

**ELDER CHARLES H. HART***(Of the First Council of Seventy)*

We have been pleased and instructed by the sweet music, and thrilled by the testimonies of our brethren, and deeply, and I trust abidingly impressed by the timely instructions given during this conference. In the keynote speeches by the First Presidency we had presented to us the gospel of temporal salvation, scriptural philosophy, (concerning which not yet all of the elders of the Church are fully informed,) and then we had presented to us some of the great national problems. President Ivins, in speaking upon the latter topic, challenged our attention to the question as to whether or not it was sensationalism for him to say what he did, and while he spoke there went forth from the city of New York a press dispatch giving information that Police Commissioner Enright had advised the organization of, and was organizing, New York City as a sort of armed camp, with a dozen armed private citizens, upon each block, to come forward at the call of the officers, because there had been in ninety-three days as many spectacular murders committed in that great city. While President Ivins spoke, there came from Chicago an account of five murders in the past forty-eight hours, and an account of a letter received by Mr. Kickham Scanlan, whom Brother Ivins mentioned, the Chief Justice of the Criminal Courts of Chicago, who recently called upon the people of Chicago to know whether they were going to degenerate into a race of yellow men or not, or stand by the enforcement of the law. Justice Scanlan received a letter from some of those whom he had offended, because he had said that gun-men and thugs headed local labor unions. The letter received was to the effect that he would be "bumped off," to use the language of outlawry; that he might sing it, hum it, or whistle it, but an armed guard could not be with him always, and his life would be forfeited. Time will tell whether the threat will be carried out.

This same Chief Justice Scanlan, a few weeks before, had been called upon by a notable organization held in the city of Chicago, the officers of the N. E. A. which represented in a way some seven hundred thousand school teachers of the United States. They desired to know of the Chief Justice of the criminal court the cause for outlawry, and he assigned the passing of the old-fashioned home in which religion was taught, and a disbelief in God, lack of faith in God, as the reasons, and said that no finer institution existed than the old-fashioned homestead where religion was taught. There were others at the N. E. A. who discussed some of the problems that our nation is concerned with, and that we as a people, as a religious body, and as American citizens, are interested in.

There was Professor Edward A. Ross, the sociologist of the Wisconsin University, who declared that the formula for making boys and girls worth living with was as well understood by sociologists as the

formula for the manufacture of soap, and after giving some of the elements he declared that the crowning formula of all was religion. He noted, by the way, and we will disagree with him on that point, that about the ages of seventeen or eighteen years of age was the time to begin to teach religion. We well know that we must start at an earlier age, but this same sociologist, while agreeing that religion was the crowning factor in his formula, said that the preachers or the clergy had greatly exaggerated what they had to offer; a charge, perhaps, growing out of his experience with such representatives of the clergy as he was acquainted with.

And there was Professor Frank E. Spaulding, Dean of the Graduate School of Yale, who spoke also at that organization in reference to education, quoting Sir Auckland Geddes, the British representative, who had recently declared that the very end of education was to turn out pupils with minds which saw things in a certain color. And then Professor Spaulding asked: "What color? What is the color of the education in the United States?" And he said it was true that it contained certain pigments, had in it the pigments of patriotism, honesty, sincerity, truth, goodness, courage, cheer, generosity, humility, sympathy, love for humanity, for justice, law, and order. "But what of the color itself," he asked, "the deep absorbing, overwhelming color of our public education?" And he declared that it was "individual success through individual effort, a desire, a determination, for individual achievement, and this desire, this determination, is overwhelmingly, almost universally focused upon ideals of material achievement and material prosperity." And then he asks the question if that sort of coloring is satisfactory, and declared that it was a problem for the deepest thought of our statesmen to answer whether that sort of coloring in our education is satisfactory.

Mr. Tigert, the United States Commissioner of Education, also made a speech in which he said: "Unless along with these so-called high-brow subjects, we can teach honesty, justice and decency, we'd better dismantle our finely equipped educational institutions and go back to the old log schoolhouse." And he quoted from a noted ecclesiast, who said: "I would rather have my boy in heaven learning his A, B, C's than I would have him in hell reading Latin and Greek." He declared that it was a great discovery in surgery, the sharp knife, but it was a still greater discovery, the clean knife, sterility; and he would rather have a dull knife, if clean, than the sharp knife if foul.

These are some of the problems that concern the American people. Such statesmen as William Jennings Bryan and others are not satisfied with the sort of education being given to our boys and girls. It was a source of satisfaction to me to hear the discussion at the University of Utah the other day, and I would place along with the paper that has been mentioned as delivered by Dr. Carver, the paper delivered by Dr. George Thomas stating the policy of our chief educational institution. I think these companion documents should be in the

homes of our people, and for consideration of our boys and girls. It is of great importance, that sort of coloring that they have in their education.

