

THE LATTER DAY SAINT PRESS, 1830-1930

By Harrison R. Merrill

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LATTER DAY SAINT PUBLICATIONS, 1830-1930

(Chronologically Arranged)

	<u>Page</u>
THE EVENING AND MORNING STAR, Independence, Mo.	4
L. D. S. MESSENGER AND ADVOCATE, 1834, Kirtland, Ohio	6
THE ELDER'S JOURNAL, Kirtland, Ohio	9
TIMES AND SEASONS, 1839, Commerce, (Nauvoo) Ill.	10
THE MILLENNIAL STAR, 1840, Manchester and Liverpool, England	11
THE GOSPEL REFLECTOR, 1841, Philadelphia	13
THE WASP, 1842, Nauvoo, Ill.	14
THE NAUVOO NEIGHBOR, 1843, Nauvoo, Ill.	14
THE PROPHET, New York City, 1844	16
THE NEW YORK MESSENGER, 1845, New York City	17
THE CALIFORNIA STAR, 1846, Yerba Buena, (San Francisco), California	17
PROPHWYD y JUBILI new SEREN y SAINT (Welsh), 1846, Myrthyr, Tydfil, Wales	2
UDGORN SEION NEW SEREN u SAINT (Welsh), 1849, Myrthyr	2
THE FRONTIER GUARDIAN, 1849, Kanesville (Council Bluffs)	18
THE DESERET NEWS, 1850, Salt Lake City, Utah	47
SKANDINAVIENS STJERNE (Danish), 1851, Copenhagen, Denmark	2
ZION'S PANIER, (German) 1851, Hamburg, Germany.	2
ETOILE DU DESERET, (French) 1851, Paris, France	2
ZION'S WATCHMAN, 1853, Sydney, New South Wales	2
LE REFLECTEUR, (French) 1853, Geneva, Switzerland	2
THE SEER, 1853, Washington, D. C	18
JOURNAL OF DISCOURSES, 1853, Liverpool, England	2
L. D. S. MILLENNIAL STAR AND MONTHLY VISITOR, 1854, Madras, India	2

ST. LOUIS LUMINARY, 1854, St. Louis, Mo.	22
THE MORNON, 1855, New York City	23
THE WESTERN STANDARD, 1856, San Francisco, California	23
DER DARSTELLER (German), 1856, Geneva, Switzerland	2
DIE REFORM (German), 1862, Geneva Switzerland	2
JUVENILE INSTRUCTOR, 1866, Salt Lake City, Utah	32
DER STERN (German), 1869, Zurich, Switzerland	2
THE WOMAN'S EXPONENT, 1872, Salt Lake City, Utah	35
UTAH POSTEN (Danish and Norwegian), 187 2 ³ , Salt Lake City, Utah	-
BIKUBEN (Danish and Norwegian), 1876, Salt Lake City, Utah	
NORDSTJERNAN, 1877, Goteborg, Sweden	2
THE CONTRIBUTOR, 1879, Salt Lake City, Utah	36
THE UNGDOMMENS RAADGIVER (Danish and Norwegian), 1880, Copenhagen, Denmark	2
MORGENSTJERNEN (Danish and Norwegian), 1882, Salt Lake City, Utah	
CHURCH AND FARM, 1885, Salt Lake City, Utah	
SVENSKA HÄROLDEN, 1886, Salt Lake City, Utah	
HISTORICAL RECORD, 1886, Salt Lake City, Utah	38
YOUNG WOMAN'S JOURNAL, 1889, Salt Lake City, Utah	39
TRUTH'S REFLEX, 1889, St. Johns, Kansas	25
DER BEOBACHTER (German), 1890, Salt Lake City, Utah	2
DE STER (Dutch), 1896, Rotterdam, Holland	2
IMPROVEMENT ERA, 1897, Salt Lake City, Utah	41
SOUTHERN STAR, 1898, Chatanooga, Tennessee	29
UTAH POSTEN (Swedish), 1900, Salt Lake City, Utah	
CHILDREN'S FRIEND, 1902, Salt Lake City, Utah	44
THE ELDERS' JOURNAL, 1903, Atlanta, Georgia	26

THE MESSENGER, 1907, Auckland, New Zealand	2
LIAHONA, 1907, Independence, Mo.	26
KA ELELE OIAIO, 1909, Honolulu, Hawaii	2
THE UTAH GENEALOGICAL AND HISTORICAL MAGAZINE, 1910. Salt Lake City, Utah	45
RELIEF SOCIETY MAGAZINE, 1914, Salt Lake City, Utah	35

INTRODUCTION

The first part of the book is devoted to a general survey of the history of the subject. It begins with a brief account of the early attempts to explain the phenomena of life, and then proceeds to a more detailed consideration of the various theories which have been advanced from time to time. The author's object is to show that the true explanation of life lies in the laws of physics and chemistry, and that the phenomena of life are nothing more than the result of the action of these laws on matter.

I

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INTRODUCTION

During the one hundred years that have elapsed since the Church of Jesus Christ of Latter Day Saints was organized in Fayette, Seneca County, New York, on April 6, 1830, more than fifty newspapers and magazines at various times have been fostered by the organization. Many of these periodicals have had a mushroom growth. They have sprung up, blossomed for a season and then have died away. Only a few have continued throughout the years.

The oldest of those that have continued, from the point of view of uninterrupted publication, is "THE MILLE^NNIAL STAR", which made its initial appearance ninety years ago (1840) in Manchester, England. Later its headquarters were moved to Liverpool.

Parley P. Pratt, a convert to the church then on a mission in England, was the first editor of THE MILLE^NNIAL STAR. Imbued with the enthusiasm of his recent conversion, he began his first editorial or prospectus as follows:

"The long night of darkness is far spent -- the truth in its primitive simplicity and purity, like the day star of the horizon, lights up the dawn of that effulgent morn when the knowledge of God will cover the earth as the waters cover the sea."

"THE MILLE^NNIAL STAR will stand aloof from the common political and commercial news of the day. Its columns will be devoted to the spreading of the fulness of the gospel -- the restoration of the ancient principles of Christianity -- the gathering of Israel -- the rolling forth of the Kingdom of God among the nations -- the signs of the times -- the fulfillment of prophecy -- recording of the judgments of God as they befell the nations, whether signs in the heavens or in the earth, blood, fire, fire, or vapor of smoke -- in short, whatever is shown forth indicative of the coming of the 'Son of Man', and the ushering in of his universal reign on earth."

II

A few other Church newspapers and magazines have also had a long and continuous publication. Among these might be named: THE DESERET NEWS, established in 1850; THE ELDER'S JOURNAL, later THE LIAHONA, THE JUVENILE INSTRUCTOR, THE IMPROVEMENT ERA, and THE RELIEF SOCIETY MAGAZINE. Nearly all of the rest of the more than fifty publications have long since been discontinued. The latest one to go was THE YOUNG WOMAN'S JOURNAL, which was combined with THE IMPROVEMENT ERA in November, 1929.

The question that probably comes to the mind of the person who does not know the doctrine and the history of the Church is, why so many publications? The answer, in reality, is easily found.

As has been previously stated, the Church of Jesus Christ of Latter Day Saints was organized April 6, 1830, by Joseph Smith, then a young man under thirty years of age, who declared that the organization came as a result of heavenly manifestations which he had been receiving over a period of about ten years.

In these manifestations he declared he had been told that the true Church of Christ was not upon the earth; that it had been removed on account of the wholesale apostacy of the people; and that the authority to minister in the ordinances of the gospel was no longer with man. He was given a book to translate, called THE BOOK OF MORMON. This tremendous task was completed in the spring of 1829. He was then instructed by heavenly beings to organize the Church and did so having it incorporated under the laws of New York State.

He was further informed, he declared, that the Lord had set His hand for the last time to gather His people Israel, and that His servant Joseph Smith and his helpers in the Church were to become

III

missionaries declaring the glad tidings of great joy to all nations after which the end would come.

Latter Day Saints are firm believers in the near approach of the Millenium and the so-called end of the world. Some of the early preachers believed that many would not "taste death" before the arrival of Jesus Christ in the clouds of heaven. They quoted prophecies of warning from both the Old Testament and the New Testament and delighted in making them apply specifically to "the signs of the times," as Elder Pratt and others, called "wars and rumors of wars" and other catastrophies that seemed to resemble the ones predicted by the prophets of old.

With these beliefs firmly fixed in their minds, the Saints viewed themselves as witnesses against the world, and believed that if they did not expend every effort in an attempt to warn their contemporaries that "their skirts would not be clean in the day of judgment." Thus it is seen that the purpose of preaching and teaching the restored gospel was two fold: to convert the inhabitants of the world that they might be persuaded to turn from their evil ways and accept Christ; and to warn the world of impending judgments, telling them of the near approach of the end. Some of the mathematicians of the Church, reading the scriptures very literally, figured out almost exactly when the Savior was likely to appear. At His coming the world was to be baptized in fire and the wicked were to burn as stubble.

It is seen then that one of the prime reasons for the establishment of so many newspapers and magazines was that they might serve as vehicles for carrying the doctrines of the Church to possible converts

IV

and warnings to those who "preferred darkness rather than light."

The hectic early history of the Church is explanation enough for the transitory nature of many of the early publications that sprung up almost in a day and perished as quickly.

As soon as Joseph Smith, the first prophet and founder of the Church, announced that he had beheld visions and that God had informed him that ALL the Churches then in existence on the earth were wrong, "drawing near Him with their lips but removing their hearts far from Him," persecutions began. Americans were more religious in those days, and consequently, less tolerant than they are now. Liberal views of religion and the plan of salvation had not then, to a very great extent, crept into the creeds. It was natural, therefore, that this bitter persecution should, almost without exception, originate among the ministers.

It was not long before the Latter Day Saints found it desirable if not necessary to remove from New York state. Naturally they turned their faces toward the great open spaces of the West where people were fewer.

Since the state of Missouri had been declared by Joseph Smith to be the location of ancient Eden and the spot which would become the center of Zion, the Saints began gathering at Independence, Jackson County, after a brief sojourn in Kirtland, Ohio.

It was at Independence in 1832 that the first publication of the Church was founded. This was called THE EVENING AND ^{THE}MORNING STAR.

That name, of course, had a deep significance for the believers, and was thought by them to carry a warning to the unbelievers.

It was intended to suggest that the long night of apostasy was drawing to a close and that the morning of the Millennium was about to burst upon the world.

But the Church was not yet at peace. People lived in Missouri, also; people not more tolerant than the New Yorkers from whom they had fled, and even less restrained in their outward actions. These "Gentiles" soon began a new persecution. As a consequence bitter conflict arose.

As the result of these troubles with the outside factions THE EVENING AND MORNING STAR was discontinued or was moved to Kirtland, Ohio, where it took a new name --THE LATTER-DAY SAINTS MESSENGER AND ADVOCATE. This new title was no doubt given it as a result of the experiences through which the Saints had passed. It was to be a MESSENGER, but in addition it was also to be an ADVOCATE, or defender of the Church. Bitter accusations from the enemies of the organizations and of the Prophet had forced the Saints to take the defensive.

While the Church rested at Kirtland a number of the larger Church works were published and distributed.

From Kirtland, Ohio, the Saints moved back to Missouri and thence, a little later, to Nauvoo, Illinois, where they hoped they had found a permanent home. At that city THE WASP and THE NAUVOO NEIGHBOR were established.

Other transitory papers had been published by the Church in other parts of the United States to serve as "messengers of truth and defenders of the Saints," but those published at headquarters were always the most important.

Since all of these papers will be discussed in an ensuing chapter, they will be left without further comment here. They have been

mentioned merely to indicate that in the movements of the main body of the Church from one place to another in the East is to be found the chief reason for the establishment of so many periodicals, and also the reason for their early discontinuance. They were established, served the people while they rested for a few hectic months never at peace, and then passed away as the Saints moved on to another haven.

The last important movement of the main body of the Church began in 1846 when, driven from their comfortable homes in Nauvoo, called by themselves and even by strangers "The City Beautiful," they set their faces this time toward the far distant West with the intention of placing hundreds of miles between themselves and their ruthless enemies.

The first body of immigrants arrived in Great Salt Lake Valley July 24, 1847. Three years later THE DESERET NEWS was established. This newspaper is still issued daily except Sunday and is maintaining an important place among the dailies of the West. Other magazines and periodicals followed as the need arose, some of which are still in existence.

II

PUBLICATIONS OUTSIDE OF UTAH

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"Go ye into all the world and preach the gospel to every creature," said Jesus to His apostles; "He that believeth and is baptized shall be saved, and he that believeth not shall be damned."

The early leaders of the newly established Church of Jesus Christ of Latter Day Saints took that admonition literally, and immediately called their newly converted and newly baptized men to the important work of doing missionary service. As an aid to this proselyting endeavor, fifteen printed messengers in the form of newspapers and magazines had been put in the field within the first twenty years of the Church's existence. Of these all but three were in the United States. One of the others was issued in England and the other two were published in Wales where there were many additions to the Church through conversion.

