The Social Hour was particularly important in giving teachers the chance to see the children at play. Children at play taught the teacher another side of the child's character.

As with the Busy Hour, so in the Social Hour, was the caution given to honor the Sabbath day. Teachers were instructed to be conscious of each individual child

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[10]"Primary Association Work For the Year, 1914," C.F., XIII (December, 1913), 681.

and to see that all children had the opportunity to play and be part of the group. It was during the Social Hour that children could learn they were wanted and needed, possibly more than during the other lesson periods.

The values of play to good physical and mental health of the child was a point of stress to the Primary leader. Workers were instructed that, ". . . at the age of from 6 to 10, the time for reading (and study) should be much less than for play. From 10 to 14 it should be equally divided."[11]

THE SEAGULL GIRLS

One of the major class programs introduced into the classwork of the first fifty years of Primary was the birth of the Seagull girls' program. The older Primary girls were dissatisfied when the boys of twelve and thirteen years of age were allowed to enter the MIA program. The girls tried several times to gain permission to enter the YWMIA program, but permission was denied until 1934.

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[11]Ann Nebeker, "Physical Exercise in the Primary Association," C.F., IX (October, 1910), 560.

The general board revised and adjusted the program for the girls in an attempt to meet their needs. In 1921, May Anderson suggested a program for the girls that would give them greater recognition and more autonomy. It was tried on a trial basis and so favorably accepted that it was adopted as a permanent part of the Primary program.

The new program, given the name of the Seagull girls, was formally announced in January, 1922:

> All girls twelve years old or more are to be promoted into a group to be called "Seagull Girls."
> This group is to make special preparations for leadership and upon reaching the age of fourteen years be recommended to the YLMIA with full credit for all work accomplished in their groups.
> The fourteenth anniversary should be made a special event and should be observed as near the date as is convenient. The program to be developed by the group.[12]

Purpose

Teachers and leaders of Latter-day Saint girls were charged with teaching them their responsibilities to become homemakers and mothers. The Primary program was charged to assist parents in the instruction of the young

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[12]"Seagull Girls Department," C.F., XXI (January, 1922), 11.

girls from four to fourteen years of age. Two basic goals of the program were to develop girls in the areas of service and independence, and to prepare them for Beehive work in the YWMIA. A further aim was to:

> . . . interest and instruct and provide opportunities to express some of the natural impulses and needs which are characteristic of girls at this stage of development.[13]

The Seagull Girls Program

The Seagull program was designed to give more responsibility to the girls. They elected their own officers, planned their own activities, and conducted their own classes. In keeping with the goal to provide opportunities to express their talents and fill their needs, greater freedom was allowed the Seagull girls than had been allowed any other group previously.

The two age groups met together as the new program began to unfold. However, as the groups grew in number, it was found feasible to divide the girls into two groups along age lines. Dividing into groups allowed more individual involvement and participation.

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[13]"The Seagull Girls," C.F., XXIV (January, 1925), 31.

Class leadership positions offered the best opportunity for involvement.

The girls elected their own leaders consisting of a class leader, an assistant, and a secretary. They served for a one month period, and in the final meeting of the month a leadership change took place. The class leader dropped out; the assistant became the class leader; the secetary became the assistant; and a new secretary was elected. Such a system usually allowed every girl to have a leadership position.

A key to the success of the Seagull program was the advisor. She was expected to be a model Latter-day Saint who had the ability to relate with each girl. Her functions were to advise the girls in their selection of activities, keep the ward Primary presidency aware of each girl's progress, and seek opportunities to counsel with each individual girl. All plans and activities were cleared through the advisor, but she did not interfere with the girls as long as they followed the guidelines set up to control the program.

Seagull girls were expected to be enrolled in Primary and attend regularly. They were to attend the general opening exercises before their class activities;

on special occasions they were excused. All activities were restricted to daytime hours.

The classwork was centered around leadership training. First year (Junior Seagulls) Seagull girls were taught how to preside in meetings, take accurate minutes, give lessons, tell stories, and direct play and work activities. The second year girls (Senior Seagulls) added to their first year's training by learning simple methods of teaching. Techniques of the use of a chalkboard, or play activity and other simple methods helped the girls gain confidence in a teaching role. Occasionally the Senior Seagull girls were given permission to lead the younger children in some of their Primary activities.

The girls of Seagull groups were encouraged to give opening and closing prayers in Primary; conduct a lesson as outlined in The Children's Friend; present a story before the group; conduct games and dances; make and keep a scrapbook; and engage in some other types of constructive work.

Each month suggestions and patterns for the making of useful articles appeared in The Children's Friend. The articles, when completed, were displayed in Primary,

fairs, or bazaars. After display they were either taken home for use in the home, or sold at bazaars, or given to such institutions as the Primary Children's Hospital. The objectives of the special projects of handiwork were to teach the girls how to use their hands by learning new skills; learn the value of using leisure time wisely; learn how to decorate their homes to be more attractive; to bring the family closer together; and learn to render service to others by giving of their time and talents to make useful articles for others.

Fields of Seagull Work

Seagull girls were expected to meet requirements in different fields of activity. Those fields included spirituality, knowledge, home service, health, and handicraft.

The field of spirituality was to teach Seagull girls an awareness of God and their relationship to him. They were taught to pray both in public and in private, and they were encouraged to attend their Church meetings and observe the Sabbath day properly. An acquaintance with the Standard Works of the Church was expected on the part of each girl.

Within the field of knowledge the girls were encouraged to make good use of leisure time by reading good books. They were taught to take pride in learning about nature and the common things about them. The cultural aspects of music, art and drama were provided for in their activities.

The home service field attempted to awaken pride in the home and their role as future homemakers. Latter-day Saints have been well known as homebuilders over their history. The older Primary girls were taught to be proud of the role. They were taught ways to make the home more beautiful and attractive through unselfish efforts.

The health field was a carryover from the very first Primary Association. The Seagull girls were taught the sacredness of the body and their responsibility to keep the body strong and healthy through proper eating habits and proper exercise. Health was considered as a great gift; properly maintained it would lead to greater accomplishment and happiness.

The handicraft field was an expression of good and useful labor. Work, and its values, were the basis of the handicraft field. Seagull girls were taught that

joy and satisfaction of accomplishment can come from proper use of the hands in creating articles of usefulness.

Emblem, Colors, Pin and Uniform

The emblem of the Seagull was chosen for the new girls' program because it signified service; service was one of the intended goals of the program. The emblem is pictured as a Seagull with spread wings in flight.

Silver was the standard color for all Seagull groups. One other harmonizing color was selected, usually on a stake basis. The silver color, and the selected stake color became the basis upon which the Seagull uniform was constructed. The uniform was a simple headband made of crepe paper in colors representing the six fields of Seagull work.

A pin was especially designed for the Seagull girls. Originally, only the girls who met certain basic requirements could wear it, but in 1925, a change was made. Any girl twelve years old or older, who was willing to do her best in keeping the rules of the Primary Association and the Seagull group, could wear the

pin.[14] Advisors wore the pin because they were expected to meet the same requirements as the girls. General Board members were made honorary Seagulls, and thus entitled to wear the pin.

Graduation

Initially, graduation from the Seagull class to the Beehive group took place annually. As pressure continued to grow to allow the twelve to fourteen old girls into the MIA Program, the policy was changed. Girls were allowed to go into MIA as soon as they turned the proper age with the counsel they finish their Seagull work.

The graduating of girls into Beehive work as soon as they turned fourteen created problems of continuity of the program. The MIA workers indicated their displeasure in having girls entering their work at irregular intervals. They said, "Graduation exercises cannot be held every time a fourteenth birthday arrives. It does not work well to have girls entering the YWMIA . . . at irregular intervals."[15]

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[14]Ibid.

[15]May Anderson, "Promotions," C.F., XXII (May, 1923), 258.

Conclusion

The Seagull girls program was considered beneficial to many girls. It did aid in the Primary's attempts to keep the older girls interested and active in their Primary work. When the twelve and thirteen year old girls were finally transferred to the jurisdiction of the YWMIA in 1934, the Primary leaders made the necessary adjustments. The Seagull group became the eleven year old girls in the new Home Builder program.

THE TRAIL BUILDERS PROGRAM

When the Church officially adopted the international Boy Scout movement in 1913, the program was opened to all boys ages twelve to eighteen years of age. The First Presidency transferred all boys ages twelve and thirteen to the YMMIA.[16] Those boys had formed the group known as the Fifth Grade Boys. Their transfer into the YMMIA left a void in the Primary program. The ten and eleven year old boys were made part of the new Fifth Grade Boys group.

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[16]Chapter 7 discusses the solving of the age problem of older Primary boys and girls.

In 1924, the general board announced a new program for those boys of ten and eleven years. The program, called the Trail Builders, began in January, 1925.

A Brief History of Trail Building

It was found that boys of ten and eleven begin to become independent; they liked to trail out after their own interests. The new boys' program was designed to better meet the needs of those boys. The reasons for the new program included: (1) a desire to better prepare boys for entrance into the Mutual program and scouting; (2) a means to increase the boys' appreciation for a worthy home life; (3) a way to strengthen the desire to gladly serve others; (4) opportunities for better development in worthy qualities of citizenship; (5) establishing a greater appreciation for strong healthy bodies through good daily health habits; (6) providing activities suited to the natural interests and abilities of boys of that age; and (7) assisting boys in preparation for receiving the Aaronic Priesthood.[17]

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[17]"What Trail Building Is," Trail Builder Lesson Book for Blazers (Salt Lake City: The General Board of the Primary Association of The Church of Jesus Christ of Latter-day Saints, 1945), p. 3; hereafter cited as Blazer Manual.

The program, as originally set forth, stated several guidelines. Some points were: (1) all activities were to be near home and during daylight hours; (2) it was not scouting, but was to build into it; (3) an emphasis was placed on Indian folklore and nature; and (4) it was to be directed by women.[18]

All boys ten and eleven years of age met together in one group during the early phase of the program. As the program was not complete in every detail, additions and deletions took place to refine the program.

Changes in 1925 included: (1) a new Trail Builder's Handbook, (2) deletion of much of the emphasis on Indian folklore, (3) the introduction of the four trails of Trail Building, (4) the introduction of the Treasure Chest, (5) a Trail Builders hymn was written, (6) the Trail Builders Guide, later known as the Trail Builder's Code, was revised.[19] By December, 1925, interest in heroic trail blazers of the past was

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[18]Ibid., pp. 3-4.

[19]Edna M. Faux and others, "Trail Building Celebrates Its Silver Anniversary," C.F., IL (September, 1950), 387.

aroused and they became the subjects of study by the Trail Builders.

The program continued to grow throughout 1926. The boys advanced through three phases of Trail Building work--Blazers, Trekkers, and Guides. A green felt bandlo, upon which earned badges were fastened, was introduced.

The Trail Builder's Handbook became the Trail Builder's Log in 1927. Within a few months there were two Logs; Log I was for the ten year old boys, and Log II was for the eleven year old boys.

President Felt and her associates were extremely pleased with the progress of the program. Their pleasure was echoed in these words:

> In view of the newness of the work, our successes have been beyond our expectations. In the past, our program has been built step by step, but now we are able to see our whole program at a glance.[20]

Trail Building was a program of adventure for the boys. Each summer some special outing was held; those outings and summer activities became highlights in the Trail Builder's life.[21]

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[20]Ibid.

[21]Ibid.

The Trail Building program was still in its infancy at the close of 1928. Most of the major changes took place after that time. A major change occurred in 1929, when boys nine years of age entered the program. The three age groups of boys were divided into three groups with specific names for each, and a greater emphasis began on priesthood preparation for the older boys. A plan of graduation was introduced in 1932, and adjusted in 1949. Further changes occurred that brought the nine to twelve year old boys of today in a program that not only emphasizes priesthood, but Boy Scout work.[22]

The Trail Builders Program to 1929

Boys of ten and eleven years of age were the Trail Builders of the Primary program until August, 1929. Those boys were affected by concrete material. The activities and teachings were planned around things that the boys could see, hear, and do. Ideas and items which appealed to the nature disposition, and imagination was inculcated into the program. The name of Trail Builder was appealing to the boys, and tangibles like the emblem,

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[22]Ibid., pp. 387-388.

handbook, bandlo, badges, Trail Builder hymn, salute, Red Letter Days and the four trails gave the boys a program of their own.

The Name

Trail Builder was chosen as the name because of boys' natural desire to seek out adventure. That desire was channeled into the four trails of spirituality, health, service, and knowledge. The name suggested action and something to do. The urge for action led boys to become part of the gang satisfying social needs. To build trails effectively required knowledge and maturity.

Purpose of Trail Building Work

The original purpose was to bring the older Primary boys to a group which gave them identity as a group and as individuals. The program offered opportunities and training in character building through religious instructions. It offered situations and leisure time experiences wherein correct and useful habits could be nurtured and demonstrated. It tried to kindle an interest and love in the wonders of nature, and help the boys

find their place in the world in which they lived. Boys of Trail Builder age were considered old enough to learn and understand the fundamental principles of the gospel. Elder Marion G. Romney stated a long standing philosophy of the Church when he said:

> It is a mistake to assume that a child is too young to be taught the fundamental truths and rules of conduct of the Gospel.
>
> Trail Builders are not too young to be taught to fast and to pray, to pay fast offerings and tithing. They have a splendid program in which they are trained in order and reverence for the House of the Lord. One of the requirements for graduation has been to memorize the Articles of Faith. These things when taught and learned in the proper spirit lead to a knowledge and testimony of the Gospel, which is a priceless possession every boy must obtain . . . if he is to fulfill the full measure of his creation. This, the Primary, through the Trail Building Program, is helping to give to our boys.[23]

The Four Trails (SHSK)

The trail of spirituality was designed to develop faith in God, in the Church, and its leaders; in parents, and in the boy himself. Experiences were programmed to teach reverence, love for beautiful things and places, the importance of obedience to authority and values of

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[23]Marion G. Romney, "What Trail Building Is Doing for Our Boys," C.F., XXXXII (September, 1943), 404-405.

daily prayer. The boys were taught an acquaintance with the scriptures and their importance in finding success in daily life. The goals of the spiritual trail were priesthood preparation, a testimony of the Restored Church, and a life of peace brought through service to others.

The Trail of Health emphasized the sacredness of the physical body. The Word of Wisdom was stressed and proper physical exercises were taught. Physical health was stressed as the means to produce better service to God and his children. Play activities were an important phase of the trail of health.

The Trail of Service sought to teach Trail Builders the joy that comes from helping and serving others. Good turns encouraged service, and assigned service projects helped the boys render acts of consideration to others. A key to the success of the Trail of Service was to encourage the boys to serve without thoughts of reward in return.

The Trail of Knowledge encouraged boys to study and observe nature. A study of nature had the possibilities of teaching the boys much about life. To be happy and contented, boys were taught to become aware of the

world around them. The thirst for knowledge was treated as a life-long endeavor.

The Trail Builder Emblem

The Pine Tree was selected as the Trail Builder's emblem because it suggested the ideals of Trail Building. It stood for growth, strength, and service. "It protects the weak; it guides those who are lost; and it increases more beautifully with the growing years . . . ."[24] The growth of the Pine Tree is straight, strong, always growing and enduring; Trail Builder boys were expected to have those same qualities.

The Handbook (Log)

Every boy was expected to have the small, pocket size book. It contained all of the instructions and materials each boy needed to do his Trail Building work. There were suggestions for games, stunts, and things to do. The salute, hymn, code, badge tests, and space for recording special events and activities were featured in it.

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[24]"What Is Trail Building," C.F., XL (September, 1941), 405.

The Trail Builder Guide (Code)

The Trail Builder Guide or code was a standard each boy was expected to live. As it was repeated it was accompanied by the Trail Builder sign. The code carried an attitude of determination and respect to God, country, parents, and others. Trail Builders were encouraged to hold the code sacred, and use it only in class work and on special occasions. The Trail Builder's Guide stated, "I'll strive to do my best to: Reverence my Heavenly Father in word and deed. Be loyal to my country. Honor my father and mother. Do a good turn daily."[25]

Trail Builder Uniform

Boys were allowed to wear the uniform consisting of the cap and bandlo after they passed their first required test. The cap was brown and green with a pine tree emblem on the front. The bandlo was a green band made of felt. Upon the bandlo were placed the badges earned in Trail Building work, and other acceptable decorations.

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[25]Faux, op. cit., p. 387.

Tests and Badges

There was an initial test which the boys were expected to pass before wearing the uniform. After passing the initial test, boys began work on assigned activities. The assigned activities were service deeds and chores which were chosen by the boy and his parents for which credits were awarded when completed. Each badge was earned on the reception of a given number of credits and after a badge test.

Badge tests were a series of questions on the particular badge being earned. The boy was expected to answer a given number of questions. Upon the successful completion, the badge was awarded and the boy moved to the next badge requirements. A special award called the "Pine Tree Credit" was awarded for bringing a new boy into the Primary program.[26]

The Treasure Chest

Each boy made a personal chest for the storing of his Primary materials. When the chest was completed

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[26]"Trail Builders," C.F., XXV (January, 1926), p. 40.

to the boy's satisfaction and the leaders approval, a Pine Tree Emblem was placed on it.

The use of the Treasure Chest taught the boys how to become more neat and orderly. It encouraged privacy of personal belongings, and it added to the boy's image of himself as an individual with personal rights and privileges.

Activities and Handcraft

Boys of Trail Builder age are especially active. They enjoy running, jumping, hiking, marching and games with a group. The activities were expected to be well planned and held within the guidelines of being held during daylight hours and close to home. The activity program of Trail Building was considered one of its most important features.

Handcraft ideas were developed to match the age and temperament of the particular ages involved. The younger boys were not as skilled as the older boys. Encouragement was given to construct and develop quality as physical maturity and development allowed. The approach Primary workers took was to accept things as they came from the boys. Then, with loving encouragement,

guide the boy to his best possible contribution. The objectives were to keep the boy constructively busy, develop latent skills and abilities, and build confidence.

SUMMARY

Initially, all Primary children were taught as one class. There were no divisions into different levels, or grades, until the 1890's. It was done, then, without official direction, but with the blessings of the Primary general board. As soon as the Primary magazine began publication, lessons for three grades were published. It made possible uniform lesson materials and class guidelines, and in the process the developing of the three gradations of boys and girls took place.

The three grades were expanded to five in 1908. That allowed for children of only two ages to be in the same class. There was very little done with the grading of the younger children until after 1928. However, two groups of the older children received a great deal of attention during the 1910-1928 period of time.

The girls of twelve to fourteen were introduced to the Seagull program in an effort to keep their interest in Primary and away from the YWMIA program. The

program began in 1922, and eventually evolved into the girls' Home Builder program after 1928. The Trail Builder program was introduced in 1924. It was felt that boys of ten and eleven should be better prepared for MIA work and ordination into the Priesthood. Also, boys of that age desire to be in gangs and are blooming into a feeling of independence. The Trail Builder program was designed to meet the many needs of the boys of Trail Builder age.

Chapter 5

SOME MAJOR PROBLEMS

The Primary Association faced many problems, some of which lasted over a lengthy period of time. In the process of solving some of those difficulties new programs came into being. While it is not possible to consider all of the major problems in this study, attention has been given to some of the more troublesome areas.

Two areas of concern that Primary leaders faced were the enrollment and regular attendance of all Latter-day Saint children. Other problem areas presented include an adequate program of financing, the conflict between the Religion Class program and the Primary, adjournment of Primaries during the summer months, and the persistent age problem that revolved around the boys and girls twelve to fourteen years of age.

ENLISTMENT AND ATTENDANCE PROBLEMS

The dream goal of every organization is 100 percent enrollment and 100 percent attendance. Realism

dictates that such goals are seldom, if ever, achieved. One of the Primary's objectives has been to involve as many children as possible in their program. However, the problems of enrollment and attendance were among the most persistent problems facing early Primary workers.

Aurelia Rogers wanted to give every Latter-day Saint child in Farmington an opportunity to attend Primary. She divided her ward into districts and visited every home with the aid of her officers. The officers gathered a list of 224 names, and all but nine of them enrolled in the first Primary.[1] However, the average attendance for the first thirteen weeks was only seventy children.[2] That report was echoed by an early report published in The Children's Friend which indicated the attendance problem. During 1903, there were 17,647 boys enrolled with an average attendance of 6,935; there were

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[1]Aurelia S. Rogers, Life Sketches (Salt Lake City: George Q. Cannon and Sons Company, 1898), p. 272; hereafter cited as Sketches.

[2]Minutes of the Farmington Ward Primary Association, 1878-1888, October 15, 1878, p. 15, MSS in the Church Historian's Office; hereafter referred to as Farmington Ward Primary Minutes.

28,361 girls with an average attendance of 13,647.[3] The report gave no indication of the number not enrolled.

The problems of enrollment and attendance were a matter of concern to President Felt and her board. They requested ward workers to make a determined effort to find out the names of those children not attending Primary. The board suggested the same approach that Sister Rogers had used.[4] Elder George F. Richards, advisor to the general board of the Primary, stated his concern over some 15,000 Latter-day Saint children not involved in Primary work.[5]

The challenge expressed by Elder Richards sparked the general board to suggest a plan to ward leaders. Each ward was divided into districts and an officer was assigned to visit the families in their district at least once each year. Lists were made of all Primary age children, and older Primary children were assigned

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[3]"Report of the Annual Conference of the Primary Officers of the Primary Associations," The Children's Friend, III (July, 1904), 211; hereafter cited as C.F.

