

The proceedings of this session will be broadcast over KSL of Salt Lake City, KSUB of Cedar City, and KID at Idaho Falls.

We will begin this morning's session by the Tabernacle Choir and congregation singing "Come, Come Ye Saints," Hymn book page 47, L.D.S. Hymns 194.

I think this a fine opportunity for the people who are here to help the Choir and let us sing this great hymn that has been sung so many times in all parts of the world. Elder J. Spencer Cornwall will be in charge of the Choir as director, and Elder Alexander Schreiner is the organist.

The opening prayer will be offered by President Carl A. Patten of the Santaquin-Tintic Stake of Zion.

The Choir and congregation sang the hymn: "Come, Come, Ye Saints," (Hymn Book, page 47, L.D.S. Hymns No. 194.)

Elder Carl A. Patten, President of the Santaquin-Tintic Stake, offered the invocation.

President George Albert Smith:

We have a message from President Selvoy J. Boyer of the British Mission:

"Sparkhill, Birmingham, England
50 Elders and 600 Saints send greetings from British
Mission Conference, Birmingham, England to loved ones
and friends assembled in Zion. All is well.

Pres. Selvoy J. Boyer."

I am sure many of those in this audience are familiar with the place from which this message comes and remember with love many of those who are sending it.

The Tabernacle Choir will now sing, "Holiness Becometh the House of the Lord," by Stephens, after which President David O. McKay of the First Presidency will address us.

The Tabernacle Choir sang: "Holiness Becometh the House of the Lord," by Stephens.

President George Albert Smith:

I want to have you folks see this boy here, 87 years young—George Margetts. He has attended every Conference that has been held here for 64 years, as the chief usher most of the time, and he is always on hand smiling, with some kind of flower for some of the Brethren.

PRESIDENT DAVID O. MCKAY

Second Counselor in the First Presidency

"I charge thee," wrote Paul to Timothy, "before God, and the Lord Jesus Christ, . . . Preach the word; be instant in season, out of

season; reprove, rebuke, exhort with all longsuffering." (II Tim. 4: 1,2.)

In the same letter he prophetically declared "that in the last days perilous times shall come. For men shall be lovers of their own selves, . . . lovers of pleasures more than lovers of God; Having a form of godliness, but denying the power thereof. (II Tim. 3:1, 2, 4, 5.)

It is in the spirit of Paul's charge and prophecy that I approach the subject of safeguards against delinquency of youth. In naming these safeguards I have nothing new to offer. You have heard them mentioned frequently, but I think as with the gospel principles, it is fitting that we be active in season and out of season, that we reprove, rebuke, exhort, admonish, with all long-suffering as we contemplate the rising crime wave and bring home to each of us, if possible, the realization that greater diligence is needed.

Few will question that we are living in perilous times, that many people have lost their moorings and are being

. . . tossed to and fro . . . with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive. (Eph. 4:14.)

A short time ago, a commission on evangelism, appointed by the archbishops of Canterbury and York, made a report revealing some astounding facts on the present-day status of "Christian" England. The report said:

The present irrelevance of the Church in the life and thought of the community in general is apparent from two symptoms which admit of no dispute. These are (1) the widespread decline in Church going; and (2) the collapse of Christian moral standards.

Associated with this was the statement that only from ten to fifteen percent of the population are closely linked to any Christian church.

Commenting upon this report, one of the daily papers in England said, among other things:

Youth is largely indifferent to Christianity—finding in religion no relevance to life, and in life itself no meaning. If we inquire what it is that has caused these alarming symptoms of national decline and fall, the answer is that our generation has succumbed to the age-long delusion of a self-sufficient humanism which puts man (not God) in the center of his world, and regards man (not God) as the standard of reference. The worst, however, is not yet told, for the Church itself has become infected with the spirit of the age, and has thereby lost its vision, its vitality and its spiritual authority. The real problem is not the ninety percent which stand outside the churches, but the ten percent inside the churches, so many of whom are only half converted and ill-instructed.

Truly it would seem that men and women are either groping blindly for the truth or have become lovers of pleasure more than lovers of God, having a form of godliness, but denying the power thereof.

Among the glaring evil products of the war and postwar periods

are two which seem to me to be most portentous and which should be curbed if we would preserve true Christian ideals. These are: first, an increasing tendency to dishonor the marriage vow; and, second, the upswing in juvenile delinquency. Careful research would undoubtedly disclose a close relationship between these two unwholesome social conditions.

MARRIAGE LOOSENESS AND INFIDELITY

As evidence of the first, we need only to glance at the number of divorces even among temple marriages, mentioned impressively in his appeal last evening by President George Albert Smith. In the country at large, one out of every five marriages are separated by the ever-grinding divorce mill. Recent statistics disclose that we now have one out of three.

Bearing tragic witness to the lessening regard for purity in marriage is the large number of so-called war brides whose husbands have returned to face broken promises and tragic instances of infidelity.