Periodicals Established Outside of the United States

During the past one hundred years, eighteen newspapers and magazines have been printed and published in eleven different countries outside of the United States. These publications without exception were missionary periodicals, all concerning themselves with doctrinal discussions interspersed with messages from and to the elders in various parts of the field, together with communications and articles written by converts who were known as Saints -- Latter Day Saints -- as contrasted with Former Day Saints.

South America and Africa are the only two continents that have not had their Latter Day Saint publications. North America, Europe, Asia, and Australia have all had their Mormon journals although North America and Europe are the only two continents upon which such periodicals are now in existence.

THE MILLENNIAL STAR, issued in Manchester, England, by Parley P. Pratt in 1840, was the first of the periodicals to be established outside of the United States. It was later moved to Liverpool where it is still appearing regularly. It was followed in 1846 by the PROPHWYD y JUBILI new SEREN y SAINT, published at Myrthyr Tydfil, Wales; and in 1849 by UDGORN SEION new SEREN u SAINT, at Myrthyr, Wales; the SCANDINAVIENS STJERN, in 1851 at Copenhagen, Denmark; SION'S PANIER, in 1851, at Hamburg, Germany; ETOILE DU DESERET, in 1851, at Paris, France; SION'S WATCHMAN, in 1853, at Sydney, New South Wales, Australia; and in the same year by LE REFLECTEUR, in 1853, at Geneva, Switzerland; JOURNAL OF DISCOURSES, in 1853, at Liverpool, England; L. D. S. MILLENNIAL STAR AND MONTHLY VISITOR, in 1854, at Madras, India; DER DARSTELLAR, in 1856, at Geneva, Switzerland; DIE REFORM, in 1862, at Geneva, Switzerland; NORDSTJERNAN, in 1877, at Goteberg, Sweden; THE UNGDOMMENS RAAD - GIVER (Danish and Norwegian), in 1880, at Copenhagen, Denmark; DE STER (Dutch), in 1896, at Rotterdam, Holland; THE MESSENGER, in 1907, at Auckland, New Zealand; and Ka ELELE OIAIO, in 1910, at Honolulu, Hawaii.

Since all of these magazines were established for the same purpose--that of assisting the missionaries in proselyting, of giving the saints and themselves an organ for expression, and of affording a medium through which the presidents of the missions might communicate with elders

and saints alike, a brief consideration of THE MILLENNIAL STAR, the first and most important of the group, will probably be sufficient to furnish an understanding of all of them.

"The columns of THE STAR," said Elder Parley P. Pratt in the first issue of the periodical, "will be devoted to the spreading of the fulness of the gospel--the restoration of the ancient principles of Christianity--the gathering of Israel--the rolling forth of the kingdom of old among the nations--the signs of the times--the fulfillment of prophecy--recording the judgments of God as they befell the nations, whether signs in the heaven or in the earth, blood, fire, or vapor of smoke--in short whatever is shown forth indicative of the coming of the 'Son of Man,' and the ushering in of his universal reign on earth."

For ninety years THE STAR has adhered to that policy. Its pages were filled entirely with doctrinal discussions written by various elders and leaders of the Church and with brief items of news such as arrival and departure of missionaries, baptisms, deaths, etc.

This periodical, as were so many of those issued in the early days of the Church, was about 9 x 12 in size and contained from eight to thirty-two pages. It ran no advertisements, in the commercial sense, as it was entirely supported by subscriptions and from the general coffers of the Church. Its editors were changed frequently as one elder followed another into the mission field. Usually it was issued under the direct supervision of the president of the European mission who was generally, if not always, a member of the quorum of the Twelve Apostles. These Apostles stood next to the First Presidency and were and are still sustained by the body of the Church as "prophets, seers, and revelators to the Church." The First Presidency assumed full responsibility for the utterances of THE MILLENNIAL STAR, as they did and do for all utterances of all of the publications supported by the Church.

These missionary publications, as was natural, copied freely

and copiously from each other. Often the same article or the same reprint appeared in several of the periodicals at the same time. X

PUBLICATIONS IN THE UNITED STATES

Turning now to the publications issued by the Church outside of Utah but within the United States, we find that they are in many respects similar to the missionary publications issued in other countries. In fact, these "home" journals were the parent publications and furnished the pattern as well as much of the subject matter for those in other countries.

THE EVENING AND MORNING STAR

The first of the journals to be established by the Church of Jesus Christ of Latter Day Saints was issued at Independence, Missouri, the proclaimed center of the center stake of Zion, in 18~~72~~³³, three years after the organization of the Church in New York State. It was christened THE EVENING AND MORNING STAR. The first number appeared in June with W. W. Phelps as editor. It was about 6 $\frac{1}{2}$ x 9 inches in size, and ran two columns to the page, printed in small type, probably six point or agate. ✓

The existence of THE EVENING AND MORNING STAR was brief, as the Saints were soon forced to move back to Kirtland, Ohio, where all of the numbers of the new magazines or newspaper were reprinted for binding purposes, according to the editor of the newly established THE MESSENGER AND ADVOCATE, who had the work in charge. The name of the Independence paper was not continued in Kirtland for the reason

that the leaders of the Church expected some day to resume the publication of THE EVENING AND MORNING STAR in Missouri.

W. W. Phelps published the following editorial in one of the numbers of THE STAR.

"A forerunner of the night of the end, the Star will borrow its light from sacred sources, and be devoted to the revelations of God as shown to His servants by the Holy Ghost, at sundry times since the creation of man, but more especially in these last days, for the restoration of the House of Israel. We rejoice much because God has been so mindful of his promise, as again to send into the world the Holy Ghost, whereby we are enabled to know the right way to holiness, and, furthermore, to prove all doctrines, whether they be of God or of man; for there can be but one, as Christ and the Father are one."

The editor then refers to the gathering of Israel, after which he continues:

"THE EVENING AND MORNING STAR, besides the secret of the Lord, which is now with them that fear him, and the everlasting gospel which must go to all nations, before the Holy One shall stand upon the Mount of Olivet, and upon the mighty ocean, even the great deep, and upon the islands of the sea, and upon the land of zion, to destroy the wicked with the brightness of His coming--will also contain whatever truth or information that can benefit the saints of God temporally as well as spiritually, in these last days, whether in prose or poetry, without interfering with politics, broils, or the gainsayings of the world. While some may say this paper is opposed to all combinations under whatever plausible character, others will know, that it is for an eternal union whose maker and spirit is God: thus all must be as they are, in so much as they that plow iniquity, and sow wickedness, reap the same--but wisdom is satisfied of her children.

"From this press also may be expected as soon as wisdom directs, many sacred records, which have slept for ages."

This extract from the editorial written by Mr. Phelps is given because it expresses the attitude of the leaders of the Church at that time.

The articles in the first number of THE EVENING AND MORNING STAR are: "The Articles and Covenants of the Church of Christ;"

"Extract of Prophecy Given March 7, 1831;" an editorial to man signed by W. W. Phelps; "To the Church of Christ Abroad in the Earth;" "Common Schools"; "The Book of Mormon"; "To Agents and the Public"; "Selections"; "Foreign News"; "News" (both very brief); "Other Items"; "Worldly Matters"; "Hymns."

THE MESSENGER AND ADVOCATE

THE EVENING AND MORNING STAR was followed by THE L. D. S. MESSENGER AND ADVOCATE, which republished a considerable portion of all of the material that had appeared in the earlier journal. This periodical was issued from offices in Kirtland, Ohio, and had as its editor Oliver Cowdry, one of the most prominent and influential men connected with the early history of the Church.

Since in his prospectus which appeared in his first number Editor Cowdry set forth both clearly and rather extendedly the reason for the existence of THE MESSENGER AND ADVOCATE, and indeed, for all of the Latter Day Saint publications, that prospectus has been quoted here almost in full:

"As this number commences THE LATTER DAY SAINTS' MESSENGER AND ADVOCATE it is necessary for us to make a few remarks, and also inform our friends of the course which will be pursued in its editorial department.

"The closing volume of THE STAR (reference is made here to THE EVENING AND MORNING STAR) or the last ten numbers were published at this place; and for the matter which they contain, or at least the Editorial, we are responsible. If the principles are pure, the man who embraces them may be guided in the way of righteousness, but if not, and we have not warned our fellow men of the things of the Kingdom of God, or have cried peace and safety, when destruction was near, then at the great day of retribution, before an impartial judge, we must answer for the blood of souls! Of these things no man is more sensible than ourselves. But the reflection is otherwise.

"To be sure our opponents have cried an alarm, and have used every exertion to hinder the spread of truth; but truth has continued its steady course, and the work of the Lord has rolled on; and where darkness once held unbounded sway, and corruption prevailed undisturbed, the fruit of righteousness has sprung up and the children of men been made to rejoice with a joy unspeakable.

"That this may continue to be the case we shall continue our exertions.

"We are sure that the work has just commenced. Four years have been insufficient to warn all nations: this in an ancient day was the work of many years, and though the word has been preached to thousands, and many obeyed, yet many millions are yet in ignorance; yea, many in darkness.

"The only marvel is that God should have mercy on a corrupt generation, and condescend to bring light and truth to light for their salvation. It is no marvel that men should reject it; this was always the case, because their deeds were evil... ..

"Men labor with different objects, with a view to accomplishing different purposes--some, ambition, some pride, some money, and some fame--but the few to save men. Only the few, then, have we had cause to expect, would show themselves friendly to the truth: only the few labor for that reward which is to be bought at the revelation of Jesus Christ, and of course, from them only could we expect continuance in the arduous undertaking to instruct men in those things which are to concern them hereafter!

"That our principles may be fully known we here state them briefly:

"We believe in God and in His Son Jesus Christ. We believe that from the beginning God revealed Himself to man; and that whenever He has had a people on the earth, He always has revealed Himself to them by the Holy Ghost, the ministering of angels, or His own voice. We do not believe that He ever had a church on earth without revealing Himself to that church: consequently there were apostles, prophets, evangelists, pastors and teachers in the same. We believe that God is the same in all ages; and that it requires the same holiness, purity, and religion, to save a man now, as it did anciently; and that as HE is no respecter of persons, always has, and always will reveal himself to men when they call upon him.

"We believe that God has revealed himself to men in this age, and commanded to raise up a church preparatory to his second advent, when he will come in the clouds of heavens with power and great glory.

"We believe that the popular religious theories of the day are incorrect, that they are without parallel in the revelation of God, as sanctioned by Him; and that however faithfully they may be adhered to, or however zealously and warmly they may be defended, they will never stand the strict scrutiny of the word of life.

"We believe that all men are born free and equal; that no man, combination of men, or government of men, have power or authority to compel or force others to embrace any system of religion, or religious creed, or to use force or violence to prevent others from enjoying their own opinions, or practicing the same so long as they do not molest or disturb others in theirs, in a manner to deprive them of their privileges as free citizens--or of worshiping God as they choose, and that any attempt to the contrary is an assumption unwarrantable in the revelations of heaven and strikes at the root of civil liberty, and is a subversion of all equitable principles between man and man.

"We believe that God has sent his hand the second time to recover His people, Israel: and that the time is near when He will bring them from the four winds, with songs of everlasting joy, and reinstate them upon their own lands which he gave their fathers by covenant.

"And further, we believe in embracing good wherever it may be found; of proving all things and holding fast that which is righteous.

"This, in short, is our belief and we stand ready to defend it upon its own foundation whenever it is assailed by men of culture and respectability--And while we act upon these broad principles, we trust in God that we shall not be confounded!

"Neither shall we wait for opposition, but with a firm reliance upon the justice of such a course, and the propriety of disseminating a knowledge of the same, we shall endeavor to persuade men to turn from error and vain speculation; investigate the plan which heaven has devised for our salvation; prepare for the year of recompense, and the day of vengeance which are near and thereby be ready to meet the bridegroom!" "Oliver Cowdry."

THE L. D. S. MESSENGER AND ADVOCATE was scarcely a newspaper at all, as it followed closely the policy set forth in the prospectus

which has just been quoted. Nearly all of its material was doctrinal.

THE ELDER'S JOURNAL

In 1837 another periodical known as THE ELDER'S JOURNAL was established at Kirtland, Ohio, with Joseph Smith, president and founder of the Church, as active editor.

This paper, if one is to judge by the editorial note in the first number, was to serve "the news before it got cold," as the editor remarks. It was, however, little different from the L. D. S. MESSENGER AND ADVOCATE which it succeeded. Doctrinal discussions continued to occupy practically all of the space. These often took the form of letters.

An extract from Joseph Smith's first editorial in the journal follows:

"We are in the hopes that our patrons from seeing the Journal, close at the heels of THE MESSENGER AND ADVOCATE, will take courage and forward us the ready; for they may be assured if there is no lack on their part, that the Journal shall at all times be forth coming in its season without delay, and by so doing our readers can get the news before it gets cold.