[4]"Recruitment," C.F., I (September, 1902), 310.

[5]George F. Richards, "Address to the June Conference, 1909," C.F., VIII (July, 1909), 303.

to visit the families in their district at least once each year. Lists were made of all Primary age children, and older Primary children were assigned to act as missionaries. The Primary missionaries worked with the unenrolled and infrequent attenders. The goal that the general board hoped to achieve was 100 percent enrollment and 75 percent average attendance.[6]

A review of annual Primary reports indicates neither goal was reached. A challenge was issued in April, 1916, for an enrollment of 80 percent and an average attendance of 60 percent by the end of the year. Neither goal was reached.[7]

Many Primary workers felt that the key to enrollment and attendance rested with the parents. Local workers were encouraged to visit the homes of both groups. They were to explain the Primary program, with its benefits, to the parents. Also, the workers were instructed to invite parents to attend special Primary programs and

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[6]"Special Instructions to Primary Officers," C.F., VIII (November, 1909), 456-457.

[7]Francis K. Thomassen, "What We Should Do This Year," C.F., XV (April, 1916), 202; "Annual Report of Primary Association, December 31, 1917," C.F., XVII (July, 1918), 269. Enrollment was 69 percent and attendance was 49 percent.

events. Usually, when parental support was gained, attendance and enrollment increased.

Other programs and methods were used to advertise and build up a good Primary image. Teachers were counseled to prepare their lessons with greater care and diligence, and attend the meetings provided for spiritual preparation and motivation. Visits were made to children in remote areas of the wards. The advent of Neighborhood and Home Primaries greatly aided those children far removed from meetinghouse facilities.

Through the efforts to increase enrollment and attendance, new programs were inaugurated. Several of those programs proved to be of lasting benefit to the Primary program. The Neighborhood and Home Primaries have been mentioned. The Primary teacher training program and inservice meetings helped to improve the quality of teaching. Classes were changed to be more attractive to the boys and girls. Primary workers made the effort, but it was up to the children to accept the offerings in their behalf.

A PROBLEM OF FINANCES

The financing of the Primary program was one of its first problems. Aurelia S. Rogers requested that each child donate five cents to pay for needed materials. The first quarterly meeting, held in October, 1878, showed a deficit of ninety cents.[8] On another occasion their first rug-making project required each boy to pay five cents for the wrap and the weaving of the carpet.[9] Primary workers often paid for materials from out of their own pockets, but President Rogers felt that one of the purposes of Primary was to teach children to freely give of their means to help build up the Church.

As Primary Associations grew in number their meeting place needs were usually provided by the local ecclesiastical leaders. The Primary workers still faced the problem of supplying their own finances for instructional and activities needs. As the general board came into being it faced the same problem.

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[8] Farmington Ward Primary Minutes, op. cit., October 15, 1878, p. 15.

[9] Sketches, op. cit., p. 220.

Financing the General Board
--Nickle Fund

The establishment of the central Primary board in 1880 required funds to operate efficiently. The basic needs were travel expenses, correspondence materials, and funds for periodic meetings with stake leaders. From 1880 to 1890, representatives of the Primary General Presidency usually paid their own expenses or some member of their family assisted them. President Louis B. Felt's husband, Joseph, paid much of her official travel expenses, and assisted in purchasing necessary teaching materials.[10]

At the first annual meeting between the stake primary presidents and the general board, President Felt requested that each stake send one dollar annually to help finance the needs of the board.[11] However, the annual assessment to the stakes was not adequate. There were statements of concern that the Primary general board members were visiting stakes near Salt Lake City, but not

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[10]"Prominent Men and Women of the Church, Louie B. Felt," C.F., XIII (October, 1914), 414.

[11]Minutes of the Annual Stake Officers and General Board Meeting of the Primary Association of The Church of Jesus Christ of Latter-day Saints, October 5, 1889, p. 103; hereafter cited as Stake Officers and General Board Minutes.

going in outlying areas. It was recognized that sufficient funds to meet their expenses was a major problem. Discussion led to the suggestion that a yearly entertainment be held on stake or ward levels to raise money.

By 1900, finances were still not sufficient to meet existing needs. At another general board and stake officers meeting Mrs. Lillie T. Freeze suggested that a Nickle Fund be adopted. Mrs. Mary Morris desired to start such a fund and she contributed the first nickle; by the time the meeting was over, seventy cents had been collected.[12]

The practice of visiting nearby stakes more frequently than outlying areas continued. If the distance was too great, the local unit was expected to pay part or all of the visitor's travel expenses as the following points out:

> The far away stakes did not get as much consideration for the good reason that nobody living in Canada or Mexico could raise enough money in their small groups to pay for a representative of the General Board of the Primary Association to visit them, and so they had to do without us.[13]

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[12]Ibid., October 7, 1894, p. 13.

[13]May Anderson, "Primary Work of Yesterday and Today," C.F., XXII (February, 1923), 62-63.

President Joseph F. Smith was presented with the fact that the Primary officers were not visiting distant stakes. He called for an explanation and the financial matter was presented to him. President Smith recommended that a general fund be set up to meet their financial needs.[14]

In 1902, announcement was made of the Primary Nickle Fund. The purposes set forth for its need included travel expenses to all stakes, setting up of a central office, and correspondence expenses. Each Primary child and worker was asked to donate a nickle each year. The children were encouraged to earn the money rather than ask their parents for it. The general board usually set a target date for the money to be remitted to their office. They suggested that each stake set up their Nickle Day at a time which was most convenient to their locality and circumstances. The total amount sent to the general board office was to represent the total enrollment of members and workers. If a unit fell short of their assessment they were encouraged to have some type of entertainment to raise the balance. The local

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[14] Ibid.

officers were reminded that the program was voluntary and force was not to be involved in any way. The balance needed was to be raised in some manner that was within Church guidelines. The plan and the approach was sanctioned by the First Presidency of the Church.[15]

A basic philosophy behind the Nickle Fund, besides the needed revenue it produced, was the good that it did the children. President John Winder remarked, "I think it is a very nice thing. It begins to teach little children that there is something due from them, and it will encourage them."[16] There was an advantage to the ward and stake units: If more money was raised than needed to fulfill their obligation to the general board, the balance was retained in the local units.

Some question arose as to what legitimate expenses were to be paid out of the Nickle Fund. The general board finance committee recommended that the traveling expenses of board members who were visiting on official business be paid. If they were invited to visit

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[15]"The Nickle Fund," C.F., II (July, 1903), 251.

[16]John R. Winder, "Convention Address," C.F., II (July, 1903), 251.

stake functions in the nature of banquets, private gatherings, or like functions the expenses were to be paid by the individual. Any general board member who felt the recommendation was unfair was at liberty to withdraw and new members were expected to adhere to the guidelines before joining the board.[17]

The Dime Fund

In 1917 the expenses incurred by the general board were greater than its income from local units. The suggestion to raise the assessed amount to ten cents per child and worker was approved by the First Presidency. The following announcement was made to stake and ward workers:

> Last year our expenses exceeded our income and this, too, with the strictness economy on our part. We have discussed ways and means of making up this deficit and after careful consideration have decided that it is absolutely necessary, if we continue visiting the stakes of the Church, to increase our annual fund from 5 to 10 cents.
>
> We realize that all expenses are high, that innumerable demands are being made upon our

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[17]Minutes of the General Board of the Primary Association of The Church of Jesus Christ of Latter-day Saints, December 15, 1905, 64-65, located in Church Historian's Office; hereafter cited as General Board Minutes.

> incomes, yet we feel that the auxiliary organizations of our Church have never been so necessary as now, have never been so efficient as at the present time, and we are confident that our officers as well as the mothers and fathers of our boys and girls will be willing to support us in this small financial matter. The ideal plan for raising this fund is for every child and officer to either earn the money individually or make some small sacrifice to save it. The second best plan, we think, is for the association to, collectively, raise the required amount. This may be done successfully by means of Primary entertainments, which by their excellence have, in the past, become so popular throughout the Church.[18]

A follow-up letter to the Children's Friend article was sent to each stake Primary president asking full cooperation in achieving the goal of 100 percent payment by each Association. Stake leaders were counseled to encourage boys and girls to earn the money themselves and not ask it of their parents. Officers were instructed not to nag on the subject before the children as it "spoils the spirit of the Primary,"[19] but if the money was not paid by a set time they were to have some type of entertainment to raise the money.

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[18]Louie B. Felt, May Anderson, and Clara W. Beebe, "Our Annual Fund," C.F., XVI (September, 1917), 347.

[19]Louie B. Felt, May Anderson, and Clara W. Beebe, "Copy of Letter Sent to Each Board," C.F., XVII (October, 1918), 388-389.

Some objections were raised over the Primary Annual Fund and its manner of collection. Suggestions had been given as early as 1936 that the fund become part of the annual ward budget. Those opposed to the move felt that the ward budgets were being overloaded. The matter was decided by 1939, as the following announcement appeared:

> For the past several years the General Fund has been collected at the Primary Home-Coming, on or near August 11th. The General Fund, this year, is included in the Ward Budget.
>
> Sometime before November 30th, each ward Primary Superintendent should present the Bishop with a statement of the total amount to be collected --ten cents for each officer and child enrolled in the Association. It is expected that the Bishop will, in each instance, write a check covering the amount . . . .
>
> It is expected that every effort be made by the Primary Association to assist the Bishop in the collection of the Ward Budget. . . . The boys and girls should be encouraged to earn or save the ten cents.[20]

The financing of Primary organizations at the present time is worked through the ward budgets. Most organizations of the past were able to set themselves on a firm financial footing. The goal of teaching children thrift and savings can be accomplished in other ways.

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[20]"The General Fund," C.F., XXXVIII (October, 1939), 418.

PROBLEM: RELIGION CLASS CONFLICT

In October, 1890, the Church instituted the Religion Class Program. The incentive for the action was to "counteract the tendencies that grow out of a Godless education."[21] The classes were usually held each afternoon after the close of the school day under the direction of a selected individual in each ward.

Almost from the beginning of the Religion Class Program there was conflict as the same children were recruited by both groups. The problem was discussed at a joint stake officers and general board meeting:

> In answer to a question in regard to adjourning Primary meetings and let the children go to the Religion Class in the Winter, President Felt stated that it would not do to lose the children in our Primary meetings . . . .
>
> A sister from Juab Stake reported that Religion Classes were for the purpose of getting the children who did not attend the Primary and through their influence attendance in Primary was increased. Sister Rogers corrected those remarks, but thought they should not conflict with Primary. Sister Clayton stated the original purpose for organizing the Religion Class was to gather boys and girls between the ages of twelve and fourteen who would not attend Primary.[22]

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[21]A. Gary Anderson, "A Historical Survey of the Full-time Institutes of Religion of The Church of Jesus Christ of Latter-day Saints, 1926-1966" (unpublished Master's thesis, Brigham Young University, 1968), p. 22.

[22]Stake Officers and General Board Minutes, op. cit., April 6, 1901, pp. 52-53.

A conflict arose between the two organizations over personnel. It was learned that in some stakes the same officers were serving in both programs. In an attempt to resolve that conflict and others, Lillie T. Freeze and Josephine West of the general board were assigned to discuss the matter with the First Presidency. President George Q. Cannon reiterated the reasons behind the Religion Classes. He suggested that the problems be worked out with those in charge of the Religion Class program.[23]

There were several conflicts that arose over the next several years. The Brethren counseled both groups to try to find solutions, and move forward in each area. However, other forces came in to help solve the conflict. The Church system of academics came to an end, and to give the older high school students week-day religious training, the Seminary Program came into being. Eventually junior seminaries were organized for junior high school students. The grade school students were left in the Religion Class program.

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[23]General Board Minutes, February 25, 1900, p. 16; March 19, 1900, p. 19.

In 1929, the First Presidency announced that the Primary Association would take over week-day religious education for all children up to twelve years of age. They were also given the assignment to provide week-day leisure time activities for all girls twelve to fourteen years of age.[24]

PROBLEM: SUMMER ADJOURNMENT

A goal of the Primary was to keep boys and girls busily involved in worthwhile activities all year. Many Primaries planned their programs to have special work projects and activities during the summer months. As the Primary program involved, various associations contributed ideas for activities. The summer months gave the children more free time than any other period of the year. Primary workers were encouraged to give special emphasis to activities in order to keep the boys and girls duly occupied in worthwhile pursuits. There were walks and hikes, picnics, fun excursions, handicraft and work projects, bazaars and fairs, and entertainments.

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[24]Heber J. Grant, Antone W. Ivins, and Charles W. Nibley, "Church Events," The Improvement Era, XXXII, 9 (1929), 791.

However, attendance at Primary during the summer became a problem for several reasons. Some parents wanted their children home to work on the farm or around the yard; some parents felt it a bother to get their children to Primary; and vacations took some children away for part of the summer. The teachers reported that attendance became poor during hot weather. Those children who did come had a difficult time giving proper attention.[25]

President Felt and her board members decided that each stake could decide the best course to follow.[26] The practice to adjourn Primary during the months of July and August became an established procedure. It did give Primary workers a chance to rest. However, President Felt and her associates warned that it was a mistake to justify vacations on the basis that schools did not operate year round. They conceded that summer vacations had become an institution, but they pointed out:

> . . . the majority stay at home. There is the problem. Somebody is always left behind. Half of the Primary Associations never go away at all. What of them?

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[25]General Board Minutes, July 30, 1902, p. 79.

[26]Ibid., September 19, 1902, p. 28.

> The public school closes early in the summer . . . the Primary Association is entirely different. It cannot be compared with the daily, regular routine work of school life.
>
> Once break these children of the Primary Association habit and you have lost them, perhaps forever.
>
> The summer is the time of all times for work. All the children can come now, for the weather is propitious and there is more time to do things.[27]

A main concern of President Felt was that children needed spiritual guidance at all times and missed opportunities to help them were difficult to be made up. She was supported in her stand for Summer Primary by many, including her counselor, Clara Woodruff Beebe. Sister Beebe expressed the feeling that Summer Primary was a valuable tool in combatting evil influences and temptations. Her claim was that juvenile delinquency was higher in the summer than any other time. She said:

> If we accomplish a great deal in nine months' work, then the increase to twelve months a year would be considerable. If we accomplish but little in nine months, then is it not all the more important that we increase our efficiency to the utmost?[28]

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[27]"Summer Vacations," C.F., VIII (June, 1909), 260.

[28]Clara W. Beebe, "Summer Adjournment," C.F., IX (July, 1910), 385.

A vital key to the success of a Summer Primary program rested with parents as far as many Primary general board members were concerned. One member expressed it in these words:

> I believe that we need better support from the parents of the children. The fault is not with the workers themselves, nor so much with the children . . . it is the parents, in many cases, who feel that they cannot give their children this one hour a week, which is so necessary for them; that is the trouble.[29]

There were some Primary leaders that worked hard to formulate a summer program acceptable to the children. The Children's Friend assisted by suggesting ideas for activities and approaches to solve summer attendance and adjourmment problems. The general board offered encouragement to ward and stake leaders. They suggested advertising their good times and successful events, to seek the counsel of local priesthood leaders, and fight against discouragement; they challenged, "Save energy, save time, but above all save the children."[30]

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[29]Emma Ramsey Morris, "Remarks, June Convention, 1910," C.F., IX (September, 1910), 502.

[30]"Primary in the Summer," C.F., XXVI (April, 1927), 168.

The Brethren gave the Primary the assignment, in 1929, to direct leisure time activities the year round. To meet that assignment the general board divided the year into four quarters. Through the pages of the Primary magazine, suggestions for special activities and lessons were given. Workers were counseled that children were to receive recreational and leisure time activities in connection with some phase of regular Primary work.[31]

A PROBLEM OF AGE

The age of young people assigned to the Primary Association was set from four to fourteen years of age. The twelve and thirteen year old boys and girls became the source of great agitation. They felt they ought to be permitted to attend the Mutual Improvement Association. Some tried to enroll in MIA. One source stated:

> In regard to our older children many report great difficulty in keeping them, especially the boys, in Primary up to the age of fourteen. In the YLMIA they are not allowed to enroll the girls until they have reached this age; . . . In the YMMIA the entrance age has been definitely stated

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[31]"All Year Round Program for Children under Twelve and Fourteen Years of Age," C.F., XXVIII (January, 1928), 27.

> that no boy under fourteen be enrolled as a member of the organization.[32]

The reason the Primary general board fought to keep jurisdiction over the early teenage children was to keep them off the streets and under the watchful eyes of their parents at nights. The Primary was supported in their stand by some of the General Authorities. The following sentiments expressed by Elder Stephen L. Richards were echoed by other Church leaders:

> I repeat it because I regard it as worth the repetition. The more children can be kept in the company of their parents, the more children will be enjoyed, the more parents will come to understand them and administer to their wants wisely. In this respect, I am glad to lend my voice in support of the principle which I understand to be adopted by this Association in an endeavor to retain their girls in the Primary Association until they have reached the prescribed age for entrance into the Mutual Improvement Associations. In my thinking it is wise to keep girls at their homes in the hours of the evening when they might otherwise be engaged in social functions, until they have reached what seems to be a very useful age of fourteen. Good results undoubtedly follow such training and girls will be persuaded that they ought not to be out at nights and they ought not to be at social functions until they have reached at least the stage of maturity that gives them

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[32]"Questions and Answers," C.F., II (March, 1903), 115-116.

> . . . a degree of wisdom and circumspection to their own safety.[33]

Primary leaders felt that the MIA could have cooperated better:

> It is sometimes thought that if the Mutual Improvement Associations would insist upon the observance of these rules part, at least, of our difficulty would be overcome.[34]

However, circumstances arose that culminated in the transfer of the twelve and thirteen year old youth to the MIA. The decision to do so did not come easy; it was fraught with anxiety, frustration, and some feelings between personnel of the two auxiliary organizations.

THE BOYS' AGE PROBLEM IS RESOLVED

There were several factors that led to the restless attitude of the boys. Almost from the beginning they felt they were too old for Primary. They resented their association with the younger children. There were logical reasons for their feelings. One reason was the fact that boys of twelve were allowed to hold the Aaronic Priesthood. A second factor was the Church's adoption

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[33]Stephen L. Richards, "An LDS Ideal of Home," C.F., XXVI (October, 1927), 459.

[34]Anderson, "Questions and Answers," op. cit., p. 116.

of the Boy Scout program which involved boys of twelve to eighteen years of age. A possible third reason was the feeling of independence and bigness that boys of twelve and thirteen seem to want.

Early Primary workers recognized the dissatisfaction of the older boys. They tried to make them feel helpful and important by calling them to be monitors, teachers' aids, and assist in various areas of supervision.

The association of the older Primary boys with their fellow Aaronic Priesthood members appears to have been a constant source of agitation. The First Presidency recognized the problem and they observed that the twelve and thirteen year old boys would "naturally be weaned away from the Primary after being ordained to the priesthood."[35] However, they encouraged Primary workers to do their best to hold the boys' interested in Primary work.

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[35]Minutes of the General Board of the Young Men's Mutual Improvement Association of The Church of Jesus Christ of Latter-day Saints, November 5, 1913, p. 182, located in Church Historian's Office; hereafter cited as YMMIA Minutes.

The adoption of the Boy Scout program paved the way for the final decision to transfer the boys to the jurisdiction of the YMMIA. President Felt, her board, Primary workers, and some parents opposed the move if it resulted in allowing night time activities. In an attempt to regulate the problem, until a final decision was made by the First Presidency, the YMMIA General Superintendency sent a list of recommendations to President Louie B. Felt. The recommendations included: (1) the age limits for official entrance into the YMMIA remain at age fourteen; (2) boys between twelve and fourteen years of age would do their Scout work before 7:00 p.m. and not go to the MIA meeting; (3) no boy under twelve years of age be enrolled as a participant in the Boy Scout program.[36]

Some of the YMMIA General Board members did not entirely agree with the recommendations submitted to the Primary general board. Some felt that the older Primary boys could be handled better by men than women. Brother George F. Richard, advisor to the Primary general board countered with the objection that young boys of twelve

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[36]YMMIA Minutes, October 15, 1913, p. 165.

and thirteen should not be out late in the evenings. He suggested that the Scout work for boys of this age should be under the direction of the Primary in their afternoon meetings.[37]

Boy Scout work continued to wean the older boys away from the Primary's influence, and the problem was finally resolved in late 1913. A letter to Moroni Snow, General Secretary of the YMMIA, from the First Presidency, stated:

> Inasmuch as boys between twelve and thirteen years of age have been declared eligible by the General Board to enroll as MIA Scouts [Boy Scouts of America] , we suggest that the boys of that age be so declared eligible to enroll as members of the Mutual, as they naturally become weaned away from the Primary after being ordained to the priesthood or enrolled as Scouts. And it is our understanding that an action by the General Board to this effect would be regarded by the General Board of the Primary Association as a consistent thing to do, for the reason mentioned.[38]

The general Primary presidency issued the following statement:

> While recognizing the authority of the priesthood in the decision just rendered relative to the transfer of boys twelve to fourteen years of age from the Primary Association to the Young Men's

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[37]YMMIA Minutes, October 15, 1913, p. 166.