JUVENILE DELINQUENCY

But it is to the ever-increasing crime wave that I desire to call attention this morning. Children are being corrupted by it; youth are caught in its whirlpool, and are being contaminated overwhelmingly by it. According to the director of the Federal Bureau of Investigation,

. . . it is mounting in intensity. It is growing in severity. It is not isolated. It is nationwide.

Referring to conditions during the war, he comments:

There was the spirit of wartime abandon, for example, with its last-fling philosophy which provided justification to less resolute wills to violate the conventions of society. Lessons in school became secondary. Girls sacrificed virtue on a false shrine of patriotism. Arrests for prostitution increased three hundred seventy-five percent, disorderly conduct three hundred fifty-seven percent, and drunkenness and driving while intoxicated one hundred seventy-four percent among girls under eighteen in the wartime years. To those who were not grounded in fundamentals, established values disappeared, and an attitude of impermanence superseded individual responsibility. Conflicts between liberty and license manifested themselves in wrongdoing. Personal responsibility in too many homes has become archaic and old fashioned.

The passing parade of crime presents a sordid spectacle.

Out of each one thousand marching in this endless parade, five hundred twenty-one have marched before to a prior arrest, and two hundred ten are under twenty-one years of age. More persons aged seventeen are arrested than in any other age group. Of each one thousand murderers, one hundred forty are under twenty-one years of age; of every one thousand robbers, three hundred sixty are under twenty-one; of burglars, five hundred ten; of thieves, three hundred forty; of arsonists, two hun-

dred fifty; of one thousand car thieves, six hundred thirty are under twenty-one; and of one thousand rapists, three hundred twenty are under twenty-one years of age.

In calling attention to these conditions, and in my comments later, I would not have you think that young people generally do not merit our confidence. It is the few, not the many, of whom we now speak.

When, a few years ago, a little four-year-old lad wandered into the bad lands of North Dakota, the whole countryside was aroused and organized for the rescue. They gave no thought, however, to the hundreds of four-year-olds who were safe in their mothers' keeping. A train wreck or an airplane disaster shocks us to attention, awakens sympathy and a demand for more safeguards, while to the hundreds of trains and airplanes carrying millions to safety, we give scarcely a passing thought.

So while we solicitously call attention to the tragedies in the stream of human life, let us not be unmindful of the much greater group who move steadily and successfully along, avoiding the sandbars and rapids of sinful indulgence and spiritual decay, whose noble lives confirm and increase confidence in the growing generation. As we seek the lost sheep, let us be appreciative of the "ninety and nine" that are safe in the fold.

But no matter how firm our confidence in the majority of the young, we must not close our eyes to the fact that the number of delinquents and youthful criminals is increasing. In the interest of the moral atmosphere of our communities, the welfare of the state, the perpetuity of our democratic form of government, we must search for the causes of this upswing in crime, and, if possible, remove them and apply the proper remedies.

THE HOME THE FIRST SAFEGUARD

One cause of the increase in child delinquency is a letdown in home ideals. The exigencies of war induced many mothers to take up war work, and to leave their children in the care of others, or, too often, to let them shift for themselves. A growing desire for economic independence, or a too eager willingness to improve financial circumstances, has influenced some mothers to neglect the greatest of all responsibilities—the rearing of a family. The national director of the Federal Bureau of Investigation makes the definite statement that

... in the background of these youthful offenders lies the story of shocking neglect. Boys and girls are being deprived of the care and guidance necessary to the proper foundation of their characters. Their lawlessness had its roots in every instance in broken homes, in homes where mothers and fathers because of their neglect, misunderstanding, or irresponsibility had failed in their primary obligation. More often than not, God was unknown, or, more important, was unwelcome in their homes.

On the other hand, in nearly every instance the youthful offender would have been a strong, upright citizen had he been given a chance.

If his pent-up energies and desires had been directed along wholesome channels; if his problems—the problems that made him a problem child—had been solved by patient and attentive parents, he would have proved to be an influence for good in his community.

You may think me extreme, but I am going to say that a married woman who refuses to assume the responsibilities of motherhood, or who, having children, neglects them for pleasure or social prestige, is recreant to the highest calling and privilege of womankind. The father, who because of business or political or social responsibilities, fails to share with his wife the responsibilities of rearing his sons and daughters, is untrue to his martial obligations, is a negative element in what might be and should be a joyous home atmosphere, and is a possible contributor to discord and delinquency. A President of the United States once said:

Our country has a vast majority of competent mothers. I am not so sure of the majority of competent fathers!

Fathers may and should exercise a helpful, restraining influence, where a mother's tenderness and love might lead to indulgence on the part of the children. In this respect, however, every father should ever keep in mind that he was once a mischievous youngster himself, and deal with his boy sympathetically.

The home is the best place in the world to teach the highest ideal in the social and political life of man; namely, perfect liberty of action so long as you do not trespass upon the rights and privileges of another.

The great need in the American home today is more religion. Parents should make it obvious both by their actions and their conversation that they are seriously interested if not in outward forms in the fruits of true religion. Example of parents should emphasize the need of honesty in our dealings with our family, our neighbors, and all with whom we come in contact; of kindness to our employees, of fair play to our employers, or good measure to our customers. "Talk about these intangibles should become as common practice in our homes and offices as talk about golf, parties, and profits, if we want to succeed in solving the family problem."