"When our patrons are aware of the fact, that on the old subscription, out of about 1500 subscribers, there is now between 800 and 1000 dollars behind, they will not blame our predecessor for being in the drag,--a word to the wise is sufficient."

This particular number contained eight letters, two editorials, minutes of a conference, notice of the opening of a public house--seemingly a hotel--hymnal, the announcement of two marriages, a note of a drowning, one death, two advertisements of the paper.

Thomas B. Marsh was listed as proprietor. Subscription was \$1.00 a year, and those handing in ten new subscriptions could have the paper free.

That the Saints at that time were doing considerable shifting about is indicated by the fact that Number 4, Volume 1, of the ELDER'S JOURNAL was published in Far West, Missouri, August, 1838. That these shiftings were made as a result of mob violence is indicated by an editor's note in the magazine which, referring to the oration made July 4, 1838, by Sidney Rigdon, one of the leaders, said that "it (his speech) contained an outline of the sufferings of the Saints and their fixed determination to resist further mobbings."

That the paper depended largely, if not entirely, upon subscriptions for its support is indicated by a note from the editor which read: "On you (speaking to the elders of the Church) all depends. It is your paper; the vehicle through which you have the privilege of sending your testimony where you cannot go yourself."

THE TIMES AND SEASONS

THE TIMES AND SEASONS, a newspaper similar in form to THE MESSENGER AND ADVOCATE and other early publications of the Church, was established November, 1839, in Nauvoo, Illinois, the "City Beautiful," to which the Saints had removed after their expulsion from Missouri, that same year. Don Carles Smith, a younger brother of the Prophet Joseph Smith, and Ebenezer Robinson were the movers in the project, Don Carles having learned the printer's trade in the office of Oliver Cowdry at Kirtland, Ohio.

Robert B. Thompson became associated in the enterprise with the two men and was co-editor with Ebenezer Robinson at the time of Mr. Smith's death August 7, 1841, but only survived Don Carles by three weeks. These two men died at an early age, the former at twenty-six, the latter at thirty.

THE TIMES AND SEASONS, despite the passing of these two important men, continued until some time in 1846 when the Saints were again forced to leave their homes and seek a new habitation. During that period between 1841 and 1846 Joseph Smith, the first prophet and president, John Taylor, who later became president of the Church, as well as W. W. Phelps and W. Richards, were all listed as editors.

The prospectus of Volume III, dated November 15, 1841, indicates that the editor of THE TIMES AND SEASONS had the same idea in mind in publishing a paper that was held by the editors of the earlier publications.

A part of this prospectus, because it throws further light upon the purposes of the editors of the early Church publications, is here given.

"The vast spread of truth -- the multitude of inquiries made by thousands of people to know the principles of the faith and the doctrines of the Church of Jesus Christ of Latter Day Saints, -- the great demand for our books and papers, in every part of the land -- also the great exertions being made by the adversary of all righteousness, to destroy the work of God, which he has commenced in these last days, and bring his people into bondage -- all, all conspire to make it doubly binding on the Saints to publish to the world, a periodical, through the medium of which, they are communicated unto all men, the principles of life and salvation -- declare glad tidings of great joy to the honest in heart, so that the meek shall increase their joy in the Lord, and the poor among men, rejoice in the Holy one of Israel.

"Feeling an ardent desire for the welfare of Zion, and the prosperity of the cause of God, the under-signed cheerfully proposes to continue the publication of The Times and Seasons, upon the principle of the past volume. It will mostly be made up of original matter, containing essays and discourses upon the principles of the gospel, priesthood, baptism for the dead, resurrection, millenium, and eternal judgment -- reports and letters from the traveling elders abroad, showing the progress of the work in different countries, lands and nations,--also, give information concerning the church in this place from time to time, as the occasion may require, or instruction, that may be had in the church here.

"The interest in the 3rd volume will be greatly enhanced, from the fact of our being in almost constant receipt of communications from our foreign missionaries; especially from Elder O. Hyde, missionary to Palestine. His letters will be perused with pleasure, as they contain much information concerning the movements of the Jews, their belief, etc., which is a matter of deep interest to all classes of the community.

"We shall endeavor to lay aside all sectarian or party feelings and seek to avoid all contentions and strifes; not wishing to wound the feelings of any, but rather bind up the broken hearted, strengthen the hands that hang down, confirm the feeble knees, and lift up the bowed down -- at the same time not afraid to speak of the terrors of a broken down law, to the transgressor; for the way of the transgressor is hard, and the wages of sin is death."

A note following this editorial said:

"Terms:- The Times and Seasons will be published on the 1st and 15th of every month at \$2.00E. Robinson."

THE TIMES AND SEASONS contained chiefly articles dealing with the beliefs of the Latter Day Saints, communications from the elders, bits of verse and other communications thought by the editor to be of interest to the Church in general. Articles were occasionally directed to specific persons or communities. Volume III, for instance, begins with an article -- "An Address to the Citizens of Salem (Mass.) and Vicinity." It is signed by Eliza R. Snow, one of the early poetesses and prophetesses of the Church, and B. Winchester, a publisher.

The issue of November 15, 1841, begins with "A Letter to the Queen of England Touching the Signs of the Times and the Political Destiny of the World," by Parley P. Pratt. This dissertation liberally sprinkled with scriptural quotations, occupied five pages.

These articles are samples of others that were run in the periodical during the six years of its existence.

Such a journal, naturally, had a limited circulation and that almost entirely among the members of the organization.

The editors in most cases were merely printers with little technical skill in turning an apt phrase and without any experience or facilities for knowing and finding what would be best to print. They were honest, but more or less crude workers possessed of what they believed to be a great message and with no thought of doing anything other than presenting that message in a straightforward, forceful manner.

THE GOSPEL REFLECTOR

The next venture in publication was THE GOSPEL REFLECTOR, published semi-monthly by B. Winchester, a pastor of the branch of the Church of Jesus Christ of Latter Day Saints in Philadelphia "on excellent quality paper each number containing 24 royal octavo pages."

The first number of this journal issued January 1, 1841, contained a long prospectus with a statement of some of the principles subscribed to by the Church, an article dealing with "The Present Condition of the Religious World Represented by the Similtude of a Dream;" a short article entitled, "Marks of Dishonesty," a discussion of an anti-Mormon article published elsewhere; and an article entitled, "Present Age of the World," giving dates since Adam.

The contents of the magazine were entirely religious in character. Its life was short and its circulation limited.

THE WASP

By 1840 the body of the Church of Jesus Christ of Latter Day Saints had made three migrations -- from New York to Kirtland, Ohio, -- to Clay and Jackson Counties, Missouri, -- to Nauvoo, Illinois. With a determination born of a burning faith in the reality of the restoration of the Gospel with its primitive authority, and a feeling of responsibility to God to warn their neighbors, at each resting place they established organs of publicity.

Following their expulsion from Missouri, as soon as they had rested for a period in their new city, Nauvoo, the Beautiful, on the shores of the Mississippi River, in Illinois, and had sheltered themselves and families, they issued a new journal. They named it THE WASP.

This new journal edited by William Smith was a small four column newspaper not much different from the other publications that had been and were being issued by the Church at Independence and at Kirtland. THE WASP had a brief existence, being succeeded by a more friendly sounding paper -- THE NAUVOO NEIGHBOR.

THE NAUVOO NEIGHBOR

THE NAUVOO NEIGHBOR, a six column paper edited by John Taylor, and published under the direction of the Church by Taylor and Woodruff, and later by John Taylor alone, was the most pretentious journal yet issued by the Church. It, however, was similar to its predecessors in that it made no special effort to gather or print the news. It contented itself with reprinting a great deal of material. Its front page carried no display type and was usually given over to reprints and articles by leaders of the Church.

It began its existence in 1843 and continued publication until the Saints were forced once more to leave their homes. This occurred in 1846.

A prospectus published in the issue of Wednesday, June 19, 1843, of THE NAUVOO NEIGHBOR will give a good idea of the policies the editor had in mind:

"The Nauvoo Neighbor will be devoted to Literature, Agriculture, the general news of the day; and above all, it will advocate the principles of Gen. Joseph Smith and Sidney Rigdon, Esq., and shall pursue such a course as shall be best calculated to secure his election to the Presidency. Every lover of freedom, virtue and innocence, cannot better promote the laudable objects of patriotic emulation, than by swelling the tide of intelligence, from whence correct information ennobling principles and political TRUTH can flow to the world of mankind. Every individual desirous of securing the election of Gen. Smith, should use every effort in his power to secure as great a number of subscribers to the Neighbor as possible. We wish to send it into every district, city, village and hamlet throughout the length and breadth of the Union, and we look with confidence to our friends abroad to assist us by forwarding the names of all subscribers they possibly can procure. We have a great and mighty object before us; and union, energy and untiring industry of all, will effect its glorious consummation.

"Terms -- 6 copies, one address.....	\$10
9 do do	15
32 do do	50
66 do do	100

"Names of subscribers must invariably be accompanied with good current money.

"Letters addressed to the editor must be post paid to insure attention.

"John Taylor."

THE PROPHE

It was probably the candidacy of the Prophet Joseph Smith for the presidency of the United States as much as proselyting zeal that prompted the establishment in 1844 in New York City of a newspaper known as THE PROPHE. This was a five column newspaper having as its editor G. T. Leach, and as printer, E. J. Blevin, at 7 Spruce Street. The masthead announced that it was established "by the Board of Control of the Society for the diffusion of Truth, of the City of New York." It had as its slogan, "We Contend for the Truth."

Besides advocating Gen. Joseph Smith for president of the United States, "a western man with American principles," it devoted its space to agriculture, commerce, manufacturing, "as well as to domestic and foreign news of the day." The issue of June 8, 1844, contained a long article by Gen. Smith entitled: "On the Powers and Policy of the Government of the United States."

G. T. Leach was succeeded as editor of the paper in June, 1844, by William Smith, former editor of THE WASP, and a member of the Quorum of the Twelve Apostles.

Gen. Smith's candidacy for the presidency was cut short by his murder on June 24, 1844, in a jail at Carthage, Illinois. THE PROPHE in its issue of July 20 announced his death --nearly a month after it occurred -- indicating the slowness with which news travelled. The paper, following a well established newspaper custom, was put in mourning rulers.

THE NEW YORK MESSENGER

THE PROPHET was succeeded in 1845 by THE NEW YORK MESSENGER, which was dated Boston and Philadelphia as well as New York City, for the reason that it was also circulated in those two cities.

Parley P. Pratt, former editor of THE MILLENNIAL STAR in England, and a poet and preacher of note in the Church, became the new editor with Samuel Brannan, the publisher. It was still printed at 7 Spruce Street though both the size and the slogan were changed. THE NEW YORK MESSENGER was three columns by about 13 inches and had as its slogan, "The Kingdom Has Come," one of Elder Pratt's favorite themes. The closing number was issued December 15, 1845.

THE CALIFORNIA STAR

The death of their Prophet and leader, Joseph Smith, in 1844, coupled with a rising wave of persecution, brought about a new change in the fortunes of the Saints. On February 4, 1846, they began their exodus from Nauvoo, Illinois, with Brigham Young as Prophet and leader. This time their faces were set once more to the setting sun, but their destination was to be the fastnesses of the Rocky Mountains.

This shift in the locale of the headquarters of the Church caused a corresponding shift in the sites of their printing and publishing establishments, but the publication of their doctrines was scarcely interrupted.

Now that the Rocky Mountains was their objective, many of the converts coming to join the body of the Church, in order to avoid the long, tedious, and dangerous trip across the continent on foot or in ox carts, sailed around Cape Horn and went to Salt Lake City from San Francisco.

Among those who circumnavigated Cape Horn was Samuel Brannan, who had served the church as the printer of THE NEW YORK MESSENGER, Mr. Brannan arrived in California even before the first of the Saints had reached Great Salt Lake Valley, and immediately set up a newspaper at what was then Yerba Bouna (San Francisco).

This journal was a weekly 10 x 13 inches in size and was given the name of THE CALIFORNIA STAR. The first number appeared in January, 1847, with E. P. Jones as editor. Volume II was enlarged to 12 x 18 inches. It was published entirely in the interests of the Church and the immigrants.

THE FRONTIER GUARDIAN

Meanwhile, back along the trail that the Mormons were making historic, between the Missouri River and the Great Salt Lake Valley, another publication was undertaken. This was THE FRONTIER GUARDIAN, a semi-monthly, four page newspaper 15½ x 21½ inches. Its first number appeared at the beginning of February, 1849, with Orson Hyde as editor. This journal was published in the interest of all the Saints who were in the colony at Kaneshville, Iowa, after their exodus from Nauvoo. Orson Hyde was an able man and succeeded in filling the periodical with interesting material. It had a brief existence.