[38]YMMIA Minutes, November 5, 1913, pp. 181-182. See Primary Association Minutes, November 7, 1913, p. 84.

> Mutual Improvement Association, and while we pray that such action will be for the best good of all concerned, the loss of so many of our boys is a matter of regret to the Presidency and General Board of Primary Associations.
>
> Some years ago it was decided by the authorities of the Church that the priesthood should be conferred upon our boys, when they reached the age of twelve years. Owing partly to this circumstance, but mainly to the fact that the YMMIA has affiliated with the National Scouts of America, in which organization boys of twelve are enrolled, it was deemed wise to place the boys of this age under the care of the Young Men's Association, rather than to have them partly under the control of the Primary Association while permitting them to enroll as M.I.A. Scouts.
>
> No action has yet been taken in regard to girls of the above mentioned age, however, and until the First Presidency decide otherwise, it is expected they will remain with the Primary Association.[39]

The necessary adjustments were worked out. Some localities that did not adopt the Boy Scout program for various reasons requested permission for their boys to remain in Primary. There were no serious objections, for a time, as long as scout work was reserved for the MIA. However, in 1922, the decision was made that "the Primary Association should not be a program for boys over twelve years of age. Such boys should be encouraged to attend MIA."[40]

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[39]Louie B. Felt, "Important Notice," C.F., XIII (January, 1914), 36.

[40]General Board Minutes, April 19, 1922, p. 135.

The transfer of all LDS boys twelve to fourteen was completed. They were the responsibility of the Young Men's Mutual Improvement Association. The Primary leaders turned their full attention to those young children left to their control. However, all was not peaceful. Some girls of the same age bracket were campaigning to be transferred to the Young Women's Mutual Improvement Association.

The Girls' Age Problem Is Resolved

Of the many problems that faced the Primary none was more difficult than the agitating age problem concerning the older Primary girls. It was difficult because it was fraught with emotion, anxiety, and frustration.

When the boys were transferred, a flood of inquiries were made asking about the young girls. The instructions from President Felt had been given that the status of the girls remained unchanged.[41] They were disappointed and some were upset. However, the girls

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[41]Felt, "Important Notice," loc. cit.

remained under the jurisdiction of the Primary for the following two decades.

Advocates in favor of transferring the girls to the YWMIA argued that the Primary was not meeting the needs of the girls; that some were old for their age; some could not get from junior high school to Primary in time; and some had joined non-LDS girls' groups.[42]

President Felt and her associates' stand was two-fold: first, they did not want to see their older girls involved in activities outside of the home at night; second, they had been charged with the jurisdiction of all LDS girls to age fourteen in their week day Church activities and religious training. The general board instructed stake and ward leaders to follow the guidelines until it was changed by the Brethren.

The guidelines were slightly adjusted in March, 1919. Some exceptions were considered if (1) the girl showed marked physical or mental advancement, and (2) if

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[42]Minutes of the General Board of the Young Ladies' Mutual Improvement Association of The Church of Jesus Christ of Latter-day Saints, November 12, 1925, p. 581; June 3, 1919, p. 504; hereafter cited YWMIA Minutes; General Board Minutes, October 16, 1919, pp. 198-199.

permission--in writing if necessary--was granted by the parents, the bishop, the ward Primary officers, and the ward YWMIA leaders.[43]

In a move to upgrade class work and program offerings, the Primary leaders introduced the Seagull program in 1922. A part of the program allowed girls to graduate into MIA at any one of three periods each year, after they had reached their fourteenth birthday.[44]

In order to have a clear and accurate picture of the total situation, the priesthood advisors requested some surveys be made to determine how many under-age girls were attending Mutual meetings and activities, how many had joined non-LDS groups, and how many were not attending either Primary or Mutual. One survey of a six stake area of Salt Lake City showed fifty-one under-age girls attending MIA, and fourteen had joined non-LDS girls' groups. The survey did not show how many under-age girls were not attending Primary or MIA.[45] Another survey showed eighty-seven girls Primary age had joined

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[43]YWMIA Minutes, March 6, 1919, p. 121.

[44]May Anderson, "Promotions," C.F., XXII (May, 1923), 258.

[45]YWMIA Minutes, May 19, 1926, p. 658.

the Girl Scouts and Girl Reserves. The survey did not show whether the girls were enrolled in Primary or MIA.[46]

As a result of continued requests from the YWMIA general officers, Elders George Albert Smith, David O. McKay and Sylvester Q. Cannon, of the General Authorities, reviewed the situation. They made the following points: (1) both auxiliary organizations were doing admirable work; (2) while there was some overlapping of programs they could be overcome through cooperation; (3) they recommended a committee be set up to formulate a program for girls twelve to sixteen years of age that would not materially change existing programs; (4) daytime activities for girls twelve to fourteen was the desired policy; (5) there were some exceptions that permitted some girls to enter MIA; and (6) the number of LDS girls that had joined non-LDS groups was minimal.[47]

The controversial problem was not resolved; it continued to fester until the Brethren determined the matter could not be solved by the two auxiliary leaders. In 1934, the YWMIA made another request to the Brethren for jurisdiction over the twelve and thirteen year old

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[46]Ibid., p. 659. [47]Ibid., May 24, 1926, p. 659.

girls. The YWMIA leaders were under constant pressure for the change. Their concern was the welfare of the girls also. Clarissa A. Beesley, of the YWMIA general board, summed up the YWMIA's feelings:

> It really isn't so important as to which organization these girls join; the important thing is that they belong to one or the other. We, of the MIA, are willing to go more than half way and encourage them to remain in Primary, but if on consent of their parents they do come to Mutual, then we feel that the Primary officers should be willing to give them up.[48]

The First Presidency strongly recommended that the two Auxiliary leaders review the situation and make recommendations for the General Authorities to act upon. A report was submitted with the following recommendations:

> (1) the twelve and thirteen year old girls be put under the supervision of only one organization; (2) because of physiological and other differences the children's group include boys and girls from four to eleven years old, and the youth group include boys and girls from twelve to sixteen years of age; (3) that under the existing conditions of the time the youth group have special programs and organization to meet their needs. The report ends with these words: "Our children have great claim upon us, and we felt during our meeting the presence and power of the Spirit of the Lord."[49]

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[48]Ibid., August 4, 1933, p. 419. Italics are those of the writer.

[49]General Board Minutes, op. cit., April 18, 1934, p. 313.

On August 3, 1934, the First Presidency announced the decision to transfer the twelve and thirteen year old girls to the YWMIA. The long, persistent age problem was finally laid to rest. Sister Ruth May Fox, General President of the Young Women's Mutual Improvement Association, and her two counselors (Lucy J. Cannon and Clarissa A. Beesley), wrote the following sentiments to President May Anderson and her board:

> Now that the matter of the twelve-thirteen year old girls is settled we wish to express to you our sincere congratulations on the splendid stand you made in defense of your convictions.
>
> Your arguments that girls of that age should be at "home nights" is logical and well founded and we realize that our responsibility in seeing that these girls are protected is a great one. Parents also should be interested to the extent that their sons and daughters are properly taken care of.
>
> We sincerely hope that there shall be no strained relationships or unfriendliness between the two organizations affected and especially between the General Boards because of the decision of the Presidency of the Church.
>
> With expressions of love and good will to you and all the members of your board.[50]

President Felt answered:

> We shall hope that if our arguments were logical and well-founded that you may find a definite development in the program which you may adopt for protection of the 10,379 girls who now pass from us to you.

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[50]Ibid., August 15, 1934, p. 325.

> We have always admired the splendid achievements of the YWMIA and see no reason why such sentiments need be changed.
>
> Ever praying that the inspiration of the Lord will be yours in the extension of your opportunities and responsibilities.[51]

As the problem died so did the feelings and the anxieties caused by the controversy. Some significant points that arose from the solution of the age problem were: (1) the Primary stood fast to their assigned stewardship; (2) there were excellent arguments on both sides; (3) the Brethren gave the leaders of both Auxiliaries great freedom in trying to solve the problem; (4) new programs for both Auxiliaries came out of the situation; (5) obedience was rendered priesthood authority; and (6) the boys and girls remained the prime concern by the Primary, the MIA, and the priesthood.

SUMMARY

Within the first fifty years of its history, the Primary Association faced many problems. Some were of long duration while others were quickly resolved; some are still persisting today. A few of those problems

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[51]Ibid., August 20, 1934, p. 330.

considered appropriate have been included in this study. In seeking solutions to those problems, modifications and adjustments took place and some new programs were innovated.

Primary officers and teachers labored hard to increase enrollment and attendance, but the problem is one that still exists. The keys to the solution of the enrollment and attendance problems rested with: (1) better lesson preparation; (2) showing the children someone cared; (3) parental conversion to the support of the program; (4) making Primary available to those who were interested; and (5) Priesthood support.

In trying to solve the problem the Neighborhood and Home Primaries began to play an important part. Better training of teachers and refined activities helped to attract many children.

Though finances was a problem in the beginning of the Primary Movement, it was one of the easiest solved. Financing went through the following phases: (1) simple requests for small donations from Primary children and workers for special projects; (2) the presentation of some special entertainment or project; (3) a dollar per stake annual assessment for funds to operate the general

board; (4) out of pocket payment by workers or friends; (5) the formation of the Annual Fund which called for five cents from each Primary member--the assessment rose to ten cents in 1918; (6) incorporating the ward Primary assessment within the ward budget.

In 1890, the Church began the Religion Class program to give all LDS children weekday religious training. The purpose was to counteract the influence of adverse secular teaching. However, the program conflicted because both groups sought the same children, often at the same time. The problem was resolved in 1929, when all children six to twelve were assigned to the Primary for their weekday religious training. The junior and senior seminary programs handled the older youth.

Summer Primary became a difficult task, especially as summer vacations became an accepted way of life. However, the Primary leaders recognized the fact that children usually had more free time in the summer than at any other time of the year. The excuses of hot weather, interest lag, school vacations, and family vacations were combatted.

Summer programs were designed to capture the time and interest of the children. Again, a vital key was

parental understanding and support. Eventually the Brethren encouraged Summer Primary by requesting that Primary become a year round affair.

The twelve and thirteen year old youth presented a most difficult problem. The initiation of some Church programs by the Brethren seemed to foster some conflict. It was seen with the older Primary boys who had the Aaronic Priesthood program and the Boy Scout movement that created disinterest in Primary. In 1913, due to the influence of the Scout program, the older boys were transferred to the control of the YMMIA.

Girls of the corresponding age resented the fact they could not take part in MIA. The Primary's stand with the boys, as the girls, was two-fold: (1) the twelve and thirteen year old boys and girls were under their jurisdiction until officially released by the Brethren; (2) Primary leaders were opposed to any night time activities for that age group without parental supervision.

On the YWMIA's side were the arguments that (1) many girls were physically, emotionally, mentally, and socially more mature than boys of the same age; (2) some girls had a conflict between school and Primary meeting times; (3) some girls did not attend Mutual or Primary

because of the guidelines; and (4) members from several quarters were constantly requesting the older girls be allowed to transfer to the YWMIA.

Adjustments were made to let some exceptions move into Mutual, and in efforts to hold the interest of the girls the Primary introduced the Seagull program. However, the pressure continued to exist. The Brethren finally asked the Primary and the Young Ladies' Mutual Improvement Association to work out some final recommendations for the consideration and action of the General Authorities. The result was the transfer of all LDS girls of twelve to fourteen into the YWMIA.

Chapter 6

AURELIA SPENCER ROGERS: PRIMARY MOTHER

"Blessed"

Daughter well beloved of God,
Meekly thou hast borne thy rod;
Blessing rich adorn thy head.
As a mourner comforted.
Poor in Spirit thou art given,
Heirship with the King of heaven.

Sister, peacemaker, and friend;
Of thy graces there's no end.
Blessed are the pure in heart;
Thou dost with them share a part.
Heaven's portal thou shalt trod;
Thou shalt see the Lord thy God.

Mother on thy merits rest;
Children rise to call thee blest.
Tens and fifties of thine own;
Throughout Zion thou art known.
Thousands name thee but to bless,
As the children's prophetess.[1]

Those words were written in honor of Aurelia Spencer Rogers in recognition of her great contribution in founding the Primary Association. She brought honor, respect and dedication to the titles of daughter, woman

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[1]Lula Greene Richards, "Blessed," The Children's Friend, XIII (November, 1914), 606; an original poem especially written for Mrs. Rogers' eightieth birthday.

wife, mother, child of God, neighbor, and Latter-day Saint. The accomplishments of her life has brought honor and distinction to her family, friends, community and church.

Mrs. Rogers was a woman of great motherly love, having had twelve children. Her love and concern for children was the basis of her motto:

> Our children are our jewels;
> We have counted well the costs.
> May the angels ever guard them,
> That not one be lost.[2]

She was a woman who knew the pangs and heart-aches of sorrow; death was no stranger in her life. Sister Rogers was a woman of simplicity, faith and spiritual insight. Her qualities of character were displayed many times throughout her life, especially in times of trials. The Lord had a great work for her to do; in his way he was preparing her. The Primary movement became a reality because of her insight and love for children. Aurelia Spencer Rogers was a Mormon pioneer in every sense of the word; she was a woman of destiny. Her early life

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[2]"Aurelia Spencer Rogers," The Children's Friend, XXI (November, 1922), 564; hereafter cited as C.F.

directly influenced her work in the Primary movement.[3]

AURELIA SPENCER: GIRL

Aurelia Spencer was born on October 4, 1834, in the community of Deep River, Connecticut, the third of eight children born to Orson and Catherine Curtis Spencer.[4] Shortly after her birth, the Spencer family

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[3]The Pearl of Great Price (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1964, Abraham 3:22-23, 25; Aurelia Spencer Rogers, Life Sketches (Salt Lake City: George Q. Cannon and Sons, Co., 1898), p. 165.

[4]Aurelia S. Rogers, Life Sketches (Salt Lake City: George Q. Cannon and Sons Company, 1898), pp. 9-11, 202; Wendell J. Ashton, Thus Is the Kingdom (Salt Lake City: Bookcraft, 1970), pp. 6-8. Orson Spencer was born on March 14, 1802, the tenth of eleven children of Daniel and Chloe Wilson Spencer of West Stockbridge, Massachusetts. His grandfather Spencer was a veteran of the Revolutionary War who served as a body guard to General George Washington. Due to a serious illness, which resulted in lameness to his right leg, Orson was unable to do physical work. He directed his attention to formal schooling. In 1824, he graduated with honors from Union College in New York state. He then attended the Theological College at Hamilton, New York, graduating in 1829. He labored as a minister in the Baptist Church until his conversion to Mormonism in 1840.

On April 13, 1830 Orson Spencer married Catherine Curtis, daughter of Samuel and Patience Smith Curtis. She was born on March 21, 1811, the last of thirteen children. The eight children of Orson and Catherine

moved to Middlefield, Massachusetts. Three more children were added to the family while living there. The home life of the Orson Spencer family was considered a happy one. In speaking of the association between her father and mother, Aurelia said: "I never heard them say a cross word to each other; they tried as much as possible to make their home happy and pleasant."[5] Sister Spencer was a beautiful singer and she taught her children to love music; she and Orson considered music as a form of worship.

The children were taught the ways of the Lord as understood by their minister-father. As children of a minister, they were expected to conduct themselves accordingly. One of the teachings was that God lived in heaven above. Aurelia recalled that on one occasion she searched the sky thinking she might find God, and she "was disappointed that he did not make himself visible."[6]

Spencer were: Catherine Curtis (died in infancy), Ellen Curtis, Aurelia Read, Catherine Read, Howard Orson, George Boardman, Lucy Curtis, and Chloe (died in infancy).

[5]"Aurelia S. Rogers," C.F., XVIII (July, 1919), 280.

[6]Rogers, Sketches, p. 13.

In 1840, Daniel Spencer visited his brother, Orson. Daniel had been converted to Mormonism, and he wanted to tell his brother about the new church. The next few days were spent in conversing on the subject of religion. It was not easy for Orson to make the decision to follow the example of his brother. Aurelia recorded that her parents and Uncle Daniel,

> . . . set up late every night the few days my uncle stayed conversing upon the principles of this new doctrine which was to make such a change in their future lives; when one evening my mother said looking at my father, "Orson, you know this is true!" He felt to acknowledge it and they both shed tears, feeling the influence of the Holy Spirit in their midst.[7]

A short time later they were baptized. The decision was made to join the Church at Nauvoo, and plans were made for the move. Aurelia was seven years old at the time. One writer wrote of her:

> She was just seven years of age at the time and this was the impact which was to change the whole course of her life. It was the event which was to pluck her like a flower from the peaceful wildwoods of New England and cast her into the heart-rocking, rugged experiences of a desert pioneer.[8]

During the preparations for the move to Nauvoo, a part of Aurelia's character was revealed that showed

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[7]Ibid., pp. 15-16. [8]Ashton, op. cit., p. 9.

her love for teaching. She was left at the home of Uncle Hyrum Spencer where she delighted in playing school. She expressed her feelings in these words:

> I think my forte would be to teach children, if I could have been educated for it; for while staying at Uncle Hyrum's I used to go into his woodshed, which was a little way from the house, and play school, having sticks of wood for my scholars.
>
> I would arrange them in classes, then get my rod of correction and commence going through the exercises the best I knew how.[9]

At Nauvoo, Aurelia had experiences and met people that remained a part of her life, and she drew upon the knowledge gained during those days in her Primary work. Aurelia became personally acquainted with the Prophet Joseph Smith. On a visit to the Spencer home he took their new baby into his arms and gave her a blessing.[10]

Elder Spencer's missionary abilities were readily used. He was called to fill a mission to the Eastern United States. While there he visited his wife's people who politely refused to have anything to do with Mormonism. As Elder Spencer returned to Nauvoo he took his parents with him.

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[9]Rogers, Sketches, op. cit., p. 18.

[10]Ibid., p. 23.

Grandmother Spencer, a product of her times, had acquired the habit of smoking a pipe. Aurelia, eight years of age at the time, foolishly took up her grandmother's habit. She gave the following explanation of the problem:

> It was quite common in those days for old people to smoke, and my grandmother indulged in this habit; she would often ask me to light her pipe for her; in doing so I learned to smoke and liked it so much that whenever I saw anyone smoking, I had a craving desire to take a few whiffs myself. This was innocently indulged in at intervals for a number of years, until at length I was awakened to a sense of the danger of the habit.
>
> There was a monitor within that told me it was wrong, and what it would do if persisted in. I should be, if I lived, an old lady smoker. This thought disgusted me . . . .
>
> I mention this because at present I am a teacher in the Primary Association and desire in any way I can to discourage the use of tobacco with all its attendant evils.[11]

The day of gloom caused by the deaths of the Prophet Joseph Smith and his brother Hyrum led to the following words by Aurelia:

> Well do I remember the morning after the martyrdom of those noble men. A gloom was cast over the whole city of Nauvoo; men women and children wept for their departed Prophet and Patriarch. I witnessed the long procession that followed the bodies of our beloved Leaders, as they were taken to

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[11]Ibid., pp. 27-28.

> Joseph's mansion, where they laid in state until the people could take a last look at them, and say farewell. My father lifted me through one of the windows of the mansion, as the door-ways were thronged with people, when after viewing the bodies I was passed back and taken home.[12]

Persecution of the Saints caused them to leave for the West early in 1846. Orson Spencer and his family had traveled about thirty miles west of Nauvoo when Sister Spencer became gravely ill. She died just nine days prior to her thirty-fifth birthday. Catherine Spencer had lost her thirteen month old daughter just a few weeks before she became ill. The loss of her baby, the bitter cold weather, and the hardness of the trail was too much for her body to withstand.

Brother Spencer had previously suggested that his wife return to her family until she regained her health. Catherine refused because of their bitter feelings toward the Church. She said:

> No, if they will withhold the supplies readily granted to my other brothers and sisters, because I adhere to the Saints, let them. I would rather abide with the Church, in poverty even in the wilderness without their aid, than to go to my unbelieving father's house and have all he possesses.[13]

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[12]Ibid., pp. 31-32. [13]Ibid., pp. 36-37.

AURELIA SPENCER: PIONEER GIRL

The death of Catherine Spencer left her husband with six children ranging in ages from six to thirteen years; Ellen was the eldest and Aurelia was eleven years old. However, the children became orphans of the plains when Elder Spencer left them to fill a three year mission to England. Before his departure he settled his children in a one room cabin at Winter Quarters to await his return.