One of our greatest scientists, Pascal, in speaking of belief in the immortality of the soul, declared that:

"All our actions and thoughts follow paths so different, carrying according to the hope of gaining eternal blessings or not, that it is impossible to take any sensible or judicious step without regulating it from this standpoint, which must be our final object."

The great statistician, Babson, in a convention of business men at Pittsburgh a few years ago, speaking on this question of law and order, which is a problem now with our large centers of population, said this:

"If you gentlemen are assuming that it is the police and government that preserve law and order in this nation, and create the conditions of safety in which you live and do business, you are mistaken. It is the church which makes this nation safe."

Many educators have been quoted during this conference on the question of religious training. Mr. Butler, the President of the largest University in our land, defines education as having to do with man's spiritual environment, and he uses the term spiritual in a very broad sense, having to do with man's art, man's science, his literature, his institutional life, and last, but not least, with religious training.

But the problem is how to give this religious training. I rejoice that we are solving it so far as the Church is concerned, in our religious instruction at home, and in our Church schools, and in the seminaries for boys and girls who are pursuing studies in the high schools, colleges and universities.

I appreciate the importance of our auxiliary associations. I would not detract from the impressive picture Brother Roberts gave of the importance of the Boy Scout movement; and yet, after all, it is but an auxiliary of which there are many in the United States, such as Weed Craft League of America, headed by Mr. Ernest Thompson Seton, and the Father and Sons' League, and the Big Brother and the Big Sister Federations, the De Molay movement, and the Camp Fire Girls, Girl Scouts, our Bee Hive Girls; and just lately we heard of another organization of the girls connected with our Primary, the Seagull Girls. But all these, after all, are but auxiliary to the training which must be given in the home. Mr. Thomas Nixon Carver has been liberally quoted from in this conference, and it is indeed refreshing to hear stated some theological principles after being transmuted into the terms of the political economists. For instance, he defines truthfulness as a labor saving device, and proves it. Altruism for practical purposes he defines as being a good sport. We know altruism, however, in a higher form than that, as evidenced by our temple work, and also the vast amount of work being done for humanity, such as indicated by the reports of our mission presidents.

There is just one extract I would like to read from Dr. Carver's *The Religion Worth Having*, as to the sort of boys and girls he would have in a church that is able to hold its place in the nation and to comply best with the first great command to multiply and replenish the earth, and subdue it. He says:

"What attractions does the fellowship of the productive life offer? To young men it offers days of toil and nights of study. It offers frugal fare and plain clothes. It offers lean bodies, hard muscles, horny hands, or furrowed brows. It offers wholesome recreation to the extent necessary to maintain the highest efficiency. It offers the burdens of bringing up large families and training them in the productive life. It offers the obligation of using all wealth as tools and not as a means of self-gratification. It does not offer the insult of a life of ease or aesthetic enjoyment, or graceful consumption or emotional ecstasy. It offers instead the joy of productive achievement, of participating in the building of the Kingdom of God.

"To the young woman also it offers toil, study, frugal fare and plain clothes such as befit those who are honored with a great and difficult task. It offers also the pains, the burdens and responsibilities of motherhood. It offers the obligation of perpetuating in succeeding generations, the principles of productive life made manifest in themselves. It does not offer the insult of a life of pride and vanity. It offers the joy of achievement, of self-expression, not alone on dead marble and canvas, but also in the plastic lives of children to be shaped and molded into those ideal forms of mind and heart which their dreams have pictured. In these ways it offers to them also the joy of participating in the building of the Kingdom of God."

In conclusion may I quote the prayer of parenthood which is just now being presented as a text for this year to the Parents' Classes:

"I thank Thee, O God, for being,  
 For WHAT, and for WHY I am;  
 For wedded companionship without end;  
 For a life blended with lives that through me come—  
 Help me, O God, to know these lives as they are:  
 To companion them each day and hour,  
 To live before them that faith that carries on, and on—  
~~ever~~ toward divinity.  
 That mine may be that joy unutterable—  
 A sweet, uplifting presence to each life through mine,  
 And unto Thee be all praise forever. Amen."

### ELDER LEVI EDGAR YOUNG

*(Of the First Council of Seventy)*

I have been helped spiritually by the testimonies that have been given at this conference. It is good to hear men tell of God's goodness to them; it is stimulating to listen to words that bear witness that God lives. The world needs the spirit of inspiration and testimony, and it is necessary that we as servants of the Lord be ever ready to explain the message of our Savior Jesus Christ in a broad and comprehensive manner. The other evening I was asked if "Mormonism" is to solve the problems of the world from an economic viewpoint. I was in con-