The Lord places the responsibility directly where it belongs, wherein he says that it is the duty of parents to teach their children the principles of the gospel and to walk uprightly before the Lord, and if they do not so teach, the sin be upon the heads of the parents.

THE CHURCH

Next to the home as a safeguard to delinquency, the church should be a dominant force. In the Church of Jesus Christ every child should be more or less safeguarded; first, by the ward teacher, whose duty it is to ". . . watch over the church always (the "church" meaning members), to be with and to strengthen them." (D. & C. 20:53.) Today the perfunctory obligations of the ward teacher are

fairly well performed, but the looking after of individuals is woefully neglected. If every teacher, as an appointed representative of the bishopric of his ward, were properly and fully to perform his duty, he would be aware of the activity or inactivity of every child, and of every youth in the Church, each teacher watching over the assigned families.

In more direct contact with individuals are the quorum officers and instructors. It is the duty of these officers and instructors to know the status of every youth from twelve years to twenty, and to take personal interest in each. I pause to let you comprehend the significance of this divine organization.

A third dominant force is the auxiliary associations, comprehending in their enrollment every child and youth from six years of age and upward.

Indifference manifest in the world generally towards church should tend only to spur men of the priesthood and teachers in the auxiliaries in the Church of Christ to more earnest and diligent activity.

THE SCHOOLS

If the reports be true, with reference to the indifference of the country as a whole toward Christian churches, we shall have to place next to the home, not the church, but the public school, as the most influential factor in lessening delinquency.

Present-day conditions emphasize the fact (and I believe it with all my heart) that the most paramount objective of the public school system from kindergarten to the university should be character building and the evolving of true, loyal citizens of the republic. The teaching of the three "R's," of the arts and the sciences, even the delving into research work, should be but a means to the development of true manhood and noble womanhood. Education for loyal citizenship! Ralph Waldo Emerson (sometimes referred to as the wisest American) truly said:

Character is higher than intellect; a great soul will be fit to live as well as to think.

A few years ago inquiry made into the school status of juvenile delinquents in one of our Utah school districts, revealed the fact that eighty-one percent of the offenses were found committed by five percent of school pupils. A committee appointed to deal with this situation made the following report:

1. Since the school offers one of the best resources in the state to prevent and treat delinquency, every effort should be made by both school and court to help the delinquent make a satisfactory school adjustment. In order to accomplish this result, cases which come to the court should be immediately referred to the school coordinator or attendance department of the school district in which the juvenile resides in order to determine whether or not the delinquent has a satisfactory school or work record. If he has not, the court and schools should not cease their efforts until the de-

linquent is either in school full time on a satisfactory program, or is employed and under proper supervision.

2. That immediately after the juvenile court has disposed of a case, the school coordinator should be notified of the disposition made.

3. That the industrial school notify the proper school authority when it releases a boy or girl to his or her own home.

THE COMMUNITY ATMOSPHERE

A fourth and final safeguard against delinquency of youth is the moral atmosphere of the town or community. This is determined by the ideals and actions of adults, and particularly of civic officers and those who are entrusted to enforce the law. The following from one of our leading columnists (Miss Dorothy Thompson) referring to the "pervasive example of the behavior of adult civilization," is pertinent:

As long as we publicize and condone violence; reward profiteering; intensify civil strife; glorify personalities with the sexual morals of rabbits; teach in our high schools and colleges a cheap relativism which denies personal responsibility and places all our sins upon the "economic system" or "infantile conditioning," so long will we have juvenile criminals. Our children are reflections of ourselves, or of the things in our communal life that we tolerate. England, now, is making special films to be shown in special theatres for teen-agers—films which are partly educational and partly pure entertainment, made by first rate artists, and frankly designed to magnify and make attractive virtue.

The writer then quotes Thomas Jefferson who "did not believe that you can get a good society except through good, honest, well-mannered, considerate, law-abiding, clean-living citizens. He thought, in fact, that if education concentrated in the first line on creating these, society and the state would take care of themselves."

Yes, we are living in perilous times, but let us hope that they may be to the present generation as the fiery furnace that consumes the dross but purifies the gold.

A clean man is a national asset. A pure woman is the incarnation of true national glory. A citizen who loves justice and hates evil is better than a battleship. The strength of any community consists of and exists in the men who are pure, clean, upright and straightforward, ready for the right and sensitive to every approach of evil. Let such ideals be the standard of citizenship.

They are fundamentals in the Church of Jesus Christ.

God bless the workers in the priesthood and auxiliary organizations that they may search out the young, be constant in season and out of season, guarding well those boys and girls who are not bad but who lack proper guarding. Victor Hugo was not far from the truth when he said:

There are no bad boys, and there are no bad men, there are only bad cultivators.

God give us power to be good cultivators of youth, I pray in the name of Jesus Christ. Amen.