The responsibility of caring for the family rested upon Ellen and Aurelia. The children were forged together in a companionship and unity that lasted throughout their lives. They drew deeply from the training of their parents. During those days Aurelia became proficient as a seamstress; a skill she maintained throughout her life.[14]

Life at Winter Quarters presented many hardships. The Spencers lost all but one of their milk cows as a result of the harsh weather. There were the days of depression, but it seemed the children would receive an encouraging letter from their perceptive father when it

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[14]Ashton, op. cit., p. 16.

was needed the most. His letters contained words of counsel, inspiration, and encouragement; they showed the great love and concern he had for his motherless children.[15]

In May, 1848, President Brigham Young, who had gone to Winter Quarters the previous Fall, returned to the Salt Lake Valley leading a company of Saints with him. Included in the group was the Spencer family. The trek was a memorable one for Aurelia. Along with the many experiences and excitement of being on the trail she met Thomas Rogers, her future husband. During the journey, Aurelia and some of the girls decided to play a game they called "baptize." It amounted to the girls imitating the ordinance of baptism. During the process something scared them and they scurried back to camp with guilty consciences and a resolve that sacred things should remain sacred.[16]

After a five month journey the Spencer children arrived in Salt Lake City where they were met by their Uncle Daniel Spencer. They busied themselves in their

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[15]Rogers, Sketches, pp. 54-56, 67, 69-71. Extracts of Orson Spencer's letters are reproduced in Appendix A.

[16]Ibid., pp. 78-79.

new home awaiting the arrival of their father. In the Summer of 1849, the news came that Elder Orson Spencer was on his way to Salt Lake City. Aurelia describes their anticipation of his arrival:

> We were happy that day, and counted the hours until evening set in, still no father came. Finally thinking he would not come until the next day, we went to bed, but not to sleep, for we felt the disappointment so keenly.
>
> All at once the sound of wheels was heard and in listening we noticed that they stopped at our gate. We were up in an instant, when a man came to the door and inquired if we knew where Dr. Richards lived. I was thrown off my guard entirely and began telling him the direction to take, but Ellen who had been listening to his step and voice, said, "Pa, is that you?" He then made himself known, for it was indeed our dear father, who had been belated and used this little ruse, to see if we would know him . . .
>
> Oh! What a joyful time, to see the only parent we had, after so long an absence . . .[17]

The family so long separated were united again, but their stay together was short. Ellen Spencer married Hiram Clawson in March, 1850, and Aurelia was married the following year.

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[17]"Prominent Men and Women of the Church--Aurelia S. Rogers," C.F., XVIII (July, 1919), 282-283.

AURELIA ROGERS: PIONEER WIFE AND MOTHER

Thomas Rogers[18] and Aurelia Read Spencer were married on March 27, 1851. The new Mrs. Rogers was in her seventeenth year when she began her role as wife. Within a week after their marriage the young couple moved to Farmington, Utah. Aurelia was impressed with her new home as it nestled against the high mountains on the east, and overlooked the Great Salt Lake in the distance to the west. For the remaining seventy-two years of her life, Farmington was her home.

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[18]Thomas Rogers was born in October, 1827, at Falkirk, Scotland. He was the son of Archibald and Isabella Rogers. When Thomas was one year old his parents moved to Canada. His father died soon thereafter and did not have opportunity to hear the Restored Gospel message. Mrs. Rogers made of the acquaintance of Andrew L. Lamoreaux whom she subsequentially married. They joined the Church and gathered with the Saints at Kirtland. Thomas was in his twenty-first year when he met Aurelia Spencer; they were married a short time later.

He was called to assist Latter-day Saints evacuate the Salmon River Mission in Idaho, because of Indian trouble. He was a member of the militia which guarded Emigration Canyon against the entrance of Johnston's Army in the Winter of 1857-58. Brother Rogers was called to serve a mission in England in 1869; poor health forced his return home after serving one year.

He died September 16, 1896, of a paralytic stroke. The funeral services were held in the Rogers' home in Farmington. Rogers, Sketches, op. cit., pp. 127, 293, 294.

Aurelia Rogers demonstrated her talents as a homemaker and a mother. Thomas and Aurelia Rogers had twelve children, but with them came deep sorrows as five of them died in infancy. The parents had their faith severely tested, but as they trusted in the Lord they were able to withstand the test.

Early in her childhood, Aurelia had fallen from a hay loft. She was not seriously injured at the time, but as she gave birth to each of her children a stomach condition was aggravated, causing long periods of illness. Sister Rogers was near death several times. One occasion was after the birth of her fourth child. Her health was poor; her baby became ill and died, causing Aurelia to mourn deeply. She spoke of her struggle in these words:

> Perhaps being feeble in body made me feel the loss more than if I had been healthy and strong. I was ill most of the next winter, and came near death a number of times, yet notwithstanding I longed to see my babe, I did not wish to die, but wanted to live to rear my other children realizing what it was to be left motherless at an early age. I prayed to the Lord constantly, and told him if he would spare my life, I would try to keep his commandments and serve Him to the best of my ability.[19]

The Lord heard her plea. Sister Rogers had eight more children, but she lost four of the eight.

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[19]Ibid., pp. 163-164.

Shortly after the birth of the Rogers' seventh child, Aurelia had a most unusual experience (1866). She was visiting in Salt Lake City, where she met President Heber C. Kimball on the street. Concerning the meeting, Sister Rogers said:

> He looked at me sharply for a few seconds, then after shaking hands, walked with me . . . , talking as we went . . . . He seemed to read me like a book, and to understand my inmost thoughts. In speaking of the future, he said it was not best for us to know what was ahead of us, or we might not be able to stand; said I did not begin to know what was before me; but told me to continue as faithful as I had been, and all would be well, <u>for there was a great work for me to do</u>. He cautioned me about telling what I knew; . . . He gave me good counsel and spoke words of encouragement, which sank deep into my heart, words which I have pondered over many times since and wondered what they meant.[20]

It was not too many years before she understood what President Kimball's words meant.

The Rogers' taught their children well. Many of the virtues taught by Sister Rogers to the children of the Farmington Primary were to be found in her own sons and daughters. On one occasion Orson, the Rogers' eldest son, honored his mother's request for help and was blessed for his obedience. Another son, Andrew Lo'ce,

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[20]Ibid., pp. 165-166; italics belong to the writer.

showed his great honesty by locating the owners of $6,000 in gold coin he had found.[21]

AURELIA S. ROGERS: CHURCH WORKER

The decision for Orson and Catherine Spencer to join The Church of Jesus Christ of Latter-day Saints changed the course of their lives and the lives of their children. The Restored Gospel had taken them from Middlefield, Massachusetts to Nauvoo; from Nauvoo to Winter Quarters; from Winter Quarters to the Great Basin area.

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[21]"Prominent Men and Women of the Church--Aurelia S. Rogers," C.F., XVIII (July, 1919), 285-286; Rogers, Sketches, op. cit., pp. 196-200. At one point in life Aurelia needed some financial aid. Her children had been taught to help those in need and to honor their parents. She felt impressed to approach her oldest son, Orson and state her plight. She promised him that if he would help, the amount would be returned four-fold. Orson readily assisted his mother. A short time later he found some money on the street and turned it over to the proper authorities who attempted to locate the owner. When the rightful owner did not claim the money it was turned over to Orson as the finder. When asked by his mother how much the amount was his only answer was "four-fold."

While herding sheep in Arizona, Andrew Lo'ce found $6,000 in gold coins. True to his training, Lo'ce sought out the legal owners. It took great effort on his part, but he found the owners who told how the money was stolen from them six years previously. When the robber was caught he told his captors that he had lost the stolen money. The money had rested in its hiding place until found by Lo'ce. When the owners asked what Lo'ce wanted for returning the money he said, "nothing."

The Rogers family were active members of the Farmington Ward. Though Aurelia was ill much of the time, she still rendered service in several capacities. She was a member of the Relief Society where she served as its secretary for twenty-two years, but her historic contribution was with the Primary organization.

As the 1870's came, Sister Rogers became deeply concerned about the rowdyism growing in the young boys and the unlady-like conduct of the young girls. The problem became a matter of considerable concern on her part. Bishop John W. Hess called the mothers of the community together. A fire that burned within her began to motivate her to actions that led to the establishment of the first Primary Association in the Church. She served as its president from 1878 to 1887, when she was released to direct the Davis Stake Primary Association as its first president.

In her calling as stake Primary president, Aurelia Rogers traveled extensively throughout Davis County helping to organize new Associations or setting in order those that were already established. Years later, while serving on the General Board of the Primary, she told of her travels and some problems encountered:

> We noticed it so often that when we would be getting ready to visit something would happen to the harness . . . , or perhaps we would fail in getting a horse and we would have to go and get another. We had so much to try us but we always seemed to come out alright. We never had an accident happen that was at all serious.[22]

In all her traveling and visiting assignments she had good health. This was considered a blessing in view of her delicate condition.

In 1893, President Louie B. Felt extended an invitation to Mrs. Rogers to become a member of the General Primary Board. She served in the capacity with honor and distinction until her death. However, the last few years were spent in an honorary capacity because of declining health. As a member of the general board, Sister Rogers' wisdom and counsel was often sought. Her suggestions and ideas were carefully weighed for the far reaching good that was usually in them.

After giving nearly forty-four years of service to Primary work Aurelia Spencer Rogers passed away to her final rest. Death came on August 19, 1922, at the age of eighty-seven years. It was almost forty-four years to

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[22]Aurelia S. Rogers, "Primary General Conference Address of 1908," C.F., VII (July, 1908), 273.

the day of the first Primary Association meeting. She left a legacy that will long be remembered. She was survived by seven of her twelve children, twenty-nine grandchildren, forty-seven great-grandchildren and thousands of children, young and old, who have raised up to call her name blessed.

Funeral services for Sister Rogers were held in the historic Farmington Ward Chapel on August 22nd. Some of the notable mourners were President Heber J. Grant, President Louie B. Felt and thirteen of her board members, all but two of the Davis Stake Primary Board. Three of the original members of the first Primary group acted as pall bearers. Eulogies, both in written word and oral expressions, were bestowed upon the venerable Primary founder.[23] Among them was one from the Deseret News which spoke of her in these words:

> The sweetness and unselfishness of Mrs. Rogers' natural disposition, her abundant faith, hope and unassumed humility, won for her the respect and love of not only her associate workers, but people generally, young and old.

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[23]Lillie T. Freeze, "To Mother Earth," C.F., XXI (November, 1922), 563. Mrs. Freeze was a close friend and associate of Aurelia Rogers. She penned a few verses at Sister Rogers' death. They are reproduced in Appendix A.

> She did not want a profusion of flowers at her funeral. "I would like just a few simple blossoms from our own gardens as a token that I am affectionately thought of and that I love flowers." This simple request, that her funeral be attended with no fanfare expressed in terms of elaborate floral offerings, but by a "few simple blossoms from our own garden," expresses well the life pattern of Aurelia Spencer Rogers. By nature she was retiring, never seeking for the applause of her fellows; she was content to have her deeds of charity and acts of mercy speak for themselves. She was great in simplicity, and in her unfeigned humility and untarnished honesty she influenced all for good the lives of thousands in all walks of life.[24]

AURELIA SPENCER ROGERS: WOMAN HONORED

Scores of tributes and honors have been tendered President Aurelia Rogers; she lived to receive many of them. They came in several forms and from numerous groups. Special visits during her periods of long illness were especially appreciated. On one occasion she was led to comment, "It was indeed like the visit of angels come to rest and soothe my wearied body and mind."[25] The Primary children of the Richfield Stake offered a special prayer in her behalf at the time of the deaths of her husband, Thomas, and her older sister,

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[24] Deseret News [Salt Lake City], August 20, 1922.

[25] Rogers, Sketches, op. cit., p. 239.

Ellen. In response to their kind gesture, Sister Rogers penned a few lines of verse expressing her love for children.[26]

The charter members of the Primary expressed their love and appreciation for Aurelia Rogers on several occasions. One memorable event to Sister Rogers was in 1892. She gave the following account of the event:

> It was seven o'clock in the evening, and Sister Rogers was sitting on the front porch of her home, when the Silver Band of Farmington marched up playing some lively strains. The band was followed by 'buggies' drawn by horses . . . . In one of the buggies was John W. Hess, counselor in the stake presidency of the Davis Stake, formerly Bishop of the ward. . . .
>
> Sister Rogers was very much surprised when these good people told her they 'wished to escort her to the meeting house.' Like one in a dream she hurriedly got ready and was assisted up the steps and through the isles of the vestry of the building where tables were set up and a banquet was ready to be served.[27]

After the banquet there was entertainment and a program of speeches, tributes and songs honoring Sister Rogers. Mrs. Anna C. Tanner, one of the original members, expressed the feelings of her group as follows:

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[26]Ibid., pp. 282-283. The verses written by Aurelia Rogers are reproduced in Appendix A.

[27]"A Primary Surprise," C.F., IVL (August, 1946), 324-325.

> As children, we were very proud to have our own little meetings, for even then did we know that the interesting moral stories and encouraging words of Sister Rogers and her co-laborers made it easier to be obedient, to resist temptation, control our tempers, and keep the Sabbath day holy.
>
> I think that I speak for all the faithful members of the Primary, when I say that much of our happiness and prosperity, and ambition to become good and useful, is due to the valuable instructions and encouragement received in the Primary Association.
>
> Who of us have forgotten the impressive lessons taught us on the Word of Wisdom? . . . How many of us received our first lesson in singing in the Primary Association, and with what pride did the little boys, dressed in uniform, show their skill in playing the flute, etc.? No one will forget the first carpet made by the patient fingers of the little Primary girls. . . . The concerts and fairs were our delight.[28]

The reaction of Sister Rogers was: "The honor given me was equal to that given to a queen upon a throne, and the question arose in my heart, have I deserved all this?"[29]

A singular honor came to Aurelia Rogers in 1895. She was one of three women selected to represent Utah at a national Women's Sufferage Convention in Atlanta, Georgia. The trio of Emmeline B. Wells, Marilla Daniels, and Aurelia Rogers had the opportunity to mingle with

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[28]Rogers, Sketches, op. cit., pp. 261-263.

[29]Ibid., p. 264.

many notable women of the country, including the eminent Susan B. Anthony, director of the convention.[30]

SUMMARY

Aurelia Spencer Rogers was a woman with a rich heritage. Her training, trials, and experiences of life imbued her with a burning desire to help young children. That desire was fulfilled in the part she played in the founding of the Primary auxiliary organization.

Her parents taught her the Christian virtues of life, especially faith, hard work, dedication and long suffering. The family's attraction to the Church tested Mr. Spencer's depth of Christian belief and motivation. It appears that Sister Spencer provided the spark that moved the family into the Restored Church.

Aurelia was seven years old at the time of her parents' conversion. At that young age she displayed a love and concern for young children, and for teaching. Her experiences gained while in Nauvoo and on the trail west helped prepare Miss Spencer for the roles she

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[30]Ashton, op. cit., pp. 33-34.

assumed in adult life. She learned the sorrow brought about through the death of loved ones.

Aurelia Spencer married Thomas Rogers in the seventeenth year of her life. The young couple moved to Farmington where they lived the remaining days of their lives. Mrs. Rogers proved to be a dedicated wife, home maker, and mother. She endured the mother's sorrow of losing five of her twelve children. Her grief was matched by long periods of illness, and her faith in God was deeply tested. She drew strength from the words of encouragement recalled from the teachings of her parents.

In a chance meeting, President Heber C. Kimball prophetically assured her the Lord had a great mission in store for her, and she would know when the call came. The call came as a result of her growing concern for the welfare of the young boys of her community. A spark of the Mormon Reformation kindled the motivation with Sister Rogers that culminated in the birth of the Primary Association.

The contributions of Aurelia Spencer Rogers cast her into the mainstream of Latter-day Saint history. As mother of the Primary movement, a review of her life was appropriate. Her life added to the greatness of her work.

Chapter 7

GREAT AND NOBLE ONES

"And among all these were many noble and great ones."[1] There were many great and noble women who joined Aurelia Spencer Rogers in the work of the Primary Association. Over its ninety-seven year history, six great women have served as its general president; the sixth one is presently serving. The dedicated service of those leaders is matched by thousands of other women who have given of themselves and their talents.

This area of the study will be confined to a consideration of the lives of Presidents Louie B. Felt and May Anderson, with a brief summary of the lives of Presidents May Green Hinckley, Adele Cannon Howells, and LaVern W. Parmley. The present president, Sister Naomi Shumway, will be left to another study.

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[1]The Pearl of Great Price (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1964), Abraham 3:22.

The lives of Presidents Felt and Anderson are considered more in depth for three reasons: (1) their lives were intertwined for over forty years of Primary work, (2) both served as president of the general Primary Association during its first fifty years, and (3) many of the Primary successes were the results of the two women jointly. The accomplishments of the two, singly, and together, justify a brief review of their lives.

LOUIE BOUTON FELT (JUNE 1880--OCTOBER, 1925)

Aurelia Rogers did not organize and develop the Church-wide Primary Association movement. That task was left for others more gifted in leadership, such as Louie B. Felt and May Anderson, under the encouragement and supervision of Eliza R. Snow.[2]

Two years after the first Primary meeting, another historic event took place. On June 19, 1880, Mrs. Louie Bouton Felt was sustained as the first general president of the Primary Association. She held that position for forty-five years.

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[2]Wendell J. Ashton, Theirs Is the Kingdom (Salt Lake City: Bookcraft, 1970), p. 6.

Early Life

Louie Bouton was born on May 5, 1850, in South Norwalk, Connecticut, the third child of Joseph and Mary Barto Bouton. Her parents, who came from deeply religious backgrounds, had joined the Church several years before Louie's birth. It has been said that one of Louie's ancestors was the fifth century King Clovis, who married a Christian girl. He was baptized a Christian when his wife's faith helped him defeat some enemies on the battle field. The Bouton family history also showed that some of their ancestry were French Huguenots driven from France because of their religious beliefs. One of them, John Bouton, fled to England and swore allegiance to the English crown. He emigrated to America and settled in Connecticut where he was active in settling Norwalk and its surrounding areas.[3]

Louie had a normal childhood in her New England surroundings. She loved Winter sports and was an excellent ice skater. Her wise mother insisted that the children learn how to work and Louie was thoroughly

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[3]"Prominent Men and Women of the Church: Louie B. Felt," The Children's Friend, XVIII (October, 1919), 404; hereafter cited as C.F.

trained in housekeeping and home economics. She learned from her parents, both by word and action, the Christian virtues expected of all believers in Christ. On one occasion, Louie learned a valuable lesson from her mother. One afternoon a group of ladies called at the Bouton home. The conversation turned to some private matters concerning a neighbor. Sister Bouton excused herself and left the room for a long period of time. When Louie asked her mother why she had acted in such a manner, her mother drew her close and explained, "Louie dear, they were talking about the personal affairs of people which I have no right to hear, and I did not wish to."[4]

Joseph Bouton, as branch president of the Norwalk Branch, was visited by various Church leaders. Louie had the opportunity to become personally acquainted with Joseph Smith, Brigham Young, John Taylor and George Q. Cannon. Later in her life, Louie would work under the direction of some of these brethren.

The Bouton family decided to join the Saints in the Salt Lake Valley. They began their journey in 1864,

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[4]Adelaide U. Hardy, "Living for a Purpose," C.F., XVII (December, 1918), p. 474.

but a fire on the train to Omaha destroyed their belongings. Two years later they began their journey again, but the illness of Brother Bouton caused a brief delay. It was during the delay that Louie met her future husband, Joseph Felt.[5]

Wife and Church Worker

The friendship between Louie Bouton and Joseph Felt ripened into love; they were married on December 29, 1866. Among the many guests in attendance were President Brigham Young and several of the General Authorities. In 1867, Joseph and Louie were called by Church leaders to join several other couples in the Muddy Mission. The mission was located about one hundred miles southwest of

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[5]Romney, loc. cit. The Bouton family were on their way west in 1866, but Mr. Bouton became ill and the family had to stop before they reached Omaha where they were to join other Latter-day Saints for the trek to Salt Lake City. It was decided to send Louie and two of her brothers on to Omaha by train. Church leaders at Omaha were notified and asked to meet the train the Bouton children were on. A young returning missionary from the Scandinavian countries was in charge of the Saints at Omaha. Several of the young men of the Church vied for the opportunity to meet the train as they had heard of the Bouton family. They drew lots and Elder Joseph Felt won the right to meet the train. It appears that Louie and Joseph liked each other from the first time they met.

St. George. When the Felts reached St. George a friend tried to persuade them to remain there. Joseph asked his bride what they should do and her answer was, "We were not sent to St. George; we were sent to Muddy. You may do as you please; I am going on."[6]

Life on the Muddy was difficult, and the settlers had some very trying times, although Louie's health caused her husband great concern. They both bore their trials well and accepted the challenges set before them. When the call came to abandon the mission, the Felts returned to Salt Lake City.

Louie's father, who had been ill since the beginning of their move West, was counseled by President Brigham Young to return to his former home in the East. It was hoped that the move would improve his health. Louie was encouraged to visit her parents, but had been with them only a few days when her dying father urged her to return to Salt Lake City. His plea was "I cannot die in peace until I know you are back with the people of God."[7] Louie obeyed her father's wish and returned home.

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[6]"Prominent Men and Women . . .," op. cit., p. 408.

[7]Romney, loc. cit.

On the day of her arrival Louie notified her parents and her father died that same evening.