THE SEER

Though the body of the Church had now removed to Salt Lake Valley, where the DESERET NEWS had been established in 1850, proselyting and preaching were still being carried on in the eastern states. Consequently, Orson Pratt, a member of the Quorum of the Twelve Apostles of the Church, a professor of the newly founded University of Deseret,

now the University of Utah, and one of the most highly educated men in the Church, was returned to Washington, D. C., to found and edit a paper. His journal was called THE SEER. The first number appeared in January, 1853.

In order to understand these publications fully, one must remember that the Church, believing strongly in the near approach of the Second Coming of Christ and the end of the world, was quite as much interested in warning people as converting them. The Saints believed, as holders of the new revelation, that they must become latter day Noahs, warning the ignorant, spiritually, of the disasters plainly predicted in the Bible which were to precede His advent.

Orson Pratt, therefore, went to Washington as ambassador of the Church to perform this labor in the heart of the nation. He was probably selected for the work on account of his education he had acquired and the fame he had attained as a mathematician and astronomer.

His prospectus printed in the first number of THE SEER follows:

"The Seer is a title assumed for this periodical in commemoration of Joseph Smith, the great seer of the last days, who as an instrument in the hands of the Lord, laid the foundations of the Kingdom of God, preparatory to the second coming of Messiah.

"The pages of the SEER will be mostly occupied with original matter, elucidating the doctrines of the Latter Day Saints as revealed in both ancient and modern prophecies....

"It is hoped that the President elect, the Honorable Members of Congress, the heads of the various departments of the national government, the high minded governors and legislative assemblies of the several States and Territories, the ministers of every religious denomination, and all the inhabitants of this great Republic will patronize this periodical, that through the medium of our own writings they may be more correctly and fully informed in regard to the peculiar doctrines, views, practices, and expectations of the Saints who now flourish in the Mountain territory, and who will

eventually flourish over the whole earth, and say to all nations, subscribe to the SEER, and we promise you a true and faithful description of all the principal features characterizing this great and last dispensation.

Orson Pratt, Dec. 21, 1852."

In order to establish his authority to act and speak for the Church, Elder Pratt printed a letter of authorization signed by Brigham Young, Heber C. Kimball, and Willard Richards, the presidency of the Church.

The enthusiastic spirit reflected in the above editorial indicates that Professor Pratt was eager to present the doctrines of the Church to the entire world. His eagerness was partly prompted by the fact that the Church, far removed from the frontiers of the western edge of the other people of the United States, were being grossly misrepresented by visitors to the valleys of the mountains and by those who knew nothing at all about the new sect.

That Editor Pratt was to be more courageous than wise in his experiment in publicity is indicated in his first issue, for though he had entered strange territory and was among strange people, he wrote:

"I have left my family and my home in the peaceful vales of the mountains; and after crossing the wild desert plains which intervene between the happy land of the Saints and the Gentile lands of strife and wickedness, I find myself within the field of my mission."

An examination of THE SEER indicates that its editor followed out its prospectus in so far as publishing original material was concerned. He immediately filled its pages with articles dealing with the fundamental beliefs of the Church. It was in no sense a newspaper or a popular magazine, as it contained few news notes, and those pertaining chiefly to the Church, and no popular articles of any description.

Such articles as "Pre-existence of Man," "Celestial Marriage," "Power and Eternity of the Priesthood," "Epistles of Orson Pratt to the Church Scattered Throughout the United States and the British Provinces," and other similar ones were printed. The first article, "The Pre-existence of Man," ran through nine of the twelve numbers of the first volume. Elder Pratt, well versed in scripture, treated the subject very fully.

THE SEER was reprinted in London, England, by S. W. Richards, and was distributed to the Saints and others who would receive it in that country.

Elder Pratt believed firmly that he was publishing material of unusual importance to the world. An editorial reads:

"Every family of the Saints should take the SEER, and those who have means should take one for each of their children, for they will be greatly sought after in years to come, when they cannot be obtained without the expense of reprinting."

Among Church people the prediction has been fulfilled. Many who now would like very much to have these volumes are unable to obtain them. Outside of the Church, however, there seems to have been little demand for them either at the time of their printing or since.

One of the closing editorials throws light upon the situation:

"After the sixth number of the present volume of the SEER the paper will be discontinued, as the present limited circulation is entirely inadequate to meet the necessary expenses. The publication thus far has been attended in this country with a loss of several hundred dollars. We will send to each of our subscribers enough of our church publications to make up the balance of the other half year's subscription. When we commenced the present volume we were in hopes there would have been sufficient interest manifested by the nation, to learn our doctrines from our own publications, instead of those of our enemies; but it seems that they prefer falsehood to truth; and when we would enlighten them and correct the misstatements concerning us, they choose to remain in ignorance and darkness. We expect to leave Washington about the first of May for Utah."

The June number contained the following note:

"We have forwarded to our subscribers in the States and Provinces other publications in connection with the 4th number of the present Volume, sufficient to compensate them for their future half year's subscription. This is the last number that will be issued in this country. The remaining six numbers will be issued in England. Those wishing to procure the bound volumes of 'Orson Pratt's Works', can obtain them through the mails."

The failure of this venture in the field of propaganda resulted from the fact that the editor of THE SEER had little idea of the methods of propaganda. He was too enamored of himself and his message to see that he could not force or demand attention -- that his only hope was to attract it.

His journal, THE SEER, did not serve very well either as an instrument of conversion or warning. Those who were not already of the faith were turned back at sight of the first article. Elder Pratt, no doubt, was a learned man for his time, but he lacked the power to understand the attitude of the people who, he hoped, would read his periodical. He literally threw his doctrinal discussions in the faces of his readers. The result was disappointment and failure for a project that was worthy in its conception.

THE SAINT LOUIS LUMINARY

Soon after the establishment of THE SEER in Washington, D.C., Elder Erastus Snow, a prominent leader of the Church, returned from Utah territory to St. Louis, Missouri, where, under the direction of the Church, he established a journal known as THE SAINT LOUIS LUMINARY. The first number, which appeared Wednesday, November 22, 1854, was $16\frac{1}{2}$ x $23\frac{1}{4}$ inches in size.

When John Taylor, a member of the Quorum of Twelve Apostles, and a former editor of several Church publications, was sent to New York, he had, according to a statement in the first issue, three things in mind: to keep the immigrants, who were coming into the country through the port of New York in great numbers at that time, informed as to routes of travel and other matters pertaining to their welfare; to instruct the Saints and investigators in the eastern portion of the United States; and to "correct the many false and slanderous reports which are continually put in circulation, and to advocate the interests of Utah and the Mormons generally."

THE MORMON was a huge seven column paper similar to the New York papers of the period. It was given a flashy headline or title -- an American eagle with wings outspread gripping two crossed American flags. Above this picture was "the All-seeing eye," arched over which was the legend: "And He Said Let There Be Light and There was Light." On one of the flags was a scroll bearing the Mormon Creed announced by Brigham Young and signed by him -- "Mind Your Own Business." On the other flag was a scroll representing the constitution of the United States and the inscription, "Given by the inspiration of God." On the flag at the right was the word, "Utah;" on its stripes were the words, "Truth, Intelligence, Virtue, and Faith United," signed, "John Taylor."

In his first number the editor discussed polygamy, the issue uppermost in the nation's mind concerning the Mormons at that time, and for years afterward. He declared that the practice was a belief of the Church and that he intended to put it in its true light before the nation, declaring that the honorable Mormon plural marriage was a restitution of

It was similar in many respects to THE ELDER'S JOURNAL which, in a way succeeded it.

THE ELDERS' JOURNAL AND ITS SUCCESSOR, THE LIAHONA

The missions of the Church of Jesus Christ of Latter Day Saints launched another venture in propaganda in 1903. During that year a circular was sent out to the elders and Saints. It was so well received that Ben. E. Rich, president of the Southern States Mission, thought it would be worthwhile to have a regular publication through which the conference presidents, the elders, and even the Saints could keep in communication with each other.

Accordingly the circular was expanded into a magazine and was issued every two weeks from Chattanooga, Tennessee, the headquarters of the Southern States Mission. President Ben E. Rich, a writer of considerable ability, had charge of the publication, which was strictly an elders' journal. It contained articles pertaining to the Church and to the mission work only.

In the closing number of Volume II President Rich made the statement that he hoped the magazine would be changed into a weekly.

In Number 1 of Volume III the editor announced that the magazine had 5,000 subscribers on the books with only 401 delinquent. The magazine, according to the announcement, had increased in circulation during the year by 1077, or an average of 368 a month, and this without any paid solicitors. The fact that the elders acted as solicitors without pay discounts this statement a little.

With the beginning of Volume IV the name of THE ELDERS' JOURNAL was changed to THE LIAHONA, The Elders' Journal, but it was still pub-

lished semi-monthly by the Southern States Mission at Chattanooga. Volume IV was given over to the reprinting of Mormon literature which had already been published and was called and bound as "A Scrap of Mormon Literature." Jeremiah Stokes was editor.

The name, LIAHONA, taken from the "Book of Mormon" has special significance to Latter Day Saints. The Liahona was a small instrument which Lehi, the leading character in the early chapters of the "Book of Mormon," received in a miraculous manner for his guidance through the wilderness and to his promised land -- America. It was more than a compass. Instead of merely pointing north, its index held to the course the people should travel. It worked properly during the days when the people were righteous, but failed to give directions whenever they failed to obey the words of the Lord as they were given by the mouths of Lehi and his son, Nephi.

This ELDERS' JOURNAL, then, is supposed to be a journal pointing the way.

The first number of Volume V, instead of being issued from Chattanooga as former volumes had been, was issued from Independence, Missouri, the center of the Center Stake of Zion. This number came from the press June 22, 1907. The magazine has been published in that city ever since.

As an indication that the Church had not changed in its method of approach, the first number of the magazine published in Jackson County, Missouri, the County from which the Saints had been expelled by mobocrats years before, contained an article entitled, "Fate of the Mobocrats," which told the tragic story of the deaths of many who had mobbed the Saints.

At this time the JOURNAL was enlarged to about the page size of THE AMERICAN MAGAZINE, though of course it did not contain so many pages. In this number in which B. F. Cummings was listed as editor, and S. O. Bennion as business manager, the announcement was made that "Incidental to the good it aims to accomplish in other directions, Liahona, the Elders' Journal, desires to aid in developing literary talent among the elders in the Field, and to this end will publish essays written by them."

Mr. Cummings remained editor of the magazine for several years. Volume VII announced that D. A. Fowler had been made associate editor.

In 1909 B. F. Cummings and D. A. Fowler, his assistant, their missionary time having expired, were released as editors and were succeeded by Nephi Anderson, a well known writer of the Church. Anderson, however, made few changes in the magazine except to give it a new cover design and to remove all advertising from its pages.

An editorial probably written by him in Number 1 of Volume VII said:

"Our editorial policy in future will be similar to that hitherto pursued. The grand central object is first and foremost, to set forth the wonderful principles of life and truth that have been revealed anew by the Father of Light. These principles mean everything to the human family, and as fast as the human family is prepared to receive them it is our purpose to present them; and under the glorious white light of divine inspiration, we know we shall succeed."

Nephi Anderson was succeeded some time during the course of Volume VIII by Joseph A. McRae. Number 15, Volume VIII has Anderson listed as editor; Number 16 has no one listed; and Number 17 has McRae

listed. There was during that period, however, no noticeable change in the style or makeup of the magazine.

Elder McRae was later succeeded by Elder Joseph E. Cardon as editor, who, in turn, was succeeded by Elder High Ireland, of Salt Lake City.

During the early years of the magazine the editors were called as missionaries to do the work of editing the LIAHONA. Elder Ireland, however, was an experienced printer and publisher and has been made a permanent editor on a salary.

The magazine is now a bi-weekly. It was made so, according to a statement in one of the numbers, at the time of the war to conserve paper and on account of the high cost of production. It has not been changed back to the weekly basis.

THE LIAHONA seems to be filling the requirements of the Church; but as a journal of propoganda outside of the Church, like its predecessors, it is not meeting with great success, although the elders pass it out to investigators. On account of its being so strictly "Mormon" in tone, however, it would scarcely be read by any one except members or investigators. It seems to be serving a good purpose in keeping the Saints throughout America, as well as the elders and authorities of the Church, informed regarding the activities of each other.

This concludes the discussion of periodicals published by the Church of Jesus Christ of Latter Day Saints in the United States outside of Utah. In order to make the record complete, however, perhaps it would be well to mention THE SOUTHERN STAR, published in Chattanooga,

Tennessee, in 1898; and THE ELDERS' JOURNAL, published at Atlanta, Georgia, in 1903. These journals had such a brief existence that they are unimportant. They were missionary periodicals serving chiefly the elders and Saints.