Joseph Felt filled several missions for the Church, leaving his wife alone much of the time. Louie was unable to have children and life became very lonely for her. She took some of the money left by her father and had a small cottage built on the corner of first south and seventh east streets. She then became heavily involved in Church work in the Salt Lake 11th Ward. She served as secretary of the Sunday School and when the Young Ladies' Retrenchment program was introduced into the ward she became one of its ardent supporters.

Louie had the ability to make friends rapidly, and she was particularly drawn to a talented young lady, Elizabeth Mineer. She told Joseph of her willingness to share his love and her home with Lizzie. When the call came to live polygamy, Brother Felt followed Louie's suggestion and married Lizzie. Later he married Elizabeth Tidwell.[8] The three wives got along very well, especially Louie and Lizzie. As children came into the Felt home, Louie displayed great love and affection for

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[8]"Prominent Men and Women . . .," op. cit., pp. 410-411.

for them.[9] When the anti-polygamy crusade came Louie took two of Lizzie's children and reared them as though they were her own.

Sister Felt had been reared by loyal Latter-day Saint parents of deep religious dedication and conviction. However, her spiritual growth and religious commitment blossomed during her work with the auxiliary organizations of the Church. She attributed her spiritual awakening to Sister Mary A. Freeze, with whom she labored in the Young Women's program of the Church.[10]

In 1878, the first stake board of the YLMIA was organized and Mary A. Freeze was selected as its first president. Sister Freeze chose Louie B. Felt as one of her counselors.

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[9]Ibid., p. 411. An illustration of Louie B. Felt's love and concern for children is shown by the following account: "One instance of devotion might be mentioned. When Vera (Lizzie Mineer Felt's second child) was three years old, she contracted diphtheria. The treatment for this disease in those days was to erect a tent-like affair of blankets and burn lime in it . . . Little Vera was afraid . . . because it was dark inside. Day after day when she had done everything she could do for Vera's physical comfort, 'Louie Ma,' (Louie Felt) who was not strong herself would come and sit by her side holding her hands, and patting her head and loving her until she too was exhausted.

[10]"Representative Women of Deseret," C.F., XIII (May, 1914), 239.

The birth of the Primary Association movement took place in Farmington under Aurelia S. Rogers and Eliza R. Snow was so impressed with the idea that she encouraged other groups to establish like associations. On September 14, 1878, Louie B. Felt was chosen by Sister Snow to be the president of the Primary Association in the Salt Lake 11th Ward. Present Felt chose as her counselors Elizabeth Mineer Felt and Louie Morris. Under their direction their Primary grew rapidly. There were as many as 175 children in attendance most of the time. Louie's close friend, Lille T. Freeze, explained the Primary's success as being a result of President Felt's great influence over the children. She said: "Louie had a most wonderful influence over little children of the 11th Ward. They were fascinated by her gracious manner. Every child was willing and anxious to do whatever she suggested."[11]

Visitors to the Salt Lake 11th Ward Primary witnessed young children giving prayers, bearing testimonies, performing musical numbers, or participating in some manner. The children were taught to save and help

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[11]Romney, loc. cit., C.F., October, 1919, p. 413.

raise money for special projects. The projects were not as important as teaching the children the value of learning to save, and contributing to those in need. Their Primary assisted a brother on a mission to England, helped a family move to Zion, and contributed money to the Salt Lake Temple Fund.[12]

The children were taken on May walks, frolic excursions to the Great Salt Lake and Liberty Park. They visited the aged and shut-ins and made food baskets for the needy and the aged. The spirit of sharing, cooperation, respect, service and other noble principles were taught to the children by President Felt and her aides.

General Primary President

On June 19, 1880, a special women's conference was held on Temple Square in Salt Lake City. The conference had been called by President John Taylor, Acting President of the Church. Its purpose was to establish presidencies over each of the three auxiliary organizations officered by women. Sister Louie B. Felt's name was presented and sustained as the president of the General Primary Association, Sisters Matilda M. Barrett

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[12]Ibid.

and Clara C. M. Cannon were sustained as counselors, with Sister Lillie T. Freeze as secretary and Minnie Felt (Cutler) as treasurer.

Mrs. Aurelia Rogers gave the following insight to the selection of Louie B. Felt as the first General President of the Primary Association:

> In the Spring of 1880, I attended our annual Primary meeting in the 12th Ward of Salt Lake City, presided over by my sister, Ellen C. Clawson. After the program was over, Sister Eliza (who was also a visitor) came to me and said that it was thought best to select some good sister to preside over all the Primary Associations in the Church, and that she should reside in Salt Lake City, as that was central, and asked my opinion as to who it should be. I told her that I could not tell on so short a notice, but would reflect upon it. After which I went to another part of the room and sat down on a lounge by myself. When the name of Sister Louie B. Felt came to my mind it was instantly accepted. I went directly to Sister Eliza and told her. She said I was right, for Sister Felt was her choice and was also Sister Clawson's choice.
>
> This was a testimony to me, for the Lord had given a name to three persons separately, and it was brought to my mind a saying that from the mouth of three witnesses the truth shall be established.[13]

Marion B. Kerr, a former Primary general board member, gave an interesting account of a meeting between Louie B. Felt and Eliza R. Snow:

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[13]Aurelia S. Rogers, "After Forty Years," C.F., XVII (September, 1918), 357.

Some time previous to the time of these sisters' meetings, Sister E. R. Snow called at Sister Felt's home. She said, "Sister Felt, I have been inspired to ask you to preside over all the primaries in the Church." Sister Felt answered, "I don't think I could do it. I don't think I'm worthy." But Sister Snow replied, "I'm glad you have answered that way. It shows that you have the right spirit. Maybe if you wanted the position, we wouldn't want you to have it."[14]

President Louie Bouton Felt was set apart as general president of the Primary by President John Taylor, assisted by Eliza R. Snow.[15] Thus, the woman who felt herself unqualified as president of the Salt Lake 11th Ward Primary because "she felt herself too uneducated, undisciplined in motherhood, unqualified, unprepared," became the first general president of the Primary Association.[16]

The first Primary general board consisted of the Primary presidency, the secretary and the treasurer--five members in all. The first increase in board membership came in 1892, when five new members were added,

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[14]Marion B. Kerr, "Consistent and Rapid Growth of Primary Work," C.F., XXVII (January, 1928), 32.

[15]Journal History of The Church of Jesus Christ of Latter-day Saints, June 6, 1924, p. 4, located in the Church Historian's Office; hereafter referred to as Journal History.

[16]Hardy, op. cit., pp. 475-476.

making a ten-member board. The following year two more were added, one of whom was Aurelia Spencer Rogers. At the time of her retirement, Sister Felt headed a Primary general board of twenty-five members and two honorary members.[17]

President Felt gathered about her women of exceptional talent. Lillie T. Freeze had worked with Sister Felt in the 11th Ward Young Women's Retrenchment Program. Sister May Anderson, who was as close to President Felt as any woman could be, stood by her side in the great accomplishments of the Primary.

Possibly, President Felt's greatest accomplishment was the leadership, love, and dedication she gave to her board members. She moulded and gave such instructions as she felt necessary for their training. Board members were to be punctual in attending meetings, stay until the meeting was over, and display great reverence. They were also expected to dress in proper wearing apparel and set a proper example before children. They were to support the Brethren in all things.

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[17]"Officers' Department," C.F., XXIV (July, 1925), 277.

Sister Felt held her board members in high respect. On one occasion she said:

> I want to tell you that the General Board are one with you in working. We try day by day, yes, I may say hour by hour, because there is scarcely an hour in the day when the General Board are not in consultation with each other, planning that we may help you in your work. I can truthfully say that every member of the General Board loves you and prays for you, thinks of you, and labors for you. I have yet to hear of the first member of our Board who feels that her work is irksome or a trial to her.
>
> There is not a member on our Board who goes to your stakes who is proud or uplifted. They are every one humble, prayerful, God-fearing ladies and they go among you with the desire to do all the good they can. They go to you fearing and trembling, and they usually report at the office just before they start, and their last word is, "Pray for us that we may do some good." They come back and say, "We have had a delightful time," and tell how you treated them so well and received them so kindly and put yourselves out to help them.[18]

President Felt had to be a woman of great vigor because many of her travels were difficult, long, and tiring. May Anderson describes one such trip:

> One very hot day a white top with two members of the General Board and three stake officers started at day break to meet with the Primary Association of one of the small wards in the Snake River country. The Primary officers of the ward had been notified by letter that we would be there about 10:00 a.m. Our Stake President was the driver and she knew how

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[18]Louie B. Felt, "General Conference of Primary Offices," C.F., V (August, 1906), 291-292.

to handle horses so this time we were not so very nervous. We had been going about an hour when we reached a bridge which crossed the Snake River where it was deep and wide, but the bridge had gone and we couldn't drive across. At that time there were few homes or even towns in that section and no such convenience as a telephone. There was only one thing to do, turn back to the nearest cross roads and find another way to reach and keep our assignment. We finally arrived there, two hours late. The little meeting house built of lumber stood in the blazing sun, not a tree in sight to suggest shade. As we came closer we decided that surely we were too late. But, no, around the building were grouped a few big heavy wagons indicating how the congregation had traveled and that they were still there.

When we entered the room it was packed with women and children, the floor was bare, a little table at one end served for the pulpit, on it was a bunch of wild flowers, somewhat wilted with the heat. A path was made for us to reach the table, but to get there it was necessary to step carefully, for on quilts spread under and around the table were babies and little children, most of them asleep.

But one can never forget how we were received. The mothers picked up their babies and all stood and sang for us the song of welcome that had been prepared in our honor.[19]

Another account illustrates the great compassion and faith of President Felt:

Another time we were traveling through the Sanpete Stake, one stake where now there are four. Meetings had been held in most of the wards, sometimes three a day. We were nearly through and very tired. On this day we were in our second meeting

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[19]May Anderson, "The Spirit of the Primary," C.F., XXXIV (October, 1934), 349.

> and we had to take another long ride to reach our resting place for the night.
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> During the meeting a note was brought to Sister Louie B. Felt asking that she and her party call at a home where there was a very sick baby.
>
> When we reached this home and saw the baby, we thought it was about to return to its Heavenly Father; it was very sick.
>
> We all tried to comfort the anxious mother. She looked up into Sister Felt's face and said, "Won't you please pray for my child?"
>
> We all knelt around and Sister Felt prayed humbly and fervently. She had the gift of prayer.
>
> We bade the family goodbye and drove on our way. As we traveled along Sister Felt was much disturbed for she had promised that baby it would live. It just didn't seem possible.
>
> Several months later Sister Felt received a letter from the mother expressing her gratitude and enclosed was a picture of a fine healthy child. Years after, the same child, grown to be a young man came to bid us all goodbye. He was on his way to fill a mission.[20]

President Felt's forty-five years of service brought about many accomplishments and contributions. They include: (1) the beginning of annual reports from local and stake units (1881); (2) the inauguration of annual officers meetings (1889); (3) the birth of <u>The Children's Friend</u> magazine (1902); (4) the dividing of Primary children into three basic groups (1902); (5) establishment of the Primary Annual Fund (1902); (6) annual general conferences for all Primary workers (1902);

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[20]Ibid., p. 350.

(7) programs for enlistment and better attendance at Primary; (8) the birth of the Primary Children's Hospital program (1911); (9) World War I related projects; (10) increased emphasis on teacher improvement; (11) establishment of the Seagull girls and the Trail Builder boys; and (12) the spread of Primary groups into every stake and many missions of the Church.

Sister Felt's concern for children was demonstrated throughout her Primary days. They were the center of her attention. What was good for the children became the basic guideline in her work. Any contribution or effort made was in the desire to help the children develop as worthy individuals.

President Louie B. Felt's contributions did not go unnoticed by her associates. They expressed their love and appreciation in various ways. On her sixty-first birthday anniversary (May 5, 1911) she was the guest at a special social. Expressions of appreciation were given in verse and words.[21] On other occasions she was presented with a portrait of herself, a copy of a painting

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[21]Olive D. Christensen, "To President Louie B. Felt," XI (May, 1912), 226.

once owned by Eliza R. Snow, and the following words by Ruth May Fox:

> Suffer the children to come unto me,
> Through the years of my life I have striv'n
> To teach them the words Thou gavest, dear Lord,
> "For of such is the kingdom of heav'n."
>
> Many lambs there are in the fold, dear Lord,
> Some have heedlessly, rambled away;
> Long, long I have sought for these wand'ring ones,
> Do thou save them, kind Shepherd, I pray.
>
> Then oh, in that Land of Glory, dear Lord,
> Should it please Thee my labors to own;
> May I with my lambs, mine--Thine, dearest Lord,
> Be found safe in the Fold near Thy Throne?[22]

A great honor was bestowed upon Louie at the annual Primary conference of 1916. A special festival was sponsored by six Salt Lake stakes in honor of President Felt and her thirty-six years of service. Over 1,500 children expressed their love and appreciation for her through music, words, and dances. One observer gave the following account of the occasion:

> A pretty and deserved tribute was paid by the Primary Association of the Church on Saturday to its venerable and beloved president, Mrs. Louie B. Felt. For thirty-six long years this noble woman has given her love and labor to the children enrolled in the great society at whose head she

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[22]"Aunt Lillie's President's Party," C.F., XIV (January, 1915), 66.

> stands; and it is quite within the truth to say that she is held in reverent personal affection in tens of thousands of little hearts which have been gladdened and made better by her unselfish ministrations. . . . As she trod the flower-strewn way prepared for her by the children . . . she looked the veritable queen that she is, whose gentle sway abides enduringly because built upon the affection and confidence of those who look to her for leadership. No jeweled crown could have added to the dignity and beauty of her silvered head, no robes of majesty so fitting as the simple white gown that symbolized her purity of life and purpose.[23]

After forty-five years as general president of the Primary Associations, Sister Felt recognized that her physical health was failing. Unable to do many of the things she felt ought to be done, she stepped down. On October 6, 1925, it was said of her that:

> She nursed this great work in its infancy with the devotion of a mother, and like a mother is devoted to it still. She gathered around her wise and willing helpmates to foster and develop its growth. There has been no invasion of self in the temple of this sacred responsibility, only the fulfilling to the very best of her ability, every task and demand made of her.[24]

She had no children of her own, but considered her co-workers as her children. On one occasion she said:

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[23]Journal History, June 10, 1916; the six stakes were Cottonwood, Ensign, Granite, Liberty, Pioneer, and Salt Lake.

[24]Hardy, op. cit., p. 477.

> I have a love that I cannot express in words for you, my dear co-laborers. I feel to you, as you feel to those precious gifts that God has given you. Perhaps, like me, there are some who have been denied the great privilege of being a mother; but, if you feel as I feel, I know it was the wisdom of God that denied me this blessing, for I am certain I should have been more selfish than I am today had I been a mother. But God has given me many, many lovely children through other mothers, that I may pray for, think of, and love as I love you, my sisters. I feel that you are all my children, and your children, my grandchildren, or great-grandchildren . . .[25]

She considered the twenty-seven board members she worked with as her children; her grandchildren as the 939 stake workers; her great-grandchildren were the 11,530 ward officers and teachers; and her great-great-grandchildren were the 90,000 Primary children.[26]

Louie Bouton Felt died February 13, 1928, at her home in her seventy-ninth year. Although she lived as a widow the last twenty-two years of her life, she was not alone. Her many friends filled her final days with loving attention.

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[25]Louie B. Felt, "Remarks at June, 1908 Conference," C.F., VII (June, 1908), 276.

[26]"Louie B. Felt--A Tribute," C.F., XXIV (November, 1925), 425.

MAY ANDERSON: FRIEND OF CHILDREN (OCTOBER, 1925--DECEMBER, 1939)

May Anderson spent forty-nine years of her life building up the Primary program. From the time of her baptism, as a young convert, she gave freely of her time and talents. During those forty-nine years she served as general secretary, first counselor, and president of the General Primary Association. Her contributions and years of service merit a review of her life.

Early Life

May Anderson was born in Liverpool, England, June 8, 1864, the third of twelve children. She came from a rich heritage of religious piety. Her mother, Mary Bruce, was a descendent of Robert Bruce, leader of the Scotsmen in their fight for freedom.[27] Her father, Scott Anderson, was a famous lecturer in the Temperance movement.

As a young girl, May developed a love for children and a desire to teach them. It probably came as a result of helping her mother care for their large family.

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[27]David O. McKay, "In Tribute to May Anderson," C.F., IXL (August, 1939), 439.

Her willingness to teach her brothers and sisters their household duties and to help her mother won her the name "little mother and teacher."[28]

The Anderson family became acquainted with the Restored Church through an old family friend. At first they attended the Latter-day Saint meetings out of curiosity. However, the two oldest Anderson children were so impressed they desired baptism. Mr. Anderson hesitated, but gave himself to a careful study of the Church. He was concerned with the consequences of joining the unpopular Mormon movement.

Conversion came to Mr. Anderson by a spiritual manifestation which led him to request baptism for himself and his family.[29] Membership in the Church gave May

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[28]"Mary and May," C.F., XVII (October, 1919), 418.

[29]Ibid., pp. 418-419. Mr. Anderson was working in his shop one day when he heard a voice speaking to him. He asked his wife and children if they had spoken to him to which they answered in the negative. The voice spoke to him three times, and each time he asked members of his family if they had spoken to him; each time he received a negative answer from them. The voice had repeated to him each time, "Scott Anderson, you must go to Zion."

an opportunity to expand her talents; she was especially fond of dramatics and had a desire to write. Elder Nicholson, a missionary, read some of the articles May had written. He was led to promise her that "if she would cultivate this gift, she would some day write for the children of the Church."[30] The promise proved prophetic as May Anderson served as editor and writer for The Children's Friend for nearly forty years.

The urge to be with the main body of the Church led the Andersons to Utah in 1883. It was on the trip west that May Anderson and Louie B. Felt first met. Their meeting began a life-long friendship and close association even though Louie was fourteen years May's senior. To their Primary associates they became the "Primary's David and Jonathan."[31]

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[30]"President May Anderson," C.F., XXV (January, 1926), 22.

[31]"Mary and May," C.F., XVIII (October, 1919), 420-421. Louie B. Felt's mother, Mary Bouton, was returning to Utah following the death of her husband. Mrs. Felt and some family boarded the train at Morgan, Utah to ride into Salt Lake with Mrs. Bouton. Originally, May Anderson's name was Mary Anderson. When Louie Felt entered her life Mary Anderson's name was changed to May Anderson. Louie Felt suggested this be done to keep Mary Anderson separate from Mary Bouton in their conversation.

Miss Anderson secured employment in Salt Lake City, but she was not satisfied with the job or her role in life. Her ambition had been to learn more about children and work with them. The chance to work in the Primary Association opened that door. May's first acquaintance with Primary work came through association with President Felt.

Sister May Anderson's call to the general board came in an unusual manner. She had assisted Louie in some of her routine Primary duties. Her superficial knowledge of Primary grew as she associated with Sister Felt. On one occasion President Felt had to travel to Utah County to keep some appointments. May expressed a desire to be with her friend, and Brother Felt paid her travel expenses. As the two traveled to their destination, President Felt was struck with the thought of calling May to the board. She approached May about her idea. At first May scoffed because of her lack of knowledge of the Primary program. However, she was impressed with the idea of being able to work for children. Sister Anderson was concerned about her shyness. She found it difficult to perform in front of people, even in giving a prayer in public. As the two friends discussed the matter further,

May consented to consider the suggestion. President Felt took the occasion to discuss a tea-drinking habit which had plagued May from her days as a child in England. She had tried to overcome the habit, but usually suffered with a sick headache as a result of her attempts. Sister Felt informed her that tea would not be ordered on their trips. May readily agreed and from the time of their discussion she never went back to her tea drinking.[32]

General Board Member

On October 5, 1890, May Anderson became a member of the general board of the Primary Association. She spent the next forty-nine years of her life serving the children of the Church. Sister Anderson was the general board secretary for fifteen years, first counselor for twenty years, and general President for fourteen years.

Sisters Anderson and Felt took a two-year course in kindergarten techniques, and May's desire to learn more led her to take a post-graduate course at the University of Utah. Miss Anderson showed an unusual gift with young children and was encouraged to continue her studies at

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[32]Ibid.

Columbia University, but she felt her mission was in other areas.[34]

May and Louie teamed together to operate a private kindergarten in the basement of the Salt Lake 11th Ward. They taught together for two years; then May continued to teach for an additional two years. She spent another four years as an assistant teacher in the kindergarten department at the University of Utah. However, it was in her work of the Primary Association, especially as editor of The Children's Friend magazine, that May Anderson found the fulfillment of her life's ambition.

Sister Anderson became concerned with the problems of communication with Primary workers in the field. With President Felt, she recognized the need of unified and systematic lessons for the children. Her concern led to the suggestion of a Primary publication.

As a result of the birth of The Children's Friend, May was assigned all business pertaining to the project. The board decided to engage her "to be in the office of the General Board every day to attend to

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[34]Louie B. Felt, "An Appreciation," C.F., XI (June, 1912), 192.

business connected with the paper," at a salary of $30.00 per month for six months.[33] The six month assignment as editor ended up thirty-nine years later. Sister Anderson gave outstanding service in the publication of the Primary magazine, and in recognition of that service, the January, 1912, issue of The Children's Friend was devoted to her life and accomplishments. It was a surprise issue for Sister Anderson as she did not know of its contents until it arrived from the printers. President Felt, in a written tribute, said:

> It would take many pages to tell you the things she thinks of, all the things she does, and the many hours she puts into the issuing of this invaluable periodical, for from cover to cover, inside and out, every word and every picture is secured by her own unassisted efforts.
>
> Although small in stature, she has a wonderful force of character, resourcefulness, and business ability. But her greatest interest in life is the children. Nothing is too great a task if it will in any way be of benefit to them; their mental and physical welfare is her first thought.
>
> In thinking always of them, it came into her active mind that there were many children who with proper medical attention, might be saved from being crippled and perhaps from early death and thinking of this, she suggested endowing a room in our LDS Hospital where such children might be taken care of.[34]

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[33]General Board Minutes, January 4, 1902, p. 61.

[34]Louie B. Felt, "An Appreciation," C.F., XI (June, 1912), 192.

General President

After forty-five years, President Louie B. Felt retired as general president and on October 6, 1925, May Anderson became the second general Primary president. No one had been more closely associated with the general board, and no board member had served longer. May had received all of the training President Felt had to offer; she had been tutored for over forty-two years.

President Anderson selected as her counselors, Sadie Grant Pack and Isabella Ross. She expressed her desire to follow the same main goals and objectives as her predecessor and intended to "expand on the policies and manners of Sister Felt as much as possible."[35] May's administration was marked by the continued growth in Associations and members. Her main concern was the welfare of the children.

> Sister Anderson, a teacher by instinct, training, and profession, brought to the Primary Association sound educational principles in child-training. "What was best for the child?" was the question uppermost in her mind always.[36]

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[35]Journal History, October 6, 1925, p. 5.

[36]May Anderson, "Guide for Ward and Branch Presidencies" (Salt Lake City: General Board of Primary Association of The Church of Jesus Christ of Latter-day Saints, 1962), p. 91; hereafter cited as Guide.

She divided the Primary children into ten groups according to age with names and emblems given to each. The boys' Trail Builder program, with emphasis on training for the priesthood, and the girls' Home Builder program developed under her encouragement.[37]

Together with President Felt, May played a vital role in the birth of the Primary Children's Hospital and was responsible for the organization of its first medical staff. The hospital was incorporated under the name of The Primary Children's Hospital in September, 1934, and May became president of the Board of Trustees.

On November 18, 1893, President Heber J. Grant met in a special meeting with the Primary General Board. He announced that the General Primary Presidency was to be released. He further explained that the brethren felt it was a mistake to keep people in office too long as it denied other people the opportunity for service. President Grant requested that each board member submit a first and second choice of someone the First Presidency might consider as a replacement. He advised the Primary

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[37]Ibid.; LaVern W. Parmley, "From a Little Rock Church to All the World," Improvement Era, LIX (December, 1956), 806.

board that the brethren had never doubted the wisdom, efforts, and dedication of Sister Anderson in her long years of service.[38]

At their last board meeting, President Anderson reviewed some experiences and history of her Primary service. She felt that the prophetic promises given in her behalf had been fulfilled. Sister Anderson expressed the sentiments that, "her whole life had been guided and directed by a power other than her own . . . 'Father put my feet into the path you wish me to tread and I will do the best I can.'"

May Anderson was a woman of exceptional business abilities; she possessed a keen vision and insight that led to many of the Primary's accomplishments.

> Her brilliant mind, outstanding executive ability and intelligent understanding of boys and girls were responsible for much of the success achieved in this great organization.[39]

Mrs. Nellie A. Talmage spoke of her in these words:

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[38]General Board Minutes, November 18, 1939, p. 619.

[39]"In Tribute to May Anderson," C.F., XXXXV (August, 1946), 349.

> She had the understanding heart, never thoughtless in her consideration of the joy and sorrows of the babes who were fortunate enough to work and play with her.
>
> Although in her contact with adults she was sometimes tactless and undiplomatic, with children her soft musical voice, her lack of self-consciousness, and her genuine joy in their association drew them to her knee as surely as the sweet fragrance of the honeysuckle lures the humming bird to sip its nectar.[40]

Sister Mary R. Jack, who served as the Primary Board Secretary under President Anderson, said of her:

> Her father taught her to use her mind and despise evil things; her mother taught her obedience; her grandmother taught her reverence; the missionaries taught her faith in God and in the Restored Gospel; her brothers and sisters taught her sweetness and gentleness and love for little children.[41]

She became ill and spent the last days of her life bedfast in a Salt Lake City hospital. At the age of eighty-two, May Anderson died on June 11, 1946. Funeral services were held in the University Ward of Salt Lake City. Among the speakers giving eulogies were President David O. McKay, LeGrand Richards, Presiding Bishop of the Church, and President Adele C. Howells, General President of the Primary Associations.

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[40]Ibid.

[41]Mary R. Jack, "May Anderson: A Friend of the Children," C.F., XL (April, 1941), 148.

In his eulogy, President McKay said:

> There are three important factors to our success in life. One is inheritance, that which we bring with us from our ancestors. Second, our environment, and third what we make of ourselves. May Anderson was rich in inheritance . . . .
>
> For her environment she was largely responsible . . . .
>
> She impressed those who worked with her. She emphasized the supreme importance of the primary work. . . . This woman directed the lives of the people.
>
> I call her a mother though she has never been blessed with a child. Motherhood consists of caring, loving and rearing children. God bless her for that.[42]

MAY GREEN HINCKLEY
(JANUARY, 1940--
MAY, 1943)

"May, we are going to give you 102,000 Children."[43] With those words, May Green Hinckley was called to the third general president of the Primary Association by President Heber J. Grant. She succeeded President May Anderson who was released in December, 1939.

May Green was born on May 1, 1881, in Chesterfield, England. She was the eighth child of William and Lucy Marsden Green. Mrs. Green was a faithful member of the Church whose great desire was to join the Saints in

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[42]"In Tribute . . . ," op. cit., p. 349.

[43]Deseret News, Church News, April 4, 1964.

Utah. Mr. Green was not a member of the Church and did not share his wife's desire to leave England. Sister Green and some of her children journeyed to Utah, leaving Mr. Green to follow. However, he never left his native England.

Two years after her arrival, Sister Green died, leaving May to be raised by older family members. She became very active in Church work, teaching in both the Sunday School and YWMIA organizations in the Salt Lake 5th Ward of the Pioneer Stake.

May Green filled a mission to the Central States, the first of two served for the Church. On her return she worked in the YWMIA of the Forest Dale Ward in the Granite Stake. Her capabilities as a leader were noticed by the Granite Stake Presidency, and they called Sister Green to the position of president of the Granite Stake YWMIA program. May served for twelve years, initiating the Gleaner program for young adult girls. The new program proved so successful that it was adopted by the YWMIA General Board and established Church wide.[44]

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[44]Ibid.

On February 22, 1932, May Green married Bryant S. Hinckley in the Salt Lake Temple. Brother Hinckley was president of the Liberty Stake and a widower with five children living at home. The new Mrs. Hinckley, in her forty-eighth year, proved to be a tender mother to her husband's children, and she soon won their respect and love for her service to them.[45] The love and support she gave her husband was demonstrated during his assignment as president of the Northern States Mission. Sister Hinckley presided over the women's and children's auxiliaries of the mission where she displayed excellent leadership talents.

In December, 1939, President Heber J. Grant called her to preside over all the Primaries of the Church. In assuming the presidency of the Primary Association, President Hinckley became mother to 102,000 Primary children.

Though President Hinckley's time in office was short (forty months), she accomplished much. She demonstrated the same qualities of leadership that had built the Granite Stake YWMIA program. President Hinckley

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[45]Parmley, op. cit., p. 842.

introduced the official Primary Seal, the Primary colors, and the Primary Theme. The Mural placed in the Farmington Ward Chapel, depicting the first Primary Association meeting under Sister Aurelia Rogers, was accomplished under her direction.

May G. Hinckley suffered from arthritis and entered the hospital for treatment in 1943. While there she contracted pneumonia, dying suddenly on May 3, 1943, two days after her fifty-eighth birthday. Primary workers, Church members and friends were shocked and sorrowed at her sudden death. The Salt Lake Tribune said of her:

> When a good man dies humanity is deprived of an influence it can not well spare. This is more keenly realized in any circle or community so afflicted during an era of bitter strife, when every atom of merciful humanitarianism is needed in the balance against ruthless brutality and threatened debasement of mankind.
>
> Such a loss just sustained in Salt Lake City, is felt by many thousands throughout the state and in distant places. Mrs. May Green Hinckley, President of the Primary Association of the Mormon Church was a woman of charm, intelligence and usefulness that endeared her to all who came within the radius of her gracious personality.[46]

A fitting tribute was paid President Hinckley in the pages of The Children's Friend:

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[46]Salt Lake Tribune, May 5, 1943.

> A remarkable career ended, Sunday morning, May 2, 1943, when May Green Hinckley passed peacefully away, within a few hours of her fifty-eighth birthday. From early experiences of adversity she grew to understand and sympathize with the unfortunate and to make life easier and happier for those with whom she mingled. When she was six years old, she came to this country with her mother, who died two years later, leaving May an orphan at eight years of age.
>
> She learned to care for herself, and as a young girl, she studied accounting and became a most proficient business woman. As a result of her capacity for work, her fitness for executive responsibilities, and her personal charm, she won the confidence of her employers and secured promotions. She was recognized as a leader of marked ability.
>
> She was a woman of great faith and understanding. Indeed, few women have made a better contribution to the Church than she . . . .[47]

ADELE CANNON HOWELLS (JULY, 1943 --APRIL, 1951)

As a result of the sudden death of President May Hinckley, Adele Cannon Howells, former first counselor to President Hinckley, was called to be general Primary president on July 20, 1943. President Howells selected LaVern W. Parmley and Dessie Grant Boyle as her counselors.

Adele Cannon was a native of Salt Lake City and was the first native born Utahn to be selected as the

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[47]"In Memoriam," C.F., XXXXII (June, 1943), 243.

general President. She was a very gregarious person. "Friendship and hospitality came first with Adele. She valued people for what they were, not for position or wealth."[48] When she was a youngster at home, her younger brothers and sisters followed her schemes eagerly. She loved children and loved to bring friends to her parents' home.

Miss Cannon received her education in Salt Lake City, graduating from the University of Utah with a degree in Physical Education. Adele taught English at LDS University and was a physical education instructor at the Deseret Gym.

She married David P. Howells, a law student from Los Angeles, in 1931. The young couple lived in various parts of the world and finally settled in Los Angeles where they became very active in Church work. Brother Howells served as bishop in two wards in the Hollywood area of California. Sister Howells was the first stake YWMIA president of the Hollywood Stake.

Bishop Howells died in 1939, and shortly thereafter President May Green Hinckley requested that Sister

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[48]"Adele Cannon Howells--A Beloved Leader," C.F., LII (August, 1953), 357.

Howells serve as her first counselor in the general Primary presidency. The two friends had worked together in the Granite Stake YWMIA presidency several years previously. Adele's work had been mainly with adults. Her new calling was to direct the activities of children. She gave her attention to studying the needs of boys and girls Primary age. It was said of her:

> Being a woman of action rather than words, she worked out definite ideas that would develop specific qualities in children, then proceeded to carry them into effect.[49]

The calling of general Primary president was placed upon her on July 20, 1943, when World War II was at its height. The Primary program suffered reverses in war-torn countries largely due to missionaries being removed from many areas. The Primary program began to take on a more important role in the lives of children in many stakes. Parents were caught up in the war movement; some fathers were in the military, while others became engulfed with the preparations for war. As a result, some parents did not spend sufficient time with their

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[49]Ibid.

children.[50] The Primary organization was urged to lend a greater support to the family.

The eight years of President Howells' administration saw some healthy accomplishments and major events take place in the Primary program as the Church adjusted from a war-time Church to a peace time Church. The Primary became involved in relief projects for the children of the war ravaged countries. During her administration the Church began to build rapidly outside of the boundaries of Utah. Saints who had left Utah during the war period found it to their liking to move elsewhere to live. Areas once shut down to Church activities began to reopen. The Primary movement kept pace with the growth.

Some of the noteable achievements of President Howell's administration included the Primary's participation in the Utah Centennial Celebration of 1947 and the completion of the Primary Children's Hospital project. She began sponsorship of a radio and television show for children--the "Children's Friend of the Air," and the "Junior Council" series. President Howells led

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[50]Journal History, May 22, 1943, pp. 10-11.

the children in the donation of three murals for the baptistry of the Idaho Falls Temple.

Sister Howells placed great emphasis on arts and crafts to keep children busy. Her love for the items made by children resulted in many mementoes being presented to her. Her philosophy was "Nothing made by a child has been too crude to find a place in the exhibit, and nothing made by an expert craftsman has been too perfect as an inspiration."[51]

President Howells' great interest in boys and girls was manifest by the establishment of two scholarship funds for the studies of child development. One grant was at the Brigham Young University and the other was at the University of Utah.[52]

President Howells died Saturday, April 14, 1951, and funeral services were held on Temple Square in Salt Lake City, three days later. The following tribute was written to her in the pages of the Children's Friend:

> She was a tireless and diligent worker. Yet she did her work easily because she loved it. She served the Primaries throughout the Church with a

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[51]"Adele Cannon Howells--A Beloved Leader," loc. cit.

[52]Deseret News, April 17, 1951.

keen personal interest. She believed in the nobility of work as the creative expression of the best within her and as her share in easing the common load of all. She so glorified work that she translated duty into privilege. Under her leadership the Primaries prospered. Her accomplishments have been many.

She devoted long hours to this magazine (The Children's Friend) because she firmly believed in good reading for children.

She had a keen sense of humor and could adjust uncomplainingly to new situations.

Sister Howells had charity in her heart for all . . .

She had great faith . . .

She lived by faith . . .

Sister Howells was gentle in her judgment of others. She did not believe each accusing tongue as most weak people do; but still believed that story wrong which ought not to be true.

She lived by the rules set forth by John Wesley:

Do all the good you can
By all the means you can
In all the ways you can
At all the times you can
To all the people you can
As long as you ever can.[53]

LA VERN WATTS PARMLEY (MAY, 1951
--OCTOBER, 1974)

LaVern W. Parmley became the fifth general president of the Primary Association on May 16, 1951. No other general president witnessed the growth and changes in the program as did Sister Parmley. She has seen the Church become a world-wide force and has watched the

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[53]"Adele Cannon Howells," C.F., L (June, 1951), 251.

the Primary become a viable power in missionary work.[54] Her service as a member of the general board spans more than thirty years.

President Parmley was the second general Primary president who was a native of Utah. She was born January 1, 1900, in Murray, Utah. She was the daughter of William E. and Gertrude Ethel Park Watts. LaVern received her education in Murray and graduated from the University of Utah. She taught school for six years and served as principal of the Junior Seminary program of the Salt Lake Grant Ward. She married Thomas J. Parmley, a professor of physics at the University of Utah, in June, 1923.

Her Church service includes work in the MIA programs of the Salt Lake Grant and 33rd Wards, Primary work in the Salt Lake Grant and Emigration Wards, and as a member of the Bonneville Stake Primary board.

She was called to the Primary general board in July, 1941. In March, 1942, Sister Parmley became second counselor to President May Green Hinckley, and was

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[54]Statement by LaVern W. Parmley, personal interview, July 30, 1970.

advanced to first counselor when Adele Cannon Howells became president. Among her many talents was the ability to work and understand boys. She worked with the Trail Builders program on a ward, stake, and general level. Sister Parmley's talents led her to the assignment of supervising the preparation of lesson books for all Primary departments.[55]

President Howells died in April, 1951. LaVern Watts Parmley was called as her successor on May 16, 1951. She selected as her counselors Arta Matthew Hale and Florence Holbrook Richards.

The twenty-four year administration of President Parmley saw vast changes. Her administration would be a worthwhile study. Just a few of the major accomplishments and changes of her administration include the following (not necessarily in the order of their occurrence):

1. Primary Children's Hospital completed; new wing and floor added.

2. Editor of The Children's Friend (1951-1970).

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[55]"LaVern W. Parmley," Primary General Board Historical Record, III, 29; located in the General Primary Office Library.

3. Reverence program introduced.

4. Changes in most of the classes in format, names, and design to fit in with a world-wide membership.

5. Scouting and Cub Scouting became a part of the Primary program.

6. Primary Service Pins, Bracelets and Necklaces available.

7. Junior Primary instituted.

8. Publication of the Primary Script for selected officers of the Primary.

9. "Daddy-Daughter Date" for Home Maker girls and their fathers.

10. Primary Standard replaced the Reverence program.

11. Size of stake Primary boards reduced.

12. Primary Home Partnership begun.

13. Stake Primary conventions abolished.

14. The Children's Friend was merged with The Friend.

SUMMARY

Greatness comes from service rendered to others. Throughout the ninety-seven year history of the Primary

movement many noble women have freely given of their time and talents in serving the young people of the Church. Standing at the head of those volunteer workers have been the five women who have served as president of the General Primary Association, and the sixth president is now serving.

Those noble women were prepared for their high calling by their experiences, dedication in previous callings, and willingness to serve under the direction of the priesthood. The venerable Louie Bouton Felt served for forty-five years, and at her side was May Anderson for thirty-five of those years. The formation, refinement, and growth of the Primary program during its first fifty years was a result of their dedicated efforts and foresight.

However, the greatest growth in numbers came under the last three general presidents. Presidents Hinckley, Howells, and Parmley built their administration upon the foundation of their predecessors. The changes that took place under the administration of each president were done with the view of making the Primary an instrument of help and training to LDS children throughout the Church.

Chapter 8

SOME NOTABLE CONTRIBUTIONS

The Savior taught, "By their fruits ye shall know them."[1] The Primary Association has produced worthy fruits that testify of its value. While it is true that religious and spiritual things are often pictured in the abstract, very often the results prove their worth.

The fact that the Primary organization has existed for nearly one hundred years speaks well of some of its value. A review of some of the major contributions should serve to illustrate its great worth. Two of the more prominent contributions of the Primary movement were The Children's Friend magazine and the Primary Children's Hospital. Each will be reviewed in some detail because of their impact on the popularity and growth of the Primary. However, it is quickly conceded that both have had much written about them, and each would be worthy of a greater in-depth study.

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[1]Matthew 7:20.

Two other contributions that will be presented are the effect that the Primaries have had upon missionary work, and the influence of the Primary training upon the lives of the children and workers themselves.

THE CHILDREN'S FRIEND MAGAZINE

> Beloved Sisters: With feelings of intense joy, deep satisfaction and profound gratitude we introduce this little book . . .
>
> If in any way our little book will help the young to learn that "Wisdom's ways are pleasant ways and all its paths are peace," our reward will be ample.
>
> The First Presidency of our Church have given us their approval and blessing and all that remains to complete the success of our undertaking is that each officer will add their personal approval and assistance by subscribing for 'The Children's Friend,' and by using the lessons find a greater satisfaction and pleasure in the Primary Associations.[2]

Those words of introduction began the sixty-ninth year publication of The Children's Friend. It materialized after repeated requests, hard work, and wise management. The children's magazine went through various stages that changed it from a teacher's publication to a children's magazine.

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[2] Louie B. Felt, "Greeting," The Children's Friend, I (January, 1902), 2. (To avoid lengthy repetition The Children's Friend will be abbreviated C.F.)

Need of a Publication

As Primary units grew in number a central board and stake boards were formed as needed. Three main problems faced Primary workers: first, uniform administrative and procedural guidelines were needed; second, uniform, systematized lesson materials were in demand; third, suggestions on how to handle the children were frequently requested.

It was found that many problems were common among Primaries. The general board realized that some means of communication was needed between local, stake and general board workers. Handwritten letters were tedious and took valuable time. The solution was to make available a publication wherein the general board could give uniform instructions, provide systematized lesson materials, and have a constant and consistent source of communication with all Primary workers throughout the Church.

The matter of a Primary publication was discussed as a general board and then with stake officers at their periodic meetings. The minutes of one these meetings reveal their feelings:

> The matter of our paper was brought forward and it was decided that we try to run an independent paper for ourselves, and the General Board was instructed to find out how much it would cost to start this paper, and appropriation [appropriate] to each stake a certain amount to be realized through subscriptions.[3]

President Felt and her aids approached the First Presidency with requests several different times. One one occasion the Brethren counseled them that the time was not appropriate. They said that "such a venture could not be made to pay financially for the reason that papers of years standing in the community are on the verge of failure."[4] Some of the papers had sought Church help to remain in existence, and the Young Ladies' Mutual Improvement Association's publication suffered a shaky start.[5] Besides, the sisters were

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[3]Minutes of Stake Officers and General Board meeting of the Primary Association of The Church of Jesus Christ of Latter-day Saints, April 7, 1894, p. 13, minutes located in Church Historian's Office; hereafter cited as Stake Officers/General Board Minutes.

[4]Mary R. Jack, "Sixty-nine Years of the Children's Friend," The Improvement Era, LXXIV (December, 1970), 10. Letter from the First Presidency of the Church, April 28, 1896 on file in the Church Historian's Office.