All of these early periodicals performed an important work for the Church by unifying the people by means of the published word which has more permanence than the spoken word. They assisted materially in holding the flock together. The leaders of the Church through the periodicals were able to enter into the homes of the Saints, and to abide there with their counsel and instruction. Through them, also, the members learned the Church's side of the controversies which were many and prolonged during the early years.

On the whole, the periodicals had an appearance comparable in mechanical makeup with the journals of their times and usually were fairly well edited even though the editors, in the main, were untrained in their profession. That the editors were far more deeply interested in doctrinal discussion and in the world to come than in the world around them is everywhere evident.

As organs of propaganda the early periodicals had their defects. As a group they were too narrowly partisan; too severe in their Mosaic denunciations of the Gentiles and Sinners; too loud in their proclamation that the Saints were God's only chosen people. This attitude had a tendency to stir up opposition even before the Gentiles had an opportunity to hear the message, and to cut off circulation among "outside" people.

The missionary journals have served the missionaries and Saints well and are continuing to serve them. THE LIAHONA, and THE MILLENNIAL

STAR, the leading missionary publications in America and Europe respectively, are prized possessions of the converted Saints and are also eagerly awaited by the elders.

III

PUBLICATIONS IN UTAH

PUBLICATIONS IN UTAH

As the population of the Church grew, and the people scattered over the inter-mountain territory became more settled in their homes, a need for magazines and newspapers was felt. In their isolated condition, shut off as they were from the publications of the East by more than a thousand miles of almost trackless plains over which mail of any kind was carried at great expense, the Saints found reading matter scarce, indeed.

In order to supply this deficiency, newspapers and magazines were established and were distributed from one settlement to another. The first of the Utah publications was THE DESERET NEWS, It, however, will be treated at greater length in another chapter.

This newspaper was followed by other periodicals among them THE DESERET SEMI-WEEKLY NEWS, THE DESERET EVENING NEWS, and, later, THE DESERET WEEKLY, but all of these will be treated with THE DESERET NEWS in a later chapter.

Besides these newspapers and their offshoots, other periodicals were established in the magazine field. The first of these, chronologically, naturally in the light of the fact that adults had already been supplied with reading matter in THE DESERET NEWS, was THE JUVENILE INSTRUCTOR.

This magazine began as a modest, four page periodical. "It was started," says an editorial which appeared in the magazine at a later date, "with the definite object in view, namely, the education of the youth of the Latter Day Saints. How well it has succeeded in

accomplishing that object, we leave those who have perused its pages and observed its effect during the past fifteen years to judge."

THE JUVENILE, as it was usually called, began in 1866 as an illustrated periodical and has continued its policy up to the present time. It has always devoted its pages to articles, stories, sketches, rhymes, and other reading matter that would be of special benefit and interest to the young. As the years passed, however, and the Sunday schools grew more and more in need of an organ for the teachers, it changed its policy to some extent. In recent years it has contained the Sunday school lessons as well as instructions for superintendents, choristers, organists, and others engaged in Sunday school work, although it still maintains lively children's pages. So much space was devoted to the teaching problems of the organization by the close of 1929 that, as another magazine, THE CHILDREN'S FRIEND, had been established for the children, the name of THE JUVENILE INSTRUCTOR was changed to THE INSTRUCTOR, although children's material, according to the editor, will still be run. This change in title was made effective in January, 1930.

George Q. Cannon, one of the Apostles of the Church and later a member of its first presidency, was the first editor of the periodical, a position he maintained for about forty years. Apostle Cannon had a special facility in shaping stories and articles for children and succeeded in making the magazine one of the best loved in the Church.

George Q. Cannon was succeeded as editor in the early part of this century by Elder Joseph F. Smith, who had as his assistant Osborne J. P. Widtsoe. Later, Joseph F. Smith became president of the Church and

left most of the editorial work connected with the magazine to his assistant, although he continued to contribute many editorials.

Upon the death of Mr. Widtsoe, George D. Pyper was made assistant editor to President Smith, who, upon his death, was succeeded as President of the Church by Heber J. Grant, the present incumbent. The editorship of the magazine went automatically to President Grant who retained as his assistant George D. Pyper.

The editors of THE JUVENILE INSTRUCTOR have always been successful in finding beautiful covers for the magazine. These usually have been printed in color, making the magazine the most attractive of all of the Church publications.

A cut of the front page of the first JUVENILE INSTRUCTOR, a semi-weekly, dated Great Salt Lake City, January 1, 1866, appears in the magazine of January, 1915.

The first number which was designed for the children and undertaken as "a labor of love" contained the following material: "Little Birds," a poem; "Joseph Smith the Prophet," a biography; "Who are the Indians," an article beginning near the bottom of column three, page one; "Bad Words;" "Death by Crucifying;" "The Jews:" masthead and editorial -- "Salutory;" "January;" "Snow;" under a department called Simple Science; "A Tree," under a department entitled Voices of Nature; paragraphs, a calendar of 1866; and an article -- "Try" -- reprinted from "Kind Words."

THE WOMAN'S EXPONENT

Six years later, 1872, a new magazine known as THE WOMAN'S EXPONENT made its appearance. This periodical edited by L. Green Richards, one of the best known of the early day writers of the Church, was a three column magazine about ten by fourteen inches in size. It contained eight pages devoted entirely to women's interests.

All of the articles were written in popular form and had some literary merit. Editorial comments, paragraphs, and poetry made up the remainder of the paper. It continued publication for many years always taking a progressive attitude toward women and women's rights.

THE EXPONENT was also used as a lesson magazine for The Relief Society, an organization of the married women of the Church. This organization, one of the oldest women's organizations in the world, occupied an important place in the activities of the Church. As a consequence, THE WOMAN'S EXPONENT became an important periodical.

THE RELIEF SOCIETY MAGAZINE

In January, 1914, THE RELIEF SOCIETY BULLETIN, published by the General Board of the Relief Society organization of the Church, made its appearance. In the beginning it was not much more than a lesson magazine with Susa Young Gates, a daughter of President Brigham Young, as editor; Janette A. Hyde, business manager; and Amy Brown Lyman as assistant business manager.

In the following year, 1915, it took the name of RELIEF SOCIETY MAGAZINE, a title it has since maintained. Under this new title it branched out into the general magazine field although its articles, stories, poems, and lesson material were selected to interest chiefly members of the Relief Society organization.

Susa Young Gates was succeeded as editor by Clarissa Smith Williams, who had as her assistant Alice Louise Reynolds, a professor of English of Brigham Young University. Later Miss Reynolds, succeeded Mrs. Williams in the editorship.

A typical recent number contained the following material: "Recompense," "Blizzard," "Snowflakes," all poems by women; "Mrs. Hazel H. Greenwood," "Mrs. Emmeline Y. Nebeker," both biographical studies of prominent women of the Church illustrated with photographs and written by women; "The Nutrition of the Child," by Dr. L. L. Daines, a specialist of Salt Lake City; "Every Wednesday Evening," a short story by a woman; "The Place of Woman in the Farm Home," by Dr. Thomas L. Martin, agronomist of Brigham Young University; "Notes from the Field," "Guide Lessons for April," "Books for the Family," a chat on books by a woman; and the following editorials; "Tobacco," "The Woman in the Case," "Welfare Work of the League of Nations."

The guide lessons were four in number -- one for each week of the month as follows: First week: "Theology and Testimony;" second week: "Work and Business;" Third Week: "Literature;" Fourth week: "Social Service."

THE RELIEF SOCIETY MAGAZINE has a large circulation. It goes to the women of the Church in all of the mission fields as well as to those in the wards and branches.

THE CONTRIBUTOR

In 1879 a magazine designed especially for the youth of the Church was issued. It was called THE CONTRIBUTOR.

This was a monthly magazine founded in Salt Lake City in October, 1879, by Junius F. Wells, under the authorization of the

authorities of the Church. It was to serve the interests of the Young Men's and Young Ladies' Mutual Improvement Associations.

This periodical, according to the editor writing in its first issue, had for its chief purpose the publication of essays and other literary efforts produced by the young people themselves. The Mutual Improvement organizations had been fostering original literary productions before the magazine was undertaken, and one organization, that of Ogden, Utah, had issued a magazine for the purpose of giving these efforts distribution.

The editor wrote:

"That the thoughts and expressions of the young people of the Territory will be interesting to their companions, and that writing for the press their thoughts will gain volume and solidity, seems to us reasonable, and sufficient for a publication devoted to them. It is for this reason and because the growth and prosperity of the Organization requires it that we have undertaken to publish a periodical that will represent the associations, and that will foster and encourage the literary talent of their members.

"This is the mission of the CONTRIBUTOR the name of which has been chosen, that it might say to every young man and every young lady among our people, having literary taste and ability, Write."

The purpose that Mr. Wells had in mind in establishing the magazine, considering the isolation of the people and their remoteness from cultural centers, was a laudable one. That the venture was successful in every way he declares in the editorial with which he closes Volume I. In it he still urges those who have literary talent to exercise it and contribute to the magazine.

Whether this privilege was very generally accepted by the lay members of the organizations is more or less conjectural. If it was accepted; if they did contribute to any great extent, their contributions

were evidently not of sufficient importance to warrant their being used instead of the contributions which flowed in from the well known writers and authorities of the Church with whose names the first volume is replete.

The magazine continued until about the middle of the nineties when it ceased publication. It was succeeded by two magazines one for each of the Mutual Improvement Associations, THE IMPROVEMENT ERA, for the young men, and THE YOUNG WOMAN'S JOURNAL for the young ladies.

THE HISTORICAL RECORD

During the late seventies or the early eighties, Andrew Jenson, one of the regularly appointed historians of the Church, began the publication of a magazine to which he gave the title, THE HISTORICAL RECORD. It was a continuation of THE MORGENSTJERNEN, a Scandinavian publication, and was issued once each month.

The periodical devoted exclusively to "Historical, Biographical, Chronological, and Statistical Matters," evidently held closely to its policy through nine volumes after the close of which it was discontinued, probably on account of not having proved self-sustaining.

It appears that the Church lent the magazine little if any support. The editor, unwilling to swerve from his announced course, soon found his circulation very limited. In an editorial note he complains:

"While a number of our brethren have stood by us hobbly during the past years, and have given us all the encouragement and material aid that we could expect, the majority of the saints have not manifested that interest for our labors which we had fondly anticipated, in consequence of which we are now unable to continue publication any longer for the present."

THE HISTORICAL RECORD was a magazine about 6 x 9 inches of a various number of pages. It undoubtedly has great value as a "historical

record," but as a popular magazine depending upon subscriptions, it was hopeless from the first among a people so limited in numbers and in economic stability as were the members of the Church during its lifetime.

The closing number was dated December, 1890. It is discussed in this treatise on account of the fact that it was listed by Joseph Fielding Smith in his ESSENTIALS OF CHURCH HISTORY as a Church publication despite the fact that its editor, Andrew Jenson, seemed to be responsible for its financial success.

THE YOUNG WOMAN'S JOURNAL

THE YOUNG WOMAN'S JOURNAL was established in 1889 with Susa Young Gates, who was later to become editor of THE RELIEF SOCIETY BULLETIN AND THE RELIEF SOCIETY MAGAZINE, as editor. It was a periodical $6\frac{1}{2} \times 9\frac{1}{2}$ inches and contained about 32 pages of matter including the covers, although the number of pages varied.

Since the magazine was the official organ of the Young Ladies' Mutual Improvement Association, its pages were devoted chiefly to the publication of articles of special interest to young women. Although the magazine was divided into departments, these seemed to change with various numbers. A typical number shows eight departments, some of which seemed to be permanent. They were: "Literary Department," "Our Sunday Chapter," "The World," "Fancy Work," "Our Girls," "House and Home," "Hygiene," and "Miscellaneous."

The literary department was filled with poems, short essays, and short stories chiefly written by women. The other departments, in the main, were arranged by regular contributors with only an occasional

article from outside writers.

A glance at the table of contents of any volume of THE YOUNG WOMAN'S JOURNAL indicates that the young women, far more than the young men, took advantage of the invitation to write. This, of course, is to be expected in as much as the young men old enough to write were usually kept busy on the farm, in the mines, or on the roads of the new inter-mountain empire.

THE YOUNG WOMAN'S JOURNAL filled a definite need in the Church at the time it was established, for, being far removed as they were from the literary centers even in 1889 and 1890, the young women were in need of just such help as they received from the publications. Besides they needed an outlet for their own creative thought.

It is interesting to note that many of the contributors to these first numbers have now become some of the ablest writers in the Church upon whom the more modern magazines depend for their material.

THE YOUNG WOMAN'S JOURNAL held to its course for about forty years. During that period it was well supported by the young women of the inter-mountain region. This support, however, was not given entirely on the merits of the magazine. Lesson material for the Young Ladies' Mutual Improvement Association, which the magazine contained, was a factor.