[5]Marba C. Josephson, History of the YWMIA (Salt Lake City: The Young Women's Mutual Improvement Association, 1955), 109-110; hereafter referred to as

reminded, The Juvenile Instructor was a well established monthly magazine that was directed to auxiliary workers of the Church and was considered as "one of the very potent child instruction magazines of our early days."[6]

The general board accepted the counsel and waited. They joined with William Morton, a local publisher, in producing The Primary Helper.[7] The small book did not

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History of the YWMIA. Their magazine became known as the Young Woman's Journal. It had its birth in October, 1889, as a monthly magazine. Financial problems caused by the lack of subscriptions and increasing debts led to consideration of merging with the Contributor. However, a decision was made to make some revisions in staffing, push subscription sales, and include lesson material heretofore published in a separate pamphlet. These moves and the diligence of its publishers saved the publication.

[6]Mark E. Petersen, "The Publications of the Church," p. 7. An address presented before the faculty of Seminaries and Institutes of the Church Educational program of the Church, on July 8, 1958, at Brigham Young University. A copy is on file in Special Collections at Brigham Young University Library.

[7]Minutes of the General Board of the Primary Association of The Church of Jesus Christ of Latter-day Saints, December 14, 1898, p. 38; January 28, 1900, p. 11; February 25, 1900, p. 18; located in the Church Historian's Office; hereafter cited as General Board Minutes. The Primary Helper was a collection of songs, short Bible stories, poetry, memory gems and recitations compiled, written, and published by William A. Morton under the direction of the General Primary Board. The First Presidency gave approval for its printing after viewing the manuscript. The first issue came out in

meet the needs of systematized lesson materials or instructions to the workers in the field.

After consultation with stake officers, the general board decided to approach Brother George Q. Cannon and ask for space in Juvenile Instructor. The space was to be used to carry instructions to Primary workers. The plan was to work through Brother Abraham Cannon, a member of the Twelve Apostles. However, before they could approach him, Brother Abraham Cannon became ill and died.

Birth of The Children's Friend

Primary workers in the field continued to urgently request aid in lesson materials, and the organizational problems continued to exist. President Felt and May Anderson counseled with their fellow board members and decided to make another attempt at gaining approval for a Primary publication. In 1901, the matter was again laid before the First Presidency with the arguments favoring the need of a Primary magazine. The

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1899, and it appears that there were one or two more issues which came out on an annual basis.

approval was granted with the caution, "You must take all the burden of it yourselves. If you fail it will be impossible for us to give you any financial aid.[8]

President Louie B. Felt became manager, and May Anderson was named editor of the new publication. Other members of the general board were assigned to areas of responsibility in preparing the first edition of their magazine. They faced many challenges and found that the one thing that was lavishly showered upon them was discouragement. They sought information and advice from anyone they could find in the printing and publishing business. Most of the time they received "an abundance of disheartening discouragement."[9] But somehow they reserved unto themselves only those things that would aid in perfecting their plan. Thus it was they obtained many of their soundest rules.

When printer and publisher friends recognized the determination of the Primary leaders in their plan, they gave sound suggestions. William Morton cautioned them to

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[8]"Louie B. Felt," C.F., XVIII (October, 1919), 414.

[9]Adelaide U. Hardy, "The Children's Friend," The Children's Friend, XVII (June, 1918), 230.

"take a lesson from my experience--don't send your magazine out to have it paid for later. Have the subscription paid in advance." At Deseret News Printing, Brother Tingey, who had opposed their venture, viewed their plans for the first issue and said to an associate:

> They've got it John, and they'll make it a success. I would give a dollar a month to have lessons like that for my Sunday School and these people are going to ask one dollar a year.[10]

The sisters took Brother Morton's advice and sold subscriptions to the Primary magazine for one dollar per year in advance. By the end of January, 1902, 868 subscriptions had been sold. The sisters showed their faith in their magazine by ordering 2,000 copies printed. Their faith was rewarded as the list of subscribers reached 1,248 by the end of February, 1902.[11] The magazine project had been successfully launched through the hard work and dedicated service of the Primary general board led by Sister Anderson. To her has been given the credit for originating the idea of a Primary magazine. The promise made to May Anderson, as a young girl many years before, was realized through

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[10]Ibid. [11]Jack, op. cit., pp. 10-11.

her talents exhibited in her position as editor of The Children's Friend for nearly forty years.[12]

One of the interesting sidelights in the rise of The Children's Friend was the manner in which the magazine received its name. President Felt called a special meeting of her board to discuss the choice of a proper name for their publication. They met on November 8, 1901, and discussed several possibilities. Among the suggestions were The Primary Friend, The Primary Magazine, and Primary Plan Papers. The board decided upon the name of The Primary Friend. Sister Olive Derbidge (Christensen), assistant general board secretary, was assigned to write up notices to publicize the magazine. When the notices were completed, they were brought before the general board for review. It was discovered that Sister Derbidge had innocently written The Children's Friend. The general board felt the name suited their magazine better so they voted to retain the name.[13]

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[12]"Mary and May," C.F., XVIII (October, 1919), 422; "President May Anderson," C.F., XXV (January, 1926), 22.

[13]General Board Minutes, November 18, 1901; Jack, op. cit., p. 10; Marion B. Kerr, "How the Children's Friend Got Its Name," C.F., IXL (April, 1940), 163.

The Children's Friend of 1902 to 1924 was half the area surface in comparison to the 1970 volume. The first issue carried poetry, messages from the general board, instructions, memory gems and systematized lesson materials. Succeeding issues added or deleted material that was deemed necessary to meet the needs of the Primary workers. In its early years it was the officers and teachers who were the subscribers.

The value of the magazine was viewed as a means for Primary workers to become better acquainted with one another. Aurelia Rogers, founder of the Primary movement and a member of the general board, took an occasion to encourage her co-workers in the following manner:

> Let us rejoice together, and be glad that we have a little magazine of our own, wherein we can receive instructions concerning the Primary work and the duties attached to it. We can also occasionally through its columns exchange our thoughts and ideas. Thereby becoming better acquainted with each other . . .[14]

Growth and Development

The Children's Friend magazine grew from the 868 subscriptions of January, 1901 to 170,000 at the end of

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[14]Aurelia S. Rogers, "The Home and What It Comprises," C.F., I (July, 1902), 218.

its sixty-nine years.[15] A decision by the general board to print 4,000 copies of The Children's Friend for 1903 was based on the success of the first year of publication. The decision proved to be too optimistic as the number of subscriptions decreased. Counsel from President Felt changed the situation and brought a growth in subscriptions before the year's end. In the November issue of the magazine the following was written:

> With this number The Children's Friend completes its second year. As the official organ of the Primary Association the magazine has become a real necessity to the officers and teachers . . . . It has been in a marked degree successful for the purpose for which it was established. Many kind words of encouragement have been received.[16]

The number of copies printed in 1906, rose to 20,000. It was an increase of 18,000 in four years. One of the reasons for the success in 1906 was the program of having a magazine sales representative in each ward. Another reason was the concerted effort to make The Children's Friend more attractive to boys and girls.[17]

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[15]Jack, op. cit., pp. 11-12.

[16]Louie B. Felt, Lillie T. Freeze, and Josephine R. West, "An Open Letter to All Primary Workers," C.F., II (November, 1903), 424-425.

[17]General Board Minutes, October 26, 1905, p. 54.

Beginning with the January, 1905, issue, the lesson material was reduced; up to that time it had occupied a little over half of each issue. It was cut to less than a quarter of each number. The space gained was used for more stories, poems, pictures, and sections directed to children. The move was made to attract more children's interest.

Between the years of 1906 to 1912, the magazine went through a few minor changes. Reports of growth and talks given at the annual Primary Conventions began in 1908. Departments with ideas for use of leisure time came into being.

In 1912, a special issue paid tribute to the untiring editor, May Anderson. A special surprise issue prepared by members of the general board who:

> . . . Conspired to print her picture and introduce her to her many friends without her knowing it until she opens the first little magazine which comes from the printer. It would take many pages to tell all the things she thinks of, all the things she does and the many hours she puts in the issuing of this invaluable periodical, from cover to cover, inside and out. Every word and picture is secured by her own unassisted efforts.[18]

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[18]Louie B. Felt, "An Appreciation," C.F., XI (January, 1912), 28.

Financial problems in 1917 caused the general board to consider raising the subscription rates. The cost of paper and printing had risen considerably resulting in a shortage of $600.00 for the year.[19] However, the influenza epidemic of that period led the First Presidency to recommend that the raise in the cost be delayed.

The staff of The Children's Friend were frequently looking for ways to save time and speed up their efforts. As the number of mailings increased, their jobs became more difficult. In the early days of the magazine, each issue was hand wrapped and addressed. The copies were then carried by hand to the post office for mailing. The initiative of the workers was demonstrated by the invention of a device upon which mail pouches could be fastened. The device was a rack set on rollers that allowed easy movement even when full. Someone who saw the device suggested that the idea be patented. The answer from the Primary workers was that their only concern was to do their job easier and faster.[20]

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[19]General Board Minutes, August 17, 1918, p. 51.

[20]Journal History of The Church of Jesus Christ of Latter-day Saints, February 2, 1917, p. 5; located in Church Historian's Office; hereafter cited as Journal History.

A major revision took place in The Children's Friend issue of 1924. The pages were doubled in surface area. It had been a six inch by four and one-half inch magazine since its inception. For the first time in the history of the publication, a two-colored cover was featured. The cover was the creation of C. Nelson White, a convert to the Church from Denmark. The 1924 issues also featured the first of many picture stories and the first serial story. Also, at this time, the subscription price was set at $1.25. The reason for the drastic change in format and content was to excite and capture the interest of the children. The move from a teacher's magazine to a children's publication became very pronounced.[21]

The period between 1925 and 1940 saw the complete elimination of lesson outlines which were printed under separate covers of lesson manuals for each Primary department, and in 1933 the first colored pages appeared. An interesting feature of The Children's Friend of the early 1940's was the adoption of center fold pages with cut out figures. The pages could be removed for the child's use.

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[21]General Board Minutes, October 12, 1921, p. 96.

In December, 1939, the venerable May Anderson retired as editor of The Children's Friend. She had served in that capacity for thirty-nine years; the magazine had known no other editor. An interesting note is that the name of the editor did not appear in The Children's Friend until February, 1925, with one exception. That exception was the January, 1912 issue that honored Sister Anderson.[22]

May Green Hinckley became the editor in January, 1940; Adele Cannon Howell served from 1943 to 1951; and LaVern W. Parmley guided the magazine from 1950 to 1970. In December, 1970, The Children's Friend merged with other Church magazines in the complete Church coordination of all magazines. The children's magazine, since January, 1970, to the present is known as The Friend.

The Children's Friend celebrated its fiftieth anniversary by compiling two special volumes containing a collection of articles, poems, stories, and other materials that had appeared in the magazine over the years. One volume was compiled especially for the

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[22]Statement by Mary R. Jack, personal interview, July 30, 1970.

older children, while the other was directed to the younger children.[23]

Over the course of its sixty-nine year history, The Children's Friend and its staff have been the recipients of several awards, but one of its real values has been its use as a missionary tool. In the 1950's President Parmley and her aid accepted the challenge of President David O. McKay that every member be a missionary. Primary children were encouraged to contribute pennies and nickles, and Primary workers prepared to send copies of The Children's Friend to missions and missionaries all over the world.[24]

Besides its missionary value, leading Church leaders have attested to the worth of The Children's Friend. Elder Orson F. Whitney claimed to have found an answer to a prayer through its pages.[25] Arelia Spencer

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[23]Marion B. Kerr, "The Children's Friend for Fifty Years," C.F., LI (January, 1952), 29.

[24]Jack, op. cit., p. 12.

[25]Orson F. Whitney, "A Friend in Need . . .," C.F., XXIX (January, 1930), 1. He had spent some time looking for an item of history he wished to use in a talk. When he couldn't find the article he offered a brief prayer. That evening while resting, he was browsing through The Children's Friend and found the very article for which he had been looking.

Rogers, founder of the Primary movement, looked upon the magazine as a means of becoming better acquainted with her fellow workers in the Primary as ideas, thoughts, experiences, and suggestions were shared, as has already been mentioned.

In our own day, Elder Mark E. Peterson said of The Children's Friend:

> Do you know one of the greatest and best helps you can get to place in the hands of your children? It is a magazine published by the Primary Association of this Church, and it is called The Children's Friend. It is the grandest, by all odds the best, child's magazine, that I have ever seen anywhere. It will do a great service for your children. The children of the Church love it. It provides wonderful things with which to build faith and character. It also gives them entertainment. It gives to the children of the Church that something which they love and which they need.
>
> It is indeed a mistake to suppose that The Children's Friend is only to go into the homes of those people who happen to be workers in the Primary Association. Every child in this Church is entitled to the benefit that can come to him or her through the use of that wonderful magazine. If you love your children and if you desire to build faith in their hearts and to develop character, put in their hands this valuable child's magazine.[26]

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[26]"A Word for the Children," C.F., XXXXVIII (September, 1949), 389.

THE PRIMARY CHILDREN'S HOSPITAL

One of the major accomplishments of the Primary Association was the establishment of the Primary Children's Hospital program in 1911. It was born out of a desire to help little children in two ways: first, to give compassionate service to youngsters suffering from some physical handicap, and second, to give Primary children opportunities to receive joy and satisfaction through rendering service to others less fortunate than themselves.[27] President Louie B. Felt and May Anderson had occasions to witness the plight of physically handicapped children. After discussing their feelings regarding the children, the two associates met with President Joseph F. Smith and presented their idea for helping the handicapped children. After careful consideration, the Brethren gave their hearty support, and President Felt was notified that two small wards in the Groves LDS Hospital were at their disposal.

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[27]"Primary Children's Hospital," Guide for Ward and Branch Primary Presidencies (Salt Lake City: General Board of the Primary Association of The Church of Jesus Christ of Latter-day Saints, 1962), p. 85; hereafter cited as Guide.

Immediately, the Primary general board set about raising the necessary funds. Its aim was to develop a hospital fund that was perpetual in nature, a labor of love. The General Board Love Award was proposed as the initial fund. The major fund that ultimately developed has been known by several different terms: the Primary Birthday Pennies, the Birthday Pennies, the Penny Fund, the Primary Fund, the Hospital Fund, the Primary Love Pennies, and the Primary Hospital Fund.[28]

As the Primary Hospital evolved, special building fund projects were employed; they usually occurred during the major construction phases. Building fund projects included a myriad of activities such as plays, operettas, bazaars, fairs, carnivals, bake sales, buy-a-brick campaign and other self initiated projects by Primary children and leaders.

The Groves LDS Hospital phase developed two wards, one for boys and one for girls. Each ward started with a minimum of three beds. The plan was to care for children that required a long period of convalescence after surgery. A cardinal principle was that little patients

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[28]General Board Minutes, May 16, 1911, p. 14.

were entered as Primary patients and not as charity cases. It allowed the patient and his parents to maintain their dignity and self-respect.

Early in 1912, the Salt Lake Thirteenth Ward requested assistance for one of their little boys, and John Wilson became the first patient in the Primary Children's Hospital. John stayed in the hospital for four weeks at a cost of $84.50.[29] It was later reported that he had suffered a recurrence of his ailment and was readmitted. His return pointed up a problem that became increasingly alarming. The lack of funds and space often required sending some patients home before they were sufficiently recovered, and occasionally parents were unable to provide adequate recuperative care in the home environment. It was necessary for some patients to stay for weeks and months in order to recuperate properly. The need for larger and adequate facilities and sufficient financing was obvious.

However, the number of patients during the first couple of years were slow in coming. Sister May Anderson commented:

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[29] Guide, loc. cit.

> The first year we had one case, the next year or two the increase was slow. However, as the organizations became interested in the collection of money, more and more children were discovered who might be in need of hospital care.[30]

The procedure for admittance to the Children's Hospital was simple. The needy child was brought to the attention of the ward bishop. He made the determination if the child was entitled to the help. If so, representative met the child and assigned a staff doctor who rendered his services free of charge. The bill for hospital care, $2.00 per day and operating room costs, was sent to the bishop. He, in turn, applied to the General Board of the Primary Associations for whatever amount it agreed to pay.[31]

The need for larger and better facilities prompted an approach to the Groves Hospital administration for additional space, but other demands for hospital space made the granting of the request impossible. President Felt and Sister Anderson took the matter before President Heber J. Grant and he opened doors that eventually led

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[30]May Anderson, "The Spirit of the Primary," C.F., XXXIII (October, 1934), 350.

[31]General Board Minutes, February 8, 1912, p. 49.

to the acquisition of the old Hyde Home across from Temple Square on the north.

During the Groves LDS Hospital phase, fifty-two children received recuperative care. The program was supported by the contributions of the Primary children and workers. An additional fund of $714.48 had been set aside in anticipation of new facilities.[32]

The 1922 Expansion

The Presiding Bishopric of the Church, under Bishop Charles W. Nibley, offered the old Hyde Home for the second phase of the Primary Children's Hospital project. The Church agreed to donate the building and equipment, and care for the grounds. The Primary Associations were responsible for expenses of caring for the patients, and handling all administrative matters pertaining to the program.

The Children's Hospital was a new venture in the intermountain west as May Anderson explained:

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[32]Deseret News, Church News [Salt Lake City], January 23, 1952; hereafter cited D.N./C.N., p. 10.

> When this idea was first presented, there was in all this intermountain country no place for special care of afflicted and crippled children. Surely the thought came because there was a real need for this type of service.[33]

Bishop Nibley authorized the sending of two general board members to the eastern part of the United States to study convalescent and day care centers for children. President Felt and May Anderson were selected to go.

The two Primary workers returned from their Eastern trip in July, 1921. The information and knowledge they obtained was not as valuable as hoped. Sisters Felt and Anderson found "they were pioneering in this field and they would need to work out their own problems.[34] However, those involved in the hospital project were determined to make sure the little patients had a home away from home with the appropriate healthy environment.

Financing the enlarged program brought about a refinement of fund raising methods. The original plan was to develop a perpetual fund. Heretofore, contributions had been in the form of spare pennies and nickles.

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[33]General Board Minutes, February 23, 1922, p. 122.

[34]D.N./C.N., loc. cit.

Mrs. Nettie Talmage, member of the Primary General Board, suggested a program of contributions from all Church members. The plan was to have all members contribute one penny for each year of their age annually. The Presiding Bishop's counsel was sought concerning proper policies and procedures in collecting the suggested fund. The approval of the First Presidency was obtained, and the new plan was announced to the Church membership. It was reported that the hospital "was almost entirely supported by the children through their penny contributions.[35]

The purpose of the convalescent home was the same as at the Groves LDS Hospital; it gave post-operative care. The corrective surgery was usually done at the LDS Hospital. The young patients were then transferred to the Primary facilities for the needed period of convalescing. That recuperative period ran from days to months, and in some cases required years.

The official opening of the Primary Children's Convalescent and Day Nursery took place on May 11, 1922. It was dedicated by President Heber J. Grant, and was

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[35]General Board Minutes, June 15, 1921; Alice T. Sheets, "Report of the LDS Children's Hospital for the Year 1924," XXIV (July, 1925), 278.

accompanied by an open house ceremony. Many dignitaries of the medical profession, the community, the Church, and the Primary Associations were in attendance. The visitors saw a facility that featured a glassed-in veranda along its east and north sides. The first floor veranda was designed as a playroom for nursery babies while the second floor veranda was a promenade deck for the older patients.

Patients came from several of the surrounding states. There were no barriers of color, religion, or nationality. The only restrictions limited care to boys under twelve years of age and girls under fourteen, and to children of financially burdened parents. The children received treatment for many types of medical problems.[36]

The staff of the Children's Hospital was the best Salt Lake City had to offer. They gave of their services voluntarily and declared, "they will never be too busy to give all that their knowledge and skill would allow."[37]

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[36] Deseret News [Salt Lake City], October 22, 1921. Anderson, "Spirit of Primary," loc. cit; hereafter cited D.N..

[37] D.N.-C.N., op. cit.; General Board Minutes, November 9, 1921, p. 135.

Under the able leadership of Miss Anna Rosenkilde, head nurse and later superintendent of the hospital, and Dr. Samuel C. Baldwin, it found its great success. Dr. Baldwin was a noted orthopedic surgeon. He served for twenty-five years (1912-1937) as chief of staff and in other capacities for the hospital in a most generous manner. Anna Rosenkilde began as head nurse when the Children's Hospital opened in 1922, and served until her retirement in 1945. Sister Rosenkilde headed a regular staff of a graduate nurse, light nurses' aids, a cook, a janitor, an orderly, and a medical student who did the laboratory work.

Many other people rendered their services to the children; barbers, dentists, school teachers, and Church leaders. Elders of the priesthood made daily visits and administered to any child who desired to be blessed. Church meetings, in the form of Sunday School, Primary, Priesthood meetings, and Sacrament meetings were held. School teachers held classes for those old enough, and able to attend. Groups of Primary children and workers paid frequent visits, bringing gifts to cheer the children and keep them happy.

Sister May Anderson reported in 1929, that the Children's Hospital was working beyond capacity.[38] The popularity of the hospital care spread and the facilities and equipment became outdated. The desire for larger and more modern accommodations led the First Presidency, under President Heber J. Grant, to purchase two and one-half acres on 12th Avenue and "D" Street. The new location was on a hillside overlooking the Salt Lake Valley from the north. President Grant's actions were prompted by a letter from Miss Anna Rosenkilde. She told him of conditions and safety hazards that existed. Her plea was for "a place shiny and beautiful for the children." She wrote:

> When may we look for something shiny and beautiful for the children? A building with plenty of sunlight, cheery walls, and a nice floor for children to play on? A lovely, safe building that would warm the hearts of the good sisters who come from the country with their offerings . . .?
>
> A few years ago we carried about 10 babies to safety when the building was on fire, and the rooms full with smoke . . .
>
> Sometime ago, we were unlucky enough to receive a diptheria carrier among the children . . . This meant strict isolation for all children, a difficult situation in this building of large wards . . .

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[38] May Anderson, "Primary Hospital," C.F., XXVIII (July, 1928), 331.

> Are children not our most precious possession whether they are rich or poor, whole or possessed of a broken body? I feel we could do a much better piece of work in a more adequate building.[39]

President Heber J. Grant was touched by the letter and in return he said:

> I pledge myself to you to take up actively at once the erection of a hospital for the child. I shall head the list with a subscription of $2,000 myself. It ought to be done and done at once. I regret that we have delayed so long in doing something for the hospital.[40]

Fund raising began for the new structure. Before the building could be started World War II halted construction plans. In 1949, President George Albert Smith authorized the beginning of the new hospital. Ground breaking ceremonies took place on April 1, 1949, and President David O. McKay dedicated the building on March 2, 1952. Since that time a new wing has been added and some changes made.

The Primary Convalescent and Day Nursery, located on the north side of North Temple Street, across from

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[39]"The Primary Children's Hospital," Hospital Souvenir Booklet (Salt Lake City: Deseret Book Co., 1967), p. 5; D.N.-C.N., op. cit., p. 8.

[40]D.N.-C.N., loc. cit.

Temple Square, was in use for thirty years (1922-1952). It was equipped and furnished to accommodate twenty-five patients initially, but was later expanded to care for fifty children. During its history it cared for 5,907 in-patients and 3,498 outpatients. Its facilities served well, but it was made possible through the annual birthday penny contributions of Primary children and workers, and parents and friends.[41]

Marba C. Josephson, a former editor of the Improvement Era, gave the following tribute:

> Great as is this remedial work; it still is not the greatest factor of the hospital. The greatest factor is the tremendous development that has come to those who have assisted in making this dream a reality. Young people throughout the Church have originated ways to obtain money that they might make their contribution to this Cause.[42]

CONTRIBUTIONS TO MISSIONARY WORK

One of the great contributions of the Primary Association has been in the field of missionary work. It

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[41]Catherine A. Rich (comp.), The Primary Children's Hospital (Salt Lake City: Deseret Book Co., 1967), p. 5; D.N.-C.N., op. cit., p. 8.

[42]Marba C. Josephson, ". . . Of Such Is the Kingdom of Heaven," The Improvement Era, LVI (October, 1952), p. 715.

has been acknowledged as, "One of the most effective methods of preaching the gospel."[43] Joseph Weston, a nonmember, wrote:

> Primary is a powerful proselyting influence for the LDS Church. Many children who regularly attend Primary meetings take part in Primary social affairs come from families that are not Mormons.[44]

Some early missionaries used the Primary program as a means of contacting families. Some were so successful that the Neighborhood Primary program was started. The account is given of a pair of lady missionaries who started a Neighborhood Primary and it blossomed into a group of forty children, many of them nonmembers, before the two missionaries left.[45]

Although the real missionary surge through the Primary organization began in the 1930's, its foundations had been laid many years before when young boys and girls were being trained how to pray, how to react before a group, and how to gain a deeper acquaintance with the

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[43]Journal History, October 8, 1938, p. 8; April 9, 1932, p. 8.

[44]Ibid., August 6, 1933, p. 4.

[45]Joseph Weston, Those Amazing Mormons (Salt Lake City: Weston Publishing Co., 1948), pp. 76-77.

scriptures and the basic principles of the gospel. Sister May Anderson reported that hundreds of missionaries have borne witness of what the Primary did for them in gaining self-confidence, self-control, and the ability to know how to pray.[46] It is probable that the quality of the missionaries' character was aided by his Primary training.

THE CONTRIBUTION TO THE LIVES OF THE PRIMARY WORKERS

"Thou therefore which teachest another, teachest thou not thyself?"[47] One of the great contributions of the Primary has been reflected in the lives of the workers within the organization itself. As there have been hundreds of thousands of children participate in the Primary programs, so there have been thousands of dedicated workers whose lives have been touched for good.

The Primary workers of the first fifty years labored under many handicaps that no longer exist. Before they could teach, they had to work out their own

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[46]May Anderson, "The Primary Association," C.F., III (July, 1904), 214-215.

[47]Romans 2:21.

programs, develop their own lesson outlines, and frequently acted as custodians. They gave of their time and abilities, and labored with dedication. Presiding Bishop Sylvester Q. Cannon honored them by stating, "The Primary Association workers and officers are evidencing their religion very clearly in their lives."[48] Many Primary workers strengthened their own spirituality and testimony as a result of their efforts in Primary work, and it is probable that many homes became more happy because of the training mothers and wives received. Many of the devoted women rose to high Church positions as a result of their dedicated work and leadership development.

RESULTS IN THE LIVES OF THE CHILDREN

Governor Henry H. Blood stated in 1935, at a special memorial honoring the birthplace of the Primary movement, that his testimony of the Gospel of Jesus Christ began the day when "Miss Snow stepped to the side of the pulpit and told of her acquaintance with the Prophet

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[48]Sylvester Q. Cannon, "Progressive Primaries," C.F., XXVI (October, 1926), 399.

Joseph Smith and her trip across the plains."[49] Luacine Savage Clark, wife of J. Reuben Clark, a former member of the First Presidency, testified:

> Some of my earliest memories cluster around the Primary meetings of my girlhood . . . I owe (to the lessons) the faith and the testimony which have guided me through life, and which still sustain me . . .[50]

The list could be lengthened by the testimonies of the hundreds of thousands of children who have gone through Primary training, an opportunity that thousands more are given each year. The list could be magnified, as hundreds of thousands of children have passed through the days of Primary training. From the ranks of former Primary members have come hundreds of Church leaders, many holding positions of high authority in the administration of the Church.

There are numerous accounts of children exercising their faith in behalf of others. Mention was made in presenting the life of Aurelia Rogers that the Primary children of Richfield had a special prayer for her at the time of the death of her husband. A report was made by

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[49] D.N., May 4, 1935.

[50] Luacine Savage Clark, "Greetings and Messages," C.F., XXXV (January, 1936), 26-27.

a Sister Taylor of Utah Stake who related an instance when Primary children fasted and prayed for their gravely ill bishop. He attributed his recovery to the faith of his loving ward members, led by the children.[51]

The children have shown their willingness to serve and share by raising funds for many types of projects including the Salt Lake Temple Building Fund, the Primary Children's Hospital movement, World War I projects, and local beautification needs.

The Journal History of the Church recorded the following statement in tribute to the Primary Association:

> For fifty years it (Primary) has been helping to make the youth of Zion into men and women of untainted character, true, valiant, staunch in their belief and with a fervent testimony of the divinity of the Gospel of Jesus Christ. The moral and ethical teachings of the Primary coupled with the religious teachings of the Master have brought about a betterment in the social, moral, physical everyday life for thousands of Latter-day Saints. Their lives have been lifted above the rut of commonness by the interweaving of religion and social education under proper supervision. The pattern seen by their pure lives and lofty ambitions, their love of fellowmen, their honesty, their faith and trust in God, and their wonderful achievement is as a light set upon a hill. It shines forth to all the world; it cannot be hid; it has not been equalled by any other people upon the face of the earth in modern times.[52]

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[51]General Board Minutes, April 6, 1896, p. 19.

[52]Journal History, June 10, 1928, p. 7.

SUMMARY

The fruits of the Primary Association during its first fifty years were seen in its contributions to the Church, the Primary worker, and the children. Some contributions were tangible, while others were not.

The Children's Friend was one of the tangible contributions. It began as a teacher-oriented magazine and evolved, through successive steps, to a children's magazine. Its great contributions during the first fifty years of the Primary were: (1) the establishing of the Primary program in a standardized system, (2) the training of officers and teachers in their duties, (3) the formation of uniform lesson outlines, (4) a source of Primary history recorded through its pages, (5) the creating of leisure time activities and the many features included for the interest of the children.

The Primary Children's Hospital helped children in two major ways: (1) the mending of broken, twisted, and malformed bodies, (2) offering thousands of children opportunities to give of their talents, means and effort to help finance the hospital and provide the little patients with articles made in love and brotherhood.

The hospital movement went through three main phases. The first two were inaugurated before 1928, and the final one in the late 1940's and early 1950's. The first phase was the two small wards in the Groves LDS Hospital in 1911, and the second was the move to the old Hyde Home across from the Salt Lake Temple in 1922.

The Primary program became a force in missionary work in two ways: (1) it opened the doors to the preaching of the gospel to many children and their parents; and (2) it played a vital part in the training of prospective missionaries.

As workers went about their Primary work, their own lives were benefited by increased testimony, greater love and understanding of children, and usually a happier home life.

However, the greatest achievement is very difficult to measure as it deals with the spiritual growth of the individual child. Many people have indicated their feelings about the worth of the Primary in their lives. It is safe to assume, based on those feelings, that some of the spiritual growth of many children can be attributed to their Primary experiences. There is sufficient evidence to support the claim that the

Primary program helped many children develop some talents and characteristics that were helpful to them in their later lives.

Chapter 9

SUMMARY

The Primary Association is an integral part of the total organization of The Church of Jesus Christ of Latter-day Saints. It is designed especially for children from four to twelve years of age. The major responsibility is to assist parents in the rearing of their children by providing week-day religious education and wholesome leisure time activities.

The purpose of this study was to trace the historical development of the Primary Association movement during its first fifty years of existence (1878-1928). Areas that were considered included: (1) the birth of the Primary movement, (2) the growth and development of the program, (3) the development of classes and course materials, major problems and efforts to solve them, (5) a review of the life of Aurelia Spencer Rogers, founder of the movement, (6) a consideration of the lives of the general presidents of the Primary Association with an emphasis on the lives of Louie Bouton Felt

and May Anderson, and (7) a presentation of some of the major contributions of the Primary Association.

The movement came into existence to meet a growing need for week-day religious training and supervised direction in worthwhile leisure time activities. Conditions existed in the Church during the last half of the nineteenth century that led to the Mormon Reformation beginning in the late 1850's.

The Primary organization had its inception in the concern that arose from the counsel of the General Authorities that the Church membership should reform their lives. The idea for a children's organization "wherein they could be taught everything good and how to behave,"[1] was conceived by Aurelia Spencer Rogers. Through the aid of Eliza R. Snow, the idea was approved by the General Authorities, and the first Primary organization was formed August 11, 1878, in Farmington, Utah.

The first two decades of the movement was a period of rapid growth and adjustment. Primary units were established in nearly every Mormon community in the territory and several areas far removed from the

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[1]Aurelia S. Rogers, Life Sketches (Salt Lake City: George Q. Cannon and Sons Co., 1895), p. 207.

headquarters of the Church. The Primary program was simple, and individualistic. The basic needs were: (1) unified instructions on policies and procedures, (2) systematized and uniform lesson materials, and (3) suggestions on how to manage children and best meet their needs. Until 1900 a major part of the program consisted of activities and special projects designed to keep children busy in worthwhile pursuits.

The period from 1900 to 1928 was a time of solidification, modification, and refinement of the program. By 1928, Primaries were established in every stake of the Church and many missions. The purposes were four-fold: (1) provide week-day religious instruction, (2) direct leisure time activities, (3) encourage good habits of health, and (4) assist in the preparation of boys for ordination into the Aaronic priesthood.

The growth factor of the Primary led to a refinement of the three levels of Primary administration --general, stake/district, and ward/branch. To meet the growing demands of the program in small or remote areas, the Neighborhood and Home Primaries were introduced. An important development was the institution of a general conference for all Primary workers, replacing the

general board--stake Primary presidents meeting that had been held previously.

Initially all children met as one class, but the advent of The Children's Friend resulted in a division of the children into three, then five, and finally six groups. A highlight of the class divisions was the introduction of the Seagull program for the older Primary girls, and the Trail Builder program for the older boys. Course material originally was very unstructured, but the Primary magazine soon provided systematized lessons revolving around the Bible, the Book of Mormon, and Church History. However, by assignment, the Primary drew their lesson material from Church History during the major part of 1902 to 1928.

The Primary movement faced many problems, some of which were easily solved, while others persisted for a long period of time. Those problems presented in this study were: (1) a lack of enrollment and attendance, (2) difficulty in financing the office of the general board, (3) conflicts with the Religion Class program, (4) maintaining a year-round program, and (5) the jurisdictional conflict over boys and girls ages twelve to fourteen years.

The life of Aurelia Spencer Rogers was presented in some detail on the thesis that her early life prepared her for a particular calling. The "fire which seemed to burn"[2] within her, indicating possible inspiration, was foretold to Aurelia in a conversation with President Heber C. Kimball.[3]

Born of a worthy heritage, Aurelia followed the footsteps of her convert parents. Those footsteps led her to Nauvoo, then to the Mormon Trail, where her mother died, to Winter Quarters, where her father left to fill a three-year mission, and finally to the Great Basin, and the life of a pioneer wife and mother. Her home was established in a community that accepted the challenge of Church leaders to reform their dwindling spiritual lives.

Though Aurelia Rogers was the founder of the Primary movement, its organization and development were left to other women. Many noble women joined Sister Rogers including five who have served as general president of the Primary Association from 1880 to 1974. They

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[2]Ibid.

[3]Ibid., pp. 165-166.

were Louie B. Felt, May Anderson, May Green Hinckley, Adele Cannon Howells, and LaVern W. Parmley.

The lives and contributions of Presidents Felt and Anderson are discussed in greater detail than the remaining three. They were presidents during the first fifty years, and their lives were closely knit together, and woven around the Primary movement.

Four major contributions of the Primary movement, during its first fifty years, are presented as a conclusion to this study. They are: (1) The Children's Friend magazine, (2) the Primary Children's Hospital, (3) the contribution to missionary work, and (4) the values of Primary in the life of the Primary children.

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APPENDIX A

AURELIA SPENCER ROGERS

LETTERS FROM ORSON SPENCER TO HIS CHILDREN

My oldest daughters; [:] On you is rolled a great responsibility, seemingly beyond your years. Be womanly, kind and patient, and act the part of mother to the younger children. Teach them good principles and instruct them how to act. Avoid in yourselves the weakness and folly of youth as much as possible. Never forget or slight my counsel, for this is the commandment of God. I Think I write according to the mind of God . . . .

You may and most probably will pass through troubled and straightened circumstances, and scarcely be saved, but fear not nor be dismayed, for the God of Israel is your God and will strengthen and preserve you, if your faith fail not. Now my beloved children, love one another and don't mind little offences, but forgive and bear with each other's faults; pray often and be not angry or contentious with anybody. . . . When you are not well fast and eat light food; wear flannel and warm clothing in all season as much as possible. . . . Go to school as much as you can. . . . Trust to the counsel of those who are set over you in the Lord . . . .

You are my dearest treasures upon the earth. Your mother was one of the loveliest of her sex; . . . she characterized her whole life by those admirable virtues, which secured the spontaneous delight and good will of all who knew her. In you, my children, I see many traits of her lovely spirit. . . . The spirit of God can dwell with you, and assist you to emulate celestial worthies. I desire so to live that my example and teaching shall tend to give you a mould and polish which will make heaven happier at your approach.

Love one another and bear each other's faults. Cherish the spirit of God by patience and kindness. Never yield to sin or do anything that you would be ashamed to ask God about or tell me of. Let no one entice you to do wrong. . . . Keep together, live together and do not separate. Be friends to one another. . . .

TO MOTHER EARTH

Oh Mother Earth receive thy child
Within thy loving breast;
For she was weary, Mother dear,
Now let her sleep and rest.

Wonderful has been the story
That has been spent with thee;
But her spirit worn and weary
Longed from this earth to flee.

Her spirit was no part of thee
It came from God above;
It was nurtured in a heavenly home
With patience and with love.

Earth, thou bringest many trials
With which to school each child,
To educate in self control
And training passions wild.

This child never was rebellious
But gentle, mild and sweet,
Thy friction on this jewel rare
Made it perfect, complete.

Thy work is done, on mother earth,
Well and faithfully done;
She has gained the great victory
With every battle won.

As daughter, wife and mother dear
With loving ones she'll dwell,
In celestial courts of glory
And hear sweet voices tell.

Of little children so happy
Redeemed from earthly sin,
Rejoicing now in realism of bliss
She taught them how to win.

LITTLE CHILDREN, HOW I LOVE THEM

Little children, how I love them,
Pure, bright spirits from above;
What would heaven be without them?
Or this World, without their love?

Yet these little angel spirits,
Sometimes have been heard to say
Naughty words, use impure language
While in anger at their play.

Little thinking of the Tempter,
Ever standing near,
Waiting, watching to mislead them,
From the ways of truth, I fear.

The dear children, be ye always
Pure and holy day by day;
Ask the Lord to guide and keep you
In the straight and narrow way.

Never grieve your Heavenly Watchers
By a coarse or impure word;
Never forget to pray for loved ones;
For the children's prayers are heard.

APPENDIX B

PRIMARY ASSOCIATION INCLUDED IN JUNE CONFERENCE

In 1903, the Primary Association wrote, asking the privilege of joining the MIA in the general conference on Sunday and of having a representative from their board to speak in each meeting. At this time the question was deferred until a study could be made of the entire situation. On March 30, 1904, "Sisters May Anderson and Louie B. Felt, officers of the general Primary Association, entered and presented the matter of having their association recognized at the annual conference of the Mutual Improvement Associations, and also presenting a scheme for merging the Primary organizations into the Mutual Improvement Associations, and having the general board of the Primary Associations recognized at all general conjoint public gatherings of the Associations."

Ann M. Cannon felt that the request of the Primary board should be referred to both MIA general boards with the recommendations that a meeting of the three boards be called to consider it.

The conclusions that were finally reached were:

1st that all auxiliary organizations are integral parts of the Church, working under one great head, the First Presidency, but in no other sense is the Primary Association an integral part of the MIA.

2nd that the aim, objects, and purposes are indeed similar but they are no more so than those of all the auxiliary organizations of the Church. And if the request were granted, it would in the end mean obliteration of the Primary Association, and the establishment of a graded MIA to include the children.

3rd that at our annual conference only two general meetings will be held this year, and much important instruction must be given; hence our time is limited.

4th that innovations at our conference meetings would establish a dangerous precedent and would also divert the minds of the congregation from the MIA work. As a matter of courtesy we would prefer to offer one entire session of the Sunday service. That if necessary to accomplish this the conjoint officers' meeting might be appointed for a week day.

5th that the recognition asked for the general MIA conference would necessarily involve the same recognition in stake and local capacities.

6th that as a board we pledge ourselves to lend all the help possible to the work of the Primary Association, but we respectfully suggest that the impetus and spiritual force needed by them can be secured only through the help of the presiding Church Authorities both general and local.

In April, Counselor Martha H. Tingey visited the First Presidency with Nephi L. Morris of the YMMIA and Edna Smith of the Primary Association. President Joseph F. Smith stated that the Primary was not "an integral part" of the Mutual but was a "relative part." Sister Tingey said that the YWMIA would be willing to grant the time asked for in conference.

President Smith left the matter in the hands of the general presidency of the YWMIA who invited the Primary to join with the Mutual in the conference sessions. The Primary general board was sustained along with those of the YMMIA and the YWMIA. A brief address was given by President Louie B. Felt of the Primary Association, and May Anderson, general secretary of the association, addressed the Sunday evening meeting.

In June conference of 1905, the Primary was accorded the same privilege that they had granted them in 1904. And in April 1906 the Primary was granted time in the Sunday meetings of the MIA conferences. The same arrangement prevailed for several years. By 1914 each

organization had its own conference, meeting at the same time, but in separate sessions. This continued until the Primary Association was given convention time in April of each year immediately preceding April general conference; the Relief Society was given the time preceding the October semi-annual conference; and the MIA was given the June conference time.

A HISTORY OF THE GROWTH AND DEVELOPMENT OF THE PRIMARY ASSOCIATION OF THE LDS CHURCH FROM 1878 TO 1928

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M.A. Degree, April 1976

ABSTRACT

The Primary Association of the LDS Church is an organization assigned to direct week-day religious training of children four to twelve years of age. The object of this study was to determine what factors led to the birth of the movement, how the early program developed, what its main features were, what some of the major problems were and how they were solved, who some of the prominent people were in the movement, and what were some of its major accomplishments.

Results of the study have shown that the Primary became a great influence in the lives of many young children of the Church. It has developed into a major force in preparing young boys for priesthood ordination and in helping young girls understand their future roles as wives and mothers.

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