The magazine added comments, book reviews, fashion notes, and other articles which had a definite appeal for its readers.

Owing to the fact that the Young Ladies' Mutual Improvement Association and the Young Men's Mutual Improvement Association worked closely together in everything and to the further fact that the members of the Church thought the two magazines might profitably be combined into a better magazine than either taken alone, the two were "wedded" at an

elaborate ceremony which was performed during the Mutual Improvement Association conference which was held in Salt Lake City in June, 1929.

Both magazines concluded their volumes before the combination was made. This occurred in the fall of 1929. Mrs. Elsie Talmage Brandley, who had been editor of THE YOUNG WOMAN'S JOURNAL was made associate editor of THE IMPROVEMENT ERA of which President Heber J. Grant was editor, and High J. Cannon, managing editor. The new magazine of larger page size than either had been appeared for the first time in November, 1929. This new periodical contained departments for both men and women.

THE IMPROVEMENT ERA

THE IMPROVEMENT ERA, organ of the Young Men's Mutual Improvement Association, was established in November, 1897, with Joseph F. Smith, then President of the Quorum of the Twelve Apostles, and Brigham H. Roberts, one of the First Seven Presidents of Seventy, as editors. This magazine had continued down to the present uninterruptedly carrying out rather completely the program outlined for it in its first editorial.

This program, according to the editors, was to be one of general helpfulness to the Church and one of support for the Young Men's Mutual Improvement Association. Although it was designed, they said, to assist parents in the guidance of their children into "righteousness and honorable paths," it was also designed for the children, themselves.

The editors continued:

"The mission of THE ERA, however, is not confined to the limits of those only who are enlightened by a knowledge of the truth and who already possess the love of God in their hearts. It is also intended to reach the thoughtless, and wayward, those who are prone to evil, and all, wheresoever they are found, who possibly may or can be reached by the potency of its reasoning, the clearness of its facts, and the witness of its spirit, together with the Father's blessings, and thereby be brought out of darkness and the shadows of the valley of death into the marvelous light and liberty of divine truth."

Farther on the editor says:

"It is hoped, too, that the ERA will find its way into the various mission fields abroad, as well as at home, and be an aid to the elders of the Church in their advocacy and defense of the principles of the gospel, that inquirers after the existence on earth of a living church may be led to learn the truth and come into possession of a divinely revealed and effective religion, the acceptance and practice of which will save them from sin, exalt them on the highest standard of manhood in time and to the perfection of godliness in eternity.

"We aim not to contention but to defend the cause of truth."

As a magazine of general doctrine and of popular appeal, the ERA has been one of the best liked periodicals published by the Church. Owing to the broad editorial policy established by its first editors, it has had a wider appeal than most of the other Mormon publications.

In July, 1899, Edward H. Anderson, who had been associated with Joseph F. Smith and Brigham H. Roberts for some time in the editorship, assumed the assistant editorship, but the broad general policy of the magazine was continued.

A glance at the list of contributors to the early volumes of the magazine will indicate that in general it furnished an avenue of expression for those who had something to say on any subject touching man's religion or his life philosophy.

On October 17, 1901, owing to the death of Lorenzo Snow the week previous, the first presidency of the Church was reorganized with Joseph F. Smith, president of the Quorum of the Twelve Apostles and editor of THE ERA, as president. President Smith continued in his position as editor of THE ERA, although Edward H. Anderson, the assistant editor, had most to do with the actual work of editing and making up the periodical.

After having served the magazine as editor for nearly a quarter of a century, Joseph F. Smith died in 1918 and was succeeded by Heber J. Grant on November 23, that same year, as president of the Church and editor of THE ERA.

Edward H. Anderson continued as associate editor until his death in 1926 or 1927 when he was succeeded by Hugh J. Cannon, a son of George Q. Cannon one of the early leaders and editors of the Church. Mr. Cannon is at present managing editor of the new volume.

Little change in the editorial policy or content of the magazine was noted until the autumn of 1929 when THE YOUNG WOMAN'S JOURNAL was merged with THE ERA and the magazine was increased in page size from 6 x 9 to about 9 x 12 inches.

In addition to the character of material which had formerly been published in it, women's departments appeared, including work to be carried on in the Young Ladies' Mutual Improvement Associations. As has been said before, Elsie Talmage Brandley, a daughter of James E. Talmage, a member of the Quorum of the Twelve Apostles, was made associate editor to look after the women's work.

The content of a typical number of THE IMPROVEMENT ERA, consisted of from three to six articles by prominent men and women of the Church or State, with an occasional reprint from some classic or some high class eastern magazine, two to eight poems from general contributors, usually with a religious flavor, one or two short stories, occasionally a serial, the editor's table of comment, notes of current events, messages from the missions, reports and plans of the Young Men's Mutual Improvement Association, and occasionally a few clipped jokes and philosophical fillers.

In most numbers, the poems and the stories constituted the only material that would have any appeal for young people despite the fact that the magazine, in the beginning, was supposed to have been published largely for them. Later it was made the organ of the Priesthood, Scouting, and the Church schools, as well as the organ of the Mutual, but there was little change in its content. Since articles and stories were rarely paid for, the editor had to rely upon what materials came to him free of charge for his periodical.

Because of its use in the mission fields, reports from elders in the field came to occupy considerable space in the back of the publication.

THE IMPROVEMENT ERA with its November number (1929) entered upon a new plane of publication. A policy of paying for material was adopted, and announcements were made that its standards would, accordingly, be raised. The first numbers of the new volume under the new policy would indicate that the future of the publication is brighter than it has ever been before.

THE CHILDREN'S FRIEND

The Primary Association of the Church, an organization designed to care for the week-day religious training of the children, had been established long before the opening of the twentieth century, but it remained without an official organ through which it might make contact with its teachers and pupils until 1902 when THE CHILDREN'S FRIEND was established under the direction of the General Board of the Primary Association.

A first number, a new venture in the field of juvenile magazines, made its appearance in January, 1902, with Miss May Anderson, a member of the Primary Board, as its editor. Miss Anderson is still editor of the periodical, although since its establishment she has been made president of the Primary Board.

The magazine, she says, was established to give suitable reading matter to children as well as to furnish lesson material and programs for the regular Primary work. It contains juvenile stories, poetry, pictures, puzzles, constructive work, music, and lesson work.

This periodical, one of the most attractive in appearance of all of the Church publications, has had considerable success to judge by the enthusiasm with which it is received and by the growth of its circulation. Beginning with a subscription list of 2,000, it has now reached 15,000 and is still on the upward grade.

The magazine in appearance will compare favorably with other children's magazines of the nation.

THE UTAH GENEALOGICAL AND HISTORICAL MAGAZINE

The latest of Church magazines to be established in Utah is THE UTAH GENEALOGICAL AND HISTORICAL MAGAZINE, published by the Genealogical Society of Utah. It is a quarterly and first made its appearance in January, 1910. It is published in the interest of members of the Church engaged in genealogical research and temple work.

Joseph Fielding Smith was its first editor and business manager, although President Anthon H. Lund, who was at that time president of the Genealogical Society of Utah, was listed as editor in the first volume of the magazine.

Since this magazine fills a need in a specialized field at present, its circulation is not large. It contains data regarding genealogies of the various families of Utah, and assists those engaged in working in the temple for their dead to find names of departed relatives.

IV

THE DESERET NEWS

THE DESERET NEWS

The Latter Day Saints entered Salt Lake Valley in what is now the state of Utah, though then it was Mexican territory, on July 24, 1847, and three years later established THE DESERET NEWS, the first newspaper to be printed in the Rocky Mountain region. The first issue appeared June 15, 1850, in small quarto form. Willard S. Richards was its editor, Horace K. Whitney, its typesetter, and Brigham H. Young, a nephew of the president, its press man.

Viewed from the standards of today, the original copy of THE NEWS seems small and inadequate, but in the light of the civilization it represented and the difficulties it encountered in 1850, it was a very creditable paper.

THE DESERET NEWS was printed on a small Ramage press which with a few fonts of type, was brought across the plains by team. James Melvin Lee, in his book "History of American Journalism" has this to say of it:

"Its motto was 'Truth and Liberty', and its price fifteen cents per copy. Travelers and immigrants were charged twenty-five cents, but this included the notice of their names, place of residence, and time of arrival and leaving. The setting up of a newspaper plant in the wilds of the Rockies, nearly a thousand miles from civilization, before Denver, Omaha, or Kansas City were on the map, and when San Francisco was only a cluster of Mexican shanties, may be taken as a splendid illustration of that spirit which animated the early Mormon pioneers."

Professor Lee goes on to describe rather well many of the difficulties that were encountered in making a success of this venture:

"Naturally, great difficulties were encountered in publishing a paper under the condition just outlined. Currency was scarce, but THE NEWS accepted "flour, wheat, corn meal, butter, tea, tallow, and pork" in exchange for subscriptions. For years it made its own supply of paper

from rags gathered in the early Utah settlements. Most of the foreign news was brought by chance visitors on their way to the California gold fields. Not infrequently it apologized for the absence of such items with a note such as the following: 'From all the immigrants we were not able to obtain one whole paper: they were all wet, damaged, or destroyed on the way'."

Professor Lee continued:

"THE NEWS has been continually printed in Salt Lake City, except during the 'Utah War' of 1857-58 when the Governor (he undoubtedly meant Government) sent an expedition to that Territory to quell the so-called 'Mormon Insurrection'. The Mormons moved a second time before the advance of the army, but they always took their newspaper plant with them. The plant was installed in a special wagon and wherever the company camped there appeared THE NEWS. Its longest temporary stop was at Fillmore City, where the first issue dated at that place appeared on May 5, 1858. THE NEWS was printed as a weekly and later as a semi-weekly until 1867, when it became a daily. THE NEWS today presents a striking contrast to the little pamphlet sheet issued in 1850."

We turn to the prospectus of THE NEWS, as we have done to those printed in earlier eastern publications for a statement of the purpose of the editors. This prospectus says:

"We propose to publish a small weekly sheet, as large as our local circumstances will permit, to be called "The Deseret News" designed especially to record the passing events of our state and in connection, refer to the arts and sciences, embracing general education, medicine law divinity, domestic and political economy, and everything that may fall under our observation, which may tend to promote the best interest, welfare, pleasure and amusement to our fellow citizens. We hold ourselves responsible to the highest court of truth, for our intentions, and the highest court for our execution. When we speak, we shall speak freely, without regard to men or party, and when, like other men, we err, let him who has his eyes open, correct us in meakness, and he shall receive a disciple's reward.

"We shall even take pleasure in communicating foreign news as we have opportunity; in receiving communications from our friends at home and abroad; and solicit comments for the News from our poets and poetesses."

The first number of THE NEWS, which contained this prospectus, was a four column, eight page paper about 19 x 12 inches in size. That this paper was intended to serve people who had for a long time been shut off from and were hungry for the news, is indicated by the fact that this first issue contained a statement of slavery debates which occurred in February of that same year, four months previous to the publication of the paper, as well as a "news article" of a TERRIBLE FIRE IN SAN FRANCISCO, which occurred six months previously.

The paper reflected the spirit and life of the times by announcing that the mail arrived on June 7, and that there was to be a concert in the Bowery which was to be "highly patriotic, and worthy of the attention of every individual." A notice of the death of Oliver Cowdry at Richmond, Missouri, on March 3, appeared in the same issue.

The second volume was enlarged to about regular newspaper size. Its prospectus announced its intention to print the history of Joseph Smith where it had been left off by THE TIMES AND SEASONS when the Saints were forced to move from Nauvoo. The news like other newspapers of its time, filled its front page with a miscellany. Four of the six columns of its front page of the first issue of volume two were devoted to this history, a column to "Justice in Egypt," and a poem entitled, "A Swarm of Bees," and the remaining column to a letter about a husband out fishing near Paris, descriptions of an ocean voyage, and about three inches to the "Discovery of the Original Manuscript of the Acts of the Apostles."

Five columns of page two were devoted to instructions to the people by the general authorities of the Church, one editorial column to the policy of allowing foreigners to enter Utah, and the remainder to gossip about local happenings.

Page three continued with editorial comments and had, in addition, a circular to bishops and other authorities urging them to keep accurate tithing records, the story of an indictment for murder, a plea for the murderer, the judge's charge to the jury covering about three and a half columns. The remainder of page three was devoted to advertisements.

Page four began with a poem which occupied about a third of a column. This was followed by current events -- about six months old-- and about half a column of a story. Two and a half columns were given over to quotations from the "Scientific American," "Facts for the Curious," "Extraordinary Experiment," "Fish Breeding," "Emmigration of Mormons to Salt Lake," "Some Poisons and their Antidotes." The remainder of the page was occupied by advertisements.

THE DESERET NEWS in the matter of size changed very little during the next thirty-five volumes. The inauguration of the Pony Express method of delivering mail and the completion of the telegraph to Salt Lake City both added facilities for gathering the news. Columns bearing such captions as "Interesting from the East by Pony Express," "News by Eastern Mail," "Latest by Telegraph," were soon introduced. In these column accounts of the progress of the Civil War were dominant during the years 1861 to 1865.

Articles discussing agriculture and household problems early made their appearance in THE NEWS.

The issue of October 23, 1861, published the following comment upon the coming of the telegraph from the East:

"On Thursday afternoon the 'operator' connected with the eastern portion of the telegraph line informed the visitors who

had gathered around his table to witness the first operation in communication with the Eastern States, that the 'line was built,' but for some reason there was no 'through' message either sent or received till the following day.

"The first use of the electric messenger being courteously extended to President Young, he forwarded the following congratulations to the president of the company:--

"Great Salt Lake City, U. T.,
"Oct. 18, 1861.

"Hon. J. H. Wade,
"President of the Pacific Telegraph Company,
"Cleveland, Ohio.

"Sir: Permit me to congratulate you upon the completion of the Overland Telegraph Line west to this city, to commend the care displayed by yourself and associates in the rapid and successful prosecution of a work so beneficial, and to express the wish that it may ever tend to promote the true interests of the dwellers upon the Atlantic and Pacific Slopes of our continent.

"Utah has not seceded, but is firm for the constitution and laws of our once happy country, and is warmly interested in such useful enterprises as the one so far completed.

"Brigham Young"

THE NEWS continues:

"On Sunday morning the following very becoming reply was received:--

"Cleveland, Oct. 19th, 1861.

"Hon. Brigham Young, Prest.,
"Great Salt Lake City:

"Sir: I have the honor to acknowledge the receipt of your message last evening, which was every way gratifying, not only in the announcement of the completion of the Pacific Telegraph to your enterprising and prosperous city, but that yours, the first message to pass over the line, should express so unmistakably the patriotism and union-loving sentiments of yourself and people.

"I join with you in the hope that this enterprise may tend to promote the welfare and happiness of all concerned, and that the annihilation of time in our communication may also tend to annihilate prejudice, cultivate brotherly love, facilitate commerce of our once and again happy union.

"With just consideration for your high position and due respect for you personally,

"I am Your Obedient Servant,

"J. H. Wade, Pres., Pac. Tel. Co."

President Young, never slow to adopt the improvements of his time, in April, 1865, proposed that the Saints join together in linking the towns of the inter-mountain territory with a telegraph line of their own. This they agreed to do, and, as a result, during the next two years five hundred miles of telegraph line was constructed making it possible for THE NEWS to gather its material quickly.

THE NEWS, being published by the Saints of Utah, far removed from the mission fields, paid less attention to proselyting than the eastern Mormon periodicals had done. It is true that the paper fought a desperate fight in defense of the Saints, but against foes of whose conversion there was little if any hope--foes who, from the point of view of the Church, at least, deliberately misrepresented and maligned the people among whom they lived.

Since the paper was the organ of the Church and the messenger of the Prophet and the other leaders, it was only natural that it should build up a wide circulation reaching into every village and hamlet and on to nearly every farm in the inter-mountain West where Mormons were found. This gave the Journal a position of leadership and power in the entire Utah territory, a leadership it maintained for a half century or more.

Some of the editors were fiery in their defense of the Church and its policies and leaders, but they usually maintained the paper on a high plane.

Some of the advertisements that appeared in the paper during the fifties and even later throw an interesting light upon the conditions

which prevailed among the Saints. One, for instance, reads:

"COMB FACTORY. I am now making combs at my store, corner of Emigration and East Temple Streets. Horns wanted. Alex. Daft."

Another:

"DESERET COMB FACTORY. Wanted at the Deseret Comb Factory a good supply of Cattle Horns. I will give a good price for the same in fine and coarse combs. Comb factory opposite Mulliner's tannery, East Temple street one and one-half blocks south of Tithing office. James Sadler."

"J. L. Heywood. Hat, Cap, and Muff manufacturer, 17th ward. Wanted in exchange all kinds of Furs, Sheep and Lambs' wool; also all kinds of produce, county and Territorial orders."

Another had to do with rope and twine. It reads:

"ROPE AND TWINE. W. A. McMaster, Rope, Twine, Lasso, Girth, Broom and Weaver's twine manufacturer, 11th Ward informs the public that he will break and dress Hemp and Flax, and spin any of the above named to all who wish, on cheap terms, &c."

The editors of THE DESERET NEWS, in most cases, have been reliable men of the Church, but few ever had any actual newspaper training or apprenticeship on any other paper. During the eighty years of the paper's existence about ten men have served as editors, making their incumbency about an average of eight years in duration.

The editors are: Willard Richards, who served from the beginning of the paper in 1850 until his death in 1854. He was succeeded by Elias Smith, 1856-63; Albert Carrington, March 11, 1854-59, and again 1863-67; George Q. Cannon, 1867-73, and again 1877-80; David Calder, 1873-77, in between George Q. Cannon's two terms Charles W. Penrose, 1880-92 and again 1899-07, with John Nicholson in between his two terms; John Q. Cannon, 1892-98, while it was leased by the Cannon Brothers and published by the Deseret Publishing Company; J. M. Sjodahl, 1907-14, Harold Goff, 1914-27 (?), and John Q. Cannon, who is the editor at the present time.

As time passed and THE DESERET NEWS became crowded for space, THE DESERET WEEKLY, a literary magazine, was established in January, 1854; and later THE DESERET SEMI-WEEKLY NEWS was established. THE DESERET NEWS, however, kept on publishing, furnishing most of the material for the weekly and the semi-weekly. It changed into a daily in 1867.

THE DESERET NEWS was more or less hampered in a financial way from the first, owing to the policy of the Church which excluded from its columns all advertisements of tobacco, coffee, tea and other commodities that were banned by the Church. This exclusion of advertising did more harm than the mere loss of the money which might have come from the added space that could have been sold, as it naturally had a tendency to irritate certain merchants and purchasers of newspaper space. Since THE NEWS was not dependent upon its advertising for its entire support, however, it was maintained at a comparatively high state of efficiency and continued as Salt Lake City's leading newspaper for many years.

This paper became a newspaper in the full sense of the term. It bought news from the best news-gathering syndicates, maintained a large corps of country and town correspondents, and in other ways attempted to keep abreast of the times in the publication field. In recent years it has installed a fleet of fast trucks upon which the papers are taken even each evening to points radiating out from Salt Lake City for more than a hundred miles.

As years passed, people kept pouring into "the City of the Saints," until the population gradually changed from a majority of Mormon residents to a majority of non-Mormon residents. It was natural, therefore, that other papers having other backing should spring up. Notable among these

were THE SALT LAKE TRIBUNE, THE SALT LAKE EVENING TELEGRAM, and earlier, THE SALT LAKE HERALD, also known as THE HERALD-REPUBLICAN.

THE TRIBUNE, a morning paper, gradually superceded THE NEWS as Utah's largest paper. This change came about gradually as the population shifted and as THE TRIBUNE became more friendly to the Church and its members. Backed by considerable money, this journal employed experienced newspaper men, went to great lengths to report sporting events not only of Utah, but of the world, and maintained the best news services, national, state, and international. THE DESERET NEWS, however, is still Utah's leading evening paper, although THE TELEGRAM, especially in the city, is offering stiff competition.

Both the editors and managers of THE NEWS and the Church, sponsoring organization, have assumed that the members of the Church were more or less obligated to subscribe for that particular journal. This has had an adverse psychological effect. Readers have become suspicious, and feel that if they are supposed to subscribe for it merely because they should that perhaps it is not the most newspaper for their money that they could buy. At any rate, whatever the cause may be, it has lost ground in comparison with its competitors.

This advertisement which ran for many issues in the various numbers of THE DESERET NEWS, THE DESERET WEEKLY, and THE DESERET SEMI-WEEKLY NEWS, shows this policy of presenting patronage in the light of a duty:

"WHY THE DESERET NEWS SHOULD
BE SUBSCRIBED FOR IN
PREFERENCE TO ANY
OTHER PAPER

"1. It is the organ of the Church of Jesus Christ of Latter Day Saints, and the authorized medium through which the views, wishes and instructions of the Church Authorities are expressed and given to the Saints.

"2. It may always be depended upon as advocating or defending the right side of every question proper for public journals to treat upon.

"3. It is devoted to the interests of the Latter Day Saints, and has from its inception, valiantly defended their rights and advocated the principles in which they believe; and every Latter Day Saint should therefore feel under obligation to do his part in helping to sustain it.

"4. It is not published for speculation and never has been, but for the good which it is capable of accomplishing; the profits, if any there be derived from it, being devoted to extending its sphere of usefulness, and benefitting the community.

"5. It is doing its utmost to establish home industries, among which are paper-making, type-founding, stereotyping, and electro-typing -- branches necessary to the development and independence of the community, and which during their infancy (which is this Territory they have not passed), can only be carried on at a pecuniary loss.

"6. There is no danger of any subscriber to THE NEWS failing to get what he subscribes for through the failure of the business and the suspension of the publication -- a common result in the case of hundreds of newspaper ventures every year.

"7. It is now printed throughout in new and readable type, so that even the aged can peruse it without danger to their eye-sight.

"8. It is free from objectionable advertisements, so that no parent need fear that his children will have their minds corrupted from having access to it; in fact, it refuses thousands of dollars of the best paying advertisements annually, because it is devoted to the moral and spiritual interests of its readers instead of to getting gain at their expense.

"9. Its tone is not regulated by public opinion nor the hope of gaining subscribers or advertisements. It advocates that which is right and condemns that which is wrong, regardless of results financial or otherwise.

"10. It never nauseates its readers by palming off columns of self-praise for news items.

"11. THE NEWS practices no deception and resorts to no subterfuge to induce people to subscribe; but, on the contrary prefers to stand upon its own merits, as the people's news-

paper, with a promise only to do its utmost to give its patrons the full value of their money -- a promise which it has endeavored to faithfully keep in the past.

"12. In conclusion, if a Latter Day Saint can afford to subscribe for only one paper, that paper should be THE DESERET NEWS; and if more than one, THE NEWS should invariably be the first."

For years THE DESERET NEWS has lost money, as papers with policies like those outlined in the quoted advertisements invariably must do. A newspaper must reflect the world in which it finds itself or it is likely to find itself as unpopular as most reformers find themselves to be.

THE DESERET NEWS is at present housed in its own light, modern building and is well equipped to carry on a newspaper business. It subscribes for several news services and issues weekly on Saturdays a creditable magazine section catering largely to inter-mountain writers and readers. Its editorial page has always been held in high esteem, as it always has been reliable and dignified. It is frequently quoted by other journals and digests and had the honor of having its editor invited to take a trip to Europe a few years ago in company with thirty other leading editors of the United States as a guest of the Carnegie Foundation, for the purpose of making a study of the League of Nations.

Flashy headlines were consistently avoided in THE NEWS staff for years, but the pressure of competition finally forced it to shift its policy in that regard until now it is more modern than conservative. Eight column headlines are frequent, and large type appears daily in its heads. In fact, it is at present an up-to-date, modern evening newspaper with few outstanding differences from other journals except that no tobacco or tea or coffee advertisements appear in its columns.

It issues an annual Christmas number that reviews the activity of the entire Church, the state, and the inter-mountain region. It is widely read and is frequently preserved for its vast store of information on various industries.

THE DESERET NEWS is still the official mouth-piece of the Church. Messages from the First Presidency are of frequent occurrence in its pages. Practically every Mormon Church official in the world is a subscriber, for in no other way can he so easily keep abreast of the times in Church matters. Sermons on various principles of the gospel preached by leading elders appear practically every Saturday in the magazine section.

The comparative circulation of the three Salt Lake City papers is:

THE DESERET NEWS	40,000
THE SALT LAKE TRIBUNE	48,979
THE TELEGRAM	21,803

OFF-SHOOTS OF THE DESERET NEWS

As time passed and the population of the inter-mountain West increased and scattered up and down the remote valleys, new needs in the publication field, fancied or real, caused new journals to appear. The first of these was THE DESERET SEMI-WEEKLY NEWS.

THE DESERET SEMI-WEEKLY NEWS

THE DESERET SEMI-WEEKLY NEWS began publication on October 8, 1865, and ceased June 12, 1922, after a run of approximately 57 years. It was a sheet of varying size. Volume one was about $10\frac{1}{2}$ x $15\frac{1}{4}$ inches but it was increased in size to seven and even nine columns with corres-

ponding length.

At first the SEMI-WEEKLY NEWS was THE DESERET NEWS stepping up towards daily publication, although the weekly edition was continued. Two years later, however, THE DESERET EVENING NEWS, a daily was established, and THE DESERET SEMI-WEEKLY NEWS was continued for the reason that so many of the subscribers lived so remotely from Salt Lake City, the place of publication, that a semi-weekly served as frequently as the mail ran.

THE SEMI-WEEKLY NEWS was made up chiefly from matter that had been run in the daily, therefore, further separate treatment seems unnecessary. The same staff served all three papers -- THE DESERET NEWS, a weekly; THE DESERET SEMI-WEEKLY NEWS; and THE DESERET EVENING NEWS.

THE DESERET WEEKLY

On December 29, 1838, the name of THE DESERET NEWS, the weekly, was changed to THE DESERET WEEKLY. That a change in the contents and purpose of the magazine was contemplated is set forth in an editorial of that date written, in all probability, by Charles W. Penrose, the editor of the papers at that time.

The editorial follows:

"More than thirty-eight years ago -- on the fifteenth of June, 1850 -- the publication of the Deseret News was commenced. Its appearance at first was very modest and unpretentious, being but a small eight page sheet and issued only once a week. Such a publication would seem insignificant now in comparison with far more elaborate and artistic periodicals of the present day, but it must be remembered that the newspaper business in the West was then in its infancy and the News enjoyed the distinction of being the only publication west of the Missouri River. The press, type, paper, etc., for use in the business had to be transported in wagons at least a thousand miles, and

at very great expense. Even the mails conveyed by the fastest means of transit then in use, were weeks, and sometimes months in traversing the waste which intervened between the civilization here and elsewhere. The population of the territory upon which the paper was necessarily dependent for its circulation because of the isolated condition of the settlements, was very meager, and the people so extremely poor that they could scarcely indulge in the luxury of a newspaper at any price. Considering all these facts, the publication of the paper in that early day was quite a venture and its continued existence during the vicissitudes which beset it was little less than marvelous.

"When in 1858 the territory was invaded by an army and the settlers abandoned their homes and removed southward, its publication in Salt Lake City was necessarily suspended, but soon after resumed in Fillmore, Millard Co., where it continued to issue until peace was restored, when the press and fixtures were returned to this City. Hampered by want of means, by failure to obtain the necessary supplies of material from abroad and having to resort to the alternative of making paper occasionally by hand in the most primitive manner until paper-making machinery could be imported and be set in operation, the News struggled on during those early years, and in course of time the original weekly edition was supplemented by a semi-weekly and then a daily. These latter during recent years, since the mail facilities have become so greatly improved throughout this region of the country, have to a great extent supplanted THE WEEKLY NEWS, its circulation of late being chiefly confined to those places which are least favored with frequent mails.

"The time seems now ripe for a change to be made in the weekly edition, to extend its sphere of usefulness and render it more acceptable to its readers. The NEWS was not started in the early day to which allusion has been made as speculation, nor has it been carried on since for such a purpose. It was designed as a means of supplying the people of this country with the news of the day, defending their rights and liberties, advocating the principles of the Gospel and laboring in the spiritual and temporal interests of the Latter Day Saints, whose official organ it is and has been since its inception. How well it has succeeded in filling its mission, the public must judge. It is contrary to the custom and policy of the NEWS to indulge in self-praise. It is safe to presume, however, that every intelligent, thoughtful patron of the NEWS has wishes on reading many of the articles which have appeared in its columns that he could have them compiled in a suitable shape for binding and preserving for future reference and perusal. Neither edition of the NEWS has been in suitable form for such a purpose. If a person were to preserve the papers and have a volume bound it would not only be cumbersome

in size, but devoid of an index, and hence it would be difficult to find in it what might be wanted.

"It is now proposed to select from the daily and semi-weekly editions of the NEWS such articles as will be suitable to preserve in bound form and compile therefrom, and from such other original and selected articles as may be necessary, a magazine which will take the place of the weekly NEWS with a change in the title to that of the DESERET WEEKLY, of which the present is the initial number.

"It is intended to have it combine in some degree the characteristics of a newspaper and magazine with a leaning in favor of the latter, the aim being to make a record of current history in the news which may be published that will be interesting alike for present perusal and future reference rather than pander to the popular taste for that which is sensational, or has but a passing interest. The back volumes of the NEWS contain the best record of the history of the Church of Jesus Christ of Latter Day Saints in existence, but that record is buried in the midst of a mass of extraneous matter which renders it difficult of extraction. In the DESERET WEEKLY it is proposed to publish items of current and past history, essays and treatises on doctrinal and other subjects, biographical sketches, reminiscences of experience, poetry, miscellany, answers to correspondents, and other matters interesting alike to present and future generations and so provided with tables of contents to each number and a complete index to each volume that any particular article may be readily found."

THE DESERET WEEKLY, a sheet about 8 x 12 inches in size over all, having three columns to the page, was printed with a colored, illustrated cover. The first number contained 32 pages and was run without any illustrations.

Since the first number contains a representative list of articles, the entire table of contents is given:

"Table of Contents."

"Poetry, Thought's Martyrdom,.....	Whitney	1
Stand Your Ground,	Woodmansee	15
Holiday Changes,	Lula	28
Ideas of Government,	C. W. P.	1
A Mormon Tramp,	J. N.	2

The Relations of Life,	S. W. R.	9
Among the Marovians,	Talmage	10
Curing a Cold,	Stayner	11
Spectacles a Necessity,	Pratt	12
A Father's Counsel,	Jefferies	13
A Happy New Year,	Christine	14
Martyrs to the Truth,	Burrows	16
A Peculiar Race,	B. F. G., Jr.	17
The Lake Fair,	Essay Caigh	18
The Resurrection,.....	Taylor	19
The Deseret Weekly,		27
Miscellaneous: Death Bed Scene,	S. S. H.	28
A Dream or Vision		
A Case of Miraculous Healing, -----	Stevenson	
The New Dangers of Sensational Fiction		
The Human Mystery in Hamlet		
Life at the White House,		
Home and Health,.....		
Life in Our Regular Army.....		
Our Argentine Rival,.....		

THE DESERET WEEKLY, on the average, ran about three pages of advertising. The inside of the Front cover and both sides of the back cover were usually utilized by the advertisers.

In the issue of December 19, 1891, the concluding number of Volume forty-three, the editor, Charles W. Penrose, breaking over the announced "custom and policy of the News" mentioned in the editorial just quoted, has this to say:

"This number concludes Volume XLIII of the WEEKLY. We believe that many of our readers will agree with our opinion, to the effect that there is, for some important purposes, no more valuable periodical published in this part of the world. The year that is drawing to a close is one of the most important and interesting in the history of our globe. Within its pale events of tremendous moment have been developed. This has not only been the case in the world at large, but also in reference to matters of local significance, associated with the progress of the community of the Latter Day Saints and the welfare of the Church which they constitute. The historical importance of 1891 will be appreciated as time rolls on, and as the DESERET WEEKLY is a faithful chronicler of current events, this journal will be referred to for information when the present conditions shall be compared with the situations yet to come. Every subscriber to this periodical has with easy reach a correct account of the times, which are pregnant with gigantic issues. This journal will enable those who possess its volumes to keep abreast of the times."

A glance at the tables of contents of the various volumes indicates that the journal does give a broad and comprehensive picture of the times, but how reliable the features of the picture are, it is difficult to say without careful study since the gathering of material, to quite an extent, was accomplished by people definitely in harmony with the policy of the paper.

THE DESERET WEEKLY continued publication until December 10, 1898, when it was discontinued, probably because other church magazines such as THE ERA, THE YOUNG WOMAN'S JOURNAL, THE RELIEF SOCIETY MAGAZINE, made such a paper no longer necessary.

CONCLUSION

On April 6, 1830, the Church of Jesus Christ of Latter Day Saints began upon its second century of existence. In the past one hundred years it has grown from an organization consisting of a few members -- six signed the incorporation papers in Fayette, New York, on April 6, 1830 -- to one of over six hundred thousand. What progress will be made in the field of publications, of course, remains for the future to determine.

A newspaper or a magazine of any sort represents a growth in a way. It like a society or even an individual, has to develop by the trial and error method. It must create for itself a personality by which it can be recognized, if it is to be of any real importance in the world. Owing to their brief existence, these the Mormon publications with a few exceptions, have been unable to do; they might almost be said to be nonentities.

Even those periodicals that have had a continuous existence for many years, like THE MILLENIAL STAR, THE DESERET NEWS, THE ELDERS' JOURNAL, and even some of the younger ones, have not developed as they otherwise might have done on account of the policy that governed them. They have not been viewed as newspapers or magazines, but as organs of the Church. As a consequence their policies have not usually been dictated by men who have had training in newspaper and magazine work. Furthermore, even their editors, in many cases, have not received their appointments on account of having won distinction in the publication field, but on account of having been wise, capable men.

THE DESERET NEWS, the first newspaper published between the Missouri River and the Pacific Coast, once occupied a position of leadership, but it has gradually lost ground. The fact that it has become

second in circulation among the papers of the intermountain West is not so significant as the fact that it has lost ground from an editorial point of view, in the minds of the people. There was a time when it was proudly said by its subscribers, "If it was an important happening, a correct version of it will be found in THE NEWS." That attitude can no longer be taken.

The policy adopted for THE NEWS rather than its editors is probably to blame for its lost prestige. It has not been forced by necessity to hold the lead or even to keep abreast. It is greatly handicapped as a newspaper by the fact that it is the organ of the Church first, a newspaper second. Although it may serve the Church as the Church wishes to be served, it can never be a great newspaper as such until it follows the course which creates great newspapers.

THE DESERET NEWS, according to reports issued by the Church, has lost money for a number of years. To overcome this deficit a great deal has been done to improve its circulation facilities and to bolster up its subscription list even by means of a subscription campaign. Much advertising in the form of bill boards, signs on their trucks, and various NEWS projects has been undertaken in an effort to bring it back to a place of leadership.

Late reports indicate that it is on the up grade financially and also in its circulation which reached the new high mark of 40,000 in 1929, but it is still lagging behind some modern journals in its news gathering and in its news output. In make up and general appearance it is not so distinctive as it was a few years ago.

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The Church magazines, even more than THE NEWS, have been handicapped by a lack of available funds. The editors have usually been capable though not highly trained for their positions, having in most cases, so far as an observer can tell, received them chiefly by appointment on account of their good standing in the Church, or on account of some ability to write that they may have exhibited.

Almost invariably the magazines have had to depend upon free material to fill their pages. This has made them receptacles of the writings of people ambitious to write, but with little training or experience in the field of letters. Usually the editors have been forced to take what came to them unsolicited, for the reason that no editor would feel like asking writers for material for which he could not pay.

The missionary periodicals, in the past at least, had to rely for editors upon men called from Utah on missions. This was not a great handicap in their cases, however, for the reason that nearly all of them published chiefly doctrinal material furnished by the leaders of the Church and the elders. But even here, in many cases, experienced editors probably could have made the magazines more worth while to their readers.

It may not be out of place to mention here two brief estimates by unbiased judges which seem to indicate that the quality of Mormon periodicals was at least as high as the quality of their contemporaries.

The first is from Professor James Melvin Lee's "History of American Journalism." He says:

"Before this change of place of publication, (he was speaking of the moving of the Californians to Yerba Beuna, now San Francisco) another paper had already been started at Yerba Beuna called THE CALIFORNIA STAR, first issued on

January 7, 1847. It was published by Samuel Brannan and edited by E. P. Jones. It was much better printed than THE CALIFORNIAN, and in spite of the fact that its press was brought to California by the Mormons it announced that it would eschew sectarian discussions and confine itself strictly to the news. THE STAR was used extensively to boom California and extra editions were printed for circulation in other states."

The second quotation is from Hubert H. Bancroft, one of the ablest historians of the West. In speaking of the Mormons he said:

"Like citizens of the United States elsewhere, the settlers of Utah have always been patrons of newspapers -- and except that their columns are cumbered with Church matters, interesting only to the saints, their journals compare very favorably with others published on the Pacific Slope. The News is fairly reliable, but the editorial and other comments must be taken at the reader's own valuation. In freedom from journalistic scandal-mongering, they certainly rank among the foremost, and if sometimes dull, they are never silly or obscene. As a rule, the Mormon journals are less rabid in politics and religion than the gentile newspapers. Of several of the former, mention has been made. In 1867 was first published and issued The Deseret Evening News, the weekly having been first issued in 1850."

".....About one hundred newspapers and periodicals have been published since June 15, 1850, when the first number of the Deseret News announced to the Saints the death of John C. Calhoun."

The outlook for the future is favorable. The Church seems well established on a sound financial basis in a permanent location. Branches, even stakes and wards of the Church, are being established in all parts of the United States as well as in many foreign countries, and the periodicals are being placed more and more upon a professional basis. Articles and even poetry are now being paid for and art work adorns their pages more than ever before.

This study of the periodicals of the Church of Jesus Christ of Latter Day Saints reveals the fact that except to the Church itself and its members, they have been comparatively inconsequential with the

exception of the DESERT NEWS which, for many years was the important intermountain newspaper and which is still well respected among western journals.